











HUDIBRAS,

IN

THREE PARTS.

Written

IN THE TIME OF THE LATE WARS.

BY

SAMUEL BUTLER, ESQ.



With

A LIFE OF THE AUTHOR, ANNOTATIONS,
AND AN INDEX.



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TO THE READER.

POETA nascitur non fit is a sentence of as great truth as antiquity; it being most certain, that all the acquired learning imaginable is insufficient to complete a poet, without a natural genius and propensity to so noble and sublime an art. And we may, without offence, observe, that many very learned men, who have been ambitious to be thought poets, have only rendered themselves obnoxious to that satirical inspiration our Author wittily invokes :

Which made them, though it were in spite
Of nature and their stars, to write.

On the one side, some who have had very little human learning, but were endued with a large share of natural wit and parts, have become the most celebrated poets* of the age they lived in. But, as these last are "*Raræ aves in terris,*" so, when the muses have not disdained the assistances of other arts and sciences, we are then blessed with those lasting monuments of wit and learning, which may justly claim a kind of eternity upon earth. And our Author, had his modesty permitted him, might, with Horace, have said,

Exegi monumentum ære perennius :

Or, with Ovid,

*Janque opus exegi, quod nec Jovis ira, nec ignis,
Nec poterit ferrum, nec edax abolere vetustas.*

The Author of this celebrated Poem was of this last composition : for, although he had not the happiness of an academical education, as some affirm, it may be

* Shakspeare, d'Avenant, &c.

perceived, throughout his whole Poem, that he had read much, and was very well accomplished in the most useful parts of human learning.

Rapin (in his reflections), speaking of the necessary qualities belonging to a poet, tells us, he must have a genius extraordinary; great natural gifts; a wit just, fruitful, piercing, solid, and universal; an understanding clear and distinct; an imagination neat and pleasant; an elevation of soul, that depends not only on art or study, but is purely the gift of heaven, which must be sustained by a lively sense and vivacity; judgment to consider wisely of things, and vivacity for the beautiful expression of them, &c.

Now, how justly this character is due to our Author, we leave to the impartial reader, and those of nicer judgment, who had the happiness to be more intimately acquainted with him.

The reputation of this incomparable Poem is so thoroughly established in the world, that it would be superfluous, if not impertinent, to endeavour any panegyric upon it. King Charles II, whom the judicious part of mankind will readily acknowledge to be a sovereign judge of wit, was so great an admirer of it, that he would often pleasantly quote it in his conversation. However, since most men have a curiosity to have some account of such anonymous authors, whose compositions have been eminent for wit or learning, we have, for their information, subjoined a short Life of the Author.

LIFE
OF
SAMUEL BUTLER.

THE ingenious and truly original author of *Hudibras* was born in the parish of Strensham, in Worcestershire, in 1612, probably in February, as we find that he was christened on the 14th day of that month. Of his parents our information is very scanty. They gave him education, however, at the grammar-school of Worcester, whence he was removed either to Cambridge or Oxford, but to which his biographers are not agreed; and as they who contend for the one or the other university have not been able to name the college or hall in which he studied, there is reason to doubt whether he ever had an academical education. Had he been entered of any of the colleges of Oxford, it seems almost impossible that Anthony Wood should not have been able to discover his matriculation, or some notice that might have determined the point.

For some time, we are told, he was clerk to Mr. Jefferys, of Earls-Croomb, in Worcestershire, an eminent justice of the peace; and, while in this gentleman's service, had leisure for study, and amused himself by practising music and painting. He was afterwards admitted into the family of the Countess of Kent, where he enjoyed the use of a library, and the conversation of the celebrated Selden. From this house he removed into the family of Sir Samuel Luke,

one of Cromwell's officers, and from what he saw here, is supposed to have conceived the design of ridiculing the practices of the republican party, and of forming his hero on some peculiarities in the character of Sir Samuel.

On the restoration, he was made secretary to the Earl of Carbury, president of the principality of Wales, who conferred on him the stewardship of Ludlow Castle, which Mr. Warton thinks was a very honourable and lucrative office. About this time he married Mrs. Herbert, a lady of some fortune, which, one of his biographers informs us, was lost by bad securities.

In 1663, the first three cantos of his *Hudibras* were published, and introduced to the attention of the court by the Earl of Dorset. In the following year, the second part made its appearance; and such was the general popularity of this poem, and the particular favour with which it was received by the king and courtiers, that every one expected some special reward would be bestowed on the ingenious author. But, except three hundred guineas which the king is said, upon no very good authority, to have sent to him, we find no trace of any reward or promotion whatever.

Discouraging as this treatment was, Butler published the third part in 1678, which still leaves the story imperfect: how much more he intended cannot now be ascertained. The purpose of the Poem had been answered, although the author went without his reward, and the reader of *Hudibras*, although he may wish it longer, is not so seriously intent on the hero as on the general humour of the incidents and dialogues. "Butler," says Dr. Johnson, "had now

arrived at an age when he might think it proper to be in jest no longer, and, perhaps, his health might now begin to fail."

He died in 1680, and was buried in the church-yard of Covent-Garden: Dr. Simon Patrick read the service on this occasion. About sixty years afterwards, Alderman Barber, the printer, erected a monument to his memory in Westminster-Abbey.

After his death, three small volumes of his posthumous pieces were published; but among them are many spurious. In 1759, Mr. Thyer, of Manchester, published two volumes, which are indubitably genuine, and consist of prose and verse, but from neither of these publications can we collect any information as to his private life and character. He is said to have made no figure in conversation proportionate to the wit displayed in his immortal poem; and King Charles, who had a curiosity to see him, could never be brought to believe that he wrote *Hudibras*.

During the seventeenth, and part of the eighteenth century, it was the fashion to call him by the name of *Hudibras*; and even so late as 1738, Dr. Birch placed his life in the General Dictionary, under the title of *Hudibras*, as if it were his proper name.

Butler has usually been ranked among the unfortunate poets, who have been neglected by their age; yet, although we can find no proof of royal munificence having been extended to him, there appears no reason to think that he was poor in the most unfavourable sense. On one occasion he is said to have resented the conduct of a gentleman who had contrived to put a purse of one hundred guineas into his pocket. This story is told in a book entitled "Miscellanea Aurea, or the Golden Medley," printed in 1720; the author

of which gives also the common report that he was starved, and that this might be owing to his pride and high spirit. Such anecdotes, however, appear to have very little authority.

As to the Poem now before the reader, its well-known character renders any critique in this place unnecessary, and, after the admirable analysis given by Dr. Johnson, impossible. Although the persons and events introduced in *Hudibras* are now forgotten, or known only to historic students, the exquisite humour of this piece is still as keenly relished as when first presented to the public; and much of it has long been introduced in conversation as axioms of wit and sense. It has, indeed, been justly observed by Dr. Nash, that, concerning *Hudibras*, there is but one sentiment: it is universally allowed to be the first and last poem of its kind; the learning, wit, and humour certainly stand unrivalled. If any one wishes to know what wit and humour are, let him read *Hudibras* with attention; for every ingredient of wit, or of humour, which critics have discovered on dissecting them, may be found in this Poem.

HUDIBRAS.

PART I.

CANTO I.

THE ARGUMENT.

Sir *Hudibras* his passing worth,
The manner how he sally'd forth ;
His arms and equipage are shown ;
His horse's virtues and his own.
Th' adventure of the *bear* and *fiddle*
Is sung, but breaks off in the middle.

WHEN civil (*a*) dudgeon first grew high,
And men fell out they knew not why ;
When hard words, jealousies, and fears,
Set folks together by the ears,
And made them fight, like mad or drunk, 5
For dame Religion as for punk ;
Whose honesty they all durst swear for,
Though not a man of them knew wherefore :
When gospel-trumpeter, surrounded
With long-ear'd rout, to battle sounded, 10
And pulpit, drum ecclesiastic,
Was beat with fist, instead of a stick :
Then did Sir Knight abandon dwelling,
And out he rode a colonelling.

A wight he was, whose very sight would 15
Entitle him Mirror of Knighthood ;
That never bow'd his stubborn knee
To any thing but chivalry ;

Nor put up blow, but that which laid
 Right worshipful on shoulder-blade: 20
 Chief of domestic knights and errant,
 Either for chartel or for warrant :
 Great on the bench, great in the saddle,
 That (b) could as well bind o'er as swaddle ;
 Mighty he was at both of these, 25
 And styl'd of war as well as peace :
 (So some rats, of amphibious nature,
 Are either for the land or water.)
 But here our authors make a doubt,
 Whether he were more wise or stout. 30
 Some hold the one, and some the other ;
 But, howsoe'er they make a pother,
 'The diff'rence was so small, his brain
 Outweigh'd his rage but half a grain :
 Which made some take him for a tool, 35
 That knaves do work with, call'd a fool.
 For't has been held by many, that
 As *Montaigne* (c), playing with his cat,
 Complains she thought him but an ass,
 Much more she would Sir *Hudibras* : 40
 (For that's the name our valiant Knight
 To all his challenges did write.)
 But they're mistaken very much ;
 'Tis plain enough he was not such.
 We grant, altho' he had much wit, 45
 H^e was very shy of using it ;
 As being loth to wear it out,
 And therefore bore it not about ;
 Unless on holidays, or so,
 As men their best apparel do. 50
 Beside, 'tis known he could speak *Greek*
 As naturally as pigs squeak ;
 That *Latin* was no more difficile,
 Than to a blackbird 'tis to whistle.
 Being rich in both, he never scanted 55
 His bounty unto such as wanted ;
 But much of either would afford
 To many that had not one word.

For *Hebrew* roots, altho' they're found
 To flourish most in barren ground, 60
 He had such plenty, as suffic'd
 To make some (*d*) think him circumcis'd:
 And truly so he was, perhaps;
 Not as a proselyte, but for claps.

He was in *logic* a great critic, 65
 Profoundly skilled in (*e*) analytic;
 He could distinguish and divide
 A hair 'twixt south and south-west side;
 On either which he would dispute,
 Confute, change hands, and still confute. 70

He'd undertake to prove, by force
 Of argument, a man's no horse.
 He'd prove a buzzard is no fowl,
 And that a lord may be an owl,
 A calf an alderman, a goose a justice, 75
 And rooks committee-men and trustees.
 He'd run in debt by disputation,
 And pay with ratiocination.

All this by syllogism, true
 In mood and figure, he would do. 80

For *rhetoric*, he could not ope
 His mouth, but out there flew a trope;
 And when he happen'd to break off
 I' th' middle of his speech, or cough,
 H' had hard words ready to show why, 85
 And tell what rules he did it by:
 Else, when with greatest art he spoke,
 You'd think he talk'd like other folk.

For all a rhetorician's rules
 Teach nothing but to name his tools. 90

But, when he pleas'd to show't, his speech,
 In loftiness of sound, was rich;
 A Babylonish (*f*) dialect,
 Which learned pedants much affect.

It was a party-colour'd dress 95
 Of patch'd and pye-ball'd languages:
 'Twas English cut on Greek and Latin,
 Like fustian heretofore on satin.

It had an odd promiscuous tone,
 As if h' had talk'd three parts in one; 100
 Which made some think, when he did gabble,
 Th' had heard three labourers of Babel;
 Or (*g*) *Cerberus* himself pronounce
 A leash of languages at once.
 This he as volubly would vent 105
 As if his stock would ne'er be spent;
 And truly, to support that charge,
 He had supplies as vast and large:
 For he could coin or counterfeit
 New words, with little or no wit; 110
 Words, so debas'd and hard, no stone
 Was hard enough to touch them on:
 And when with hasty noise he spoke 'em,
 The ignorant for current took 'em;
 That had the (*h*) orator, who once 115
 Did fill his mouth with pebble stones
 When he harangu'd, but known his phrase,
 He would have us'd no other ways.
 In *mathematics* he was greater
 Than (*i*) *Tycho Brahe* or *Erra Pater*: 120
 For he, by geometric scale,
 Could take the size of pots of ale;
 Resolve, by sines and tangents, straight,
 If bread or butter wanted weight;
 And wisely tell what hour o' th' day 125
 The clock does strike, by algebra.
 Beside, he was a shrewd *philosopher*,
 And had read ev'ry text and gloss over:
 Whate'er the crabbed'st author hath,
 He understood, b' implicit faith: 130
 Whatever (*k*) sceptic could enquire for,
 For ev'ry why he had a wherefore;
 Knew more than forty of them do,
 As far as words and terms could go;
 All which he understood by rote, 135
 And, as occasion serv'd, would quote:
 No matter whether right or wrong,
 They might be either said or sung.

His notions fitted things so well,
 That which was which he could not tell; 140
 But oftentimes mistook the one
 For th' other, as great clerks have done.
 He could (*l*) reduce all things to acts,
 And knew their natures by abstracts;
 Where entity and quiddity, 145
 The ghosts of defunct bodies, fly;
 Where (*m*) truth in person does appear,
 Like words (*n*) congeal'd in northern air.
 He knew what's what, and that's as high
 As metaphysic wit can fly. 150
 In school-divinity as able
 As (*o*) he that hight *Irrefragable*;
 A second (*p*) *Thomas*, or at once
 To name them all, another *Duns* :
 Profound in all the nominal 155
 And real ways beyond them all;
 For he a rope of sand could twist
 As (*q*) tough as learned *Sorbonist*;
 And weave fine cobwebs, fit for scull
 That's empty when the moon is full; 160
 Such as take lodgings in a head
 That's to be let unfurnished.
 He could raise scruples dark and nice,
 And after solve them in a trice;
 As if divinity had catch'd 165
 The itch on purpose to be scratch'd;
 Or, like a mountebank, did wound
 And stab herself with doubts profound,
 Only to show with how small pain
 The sores of faith are cur'd again; 170
 Altho' by woeful proof we find
 They always leave a scar behind.
 He knew (*r*) the seat of paradise,
 Could tell in what degree it lies;
 And, as he was dispos'd, could prove it 175
 Below the moon, or else above it:
 What *Adam* dreamt of, when his bride
 Came from her closet in his side;

- Whether the devil tempted her
 By a (*s*) High-Dutch interpreter: 180
 If either of them (*t*) had a navel:
 Who first (*u*) made music malleable:
 Whether the serpent, at the fall,
 Had cloven feet, or none at all.
 All this, without a gloss or comment, 185
 He could unriddle in a moment,
 In proper terms, such as men smatter,
 When they throw out, and miss the matter.
 For his *religion*, it was fit
 To match his learning and his wit: 190
 'Twas *Presbyterian* true blue;
 For he was of that stubborn crew
 Of errant saints, whom all men grant
 To be the true church militant;
 Such as do build their faith upon 195
 The holy text of pike and gun;
 Decide all controversies by
 Infallible artillery;
 And prove their doctrine orthodox
 By apostolic blows and knocks: 200
 Call fire and sword, and desolation,
 A godly thorough reformation,
 Which always must be carried on,
 And still be doing, never done:
 As if religion were intended 205
 For nothing else but to be mended.
 A sect, whose chief devotion lies
 In odd perverse antipathies;
 In falling out with that or this,
 And finding somewhat still amiss: 210
 More peevish, cross, and splenetic,
 Than dog distract, or monkey sick;
 That with more care keep holy-day
 The wrong, than others the right way;
 Compound for sins they are inclin'd to, 215
 By damning those they have no mind to:
 Still so perverse and opposite,
 As if they worshipp'd God for spite.

The self-same thing they will abhor
 One way, and long another for. 220
 Free-will they one way disavow;
 Another, nothing else allow.
 All piety consists therein
 In them, in other men all sin.
 Rather than fail, they will decry 225
 That which they love most tenderly;
 Quarrel with minc'd-pies, and disparage
 Their best and dearest friend, plum-porridge:
 Fat pig and goose itself oppose,
 And blaspheme custard thro' the nose. 230
 Th' apostles of this fierce religion,
 Like *Mahomet's*, (*w*) were ass and widgeon;
 To whom our Knight, by fast instinct
 Of wit and temper, was so linkt,
 As if hypocrisy and nonsense 235
 Had got th' advowson of his conscience.
 Thus was he gifted and accoutred;
 We mean on th' inside, not the outward;
 That next of all we shall discuss:
 Then listen, sir, it follows thus: 240
 His tawny beard was th' equal grace
 Both of his wisdom and his face;
 In cut and dye so like a tile,
 A sudden view it would beguile:
 The upper part thereof was whey; 245
 The nether, orange mix'd with grey.
 This hairy meteor did denounce
 The fall of sceptres and of crowns;
 With grisly type did represent
 Declining age of government; 250
 And tell, with hieroglyphic spade,
 Its own grave and the state's were made.
 Like *Sampson's* heart-breakers, it grew
 In time to make a nation rue;
 Tho' it contributed its own fall. 255
 To wait upon the public downfall.
 It was (*x*) monastic, and did grow
 In holy orders by strict vow;

Of rule as sullen and severe
 As that of rigid Cordeliere. 260
 'Twas bound to suffer persecution
 And martyrdom with resolution ;
 T' oppose itself against the hate
 And vengeance of th' incensed state ;
 In whose defiance it was worn, 265
 Still ready to be pull'd and torn ;
 With red-hot irons to be tortur'd ;
 Revil'd, and spit upon, and martyr'd.
 Maugre all which, 'twas to stand fast
 As long as monarchy should last ; 270
 But when the state should hap to reel,
 'Twas to submit to fatal steel,
 And fall, as it was consecrate,
 A sacrifice to fall of state ;
 Whose thread of life the fatal sisters 275
 Did twist together with its whiskers,
 And twine so close, that time should never,
 In life or death, their fortunes sever ;
 But with his rusty sickle mow
 Both down together at a blow. 280
 So learned *Taliacotius*, (*y*) from
 The brawny part of porter's hum
 Cut supplemental noses, which
 Would last as long as parent breech ;
 But when the date of *Nock* was out, 285
 Off dropp'd the sympathetic snout.
 His back, or rather burthen, show'd,
 As if it stoop'd with its own load :
 For as *Aeneas* (*z*) bore his sire
 Upon his shoulders through the fire, 290
 Our Knight did bear no less a pack
 Of his own buttocks on his back ;
 Which now had almost got the upper-
 Hand of his head, for want of crupper.
 To poise this equally, he bore 295
 A paunch of the same bulk before ;
 Which still he had a special care
 To keep well cramm'd with thrifty fare ;

As white-pot, butter-milk, and curds,
 Such as a country-house affords; 300
 With other victual, which anon
 We farther shall dilate upon,
 When of his hose we come to treat,
 The cupboard where he kept his meat.
 His doublet was of sturdy buff, 305
 And tho' not sword-, yet cudgel-proof;
 Whereby 'twas fitter for his use,
 Who fear'd no blows, but such as bruise.
 His breeches were of rugged woollen,
 And had been at the siege of Bullen; 310
 To old King *Harry* so well known,
 Some writers held they were his own.
 Tho' they were lin'd with many a piece
 Of ammunition bread and cheese,
 And fat black-puddings, proper food 315
 For warriors that delight in blood.
 For, as we said, he always chose
 To carry victual in his hose,
 That often tempted rats and mice
 The ammunition to surprise; 320
 And when he put a hand but in
 The one or t' other magazine,
 They stoutly in defence on't stood,
 And from the wounded foe drew blood;
 And till th' were storm'd and beaten out, 325
 Ne'er left the fortify'd redoubt.
 And tho' Knights-errant, as some think,
 Of old did neither eat nor drink,
 Because, when thorough deserts vast,
 And regions desolate, they past, 330
 Where belly-timber above ground,
 Or under, was not to be found,
 Unless they graz'd, there's not one word
 Of their provision on record;
 Which made some confidently write, 335
 They had no stomachs, but to fight.
 'Tis false: for (*a*) *Arthur* wore in hall
 Round table like a farthingal,

On which, with shirt pull'd out behind,
 And eke before, his good Knights din'd: 340
 Though 'twas no table, some suppose,
 But a huge pair of round trunk hose;
 In which he carry'd as much meat
 As he and all the Knights could eat,
 When, laying by their swords and truncheons, 345
 They took their breakfasts, or their nuncheons.
 But let that pass at present, lest
 We should forget where we digrest,
 As learned authors use, to whom
 We leave it, and to th' purpose come. 350

His puissant sword unto his side,
 Near his undaunted heart, was ty'd;
 With basket-hilt, that would hold broth,
 And serve for fight and dinner both.
 In it he melted lead for bullets, 355
 'To shoot at foes, and sometimes pullets,
 'To whom he bore so fell a grutch,
 He ne'er gave quarter t' any such.
 The trenchant blade, (*b*) Toledo trusty,
 For want of fighting, was grown rusty, 360
 And ate into itself, for lack
 Of somebody to hew and hack.
 The peaceful scabbard where it dwelt
 The rancour of its edge had felt;
 For of the lower end two handful 365
 It had devoured, 'twas so manful;
 And so much scorn'd to lurk in case,
 As if it durst not show its face.
 In many desperate attempts,
 Of warrants, exigents, contempts, 370
 It had appear'd with courage bolder
 Than Serjeant *Bum* invading shoulder.
 Oft had it ta'en possession,
 And pris'ners too, or made them run.

This sword a dagger had t' his page, 375
 That was but little for his age;
 And therefore waited on him so,
 As dwarfs upon Knights-errant do.

It was a serviceable dudgeon,
 Either for fighting or for drudging. 390
 When it had stabb'd, or broke a head,
 It would scrape trenchers, or chip bread;
 Toast cheese or bacon; tho' it were
 To bait a mouse-trap, 'twould not care.
 'Twould make clean shoes; and in the earth 385
 Set leeks and onions, and so forth.
 It had been 'prentice to a brewer,
 Where this and more it did endure;
 But left the trade, (c) as many more
 Have lately done on the same score. 390
 In th' holsters, at his saddle-bow,
 Two aged pistols he did stow,
 Among the surplus of such meat
 As in his hose he could not get.
 These would inveigle rats with th' scent, 395
 To forage when the cocks were bent;
 And sometimes catch 'em with a snap
 As cleverly as th' ablest trap.
 They were upon hard duty still,
 And ev'ry night stood centinel, 400
 To guard the magazine i' th' hose
 From two-legg'd and from four-legg'd foes.
 Thus clad and fortify'd, Sir Knight
 From peaceful home set forth to fight.
 But first with nimble, active force 405
 He got on th' outside of his horse;
 For having but one stirrup ty'd
 T' his saddle, on the further side,
 It was so short, h' had much ado
 To reach it with his desp'rate toe: 410
 But, after many strains and heaves,
 He got up to the saddle-eaves,
 From whence he vaulted into th' seat,
 With so much vigour, strength, and heat,
 That he had almost tumbled over 415
 With his own weight, but did recover,
 By laying hold on tail and mane,
 Which oft he us'd instead of rein.

But now we talk of mounting steed,
 Before we further do proceed, 420
 It doth behove us to say something
 Of that which bore our valiant bumkin.
 The beast was sturdy, large, and tall,
 With mouth of meal, and eyes of wall;
 I would say eye; for h' had but one, 425
 As most agree; tho' some say none.
 He was well stay'd, and in his gait
 Preserv'd a grave majestic state.
 At spur or switch no more he skipt,
 Or mended pace, than Spaniard whipt: 430
 And yet so fiery, he would bound,
 As if he griev'd to touch the ground:
 That *Cæsar's* horse, (d) who, as fame goes,
 Had corns upon his feet and toes,
 Was not by half so tender hooft, 435
 Nor tiød upon the ground so soft.
 And as that beast would kneel and stoop
 (Some write) to take his rider up:
 So *Hudibras* his ('tis well known)
 Would often do to set him down. 440
 We shall not need to say what lack
 Of leather was upon his back:
 For that was hidden under pad,
 And breech of Knight gall'd full as bad.
 His strutting ribs on both sides show'd 445
 Like furrows he himself had plow'd:
 For underneath the skirt of pannel,
 'Twixt ev'ry two there was a channel.
 His draggling tail hung in the dirt,
 Which on his rider he would flirt; 450
 Still as his tender side he prickt,
 With arm'd heel, or with unarm'd, kickt;
 For *Hudibras* wore but one spur,
 As wisely knowing, could he stir
 To active trot one side of 's horse, 455
 The other would not hang an arse.
 A squire he had, whose name was *Ralph*,
 That in th' adventure went his half.

Tho' writers, for more stately tone,
 Do call him *Ralpho*, 'tis all one: 460
 And when we can with metre safe,
 We'll call him so; if not, plain *Ralph*:
 (For rhyme the rudder is of verses,
 With which, like ships, they steer their courses.)
 An equal stock of wit and valour 465
 He had laid in, by birth a taylor.
 The mighty Tyrian queen, (*e*) that gain'd
 With subtle shreds a tract of land,
 Did leave it with a castle fair
 To his great ancestor, her heir; 470
 From him descended cross-legg'd knights,
 Fam'd for their faith, and warlike fights
 Against the bloody cannibal,
 Whom they destroy'd both great and small.
 This sturdy squire, he had, as well 475
 As the (*f*) bold Trojan knight, seen hell,
 Not with a counterfeited pass
 Of golden bough, but true gold-lace.
 His knowledge was not far behind
 The knight's. but of another kind, 480
 And he another way came by 't:
 Some call it *gifts*, and some *new-light*;
 A lib'ral art, that costs no pains
 Of study, industry, or brains.
 His wit was sent him for a token, 485
 But in the carriage crackt and broken,
 Like commendation nine-pence crookt
 With—To and from my love—it lookt.
 He ne'er consider'd it, as loath
 To look a gift-horse in the mouth; 490
 And very wisely would lay forth
 No more upon it than 'twas worth.
 But as he got it freely, so
 He spent it frank and freely too.
 For saints themselves will sometimes be, 495
 Of gifts that cost them nothing, free.
 By means of this, with hem and cough,
 Prolongers to enlightened stuff,

He could deep mysteries unriddle,
 As easily as thread a needle. 500
 For as of vagabonds we say,
 That they are ne'er beside their way;
 Whate'er men speak by this *new-light*,
 Still they are sure to be i' th' right.
 'Tis a dark-lantern of the spirit, 505
 Which none see by but those that bear it;
 A light that falls down from on high,
 For spiritual trades to cozen by;
 An ignis fatuus, that bewitches,
 And leads men into pools and ditches, 510
 To make them dip themselves, and sound
 For Christendom, in dirty pond;
 To dive like wild-fowl, for salvation,
 And fish to catch regeneration.
 This light inspires and plays upon 515
 The nose of saint, like bag-pipe drone,
 And speaks through hollow empty soul,
 As through a trunk, or whisp'ring hole,
 Such language as no mortal ear
 But spirit'al eaves-droppers can hear : 520
 So *Phœbus*, or some friendly muse,
 Into small poets song infuse,
 Which they at second-hand rehearse
 Through reed or bag-pipe, verse for verse.
 Thus *Ralph* became infallible : 525
 As (*g*) three- or four-legg'd oracle,
 The ancient cup, or modern chair,
 Spoke truth point-blank, though unaware.
 For *mystic learning*, wondrous able
 In (*h*) magic *talisman* and *cabal*, 530
 Whose primitive tradition reaches
 As far (*i*) as *Adam's* first green breeches;
 Deep-sighted in intelligences,
 Ideas, atoms, influences;
 And much of *Terra Incognita*, 535
 Th' intelligible world, could say;
 A deep *occult philosopher*,
 As learn'd (*k*) as the *wild Irish* are,

Or Sir *Agrippa*, (*l*) for profound
 And solid lying much renown'd: 540
 He (*m*) *Anthroposophus*, and *Floud*,
 And *Jacob Behmen* understood:
 Knew many an amulet and charm,
 That would do neither good nor harm:
 In *Rosicrucian* (*n*) lore as learned, 545
 As he that *verè adeptus* earned:
 He understood the speech of birds
 As well as they themselves do words:
 Could tell what subtlest *parrots* mean,
 That speak and think contrary clean: 550
 What member 'tis of whom they talk
 When they cry *Rope*, and *Walk*, knave, walk.
 He'd extract numbers out of matter,
 And keep them in a glass, like water;
 Of sov'reign power to make men wise; 555
 For, dropt in blear, thick-sighted eyes,
 They'd make them see in darkest night,
 Like owls, though purblind in the light.
 By help of these (as he profest)
 He had first matter seen undrest: 560
 He took her naked all alone,
 Before one rag of form was on.
 The chaos too he had descry'd,
 And seen quite thro', or else he ly'd:
 Not that of pasteboard, which men shew 565
 For groats, at fair of *Barthol'mew*;
 But its great grandsire, first o' th' name,
 Whence that and *reformation* came,
 Both cousin-germans, and right able
 T' inveigle and draw in the rabble. 570
 But reformation was, some say,
 O' th' younger house to puppet-play.
 He could foretel whats'ever was
 By consequence to come to pass:
 As death of great men, alterations, 575
 Diseases, battles, inundations:
 All this without th' eclipse o' th' sun,
 Or dreadful comet, he hath done

By inward light, a way as good,
 And easy to be understood; 580
 But with more lucky hit than those
 That use to make the stars depose,
 Like knights o' th' post, and falsely charge
 Upon themselves what others forge:
 As if they were consenting to 585
 All mischiefs in the world men do;
 Or, like the devil, did tempt and sway 'em
 To rogueries, and then betray 'em.
 They'll search a planet's house, to know
 Who broke and robb'd a house below; 590
 Examine *Venus* and the *Moon*,
 Who stole a thimble or a spoon:
 And tho' they nothing will confess,
 Yet by their very looks can guess,
 And tell what guilty aspect bodes, 595
 Who stole, and who receiv'd the goods.
 They'll question *Mars*, and, by his look,
 Detect who 'twas that nimn'd a cloke:
 Make *Mercury* confess, and 'peach
 Those thieves which he himself did teach. 600
 They'll find, i' th' physiognomics
 O' th' planets, all men's destinies;
 Like him that took the doctor's bill,
 And swallow'd it instead o' th' pill;
 Cast the nativity o' th' question, 605
 And form positions to be guest on,
 As sure as if they knew the moment
 Of native's birth, tell what will come on't.
 They'll feel the pulses of the stars,
 To find out agues, coughs, catarrhs; 610
 And tell what crisis does divine
 The rot in sheep, or mange in swine;
 In men, what gives or cures the itch,
 What makes them cuckolds, poor or rich;
 What gains or loses, hangs or saves; 615
 What makes men great, what fools or knaves,
 But not what wise; for only' of those
 The stars (they say) cannot dispose,

No more than can the astrologians.
 There they say right, and like true Trojans. 620
 This *Ralpho* knew, and therefore took
 The other course, of which we spoke.
 Thus was th' accomplish'd squire endu'd
 With gifts and knowledge, per'lous shrewd.
 Never did trusty squire with knight, 625
 Or knight with squire e'er jump more right.
 Their arms and equipage did fit,
 As well as virtues, parts, and wit :
 Their valours too were of a rate,
 And out they sally'd at the gate. 630
 Few miles on horseback had they jogged,
 But fortune unto them turn'd dogged ;
 For they a sad adventure met,
 Of which anon we mean to treat ;
 But ere we venture to unfold 635
 Achievements so resolv'd and bold,
 We should, as learned poets use,
 Invoke th' assistance of some muse ;
 However critics count it sillier
 Than jugglers talking to familiar : 640
 We think 'tis no great matter which,
 They're all alike, yet we shall pitch
 On one that fits our purpose most,
 Whom therefore thus do we accost.
 Thou that with ale, or viler liquors, 645
 Didst inspire *Withers, Pryn, (o) and Vickars,*
 And force them, tho' it was in spite
 Of nature, and their stars, to write ;
 Who, as we find in sullen writs,
 And cross-grain'd works of modern wits, 650
 With vanity, opinion, want,
 The wonder of the ignorant,
 The praises of the author, penn'd
 B' himself, or wit-insuring friend ;
 The itch of picture in the front, 655
 With bays and wicked rhyme upon't ;
 All that is left o' th' forked hill,
 To make men scribble without skill ;

Canst make a poet, spite of fate,
 And teach all people to translate; 660
 Tho' out of languages, in which
 They understand no part of speech:
 Assist me but this once, I 'mplore,
 And I shall trouble thee no more.

In western clime there is a town, 665
 To those that dwell therein well known,
 Therefore there needs no more be said here,
 We unto them refer our reader:
 For brevity is very good,
 When w' are or are not understood. 670
 To this town people did repair
 On days of market, or of fair;
 And to crack'd fiddle, and hoarse tabor,
 In merriment did drudge and labour.

But now a sport more formidable 675
 Had rak'd together village rabble:
 'Twas an old way of recreating,
 Which learned butchers call *bear-baiting*:
 A bold advent'rous exercise,
 With ancient heroes in high prize: 680
 For authors do affirm it came
 From Isthmian or Nemean game:
 Others derive it from the bear
 That's fix'd in northern hemisphere, 685
 And round about the pole does make
 A circle like a bear at stake,
 That at the chain's end wheels about,
 And overturns the rabble rout:
 For after solemn proclamation
 In the bear's name (as is the fashion 690
 According to the law of arms,
 To keep men from inglorious harms),
 That none presume to come so near
 As forty foot of stake of bear;
 If any yet be so fool-hardy, 695
 T' expose themselves to vain jeopardy;
 If they come wounded off, and lame,
 No honour's got by such a main,

Altho' the bear gain much, b'ing bound
 In honour to make good his ground, 700
 When he's engag'd, and takes no notice,
 If any press upon him, who 'tis;
 But lets them know, to their own cost,
 That he intends to keep his post.
 This to prevent, and other harms, 705
 Which always wait on feats of arms
 (For in the hurry of a fray,
 'Tis hard to keep out of harm's way),
 Thither the Knight his course did steer,
 To keep the peace 'twixt dog and bear: 710
 As he believ'd he was bound to do
 In conscience and commission too.
 And therefore thus bespoke the squire:
 We that (*p*) are wisely mounted higher
 Than constables in curule wit, 715
 When on tribunal bench we sit,
 Like speculators should foresee,
 From Pharos of authority,
 Portended mischiefs farther than
 Low Proletarian tything-men. 720
 And therefore being inform'd by bruit
 The dog and bear are to dispute;
 For so of late men fighting name,
 Because they often prove the same
 (For where the first does hap to be, 725
 The last does *coincidere*);
Quantum in nobis, have thought good,
 To save th' expence of Christian blood,
 And try if we by mediation
 Of treaty and accommodation, 730
 Can end the quarrel, and compose
 The bloody duel, without blows,
 Are not our liberties, our lives,
 The laws, religion, and our wives,
 Enough at once to lie at stake, 735
 For cov'nant and the cause's sake?
 But in that quarrel dogs and bears,
 As well as we, should venture theirs?

This feud, by Jesuits invented,
 By evil counsel is fomented ; 740
 There is a *Machiavelian* plot
 (Tho' every *nare olfact* it not),
 A deep design in't to divide
 The well-affected that confide,
 By setting brother against brother, 745
 To claw and curry one another.
 Have we not enemies *plus satis*,
 That *cane & angue pejus* hate us?
 And shall we turn our fangs and claws
 Upon our own selves without cause? 750
 That some occult design doth lie
 In bloody (*q*) *cynarctomachy*,
 Is plain enough to him that knows
 How saints lead brothers by the nose.
 I wish myself a pseudo-prophet, 755
 But sure some mischief will come of it;
 Unless by providential wit,
 Or force, we (*r*) *averruncate* it.
 For what design, what interest
 Can beast have to encounter beast? 760
 They fight for no espoused cause,
 Frail privilege, fundamental laws,
 Nor for a thorough reformation,
 Nor covenant, nor protestation,
 Nor liberty of consciences, 765
 Nor Lords and Commons' ordinances;
 Nor for the church, nor for church-lands,
 To get them into their own hands;
 Nor evil counsellors to bring
 To justice, that seduce the king; 770
 Nor for the worship of us men,
 Tho' we have done as much for them.
 Th' Egyptians worshipp'd dogs, and for
 Their faith made internecine war.
 Others ador'd a rat, and some 775
 For that church suffer'd martyrdom.
 The (*s*) Indians fought for the truth
 Of th' elephant and monkey's tooth;

And many, to defend that faith,
 Fought it out *mordicus* to death: 780
 But no beast ever was so slight,
 For man, as for his God, to fight.
 They have more wit, alas! and know
 Themselves and us better than so.
 But we, who only do infuse 785
 The rage in them like (*t*) *boute-feus*;
 'Tis our example that instils
 In them th' infection of our ills.
 For, as some late philosophers
 Have well observ'd. beasts, that converse 790
 With man, take after him, as hogs
 Get pigs all th' year, and bitches dogs:
 Just so, by our example, cattle
 Learn to give one another battle.
 We read, in *Nero's* time, the Heathen, 795
 When they destroy'd the Christian brethren,
 They sew'd them in the skins of bears,
 And then set dogs about their ears:
 From thence, no doubt, th' invention came
 Of this lewd antichristian game. 800
 To this quoth *Ralpho*, Verily,
 The point seems very plain to me:
 It is an antichristian game,
 Unlawful both in thing and name.
 First, for the name: the word bear-baiting 805
 Is carnal, and of man's creating;
 For certainly there's no such word
 In all the scripture on record:
 Therefore unlawful, and a sin;
 And so is (secondly) the thing. 810
 A vile assembly 'tis, that can
 No more be prov'd by scripture, than
 Provincial, classic, national,
 Mere human-creature cobwebs all.
 Thirdly, it is idolatrous; 815
 For when men run a-whoring thus
 With their inventions, whatsoe'er
 The thing be, whether dog or bear,

It is idolatrous and pagan,
No less than worshipping of *Dagon*. 820

Quoth *Hudibras*, I smell a rat;
Ralpho, thou dost prevaricate;
For tho' the thesis which thou lay'st
Be true *ad amussim*, as thou say'st;
(For that bear-baiting should appear 825
Jure divino lawfuller

Than synods are, thou dost deny,
Totidem verbis; so do I;) 830
Yet there's a fallacy in this;
For if by sly *homœosis*,
Tussis pro crepitu, an art
Under a cough to slur a f—t,
Thou wouldst sophistically imply,
Both are unlawful, I deny.

And I (quoth *Ralpho*) do not doubt 835
But bear-baiting may be made out
In gospel times, as lawful as is
Provincial or parochial classis;
And that both are so near of kin,
And like in all, as well as sin, 840
That put 'em in a bag, and shake 'em,
Yourself o' th' sudden would mistake 'em,
And not know which is which, unless
You measure by their wickedness:
For 'tis not hard t' imagine whether 845
O' th' two is worst, tho' I name neither.

Quoth *Hudibras*, thou offer'st much,
But art not able to keep touch.
Mira de lente, as 'tis i' th' adage,
Id est, to make a leek a cabbage; 850
Thou wilt at best but suck a bull,
Or shear swine, all cry and no wool:
For, what can synods have at all
With bear that's analogical?
Or what relation has debating 855
Of church affairs with bear-baiting?
A just comparison still is
Of things *ejusdem generis*.

And then, what genus rightly doth
 Include and comprehend them both? 860
 If animal, both of us may
 As justly pass for bears as they;
 For we are animals no less,
 Altho' of diff'rent specieses.
 But, *Ralpho*, this is not fit place 865
 Nor time to argue out the case:
 For now the field is not far off
 Where we must give the world a proof
 Of deeds, not words, and such as suit
 Another manner of dispute: 870
 A controversy that affords
 Actions for arguments, not words;
 Which we must manage at a rate
 Of prowess and conduct adequate
 To what our place and fame doth promise, 875
 And all the godly expect from us.
 Nor shall they be deceiv'd, unless
 We're slurr'd and outed by success:
 Success, the mark no mortal wit,
 Or surest hand, can always hit: 880
 For whatsoe'er we perpetrate,
 We do but row, we're steer'd by Fate,
 Which in success oft disinherits,
 For spurious causes, noblest merits.
 Great actions are not always true sons 885
 Of great and mighty resolutions:
 Nor do the bold'st attempts bring forth
 Events still equal to their worth;
 But sometimes fail, and, in their stead,
 Fortune and cowardice succeed. 890
 Yet we have no great cause to doubt,
 Our actions still have borne us out;
 Which, though they're known to be so ample,
 We need not copy from example:
 We're not the only persons durst 895
 Attempt this province, nor the first.
 In northern clime, a val'rous knight
 Did whilom kill his bear in fight,

And wound a fiddler: We have both
 Of these the objects of our wroth, 900
 And equal fame and glory from
 Th' attempt or victory to come.
 'Tis sung, there is a valiant (*u*) Mamaluke,
 In foreign land yclep'd —;
 To whom we have been oft compar'd 905
 For person, parts, address, and beard;
 Both equally reputed stout,
 And in the same cause both have fought:
 He oft in such attempts as these
 Came off with glory and success; 910
 Nor will we fail in th' execution,
 For want of equal resolution.
 Honour is like a (*w*) widow, won
 With brisk attempt and putting on,
 With ent'ring manfully, and urging, 915
 Not slow approaches, like a virgin.

This said, as yerst the Phrygian knight,
 So ours, with rusty steel did smite
 His Trojan horse, and just as much
 He mended pace upon the touch; 920
 But from his empty stomach groan'd
 Just as that hollow beast did sound,
 And angry answer'd from behind,
 With brandish'd tail and blast of wind:
 So have I seen, with armed heel, 925
 A wight bestride a common-weal;
 While still the more he kick'd and spurr'd,
 The less the sullen jade has stirr'd.

PART I. CANTO II.

THE ARGUMENT.

The catalogue and character
Of th' enemies' best men of war ;
Whom, in a bold harangue, the Knight
Defies, and challenges to fight.
H' encounters Taigol, routs the Bear,
And takes the Fiddler prisoner,
Conveys him to enchanted castle ;
There shuts him fast in wooden bastile.

THERE was an ancient sage philosopher,
That had read *Alexander Ross* over,
And swore the world, as he could prove,
Was made of fighting and of love :
Just so romances are; for what else
Is in them all, but love and battles ?
O' th' first of these we've no great matter
To treat of, but a world o' th' latter ;
In which to do the injur'd right
We mean, in what concerns just fight.
Certes our authors are to blame,
For to make some well-sounding name
A pattern fit for modern Knights.
To copy out in frays and fights ;
Like those that a whole street do raze
To build a palace in the place.
They never care how many others
They kill, without regard of mothers,
Or wives, or children, so they can
Make up some fierce, dead-doing man,
Compos'd of many ingredient valours,
Just like the manhood of nine taylors.
So a wild Tartar, when he spies
A man that's handsome, valiant, wise,

If he can kill him, thinks t' inherit 25
 His wit, his beauty, and his spirit ;
 As if just so much he enjoy'd
 As in another is destroy'd.
 For when a giant's slain in fight,
 And mow'd o'erthwart, or cleft downright, 30
 It is a heavy case, no doubt,
 A man should have his brains beat out
 Because he's tall, and has large bones,
 As men kill beavers for their stones.
 But as for our part, we shall tell 35
 The naked truth of what befel ;
 And as an equal friend to both
 'The Knight and Bear, but more to troth,
 'With neither faction shall take part,
 But give to each his due desert ; 40
 And never coin a formal lie on't,
 'To make the Knight o'ercome the giant.
 'This b'ing protest, we've hopes enough,
 And now go on where we left off.
 They rode ; but authors having not 45
 Determin'd whether pace or trot
 (That is to say, whether (x) tollutation,
 As they do term 't, or succusation),
 We leave it, and go on, as now
 Suppose they did, no matter how ; 50
 Yet some from subtle hints have got
 Mysterious light, it was a trot :
 But let that pass : they now begun
 To spur their living engines on :
 For as whipp'd tops, and bandy'd balls, 55
 'The learned hold, are animals ;
 So horses they affirm to be
 Mere engines made by geometry ;
 And were invented first from engines,
 As (y) Indian Britons were from Penguins. 60
 So let them be : and, as I was saying,
 'They their live engines ply'd, not staying
 Until they reach'd the fatal champain,
 Which th' enemy did then encamp on :

The (z) dire Pharsalian plain, where battle 65
 Was to be wag'd 'twixt puissant cattle,
 And fierce auxiliary men,
 That came to aid their brethren,
 Who now began to take the field,
 As Knight from ridge of steed beheld. 70
 For as our modern wits behold,
 Mounted a pick-back on the old,
 Much further off, much further he,
 Rais'd on his aged beast, could see;
 Yet not sufficient to descry 75
 All postures of the enemy;
 Wherefore he bids the squire ride further,
 T' observe their numbers, and their order;
 That when their motions he had known,
 He might know how to fit his own. 80
 Meanwhile he stopp'd his willing steed,
 To fit himself for martial deed:
 Both kinds of metal he prepar'd,
 Either to give blows, or to ward:
 Courage and steel, both of great force, 85
 Prepar'd for better, or for worse.
 His death-charg'd pistols he did fit well,
 Drawn out from life-preserving vittle.
 These being prim'd, with force he labour'd
 To free 's sword from retentive scabbard; 90
 And, after many a painful pluck,
 From rusty durance he bail'd tuck:
 Then shook himself, to see that prowess
 In scabbard of his arm sat loose;
 And, rais'd upon his desp'rate foot, 95
 On stirrup-side he gaz'd about,
 Portending blood, like blazing star,
 The beacon of approaching war.
Ralpho rode on with no less speed
 Than Hugo in the forest did; 100
 But far more in returning made;
 For now the foe he had survey'd,
 Rang'd as to him they did appear,
 With van, main battle, wings, and rear.

I' th' head of all this warlike rabble, 105
Crowders march'd, expert and able.
 Instead of trumpet and of drum,
 That makes the warrior's stomach come,
 Whose noise whets valour sharp, like beer
 By thunder turn'd to vinegar, 110
 (For if a trumpet sound, or drum beat,
 Who has not a month's mind to combat?)
 A squeaking engine he apply'd
 Unto his neck, on north-east side,
 Just where the hangman does dispose, 115
 To special friends, the knot of noose:
 For 'tis great grace, when statesmen straight
 Dispatch a friend, let others wait.
 His warped ear hung o'er the strings,
 Which was but souse to chitterlings: 120
 For guts, some write, e'er they are sodden,
 Are fit for music, or for pudden;
 From whence men borrow ev'ry kind
 Of minstrelsy, by string or wind.
 His grisly beard was long and thick, 125
 With which he strung his fiddle-stick;
 For he to horse-tail scorn'd to owe,
 For what on his own chin did grow.
 Chiron, (*a*) the four-legg'd bard had both
 A beard and tail of his own growth; 130
 And yet by authors 'tis averr'd
 He made use only of his beard.
 In (*b*) Staffordshire, where virtuous worth
 Does raise the minstrelsy, not birth;
 Where bulls do chuse the boldest king 135
 And ruler o'er the men of string
 (As once in Persia, 'tis said,
 Kings were proclaim'd by a horse that neigh'd),
 He, bravely venturing at a crown,
 By chance of war was beaten down, 140
 And wounded sore. His leg then broke
 Had got a deputy of oak:
 For when a shin in fight is cropp'd,
 The knee with one of timber's propp'd,

Esteem'd more honourable than the other,
And takes place, tho' the younger brother. 145

Next march'd brave *Orsin*, famous for
Wise conduct, and success in war:
A skillful leader, stout, severe,
Now marshal to the champion bear. 150

With truncheon, tipp'd with iron head,
The warrior to the lists he led;
With solemn march and stately pace,
But far more grave and solemn face:
Grave (c) as the Emperor of Pegu, 155
Or Spanish potentate Don Diego.

This leader was of knowledge great,
Either for charge or for retreat.
He knew when to fall on pell-mell;
To fall back and retreat as well: 160

So lawyers, lest the bear defendant,
And plaintiff dog, should make an end on't,
Do stave and tail with writs of error,
Reverse of judgment, and demurrer,
To let them breathe awhile, and then 165
Cry whoop, and set them on agen.

As *Romulus* a wolf did rear,
So he was dry-nurs'd by a bear,
'That fed him with the purchas'd prey
Of many a fierce and bloody fray; 170
Bred up, where discipline most rare is,
In military Garden Paris.

For soldiers heretofore did grow
In gardens, just as weeds do now,
Until some splay-foot politicians 175
T' *Apollo* offer'd up petitions,
For licensing a new invention

They'd found out of an antique engine,
To root out all the weeds that grow
In public gardens at a blow, 180

And leave th' herbs standing. Quoth Sir Sun,
My friends, that is not to be done.
Not done! quoth Statesmen; yes, an't please ye,
When it's once known, you'll say 'tis easy.

Why then let's know it, quoth Apollo. 185
 We'll beat a drum, and they'll all follow.
 A drum! (quoth *Phœbus*); troth, that's true;
 A pretty invention, quaint and new.
 But though of voice and instrument
 We are th' undoubted president, 190
 We such loud music don't profess:
 The devil's master of that office,
 Where it must pass, if 't be a drum;
 He'll sign it with Cler. Parl. Dom. Com.
 To him apply yourselves, and he 195
 Will soon dispatch you for his fee.
 They did so; but it prov'd so ill,
 Th' had better let 'em grow there still.
 But to resume what we discoursing
 Were on before, that is, stout *Orsin*; 200
 That which so oft, by sundry writers,
 Has been apply'd t' almost all fighters,
 More justly may b' ascrib'd to this,
 Than any other warrior, (viz.)
 None ever acted both parts bolder, 205
 Both of a chieftain and a soldier.
 He was of great descent, and high
 For splendour and antiquity;
 And from celestial origine
 Deriv'd himself in a right line: 210
 Not as the ancient heroes did,
 Who, that their base-births might be hid
 (Knowing they were of doubtful gender,
 And that they came in at a windore),
 Made Jupiter himself, and others 215
 O' th' gods, gallants to their own mothers,
 To get on them a race of champions
 (Of which old Homer first made lampoons).
Arctophylax, in northern sphere,
 Was his undoubted ancestor; 220
 From him his great forefathers came,
 And in all ages bore his name.
 Learn'd he was in med'c'nal lore;
 For by his side a pouch he wore,

Replete with strange hermetic powder, 225
 That wounds nine miles point-blank would solder;
 By skilful chemist, with great cost,
 Extracted from a rotten post;
 But of a heav'nlier influence
 Than that which mountebanks dispense; 230
 Tho' by Promethean fire made,
 As they do quack that drive that trade.
 For as, when slovens do amiss
 At others' doors, by stool or piss,
 The learned write, a red-hot spit 235
 Byg prudently apply'd to it,
 Will convey mischief from the dung
 Unto the part that did the wrong,
 So this did healing; and as sure
 As that did mischief, this would cure. 240

Thus virtuous *Orsin* was endu'd
 With learning, conduct, fortitude,
 Incomparable: and as the prince
 Of poets, *Homer*, sung long since,
 A skilful leech is better far 245
 Than half a hundred men of war,
 So he appear'd, and by his skill,
 No less than dint of sword, could kill.

The gallant *Bruin* march'd next him,
 With visage formidably grim, 250
 And rugged as a Saracen,
 Or Turk of Mahomet's own kin;
 Clad in a mantle *della guerre*
 Of rough impenetrable fur;
 And in his nose, like Indian King, 255
 He wore, for ornament, a ring;
 About his neck a threefold gorget,
 As rough as trebled leathern target;
 Armed, as heralds cant, and langued,
 Or, as the vulgar say, sharp-fanged. 260
 For as the teeth in beasts of prey
 Are swords, with which they fight in fray;
 So swords, in men of war, are teeth,
 Which they do eat their victual with.

He was by birth, some authors write, 265
 A Russian, some a Muscovite,
 And 'mong the Cossacks had been bred,
 Of whom we in diurnals read,
 That serve to fill up pages here,
 As with their bodies ditches there. 270
Scrimansky was his cousin-german,
 With whom he serv'd, and fed on vermin;
 And when these fail'd, he'd suck his claws,
 And quarter himself upon his paws.
 And tho' his countrymen, the Huns, 275
 Did stew their meat between their bums
 And th' horses' backs o'er which they straddle,
 And ev'ry man eat up his saddle;
 He was not half so nice as they,
 But eat it raw when 't came in 's way. 280
 He had trac'd countries far and near,
 More than *Le Blanc* the traveller;
 Who writes, he spous'd in India,
 Of noble house, a lady gay,
 And got on her a race of worthies, 285
 As stout as any upon earth is.
 Full many a fight for him between
Talgol and *Orsin* oft had been;
 Each striving to deserve the crown
 Of a sav'd citizen: the one 290
 To guard his bear; the other fought
 To aid his dog; both made more stout
 By sev'ral spurs of neighbourhood,
 Church-fellow-membership, and blood;
 But *Talgol*, mortal foe to cows, 295
 Never got aught of him but blows;
 Blows, hard and heavy, such as he
 Had lent, repaid with usury.
 Yet *Talgol* was of courage stout,
 And vanquish'd oft'ner than he fought; 300
 Inur'd to labour, sweat, and toil,
 And like a champion shone with oil.
 Right many a widow his keen blade,
 And many fatherless, had made.

He many a boar and huge dun-cow 305
 Did, like another *Guy*, o'erthrow :
 But *Guy* with him in fight compar'd,
 Had like the boar or dun-cow far'd.
 With greater troops of sheep h' had fought
 Than *Ajax* or bold *Don Quixote* ; 310
 And many a serpent of fell kind,
 With wings before, and stings behind,
 Subdu'd : as poets say, long agoe
 Bold Sir *George St. George* did the dragon.
 Nor engine, nor device polemic, 315
 Disease, nor doctor epidemic,
 Tho' stor'd with deletery med'cines
 (Which whosoever took is dead since),
 E'er sent so vast a colony
 To both the under worlds as he : 320
 For he was of that noble trade
 That demi-gods and heroes made,
 Slaughter and knocking on the head ;
 The trade to which they all were bred ;
 And is, like others, glorious when 325
 'Tis grea and large, but base if mean.
 The former rides in triumph for it ;
 The latter in a two-wheel'd chariot,
 For daring to profane a thing
 So sacred with vile bungling. 330
 Next these the brave *Magnano* came ;
Magnano, great in martial fame ;
 Yet when with *Orsin* he wag'd fight,
 'Tis said, he got but little by 't.
 Yet he was fierce as forest boar, 335
 Whose spoils upon his back he wore,
 As thick as *Ajax*' seven-fold shield,
 Which o'er his brazen arms he held :
 But brass was feeble to resist
 The fury of his armed fist ; 340
 Nor could the hardest ir'n hold out
 Against his blows, but they would through't.
 In *magic* he was deeply read,
 As he that made the brazen head ;

Profoundly skill'd in the black art, 345
 As *English Merlin* for his heart ;
 But far more skilful in the spheres
 Than he was at the sieve and shears.
 He could transform himself in colour
 As like the devil as a collier ; 350
 As like as hypocrites in show
 Are to true saints, or crow to crow.
 Of *warlike engines* he was author,
 Devis'd for quick dispatch of slaughter :
 The cannon, blunderbuss, and saker, 355
 He was th' inventor of, and maker :
 The trumpet, and the kettle-drum,
 Did both from his invention come.
 He was the first that e'er did teach
 To make, and how to stop, a breach. 360
 A lance he bore with iron pike ;
 Th' one half would thrust, the other strike ;
 And when their forces he had join'd,
 He scorn'd to turn his parts behind.
 He *Trulla* lov'd ; *Trullia*, more bright 365
 Than burnish'd armour of her knight :
 A bold virago, stout and tall,
 As (*d*) *Joan of France*, or *English Mall*.
 Thro' perils both of wind and limb,
 Thro' thick and thin, she follow'd him, 370
 In ev'ry adventure h' undertook,
 And never him or it forsook.
 At breach of wall, or hedge surprize,
 She shar'd i' th' hazard and the prize :
 At beating quarters up, or forage, 375
 Behav'd herself with matchless courage ;
 And laid about in fight more busily
 Than th' (*e*) *Amazonian dame Penthesile*.
 And tho' some critics here cry shame,
 And say our authors are to blame, 380
 That spite of all philosophers,
 Who hold no females stout, but bears ;
 And heretofore did so abhor
 That women should pretend to war,

They would not suffer the stout'st dame 385
 To swear (*f*) by *Hercules's* name)
 Make feeble ladies, in their works,
 To fight like termagants and Turks;
 To lay their native arms aside,
 Their modesty, and ride astride; 390
 To run a-tilt at men, and wield
 Their naked tools in open field;
 As stout (*g*) *Armida*, bold *Thalestris*,
 And she that would have been the mistress
 Of (*h*) *Gundibert*; but he had grace, 395
 And rather took a country lass:
 They say, 'tis false, without all sense,
 But of pernicious consequence
 'To government, which they suppose
 Could never be upheld in prose: 400
 Strip' nature naked to the skin,
 You'll find about her no such thing.
 It may be so; yet what we tell
 Of *Trulla*, that's improbable,
 Shall be depos'd by those who've seen't, 405
 Or, what's as good, produc'd in print:
 And if they will not take our word,
 We'll prove it true upon record.
 The upright *Cerdon* next advanc't,
 Of all his race the valiant'st: 410
Cerdon the Great, renown'd in song,
 Like *Herc'les*, for repair of wrong:
 He rais'd the low, and fortify'd
 The weak against the strongest side:
 Ill has he read, that never hit 415
 On him in muses' deathless writ.
 He had a weapon keen and fierce,
 That through a bull-hide shield would pierce,
 And cut it in a thousand pieces,
 Tho' tougher than the Knight of Greece his, 420
 With whom his black-thumb'd ancestor
 Was comrade in the ten years' war:
 For when the restless Greeks sat down
 So many years before Troy town,

And were renown'd, as *Homer* writes, 425
 For well-sol'd boots no less than fights,
 They ow'd that glory only to
 His ancestor, that made them so.
 Fast friend he was to *Reformation*,
 Until 'twas worn quite out of fashion. 430
 Next rectifier of wry *Law*,
 And would make three to cure one flaw.
 Learned he was, and could take note,
 Transcribe, collect, translate, and quote.
 But *Preaching* was his chiefest talent, 435
 Or argument, in which b'ing valiant,
 He us'd to lay about and stickle,
 Like ram or bull, at conventicle:
 For disputants, like rams and bulls,
 Do fight with arms that spring from sculls. 440
 Last *Colon* came, bold man of war,
 Destin'd to blows by fatal star;
 Right expert in command of horse;
 But cruel, and without remorse.
 That which of *Centaur* long ago 445
 Was said, and has been wrested to
 Some other knights, was true of this;
 He and his horse were of a piece.
 One spirit did inform them both;
 The self-same vigour, fury, wroth: 450
 Yet he was much the rougher part,
 And always had a harder heart,
 Altho' his horse had been of those
 That feed on man's flesh, as fame goes.
 Strange food for horse! and yet, alas! 455
 It may be true, for flesh is grass.
 Sturdy he was, and no less able
 Than *Hercules* to clean a stable;
 As great a drover, and as great
 A critic too, in hog or neat. 460
 He ripp'd the womb up of his mother,
 Dame *Tellus*, 'cause she wanted fother
 And provender wherewith to feed
 Himself, and his less cruel steed.

It was a question, whether he
 Or 's horse were of a family
 More worshipful: 'till antiquaries
 (After th' had almost por'd out their eyes)
 Did very learnedly decide

465

The business on the horse's side;
 And prov'd not only horse, but cows,
 Nay, pigs, were of the elder house:
 For beasts, when man was but a piece
 Of earth himself, did th' earth possess.

470

These worthies were the chief that led
 The combatants, each in the head
 Of his command, with arms and rage,
 Ready and longing to engage.

475

The numerous rabble was drawn out
 Of sev'ral counties round about.

480

From villages remote, and shires,
 Of east and western hemispheres;
 From foreign parishes and regions,
 Of different manners, speech, religions,
 Came men and mastiffs; some to fight

485

For fame and honour, some for sight.
 And now the field of death, the lists,
 Were enter'd by antagonists,
 And blood was ready to be broach'd,

490

When *Hudibras* in haste approach'd,
 With Squire and weapons to attack 'em:
 But first thus from his horse bespake 'em:

What rage, O citizens! what fury
 Doth you to these dire actions hurry?

495

What (*i*) *Cestrum*, what phrenetic mood,
 Makes you thus lavish of your blood,
 While the proud Vies your trophies boast,
 And unreveng'd walks *Waller's* ghost?

What towns, what garrisons might you
 With hazard of this blood subdue,

500

Which now y' are bent to throw away
 In vain, untriumphable fray?

Shall *Saints* in civil bloodshed wallow
 Of *Saints*, and let the *Cause* lie fallow?

The Cause, for which we fought and swore 505
 So boldly, shall we now give o'er?
 Then, because quarrels still are seen
 With oaths and swearings to begin,
 The *Solemn League and Covenant*
 Will seem a mere God-dam-me rant; 510
 And we, that took it, and have fought,
 As lewd as drunkards that fall out.
 For as we make war *for the King*
Against himself, the self-same thing,
 Some will not stick to swear, we do 515
 For God and for religion too:
 For if bear-baiting we allow,
 What good can Reformation do?
 The blood and treasure that's laid out
 Is thrown away, and goes for nought. 520
 Are these the fruits o' th' *Protestation*,
 The prototype of reformation,
 Which all the Saints, and some, since Martyrs,
 Wore (*k*) in their hats like wedding garters,
 When 'twas (*l*) resolv'd by either House 525
 Six members' quarrel to espouse?
 Did they for this draw down the rabble,
 With zeal and noises formidable,
 And make all cries about the town
 Join throats to cry the bishops down? 530
 Who, having round begirt the palace
 (As once a month they do the gallows),
 As members gave the sign about,
 Set up their throats with hideous shout.
 When tinkers bawl'd aloud to settle 535
 Church discipline, for patching kettle:
 No sow-gelder did blow his horn,
 To geld a cat, but cry'd, Reform.
 The oyster-women lock'd their fish up,
 And trudg'd away, to cry, No Bishop. 540
 The mouse-trap men laid save-alls by,
 And 'gainst Ev'l Counsellors did cry.
 Botchers left old clothes in the lurch,
 And fell to turn and patch the Church.

Some cry'd the Covenant, instead 545
 Of pudding-pies and ginger-bread;
 And some for brooms, old boots, and shoes,
 Bawl'd out to purge the Commons House.
 Instead of kitchen-stuff, some cry
 A gospel-preaching Ministry; 550
 And some, for old suits, coats, or cloak,
 No surplices nor service-book.
 A strange harmonious inclination
 Of all degrees to Reformation.
 And is this all? Is this the end 555
 To which these carr'ings on did tend?
 Hath public faith, like a young heir,
 For this ta'en up all sorts of ware,
 And run int' ev'ry tradesman's book,
 'Till both turn'd bankrupts, and are broke? 560
 Did Saints for this bring in their plate,
 And crowd as if they came too late?
 For when they thought the cause had need on't,
 Happy was he that could be rid on't.
 Did they coin piss-pots, bowls, and flaggons, 565
 Int' officers of horse and dragoons;
 And into pikes and musqueteers
 Stamp beakers, cups, and porringers?
 A thimble, bodkin, and a spoon,
 Did start up living men as soon 570
 As in the furnace they were thrown,
 Just like the dragon's teeth b'ing sown.
 Then was the Cause of gold and plate,
 The Brethren's off'rings, consecrate,
 Like th' Hebrew calf, and down before it 575
 The Saints fell prostrate to adore it:
 So say the wicked—and will you
 Make that (*m*) sarcasmus scandal true,
 By running after dogs and bears,
 Beasts more unclean than calves or steers? 580
 Have pow'rful Preachers ply'd their tongues,
 And laid themselves out and their lungs;
 Us'd all means, both direct and sinister,
 I' th' pow'r of gospel-preaching Minister?

Have they invented tones to win 585
 The women, and make them draw in
 The men, as Indians with a female
 Tame elephant inveigle the male?
 Have they told Prov'dence what it must do,
 Whom to avoid, and whom to trust to? 590
 Discover'd th' enemy's design,
 And which way best to countermine?
 Prescrib'd what ways it hath to work,
 Or it will ne'er advance the Kirk?
 Told it the news o' th' last express, 595
 And after good or bad success,
 Made prayers, not so like petitions
 As overtures and propositions
 (Such as the army did present
 To their creator, th' Parliament), 600
 In which they freely will confess,
 They will not, cannot acquiesce,
 Unless the work be carry'd on
 In the same way they have begun,
 By setting Church and Common-weal 605
 All on a flame, bright as their zeal,
 On which the Saints were all a-gog,
 And all this for a bear and dog?
 The Parliament drew up petitions
 T' itself, and sent them, like commissions, 610
 To well-affected persons down,
 In ev'ry city and great town;
 With pow'r to levy horse and men,
 Only to bring them back agen:
 For this did many, many a mile, 615
 Ride manfully in rank and file,
 With papers in their hats, that show'd
 As if they to the pillory rode.
 Have all these courses, these efforts,
 Been try'd by people of all sorts, 620
Velis & remis, omnibus nervis,
 And all t' advance the Cause's service?
 And shall all now be thrown away
 In petulant intestine fray?

Shall we that in the Cov'nant swore,
 Each man of us to run before
 Another, still in Reformation,
 Give dogs and bears a dispensation?
 How will Dissenting Brethren relish it?
 What will malignants say? *vide licet*,
 That each man swore to do his best,
 To damn and perjure all the rest!
 And bid the devil take the hin'most,
 Which at this race is like to win most.
 They'll say our bus'ness, to reform
 The Church and State, is but a worm;
 For to subscribe, unsight, unseen,
 To an unknown church-discipline,
 What is it else, but before-hand
 T' engage, and after understand?
 For when we swore to carry on
 The present Reformation,
 According to the purest mode
 Of churches best reform'd abroad,
 What did we else but make a vow
 To do we know not what, nor how?
 For no three of us will agree
 Where or what churches these should be;
 And is indeed (*n*) the self-same case
 With theirs that swore *et ceteras*;
 Or the (*o*) French League, in which men vow'd
 To fight to the last drop of blood.
 These slanders will be thrown upon
 The Cause and Work we carry on,
 If we permit men to run heading
 T' exorbitances fit for Bedlam,
 Rather than Gospel-walking times,
 When slightest sins are greatest crimes.
 But we the matter so shall handle,
 As to remove that odious scandal.
 In name of King and Parliament,
 I charge ye all, no more foment
 This feud, but keep the peace between
 Your brethren and your countrymen;

And to those places straight repair 665
 Where your respective dwellings are.
 But to that purpose first surrender
 The *Fiddler*, as the prime offender,
 Th' incendiary vile, that is chief
 Author and engineer of mischief; 670
 That makes division between friends,
 For profane and malignant ends.
 He, and that engine of vile noise,
 On which illegally he plays,
 Shall (*dictum factum*) both be brought 675
 To condign punishment, as they ought.
 This must be done; and I would fain see
 Mortal so sturdy as to gain-say:
 For then I'll take another course;
 And soon reduce you all by force. 680
 This said, he clapp'd his hand on sword,
 To show he meant to keep his word.
 But *Talgol*, who had long suppress
 Inflamed wrath in glowing breast,
 Which now began to rage and burn as 685
 Implacably as flame in furnace,
 Thus answer'd him:—Thou vermin wretched
 As e'er in measled pork was hatched;
 Thou tail of worship, that dost grow
 On rump of justice as of cow; 690
 How dar'st thou, with that sullen luggage
 O' th' self, old ir'n, and other baggage,
 With which thy steed of bones and leather
 Has broke his wind in halting hither;
 How durst th', I say, adventure thus 695
 T' oppose thy lumber against us?
 Could thine impertinence find out
 No work t' employ itself about,
 Where thou, secure from wooden blow,
 Thy busy vanity might'st show? 700
 Was no dispute a-foot between
 The caterwauling brethren?
 No subtle question rais'd among
 Those out-o'-their wits, and those i' th' wrong;

No prize between those combatants 705
 O' th' times, the land and water-saints;
 Where thou might'st stickle without hazard
 Of outrage to thy hide and mazzard;
 And not for want of bus'ness come
 To us to be so troublesome, 710
 To interrupt our better sort
 Of disputants, and spoil our sport?
 Was there no felony, no bawd,
 Cut-purse, no burglary-abroad;
 No stolen pig, nor plunder'd goose, 715
 To tie thee up from breaking loose?
 No ale unlicens'd. broken hedge,
 For which thou statute might'st allege,
 To keep thee busy from foul evil.
 And shame due to thee from the Devil? 720
 Did no committee sit, where he
 Might cut out journey-work for thee?
 And set th' a task, with subornation,
 To stitch up sale and sequestration;
 To cheat, with holiness and zeal, 725
 All parties and the common-weal?
 Much better had it been for thee,
 H' had kept thee where th' art us'd to be;
 Or sent th' on bus'ness any whither,
 So he had never brought thee hither. 730
 But if th' hast brain enough in skull
 To keep itself in lodging whole,
 And not provoke the rage of stones
 And cudgels to thy hide and bones;
 Tremble, and vanish, while thou may'st, 735
 Which I'll not promise if thou stay'st.—
 At this the Knight grew high in wroth,
 And lifting hands and eyes up both,
 Three times he smote on stomach stout,
 From whence, at length, these words broke out: 740
 Was I for this entitled *Sir*,
 And girt with trusty sword and spur,
 For fame and honour to wage battle,
 Thus to be brav'd by foe to cattle?

Not all that pride that makes thee swell 745
 As big as thou dost blown-up veal;
 Nor all thy tricks and sleights to cheat,
 And sell thy carrion for good meat;
 Not all thy magic to repair
 Decay'd old age in tough lean ware; 750
 Make nat'ral appear thy work,
 And stop the gangrene in stale pork;
 Not all that force that makes thee proud,
 Because by bullock ne'er withstood;
 Tho' arm'd with all thy cleavers, knives, 755
 And axes made to hew down lives,
 Shall save or help thee to evade
 The hand of justice, or this blade,
 Which I, her sword-bearer, do carry,
 For civil deed and military. 760
 Nor shall these words of venom base,
 Which thou hast from their native place,
 Thy stomach, pump'd to fling on me,
 Go unreveng'd, tho' I am free.
 Thou down the same throat shalt devour 'em, 765
 Like tainted beef, and pay dear for 'em.
 Nor shall it e'er be said, that wight
 With gantlet blue, and bases white,
 And round blunt truncheon by his side,
 So great a man at arms defy'd 770
 With words far bitterer than wormwood,
 That would in Job or Grizel stir mood.
 Dogs with their tongues their wounds do heal;
 But men with hands, as thou shalt feel.
 This said, with hasty rage he snatch'd 775
 His gun-shot, that in holsters watch'd;
 And bending cock, he levell'd full
 Against th' outside of *Talgol's* skull;
 Vowing that he should ne'er stir further,
 Nor henceforth cow or bullock murther. 780
 But *Pallas* came in shape of rust,
 And 'twixt the spring and hammer thrust
 Her Gorgon shield, which made the cock
 Stand stiff, as 'twere transform'd to stock.

Meanwhile fierce *Talgol*, gath'ring might, 785
 With rugged truncheon charg'd the Knight;
 But he with petronel upheav'd,
 Instead of shield, the blow receiv'd.
 The gun recoil'd, as well it might,
 Not us'd to such a kind of fight, 790
 And shrunk from its great master's gripe,
 Knock'd down and stunn'd by mortal stripe.
 Then *Hudibras*, with furious haste,
 Drew out his sword; yet not so fast,
 But *Talgol* first, with hardy thwack, 795
 Twice bruis'd his head, and twice his back.
 But when his nut-brown sword was out,
 With stomach huge he laid about,
 Imprinting many a wound upon
 His mortal foe, the truncheon. 800
 The trusty cudgel did oppose
 Itself against dead-doing blows,
 To guard its leader from fell bane,
 And then reveng'd itself again.
 And tho' the sword (some understood) 805
 In force had much the odds of wood,
 'Twas nothing so: both sides were balanc'd
 So equal, none knew which was valiant'st:
 For wood, with Honour b'ing engag'd,
 Is so implacably enrag'd, 810
 Tho' iron hew and mangle sore,
 Wood wounds and bruises Honour more.
 And now both Knights were out of breath,
 Tir'd in the hot pursuit of death;
 While all the rest amaz'd stood still, 815
 Expecting which should take or kill.
 This *Hudibras* observ'd; and fretting
 Conquest should be so long a getting
 He drew up all his force into
 One body, and that into one blow. 820
 But *Talgol* wisely avoided it
 By cunning sleight; for had it hit,
 The upper part of him the blow
 Had slit as sure as that below,

Meanwhile th' incomparable *Colon*, 825
 To aid his friend, began to fall on.
 Him *Ralph* encounter'd, and straight grew
 A dismal combat 'twixt them two:
 Th' one arm'd with metal, th' other with wood;
 This fit for bruise, and that for blood. 830
 With many a stiff thwack, many a bang,
 Hard crab-tree and old iron rang;
 While none that saw them could divine
 To which side conquest would incline,
 Until *Magnano*, who did envy 835
 That two should with so many men vie,
 By subtle stratagem of brain,
 Perform'd what force could ne'er attain;
 For he, by foul hap, having found
 Where thistles grew on barren ground, 840
 In haste he drew his weapon out,
 And having cropp'd them from the root,
 He clapp'd them underneath the tail
 Of steed, with pricks as sharp as nail.
 The angry beast did straight resent 845
 The wrong done to his fundament;
 Began to kick, and fling, and wince,
 As if h' had been beside his sense,
 Striving to disengage from thistle,
 That gall'd him sorely under his tail: 850
 Instead of which he threw the pack
 Of Squire and baggage from his back;
 And blund'ring still with smarting rump,
 He gave the Knight's steed such a thump
 As made him reel. The Knight did stoop, 855
 And sate on further side aslope.
 This *Talgol* viewing, who had now
 By sleight escap'd the fatal blow,
 He rally'd, and again fell to't;
 For catching foe by nearer foot, 860
 He lifted with such might and strength,
 As would have hurl'd him thrice his length,
 And dash'd his brains (if any) out:
 But *Mars*, that still protects the stout,

In pudding-time came to his aid, 865
 And under him the bear convey'd ;
 The bear, upon whose soft fur-gown
 The Knight with all his weight fell down.
 The friendly rug preserv'd the ground,
 And headlong Knight, from bruise or wound ; 870
 Like feather-bed betwixt a wall
 And heavy brunt of cannon-ball.
 As Sancho on a blanket fell,
 And had no hurt. our's far'd as well
 In body ; tho' his mighty spirit, 875
 B'ing heavy, did not so well bear it.
 The bear was in a greater fright,
 Beat down and worsted by the Knight.
 He roar'd, and rag'd, and flung about,
 To shake off bondage from his snout. 880
 His wrath inflam'd, boil'd o'er, and from
 His jaws of death he threw the foam :
 Fury in stranger postures threw him,
 And more than herald ever drew him.
 He tore the earth which he had sav'd 885
 From squelch of Knight, and storm'd and rav'd,
 And vex'd the more, because the harms
 He felt were 'gainst the law of arms :
 For men he always took to be
 His friends, and dogs the enemy ; 890
 Who never so much hurt had done him,
 As his own side did falling on him.
 It griev'd him to the guts, that they
 For whom h' had fought so many a fray,
 And serv'd with loss of blood so long, 895
 Should offer such inhuman wrong ;
 Wrong of unsoldier-like condition ;
 For which he flung down his commission ;
 And laid about him, till his nose
 From thrall of ring and cord broke loose. 900
 Soon as he felt himself enlarg'd,
 'Thro' thickest of his foes he charg'd,
 And made way thro' th' amazed crew ;
 Some he o'erran, and some o'erthrew,

But took none ; for by hasty flight 905
 He strove t' escape pursuit of Knight ;
 From whom he fled with as much haste
 And dread as he the rabble chas'd.
 In haste he fled, and so did they ;
 Each and his fear a several way. 910
Crowdero only kept the field ;
 Not stirring from the place he held ;
 Tho' beaten down and wounded sore,
 I' th' fiddle, and a leg that bore
 One side of him ; not that of bone, 915
 But much it's better, th' wooden one.
 He spying *Hudibras* lie strow'd
 Upon the ground, like log of wood,
 With fright of fall, supposed wound,
 And loss of urine, in a swoond, 920
 In haste, he snatch'd the wooden limb,
 That hurt in th' ankle lay by him,
 And, fitting it for sudden fight,
 Straight drew it up t' attack the Knight ;
 For getting up on stump and huckle, 925
 He with the foe began to buckle ;
 Vowing to be reveng'd for breach
 Of crowd and skin upon the wretch,
 Sole author of all detriment
 He and his fiddle underwent. 930
 But *Ralpho* (who had now begun
 T' adventure resurrection
 From heavy squelch, and had got up
 Upon his legs, with sprained crup),
 Looking about, beheld pernicious 935
 Approaching Knight from fell musician.
 He snatch'd his whinyard up, that fled
 When he was falling off his steed
 (to do from a falling house),
 Himself from rage of blows ; 940
 With speed and fury, flew
 At him from black and blue ;
 And would have achiev'd his scone
 But twice and once ;

And now 'twas rais'd to smite agen,
 When *Ralpho* thrust himself between. 945
 He took the blow upon his arm,
 To shield the Knight from further harm;
 And, joining wrath with force, bestow'd
 On th' wooden member such a load, 950
 That down it fell, and with it bore
Crowdero, whom it propp'd before.
 To him the Squire right nimbly run,
 And setting conquering foot upon
 His trunk, thus spoke: What desp'rate frenzy 955
 Made thee (thou whelp of sin!) to fancy
 Thyself, and all that coward rabble,
 T' encounter us in battle able?
 How durst th', I say, oppose thy curship
 'Gainst arms, authority, and worship? 960
 And *Hudibras* or me provoke,
 Tho' all thy limbs were hart of oak,
 And th' other half of thee as good
 To bear out blows as that of wood?
 Could not the whipping-post prevail 965
 With all its rhet'ric, nor the jail,
 To keep from flaying scourge thy skin,
 And ankle free from iron gin?
 Which now thou shalt—But first our care
 Must see how *Hudibras* doth fare. 970
 This said, he gently rais'd the Knight,
 And set him on his bum upright.
 To rouse him from lethargic dump,
 He tweak'd his nose; with gentle thump
 Knock'd on his breast, at if 't had been 975
 To raise the spirits lodg'd within.
 They, waken'd with the noise did fly
 From inward room to window eye,
 And gently op'ning lid, the casement,
 Look'd out, but yet with some amazement. 980
 'This gladded *Ralpho* much to see,
 Who thus bespoke the Knight: quoth he,
 Tweaking his nose, You are, great Sir,
 A self-denying conqueror;

As high, victorious, and great, 985
 As e'er fought for the Churches yet,
 If you will give yourself but leave
 To make out what y' already have;
 That's victory. The foe, for dread
 Of your nine-worthiness, is fled; 990
 All, save *Crowdero*, for whose sake
 You did th' espous'd Cause undertake;
 And he lies pris'ner at your feet,
 To be dispos'd as you think meet,
 Either for life, or death, or sale, 995
 'The gallows, or perpetual jail.
 For one wink of your pow'ful eye
 Must sentence him to live or die.
 His fiddle is your proper purchase,
 Won in the service of the Churches; 1000
 And by your doom must be allow'd
 To be, or be no more, a crowd.
 For tho' success did not confer
 Just title on the conqueror;
 Tho' dispensations were not strong 1005
 Conclusions, whether right or wrong;
 Altho' outgoings did confirm,
 And owning were but a mere term;
 Yet as the wicked have no right
 'To th' creature, tho' usurp'd by might, 1010
 'The property is in the Saint,
 From whom th' injuriously detain 't;
 Of him they hold their luxuries,
 Their dogs, their horses, whores, and dice,
 Their riots, revels, masks, delights, 1015
 Pimps, buffoons, fiddlers, parasites;
 All which the Saints have title to,
 And ought t' enjoy, if th' had their due.
 What we take from 'em is no more
 Than what was our's by right before; 1020
 For we are their true landlords still,
 And they our tenants but at will.
 At this the Knight began to rouze,
 And by degrees grow valorous.

Great conquerors greater glory gain 1065
 By foes in triumph led, than slain:
 The laurels that adorn their brows
 Are pull'd from living, not dead boughs,
 And living foes: the greatest fame
 Of cripple slain can be but lame. 1070
 One half of him's already slain,
 The other is not worth your pain;
 Th' honour can but on one side light,
 As worship did, when y' were dubb'd Knight,
 Wherefore I think it better far 1075
 To keep him prisoner of war;
 And let him fast in bonds abide,
 At court of justice to be try'd;
 Where, if h' appear so bold or crafty,
 There may be danger in his safety, 1080
 If any member there dislike
 His face, or to his beard have pique;
 Or if his death will save or yield,
 Revenge or fright, it is reveal'd.
 Tho' he has quarter, ne'ertheless 1085
 Y' have pow'r to hang him when you please.
 This has been often done by some
 Of our great conqu'rors, you know whom;
 And has by most of us been held
 Wise justice, and to some reveal'd. 1090
 For words and promises, that yoke
 The conqueror, are quickly broke;
 Like *Sampson's* cuffs, tho' by his own
 Direction and advice put on.
 For if we should fight for the *Cause* 1095
 By rules of military laws,
 And only do what they call just,
 The *Cause* would quickly fall to dust.
 This we among ourselves may speak;
 But to the wicked, or the weak, 1100
 We must be cautious to declare
 Perfection-truths, such as these are.
 This said, the high outrageous mettle
 Of Knight began to cool and settle.

He lik'd the Squire's advice, and soon 1105
 Resolv'd to see the bus'ness done ;
 And therefore charg'd him first to bind
Crowdero's hands on rump behind,
 And to its former place and use
 The wooden member to reduce ; 1110
 But force it take an oath before,
 Ne'er to bear arms against him more.
Ralpho dispatch'd with speedy haste,
 And, having ty'd *Crowdero* fast,
 He gave Sir Knight the end of cord, 1115
 To lead the captive of his sword
 In triumph, whilst the steeds he caught,
 And them to further service brought.
 The Squire in state rode on before,
 And on his nut-brown whinyard bore 1120
 The trophæe-fiddle and the case,
 Leaning on shoulder like a mace.
 The Knight himself did after ride,
 Leading *Crowdero* by his side ;
 And tow'd him, if he lagg'd behind, 1125
 Like boat against the tide and wind.
 Thus grave and solemn they march on,
 Until quite thro' the town th' had gone ;
 At further end of which there stands
 An ancient castle, that commands 1130
 Th' adjacent parts : in all the fabric
 You shall not see one stone, nor a brick ;
 But all of wood ; by pow'rful spell
 Of magic made impregnable.
 There's neither iron-bar nor gate, 1135
 Portcullis, chain, nor bolt, nor grate ;
 And yet men durnee there abide,
 In dungeon scarce three inches wide ;
 With roof so low, that under it
 They never stand, but lie or sit ; 1140
 And yet so foul, that whoso is in,
 Is to the middle-leg in prison ;
 In circle magical confin'd,
 With walls of subtle air and wind,

Which none are able to break thorough, 1145
 Until they're freed by head of borough.
 Thither arriv'd, th' advent'rous Knight
 And bold Squire from their steeds alight
 At th' outward wall, near which there stands
 A bastile, built t' imprison hands; 1150
 By strange enchantment made to fetter
 The lesser parts, and free the greater:
 For tho' the body may creep through,
 The hands in grate are fast enough:
 And when a circle 'bout the wrist 1155
 Is made by beadle exorcist,
 The body feels the spur and switch,
 As if 'twere ridden post by witch,
 At twenty miles an hour pace,
 And yet ne'er stirs out of the place. 1160
 On top of this there is a spire;
 On which Sir Knight first bids the Squire,
 The fiddle, and its spoils, the ease,
 In manner of a trophee place.
 That done, they ope the trap-door-gate, 1165
 And let *Crowdero* down thereat;
Crowdero making doleful face,
 Like hermit poor in pensive place,
 To dungeon they the wretch commit,
 And the survivor of his feet: 1170
 But th' other that had broke the peace
 And head of Knighthood, they release;
 Tho' a delinquent false and forged,
 Yet b'ing a stranger, he's enlarged;
 While his comrade, that did no hurt, 1175
 Is clapp'd up fast in prison for 't.
 So Justice, while she winks at crimes,
 Stumbles on innocence sometimes.

PART I. CANTO III.

THE ARGUMENT.

The scatter'd rout return and rally,
Surround the place; the knight does sally,
And is made pris'ner: then they seize
Th' enchanted fort by storm, release
Crowdero, and put the squire in's place;
I should have first said *Hudibras*.

AY me! what perils do environ
The man that meddles with cold iron!
What plaguy mischiefs and mishaps
Do dog him still with after-claps!
For though dame Fortune seem to smile, 5
And leer upon him for awhile,
She'll after show him, in the nick
Of all his glories, a dog-trick.
This any man may sing or say,
I' th' ditty call'd. *What if a day*: 10
For *Hudibras*, who thought h' had won
The field, as certain as a gun,
And having routed the whole troop,
With victory was cock-a-hoop;
Thinking h' had done enough to purchase 15
Thanksgiving-day among the churches;
Wherein his mettle and brave worth
Might be explain'd by holder-forth,
And register'd by Fame eternal
In deathless pages of diurnal: 20
Found in few minutes, to his cost,
He did but count without his host;
And that a turn-stile is more certain,
Than, in events of war, dame Fortune.

For now the late faint-hearted rout, 25
 O'erthrown and scatter'd round about,
 Chac'd by the horror of their fear
 From bloody fray of knight and bear
 (All but the dogs, who in pursuit
 Of the knight's victory stood to't, 30
 And most ignobly fought, to get
 The honour of his blood and sweat),
 Seeing the coast was free and clear
 O' th' conquer'd and the conqueror,
 Took heart again, and fac'd about, 35
 As if they meant to stand it out:
 For by this time the routed bear,
 Attack'd by th' enemy i' th' rear,
 Finding their number grew too great
 For him to make a safe retreat, 40
 Like a bold chieftain fac'd about;
 But wisely doubting to hold out,
 Gave way to Fortune, and with haste
 Fac'd the proud foe, and fled, and fac'd;
 Retiring still, until he found 45
 H' had got th' advantage of the ground;
 And then as valiantly made head,
 To check the foe, and forthwith fled;
 Leaving no art untry'd, nor trick
 Of warrior stout and politick; 50
 Until, in spite of hot pursuit,
 He gain'd a pass, to hold dispute
 On better terms, and stop the course
 Of the proud foe. With all his force
 He bravely charg'd, and for awhile 55
 Forc'd their whole body to recoil;
 But still their numbers so increas'd,
 He found himself at length oppress'd,
 And all evasions so uncertain,
 To save himself for better fortune, 60
 That he resolv'd, rather than yield,
 To die with honour in the field,
 And sell his hide and carcase at
 A price as high and desperate

As e'er he could. This resolution
 He forthwith put in execution,
 And bravely threw himself among
 The enemy, i' th' greatest throng.
 But what could single valour do,
 Against so numerous a foe? 70
 Yet much he did, indeed too much
 To be believ'd, where th' odds were such.
 But one, against a multitude,
 Is more than mortal can make good:
 For while one party he oppos'd, 75
 His rear was suddenly inclos'd,
 And no room left him for retreat,
 Or fight against a foe so great.
 For now the mastives, charging home,
 To blows and handy-gripes w-re come: 80
 While manfully himself he bore,
 And setting his right-foot before,
 He rais'd himself to show how tall
 His person was above them all.
 This equal shame and envy stirr'd 85
 In th' enemy, that one should beard
 So many warriors, and so stout,
 As he had done, and stav'd it out,
 Disdaining to lay down his arms,
 And yield on honourable terms. 90
 Enraged thus, some in the rear
 Attack'd him, and some ev'rywhere,
 Till down he fell; yet falling fought,
 And, being down, still laid about:
 As *Widdrington*, in doleful dumps, 95
 Is said to fight upon his stumps.
 But all, alas! had been in vain,
 And he inevitably slain,
 If *Trulla* and *Cerdon*, in the nick,
 To rescue him had not been quick: 100
 For *Trulla*, who was light of foot,
 As shafts which long-field Parthians shoot
 (But not so light as to be borne
 Upon the ears of standing corn,

Or trip it o'er the water quicker 105
 Than witches, when their staves they liquor,
 As some report), was got among
 The foremost of the martial throng :
 There pitying the vanquish'd bear,
 She call'd to *Cerdon*, who stood near, 110
 Viewing the bloody fight ; to whom,
 Shall we (quoth she) stand still hum-drum,
 And see stout Bruin. all alone,
 By numbers basely overthrown ?
 Such feats already h' has achiev'd, 115
 In story not to be believ'd ;
 And 'twould to us be shame enough,
 Not to attempt to fetch him off.
 I would (quoth he) venture a limb
 To second thee, and rescue him, 120
 But then we must about it straight,
 Or else our aid will come too late ;
 Quarter he scorns, he is so stout,
 And therefore cannot long hold out.
 This said, they wav'd their weapons round 125
 About their heads, to clear the ground ;
 And joining forces, laid about
 So fiercely that th' amazed rout
 Turn'd tail again, and straight begun,
 As if the devil drove, to run. 130
 Meanwhile th' approach'd the place where Bruin
 Was now engag'd to mortal ruin :
 The conqu'ring foe they soon assail'd,
 First *Trulla* (*p*) stav'd, and *Cerdon* tail'd,
 Until their mastives loos'd their hold : 135
 And yet, alas ! do what they could,
 The worsted bear came off with store
 Of bloody wounds, but all before :
 For as *Archilles*. dipt in pond,
 Was *anabaptiz'd* free from wound, 140
 Made proof against dead-doing steel
 All over but the Pagan heel :
 So did our champion's arms defend
 All of him but the other end,

His head and ears, which in the martial 145

Encounter lost a leathern parcel :

For as an Austrian Archduke once

Had one ear (which in ducatoons

Is half the coin) in battle par'd

Close to his head ; so Bruin far'd : 150

But tugg'd and pull'd on th' other side,

Like scriv'ner newly crucify'd ;

Or like the late (*q*) corrected leathern

Ears of the circumcised brethren.

But gentle *Trulla*, into th' ring 155

He wore in 's nose, convey'd a string,

With which she march'd before, and led

The warrior to a grassy bed,

As authors write, in a cool shade,

Which eglantine and roses made ; 160

Close by a softly murm'ring stream,

Where lovers us'd to loll and dream.

There leaving him to his repose,

Secured from pursuit of foes,

And wanting nothing but a song, 165

And a well-tun'd theorbo hung

Upon a bough, to ease the pain

His tugg'd ears suffer'd ; with a strain,

They both drew up, to march in quest

Of his great leader, and the rest. 170

For *Orsin* (who was more renown'd

For stout maintaining of his ground

In standing fight, than for pursuit,

As being not so quick of foot)

Was not long able to keep pace 175

With others that pursu'd the chace ;

But found himself left far behind,

Both out of heart, and out of wind.

Griev'd to behold his bear pursu'd

So basely by a multitude ; 180

And like to fall, not by the prowess,

But numbers of his coward foes,

He rag'd, and kept as heavy a coil as

Stout *Hercules* for loss of *Hylas* ;

Forcing the valleys to repeat. 185
 The accents of his sad regret.
 He beat his breast, and tore his hair,
 For loss of his dear cmony bear:
 That Echo, from the hollow ground,
 His doleful wailings did resound 190
 More wistfully, by many times,
 Than in small poets' splay-foot rhimes,
 That make her, in their rueful stories,
 To answer to int'rogatories,
 And most unconscionably depose 195
 To things of which she nothing knows:
 And when she has said all she can say,
 'Tis wrested to the lover's fancy.
 Quoth he, O whither, wicked Bruin,
 Art thou fled to my—Echo, Ruin? 200
 I thought th' hadst scorn'd to budge a step,
 For fear. Quoth Echo, Marry guep.
 Am not I here to take thy part?
 Then what has quell'd thy stubborn heart?
 Have these bones rattled, and this head 205
 So often in thy quarrel bled?
 Nor did I ever winch or grudge it,
 For thy dear sake. Quoth she, Mum budget.
 Think'st thou 'twill not be laid i' th' dish,
 Thou turn'dst thy back? Quoth Echo, Fish, 210
 To run from those th' hadst overcome
 Thus cowardly? Quoth Echo, Mum.
 But what a vengeance makes thee fly
 From me too, as thine enemy?
 Or if thou hast no thought of me, 215
 Nor what I have endur'd for thee,
 Yet shame and honour might prevail
 To keep thee thus from turning tail:
 For who would grudge to spend his blood in
 His honour's cause? Quoth she, A puddin. 220
 This said, his grief to anger turn'd,
 Which in his manly stomach burn'd;
 Thirst of revenge and wrath, in place
 Of sorrow, now began to blaze.

He vow'd, the authors of his wo
Should equal vengeance undergo,
And with their bones and flesh pay dear
For what he suffer'd, and his bear.

This b'ing resolv'd, with equal speed
And rage he hasted to proceed
To action straight; and, giving o'er
To search for Bruin any more,
He went in quest of Hudibras,
To find him out where'er he was;
And, if he were above ground, vow'd
He'd ferret him, lurk where he would.

But scarce had he a furlong on
This resolute adventure gone,
When he encounter'd with that crew
Whom Hudibras did late subdue.
Honour, revenge, contempt, and shame,
Did equally their breasts inflame.

'Mong these the fierce *Magnano* was,
And *Talgol*, foe to *Hudibras*;
Cerdon and *Colon*, warriors stout,
And resolute, as ever fought:
Whom furious *Orsin* thus bespoke:

Shall we (quoth he) thus basely brook
The vile affront that paltry ass,
And feeble scoundrel, *Hudibras*,
With that more paltry ragamuffin,
Ralpho, with vapouring and huffing,
Have put upon us, like tame cattle,
As if th' had routed us in battle?

For my part it shall ne'er be said,
I for the washing gave my head:
Nor did I turn my back for fear
O' th' rascals, but loss of my bear,
Which now I'm like to undergo;

For whether those fell wounds, or no,
He has receiv'd in fight, are mortal,
Is more than all my skill can foretel;
Nor do I know what is become
Of him, more than the Pope of Rome.

But if I can but find them out 265
 That caus'd it (as I shall, no doubt,
 Where'er th' in hugger-mugger lurk)
 I'll make them rue their handy-work;
 And wish that they had rather dar'd
 To pull the devil by the beard. 270

Quoth *Cerdon*, Noble *Orsin*, th' hast
 Great reason to do as thou say'st,
 And so has ev'ry body here,
 As well as thou hast, or thy bear:
 Others may do as they see good; 275
 But if this twig be made of wood
 That will hold tack, I'll make the fur
 Fly 'bout the ears of that old cur;
 And th' other mungrel vermin, *Ralph*,
 That brav'd us all in his behalf. 280

Thy bear is safe, and out of peril,
 Though lugg'd indeed, and wounded very ill;
 Myself and *Trulla* made a shift
 To help him out at a dead lift;
 And having brought him bravely off, 285
 Have left him where he's safe enough:
 There let him rest; for if we stay,
 The slaves may hap to get away.

This said, they all engag'd to join
 Their forces in the same design; 290
 And forthwith put themselves in search
 Of Hudibras upon their march,
 Where leave we them awhile to tell
 What the victorious knight befel:
 For such, *Crowdero* being fast 295
 In dungeon shut, we left him last.
 Triumphant laurels seem'd to grow
 Nowhere so green as on his brow:
 Laden with which, as well as tir'd
 With conqu'ring toil, he now retir'd 300
 Unto a neighb'ring castle by
 To rest his body, and apply
 Fit med'cines to each glorious bruise
 He got in fight, reds, blacks, and blues,

To mollify th' uneasy pang 305
 Of ev'ry honourable bang,
 Which b'ing by skilful midwife drest,
 He laid him down to take his rest.
 But all in vain. H' had got a hurt
 On th' inside, of a deadlier sort, 310
 By *Cupid* made, who took his stand
 Upon a widow's jointure land
 (For he, in all his am'rous battles,
 No 'dvantage finds like goods and chattels),
 Drew home his bow, and, aiming right, 315
 Let fly an arrow at the knight ;
 The shaft against a rib did glance,
 And gall'd him in the purtenance.
 But time had somewhat 'swag'd his pain,
 After he found his suit in vain. 320
 For that proud dame, for whom his soul
 Was burnt in's belly like a coal
 (That belly that so oft did ake,
 And suffer griping for her sake,
 Till purging comfits and ants-eggs 325
 Had almost brought him off his legs),
 Us'd him so like a base rascallion,
 That (*r*) old *Pyg-* (what d' y' call him) *malion*,
 That cut his mistress out of stone,
 Had not so hard a hearted one. 330
 She had a thousand jadish tricks,
 Worse than a mule that flings and kicks ;
 'Mong which one cross-grain'd freak she had,
 As insolent, as strange and mad ;
 She could love none but only such 335
 As scorn'd and hated her as much.
 'Twas a strange riddle of a lady,
 Not love, if any lov'd her ! hey day !
 So cowards never use their might
 But against such as will not fight : 340
 So some diseases have been found
 Only to seize upon the sound.
 He that gets her by heart may say her
 The back way like a witch's prayer.

Meanwhile, the knight had no small task 345
 To compass what he durst not ask :
 He loves, but dares not make the motion :
 Her ignorance is his devotion :
 Like caitiff vile, that for misdeed
 Rides with his face to rump of steed, 350
 Or rowing scull, he's fain to love,
 Look one way, and another move ;
 Or like a tumbler that does play
 His game, and look another way,
 Until he seize upon the coney : 355
 Just so does he by matrimony.
 But all in vain ; her subtle snout
 Did quickly wind his meaning out ;
 Which she return'd with too much scorn
 To be by man of honour born : 360
 Yet much he bore, until the distress
 He suffer'd from his spiteful mistress
 Did stir his stomach, and the pain
 He had endur'd from her disdain,
 Turn'd to regret, so resolute, 365
 That he resolv'd to wave his suit,
 And either to renounce her quite,
 Or for awhile play least in sight.
 This resolution b'ing put on,
 He kept some months, and more had done ; 370
 But being brought so nigh by fate,
 The victory he achiev'd so late
 Did set his thoughts agog, and ope
 A door to discontinu'd hope,
 That seem'd to promise he might win 375
 His dame too, now his hand was in ;
 And that his valour, and the honour
 H' had newly gain'd, might work upon her.
 These reasons made his mouth to water
 With am'rous longings to be at her. 380
 Quoth he unto himself, Who knows
 But this brave conquest o'er my foes
 May reach her heart, and make that stoop,
 As I but now have forc'd the troop ?

If nothing can oppugn love, 385
 And virtue inivious ways can prove,
 What may not he confide to do
 That brings both love and virtue too?
 But thou bring'st valour too and wit,
 Two things that seldom fail to hit. 390
 Valour's a mouse-trap, wit a gin,
 Which women oft are taken in.
 Then, *Hudibras*, why should'st thou fear
 To be, that art a conqueror?
 Fortune th' audacious doth *juvare*, 395
 But lets the timidous miscarry.
 Then while the honour thou hast got
 Is spick and span new, piping hot,
 Strike her up bravely, thou hadst best,
 And trust thy fortune with the rest. 400
 Such thoughts as these the knight did keep,
 More than his bangs or fleas. from sleep,
 And as an owl, that in a barn
 Sees a mouse creeping in the corn,
 Sits still, and shuts his round blue eyes, 405
 As if he slept, until he spies
 The little beast within his reach,
 Then starts, and seizes on the wretch;
 So from his couch the knight did start,
 To seize upon the widow's heart, 410
 Crying, with hasty tone, and hoarse,
Ralpho, dispatch, to horse, to horse!
 And 'twas but time; for now the rout,
 We left engag'd to seek him out,
 By speedy marches were advanc'd 415
 Up to the fort, where he escon'd;
 And all th' avenues had possest
 About the place, from east to west.
 That done, awhile they made a halt,
 To view the ground, and where t' assault: 420
 Then call'd a council, which was best,
 By siege or onslaught, to invest
 The enemy; and 'twas agreed,
 By storm and onslaught to proceed.

This b'ing resolv'd, in comely sort 425
 They now drew up t' attack the fort ;
 When *Hudibras*, about to enter
 Upón another-gate's adventure,
 To *Ralpho* call'd aloud to arm,
 Not dreaming of approaching storm. 430
 Whether dame Fortune, or the care
 Of angel bad or tutelar,
 Did arm, or thrust him on a danger,
 To which hé was an utter stranger ;
 That fore-sight might, or might not blot 435
 The glory he had newly got ;
 Or to his shame it might be said,
 They took him napping in his bed ;
 To them we leave it to expound
 That deal in sciences profound. 440
 His courser scarce he had bestrid,
 And *Ralpho* that on which he rid,
 When setting ope the postern gate,
 Which they thought best to sally at,
 The foe appear'd, drawn up and drill'd, 445
 Ready to charge them in the field.
 This somewhat startled the bold knight,
 Surpris'd with th' unexpected sight ;
 The bruises of his bones and flesh
 He thought began to smart afresh : 450
 Till recollecting wonted courage,
 His fear was soon converted to rage,
 And thus he spoke : The coward foe,
 Whom we but now gave quarter to,
 Look, yonder's rally'd, and appears 455
 As if they had outrun their fears ;
 The glory we did lately get,
 The Fates command us to repeat ;
 And to their wills we must succumb,
Quocunque trahunt, 'tis our doom. 460
 This is the same numerick crew
 Which we so lately did subdue ;
 The self-same individuals, that
 Did run as mice do from a cat,

When we courageously did wield
 Our martial weapons in the field,
 To tug for victory : and when
 We shall our shining blades agen
 Brandish in terror o'er our heads,
 They'll strait resume their wonted dreads :

465

Fear is an ague, that forsakes
 And haunts, by fits, those whom it takes :
 And they'll opine they feel the pain
 And blows they felt to day, again.
 Then let us boldly charge them home,
 And make no doubt to overcome.

475

This said, his courage to inflame,
 He call'd upon his mistress' name.
 His pistol next he cock'd a-new,
 And out his nut-brown whinyard drew :
 And, placing *Ralpho* in the front,
 Reserv'd himself to bear the brunt ;
 As expert warriors use : then ply'd
 With iron heel his courser's side,
 Conveying sympathetick speed
 From heel of Knight to heel of Steed.

480

485

Meanwhile the foe, with equal rage
 And speed, advancing to engage,
 Both parties now were drawn so close,
 Almost to come to handy-blows :
 When *Orsin* first let fly a stone
 At *Ralpho* ; not so huge a one
 As that which *Diomed* did maul
Æneas on the bum withal ;

490

Yet big enough, if rightly hurl'd,
 T' have sent him to another world,
 Whether above-ground, or below,
 Which Saints twice dipt are destin'd to.
 The danger startled the bold Squire,
 And made him some few steps retire,
 But *Hudibras* advanc'd to's aid,
 And rouz'd his spirits hali' dismay'd.
 He wisely doubting lest the shot
 Of th' enemy, now growing hot,

495

500

Might at a distance gall, press'd close, 505
 To come pell-mell to handy-blows,
 And, that he might their aim decline,
 Advanc'd still in an oblique line;
 But prudently forbore to fire,
 Till breast to breast he had got nigher; 510
 As expert warriors use to do,
 When hand to hand they charge their foe.
 This order the advent'rous Knight,
 Most soldier-like, observ'd in fight,
 When Fortune (as she's wont) turn'd fickle, 515
 And for the foe began to stickle.
 The more shame for her Goody-ship,
 To give so near a friend a slip.
 For *Colon*, chusing out a stone,
 Levell'd so right, it thump'd upon 520
 His manly paunch, with such a force,
 As almost beat him off his horse.
 He loos'd his whinyard, and the rein;
 But, laying fast hold on the mane,
 Preserv'd his seat: and as a goose 525
 In death contracts his talons close;
 So did the Knight, and with one claw
 The tricker of his pistol draw.
 The gun went off: and, as it was
 Still fatal to stout *Hudibras*, 530
 In all his feats of arms, when least
 He dreamt of it, to prosper best;
 So now he far'd: the shot let fly
 At random 'mong the enemy,
 Pierc'd *Talgol's* gaberdine, and grazing 535
 Upon his shoulder, in the passing,
 Lodg'd in *Magnano's* brass habergeon,
 Who strait A Surgeon cry'd, A Surgeon:
 He tumbled down, and, as he fell,
 Did Murther, Murther, Murther, yell. 540
 This startled their whole body so,
 That if the Knight had not let go
 His arms, but been in warlike plight,
 H' had won (the second time) the fight;

As, if the Squire had but fall'n on, 545
He had inevitably done :
But he, diverted with the care
Of *Hudibras* his hurt, forbore
To press th' advantage of his fortune,
While danger did the rest dishearten. 550
For he with *Cerdon* b'ing engag'd
In close encounter, they both wag'd
The fight so well. 'twas hard to say
Which side was like to get the day.
And now the busy work of death 555
Had tir'd them so, th' agreed to breathe,
Preparing to renew the fight ;
When the disaster of the Knight
And th' other party did divert
Their fell intent, and forc'd them part. 560
***Ralpho* press'd up to *Hudibras*,**
And *Cerdon* where *Magnano* was ;
Each striving to confirm his party
With stout encouragements, and hearty.
Quoth *Ralpho*, Courage, valiant Sir, 565
And let revenge and honour stir
Your spirits up ; once more fall on,
The shatter'd foe begins to run :
For if but half so well you knew
To use your victory as subdue, 570
They durst not, after such a blow
As you have giv'n them, face us now ;
But from so formidable a soldier
Had fled like crows when they smell powder.
Thrice have they seen your sword aloft 575
Wav'd o'er their heads, and fled as oft.
But if you let them recollect
Their spirits, now dismay'd and check'd,
You'll have a harder game to play
Than yet y' have had, to get the day. 580
Thus spoke the stout Squire ; but was heard
By *Hudibras* with small regard.
His thoughts were fuller of the bang
He lately took, than *Ralph's* harangue ;

To which he answer'd, Cruel fate 585
 Tells me thy counsel comes too late.
 The knotted blood within my hose,
 That from my wounded body flows,
 With mortal crisis doth portend
 My days to appropinq̄e an end. 590
 I am for action now unfit,
 Either of fortitude or wit.
 Fortune, my foe, begins to frown,
 Resolv'd to pull my stomach down.
 I am not apt, upon a wound 595
 Or trivial basting, to despond :
 Yet I'd be loth my days to curtail ;
 For if I thought my wounds not mortal,
 Or that we'd time enough as yet
 To make an hon'able retreat, 600
 'Twere the best course : but if they find
 We fly, and leave our arms behind
 For them to seize on ; the dishonour,
 And danger too, is such, I'll sooner
 Stand to it boldly, and take quarter, 605
 To let them see I am no starter.
 In all the trade of war, no feat
 Is nobler than a brave retreat :
 For those that run away, and fly,
 Take place at least of th' enemy. 610

This said, the Squire with active speed
 Dismounted from his bony steed,
 To seize the arms, which by mischance
 Fell from the bold Knight in a trance.
 These being found out, and restor'd 615
 To *Hudibras*, their nat'ral lord,
 As a man may say, with might and main
 He hasted to get up again.
 Thrice he assay'd to mount aloft,
 But, by his weighty bum, as oft 620
 He was pull'd back, till having found
 Th' advantage of the rising ground,
 Thither he led his warlike steed,
 And having plac'd him right, with speed

Prepar'd again to scale the beast : 625
 When *Orsin*, who had newly drest
 The bloody scar upon the shoulder
 Of *Talgol*, with Promethean powder,
 And now was searching for the shot
 That laid *Magnano* on the spot, 630
 Beheld the sturdy Squire aforesaid
 Preparing to climb up his horse-side :
 He left his cure, and laying hold
 Upon his arms, with courage bold,
 Cry'd out, 'Tis now no time to dally, 635
 The enemy begin to rally :
 Let us that are unhurt and whole
 Fall on, and happy man be's dole.
 This said, like to a thunderbolt
 He flew with fury to th' assault, 650
 Striving the enemy to attack
 Before he reach'd his horse's back.
Ralpho was mounted now, and gotten
 O'erthwart his breast with active vau'ting,
 Wrigling his body to recover 645
 His seat, and cast his right leg over ;
 When *Orsin*, rushing in, bestow'd
 On horse and man so heavy a load,
 'The beast was startled, and begun
 To kick and fling like mad, and run, 650
 Bearing the tough Squire like a sack,
 Or stout King *Richard*, on his back :
 'Till stumbling, he threw him down,
 Sore bruis'd, and cast into a swoon.
 Meanwhile the Knight began to rouse 655
 The sparkles of his wonted prowess :
 He thrust his hand into his hose,
 And found, both by his eyes and nose,
 'Twas only cholera, and not blood,
 That from his wounded body flow'd. 660
 This, with the hazard of the Squire,
 Inflam'd him with despiteful ire :
 Courageously he fac'd about,
 And drew his other pistol out ;

And now had half way bent the cock, 665
 When *Cerdon* gave so fierce a shock,
 With sturdy truncheon, thwart his arm,
 That down it fell, and did no harm :
 Then stoutly pressing on with speed,
 Assay'd to pull him off his steed. 670
 The Knight his sword had only left,
 With which he *Cerdon's* head had cleft,
 Or at the least cropp'd off a limb,
 But *Orsin* came, and rescu'd him.
 He with his lance attack'd the Knight 675
 Upon his quarters opposite :
 But as a barque, that in foul weather,
 Toss'd by two adverse winds together,
 Is bruis'd and beaten to and fro,
 And knows not which to turn him to : 680
 So far'd the Knight between two foes,
 And knew not which of them t' oppose ;
 Till *Orsin*, charging with his lance
 At *Hudibras*, by spiteful chance
 Hit *Cerdon* such a bang, as stunn'd 685
 And laid him flat upon the ground.
 At this the Knight began to cheer up,
 And raising up himself on stirrup,
 Cry'd out, Victoria : lie thou there,
 And I shall strait dispatch another, 690
 To bear thee company in death :
 But first I'll halt awhile, and breathe.
 As well he might ; for *Orsin*, griev'd
 At th' wound that *Cerdon* had receiv'd,
 Ran to relieve him with his lore, 695
 And cure the hurt he gave before.
 Meanwhile the Knight had wheel'd about,
 To breathe himself, and next find out
 Th' advantage of the ground, where best
 He might the ruffled foe infest. 700
 This b'ing resolv'd, he spurr'd his steed,
 To run at *Orsin* with full speed,
 While he was busy in the care
 Of *Cerdon's* wound, and unaware :

But he was quick, and had already
 Unto the part apply'd remedy ;
 And, seeing th' enemy prepar'd,
 Drew up, and stood upon his guard.
 Then, like a warrior right expert
 And skilful in the martial art, 710
 The subtle Knight straight made a halt,
 And judg'd it best to stay th' assault,
 Until he had reliev'd the Squire,
 And then (in order) to retire ;
 Or, as occasion should invite, 715
 With forces join'd renew the fight.
Ralpho, by this time disentranc'd,
 Upon his bum himself advanc'd,
 Tho' sorely bruis'd ; his limbs all o'er
 With ruthless bangs were stiff and sore : 720
 Right fain he would have got upon
 His feet again, to get him gone ;
 When *Hudibras* to aid him came.
 Quoth he (and call'd him by his name),
 Courage, the day at length is ours, 725
 And we once more, as conquerors,
 Have both the field and honour won ;
 The foe is profligate and run :
 I mean, all such as can ; for some
 This hand hath sent to their long home ; 730
 And some lie sprawling on the ground,
 With many a gash and bloody wound.
Cæsar himself could never say
 He got two vict'ries in a day,
 As I have done, that can say, Twice I 735
 In one day, *Veni, Vidi, Vici*.
 The foe's so numerous, that we
 Cannot so often *vincere*
 As they *perire*, and yet enow
 Be left to strike an after-blow : 740
 Then, lest they rally, and once more
 Put us to fight the bus'ness o'er,
 Get up and mount thy steed, dispatch,
 And let us both their motions watch.

Quoth *Ralph*, I should not, if I were 745
 In case for action, now be here ;
 Nor have I turned my back, or hang'd
 An arse, for fear of being hang'd.
 It was for you I got these harms,
 Advent'ring to fetch off your arms. 750
 The blows and drubs I have receiv'd
 Have bruis'd my body, and bereav'd
 My limbs of strength. Unless you stoop,
 And reach your hand to pull me up,
 I shall lie here, and be a prey 755
 To those who now are run away.
 That thou shalt not (quoth *Hudibras*).
 We read, the ancients held it was
 More honourable far, *servare*
Civem, than slay an adversary: 760
 The one we oft to-day have done,
 The other shall dispatch anon:
 And tho' th' art of a diff'rent Church,
 I will not leave thee in the lurch.
 This said, he jogg'd his good steed nigher, 765
 And steer'd him gently t'ward the Squire;
 Then bowing down his body, stretch'd
 His hand out, and at *Ralpho* reach'd ;
 When *Trulla*, whom he did not mind,
 Charg'd him like lightening behind. 770
 She had been long in search about
Magnano's wound, to find it out ;
 But could find none, nor where the shot,
 That had so startled him, was got.
 But having found the worst was past, 775
 She fell to her own work at last,
 The pillage of the prisoners,
 Which in all feats of arms was hers ;
 And now to plunder *Ralph* she flew,
 When *Hudibras* his hard fate drew 780
 To succour him ; for as he bow'd
 To help him up, she laid a load
 Of blows so heavy, and plac'd so well,
 On t'other side, that down he fell.

Yield, scoundrel base (quoth she), or die: 785
 Thy life is mine, and liberty:
 But if thou think'st I took thee tardy,
 And dar'st presume to be so hardy
 To try thy fortune o'er afresh,
 I'll wave my title to thy flesh, 790
 Thy arms and baggage, now my right;
 And if thou hast the heart to try't,
 I'll lend thee back thyself awhile,
 And once more, for that carcase vile,
 Fight upon tick.—Quoth *Hudibras*, 795
 Thou offer'st nobly, valiant lass,
 And I shall take thee at thy word.
 First let me rise, and take my sword.
 That sword which has so oft this day
 Thro' squadrons of my foes made way, 800
 And some to other worlds dispatch'd,
 Now with a feeble spinster match'd,
 Will blush, with blood ignoble stain'd,
 By which no honour's to be gain'd.
 But if thou'lt take m' advice in this, 805
 Consider, whilst thou may'st, what 'tis
 To interrupt a victor's course,
 B^o-opposing such a trivial force:
 For if with conquest I come off
 (And that I shail do sure enough), 810
 Quarter thou can'st not have, nor grace
 By law of arms in such a case;
 Both which I now do offer freely.
 I scorn (quoth she), thou coxcomb silly
 (Clapping her hand upon her breech, 815
 To show how much she priz'd his speech),
 Quarter or counsel from a foe:
 If thou canst force me to it, do.
 But lest it should again be said,
 When I have once more won thy head, 820
 I took thee napping, unprepar'd,
 Arm. and betake thee to thy guard.
 This said, she to her tackle fell,
 And on the Knight let fall a peal

Of blows so fierce, and press'd so home, 825
 That he retir'd, and follow'd 's bum.
 Stand to 't (quoth she), or yield to mercy:
 It is not fighting arsie-versie
 Shall serve thy turn.—This stirr'd his spleen
 More than the danger he was in, 830
 The blows he felt, or was to feel,
 Altho' th' already made him reel.
 Honour, despight, revenge, and shame,
 At once into his stomach came,
 Which fir'd it so, he rais'd his arm 835
 Above his head, and rain'd a storm
 Of blows so terrible and thick,
 As if he meant to hash her quick.
 But she upon her truncheon took them,
 And by oblique diversion broke them, 840
 Waiting an opportunity
 To pay all back with usury;
 Which long she fail'd not of; for now
 The Knight with one dead-doing blow
 Resolving to decide the fight, 845
 And she, with quick and cunning sleight,
 Avoiding it, the force and weight.
 He charg'd upon it was so great,
 As almost sway'd him to the ground.
 No sooner she th' advantage found, 850
 But in she flew; and seconding
 With home-made thrust the heavy swing,
 She laid him flat upon his side;
 And, mounting on his trunk astride,
 Quoth she, I told thee what would come 855
 Of all thy vapouring, base scum.
 Say, will the law of arms allow
 I may have grace and quarter now?
 Or wilt thou rather break thy word,
 And stain thine honour than thy sword? 860
 A man of war to damn his soul
 In basely breaking his parole!
 And when, before the fight, th' hadst vow'd
 To give no quarter in cold blood:

Now thou hast got me for a Tartar,
 To make m' against my will take quarter;
 Why dost not put me to the sword,
 But cowardly fly from thy word?

Quoth *Hudibras*, The day's thine own;
 Thou and thy stars have cast me down: 870

My laurels are transplanted now,
 And flourish on thy conqu'ring brow:
 My loss of honour's great enough,
 Thou needst not brand it with a scoff:

Sarcasms may eclipse thine own,
 But cannot blur my lost renown. 875

I am not now in Fortune's power;
 He that is down can fall no lower.

The ancient heroes were illustrious
 For being benign, and not blustrous 880

Against a vanquish'd foe: their swords
 Were sharp and trenchant, not their words;

And did in fight but cut work out
 T' employ their courtesies about.

Quoth she, Altho' thou hast deserv'd,
 Base slubberdegullion, to be serv'd, 885

As thou didst vow to deal with me,
 If thou hadst got the victory;

Yet I shall rather act a part
 That suits my fame than thy desert. 890

Thy arms, thy liberty, beside
 All that's on th' outside of thy hide,

Are mine by military law,
 Of which I will not bate one straw:

The rest thy life and limbs, once more,
 Tho' doubly forfeit, I restore. 895

Quoth *Hudibras*, It is too late
 For me to treat, or stipulate:

What thou commandst I must obey:
 Yet those whom I expugn'd to-day, 900

Of thine own party, I let go,
 And gave them life and freedom too;

Both dogs and bear, upon their parole,
 Whom I took pris'ners in this quarrel.

Quoth *Trulla*, Whether thou or they 905
 Let one another run away,
 Concerns not me; but was 't not thou
 That gave *Crowdero* quarter too?
Crowdero, whom, in irons bound,
 Thou basely threw'st into *Lob's* Pound, 910
 Where still he lies, and with regret
 His gen'rous bowels rage and fret.
 But now thy carcass shall redeem,
 And serve to be exchang'd for him.
 This said, the Knight did straight submit, 915
 And laid his weapons at her feet.
 Next he disrob'd his gaberdine,
 And with it did himself resign.
 She took it, and forthwith divesting
 The mantle that she wore, said, jesting, 920
 Take that, and wear it for my sake;
 Then threw it o'er his sturdy back.
 And as (*s*) the *French*, we conquer'd once,
 Now give us laws for pantaloons,
 The length of breeches, and the gathers, 925
 Port-cannons, periwigs, and feathers;
 Just so the proud insulting lass
 Array'd and dight'd *Hudibras*.
 Meanwhile the other champions, yerst
 In hurry of the fight disperst, 930
 Arriv'd, when *Trulla* won the day,
 To share in th' honour and the prey,
 And out of *Hudibras* his hide
 With vengeance to be satisfy'd;
 Which now they were about to pour 935
 Upon him in a wooden show'r;
 But *Trulla* thrust herself between,
 And striding o'er his back agen,
 She brandish'd o'er her head his sword,
 And vow'd they should not break her word: 940
 Sh' had giv'n him quarter, and her blood
 Or theirs should make that quarter good;
 For she was bound by law of arms
 To see him safe from further harms.

In dungeon deep *Crowdero*, cast 945
 By *Hudibras*, as yet lay fast;
 Where, to the hard and ruthless stones,
 His great heart made perpetual moans:
 Him she resolv'd that *Hudibras*
 Should ransom, and supply his place. 950
 This stopt their fury, and the basting
 Which toward *Hudibras* was hastening,
 They thought it was but just and right,
 That what she had achiev'd in fight
 She should dispose of as she pleas'd. 955
Crowdero ought to be releas'd;
 Nor could that any way be done
 So well as this she pitch'd upon:
 For who a better could imagine?
 This therefore they resolv'd t' engage in. 960
 The Knight and Squire first they made
 Rise from the ground, where they were laid:
 Then mounted both upon their horses,
 But with their faces to the arses.
Orsin led *Hudibras's* beast, 965
 And *Talgol* that which *Ralpho* prest,
 Whom stout *Magnano*, valiant *Cerdon*,
 And *Colan* waited as a guard on;
 All ush'ring *Trulla* in the rear,
 With th' arms of either prisoner. 970
 In this proud order and array
 They put themselves upon their way,
 Striving to reach th' enchanted castle,
 Where stout *Crowdero*' in durance lay still.
 Thither with greater speed than shows 975
 And triumph over conquer'd foes
 Do use t' allow, or than the bears
 Or pageants borne before Lord-Mayors
 Are wont to use, they soon arriv'd
 In order, soldier-like contriv'd; 980
 Still marching in a warlike posture,
 As fit for battle as for muster.
 The Knight and Squire they first unhorse,
 And bending 'gainst the fort their force,

They all advanc'd, and round about 985
 Begirt the magical redoubt.
Magnan led up in this adventure,
 And made way for the rest to enter;
 For he was skilful in black art,
 No less than he that built the fort; 990
 And with an iron mace laid flat
 A breach, which straight all enter'd at,
 And in the wooden dungeon found
Crowdero laid upon the ground.
 Him they release from durance base, 995
 Restor'd t' his fiddle and his case,
 And liberty his thirsty rage
 With luscious vengeance to assuage :
 For he no sooner was at large,
 But *Trulla* straight brought on the charge, 1000
 And in the self-same limbo put
 The Knight and Squire where he was shut;
 Where leaving them in Hockley i' th' Hole,
 Their bangs and durance to condole,
 Confin'd and conjur'd into narrow 1005
 Enchanted mansion to know sorrow,
 In the same order and array
 Which they advanc'd, they march'd away.
 But *Hudibras*, who scorn'd to stoop
 To Fortune, or be said to droop, 1010
 Cheer'd up himself, with ends of verse,
 And sayings of philosophers.
 Quoth he, Th' one half of man, his mind,
 Is, *sui juris*, unconfin'd,
 And cannot be laid by the heels, 1015
 Whate'er the other moiety feels.
 'Tis not restraint or liberty
 That makes men prisoners or free ;
 But perturbations that possess
 The mind, or æquanimities. 1020
 The whole world was not half so wide
 To *Alexander*, when he cry'd,
 Because he had but one to subdue,
 As was a paltry narrow tub to

Diogenes; who is not said 1025
 (For aught that ever I could read)
 To whine, put finger i' th' eye, and sob,
 Because h' had ne'er another tub.
 The ancients make two sev'ral kinds
 Of prowess in heroic minds; 1030
 The active and the passive valiant;
 Both which are *pari libra* gallant:
 For both to give blows, and to carry,
 In fights are equi-necessary:
 But in defeats, the passive stout 1035
 Are always found to stand it out
 Most desp'rately, and to out-do
 The active 'gainst a conqu'ring foe.
 Tho' we with blacks and blues are suggill'd,
 Or, as the vulgar say, are cudgell'd; 1040
 He that is valiant, and dares fight,
 Tho' drubb'd, can lose no honour by't.
 Honour's a lease for lives to come,
 And cannot be extended from
 The legal tenant; 'tis a chattle 1045
 Not to be forfeited in a battle.
 If he that in the field is slain,
 Be in the bed of Honour lain,
 He that is beaten may be said
 To lie in Honour's truckle-bed. 1050
 For as we see th' eclipsed sun
 By mortals is more gaz'd upon,
 Than when, adorn'd with all his light,
 He shines in serene sky most bright;
 So valour, in a low estate, 1055
 Is most admir'd and wonder'd at.
 Quoth *Ralph*, How great I do not know
 We may by being beaten grow;
 But none, that see how here we sit,
 Will judge us overgrown with wit. 1060
 As gift-d brethren, preaching by
 A carnal hour-glass, do imply,
 Illumination can convey
 Into them what they have to say,
 D.2.

- But not how much; so well enough' 1065
 Know you to charge, but not draw off:
 For who, without a cap and bauble,
 Having subdu'd a bear and rabble,
 And might with honour have come off,
 Would put it to a second proof? 1070
A politic exploit, right fit
For Presbyterian zeal and wit.
 Quoth *Hudibras*, That cuckoo's tone,
Ralpho, thou always harp'st upon:
 When thou at any thing wouldst rail, 1075
 Thou mak'st Presbytery thy scale
 To take the height on't, and explain
 To what degree it is prophane:
 Whats'ever will not with (thy what d'ye call)
 Thy light jump right, thou call'st synodical: 1080
 As if Presbytery were a standard
 To size whats'ever 's to be slander'd.
 Dost not remember how this day
 Thou to my beard wast bold to say,
 That thou couldst prove bear-baiting equal 1085
 With synods orthodox and legal?
 Do, if thou canst; for I deny't;
 And dare thee to 't with all thy light.
 Quoth *Ralpho*, Truly that is no
 Hard matter for a man to do, 1090
 That has but any guts in 's brains,
 And could believe it worth his pains:
 But since you dare and urge me to it,
 You'll find I 've light enough to do it.
 Synods are mystical bear-gardens, 1095
 Where elders, deputies, church-wardens,
 And other members of the court,
 Manage the Babylonish sport;
 For prolocutor, scribe, and bear-ward,
 Do differ only in a mere word. 1100
 Both are but sev'ral synagogues
 Of carnal men, and bears and dogs:
 Both antichristian assemblies,
 To mischief bent, as far 's in them lies:

Both stave and tail with fierce contests ; 1105
 The one with men, the other beasts.
 The diff'rence is, the one fights with
 The tongue, the other with the teeth ;
 And that they bait but bears in this,
 In th' other, souls and consciences ; 1110
 Where saints themselves are brought to stake
 For gospel-light and conscience' sake ;
 Expos'd to scribes and presbyters,
 Instead of mastive dogs and curs ;
 Than whom th' have less humanity, 1115
 For these at souls of men will fly.
 This to the prophet did appear,
 Who in a vision saw a bear,
 Prefiguring the beastly rage
 Of church-rule, in this latter age : 1120
 As is demonstrated at full
 By him that baited the (t) Pope's bull.
 Bears nat'rally are beasts of prey,
 That live by rapine ; so do they.
 What are their orders, constitutions, 1125
 Church-censures, curses, absolutions,
 But sev'ral mystic chains they make,
 To tie poor christians to the stake,
 And then set heathen officers,
 Instead of dogs, about their ears ? 1130
 For, to prohibit and dispense,
 To find out, or to make offence ;
 Of hell and heaven to dispose,
 To play with souls at fast and loose ;
 To set what characters they please, 1135
 And mulcts on sin or godliness ;
 Reduce the church to gospel order,
 By rapine, sacrilege, and murder ;
 To make presbytery supreme,
 And kings themselves submit to them ; 1140
 And force all people, tho' against
 Their consciences, to turn saints,
 Must prove a pretty thriving trade,
 When saints monopolists are made.

When pious frauds and holy shifts 1145
 Are dispensations and gifts,
 Their godliness becomes mere ware,
 And ev'ry synod but a fair.
 Synods are whelps of th' inquisition,
 A mongrel breed of like pernicion, 1150
 And, growing up, became the sires
 Of scribes, commissioners, and triers;
 Whose hus'ness is, by cunning sleight,
 To cast a figure for men's light;
 To find, in lines of beard and face, 1155
 The physiognomy of grace;
 And by the sound and twang of nose,
 If all be sound within, disclose;
 Free from a crack or flaw of sinning,
 As men try pipkins by the ringing; 1160
 By black caps underlaid with white,
 Give certain guess at inward light,
 Which serjeants at the gospel wear,
 To make the spiritual calling clear;
 The handkerchief about the neck 1165
 (Canonical cravat of *(u)* *Snieck*,
 From whom the institution came,
 When church and state they set on flame,
 And worn by them, as badges then
 Of spiritual warfaring men) 1170
 Judge rightly if regeneration
 Be of the newest cut in fashion.
 Sure 'tis an orthodox opinion,
 That grace is founded in dominion.
 Great piety consists in pride; 1175
 To rule, is to be sanctify'd :
 To domineer, and to controul,
 Both o'er the body and the soul,
 Is the most perfect discipline
 Of church-rule, and by right divine, 1180
Bell and the *Dragon's* chaplains were,
 More moderate than these by far:
 For they (poor knaves) were glad to cheat,
 To get their wives and children meat;

But these will not be fobb'd off so, 1185
 They must have wealth and power too;
 Or else, with blood and desolation,
 They'll tear it out o' th' heart o' th' nation.

Sure these themselves from primitive
 And heathen priesthood do derive, 1190
 When butchers were the only clerks,
 Elders and presbyters of kirks;
 Whose directory was to kill;
 And some believe it is so still.

The only diff'rence is, that then 1195
 They slaughter'd only beasts, now men.
 For then to sacrifice a bullock,
 Or now and then a child to Moloch,
 They count a vile abomination,
 But not to slaughter a whole nation. 1200

Presbytery does but translate
 The papacy to a free state;
 A commonwealth of popery,
 Where ev'ry village is a see
 As well as *Rome*, and must maintain 1205
 A tithe-pig metropolitan:

Where ev'ry presbyter and deacon
 Commands the keys for cheese and bacon;
 And ev'ry hamlet's governed
 By 's holiness, the church's head, 1210
 More haughty and severe in 's place,
 Than *Gregory* or *Boniface*.

Such church must (surely) be a monstex
 With many heads: for if we conster
 What in th' *Apocalypse* we find, 1215

According to the apostle's mind,
 'Tis that the whore of *Babylon*
 With many heads did ride upon;
 Which heads denote the sinful tribe
 Of deacon, priest, lay-elder, scribe. 1220

Lay-elder, *Simeon* to *Levi*,
 Whose little finger is as heavy
 As loins of patriarchs, prince-prelate,
 And bishop-secular. This zealot

- Is of a mongrel, diverse kind, 1225
 Cleric before, and lay behind ;
 A lawless linsey-woolsey brother,
 Half of one order, half another ;
 A creature of amphibious nature,
 On land a beast, a fish in water ; 1230
 That always preys on grace or sin ;
 A sheep without, a wolf within.
 This fierce inquisitor has chief
 Dominion over men's belief
 And manners ; can pronounce a saint 1235
 Idolatrous, or ignorant,
 When superciliously he sifts
 Thro' coarsest bolter others' gifts :
 For all men live and judge amiss,
 Whose talents jump not just with his. 1240
 He'll lay on gifts with hands, and place
 On dullest noddle light and grace,
 The manufacture of the kirk ;
 Those pastors are but th' handy-work
 Of his mechanic paws, instilling 1245
 Divinity in them by feeling ;
 From whence they start up chosen vessels,
 Made by contact, as men get meazles.
 (x) So cardinals, they say, do grope
 At th' other end the new-made Pope. 1250
 Hold, hold ! quoth *Hudibras* ; soft fire,
 They say, does make sweet malt. Good Squire,
Festina lente, not too fast ;
 For haste (the proverb says) makes waste.
 The quirks and cavils thou dost make 1255
 Are false, and built upon mistake ;
 And I shall bring you, with your pack
 Of fallacies, t' *elenchi* back ;
 And put your arguments in mood
 And figure, to be understood. 1260
 I'll force you by right ratiocination,
 To leave your (*y*) *vitilitigation*,
 And make you keep to th' question close,
 And argue *dialecticos*.

The question, then, to state it first, 1265
 Is, Which is better, or which worst,
 Synods or bears? Bears I avow
 To be the worst, and synods thou.
 But to make good th' assertion,
 'Thou sayst th' are really all one. 1270
 If so, not worst; for if th' are *idem*,
 Why then *tantundem dat tantidem*.
 For if they are the same, by course
 Neither is better, neither worse.
 But I deny they are the same, 1275
 More than a maggot and I am.
 That both are *animalia*,
 I grant; but not *rationalia*:
 For tho' they do agree in kind,
 Specific difference we find; 1280
 And can no more make bears of these,
 Than prove my horse is *Socrates*.
 That synods are bear-gardens too,
 Thou dost affirm; but I say, No:
 And thus I prove it, in a word, 1285
 Whats'ever assembly's not empower'd
 To censure, curse, absolve, and ordain,
 Can be no synod: but bear-garden
 Has no such pow'r; *ergo*, 'tis none:
 And so thy sophistry's o'erthrown. 1290
 But yet we are beside the question,
 Which thou didst raise the first contest on;
 For that was, Whether bears were better
 Than synod-men? I say, *Negatur*.
 That bears are beasts, and synods men, 1295
 Is held by all: they're better then:
 For bears and dogs on four legs go,
 As beasts; but synod-men on two.
 'Tis true, they all have teeth and nails;
 But prove that synod-men have tails; 1300
 Or that a rugged, shaggy fur
 Grows o'er the hide of presbyter;
 Or that his snout and spacious ears
 Do hold proportion with a bear's.

A bear's a savage beast, of all
Most ugly and unnatural; 1305

Whelp'd without form, until the dam
Has lick'd it into shape and frame:
But all thy light can ne'er evict,
That ever synod-man was lick't; 1310
Or brought to any other fashion,
Than his own will and inclination.

But thou dost further yet in this
Oppugn thyself and sense; that is,
Thou wouldst have presbyters to go 1315
For bears and dogs, and bear-wards too:
A strange chimera of beasts and men,
Made up of pieces heterogene;
Such as in nature never met.

In eodem subjecto yet. 1320

Thy other arguments are all
Supposures, hypothetical,
That do but beg, and we may chuse
Either to grant them, or refuse.

Much thou hast said; which I know when, 1325
And where, thou stol'st from other men;
(Whereby 'tis plain thy light and gifts
Are all but plagiary shifts;)

And is the same that ranter said,
Who, arguing with me, broke my head, 1330
And tore a handful of my beard.

The self-same cavils then I heard,
When b'ing hot in dispute about
This controversy, we fell out;
And what thou know'st I answer'd then, 1335
Will serve to answer thee agen.

Quoth *Ralpho*, Nothing but th' abuse
Of human learning you produce;
Learning, that cobweb of the brain,
Profane, erroneous, and vain; 1340

A trade of knowledge, as replete
As others are of fraud and cheat;
An art t' encumber gifts and wit
And render both for nothing fit;

- Makes light unactive, dull, and troubled, 1345
 Like little *David* in *Saul's* doublet:
 A cheat that scholars put upon
 Other men's reason and their own;
 A fort of error, to ensconce
 Absurdity and ignorance; 1350
 That renders all the avenues
 To truth, impervious and abstruse,
 By making plain things, in debate,
 By art, perplex'd and intricate:
 For nothing goes for sense, or light, 1355
 That will not with old rules jump right:
 As if rules were not in the schools
 Deriv'd from truth, but truth from rules.
 This pagan, heathenish invention,
 Is good for nothing but contention. 1360
 For as in sword-and-buckler fight,
 All blows do on the target light:
 So when men argue, the great'st part
 O' th' contest falls on terms of art,
 Until the fustian stuff be spent, 1365
 And then they fall to th' argument.
- Quoth *Hudibras*, Friend *Ralph*, thou hast
 Out-run the constable at last:
 For thou art fallen on a new
 Dispute, as senseless as untrue, 1370
 But to the former opposite,
 And contrary as black to white;
 Mere (*z*) *disparata*; that concerning
 Presbytery, this human learning;
 Two things s' averse, they never yet 1375
 But in thy rambling fancy met.
 But I shall take a fit occasion
 T' evince thee by ratiocination,
 Some other time, in place more proper
 Than this w' are in; therefore let's stop here, 1380
 And rest our weary'd bones awhile,
 Already tir'd with other toil.

NOTES TO PART I. CANTO I.

1 (a) *WHEN* civil dudgeon, &c.] *Dudgeon*. Who made the alterations in the last Edition of this Poem I know not, but they are certainly sometimes for the worse; and I cannot believe the Author would have changed a word so proper in that place as *dudgeon* is, for that of *fury*, as it is in the last Edition. To take in *dudgeon*, is inwardly to resent some injury or affront; a sort of grumbling in the gizzard, and what is previous to actual fury.

24 (b) *That could as well, &c.*] Bind over to the Sessions, as being a Justice of the Peace in his County, as well as Colonel of a Regiment of Foot in the Parliament's army, and a committee-man.

38 (c) *As Montaigne, &c.*] *Montaigne*, in his Essays, supposes his cat thought him a fool, for losing his time in playing with her.

62 (d) *To make some, &c.*] Here again is an alteration without any amendment; for the following lines,

*And truly, so he was, perhaps,
Not as a Proselyte, but for Claps,*

Are thus changed,

*And truly so, perhaps, he was;
'Tis many a pious Christian's case.*

The Heathens had an odd opinion, and have a strange reason why *Moses* imposed the law of circumcision on the Jews, which, how untrue soever, I will give the learned reader an account of without translation, as I find it in the annotations upon Horace, wrote by my worthy and learned friend Mr. *William Baxter*, the great restorer of the ancient and promoter of modern learning.

Hor. Sat. 9. Sermon. Lib. I.

Curtis ; quia pellicula imminuti sunt ; quia Moses Rex Judæorum, cujus Legibus reguntur, negligentia *φιμωδεις* medicinaliter exsectus est, & ne solus esset notabilis, omnes circumcidi voluit. Vet. Schol. Vocem *φιμωδεις* quæ inscitia Librarii exciderat reposuimus ex conjectura. uti & medicinaliter exsectus pro medicinalis effectus quæ nihil erant. Quis miretur ejusmodi convicia homini Epicureo atque Pagano excidisse ? Jure igitur Henrico Glareano Diaboli Organum videtur. Etiam Satyra Quinta hæc habet : *Constat omnia miracula certa ratione fieri, de quibus Epicurei prudentissime disputant.*

66 (e) *Profoundly skill'd, &c.*] *Analytick* is a part of logic, that teaches to decline and construe reason, as grammar does words.

93 (f) *A Babylonish, &c.*] A confusion of languages, such as some of our modern Virtuosi used to express themselves in.

103 (g) *Or Cerberus himself, &c.*] *Cerberus* ; a name which poets gave a dog with three heads, which they feigned door-keeper of Hell, that caressed the unfortunate souls sent thither, and devoured them that would get out again ; yet *Hercules* tied him up, and made him follow. This dog with three heads denotes the past, the present, and the time to come ; which receive and as it were devour all things. *Hercules* got the better of him, which shows that heroic actions are always victorious over time, because they are present in the memory of posterity.

115 (h) *That had the, &c.*] *Demosthenes*, who is said to have had a defect in his pronounciation, which he cured by using to speak with little stones in his mouth.

120 (i) *Than Tycho Brahe, &c.*] *Tycho Brahe* was an eminent Danish mathematician. Quer. in Collier's Dictionary, or elsewhere.

131 (k) *Whatever Sceptick, &c.*] *Sceptick*. *Pyrrho* was the chief of the Sceptick Philosophers, and was

at first, as *Apollodorus* saith, a painter, then became the hearer of *Driso*, and at last the disciple of *Anaxagoras*, whom he followed into India, to see the *Gymnosophists*. He pretended that men did nothing but by custom; that there was neither honesty nor dishonesty, justice nor injustice, good nor evil. He was very solitary, lived to be ninety years old, was highly esteemed in his country, and created chief priest. He lived in the time of *Epicurus* and *Theophrastus*, about the 120th Olympiad. His followers were called *Pyrrhonians*; besides which they were named the *Ephecticks* and *Aphoreticks*, but more generally *Scepticks*. This sect made their chiefest good to consist in a sedateness of mind, exempt from all passions; in regulating their opinions, and moderating their passions, which they called *Ataxia* and *Metriopathia*; and in suspending their judgment in regard of good and evil, truth or falsehood, which they called *Epechi*. *Sextus Empiricus*, who lived in the second century, under the Emperor *Antoninus Pius*, writ ten books against the mathematicians or astrologers, and three of the *Pyrrhonian* opinion. The word is derived from the Greek *συστησθαι*, quod est, *considerare, speculari*.

143 (l) *He could reduce, &c.*] The old philosophers thought to extract notions out of natural things, as chemists do spirits and essences; and, when they had refined them into the nicest subtleties, gave them as insignificant names as those operators do their extractions: But (as *Seneca* says) the subtler things are rendered, they are but the nearer to nothing. So are all their definitions of things by acts the nearer to nonsense.

147 (m) *Where Truth, &c.*] Some authors have mistaken truth for a real thing, when it is nothing but a right method of putting those notions or images of things (in the understanding of man) into the same state and order that their originals hold in nature, and therefore *Aristotle* says, *Unumquodque sicut*

se habet secundum esse, ita se habet secundum veritatem. Met. L. ii.

184 (n) *Like words congeal'd, &c.*] Some report that in Nova Zembla, and Greenland, men's words are wont to be frozen in the air, and at the thaw may be heard.

151 (o) *In School-Divinity as able,
As he that hight Irrefragable, &c.*]

Here again is another alteration of three or four lines, as I think, for the worse.

Some specific epithets were added to the title of some famous doctors, as *Angelicus, Irrefragabilis, Subtilis, &c.* Vide *Vossi Etymolog. Baillet Jugemens de Scavans, & Possevin's Apparatus.*

153 (p) *A Second Thomas, or, at once
To name them all, another Duns.*

Thomas Aquinas, a Dominican friar, was born in 1224, and studied at Cologne and Paris. He new modelled the School divinity, and was therefore called the *Angelic Doctor*, and *Eagle of Divines*. The most illustrious persons of his time were ambitious of his friendship, and put a high value on his merits, so that they offered him bishopricks, which he refused with as much ardour as others seek after them. He died in the fiftieth year of his age, and was canonized by Pope John XII. We have his works in eighteen volumes, several times printed.

Johannes Duns Scotus was a very learned man, who lived about the end of the thirteenth and beginning of the fourteenth century. The English and Scotch strive which of them shall have the honour of his birth. The English say, he was born in Northumberland: the Scots allege he was born at Dunse, in the Merse, the neighbouring county to Northumberland, and hence was called *Duns Scotus*. *Moreri, Bw*

chanan, and other Scotch historians, are of this opinion, and for proof cite his epitaph :

*Scotia me genuit, Anglia suscepit,
Gallia edocuit, Germania tenet.*

He died at Cologne, November 8, 1308. In the supplement to Dr. Cave's *Historia Literaria*, he is said to be extraordinary learned in physicks, metaphysicks, mathematicks, and astronomy ; that his fame was so great when at Oxford, that 30,000 scholars came thither to hear his lectures : that when at Paris, his arguments and authority carried it for the immaculate conception of the Blessed Virgin ; so that they appointed a festival on that account, and would admit no scholars to degrees but such as were of this mind. He was a great opposer of Thomas Aquinas's doctrine ; and, for being a very acute logician, was called *Doctor Subtilis* ; which was the reason also, that an old punster always called him the *Lathy Doctor*.

158 (q) *As tough as, &c.*] Sorbon was the first and most considerable college of the university of Paris, founded in the reign of St. Lewis, by *Robert Sorbon*, which name is sometimes given to the whole university of Paris, which was founded, about the year 741, by *Charlemagne*, at the persuasion of the learned *Alcuinus*, who was one of the first professors there ; since which time it has been very famous. This college has been rebuilt with an extraordinary magnificence, at the charge of Cardinal Richlieu, and contains lodgings for thirty-six doctors, who are called the *Society of Sorbon*. Those which are received among them before they have received their doctor's degree are only said to be of the *Hospitality of Sorbon*. Claud. Hemeraus de Acad. Paris. Spondan. in Annal.

173 (r) *He knew, &c.*] There is nothing more ridiculous than the various opinions of authors about the seat of Paradise. Sir Walter Raleigh has taken

a great deal of pains to collect them, in the beginning of his *History of the World*; where those, who are unsatisfied, may be fully informed.

180 (s) *By a High-Dutch, &c.] Goropius Becanus* endeavours to prove that High-Dutch was the language that Adam and Eve spoke in Paradise.

181 (t) *If either of, &c.] Adam and Eve* being made, and not conceived and formed in the womb, had no navels, as some learned men have supposed, because they had no need of them.

182 (u) *Who first made, &c.] Musick* is said to be invented by *Pythagoras*, who first found out the proportion of notes from the sounds of hammers upon an anvil.

232 (w) *Like Mahomet's, &c.] Mahomet* had a tame dove, that used to pick seeds out of his ear, that it might be thought to whisper and inspire him. His ass was so intimate with him, that the Mahometans believed it carried him to heaven, and stays there with him to bring him back again.

257 (x) *It was Monastic, and did grow
In holy Orders by strict Vow.*

He made a vow never to cut his *beard* until the Parliament had subdued the King; of which order of fanatic votaries there were many in those times.

281 (y) *So learned Taliacotius, &c.] Taliacotius* was an Italian surgeon, that found out a way to repair lost and decayed noses.

This *Taliacotius* was chief surgeon to the Great Duke of Tuscany, and wrote a treatise, *De Curtis Membris*, which he dedicates to his great master; wherein he not only declares the models of his wonderful operations in restoring of lost members, but gives you cuts of the very instruments and ligatures he made use of therein; from hence our author (*cum poetica licentia*) has taken his simile.

289 (z) *For as Æneas, &c.] Æneas* was the son of Anchises and Venus; a Trojan, who, after long tra-

vels, came into Italy, and, after the death of his father-in-law, Latinus, was made king of Latium, and reigned three years. His story is too long to insert here, and therefore I refer you to *Virgil's Æneids*. Troy being laid in ashes, he took his aged father Anchises upon his back, and rescued him from his enemies. But being too solicitous for his son and household gods, he lost his wife Creusa; which Mr. Dryden, in his excellent translation, thus expresseth:

*Haste, my dear father, ('tis no time to wait,
And load my shoulders with a willing freight.
Whate'er befalls, your life shall be my care;
One death, or one deliv'rance, we will share.
My hand shall lead our little son, and you,
My faithful consort, shall our steps pursue.*

337 (a) — *For Arthur, &c.*] Who this *Arthur* was, and whether any ever reigned in Britain, has been doubted heretofore, and is by some to this very day. However, the history of him, which makes him one of the nine worthies of the world, is a subject sufficient for the poet to be pleasant upon.

359 (b) — *Toledo trusty, &c.*] The capital city of New Castile, in Spain, with an archbishopric and primacy. It was very famous, amongst other things, for tempering the best metal for swords, as *Damascus* was, and perhaps may be still.

389 (c) *But left the Trade, as many more
Have lately done, &c.*

Oliver Cromwell and *Colonel Pride* had been both brewers.

433 (d) *That Cæsar's Horse, who, as Fame goes,
Had Corns upon his Feet and Toes.*

Julius Cæsar had a horse with feet like a man's. *Utebatur equo insigni; pedibus prope humanis, & in modum digitorum ungulis fissis.* Suet. in *Jul. Cap. 61.*

467 (e) *The mighty Tyrian Queen, that gain'd
With subtle Shreds a Tract of Land.*

Dido, queen of Carthage, who bought as much land as she could compass with an ox's hide, which she cut into small thongs, and cheated the owner of so much ground as served her to build Carthage upon.

476 (f) *As the bold, &c.] Æneis*, whom *Virgil* reports to use a golden bough for a pass to hell; and taylors call that place hell where they put all they steal.

526 (g) *As three, &c.]* Read the great Geographical Dictionary, under that word.

530 (h) *In Magic, &c.]* Talisman is a device to destroy any sort of vermin, by casting their images in metal, in a precise minute, when the stars are perfectly inclined to do them all the mischief they can. This has been experienced by some modern Virtuosi upon rats, mice, and fleas, and found (as they affirm) to produce the effect with admirable success.

Raymund Lully interprets *cabal*, out of the Arabic, to signify *Scientia superabundans*; which his commentator, *Cornelius Agrippa*, by over-magnifying, has rendered a very superfluous foppery.

532 (i) *As far as, &c.]* The author of *Magia Adamica* endeavours to prove the learning of the ancient Magi to be derived from that knowledge which God himself taught *Adam* in Paradise before the fall.

535 *And much of Terra Incognita,
The intelligible World, could say.*

The intelligible world is a kind of *Terra del Fuego*, or *Psittacorum Regio*, &c. discovered only by the philosophers; of which they talk, like parrots, what they do not understand.

538 (k) *As learned, &c.]* No nation in the world is more addicted, to this occult philosophy than the Wild-Irish are, as appears by the whole practice of

their lives; of which see *Camden*, in his Description of Ireland.

539 (l) Or *Sir Agrippa*, &c.] They who would know more of *Sir Cornelius Agrippa*, here meant, may consult the Great Dictionary.

541 (m) *He Anthroposophus and Floud,
And Jacob Behmen understood.*

Anthroposophus is only a compound Greek word, which signifies a man that is wise in the knowledge of men, as is used by some anonymous author to conceal his true name.

Dr. Floud was a sort of an English Rosicrucian, whose works are extant, and as intelligible as those of *Jacob Behmen*.

545 (n) *In Rosicrucian Lore as learned,
As he that Vere Adeptus earned.*

The fraternity of the Rosicrucians is very like the sect of the ancient Gnostici, who called themselves so from the excellent learning they pretended to, although they were really the most ridiculous sots of mankind.

Vere Adeptus is one that has commenced in their fanatic extravagance.

646 (o) *Thou that with Ale, or viler Liquors,
Didst inspire Withers, Pryn, and Vicars.*

This *Vicars* was a man of as great interest and authority in the late reformation as *Pryn* or *Withers*, and as able a poet. He translated *Virgil's Æneids* into as horrible travesty in earnest, as the French *Scaroon* did in burlesque, and was only outdone in his way by the politic author of *Oceana*.

714 (p) *We that are*, &c.] This speech is set down as it was delivered by the Knight, in his own words; but since it is below the gravity of heroical poetry to

admit of humour, but all men are obliged to speak wisely alike, and too much of so extravagant a folly would become tedious and impertinent, the rest of his harangues have only his sense expressed in other words, unless in some few places, where his own words could not be so well avoided.

752 (q) *In bloody, &c.*] *Cynarctomachy* signifies nothing in the world but a fight between dogs and bears; though both the learned and ignorant agree that in such words very great knowledge is contained: and our Knight, as one, or both, of those, was of the same opinion.

758 (r) *Or Force, &c.*] Another of the same kind, which, though it appear ever so learned and profound, means nothing else but the weeding of corn.

777 (s) *The Indians fought for the truth
Of th' Elephant and Monkey's Tooth.*

The History of the White Elephant and the Monkey's Tooth, which the Indians adored, is written by *Mons. le Blanc*. This monkey's tooth was taken by the Portuguese from those that worshipped it; and though they offered a vast ransom for it, yet the Christians were persuaded by their priests rather to burn it. But as soon as the fire was kindled, all the people present were not able to endure the horrible stink that came from it, as if the fire had been made of the same ingredients with which seamen use to compose that kind of grenades which they call stink-arads.

786 (t) *The Rage, &c.*] *Boute-feus* is a French word, and therefore it were uncivil to suppose any English person (especially of quality) ignorant of it, or so ill-bred as to need an exposition.

903 (u) *'Tis sung, &c.*] *Mamaluke* is the name of the militia of the Sultans of Egypt. It signified a servant or soldier. They were commonly captives taken from amongst the Christians, and instructed in military discipline, and did not marry. Their power was

great; for, besides that the Sultans were chosen out of their body, they disposed of the most important offices of the kingdom. They were formidable about 200 years; till at last *Selim*, Sultan of the Turks, routed them, and killed their Sultan, near Aleppo, 1516, and so put an end to the empire of the Mamelukes, which had lasted 267 years. *Paulus Jovius*, &c.

No question but the rhyme to Mameluke, was meant Sir *Samuel Luke*, of whom in the preface.

913 (*w*) *Honour is like*, &c.] Our English proverbs are not impertinent to this purpose:

*He that woos a Maid, must seldom come in her Sight:
But he that woos a Widow, must woo her Day and
Night.*

*He that woos a Maid, must feign, lie, and flatter:
But he that woos a Widow, must down with his Breeches
and at her.*

This proverb being somewhat immodest, Mr. *Ray* says he would not have inserted it in his collection, but that he met with it in a little book, intitled, the *Quakers' Spiritual Court proclaimed*; written by *Nathaniel Smith*, Student in Physic; wherem the author mentions it as counsel given him by *Hilkiah Bedford*, an eminent Quaker in London, who would have had him to have married a rich widow, in whose house he lodged. In case he could get her, this *Nathaniel Smith* had promised *Hilkiah* a chamber gratis. The whole narrative is worth the reading.

NOTES TO PART I. CANTO II.

47 (x) *That is to say, whether Tollutation,
As they do term't, or Succussation.*

Tollutation and *Succussation* are only Latin words for ambling and trotting; though I believe both were natural amongst the old Romans; since I never read they made use of the trammel, or any other art, to pace their horses.

60 (y) *As Indian Britons, &c.]* The American Indians call a great bird they have, with a white head, a penguin, which signifies the same thing in the British tongue; from whence (with other words of the same kind) some authors have endeavoured to prove, that the Americans are originally derived from the Britons.

65 (z) *The dire, &c.]* Pharsalia is a city of Thessaly, famous for the battle won by *Julius Cæsar* against *Pompey the Great*, in the neighbouring plains, in the 607th year of Rome, of which read *Lucan's Pharsalia*.

129 (a) *Chiron, the, &c.]* *Chiron*, a Centaur, son to Saturn and Philyris, living in the mountains, where, being much given to hunting, he became very knowing in the virtues of plants, and one of the most famous physicians of his time. He imparted his skill to *Æsculapius*, and was afterwards Apollo's governor, until being wounded by Hercules, and desiring to die, Jupiter placed him in heaven, where he forms the sign of Sagittarius, or the Archer.

133 (b) *In Staffordshire, where virtuous Worth
Does raise the Minstrelsy, not Birth, &c.*

The whole history of this ancient ceremony you may read at large in Dr. Plot's History of Staffordshire, under the town Tutbury.

155 (c) *Grave as, &c.*] For the history of Pegu, read *Mandelsa* and *Olearius's Travels*.

172 *In military, &c.*] Paris Garden, in Southwark, took its name from the possessor.

231 *Though by, &c.*] Promethean fire. Prometheus was the son of Iapetus, and brother of Atlas, concerning whom the poets have feigned, that having first formed men of the earth and water, he stole fire from heaven to put life into them; and that having thereby displeased Jupiter, he commanded Vulcan to tie him to mount Caucasus with iron chains, and that a vulture should prey upon his liver continually: but the truth of the story is, that Prometheus was an astrologer, and constant in observing the stars upon that mountain; and that, among other things, he found the art of making fire, either by the means of a flint, or by contracting the sun-beams in a glass. *Bochart* will have Magog, in the Scripture, to be the Prometheus of the Pagans.

He here and before sarcastically derides those who were great admirers of the sympathetic powder and weapon salve, which were in great repute in those days, and much promoted by the great Sir *Kenelm Digby*, who wrote a treatise *ex professo* on that subject, and, I believe, thought what he wrote to be true, which since has been almost exploded out of the world.

267 *And 'mong, &c.*] Cossacks are a people that live near Poland. This name was given them for their extraordinary nimbleness; for *cosa*, or *kosa*, in the Polish tongue, signifies a goat. He that would know more of them, may read *Le Laboureur* and *Thubdenus*.

275 *And tho', &c.*] This custom of the Huns is described by *Ammianus Marcellinus*: *Hunni semicruda cujusvis Pecoris carne vescuntur, quam inter femora sua & equorum terga subsertam, calefacient brevi.* P. 686.

283 — He spous'd in India,
Of noble House, a Lady gay.

The Story in *Le Blanc*, of a bear that married a king's daughter, is no more strange than many others, in most travellers, that pass with allowance; for if they should write nothing but what is possible, or probable, they might appear to have lost their labour, and observed nothing but what they might have done as well at home.

343 *In Magic he was deeply read,
As he that made the Brazen-Head;
Profoundly ski'll'd in the Black Art,
As English Merlin for his Heart.*

Roger Bacon and Merlin. See *Collier's Dictionary*.

368 (d) *As Joan, &c.*] Two notorious women; the last was known here by the name of *Mall. Cutpurse*.

378 (e) *Than th' Amazonian, &c.*] *Penthesile*, queen of the Amazons, succeeded *Orythia*. She carried succours to the Trojans, and, after having given noble proofs of her bravery, was killed by *Achilles*. *Pliny* saith, it was she that invented the battle-ax. If any one desire to know more of the Amazons, let him read *Mr. Sanson*.

385 (f) *They wou'd not suffer the stout'st Dame
To swear by Hercules's Name.*

The old Romans had particular oaths for men and women to swear by; and therefore *Macrobius* says, *Viri per Castorem non jurabant antiquitus, nec Mulieres per Herculem; Ædepol autem juramentum erat tum mulieribus, quam viris commune, &c.*

393 (g) *As stout, &c.*] Two formidable women at arms, in romances, that were cudgelled into love by their gallants.

395 (h) *Of Gundibert, &c.*] *Gundibert* is a feigned name, made use of by *Sir William d'Avenant* in his famous epic poem, so called; wherein you may find also that of his mistress. This poem was designed by the author to be an imitation of the English Drama;

it being divided into five books, as the other is into five acts; the Cantos to be parallel of the scenes, with this difference, that this is delivered narratively, the other dialoguewise. It was ushered into the world by a large preface, written by Mr. Hobbes, and by the pens of two of our best poets, viz. Mr. Waller and Mr. Cowley, which one would have thought might have proved a sufficient defence and protection against snarling critics. Notwithstanding which, four eminent wits of that age (two of which were Sir John Denham and Mr. Donne) published several copies of verses to Sir William's discredit, under this title, *Certain Verses written by several of the Author's Friends, to be reprinted with the second Edition of Gundiibert. in 8vo. Lond. 1653.* These verses were as wittily answered by the author, under this title, *The Incomparable Poem of Gundiibert vindicated from the Wit Combat of four Esquires, Clinias, Damocetas, Sancho, and Jack Pudding; printed in 8vo. Lond. 1665.* Vid. Langbain's *Account of Dramatic Poets.*

495 (i) *What Æstrum, &c.]* Æstrum is not only a Greek word for madness, but signifies also a gad-bee, or horse-fly, that torments cattle in the summer, and makes them run about as if they were mad.

524 (k) *Wore in their Hats, &c.]* Some few days after the King had accused the five Members of Treason in the House of Commons, great crowds of the rabble came down to Westminster-Hall, with printed copies of the protestation tied in their hats like favours.

525 (l) *When 'twas resolv'd by either House
Six Members' Quarrel to espouse.*

The six Members were the Lord Kimbolton, Mr. Pym, Mr. Hollis, Mr. Hampden, Sir Arthur Haslerig, and Mr. Stroud, whom the King ordered to be apprehended, and their papers seized; charging them of plotting with the Scots, and favouring the late tumults; but the House voted against the arrest of

their persons or papers; whereupon the King having preferred articles against those Members, he went with his guard to the House to demand them; but they, having notice, withdrew.

578 (m) *Make that, &c.*] Abusive or insulting had been better; but our Knight believed the learned language more convenient to understand in than his own Mother-tongue.

649 (n) *And is indeed the self-same Case
With theirs that swore et cæteras.*

The Convocation, in one of the short Parliaments, that ushered in the long one (as dwarfs are wont to do knight-errants), made an oath to be taken by the clergy for observing canonical obedience; in which they enjoined their brethren, out of the abundance of their consciences, to swear to articles with &c.

651 (o) *Or the French League, in which Men vow'd
To fight to the last Drop of Blood.*

The Holy League in France, designed and made for the extirpation of the Protestant Religion, was the original, out of which the *Solemn League and Covenant* here was (with the difference only of circumstances) most faithfully transcribed. Nor did the success of both differ more than the intent and purpose; for after the destruction of vast numbers of people of all sorts, both ended with the murder of two Kings, whom they had both sworn to defend: and as our Covenanters swore every man, to run one before another in the way of Reformation, so did the French, in the Holy League, to fight to the last drop of blood.

NOTES TO PART I. CANTO III.

134 (p) *First Trulla stav'd, &c.*] *Staving* and *Tailing* are terms of art used in the Bear Garden, and signify there only the parting of dogs and bears: though they are used metaphorically in several other professions, for moderating; as law, divinity, hectoring, &c.

153 (q) *Or like the late corrected leathern
Ears of the Circumcised Brethren.*

Pryn, Bastwick, and Burton, who laid down their ears as proxies for their profession of the godly party, not long after maintained their right and title to the pillory to be as good and lawful as theirs who first of all took possession of it in their names.

323 (r) *That old, &c.*] *Pygmalion*, king of Tyre, was the son of *Margenus*, or *Mechres*, whom he succeeded, and lived 56 years, whereof he reigned 47. *Dido*, his sister, was to have governed with him, but it was pretended the subjects thought it not convenient. She married *Sinæus*, who was the king's uncle, and very rich; wherefore he put him to death; and *Dido* soon after departed the kingdom. Poets say, *Pygmalion* was punished for the hatred he bore to women with the love he had to a statue.

923 (s) *And as the French we conquer'd once,
Now give us Laws for Pantaloons, &c.*

Pantaloons, and *Port Cannons* were some of the fantastic fashions wherein we ape the French.

*At quisquis Insula satus Britannica
Sic patria insolens fastidiet suam,
Ut more sinicæ laboret fingere,*

*Et æmulari Gallicas ineptias,
Et omni Gallo ego hunc opinor ebrium ;
Ergo ex Britanno, ut Gallus esse nititur
Sic Dii jubete, fiat ex Gallo Capus.*

THOMAS MORE.

Gallus is a river in Phrygia, rising out of the mountains of Celenæ, and discharging itself into the river Sanger, the water of which is of that admirable quality, that, being moderately drunk, it purges the brain, and cures madness ; but largely drunk, it makes men frantic. *Pliny, Horatius.*

1123 (t) A learned divine in King *James's* time wrote a polemic work against the Pope, and gave it that unlucky nick-name of *The Pope's Bull baited*.

1166 (u) *Canonical Cravat, &c.*] *Smectymnus* was a club of five parliamentary holders-forth ; the characters of whose names and talents were by themselves expressed in that senseless and insignificant word. They wore handkerchiefs about their necks for a mark of distinction (as the Officers of the Parliament Army then did), which afterwards degenerated into carnal cravats. About the beginning of the long Parliament, in the year 1641, these five wrote a book against Episcopacy and the Common Prayer, to which they all subscribed their names ; being *Stephen Marshal, Edmun Calamy, Thoma Young, Matthew Newcomen, and William Spurstow*, and from thence they and their followers were called *Smectymnians*. They are remarkable for another pious book, which they wrote some time after that, intitled, *The King's Cabinet unlocked*, wherein all the chaste and endearing expressions, in the letters that passed betwixt his Majesty King *Charles I* and his Royal Consort are by these painful labourers in the Devil's vineyard turned into burlesque and ridicule. Their books were answered with as much calmness and genteelness of expression, and as much learning and honesty, by the Rev. Mr. *Symonds*,

then a deprived clergyman, as theirs was stuffed with malice, spleen, and rascally invectives.

1249 (x) *So Cardinals they say do grope
At t'other end the new-made Pope.*

This relates to the story of Pope Joan, who was called John VIII. *Platina* saith she was of English extraction, but born at Mentz; who, having disguised herself like a man, travelled with her paramour to Athens, where she made such progress in learning, that coming to Rome, she met with few that could equal her; so that, on the death of Pope Leo IV, she was chosen to succeed him; but being got with child by one of her domestics, her travail came upon her between the Colossian Theatre and St. Clement's as she was going to the Lateran Church, and died upon the place, having sat two years, one month, and four days, and was buried there without any pomp. He owns that, for the shame of this, the Popes decline going through this street to the Lateran; and that, to avoid the like error, when any Pope is placed in the Porphyry Chair, his genitals are felt by the youngest deacon, through a hole made for that purpose; but he supposes the reason of that to be, to put him in mind that he is a man, and obnoxious to the necessities of nature; whence he will have the seat to be called, *Sedes Stercoraria*.

1262 (y) *To leave your Vitilitigation, &c.*

Vitilitigation is a word the Knight was passionately in love with, and never failed to use it upon all occasions; and therefore to omit it, when it fell in the way, had argued too great a neglect of his learning and parts; though it means no more than a perverse humour of wrangling.

1373 (z) *Mere Disparata, &c.] Disparata are things separate and unlike, from the Latin word Dispare.*

HUDIBRAS.

PART II.

CANTO I.

THE ARGUMENT.

The Knight, by damnable magician,
Being cast illegally in prison ;
Love brings his action on the case,
And lays it upon *Hudibras*.
How he receives the lady's visit,
And cunningly solicits his suit,
Which she defers ; yet on parole,
Redcems him from th' enchanted hole.

BUT now, t' observe (*a*) romantic method,
Let bloody steel awhile be sheathed,
And all those harsh and rugged sounds
Of bastinadoes, cuts, and wounds,
Exchang'd to Love's more gentle style, 5
To let our reader breathe awhile ;
In which, that we may be as brief as
Is possible, by way of preface,
Is't not enough to make one strange,
That some men's fancies should ne'er change, 10
But make all people do and say
The same things still the self-same way ?
Some writers make all ladies purloin'd,
And knights pursuing like a whirlwind :
Others make all their knights, in fits 15
Of jealousy, to lose their wits ;
Till drawing blood o' th' dames, like witches,
Th' are forthwith cur'd of their caprices.

Some always thrive in their amours,
 By pulling plasters off their sores ; 20
 As cripples do to get an alms,
 Just so do they. and win their dames.
 Some force whole regions in despite
 O' geography, to change their site ;
 Make former times shake hands with latter, 25
 And that which was before, come after.
 But those that write in rhyme, still make
 The one verse for the other's sake ;
 For one for sense, and one for rhyme,
 I think's sufficient at one time. 30
 But we forgot in what sad plight
 We whilom left the captiv'd Knight
 And pensive Squire, both bruis'd in body,
 And conjur'd into safe custody.
 Tir'd with dispute and speaking Latin, 35
 As well as basting, and bear-baiting,
 And desperate of any course,
 To free himself by wit or force,
 His only solace was that now
 His dog-bolt fortune was so low, 40
 That either it must quickly end,
 Or turn about again. and mend ;
 In which he found th' event no less
 Than other times, beside his guess.
 There is a tall long-sid'd dame 45
 (But wond'rous light), ycleped Fame,
 That, like a thin camelion, boards
 Herself on air, and eats her words ;
 Upon her shoulders wings she wears
 Like hanging-sleeves, lin'd through with ears, 50
 And eyes, and tongues, as poets list,
 Made good by deep mythologist.
 With these she through the welkin flies,
 And sometimes carries truth, oft lies ;
 With letters hung like eastern pigeons, 55
 And Mercuries of furthest regions ;
 Diurnals, writ for regulation
 Of lying, to inform the nation ;

And by their public use to bring down
 The rate of whetstones in the kingdom. 60
 About her neck a packet-mail,
 Fraught with advice, some fresh, some stale,
 Of men that walk'd when they were dead,
 And crows of monsters brought to bed ;
 Of hail-stones big as pullet's eggs, 65
 And puppies whelp'd with twice two legs ;
 A blazing star seen in the west,
 By six or seven men at least.
 Two trumpets she did sound at once,
 But both of clean contrary tones ; 70
 But whether both in the same wind,
 Or one before, and one behind,
 We know not ; only this can tell,
 The one sounds vilely, th' other well ;
 And therefore vulgar authors name 75
 Th' one Good, the other Evil, Fame.
 This tattling gossip knew too well
 What mischief *Hudibras* befell,
 And straight the sprightly tidings bears
 Of all to th' unkind widow's ears. 80
Democritus ne'er laugh'd so loud
 To see bawds carted through the crowd,
 Or funerals with stately pomp
 March slowly on in solemn dump,
 As she laugh'd out, until her back, 85
 As well as sides, was like to crack.
 She vow'd she would go see the sight,
 And visit the distressed Knight ;
 To do the office of a neighbour,
 And be a gossip at his labour ; 90
 And from his wooden jail, the stocks,
 To set at large his fetter-locks ;
 And by exchange, parole, or ransom,
 To free him from th' enchanted mansion.
 This b'ing resolv'd, she call'd for hood 95
 And usher, implements abroad
 Which ladies wear, beside a slender
 Young waiting damsel to attend her.

All which appearing, on she went,
 To find the Knight in limbo pent. 109
 And 'twas not long before she found
 Him, and his stout squire, in the pound ;
 Both coupled in enchanted tether,
 By further leg behind together :
 For as he sat upon his rump, 105
 His head, like one in doleful dump,
 Between his knees, his hands apply'd
 Unto his ears on either side ;
 And by him, in another hole,
 Afflicted *Ralpho*, cheek by jowl ; 110
 She came upon him in his wooden
 Magician's circle on the sudden,
 As spirits do t' a conjuror,
 When in their dreadful shapes th' appear.
 No sooner did the Knight perceive her, 115
 But straight he fell into a fever,
 Inflam'd all over with disgrace,
 To be seen by her in such a place ;
 Which made him hang his head, and scowl,
 And wink, and goggle like an owl. 120
 He felt his brains begin to swim,
 When thus the dame accosted him :
 This place (quoth she) they say's enchanted,
 And with delinquent spirits haunted,
 That here are ty'd in chains, and scourg'd, 125
 Until their guilty crimes be purg'd :
 Look, there are two of them appear,
 Like persons I have seen somewhere.
 Some have mistaken blocks and posts
 For spectres, apparitions, ghosts, 130
 With saucer eyes, and horns ; and some
 Have heard the devil beat a drum :
 But if our eyes are not false glasses,
 That give a wrong account of faces,
 That beard and I should be acquainted, 135
 Before 'twas conjur'd and enchanted ;
 For tho' it be disfigur'd somewhat,
 As if't had lately been in combat,

It did belong to a worthy knight,
Howe'er this goblin is come by 't. 140

When *Hudibras* the lady heard,
Discoursing thus upon his beard,
And speak with such respect and honour,
Both of the beard, and the beard's owner ;
He thought it best to set as good 145

A face upon it as he could,
And thus he spoke : Lady, your bright
And radiant eyes are in the right ;
The beard's th' identic beard you knew,
The same numerically true : 150
Nor is it worn by fiend or elf,
But its proprietor himself.

O heavens ! quoth she, can that be true ?
I do begin to fear 'tis you ;
Not by your individual whiskers, 155
But by your dialect and discourse,
That never spoke to man or beast.
In notions vulgarly exprest.

But what malignant star, alas !
Has brought you both to this sad pass ? 160

Quoth he, The fortune of the war,
Which I am less afflicted for,
Than to be seen with beard and face
By you in such a homely case.

Quoth she, Those need not be asham'd 165
For being honourably maim'd :
If he that is in battle conquer'd,
Have any title to his own beard,
Tho' yours be sorely lugg'd and torn,
It does your visage more adorn 170

Than if 'twere prun'd, and starch'd, and lander'd,
And cut square by the Russian standard.
A torn beard's like a tatter'd ensign ;
That's bravest which there are most rents in.
That petticoat about your shoulders, 175

Does not so well become a soldier's ;
And I'm afraid they are worse handled,
Although i' th' rear ; your beard the van led ;

And those uneasy bruises make
 My heart for company to ake, 180
 To see so worshipful a friend
 I' th' pillory set, at the wrong end.
 Quoth *Hudibras*, This thing call'd pain
 Is (as the learn'd Stoics maintain)
 Not bad *simpliciter*, nor good; 185
 But merely as 'tis understood.
 Sense is deceitful, and may feign
 As well in counterfeiting pain
 As other gross phenomenas,
 In which it oft mistakes the case: 190
 But since th' immortal intellect
 (That's free from error and defect,
 Whose objects still persist the same)
 Is free from outward bruise or maim,
 Which nought external can expose 195
 To gross material bangs or blows;
 It follows, we can ne'er be sure,
 Whether we pain or not endure;
 And just so far are sore and griev'd,
 As by the fancy is believ'd. 200
 Some have been wounded with conceit,
 And dy'd of mere opinion straight;
 Others, tho' wounded sore in reason,
 Felt no contusion, nor discretion.
 A Saxon (*b*) duke did grow so fat, 205
 That mice (as histories relate)
 Eat grots and labyrinths to dwell in
 His postick parts, without his feeling:
 Then how is 't possible a kick
 Should e'er reach that way to the quick? 210
 Quoth she, I grant it is in vain
 For one that's basted to feel pain,
 Because the pangs his bones endure
 Contribute nothing to the cure;
 Yet honour hurt is wont to rage 215
 With pain no medicine can assuage.
 Quoth he, That honour's very squeamish,
 That takes a basting for a blemish;

For what's more hon'rablè than scars,
 Or skin to tatters rent in wars? 220
 Some have been beaten till they know
 What wood a cudgel's of by th' blow;
 Some kick'd until they can feel whether
 A shoe be Spanish or neat's leather;
 And yet have met, after long running, 225
 With some whom they have taught that cunning.
 'The furthest way about t' o'ercome,
 In th' end does prove the nearest home:
 By laws of learned duelists,
 They that are bruis'd with wood or fists, 230
 And think one beating may for once
 Suffice, are cowards and poltroons:
 But if they dare engage t' a second,
 They're stout and gallant fellows reckon'd.
 Th' old Romans freedom did bestow, 235
 Our princes worship, with a blow:
 King *Pyrrhus* cur'd his (c) splenetic
 And testy courtiers with a kick.
 The *Negus*, when some mighty lord
 Or potentate's to be restor'd, 240
 And pardon'd for some great offence,
 With which he's willing to dispense,
 First has him laid upon his belly,
 Then beaten back and side t' a jelly;
 That done, he rises, humbly bows, 245
 And gives thanks for the princely blows;
 Departs not meanly proud, and boasting
 Of his magnificent rib-roasting.
 The beaten soldier proves most manful,
 That, like his sword, endures the anvil; 250
 And justly's held more formidable,
 The more his valour's malleable:
 But he that fears a bastinado,
 Will run away from his own shadow:
 And tho' I'm now in durance fast, 255
 By our own party basely cast,
 Ransom, exchange, parole refus'd,
 And worse than by the enemy us'd;

In close (*d*) catasta shut, past hope
Of wit, or valour, to elope : 260

As beards, the nearer that they tend
To th' earth, still grow more reverend ;
And cannons shoot the higher pitches,
The lower we let down their breeches :
I'll make this low dejected state 265
Advance me to a greater height.

Quoth she, Y' have almost made me in love
With that which did my pity move.

Great wits and valours, like great states,
Do sometimes sink with their own weights : 270

Th' extremes of glory, and of shame,
Like east and west, become the same :
No Indian prince has to his palace
More foll'wers than a thief to th' gallows.
But if a beating seem so brave, 275

What glories must a whipping have ?
Such great achievements cannot fail
To cast salt on a woman's tail :

For if I thought your nat'ral talent
Of passive courage were so gallant, 280

As you strain hard to have it thought,
I could grow amorous, and dote.

When *Hudibras* this language heard,
He prick'd up's ears, and stroak'd his beard:
Thought he, this is the lucky hour ; 285

Wines work when vines are in the flow'r :
This crisis then I'll set my rest on,
And put her boldly to the question.

Madam, what you would seem to doubt,
Shall be to all the world made out ; 290

How I've been drubb'd, and with what spirit
And magnanimity, I bear it ;
And if you doubt it to be true,

I'll stake myself down against you ;
And if I fail in love or troth, 295

Be you the winner, and take both.

Quoth she, I've heard old cunning stagers
Say, Fools for arguments use wagers :

And though I prais'd your valour, yet
 I did not mean to baulk your wit; 300
 Which, if you have, you must needs know
 What I have told you before now,
 And you b' experiment have prov'd,
 I cannot love where I'm belov'd.
 Quoth *Hudibras*, 'Tis a caprich 305
 Beyond the infliction of a witch;
 So cheats to play with those still aim
 That do not understand the game.
 Love in your heart as idly burns
 As fire in antique Roman urns, 310
 To warm the dead, and vainly light
 Those only that see nothing by't.
 Have you not power to entertain,
 And render love for love again;
 As no man can draw in his breath 315
 At once, and force out air beneath?
 Or do you love yourself so much,
 To bear all rivals else a grutch?
 What fate can lay a greater curse
 Than you upon yourself would force? 320
 For wedlock without love, some say,
 Is but a lock, without a key.
 It is a kind of rape to marry
 One that neglects, or cares not for ye:
 For what does make it ravishment, 325
 But b'ing against the mind's consent?
 A rape that is the more inhuman,
 For being acted by a woman.
 Why are you fair, but to entice us
 To love you, that you may despise us? 330
 But though you cannot love, you say,
 Out of your own fanatic way,
 Why should you not at least allow
 Those that love you to do so too?
 For, as you fly me, and pursue 335
 Love more averse, so I do you;
 And am by your own doctrine taught
 To practice what you call a fau't.

Quoth she, If what you say is true,
 You must fly me as I do you; 340
 But 'tis not what we do, but say,
 In love and preaching, that must sway.

Quoth he, To bid me not to love,
 Is to forbid my pulse to move,
 My beard to grow, my ears to prick up, 345
 Or (when I'm in a fit) to hickup:
 Command me to piss out the moon,
 And 'twill as easily be done.

Love's power's too great to be withstood
 By feeble human flesh and blood. 350

'Twas he that brought upon his knees
 The hec'ring, kill-cow *Hercules*;
 Transform'd his leager-lion's skin
 T' a petticoat, and made him spin;
 Seiz'd on his club, and made it dwindle 355
 T' a feeble distaff, and a spindle.

'Twas he that made emperors gallants
 To their own sisters and their aunts;
 Set popes and cardinals agog,
 To play with pages at leap-frog. 360

'Twas he that gave our Senate purges,
 And flux'd the House of many a Burgess;
 Made those that represent the nation
 Submit, and suffer amputation;
 And all the Grandees o' th' Cabal 365
 Adjourn to tubs at Spring and Fall.

He mounted Synod-Men, and rode 'em
 To Dirty-Lane and Little Sodom;
 Made 'em curvet like Spanish jenets,
 And take the ring at Madam — 370

'Twas he that made (e) Saint *Francis* do
 More than the Devil could tempt him to,
 In cold and frosty weather, grow
 Enamour'd of a wife of snow;
 And though she were of rigid temper, 375
 With melting flames accost and tempt her;
 Which after in enjoyment quenching,
 He hung a garland on his engine.

Quoth she, If Love have these effects,
 Why is it not forbid our sex? 380
 Why is't not damn'd and interdicted,
 For diabolical and wicked?
 And sung, as out of tune, against,
 As Turk and Pope are by the Saints?
 I find I've greater reason for it, 385
 Than I believ'd before t' abhor it.

Quoth *Hudibras*, These sad effects
 Spring from your Heathenish neglects
 Of Love's great pow'r, which he returns
 Upon yourselves with equal scorns; 390
 And those who worthy lovers slight,
 Plagues with prepost'rous appetite.
 This made the beauteous (*f*) Queen of Crete
 To take a town-bull for her sweet,
 And from her greatness stoop so low, 395
 To be the rival of a cow:

Others to prostitute their great hearts,
 To be baboons' and monkeys' sweet-hearts;
 Some with the Dev'l himself in league grow
 By's representative a Negro. 400

'Twas this made vestal-maids love-sick,
 And venture to be bury'd quick:
 Some by their fathers, and their brothers
 To be made mistresses and mothers.
 'Tis this that proudest dames enamours. 405
 On lacquies and valets des chambres;
 Their haughty stomachs overcomes,
 And makes 'em stoop to dirty grooms;
 To slight the world, and to disparage
 Claps, issue, infamy, and marriage. 410

Quoth she, These judgments are severe,
 Yet such as I should rather bear,
 Than trust men with their oaths, or prove
 Their faith and secrecy in love.

Says he, There is a weighty reason 415
 For secrecy in love as treason.
 Love is a burglarer, a felon,
 That at the windore-eye does steal in

To rob the heart, and with his prey
 Steals out again a closer way, 420
 Which whosoever can discover,
 He's sure (as he deserves) to suffer.
 Love is a fire, that burns and sparkles
 In men as nat'rally as in charcoals,
 Which sooty chemists stop in holes 425
 When out of wood they extract coals :
 So lovers should their passions choak,
 That, tho' they burn, they may not smoke.
 'Tis like that sturdy chief that stole
 And dragg'd beasts backwards into's hole : 430
 So Love does lovers, and us men
 Draws by the tails into his den,
 That no impression may discover,
 And trace t' his cave, the wary lover.
 But if you doubt I should reveal 435
 What you entrust me under seal,
 I'll prove myself as close and virtuous
 As your own secretary (*g*). *Albertus*.
 Quoth she, I grant you may be close
 In hiding what your aims propose. 440
 Love-passions are like parables,
 By which men still mean something else.
 Though love be all the world's pretence,
 Money's the mythologic sense ;
 The real substance of the shadow, 445
 Which all address and courtship's made to.
 Thought he, I understand your play,
 And how to quit you your own way :
 He that will win his dame, must do
 As Love does when he bends his bow ; 450
 With one hand thrust the lady from,
 And with the other pull her home.
 I grant, quoth he, wealth is a great
 Provocative to am'rous heat.
 It is all philters, and high diet, 455
 That makes love rampant, and to fly out :
 'Tis beauty always in the flower,
 That buds and blossoms at four-score :

'Tis that by which the sun and moon
At their own weapons are outdone: 460

That makes Knights Errant fall in trances,
And lay about 'em in romances:

'Tis virtue, wit, and worth, and all

That men divine and sacred call:

For what is worth in any thing, 465

But so much money as 'twill bring?

Or what, but riches, is there known,

Which man can solely call his own;

In which no creature goes his half,

Unless it be to (h) squint and laugh? 470

I do confess, with goods and land,

I'd have a wife at second hand;

And such you are. Nor is 't your person

My stomach's set so sharp and fierce on;

But 'tis (your better part) your riches, 475

'That my enamour'd heart bewitches.

Let me your fortune but possess,

And settle your person how you please;

Or make it o'er in trust to th' Devil;

You'll find me reasonable and civil. 480

Quoth she, I like this plainness better

Than false mock-passion, speech, or letter,

Or any feat of qualm or sowning,

But hanging of yourself, or drowning.

Your only way with me to break 485

Your mind, is breaking of your neck:

For as when merchants break, o'erthrown

Like nine-pins, they strike others down,

So that would break my heart; which done,

My tempting fortune is your own. 490

These are but trifles; ev'ry lover

Will damn himself over and over,

And greater matters undertake

For a less worthy mistress' sake:

Yet th' are the only ways to prove 495

Th' unfeign'd realities of love:

For he that hangs, or beats out's brains;

The Devil's in him if he feigns.

Quoth *Hudibras*, This way's too rough
 For mere experiment and proof: 500
 It is no jesting, trivial matter,
 To swing i' th' air, or douce in water,
 And, like a water-witch, try love;
 That's to destroy, and not to prove:
 As if a man should be dissected 505
 To find what part is disaffected.
 Your better way is to make over,
 In trust, your fortune to your lover.
 Trust is a trial; if it break,
 'Tis not so desp'rate as a neck. 510
 Beside, th' experiment's more certain;
 Men venture necks to gain a fortune;
 The soldier does it ev'ry day
 (Eight to the week) for six-pence pay:
 Your pettifoggers damn their souls, 515
 To share with knaves in cheating fools:
 And merchants, vent'ring through the main,
 Slight pirates, rocks, and horns, for gain.
 This is the way I advise you to:
 Trust me and see what I will do. 520
 Quoth she, I should be loth to run
 Myself all th' hazard, and you none;
 Which must be done, unless some deed
 Of yours aforesaid do precede.
 Give but yourself one gentle swing 525
 For trial, and I'll cut the string:
 Or give that rev'rend head a maul,
 Or two, or three, against a wall,
 To show you are a man of mettle,
 And I'll engage myself to settle. 530
 Quoth he, My head's not made of brass,
 As Friar (*i*) *Bacon's* noddle was;
 Nor (like the (*k*) Indian's skull) so tough
 That, authors say, 'twas musket-proof,
 As yet on any new adventure, 535
 As it had need to be, to enter.
 You see what bangs it has endur'd,
 That would, before new feats, be cur'd.

But if that's all you stand upon,
Here, strike me luck, it shall be done. 540

Quoth she, The matter's not so far gone
As you suppose : Two words t' a bargain ;
That may be done, and time enough,
When you have given downright proof:
And yet 'tis no fantastic pique 545

I have to love, nor coy dislike :
'Tis no implicit, nice aversion
T' your conversation, mein, or person,
But a just fear, lest you should prove
False and perfidious in love : 550
For if I thought you could be true,
I could love twice as much as you.

Quoth he, My faith as adamantine,
As chains of destiny, I'll maintain :
True as *Apollo* ever spoke, 555

Or (*l*) oracle from heart of oak ;
And if you'll give my flame but vent,
Now in close hugger-mugger pent,
And shine upon me but benignly,
With that one, and that other pigsney, 560

The sun and day shall sooner part,
Than love or you shake off my heart ;
The sun, that shall no more dispense
His own but your bright influence.

I'll carve your name on barks of trees, 565
With true-love-knots and flourishes,
That shall infuse eternal spring,
And everlasting flourishing :

Drink ev'ry letter on't in stum,
And make it brisk champaign become : 570
Where-e'er you tread, your foot shall set
The primrose and the violet :

All spices, perfumes, and sweet powders,
Shall borrow from your breath their odours :
Nature her charter shall renew, 575

And take all lives of things from you :
The world depend upon your eye,
And when you frown upon it, die :

Only our loves shall still survive,
 New worlds and natures to out-live; 580
 And, like to heralds' moons, remain
 All crescents, without change or wane.
 Hold, hold, quoth she; no more of this,
 Sir Knight; you take your aim amiss:
 For you will find it a hard chapter 585
 To catch me with poetic rapture,
 In which your mastery of art
 Doth show itself, and not your heart:
 Nor will you raise in mine combustion
 By dint of high heroic fustian. 590
 She that with poetry is won,
 Is but a desk to write upon;
 And what men say of her, they mean
 No more than on the thing they lean.
 Some with Arabian spices strive 595
 T' embalm her cruelly alive;
 Or season her, as French cooks use
 Their haut-gousts, bouillies, or ragousts:
 Use her so barbarously ill,
 To grind her iips upon a mill, 600
 Until the facet doublet doth
 Fit their rhymes rather than her mouth:
 Her mouth compar'd to an oyster's, with
 A row of pearl in't—stead of teeth.
 Others make posies of her cheeks, 605
 Where red and whitest colours mix;
 In which the lily, and the rose,
 For Indian lake and ceruse goes.
 The sun and moon, by her bright eyes
 Eclips'd, and darken'd in the skies, 610
 Are but black patches, that she wears,
 Cut into suns, and moons, and stars:
 By which astrologers, as well
 As those in Heav'n above, can tell
 What strange events they do foreshow 615
 Unto her under-world below.
 Her voice, the music of the spheres,
 So loud, it deafens mortals' ears,

As wise philosophers have thought,
 And that's the cause we hear it not. 620
 This has been done by some, who those
 Th' ador'd in rhyme, would kick in prose ;
 And in those ribbons would have hung
 Of which melodiously they sung ;
 That have the hard fate to write best 625
 Of those still that deserve it least :
 It matters not how false, or forc'd,
 So the best things be said o' th' worst ;
 It goes for nothing when 'tis said,
 Only the arrow's drawn to th' head, 630
 Whether it be a swan or goose
 They level at : so shepherds use
 To set the same mark on the hip
 Both of their sound and rotten sheep :
 For wits, that carry low or wide, 635
 Must be aim'd higher, or beside
 The mark, which else they ne'er come nigh
 But when they take their aim awry.
 But I do wonder you should chuse
 This way t' attack me with your Muse, 640
 As one cut out to pass your tricks on,
 With Fulhams of poetic fiction :
 I rather hop'd I should no more
 Hear from you o' th' gallanting score :
 For hard dry-bastings us'd to prove 645
 The readiest remedies of love ;
 Next a dry-diet : but if those fail,
 Yet this uneasy loop-hol'd jail,
 In which ye are hamper'd by the fetlock,
 Cannot but put y' in mind of wedlock ; 650
 Wedlock, that's worse than any hole here,
 If that may serve you for a cooler,
 T' allay your mettle, all agog
 Upon a wife, the heavier clog :
 Nor rather thank your gentler fate, 655
 That, for a bruis'd or broken pate,
 Has freed you from those snobs that grow
 Much harder on the marry'd brow :

But if no dread can cool your courage,
 From vent'ring on that dragon, marriage, 660
 Yet give me quarter, and advance
 To nobler aims your puissance:
 Level at beauty and at wit;
 The fairest mark is easiest hit.

Quoth *Hudibras*, I'm beforehand 665
 In that already, with your command;
 For where does beauty and high wit
 But in your constellation meet?

Quoth she, What does a match imply,
 But likeness and equality? 670
 I know you cannot think me fit
 To be th' yoke-fellow of your wit;
 Nor take one of so mean deserts,
 To be the partner of your parts;
 A grace, which, if I could believe, 675
 I've not the conscience to receive.

That conscience, quoth *Hudibras*,
 Is misinform'd: I'll state the case:
 A man may be a legal donor
 Of any thing whereof he's owner, 680
 And may confer it where he lists,
 I' th' judgment of all casuists:
 Then wit, and parts, and valour may
 Be ali'nated, and made away
 By those that are proprietors, 685
 As I may give or sell my horse.

Quoth she, I grant the case is true
 And proper 'twixt your horse and you;
 But whether I may take as well
 As you may give away or sell? 690
 Buyers you know are bid beware;
 And worse than thieves receivers are.
 How shall I answer hue and cry,
 For a roan-gelding twelye hands high,
 All spurr'd and switch'd, a lock on's hoof, 695
 A sorrel mane? Can I bring proof
 Where, when, by whom, and what y' were sold for,
 And in the open market toll'd for?

Or should I take you for a stray,
 You must be kept a year and day 700
 (Ere I can own you) here i' the pound,
 Where, if y' are sought, you may be found :

And in the mean time I must pay
 For all your provender and hay.

Quoth he, It stands me much upon 705
 T' enervate this objection,

And prove myself, by topic clear,
 No gelding, as you would infer.

Loss of virility's averr'd

To be the cause of loss of beard, 710

That does (like embryo in the womb)

Abortive on the chin become.

This first a woman did invent,

In envy of man's ornament;

(*l*) *Semiramis*, of Babylon, 715

Who first of all cut men o' th' stone,

To may their beards, and laid foundation

Of sow-geldering operation.

Look on this beard, and tell me whether

Eunuchs wear such, or geldings either? 720

Next it appears I am no horse;

That I can argue and discourse;

Have but two legs, and ne'er a tail.

Quoth she, That nothing will avail;

For some (*m*) philosophers, of late here, 725

Write, men have four legs by nature,

And that 'tis custom makes them go

Erron'ously upon but two;

As 'twas in Germany made good

B' a boy that lost himself in a wood, 730

And (*o*) growing down t' a man, was wont

With wolves upon all four to hunt.

As for your reasons drawn from tails,

We cannot say they're true or false,

Till you explain yourself, and show 735

B' experiment 'tis so or no.

Quoth he, If you'll join issue on't,

I'll give you satisfactory account;

So you will promise, if you lose,
To settle all, and be my spouse. 740

That never shall be done (quoth she).
To one that wants a tail, by me :
For tails by nature sure were meant,
As well as beards, for ornament :
And though the vulgar count them homely, 745
In men or beast they are so comely,
So gentee, alamode, and handsome,
I'll never marry man that wants one ;
And till you can demonstrate plain,
You have one equal to your mane, 750
I'll be torn piece-meal by a horse,
Ere I'll take you for better or worse.
The Prince of *Cambay's* daily food
Is asp, and basilisk, and toad ;
Which makes him have so strong a breath, 755
Each night he stinks a queen to death ;
Yet I shall rather lie in's arms
Than yours, on any other terms.

Quoth he, What nature can afford,
I shall produce, upon my word ; 760
And if she ever gave that boon
To man, I'll prove that I have one :
I mean by postulate illation,
When you shall offer just occasion :
But since y' have yet deny'd to give 765
My heart, your pris'ner, a reprieve,
But made it sink down to my heel,
Let that at least your pity feel ;
And, for the sufferings of your martyr,
Give its poor entertainer quarter ; 770
And, by discharge or main-prize, grant
Deliv'ry from this base restraint.

Quoth she, I grieve to see your leg
Stuck in a hole here like a peg ;
And if I knew which way to do't 775
(Your honour safe) I'd let you out.
That Dames by jail-delivery
Of Errant-Knights have been set free,

When by enchantment they have been,
 And sometimes for it too, laid in; 780
 Is that which Knights are bound to do
 By order, oath, and honour too:
 For what are they renown'd, and famous else,
 But aiding of distressed damosels?
 But for a Lady, no ways errant, 785
 To free a Knight, we have no warrant
 In any authentical romance,
 Or classic author yet of France;
 And I'd be loth to have you break
 An ancient custom for a freak, 790
 Or innovation introduce
 In place of things of antique use,
 To free your heels by any course,
 That might b' unwholesome to your spurs:
 Which if I should consent unto, 795
 It is not in my pow'r to do;
 For 'tis a service must be done ye,
 With solemn previous ceremony;
 Which always has been us'd t' untie
 The charms of those who here do lie: 800
 For as the ancients heretofore
 To Honour's Temple had no door,
 But that which thorough Virtue's lay,
 So from this dungeon there's no way
 To honour'd freedom, but by passing 805
 That other virtuous school of lashing,
 Where Knights are kept in narrow lists,
 With wooden lockets 'bout their wrists;
 In which they for awhile are tenants,
 And for their Ladies suffer penance: 810
 Whipping, that's Virtue's governess,
 Tutress of arts and sciences;
 That mends the gross mistakes of Nature,
 And puts new life into dull matter;
 That lays foundation for renown, 815
 And all the honours of the gown.
 This suffer'd, they are set at large,
 And freed with honourable discharge.

Then in their robes the penitentials
 Are straight presented with credentials, 820
 And in their way attended on
 By magistrates of ev'ry town;
 And, all respect and charges paid,
 They're to their ancient seats convey'd.
 Now if you'll venture, for my sake, 825
 To try the toughness of your back,
 And suffer (as the rest have done)
 The laying of a whipping on
 (And may you prosper in your suit,
 As you with equal vigour do't), 830
 I here engage myself to loose ye,
 And free your heels from Caperdewsier
 But since our sex's modesty
 Will not allow I should be by,
 Bring me, on oath, a fair account, 835
 And honour too, when you have done't,
 And I'll admit you to the place
 You claim as due in my good grace.
 If matrimony and hanging go
 By dest'ny, why not whipping too? 840
 What med'cine else can cure the fits
 Of lovers when they lose their wits?
 Love is a boy by poets styl'd;
 Then spare the rod, and spoil the child.
 A (n) Persian emp'ror, whipp'd his grannam 845
 The sea, his mother *Venus* came on;
 And hence some rev'rend men approve
 Of rosemary in making love.
 As skilful coopers hoop their tubs
 With Lydian and with Phrygian dubs, 850
 Why may not whipping have as good
 A grace, perform'd in time and mood,
 With comely movement and by art,
 Raise passion in a lady's heart?
 It is an easier way to make 855
 Love by, than that which many take.
 Who would not rather suffer whipping,
 Than swallow toasts of bits of ribbon?

Make wicked verses, treats, and faces,
 And spell names over with beer-glasses? 860
 Be under vows to hang and die
 Love's sacrifice, and all a lie?
 With china-oranges, and tarts,
 And whining plays, lay baits for hearts?
 Bribe chamber-maids with love and money, 865
 To break no roguish jests upon ye?
 For lilies limn'd on cheeks, and roses,
 With painted perfumes, hazard noses?
 Or, vent'ring to be brisk and wanton,
 Do penance in a paper lanthorn? 870
 All this you may compound for now,
 By suffering what I offer you;
 Which is no more than has been done
 By Knights for Ladies long agone.
 Did not the great *La Mancha* do so 875
 For the *Infanta del Toboso*?
 Did not th' illustrious Bassa make
 Himself a slave for Misse's sake?
 And with bull's pizzle, for her love,
 Was taw'd as gentle as a glove? 880
 Was not young *Florio* sent (to cool
 His flame for *Biancafiore*) to school,
 Where pedant made his pathic bum
 For her sake suffer martyrdom?
 Did not a certain lady whip 885
 Of late her husband's own Lordship?
 And though a grandee of the House,
 Claw'd him with fundamental blows;
 Ty'd him stark naked to a bed-post,
 And fir'd his hide, as if sh' had rid post; 890
 And after, in the sessions-court,
 Where whipping's judg'd, had honour for't?
 This swear you will perform, and then
 I'll set you from th' enchanted den,
 And the magician's circle clear. 895
 Quoth he, I do profess and swear,
 And will perform what you enjoin,
 Or may I never see you mine.

Amen (quoth she); then turn'd about,
 And bid her esquire let him out. 900
 But ere an artist could be found
 T' undo the charms another bound,
 The sun grew low, and left the skies,
 Put down (some write) by ladies' eyes:
 The moon pull'd off her veil of light, 905
 That hides her face by day from sight
 (Mysterious veil, of brightness made,
 That's both her lustre and her shade),
 And in the lanthorn of the night
 With shining horns hung out her light; 910
 For darkness is the proper sphere,
 Where all false glories use t' appear.
 The twinkling stars began to muster,
 And glitter with their borrow'd lustre,
 While sleep the weary'd world reliev'd, 915
 By counterfeiting death reviv'd.
 His whipping penance till the morn
 Our vot'ry thought it best t' adjourn,
 And not to carry on a work
 Of such importance in the dark, 920
 With erring haste, but rather stay,
 And do't in th' open face of day;
 And in the mean time go in quest
 Of next retreat to take his rest.

PART II. CANTO II.

THE ARGUMENT.

The Knight and Squire in hot dispute,
Within an ace of falling out,
Are parted with a sudden fright
Of strange alarm, and stranger sight ;
With which adventuring to stickle,
They're sent away in nasty pickle.

'TIS strange how some men's tempers suit
(Like bawd and brandy) with dispute,
That for their own opinions stand fast
Only to have them claw'd and canvast ;
That keep their consciences in cases, 5
As fiddlers do their crowds and bases ;
Ne'er to be us'd but when they're bent
To play a fit for argüment :
Make true and false, unjust and just,
Of no use but to be discust ; 10
Dispute, and set a paradox,
Like a strait boot, upon the stocks,
And stretch it more unmercifully,
Than *Helmont*, *Montaigne*, *White*, or *Tully*.
So th' ancient (*n*) stoics in their porch, 15
With fierce dispute maintain'd their church ;
Beat out their brains in fight and study,
To prove that virtue is a body ;
That (*o*) bonum is an animal,
Made good with stout polemic brawl : 20
In which, some hundreds on the place
Were slain out-right, and many a face
Retrench'd of nose, and eyes, and beard,
To maintain what their sect averr'd.

All which the knight and squire in wrath 25
 Had like t' have suffer'd for their faith;
 Each striving to make good his own,
 As by the sequel shall be shown.
 The sun had long since, in the lap
 Of *Thetis*, taken out his nap, 30
 And, like a lobster boil'd, the morn
 From black to red began to turn:
 When *Hudibras*, whom thoughts and aking,
 'Twixt sleeping kept, all night, and waking,
 Began to rub his drowsy eyes, 35
 And from his couch prepar'd to rise,
 Resolving to dispatch the deed
 He vow'd to do, with trusty speed.
 But first, with knocking loud, and bawling,
 He rous'd the squire, in truckle lolling: 40
 And, after many circumstances,
 Which vulgar authors in romances
 Do use to spend their time and wits on,
 To make impertinent description,
 They got (with much ado) to horse, 45
 And to the castle bent their course,
 In which he to the dame before
 To suffer whipping duly swore:
 Where now arriv'd, and half unharrest,
 To carry on the work in earnest, 50
 He stopp'd, and paus'd upon the sudden,
 And with a serious forehead plodding,
 Sprung a new scruple in his head,
 Which first he scratch'd, and after said:
 Whether it be direct infringing 55
 An oath, if I should wave this swiaging,
 And what I've sworn to bear, forbear,
 And so b' equivocation swear;
 Or whether 't be a lesser sin
 To be foresworn, than act the thing, 60
 Are deep and subtle points, which must,
 T' inform my conscience, be discust;
 In which to err a tittle, may
 To errors infinite make way:

And therefore I desire to know 65
 Thy judgment, ere we farther go.
 Quoth *Ralpho*, Since you do enjoin 't,
 I shall enlarge upon the point ;
 And for my own part do not doubt
 Th' affirmative may be made out, 70
 But first to state the case aright,
 For best advantage of our light ;
 And thus 'tis : Whether 't be a sin
 To claw and curry your own skin,
 Greater, or less, than to forbear, 75
 And that you are forsworn, forswear.
 But first, o' th' first: The inward man,
 And outward, like a clan and clan,
 Have always been at daggers-drawing,
 And one another clapper-clawing: 80
 Not that they really cuff, or fence,
 But in a spiritual mystic sense ;
 Which to mistake, and make 'em squabble
 In literal fray, 's abominable :
 'Tis heathenish, in frequent use 85
 With Pagans, and apostate Jews,
 To offer sacrifice of Bridewells,
 Like modern Indians to their idols ;
 And mungrel Christians of our times,
 That expiate less with greater crimes, 90
 And call the foul abomination
 Contrition, and mortification.
 Is 't not enough we're bruise'd and kicked
 With sinful members of the wicked ;
 Our vessels, that are sanctify'd, 95
 Prophan'd and curry'd back and side ;
 But we must claw ourselves with shameful
 And heathen stripes, by their example ;
 Which (were there nothing to forbid it)
 Is impious, because they did it? 100
 'This therefore may be justly reckon'd
 A heinous sin. Now, to the second,
 That saints may claim a dispensation
 To swear and forswear, on occasion;

I doubt not but it will appear 105
 With pregnant light : the point is clear.
 Oaths are but words, and words but wind;
 Too feeble implements to bind;
 And hold with deeds proportion, so
 As shadows to a substance do. 110
 Then when they strive for place, 'tis fit
 The weaker vessel should submit.
 Altho' your church be opposite
 To ours, as black friars are to white,
 In rule and order ; yet I grant 115
 You are a reformado saint;
 And what the saints do claim as due,
 You may pretend a title to :
 But saints, whom oaths and vows oblige,
 Know little of their privilege ; 120
 Further (I mean) than carrying on
 Some self-advantage of their own :
 For if the dev'l, to serve his turn,
 Can tell truth, why the saints should scorn,
 When it serves theirs, to swear and lie, 125
 I think there's little reason why :
 Else h' has a greater pow'r than they,
 Which 't were impiety to say.
 We are not commanded to forbear,
 Indefinitely, at all to swear ; 130
 But to swear idly, and in vain,
 Without self-interest or gain :
 For breaking of an oath, and lying,
 Is but a kind of self-denying,
 A saint-like virtue, and from hence 135
 Some have broke oaths by Providence :
 Some, to the glory of the Lord,
 Perjur'd themselves, and broke their word ;
 And this the constant rule and practice
 Of all our late apostles' acts is. 140
 Was not the cause at first begun
 With perjury, and carried on ?
 Was there an oath the godly took,
 But in due time and place they broke ?

Did we not bring our oaths in first, 145
 Before our plate, to have them burst,
 And cast in fitter models, for
 The present use of church and war?
 Did not our worthies of the house,
 Before they broke the peace, break vows? 150
 For, having freed us, first from both
 Th' allegiance and suprem'cy oath;
 Did they not, next, compel the nation
 To take, and break, the protestation?
 To swear, and after to recant 155
 The solemn league and covenant?
 To take th' engagement, and disclaim it,
 Enforc'd by those who first did frame it?
 Did they not swear at first to fight
 For the *King's* safety, and his right; 160
 And after march'd to find him out,
 And charg'd him home with horse and foot;
 But yet still had the confidence
 To swear it was in his defence?
 Did they not swear to live and die 165
 With *Essex*, and straight laid him by?
 If that were all, for some have swore
 As false as they, if th' did no more.
 Did they not swear to maintain law,
 In which that swearing made a flaw? 170
 For protestant religion vew,
 That did that vowing disallow?
 For privilege of parliament,
 In which that swearing made a rent?
 And since of all the three, not one 175
 Is left in being, 'tis well known.
 Did they not swear, in express words,
 To prop and back the House of Lords?
 And after turn'd out the whole houseful
 Of peers, as dang'rous, and unuseful? 180
 So *Cromwell*, with deep oaths and vows,
 Swore all the commons out o' th' house;
 Vow'd that the red-coats would disband,
 Ay marry would they, at their command;

And troll'd them on, and swore, and swore, 185
 Till th' army turn'd them out of door :
 This tells us plainly what they thought,
 That oaths and swearing go for nought,
 And that by them th' were only meant
 To serve for an expedient. 190
 What was the public faith found out for,
 But to slur men of what they fought for?
 The public faith, which ev'ry one
 Is bound t' observe, yet kept by none ;
 And if that go for nothing, why 195
 Should private faith have such a tie ?
 Oaths were not purpos'd, more than law,
 To keep the good and just in awe,
 But to confine the bad and sinful,
 Like mortal cattle in a pinfold. 200
 A saint's o' th' heav'nly realm a peer ;
 And as no peer is bound to swear
 But on the gospel of his honour,
 Of which he may dispose, as owner ;
 It follows, tho' the thing be forgery, 205
 And false, t' affirm it is no perjury,
 But a mere cer'mony, and a breach
 Of nothing, but a form of speech ;
 And goes for no more, when 'tis took,
 Then mere saluting of the book. 210
 Suppose the scriptures are of force,
 They're but commissions of course,
 And saints have freedom to digress,
 And vary from 'em, as they please ;
 Or mis-interpret them, by private 215
 Instructions, to all aims they drive at.
 Then why should we ourselves abridge,
 And curtail our own privilege ?
 Quakers (that, like to lanthorns, bear
 Their light within 'em) will not swear : 220
 Their gospel is an accidence,
 By which they construe conscience,
 And hold no sin so deeply red,
 As that of breaking Priscian's head

{The head and founder of their order,
 That stirring hats held worse than murder). 235
 These, thinking th' are oblig'd to troth
 In swearing, will not take an oath :
 Like mules, who, if th' have not their will
 To keep their own pace, stand stock-still : 230
 But they are weak, and little know
 What free-born consciences may do.
 'Tis the temptation of the devil
 That makes all human actions evil :
 For saints may do the same things by 235
 The spirit, in sincerity,
 Which other men are tempted to,
 And at the devil's instance do ;
 And yet the actions be contrary,
 Just as the saints and wicked vary. 240
 For as on land there is no beast,
 But in some fish at sea's exprest ;
 So in the wicked, there's no vice,
 Of which the saints have not a spice ;
 And yet that thing that's pious in 245
 The one, in th' other is a sin.
 Is 't not ridiculous and nonsense,
 A saint should be a slave to conscience ?
 That ought to be above such fancies,
 As far as above ordinances ? 250
 She's of the wicked, as I guess,
 B' her looks, her language, and her dress :
 And tho', like constables we search ;
 For false wares, one another's church ;
 Yet all of us hold this for true, 255
 No faith is to the wicked due ;
 For truth is precious and divine,
 Too rich a pearl for carnal swine.
 Quoth *Hudibras*, All this is true,
 Yet 'tis not fit that all men knew 260
 Those mysteries and revelations ;
 And therefore topical evasions
 Of subtle turns and shifts of sense,
 Serve best with th' wicked for pretence,

Such as the learned Jesuits use, 265
 And presbyterians, for excuse
 Against the protestants, when th' happen
 To find their churches taken napping :
 As thus : A breach of oath is duple,
 And either way admits a scruple, 270
 And may be *ex parte* o' th' maker,
 More criminal than th' injur'd taker ;
 For he that strains too far a vow,
 Will break it, like an o'er-bent bow :
 And he that made, and fore'd it, broke it : 275
 Not he that for convenience took it.
 A broken oath is, *quatenus* oath,
 As sound t' all purposes of troth,
 As broken laws are ne'er the worse,
 Nay, till th' are broken, have no force. 280
 What's justice to a man, or laws,
 That never comes within their claws ?
 They have no pow'r, but to admonish,
 Cannot controul, coerée, or punish,
 Until they're broken, and then touch 285
 Those only that do make 'em such.
 Besides, no engagement is allow'd
 By men in prison made, for good ;
 For when they're set at liberty,
 They're from th' engagement too set free. 290
 The Rabbins write, when any Jew
 Did make to God or man a vow,
 Which afterward he found untoward,
 And stubborn to be kept, or too hard ;
 Any three other Jews o' th' nation 295
 Might free him from the obligation :
 And have not two saints pow'r to use
 A greater privilege than three Jews ?
 The court of conscience, which in man
 Should be supreme and sovereign, 300
 Is 't fit should be subordinate
 To ev'ry petty court i' th' state,
 And have less power than the lesser,
 To deal with perjury at pleasure ?

Have its proceedings disallow'd, or 305
 Allow'd, at fancy of pie-powder?
 Tell all it does, or does not know,
 For swearing *ex-officio*?
 Be fore'd t' impeach a broken hedge,
 And pigs unring'd at Vis. Franc. Pledge? 310
 Discover thieves, and bawds, recusants,
 Priests, witches, eaves-droppers, and nuisance;
 Tell who did play at games unlawful,
 And who fill'd pots of ale but half-full;
 And have no pow'r at all, nor shift, 315
 To help itself at a dead lift?
 Why should not conscience have vacation
 As well as other courts o' th' nation;
 Have equal power to adjourn,
 Appoint appearance and return; 320
 And make as nice distinction serve
 To split a case, as those that carve,
 Invoking cuckolds' names, hit joints;
 Why should not tricks as slight, do points?
 Is not th' high-court of justice sworn 325
 To judge that law that serves their turn?
 Make their own jealousies high-treason,
 And fix 'em whomso'er they please on?
 Cannot the learned counsel there
 Make laws in any shape appear? 330
 Mold 'em as witches do their clay,
 When they make pictures to destroy?
 And vex 'em into any form
 That fits their purpose to do harm?
 Rack 'em, until they do confess, 335
 Inpeach of treason, whom they please,
 And most perfidiously condemn
 Those that engag'd their lives for them?
 And yet do nothing, in their own sense,
 But what they ought by oath and conscience? 340
 Can they not juggle, and with slight
 Conveyance play with wrong and right;
 And sell their blasts of wind as dear
 As Lapland witches bottled air?

Will not fear, favour, bribe, and grudge, 345
 The same case sev'ral ways adjudge?
 As seamen, with the self-same gale;
 Will sev'ral different courses sail;
 As when the sea breaks o'er its bounds,
 And overflows the level grounds, 350
 Those banks and dams, that, like a screen,
 Did keep it out, now keep it in:
 So when tyrannic usurpation
 Invades the freedom of a nation,
 The laws o' th' land, that were intended 355
 To keep it out, are made defend it.
 Does not in chanc'ry ev'ry man swear
 What makes best for him in his answer?
 Is not the winding up witnesses
 And nicking more than half the bus'ness? 360
 For witnesses, like watches, go
 Just as they're set, too fast or slow;
 And when in conscience they're strait-lac'd,
 'Tis ten to one that side is cast.
 Do not your juries give their verdict 365
 As if they felt the cause, not heard it?
 And as they please, make matter of fact
 Run all on one side, as they're packt?
 Nature has made man's breast no windores,
 To publish what he does within doors, 370
 Nor what dark secrets there inhabit,
 Unless his own rash folly blab it.
 If oaths can do a man no good
 In his own bus'ness, why they should
 In other matters do him hurt, 375
 I think there's little reason for't.
 He that imposes an oath, makes it,
 Not he that for convenience takes it:
 Then how can any man be said
 To break an oath he never made? 380
 These reasons may, perhaps, look odly
 To th' Wicked, though they evince the Godly;
 But if they will not serve to clear
 My honour, I am ne'er the near.

- Honour is like that glassy bubble 385
 That finds philosophers such trouble,
 Whose least part crack'd, the whole does fly,
 And wits are crack'd to find out why.
 Quoth *Ralph*, Honour's but a word
 To swear by only in a Lord : 390
 In other men 'tis but a huff,
 To vapour with instead of proof;
 That, like a wen, looks big and swells,
 Is senseless, and just nothing else.
 Let it (quoth he) be what it will, 395
 It has the world's opinion still.
 But as men are not wise that run
 The slightest hazard they may shun,
 There may a medium be found out
 To clear to all the world the doubt; 400
 And that is, if a man may do't,
 By proxy whipt, or substitute.
 Though nice and dark the point appear
 (Quoth *Ralph*), it may hold up and clear.
 That sinners may supply the place 405
 Of suff'ring Saints is a plain case.
 Justice gives sentence many times
 On one man for another's crimes.
 Our brethren of *New England* use
 Choice malefactors to excuse, 410
 And hang the guiltless in their stead,
 Of whom the Churches have less need;
 As lately 't happen'd: In a town (*p*)
 There liv'd a cobbler, and but one,
 That out of doctrine could cut use, 415
 And mend men's lives as well as shoes.
 This precious brother having slain,
 In time of peace, an Indian
 (Not out of malice, but mere zeal,
 Because he was an Infidel), 420
 The mighty *Tottipottymoy*
 Send to our elders an envoy,
 Complaining sorely of the breach
 Of league held forth by brother Patch

Against the articles in force 425
 Between both Churches, his and ours;
 For which he crav'd the Saints to render
 Into his hands or hang th' offender:
 But they maturely having weigh'd,
 They had no more but him o' th' trade 430
 (A man that serv'd them in a double
 Capacity, to teach and cobble),
 Resolv'd to spare him; yet, to do
 The Indian Houghan Moghgan too
 Impartial justice, in his stead did 435
 Hang an old Weaver, that was bed-rid.
 Then wherefore may not you be skipp'd,
 And in your room another whipp'd?
 For all Philosophers, but the Sceptic,
 Hold whipping may be sympathetic. 440
 It is enough, quoth *Hudibras*,
 Thou hast resolv'd and clear'd the case;
 And canst, in conscience, not refuse
 From thy own doctrine to raise use.
 I know thou wilt not (for my sake) 445
 Be tender-conscienc'd of thy back.
 Then strip thee of thy carnal jerkin,
 And give thy outward-fellow a ferking;
 For when thy vessel is new-hoop'd,
 All leaks of sinning will be stopp'd. 450
 Quoth *Ralpho*, You mistake the matter;
 For in all scruples of this nature,
 No man includes himself, nor turns
 The point upon his own concerns.
 As no man of his own self catches 455
 The itch, or amorous French aches;
 So no man does himself convince,
 By his own doctrine, of his sins:
 And though all cry down self, none means
 His own self in a literal sense. 460
 Beside, it is not only foppish,
 But vile, idolatrous, and Popish,
 For one man out of his own skin
 To ferk and whip another's sin;

As pedants out of school-boys' breeches
Do claw and curry their own itches. 465

But in this case it is profane,
And sinful too, because in vain :
For we must take our oaths upon it,
You did the deed, when I have done it. 470

Quoth *Hudibras*, That's answer'd soon:
Give us the whip, we'll lay it on.

Quoth *Ralpho*, That we may swear true,
Twere properer that I whipp'd you:
For when with your consent 'tis done, 475
The act is really your own.

Quoth *Hudibras*, It is in vain
(I see) to argue 'gainst the grain;
Or, like the stars, incline men to
What they're averse themselves to do: 480

For when disputes are weary'd out,
'Tis interest still resolves the doubt:
But since no reason can confute ye,
I'll try to force you to your duty;
For so it is, howe'er you mince it; 485

As e'er we part, I shall evince it;
And curry (if you stand out) whether
You will or no, your stubborn leather.
Canst thou refuse to bear thy part
I' th' public work, base as thou art? 490

To higgle thus for a few blows,
To gain thy Knight an opulent spouse;
Whose wealth his bowels yearn to purchase,
Merely for th' interest of the Churches;
And when he has it in his claws, 495

Will not be hide-bound to the Cause?
Nor shalt thou find him a Curmudgin,
If thou dispatch it without grudging.
If not, resolve, before we go,
That you and I must pull a crow. 500

Y' had best (quoth *Ralpho*), as the ancients
Say wisely, Have a care o' th' main chance,
And look before you ere you leap;
For as you sow, y' are like to reap:

And were y' as good as George a Green, 503
 I shall make bold to turn agen :
 Nor am I doubtful of the issue
 In a just quarrel, and mine is so.
 Is't fitting for a man of honour
 To whip the Saints, like Bishop Bonner? 510
 A Knight t' usurp the beadle's office,
 For which y' are like to raise brave trophies.
 But I advise you, not for fear,
 But for your own sake) to forbear;
 And for the Churches, which may chance; 515
 From hence, to spring a variance,
 And raise among themselves new scruples,
 Whom common danger hardly couples.
 Remember how, in arms and politics,
 We still have worsted all your holy tricks; 520
 Trepann'd your party with intrigue,
 And took your grandees down a peg ;
 New modell'd th' army, and cashier'd
 All that to legion SMEC adher'd ;
 Made a mere utensil o' your Church, 525
 And after left it in the lurch ;
 A scaffold to build up our own,
 And, when w' had done with 't, pull'd it down ;
 Capoch'd your Rabbins of the Synod,
 And snapp'd their Canons with a why not; 530
 (Grave Synod Men, that were rever'd
 For solid face and depth of beard) ;
 Their classic model prov'd a maggot,
 Their direct'ry an Indian Pagod ;
 And drown'd their discipline like a kitten, 535
 On which they'd been so long a sitting ;
 Deery'd it as a holy cheat,
 Grown out of date, and obsolete ;
 And all the Saints of the first grass,
 As casting foals of Balaam's ass. 540
 At this the Knight grew high in chafe,
 And staring furiously on *Ralph*,
 He trembled, and look'd pale with ire ;
 Like ashes first, then red as fire.

Have I (quoth he) been ta'en in fight, 545
 And for so many moons lain by't,
 And, when all other means did fail,
 (q) Have been exchange'd for tubs of ale?
 Not but they thought me worth a ransom
 Much more consid'rabl and handsome, 550
 But for their own sakes, and for fear
 They were not safe when I was there;
 Now to be baffled by a scoundrel,
 An upstart sect'ry, and a mungrel;
 Such as breed out of peccant humours 555
 Of our own Church, like wens or tumours,
 And like a maggot in a sore,
 Would that which gave it life devour:
 It never shall be done or said.
 With that he seiz'd upon his blade: 560
 And *Ralpho* too, as quick and bold,
 Upon his basket-hilt laid hold,
 With equal readiness prepar'd
 To draw, and stand upon his guard;
 When both were parted on the sudden, 565
 With hideous clamour, and a loud one,
 As if all sorts of noise had been
 Contracted into one loud din;
 Or that some member to be chosen,
 Had got the odds above a thousand; 570
 And, by the greatness of its noise,
 Prov'd fittest for his country's choice.
 This strange surprisal put the Knight
 And wrathful Squire into a fright;
 And though they stood prepar'd; with fatal 575
 Impetuous rancour to join battle,
 Both thought it was the wisest course
 To wave the fight and mount to horse,
 And to secure, by swift retreating,
 Themselves from danger of worse beating. 580
 Yet neither of them would disparage,
 By utt'ring of his mind, his courage,
 Which made 'em stoutly keep their ground,
 With horror and disdain wind-bound.

And now the cause of all their fear 585
 By slow degrees approach'd so near,
 They might distinguish diff'rent noise
 Of horns, and pans, and dogs, and boys,
 And kettle-drums, whose sullen dub
 Sounds like the hooping of a tub. 590
 But when the sight appear'd in view,
 They found it was an antique shew;
 A triumph, that, for pomp and state,
 Did proudest Romans emulate:
 For as the aldermen of Rome 595
 Their foes at training overcome,
 And not enlarging territory
 (As some mistaken write in story),
 Being mounted, in their best array,
 Upon a car, and who but they! 600
 And follow'd with a world of tall-lads,
 That merry ditties troll'd, and ballads,
 Did ride with many a good-morrow,
 Crying, Hey for our Town! through the Borough;
 So when this triumph drew so nigh 605
 They might particulars desery,
 They never saw two things so pat,
 In all respects, as this and that.
 First, he that led the cavalcate
 Wore a sow-gelder's flagellate, 610
 On which he blew as strong a level
 As well-feed lawyer on his breviate,
 When over one another's heads
 They charge (three ranks at once) like Swedes.
 Next pans and kettles of all keys, 615
 From trebles down to double base.
 And after them, upon a nag,
 That might pass for a forehead stag,
 A cornet rode, and on his staff
 A smock display'd did proudly wave. 620
 Then bagpipes of the loudest drones,
 With snuffling broken-winded tones,
 Whose blasts of air, in pockets shut,
 Sound filthier than from the gut,

And make a viler noise than swine 625
 In windy weather, when they whine.
 Next one upon a pair of panniers,
 Full fraught with that, which for good manners
 Shall here be nameless, mixt with grains,
 Which he dispens'd among the swains, 630
 And busily upon the crowd
 At random round about bestow'd.
 Then, mounted on a horned horse,
 One bore a gauntlet and gilt spurs,
 Ty'd to the pummel of a long sword 635
 He held reverst, the point turn'd downward.
 Next after, on a raw-bon'd steed,
 The conqueror's standard-bearer rid,
 And bore aloft before the champion
 A petticoat display'd, and rampant: 640
 Near whom the Amazon triumphant
 Bestrid her beast, and on the rump on't
 Sat face to tail, and bum to bum,
 The warrior whilom overcome;
 Arm'd with a spindle and a distaff, 645
 Which, as he rode, she made him twist off;
 And when he loiter'd, o'er her shoulder
 Chastis'd the reformado soldier.
 Before the dame, and round about,
 March'd whiffers and staffers on foot, 650
 With lackies, grooms, valets, and pages,
 In fit and proper equipages;
 Of whom some torches bore, some links,
 Before the proud virago mixt,
 That was both Madam and a Don, 655
 Like *Nero's Sporus*, or *Pope Joan*:
 And at fit periods the whole rout
 Set up their throats with clamorous shout.
 The Knight, transported, and the Squire,
 Put up their weapons, and their ire; 660
 And *Hudibras*, who us'd to ponder
 On such sights with judicious wonder,
 Could hold no longer to impart
 His animadversions, for his heart.

Quoth he, In all my life, till now, 665
 I ne'er saw so profane a show.
 It is a Paganish invention,
 Which heathen writers often mention:
 And he who made it had read *Goodwin*,
 Or *Ross*, or *Cælius Rhodogine*, 670
 With all the Grecian *Speeds* and *Stows*,
 That best describe those ancient shows;
 And has observ'd all fit decorums
 We find describ'd by old historians:
 For as the Roman conqueror, 675
 That put an end to foreign war,
 Ent'ring the town in triumph for it,
 (r) Bore a slave with him, in his chariot;
 So this insulting female brave,
 Carries behind her here a slave: 680
 And as the ancients long ago,
 When they in field defy'd the foe,
 (s) Hung out their mantles della guerre,
 So her proud standard-bearer here
 Waves on his spear, in dreadful manner, 685
 A Tyrian-petticoat for banner.
 (t) Next links and torches, heretofore
 Still borne before the emperor:
 And as, in antique triumphs, eggs
 Were borne for mystical intrigues, 690
 There's one in truncheon, like a ladle,
 That carries eggs too, fresh or addle;
 And still at random, as he goes,
 Among the rabble-rout bestows.
 Quoth *Ralpho*, You mistake the matter; 695
 For all th' antiquity you smatter
 Is but a riding, us'd of course
 When the grey mare's the better horse;
 When o'er the breeches greedy women
 Fight to extend their vast dominion; 700
 And in the cause impatient *Grizel*
 Has drubb'd her husband with bull's pizzle,
 And brought him under *Covert-Baron*,
 To turn her vassal with a murrain;

When wives their sexes shift, like hares, 705
 And ride their husbands, like night-mares,
 And they, in mortal battle vanquish'd,
 Are of their charter dis-enfranchis'd,
 And by the right of war, like Gills,
 Condemn'd to distaff, horns, and wheels: 710
 For when men by their wives are cow'd,
 Their horns of course are understood.
 Quoth *Hudibras*, Thou still giv'st sentence
 Impertinently, and against sense :
 'Tis not the least disparagement, 715
 To be defeated by th' event,
 Nor to be beaten by main force;
 That does not make a man the worse,
 Altho' his shoulders with battoon
 Be claw'd and cudgel'd to some tune; 720
 A taylor's 'prentice has no hard
 Measure, that's bang'd with a true yard:
 But to turn tail, or run away,
 And without blows give up the day;
 Or to surrend'r ere th' assault, 725
 That's no man's fortune, but his fault;
 And renders men of honour less
 Than all th' adversity of success:
 And only unto such this shew
 Of horns and petticoats is due. 730
 There is a lesser prophanation,
 Like that the Romans call'd ovation:
 For as ovation was allowed
 For conquest purchas'd without blood;
 So men decree these lesser shows 735
 For vict'ry gotten without blows,
 By dint of sharp hard words, which some
 Give battle with, and overcome;
 These, mounted in a chair-curule,
 Which moderns call a cucking-stool, 740
 March proudly to the river's side,
 And o'er the waves in triumph ride;
 Like dukes of *Venice*, who are said
 The Adriatic sea to wed;

And have a gentler wife than those 743
 For whom the state decrees those shows.
 But both are heathenish, and come
 From th' whores of Babylon and Rome ;
 And by the saints should be withstood,
 As antichristian and lewd ; 750
 And we, as such, should now contribute
 Our utmost strugglings to prohibit.
 This said, they both advanc'd, and rode
 A dog-trot through the bawling crowd,
 'T' attack the leader, and still prest, 755
 Till they approach'd him, breast to breast :
 Then *Hudibras*, with face and hand,
 Made signs for silence ; which obtain'd,
 What means (quoth he) this devil's procession
 With men of orthodox profession ? 760
 'Tis ethnic and idolatrous,
 From heathenism deriv'd to us.
 Does not the whore of Babylon ride
 Upon her horned beast astride,
 Like this proud Dame, who either is 765
 A type of her, or she of this ?
 Are things of superstitious function
 Fit to be used in gospel sun-shine ?
 It is an antichristian opera,
 Much us'd in midnight times of popery ; 770
 Of running after self-inventions
 Of wicked and prophane intentions ;
 To scandalize that sex, for scolding,
 To whom the saints are so beholden.
 Women, who were our first apostles, 775
 Without whose aid w' had all been lost else ;
 Women, that left no stone unturn'd
 In which the cause might be concern'd ;
 Brought in their children's spoons and whistles,
 To purchase swords, carbines, and pistols ; 780
 Their husbands, cullies, and sweet-hearts,
 To take the saints' and churches' parts ;
 Drew several gifted brethren in,
 That for the bishops would have been,

And fix'd 'em constant to the party, 785
 With motives powerful and hearty;
 Their husbands robb'd, and made hard shifts
 T' administer unto their gifts
 All they could rap, and rend, and pilfer,
 To scraps and ends of gold and silver; 790
 Rubb'd down the teachers, tir'd and spent
 With holding forth for parliament;
 Pamper'd and edify'd their zeal
 With marrow-puddings many a meal;
 Enabled them, with store of meat, 795
 On controverted points to eat;
 And cramm'd 'em, till their guts did ake,
 With caudle, custard, and plum-cake.
 What have they done, or what left undone,
 That might advance the cause at London? 800
 March'd rank and file, with drum and ensign,
 T' entrench the city for defence in?
 Rais'd rampiers with their own soft hands,
 To put the enemy to stands;
 From ladies down to oyster-wenches 805
 Labour'd like pioneers in trenches;
 Fall'n to their pick-axes, and tools,
 And help'd the men to dig like moles?
 Have not the handmaids of the city
 Chose of their members a committee, 810
 For raising of a common purse
 Out of their wages, to raise horse?
 And do they not as triers sit,
 To judge what officers are fit?
 Have they——? At that an egg let fly, 815
 Hit him directly o'er the eye,
 And running down his cheek, besmear'd,
 With orange-tawny slime, his beard;
 But beard and slime being of one hue,
 The wound the less appear'd in view. 820
 Then he that on the panniers rode,
 Let fly on th' other side a load;
 And, quickly charg'd again, gave fully
 In *Ralpho's* face another volley.

The knight was startled with the smell, 825
 And for his sword began to feel;
 And *Ralpho*, smother'd with the stink,
 Grasp'd his, when one that bore a link,
 O' th' sudden clapp'd his flaming cudgel,
 Like linstock, to the horse's touch-hole; 830
 And straight another, with his flambeau,
 Gave *Ralpho's* o'er the eye a damn'd blow.
 The beasts began to kick and fling,
 And forc'd the rout to make a ring;
 Thro' which they quickly broke their way, 835
 And brought them off from further fray:
 And tho' disorder'd in retreat,
 Each of them stoutly kept his seat:
 For, quitting both their swords and reins,
 They grasp'd with all their strength the manes, 840
 And to avoid the foe's pursuit,
 With spurring put their cattle to't;
 And till all four were out of wind,
 And danger too, ne'er look'd behind.
 After th' had paus'd awhile, supplying 845
 Their spirits, spent with fight and flying,
 And *Hudibras* recruited force
 Of lungs, for action or discourse:
 Quoth he, That man is sure to lose,
 That fouls his hands with dirty foes: 850
 For where no honour's to be gain'd,
 'Tis thrown away in being maintain'd.
 'Twas ill for us, we had to do
 With so dishonourable a foe;
 For tho' the law of arms doth bar 855
 The use of venom'd shot in war;
 Yet by the nauseous smell, and noisome,
 Their case-shot savour strong with poison;
 And doubtless have been chew'd with teeth
 Of some that had a stinking breath: 860
 Else when we put it to the push,
 They had not giv'n us such a brush:
 But as those poltroons that fling dirt,
 Do but defile, but cannot hurt;

So all the honour they have won,
Or we have lost, is much as one.
'Twas well we made so resolute
And brave retreat without pursuit;
For if we had not, we had sped
Much worse, to be in triumph led; 870
Than which the ancients held no state
Of man's life more unfortunate.
But if this bold adventure e'er
Do chance to reach the widow's ear,
It may, being destin'd to assert 875
Her sex's honour, reach her heart:
And as such homely treats (they say)
Portend good fortune, so this may.
Vespasian (*u*) being daub'd with dirt,
Was destin'd to the empire for't; 880
And from a scavenger did come
To be a mighty prince in Rome:
And why may not this foul address
Presage in love the same success?
Then let us straight, to cleanse our wounds, 885
Advance in quest of nearest ponds;
And after (as we first design'd)
Swear I've perform'd what she enjoin'd.

PART II. CANTO III.

THE ARGUMENT.

The Knight, with various doubts possest,
To win the lady goes in quest
Of Sidrophel, the Rosicrucian,
To know the dest'nies' resolution ;
With whom b'ing met, they both chop logic,
About the science astrologic ;
Till falling from dispute to fight,
The conj'rer's worsted by the Knight.

DOUBTLESS the pleasure is as great
Of being cheated, as to cheat :
As lookers-on feel most delight,
That least perceive a juggler's slight ;
And still the less they understand, 5
The more th' admire his slight of hand.
Some with a noise, and greasy light,
Are snapt, as men catch larks by night,
Ensnar'd and hamper'd by the soul,
As nooses by the legs catch fowl. 10
Some with a med'cine, and receipt,
Are drawn to nibble at the bait ;
And tho' it be a two-foot trout,
'Tis with a single hair pull'd out.
Others believe no voice t' an organ 15
So sweet as lawyer's in his bar-gown ;
Until with subtle cobweb-cheats
Th' are catch'd in knotted law, like nets :
In which, when once they are imbrangled,
The more they stir, the more they're tangled ; 20
And while their purses can dispute,
There's no end of th' immortal suit.

Others still gape t' anticipate
 The cabinet designs of fate,
 Apply to wizards, to foresee 25
 What shall, and what shall never be ;
 And, as those vultures do forbode,
 Believe events prove bad or good :
 A flam more senseless than the rog'ry
 Of old aruspicy and aug'ry, 30
 That out of garbages of cattle
 Presag'd th' events of truce, or battle ;
 From flight of birds, or chickens' pecking,
 Success of great'st attempts would reckon :
 Tho' cheats, yet more intelligible, 35
 Than those that with the stars do fribble.
 This *Hudibras* by proof found true,
 As in due time and place we'll shew :
 For he, with beard and face made clean,
 B'ing mounted on his steed agen 40
 (And *Ralpho* got a-cock horse too
 Upon his beast, with much ado),
 Advanc'd on for the widow's house,
 T' acquit himself, and pay his vows ;
 When various thoughts began to bustle, 45
 And with his inward man to juttle.
 He thought what danger might accrue,
 If she should find he swore untrue :
 Or if his squire or he should fail,
 And not be punctual in their tale ; 50
 It might at once the ruin prove
 Both of his honour, faith, and love :
 But if he should forbear to go,
 She might conclude h' had broke his vow ;
 And that he durst not now, for shame, 55
 Appear in court, to try his claim.
 This was the pen'worth of his thought,
 To pass time, and uneasy trot.
 Quoth he, in all my past adventures,
 I ne'er was set so on the tenters ; 60
 Or taken tardy with dilemma,
 That, ev'ry way I turn, does hem me ;

And, with inextricable doubt,
 Besets my puzzled wits about :
 For tho' the dame has been my bail, 65
 To free me from enchanted jail ;
 Yet as a dog, committed close
 For some offence, by chance breaks loose,
 And quits his clog ; but all in vain,
 He still draws after him his chain : 70
 So, tho' my ankle she has quitted,
 My heart continues still committed ;
 And like a bail'd and main-priz'd lover,
 Altho' at large, I am bound over.
 And when I shall appear in court, 75
 To plead my cause, and answer for't,
 Unless the judge do partial prove,
 What will become of me and love?
 For if in our account we vary,
 Or but in circumstance miscarry ; 80
 Or if she put me to strict proof,
 And make me pull my doublet off,
 To show, by evident record
 Writ on my skin, I've kept my word ;
 How can I e'er expect to have her, 85
 Having demurr'd unto her favour ?
 But, faith, and love, and honour lost,
 Shall be reduc'd t' a Knight o' th' Post.
 Beside, that stripping may prevent
 What I'm to prove by argument ; 90
 And justify I have a tail,
 And that way, too, my proof may fail.
 Oh ! that I could enucleate,
 And solve the problems of my fate ;
 Or find, by necromantic art, 95
 How far the Dest'nies take my part ;
 For if I were not more than certain
 To win and wear her and her fortune,
 I'd go no farther in this courtship,
 To hazard soul, estate, and worship 100
 For though an oath obliges not,
 Where any thing is to be got

(As thou hast prov'd), yet 'tis profane,
And sinful, when men swear in vain.

Quoth *Ralph*, Not far from hence doth dwell 105

A cunning man, hight *Sidrophel*,
That deals in destiny's dark counsels,
And sage opinions of the moon sells;
To whom all people, far and near,
On deep importances repair: 110

When brass and pewter hap to stray,
And linen slinks out of the way;
When geese and pullen are seduc'd,
And sows of sucking pigs are chous'd;
When cattle feel indisposition, 115
And need th' opinion of physician;
When murrain reigns in hogs or sheep,
And chickens languish of the pip;
When yeast and outward means do fail,
And have no pow'r to work on ale; 120
When butter does refuse to come,
And love proves cross and humoursome;
To him with questions, and with urine,
They for discov'ry flock, or curing.

Quoth *Hudibras*, This *Sidrophel* 125
I've heard of, and should like it well,
If thou caust prove the saints have freedom
To go to sorc'ers when they need 'em.

Says *Ralpho*, There's no doubt of that;
Those principles I quoted late, 130
Prove that the godly may allege
For any thing their privilege;
And to the dev'l himself may go,
If they have motives thereunto.

For, as there is a war between 135
The dev'l and them, it is no sin,
If they, by subtle stratagem,
Make use of him, as he does them.

Has not this present parliament
A (*w*) Ledger to the devil sent, 140
Fully empower'd to treat about
Finding revolted witches out?

And has not he, within a year,
 Hang'd threescore of 'em in one shire?
 Some only for not being drown'd, 145
 And some for sitting above ground,
 Whole days and nights, upon their breeches,
 And feeling pain, were hang'd for witches:
 And some for putting knavish tricks
 Upon green geese, and turkey-chicks, 150
 Or pigs, that suddenly deceast
 Of griefs unnat'ral, as h^v guest;
 Who after prov'd himself a witch,
 And made a rod for his own breech.
 Did not the devil appear to *Martin* 155
Luther in Germany, for certain;
 And would have gull'd him with a trick,
 But *Martin* was too politic?
 Did he not help the (x) Dutch to purge
 At *Antwerp* their cathedral church? 160
 (y) Sing catches to the saints at *Mascon*,
 And tell them all they came to ask him?
 (z) Appear in divers shapes to *Kelly*,
 And speak i' th' nun of *Loudon's* belly?
 (a) Meet with the Parliament's committee, 165
 At *Woodstock*, on a pers'nal treaty?
 (b) At *Sarum* take a cavalier
 I' th' cause's service prisoner;
 As *Withers*, in immortal rhyme,
 Has register'd to after-time? 170
 Do not our great reformers use
 This *Sidrophel* to forebode news;
 To write of victories next year,
 And castles taken yet i' th' air?
 Of battles fought at sea, and ships 175
 Sunk two years hence the last eclipse?
 A total overthrow giv'n the King
 In Cornwall, horse and foot, next Spring?
 And has not he point-blank foretold
 Whats'e'er the close committee would? 180
 Made Mars and Saturn for the cause;
 The Moon for fundamental laws;

The Ram, the Bull, and Goat declare
 Against the book of common-pray'r?
 The Scorpion take the protestation, 185
 And Bear engage for reformation;
 Made all the Royal stars recant,
 Compound, and take the covenant?
 Quoth *Hudibras*, The case is clear,
 The saints may 'mploy a conjurer; 190
 As thou hast prov'd it by their practice:
 No argument like matter of fact is.
 And we are best of all led to
 Men's principles by what they do.
 Then let us straight advance in quest 195
 Of this profound Gymnosophist;
 And, as the Fates and he advise,
 Pursue, or wave, this enterprize.
 This said, he turn'd about his steed,
 And eftsoons on th' adventure rid; 200
 Where leave we him and *Ralph* awhile,
 And to the conj'rer turn our style,
 To let our reader understand
 What's useful of him, before-hand.
 He had been long t'wards mathematics, 205
 Optics, philosophy, and statics,
 Magic, horoscopy, astrology,
 And was old dog at physiology.
 But, as a dog that turns the spit,
 Bestirs himself, and plies his feet 210
 To climb the wheel, but all in vain,
 His own weight brings him down again;
 And still he's in the self-same place
 Where at his setting out he was:
 So, in the circle of the arts, 215
 Did he advance his nat'ral parts;
 'Till falling back still, for retreat,
 He fell to juggle, cant, and cheat:
 For as those fowls that live in water
 Are never wet, he did but smatter; 220
 Whate'er he labour'd to appear,
 His understanding still was clear:

Yet none a deeper knowledge boasted,
 Since old (*c*) *Hodge Bacon* and *Bob Grosted*.
 Th' intelligible world he knew, 225
 And all men dreamt on't to be true:
 That in this world there's not a wart
 That has not there a counterpart;
 Nor can there on the face of ground
 An individual beard be found, 230
 That has not, in that foreign nation,
 A fellow of the self-same fashion;
 So cut, so colour'd, and so curl'd,
 As those are in th' inferior world.
 H' had read *Dee's* prefaces before 235
 The *Dev'l*, and *Euclid*, o'er and o'er;
 And all th' intrigues 'twixt him and *Kelly*,
Lescus and th' *Emperor*, would tell ye;
 But with the moon was more familiar
 Than e'er was *Almanac* well-willer; 240
 Her secrets understood so clear,
 That some believ'd he had been there;
 Knew when she was in fittest mood
 For cutting corns, or letting blood;
 When for anointing scabs or itches, 245
 Or to the bum applying leeches;
 When sows and bitches may be spay'd,
 And in what sign best cyder's made;
 Whether the wane be, or increase,
 Best to set garlic, or sow pease; 250
 Who first found out the man i' th' moon,
 That to the ancients was unknown;
 How many dukes, and earls, and peers,
 Are in the planetary spheres;
 Their airy empire, and command, 255
 Their sev'ral strengths by sea and land;
 What factions th' have, and what they drive at
 In public vogue, or what in private;
 With what designs and interests
 Each party manages contests. 260
 He made an instrument to know
 If the moon shine at full or no;

That would, as soon as e'er she shone, straight
 Whether 'twere day or night demonstrate ;
 Tell what her d'meter t' an inch is, 265
 And prove that she's not made of green cheese.
 It would demonstrate, that the man in
 The moon's a Sea Mediterranean ;
 And that it is no dog nor bitch,
 That stands behind him at his breech, 270
 But a huge Caspian Sea, or lake,
 With arms, which men for legs mistake ;
 How large a gulph his tail composes,
 And what a goodly bay his nose is ;
 How many German leagues by th' scale 275
 Cape Snout's from Promontory Tail.
 He made a planetary gin,
 Which rats would run their own heads in,
 And come on purpose to be taken,
 Without th' expence of cheese or bacon. 280
 With lute-strings he would counterfeit
 Maggots that crawl on dish of meat ;
 Quote moles and spots on any place
 O' th' body, by the index face ;
 Detect lost maiden-heads, by sneezing, 285
 Or breaking wind of dames, or pissing ;
 Cure warts and corns, with application
 Of med'cines to th' imagination ;
 Fright agues into dogs, and scare
 With rhymes the tooth-ach and catarrh ; 290
 Chase evil spirits away by dint
 Of sickle, horse-shoe, hollow-flint ;
 Spit fire out of a walnut-shell.
 Which made the Roman slaves rebel ;
 And fire a mine in China here, 295
 With sympathetic gun-powder.
 He knew what's ever's to be known,
 But much more than he knew would own :
 What med'cine 'twas that Paracelsus
 Could make a man with, as he tells us ; 300
 What figur'd slates are best to make,
 On wat'ry surface, duck or drake ;

What bowling-stones, in running race
 Upon a board, have swiftest pace;
 Whether a pulse beat in the black
 List of a dappled louse's back; 305
 If systole or diastole move
 Quickest when he's in wrath or love;
 When two of them do run a race,
 Whether they gallop, trot, or pace; 310
 How many scores a flea will jump,
 Of his own length, from head to rump;
 Which (*d*) *Socrates* and *Chærephon*
 In vain assay'd so long ago;e;
 Whether his snout a perfect nose is, 315
 And not an elephant's proboscis;
 How many diff'rent specieses
 Of maggots breed in rotten cheese;
 And which are next of kin to those
 Engender'd in a chandler's nose; 320
 Or those not seen, but understood,
 That live in vinegar and wood.
 A paltry wretch he had, half-starv'd,
 That him in place of Zany serv'd,
 Hight *Whachum*, bred to dash and draw, 325
 Not wine, but more unwholesome law;
 To make 'twixt words and lines huge gaps,
 Wide as meridians in maps;
 To squander paper, and spare ink,
 Or cheat men of their words, some think. 330
 From this, by merited degrees,
 He'd to more high advancement rise;
 To be an under-conjurer,
 Or journeyman-astrologer:
 His bus'ness was to pump and wheedle, 335
 And men with their own keys unriddle;
 To make them to themselves give answers,
 For which they pay the necromancers;
 To fetch and carry intelligence,
 Of whom, and what, and where, and whence, 340
 And all discoveries disperse
 'Mong the whole pack of conjurers;

What cut-purses have left with them,
 For the right owners to redeem ;
 And what they dare not vent, find out, 345
 To gain themselves, and th' art, repute ;
 Draw figures, schemes, and horoscopes,
 Of Newgate, Bridewell, brokers' shops,
 Of thieves ascendant in the cart ;
 And find out all by rules of art ; 350
 Which way a serving man, that's run
 With clothes or money away, is gone ;
 Who pick'd a fob at holding-forth,
 And where a watch, for half the worth,
 May be redeem'd ; or stolen plate 355
 Restor'd at conscionable rate.
 Beside all this, he serv'd his master
 In quality of poetaster ;
 And rhymes appropriate could make
 To every month i' the almanac : 360
 When terms begin and end could tell,
 With their returns, in doggerel ;
 When the Exchequer opes and shuts,
 And sowgelder with safety cuts ;
 When men may eat and drink their fill, 365
 And when be temp'rate if they will ;
 When use, and when abstain from vice,
 Figs, grapes, phlebotomy, and spice.
 And as in prison mean rogues beat
 Hemp, for the service of the great ; 370
 So *Whachum* beat his dirty brains,
 T' advance his master's fame and gains ;
 And, like the devil's oracles,
 Put into dogg'el rhymes his spells,
 Which, over ev'ry month's blank page 375
 I' th' almanac, strange bilks presage.
 He would an elegy compose
 On maggots squeez'd out of his nose ;
 In lyric numbers write an ode on
 His mistress eating a black pudden : 380
 And when imprison'd air escap'd her,
 It puff'd him with poetic rapture.

His sonnets charm'd th' attentive crowd,
 By wide-mouth'd mortal troll'd aloud,
 That, circled with his long-ear'd guests, 385
 Like *Orpheus* look'd among the beasts:
 A carman's horse could not pass by,
 But stood ty'd up to poetry;
 No porter's burthen pass'd along,
 But serv'd for burthen to his song. 390
 Each win-dow like a pill'ry appears,
 With heads thrust through, nail'd by the ears.
 All trades run in as to the sight
 Of monsters, or their dear delight,
 The gallow-tree, when cutting purse 395
 Breeds business for heroic verse,
 Which none does hear, but would have hung
 T' have been the theme such a song.
 Those two together long had liv'd,
 In mansion prudently contriv'd; 400
 Where neither tree nor house could bar
 The free detection of a star;
 And nigh an ancient obelisk
 (e) Was rais'd by him, found out by *Fisk*,
 On which was written, not in words, 405
 But hieroglyphic mute of birds,
 Many rare pithy saws concerning
 The worth of astrologic learning:
 From top of this there hung a rope,
 To which he fasten'd telescope; 410
 The spectacles with which the stars
 He reads in smallest characters.
 It happen'd as a boy, one night,
 Did fly his tassel of a kite,
 The strangest long-wing'd hawk that flies, 415
 That, like a bird of paradise,
 Or herald's martlet, has no legs,
 Nor hatches young ones, nor lays eggs;
 His train was six yards long, milk-white,
 At th' end of which there hung a light, 420
 Inclos'd in lanthorn made of paper,
 That far off like a star did appear.

This *Sidrophel* by chance espy'd,
 And with amazement staring wide,
 Bless us! quoth he, what dreadful wonder 425
 Is that appears in Heaven yonder?

A comet, and without a beard,
 Or star that ne'er before appear'd?
 I'm certain 'tis not in the scrawl
 Of all those beasts, and fish, and fowl, 430

With which, like Indian plantations,
 The learned stock the constellations;
 Nor those that drawn for signs have been,
 To th' houses where the planets inn,
 It must be supernatural, 433

(e) Unless it be that cannon-ball
 That, shot i' th' air point-blank upright,
 Was borne to that prodigious height,
 That learn'd philosophers maintain,
 It ne'er came backwards down again; 440

But, in the airy region yet,
 Hangs like the body of *Mahomet*;
 For if it be above the shade
 That by the earth's round bulk is made,
 'Tis probable it may from far 445
 Appear no bullet, but a star.

This said, he to his engine flew,
 Plac'd near at hand, in open view,
 And rais'd it till it levell'd right
 Against the glow-worm tail of kite. 450

Then peeping thro', Bless us! (quoth he)
 It is a planet now I see;
 And if I err not, by his proper
 Figure, that's like tobacco-stopper,
 It should be Saturn. Yes, 'tis clear 455
 'Tis Saturn; but what makes him there?

He's got between the dragon's tail,
 And farther leg behind o' th' whale:
 Pray Heav'n divert the fatal omen,
 For 'tis a prodigy not common; 460

And can no less than the world's end,
 Or nature's funeral, portend.

With that he fell again to pry
 Thro' perspective more wistfully,
 When by mischance the fatal string, 465
 That kept the tow'ring fowl on wing,
 Breaking, down fell the star. Well shot,
 Quoth *Whachum*, who right wisely thought
 H' had levell'd at a star, and hit it:
 But *Sidrophel*, more subtil-witted, 470
 Cry'd out, What horrible and fearful
 Portent is this, to see a star fall?
 It threatens nature, and the doom
 Will not be long before it come!
 When stars do fall, 'tis plain enough, 475
 The day of judgment's not far off;
 (*f*) As lately 'twas reveal'd to *Sedgwick*,
 And some of us find out by magic.
 Then since the time we have to live
 In this world's shorten'd, let us strive 480
 To make our best advantage of it,
 And pay our losses with our profit.
 This feat fell out not long before
 The Knight, upon the forenam'd score,
 In quest of *Sidrophel* advancing, 485
 Was now in prospect of the mansion;
 Whom he discov'ring, turn'd his glass,
 And found far off 'twas *Hudibras*.
Whachum (quoth he), look yonder, some
 To try or use our art are come: 490
 The one's the learned Knight: seek out,
 And pump 'em what they come about.
Whachum advanc'd, with all submissness,
 T' accost 'em, but much more their bus'ness.
 He held a stirrup, while the Knight 495
 From leathern bare-bones did alight;
 And taking from his hand the bridle,
 Approach'd the dark Squire to unriddle.
 He gave him first the time o' th' day,
 And welcom'd him, as he might say: 500
 He ask'd him whence he came, and whither
 Their bus'ness lay? Quoth *Ralpho*, Hither.

Did you not lose—? Quoth *Ralpho*, Nay—
 Quoth *Whachum*, Sir, I meant your way!
 Your Knight—Quoth *Ralpho*, Is a lover, 505
 And pains intolerable doth suffer:
 For lovers' hearts are not their own hearts,
 Nor lights, nor lungs, and so forth downwards.
 What time—Quoth *Ralpho*, Sir, too long,
 'Three years it off and on has hung— 510
 Quoth he, I meant what time o' th' day 'tis.—
 Quoth *Ralpho*, Between seven and eight 'tis.—
 Why then (quoth *Whachum*) my small art
 Tells me, the dame has a hard heart,
 Or great estate—Quoth *Ralph*, A jointure, 515
 Which makes him have so hot a mind t' her.
 Meauwhile the Knight was making water,
 Before he fell upon the matter;
 Which having done, the Wizard steps in,
 To give him suitable reception; 520
 But kept his bus'ness at a bay,
 Till *Whachum* put him in the way;
 Who having now, by *Ralpho's* light,
 Expounded th' errand of the Knight,
 And what he came to know, drew near, 525
 To whisper in the conj'rer's ear,
 Which he prevented thus: What was 't,
 Quoth he, that I was saying last,
 Before these gentlemen arriv'd?
 Quoth *Whachum*, Venus you retriev'd, 530
 In opposition with Mars,
 And no benign and friendly stars
 T' allay th' effect. Quoth Wizard, So!
 In Virgo? Ha! Quoth *Whachum*, No:
 Has Saturn nothing to do in it? 535
 One tenth of 's circle to a minute.
 'Tis well, quoth he.—Sir, you'll excuse
 This rudeness I am forc'd to use;
 It is a scheme and face of heaven,
 As th' aspects are dispos'd this even, 540
 I was contemplating upon,
 When you arriv'd; but now I've done.

Quoth *Hudibras*, If I appear
 Unseasonable in coming here
 At such a time, to interrupt
 Your speculations, which I hop'd
 Assistance from, and come to use,
 'Tis fit that I ask your excuse. 545

By no means, sir, quoth *Sidrophel*,
 The stars your coming did foretel ;
 I did expect you here, and knew,
 Before you spake, your bus'ness too. 550

Quoth *Hudibras*, Make that appear,
 And I shall credit whatsoe'er
 You tell me after, on your word,
 Howe'er unlikely, or absurd. 555

You are in love, sir, with a widow,
 Quoth he, that does not greatly heed you,
 And for three years has rid your wit
 And passion, without drawing bit :
 And now, your bus'ness is to know
 If you shall carry her or no. 560

Quoth *Hudibras*, You're in the right ;
 But how the devil you came by't,
 I can't imagine ; for the stars,
 I'm sure, can tell no more than a horse ;
 Nor can their aspect (tho' you pore
 Your eyes out on 'em) tell you more
 Than th' oracle of sieve and sheers,
 That turns as certain as the spheres :
 But if the devil's of your council,
 Much may be done, my noble Donzel ;
 And 'tis on his account I come,
 To know from you my fatal doom. 565

Quoth *Sidrophel*, If you suppose,
 Sir Knight, that I am one of those,
 I might suspect, and take th' alarm,
 Your bus'ness is but to inform :
 But if it be, 'tis ne'er the near,
 You have a wrong sow by the ear ;
 For I assure you, for my part,
 I only deal by rules of art ; 570

Such as are lawful, and judge by
 Conclusions of astrology :
 But for the dev'l, know nothing by him, 585
 But only this, that I defy him.

Quoth he, Whatever others deem ye,
 I understand your metonymy ;
 Your words of second-hand intention,
 When things by wrongful names you mention ; 590

The mystic sense of all your terms,
 That are indeed but magic charms
 To raise the devil, and mean one thing,
 And that is downright conjuring ;

And in itself more warrantable, 595
 Than cheat, or canting to a rabble,
 Or putting tricks upon the moon,
 Which by confed'racy are done.

Your ancient conjurers were wont
 To make her from her sphere dismount, 600
 And to their incantation stoop ;

They scorn'd to pore thro' telescope,
 Or idly play at bo-peep with her,
 To find out cloudy or fair weather,
 Which ev'ry almanac can tell, 605

Perhaps as learnedly and well
 As you yourself. Then, friend, I doubt
 You go the furthest way about :

(g) Your modern Indian magician
 Makes but a hole in th' earth to piss in, 610
 And straight resolves all questions by't,
 And seldom fails to be i' th' right.

The Rosicrucian way's more sure
 To bring the dev'l to the lure ;
 Each of 'em has a sev'ral gin, 615
 To catch intelligences in.

Some by the nose with fumes trepan 'em,
 As *Dunstan* did the devil's grannam ;

Others, with characters and words,
 Catch 'em, as men in nets do birds ; 620

And some with symbols, signs, and tricks,
 Engrav'd in planetary nicks,

With their own influences will fetch 'em
 Down from their orbs, arrest, and catch 'em ;
 Make them depose, and answer to 625
 All questions, ere they let them go.
 (h) *Bumbustus* kept a devil's bird
 Shut in the pommel of his sword,
 That taught him all the cunning pranks
 Of past and future mountebanks. 630
Kelly did all his feats upon
 The devil's-looking-glass, a stone ;
 Where, playing with him at bô-peep,
 He solv'd all problems ne'er so deep. 635
 (i) *Agrippa* kept a Stygian pug,
 I' th' garb and habit of a dog,
 That was his tutor ; and the cur
 Read to th' occult philosopher,
 And taught him subt'ly to maintain
 All other sciences are vain. 640
 To this, quoth *Sidrophello*, Sir,
Agrippa was no conjurer,
 Nor *Paracelsus*, no, nor *Behmen* ;
 Nor was the dog a cacodæmon,
 But a true dog, that would shew tricks 645
 For th' Emperor, and leap o'er sticks ;
 Would fetch and carry, was more civil
 Than other dogs, but yet no devil ;
 And whatsoe'er he's said to do,
 He went the self-same way we go. 650
 As for the Rosy-Cross philosophers,
 Whom you will have to be but sorcerers,
 What they pretend to, is no more
 Than *Trismegistus* did before,
Pythagoras, old *Zoroaster*, 655
 and *Apollonius* their master ;
 To whom they do confess they owe
 All that they do, and all they know.
 Quoth *Hudibras*, Alas ! what is't t' us,
 Whether 'twas said by *Trismegistus*, 660
 't be nonsense, false, or mystic,
 Or not intelligible, or sophistic ?

'Tis not antiquity, nor author,
 That makes Truth Truth, altho' Time's daughter:
 'Twas he that put her in the pit, 665
 Before he pull'd her out of it;
 And as he eats his sons, just so
 He feeds upon his daughters too:
 Nor does it follow, 'cause a herald
 Can make a gentleman, scarce a year old, 670
 To be descended of a race
 Of ancient kings, in a small space,
 That we should all opinions hold
 Authentic, that we can make old.

Quoth *Sidrophel*, It is no part 675
 Of prudence, to cry down an art;
 And what it may perform, deny,
 Because you understand not why:
 (As *(k) Averrhois* play'd but a mean trick,
 To damn our whole art for eccentric): 680
 For, who knows all that knowledge contains?
 Men dwell not on the tops of mountains,
 But on their sides, or rising's seat;
 So 'tis with knowledge's vast height.
 Do not the hist'ries of all ages 685
 Relate miraculous presages
 Of strange turns in the world's affairs,
 Foreseen b' astrologers, soothsayers,
 Chaldeans, learn'd Genethliacs,
 And some that have writ almanacs? 690

(*l*) The *Median* emp'ror dreamt his daughter
 Had pist all *Asia* under water,
 And that a vine, sprung from her haunches,
 O'erspread his empire with its branches:
 And, did not soothsayers expound it, 695
 As after, by th' event, he found it?

(*m*) When *Cæsar* in the senate fell,
 Did not the sun eclips'd foretel,
 And, in resentment of his slaughter,
 Look pale for almost a year after? 700

(*n*) *Augustus*, having b' oversight
 Put on his left shoe 'fore his right,

Had like to have been slain that day
 By soldiers mutin'ing for pay.
 Are there not myriads of this sort, 705
 Which stories of all times report ?
 Is it not om'nous in all countries,
 When crows and ravens croak upon trees ?
 (o) The Roman senate, when within
 The city walls an owl was seen, 710
 Did cause their clergy, with lustrations
 (Our synod calls humiliations),
 The round-fac'd prodigy t' avert
 From doing town or country hurt :
 And if an owl have so much pow'r, 715
 Why should not planets have much more,
 That in a region, far above
 Inferior fowls of the air, move,
 And should see farther, and foreknow
 More than their augury below ? 720
 Tho' that once serv'd the polity
 Of mighty states to govern by ;
 And this is what we take in hand,
 By pow'rful art to understand :
 Which, how we have perform'd, all ages 725
 Can speak th' events of our presages.
 Have we not lately, in the moon,
 Found a new world, to th' old unknown ?
 Discover'd sea and land, *Columbus*
 And *Magellan* could never compass ? 730
 Made mountains with our tubes appear,
 And cattle grazing on 'em there ?
 Quoth *Hudibras*. You lie so ope,
 That I, without a telescope,
 Can find your tricks out, and descry 735
 Where you tell truth, and where you lie :
 For (?) *Anaxagoras*, long ago,
 Saw hills, as well as you, i' th' moon ;
 And held the sun was but a piece
 Of red-hot iron, as big as Greece ; 740
 Believ'd the heav'ns were made of stone,
 Because the sun had voided one ;

And, rather than he would recant
 Th' opinion, suffer'd banishment.
 But what, alas! is it to us, 745
 Whether i' th' moon men thus or thus
 Do eat their porridge, cut their corns,
 Or whether they have tails or horns?
 What trade from thence can you advance,
 But what we nearer have from France? 750
 What can our travellers bring home,
 That is not to be learnt at Rome?
 What politics, or strange opinions,
 That are not in our own dominions?
 What science can be brought from thence, 755
 In which we do not here commence?
 What revelations, or religions,
 That are not in our native regions?
 Are sweating lanthorns, or screen-fans,
 Made better there than th' are in France? 760
 Or do they teach to sing and play
 O' th' guitar there a newer way?
 Can they make plays there, that shall fit
 The public humour, with less wit?
 Write wittier dances, quainter shows, 765
 Or fight with more ingenious blows?
 Or does the man i' th' moon look big,
 And wear a huger perriwig,
 Shew in his gait, or face, more tricks
 Than our own native lunatics? 770
 But if w' out-do him here at home,
 What good of your design can come?
 As wind i' th' hypocondres pent,
 Is but a blast if downward sent;
 But if it upward chance to fly, 775
 Becomes new light and prophecy:
 So when your speculations tend
 Above their just and useful end,
 Altho' they promise strange and great
 Discoveries of things far set, 780
 They are but idle dreams and fancies,
 And savour strongly of the ganzas.

Tell me but what's the nat'ral cause,
 Why on a sign no painter draws
 The full-moon ever, but the half; 785
 Resolve that with your Jacob's staff;
 Or why wolves raise a hubbub at her,
 And dogs howl when she shines in water;
 And I shall freely give my vote,
 You may know something more remote. 790
 At this, deep *Sidrophel* look'd wise,
 And staring round with owl-like eyes,
 He put his face into a posture
 Of sapience, and began to bluster:
 For having three times shook his head 795
 To stir his wit up, thus he said:
 Art has no mortal enemies,
 Next ignorance, but owls and geese;
 Those consecrated geese in orders,
 That to the capitol were warders; 800
 And being then upon patrol,
 With noise alone beat off the Gaul:
 Or those Athenian sceptic owls,
 That will not credit their own souls;
 Or any science understand, 805
 Beyond the reach of eye or hand:
 But meas'ring all things by their own
 Knowledge, hold nothing's to be known:
 Those wholesale critics, that in coffee-
 Houses cry down all philosophy, 810
 And will not know upon what ground
 In nature we our doctrine found,
 Altho' with pregnant evidence
 We can demonstrate it to sense,
 As I just now have done to you, 815
 Foretelling what you came to know.
 Were the stars only made to light
 Robbers and burglarers by night?
 To wait on drunkards, thieves, gold-finders,
 And lovers solacing behind doors, 820
 Or giving one another pledges
 Of matrimony under hedges?

Or witches simpling, and on gibbets
 Cutting from malefactors snippets?
 Or from the pillory tips of ears 825
 Of rebel-saints, and perjurers?
 Only to stand by, and look on,
 But not know what is said or done?
 Is there a constellation there,
 That was not born and bred up here? 830
 And therefore cannot be to learn
 In any inferior concern.
 Were they not, during all their lives,
 Most of 'em pirates, whores, and thieves?
 And is it like they have not still 835
 In their old practices some skill?
 Is there a planet that by birth
 Does not derive its house from earth;
 And therefore probably must know
 What is and hath been done below? 840
 Who made the Balance, or whence came
 The Bull, the Lion, and the Ram?
 Did not we here the Argo rig,
 Make *Berenice's* perriwig?
 Whose liv'ry does the Coachman wear? 845
 Or who made *Cassiopeia's* chair?
 And therefore, as they came from hence,
 With us may hold intelligence.
Plato deny'd the world can be
 Govern'd without geometry; 850
 (For money b'ing the common seale
 Of things by measure, weight, and tale;
 In all th' affairs of church and state,
 'Tis both the balance and the weight:)
 Then much less can it be without 855
 Divine astrology made out;
 That puts the other down in worth,
 As far as heav'n's above the earth.
 These reasons (quoth the knight) I grant
 Are something more significant 860
 Than any that the learned use
 Upon this subject to produce;

And yet th' are far from satisfactory,
 T' establish and keep up your factory.
 Th' Egyptians (*q*) say, the sun has twice 865
 Shifted his setting and his rise ;
 Twice has he risen in the west,
 As many times set in the east ;
 But whether that be true or no,
 The devil any of you know. 870
 Some (*r*) hold the heavens, like a top,
 Are kept by circulation up ;
 And, were't not for their wheeling round,
 They'd instantly fall to the ground :
 As sage *Empedocles* of old, 875
 And from him modern authors hold,
Plato (*s*) believ'd the sun and moon
 Below all other planets run.
 Some *Mercury*, some *Venus*, seat
 Above the sun himself in height. 880
 The learned *Scaliger* (*t*) complain'd
 'Gainst what *Copernicus* maintain'd,
 That, in twelve hundred years and odd,
 The sun had left its ancient road,
 And nearer to the earth is come 885
 'Bove fifty thousand miles from home :
 Swore 'twas a most notorious flam,
 And he that had so little shame
 To vent such fopperies abroad,
 Deserv'd to have his rump well claw'd : 890
 Which Monsieur *Bodin* hearing, swore
 That he deserv'd the rod much more,
 That durst upon a truth give doom,
 He knew less of than Pope of Rome.
Cardan (*u*) believ'd great states depend 895
 Upon the tip o' th' bear's tail's end ;
 That, as she whisked it to'ards the sun,
 Strow'd mighty empires up and down :
 Which others say must needs be false,
 Because your true bears have no tails. 900
 Some say the zodiac constellations
 Have long since chang'd their antique stations

Above a sign, and prove the same
 In Taurus now, once in the ram;
 Affirm the Trignons chopp'd and chang'd, 905
 The watry with the fiery rang'd:
 Then how can their effects still hold
 To be the same they were of old?
 This, tho' the art were true, would make
 Our modern soothsayers mistake; 910
 And is one cause they tell more lies,
 In figures and nativities,
 Than th' old (*w*) Chaldean conjurers,
 In so many hundred thousand years;
 Beside their nonsense in translating, 915
 For want of accidence and Latin,
 Like Idus, and Calendæ, English't
 The quarter-days by skilful linguist:
 And yet with canting, sleight, and cheat,
 'Twill serve their turn to do the feat; 920
 Make fools believe in their foreseeing
 Of things before they are in being;
 To swallow gudgeons ere they're catch'd,
 And count their chickens ere they're hatch'd;
 Make them the constellations prompt, 925
 And give 'em back their own accompt;
 But still the best to him that gives
 The best price for't, or best believes.
 Some towns, some cities, some for brevity
 Have cast the 'versal world's nativity; 930
 And made the infant-stars confess,
 Like fools or children, what they please.
 Some calculate the hidden fates
 Of monkeys, puppy-dogs, and cats:
 Some running-nags, and fighting-cocks, 935
 Some love, trade-law-suits, and the pox:
 Some take a measure of the lives
 Of fathers, mothers, husbands, wives;
 Make opposition, trine, and quatile,
 Tell who is barren, and who fertile; 940
 As if the planet's first aspect
 The tender infant did infect

In soul and body, and instil
 All future good, and future ill;
 Which in their dark fatal'ties lurking, 945
 At destin'd periods fall a working;
 And break out, like the hidden seeds
 Of long diseases, into deeds,
 In friendships, enmities, and strife,
 And all th' emergencies of life: 950
 No sooner does he peep into
 The world, but he has done his do,
 Catch'd all diseases, took all physic
 That cures or kills a man that is sick;
 Marry'd his punctual dose of wives, 955
 Is cuckolded, and breaks, or thrives.
 There's but the twinkling of a star
 Between a man of peace and war;
 A thief and justice, fool and knave,
 A huffing officer, and a slave; 960
 A crafty lawyer, and pick-pocket,
 A great philosopher, and a block-head;
 A formal preacher, and a player,
 A learn'd physician, and manslayer.
 As if men from the stars did suck 965
 Old age, diseases, and ill-luck,
 Wit, folly, honour, virtue, vice,
 Trade, travel, women, claps, and dice;
 And draw with the first air they breathe,
 Battle, and murder, sudden death. 970
 Are not these fine commodities,
 To be imported from the skies,
 And vend'd here among the rabble,
 For staple goods and warrantable?
 (x) Like money by the druids borrow'd, 975
 In th' other world to be restor'd?
 Quoth *Sidrophel*, To let you know
 You wrong the art, and artists too,
 Since arguments are lost on those
 That do our principles oppose; 980
 I will (altho' I've done't before)
 Demonstrate to your sense once more,

And draw a figure that shall tell you
 What you, perhaps, forget befel you,
 By way of horary inspection, 985
 Which some account our worst erection.
 With that he circles draws, and squares,
 With cyphers, astral characters;
 Then looks 'em o'er, to understand 'em,
 Although set down hab-nab, at random. 990

Quoth he, This scheme of th' heavens set,
 Discovers how in fight you met
 At Kingston with a may-pole idol,
 And that y' were bang'd both back and side well;
 And though you overcame the bear, 995
 The dogs beat you at Brentford fair;
 Where sturdy butchers broke your noddle,
 And handled you like a fop-doodle.

Quoth *Hudibras*, I now perceive
 You are no conj'rer, by your leave : 1000
 That (*y*) paltry story is untrue,
 And forg'd to cheat such gulls as you.

Not true? quoth he; howe'er you vapour,
 I can what I affirm make appear. 1005
Whachum shall justify't t' your face,
 And prove he was upon the place.
 He play'd the *Saltinbancho's* part,
 Transform'd t' a Frenchman by my art :
 He stole your cloak, and pick'd your pocket,
 Chows'd and caldes'd ye like a blockhead : 1010
 And what you lost I can produce,
 If you deny it, here i' th' house.

Quoth *Hudibras*, I do believe
 That argument's demonstrative. 1015
Ralpho, bear witness; and go fetch us
 A constable to seize the wretches :
 For though th' are both false knaves and cheats,
 Impostors, jugglers, counterfeiters,
 I'll make them serve for perpendiculars
 As true as e'er were us'd by bricklayers. 1020
 They're guilty, by their own confessions,
 Of felony, and at the sessions,

Upon the bench, I will so handle 'em,
 That the (z) vibration of this pendulum
 Shall make all taylors' yards of one 1025
 Unanimous opinion;
 A thing he long has vapour'd of,
 But now shall make it out by proof.
 Quoth *Sidrophel*, I do not doubt
 To find friends that will bear me out. 1030
 Nor have I hazarded my art,
 And neck, so long on the state's part,
 To be expos'd i' th' end to suffer
 By such a braggadocio huffer.
 Huffer! quoth *Hudibras*: this sword 1035
 Shall down thy false throat cram that word.
Ralpho, make haste, and call an officer,
 To apprehend this Stygian sophister.
 Meanwhile I'll hold 'em at a bay,
 Lest he and *Whachum* run away. 1040
 But *Sidrophel*, who, from the aspect
 Of *Hudibras*, did now erect
 A figure worse portenting far
 Than that of a malignant star,
 Believ'd it now the fittest moment 1045
 To shun the danger that might come on't,
 While *Hudibras* was all alone,
 And he and *Whachum*, two to one.
 This being resolv'd, he spy'd, by chance,
 Behind the door, an iron lance, 1050
 That many a sturdy limb had gor'd,
 And legs, and loins, and shoulders bor'd:
 He snatch'd it up, and made a pass,
 To make his way through *Hudibras*.
Whachum had got a fire-fork, 1055
 With which he vow'd to do his work.
 But *Hudibras* was well prepar'd,
 And stoutly stood upon his guard:
 He put by *Sidrophello's* thrust,
 And in right manfully he rush'd; 1060
 The weapon from his gripe he wrung,
 And laid him on the earth along.

Whachum his sea-coal prong threw by,
 And basely turn'd his back to fly:
 But *Hudibras* gave him a twitch 1065
 As quick as light'ning in the breech,
 Just in the place where honour's lodg'd,
 As wise philosophers have judg'd;
 Because a kick in that place more
 Hurts honour than deep wounds before. 1070
 Quoth *Hudibras*, The stars determine
 You are my prisoners, base vermin!
 Could they not tell you so as well
 As what I came to know foretell?
 By this what cheats you are we find, 1075
 That in your own concerns are blind.
 Your lives are now at my dispose,
 To be redeem'd by fine or blows:
 But who his honour would defile,
 To take or sell two lives so vile? 1080
 I'll give you quarter; but your pillage,
 The conqu'ring warrior's crop and tillage,
 Which with his sword he reaps and ploughs,
 That's mine, the law of arms allows.
 This said in haste, in haste he fell 1085
 To rummaging of *Sidrophel*.
 First, he expounded both his pockets,
 And found a watch, with rings and lockets,
 Which had been left with him t' erect
 A figure for, and so detect; 1090
 A copper-plate, with almanacs
 Engrav'd upon't; with other knacks,
 Of *Booker's*, *Lilly's*, *Sarah Jinnmers'*,
 And blank schemes to discover nitammers;
 A moon dial, with *Napier's* bones, 1095
 And sev'ral constellation stones,
 Engrav'd in planetary hours,
 That over mortals had strange powers
 To make 'em thrive in law or trade,
 And stab or poison to evade; 1100
 In wit or wisdom to improve,
 And be victorious in love.

Whachum had neither cross nor pile ;
 His plunder was not worth the while ;
 All which the conqu'ror did discompt, 1105
 To pay for curing of his rump.
 But *Sidrophel*, as full of tricks
 As Rots-men of politics,
 Straight cast about to overreach
 Th' unwary conqu'ror with a fetch, 1110
 And make him glad at least to quit
 His victory, and fly the pit,
 (a) Before the Secular Prince of Darkness
 Arriv'd to seize upon his carcase :
 And as a fox, with hot pursuit 1115
 Chac'd thro' a warren, casts about
 To save his credit, and among
 Dead vermin on a gallows hung,
 And while the dogs run underneath,
 Escap'd (by counterfeiting death), 1120
 Not out of cunning, but a train
 Of atoms justling in his brain,
 As learn'd philosophers give out ;
 So *Sidrophelio* cast about,
 And fell to's wonted trade again, 1125
 To feign himself in earnest slain :
 First stretch'd out one leg, then another,
 And seeming in his breath to smother
 A broken sigh ; quoth he, Where am I,
 Alive or dead ? or which way came I 1130
 Through so immense a space so soon ?
 But now I thought myself i' th' Moon ;
 And that a monster, with huge whiskers,
 More formidable than a Switzer's,
 My body through and through had drill'd, 1135
 And *Whachum* by my side had kill'd :
 Had cross-examin'd both our hose,
 And plunder'd all we had to lose.
 Look, there he is ; I see him now,
 And feel the place I am run through : 1140
 And there lies *Whachum* by my side :
 Stone dead, and in his own blood dy'd.

Oh! Oh! with that he fetch'd a groan,
 And fell again into a swoon ;
 Shut both his eyes, and stopp'd his breath, 1145
 And to the life out-acted death ;
 That *Hudibras*, to all appearing,
 Believ'd him to be dead as herring.
 He held it now no longer safe
 To tarry the return of *Ralph*, 1150
 But rather leave him in the lurch :
 Thought he, he has abus'd our Church,
 Refus'd to give himself one firck
 To carry on the public work ;
 Despis'd our Synod-Men like dirt, 1155
 And made their discipline his sport ;
 Divulg'd the secrets of their classes,
 And their conventions prov'd high places ;
 Disparag'd their tythe-pigs as Pagan,
 And set at nought their cheese and bacon ; 1160
 Rail'd at their Covenant, and jeer'd
 Their rev'rend parsons, to my beard :
 For all which scandals, to be quit
 At once, this juncture falls out fit.
 I'll make him henceforth to beware, 1165
 And tempt my fury, if he dare.
 He must at least hold up his hand,
 By twelve freeholders to be scann'd ;
 Who, by their skill in palmistry,
 Will quickly read his destiny ; 1170
 And make him glad to read his lesson,
 Or take a turn for 't at the session ;
 Unless his lights and gifts prove truer
 Than ever yet they did, I'm sure ;
 For if he 'scape with whipping now, 1075
 'Tis more than he can hope to do ;
 And that will disengage my conscience
 Of th' obligation in his own sense.
 I'll make him now by force abide
 What he by gentle means deny'd, 1180
 To give my honour satisfaction,
 And right the Brethren in the action.

This being resolv'd, with equal speed
And conduct he approach'd his steed,
And with activity unwont, 1185
Assay'd the lofty beast to mount;
Which once achiev'd, he spurr'd his palfrey,
To get from th' enemy, and *Ralph*, free:
Left dangers, fears, and foes behind,
And beat, at least three lengths, the wind. 1190

NOTES TO PART II. CANTO I.

1 (a) *BUT now t' observe, &c.*] The beginning of this Second Part may perhaps seem strange and abrupt to those who do not know that it was written on purpose in imitation of Virgil, who begins the IVth Book of his *Æneids* in the very same manner, *At Regina gravi, &c.* And this is enough to satisfy the curiosity of those who believe that invention and fancy ought to be measured (like cases in law) by precedents, or else they are in the power of the critic.

205 (b) *A Saxon Duke, &c.*] This history of the Duke of *Saxony* is not so strange as that of a Bishop, his countryman, who was quite eaten up with rats and mice.

237 (c) *King Pyrrhus, &c.*] *Pyrrhus*, King of Epirus, as *Pliny* says, had this occult quality in his toe, *Pollicis in dextro Pede tactu Lienosis medebatur*, L. 7. C. 11.

259 (d) *In close Catasta shut, &c.*] *Catasta* is but a pair of stocks in English. But heroical poetry must not admit of any vulgar word (especially of paltry signification), and therefore some of our modern authors are fain to import foreign words from abroad, that were never before heard of in our language.

371 (e) The ancient writers of the lives of saints were of the same sort of people who first writ of knight-errantry: and as in the one they rendered the brave actions of some great persons ridiculous, by their prodigious lies, and sottish way of describing them, so they have abused the piety of some devout persons, by imposing such stories on them as this upon *St. Francis*.

393 (f) *This made the beauteous Queen, &c.*] The History of *Pasiphae* is common enough: only this may be observed, that though she brought the bull a son and heir, yet the husband was fain to father it; as appears by the name; perhaps, because being an island, he was within the four seas when the infant was begotten.

438 (g) *As your own Secretary, &c.*] *Albertus Magnus* was a Swedish Bishop, who wrote a very learned work. *De Secretis Mulierum.*

470 (h) *Unless it be to squint, &c.*] *Pliny*, in his Natural History, affirms, *Uni animalium homini oculi depravantur, unde Cognomina Strabonum & Pætorum, Lib. 2.*

532 (i) *As Friar Bacon's Needle was, &c.*] The tradition of *Friar Bacon* and the Brazen Head is very commonly known; and, considering the times he lived in, is not much more strange than what another great Philosopher of his name has delivered up of a ring, that being tied in a string, and held like a pendulum in the middle of a silver bowl, will vibrate of itself, and tell exactly, against the sides of the divining cup, the same thing with, *Time is, Time was, &c.*

533 (k) *American Indians*, among whom (the same authors affirm) there are others, whose skulls are so soft, to use their own words, *Ut Digito perforari possunt.*

556 (l) *Or Oracle, &c.*] *Jupiter's Oracle* in Epirus, near the City of Dodona, *Ubi Nemus erat Jovi sacrum, Querneum totum, in quo Jovis Dodenæi templum fuisse narratur.*

715 (l) *Semiramis*, Queen of Assyria, is said to be the first that invented Eunuchs. *Semiramis teneros mares castravit omnium prima.* Am. Marcel. L. 34. p. 12. Which is something strange in a lady of her constitution, who is said to have received horses into her embraces; but that, perhaps, may be the reason why she afterwards thought men not worth the while.

725 (m) *For some Philosophers, &c.*] *Sir K. D.* in his Book of Bodies, who has this story of the German Boy, which he endeavours to make good by several natural reasons; by which those who have the dexterity to believe what they please, may be fully satisfied of the probability of it.

845 (n) *A Persian Emperor, &c.*] *Xerxes*, who used to whip the seas and wind. *In Corum atque Eurum solitus scævire Flagellis.* Juv. Sat. 10.

NOTES TO PART II. CANTO II.

15 (n) *So th' ancient Stoics, &c.] In Porticu (Stoicorum Schola Athenis) Discipulorum seditionibus mille Quadringenti triginta Cives interfecti sunt. Diog. Laert. in vita Zenonis, p. 383. These old Virtuosos were better proficient in those exercises than modern, who seldom improve higher than cuffing and kicking.*

19 (o) *Bonum* is such a kind of animal as our modern *Virtuosi* from *Don Quixote* will have windmills under sail to be. The same authors are of opinion, that all ships are fishes while they are afloat; but when they are run on ground, or laid up in the dock, become ships again.

413 (p) *In a town, &c.]* The history of the *Cobler* had been attested by persons of good credit, who were upon the place when it was done.

548 (q) *Have been exchange'd, &c.]* The *Knight* was kept prisoner in *Exeter*, and after several exchanges proposed, but none accepted of, was at last released for a barrel of ale, as he often used to declare.

678 (r) *Bore a slave with him in his chariot.*

————— *Et sibi Consul*

Me placeat, curru servus portatur eodem.

688 (s) *Hung out, &c.] Tunica Corcinea solebat pridie quam domicandum esset, supra prætorium poni, quasi admonitio, & indicium futuræ pugnæ. Lipsius in Tacit. p. 56.*

687 (t) *Nexi Links, &c.]* That the Roman Emperors were wont to have torches borne before them (by day) in public, appears by *Herodian in Pertinace. Lips. in Tacit. p. 16.*

879 (u) *Vespasian being daub'd, &c.] C. Cæsar succensens, propter curam verrendis viis non adhibitam, Luto jussit oppleri congesto per milites in prætextæ sinum. Sueton. in Vespas. C. 5.*

NOTES TO PART II. CANTO III.

140 (*w*) *A Ledger, &c.*] The Witch-finder in Suffolk, who, in the Presbyterian times, had a commission to discover witches, of whom (right or wrong) he caused 60 to be hanged within the compass of one year; and, among the rest, the old minister, who had been a painful preacher for many years.

159 (*x*) *Did he not help the Dutch, &c.*] In the beginning of the Civil Wars of Flanders, the common people of Antwerp in a tumult broke open the cathedral church, to demolish images and shrines, and did so much mischief in a small time, that *Strada* writes, there were several Devils seen very busy among them, otherwise it had been impossible.

161 (*y*) *Sing catches, &c.*] This Devil at Mascon delivered all his oracles, like his forefathers, in verse, which he sung to tunes. He made several lampoons upon the Hugonots, and foretold them many things which afterwards came to pass; as may be seen in his Memoirs written in French.

163 (*z*) *Appear'd in divers, &c.*] The History of Dr. Dee and the Devil, published by *Mer. Casaubon, Isaac Fil.* Prebendary of Canterbury, has a large account of all those passages, in which the style of the true and false angels appears to be penned by one and the same person. The Nun of Loudon, in France, and all her tricks, have been seen by many persons of quality of this nation yet living, who have made very good observations upon the French book written on that occasion.

165 (*a*) *Met with, &c.*] A Committee of the Long Parliament, sitting in the King's-house at Woodstock-Park, were terrified with several apparitions, the particulars whereof were then the news of the whole nation.

167 (*b*) *At Sarum, &c.*] *Withers* has a long story, in doggerel, of a soldier in the King's army, who being a prisoner at Salisbury, and drinking a health to the

Devil upon his knees, was carried away by him through a single pane of glass.

224 (c) *Since old Hodge Bacon, &c.] Roger Bacon*, commonly called Friar Bacon, lived in the reign of our Edward I, and, for some little skill he had in the mathematics, was by the rabble accounted a conjurer, and had the sottish story of the Brazen Head fathered upon him by the ignorant Monks of those days. *Robert Grosthead* was Bishop of Lincoln in the reign of Henry III. He was a learned man for those times, and for that reason suspected by the Clergy to be a conjurer; for which crime, being degraded by Pope Innocent IV. and summoned to appear at Rome, he appealed to the tribunal of Christ; which our lawyers say is illegal, if not a Præmunire, for offering to sue in a Foreign Court.

313 (d) *Which Socrates, &c.] Aristophanes*, in his Comedy of the Clouds, brings in *Socrates* and *Chærephon*, measuring the leap of a flea from the one's beard to the other's.

404 (e) *Was rais'd by him, &c.] This Fisk* was a late famous astrologer, who flourished about the time of *Subtile* and *Face*, and was equally celebrated by *Ben Jonson*.

436 (e) *Unless it be, &c.] This experiment* was tried by some Foreign Virtuosi, who planted a piece of ordnance point blank against the Zenith, and having fired it, the bullet never rebounded back again; which made them all conclude that it sticks in the mark: but *Des Cartes* was of opinion, that it does but hang in the air.

477 (f) *As lately 'twas, &c.] This Sedgwick* had many persons (and some of quality) that believed in him, and prepared to keep the day of judgment with him, but were disappointed; for which the false prophet was afterwards called by the name of *Dooms-day Sedgwick*.

609 (g) *Your modern Indian, &c.] This compendious* new way of magic is affirmed by *Monsieur Le Blanc* (in his travels) to be used in the East Indies.

627 (h) *Bombastus kept, &c.*] *Paracelsus* is said to have kept a small Devil prisoner in the pommel of his sword, which was the reason, perhaps, why he was so valiant in his drink. However it was to better purpose than *Hannibal* carried poison in his, to dispatch himself, if he should happen to be surprized in any great extremity; for the sword would have done the feat alone much better, and more soldier like; and it was below the honour of so great a commander to go out of the world like a rat.

635 (i) *Agrippa kept, &c.*] *Cornelius Agrippa* had a dog that was suspected to be a spirit, for some tricks he was wont to do beyond the capacity of a dog, as it was thought; but the author of *Magia Adamica* has taken a great deal of pains to vindicate both the doctor and the dog from the aspersion, in which he has shewn a very great respect and kindness for them both.

679 (k) *As Averrhois, &c.*] *Averrhois Astronomiam propter Excentricos contempsit.* Phil. Melancthon in Elem. Phil. p. 781.

691 (i) *The Median Emp'ror dreamt his Daughter, &c.*] *Astyages*, King of Media, had this dream of his daughter Mandane, and the interpretation from the Magi; wherefore he married her to a Persian of a mean quality, by whom she had Cyrus, who conquered all Asia, and translated the Empire from the Medes to the Persians. Herodot. l. 1.

627 (m) *When Cæsar, &c.*] *Fiant aliquando proligiosi, & longiores Solis Defectus, quales occiso Cæsare Dictatore & Antoniano Bello, totius Anni Pallore continuo.* Plin.

701 (n) *Augustus, having, &c.*] *Divus Augustus levum sibi prodidit calceum præpostere idulum, quo die seditione Miltium prope afflicus est.* Idem, l. 2.

709 (o) *The Roman Senate, &c.*] *Romani L. Crasso & C. Mario Cass. Bubone viso orbem lustrabant.*

737 (p) *For Anaxagoras, &c.*] *Anaxagoras affirmabat Solem candens Ferrum esse, & Peloponneso majorem Lunam Habitacula in se habere, & Colles, & Valles.*

*Fertur dixisse Cœlum omne ex Lapidibus esse compositum; Damnatuſ & in exilium pulſuſ eſt, quod im-
pie Solem candentem laminam eſſe dixiſſet.* Diog. Laert.
in Anaxag. p. 11, 13.

865 (q) *Th' Egyptians ſay, &c.] Egyptii decem-
millia Annorum & ampliuſ, recenſent; & obſervatum
eſt in hoc tanto Spatio, biſ mutata eſſe Loca. Ortuum &
Occaſuum Soliſ, ita ut Sol biſ ortuſ ſit ubi nunc occidit,
& biſ deſcenderit ubi nunc oritur.* Phil. Melanct. Lib.
1. Pag. 60.

871 (r) *Some hold the heavens, &c.] Cauſa quare Cœ-
lum non cadet (ſecundum Empedoclem) eſt velocitaſ ſui
motuſ.* Comment. in L. 2. Ariſtot. de Cœlo.

877 (ſ) *Plato believ'd, &c.] Plato Solem & Lunam
cæteriſ Planetiſ inferioſeſ eſſe putavit.* G. Gunnin in
Cosmog. L. 1. p. 11.

881 (t) *The learned Scaliger, &c.] Copernicuſ in Li-
briſ Revolutionem, deinde Reinholduſ, poſt etiam Stadiuſ
Mathematici nobileſ perſpicuiſ Demonſtrationibuſ docue-
runt, ſoliſ Aſpida Terriſ eſſe propiorem, quam Ptole-
mœi ætate duodecim partibuſ, i. e. uno & triginta terræ
ſemidiameteriſ.* Jo. Bod. Met. Hiſt. p. 455.

895 (u) *Cardan believ'd, &c.] Putat Cardanuſ, ab ex-
trema Cauda Haliceſ ſeu Majoriſ Urſæ omne magnuſ
Imperiuſ pendere.* Idem p. 325.

913 (w) *Than th' old Chaldean, &c.] Chaldæi jactant
ſe quadringinta ſeptuaginta Annorum millia in pericli-
tandiſ, experiundiſque Puerorum Animiſ poſſuiſſe.*
Cicero.

975 (x) *Like Money, &c.] Druidæ pecuniã mutuo
accipiebant in poſteriore vita reddituri.* Patriciuſ, Tom.
2. p. 9.

1001 (y) *That paltry ſtory, &c.] There waſ a notori-
ouſ ideot (that iſ here deſcribed by the name and cha-
racter of Whachuſ) who counterfeited a Second Part
of Hudibras, aſ untowardly aſ Captain Po, who could
not write himſelf, and yet made a ſhift to ſtand on the
pillory for forging other men's handſ, aſ hiſ fellow
Whachuſ no doubt deſerved; in whoſe abominable*

doggrel this story of Hudibras and a French mountebank at Brentford fair is as properly described.

1024 (z) *That the Vibration, &c.*] The device of the vibration of a *Pendulum* was intended to settle a certain measure of ells and yards, &c. (that should have its foundation in nature) all the world over: for by swinging a weight at the end of a string, and calculating by the motion of the sun, or any star, how long the vibration would last, in proportion to the length of the string, and weight of the pendulum, they thought to reduce it back again, and from any part of time compute the exact length of any string that must necessarily vibrate into so much space of time; so that if a man should ask in China for a quarter of an hour of satin, or taffata, they would know perfectly what it meant; and all mankind learn a new way to measure things no more by the yard, foot, or inch, but by the hour, quarter, and minute.

1113 (a) *Before the Secular, &c.*] As the Devil is the Spiritual Prince of Darkness, so is the Constable the Secular, who governs in the night with as great authority as his colleague, but far more imperiously.

AN HEROICAL EPISTLE
OF
HUDIBRAS TO SIDROPHEL.

Ecce iterum Crispinus.—

WELL, *Sidrophel*, tho' tis in vain
To tamper with your crazy brain,
Without trepanning of your skull
As often as the moon 's at full;
'Tis not amiss, ere y' are giv'n o'er, 5
To try one desp'rate med'cine more;
For where your case can be no worse,
The desp'rat'st is the wisest course.
Is't possible that you, whose ears
Are of the tribe of Issachar's, 10
And might (with equal reason), either
For merit or extent of leather,
With *William Pryn's*, before they were
Retrench'd and crucify'd, compare,
Should yet be deaf against a noise 15
So roaring as the public voice?
That speaks your virtues free and loud,
And openly in ev'ry crowd,
As loud as one that sings his part
T' a wheel-barrow, or turnip-cart, 20
Or your new nick-nam'd old invention
To cry green-hastings with an engine
(As if the vehemence had stunn'd,
And torn your drum-heads with the sound);
And, 'cause your folly's now no news, 25
But overgrown, and out of use,
Persuade yourself there's no such matter,
But that 'tis vanish'd out of nature;
When folly, as it grows in years,
The more extravagant appears; 30
For who but you could be possest
With so much ignorance, and beast,

That neither all men's scorn, and hate,
 Nor being laugh'd and pointed at,
 Nor bray'd so often in a mortar, 35
 Can teach you wholesome sense and nurture ;
 But (like a reprobate) what course
 Soever's us'd, grow worse and worse ?
 Can no transfusion of the blood,
 That makes fools tattle, do you good ? 40
 Nor putting pigs t' a bitch to nurse,
 To turn 'em into mungrel-curs,
 Put you into a way, at least,
 To make yourself a better beast ?
 Can all your critical intrigues, 45
 Of trying sound from rotten eggs ;
 Your sev'ral new-found remedies
 Of curing wounds and scabs in trees ;
 Your arts of fluxing and for claps,
 And purging their infected saps ; 50
 Recov'ring shankers, crystallines,
 And nods and botches in their rinds,
 Have no effect to operate
 Upon that duller block, your pate ?
 But still it must be lewdly bent 55
 To tempt your own due punishment ;
 And, like your whimsy'd chariots, draw
 The boys to course you without law ;
 As if the art you have so long
 Profest, of making old dogs young, 60
 In you, had virtue to renew
 Not only youth, but childhood too.
 Can you, that understand all books,
 By judging only with your looks,
 Resolve all problems with your face, 65
 As others do with B's and A's ;
 Unriddle all that mankind knows
 With solid bending of your brows ;
 All arts and sciences advance,
 With screwing of your countenance ; 70
 And with a penetrating eye,
 Into th' abstrusest learning pry ?

Know more of any trade by a hint,
 Than those that have been bred up in't ;
 And yet have no art. true or false, 75
 To help your own bad naturals ?
 But still the more you strive t' appear,
 Are found to be the wretcheder ;
 For fools are known by looking wise,
 As men find woodcocks by their eyes. 80
 Hence 'tis that 'cause y' have gain'd o' th' college
 A quarter share (at most) of knowledge,
 And brought in none, but spent repute,
 Y' assume a pow'r as absolute
 To judge, and censure, and control, 85
 As if you were the sole Sir Poll ;
 And saucily pretend to know
 More than your dividend comes to :
 You'll find the thing will not be done
 With ignorance and face alone : 90
 No, tho' y' have purchas'd to your name
 In history so great a fame ;
 That now your talent's so well known,
 For having all belief out-grown,
 That ev'ry strange prodigious tale 95
 Is measur'd by by your German's scale—
 By which the virtuosi try
 The magnitude of ev'ry lie,
 Cast up to what it does amount,
 And place the bigg'st to your account. 100
 That all those stories that are laid
 Too truly to you, and those made,
 Are now still charg'd upon your score,
 And lesser authors nam'd no more.
 Alas ! that faculty betrays 105
 Those soonest it designs to raise ;
 And all your vain renown will spoil,
 As guns o'ercharg'd the more recoil ;
 Tho' he that has but impudence,
 To all things, has a fair pretence ; 110
 And put among his wants but shame,
 To all the world may lay his claim :

Tho' you have try'd that nothing's born
 With greater ease than public scorn,
 That all affronts do still give place 115
 To your impenetrable face ;
 That makes your way through all affairs,
 As pigs through hedges creep with theirs :
 Yet as 'tis counterfeit, and brass,
 You must not think 'twill always pass ; 120
 For all impostors, when they're known,
 Are past their labour, and undone ;
 And all the best that can befall
 An artificial natural,
 Is that which mad-men find, as soon 125
 As once they're broke loose from the moon,
 And, proof against her influence,
 Relapse to e'er so little sense,
 To turn stark fools, and subjects fit
 For sport of boys, and rabble-wit: 130

HUDIBRAS.

PART III.

CANTO I.

THE ARGUMENT.

The Knight and Squire resolve at once,
The one the other to renounce.
They both approach the Lady's Bower,
The Squire t' inform, the Knight to woo her.
She treats them with a masquerade,
By Furies and Hobgoblins made :
For which the Squire conveys the Knight,
And steals him from himself by night.

'TIS true, no lover has that pow'r
T' enforce a desperate amour,
As he that has two strings to's bow,
And burns for love and money too ;
For then he's brave and resolute, 5
Disdains to render in his suit,
Has all his flames and raptures double,
And hangs, or drowns, with half the trouble ;
While those who sillily pursue
The simple downright way, and true, 10
Make as unlucky applications,
And steer against the stream their passions.
Some forge their mistresses of stars ;
And, when the ladies prove averse,
And (a) more untoward to be won, 15
Than by *Caligula* the moon,
Cry out upon the stars for doing
Ill offices to cross their wooing ;

When only by themselves they're hind'ed,
 For trusting those they made her kindred; 20
 And still the harsher and hide-bounder
 The damsels prove, become the fonder;
 For what mad lover ever dy'd,
 To gain a soft and gentle bride?
 Or for a lady tender-hearted, 25
 In purling streams or hemp departed?
 Leap'd headlong int' Elysium,
 Thro' th' windows of a dazzling room?
 But for some cross ill-natur'd dame,
 The am'rous fly burnt in his flame. 30
 This to the Knight could be no news,
 With all mankind so much in use;
 Who therefore took the wiser course,
 To make the most of his amours;
 Resolv'd to try all sorts of ways, 35
 As follows in due time and place.
 No sooner was the bloody fight
 Between the Wizard and the Knight,
 With all th' appurtenances, over,
 But he relaps'd again t' a lover: 40
 As he was always wont to do,
 When h' had discomfited a foe;
 And us'd the only antique (*b*) philters
 Deriv'd from old heroic tilters. 45
 But now, triumphant and victorious,
 He held th' achievement was too glorious
 For such a conqueror to meddle
 With petty constable, or beadle;
 Or fly for refuge to the Hostess
 Of th' Inns of Court and Chancery, Justice; 50
 Who might, perhaps, reduce his cause
 To th' ordeal trial (*c*) of the laws;
 Where none escape, but such as, branded
 With red-hot irons, have past bare-handed;
 And, if they cannot read one verse 55
 I' th' Psalms, must sing it, and that's worse.
 He, therefore, judging it below him
 To tempt a shame the devil might owe him,

Resolv'd to leave the Squire for bail
 And mainprize for him to the jail, 60
 To answer, with his vessel, all
 That might disastrously befall;
 And thought it now the fittest juncture
 To give the Lady a rencounter,
 T' acquaint her with his expedition, 65
 And conquest o'er the fierce magician;
 Describe the manner of the fray,
 And show the spoils he brought away;
 His bloody scourging aggravate,
 The number of the blows, and weight; 70
 All which might probably succeed,
 And gain belief h' had done the deed:
 Which he resolv'd t' enforce, and spare
 No pawning of his soul to swear;
 But, rather than produce his back, 75
 To set his conscience on the rack;
 And in pursuance of his urging
 Of articles perform'd, and scourging,
 And all things else upon his part,
 Demand deliv'ry of her heart, 80
 Her goods, and chattels, and good graces,
 And person, up to his embraces.
 Thought he, The ancient errant knights
 Won all their Ladies' hearts in fights;
 And cut whole giants into fritters, 85
 To put them into am'rous twitters;
 Whose stubborn bowels scorn'd to yield,
 Until their gallants were half kill'd:
 But when their bones were drubb'd so sore
 They durst not woo one combat more, 90
 The Ladies' hearts began to melt,
 Subdu'd by blows their lovers felt.
 So (d) Spanish heroes, with their lances,
 At once wound bulls and Ladies' fancies
 And he acquires the noblest sponse 95
 That widows greatest herds of cows:
 Then what may I expect to do,
 Who've quell'd so vast a buffalo?

Meanwhile the Squire was on his way,
 The Knight's late orders to obey; 100
 Who sent him for a strong detachment
 Of beadles, constables, and watchmen,
 T' attack the cunning-man, for plunder
 Committed falsely on his lumber;
 When he, who had so lately sack'd 105
 'The enemy, had done the fact,
 Had rifled all his pocks and fobs
 Of gimcracks, whims, and jiggumbobs,
 Which he by hook or crook had gather'd,
 And for his own inventions father'd: 110
 And when they should, at jail-delivery,
 Unriddle one another's thievery,
 Both might have evidence enough,
 To render neither haker-proof:
 He thought it desperate to tarry, 115
 And venture to be accessory;
 But rather wisely slip his fetters,
 And leave them for the Knight, his betters.
 He call'd to mind th' unjust foul play
 He would have offer'd him that day, 120
 To make him curry his own hide,
 Which no beast ever did beside,
 Without all possible evasion,
 But of the riding dispensation.
 And therefore much about the hour 125
 'The Knight (for reasons told before)
 Resolv'd to leave him to the fury
 Of Justice, and an unpack'd jury;
 The Squire concurr'd t' abandon him,
 And serve him in the self-same trim; 130
 T' acquaint the Lady what h' had done,
 And what he meant to carry on;
 What project 'twas he went about,
 When *Sidrophel* and he fell out;
 His firm and stedfast resolution, 135
 To swear her to an execution;
 To pawn his (e) inward ears to marry her,
 And bribe the Devil himself to carry her.

In which both dealt, at if they meant
 Their Party Saints to represent, 140
 Who never fail'd, upon their sharing,
 In any prosperous arms-bearing,
 To lay themselves out, to supplant
 Each other Cousin-German Saint.
 But, ere the Knight could do his part, 145
 The Squire had got so much the start,
 H' had to the Lady done his errand,
 And told her all his tricks aforehand.
 Just as he finish'd his report,
 The Knight alighted in the court; 150
 And having ty'd his beast t' a pale,
 And taking time for both to stale,
 He put his band and beard in order,
 The sprucer to accost and board her.
 And now began t' approach the door, 155
 When she, wh' had spy'd him out before,
 Convey'd th' informer out of sight,
 And went to entertain the Knight;
 With whom encount'ring, after longees
 Of humble and submissive congees, 160
 And all due ceremonies paid,
 He stroak'd his beard, and thus he said:
 Madam, I do, as is my duty,
 Honour the shadow of your shoe-tye:
 And now am come, to bring your ear 165
 A present you'll be glad to hear;
 At least I hope so. The thing's done,
 Or may I never see the sun;
 For which I humbly now demand
 Performance at your gentle hand; 170
 And that you'll please to do your part,
 As I have done mine to my smart.
 With that he shrugg'd his sturdy back,
 As if he felt his shoulders ake.
 But she, who well enough knew what 175
 (Before he spoke) he would be at,
 Pretended not to apprehend
 The mystery of what he mean'd;

And therefore wish'd him to expound
His dark expressions, less profound. 180

Madam, quoth he, I come to prove
How much I've suffered for your love,
Which (like your votary) to win,
I have not spar'd my tatter'd skin;
And, for those meritorious lashes, 185
To claim your favour and good graces.

Quoth she, I do remember once
I freed you from th' enchanted scone;
And that you promis'd, for that favour,
To bind your back to th' good behaviour, 190
And for my sake and service vow'd

To lay upon't a heavy load,
And what 'twould bear, t' a scruple prove,
As other Knights do oft make love;
Which, whether you have done or no, 195
Concerns yourself, not me to know;
But if you have, I shall confess,
Y' are honester than I could guess.

Quoth he, If you suspect my troth,
I cannot prove it but by oath; 200
And if you make a question on't,
I'll pawn my soul that I have done 't:
And he that makes his soul his surety,
I think does give the best secur'y.

Quoth she, Some say, the soul's secure 205
Against distress and forfeiture;
Is free from action, and exempt
From execution and contempt;
And to be summon'd to appear

In the other world's illegal here; 210
And therefore few make any account
Int' what incumbrances they run 't:

For most men carry things so even
Between this World, and Hell, and Heaven,
Without the least offence to either, 215
They freely deal in all together,
And equally abhor to quit

This world for both, or both for it:

And when they pawn and damn their souls,
They are but pris'ners on paroles. 220

For that (quoth he) 'tis rational,
They may b' accountable in all :
For when there is that intercourse
Between divine and human pow'rs,
That all that we determine here 225

Commands obedience ev'ry where ;
When penalties may be commuted
For fines or ears, and executed ;
It follows, nothing binds so fast
As souls in pawn, and mortgage past : 230

For oaths are th' only tests and seals
Of right and wrong, and true and false ;
And there's no other way to try
The doubts of law and justice by.

Quoth she, What is it you would swear ? 235
There's no believing till I hear :
For till they're understood, all tales
(Like nonsense) are not true nor false.

Quoth he, When I resolv'd t' obey
What you commanded t' other day, 240
And to perform my exercise
(As schools are wont) for your fair eyes,
T' avoid all scruples in the case,
I went to do 't upon the place.

But as the castle is enchanted 245
By *Sidrophel* the witch, and haunted
With evil spirits, as you know,
Who took my Squire and me for two ;
Before I'd hardly time to lay

My weapons by, and disarray, 250
I heard a formidable noise

Loud as the (*f*) stentrophonic voice,
That roar'd far off, Dispatch and strip,
I'm ready with th' infernal whip,
That shall divest thy ribs of skin, 255

To expiate thy ling'ring sin.
Th' hast broke perfidiously thy oath,
And not perform'd thy plighted troth ;

But spar'd thy renegado back,
 Where th' hadst so great a prize at stake: 260
 Which now the Fates have order'd me
 For penance and revenge to flea,
 Unless thou presently make haste;
 Time is, time was: and there it ceas'd.
 With which, tho' startled, I confess, 265
 Yet th' horror of the thing was less
 Than th' other dismal apprehension
 Of interruption or prevention;
 And therefore, snatching up the rod,
 I laid upon my back a load; 270
 Resolv'd to spare no flesh and blood,
 To make my word and honour good;
 Till tir'd, and taking truce at length,
 For new recruits of breath and strength,
 I felt the blows still ply'd as fast, 275
 As if th' had been by (*g*) lovers plac'd,
 In raptures of platonic lashing,
 And chaste contemplative bardashing:
 When facing hastily about,
 To stand upon my guard and scout, 280
 I found th' infernal Cunning-man,
 And th' under-witch, his *Caliban*,
 With scourges (like the Furies) arm'd,
 That on my outward quarters storm'd.
 In haste I snatch'd my weapon up, 285
 And gave their hellish rage a stop;
 Call'd thrice upon your name, and fell
 Courageously on *Sidrophel*:
 Who now transform'd himself t' a bear,
 Began to roar aloud, and tear; 290
 When I as furiously press'd on,
 My weapon down his throat to run,
 Laid hold on him, but he broke loose,
 And turn'd himself into a goose,
 Div'd under water in a pond, 295
 To hide himself from being found.
 In vain I sought him; but as soon
 As I perceiv'd him fled and gone,

Prepar'd with equal haste and rage,
 His under-sorcerer t' engage ; 300
 But bravely scorning to defile
 My sword with feeble blood and vile,
 I judg'd it better from a quick-
 Set hedge to cut a knotted stick,
 With which I turiously laid on, 305
 Till in a harsh and doleful tone
 It roar'd, O hold for pity, Sir ;
 I am too great a sufferer,
 Abus'd, as you have been, b' a witch,
 But conjur'd int' a worse caprich ; 310
 Who sends me out on many a jaunt,
 Old houses in the night to haunt,
 For opportunities t' improve
 Designs of thievery or love ;
 With drugs convey'd in drink or meat, 315
 All feats of witches counterfeit ;
 Kill pigs and geese with powder'd glass,
 And make it for enchantment pass ;
 With cow-itch meazel like a leper,
 And choak with fumes of Guiney-pepper ; 320
 Make lechers and their punks with dewtry
 Commit fantastical advowtry ;
 Bewitch (/:) Hermetic-men to run
 Stark staring mad with manicon ;
 Believe mechanic virtuosi 325
 Can raise them mountains in (i) *Potosi* ;
 And sillier than the antique fools,
 Take treasure for a heap of coals ;
 Seek out for plants with signatures,
 To quack of universal cures ; 330
 With figures ground on panes of glass,
 Make people on their heads to pass ;
 And mighty heaps of coin increase,
 Reflected from a single piece ;
 To draw in fools, whose natural itches 335
 Incline perpetually to witches ;
 And keep me in continual fears,
 And danger of my neck and ears ;

When less delinquents have been scourg'd,
 And hemp on wooden anvils forg'd, 340
 Which others for cravats have worn
 About their necks and took a turn.
 I pity'd the sad punishment
 The wretch'd caitiff underwent,
 And held my drubbing of his bones 345
 Too great an honour for poltrones ;
 For knights are bound to feel no blows
 From paltry and unequal foes,
 Who, when they slash, and cut to pieces,
 Do all with civilest addresses : 350
 Their horses never give a blow,
 But when they make a leg and bow.
 I therefore spar'd his flesh, and press'd him
 About the witch with many a question.
 Quoth he, For many years he drove 355
 A kind of broking trade in love ;
 Employ'd in all th' intrigues and trust
 Of feeble, speculative lust ;
 Procurer to th' extravaganey
 And crazy ribaldry of fancy, 360
 By those the devil had forsook,
 As things below him to provoke :
 But b'ing a virtuoso, able
 To smatter, quack, and cant, and dabble,
 He held his talent most adroit 365
 For any mystical exploit ;
 As others of his tribe had done,
 And rais'd their prices three to one :
 For one predicting pimp has th' odds
 Of chaldrons of plain downright bawds. 370
 But as an elf (the devil's valet)
 Is not so slight a thing to get ;
 For those that do his bus'ness best,
 In hell are us'd the ruggedest ;
 Before so meriting a person 375
 Could get a grant, but in reversion,
 He serv'd two prenticeships, and longer,
 I' th' myst'ry of a lady-monger,

For (as some write) a witch's ghost,
 As soon as from the body loos'd, 380
 Becomes a puny imp itself,
 And is another witch's elf.
 He, after searching far and near,
 At length found one in *Lancashire*,
 With whom he bargain'd before-hand, 385
 And, after hanging, entertain'd.
 Since which, h' has play'd a thousand feats,
 And practis'd all mechanic cheats:
 Transform'd himself to th' ugly shapes
 Of wolves, and bears, haboons, and apes; 390
 Which he has vary'd more than witches,
 Or Pharaoh's wizards could their switches,
 And all with whom h' has had to do,
 Turu'd to as monstrous figures too.
 Witness myself, whom h' has abus'd, 395
 And to this beastly shape reduc'd,
 By feeding me on beans and pease,
 He crams in nasty crevices,
 And turns to comfits by his arts,
 To make me relish for desserts, 400
 And one by one with shame and fear
 Lick up the candy'd provender.
 Beside——But as h' was running on,
 To tell what other feats h' had done,
 The lady stopt his full career, 405
 And told him now 'twas time to hear:
 If half those things (said she) be true—
 They're all (quoth he), I swear by you:—
 Why then (said she) that *Sidrophel*
 Has damn'd himself to th' pit of hell; 410
 Who, mounted on a broom, the nag
 And hackney of a Lapland hag,
 In quest of you came hither post,
 Within an hour (I'm sure) at most;
 Who told me all you swear and say, 415
 Quite contrary another way;
 Vow'd that you came to him, to know
 If you should carry me or no;

And would have hir'd him and his imp,
 To be your match-makers and pimps, 420
 T' engage the devil on your side,
 And steal (like *Proserpine*) your bride.
 But he, disdain'g to embrace
 So filthy a design, and base,
 You fell to vapouring and huffing, 425
 And drew upon him like a ruffian;
 Surpriz'd him meanly, unprepar'd,
 Before h' had time to mount his guard;
 And left him dead upon the ground,
 With many a bruise and desp'rate wound: 430
 Swore you had broke, and robb'd his house,
 And stole his talismanic louse,
 And all his new-found old inventions,
 With flat felonious intentions,
 Which he could bring out, where he had, 435
 And what he bought them for, and paid;
 His flea, his morpion, and punese,
 H' had gotten for his proper ease,
 And all in perfect minutes made,
 By th' ablest artist of the trade; 440
 Which (he could prove it) since he lost,
 He has been eaten up almost;
 And altogether might amount
 To many hundreds on account:
 For which h' had got sufficient warrant 445
 To seize the malefactors errant,
 Without capacity of bail,
 But of a cart's or horse's tail;
 And did not doubt to bring the wretches,
 To serve for pendulums to watches; 450
 Which, modern virtuosos say,
 Incline to hanging ev'ry way.
 Beside he swore, and swore 'twas true,
 That ere he went in quest of you,
 He set a figure to discover
 If you were fled to *Rye* or *Dover*; 455
 And found it clear, that, to betray
 Yourselves and me, you fled this way;

And that he was upon pursuit,
 To take you somewhere hereabout. 460
 He vow'd he had intelligence
 Of all that pass'd before and since;
 And found, that ere you came to him,
 Y' had been engaging life and limb,
 About a case of tender conscience, 465
 Where both abounded in your own sense;
 Till *Ralpho*, by his light and grace,
 Had clear'd all scruples in the case;
 And prov'd that you might swear and own
 Whatever's by the wicked done; 470
 For which, most basely to requite
 The service of his gifts and light,
 You strove t' oblige him, by main force,
 To scourge his ribs instead of yours;
 But that he stood upon his guard, 475
 And all your vapouring out-dar'd;
 For which, between you both, the feat
 Has never been perform'd as yet.
 While thus the lady talk'd, the Knight
 Turn'd th' outside of his eyes to white 480
 (As men of inward light are wont
 To turn their optics in upon't).
 He wonder'd how she came to know
 What he had done, and meant to do;
 Held up his affidavit-hand, 485
 As if h' had been to be arraign'd;
 Cast towards the door a ghastly look,
 In dread of *Sidrophel*, and spoke:
 Madam, if but one word be true
 Of all the wizard has told you, 490
 Or but one single circumstance
 In all th' apocryphal romance;
 May dreadful earthquakes swallow down
 This vessel, that is all your own;
 Or may the heavens fall, and cover 495
 These reliques of your constant lover.
 You have provided well, quoth she,
 (I thank you) for yourself and me;

And shown your presbyterian wits
 Jump punctual with the Jesuits'; 500
 A most compendious way, and civil,
 At once to cheat the world, the devil,
 And heav'n and hell, yourselves, and those
 On whom you vainly think t' impose.
 Why then (quoth he) may hell surprise— 505
 That trick (said she) will not pass twice:
 I've learn'd how far I'm to believe
 Your pinning oaths upon your sleeve.
 But there's a better way of clearing
 What you would prove, than downright swearing; 510
 For if you have perform'd the feat,
 The blows are visible as yet,
 Enough to serve for satisfaction
 Of nicest scruples in the action.
 And if you can produce those knobs, 515
 Altho' th' are but the witch's drubs,
 I'll pass them all upon account,
 As if your nat'ral self had done 't;
 Provided that they pass th' opinion
 Of able juries of old women; 520
 Who, us'd to judge all matter of facts
 For bellies, may do so for backs.
 Madam (quoth he), your love's a million;
 To do, is less than to be willing,
 As I am, were it in my power, 525
 T' obey, what you command, and more:
 But for performing what you bid,
 I thank you as much as if I did.
 You know I ought to have a care
 To keep my wounds from taking air; 530
 For wounds, in those that are all heart,
 Are dangerous in any part.
 I find (quoth she) my goods and chattels
 Are like to prove but mere drawn battles:
 For still the longer we contend, 535
 We are but farther off the end.
 But, granting now we should agree,
 What is it you expect from me?

Your plighted faith (quoth he) and word
 You past in heaven on record, 540
 Where all contracts, t' have and t' hold,
 Are everlastingly enroll'd :
 And if 'tis counted treason here
 To raze records, 'tis much more there.
 Quoth she. There are no bargains driv'n, 545
 Nor marriages clapt up in heav'n,
 And that's the reason, as some guess,
 There is no heav'n in marriages ;
 Two things that naturally press
 Too narrowly, to be at ease. 550
 Their bus'ness there is only love,
 Which marriage is not like t' improve :
 Love, that's too gen'rous to abide
 To be against its nature ty'd :
 For where 'tis of itself inclin'd, 555
 It breaks loose when it is confin'd ;
 And like the soul, its harbourer,
 Debarr'd the freedom of the air,
 Disdains against its will to stay,
 But struggles out, and flies away ; 560
 And therefore never can comply
 T' endure the matrimonial tie,
 That binds the female and the male,
 Where th' one is but the other's bail ;
 Like Roman gaolers, when they slept, 565
 Chain'd to the prisoners they kept ;
 Of which the true and faithfull'st lover
 Gives best security to suffer.
 Marriage is but a beast, some say,
 That carries double in foul way ; 570
 And therefore 'tis not to b' admir'd
 It should so suddenly be tir'd :
 A bargain at a venture made,
 Between two partners in a trade ;
 (For what's inferr'd by t' have, and t' hold, 575
 But something past away, and sold ?)
 That as it makes but one of two,
 Reduces all things else as low ;

And at the best is but a mart
 Between the one and th' other part, 580
 That on the marriage-day is paid,
 Or hour of death, the bet is laid;
 And all the rest of better or worse,
 Both are but losers out of purse.
 For when upon their ungot heirs 585
 Th' entail themselves, and all that's theirs,
 What blinder bargain e'er was driv'n,
 Or wager laid at six and seven?
 To pass themselves away, and turn
 Their children's tenants ere they're born? 590
 Beg one another idiot
 To guardians, ere they are begot;
 Or ever shall, perhaps, by th' one,
 Who's bound to vouch 'em for his own,
 Tho' got by implicit generation, 595
 And general club of all the nation;
 For which she's fortified no less
 Than all the island, with four seas;
 Exacts the tribute of her dow'r,
 In ready insolence and pow'r; 600
 And makes him pass away, to have
 And hold, to her, himself, her slave,
 (k) More wretched than an ancient villain,
 Condemn'd to drudgery, and tilling;
 While all he does upon the by, 605
 She is not bound to justify,
 Nor, at her proper cost and charge,
 Maintain the feats he does at large.
 Such hideous sots were those obedient
 Old vassals to their ladies regent; 610
 To give the cheats the eldest hand
 In foul play, by the laws o' th' land;
 For which so many a legal cuckold
 Has been run down in courts, and truckled:
 A law that most unjustly yokes 615
 All Johns of Stiles to Joans of Nokes,
 Without distinction of degree,
 Condition, age, or quality:

Admits no pow'r of revocation,
 Nor valuable consideration, 620
 Nor writ of error, nor reverse
 Of judgment past, for better or worse :
 Will not allow the privileges
 That beggars challenge under hedges,
 Who, when they're griev'd, can make dead horses 625
 Their spiritual judges of divorces ;
 While nothing else but *rem in re*
 Can set the proudest wretches free ;
 A slavery beyond enduring,
 But that 'tis of their own procuring. 630
 As spiders never seek the fly,
 But leave him, of himself, t' apply ;
 So men are by themselves employ'd
 To quit the freedom they enjoy'd,
 And run their necks into a noose, 635
 They'd break 'em after, to break loose.
 As some, whom death would not depart,
 Have done the feat themselves, by art :
 Like (*l*) Indian widows, gone to bed
 In flaming curtains to the dead ; 640
 And men as often dangled for't,
 And yet will never leave the sport.
 Nor do the ladies want excuse
 For all the stratagems they use,
 To gain th' advantage of the set, 645
 And lurch the am'rous rook and cheat :
 For as the (*m*) *Pythagorean* soul
 Runs through all beasts, and fish, and fowl,
 And has a smack of ev'ry one ;
 So love does, and has ever done ; 650
 And therefore, tho' 'tis ne'er so fond,
 Takes strangely to the vagabond.
 'Tis but an ague that's reverst,
 Whose hot fit takes the patient first,
 That after burns with cold as much 655
 As ir'n in *Greenland* does the touch ;
 Melts in the furnace of desire,
 Like glass, that's but the ice of fire ;

And when his heat of fancy's over,
 Becomes as hard and frail a lover. 660
 For when he's with love-powder laden,
 And prim'd and cock'd by Miss, or Madam,
 The smallest sparkle of an eye
 Gives fire to his artillery;
 And off the loud oaths go, but while 665
 They're in the very act, recoil.
 Hence 'tis, so few dare take their chance,
 Without a sep'rate maintenance;
 And widows, who have try'd one lover,
 Trust none again, till th' have made over: 670
 Or if they do, before they marry,
 The foxes weigh the geese they carry;
 And, ere they venture o'er a stream,
 Know how to size themselves, and them;
 Whence witti'st ladies always choose 675
 To undertake the heaviest goose:
 For now the world is grown so wary,
 That few of either sex dare marry,
 But rather trust on tick t' amours,
 The cross and pile for bett'r or worse: 680
 A mode that is held honourable,
 As well as French, and fashionable:
 For when it falls out for the best,
 Where both are incommoded least,
 In soul and body to unite, 685
 To make up one hermaphrodite:
 Still amorous, and fond, and billing,
 Like *Philip* and *Mary* on a shilling,
 Th' have more punctilios and capriches
 Between the petticoat and breeches, 690
 More petulant extravagances,
 Than poets make 'em in romances;
 Tho' when their heroes 'spouse the dames,
 We hear no more of charms and flames:
 For then their late attracts decline, 695
 And turn as eager as prick'd wine;
 And all their caterwauling tricks,
 In earnest to as jealous piques:

Which th' ancients wisely signify'd
 By th' yellow mantuas of the bride: 700
 For jealousy is but a kind
 Of clap and grincom of the mind,
 The natural effects of love,
 As other flames and aches prove:
 But all the mischief is, the doubt 705
 On whose account they first broke out.
 For tho' (n) Chinesees go to bed,
 And lie in, in their ladies' stead,
 And, for the pains they took before,
 Are nurs'd and pamper'd to do more; 710
 Our green-men do it worse, when th' hap
 To fall in labour of a clap;
 Both lay the child to one another:
 But who's the father, who the mother,
 'Tis hard to say in multitudes, 715
 Or who imported the French goods.
 But health and sickness b'ing all one,
 Which both engag'd before to own,
 And are not with their bodies bound
 To worship, only when they're sound, 720
 Both give and take their equal shares
 Of all they suffer by false wares:
 A fate no lover can divert
 With all his caution, wit, and art.
 For 'tis in vain to think to guess 725
 At women by appearances,
 That paint and patch their imperfections
 Of intellectual complexions,
 And daub their tempers o'er with washes
 As artificial as their faces; 730
 Wear under vizard-masks their talents
 And mother-wits before their gallants,
 Until their hamper'd in the noose,
 Too fast to dream of breaking loose;
 When all the flaws they strove to hide 735
 Are made unready, with the bride,
 That with her wedding-clothes undresses
 Her complaisance and gentilleses;

Tries all her arts, to take upon her
 The government, from th' easy owner; 740
 Until the wretch is glad to wave
 His lawful right, and turn her slave;
 Find all his having and his holding
 Reduc'd t' eternal noise and scolding;
 The conjugal petard, that tears 745
 Down all portcullisses of ears,
 And makes the volley of one tongue
 For all their leathern shields too strong.
 When, only arm'd with noise and nails,
 The female silk-worms ride the males, 750
 (o) Transform 'em into rams and goats,
 Like Syrens with their charming notes,
 Sweet as a screech-owl's serenade,
 Or those enchanting murmurs made
 By th' husband (p) mandrake, and the wife, 755
 Both bury'd (like themselves) alive.

Quoth he, These reasons are but strains
 Of wanton, over-heated brains,
 Which ralliers, in their wit, or drink,
 Do rather wheedle with than think. 760
 Man was not man in paradise,
 Until he was created twice,
 And had his better half, his bride,
 Carv'd from th' original, his side,
 T' amend his natural defects, 765
 And perfect his recruited sex;
 Enlarge his breed at once, and lessen
 The pains and labour of increasing,
 By changing them for other cares;
 As by his dry'd-up paps appears; 770
 His body, that stupendous frame,
 Of all the world the anagram,
 Is of two equal parts compact,
 In-shape and symmetry exact,
 Of which the left and female side 775
 Is to the manly right a bride;
 Both join'd together with such art,
 That nothing else but death can part.

Those heav'nly attracts of yours, your eyes,
 And face, that all the world surprize, 780
 That dazzle all that look upon ye,
 And scorch all other ladies tawny;
 Those ravishing and charming graces
 Are all made up of two half faces,
 That in a mathematic line, 785
 Like those in other heavens, join;
 Of which, if either grew alone,
 'Twould fright as much to look upon;
 And so with that sweet bud, your lip, 790
 Without the other's fellowship.
 Our noblest senses act by pairs,
 Two eyes to see, to hear two ears;
 Th' intelligencers of the mind,
 To wait upon the soul design'd:
 But those that serve the body alone, 795
 Are single, and confin'd to one.
 The (*g*) world is but two parts, that meet
 And close at th' equinoctial fit;
 And so are all the works of nature,
 Stamp'd with her signature on matter: 800
 Which all her creatures, to a leaf,
 Or small-st blade of grass, receive.
 All which sufficiently declare
 How 'ntirely marriage is her care,
 The only method that she uses, 805
 In all the wonders she produces;
 And those that take their rules from her,
 Can never be deceiv'd, nor err.
 For what secures the civil life
 But pawns of children, and a wife? 810
 That lie, like hostages, at stake
 To pay for all men undertake;
 To whom it is as necessary,
 As to be born and breathe, to marry;
 So universal, all mankind 815
 In nothing else is of one mind.
 For in what stupid age or nation
 Was marriage ever out of fashion?

Unless among the (*r*) Amazons,
 Or cloister'd friars and vestal nuns; 820
 Or Stoics, who, to bar the freaks
 And loose excesses of the sex,
 Prepost'rously would have all women
 Turn'd up to all the world in common.
 Tho' men would find such mortal feuds, 825
 In' sharing of their public goods,
 'Twould put them to more charge of lives,
 Than they're supply'd with now, by wives;
 Until they graze, and wear their clothes,
 As beasts do, of their native growths : 830
 For simple wearing of their horns
 Will not suffice to serve their turns.
 For what can we pretend t' inherit,
 Unless the marriage-deed will bear it?
 Could claim no right to lands or rents, 835
 But for our parents' settlements;
 Had been but younger sons o' th' earth,
 Debarr'd it all, but for our birth.
 What honours or estates of peers,
 Could be preserv'd, but by their heirs ? 840
 And what security maintains
 Their right and title, but the banns?
 What crowns could be hereditary,
 If greatest monarchs did not marry,
 And with their consorts consummate 845
 Their weightiest interests of state ?
 For all th' amours of princes are
 But guarantees of peace or war.
 Or what but marriage has a charm,
 The rage of empires to disarm ? 850
 Make blood and desolation cease,
 And fire and sword unite in peace,
 When all their fierce contests for forage
 Conclude in articles of marriage ?
 Nor does the genial bed provide 855
 Less for the int'rests of the bride;
 Who else had not the least pretence
 T' as much as due benevolence;

Could no more title take upon her
 To virtue, quality, and honour, 860
 Than ladies-errant, unconfin'd,
 And feme-coverts to all mankind.
 All women would be of one piece,
 The virtuous matron, and the miss ;
 The nymphs of chaste (*s*) Diana's train, 865
 The same with those in (*t*) *Lewkner's Lane*,
 But for the difference marriage makes
 'Twixt wives, and ladies of the lakes ;
 Besides the joys of place and birth,
 The sex's paradise on earth ; 870
 A privilege so sacred held,
 That none will to their mothers yield ;
 But, rather than not go before,
 Abandon Heaven at the door.
 And if th' indulgent law allows 875
 A greater freedom to the spouse,
 The (*u*) reason is, because the wife
 Runs greater hazards of her life ;
 Is trusted with the form and matter
 Of all mankind, by careful nature, 880
 Where man brings nothing but the stuff
 She frames the wondrous fabric of :
 Who therefore, in a strait, may freely
 Demand the clergy of her belly,
 And make it save her the same way, 885
 It seldom misses to betray ;
 Unless both parties wisely enter
 Into the liturgy indenture.
 And tho' some fits of small contest
 Sometimes fall out among the best ; 890
 That is no more than ev'ry lover
 Does from his hackney-lady suffer ;
 That makes no breach of faith and love,
 But rather (sometimes) serves t' improve.
 For, as in running, ev'ry pace 895
 Is but between two legs a race,
 In which both do their uttermost
 To get before and win the post ;

Yet when they're at their race's ends,
 They're still as kind and constant friends, 900
 And, to relieve their weariness,
 By turns give one another ease ;
 So all those false alarms of strife
 Between the husband and the wife,
 And little quarrels, often prove 905
 To be but new recruits of love ;
 When those wh' are always kind or coy,
 In time must either tire or cloy.
 Nor are their loudest clamours more,
 Than as they're relish'd, sweet or sour ; 910
 Like music, that proves bad or good,
 According as 'tis understood.
 In all amours, a lover burns
 With frowns as well as smiles by turns ;
 And hearts have been as oft with sullen 915
 As charming looks surpriz'd and stolen.
 Then why should more bewitching clamour
 Some lovers not as much enamour ?
 For discords make the sweetest airs,
 And curses are a kind of pray'rs ; 920
 Too slight alloys for all those grand
 Felicities by marriage gain'd :
 For nothing else has pow'r to settle
 Th' interests of love perpetual ;
 An act and deed, that makes one heart 925
 Become another's counterpart,
 And passes fines on faith and love,
 Enroll'd and register'd above,
 To seal the slippery knots of vows,
 Which nothing else but death can loose. 930
 And what security's too strong,
 To guard that gentle heart from wrong,
 That to its friend is glad to pass
 Itself away, and all it has ;
 And, like an anchorite, gives over 935
 This world for th' heaven of a lover ?
 I grant (quoth she) there are some few
 Who take that course, and find it true :

But millions whom the same does sentence
 To heav'n b' another way—repentance. 940
 Love's arrows are but shot at rovers ;
 Though all they hit they turn to lovers ;
 And all the weighty consequents
 Depend upon more blind events,
 Than gamesters, when they play a set 945
 With greatest cunning at piquet,
 Put out with caution, but take in
 They know not what, unsight, unseen.
 For what do lovers, when they're fast
 In one another's arms embrac'd, 950
 But strive to plunder, and convey
 Each other, like a prize, away ?
 To change the property of selves,
 As sucking children are by dives ?
 And if they use their persons so, 955
 What will they to their fortunes do ?
 Their fortunes ! the perpetual aims
 Of all their extasies and flames.
 For wh n the money's on the book,
 And, All my worldly goods—but spoke 960
 (The formal livery and seisin
 That puts a lover in possession).
 To that alone the bridegroom's wedded ;
 The bridg a flam that's superseded :
 To that their faith is still made good, 965
 And all the oaths to us they vow'd :
 For when we once resign our pow'rs,
 W' have nothing left we can call ours ;
 Our money's now become the Miss
 Of all your lives and services ; 970
 And we forsaken, and postpon'd ;
 But bawds to what before we own'd ;
 Which, as it made y' at first gallant us,
 So now hires others to supplant us,
 Until 'tis all turn'd out of doors 975
 (As we had been) for new amours :
 For what did ever heiress yet
 By being born to lordships get ?

When the more lady sh' is of manors,
 She's but expos'd to more trepanners, 980
 Pays for their projects and designs,
 And for her own destruction fines;
 And does but tempt them with her riches,
 To use her as the Dev'l does witches;
 Who takes it for a special grace 985
 To be their cully for a space,
 That, when the time's expir'd, the drazels
 For ever may become his vassals:
 So she, bewitch'd by rooks and spirits,
 Betrays herself, and all sh' inherits; 990
 Is bought and sold, like stolen goods,
 By pimps, and match-makers, and bawds,
 Until they force her to convey,
 And steal the thief himself away.
 These are the everlasting fruits 995
 Of all your passionate love-suits,
 Th' effects of all your amorous fancies
 To portions and inheritances;
 Your love-sick rapture, for fruition
 Of dowry, jointure, and tuition; 1000
 To which you make address and courtship,
 And with your bodies strive to worship,
 That th' infants' fortunes may partake
 Of love too, for the mother's sake.
 For these you play at purposes, 1005
 And love your loves with A's and B's:
 For these at Beste and L'Ombre woo,
 And play for love and money too;
 Strive who shall be the ablest man
 At right gallanting of a fan; 1010
 And who the most genteely bred
 At sucking of a vizard-bead;
 How best t' accost us in all quarters;
 T' our question-and-command new garters;
 And solidly discourse upon 1015
 All sorts of dresses, Pro and Con.
 For there's no mystery nor trade,
 But in the art of love is made;

And when you have more debts to pay
 Than Michaelmas and Lady-Day, 1020
 And no way possible to do't,
 But love and oaths, and restless suit,
 To us y' apply to pay the scores
 Of all your cully'd, past amours;
 Act o'er your flames and darts again, 1025
 And charge us with your wounds and pain;
 Which others' influences long since
 Have charm'd your noses with and shins;
 For which the surgeon is unpaid,
 And like to be, without our aid. 1030
 Lord! what an am'rous thing is want!
 How debts and mortgages enchant!
 What graces must that lady have
 That can from executions save!
 What charms that can reverse extent, 1035
 And null decree and exigent!
 What magical attracts and graces,
 That can redeem from *Scire facias*!
 From bonds and statutes can discharge,
 And from contempts of courts enlarge! 1040
 These are the highest excellencies
 Of all your true or false pretences:
 And you would damn yourselves, and swear
 As much t' an hostess dowager,
 Grown fat and pursy by retail 1045
 Of pots of beer and bottled ale;
 And find her fitter for your turn;
 For fat is wondrous apt to burn;
 Who at your flames would soon take fire,
 Relent, and melt to your desire, 1050
 And, like a candle in the socket,
 Dissolve her graces int' your pocket.
 By this time 'twas grown dark and late,
 When they' heard a knocking at the gate,
 Laid on in haste, with such a powder, 1055
 The blows grew louder still and louder;
 Which *Hudibras*, as if th' had been
 Bestow'd as freely on his skin,

Expounding, by his inward light,
 Or rather more prophetic fright, 1060
 'To be the Wizard, come to search,
 And take him napping in the lurch,
 'Turn'd pale as ashes or a clout;
 But why or wherefore is a doubt:
 For men will tremble, and turn paler, 1065
 With too much or too little valour.
 His heart laid on, as if it try'd
 To force a passage through his side,
 Impatient (as he vow'd) to wait 'em,
 But in a fury to fly at 'em; 1070
 And therefore beat, and laid about,
 To find a cranny to creep out.
 But she, who saw in what a taking
 The Knight was by his furious quaking,
 Undaunted cry'd, Courage. Sir Knight; 1075
 Know, I'm resolv'd to break no rite
 Of hospitality t' a stranger;
 But to secure you out of danger,
 Will here myself stand sentinel,
 To guard this pass 'gainst *Sidrophel*. 1080
 Women, you know, do seldom fail
 To make the stoutest men turn tail;
 And bravely scorn to turn their backs
 Upon the desp'ratest attacks.
 At this the Knight grew resolute 1085
 As (*w*) *Ironsides* and *Hardiknute*:
 His fortitude began to rally,
 And out he cry'd aloud to sally.
 But she besought him to convey
 His courage rather out o' th' way, 1090
 And lodge in ambush on the floor,
 Or fortify'd behind a door;
 That, if the enemy should enter,
 He might relieve her in th' adventure.
 Meanwhile they knock'd against the door
 As fierce as at the gate before, 1095
 Which made the renagado Knight
 Relapse again t' his former fright.

He thought it desperate to stay
 Till th' enemy had forc'd his way, 1100
 But rather post himself, to serve
 The Lady, for a fresh reserve.
 His duty was not to dispute,
 But what sh' had order'd execute ;
 Which he resolv'd in haste t' obey, 1105
 And therefore stoutly march'd away ;
 And all h' encounter'd fell upon,
 Though in the dark, and all alone ;
 Till fear, that braver feats performs
 Than ever courage dar'd in arms, 1110
 Had drawn him up before a pass,
 To stand upon his guard, and face :
 This he courageously invaded,
 And having enter'd, barricado'd,
 Insconc'd himself as formidable 1115
 As could be underneath a table,
 Where he lay down in ambush close,
 T' expect th' arrival of his foes.
 Few minutes he had lain perdue,
 To guard his desp'rate avenue, 1120
 Before he heard a dreadful shout,
 As loud as putting to the rout,
 With which impatiently alarm'd,
 He fancy'd th' enemy had storm'd,
 And, after ent'ring, *Sidrophel* 1125
 Was fall'n upon the guards pell-mell :
 He therefore sent out all his senses,
 To bring him in intelligences,
 Which vulgars, out of ignorance,
 Mistake for falling in a trance ; 1130
 But those that trade in geomancy,
 Affirm to be the strength of fancy ;
 In which the (x) Lapland Magi deal,
 And things incredible reveal.
 Meanwhile the foe beat up his quarters, 1135
 And storm'd the out-works of his fortress :
 And as another, of the same
 Degree and party, in arms and fame,

That in the same cause had engag'd,
 And war with equal conduct wag'd, 1140
 By vent'ring only but to thrust
 His head a span beyond his post,
 B' a gen'ral of the cavaliers
 Was dragg'd thro' a window by th' ears;
 So he was serv'd in his redoubt, 1145
 And by the other end pull'd out.
 Soon as they had him at their mercy,
 They put him to the cudgel fiercely,
 As if they scorn'd to trade or barter,
 By giving or by taking quarter; 1150
 They stoutly on his quarters laid,
 Until his scouts came in t' his aid:
 For when a man is past his sense,
 There's no way to reduce him thence,
 But twinging him by th' ears or nose, 1155
 Or laying on of heavy blows;
 And if that will not do the deed,
 To (y) burning with hot irons proceed.
 No sooner was he come t' himself,
 But on his neck a sturdy elf 1160
 Clapp'd, in a trice, his cloven hoof,
 And thus attack'd him with reproof:
 Mortal, thou art betray'd to us
 B' our friend, thy Evil Genius,
 Who, for thy horrid perjuries, 1165
 Thy breach of faith, and turning lies,
 The Brethren's privilege (against
 The wicked), on themselves, the Saints,
 Has here thy wretched carcase sent
 For just revenge and punishment; 1170
 Which thou hast now no way to lessen,
 But by an open, free confession;
 For if we catch thee failing once,
 'Twill fall the heavier on thy bones.
 What made thee venture to betray, 1175
 And filch the Lady's heart away,
 To spirit her to matrimony?—
 That which contracts all matches, money.

It was th' enchantment of her riches
 That made m' apply t' your croney witches, 1180
 That, in return, would pay th' expense,
 The wear-and-tear of conscience;
 Which I could have patch'd up, and turn'd
 For th' hundredth part of what I earn'd.

Didst thou not love her then? Speak true.— 1185
 No more (quoth he) than I love you.—
 How would'st th' have us'd her, and her money?—
 First turn'd her up to alimony;
 And laid her dowry out in law,
 To null her jointure with a flaw, 1190
 Which I before-hand had agreed,
 T' have put, on purpose, in the deed;
 And bar her widow's making over
 T' a friend in trust, or private lover.

What made thee pick and chuse her out, 1195
 T' employ their sorceries about?—
 That which makes gamesters play with those
 Who have least wit, and most to lose.

But didst thou scourge thy vessel thus,
 As thou hast damn'd thyself to us? 1200

I see you take me for an ass:
 'Tis true, I thought the trick would pass
 Upon a woman well enough,
 As 't has been often found by proof,
 Whose humours are not to be won, 1205
 But when they are impos'd upon.
 For love approves of all they do
 That stand for candidates, and woo.

Why didst thou forge those shameful lies
 Of bears and witches in disguise? 1210

That is no more than authors give
 The rabble credit to believe;
 A trick of following their leaders,
 To entertain their gentle readers:
 And we have now no other way 1215
 Of passing all we do or say;
 Which, when 'tis natural and true,
 Will be believ'd b' a very few,

Beside the danger of offence,
The fatal enemy of sense. 1220

Why didst thou chuse that cursed sin,
Hypoërisy, to set up in ?

Because it is the thriving'st calling,
The only saints-bell that rings all in ;
In which all churches are concern'd, 1225
And is the easiest to be learn'd :

For no degrees, unless th' employ't,
Can ever gain much, or enjoy't :
A gift, that is not only able
To domineer among the rabble, 1230

But by the laws impower'd to rout,
And awe the greatest that stand out ;
Which few hold forth against, for fear
Their hands should slip, and come too near ;
For no sin else among the saints 1235
Is taught so tenderly against.

What made thee break thy plighted vows ?—
That which makes others break a house,
And hang, and scorn ye all, before
Endure the plague of being poor. 1240

Quoth he, I see you have more tricks
Than all our doating politics,—
That are grown old, and out of fashion,
Compar'd with your new reformation ;
That we must come to school to you, 1245
To learn your more refin'd, and new.

Quoth he, If you will give me leave
To tell you what I now perceive,
You'll find yourself an arrant chouse,
If y' were but at a meeting-house. 1250

'Tis true, quoth he, we ne'er come there,
Because, w' have let 'em out by th' year.

Truly, quoth he, you can't imagine
What wondrous things they will engage in :
That as your fellow-fiends in hell 1255

Were angels all before they fell ;
So are you like to be again
Compar'd with th' angels of us men.

- Quoth he, I am resolv'd to be
 Thy scholar, in this mystery ; 1260
 And therefore first desire to know
 Some principles, on which you go.
 What makes a knave a child of God,
 And one of us?—A livelihood.—
 What renders beating out of brains, 1265
 And murder, godliness?—Great gains.
 What's tender conscience?—'Tis a botch
 That will not bear the gentlest touch ;
 But, breaking out, dispatches more
 Than th' epidemical'st plague-sore. 1270
 What makes y' encroach upon our trade,
 And damn all others?—To be paid.
 What's orthodox and true believing
 Against a conscience?—A good living.
 What makes rebelling against Kings 1275
 A good old cause?—Administ'rings.
 What makes all doctrines plain and clear?—
 About two hundred pounds a year.
 And that which was prov'd true before
 Prove false again?—Two hundred more. 1280
 What makes the breaking of all oaths
 A holy duty?—Food and clothes.
 What laws and freedom, persecution?—
 B'ing out of pow'r, and contribution.
 What makes a church a den of thieves?— 1285
 A dean and chapter, and white sleeves.
 And what would serve, if those were gone,
 To make it orthodox?—Our own.
 What makes morality a crime
 The most notorious of the time ; 1290
 Morality, which both the saints,
 And wicked too, cry out against?—
 'Cause grace and virtue are within
 Prohibited degrees of kin ;
 And therefore no true saint allows 1295
 They shall be suffer'd to espouse :
 For saints can need no conscience,
 That with morality dispense ;

As virtue's impious, when 'tis rooted
 In nature only, and not imputed : 1300
 But why the wicked should do so,
 We neither know, nor care to do.

What's liberty of conscience,
 I' th' natural and genuine sense?—
 'Tis to restore, with more security, 1305
 Rebellion to its ancient purity ;
 And Christian liberty reduce
 To th' elder practice of the Jews :
 For a large conscience is all one,
 And signifies the same with none. 1310

It is enough (quoth he) for once,
 And has repriev'd thy forfeit bones :
Nick Machiavel had ne'er a trick
 (Though he gave 's name to our Old Nick)
 But was below the least of these, 1315
 That pass i' th' world for holiness.

This said, the furies, and the light,
 In th' instant vanish'd out of sight ;
 And left him in the dark alone,
 With stinks of brimstone, and his own. 1320

The (z) Queen of Night, whose large command
 Rules all the sea, and half the land,
 And over moist and crazy brains,
 In high spring-tides, at midnight reigns,
 Was now declining to the west, 1325
 To go to bed, and take her rest ;
 When *Hudibras*, whose stubborn blows
 Deny'd his bones that soft repose,
 Lay still, expecting worse and more,
 Stretch'd out at length upon the floor : 1330

And, tho' he shut his eyes as fast
 As if h' had been to sleep his last ;
 Saw all the shapes, that fear or wizards
 Do make the devil wear for wizards ;
 And, pricking up his ears, to hark 1335
 If he could hear too in the dark ;
 Was first invaded with a groan,
 And after, in a feeble tone,

These trembling words, Unhappy wretch !
 What hast thou gotten by this fetch ; 1340
 Or all thy tricks, in this new trade,
 Thy holy brotherhood o' th' blade ?
 By saunt'ring still on some adventure,
 And growing to thy horse a (a) centaur ?
 To stuff thy skin with swelling knobs 1345
 Of cruel and hard-wooded drubs ?
 For still th' hast had the worst on't yet,
 As well in conquest, as defeat :
 Night is the Sabbath of mankind,
 To rest the body and the mind ; 1350
 Which now thou art deny'd to keep,
 And cure thy labour'd corpse with sleep.
 The knight, who heard the words, explain'd,
 As meant to him, this reprimand,
 Because the character did hit 1355
 Point-blank upon his case so fit ;
 Believ'd it was some drolling spright
 That staid upon the guard that night,
 And one of those h' had seen, and felt
 The drubs he had so freely dealt ; 1360
 When, after a short pause and groan,
 The doleful spirit thus went on :
 This 'tis t' engage with dogs and bears,
 Pell-mell together, by the ears,
 And after painful bangs and knocks, 1365
 To lie in limbo, in the stocks ;
 And, from the pinnacle of glory,
 Fall headlong into purgatory ;—
 (Thought he, This devil's full of malice,
 That on my late disasters rallies ;)— 1370
 Condemn'd to whipping, but declin'd it,
 By being more heroic-minded ;
 And at a riding handled worse,
 With treats more slovenly and coarse ;
 Engag'd with fiends in stubborn wars, 1375
 And hot disputes with conjurers ;
 And, when th' hadst bravely won the day,
 Wast fain to steal thyself away ;—

(I see, thought he, this shameful elf
 Would fain steal me too from myself, 1380
 That impudently dares to own
 What I have suffer'd for and done ;)—
 And now but vent'ring to betray,
 Hast met with vengeance the same way.
 Thought he, How does the devil know 1385
 What 'twas that I design'd to do ?
 His office of intelligence,
 His oracles, are ceas'd long since ;
 And he knows nothing of the saints,
 But what some treach'rous spy acquaints. 1390
 This is some pettifogging fiend,
 Some under door-keeper's friend's friend,
 That undertakes to understand,
 And juggles at the second hand ;
 And now would pass for spirit Po, 1395
 And all men's dark concerns foreknow.
 I think I need not fear him for't ;
 These rallying devils do no hurt.
 With that he rous'd his drooping heart,
 And hastily cry'd out, What art ?— 1400
 A wretch (quoth he) whom want of grace
 Has brought to this unhappy place.
 I do believe thee, quoth the knight,
 Thus far, I'm sure, th' art in the right ;
 And know what 'tis that troubles thee, 1405
 Better than thou hast guess'd of me.
 Thou art some paltry, black-guard spright,
 Condemn'd to drudg'ry in the night ;
 Thou hast no work to do in th' house,
 Nor half-penny to drop in shoes : 1410
 Without the raising of which sum,
 You dare not be so troublesome,
 To pinch the slatterns black and blue,
 For leaving you their work to do.
 This is your business, good Pug-Robin, 1415
 And your diversion, dull dry bobbing,
 T' entice fanatics in the dirt,
 And wash them clean in ditches for't.

- Of which conceit you are so proud,
 At ev'ry jest you laugh aloud, 1420
 As now you would have done by me,
 But that I barr'd your raillery.
 Sir (quoth the voice), y' are no such (b) Sophi,
 As you wou'd have the world judge of ye.
 If you design to weigh our talents, 1425
 P' th' standard of your own false balance,
 Or think it possible to know
 Us ghosts, as well as we do you ;
 We who have been the everlasting
 Companions of your drubs and basting, 1430
 And never left you in contest
 With male or female, man or beast,
 But prov'd as true t' ye. and entire,
 In all adventures as your squire.
 Quoth he, 'That may be said as true 1435
 By th' idlest pug of all your crew :
 For none cou'd have betray'd us worse
 Than those allies of ours and yours.
 But I have sent him, for a token,
 To your low-country *Hogen-Mogen*, 1440
 To whose infernal shores I hope
 He'll swing like skippers in a rope :
 And, if y' have been more just to me
 (As I am apt to think) than he,
 I am afraid it is as true, 1445
 What th' ill-affected say of you ;
 Y' have 'spous'd the covenant and cause,
 By holding up your cloven paws.
 Sir (quoth the voice), 'tis true, I grant,
 We made and took the covenant ; 1450
 But that no more concerns the cause,
 Than other perj'ries do the laws,
 Which, when th' have prov'd in open court,
 Wear (c) wooden peccadillos for't.
 And that's the reason covenanters 1455
 Hold up their hands, like rogues at bars.
 I see, quoth *Hudibras*, from whence
 These scandals of the saints commence,

That are but natural effects
 Of Satan's malice, and his sects, 1460
 Those Spider-Saints, that hang by threads
 Spun out o' th' entrails of their heads.
 Sir (quoth the voice), that may as true
 And properly be said of you;
 Whose talents may compare with either, 1465
 Or both the other put together:
 For, all the Independents do,
 Is only what you forc'd them to;
 You, who are not content alone
 With tricks to put the devil down, 1470
 But must have armies rais'd to back
 The gospel-work you undertake:
 As if artillery, and edge-tools,
 Where th' only engines to save souls;
 While he, poor devil, has no pow'r 1475
 By force to run down and devour;
 Has ne'er a classis, cannot sentence
 To stools, or poundage of repentance;
 Is ty'd up only to design
 T' entice, and tempt, and undermine: 1480
 In which you all his arts out-do,
 And prove yourselves his betters too.
 Hence 'tis, (*d*) possessions do less evil
 Than mere temptations of the devil,
 Which all the horrid'st actions done 1485
 Are charg'd in courts of law upon;
 Because, unless they help the elf,
 He can do little of himself;
 And therefore, where he's best possess'd,
 Acts most against his interest; 1490
 Surprizes none but those wh' have priests
 To turn him out, and exorcists,
 Supply'd with spiritual provision,
 And magazines of ammunition;
 With crosses, relics, crucifixes, 1495
 Beads, pictures, rosaries, and pixes;
 The tools of working out salvation
 By mere mechanic operation;

With holy water, like a sluice,
 To overflow all avenues: 1500
 But those wh' are utterly unarm'd
 T' oppose his entrance if he storm'd,
 He never offers to surprize,
 Although his falsest enemies;
 But is content to be their drudge, 1505
 And on their errands glad to trudge.
 For, where are all your forfeitures
 Entrusted in safe hands, but ours?
 Who are but jailors of the holes
 And dungeons, where you clap up souls; 1510
 Like under-keepers, turn the keys
 T' your mittimus anathemas,
 And never boggle to restore
 The members you deliver o'er,
 Upon demand, with fairer justice 1515
 Than all your covenanting trustees;
 Unless, to punish them the worse,
 You put them in the secular pow'rs,
 And pass their souls, as some demise
 The same estate in mortgage twice: 1520
 When to a legal (e) utlegation,
 You turn your excommunication,
 And for a groat unpaid that's due,
 (f) Distrain on soul and body too.
 Thought he, 'Tis no mean part of civil 1525
 State prudence to cajole the devil;
 And not to handle him too rough,
 When h' has us in his cloven hoof.
 'Tis true, quoth he, that intercourse
 Has pass'd between your friends and ours: 1530
 That as you trust us, in our way,
 To raise your members, and to lay,
 We send you others of our own,
 Denounc'd to hang themselves, or drown;
 Or, frighted with our oratory, 1535
 To leap down headlong many a story;
 Have us'd all means to propagate
 Your mighty interests of state,

Laid out our spiritual gifts to further
 Your great designs of rage and murther. 1540
 For if the saints are nam'd from blood,
 We onl' have made that title good;
 And if it were but in our pow'r,
 We should not scruple to do more,
 And not be half a soul behind 1545
 Of all dissenters of mankind.

Right, quoth the voice; and as I scorn
 To be ungrateful, in return
 Of all those kind good offices,
 I'll free you out of this distress, 1550
 And set you down in safety, where
 It is no time to tell you here.
 The cock crows, and the morn grows on,
 When 'tis decreed I must be gone;
 And if I leave you here till day, 1555
 You'll find it hard to get away.

With that, the spirit grop'd about,
 To find th' enchanted hero out,
 And try'd with haste to lift him up;
 But found his forlorn hope, his crup, 1560
 Unserviceable with kicks and blows,
 Received from harden'd-hearted foes.
 He thought to drag him by the heels,
 Like Gresham carts, with legs for wheels;
 But fear, that soonest cures those sores, 1565
 In danger of relapse to worse,
 Came in t' assist him with its aid,
 And up his sinking vessel weigh'd.
 No sooner was he fit to trudge,
 But both made ready to dislodge: 1570
 The spirit hors'd him, like a sack,
 Upon the vehicle, his back;
 And bore him heallong into th' hall,
 With some few rubs against the wall;
 Where finding out the postern lock'd, 1575
 And th' avenues as strongly block'd,
 H' attack'd the window, storm'd the glass,
 And in a moment gain'd the pass;

Through which he dragg'd the worsted soldier's
 Fore-quarters by th' head and shoulders; 1580
 And cautiously began to scout,
 To find their fellow-cattle out;
 Nor was it half a minute's quest,
 Ere he retriev'd the champion's beast,
 Ty'd to a pale; instead of rack, 1585
 But ne'er a saddle on his back,
 Nor pistols at the saddle-bow,
 Convey'd away the Lord knows how.
 He thought it was no time to stay,
 And let the night too steal away; 1590
 But in a trice advanc'd the knight
 Upon the bare ridge, bolt upright,
 And groping out for *Ralpho's* jade,
 He found the saddle too was stray'd,
 And in the place a lump of soap, 1595
 On which he speedily leap'd up;
 And turning to the gate the rein,
 He kick'd and cudgell'd on amain;
 While *Hudibras*, with equal haste,
 On both sides laid about as fast, 1600
 And spurr'd; as Jockies use to break,
 Or padders to secure, a neck:
 Where let us leave 'em for a time,
 And to their churches turn our rhyme;
 To hold forth their declining state, 1605
 Which now come near an even rate.

PART III. CANTO II.

THE ARGUMENT.

The Saints engage in fierce contests
About their carnal interests ;
To share their sacrilegious preys,
According to the Rates of Grace ;
Their various frenzies to reform,
When Cromwell left them in a storm :
Till in th' effigy of Rumps, the rabble
Burn all their grandees of the Cabal.

THE learned write, An (*g*) insect breeze
Is but a mungrel prince of bees,
'That falls, before a storm, on cows,
And stings the founders of his house ;
From whose corrupted flesh that breed 5
Of vermin did at first proceed :
So, ere the storm of war broke out,
Religion spawn'd a various rout
Of petulant capricious sects,
The maggots of corrupted texts, 10
That first run all religion down,
And, after ev'ry swarm, its own.
For as the Persian (*h*) Magi once
Upon their mothers got their sons,
That were incapable t' enjoy 15
That empire any other way :
So *Presbyter* begot the other
Upon the good old Cause, his mother,
Then bore them like the devil's dam,
Whose son and husband are the same. 20
And yet no nat'ral tie of blood,
Nor int'rest for the common good,

Could, when their profits interfer'd,
 Get quarter for each other's beard.
 For when they thriv'd, they never fadg'd, 25
 But only by the ears eugag'd:
 Like dogs that snarl about a bone,
 And play together when they've none;
 As by their truest characters,
 Their constant actions, plainly' appears. 30
 Rebellion now began, for lack
 Of zeal and plunder, to grow slack;
 The Cause and Covenant to lessen,
 And Prov'dence to be out of season;
 For now there was no more to purchase 35
 O' th' King's revenue, and the church's;
 But all divided, shar'd, and gone,
 That us'd to urge the brethren on;
 Which forc'd the stubborn'st for the cause
 To cross the cudgels to the laws, 40
 That what by breaking them th' had gain'd,
 By their support might be maintain'd;
 Like thieves, that in a hemp-plot lie,
 Secur'd against the hue and cry.
 For *Presbyter* and *Independent* 45
 Were now turn'd plaintiff and defendant;
 Laid out their apostolic functions
 On carnal orders and injunctions;
 And all their precious Gifts and Graces
 On outlawries and *scire facias*; 50
 At (i) Michael's term had many a trial,
 Worse than the Dragon and St. Michael,
 Where thousands fell, in shape of fees,
 Into the bottomless abyss.
 For when, like brethren, and like friends, 55
 They came to share their dividends,
 And ev'ry partner to possess
 His Church and State Joint-Purchases,
 In which the ablest Saint, and best,
 Was nam'd in trust by all the rest, 60
 To pay their money; and, instead
 Of ev'ry brother, pass the deed;

He straight converted all his gifts
 To pious frauds and holy shifts;
 And settled all the other shares 65
 Upon his outward man and's heirs;
 Held all they claim'd as forfeit lands
 Deliver'd up into his hands,
 And pass'd upon his conscience,
 By pre-entail of Providence; 70
 Impeach'd the rest for reprobates,
 That had no titles to estates,
 But by their spiritu'l attaints
 Degraded from the right of saints.
 This b'ing reveal'd, they now begun 75
 With law and conscience to fall on;
 And laid about as hot and brain-sick
 As th' utter barrister of (k) Swanswick;
 Engag'd with money-bags, as bold
 As men with sand-bags did of old; 80
 That brought the lawyers in more fees
 Than all unsauctify'd trustees:
 Till he who had no more to show
 I' th' case, receiv'd the overthrow;
 Or, both sides having had the worst; 85
 They parted as they met at first.
 Poor *Presbyter* was now reduc'd,
 Secluded, and cashier'd, and chous'd!
 Turn'd out, and excommunicate
 From all affairs of church and state, 90
 Reform'd t' a reformato saint,
 And glad to turn itinerant,
 To stroll and teach from town to town,
 And those he had taught up, teach down,
 And make those uses serve again 95
 Against the new enlighten'd men,
 As fit as when at first they were
 Reveal'd against the *cavalier*;
 Damn *anabaptist* and *fanatic*,
 As pat as popish, and prelatie; 100
 And with as little variation,
 To serve for any sect i' th' nation.

The good Old Cause, which some believe
 To be the Dev'l that tempted *Eve*
 With knowledge, and does still invite 105
 The world to mischief with new light,
 Had store of money in her purse,
 When he took her for bett'r or worse ;
 But now was grown deform'd and poor,
 And fit to be turn'd out of door. 110

The *Independents* (whose first station
 Was in the rear of reformation ;
 A mungrel kind of church dragoons,
 That served for horse and foot at once ;
 And in the saddle of one steed 115

The Saracen and Christian rid ;
 Were free of ev'ry spiritual order,
 To preach, and fight, and pray, and murder)
 No sooner got the start to lurch
 Both disciplines, of War and Church, 120
 And Providence enough to run

The chief commanders of 'em down,
 But carried on the war against
 The common enemy o' th' saints,
 And in a while prevail'd so far, 125
 To win of them the game of war,
 And be at liberty once more
 T' attack themselves, as th' had before.

For now there was no foe in arms,
 T' unite their factions with alarms, 130
 But all reduc'd and overcome,

Except their worst, themselves at home ;
 Wh' had compass'd all they pray'd, and swore,
 And fought, and preach'd, and plunder'd for,
 Subdu'd the Nation, Church, and State, 135
 And all things, but their laws and hate.

But when they came to treat and transact,
 And share the spoil of all th' had ransack'd,
 To botch up what th' had torn and rent,
 Religion and the Government, 140
 They met no sooner, but prepar'd
 To pull down all the war had spar'd ;

Agreed in nothing, but t' abolish,*
 Subvert, extirpate, and demolish :
 For knaves and fools b'ing near of kin, 145
 As (*l*) Dutch Boors are t' a Sooterkin,
 Both parties join'd to do their best
 To damn the public interest ;
 And herded only in consults,
 To put by one another's bolts ; 150
 T' out-cant the (*m*) Babylonian labourers,
 At all their dialects of jabberers,
 And tug at both ends of the saw,
 To tear down Government and Law.
 For as two cheats, that play one game, 155
 Are both defeated of their aim ;
 So those who play a game of state,
 And only cavil in debate,
 Altho' there's nothing lost nor won,
 The public bus'ness is undone, 160
 Which still the longer 'tis in doing,
 Becomes the surer way to ruin.
 This, when the *Royalists* perceiv'd
 (Who to their faith as firmly cleav'd,
 And own'd the right they had paid down 165
 So dearly for, the Church and Crown),
 Th' united constanter, and sided
 The more, the more their foes divided.
 For tho' outnumber'd, overthrown,
 And by the fate of war run down, 170
 Their duty never was defeated,
 Nor from their oaths and faith retreated :
 For loyalty is still the same,
 Whether it win or lose the game ;
 True as the dial to the sun, 175
 Altho' it be not shin'd upon.
 But when these brethren in evil,
 Their adversaries, and the Devil,
 Began once more to shew them play,
 And hopes, at least, to have a day ; 180
 They rally'd in parades of woods,
 And unfrequented solitudes,

Conven'd at midnight in out-houses,
 T' appoint new-rising rendezvouses,
 And with a pertinacy unmatch'd, 185
 For new recruits of danger watch'd.
 No sooner was one blow diverted,
 But up another party started ;
 And, as if nature too, in haste
 To furnish out supplies as fast, 190
 Before her time had turn'd destruction
 T' a new and numerous production ;
 No sooner those were overcome,
 But up rose others in their room,
 That, like the Christian faith, increast 195
 The more, the more they were suppress ;
 Whom neither chains, nor transportation,
 Proscription, sale, or confiscation,
 Nor all the desperate events
 Of former try'd experiments, 200
 Nor wounds, could terrify, nor mangling,
 To leave off loyalty and dangling ;
 Nor death (with all his bones) affright
 From vent'ring to maintain the right,
 From staking life and fortune down 205
 'Gainst all together, for the Crown ;
 But kept the title of their cause
 From forfeiture, like claims in laws ;
 And prov'd no prosp'rous usurpation
 Can ever settle on the nation, 210
 Until, in spite of force and treason,
 They put their loy'ly in possession ;
 And by their constancy and faith,
 Destroy'd the mighty men of Gath.
 Toss'd in a furious (*n*) hurricane, 215
 Did *Oliver* give up his reign ;
 And was believ'd, as well by Saints
 As mortal men and miscreants,
 To founder in the Stygian Ferry,
 Until he was retriev'd by *Sterry*, 220
 Who in a false erroneous dream
 Mistook the New Jerusalem,

Prophanely, for th' apocryphal
 (o) False Heaven at the end o' th' Hall;
 Whither it was decreed by Fate 225
 His precious reliques to translate :
 So *Romulus* was seen before
 B' as orthodox a (p) Senator;
 From whose divine illumination
 He stole the Pagan revelation. 230
 Next him his (q) Son and Heir Apparent
 Succeeded, tho' a lame vicegerent,
 Who first laid by the parliament,
 The only crutch on which he leant ;
 And then sunk underneath the state, 235
 That rode him above horseman's weight.
 And now the Saints began their reign,
 For which th' had yearn'd so long in vain,
 And felt such bowel hankerings,
 To see an empire all of Kings, 240
 Deliver'd from th' Egyptian awe
 Of Justice, Government, and Law,
 And free t' erect what Spiritual Cantons
 Should be reveal'd, or Gospel Hans-towns,
 To edify upon the ruins 245
 Of (r) *John of Leyden's* old out-goings ;
 Who, for a weather-cock hung up
 Upon their mother church's top,
 Was made a type, by Providence,
 Of all their revelations since ; 250
 And now fulfill'd by his successors,
 Who equally mistook their measures :
 For when they came to shape the model,
 Not one could fit another's noddle ;
 But found their Light and Gifts more wide 255
 From fadging, than th' unsanctify'd ;
 While ev'ry individual brother
 Strove hand to fist against another,
 And still the maddest, and most crack'd,
 Were found the busiest to transact : 260
 For tho' most hands dispatch apace,
 And make light work (the proverb says) ;

Yet many diff'rent intellects
 Are found t' have contrary effects;
 And many heads t' obstruct intrigues, 265
 As slowest insects have most legs.
 Some were for setting up a king;
 But all the rest for no such thing,
 Unless King *Jesus*. Others tamper'd
 For *Fleetwood*, *Desborough*, and *Lambert*; 270
 Some for the rump, and some, more crafty,
 For agitators, and the safety;
 Some for the gospel, and massacres
 Of spiritual affidavit-makers,
 That swore to any human regence 275
 Oaths of supremacy and allegiance,
 Yea, though the ablest swearing saint
 That vouch'd the bulls o' th' covenant:
 Others for pulling down th' high-places
 Of synods and provincial classes, 280
 That us'd to make such hostile inroads
 Upon the saints, like bloody *Nimrods*:
 Some for fulfilling prophecies,
 And th' extirpation of th' excise;
 And some against th' Egyptian bondage 285
 Of holy-days, and paying poundage:
 Some for the cutting down of groves,
 And rectifying bakers' loaves;
 And some for finding out expedients
 Against the slavery of obedience. 290
 Some were for gospel ministers,
 And some for red-coat seculars,
 As men most fit t' hold forth the word,
 And wield the one and th' other sword.
 Some were for carrying on the work 295
 Against the Pope, and some the Turk;
 Some for engaging to suppress
 The camisado of surplices,
 That gifts and dispensations hinder'd,
 And turn'd to th' outward man the inward; 300
 More proper for the cloudy night
 Of popery than gospel light.

Others were for abolishing
 That tool of matrimony, a ring,
 With which th' unsanctify'd bridegroom 305
 Is marry'd only to a thumb
 (As wise as ringing of a pig,
 That us'd to break up ground, and dig);
 The bride to nothing but her will,
 That nulls the after-marriage still. 310
 Some were for th' utter extirpation
 Of linsey-woolsey in the nation;
 And some against all idolizing
 The cross in shop books, or baptizing:
 Others to make all things recant 315
 The christian or surname of saint;
 And force all churches, streets, and towns,
 The holy title to renounce.
 Some 'gainst a third estate of souls,
 And bringing down the price of coals: 320
 Some for abolishing black-pudding,
 And eating nothing with the blood in;
 To abrogate them roots and branches;
 While others were for eating haunches
 Of warriors, and, now and then, 325
 The flesh of Kings and mighty men;
 And some for breaking of their bones
 With rods of ir'n, by secret ones;
 For thrashing mountains, and with spells
 For hallowing carriers' packs and bells: 330
 Things that the legend never heard of,
 But made the wicked sore afraid of.
 The quacks of government (who sate
 At th' unregarded helm of state,
 And understood this wild confusion 335
 Of fatal madness and delusion
 Must, sooner than a prodigy,
 Portend destruction to be nigh)
 Consider'd timely how t' withdraw,
 And save their wind-pipes from the law; 340
 For one rencounter at the bar
 Was worse than all th' had 'scap'd in war;

And therefore met in consultation,
 To cant and quack upon the nation ;
 Not for the sickly patient's sake, 345
 Nor what to give, but what to take ;
 To feel the pulses of their fees,
 More wise than fumbling arteries ;
 Prolong the snuff of life in pain,
 And from the grave recover—gain. 350
 'Mong these there was a (s) politician
 With more heads than a beast in vision,
 And more intrigues in ev'ry one
 Than all the whores of Babylon :
 So politic, as if one eye 355
 Upon the other were a spy,
 That, to trepan the one to think
 The other blind, both strove to blink ;
 And in his dark pragmatic way,
 As busy as a child at play. 360
 H' had seen three Governments run down,
 And had a hand in ev'ry one ;
 Was for 'em and against 'em all,
 But barb'rous when they came to fall :
 For, by trepanning th' old to ruin, 365
 He made his int'rest with the new one ;
 Play'd true and faithful, though against
 His conscience, and was still advanc'd.
 For by the witchcraft of rebellion
 Transform'd t' a feeble state-camelion, 370
 By giving aim from side to side,
 He never fail'd to save his tide,
 But got the start of ev'ry state,
 And at a change ne'er came too late ;
 Could turn his word, and oath, and faith, 375
 As many ways as in a lath ;
 By turning, wriggle, like a screw,
 Int' highest trust, and out, for new
 For when h' had happily incurr'd,
 Instead of hemp, to be preferr'd, 380
 And pass'd upon a government,
 He play'd his trick, and out he went

But being out, and out of hopes
 To mount this ladder (more) of ropes,
 Would strive to raise himself upon 385
 The public ruin and his own :
 So little did he understand
 The desp'rate feats he took in hand.
 For when h' had got himself a name
 For fraud and tricks, he spoil'd his game ; 390
 Had forc'd his neck into a noose,
 To shew his play at fast and loose ;
 And when he chanc'd t' escape, mistook,
 For art and subtlety, his luck.
 So right his judgment was cut fit, 395
 And made a tally to his wit,
 And both together most profound
 At deeds of darkness under ground :
 As th' earth is easiest undermin'd,
 By vermin impotent and blind. 400
 By all these arts, and many more
 H' had practis'd long and much before,
 Our state-artificer foresaw
 Which way the world began to draw :
 For as old sinners have all points 405
 O' th' compass in their bones and joints ;
 Can by their pangs and aches find
 All turns and changes of the wind,
 And better than by (t) *Napier's* bones,
 Feel in their own the age of moons ; 410
 So guilty sinners in a state,
 Can by their crimes prognosticate,
 And in their consciences feel pain
 Some days before a show'r of rain.
 He therefore wisely cast about 415
 All ways he could, t' ensure his throat ;
 And hither came t' observe and smoke
 What courses other riskers took ;
 And to the utmost do his best
 To save himself, and hang the rest. 420
 To match this saint, there was (u) another,
 As busy and perverse a brother,

A haberdasher of small wares
 In politics and state-affairs ;
 More Jew than Rabbi *Achitophel*, 425
 And better gifted to rebel :
 For when he had taught his tribe to 'spouse
 The cause, aloft, upon one house,
 He scorn'd to set his own in order,
 But try'd another, and went further ; 430
 So suddenly addicted still
 To's only principle, his will,
 That whatso'er it chanc'd to prove,
 Nor force of argument could move,
 Nor law, nor cavalcade of Ho'born, 435
 Could render half a grain less stubborn.
 For he at any time would hang
 For th' opportunity t' harangue ;
 And rather on a gibbet dangle,
 Than miss his dear delight, to wrangle : 440
 In which his parts were so accomplish'd,
 That, right or wrong, he ne'er was non-plust ;
 But still his tongue ran on, the less
 Of weight it bore, with greater ease ;
 And with its everlasting clack 445
 Set all men's ears upon the rack.
 No sooner could a hint appear,
 But up he started to picqueer,
 And made the stoutest yield to merey,
 When he engag'd in controversy ; 450
 Not by the force of carnal reason,
 But indefatigable teasing ;
 With vollies of eternal babble,
 And clamour, more unanswerable.
 For tho' his topics, frail and weak, 455
 Could ne'er amount above a freak ;
 He still maintain'd 'em, like his faults,
 Against the desp'ratest assaults ;
 And back'd their feeble want of sense,
 With greater heat and confidence : 460
 As bones of hectors, when they differ,
 The more they're cudgel'd, grow the stiffer.

Yet when his profit moderated,
 The fury of his heat abated :
 For nothing but his interest 465
 Could lay his devil of contest :
 It was his choice, or chance, or curse,
 T' espouse the cause, for bett'r or worse,
 And with his wordly goods and wit,
 And soul and body, worshipp'd it : 470
 But when he found the sullen trapes
 Possess'd with th' devil, worms, and claps ;
 The (w) Trojan mare, in foal with Greeks,
 Not half so full of jadish tricks,
 Tho' squeamish in her outward woman, 475
 As loose and rampant as Dol Common ;
 He still resolv'd, to mend the matter,
 T' adhere and cleave the obstinater ;
 And still the skittisher and looser
 Her freaks appear'd, to sit the closer : 480
 For fools are stubborn in their way,
 As coins are harden'd by th' allay ;
 And obstinacy's ne'er so stiff,
 As when 'tis in a wrong belief.
 These two, with others, being met, 485
 And close in consultation set ;
 After a discontented pause,
 And not without sufficient cause,
 The orator we nam'd of late,
 Less troubled with the pangs of state 490
 Than with his own impatience,
 To give himself first audience,
 After he had awhile look'd wise,
 At last broke silence, and the ice.
 Quoth he, There's nothing makes me doubt 495
 Our last outgoing's brought about,
 More than to see the characters
 Of real jealousies and fears,
 Not feign'd, as once, but sadly horrid,
 Scor'd upon ev'ry member's forehead ; 500
 Who, 'cause the clouds are drawn together,
 And threaten sudden change of weather,

Feel pangs and aches of state-turns,
 And revolutions in their corns ;
 And, since our workings-out are cross'd, 505
 Throw up the cause before 'tis lost.
 Was it to run away we meant,
 When, taking of the covenant,
 The lamest cripples of the brothers
 Took oaths, to run before all others ; 510
 But, in their own sense, only swore
 To strive to run away before ;
 And now would prove, that words and oath
 Engage us to renounce them both ?
 'Tis true, the cause is in the lurch 515
 Between a right and mungrel church,
 The Presbyter and Independent,
 That stickle which shall make an end on't ;
 As 'twas made out to us the last
 Expedient—(I mean (x) Marg'ret's fast)— 520
 When Providence had been suborn'd,
 What answer was to be return'd :
 Else, why should tumults fright us, now
 We have so many times gone through,
 And understand as well to tame, 525
 As, when they serve our turns, t' inflame ?
 Have prov'd how inconsiderable
 Are all engagements of the rabble,
 Whose frenzies must be reconcil'd
 With drums, and rattles, like a child ; 530
 But never prov'd so prosperous,
 As when they were led on by us :
 For all our scouring of religion
 Began with tumults and sedition ;
 When hurricanes of fierce commotion 535
 Became strong motives to devotion
 (As carnal seamen, in a storm,
 Turn pious converts, and reform) ;
 When rusty weapons, with chalk'd edges,
 Maintain'd our feeble privileges, 540
 And brown-bills, levy'd in the city,
 Made bills to pass the grand committee :

When zeal, with aged clubs and gleaves,
 Gave chase to rochets, and white sleeves,
 And made the church, and state, and laws, 545
 Submit t' old iron, and the cause.
 And as we thriv'd by tumults then,
 So might we better now again,
 If he knew how as then we did,
 To use them rightly in our need: 550
 Tumults, by which the mutinous
 Betray themselves instead of us ;
 The hollow-hearted, disaffected,
 And close malignant, are detected :
 Who lay their lives and fortunes down, 555
 For pledges to secure our own ;
 And freely sacrifice their ears
 T' appease our jealousies and fears.
 And yet for all these providences
 W' are offer'd, if we had our senses, 560
 We idly sit like stupid blockheads,
 Our hands committed to our pockets,
 And nothing but our tongues at large,
 To get the wretches a discharge.
 Like men condemn'd to thunder-bolts, 565
 Who, ere the blow, become mere dolts ;
 Or fools, besotted with their crimes,
 That know not how to shift betimes ;
 And neither have the hearts to stay,
 Nor wit enough to run away ; 570
 Who, if he could resolve on either,
 Might stand or fall at least together ;
 No mean or trivial solaces
 To partners in extreme distress,
 Who use to lessen their despairs, 575
 By parting them int' equal shares ;
 As if the more they were to bear,
 They felt the weight the easier ;
 And ev'ry one the gentler hung,
 The more he took his turn among. 580
 But 'tis not come to that, as yet,
 If we had courage left or wit

Who, when our fate can be no worse,
 Are fitted for the bravest course ;
 Have time to rally, and prepare 585
 Our last and best defence, despair :
 Despair, by which the gallant'st feats
 Have been achiev'd in greatest straits,
 And horrid'st dangers safely wav'd,
 By being courageously out-brav'd : 590
 As wounds by wider wounds are heal'd,
 And poisons by themselves expell'd :
 And so they might be now again,
 If we were, what we should be, men ;
 And not so dully desperate, 595
 To side against ourselves with Fate :
 As criminals condemn'd to suffer,
 Are blinded first, and then turn'd over.
 This comes of breaking covenants,
 And setting up exauns of saints, 600
 That fine, like aldermen, for grace,
 To be excus'd the efficace.
 For spiritu'l men are too transcendent,
 That mount their banks for independent,
 To hang like (*y*) *Mahomet* in th' air, 605
 Or *St. Ignatius* at his pray'r,
 By pure geometry, and hate
 Dependence upon church or state ;
 Disdain the pedantry o' th' letter,
 And since obedience is better 610
 (The scripture says) than sacrifice,
 Presume the less on't will suffice ;
 And scorn to have the mod'rat'st stints
 Prescrib'd their peremptory hints,
 Or any opinion, true or false, 615
 Declar'd as such, in doctrinals ;
 But, left at large to make their best on,
 Without b'ing call'd t' account or question ;
 Interpret all the spleen reveals,
 As *Whittington* explain'd the bells ; 620
 And bid themselves turn back again
 Lord May'rs of New Jerusalem ;

But look so big and overgrown,
 They scorn their edifiers t' own,
 Who taught them al' their sprinkling lessons, 625
 Their tones, and sanctify'd expressions;
 Bestow'd their gifts upon a saint,
 Like charity, on those that want;
 And learn'd th' apocryphal bigots
 T' inspire themselves with short-hand notes; 630
 For which they scorn and hate them, worse
 Than dogs and cats do sow-gelders.
 For who first bred them up to pray,
 And teach, the House of Commons' way?
 Where had they all their gifted phrases, 635
 But from our *Calamys* and *Cases*?
 Without whose sprinkling and sowing,
 Who e'er had heard of *Nye*, or *Owen*?
 Their dispensations had been stifled,
 But for our *Adoniram Byfield*; 640
 And had they not begun the war,
 Th' had ne'er been sainted as they are:
 For saints, in peace, degenerate,
 And dwindle down to reprobate;
 Their zeal corrupts, like standing water, 645
 In th' intervals of war and slaughter;
 Abates the sharpness of its edge,
 Without the pow'r of sacrilege:
 And tho' they've tricks to cast their sins,
 As easy as (*z*) serpents do their skins, 650
 That in a while grow out again,
 In peace they turn mere carnal men,
 And from the most refin'd of saints,
 As (*a*) nat'rally grow miscreants,
 As barnacles turn *solan* geese 655
 I' th' islands of the *Orcades*.
 Their dispensation's but a ticket,
 For their conforming to the wicked;
 With whom the greatest difference
 Lies more in words, and shew, than sense: 660
 For as the Pope, that keeps the gate
 Of heaven, wears three crowns of state;

So he that keeps the gate of hell,
 Proud (*b*) *Cerberus*, wears three heads as well ;
 And, if the world has any troth, 665
 Some have been canoniz'd in both.
 But that which does them greatest harm,
 Their spiritual gizzards are too warm,
 Which puts the over-heated sots
 In fevers still, like other goats ; 670
 For tho' the whore bends heretics
 With flames of fire, like crooked sticks ;
 Our schismatics so vastly differ,
 Th' hotter th' are, they grow the stiffer ;
 Still setting off their spiritual goods, 675
 With fierce and pertinacious feuds.
 For zeal's a dreadful termagant,
 That teaches saints to tear and rant,
 And independents to profess
 The doctrine of dependences ; 680
 Turns meek, and secret, sneaking ones,
 To raw-heads fierce, and bloody-bones ;
 And, not content with endless quarrels
 Against the wicked, and their morals,
 The (*c*) *Gibellinès*, for want of *Guelfs*, 685
 Divert their rage upon themselves.
 For now the war is not between
 The brethren and the men of sin ;
 But saint and saint, to spill the blood
 Of one another's brotherhood ; 690
 Where neither side can lay pretence
 To liberty of conscience,
 Or zealous suff'ring for the cause,
 To gain one groat's-worth of applause :
 For tho' endur'd with resolution, 695
 'Twill ne'er amount to persecution.
 Shall precious saints, and secret ones,
 Break one another's outward bones,
 And eat the flesh of brethren,
 Instead of kings and mighty men ? 700
 When fiends agree among themselves,
 Shall they be found the greatest elves ?

When *Bel's* at union with the *Dragon*,
 And *Baal-Peor* friends with *Dagon*;
 When savage bears agree with bears, 705
 Shall secret ones lug saints by th' ears,
 And not atone their fatal wrath,
 When common danger threatens both?
 Shall mastiffs, by the collars pull'd,
 Engag'd with bulls, let go their hold? 710
 And saints, whose necks are pawn'd at stake,
 No notice of the danger take?
 But tho' no pow'r of heav'n or hell
 Can pacify fanatic zeal;
 Who would not guess there might be hopes 715
 The fear of gallowses and ropes
 Before their eyes might reconcile
 Their animosities awhile;
 At least until th' had a clear stage,
 And equal freedom to engage, 720
 Without the danger of surprise
 By both our common enemies?
 This none but we alone could doubt,
 Who understand their workings-out;
 And know 'em both in soul and conscience, 725
 Giv'n up t' as reprobate a nonsense
 As spiritual out-laws, whom the pow'r
 Of miracle can ne'er restore,
 We, whom at first they set up under,
 In revelation only of plunder, 730
 Who since have had so many trials
 Of their encroaching self-denials,
 That look'd upon us with design
 To out-reform, and undermine;
 Took all our interests and commands, 735
 Perfidiously, out of our hands;
 Involv'd us in the guilt of blood,
 Without the motive gains allow'd,
 And made us serve as ministerial,
 Like younger sons of father *Belial*: 740
 And yet, for all th' inhuman wrong
 Th' had done us and the cause so long,

We never fail'd to carry on
 The work still, as we had begun ;
 But true and faithfully obey'd, 745
 And neither preach'd them hurt, nor pray'd ;
 Nor troubled them to crop our ears,
 Nor hang us like the cavaliers ;
 Nor put them to the charge of gaols,
 To find us pill'ries, and carts-tails, 750
 Or hangman's wages, which the state
 Was fore'd (before them) to be at ;
 That cut, like tallies, to the stumps,
 Our ears, for keeping true accompts,
 And burnt our vessels, like a new 755
 Seal'd peck or bushel, for b'ing true ;
 But hand in hand, like faithful brothers,
 Held for the cause against all others,
 Disdaining equally to yield
 One syllable of what we held. 760
 And tho' we differ'd now and then
 'Bout outward things, and outward men,
 Our inward men, and constant frame
 Of spirit, still were near the same ;
 And till they first began to cant, 765
 And sprinkle down the covenant,
 We ne'er had call in any place,
 Nor dream'd of teaching down free grace ;
 But join'd our gifts perpetually
 Against the common enemy, 770
 Altho' 'twas our and their opinion,
 Each other's church was but a *Rimmon* :
 And yet, for all this gospel-union,
 And outward shew of church-communion,
 They'll ne'er admit us to our shares 775
 Of ruling church or state affairs ;
 Nor give us leave t' absolve, or sentence
 T' our own conditions of repentance ;
 But shar'd our dividend o' th' crown
 We had so painfully preach'd down ; 780
 And fore'd us, tho' against the grain,
 T' have calls to teach it up again :

For 'twas but justice to restore
 The wrongs we had receiv'd before ;
 And, when 'twas held forth in our way, 785
 W' had been ungrateful not to pay ;
 Who for the right w' have done the nation,
 Have earn'd our temporal salvation,
 And put our vessels in a way
 Once more to come again in play. 790
 For, if the turning of us out
 Has brought this providence about,
 And that our only suffering
 Is able to bring in the King,
 What would our actions not have done, 795
 Had we been suffer'd to go on ?
 And therefore may pretend t' a share,
 At least, in carrying on th' affair ;
 But whether that be so or not,
 W' have done enough to have it thought ; 800
 And that's as good as if w' had done't,
 And easier pass'd upon account :
 For if it be but half deny'd,
 'Tis half as good as justify'd.
 The world is nat'rally averse 805
 To all the truth it sees or hears ;
 But swallows nonsense, and a lie,
 With greediness and gluttony ;
 And, tho' it have the pique, and long,
 'Tis still for something in the wrong : 810
 As women long, when they're with child,
 For things extravagant and wild ;
 For meats ridiculous and fulsome,
 But seldom any thing that's wholesome ;
 And, like the world, men's jobbernoles 815
 Turn round upon their ears, the poles ;
 And what they're confidently told,
 By no sense else can be controul'd.
 And this, perhaps, may prove the means
 Once more, to hedge in providence : 820
 For as relapses make diseases
 More desp'rate than their first accesses ;

If we but get again in pow'r,
 Our work is easier than before ;
 And we more ready and expert 825
 I' th' mystery, to do our part ;
 We, who did rather undertake
 The first war to create, than make ;
 And when of nothing 'twas begun,
 Rais'd funds as strange, to carry 't on ; 830
 Trepann'd the state, and fac'd it down
 With plots and projects of our own ;
 And if we did such feats at first,
 What can we, now we're better vers'd,
 Who have a freer latitude, 835
 Than sinners give themselves, allow'd ?
 And therefore likeliest to bring in,
 On fairest terms, our discipline ;
 To which, it was reveal'd long since,
 We were ordain'd by Providence ; 840
 When (*d*) three saints' ears, our predecessors,
 The cause's primitive confessors,
 B'ing crucify'd, the nation stood
 In just so many years of blood ;
 That, multiply'd by six, express'd 845
 The perfect number of the beast,
 And prov'd that we must be the men
 To bring this work about again ;
 And those who laid the first foundation
 Complete the thorough reformation : 850
 For who have gifts to carry on
 So great a work, but we alone ?
 What churches have such able pastors,
 And precious, pow'rful, preaching masters ?
 Possess'd with absolute dominions 855
 O'er brethren's purses, and opinions ?
 And trusted with the double keys
 Of heaven, and their warehouses ;
 Who, when the cause is in distress,
 Can furnish out what sums they please, 860
 That brooding lie in bankers' hands,
 To be dispos'd at their commands ;

And daily increase and multiply,
 With doctrine, use, and usury;
 Can fetch in parties (as, in war,
 All other heads of cattle are) 865
 From th' enemy of all religions,
 As well as high and low conditions,
 And share them, from blue ribands, down
 To all blue aprons in the town: 870
 From ladies hurried in calleches,
 With cor'nets at their footmen's breeches,
 To hawds as fat as mother Nab,
 All guts and belly, like a crab.
 Our party's great and better ty'd 875
 With oaths, and trade, than any side;
 Has one considerable improvement,
 To double fortify the cov'nant:
 I mean, our covenant to purchase
 Delinquents' titles, and the churches; 880
 That pass in sale, from hand to hand,
 Among ourselves, for current land;
 And rise or fall, like Indian actions,
 According to the rate of factions;
 Our best reserve for reformation, 885
 When new out-goings give occasion;
 That keeps the loins of brethren girt,
 The covenant (their creed) t' assert;
 And when they've pack'd a parliament,
 Will once more try th' expedient: 890
 Who can already muster friends,
 To serve for members, to our ends,
 That represent no part o' th' nation,
 But (e) Fisher's-folly congregation;
 Are only tools to our intrigues, 895
 And sit like geese, to hatch our eggs;
 Who, by their precedents of wit,
 T' out-fast, out-loiter, and out-sit,
 Can order matters under-hand,
 To put all bus'ness to a stand;
 Lay public bills aside for private, 900
 And make 'em one another drive out;

Divert the great and necessary,
 With trifles to contest and vary ;
 And make the nation represent, 905
 And serve for us, in parliament ;
 Cut out more work than can be done
 In (*f*) *Plato's* year, but finish none,
 Unless it be the bulls of *Lenthal*,
 That always pass'd for fundamental ; 910
 Can set up grandee against grandee,
 To squander time away, and bandy ;
 Make lords and commoners lay sieges
 To one another's privileges ;
 And, rather than compound the quarrel, 915
 Engage, to th' inevitable peril
 Of both their ruins ; th' only scope
 And consolation of our hope :
 Who, though we do not play the game,
 Assist as much by giving aim ; 920
 Can introduce our ancient arts,
 For heads of factions t' act their parts ;
 Know what a leading voice is worth,
 A seconding, a third, or fourth ;
 How much a casting voice comes to, 925
 That turns up trump of *Ay*, or *No* ;
 And by adjusting all at th' end,
 Share every one his dividend :
 An art that so much study cost,
 And now's in danger to be lost, 930
 Unless our ancient virtuosos,
 That found it out, get into th' Houses.
 These are the courses that we took
 To carry things by hook or crook ;
 And practis'd down from forty-four, 935
 Until they turn'd us out of door,
 Besides the herds of *boutefeus*
 We set on work, without the House ;
 When ev'ry knight and citizen
 Kept legislative journey-men, 940
 To bring them in intelligence
 From all points of the rabble's sense ;

And fill the lobbies of both Houses
 With politic important buzzes ;
 Set up committees of cabals, 945
 To pack designs without the walls ;
 Examine, and draw up all news,
 And fit it to our present use ;
 Agree upon the plot o' th' farce,
 And every one his part rehearse ; 950
 Make Q's of answers, to waylay
 What th' other party's like to say ;
 What repartees, and smart reflections,
 Shall be return'd to all objections ;
 And who shall break the master-jest, 955
 And what, and how, upon the rest ;
 Help pamphlets out, with safe editions,
 Of proper slanders and seditions ;
 And treason for a token send,
 By a letter to a country friend ; 960
 Disperse lampoons, the only wit
 That men, like burglary, commit ;
 Wit falser than a padder's face,
 That all its owner does betrays ;
 Who therefore dares not trust it, when 965
 He's in his calling to be seen ;
 Disperse the dung on barren earth,
 To bring new weeds of discord forth ;
 Be sure to bring up congregations,
 In spite of laws and proclamations : 970
 For Charlatans can do no good,
 Until they're mounted in a crowd ;
 And when th' are punish'd, all the hurt
 Is but to fare the better for 't ;
 As long as confessors are sure 975
 Of double pay for all th' endure ;
 And what they earn in persecution,
 Are paid t' a groat in contribution :
 Whence some tub-holders-forth have made
 In powd'ring tubs their richest trade ; 980
 And, while they kept their shops in prison,
 Have found their prices strangely risen.

Disdain to own the least regret
 For all the Christian blood w' have let ;
 'Twill save our credit, and maintain . . . 985
 Our title to do so again ;
 That needs not cost one dram of sense,
 But pertinacious impudence.
 Our constancy t' our principles,
 In time, will wear out all things else ; . . . 990
 Like marble statues, rubb'd in pieces,
 With gallantry of pilgrims' kisses ;
 While those who turn and wind their oaths,
 Have swell'd and sunk, like other froths ;
 Prevail'd a while, but 'twas not long . . . 995
 Before from world to world they swung ;
 As they had turn'd from side to side,
 And as they changelings liv'd, they dy'd.
 This said, th' impatient states-monger
 Could now contain himself no longer ; . . . 1000
 Who had not spar'd to shew his piques
 Against th' haranguer's politics,
 With smart remarks of leering faces,
 And annotations of grimaces.
 After h' had administer'd a dose . . . 1005
 Of snuff-mundungus to his nose,
 And powder'd th' inside of his skull,
 Instead of th' outward jobber-nol,
 He shook it with a scornful look
 On th' adversary, and thus he spoke : . . . 1010
 In dressing a calf's-head, altho'
 The tongue and brains together go,
 Both keep so great a distance here,
 'Tis strange, if ever they come near ;
 For who did ever play his gambols, . . . 1015
 With such insufferable rambles,
 To make the bringing in the *King*,
 And keeping of him out, one thing ?
 Which none could do, but those that swore
 T' as point-blank nonsense heretofore : . . . 1020
 That to defend was to invade,
 And to assassinate, to aid :

Unless, because you drove him out
 (And that was never made a doubt),
 No pow'r is able to restore 1025
 And bring him in, but on your score:
 A spiritual doctrine, that conduces
 Most properly to all your uses.
 'Tis true, a scorpion's oil is said
 To cure the wounds the vermin made; 1030
 And weapons dress'd with salves, restore
 And heal the hurts they gave before:
 But whether Presbyterians have
 So much good nature as the salve,
 Or virtue in them as the vermin, 1035
 'Those who have try'd them can determine.
 Indeed, 'tis pity you should miss
 The arrears of all your services,
 And for th' eternal obligation
 Y' have laid upon th' ungrateful nation, 1040
 Be us'd s' unconscionably hard,
 As not to find a just reward,
 For letting rapine loose, and murder,
 To rage just so far but no further;
 And, setting all the land on fire, 1045
 To burn t' a scantling, but no higher;
 For vent'ring to assassinate,
 And cut the throats of church and state;
 And not be allow'd the fittest men
 To take the charge of both again; 1050
 Especially, that have the grace
 Of self-denying, gifted face;
 Who, when your projects have miscarry'd,
 Can lay them, with undaunted fore-head,
 On those you painfully trepann'd, 1055
 And sprinkled in at second hand;
 As we have been, to share the guilt
 Of Christian blood, devoutly spilt;
 For so our ignorance was flamm'd
 To damn ourselves, t' avoid b'ing damn'd; 1060
 Till finding your old foe, the hangman,
 Was like to lurch you at *back-gammon*;

And win your necks upon the set,
 As well as ours, who did but bet
 (For he had drawn your ears before, 1065
 And nick'd them on the self-same score);
 We threw the box and dice away,
 Before y' had lost us, at foul play;
 And brought you down to rook, and lie,
 And fancy only, on the bye; 1070
 Redeem'd your forfeit jobbernoles
 From perching upon lofty poles;
 And réscu'd all your outward traitors
 From hanging up, like aligators:
 For which ingeniously y' have shew'd 1075
 Your Presbyterian gratitude:
 Would freely have paid us home in kind,
 And not have been one rope behind.
 Those were your motives to divide,
 And scruple, on the other side, 1080
 To turn your zealous frauds, and force,
 To fits of conscience and remorse;
 To be convinc'd they were in vain,
 And face about for new again:
 For truth no more unveil'd your eyes, 1085
 Than maggots are convinc'd to flies:
 And therefore, all your lights and calls
 Are but apocryphal, and false,
 To charge us with the consequences
 Of all your native insolences, 1090
 That to your own imperious wills
 Laid law and gospel neck and heels;
 Corrupted the Old Testament
 To serve the New for precedent;
 T' amend its errors and defects, 1095
 With murder and rebellion-texts;
 Of which there is not any one
 In all the book to sow upon;
 And therefore (from your tribe) the Jews
 Held Christian doctrine forth, and use; 1100
 As Mahomet (your chief) began
 To mix them in the alcoran;

Denounc'd and pray'd, with fierce devotion,
 And bended elbows on the cushion ;
 Stole from the beggars all your tones, 1105
 And gifted mortifying groans ;
 Had lights where better eyes were blind,
 As pigs are said to see the wind ;
 Fill'd Bedlam with predestination,
 And Knights-bridge with illumination ; 1110
 Made children, with your tones, to run for't,
 As bad as Bloody-bones, or *Lunsford* ;
 While women, great with child, miscarry'd,
 For being to malignants marry'd ;
 Transform'd all wives to *Dalilahs*, 1115
 Whose husbands were not for the cause ;
 And turn'd the men to ten-horn'd cattle,
 Because they came not out to battle ;
 Made taylor's prentices turn heroes,
 For fear of being transform'd to *Meroz* ; 1120
 And rather forfeit their indentures,
 Than not espouse the Saints' adventures ;
 Could transubstantiate, metamorphose,
 And charm whole herds of beasts, like *Orpheus* ;
 Enchant the King's and Church's lands 1125
 T' obey and follow your commands ;
 And settle on a new freehold,
 As *Marcly-Hill* had done of old :
 Could turn the covenant, and translate
 The gospel into spoons and plate ; 1130
 Expound upon all merchants' cashes,
 And open th' intricatest places ;
 Could catechize a money-box,
 And prove all pouches orthodox ;
 Until the cause became a *Damon*, 1135
 And *Pythias* the wicked Mammon.
 And yet, in spite of all your charms
 To conjure Legion up in arms,
 And raise more devils in the rout
 Than e'er y' were able to cast out, 1140
 Y' have been reduc'd, and by those fools
 Bred up (you say) in your own schools ;

Who, though but gifted at your feet,
 Have made it plain, they have more wit ;
 By whom y' have been so oft trepann'd, 1145
 And held forth out of all command,
 Out-gifted, out-impuls'd, out-done,
 And out-reveal'd at carryings-on ;
 Of all your dispensations worm'd,
 Out-providenc'd and out-reform'd ; 1150
 Ejected out of church and state,
 And all things, but the people's hate ;
 And spirited out of th' enjoyments
 Of precious edifying employments,
 By those who lodg'd their gifts and graces, 1155
 Lik' better bowlers, in your places ;
 All which you bore with resolution,
 Charg'd on th' account of persecution ;
 And though most righteously oppress'd,
 Against your wills, still acquiesc'd ; 1160
 And never humm'd and hal'd sedition,
 Nor snuff'd treason, nor misprision :
 'That is, because you never durst ;
 For had you preach'd and pray'd your worst,
 Alas! you were no longer able 1165
 To raise your posse of the rabble :
 One single red-coat sentinel
 Out-charm'd the magic of the spell ;
 And, with his squirt-fire, could disperse
 Whole troops with chapter rais'd and verse. 1170
 We knew too well those tricks of yours,
 To leave it ever in your powers ;
 Or trust our safeties, or undoings,
 To your disposing of out-goings ;
 Or to your ordering providence, 1175
 One farthing's-worth of consequence.
 For had you pow'r to undermine,
 Or wit to carry a design,
 Or correspondence to trepan,
 Inveigle, or betray one man ; 1180
 There's nothing else that intervenes,
 And bars your zeal to use the means ;

And therefore wondrous like, no doubt,
 To bring in Kings. or keep them out ;
 Brave undertakers to restore, 1185
 That could not keep yourselves in pow'r ;
 T' advance the int'rests of the crown,
 That wanted wit to keep your own.
 'Tis true you have (for I'd be loth
 To wrong ye) done your parts in both, 1190
 To keep him out, and bring him in,
 As grace is introduc'd by sin ;
 For 'twas your zealous want of sense,
 And sanctify'd impertinence ;
 Your carrying bus'ness in a huddle, 1195
 That forc'd our rulers to new-model ;
 Oblig'd the state to tack about,
 And turn you, root and branch, all out ;
 To reformado, one and all,
 T' your great (g) croysado-general. 1200
 Your greedy slav'ring to devour,
 Before 'twas in your clutches, pow'r,
 That sprung the game you were to set,
 Before y' had time to draw the net :
 Your spite to see the church's lands 1205
 Divided into other hands,
 And all your sacrilegious ventures
 Laid out in tickets, and debentures ;
 Your envy to be sprinkled down,
 By under churches in the town ; 1210
 And no course us'd to stop their mouths,
 Nor th' independents' spreading growths.
 All which consider'd, 'tis most true,
 None bring him in so much as you ;
 Who have prevail'd beyond their plots, 1215
 Their midnight juntos, and seal'd knots ;
 That thrive more by your zealous piques,
 Than all their own rash politics.
 And this way you may claim a share
 In carrying (as you brag) th' affair ; 1220
 Else frogs and toads, that croak'd the *Jews*
 From *Pharaoh* and his brick-kilns loose ;

And flies and mange, that set them free
From task-masters and slavery,
Were likelier to do the feat, 1225

In any indiff'rent man's conceit:
For who e'er heard of restoration,
Until your thorough reformation?
That is, the King's and church's lands
Were sequester'd int' other hands: 1230

For only then, and not before,
Your eyes were open'd to restore;
And when the work was carrying on,
Who cross'd it, but yourselves alone?
As by a world of hints appears, 1235
All plain and extant as your ears.

But first, o' th' first: The isle of *Wight*
Will rise up, if you should deny't;
Where *Henderson*, and th' other masses,
Were sent to cap texts, and put cases: 1240

To pass for deep and learned scholars,
Altho' but paltry (*h*) Ob and Sollers:
As if th' unreasonable fools
Had been a-coursing in the schools;
Until th' had prov'd the devil author 1245

O' th' covenant, and the cause his daughter:
For when they charg'd him with the guilt
Of all the blood that had been spilt,
They did not mean he wrought th' effusion
In person, like (*i*) Sir *Pride*, or *Hughson*, 1250

But only those who first begun
The quarrel, were by him set on;
And who could those be but the saints,
Those reformation-terminagants?

But ere this pass'd, the wise debate 1255
Spent so much time, it grew too late;
For *Oliver* had gotten ground
T' inclōse him with his warriors round;
Had brought his Providence about,
And turn'd th' untimely sophists out. 1260

Nor had the *Uabridge* bus'ness less
Of nonsense in't, or sottishness;

When from a scoundrel holder-forth,
 'The scum, as well as son o' th' earth,
 Your mighty senators took law, 1265
 At his command were forc'd t' withdraw,
 And sacrifice the peace o' th' nation
 To doctrine, use, and application.
 So when the *Scots*, your constant cronies,
 Th' espousers of your cause and moneys, 1270
 Who had so often, in your aid,
 So many ways been soundly paid,
 Came in at last, for better ends,
 To prove themselves your trusty friends;
 You basely left them, and the church 1275
 They train'd you up to in the lurch,
 And suffer'd your own tribe of Christians
 To fall before, as true Philistines.
 This shows what utensils y' have been,
 To bring the king's concernments in; 1280
 Which is so far from being true,
 That none but he can bring in you;
 And, if he take you into trust,
 Will find you most exactly just,
 Such as will punctually repay 1285
 With double int'rest and betray.
 Not that I think those pantomimes,
 Who vary action with the times,
 Are less ingenious in their art,
 Than those who dully act one part; 1290
 Or those who turn from side to side,
 More guilty than the wind and tide.
 All countries are a wise man's home,
 And so are governments to some,
 Who change them for the same intrigues 1295
 That statesmen use in breaking leagues;
 While others, in old faiths and troths,
 Look odd, as out-of-fashion'd cloths;
 And nastier, in an old opinion,
 Than those who never shift their linen. 1300
 For true and faithful's sure to lose,
 Which way soever the game goes;

And, whether parties lose or win,
 Is always nick'd, or else hedg'd in :
 While pow'r usurp'd, like stol'n delight,
 1305
 Is more bewitching than the right,
 And when the times begin to alter,
 None rise so high as from the halter.

And so may we, if w' have but sense
 To use the necessary means ;
 1310
 And not your usual stratagems
 On one another, lights and dreams :
 To stand on terms as positive,
 As if we did not take, but give ;
 Set up the covenant on crutches,
 1315
 'Gainst those who have us in their clutches,
 And dream of pulling churches down,
 Before w' are sure to prop our own ;
 Your constant method of proceeding,
 Without the carnal means of heeding ;
 1320
 Who, 'twixt your inward sense and outward,
 Are worse, than if y' had none, accouter'd.

I grant, all courses are in vain,
 Unless we can get in again,
 1325
 The only way that's left us now,
 But all the difficulty 's, How ?
 'Tis true, w' have money, th' only pow'r
 That all mankind falls down before ;
 Money, that, like the swords of Kings,
 Is the last reason of all things ;
 1330
 And therefore need not doubt our play
 Has all advantages that way ;
 As long as men have faith to sell,
 And meet with those that can pay well ;
 Whose half-starv'd pride and a arice,
 1335
 One church and state will not suffice
 T' expose to sale, beside the wages
 Of storing plagues to after-ages.
 Nor is our money less our own,
 Than 'twas before we laid it down ;
 1340
 For 'twill return, and turn t' account,
 If we are brought in play upon 't :

Or but, by casting knaves, get in,
 What pow'r can hinder us to win?
 We know the arts we us'd before, 1345
 In peace and war, and something more;
 And by th' unfortunate events
 Can mend our next experiments:
 For when w' are taken into trust,
 How easy are the wisest choust? 1350
 Who see but th' outsides of our feats,
 And not their secret springs and weights;
 And while they're busy at their ease,
 Can carry what designs we please.
 How easy is 't to serve for agents, 1355
 To prosecute our old engagements?
 To keep the Good Old Cause on foot,
 And present pow'r from taking root;
 In flame them both with false alarms
 Of plots, and parties taking arms; 1360
 To keep the nation's wounds too wide
 From healing up of side to side;
 Profess the passionat'st concerns
 For both their interests, by turns,
 The only way t' improve our own, 1365
 By dealing faithfully with none
 (As bowls run true, by being made
 On purpose false, and to be sway'd):
 For if we should be true to either,
 'Twould turn us out of both together; 1370
 And therefore have no other means
 To stand upon our own defence,
 But keeping up our ancient party
 In vigour, confident and hearty:
 To reconcile our late dissenters, 1375
 Our brethren, tho' by other venters;
 Unite them, and their diff'rent maggots,
 As long and short sticks are in faggots;
 And make them join again as close
 As when they first began t' espouse; 1380
 Erect them into separate
 New Jewish tribes, in church and state;

To join in marriage and commerce,
 And only 'mong themselves converse,
 And all that are not of their mind 1385
 Make enemies to all mankind ;
 Take all religions in, and stickle
 From conclave down to conventicle ;
 Agreeing still or disagreeing,
 According to the light in being. 1390
 Sometimes for liberty of conscience,
 And spiritual misrule, in one sense ;
 But in another quite contrary,
 As dispensations chance to vary ;
 And stand for, as the times will bear it, 1395
 All contradictions of the spirit :
 Protect their emissaries, empow'r'd
 To preach sedition, and the word ;
 And when they're hamper'd by the laws,
 Release the lab'ers for the cause ; 1400
 And turn the persecution back
 On those that made the first attack,
 To keep them equally in awe,
 From breaking or maintaining law :
 And when they have their fits too soon, 1405
 Before the full-tides of the moon,
 Put off their zeal t' a fitter season
 For sowing faction in, and treason ;
 And keep them hooded, and their churches,
 Like hawks from bating on their perches ; 1410
 That when the blessed time shall come
 Of quitting *Babylon* and *Rome*,
 They may be ready to restore
 Their own fifth monarchy once more.
 Meanwhile be better arm'd to fence 1415
 Against revolts of Providence ;
 By watching narrowly, and snapping
 All blind sides of it, as they happen :
 For, if success could make us saints,
 Our ruin turn'd us miscreants ; 1420
 A scandal that would fall too hard
 Upon a few, and unprepar'd.

These are the courses we must run,
 Spite of our hearts, or be undone ;
 And not to stand on terms and freaks, 1425
 Before we have secur'd our necks ;
 But do our work, as out of sight,
 As stars by day, and suns by night ;
 All licence of the people own,
 In opposition to the Crown ; 1430
 And for the Crown as fiercely side,
 The head and body to divide ;
 The end of all we first design'd,
 And all that yet remains behind ;
 Be sure to spare no public rapine, 1435
 On all emergencies that happen :
 For 'tis as easy to supplant
 Authority, as men in want :
 As some of us, in trusts, have made
 The one hand with the other trade ; 1440
 Gain'd vastly by their joint endeavour,
 The right a thief, the left receiver ;
 And what the one, by tricks, forestall'd,
 The other, by as sly, retail'd.
 For gain has wonderful effects 1445
 'T' improve the factory of sects :
 The rule of faith in all professions,
 And great *Diana* of th' *Ephesians* ;
 Whence turning of religion's made
 The means to turn and wind a trade ; 1450
 And tho' some change it for the worse,
 They put themselves into a course ;
 And draw in store of customers,
 To thrive the better in commerce :
 For all religions flock together, 1455
 Like tame and wild fowl of a feather ;
 To nab the itches of their sects,
 As jades do one another's necks.
 Hence 'tis, hypocrisy as well
 Will serve t' improve a church, as *zeal* : 1460
 As persecution, or promotion,
 Do equally advance devotion.

Let bus'ness, like ill watches, go
 Sometimes too fast, sometimes too slow ;
 For things in order are put out 1465
 So easy, ease itself will do 't ;
 But when the feat's design'd and meant,
 What miracle can bar th' event ?
 For 'tis more easy to betray,
 Than ruin any other way. 1470

All possible occasions start,
 The weightiest matters to divert ;
 Obstruct, perplex, distract, entangle,
 And lay perpetual trains to wrangle.
 But in affairs of less import, 1475

That neither do us good nor hurt,
 And they receive as little by,
 Out-fawn as much, and out-comply ;
 And seem as scrupulously just,
 To bait our hooks for greater trust. 1480

But still be careful to cry down
 All public actions, tho' our own ;
 The least miscarriage aggravate,
 And charge it all upon the state ;
 Express the horrid'st detestation, 1485

And pity the distracted nation ;
 Tell stories, scandalous and false,
 I' th' proper language of cabals,
 Where all a subtle statesman says,
 Is half in words, and half in face 1490

(As Spaniards talk in dialogues,
 Of heads and shoulders, nods and shrugs) ;
 Intrust it under solemn vows
 Of mum. and silence, and the rose,
 To be retail'd again in whispers, 1495

For th' easy credulous to disperse.
 Thus far the Statesman—When a shout,
 Heard at a distance, put him out ;
 And straight another, all aghast,
 Rush'd in with equal fear and haste : 1500

Who star'd about as pale as death,
 And, for awhile, as out of breath ;

Till having gather'd up his wits,
 He thus began his tale by fits :—
 'That (*k*) beastly rabble—that came down 1505
 From all the garrets—in the town,
 And stalls, and shop-boards—in vast swarms,
 With new-chalk'd bills, and rusty arms,
 To cry the Cause—up, heretofore,
 And bawl the *Bishops*—out of door, 1510
 Are now drawn up—in greater shoals,
 To roast—and broil us on the coals,
 And all the grandees—of our members
 Are carbonading—on the embers ;
 Knights, Citizens, and Burgesses— 1515
 Held forth by Rumps—of pigs and geese,
 That serve for characters—and badges
 To represent their personages :
 Each bonfire is a fun'ral pile,
 In which they roast, and scorch, and broil, 1520
 And ev'ry representative
 Have vow'd to roast—and broil alive :
 And 'tis a miracle, we are not
 Already sacrific'd incarnate.
 For while we wrangle here, and jar, 1525
 W' are grilly'd all at *Temple-Bar* :
 Some, on the sign-post of an ale-house,
 Hang in effigy, on the gallows,
 Made up of rags, to personate
 Respective Officers of State ; 1530
 That henceforth they may stand reputed,
 Proscrib'd in law, and executed,
 And while the work is carrying on,
 Be ready listed under (*l*) *Dun*,
 That worthy patriot, once the bellows 1535
 And tinder-box of all his fellows ;
 The activ'st member of the five,
 As well as the most primitive ;
 Who, for his faithful service then,
 Is chosen for a fifth again 1540
 (For since the state has made a quint
 Of generals, he's listed in't) :

This worthy, as the world will say,
 Is paid in specie, his own way;
 For, moulded to the life, in clouts 1545
 Th' have pick'd from dung-hills hereabouts,
 He's mounted on a hazel bavin,
 A cropp'd malignant baker gave 'em;
 And to the largest bonfire riding,
 They've roasted (*m*) *Cook* already, and *Pride* in, 1550
 On whom, in equipage and state,
 His scarecrow fellow-members wait,
 And march in order, two and two,
 As at thanksgivings th' us'd to do;
 Each in a tatter'd talisman, 1555
 Like vermin in effigy slain.

But, what's more dreadful than the rest,
 Those rumps are but the tail o' th' beast,
 Set up by Popish engineers,
 As by the crackers plainly appears; 1560
 For none but Jesuits have a mission
 To preach the faith with ammunition,
 And propagate the church with powder;
 Their founder was a blown-up (*n*) soldier.
 These spiritual pioneers o' th' whore's, 1565
 That have the charge of all her stores,
 Since first they fail'd in their designs,
 To take in heav'n by springing mines,
 And, with unanswerable barrels
 Of gunpowder, dispute their quarrels; 1570
 Now take a course more practicable,
 By laying trains to fire the rabble,
 And blow us up, in th' open streets,
 Disguis'd in rumps, like Sambenites;
 More like to ruin, and confound, 1575
 Than all their doctrines under ground.

Nor have they chosen rumps amiss,
 For symbols of state-mysteries;
 Tho' some suppose 'twas but to shew
 How much they scorn'd the saints, the few; 1580
 Who 'cause they're wasted to the stumps,
 Are represented best by rumps.

But Jesuits have deeper reaches
 In all their politic far-fetches ;
 And from the Coptic priest (*o*) Kircherus, 1585
 Found out this mystic way to jeer us :
 For as th' (*p*) Ægyptians us'd by bees
 T' express their antique *Ptolemies* ;
 And by their stings, the swords they wore,
 Held forth authority and power ; 1590
 Because these subtle animals
 Bear all their int'rests in their tails ;
 And when they're once impair'd in that,
 Are banish'd their well-order'd state :
 They thought all governments were best 1595
 By hieroglyphic rumps exprest.

For as, in bodies natural,
 The rump's the fundament of all ;
 So, in a commonwealth, or realm,
 The government is call'd the helm ; 1600
 With which, like vessels under sail,
 They're turn'd and winded by the tail :
 The tail, which birds and fishes steer
 Their courses with, thro' sea and air ;
 To whom the rudder of the rump is 1605
 The same thing with the stern and compass.
 This shews how perfectly the rump
 And commonwealth in nature jump :
 For as a fly that goes to bed,

Rests with his tail above his head ; 1610
 So, in this mungrel state of ours,
 The rabble are the supreme pow'rs,
 That hors'd us on their backs, to show us
 A jadish trick at last, and throw us.

The learned rabbins of the Jews 1615
 Write, there's a bone, which they call Luez,
 I' th' rump of man, of such a virtue,
 No force in nature can do hurt to ;
 And therefore, at the last great day,
 All th' other members shall, they say, 1620
 Spring out of this, as from a seed
 All sorts of vegetals proceed ;

From whence the learned sons of art
Os sacrum justly style that part.

Then what can better represent, 1625

Than this rump-bone, the Parliament ;

That, after sev'ral rude ejections,

And as prodigious resurrections,

With new reversions of nine lives,

Starts up, and like a cat revives? 1630

But now, alas ! they're all expir'd,

And th' House, as well as members, fir'd ;

Consum'd in kennels by the rout ;

With which they other fires put out ;

Condemn'd t' ungoverning distress, 1635

And paltry, private wretchedness ;

Worse than the devil, to privation,

Beyond all hopes of restoration ;

And parted like the body and soul,

From all dominion and controul. 1640

We, who could lately with a look

Enact, establish, or revoke ;

Whose arbitrary nods gave law,

And frowns kept multitudes in awe ;

Before the bluster of whose huff, 1645

All hats, as in a storm, flew off ;

Ador'd and bow'd to by the great,

Down to the footman and valet ;

Had more bent knees than chapel-mats,

And prayers, than the crowns of hats ; 1650

Shall now be scorn'd as wretchedly,

For ruin 's just as low as high ;

Which might be suffer'd, were it all

The horror that attends our fall :

For some of us have scores more large 1655

Than heads and quarters can discharge ;

And others, who, by restless scraping,

With public frauds, and private rapine,

Have mighty heaps of wealth amass'd,

Would gladly lay down all at last ; 1660

And to be but undone, entail

Their vessels on perpetual jail ;

And bless the dev'l to let them farms
Of forfeit souls, on no worse terms.

This said, a near and louder shout 1665

Put all th' assembly to the rout,
Who now begun t' out-run their fear,
As horses do from those they bear;
But crowded on with so much haste,
Until th' had block'd the passage fast, 1670

And barricado'd it with haunches
Of outward men, and bulks and paunches,
That with their shoulders strove to squeeze,
And rather save a crippled piece
Of all their crush'd and broken members, 1675

Than have them grillied on the embers;
Still pressing on with heavy packs
Of one another on their backs:
The van-guard could no longer bear
The charges of the forlorn rear; 1680

But, borne down headlong by the rout,
Were trampled sorely under foot;
Yet nothing prov'd so formidable,
As th' horrid cookery of the rabble:
And fear, that keeps all feeling out, 1685

As lesser pains are by the gout,
Reliev'd 'em with a fresh supply
Of rallied force, enough to fly,
And beat a Tuscan running-horse
Whose jockey-rider is all spurs. 1690

PART III. CANTO III.

THE ARGUMENT.

The Knight and Squire's prodigious Flight
To quit th' enchanted Bow'r by Night,
He plods to turn his amorous Suit
T' a plea in Law and prosecute;
Repairs to Counsel, to advise
'Bout managing the Enterprize;
But first resolves to try by Letter,
And one more fair Address, to get her.

WHO would believe what strange bugbears
Mankind creates itself of fears,
That spring, like fern, that insect weed,
Equivocally, without seed,
And have no possible foundation, 5
But merely in th' imagination?
And yet can do more dreadful feats,
Than hags, with all their (*q*) imps and teats;
Make more bewitch and haunt themselves,
Than all the nurseries of elves. 10
For fear does things so like a witch,
'Tis hard t' unriddle which is which;
Sets up communities of senses,
To chop and change intelligences;
As (*r*) Rosicrucian virtuosos 15
Can see with ears, and hear with noses;
And, when they neither see nor hear,
Have more than both supply'd by fear;
That makes them in the dark see visions,
And hag themselves with apparitions; 20
And, when their eyes discover least,
Discern the subtlest objects best;

Do things, not contrary alone
 To th' course of nature, but its own ;
 The courage of the bravest daunt, 25
 And turn poltroons as valiant :
 For men as resolute appear
 With too much, as too little fear ;
 And, when they're out of hopes of flying,
 Will run away from death by dying ; 30
 Or turn again to stand it out,
 And those they fled, like lions, rout.

This *Hudibras* had prov'd too true,
 Who, by the furies left perdue,
 And haunted with detachments, sent 35
 From (s) Marshal Legion's regiment,
 Was by a fiend, as counterfeit,
 Reliev'd and rescu'd with a cheat ;
 When nothing but himself, and fear,
 Was both the imps and conjurer ; 40
 As, by the rules o' th' virtuosi,
 It follows in due form of poesy.

Disguis'd in all the masks of night,
 We left our champion on his flight,
 At blind-man's-buff to grope his way, 45
 In equal fear of night and day ;
 Who took his dark and desp'rate course,
 He knew no better than his horse ;
 And, by an unknown devil led
 (He knew as little whither), fled. 50
 He never was in greater need,
 Nor less capacity of speed ;
 Disabled, both in man and beast,
 To fly and run away his best ;
 To keep the enemy and fear. 55
 From equal falling on his rear.
 And tho', with kicks and bangs, he ply'd
 The further and the nearer side
 (As seamen ride with all their force,
 And tug as if they row'd the horse ; 60
 And, when the hackney sails most swift,
 Believe they lag, or run a-drift) ;

So, tho' he posted e'er so fast,
 His fear was greater than his haste :
 For fear, tho' fleetier than the wind, 65
 Believes 'tis always left behind.
 But, when the morn began t' appear,
 And shift t' another scene his fear,
 He found his new officious shade,
 That came so timely to his aid, 70
 And forc'd him from the foe t' escape,
 Had turn'd itself to *Ralpho's* shape,
 So like in person, garb, and pitch,
 'Twas hard t' interpret which was which.
 For *Ralpho* had no sooner told 75
 The lady all he had t' unfold,
 But she convey'd him out of sight,
 To entertain th' approaching knight ;
 And, while he gave himself diversion,
 T' accommodate his beast and person, 80
 And put his beard into a posture
 At best advantage to accost her,
 She order'd th' anti-masquerade
 (For his reception) aforesaid :
 But, when the ceremony was done, 85
 The lights put out, and furies gone ;
 And *Hudibras*, among the rest,
 Convey'd away, as *Ralpho* guess'd ;
 The wretched caitiff, all alone
 (As he believ'd), began to moan, 90
 And tell his story to himself ;
 The knight mistook him for an elf ;
 And did so still, till he began
 To scruple at *Ralph's* outward man ;
 And thought, because they oft agreed 95
 T' appear in one another's stead,
 And act the saint's and devil's part,
 With undistinguishable art,
 They might have done so now perhaps,
 And put on one another's shapes : 100
 And therefore, to resolve the doubt,
 He star'd upon him, and cry'd out,

What art? My squire, or that bold sprite
That took his place and shape to-night?
Some busy independent pug, 105
Retaining to his Synagogue?

Alas! quoth he, I'm none of those
Your bosom friends, as you suppose;
But *Ralph* himself, your trusty squire,
Who' has dragg'd your Donship out o' th' mire, 110
And from th' enchantments of a widow,
Wh' had turn'd you int' a beast, have freed you;
And, tho' a prisoner of war,
Have brought you safe where you now are;
Which you would gratefully repay 115
Your constant Presbyterian way.

That's stranger (quoth the knight) and stranger:
Who gave thee notice of my danger?

Quoth he, Th' infernal conjurer
Pursu'd, and took me prisoner; 120

And, knowing you were here-about,
Brought me along, to find you out;
Where I, in hugger-mugger hid,
Have noted all they said or did:

And, tho' they lay to him the pageant, 125
I did not see him, nor his agent,

Who play'd their sorceries out of sight,
T' avoid a fiercer second fight.—

But, didst thou see no devils then?—
Not one, quoth he, but carnal men, 130

A little worse than fiends in hell,
And that she-devil Jezebel,
That laugh'd and tee-he'd with derision,
To see them take your deposition.

What then (quoth *Hudibras*) was he 135
That play'd the devil t' examine me?—

A rallying weaver in the town,
That did it in a parson's gown;

Whom all the parish take for gifted,
But, for my part, I ne'er believ'd it: 140

In which you told them all your feats,
Your conscientious frauds and cheats;

Deny'd your whipping, and confess'd
 The naked truth of all the rest,
 More plainly than the (t) rev'rend writer 145
 That to our churches veil'd his mitre ;
 All which they took in black and white,
 And cudgell'd me to under-write.
 What made thee, when they all were gone,
 And none but thou and I alone, 150
 To act the devil, and forbear
 To rid me of my hellish fear ?
 Quoth he, I knew your constant rate,
 And frame of sp'rit, too obstinate,
 To be by me prevail'd upon, 155
 With any motives of my own ;
 And therefore strove to counterfeit
 The dev'l a while, to nick your wit ;
 The dev'l, that is your constant crony,
 That only can prevail upon ye : 160
 Else we might still have been disputing,
 And they, with weighty drubs, confuting.
 The knight, who now began to find
 Th' had left the enemy behind,
 And saw no farther harm remain, 165
 But feeble weariness and pain ;
 Perceiv'd, by losing of their way,
 Th' had gain'd th' advantage of the day ;
 And, by declining of the road,
 They had, by chance, their rear made good ; 170
 He ventur'd to dismiss his fear,
 That parting 's wont to rent and tear,
 And give the desperat'st attack
 To danger still behind its back.
 For, having paus'd to recollect, 175
 And on his past success reflect,
 T' examine and consider why,
 And whence, and how he came to fly,
 And, when no devil had appear'd,
 What else, it could be said, he fear'd ; 180
 It put him in so fierce a rage,
 He once resolv'd to re-engage ;

Toss'd like a foot-ball back again,
 With shame, and vengeance, and disdain.
 Quoth he, it was thy cowardice 185
 That made me from this leaguer rise;
 And when I'd half reduc'd the place,
 To quit it infamously base;
 Was better cover'd by the new-
 Arriv'd detachment than I knew; 190
 To slight my new acquests, and run
 Victoriously from battles won;
 And reck'ning all I gain'd or lost,
 To sell them cheaper than they cost;
 To make me put myself to flight, 195
 And conqu'ring run away by night;
 To drag me out, which th' haughty foe
 Durst never have presum'd to do;
 To mount me in the dark, by force,
 Upon the bare ridge of my horse; 200
 Expos'd in *querpo* to their rage,
 Without my arms and equipage;
 Lest, if they ventur'd to pursue,
 I might th' unequal fight renew;
 And, to preserve thy Outward Man, 205
 Assum'd my place, and led the van.
 All this, quoth *Ralph*, I did, 'tis true,
 Not to preserve myself, but you;
 You, who were damn'd to baser drubs
 Than wretches feel in powd'ring tubs, 210
 To mount two-wheel'd carroches, worse
 Than managing a wooden-horse;
 Dragg'd out through straiter holes by th' ears,
 Eras'd, or coup'd for perjurers;
 Who, though th' attempt had prov'd in vain, 215
 Had had no reason to complain:
 But since it prosper'd, 'tis unhandsome
 To blame the hand that paid your ransom,
 And rescu'd your obnoxious bones
 From unavoidable battoons. 220
 The enemy was reinforc'd,
 And we disabled, and unhors'd,

Disarm'd, unqualify'd for fight,
 And no way left but hasty flight,
 Which, tho' as desp'rate in th' attempt, 225
 Has giv'n you freedom to condemn 't.

But, were our bones in fit condition
 To reinforce the expedition,
 'Tis now unseasonable, and vain,
 To think of falling on again. 230

No martial project to surprize
 Can ever be attempted twice;
 Nor cast design serve afterwards,
 As gamesters tear their losing-cards.

Beside, our bangs of man and beast 235
 Are fit for nothing now but rest;
 And for awhile will not be able
 To rally, and prove serviceable:

And therefore I, with reason, chose
 This stratagem t' amuse our foes; 240
 To make an honourable retreat,
 And wave a total sure defeat:

For those that fly may fight again,
 Which he can never do that's slain.
 Hence timely running's no mean part 245
 Of conduct in the martial art;

By which some glorious feats achieve,
 As citizens by breaking thrive;
 And cannons conquer armies, while
 They seem to draw off and recoil; 250

Is held the gallantest course, and bravest,
 To great exploits, as well as safest;
 That spares th' expense of time and pains,
 And dangerous beating out of brains;

And in the end prevails as certain 255
 As those that never trust to fortune;
 But make their fear do execution
 Beyond the stoutest resolution;

As earthquakes kill without a blow,
 And, only trembling, overthrow. 260
 If (u) th' ancients crown'd their bravest men
 That only sav'd a citizen,

What victory could e'er be won,
 If ev'ry one would save but one?
 Or fight endanger'd to be lost, 265
 Where all resolve to save the most?
 By this means, when a battle's won,
 The war's as far from being done;
 For those that save themselves, and fly,
 Go halves, at least, i' th' victory; 270
 And sometimes, when the loss is small,
 And danger great, they challenge all;
 Print new additions to their feats,
 And emendations in Gazettes;
 And when, for furious haste to run, 275
 They durst not stay to fire a gun,
 Have done't with bonfires, and at home
 Made squibs and crackers overcome;
 To set the rabble on a flame,
 And keep their governors from blame; 280
 Disperse the news the pulpit tells,
 Confirm'd with fire-works and with bells;
 And though reduc'd to that extreme,
 They have been forc'd to sing Te Deum;
 Yet, with religious blasphemy, 285
 By flattering Heaven with a lie;
 And for their beating giving thanks,
 Th' have rais'd recruits, and fill'd their banks:
 For those who run from th' enemy,
 Engage them equally to fly; 290
 And when the fight becomes a chace,
 Those win the day that win the race;
 And that which would not pass in fights,
 Has done the feat with easy flights;
 Recover'd many a desp'rate campaign 295
 With Bourdeaux, Burgundy, and Champaign;
 Restor'd the fainting high and mighty
 With brandy-wine and aqua-vitæ;
 And made 'em stoutly overcome
 With bacrack, hoccamore, and mum; 300
 Whom th' uncontroul'd decrees of fate
 To victory necessitate;

With which, although they run or burn,
 They unavoidably return;
 Or else their (*w*) sultan populaces 305
 Still strangle all their routed bassas.
 Quoth *Hudibras*, I understand
 What fights thou mean'st at sea and land,
 And who those were that run away,
 And yet gave out th' had won the day; 310
 Although the rabble sous'd them for 't,
 O'er head and ears in mud and dirt.
 'Tis true our modern way of war
 Is grown more politic by far,
 But not so resolute, and bold, 315
 Nor ty'd to honour, as the old.
 For now they laugh at giving battle,
 Unless it be to herds of cattle;
 Or fighting convoys of provision,
 The whole design o' th' expedition; 320
 And not with downright blows to rout
 The enemy, but eat them out:
 As fighting, in all beasts of prey,
 And eating are perform'd one way;
 To give defiance to their teeth, 325
 And fight their stubborn guts to death;
 And those achieve the high'st renown,
 That bring the other stomachs down.
 There's now no fear of wounds, nor maiming;
 All dangers are reduc'd to famine; 330
 And feats of arms, to plot, design,
 Surprize, and stratagem, and mine;
 But have no use nor need of courage,
 Unless it be for glory or forage:
 For if they fight, 'tis but by chance, 335
 When one side vent'ring to advance,
 And come uncivilly too near,
 Are charg'd unmercifully i' th' rear;
 And forc'd, with terrible resistance,
 To keep hereafter at a distance; 340
 To pick out ground to encamp upon,
 Where store of largest rivers run,

That serve, instead of peaceful barriers,
 To part th' engagements of their warriors;
 Where both from side to side may skip, 345
 And only encounter at bo-peep:
 For men are found the stouter-hearted,
 The certainer th' are to be parted,
 And therefore post themselves in bogs,
 As th' ancient (*x*) mice attack'd the frogs, 350
 And made their mortal enemy,
 The water-rat, their strict ally.
 For 'tis not now, who's stout and bold,
 But who bears hunger best, and cold;
 And he's approv'd the most deserving, 355
 Who longest can hold out at starving;
 And he that routs most pigs and cows,
 The formidablest man of prowess.
 So th' emperor *Caligula*,
 That triumph'd o'er the British Sea, 360
 Took crabs and oysters prisoners,
 Lobsters, 'stead of cuirassiers;
 Engag'd his legions in fierce bustles
 With periwinkles, prawns, and muscles;
 And led his troops with furious gallops, 365
 To charge whole regiments of scallops:
 Not like their ancient way of war,
 To wait on his triumphal car;
 But when he went to dine or sup,
 More bravely eat his captives up; 370
 And left all war, by his example,
 Reduc'd to vict'ling of a camp well.
 Quoth *Ralph*, By all that you have said,
 And twice as much that I could add,
 'Tis plain you cannot now do worse, 375
 Than take this out-of-fashion'd course,
 To hope, by stratagem, to woo her,
 Or waging battle to subdue her:
 Though some have done it in romances,
 And bang'd them into amorous fancies: 380
 As those who won the *Amazons*,
 By wanton drubbing of their bones;

And stout (*y*) Rinaldo gain'd his bride,
 By courting of her back and side.
 But since those times and feats are over, 385
 They are not for a modern lover,
 When mistresses are too cross-grain'd
 By such addresses to be gain'd :
 And if they were, would have it out
 With many another kind of bout. 390
 Therefore I hold no course s' infeasible,
 As this of force to win the *Jezebel*;
 To storm her heart, by th' antic charms
 Of ladies-errant, force of arms;
 But rather strive by law to win her, 395
 And try the title you have in her.
 Your case is clear; you have her word,
 And me to witness the accord;
 Besides two more of her retinue
 To testify what pass'd between you; 400
 More probable, and like to hold,
 Than hand, or seal, or breaking gold;
 For which so many, that renounc'd
 Their plighted contracts, have been trounc'd;
 And bills upon record been found, 405
 That forc'd the ladies to compound;
 And that, unless I miss the matter,
 Is all the bus'ness you look after.
 Besides, encounters at the bar
 Are braver now than those in war, 410
 In which the law does execution
 With less disorder and confusion;
 Has more of honour in 't, some hold,
 Not like the new way, but the old;
 When those the pen had drawn together, 415
 Decided quarrels with the feather,
 And winged arrows kill'd as dead,
 And more than bullets now of lead:
 So all their combats now, as then,
 Are manag'd chiefly by the pen; 420
 That does the feat with braver vigours,
 In words at length, as well as figures;

Is judge of all the world performs
 In voluntary feats of arms;
 And whatsoe'er's achiev'd in fight, 425
 Determines which is wrong or right:
 For whether you prevail, or lose,
 All must be try'd there in the close;
 And therefore 'tis not wise to shun
 What you must trust to ere y' have done. 430
 The law, that settles all you do,
 And marries where you did but woo;
 That makes the most perfidious lover
 A lady, that's as false, recover;
 And if it judge upon your side, 435
 Will soon extend her for your bride;
 And put her person, goods, or lands,
 Or which you like best, int' your hands.
 For law's the wisdom of all ages,
 And manag'd by the ablest sages; 440
 Who, though their bus'ness at the bar
 Be but a kind of civil war,
 In which th' engage with fiercer dudgeons
 Than e'er the *Grecians* did and *Trojans*,
 They never manage the contest 445
 T' impair their public interest;
 Or by their controversies lessen
 The dignity of their profession:
 Not like us Brethren, who divide
 Our Common-wealth, the Cause, and Side; 450
 And though w' are all as near of kindred
 As th' outward man is to the inward,
 We agree in nothing, but to wrangle
 About the slightest fingle-fangle;
 While lawyers have more sober sense 455
 Than t' argue at their own expense,
 But make their best advantages
 Of others' quarrels, like the *Swiss*;
 And out of foreign controversies,
 By aiding both sides, fill their purses; 460
 But have no int'rest in the cause
 For which th' engage, and wage the laws;

Nor further prospect than their pay,
 Whether they lose or win the day.
 And tho' th' abounded, in all ages, 465
 With sundry learned clerks, and sages;
 Tho' all their bus'ness be dispute,
 Which way they canvass ev'ry suit;
 Th' have no disputes about their art,
 Nor in polemics controvert: 470
 While all professions else are found
 With nothing but disputes t' abound:
 Divines of all sorts, and physicians,
 Philosophers, mathematicians;
 The Galenist, and Paracelsian, 475
 Condemn the way each other deals in;
 Anatomists dissect and mangle,
 To cut themselves out work to wrangle;
 Astrologers dispute their dreams,
 That in their sleeps they talk of schemes; 480
 And heralds stickle, who got who,
 So many hundred years ago.
 But lawyers are too wise a nation,
 T' expose their trade to disputation;
 Or make the busy rabble, judges 485
 Of all their secret piques and grudges;
 In which, whoever wins the day,
 The whole profession's sure to pay.
 Beside, no mountebanks, nor cheats,
 Dare undertake to do their feats; 490
 When in all other sciences
 They swarm like insects, and increase.
 For what bigot durst ever draw,
 By inward light, a deed in law?
 Or could hold forth, by revelation, 495
 An answer to a declaration?
 For those that meddle with their tools
 Will cut their fingers, if they're fools:
 And if you follow their advice,
 In bills, and answers, and replies, 500
 They'll write a love-letter in Chancery,
 Shall bring her upon oath to answer ye,

And soon reduce her to b' your wife,
Or make her weary of her life.

The knight, who us'd with tricks and shifts 505
To edify, by *Ralph's* gifts,
But in appearance cry'd him down,
'To make them better seem his own
(All plagiaries' constant course
Of sinking, when they take a purse), 510
Resolv'd to follow his advice,
But kept it from him by disguise:
And after stubborn contradiction,
'To counterfeit his own conviction,
And by transition, fall upon 515
'The resolution, as his own.

Quoth he, This gambol thou advisest,
Is, of all others, the unwisest;
For if I think by law to gain her,
There's nothing sillier, or vainer. 520
'Tis but to hazard my pretence,
Where nothing's certain, but th' expence;
To act against myself, and traverse
My suit and title to her favours:
And if she should, which heaven forbid, 525
O'erthrow me as the fiddler did;
What after-course have I to take,
'Gainst losing all I have at stake?
He that with injury is griev'd,
And goes to law to be reliev'd, 530
Is sillier than a sottish chouse,
Who, when a thief has robb'd his house,
Applies himself to cunning-men,
To help him to his goods again;
When all he can expect to gain, 535
Is but to squander more in vain:
And yet I have no other way,
But is as difficult to play.
For, to reduce her by main force,
Is now in vain; by fair means, worse; 540
But worst of all, to give her over,
Till she's as desp'rate to recover:

For bad games are thrown up too soon,
 Until they're never to be won.
 But since I have no other course 545
 But is as bad t' attempt, or worse;
 He that complies against his will,
 Is of his own opinion still;
 Which he may adhere to, yet disown,
 For reasons to himself best known : 550
 But 'tis not to b' avoided now,
 For *Sidrophel* resolves to sue;
 Whom I must answer, or begin
 Inevitably first with him ;
 For I've receiv'd advertisement, 555
 By times, enough of his intent ;
 And knowing, he that first complains,
 Th' advantage of the bus'ness gains :
 For courts of justice understand
 The plaintiff to be eldest hand ; 560
 Who what he pleases may aver,
 The other, nothing till he swear ;
 Is freely admitted to all grace,
 And lawful favour by his place ;
 And, for his bringing custom in, 565
 Has all advantages to win.
 I, who resolve to oversee
 No lucky opportunity,
 Will go to counsel, to advise
 Which way t' encounter, or surprize, 570
 And after long consideration,
 Have found out one to fit th' occasion ;
 Most apt for what I have to do,
 As counsellor, and justice too :
 And, truly, so, no doubt he was, 575
 A lawyer fit for such a case.
 An (z) old dull sot, who told the clock,
 For many years, at Bridewell-dock,
 At Westminster, and Hicks's-Hall,
 And *Hiccius Doctius* play'd in all ; 580
 Where, in all governments and times,
 H' had been both friend and foe to crimes,

And us'd two equal ways of gaining,
 By hind'ring justice or maintaining;
 To many a whore gave privilege, 585
 And whipp'd, for want of quarteridge;
 Cart-loads of bawds to prison sent,
 For b'ing behind a fortnight's rent;
 And many a trusty pimp, and croney,
 To (a) Puddle-dock, for want of money; 590
 Engag'd the constable to seize
 All those that would not break the peace;
 Nor give him back his own foul words,
 Though sometimes commoners, or lords,
 And kept 'em prisoners of course, 595
 For being sober at ill hours;
 That in the morning he might free,
 Or bind 'em over for his fee;
 Made (b) monsters fine, and puppet-plays,
 For leave to practise in their ways; 600
 Farm'd out all cheats, and went a share
 With th' headborough, and scavenger;
 And made the dirt i' th' streets compound
 For taking up the public ground;
 The kennel, and the King's highway, 605
 For being unmolested, pay;
 Let out the stocks, and whipping-post,
 And cage to those that gave him most;
 Impos'd a tax on bakers' ears,
 And, for false weights, on chandelers; 610
 Made victuallers and vintners fine
 For arbitrary ale and wine;
 But was a kind and constant friend
 To all that regularly offend;
 As residentiary bawds, 615
 And brokers that receive stol'n goods;
 That cheat in lawful mysteries,
 And pay church duties, and his fees;
 But was implacable, and awkward,
 To all that interlop'd and hawker'd. 620
 To this brave man the knight repairs
 For counsel in his law affairs;

And found him mounted in his pew,
 With books and money plac'd, for shew,
 Like nest-eggs, to make clients lay, 625
 And for his false opinion pay :
 To whom the knight, with comely grace,
 Put off his hat, to put his case ;
 Which he as proudly entertain'd
 As th' other courteously strain'd ; 630
 And, to assure him 'twas not that
 He look'd for, bid him put on's hat.
 Quoth he, There is one *Sidrophel*,
 Whom I have cudgell'd—Very well.—
 And now he brags t' have beaten me ;— 635
 Better and better still, quoth he :—
 And vows to stick me to a wall,
 Where'er he meets me—Best of all.—
 'Tis true the knave has taken's oath
 That I robb'd him—Well done, in troth.— 640
 When h' has confess'd he stole my cloak,
 And pick'd my fob, and what he took ;
 Which was the cause that made me bang him,
 And take my goods again—Marry hang him.—
 Now, whether I should before-hand 645
 Swear he robb'd me ?—I understand.—
 Or bring my action of conversion
 And trover for my goods ?—Ah whoreson !—
 Or, if 'tis better to indite,
 And bring him to his trial ?—Right.— 650
 Prevent what he designs to do,
 And swear for th' state against him ?—True.—
 Or whether he that is defendant,
 In this case has the better end on't ;
 Who, putting in a new cross-bill, 655
 May traverse the action ?—Better still.—
 Then there's a lady too—Aye marry—
 That easily prov'd accessory ;
 A widow, who, by solemn vows,
 Contracted to me for my spouse, 660
 Combin'd with him to break her word,
 And has abetted all—Good Lord !—

Suborn'd th' aforesaid *Sidrophel*,
 To tamper with the dev'l of hell;
 Who put m' into a horrid fear, 665
 Fear of my life—Make that appear—
 Made an assault with fiends and men
 Upon my body—Good again—
 And kept me in a deadly fright,
 And false imprisonment, all night: 670
 Meanwhile they robb'd me, and my horse,
 And stole my saddle—Worse and worse—
 And made me mount upon the bare ridge,
 T' avoid a wretcheder miscarriage.
 Sir, quoth the lawyer, not to flatter ye, 675
 You have as good and fair a battery
 As heart can wish, and need not shame
 The proudest man alive to claim.
 For if they've us'd you as you say,
 Marry, quoth L. God give you joy; 680
 I would it were my case, I'd give
 More than I'll say, or you'll believe:
 I would so trounce her, and her purse,
 I'd make her kneel for bett'r or worse;
 For matrimony, and hanging here, 685
 Both go by destiny so clear,
 That you as sure may pick and choose,
 As cross I win, and pile you lose:
 And if I durst, I would advance
 As much in ready maintenance, 690
 As upon any case I've known;
 But we that practise, dare not own.
 The law severely contrabands
 Our taking bus'ness off men's hands;
 'Tis common barratry, that bears 695
 Point-blank an action 'gainst our ears,
 And crops them, till there is not leather
 To stick a pin in left of either;
 For which, some do the summer-sault,
 And o'er the bar, like tumblers, vault. 700
 But you may swear, at any rate,
 Things not in nature, for the state:

For, in all courts of justice here,
 A witness is not said to swear,
 But make oath ; that is, in plain terms, 705
 To forge whatever he affirms.

(I thank you, quoth the knight, for that,
 Because 'tis to my purpose pat)—
 For Justice, though she's painted blind,
 Is to the weaker side inclin'd, 710

Like Charity ; else right and wron
 Could never hold it out so long,
 And, like blind Fortune, with a slight,
 Convey men's interest and right
 From (c) Stiles's pocket into Nokes's 715

As easily as *hocus pocus* ;
 Plays fast and loose, makes men obnoxious,
 And clear again, like *Hiccius Doctius*.

Then, whether you would take her life,
 Or but recover her for your wife ; 720

Or be content with what she has,
 And let all other matters pass ;
 'The bus'ness to the law's alone,
 The proof is all it looks upon ;

And you can want no witnesses 725
 To swear to any thing you please,
 That hardly get their mere expences
 By th' labour of their consciences ;

Or letting out to hire their ears
 To affidavit customers, 730
 At inconsiderable values,

To serve for jurymen or tallies,
 Although retain'd in th' hardest matters
 Of trustees and administrators.

For that, quoth he, let me alone, 735
 W' have store of such, and all our own ;
 Bred up and tutor'd by our teachers,
 The ablest of conscience stretchers.

That's well, quoth he ; but I should guess,
 By weighing all advantages, 740
 Your surest way is first to pitch
 On (d) Bongey, for a water-witch ;

And when y' have hang'd the conjurer,
 Y' have time enough to deal with her.
 In th' int'rim, spare for no trepans 745
 To draw her neck into the bans ;
 Ply her with love-letters, and billets,
 And bait 'em well, for quirks and quillets,
 With trains t' inveigle, and surprize
 Her heedless answers, and replies: 750
 And if she miss the mouse-trap lines,
 They'll serve for other by-designs ;
 And make an artist understand
 To copy out her seal or hand ;
 Or find void places in the paper 755
 To steal in something to entrap her ;
 Till with her worldly goods and body,
 Spite of her heart, she has endow'd ye :
 Retain all sorts of witnesses,
 That ply i' th' temples, under trees ; 760
 Or walk the round with knights o' th' posts,
 About the cross-legg'd knights, their hosts ;
 Or wait for customers between
 The pillar-rows in Lincoln's-Inn :
 Where vouchers, forgers, common-bail, 765
 And affidavit-men, ne'er fail
 T' expose to sale all sorts of oaths,
 According to their ears and clothes,
 Their only necessary tools,
 Besides the gospel, and their souls. 770
 And when y' are furnish'd with all purveys,
 I shall be ready at your service.
 I would not give, quoth *Hudibras*,
 A straw to understand a case,
 Without the admirable skill 775
 To wind and manage it at will ;
 To veer, and tack, and steer a cause
 Against the weather-gage of laws ;
 And ring the changes upon cases,
 As plain as noses upon faces, 780
 As you have well instructed me,
 For which you've earn'd (here 'tis) your fee.

I long to practise your advice,
And try the subtle artifice ;
To bait a letter, as you bid :
As not long after, thus he did ;
For having pump'd up all his wit,
And humm'd upon it, thus he writ.

785

AN HEROICAL EPISTLE
OF
HUDIBRAS TO HIS LADY.

I who was once as great as *Cæsar*,
Am now reduc'd to *Nebuchadnezzar* ;
And from as fam'd a conqueror
As ever took degree in war,
Or did his exercise in battle, 5
By you turn'd out to grass with cattle :
For since I am deny'd access
To all my earthly happiness,
Am fallen from the paradise
Of your good graces, and fair eyes ; 10
Lost to the world, and you, I'm sent
To everlasting banishment ;
Where all the hopes I had t' have won
Your heart, b'ing dash'd, will break my own.
Yet if you were not so severe 15
To pass your doom, before you hear,
You'd find, upon my just defence,
How much y' have wrong'd my innocence.
That once I made a vow to you,
Which yet is unperform'd, 'tis true ; 20
But not because it is unpaid,
'Tis violated, tho' delay'd :
Or, if it were, it is no fault,
So heinous as you'd have it thought,
To undergo the loss of ears, 25
Like vulgar hackney perjurers :
For there's a diff'rence in the case,
Between the noble, and the base ;
Who always are observ'd t' have done 't
Upon as diff'rent an account : 30
The one for great and weighty cause,
To salve, in honour, ugly flaws ;

For none are like to do it sooner
 Than those wh' are nicest of their honour :
 The other, for base gain and pay, 35
 Forswear, and perjure by the day ;
 And make th' exposing and retailing
 Their souls and consciences, a calling.
 It is no scandal nor aspersion
 Upon a great and noble person, 40
 To say he nat'rally abhorr'd
 Th' old-fashion'd trick, to keep his word,
 Tho' 'tis perfidiousness and shame
 In meaner men to do the same :
 For, to be able to forget, 45
 Is found more useful to the great,
 Than gout, or deafness, or bad eyes,
 To make 'em pass for wondrous wise.
 But tho' the law, on perjurers,
 Inflicts the forfeiture of ears ; 50
 It is not just, that does exempt
 The guilty, and punish th' innocent ;
 To make the ears repair the wrong
 Committed by th' ungovern'd tongue ;
 And when one member is forsworn, 55
 Another to be cropt, or torn.
 And if you should, as you design,
 By course of law, recover mine,
 You're like, if you consider right,
 To gain but little honour by 't. 60
 For he that for his lady's sake
 Lays down his life, or limbs, at stake,
 Does not so much deserve her favour,
 As he that pawns his soul to have her.
 This y' have acknowledg'd I have done, 65
 Altho' you now disdain to own ;
 But sentence what you rather ought
 T' esteem good service than a fault.
 Besides, oaths are not bound to bear
 That lit'ral sense the words infer ; 70
 But, by the practice of the age,
 Are to be judg'd how far th' engage ;

And, where the sense by custom's check'd,
 Are found void, and of none effect ;
 For no man takes or keeps a vow, 75
 But just as he sees others do ;
 Nor are th' oblig'd to be so brittle,
 As not to yield and bow a little :
 For as best-temper'd blades are found,
 Before they break, to bend quite round ; 80
 So truest oaths are still most tough,
 And tho' they bow, are breaking proof.
 Then wherefore should they not b' allow'd
 In love a greater latitude ?
 For as the law of arms approves 85
 All ways to conquest, so should Love's ;
 And not be ty'd to true or false,
 But make that justest that prevails :
 For how can that which is above
 All empire, high and mighty Love, 90
 Submits its great prerogative
 To any other pow'r alive ?
 Shall Love, that to no crown gives place,
 Become the subject of a case ?
 The fundamental law of nature 95
 Be over-rul'd by those made after ?
 Commit the censure of its cause
 To any, but its own great laws ?
 Love, that's the world's preservative,
 That keeps all souls of things alive ; 100
 Controuls the mighty pow'r of fate,
 And gives mankind a longer date ;
 The life of nature, that restores,
 As fast as time and death devours ;
 To whose free-gift the world does owe, 105
 Not only earth, but heaven too :
 For Love's the only trade that's driv'n,
 The interest of state in heav'n,
 Which nothing but the soul of man
 Is capable to entertain. 110
 For what can earth produce, but love,
 To represent the joys above ?

Or who but lovers can converse,
 Like angels, by (*e*) the eye-discourse?
 Address and compliment by vision; 115
 Make love and court by intuition?
 And burn in amorous flames as fierce
 As those celestial ministers?
 Then how can any thing offend,
 In order to so great an end? 120
 Or heav'n itself a sin (*f*) resent,
 That for its own supply was meant?
 That merits, in a kind mistake,
 A pardon for th' offence's sake.
 Or if it did not, but the cause 125
 Were left to th' injury of laws,
 What tyranny can disapprove
 There should be equity in love?
 For laws that are inanimate,
 And feel no sense of love or hate, 130
 That have no passion of their own,
 Nor pity to be wrought upon,
 Are only proper to inflict
 Revēge on criminals as strict:
 But to have power to forgive, 135
 Is empire and prerogative;
 And 'tis in crowns a nobler gem
 To grant a pardon than condemn.
 Then since so few do what they ought,
 'Tis great t' indulge a well-meant fault: 140
 For why should he who made address,
 All humble ways, without success,
 And met with nothing, in return,
 But insolence, affronts, and scorn,
 Not strive by wit to countermine, 145
 And bravely carry his design?
 He who was us'd so unlike a soldier,
 Blown up with philters of love-powder?
 And after letting blood, and purging,
 Condemn'd to voluntary scourging; 150
 Alarm'd with many a horrid fright,
 And claw'd by goblins in the night;

Insulted on, revil'd, and jeer'd,
 With rude invasion of his beard ;
 And when your sex was foully scandal'd, 155
 As foully by the rabble handled ;
 Attack'd by despicable foes,
 And drubb'd with mean and vulgar blows ;
 And, after all, to be debarr'd
 So much as standing on his guard ; 160
 When horses, being spurr'd and prick'd,
 Have leave to kick for being kick'd ?
 Or why should you, whose mother-wits
 Are furnish'd with all perquisites,
 That with your breeding-teeth begin, 165
 And nursing babies, that lie in,
 B' allow'd to put all tricks upon
 Our cully sex, and we use none ?
 We, who have nothing but frail vows
 Against your stratagems t' oppose ; 170
 Or oaths more feeble than your own,
 By which we are no less put down ?
 You wound, like (*g*) Parthians, while you fly,
 And kill with a retreating eye ;
 Retire the more, the more we press, 175
 To draw us into ambushes :
 As pirates all false colours wear
 T' entrap th' unwary mariner,
 So women, to surprize us, spread
 The borrow'd flags of white and red ; 180
 Display 'em thicker on their cheeks
 Than their old grandmothers, the Picts ;
 And raise more devils with their looks,
 Than conjurer's less subtle books ;
 Lay trains of amorous intrigues, 185
 In tow'rs, and curls, and periwigs,
 With greater art and cunning rear'd,
 Than (*h*) *Philip Nye's* thanksgiving beard,
 Prepost'rously t' entice, and gain
 Those to adore 'em they disdain ; 190
 And only draw 'em in, to clog
 With idle names a catalogue.

A lover is, the more he's brave,
T' his mistress but the more a slave;
And whatsoever she commands, 195
Becomes a favour from her hands;
Which he's oblig'd t' obey, and must,
Whether it be unjust or just.
Then when he is compell'd by her
T' adventures he would else forbear, 200
Who with his honour can withstand,
Since force is greater than command?
And when necessity's obey'd,
Nothing can be unjust or bad;
And therefore when the mighty pow'rs 205
Of love, our great ally and yours,
Join'd forces not to be withstood
By frail enamour'd flesh and blood,
All I have done, unjust or ill,
Was in obedience to your will; 210
And all the blame that can be due,
Falls to your cruelty and you.
Nor are those scandals I confess'd,
Against my will and interest,
More than is daily done of course 215
By all men, when they're under force;
When some upon the rack confess
What th' hangman and their prompters please;
But are no sooner out of pain,
Than they deny it all again. 220
But when the Devil turns confessor,
Truth is a crime he takes no pleasuré
To hear, or pardon, like the founder
Of liars, whom they all elaim under;
And therefore, when I told him none, 225
I think it was the wiser done.
Nor am I without precedent,
The first that on th' adventure went:
All mankind ever did of course,
And daily does the same, or worse. 230
For what romance can show a lover,
That had a lady to recover,

And did not steer a nearer course,
 To fall aboard on his amours?
 And what at first was held a crime, 235
 Has turn'd to honourable in time.
 To what a height did (*i*) infant *Romé*,
 By ravishing of women, come!
 When men upon their spouses seiz'd,
 And freely marry'd where they pleas'd, 240
 They ne'er forswore themselves, nor ly'd,
 Nor, in the mind they were in, dy'd;
 Nor took the pains t' address and sue,
 Nor play'd the masquerade to woo:
 Disdain'd to stay for friends' consents, 245
 Nor juggled about settlements;
 Did need no license, nor no priest,
 Nor friends, nor kindred to assist;
 Nor lawyers, to join land and money
 In th' holy state of matrimony, 250
 Before they settled hands and hearts,
 Till (*k*) alimony or death them parts:
 Nor would endure to stay until
 Th' had got the very bride's good will;
 But took a wise and shorter course 255
 To win the ladies, downright force;
 And justly made 'em prisoners then,
 As they have often since, us men,
 With acting plays, and dancing jigs,
 The luckiest of all love's intrigues; 260
 And when they had them at their pleasure,
 Then talk'd of love and flames at leisure:
 For after matrimony's over,
 He that holds out but half a lover,
 Deserves for ev'ry minute more 265
 Than half a year of love before;
 For which the dames in contemplation
 Of that best way of application,
 Prov'd nobler wives than e'er was known,
 By suit or treaty to be won; 270
 And such as all posterity
 Could never equal nor come nigh.

For women first were made for men,
 Not men for them.—It follows, then,
 That men have right to ev'ry one, 275
 And they no freedom of their own:
 And therefore men have pow'r to chuse,
 But they no charter to refuse.
 Hence 'tis apparent, that what course
 See'er we take to your amours, 280
 Though by the indirectest way,
 'Tis no injustice, nor foul play;
 And that you ought to take that course,
 As we take you, for better or worse;
 And gratefully submit to those 285
 Who you, before another, chose.
 For why should ev'ry savage beast
 Exceed his great lord's interest?
 Have freer pow'r than he, in grace
 And nature, o'er the creature has? 290
 Because the laws he since has made
 Have cut off all the pow'r he had;
 Retrench'd the absolute dominion
 That nature gave him over women;
 When all his pow'r will not extend 295
 One law of nature to suspend;
 And but to offer to repeal
 The smallest clause, is to rebel.
 This, if men rightly understood
 Their privilege, they would make good; 300
 And not, like sots, permit their wives
 T' encroach on their prerogatives;
 For which sin they deserve to be
 Kept, as they are, in slavery:
 And this some precious Gifted Teachers, 305
 Unrev'rently reputed lechers,
 And disobey'd in making love,
 Have vow'd to all the world to prove,
 And make ye suffer, as you ought,
 For that uncharitable fault. 310
 But I forget myself; and rove
 Beyond th' instructions of my love.

Forgive me (Fair), and only blame;
 The extravagancy of my flame,
 Since 'tis too much at once to show 315
 Excess of love and temper too.
 All I have said that's bad and true
 Was never meant to aim at you,
 Who have so sov'reign a controul
 O'er that poor slave of yours, my soul, 320
 That, rather than to forfeit you,
 Has ventur'd loss of heaven too;
 Both with an equal pow'r possess'd
 To render all that serve you blest;
 But none like him, who's destin'd either 325
 To have, or lose you, both together;
 And if you'll but this fault release
 (For so it must be, since you please)
 I'll pay down all that vow, and more,
 Which you commanded, and I swore, 330
 And expiate upon my skin
 Th' arrears in full of all my sin.
 For 'tis but just that I should pay
 Th' accruing penance for delay,
 Which shall be done, until it move 335
 Your equal pity and your love.

The Knight, perusing this epistle,
 Believ'd h' had brought her to his whistle;
 And read it like a jocund lover,
 With great applause, t' himself twice over; 340
 Subscrib'd his name, but at a fit
 And humble distance to his wit;
 And dated it with wond'rous art,
 Given from the bottom of his heart;
 Then seal'd it with his coat of love, 345
 A smoking faggot—and above,
 Upon a scroll—I burn and weep;
 And near it—For her Ladyship;
 Of all her sex most excellent,
 These to her gentle hands present; 350

Then gave it to his faithful Squire,
With lessons how t' observe and eye her.

She first consider'd which was better,
To send it back, or burn the letter :
But guessing that it might import, 355
Though nothing else, at least her sport,
She open'd it, and read it out,
With many a smile and leering flout ;
Resolv'd to answer it in kind,
And thus perform'd what she design'd. 360

THE LADY'S ANSWER
TO THE KNIGHT.

That you're a beast, and turn'd to grass,
Is no strange news, nor ever was ;
At least to me, who once, you know,
Did from the pound replevin you,
When both your sword and spurs were won 5
In combat by an Amazon ;
'That sword, that did (like *Faté*) determine
'Th' inevitable death of vermin,
And never dealt its furious blows,
But cut the throats of pigs and cows, 10
By *Trulla* was, in single fight,
Disarm'd and wrested from its Knight ;
Your heels degraded of your spurs,
And in the stocks close prisoners ;
Where still they'd lain, in base restraint, 15
If I, in pity' of your complaint,
Had not, on honourable conditions,
Releas'd 'em from the worst of prisons ;
And what return that favour met
You cannot (though you would) forget ; 20
When, being free, you strove t' evade
'The oaths you had in prison made ;
Forsook yourself ; and first deny'd it,
But after own'd and justify'd it ;
And when y' had falsely broke one vow, 25
Absolv'd yourself by breaking two :
For while you sneakingly submit,
And beg for pardon at our feet,
Discourag'd by your guilty fears,
To hope for quarter for your ears, 30
And doubting 'twas in vain to sue,
You claim us bold'y as your due ;

Declare that treachery and force,
 To deal with us, is th' only course;
 We have no title nor pretence 35
 To body, soul, or conscience,
 But ought to fall to that man's share
 That claims us for his proper ware.
 These are the motives which t' induce,
 Or fright us into love, you use. 40
 A pretty new way of gallanting,
 Between soliciting and ranting!
 Like sturdy beggars, that entreat
 For charity at once, and threat.
 But since you undertake to prove 45
 Your own propriety in love,
 As if we were but lawful prize
 In war, between two enemies;
 Or forfeitures, which ev'ry lover,
 That would but sue for, might recover; 50
 It is not hard to understand
 The myst'ry of this bold demand;
 That cannot at our persons aim,
 But something capable of claim.
 'Tis not those paltry counterfeit 55
 French stones, which in our eyes you set,
 But our right diamonds, that inspire,
 And set your am'rous hearts on fire;
 Nor can those false St. Martin's beads,
 Which on our lips you lay for reds, 60
 And make us wear like Indian dames,
 Add fuel to your scorching flames;
 But those true rubies of the rock,
 Which in our cabinets we lock.
 'Tis not those orient pearls, our teeth, 65
 That you are so transported with;
 But those we wear about our necks,
 Produce those amorous effects.
 Nor is 't those threads of gold, our hair,
 The perriwigs you make us wear; 70
 But those bright guineas in our chests,
 That light the wild-fire in your breasts.

These love-tricks I've been vers'd in so,
 That all their sly intrigues I know;
 And can unriddle, by their tones, 75
 Their mystic cabals, and jargons;
 Can tell what passions, by their sounds,
 Pine for the beauties of my grounds;
 What raptures fond and amorous,
 O' th' charms and graces of my house; 80
 What extacy, and scorching flame,
 Burns for my money, in my name;
 What from th' unnatural desire
 To beasts and cattle takes its fire;
 What tender sigh, and trickling tear, 85
 Longs for a thousand pounds a year;
 And languishing transports are fond
 Of statute, mortgage, bill, and bond.
 These are th' attracts which most men fall
 Enamour'd, at first sight withal; 90
 To these th' address with serenades,
 And court with balls and masquerades;
 And yet, for all the yearning pain
 Y' have suffer'd for their loves in vain,
 I fear they'll prove so nice and coy, 95
 To have, and t' hold, and to enjoy;
 That, all your oaths and labour lost,
 They'll ne'er turn ladies of the post.
 This is not meant to disapprove
 Your judgment in your choice of love; 100
 Which is so wise, the greatest part
 Of mankind study 't, as an art;
 For love shou'd, like a deodand,
 Still fall to th' owner of the land;
 And where ther's substance for its ground, 105
 Cannot but be more firm and sound
 Than that which has the slightest basis
 Of airy virtue, wit, and graces;
 Which is of such thin subtlety,
 It steals and creeps in at the eye, 110
 And, as it can't endure to stay,
 Steals out again, as nice a way.

But love, that its extraction owns
 From solid gold, and precious stones,
 Must, like its shining parents, prove 115
 As solid, and as glorious love.
 Hence 'tis, you have no way t' express
 Our charms and graces, but by these :
 For what are lips, and eyes, and teeth,
 Which beauty' invades and conquers with, 120
 But rubies, pearls, and diamonds,
 With which a philter-love commands ?
 This is the way all parents prove,
 In managing their children's love ;
 That force 'em t' intermarry and wed, 125
 As if th' were burying of the dead ;
 Cast earth to earth, as in the grave,
 To join in wedlock all they have ;
 And when the settlement's in force,
 Take all the rest, for better, or worse: 130
 For money has a pow'r above
 The stars and fate to manage love ;
 Whose (*l*) arrows, learned poets hold,
 That never miss, are tipp'd with gold.
 And tho' some say, the parents' claims 135
 To make love in their children's names,
 Who, many times, at once provide
 The nurse, the husband, and the bride ;
 Feel darts, and charms, attracts, and flames,
 And woo, and contract, in their names ; 140
 And as they christen, use to marry 'em,
 And, like their gossips, answer for 'em ;
 Is not to give in matrimony,
 But sell and prostitute for money.
 'Tis better than their own betrothing, 145
 Who often do't for worse than nothing ;
 And when th' are at their own dispose,
 With greater disadvantage choose.
 All this is right ; but for the course
 You take to do't, by fraud, or force, 150
 'Tis so ridiculous, as soon
 As told, 'tis never to be doné,

No more than setters can betray,
 That tell what tricks they are to play.
 Marriage, at best, is but a vow, 155
 Which all men either break, or bow :
 Then what will those forbear to do,
 Who perjure, when they do but woo?
 Such as beforehand swear and lie,
 For earnest to their treachery, 160
 And, rather than a crime confess,
 With greater strive to make it less :
 Like thieves, who, after sentence past,
 Maintain their innocence to th' last;
 And when their crimes were made appear 165
 As plain as witnesses can swear ;
 Yet, when the wretches come to die,
 Will take upon their death a lie.
 Nor are the virtues you confess'd
 T' your ghostly father, as you guess'd, 170
 So slight, as to be justify'd,
 By b'ing as shamefully deny'd ;
 As if you thought your word would pass,
 Point-blank, on both sides of a case ;
 Or credit were not to be lost, 175
 B' a brave knight-errant of the post,
 That eats perfidiously his word,
 And swears his ears through a two-inch board ;
 Can own the same thing, and disown,
 And perjure booty pro and con ; 180
 Can make the gospel serve his turn,
 And help him out to be forsworn ;
 When 'tis laid hands upon, and kiss'd,
 To be betray'd and sold like Christ.
 These are the virtues, in whose name 185
 A right to all the world you claim,
 And holdly challenge a dominion,
 In grace and nature, o'er all women ;
 Of whom, no less will satisfy,
 Than all the sex, your tyranny : 190
 Altho' you'll find it a hard province,
 With all your crafty frauds and covines,

To govern such a num'rous crew,
 Who, one by one, now govern you :
 For if you all were *Solomons*, 195
 And wise and great as he was once,
 You'll find they're able to subdue
 (As they did him) and baffle you.
 And if you are imposed upon,
 'Tis by your own temptation done, 200
 That with your ignorance invite,
 And teach us how to use the slight.
 For when we find y' are still more taken
 With false attracts of our own making,
 Swear that's a rose, and that a stone, 205
 Like sots, to us that laid it on ;
 And what we did but slightly prime,
 Most ignorantly daub in rhyme ;
 You force us, in our own defences,
 To copy beams and influences ; 210
 To lay perfections on the graces,
 And draw attracts upon our faces ;
 And, in compliance to your wit,
 Your own false jewels counterfeit :
 For, by the practice of those arts, 215
 We gain a greater share of hearts ;
 And those deserve in reason most,
 That greatest pains and study cost :
 For great perfections are like heav'n,
 Too rich a present to be giv'n ; 220
 Nor are those master strokes of beauty
 To be perform'd without hard duty ;
 Which, when they're nobly done, and well,
 The simple natural excel.
 How fair and sweet the planted rose, 225
 Beyond the wild, in hedges grows !
 For, without art, the noblest seeds
 Of flow'rs degen'rate into weeds.
 How dull and rugged, ere 'tis ground,
 And polish'd, looks a diamond ! 230
 Though Paradise were e'er so fair,
 It was not kept so without care.

The whole world, without art and dress,
 Would be but one great wilderness,
 And mankind but a savage herd, 235
 For all that nature has conferr'd :
 This does but rough-hew, and design,
 Leaves art to polish, and refine.
 Though women first were made for men,
 Yet men were made for them again; 240
 For when (outwitted by his wife)
 Man first turn'd tenant but for life,
 If women had not interven'd,
 How soon had mankind had an end !
 And that it is in being yet, 245
 To us alone you are in debt :
 And where's your liberty of choice,
 And our unnatural no voice ?
 Since all the privilege you boast,
 And falsely 'surp'd. or vainly lost, 250
 Is now our right; to whose creation,
 You owe your happy restoration.
 And if we had not weighty cause
 To not appear in making laws,
 We could, in spite of all your tricks, 255
 And shallow, formal polities,
 Force you our managements t' obey,
 As we to yours (in shew) give way.
 Hence 'tis, that while you vainly strive
 T' advance your high prerogative, 260
 You basely, after all your braves,
 Submit, and own yourselves our slaves;
 And 'cause we do not make it known,
 Nor publicly our int'rests own ;
 Like sots, suppose we have no shares 265
 In ord'ring you, and your affairs ;
 When all your empire and command,
 You have from us, at second hand :
 As if a pilot, that appears
 To sit still only, while he steers, 270
 And does not make a noise and stir,
 Like ev'ry common mariner,

TO THE KNIGHT,

Knew nothing of the card, nor star,
 And did not guide the men of war:
 Nor we, because we don't appear 275
 In councils, do not govern there;
 While, like the mighty (*m*) *Prester John*,
 Whose person none dares look upon,
 But is preserv'd in close disguise
 From b'ing made cheap to vulgar eyes, 280
 W' enjoy as large a pow'r, unseen,
 To govern him, as he does men;
 And in the right of our Pope *Joan*,
 Make emp'rors at our feet fall down;
 Or (*n*) *Joan de Pucel's* braver name, 285
 Our right to arms and conduct claim;
 Who, though a spinster, yet was able
 To serve *France* for a grand constable.
 We make and execute all laws,
 Can judge the judges, and the cause; 290
 Prescribe all rules of right or wrong,
 To th' long robe, and the longer tongue;
 'Gainst which the world has no defence,
 But our more pow'ful eloquence.
 We manage things of greatest weight 295
 In all the world's affairs of state;
 Are ministers of war and peace,
 That sway all nations how we please.
 We rule all churches, and their flocks,
 Heretical, and orthodox, 300
 And are the heavenly vehicles
 O' th' spirits, in all conventicles:
 By us is all commerce and trade
 Improv'd, and manag'd, and decay'd;
 For nothing can go off so well, 305
 Nor bears that price, as what we sell.
 We rule in ev'ry public meeting,
 And make men do what we judge fitting;
 Are magistrates in all great towns,
 Where men do nothing, but wear gowns. 310
 We make the men of war strike sail,
 And to our braver conduct veil,

And, when h' has chac'd his enemies,
Submit to us upon his knees.

Is there an officer of state 315

Untimely rais'd, or magistrate,
That's haughty and imperious ?

He's but a journeyman to us,

That, as he gives us cause to do't,

Can keep him in, or turn him out. 320

We are your guardians, that increase
Or waste your fortunes how we please ;

And as you humour us, can deal
In all your matters, ill or well.

'Tis we that can dispose alone, 325

Whether your heirs shall be your own,

To whose integrity you must,

In spite of all your caution, trust ;

And, 'less you fly beyond the seas,

Can fit you with what heirs we please ; 330

And force you t' own 'em, though begotten

By French valets, or Irish footmen.

Nor can the rigorousest course

Prevail, unless to make us worse ;

Who still, the harsher we are us'd, 335

Are further off from b'ing reduc'd ;

And scorn t' abate, for any ills,

The least punctilios of our wills.

Force does but whet our wits t' apply

Arts, born with us, for remedy ; 340

Which all your politics, as yet,

Have ne'er been able to defeat :

For when y' have try'd all sorts of ways,

What fools d' we make of you in plays ?

While all the favours we afford, 345

Are but to girt you with the sword,

To fight our battles in our steads,

And have your brains beat out o' your heads ;

Encounter, in despite of nature,

And fight at once with fire and water, 350

With pirates, rocks, and storms, and seas,

Our pride and vanity t' appease ;

Kill one another, and cut throats,
For our good graces and best thoughts ;
To do your exercise for honour, 355
And have your brains beat out the sooner ;
Or crack'd, as learnedly, upon
Things that are never to be known ;
And still appear the more industrious,
The more your projects are prepost'rous ; 360
To square the circle of the arts,
And run stark mad to shew your parts ;
Expound the oracle of laws,
And turn them which way we see cause ;
Be our solicitors and agents, 365
And stand for us in all engagements.
And these are all the mighty pow'rs
You vainly boast, to cry down ours ;
And what in real value's wanting,
Supply with vapouring and ranting : 370
Because yourselves are terrify'd,
And stoop to one another's pride,
Believe we have as little wit
To be out-hector'd, and submit ;
By your example, lose that right 375
In treaties, which we gain'd in fight ;
And, terrify'd into an awe,
Pass on ourselves a (o) Salique law ;
Or, as some nations use, give place,
And truckle to your mighty race, 380
Let men usurp th' unjust dominion,
As if they were the better women.

NOTES TO PART III. CANTO I.

15 (a) *AND more, &c.*] *Caligula* was one of the Emperors of Rome, son of *Germanicus* and *Agrippina*. He would needs pass for a god, and had the heads of the ancient statues of the gods taken off, and his own placed on in their stead; and used to stand between the statues of *Castor* and *Pollux* to be worshipped; and often bragged of lying with the Moon.

43 (b) *And us'd, &c.*] *Philters* were love potions, reported to be much in request in former ages; but our true Knight-Errant Hero made use of no other but what the noble achievements by his sword produced.

52 (c) *To th' Ordeal, &c.*] *Ordeal* trials were, when supposed criminals, to discover their innocence, went over several red-hot coulters. These were generally such whose chastity was suspected, as the vestal virgins, &c.

93 (d) *So Spanish Heroes, &c.*] The young Spaniards signalize their valour before the Spanish ladies at bull feasts, which often prove very hazardous, and sometimes fatal to them. It is performed by attacking of a wild bull kept on purpose, and let loose at the combatant; and he that kills most, carries the laurel, and dwells highest in the ladies' favour.

137 (e) *To pawn, &c.*] His *exterior ears* were gone before and so out of danger; but by *inward ears* is here meant his conscience.

252 (f) *Loud as, &c.*] A speaking trumpet, by which the voice may be heard at a great distance, very useful at sea.

276 (g) *As if th' had, &c.*] This alludes to some abject lechers, who used to be disciplined with amorous lashes by their mistresses.

323 (h) *Bewitch Hermetic Men, &c.*] *Hermes Trismegistus*, an Egyptian Philosopher, and said to have lived *Anno Mundi* 2076, in the reign of *Ninus*,

after Moses. He was a wonderful philosopher, and proved that there was but one God, the creator of all things; and was the author of several most excellent and useful inventions. But those Hermetic Men here mentioned, though the pretended sectators of this great man, are nothing else but a wild and extravagant sort of enthusiasts, who make a hodge-podge of Religion and Philosophy, and produce nothing but what is the object of every considering person's contempt.

326 (i) *Potosi.*] Potosi is a city of Peru, the mountains whereof afford great quantities of the finest silver in all the Indies.

603 (k) *More wretched, &c.*] *Villanage* was an ancient tenure, by which the tenants were obliged to perform the most abject and slavish services for their lords.

639 (l) *Like Indian Widows, &c.*] The Indian women, richly attired, are carried in a splendid and pompous machine to the funeral pile, where the bodies of their deceased husbands are to be consumed, and there voluntarily throw themselves into it, and expire; and such as refuse, their virtue is ever after suspected, and they live in the utmost contempt.

647 (m) *For as the Pythagorean, &c.*] It was the opinion of *Pythagoras* and his followers, that the soul transmigrated (as they termed it) into all the diverse species of animals; and so was differently disposed and affected, according to their different natures and constitutions.

707 (n) *For tho' Chinese, &c.*] The Chinese men of quality, when their wives are brought to bed, are nursed and tended with as much care as women here, and are supplied with the best strengthening and nourishing diet, in order to qualify them for future services.

751 (o) *Transform them into Rams, &c.*] The Sirens, according to the poets, were three sea-monsters, half women and half fish: their names were *Parthenope*, *Ligea*, and *Leucosia*. Their usual residence

was about the island of Sicily, where, by the charming melody of their voices, they used to detain those that heard them, and then transform them into some sort of brute animals.

755 (p) *By the Husband Mandrake, &c.*] Naturalists report, that if a male and female Mandrake lie near each other, there will often be heard a sort of murmuring noise.

797 (q) *The World is but two Parts, &c.*] The equinoctial divides the globe into North and South.

819 (r) *Unless among the Amazons, &c.*] The Amazons were women of Scythia, of heroic and great achievements. They suffered no men to live among them; but once every year used to have conversation with men, of the neighbouring countries, by which if they had a male child, they presently either killed or crippled it; but if a female, they brought it up to the use of arms, and burnt off one breast, leaving the other to suckle girls.

865 (s) *The Nymphs of chaste Diana's, &c.*] Diana's Nymphs, all of whom vowed perpetual virginity, and were much celebrated for the exact observation of their vow.

866 (t) *Lewkner's Lane*] Some years ago swarmed with notoriously lascivious and profligate strumpets.

877 (u) *The reason of it is, &c.*] Demanding the *clergy of her belly*, which, for the reasons aforesaid, is pleaded in excuse by those who take the liberty to oblige themselves and friends.

1086 (w) *As Ironside or Hardiknute, &c.*] Two famous and valiant princes of this country; the one a Saxon, the other a Dane.

1131 (x) *But those that trade in Geomancy, &c.*] The Lapland Magi. The Laplanders are an idolatrous people, far North; and it is very credibly reported, by authors and persons that have travelled in their country, that they do perform things incredible by what is vulgarly called *Magic*.

1158 (y) *To burning with, &c.*] An allusion to cauterizing in apoplexies, &c.

1321 (z) *The Queen of Night, &c.*] The Moon influences the tides, and predominates over all humid bodies; and persons distempered in mind are called Lunatics.

1344 (a) *And growing to thy Horse, &c.*] The Centaurs were a people of Thessaly, and supposed to be the first managers of horses; and the neighbouring inhabitants never having seen any such thing before, fabulously reported them monsters, half men and half horses.

1423 (b) *Sir (quoth the Voice), &c.*] Sophi is at present the names of the kings of Persia, not super-added, as Pharoah was to the kings of Egypt, but the name of the family itself, and religion of Hali, whose descendants by Fatima, Mahomet's daughter, took the name of Sophi.

1454 (c) *Wear wooden Peccadillos, &c.*] Peccadillos were stiff pieces that went about the neck, and round about the shoulders, to pin the band, worn by persons nice in dressing; but his wooden one is a *pilory*.

1483 (d) *Hence 'tis Possessions, &c.*] Criminals, in their indictments, are charged with *not having the fear of God before their eyes, but being led by the instigation of the Devil*.

1521 (e) *When to a legal Utlegation, &c.*] When they return the excommunication into the Chancery, there is issued out a writ against the person.

1524 (f) *Distrain on Soul, &c.*] Excommunication, which deprives men from being Members of the visible Church, and formally delivers them up to the Devil.

NOTES TO PART III. CANTO II.

1 (g) *The Learned write, &c.*] An insect breeze: Breezes often bring along with them great quantities of insects, which some are of opinion, are generated from viscous exhalations in the air; but our Author makes them proceed from a cow's dung, and afterwards become a plague to that whence it received its original.

13 (h) *For as the Persian, &c.*] The Magi were priests and philosophers among the Persians, intrusted with the government both civil and ecclesiastic, much addicted to the observation of the stars. Zoroaster is reported to be their first author. They had this custom amongst them, to preserve and continue their families by incestuous copulation with their own mothers. Some are of opinion, that the three wise men that came out of the East to worship our Saviour were some of these.

51 (i) *At Michael's Term, &c.*] St. Michael, an archangel, mentioned in St. Jude's Epistle, verse 9.

78 (k) *And laid about, &c.*] William Prynne, of Lincoln's-Inn, Esq. born at Swanswick, who styled himself *Utter Barrister*, a very warm person, and voluminous writer; and after the Restoration, keeper of the records in the Tower.

146 (l) *As Dutch Boors, &c.*] It is reported of the Dutch women, that making so great a use of stoves and often putting them under their petticoats, they engender a kind of ugly monster, which is called a Sooterkin.

151 (m) *T' out-cant the Babylonian, &c.*] At the building of the Tower of Babel, when God made the confusion of languages.

215 (n) *Toss'd in a furious Hurricane, &c.*] At Oliver's death was a most furious tempest, such as had not been known in the memory of man, or hardly ever recorded to have been in this nation.

This *Sterry* reported something ridiculously fabu-

ious concerning *Oliver*, not unlike what *Proculus* did of *Romulus*.

224 (o) *False Heaven, &c.*] After the Restoration, *Oliver's* body was dug up, and his head set up at the farther end of Westminster-hall, near which place there is a house of entertainment, which is commonly known by the name of *Heaven*.

227 (p) *So Romulus, &c.*] A Roman Senator, whose name was *Proculus*, and much beloved by *Romulus*, made oath before the Senate, that this prince appeared to him after his death, and predicted the future grandeur of that city, promising to be protector of it; and expressly charged him, that he should be adored there under the name of *Quirinus*; and he had his temple on Mount *Quirinale*.

231 (q) *Next his Son, &c.*] *Oliver's* eldest son, *Richard*, was by him, before his death, declared his successor; and, by order of privy-council, proclaimed *Lord Protector*, and received the compliments of congratulation and condolence, at the same time, from the Lord Mayor and Court of Aldermen: and addresses were presented to him from all parts of the nation, promising to stand by him with their lives and fortunes. He summoned a Parliament to meet at Westminster, which recognized him *Lord Protector*: yet, notwithstanding, *Fleetwood*, *Desborough*, and their partizans, managed affairs so, that he was obliged to resign.

254 (r) *To edify upon the Ruins, &c.*] *John of Leyden*, whose name was *Buckhold*, was a butcher of the same place, but a crafty, eloquent, and seditious fellow, and one of those called *Anabaptists*. He went and set up at *Munster*, where, with *Knipperdoling*, and others of the same faction, they spread their abominable errors, and ran about the streets in enthusiastical raptures, crying, *Repent, and be baptized*, pronouncing dismal woes against all those that would not embrace their tenets. About the year 1533, they broke out into an open insurrection, and seized the palace and magazines, and grew so formi-

dable that it was very dangerous for those who were not of their persuasion to dwell in Munster; but, at length, he and his associates being subdued and taken, he was executed at Munster, had his flesh pulled off by two executioners with red-hot pincers, for the space of an hour, and then run through with a sword.

351 (s) *'Mong these there was a Politician, &c.]* This was the famous E. of S. who was endued with a particular faculty of undermining and subverting all sorts of government.

409 (t) *And better than by Napier's Bones, &c.]* The famous Lord Napier, of Scotland, the first inventor of logarithms, contrived also a set of square pieces, with numbers on them, made generally of ivory (which perform arithmetical and geometrical calculations), and are commonly called Napier's Bones.

421 (u) *To match this Saint, &c.]* The great colonel John Lilbourn, whose trial is so remarkable, and well known at this time.

473 (v) *The Trojan Mare, &c.]* After the Grecians had spent ten years in the siege of Troy, without the least prospect of success, they bethought of a stratagem, and made a wooden horse capable of containing a considerable number of armed men: this they filled with the choicest of their army, and then pretended to raise the siege; upon which the credulous Trojans made a breach in the walls of the city to bring in this fatal plunder; but when it was brought in, the inclosed heroes soon appeared, and, surprizing the city, the rest entered in at the breach.

520 (x) *I mean Margaret's Fast, &c.]* That Parliament used to have public fasts kept in St. Margaret's church, Westminster, as is done to this present time.

605 (y) *To hang like Mahomet, &c.]* It is reported of Mahomet, the great impostor, that, having built a mosque, the roof whereof was of loadstone, and ordering his corpse, when he was dead, to be put into an iron coffin, and brought into that place, the loadstone soon attracted it near the top, where it still hangs in the air.

No less fabulous is what the legend says of *Ignatius Loyola*, that his zeal and devotion transported him so, that at his prayers he has been seen to be raised from the ground for some considerable time together.

650 (z) *As easy as Serpents, &c.*] Naturalists report, that snakes, serpents, &c. cast their skins every year.

655 (a) *As Barnacles turn Solan Geese, &c.*] It is said, that in the Islands of the *Orcades*, in Scotland, there are trees which bear those *barnacles*, which, dropping off into the water, receive life, and become those birds called *solan geese*.

663 (b) *So that he keeps the Gate of Hell, &c.*] The poets feign the dog *Cerberus*, that is the porter of hell, to have three heads.

685 (c) *The Gibellines, &c.*] Two great factions in Italy, distinguished by those names, which miserably distracted and wasted it about the year 1130.

841 (d) *When three Saints' Ears, &c.*] *Burton*, *Prynn*, and *Bastwick*, three notorious ringleaders of the factions, just at the beginning of the late horrid rebellion.

894 (e) *But Fisher's Folly, &c.*] *Fisher's Folly* was where Devonshire-square now stands, and was a great place of consultation in those days.

907 (f) *Cut out more work, &c.*] *Plato's* year, or the grand revolution of the entire machine of the world, was accounted 4000 years.

1200 (g) *T' your great Croysado General, &c.*] *General Fairfax*, who was soon laid aside after he had done some of their drudgery for them.

1241 (h) *To pass for deep and learned Scholars, &c.*] Two ridiculous scribblers, that were often pestering the world with nonsense.

1250 (i) *Like Sir Pride, &c.*] The one a brewer, the other a shoemaker, and both colonels in the rebels' army.

1505 (k) *The beastly Rabble that came down, &c.*] This is an accurate description of the mob's burning rumps upon the admission of the secluded Members, in contempt of the Rump-Parliament.

1534 (l) *Be ready listed under Don.*] The hangman's name at that time was *Don*.

1550 (m) *They've roasted Cook already and Pride in.*] *Cook* acted as solicitor-general, against King Charles the First at his trial; and afterwards received his just reward for the same. *Pride*, a colonel in the Parliament's army.

1564 (n) *Their founder was a blown-up Soldier.*] *Ignatius Loyola*, the founder of the society of the Jesuits, was a gentleman of Biscay, in Spain, and bred a soldier; was at Pampelune when it was besieged by the French, in the year 1521; and was so very lame in both feet, by the damage he sustained there, that he was forced to keep his bed.

1585 (o) *And from the Coptic Priest Kircherus.*] *Athanasius Kircher*, a Jesuit, hath wrote largely on the Egyptian mystical learning.

1587 (p) *For, as the Egyptians us'd by Bees, &c.*] The Egyptians represented their kings (many of whose names were *Ptolemy*) under the hieroglyphic of a bee, dispensing honey to the good and virtuous, and having a sting for the wicked and dissolute.

NOTES TO PART III. CANTO III.

8 (q) *Than Hags with all their Imps and Teats.*] Alluding to the vulgar opinion, that witches have their imps, or familiar spirits, that are employed in their diabolical practices, and suck private teats they have about them.

15 (r) *As Rosicrucian Virtuosos, &c.*] The *Rosicrucians* were a sect that appeared in Germany in the beginning of the XVIIth age. They are also called the Enlightened, Immortal, and Invisible. They are a very enthusiastical sort of men, and hold many wild and extravagant opinions.

36 (s) *From Marshal Legion's Regiment.*] He used to preach, as if they might expect legions to drop down from heaven, for the propagation of the good Old Cause.

145 (t) *More plainly than the Reverend Writer, &c.*] A most Reverend Prelate, A. B. of Y. who sided with the disaffected party.

261 (u) *If th' Ancients crown'd their bravest Men, &c.*] The Romans highly honoured, and nobly rewarded, those persons that were instrumental in the preservation of the lives of their citizens, either in battle or otherwise.

305 (w) *Or else their Sultan Populaces, &c.*] The Author compares the arbitrary actings of the ungovernable mob to the Sultan or Grand Signior, who very seldom fails to sacrifice any of his chief commanders, called *Bassas*, if they prove unsuccessful in battle.

350 (x) *As th' Ancient Mice attack'd the Frogs.*] *Homer* wrote a poem of the War between the Mice and the Frogs.

383 (y) *And stout Rinaldo gain'd his Bride, &c.*] A story in *Tasso*, an Italian poet, of a hero that gained his mistress by conquering her party.

577 (z) *An old dull Sot, who told the Clock, &c.*] *Prideaux*, a justice of peace, a very pragmatistical busy

person in those times, and a mercenary and cruel magistrate, infamous for the following methods of getting of money among many others.

589 (a) *And many a trusty Pimp and Croney, &c.*] There was a gaol for puny offenders.

599 (b) *Made Monsters fine, and Puppet-plays, &c.*] He extorted money from those that kept shows.

715 (c) *From Stiles's Pocket into Nokes's, &c.*] John a Nokes, and John a Stiles, are two fictitious names made use of in stating cases of law only.

742 (d) *On Bongey for a Water Witch.*] *Bongey* was a Franciscan, and lived towards the end of the thirteenth century, a doctor of divinity in Oxford, and a particular acquaintance of Friar Bacon's. In that ignorant age, every thing that seemed extraordinary was reputed magic; and so both *Bacon* and *Bongey* went under the imputation of studying the *black-art*. *Bongey* also, publishing a treatise of Natural Magic, confirmed some well-meaning credulous people in this opinion; but it was altogether groundless; for *Bongey* was chosen provincial of his order, being a person of most excellent parts and piety.

NOTES ON HUDIBRAS'S EPISTLE TO HIS LADY.

113 (e) *Or who but Lovers can converse, &c.*] Metaphysicians are of opinion, that angels and souls departed, being divested of all gross matter, understand each other's sentiments by intuition, and consequently maintain a sort of conversation without the organs of speech.

121 (f) *Or Heav'n itself a sin resent, &c.*] In regard children are capable of being inhabitants of Heaven, therefore it should not resent it as a crime to supply store of inhabitants for it.

173 (g) *You wou'd like Parthians while you fly, &c.*] Parthians are the inhabitants of a province in Persia. They were excellent horsemen, and very exquisite at

their bows; and it is reported of them, that they generally slew more upon their retreat than they did in the engagement.

188 (h) *Than Philip Nye's Thanksgiving Beard*] One of the Assembly of Divines, very remarkable for the singularity of his beard.

237 (i) *To what a Height did Infant Rome, &c.*] When *Romulus* had built Rome, he made it an asylum, or place of refuge, for all malefactors, and others obnoxious to the laws, to retire to; by which means it soon came to be very populous; but when he began to consider, that, without propagation, it would soon be destitute of inhabitants, he invented several fine shows, and invited the young Sabine women, then neighbours to them; and when they had them secure, they ravished them; from whence proceeded so numerous an offspring.

252 (k) *Till Alimony or Death them parts.*] Alimony is an allowance that the law gives the woman for her separate maintenance upon living from her husband. That and death are reckoned the only separations in a married state.

NOTES ON THE LADY'S ANSWER TO THE KNIGHT.

133 (l) *Whose Arrows learned Poets hold, &c.*] The poets feign Cupid to have two sorts of arrows; the one tipped with gold, and the other with lead. The golden always inspire and inflame love in the persons he wounds with them; but, on the contrary, the leaden create the utmost aversion and hatred. With the first of these he shot *Apollo*, and with the other *Daphne*, according to *Ovid*.

277 (m) *While, like the mighty Prester John, &c.*] *Prester John*, an absolute prince, emperor of Abyssinia, or Ethiopia. One of them is reported to have had seventy kings for his vassals, and so superb and ayo-

gant, that none durst look upon him without his permission.

285 (n) *Or Joan de Pucel's braver Name.*] *Joan of Arc*, called also the *Pucelle*, or Maid of Orleans. She was born at the town of Damremi, on the Meuse, daughter of *James de Arc*, and *Isabella Romée*; and was bred up a shepherdess in the country. At the age of eighteen or twenty, she pretended to an express commission from God to go to the relief of Orleans, then besieged by the English, and defended by *John Comte de Dennis*, and almost reduced to the last extremity. She went to the coronation of Charles the Seventh, when he was almost ruined. She knew that prince in the midst of his nobles, though meanly habited. The doctors of divinity, and members of parliament, openly declared that there was something supernatural in her conduct. She sent for a sword, which lay in the tomb of a knight, which was behind the great altar of the church of *St. Katharine de Forbois*, upon the blade of which the *cross* and *flower-de-luces* were engraven, which put the king in a very great surprize, in regard none besides himself knew of it. Upon this he sent her with the command of some troops, with which she relieved Orleans, and drove the English from it, defeated *Talbot* at the battle of *Pattai*, and recovered *Champagne*. At last she was unfortunately taken prisoner in a sally at *Champagne* in 1430, and tried for a witch or sorceress, condemned, and burnt in *Rouen* market-place in May, 1430.

378 (o) *Pass on ourselves a Salique Law.*] The *Salique Law* is a law in France, whereby it is enacted, that no female shall inherit that crown.

INDEX.

	Page	Line
ÆRA of the Poem	1	15
Affidavit-men, their practice	301	725
Their plying-places	302	760
<i>Anaxagoras</i> , astronomical tenets of his	174	737
Astronomical tenets of others, as solid	178	865
Art, its advantages over Nature	320	233
Author, his invocation	17	645
Integrity	26	35
Authors of rhyme, their reason for couplets	110	27
	25	11
Authors of romances censured	109	13
	134	41
BAGPIPES compared	148	624
Bear-baiting, the adventure of	18	677
Its antiquity and derivation	<i>ib.</i>	683
Proclamation on the solemnity	<i>ib.</i>	692
Blows, the method of making free by the		
<i>Romans</i>	115	235
Of restoring to grace, &c. by <i>Prester John</i>	<i>ib.</i>	239
Best trial of valour in soldiers	<i>ib.</i>	249
<i>Bruin</i> (the Bear)	31	249
His genealogy	32	265
Diet	<i>ib.</i>	271
Travels	<i>ib.</i>	281
Resentment on receiving <i>Hudibras's</i> fall	47	887
Conduct in distress	56	37
Relieved by <i>Trulla</i> and <i>Cerdon</i>	57	97
Compared to <i>Achilles</i>	58	139
CERDON (the Cobbler)	35	409
His paring knife	<i>ib.</i>	418
Descent	<i>ib.</i>	422
Polemic qualities, &c.	36	430
Assists in the bear's relief	57	97

INDEX.

	Page	Line
Reply to <i>Trulla's</i> speech on that occasion	58	119
Answers to <i>Orsin's</i> speech on the distress of his bear	62	271
Presses to the relief of <i>Magnano</i>	69	562
Disarms <i>Hudibras</i>	72	666
Assists in <i>Trulla's</i> triumph	79	967
Cheating, and being cheated, the pleasure of it	156	1
Instances of the latter	<i>ib.</i>	7 to 37
Chemistry, a certain experiment of it	120	425
<i>Colon</i> (the hostler)	36	442
Compared to <i>Hercules</i>	<i>ib.</i>	458
Engages <i>Ralpho</i>	46	826
Attacks <i>Hudibras</i>	68	519
Assists in <i>Trulla's</i> triumph	79	968
Commanders, a peculiar of theirs	51	1048
Commonwealth resty to the rider	24	928
Mythologically compared to a rump	280	1598
Conjurers, their various ways of practice	171	599
	<i>to</i>	640
Court of conscience ought to assist itself	140	299
Cowards, none that venture a second beat- ing	115	233
Only entitled to horns and petticoats	151	730
<i>Crowdero</i> (the fiddler)	28	105
His misfortune in a prize of his profes- sion	<i>ib.</i>	140
Resolution and fate in the first action	48	912
Led in triumph by <i>Hudibras</i>	53	1125
Put in the stocks	54	1168
Released by <i>Magnano</i>	80	995
Crows, birds of evil omen	174	707
Cucking-stool, the cavalcade of it compared to an ovation	151	731
DISPUTANTS compared and exposed	132	1
Disputes, how resolved at last	145	481
Divinity, niceties therein exposed	5	163
Diurnals (newspapers) an expedient to lessen the price of whetstones	110	57

INDEX.

	Page	Line
<i>Druids</i> borrow money to be repaid in the next world	180	975
EARS , the poles on which heads turn	260	815
Injustice of cropping them for perjury	305	49
Echo described	60	189
Epistle , from <i>Hudibras</i> to <i>Sidrophel</i> , from <i>p.</i>	195	
<i>to 198</i>		
From <i>Hudibras</i> to his lady, from <i>p.</i>	304	to 313
Subscription, date, seal, and direction	312	341
Her answer	from <i>p.</i>	313 to 323
Evening described	132	903
Excommunication a distress on soul and body	237	1521
FAME described	110	45
Good and evil fame distinguished	111	69
Fear , the effects of it	283	11
<i>p. 285. l. 65.</i>	287	171
Too much and too little, equal	284	27
Fools found like woodcocks	197	80
Their stubbornness compared	252	481
Fortune of war	55	1
Her old wont	68	515
A case out of her reach	77	877
GRACE and virtue too near akin to be coupled	231	1293
HALTER , rise from thence the highest	273	1307
Hanging , a description of it	265	995
Goes with matrimony by destiny	300	685
No chance in it	<i>ib.</i>	687
Heralds , their power in pedigree	173	669
Heroes , their trade	33	321
Their reverse	<i>ib.</i>	326
Heroines , a digression against them	34	379
Honour , how attained	24	913
Different effects of sword and cudgel on it	45	810
A definition of it	81	1043
Hurt past cure	114	215
Basting no blemish	<i>ib.</i>	217

INDEX.

	Page	Line
Honour flies, if cracked	143	385
Lords' oaths	<i>ib.</i>	389
Commoners' huffs	<i>ib.</i>	391
Compared	<i>ib.</i>	393
Where lodged	183	1067
HUDIBRAS (Sir S— L— p. 24.		
<i>l.</i> 903). His politic character	1	15
Languages	2	51
Logic	3	65
Rhetoric	<i>ib.</i>	81
Oratory	<i>ib.</i>	91
Mathematics	4	119
Philosophy and metaphysics	<i>ib.</i>	128
School learning	5	151
Religion	6	189
His personal character—His beard	7	241
Back	8	287
Belly	<i>ib.</i>	295
Equipage—Doublet	9	305
Breeches	<i>ib.</i>	310
Sword	10	351
Scabbard	<i>ib.</i>	363
Dagger	<i>ib.</i>	375
Pistols	11	392
His activity in mounting	<i>ib.</i>	405
His horse described	{ 12	424
	{ 24	921
His squire	12	457
	<i>See Ralpho.</i>	
Is compared with <i>Ralpho</i>	17	627
Adventure of the bear-baiting	18	677
Speech thereon to <i>Ralpho</i>	19	714
The conversation continued, and applied to <i>Synods</i>	<i>to</i>	919
His conduct before the first action	27	71
Speech to the enemy	37	494
Charge and demand of the fiddler	41	662
Reply to <i>Talgol's</i> answer	43	742
Attacks <i>Talgol</i>	44	776

INDEX.

	Page	Line
<i>Hudibras</i> leads <i>Crowdero</i> in triumph	53	1125
Puts him in the stocks	54	1167
Pangs for his mistress	63	309
Her qualities	<i>ib.</i>	321
His resolution to re-attack her	64	371
Soliloquy thereon	<i>ib.</i>	381
Speech to <i>Ralpho</i> before the second action	66	453
Invokes his mistress	67	477
Conduct in disposing the battle	<i>ib.</i>	481
In advancing	<i>ib.</i>	501
Fatality in getting and losing advantages	68	529
Desponding answer to <i>Ralpho</i>	70	585
Re-attempt	71	655
Welcome to a supposed victory	72	687
Speech to <i>Ralpho</i> thereon	73	724
Reply to <i>Ralpho's</i> answer	74	757
Is defeated by <i>Trulla</i>	<i>ib.</i>	780
Answer to her harangue thereon	75	795
Ill luck and defeat in a second trial with her	76	835
Answer to her insulting him	77	869
To her reply	<i>ib.</i>	897
Surrenders prisoner to her	78	915
Led in triumph	79	961
Put in the stocks	80	1001
Consoles himself	<i>ib.</i>	1009
Answer to <i>Ralpho's</i> reply thereto	82	1073
The conversation continued, on <i>Presby-</i> <i>ttery, Synods, Presbyters, Lay-Elders, &c.</i>	<i>to</i>	1382
Behaviour on receiving his mistress's visit there	112	101
Address to her	113	141
His answer to her reply	<i>ib.</i>	161
The conversation continued on the for- tune of war, pain, honour, valour, love, and whipping	<i>to</i>	895
Swears to whip himself as enjoined by her	131	896
Advises and debates with <i>Ralpho</i> how to avoid both whipping and oath	134	55
}	<i>to</i>	540
His judgment to be whipped by proxy	144	437

INDEX.

	Page	Line
<i>Hudibras</i> makes <i>Ralpho</i> his proxy -	144	441
The debate of it on refusal, continued	<i>to</i>	560
Adventure of the riding - -	147	565
Compared to a <i>Roman</i> triumph -	150	665
Reply to <i>Ralpho's</i> dissent - -	151	713
Advances to attack the leader -	152	753
Is attacked himself - - -	153	815
Flies the field - - -	154	835
His consolatory discourse on the occasion - - - -	<i>ib.</i>	849
Resolution to swear he has penance performed - - - -	155	885
Expostulation thereon - - -	157	59
Advised by <i>Ralpho</i> to consult <i>Sidrophel</i> (the cunning man) in the matter -	159	105
Questions the lawfulness of it -	<i>ib.</i>	125
Owns his conviction - - -	161	189
Resolves to consult him - - -	<i>ib.</i>	195
Compliments <i>Sidrophel</i> - - -	170	543
Reply to <i>Sidrophel's</i> artful return -	<i>ib.</i>	553
Reply to his telling him the occasion of his coming - - - -	<i>ib.</i>	563
Opposes <i>astrology</i> , its professors, } <i>from</i> <i>ib.</i> 565		
practices, &c. } <i>to</i> 180 976		
Falls out with <i>Sidrophel</i> , and dispatches <i>Ralpho</i> for a constable - - -	181	1015
Disarms and defeats him, and wounds <i>Whachum</i> - - - -	182	1057
Speech to the vanquished - - -	183	1071
Plunders <i>Sidrophel</i> - - -	<i>ib.</i>	1085
His booty - - - -	<i>ib.</i>	1088
Resolves to march off, and lurch <i>Ralpho</i>	185	1149
Speed and activity in the execution	186	1183
Epistle to <i>Sidrophel</i> - - -	195	
Experience in love affairs - - -	200	31
Relapse, and resolution to attack his mistress - - - -	<i>ib.</i>	37
Arrives at her house - - -	203	150
Address to her - - - -	<i>ib.</i>	163

INDEX.

	Page	Line
<i>Hudibras</i> , dialogue between him and her, on assuring her of the performance of oath, &c. continued to		536
Claims her promise of marriage	213	539
The managements and comforts of it debated	} <i>from</i> } <i>to</i>	} <i>ib.</i> 545 } 222 936
He is frightened, and brought to confession	} <i>from</i> } <i>to</i>	} 225 1053 } 232 1310
Upbraided with his past conduct, &c.	233	1339
Dialogues it with <i>Ralpho</i> as a sprite on the same subject	} <i>from</i> } <i>to</i>	} 234 1400 } 238 1556
Is carried off by him		<i>ib.</i> 1571
Speed in escaping	239	1599
Dialogue between him and <i>Ralpho</i> on the discovery of each other	286	103
Answer to <i>Ralpho's</i> advice	296	517
Resolves to sue her promise	297	567
Character, &c. of his lawyer		<i>ib.</i> 577
Address to him	299	633
His case, with the responses	299	633
The lawyer's opinion		<i>ib.</i> 655
Debated, with his advice	302	773
Epistle to the lady	304	
Subscription, date, seal, and direction	312	341
		<i>to</i> 350
Hypocrisy described	230	1221
The effects of it	231	1259
A church improvement	276	1459
<i>IDUS</i> and <i>Calendæ</i> , quarter days	179	917
Jealousy, the clap of the mind	217	701
Impostors, when past their labour	198	121
Impudence, a claim to every thing	197	109
<i>Independent</i> , difference between him and <i>Presbyterian</i>	241	45
Post in reformations and qualifications	243	111
Independency described	255	603
Intelligible world described	162	225
Inward light, its advantages over <i>astrology</i>	15	573
A mark of those that have it	211	481

INDEX.

	Page	Line
Inward and outward man, their opposition		
to each other	135	77
Juries, their skill in palmistry	185	1167
Justice, a defect of it	54	1172
<i>A New England</i> instance of justice	143	409
KICK o' th' a—— not painful	114	209
Artists in distinguishing the materials of		
kicking and cudgelling	115	221
<i>Pyrrhus</i> , his use of kicking	<i>ib.</i>	237
Hurtful to honour	183	1069
Knights errant, and their horses privileges,		
and address in encounters	208	347
Knight-errantry, an error therein exploded	9	327
LAWYERS, no disputants on their pro-		
fession	294	439
Exempt from interlopers	295	493
Women's tongues only exceed theirs	321	291
<i>Hudibras's</i> lawyer, his character, qualifi-		
cations, and practice	297	577
Lay-elders, their character	85	1221
Learning, opposed to gifts and light, what	88	1339
Loyalty, its character	244	173
Fate of its confessors	272	1301
Love, a sure shaft of it	63	309
More restless than bangs or fleas	65	401
Secrecy in love dilated on	119	415
Characterized	<i>ib.</i>	417
Its readiest remedies	125	645
Rosemary, its use in love	130	847
Whipping, advantages and examples of it	<i>ib.</i>	845
Love, a <i>Pythagorean</i>	215	647
Hot and cold fits of it	<i>ib.</i>	653
The prevailing way, the justest in it	306	87
Its empire and prerogative	<i>ib.</i>	89
Its interest of state in heaven	<i>ib.</i>	107
Offences pardonable here	307	119
Ought not to be punished by human laws	<i>ib.</i>	125
Land its firmest basis	363	104
Why charms expressed by gold and jewels	<i>ib.</i>	113

INDEX.

	Page	Line
Love the power of money in it	364	131
Love passions compared and explained	120	441
	} <i>ib.</i>	453
Wealth the top motive	121	475
	} 315	55
Hanging or drowning the surest proof	121	481
A passionate poetical address	123	561
Ridiculed	124	591
Lie greedily swallowed	260	807
Lying, the fate of the faculty	197	105
<i>MAGNANO</i> (the tinker)	33	331
His habit	<i>ib.</i>	336
Skill in the black art	<i>ib.</i>	343
Performances	34	353
Arms	<i>ib.</i>	361
Amour	<i>ib.</i>	365
	See <i>Trulla</i> .	
His policy to relieve <i>Talgol</i> and <i>Colon</i>	46	836
<i>Habergeon</i> wounded	68	537
Assists in <i>Trulla's</i> triumph	79	967
Releases <i>Crowdero</i> from the stocks	80	987
Marriages, not made in heaven	213	545
No improvements of love	<i>ib.</i>	552
A beast that tires	<i>ib.</i>	569
Bargain at a venture	<i>ib.</i>	573
A vow broken or bent	364	155
Ring in matrimony useless	248	304
Goes with hanging by destiny	300	685
No chance in it	<i>ib.</i>	687
Merit of a half lover after it	310	263
Men, their natural right over womankind	311	274
Advantages on the women's side	322	339
Money, the last reason of all things	273	1329
Use in casting knaves	<i>ib.</i>	1339
Power in love	364	131
Moon, the new discoveries in it	174	727
Advantages thereby in trade, politics,	} 175	749
science, religion, &c. questionable		
Setting, &c. described	232	1321

INDEX.

	Page	Line
NEW LIGHT described	14	501
Derived	175	773
OATHS , how obliging	138	197
Criminal in the maker	140	271
Of no force till broken	<i>ib.</i>	277
Broken by the imposer	142	377
Doubtful security	204	205
The truest, toughest	306	81
Obedience, the less the better	255	610
<i>Oliver</i> , his death and apotheosis	215	215
<i>Orsin</i> (the bearward)	29	147
His descent	30	219
Skill in medicine	<i>ib.</i>	223
Famed for pitched fight, why	59	171
Grief for his bear's distress	<i>ib.</i>	179
Soliloquy thereon	60	199
Harangues his party	61	248
Attacks <i>Ralpho</i>	67	491
Re-attacks him	71	626
Rescues <i>Cerdon</i> , but unfortunately	72	674
Assists in <i>Trulla's</i> triumph	79	965
Owl , in <i>Rome</i> , the occasion of a lustration	174	709
PAIN , stoically discussed	114	183
Paper-kite and lanthorn described	166	415
Philosophical consolations	80	1013
<i>Presbyterian</i> , the true church militant	6	191
Presbyter described	84	1161
Difference between him and Independents	241	45
Power of the keys	261	857
Presbytery defined	85	1201
Providence directed, prescribed, and proposed to	40	589
Public faith, plate, and preaching, misapplied	39	557
QUAKERS , their gospel	138	219
Compared	139	229
RALPHO , his name	12	457
Parts	13	465
Birth	<i>ib.</i>	466

INDEX.

	Page	Line
<i>Ralpho</i> , his pedigree - - - - -	13	467
Gifts - - - - -	<i>ib.</i>	479
Learning - - - - -	14	529
Compared with <i>Hudibras</i> - - - - -	17	624
Reply to his speech on bear-beating	21	801
The conversation continued, and applied		
to <i>Synods</i> - - - - -	to 24	916
Engages <i>Colon</i> - - - - -	46	826
Relieves <i>Hudibras</i> from <i>Crowdero</i> - - - - -	48	932
Defeats <i>Crowdero</i> - - - - -	49	950
Speech to the vanquished - - - - -	<i>ib.</i>	956
To <i>Hudibras</i> thereon - - - - -	<i>ib.</i>	983
More	51	1034
Bears <i>Crowdero's</i> fiddle and case in		
triumph - - - - -	53	1120
His engagement with <i>Cerdon</i> - - - - -	69	551
Presses to the relief of <i>Hudibras</i> - - - - -	<i>ib.</i>	561
Encourages him - - - - -	<i>ib.</i>	569
Recovers his lost arms - - - - -	70	611
Misfortune in remounting - - - - -	<i>ib.</i>	619
Answer to <i>Hudibras's</i> harangue on his		
supposed victory - - - - -	74	745
Led in triumph by <i>Trulla</i> - - - - -	79	961
Put in the stocks - - - - -	80	1001
Reply to <i>Hudibras's</i> consolatory speech	81	1057
The conversation continued on Presbytery,		
<i>Synods</i> , <i>Presbyters</i> , <i>Lay-Elders</i> , &c. to	89	1382
Opinion on <i>Hudibras's</i> oath made	} from 135	67
to his mistress, debated - - - - -	} to 146	540
Judges him to be whipped by proxy	144	437
Is made proxy himself - - - - -	<i>ib.</i>	441
The debate of it on refusal continued to	147	560
Adventure of the riding - - - - -	<i>ib.</i>	565
Dissents from <i>Hudibras's</i> opinion of it	150	695
Advances to attack the leader - - - - -	151	735
Is attacked himself - - - - -	153	821
Flies the field - - - - -	154	833
Advises <i>Hudibras</i> to consult <i>Sidrophel</i>		
(the cunning man) - - - - -	159	105

INDEX.

	Page	Line
<i>Ralpho</i> convinces him of its lawfulness	159	129
	to 161	188
Sent for a constable to apprehend <i>Sidrophel</i>	181	1015
Resolves instead of it to discover his pre- varication to his mistress	202	99
Goes to her house and effects it	203	148
Dialogue with him (as a spirit)	} from 234	1400
on his past conduct, &c.	} to 238	1556
Carries him off	ib.	1571
Dialogue between him and <i>Hudibras</i> on discovery of each other	286	107
Advises him to sue her promise	293	395
Ravens, birds of evil omen	174	707
Retreat, the advantages of it	70	607
Riding, the adventure of it	147	565
Compared to a Roman triumph	148	591
Historical mistake of the latter rectified	ib.	596
Pomp and cavalcade of a riding described	ib.	605
Ring useless in matrimony	248	304
Rump	ib.	333
Sir <i>A. C.</i> an independent, or latitudi- narian member, his character	249	351
—A Presbyterian member, his cha- racter	250	421
The latter's speech	252	495
The former's, by way of answer	265	999
Contain the disputes between both parties, their hypocrisy, practices, politics, &c.	} from 252	495
	} to 277	1496
Rump burnt in effigy	278	1505
Mythology of it	279	1577
Running, the advantage and conduct of it	289	243
At least half the victory	290	269
Gets the whole	ib.	289
SAINTS, their property	50	1010
May swear and forswear occasionally	135	103
Examples of it	136	141
Exempted from the obligation of oaths by privilege	138	201

INDEX.

	Page	Line
Saints, their privilege universal	159	130
No sin in them to cheat the devil	<i>ib.</i>	135
Are his betters every way	236	1471
Salvation mechanically obtained	<i>ib.</i>	1493
Self not meant in self-denial	144	459
Spheres, their music not heard, why	124	617
Sieve and sheers turn as certain	170	569
Stars, <i>astrological</i> queries and answers concerning them	176	817
How ill used in calculations	179	929
Abused in love affairs	199	13
State sinners, prognosticators of changes	250	411
Sectaries, their birth and parentage	240	7
Their natural constitution	<i>ib.</i>	21
Their politics	241	31
Their rule of faith	276	1445
Souls doubtful security	204	205
Prisoners on parole	205	219
Stocks described	53	1132
Swords and teeth compared	31	261
Sympathy of spurring	67	485
Sympathetic noses	8	281
<i>Sidrophel</i>	159	105
His qualifications	<i>ib.</i>	107
Studies	161	205
Advances therein	<i>ib.</i>	209
Boasted knowledge	162	223
Familiarity with the moon	<i>ib.</i>	234
With the empire, &c. of the spheres	<i>ib.</i>	253
A remarkable instrument of his invention	<i>ib.</i>	261
Another	163	277
Skill in occult sciences	<i>ib.</i>	281
In nature	164	305
His <i>Zany</i>	<i>ib.</i>	325
	<i>See Whachum.</i>	
His observatory	166	403
Skill in observation	<i>ib.</i>	413
On the phenomenon of a paper-kite and lantern	167	42

INDEX.

	Page	Line
<i>Sidrophel's</i> instructions to <i>Whachum</i> on <i>Hudibras's</i> coming to him	168	489
Juggle with him on his errand	169	519
Artful return to <i>Hudibras's</i> compliment	170	549
Tells him the occasion of his coming	<i>ib.</i>	557
Defends <i>astrology</i> , its professors, } <i>from ib.</i>	563	
practices, &c. } <i>to</i>	180	976
Arms, and attacks him	182	1041
Is disarmed, defeated, and plundered	<i>ib.</i>	1057
Policy in escaping	184	1107
Synods, compared to bear-gardens	82	1095
To the inquisition	84	1149
A commonwealth of popery	85	1203
Synod men, their characteristic	88	1309
TALGOL (the butcher)	32	299
His reply to <i>Hudibras</i> on the bear-baiting	42	684
Defence of his attack	45	785
Dismounts him	46	861
Is wounded	68	535
Assists in <i>Trulla's</i> triumph	79	966
<i>Taliacotius's</i> sympathetic noses	8	281
Teeth and swords compared	31	261
Trance described	227	1127
Trimming approved	272	1291
Trulla (the tinker's wench)	34	365
Her resolution	<i>ib.</i>	369
Assists in the bear's relief	57	97
Her lightness	<i>ib.</i>	101
Speech to <i>Cerdon</i> on the relief of the bear	58	112
Romantic care of him	59	155
Defeats <i>Hudibras</i>	74	783
Harangue to him thereon	75	785
Reply to his answer	<i>ib.</i>	814
Re-attacks and defeats him	<i>ib.</i>	823
Insults him	76	855
Reply to his answer	77	885
Answer to his reply	78	905
Gives him her mantle (a modern example applied)	<i>ib.</i>	919

INDEX.

	Page	Line
<i>Trulla</i> protects him from the fury of the		
rest	78	929
Resolves to exchange him for <i>Crowdero</i> {	ib.	909
Her resolution approved of	79	945
Triumphs over him and <i>Ralpho</i>	ib.	951
The manner of it	ib.	969
Puts both in the stocks	80	1000
Trust broken, not so desperate in trial as a		
neck	122	509
VALOUR, active and passive distinguished	81	1029
Best trial of valour in soldiers	115	249
The effects of too much, or too little	226	1065
Virtue and grace, too near a-kin to be coupled	231	1293
WAGERS, fools' arguments	116	298
Wedlock without love compared	117	321
Properly compared	125	648
See Marriages.		
<i>Whachum</i> , <i>Sidrophel's</i> zany, or journeyman,		
his qualifications	164	323
Employment in the conjuring trade	ib.	335
Skill in poetry	165	358
Encomium on it	166	384
Receives <i>Hudibras</i> , and pumps <i>Ralpho</i>	168	494
Juggles with <i>Sidrophel</i> on <i>Hudibras's</i> errand	169	522
Assists <i>Sidrophel</i> to attack him	182	1055
Throws down his arms, and is wounded	183	1063
Whipping, its praises	<i>p.</i> 129. <i>l.</i>	811 to 816
Use, &c. in love	130	845
Examples of it	131	875
Whipping-post described	54	1150
The honour and privileges of its tenants {	129	797
to	to	824
Widow (<i>Hudibras's</i> mistress) her qualities	63	321
Behaviour on the news of his being in the		
stocks	111	81
Expostulation on the sight of him there	112	123
Answer to his first address to her	113	153

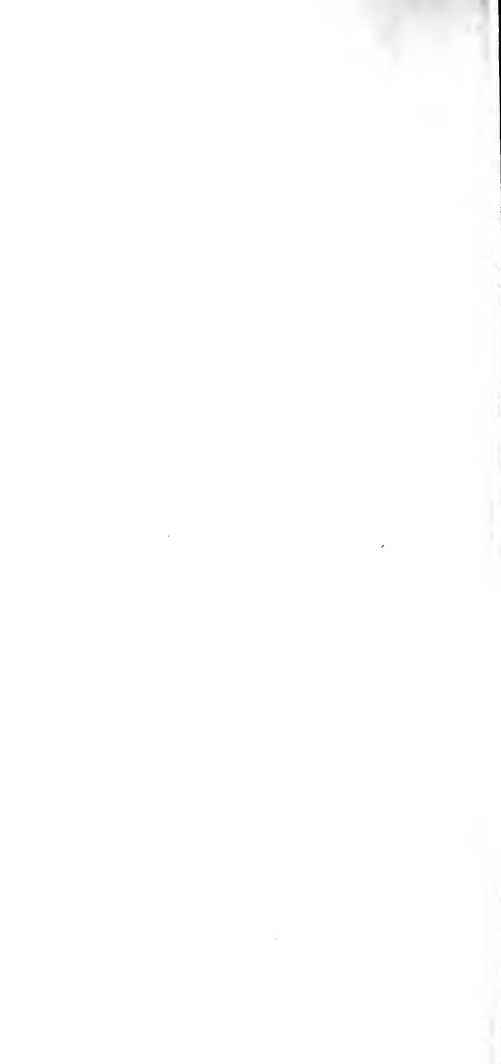
INDEX.

	Page	Line
The conversation continued on the fortune of war, pain, honour, valour, love, and whipping - - - - -	to 131	895
Answer to his address to her on assurance of having performed his oath	204	187
The dialogue thereon continued -	to 225	1053
Answer to his claiming her promise of marriage - - - - -	213	545
The management and comforts of it debated - - - - -	to 222	936
Concluded by her with its true motives	<i>ib.</i>	937
Answer to his epistle - - - - -	314	
Women, their zeal, &c. celebrated	152	775
Passion for precedence - - - - -	203	169
Arts in amour - - - - -	308	173
Power over mankind - - - - -	<i>ib.</i>	191
Out of complaisance to them -	309	199
Man as much made for them, as they for men - - - - -	320	239
The advantages on the woman's side	<i>ib.</i>	241
Influence over the men—in politics	<i>ib.</i>	253
In church affairs - - - - -	321	299
In trade - - - - -	<i>ib.</i>	303
In magistracy - - - - -	<i>ib.</i>	307
In war - - - - -	<i>ib.</i>	311
In promotions - - - - -	<i>ib.</i>	315
In estates - - - - -	322	321
In heirs to them - - - - -	<i>ib.</i>	325
Worse for ill usage - - - - -	<i>ib.</i>	333
Men their fools in the play - - - - -	<i>ib.</i>	343

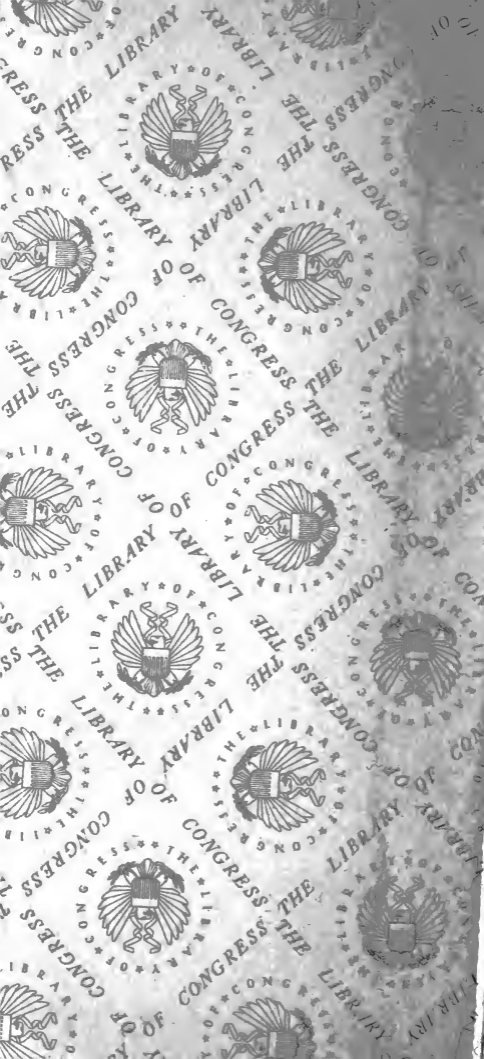
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