HUDIBRAS,
IN THREE PARTS,
Written in the Time of
THE LATE WARS;
Corrected and Amended.
WITH
LARGE ANNOTATIONS,
AND A PREFACE,
BY
ZACHARY GREY, LL.D.
Adorn'd with a new Set of Cuts.

VOL. II.

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HUDIBRAS.

The ARGUMENT of

THE THIRD CANTO.

The Knight, with various Doubts possess'd,
To win the Lady goes in Quest
Of Sidrophel, the Rosy-Crucian,
To know the Dest' nies Resolution;
With whom b' ing met, they both chop Logick,
About the Science Astrologick;
Till falling from Dispute to Fight,
The Conj' rer's worsted by the Knight.

CANTO III.

DOUBTLESS the Pleasure is as great
Of being cheated, as to cheat;

This whole Canto is design'd to expose Astrologers, Fortune-Tellers, and Conjurers. In Banter of whom, Dr. James Young, (in his Tract, intitled, Sidrophel Vapulans, &c. 1699. p. 35.) informs us, "That in the Pontificate of some such holy Father as Gregory the Seventh, a Lover of the Black Art; one of the Tribe craved of his Holiness, a Protector, or Patron-Saint for Astrologers, like as other Arts had: The good Pontiff willing to oblige a Faculty he lov'd well, gave him the Choice of all in Saint Peter's. The humble Servant of Urania, depending upon the Direction of good Stars, to a good Angel, went to the choice Hood-winkt, and groping among the Images, the first he laid Hand on was that of the Devil in Combat with Saint Michael; had he chosen with his Eyes open, he could not have met with a better Protector for so Diabolical an Art."

'Twas a Custom in Alexandria formerly, for Astrologers to pay a certain Tribute, which they call'd Fool's-Pence, because it was taken from the Gains which Astrologers made by their own ingenious Folly, and credulous Dotage of their Admirers. [Turkish Spy, vol. 8. book 4. chap. 10.] See Judicial Astrology, expos'd by Cervantes, Don Quixote. Vol. 3. chap. 25.
H U D I B R A S.

As Lookers-on feel most Delight,
That least perceive a J u g l e r ’ s S l i g h t ;
And still the less they understand,
The more th’ admire his S l i g h t of Hand.

Some with a Noife, and greasy Light,
Are snapt, as Men catch L a r k s by Night,
Enfna’d and hamper’d by the S o u l ,
As Nooses by the L e g s catch F o w l .
Some with a M e d ’ c i n e, and R e c e i p t,
Are drawn to nibble at the B a i t ;
And tho’ it be a two-foot T r o u t ,
’Tis with a single Hair pull’d out.

Others believe no V o i c e t’ an O r g a n
So sweet as L a w y e r ’ s in his B a r-gown ;
Until with subtle C o w b e w - c h e a t s,
Th’ are catch’d in knotted L a w , like N e t s :
In which, when once they are imbrangled,
The more they stir, the more they’re tangled;
And while their P u r s e s can dispute,
There’s no End of th’ immortal Suit.
Others still gape t’ anticipate
The Cabinet-Deigns of F a t e ,
Apply to W i z a r d s, to fore-see
What shall, and what shall never be;
And as those V u l t u r e s do forbode,
Believe Events prove b a d or g o o d .

☞ 3, 4. As Lookers-on feel most Delight,—That least perceive a
Jugler’s Slight.] See the Art of J u g l i n g exposed. Scoë’s D is c o v e r y
of W i t c h c r a f t , book 13, chap. 22 to 34 inclusive.
☞ 8. Are snapt, as Men catch L a r k s by Night.] By the L o w -
B e l l . See B a i l y ’ s D i c t i o n a r y .
☞ 27. And as those Vultures do forbode.] Alluding to the Opinion,
that Vultures repair beforehand, to the Place where Battles will
be fought. Of this Opinion P l i n y seems to be. N a t. H i s t. lib. 10.
cap.
PART II. CANTO III.

A Flam more senseless than the Roguery
Of old Aruspicy and Aug’ry,
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:

Though Cheats, yet more intelligible,
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,

Being mounted on his Steed again;
(And Ralpho got a Cock-horse too
Upon his Beast, with much ado)
Advance’d on for the Widow’s House,
T’ acquit himself, and pay his Vows;

cap. 6. See a Confutation of it, Notes upon Greech’s Lucretius 1714. vol. i. p. 366. These Birds of Prey have sometimes devour’d one another. Vide Chronic. Chronicor. Politic. lib. 2. p. 115.
y. 33, 34. From Flight of Birds, and Chickens pecking.—Success of great’st Attempts would reckon.] See the Opinions of the Romans in this Case, Dr. Kenneth’s Roman Antiquities, part 2. chap. 3. and the Folly of such as were of this Opinion expos’d. Ben Jonson’s Masque of Augurs, vol. i. p. 88. Scot’s Discovery of Witchcraft, book ii. p. 193, &c. Spectator N 7.
y. 35, 36. Yet more intelligible,—Than those that with the Stars do fribble.] Gaffendus (see his Vanity of Judiciary Astrology, p. 106.) calls the whole Art of Astrology a mysterious Nothing; a Fiction more vain, than Vanity itself.
45 When various Thoughts began to jumble,
   And with his inward Man to jumble,
He thought what Danger might accrue,
   If she should find he swore untrue:
Or if his Squire, or he should fail,
50 And not be punctual in their Tale;
It might at once the Ruin prove
Both of his Honour, Faith, and Love.
But if he should forbear to go,
She might conclude he had broke his Vow;
55 And that he durst not now for Shame
   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,
60 I ne'er was set so on the Tenters;
   Or taken tardy with Dilemma,
That ev'ry Way I turn, does hem me;
   And with inextricable Doubt,
Befets my puzzled Wits about:
65 For tho' the Dame has been my Bail,
   To free me from enchanted Jail:
Yet as a Dog, committed close
   For some Offence, by chance breaks loose,

\textit{\textbf{HUDBRAS:}}

\textit{\textit{\textbf{65}}}

\textit{\textit{\textbf{73}}}

\textit{\textit{\textbf{73}}}
PART II. CANTO III:

And quits his Clog; but all in vain,

70 He still draws after him his Chain:
So though 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,
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;
Or if she put me to strict Proof,
And make me pull my Doublet off,
To shew, by evident Record,
Writ on my Skin, I’ve kept my Word.

How can I e’er expect to have her,
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;
And justify I have a Tail,
And that Way too, my Proof may fail.
Oh! that I cou’d enucleate,
And solve the Problems of my Fate;

\[73. \text{And like a bail’d and main-priz’d Lover.}\]
Alluding to his being freed from the Stocks by his Mistress. See Bail and Main-prize, Jacob’s Law-Dictionary.

\[88. \text{Knight o’ th’ Post.}\]
One who for Hire will swear before a Magistrate, or in a Court of Judicature, whatsoever you would have him. See Baily’s Dictionary, folio edit.

\[95. \text{Or find by Necromantick Art.}\]
Necromancy was an Art or Act of Communicating with Devils, and doing surprising Feats by their Assistance: ad particularly by calling up the Dead. See a
HUDBRAS.

95 Or find by Necromantick Art,
How far the Def't' mies 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,

100 To hazard Soul, Estate, and Worship;
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.

105 Quoth Ralph, Not far from hence doth dwell
A cunning Man, hight Sidrophel,

y. 96. How far the Def't' mies take my Part.] Of all the Scruples
and Qualms of Conscience that have hitherto perplex'd our Knight,
it must be confess'd, that these with which he is now assaulted are
the most rational, and best grounded: His Fears are just, and his
Arguments unanswerable; and the Dilemma with which he is in-
cumber'd, makes him naturally wish, that all his Doubts were
remov'd by a Prognostication of his future Fortune. Ralpho un-
derstanding the Knight's Mind, takes this Opportunity to men-
tion Sidrophel, who from this Occasion is happily introduced into
the Poem. (Mr. B.)

y. 103, 104. — Ye't' is profane,—And sinful when Men swear
in vain.] These wretched Hypocrites, tho' Perjury was with
them a venial Sin, when it serv'd their Purpose, as appears from
the foregoing Canto; and indeed from all the impartial Historians
of those Times. Yet to carry an outward Face of Religion, they
were very punctual in the Punishment of profane and common
Swearing: And according to Sir Robert Howard [Committee, &c.
aet. 2. fc. 1. p. 53.] were more severe in the Punishment of
Swearing, than Cursing: For when Teague was punish'd Twelve-
pence for an Oath, he ask'd what he should pay for a Curse? They
said Six-pence. He then threw down Six-pence, and cursed the
Committee.

y. 106. A cunning Man, hight Sidrophel.] William Lilly, the
famous Astrologer of those Times, who in his yearly Almanacks
foretold Victories for the Parliament with as much Certainty, as
the Preachers did in their Sermons; and all, or most Part of what
is ascribed to him either by Ralph or the Poet, the Reader will
find verify'd in his Letter (if we may believe it) wrote by him-

self
PART II. CANTO III.

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;
When Brass and Pewter hap to stray,
And Linnen slinks out of the Way:

self to Elias Ashmole, Esq; and printed a few Years ago for E. Curll, J. Pemberton, and W. Taylor, Booksellers in London. In this Letter or History of his own Life, we find an Account of several of his Predictions, (such as happened to hit right, not such as fail'd) and what Encouragement he had from the Parliament, and others. But when he found that the Authority of Parliament began to sink, and the Power of the Army to increase, he was as ready to predict against the Parliament, as before he was for it; tho' he began to do so almost too soon for his own Security: For he tells us (p. 69.) that in the Year 1650, he wrote, "That the Parliament (mean- ing the Rump) stood upon a tottering Foundation, and that the Commonalty and Soldiery would join against them." For this he was taken up by a Messenger, carried before a Committee of Parliament, and shew'd the Words of his Almanack: But having Notice before-hand of what was intended against him, he had got that Leaf new printed, and those obnoxious Words left out. So he denied the Almanack to be his, and pull'd half a Dozen out of his Pocket, which were without that Passage, and said, this was a spurious Impression, in which some Enemies had put in those Words, in order to ruin him: (Life, p. 70.) In which he was seconded by a Friend in the Committee, who enlarged upon the great Services he had done the Parliament: (Life, p. 71.) Notwithstanding which he was kept a Prisoner in the Messenger's Hand near a Fortnight, and then releas'd. What he had said of the Rump was at the Instance of some of Cromwell's Party: He lived to the Year 1681, being then near eighty Years of Age, and publish'd predicting Almanacks to his Death. He was succeeded by Henry Coley (a Taylor by Trade) his Amansferis, (see Life, p. 109.) And after him came John Partridge, who, something more than thirty Years ago, was so expos'd and ridicul'd, for his Predictions, by Isaac Bickersaff, Esq; (see Tatler, N° 1, 39, 118, 124, 216.) I know of no one since, that has publish'd prophetic Almanacks, (Dr. B.) See a remarkable Account of Lilly in Mr. Hearne's Life of Mr. Anthony Wood, p. 505, 506, 507.

\[y. 111, 112. When Brass and Pewter hap to stray,—And Linnen slinks out of the Way.] Sir John Birkenhead bansters Lilly upon this Head; [Paul's Church-yard, cent. i. class. i. f. 12.] "Pancivolle Medela, " a Way to find Things lost by W. Lilly; with a Clavisto to his Book, or the Art of his Art by Mrs. Mary Frith."
When Geefe and Pullen are seduc’d,
And Sows of fucking Pigs are chows’d;

When Cattle feel Indisposition,
And need th’ Opinion of Physician;
When Murrian 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;
When Butter does refuse to come,
And Love proves cross and humour’some;

This was an old Pretence, made mention of by Wierus, (De Praefigijis Daemonum, lib. 6. cap. 2.) Plerique insuper magi Pytho-
nis spiritu inflati, artem divinandi profidentur, & res perditas quis
suffuratus fuerit, aut ubi eæ recondita sint, & alia abdita, vel
etiam ancipitia se manifestare poifie jalicant. And Mr. Scot men-
tions some of the Charms made Ufe to find out a Thief. (Dis-

But the most whimsical is the Charm of Sir John, or the Priest,
to discover the Persons who stole the Miller’s Eels; in which the
Priest was a Party concern’d.

He went into the Pulpit, and with his Surpless on his Back, and
his Stole upon his Neck, he pronounced these Words: (see book
12, p. 265.)

All you that have stolen the Miller’s Eels,
Laudate Dominum de Calis,
And all they [We] that have consented thereto,
Benedicamus Domino.

Yet. 121. When Butter does refuse to come.] “When a Country
Wench (says Mr. Selden, Table-Talk, p. 120.) cannot get her
“ Butter to come, she says the Witch is in the Churn.” This is
banter’d by Mr. Cotton (Virgile Translatie, book 4. p. 117.)

She call’d to wash, and do you think
The Water turn’d as black as Ink:
And that by Chance being charming Day.
Her Cream most strangely turn’d to Whey.
This Dido saw, but would by no Means
Tell her own Sisiter of the Omens. See Spectator No. 117.

Mr. Scot (see Discovery of Witchcraft, book 12.) observes farther,
“ That when the Country People see that Butter cometh not, then
“ get they out of the suspected Witches House a little Butter,
“ whereof must be made three Balls in the Name of the Holy
“ Trinity; and so if they be put into the Churn, the Butter will
“ presently come, and the Witchcraft will cease—but if you put
“ a little
PART II. CANTO III.

To him with Questions, and with Urine, They for Discov'ry flock, or Curing.

Quoth Hudibras, This Sidrophel
I've heard of, and thou'd like it well;
If thou canst prove the Saints have Freedom
To go to Sorcerers when they need 'em.

"a little Sugar and Soap into the Cherme among the Cream, the"
"Butter will never come."

Mr. Webster (see Display of Witchcraft, book 12, chap. 21, p. 281.) assigns natural Causes for its not coming, with the Methods to make it come.

" 122, 123. And Love proves Closest and humoursome,—To him with Questions and with Urine.] This is hinted at by Sir Robert Howard, (Committee-Man, Act. 1. p. 19.) Ruth tells Arabella the Heiress, (whom Mr. Day the Committee-Man had got into his Custody) "That Mr. and Mrs. Day had sent to Lilly, and his Lear-
ing being built upon what People would have him to say, he has "told for certain, that Abel their Son must have a rich Heiress, and "that must be you."

And Lilly confesses, (History of his Life and Times, p. 95.) "That many People of the poorer Sort frequented his Lodging, "many whereof were so civil, that when they brought Waters, "viz. Urines from infected People, (in 1665) they would stand "at a Distance.

" 127, 128. If thou canst prove the Saints have Freedom,—To go to Sorcerers when they need 'em.] See Don Quijuthe's Scruple in this Respect, vol. 3. chap. 25. This Question is argued in a Book, intitled, De Veneficis. per Lambortum Danæam, Anno 1574. cap. 6. Utrum liceat homini Christiano fortioriorn operâ & auxilio, in morbo aliique rebus uti! Who determines, p. 12c, in the Negative. Quamobrem hoc fit tandem conclusio & affectum ex superiorioribus, neque debere, neque opportere fortioriorn operâ uti, nisi & ipsi in eorum numero esse vilimus.

Confidante the Great seems to be more favourable in his Opinion in the following Law:


Sir John Birkenhead (Paul's Church-yard, cont. 2. class. 9. f. 179.) put this Query. "Whether the Reformers of this Time "may safely Trade in Magic? Because Luther and Dr. Faustus "taught both in the same Town.

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Says Ralpho, there's no Doubt of that;

Those Principles I quoted late,
Prove that the Godly may alledge
For any thing their Priviledge:
And to the Dev'1 himself may go,
If they have Motives thereunto.

For as there is a War between
The Dev'1 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 Ledger to the Devil sent,
Fully impower'd to treat about
Finding revolted Witches out?
And has not he, within a Year,
Hang'd three-score of 'em in one Shire?

And Lilly, when he and Booker had an Audience of Sir Thomas Fairfax, observed, "That he hoped the Art was lawful, and a-
"greeable to God's Word." (Life, p. 57. and General Historical Dictionary, vol. 7. p. 83. See Spectator, No. 46.)

Has not this present Parliament — A Ledger to the Devil sent?] Ledger Ambassadors were not more ancient than the Year 1500, as Mr Anstis observes from Grotius, (Register of the Garter, part 1. p. 394.)

And has not be within a Year — Hang'd three-score of 'em in one Shire?] Hopkins, the noted Witch-finder for the associated Counties, hang'd three-score suspected Witches in one Year in the County of Suffolk. See Dr. Hutchinson's Historical Essay on Witchcraft, p. 37, 38.

Dr. Meric Cajaubon, in his Preface to Dr. Dee's Book of Spirits, observes; That nine hundred Men and Women suffer'd in Lorrain for Witchcraft in the Compass of a few Years: And Ludovicus Parama, that the Inquisition, within the Space of one hundred and fifty Years, has burnt thirty thousand Witches. Baker's History of the Inquisition, p. 186.

But our Enthusiasts much exceeded both. Mr. Ady says, that in Scotland some thousands were burnt in those Times. (Dr Hutchinson, p. 38.) I have somewhere seen an Account of betwixt three and four thousand that suffered in the King's Dominions, from the Year 1640, to the King's Restoration. See a remarkable Incident of this Kind, in Bretagne, a Province of France. Turkish Spy, vol. 4. book 4. letter 9.
Some only for not being drown'd,
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,
Or Pigs, that suddenly deceast
Of Griefs unnat'ral, as he guest;
Who after prov'd himself a Witch,
And made a Rod for his own Breech:

And some for sitting above Ground,—Whole Days and Nights upon their Breeches,—And feeling Pain, were hang’d for Witches.] Alluding to one of the Methods of Trial, made Use of in those Days, mentioned by Dr. Hutchinson, (Historical Essay, p. 63.) "Do but imagine (says he) a poor Creature, under all the Weakness and Infirmities of old Age, fet like a Fool in the Middle of a Room, with the Rabble of ten Towns round about her House: Then her Legs tied crofs, that all the Weight of her Body might reft upon her Seat: By that Means, after some Hours that the Circulation of the Blood would be muchftopp’d, her sitting would be as painful as the wooden Horse. Then she must continue in her pain four and twenty Hours without either Sleep or Meat. And since this was their ungodly Way of Trial, what wonder was it, if when they were weary of their Lives, they confefs’d many Tales that would please them, and sometimes they knew not what." (See some remarkable Methods of Trial from Mr. Whitelock's Memo- rials. Impartial Examination of Mr. Neal's 4th vol. of the History of the Puritans, p. 97, 98, 99. 100. And in Reginald Scot's Discovery of Witchcraft, book. 2. chap. 12. p. 37, &c. publish'd in 1584.)

Some only for not being drown'd.] This was another Method of Trial, by Water Ordeal, of which Mr. Scot observeth, from diverfe Writers (book 12. chap. 9. p. 303.) "That a Woman, above the Age of fifty Years, being bound Hand and Foot, her Clothes being upon her, and being laid down softly in the Water, sinketh not in a long Time, fome fay not at all." Dr. Hutchinson somewhere observeth, that not one in ten can sink in this Position of their Bodies. And p. 55. "That we can no more convict a Witch upon the Tricks of swimming, scratching, touching, or any other such Experiments, than we may convict a Thief upon the Trial of the Sieve and Sheers.

\[153\]
Did not the Devil appear to Martin Luther in Germany, for certain?
And wou'd have gull'd him with a Trick,
But Mart. was too too politick.
Did he not help the Dutch to purge
At Antwerp their Cathedral Church?
Sing Catches to the Saints at Mascon,
And tell them all they came to ask him?

*y. 153, 154. Who after prov'd himself a Witch,—And made a Rod for his own Breech.] "Theses two Verfes (fays Dr. Hutchinson, Historical Essay, p. 65.) "relate to that which I have often heard," that Hopkins went on searching and swimming the poor Creatures "till some Gentlemen out of Indignation at the Barbarity, took "him and tied his own Thumbs and Toes, as he used to tie others; "and when he was put into the Water, he himself swam as they "did. This clear'd the Country of him, and it was a great deal "of Pity that they did not think of the Experiment sooner."

*y. 155, 156. Did not the Devil appear to Martin—Luther in Germany, for certain?] Luther in his Mensalia speaks of the Devil's appearing to him frequently, and how he used to drive him away by scoffing and jeering him. For he observes that the Devil being a proud Spirit, cannot bear to be contemn'd and scoff'd: "I often (fays he, p. 381.) said to him, Devil, I have bewray'd "my Breeches, canst thou smell that?" (Dr. B.)

And yet some Popish Writers (see Epifte to the Reader, perfix'd to the Translation of Henry Stephens's Apology for Herodotus, 1607. p. 3. from Coclb, Staphylus, &c.) affirm, that Luther was be-got by an Incubus, and strangled by the Devil. (Vide etiam Wolfii Lection. Memorab. Anno 1550. Par. Poff. p. 593.)

Mr. Oldham alludes to this Asperfion, [Third Satire against the Jefuites.)

Make Luther Monster, by a Fiend begot,
With Wings, and Tail, and cloven Foot.

*y. 159. 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 fo much Mischief in a small Time, that Strada writes, there were several Devils seen very busy among them, otherwise it had been impossible. Strad. de Bello Belgico. Dec. 1. Lib. 1. p. 154. edit. Rome 1640.

*y. 161. Sing Catches to the Saints at Mascon ] * This Devil de-liver'd his Oracles in Verse, which he sung to Tunes, and made several Lampoons upon the Huguenots.

There
PART II. CANTO III.

165

Appear in divers Shapes to Kelly,
And speak i' th' Nun of Loudon's Belly?

167

At Sarum take a Cavalier
I' th' Cause's Service Prisoner?

170

Has register'd to after-time.

There was a Treatise call'd, The Devil of Mafcon, or the true Relation of the chief Things, which any unclean Spirit said at Mafcon in Burgundy, in the House of Mr. Francis Perreaud, Minister of the reformed Church in the said Town: Written by the same Perreaud soon after the Apparition, which was in the Year 1612, but not published till the Year 1653, forty one Years after the Thing was said to be done. Translated by Dr. Peter du Moulin, at the Request of Mr. Boyle. [See Webster's Display of supposed Witchcraft, chap. 16. p. 293.]

163. 

The History of Dr. Dee, and the Devil, publish'd by Mer. Cadaubon, 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 penn'd by one and the same Person.

164. And speak i' th' Nun of Loudon's Belly.] 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 upon that Occasion. Vide Histoire de Diable de Loudon, ou de la Possession de Religieuse Ursulines, & de la Condemnation & du Suplice D' Urbain Grandiere Cure de la meme Ville: Aßrol. & Mag. 8° N° 14137. Catal. Bibliotheca Harleian. vol. 2. Vide N° 14300.

165, 166. Meet with the Parliament Committee—At Woodstock.] * A Committee of the long Parliament sitting in the King's House in Woodstock-Park, were terrify'd with several Apparitions, the Particulars whereof were then the News of the whole Nation. See the Narrative at large. Dr. Plot's Nat. Hist. of Oxfordshire, p. 214, &c.

167. At Sarum, &c.] * Withers has a long Story in Doggerel, of a Soldier of 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.

169. As Withers in immortal Rhime, &c.] This Withers was a Puritanical Officer in the Parliament Army, and a great Pretender to Poetry, as appears from his Poems enumerated by A. Wood, (Athen. Oxon. vol. 1. Col. 274, &c. 1st edit.) but so bad a Poet,
Do not our great Reformers use
This Sidrophel to forebode News;
To write of Victories next Year,
And Castles taken yet i' th' Air?

Poet, that when he was taken Prisoner by the Cavaliers, Sir John Denham the Poet (some of whose Land, at Egham in Surry, Withers had got into his Clutches) desir'd his Majesty not to hang him; because so long as Withers liv'd, Denham would not be accounted the Poet in England. Wood, ibid. Col. 274. Bishop Kennet's Register and Chronicle, p. 694.

'y. 171, 172. Do not our great Reformers use—This Sidrophel to forebode News?] Hear, O Reader! one of these great Reformers thus canting forth the Services of Lilly. "You do not know the many Services this Man hath done for the Parliament these many Years; or how many Times in our greatest Distresses we applying unto him, he hath refresh'd our languishing Expectations; he never fail'd us of a Comfort in our most unhappy Distresses. I assure you his Writings have kept up the Spirits both of the Soldiery, the honest People of this Nation, and many of us Parliament-Men." [See Lilly's life, p. 71.] (Mr. B.)

Lilly was one of the close Committee to consult about the King's Execution. [See Mr. Echard's History of England, vol. 2. p. 641.] And for Pay, foretold Things in Favour of all Parties, as has been before observ'd, the Truth of which is confirm'd from the following Passage, in a Letter of Intelligence to Secretary Thurloe from Bruges, Sept. 29, 1656, (Thurloe's State-Papers. vol. 5. p. 431.) "Lilly, that Rogue, who lives by Strand-Bridge, hath sent a Letter unto Sir Edward Walker, who is one of his Majesty's Secretaries, who is also an Astrologer, to with them to have a good Heart, and be courageous. He was confident, and foresaw by Art, that the King and his Adherents would be restored in the Year 57 to the Throne and Kingdom of England: And hereupon they depend much, because such a Prophet saith it; who hath rightly prophesied of the former King's Death; so he must needs have an infallible Prophecy of this Man's Restoration."

'y. 173. To write of Victories next Year.] Mr. Butler (Memoirs of the Years 1649-50 Remains) has expos'd his Ignorance in the following Words: "O (says he) the Infallibility of Erra-Pater Lilly! The Wizard perhaps may do much at Hot-Cockles, and Blind-man's Buff; but I durst undertake to poze him in a Riddle, and his Intelligence in a Dog in a Wheel: An overturn'd Salt is a furer Prophet, the Sivve and Sheers are Oracles to him: A whining Pig sees further into a Storm; Rats will prognosticate the Ruin of a Kingdom with more Certainty: And as for Palmestry, a Gipsy, or a D E R I C (See the Word D.E.R.I.C. explain'd,
Of Battles fought at Sea, and Ships
Sunk two Years hence, the last Eclipse?
A total Overthrow giv'n the King
In Cornwall, Horse and Foot, next Spring?

"explain'd, Gruteri Fax Art. Tom. I. cap. 3. p. 322.) may be
"his Tutor, the Wittal is cuckolded over and over, and yet the
"OEdipus is blind; like the old Witch, who being consulted to
discover a Thief, could not discover who had th-t at her own
"Door. Indeed he is excellent at foretelling Things past; and
calculates the Deputy's Nativity after he is beheaded; and by
starting a Prophecy, he excites the credulous Vulgar to fulfil it:
"Thus can he antedate Cromwell's Malice, despise the King
five Years before-hand, and instruct Rolph how to be damn'd.
Impious Villain, to make the Spheres like the associated Counties,
and the heavenly Houses, so many lower Houses, fix a Guilt
upon the Stars, and persuade the Planets were Rebels, as if it
were a Sequestration Star, or any Constellation look'd like a
Committee." His Reputation was lost upon his fallse Prognostic
upon the Eclipse, that was to happen on the 9th of March 1652,
commonly call'd Black Monday, in which his Predictions not being
fully answer'd, Mr. Heath observes, ( Chronicle, p. 210.) "That he
was regarded no more for the future, than one of his own worth-
left Almanacks." Dr. James Young (Sidrophel vapulans,) makes
the following Remark upon him. "I have (says he) read all Lil-
y's Almanacks, from 40 to 60 in the holy Time of that great
Rebellion, to which he was accessory; and find him always the
whole Breadth of Heaven wide from Truth: Scarce one of his
Predictions verified, but a thousand contrary wise: It's hard, that
a Man shooting at Rovers so many Years together, should never
hit the right Mark." [See Sir Edward Walker's Historical Col-
lections. Published 1707. p. 227, &c.

y. 174. And Casiles taken yet in th' Air ?] A Smeer probably
upon the Report published in 1642, in a Tract, intitled, A great
Wonder in Heaven, shewing the late Apparitions and prodigious
Noises of War and Battles seen at Edge-Hill, near Keinton in
Northamptonshire—Certified under the Hands of William Wood,
Esq; Judge of the Peace in the said County: Samuel Marshall,
Preacher of God's Word at Keinton, and other Persons of Quality.
London, printed for Thomas Jackson, Jan. 23, Anno Dom. 1642,
penses me.

In the 36th Year of the Reign of Edward the Third, Ralph
Higden says (see Polychronicen translated by Treviza, Lib. Utr.
chap. i. fol. 317. b.) there appeared both in England and France,
and many other Places, two Casiles in the Air, out of which
issued two Hofs of armed Men, the one clothed in white, the o-
ther in black.

Vol. II.
And has not he point-blank foretold

180 What' e'er the close Committee would?

Y. 179, 180. And has not he point-blank foretold—What' e'er
the close Committee would? The Parliament took a sure Way to
secure all Prophecies, Prodigies, and Almanack-News from Stars,
&c. in Favour of their own Side, by appointing a Licenfer there-
of, and strictly forbidding and punifing all fuch as were not li-
cenfed. Their Man for this Purpose was the famous Booker, an
Astrologer, Fortune-Teller, Almanack-Maker, &c. See y. 1093
of this Canto, and the Note thereon. See also Note upon Part I.
Canto II. y. 650. The Words of his License in Rushworth,—
are very remarkable. For Mathematicks, Almanacks, and Pro-
gnoftications. If we may believe Lilly, both he and Booker did
conjure and prognofticate well for their Friends the Parliament.
He tells us, "When he applied for a License for his Merlinus An-
glicus Junior, (in April 1644.) Booker wondered at the Book, made
"many impertinent Obliterations, framed many Objeftions, and
"fware it was not possible to diftinguish between a King and
"Parliament, and at laft licens'd it according to his own Fancy.
"Lilly delivered it to the Printer, who being an Arch-Prefbyterian,
"had five of the Ministers to infpect it, who could make nothing
"of it, but faid it might be printed: For in that he meddled
"not with their Dagon," (Lilly's Life, p. 44.) Which Oppo-
sition to Lilly's Book arose from a Jealousy, that he was not then
thoroughly in the Parliament's Interest: Which was true; for
he frankly confeffes, " That till the Year 1645, he was more Ca-
"walier than Roundhead, and fo taken Notice of: But after that,
"he engaged Body and Soul in the Caufe of the Parliament."
(Life, p. 45.) Afterwards we find (among other curious Parti-
culars) that when there was a Difference between the Army and
Parliament, he and Booker were carried in a Coach with four
Horses to Windsor, (where the Army's head Quarters then were)
were feafted in a Garden, where General Fairfax lodg'd, who
bid them kindly Welcome, and entered into a Conference with
them: (Life, p. 57.) That when Calcheter was besieged Booker
and himfelf were sent for, where they encouraged the Soldiers,
affuring them (by Figures) that the Town would shortly surrender;
that they were well entertain'd at the head Quarters two Days.
(Life, p. 67, 68.) That in Oliver's Porte-toyship, all the Soldiers
were Friends to Lilly; and the Day of one of their Fights in
Scotland, a Soldier stood up with his Anglicus in his Hand, and as
the Troops pasfed by him, read that Months Prediction aloud,
saying, Lo! Hear what Lilly faith, you are in this Month pro-
mised Victory; Fight it out, brave Boys. (Lilly's Life, p. 83.)
(Mr. B.)
Made Mars and Saturn for the Cause,
The Moon for fundamental Laws:
The Ram, the Bull, and Goat declare
Against the Book of Common-Prayer?

The Scorpion take the Protestation,
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;
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 strait advance in quest
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 eftssoons on th' Adventure rid;
Where leave we Him and Ralph a While,
And to the Conjurer turn our Stile,
To let our Reader understand
What's useful of him, before-hand.

y. 181, 187. Made Mars, &c.—Made all the Royal Stars recant.] The hidden Satire of this is extremely fine; by the several Planets and Signs here recapitulated, are meant the several Leaders of the Parliament-Army who took the Covenant. As Essex and Fairfax, by Mars and Saturn. But the last made all the Royal Stars recant, &c. evidently alludes to Charles, Elebor Palatine of the Rhine, and King Charles the Second, who both took the Covenant. (Mr. W.)

HUDIBRAS.

He had been long t'wards Mathematicks, Opticks, Philosophy, and Staticks, Magick, Horoscopy, Astrology, And was old Dog at Physiology:
But, as a Dog that turns the Spit,

Bestirs himself, and plies his Feet 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, Did he advance his nat'r'al 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: Whate'er he labour'd to appear, His Understanding still was clear,

Dear Thomas, didn't thou never pop Thy Head into a Tinman's Shop? There Thomas didn't thou never see, ('Tis but by Way of Simile) A Squirrel spends his little Rage In jumping round a rolling Cage? The Cage as either Side turns up, Striking a Ring of Bells a-top; Mav'd in the Orb pleas'd with the Chimes, The foolish Creature thinks he Climbs: But here or there, turn Wood or Wire, He never gets two Inches higher. (Mr. B.)
230 An individual **Beard** be found,
That has not in that Foreign Nation,
A Fellow of the self-fame Fashion;

\[ \text{PART II. CANTO III.} \]
Yet none a deeper Knowledge boasted,
Since old **Hodg Bacon**, and **Bob Grofled**.

225 Th' **Intelligible World** he knew,
And all Men **dream** 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**

\[ J. 224. \text{Since old Hodg Bacon, &c.] } * \text{Roger Bacon, commonly called Fryar Bacon, liv'd in the Reign of our Edward the First, and for some little Skill he had in the Mathematicks, was by the Rabble accounted a Conjurer, and had the fottith Story of the Brazen Head father'd upon him, by the Monks of those Days.} \]

Ib. \[ \text{And Bob Grofled.] } * \text{Bifhop Grofled was Bifhop of Lincoln, 20. Henry the Third, A. D. 1236. } " \text{He was } \text{suspected by the Clergy to be a Conjurer; for which Crime } \text{(the printed Notes observe) he was deprived by Pope Innocent } \text{" the Fourth, and summoned to appear at Rome." But this is a Miftake; for the Pope's Antipathy to him was occasioned by his frankly expofulating with him (both perfonally, and by Letter) his Encroachments upon the English Church, and Monarchy. He was perfected by Pope Innocent, but it is not certain that he was deprived, tho' Bale thinks he was: The Pope was inclined to have had his Body dug up, but was diffused from it: He was a Man of great Learning, considering the Time in which he liv'd, and wrote Books to the Number of almost two hundred.} \]

(See Bifhop Godwin's Catalogue of Bishops, edit. 1615. p. 298, &c. Fabyan's Chronicle, part. 2. folio 25.) He suppress'd an idle Practice in that Church, in keeping the Feast of Fools, (which was likewise suppress'd in the College of Beverley in the Year 1391. See Mr. Anfii's Register of the Garter, vol. 1. p. 309.) Qua-propter vobis mandamus, in virtute obedientiae firmiter injungetis: quatenus fexitus futorum, cum fit vanitate plenum, & voluptatibus fpurcum, Deo odibile, & daemonibus amabile, de cetero in ecclesiâ Lincoln. Die venerandæ solennitatis circumcessionis Domini, nullatenus permittatis fieri. Vide Opuscul. Ro. Groflefs, Append. Fascicul. Rer. expetendar. & fugiendar. epist. 32. p. 331. This Feast was continued in France till about the Year 1444. See an Account of it, Mezeray's History of France, translated by Bulteel, p. 293. J. 225. Th' intelligible World he knew.] See Norris's Ideal World.
HUDIBRAS.

So cut, so colour'd, and so curl'd,
As those are in the Inferior World,
H' had read Dee's Prefaces before,
The Dev'l, and Euclid, o're and o're;

\[\text{v. 233. So cut, so colour'd &c.}\] Dr. Bulwer observes from Strabo, (Artificial Changeling, fec. 12. p. 212.) "That in Caitha
the Men for an Ornament dye their Beards with many and di-
verse Colours, and many of the Indians do it; for the Region
bears admirable Colours for the Tincture of their Hairs. See
more, p. 213, 214.

\[\text{v. 235, 236. H' had read Dee's Prefaces before,—The Dev'l,}
and Euclid, o're and o're;] Dee was a Welshman, and educated at
Oxford, where he commenc'd Doctor, and afterwards travelled in-
to foreign Parts, in quest of Chymistry, &c. Lilly faith, that he
was Queen Elizabeth's Intelligencer, and had a Salary for his Main-
tenance from the Secretaries of State: That he was the most am-
bitious Man living; and was never so well pleased, as when he
heard himselfe file'd most Excellent.

In 1659 was printed in Folio, A Relation of what pass'd for many
Years between Dr. John Dee, and some Spirits. It begins May 28,
1583, and ends September 7, 1607. It was publish'd by Meric
Casaubon, D.D. with a learned Preface, in which we have the
following Account.

Dr. Dee, when young, was sought unto by two Emperors,
Charles, and Ferdinand his Brother and Successor, as he faith in
his Letter to the Emperor Rodolph. Mr. Camden in 1572 calls him
Nobilitis Mathematicus. He dedicated his Monas Hieroglyphica to
Maximilian, Ferdinando's Successor in 1564. In 1595 he wrote
an Apology for himself to the then Archbishop of Canterbury,
(Whitgift) in which he gives a Catalogue of his Works, in Num-
ber 50 or 51, unprinted; among which is Apologia pro fratre Ro-
gero Bacheone Anglo, in quâ docetur nihil illum per daemoniorum
facière auxilia: And eight printed ones, three of which are proba-
bly alluded to by Mr. Butler, in the Word Prefaces, Epitola pra-
fixa ephemeridi Johannis Felde 1557. Epitola ad Commandium,
prefixa libello Machometi de superficierum divisionibus 1570; and
his Mathematical Preface to Euclid 1570. At the End of his
Apology is a Teflimonial from the University of Cambridge, dated
14. Cal. April. 1548, whereby it appears, that he was M. A. &
quod plurimam fibi & doctrinæ & honestatis laudem comparavit.

Above thirty Years after that, his (pretended) Commerce with
Angels began: The Account of which was all wrote with his own
Hand, and communicated by Sir Thomas Cotton: He had a round
Stone like a Chrysfal brought him (as he said) by Angels, in which
others saw Apparitions, and from whence they heard Voices, which
PART II. CANTO III. 23

And all the Intrigues 'twixt him and Kelly, Lescus and th' Emperor wou'd tell ye:

he carefully wrote down from their Mouths. He names at least twenty Spirits: Gabriel, Raphael, Michael, and Uriel are known Names of good Angels; the rest are too fantastical to be mentioned, particularly such as Asb, Il, Po, Va, &c. what Kind all these were of, if they were any thing more than Fancy, is plain, from a Revelation of theirs, April 18, 1587, enjoining Community of Wives to Dee and Kelly, which Injunction they most conscientiously obey'd.

He was so confident as to address himself to Queen Elizabeth, and her Council often, and to King James and his, to the Emperor Rodolph, Stephen King of Poland, and several other Princes; to the Spanišs Embassador in Germany. He had Thoughts of going to the Pope, had he not been banished Germany as he thought, at the Instance of the Nuncio, who seems to deny it in a Letter of his to Dr. Dee, which may be worth reading.

Dee's chief Seer was Edward Kelly, from whose Reports, the Shapes and Words of the Apparitions were wrote.

Alafco Palatine of Poland, Pucci a learned Florentine, and Prince Rosenberg of Germany, the Emperor's Viceroy of Bohemia, were long of the Society, and often present at their Actions; as was once the King of Poland himself. After Kelly's Death in 1587, Arthur Dee was admitted to be a Seer, and reported to his Father what he saw in the Stone, but heard nothing from it. In 1607 one Bartholomew Hickman was Operator, and both saw and heard: In that Year Dee foretells what was become of stolen Goods: There is no Account when, or how he died. (Mr. S. W.)

In Dee's Account of himself (see Johan. Glaszionis. Chronic. 1726, a Tho. Hearne, Appendix, p. 504.) he says, he was offered two hundred French Crowns yearly, to be one of the French King's Mathematicians; that he might have serv'd five Christian Emperors, namely, Charles the Fifth, Ferdinand, Maximilian, Rodolph, and the then Emperor of Muscovy; each of them offering him a Stipend, from five hundred Dollars yearly, to one thousand, two thousand, three thousand: and that his Russian Majesty offer'd him two thousand Pound Sterling yearly Stipend, with a thousand Rubles from his Præfect, and his Diet out of his own Kitchen; and he to be in Dignity and Authority amongst the highest Sort of Nobility and and Privy-Councillors. (See more ibid. from p. 490 to 556 inclusive.)

v. 238. Læfus] Albertus Læfus, Lasky, or Alafco, Prince Pa-
Palaizine of Poland, concern'd with Dee and Kelly. See Casaubon's Preface, and Dee's Book of Spirits; and Append. Johann. Glaszi-

B 4  v. 239.
But with the Moon was more familiar
240 Than e'er was Almanack well-wilier;

\[\text{ HUDIBRAS.} \]

\[\text{y. 239. But with the Moon was more familiar.] As great a } \]
\[\text{pretender 'tis plain he was, from what has been before } \]
\[\text{observ'd, as } \]
\[\text{old Forefight, (see Congreve's Love for Love, act 2. sc. 5.) who } \]
\[\text{speaking to Sir Sampson Legend of his great Knowledge in this } \]
\[\text{Way, says, 'I tell you, that I have travel'd and travel'd in the } \]
\[\text{Caelifial Spheres, know the Signs and the Planets, and their } \]
\[\text{Houses; can judge of Motions direct and retrograde, of Sextiles, } \]
\[\text{Quadrates, Trines, and Oppositions, fiery Trigons, and } \]
\[\text{aquatical Trigons; know whether Life shall be long or short, } \]
\[\text{happy or unhappy; whether Diseases are curable or incurable; } \]
\[\text{if Journies shall be prosperous, and Undertakings successful, } \]
\[\text{or Goods stolen recover'd: I know—— } \]

\[\text{y. 240. Than e'er was Almanack well-wilier.] See the Term in } \]
\[\text{Cleveland's Character of a London Diurnal, Works, 1677. p. 103. } \]

\[\text{Had the Preciscans of those Times known, that the Church of } \]
\[\text{Rome had taken the Almanack into the Number of her Saints, they } \]
\[\text{would never have suffer'd Booker to have been a Licensor of } \]
\[\text{Almanacks, (as he was, see Note on y. 179, 180.) or Lilly their famed } \]
\[\text{Astronomer, and Almanack well-wilier, to have publish'd any thing } \]
\[\text{under that Title. } \]

\[\text{The learned Mr. Henry Wharton (in his Preface to his Treat, } \]
\[\text{intitled, The Enthusiasm of the Church of Rome demonstrated, in } \]
\[\text{some Observations upon the Life of Ignatius Loyola, London 1683) } \]
\[\text{gives the following Account. } \]

\[\text{"The Church of Rome (faith he) hath taken the Almanack } \]
\[\text{into the Number of the Saints, and canoniz'd it under the } \]
\[\text{Name of St. Almachius, solemnizeth it's Memory on the first } \]
\[\text{Day of January, and giveth to it an illustrious Character in the } \]
\[\text{Martyrology. This probably proceeded from the Mistake of } \]
\[\text{some ignorant Monk, about the seventh or eighth Age, who } \]
\[\text{finding the Word S. Almanacum (Sanctum Almanacum) written } \]
\[\text{in the Front of the Calendar, and not knowing what to } \]
\[\text{make of that barbarous Term, with which he was before unac- } \]
\[\text{quainted, imagin'd it to be some ancient obscur Saint, who } \]
\[\text{took up the first Place in the Calendar. Being posses'd with } \]
\[\text{this Error, it was no hard Matter to make St. Almachius of } \]
\[\text{Sanctum Almanacum, written in the old Way of Abbreviation, } \]
\[\text{Having thus framed the Saint, out of good Manners he placed } \]
\[\text{him after the Circumcision of our Lord, the Memory of which } \]
\[\text{is celebrated upon the same Day; but yet to keep the former } \]
\[\text{Order as much as possible, it stands immediately after it, as it } \]
\[\text{now continueth in the Roman Martyrology. This unhappy } \]
\[\text{Mistake was then transcrib'd into many other Copies, and so } \]
\[\text{increas'd the Rabble of the Remi'd Saints, with the Addition } \]
\[\text{of} \]
PART II. CANTO III.

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,  
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 Garlick, or sow Pease:  
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,  
Their sev'ral Strengths by Sea and Land;  
What Factions th' have, and what they drive at  
In publick Vogue, or what in private;  
With what Designs and Interests  

Each Party manages Contests.

" of St. Almanack: Afterwards a goodly Story was framed of  
him, that he suffer'd Martyrdom at Rome, under the Prefecture  
of Alippius, where reprehending the Gladiators in the Amphitheatre,  
for their bloody Sports, he was kill'd by them.

Y. 243, 244, 249, 230. Know when she was in fittest Mood, For cutting Corns, or letting Blood;—Whether the Wane be, or Increase,—Best to set Garlick, or sow Pease:] "The Moon in full or wane, increasing or decreasing her Light, for the most advantegeous Sowing of Seeds, setting, grafting, removing of Plants or Trees, purging Baths, and the like: Tho' they don't belong to judiciary Astrology, yet are commonly refer'd to it, partly through the Ignorance of the Multitude, but mostly through the Cunning, and Arrogance, and Vanity of Astrologers." (Gassendus's Vanity of judiciary Astrology, chap. 13. p. 84. chap. 17. p. 112.) fee the Account that Peter the Goatherd gives of the Scholar Chrysostom. Don Quixote, part 1. book 2. chap. 4. p. 100.

Y. 265.
He made an Instrument to know
If the Moon shine at Full or no;
That wou'd, as soon as e'er she shone, straight
Whether 'twere Day or Night demonstrate;

Tell what her D'meter t' an Inch is,
And prove that she's not made of Green Cheese.
It wou'd 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;
But a huge Caspian Sea, or Lake
With Arms, which Men for Legs mistake;
How large a Gulp his Tail composes,
And what a goodly Bay his Nose is;

How many German Leagues by th' Scale
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;
With Lute-strings he would counterfeit
Maggots that crawl on Dish of Meat:

Dr. Harris (see Astronomical Dialogues, edit. 2. p. 107.) observes, that the Moon's Diameter is almost two thousand two hundred Miles. Diameter in Geometry is the Line which passes through the Middle of any Figure, from one Angle to another. Baily's Dictionary.

John Taylor (see Epigram 7, intitled, the Sculler, p. 22.) thus bantersthe poor Cambro Britons.

The Way to make a Welchman thirst for Blifs,
And say his Prayers daily on his Knees,
Is to persuade him that most certain 'tis
The Moon is made of nothing but Green-Cheefe:
And he'll desire of God no greater Boon,
But Place in Heaven to feed upon the Moon.
PART II. CANTO III.

Quote Moles and Spots on any Place
O'th' Body, by the Index Face:

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Detect lost Maiden-Heads, by freezing,
Or breaking Wind of Dames, or Pifling;
Cure Warts and Corns, with Application
Of Medicines to th' Imagination;

\[ \text{v. 283, 284. Quote Moles and Spots on any Place—O'th' Body, by the Index Face.} \]
Lilly speaking of his teaching his Art to one Humphreys, a Pretender to Astrology, says, (Life, p. 36.) "As we were at Supper, a Client came to speak with him, and so up into his Closet he went with his Client, call'd him in before he set his Figure, or revolv'd the Question, and instantly acquainted him how he should discover the Moles or Marks of his Client: He set his Figure, and presently discover'd four Moles the Querent had, and was for overjoy'd therewith, that he came tumbling down Stairs, crying, four by G——, four by G——. I will not take one hundred Pound for this one Rule: In six 'Week's time, and tarrying with him three Days in a Week, "he became a most judicious Person." (See Henry Coley's Key to Astrology newly filed, edit. 2. chap. 16. sect. 4.)

\[ \text{v. 285. Detect, &c.] Democritus the laughing Philosopher, cou'd do this upon a bare View of the Person. Puellæque vitium solo aspectu depreredit, Hoffmanni Lexic. sub voce Democritus. Diogenes Laertii vit. Democriti Segm. 42. Dr. Wotton's Reflections upon ancient and modern Learning, chap. 8. p. 104.} \]

\[ \text{v. 287, 288.————— With Application—Of Medicines to th' Imagination.] There have been Pretenders in all Ages to the Cure of Distempers by Amulets, which certainly require a strong Faith, or great Opinion of the Perfon. Varius (as Mr. Webler observes, Display of supposed Witchcraft, chap. 17. p. 324. from his Book, De Fascino, lib. 1. chap. 5. p. 22.) quotes a Passage from Galen to this Purpofe: Sunt quidam naturâ lazi, qui quando ægrotant, si eos fanos futuros medicus confirmet, convalescunt; quorum fpes sanitatis eft caufa: Et medicus si animi defiderium incantatione, aut aliquus rei ad collum appensione adjuverit; ciûs ad valetudinem perducet.} \]

I have heard of a merry Baronet, Sir B. B. who had great Success in the Cure of Agues this Way: A Gentleman of his Acquaintance applying to him for the Cure of a stubborn Quartan, which had puzzled the Bark; he told him he was sure he had no Faith, and would be prying into the Secret; and then notwithstanding he stayed off a Fit or two, it would certainly return again: He promised him upon his Word and Honour he would not look into it; but when he had escaped a second Fit, he had the Curiosity, notwithstanding his Promise, to open the Paper, and
and he found nothing in it but these Words, Kiss mine

(See Philosophical Transactions, vol. 15. num. 78. p. 1289.) Remarkable was the famous Mr. Selden's Cure of a Hypochondriacal Person of Quality, who complain'd to him, that he had Devils in his Head, but was assured he could cure him. Mr. Selden trusting to the great Opinion the Gentleman had of him, wrap'd a Card in Silk, advising him to wear it about his Neck, and live regularly in all Respects, and he doubted not the Success of his Remedy: With which, and a little Variation of the Form a second Time, he was in a small Time perfectly well, and never laps'd into that Disorder, (Table-Talk, p. 49.)

No less remarkable is the Account of Kiopruni Numan Pasha, prime Vizir to Ahmed the Third, who, tho' a Man of great Learning, had contracted so ridiculous a Fancy, as to imagine that there was a Fly always sitting upon his Nose: "All the Physicians in Constaninople were consulted upon that Occasion, and after they had long in vain ufed all their Endeavours, one Le Duc, a French Physician, found Means to apply a suitable Remedy to the Diftemper; for he did not go about as the rest to argue with him, that it was all Fancy, but when he was brought to the sick Man, and ask'd by him, Whether he faw the Fly that was sitting upon his Nose? He faid he did, and by that prudent Diffimulation induced the disorder'd Person to place the utmost Confidence in him. After which he order'd him several innocent Juleps, under the Name of purging and opening Medicines; at laft he drew a Knife gently along his Nose, as if he was going to cut off the Fly, which, he kept in his Hand for that Purpose: Whereupon Numan Pasha immediately cry'd out, This is the very Fly that has fo plagued me: And thus he was perfectly cured of that whimsical Fancy." (Prince Cantemir's History of the Growth of the Ottoman Empire, &c. part 2. book 4. p. 449 Note.

Mr. Scot tells us of a Hypochondriacal Person, who fancied, that his Nose was as big as an Houfe (Discovery of Witchcraft, p. 53.) and Mr. Gayton, (Notes upon Don Quixote, book 3. chap. 12. p. 158.) makes Mention of the humorous Practice of an Apothecary, upon a Gentleman who fancied he had swallow'd a Moufe: See Mr. Samuel Welsley's Tale of the Cobbler, in his Poems. Amulets of all Kinds expos'd, in Scot's Discovery of Witchcraft, book 12. p. 216, &c.

289, 290.——— And fear—With Rhimes, the Tooth-ach, &c.] Bartolin the famous Physician and Anatomist, was of Opinion, "That Diftempers, particularly the Epilepsy, might be removed by Rhimes." (Webster's Display of supposed Witchcraft, chap. 17. p. 3.) And Mr. Scot says, (Discovery of Witchcraft, book 3. chap. 15. p. 64.) "That the Irish flick not to affirm, "that
Chase evil Spirits away by dint
Of Cickle, Horse-shoe, Hollow-flint;
Spit Fire out of a Walnut-shell,
Which made the Roman Slaves rebel;

"that they can Rhime either Man or Beast to death, and that the
"West-Indians and Muscovites do the like." And where the Tooth-
ach might be removed in this Manner, there was no Occasion for
Ben Johnson's Tooth-Drawer, "Who," he observes, (Shepherd's
Holiday, Works, vol. 1. p. 120.) "commanded any Man's Teeth
"out of his Head upon the Point of his Ponyard, or tickled them
"forth with his Riding-rod: Drew Teeth on Horse-back in full
"Speed; was Yeoman of the Mouth to the whole Brotherhood
"of Fencers; and was charg'd to see their Gums kept clean,
"and their Breath sweet at a Minute's, Warning." John Taylor,
the Water-Poet, banter's such Pretenders (Figure-Flinger, p. 23.)

He can releafe, or else increase all Harms,
About the Neck or Wrist by tying Charms:
He has a Trick to kill the Ague's Force,
And make the Patient better, or much worse.
To the great Toe three Letters he can tie,
Shall make the Gout to tarry, or else fly:
With two Words, and three Leaves of four-leav'd Grass,
He makes the Tooth-ach stay, repa's, or pass.

ıy. 291, 292. Chase evil Spirits away by dint—Of Cickle, Horse-
shoe, &c.] Mr. Gayton observes (see Notes upon Don Quixote,
book 3. chap. 4. p. 104.) upon Sancho's tying both Rosinante's
Legs with his Ass's Halter, "That the Don presently smells out
"the Bumines, an Incantation upon the Horse, for Want of nail-
"ing his old Shoes at the Door of his House, when he came forth.
And Mr. Scot (Discoveries of Witchcraft, book 12. ch. 18. p.
266.) "That to prevent or cure all Mischief's wrought by Charms
"or Witchcrafts, according to the opinion of M. Mal. and others,
"one principal Way is to nail a Horse-shoe at the Inside of the
"outmost Threshold of your House, and so you shall be sure no
"Witch shall have Power to enter thereinto: And if you mark
"it, you shall find that Rule observed in many a Country-house." The wild 
Irish, by way of Preservative, practis'd something like it.
Camden's Britannia, edit. 1695. 1044.

ıy. 293, 294. Spit Fire out of a Walnut-shell,—Which made the
Roman Slaves rebel;] Alluding to the Servile War, headed by
Spartacus, and occasioned by the following Incident, which I shall
give in the Words of my Author:

Syrus quidam nomine Eunus (magnitudo cladium facit ut me-
minerimus) fanatico furore simulato, dum Syriae Dea comas jacitat;
ad libertatem, & arma fervos, quasi numinum imperio concitavit:
idque ut divinitus fieri probaret, in ore abdita nuce, quam ful-
phure
HVDIBRAS.

295 And fire a Mine in China here,
With sympathetic Gun-powder.
He knew what’ever’s to be known,
But much more than he knew, would own.
What Med’cine ’twas that Paracelsus

300 Could make a Man with, as he tells us;


$$. 295, 300. What Med’cine ’twas that Paracelsus—Could make a Man with, as he tells us:] Paracelsus’s Words are as follow: Non parva dubitatio & quaefitio inter aliquos ex antiquis philosophis fuerit, an Nature & arti possibile effet hominem gigni extra corpus muliebre, & matricem naturalem? Ad hoc respondere, quod id arti Spagyricæ (i. e. Chemiae) & naturæ nullo modo repugnat, imo bene possibile sit. Ut autem id fiat, hoc modo procedendum est: Sperma Viri per se in curcurbita figurallata putrefiat summa putrefaætione ventris equini (i. e. fercoris equini) per quadraginta dies, aut tandem, donec incipiat vivere, moveri, ac agi
tare, quod facile videri potest. Pofft hoc tempus aliquo modo Homini simile erit, at tamen pellucidum & fine corpore. Si jam posfavc quotidie arcano fanguinis humani caute & prudenter nutri
tur, & paefatur, & per quadraginta septimanas in perpetuo æquabili calore ventris equini conservetur, fit inde verus & vivus infans, habens omnia membra infantis, qui ex muliere natus est, fed longe minor. Hunc nos Homunculum vocamus, & is postex eo modo quo alius infans summâ diligentia & studio educandus est, donec adolefacat, & sapere & intelligere incipiat. Hoc jam est unum ex maximis secretis, quæ Deus mortali, & peccatis obnoxio homini, patefecit. Est enim miraculum & magnae Dei, & arcanum super omnia arcanâ, & merito in secretis servari debet ufque ad extrema tempora, quando nihil erit recondiri, sed omnia manifestabiluntur, & quanquam hoc haætenus hominibus notum non fuerit, fuit tamen Sylvebribus & Nymphis (Anglice Sylphs) & gigantibus ante multa tempora cognitum, qui inde etiam orti sunt. Quoniam ex talibus Homunculis, cum ad ætatem virilem perveniant, sint Gigantes, Pygmaei, & alii homines magni miraculosi, qui instrumenta sunt magnarum rerum, qui magnas victorias contra suos hostes obtinent, & omnia secreta & abscondita noverunt quoniam arte acquirunt quam vitam, arte acquirunt corpus, carnem, ossa, & fanguinem, arte nascentur; quare etiam ars iphis incorporatur, & connascitur.
What figur'd Slates are best to make
On watry Surface Duck or Drake;
What Bowling-stones in running race
Upon a Board, have swiftest Pace:

Whether a Pulse beat in the black
Lift of a dapped Louse's Back:
If Systole or Diastole move
Quickeß when he's in Wrath, or Love;
When two of them do run a Race,

Whether they gallop, trot, or pace,
How many Scores a Flea will jump,
Of his own Length, from Head to Rump;

connascitur, & a nullo opus eft ipsis discere, quoniam ab arte orti
(Dr. H.)

See Bukwer's Artificial Changeling, chap. 24. p. 49. Parker
de Deo, Londini, 1665. p. 73. Annotations on Browne's Religio
Medici, 1672. p. 112. Van Helmont, a Brother Chimiit, pre-
tended to make Mice from Wheat (vide Op. par. 1. p. 71. edit.
Lugduni, 1667.) Both which carry with them the fame degree of
Credibility, with the Story of Pantagruel's begetting three and
fifty thoufand little Men, or Dwarfs, with one F--t; and with
his Figs or Fizzles, the fame Number of little Women. Rabe-
laï's Works, vol. 2. b. 2. chap. 27. p. 199. edit. 1735.

What figur'd Slates are best to make—On watry
Surface Duck or Drake;] "Neither Crofs, nor Pile, nor Ducks
" and Drakes, are quite fo ancient as Handy-dandy, though Ma-
" crobius and St. Austin take notice of the firft, and Minutius
" Felix describes the latter. Memoirs of Martinus Scriblerus,
book 1. chap. 5. p. 32.

If Systole or Diastole move—Quickeß when he's in
Wrath or Love]; See Systole and Diastole of a Louse, Dr. Hook's

Whether they gallop, trot, or pace:] See John Taylor's

How many scores a Flea will jump,—Of his owm
Length, from Head to Rump;] Dr. Giles Fletcher informs us (see
Purchase's Pilgrims, part 3. book 3. p. 431.) that Bazilowitz
the Great Duke (or rather Tyrant) of Muscovy, sent to the City of
Moscow, to provide " for him a Meafure full of live Fleas, for
" a Medicine They anfwered, the thing was impoffible; and
" if they could get them, they could not meafure them, because
Which Socrates, and Charon
In vain, assay'd so long agon;

Whether his Snout a perfect Nose is,
And not an Elephant's Proboscis;

"of their leaping out. Upon which he set a Mullet upon them,
"of seven thousand Rubles." And yet as difficult as this was,
something of this kind was undertaken by the Friend of a jealous
Husband, (see French's Fables, vol. i. fab. 212.) to whole Care
he had committed his Wife for some time; but he desired to be
released. "If (says he) it were to turn a Bag of Fleas into a
"Meadow every Morning, and fetch them home again at Night,
"I durst be answerable with my Life for the doing of it to a Flea;
"but t'other is a Communion I dare meddle no farther in."

\[y. 313, 314. Which Socrates, and Charon—In vain assay'd
so long agon; \] * Ariosto, in his Comedy of the Clouds, brings
in Socrates and Charon measuring the Leap of a Flea, from the
one's Beard to the other's. Upon which Mouset observes (In-
sector. Theatr. lib. 2. cap. 28. p. 276.) Horum dum acupes
menfurare faltum curiosul dant operam (ut Ariosto loquitur)
\(\alpha'\nu\mu\varepsilon\upsilon\nu\varphi\varepsilon\rho\mu\alpha\). See T. Coryat's Preface upon Travel, prefix'd to his
Crudities.

No less humorous than this, is the Custom mentioned by Huetius,
of their chusing at Hardenberg the chief Magistrate by a Loss:
Venimus Hardenburgam ——— Minime vero lectori injucundum
fore puto cognoscere, quo ritu Consul illic creari solet, uti quidem
ab Oppidanis accepius.———

Hinc Hardenburgam sera hie nocte venimus,
Rident veteri nobis mos ductus ab aeo;
Quippe ubi deligitur revoluto tempore Consul,
Barbati circa menfam flatuuntur acervam,
Hispidaque apponunt attenti, menta Quirites:
Porrigitur feriis barbarum, defuper ingens
Beslia, Pes mordax, fieta inter crescre foordes,
Barbarn adiat, feilo huic; gratantur mirmure patres,
Atque celebratur subjecta per oppida Consul.

Huetii Comment. de rebus ad se pertinentibus, 1718. p. 76.
Or the Choice of a Mayor somewher in Essex, by a Calf; the
Competitors having a Wisp of Hay stuck in their B—ms. Her-
critos ridens, N°. 66.

\[y. 315, 316. Whether his Snout a perfect Nose is, — And not
an Elephant's Proboscis ; \] Proboscidis micro paulo elt rigidior,
ut ceterum facilis penetret. Mouseti Insector. Theatr. lib. 2. cap. 28.
See a farther Account of a Flea's Proboscis, Dr. Hook's Micrograph.
Structure of the Spleen and Proboscis of Fleas, by Mr. Anthony Van
Leeuwenhoek
PART II. CANTO III: 33

How many different Species
Of Maggots breed in rotten Cheese;
And which are next of kin to those

320 Engender'd in a Chandler's Nose;
Or those not seen, but understood,
That live in Vinegar and Wood.
A paulytry Wretch he had, half-starv'd,
That him in Place of Zany serv'd,


How many different Species — Of Maggots breed in rotten Cheese; Species's in Editions 1664, 1674, 1684, altered to Species, 1689.

— Others aver, than Mites in Cheese
Live in a Monarchy, like Bees;
Have Civil Laws, and Magistrates,
Their Rise, their Periods, and Fates,
Like other Powers and States.
And by a strange peculiar Art,
Can hear them sneeze, discourse. and f—t.

(Pindarick Poem, to the Society of Beaux Esprits, p. 1.)

y. 322. That live in Vinegar— See Dr. Hook's Account of Vinegar Worms, Micrographia, observ. 57. p. 216.

y. 324. In place of Zany] A Buffoon, or Jack-Pudding. In France he is called Jean-Potages, in Italy Macaronies, in Holland Pickle-Herring. Spectator, numb. 47.

Mr. Theobald, in a Note upon Shakespeare's Play, intitled, All's well that ends well, act 3. vol. 2. p. 401. observes, "That it was " a Foolery practifed at City Entertainments, whilst the Jester " or Zany was in vogue, for him to jump into a large deep Cuf-" tard, set on Purpofe, to set on a Quantity of barren Spectators to " laugh; as our Poet fays in his Hamlet." I do not advance this
without some Authority, and a Quotation from Ben Johnson will
very well explain it:

He ne'er will be admitted there where Venner comes;
He may, per chance, in tayl of a Sheriff's Dinner
Skip with a Rhime o' th' Table with now nothing,
And take his Almain-leap into a Cuf tard;
Shall make my Lady May'rest and her Sifters
Laugh all their Hoods over their Shoulders.

Devil's an Ass, act. 1. sc. 1.

This might occasion as much Mirth as the Cook's serving up the Dwarf in a Pie. (See Mr. Cleveland's Works, Ed. 1677. p. 103.

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y. 325.
HVDIBRAS.

325 Hight Whachum, bred to dash and draw,
Not Wine, but more unwholesom Law;
To make 'twixt Words and Lines huge Gaps,
Wide as Meridians in Maps;
To squander Paper, and spare Ink,

330 Or cheat Men of their Words, some think,
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 wheelde,
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,  
And all Discoveries disperse  
Among th' 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,  
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:  
Which Way a Serving-man, that's run  
With Cloaths or Money away, is gone;

greater Height of jugling and Cheating than those in Hudibras's  
Time were: To prove this, I shall only give the Reader the Device  
of a Sidrophel in Moor-fields, as related by the Spectator, (numb.  
"193.) The Doctor having gained much Reputation by his bo-
"rany Predictions, is said to have had in his Parlour different Ropes  
"to little Bells, which hung in a Room above Stairs, where the  
"Doctor thought fit to be oracular. If a Girl had been deceived  
"by a Lover, one Bell was pulled; and if a Peafant had lost a  
"Cow, the Servant rang another. This Method was kept in re-
"spect to all other Passions and Concerns; and the skilful Waiter  
"below sifted the Enquier, and gave the Doctor Notice ac-
"cordingly." (Mr. B.)  
See an Account of the League between Stephen Taylor and one  
Pope, the one to steal Horses, and the other to discover them.  
Abstract of Scot's Hist. of Witchcraft. Britifh Librarian, numb.  
4. for September, 1737. p. 223. And an Account of a Calabrian  

\( \text{y. } 347 \), \( 348. \) Draw Figures, Schemes, and Horoscopes,—Of  
Newgate, Bridewell, Brokers Shops.] See this Piece of Grimace  
in Astrologers, exposed by Ben Johnson, Alchymift, act. 1. sc. 3. p.  
537.
H D I B R A S.

Who pick’d a Fob at Holding-forth,
And where a Watch, for half the Worth
May be redeem’d; or stolen Plate
Reftor’d at conscionable Rate.

\[ \text{Y. 353. } \text{Who pick’d a Fob at Holding-forth,}\]
\[ \text{Nig. } \text{At Plays, and at Sermons, and at the Sessions, }\]
\[ \text{Tis daily their Practice such Booty to make; }\]
\[ \text{Yea, under the Gallows, at Executions, }\]
\[ \text{They pick not the Stareabouts Purfes to take: }\]
\[ \text{Nay one without Grace }\]
\[ \text{At a better Place, }\]
\[ \text{At Court, and in Christmas, before the King’s Face; }\]
\[ \text{Alas then for Pity, must I bear the Curse }\]
\[ \text{That only belongs to the cunning Cut purse. }\]

Ben Johnfon’s Bartholomew Fair aft. 3. Sc 5.

A French Poet obverses of a Jesuit, that he will pick your Pocket in the Middle of his Pater noster. (Sir Roger l’Esrange’s Reflection upon the Fable of a Cat and Venus, part 1. fable 61.) And a Pick-pocket obersving that the Times were pretty difficult, said, “The Lord be praised for it, the Churches are pretty full still.” (L’Esrange’s Fables, part 2. fab. 29.) The Author of the Tale of a Tub gives us a Reason why the Preaching of the Dif- fenters is called holding-forth (p. 212;) speaking of the Preachers of those Times, he says “That the devout Sifters, who looked upon all Dilatations of the Ear as Protrusions of Zeal, of spir- itual Excercences, were sure to honour every Head they fat upon, as if they had been cloven Tongues: But especially that of the Preachers, whose Ears were usuall of the prime Magni- tude, which upon that Account he was frequent in exposing with all the Advantages to the People: in his rhetorical Par- roxyms turning sometimes to hold forth the one, and sometimes to hold forth the other. From which Custom, the whole Opera- tion of Preaching is to this very Day, among their Professors, styled by the Phrase of Holding-forth.” Mr. Cleveland observes (Character of a Diurinal-maker, Works, 1677. p. 108.) “That “in the Gibberifh of the Saints of those Times, a Hinter differ- ed from a Holder forth.”

\[ \text{Y. 355, 356.—or stolen Plate—Restor'd at conscionable Rate.}\]

In 1655 Lilly was indicted at Hickes’s-Hall for giving Judgment for a Reward upon stolen Goods, but acquitted. See History of his Life, p. 71. and the Indictment, p. 115. General Historical Dictionary, vol. 7. p. 85.)

John Taylor observes (Figure-flinger, Works, p. 13.) that these Gentlemen were usuall paid, whether they recovered the stolen Goods or not:
PART II. CANTO III.

Befide all this, he serv'd his Master
In quality of Poetaster:
And Rhymes appropriate could make

360 To ev'ry Month i' th' Almanack;
When Terms begin and end could tell,
With their Returns in Doggerel:
When the Exchequer opes and fhuts,
And Sowgelder with Safety cuts;

365 When Men may eat and drink their Fill,
And when be temp'rate if they will;
When use, and when abstain from Vice,
Figs, Grapes, Phlebotomy, and Spice.

If lost Goods you would fain have got,
Go but to him, and you shall speed or not.
But he will gain, whether you get or lose,
He'll have his Fee, for so the Bargain goes.

v. 359, 360. And Rhymes appropriate could make — To ev'ry Month i' th' Almanack: A Sneer probably upon John Booker, who, as Lilly observes, (see History of his own Life, p. 28.) made " excellent Verfes upon the twelve Months, framed according " to the Configurations of each."

v. 368.—Phlebotomy ] Though this Word, which signifies no more than letting blood, is generally underlooked; yet some may possibly mistake the Meaning of it, as did Mr. Lovelight (Plain Dealer, vol. 1. numb. 27. p. 210.) of whom Mrs. Laetitia Lovelight, his Wife, gives the following Account: "We came to " town (says she) the last Week, where my poor Dear drank " hard, and fell so ill that I was alarm'd for him — The Lady " whose House we lodged at, would needs send for Dr. Faffle, a " Man of excellent Learning, but, to borrow a Phrase of Shake- " spear's, It is sick'd over with Affection. When he had felt " my Husband's PULSE, and gone through a Course of Questions, " he turned from whispering Mr. Juniper, who was in waiting, " and said to me with a physical Air, not the AIR of a Physician " —Maam, I have ordered Mr. what's his Name, your Spouze's " Apothecary, to phlebotomize him To-morrow Morning.—To " do what with me? cry'd my poor Husband, starting up in his " Bed; I will never suffer it.—No, I am not, I thank God, in fo " desperate a Condition as to undergo fo damnable an Operation as " that is.—As what is? my Dear, answered I, similing; the Doctor " would have you blooded.—Ay, for bleeding, replied he, I like " it well enough; but for that other Thing he ordered, I will sooner " die than submit to it."
And as in Prison mean Rogues beat Hemp, for the Service of the Great; So Whackum beat his dirty Brains, T' advance his Master's Fame and Gains; And like the Devil's Oracles, Put into Dogg'rel Rhymes his Spells, Which over ev'ry Month's blank Page I' th' Almanack, strange Bilks presage. He would an Elegy compose On Maggots squee'd out of his Nose; In Lyric Numbers write an Ode on His Mistrefs, eating a Black-pudden: And when imprison'd Air escap'd her, It put 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, 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;

\[\text{\textsuperscript{373, 374. And like the Devil's Oracles, — Put into Dogg'rel Rhymes his Spells] The most reverend, his Grace the Lord Archbishop of Canterbury observes, (Antiquities of Greece, vol. 1. chap. 9.) "That Pythia, the Priestess of Apollo, in Pyrrhus's Time, " had left off giving Answers in Verse, which had been the Cu-" t" from all former Ages from the Foundation of the Oracle; de-"riving it's Original from Phæmonoe the first Pythia." Vide Alex. ab Alexandro, Genial. Dier. lib. 6. cap. 2. De Delphico Oraculo.}\]

\[\text{\textsuperscript{386. Like Orpheus, &c.] See Mr. Fenton's Observations upon Mr. Waller's Poems, p. 22, 23.}\]

\[\text{\textsuperscript{387. A Carman's Horse could not pass by,] See Waife's Account of his young Master, Ben. Johnson's Bartholomew Fair, act 1. sc. 4.}\]
PART II. CANTO III.

39

Each Window 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
Breeds Bus'ness for Heroic Verse,
Which none does hear but would have hung
T' have been the Theme of such a Song.

Those two together long had liv'd,

In Mansion prudently contriv'd;
Where neither Tree nor House could bar
The free Detection of a Star;
And nigh an ancient Obelisk
Was rais'd by him, found out by Fisk,

The Gallow Tree, when cutting Purse—Breeds
Bus'ness for heroic Verse,] "I could make you a true Relation
" of some (says Gassendus, Vanity of Judiciary Astrology, p. 151.)
" who having been told by Astrologers, that they should die by a
" Rope, have, to prevent the Shame of the common Gallows,
" hanged themselves, when they had no other Occasion of Dif-
" content."

Which none does hear but would have hung—
T' have been the Theme of such a Song.] Especially if the first Squire
Ketch had been the Executioner, of whom it was observed by his
Wife, " That any Bungler might put a Man to death, but that her
" Husband only knew how to make a Gentleman die sweetly."

In Mansion prudently contriv'd;] Lilly's House was at
Horsham in the Parish of Walton upon Thames, where he tells us he
constantly lived when he was not in London. As to the following
Story, upon which the Poet is so pleasent, he prudently omits the
mention of it in his Life, as knowing it could not redound to his
Honour or Reputation. (Mr. B.)

Found out by Fisk,] La Fisk, a pretended Astrologer
and Jugler, is mentioned in Fletcher's 'Tragedy of Rollo Duke of
Normandy,' act 4. sc. 1, 2, 3.

But Mr. Butler alludes to one Fisk, of whom Lilly observes (in his
Life, second edit. p. 29.) that he was a Licentiate in Physic,
and born near Framlingham in Suffolk; was bred at a Country
School, and designed for the University, but went not thither;
studying Physic and Astrology at home, which afterwards he prac-
tised at Colebejer, after which he came to London, and practiced
there.
On which was written, not in Words, 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 faften’d Telescope; The Spectacles with which the Stars He reads in smallest Characters. It happen’d as a Boy, one Night, Did fly his Tarzel of a Kite; The strangest long-wing’d Hawk that flies, That, like a Bird of Paradise, Or Herauld’s Martlet, has no Legs, Nor hatches young ones, nor lays Eggs;

there. Lilly says, he had good Skill in the Art of Directions upon Nativities; and that he learnt from him many things in that Way, and how to know good Books in that Art. He was famous about the Year 1633, and died in the 78th Year of his Age. (Lilly’s Life, p. 38, 39.)

A Saying, a Proverb, a Maxim. Bailey’s Dict.

That, like a Bird of Paradise.—Or Herauld’s Martlet, has no Legs.] Mr. Willoughby (in his Ornithology, b. 2. chap. 12. p. 90.) gives the following Account in Proof of the Birds of Paradise having Legs: “I myself, faith Johannes de Laet, have two Birds of Paradise of different Kinds, and have seen many others, all which had Feet, and those truly, for the Bulk of their Bodies, sufficiently great, and very strong Legs: The same is confirmed by Margravius Clyius in his Exotics, and Wormius: in his Museum, p. 295.—These most beautiful Birds, as Aldrovandus reports, are called by the Inhabitants of the Molucca Islands, Mannucodiæ, i.e. God’s Birds.—They are called Birds of Paradise, both for their excellent Shape, and Beauty of their Bodies; and also because where they are bred, whence they come, and whither they betake themselves is unknown, since they are found only dead. And the Vulgar imagine them to drop out of Heaven or Paradise.” (See Le Blanc’s Trauiles, part 1. Chap. 27. p. 115.)

They are of various Colours, some white and scarlet, others white and yellow. (Purchase’s Pilgrims, vol. 5. book 2. chap. 7. p. 105.)
His Train was six Yards long, Milk-white,
At th' End of which, there hung a Light,
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
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 Scrowl

Of all those Beasts, and Fowl, and Fowl,
With which, like Indian Plantations,
The learned stock the Constellations;
Nor those that drawn for Signs have bin,
To' th' Houses where the Planets Inn.

As to the Martlet in Heraldry; it is a little Bird represented
without Feet, but with Legs; and it is used as a Difference, or
Mark of Distinction, of the Fourth Brother. (Di. to Guillim's
Display of Heraldry, last edit.) See an Account of the Black-
Martin, or Swift, (Willoughby's Ornithology, book 2. p. 214.)

y. 427. A Comet, and without a Beard!] See an Account of the
Beards and Tails of Comets, Dr. Harris's Astronomical Dialogues,
p. 138 to 145 inclusive, second edit. Lexicon Technicum, under
edit. An Account of the Comet in the Year 1618. Johnstoni
Rerum Britannic. Hist. lib. 17. p. 530. And an Account of the

y. 428. Or Star that ne'er before appear'd?] See an Account of
such Stars, Dr. Harris's Astronomical Dialogues, p. 65, 85.
Lexicon Technicum, under the Title of Fixed Stars. Mr. Fenton's
Observations upon Mr. Waller's Poems, quarto, p. 80. Of the new
umb. 65. p. 2087. And a short History of several new Stars
that have appeared within one hundred and fifty Years, to the Year

y. 429. I'm certain 'tis not in the Scrowl, &c.] See Dr. Harris's
Astronomical Dialogues, p. 30.

y. 433, 434. Nor those that drawn from Signs have bin.—To
th' Houses where the Planets inn.] "You see (lays Dr. Harris,
42 HUDIBRAS.

435 It must be supernatural,
    Unless it be that Cannon-ball
    That, shot i' th' Air point-blank upright,
    Was born to that prodigious Height,
    That learn'd Philosophers maintain;

440 It ne'er came backwards down again;
    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,

445 'Tis probable it may from far
    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

450 Against the Glow-worm Tail of Kite.
    Then peeping thro', Bless us! (quoth he)
    It is a Planet now I see;

Astronomical Dialogues, p. 30.) "why Astronomers call them the " fourteen Signs; because they begin, or mark out the Place of " the Sun in the Heavens; and also why Astrologers call them " Houses, because they assigned them for Dwellings, or Places of " abode for the Planets. Gassendus (see Vanity of Judicairy Astro- " logy, chap. 11. p. 52.) demolishes the celestial Houses, and " merrily observes (p. 55.) " That that Man had no dull, nor un- " pleasant Fancy, who first made the Planets provide Stables for " Beasts in the Heavens, and take care of greater Cattle in the " twelfth House, and smaller in the sixth."

4. 436. Unlefs it be that Cannon-ball.] * " The Experiment " was tried by some foreign Virtuosi, who planted a Piece of Ord- " nance point-blank against the Zenith, and having fired it, the " Bullet never returned back again; which made them all con- " clude that it flicks in the Mark: but Des Cartes was of opinion " that it does but hang in the Air." See more, Tale of a Tub, " p. 252.

" A Ray of Light runs between the Sun and Earth in fix or " seven Minutes; and yet a Cannon-ball, supposing it to move all " the Way as fast as when it just parts from the Gun, cannot " arrive at the Sun in twenty-five Years." (Dr. Harris's Astronom. " Dialogues, p. 75.) And at one of the fixed Stars in 50000 Years " (Id. ib. p. 82.)
And, if I err not, by his proper

Figure, that's like Tobacco-flopper,

It should be Saturn: yes, 'tis clear,
'Tis Saturn, but what it 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:
And can no less than the World's End,
Or Nature's Funeral portend.
With that he fell again to pry,
Thro' Perspective most wilfully,

When by Mischance the fatal String,
That kept the tow'ring Fowl on wing,
Breaking, down fell the Star: Well shot,
Quoth Whachum, who right wisely thought

Dr. Harris (see Astronomical Dialogues, p. 134, 135.) calls this but mere Ridicule: "Though (he says) it has it's Use, for it impresses itself, and the Thing stronger in the Memory than perhaps a more just and serious Description would have done.

Spencer thus describes the Fears of the Vulgar, upon the Appearance of a blazing Star:

Thus as she fled, her Eyes she backward throw
As fearing Evil that persu'd her fast;
And her's fair yellow Locks behind her flew,
Loosely dispers'd with Puff of ev'ry blast;
All as a blazing Star doth far out-cast
His hairy Beams, and flaming Locks dispers'd;
At Sight whereof the People stand aghast;
But the sage Wizard tells as he has read,
That it importunes Death, and doleful Drearhead,

H' had levell'd at a Star, and hit it:

But Sidrophel, more subtile-witted,
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,
The Day of Judgment's not far off:
As lately 'twas reveal'd to Sedgwick,
And some of us find out by Magick.
Then since the Time we have to live

In this World's shorten'd, let us strive
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,

\[\text{Virgil Georg. i. 365, 366.}\]

\[\text{Lucret. lib. 2. p. 209.}\]

\[\text{Vide Wolfii Lection. Memorab. sub Ann. 765. par. 1. p. 200. Hoc tempore stellas de caelo delapsae sunt: significationes Papam & Clericos, ac Ecclesiae optimates de negotiis coelestibus, quorum cura sola folis illis demandata est, desicere, & terrenis mundi rebus se involvere.}\]

\[\text{William Sedgwick, a whimsical Enthusiast, sometimes a Presbyterian, sometimes an Independent; and at other Times an Anabaptist: Sometimes a Prophet, and pretended to foretell Things out of the Pulpit to the Destruction of ignorant People; at other Times pretended to Revelations, and upon Pretence of a Vision that Doomsday was at Hand, he retired to the Houfe of Sir Francis Ruffel in Cambridgeshire: And finding several Gentlemen at Bowls call'd upon them to prepare for their dissolution; telling them, that he had lately received a Revelation, that Doomsday would be some Day the Week following. Upon which they ever after called him Doomsday Sedgwick, Wood's Athena Oxon. part. 2. col. 335, 336. first edit.}\]
In Quest of Sidrophel advancing,
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:
The one's the learned Knight; seek out,
And pump 'em what they came about.

Whachum advanc'd, with all Submiss'nes
T' accost 'em, but much more their Bus'nes:
He held a Stirrup while the Knight
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:
He ask'd him whence they came, and whither
Their Bus'nes 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,
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—

\[491. \textit{The one's the learned Knight;} \] It appears from Lilly's Life, that he and the Knight were acquainted; so that from hence, and the Knight's Figure, he might well know him at a Distance: I need not observe (for every Reader will readily do it) how naturally Whachum makes a Discovery of the Knight's Business from Ralpho, and how artfully he communicates it to Sidrophel. Upon this Discovery is founded the Knight's Surprize, and his learned Debate with the Conjurer, which is gradually work'd up to such a Warmth, as necessarily involves the Knight in a fourth Engagement, whereby he happily gains a second Victory. (Mr. B.)

\[530.\]
Quoth he, I meant what Time o' the 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 Jointer,  
Which makes him have so hot a Mind t' her.  
Mean while the Knight was making Water,  
Before he fell upon the Matter;  
Which having done, the Wizard steps in,  

To give him suitable Reception;  
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,  
To whisper in the Conjurer's Ear,  
Which he prevented thus: What wasn't,  
Quoth he, that I was saying last,  
Before these Gentlemen arriv'd?  

Quoth Whachum, Venus you retriev'd,  
In Opposition with Mars,  
And no benigne friendly Stars  
T' allay the Effect. Quoth Wizard, So!  
In Virgo? Ha! quoth Whachum, No:  

One tenth of's Circle to a Minute,  

\[ \text{The Planet Saturn is thirty Years (or there-} \]
\[\text{about) going round the Zodiac; three Years being the} \]
\[\text{tenth of his Circle, the Conjurer told the Knight he knew his Errand.} \]
\[\text{Saturni circuitus abolvitur folummodo intra annos proxime triginta,} \]
\[\text{Cassindi Astronomia, lib. 3. cap. 2. "The Time of his Revolu-} \]
\[\text{tion} \]
'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,
I was contemplating upon,
When you arriv'd; but now I've done.

Quoth Hudibras, if I appear
Unfeafonable in coming here

At such a Time, to interrupt
Your Speculations, which I hop'd

...tition (says Dr. Harris, Astronomical Dialogues, p. 131.) is about thirty Years, or more exactly speaking in 10759 Days,

6 Hours, 36 Minutes.

Then lof's fullen Saturn's ample Bounds,
Who once in thirty Years the World surrounds.

(J. Taylor's Works, p. 132.)

v. 539, 540. It is a Scheme and Face of Heaven;—As th' Aspects are dispos'd this Even.] See this Piece of Grimace expos'd, Scot's Discovery of Witchcraft, book 11, chap 21.

v. 545, 546.——To interrupt—Your Speculations.] From the succeeding Part of this Canto, 'tis plain that Sidrophel did not gain the same Credit with Hudibras, that another Fortune-Teller did with the Perfon who consulted him in a matrimonial Cafe. (See L'Estrange's Fables, part 2. fab. 6.) "A Fellow (says he) that had a Wambling towards Matrimony, consulted a Man of Art in Moor-Fields, whether he should marry or not? The cunning Man put on his considering Cap, and gave him this short Anfwer: Pray have a Care how you marry Head over Head (says he) as People frequently do; for you are a lost Man if you go that Way to Work: But if you can have the Heart to forbear your Spoufe's Company for three Days and Nights, well told, after you two are Man and Wife, I will be bound to burn my Books if you don't find the Comfort of it. The Man took the Virgin to his wedded Wife, and kept his Distance accordingly; while the Woman in the mean Time took Pet, and parted Beds upon it, and so the Wizard saved his Credit."

Lefs fortunate in this Refpect was Dr. William Ramfey, with whom Dr. Young was acquainted, (see Sidrophel Vapulans, p. 31.) "Who publickly boasted of Skill enough in Astrology, to fore-know a Man's Fate, particularly whether he were born to be rich, fortunate in Marriage, &c. and depended so much upon it, as to affure himfelf of great Wealth, and happy Nuptials:..."
Assistance from, and come to use,
'Tis fit that I ask your Excuse.
By no Means, Sir, quoth Sidrophel,
The Stars your coming did foretell;

"Who yet died poor in a Goal, after he had married such a Wife,
"as prevail'd upon him to write that Satyr, intitled Conjugium
"Conjugium.

Some of the Saints of those Times, in Cases of Matrimony,
took a different Method, and pretended to seek the Lord; as appears
from the following Prayer of Mr. George Swathe, Miniller
of Denham in Suffolk. (See his Prayers publish'd 1739, p. 15.)
"O my good Lord, &c. I this Night desire thy Counsel in Behalf
"of Roger Horstede of Hengrave: Thou, Lord, knowest whether
"it be better for him to live a single Life, or to marry the
"first Woman that was propounded to him, with whom he has
"been thrice, who loves him well; or to accept of the second
"Maid proffer'd him, which his farther off, whom he hath only
"seen once, she having carnal Friends, and more Beauty, and
"more pleasing Behaviour than the former, who hath godly Friends:
"Yet at this present I know neither of these, nor any of their
"Friends by Name or Face. Lord, I desire thy special Council
"which I shall advise him unto, or to live as he is. I know not
"of these three Things which is best for him to chuse: I pray
"thee guide me in my Judgment, that so I may in due Time
"direct him what Way to chuse, what to do. Thou, O my God,
"knowest what Way is best, what Courfe will be most for thy
"Glory, and for his Good. Lord, he desires to resign his Will
"to thy Will, he desires to go in that Way wherein thou wilt
"meet him, wherein thou wilt blest him, wherein he may gain
"thee most Glory in his Life and Conversation. If thou wilt
"continue to him the Gift of Chaffity, as thou hast for thirty five
"Years, then persuade his Heart that Way: If thou wilt have
"him accept of the first Offer, then direct him that Way: If
"thou wilt have him take the second Proffer, then counsel him that
"Way, or shew to me which of these Ways are best, that I may
"direct him as from thy Counsel. Lord, let thy Hand appear in
"the pitching of his Heart upon that Choice, which thou wouldft
"have him make; let thy Providence appear in his Choice. Hear
"my Desires, Petitions, and Requests for him."

V. 550. The Stars your coming did foretell;] "How to determine
"their Influence particular (says the Author of the Turkish
"Nativities, erecting Horoscopes, and other Schemes of Astro-
"logy: To foretell Things to come, to avoid prognosticated Evils,
"and engros all happy Events; to predict other Mens Fates, whilst
"we
I did expect you here, and knew,
Before you spake your Bus'ness too.

Quoth Hudibras, make that appear,
And I shall credit whatsoever

You tell me after, on your Word,
Howe'er unlikely, or absurd.

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.

Quoth Hudibras, you're in the right,
But how the Devil you come by't,

I can't imagine; for the Stars
I'm sure, can tell no more than a Horse;
Nor can their Aspects (though you pore
Your Eyes out on 'em) tell you more
Than th' Oracle of Sieve and Sheers;

That turns as certain as the Spheres:

"we are ignorant of our own, &c. is a Thing which appears to
me beyond the Power of human Reason, and a Science built
on Sand."

\[\text{\textcopyright 1557. You are in Love, Sir, with a Widow.]}\] See Gipsy, Fortune-Teller to Sir Roger de Coverley, Spectator, No. 130.

\[\text{\textcopyright 1565, 566.-For the Stars— I'm sure can tell no more than a Horse.]}\] Paracelsus (according to Mr. Webster, Displaying of supposed Witchcraft, chap. 17. p. 340.) was of a different Opinion. Pæsterea sideribus nota sunt omnia, quæ in naturâ existunt: unde (inquit) fapiens dominabitur Aftris: is fapiens, qui virtutes illas ad sui obedientiam cogere potest.

Nay some Astrologers (see Gassendus’s Vanity of Judicairy Astrology, p. 6.) suppos’d. "That in the Zodiac were twelve Prince-
ly Gods preliding over the twelve Signs, there being besides thirty other Stars as privy Councillors to those Deities; which did not observe and recount all Occurrences upon Earth, that the celestial Senate might consult and decree accordingly."

\[\text{\textcopyright 1569. Than th' Oracle of Sieve and Sheers.]}\] See the Manner of trying this foolish Experiment in Wierus (De Praetigiiis Dæmo-
HUDIBRAS.

But if the Devil's of your Counsel,
Much may be done, my noble Donzel;
And 'tis on his Account I come,
To know from you my fatal Doom.

575 Quoth Sidrophel, if you suppose,
Sir Knight, that I am one of those,
I might suspect, and take the Alarm,
Your Bus'ness is but to inform;
But if it be, 'tis ne'er the near,

580 You have a wrong Sow by the Ear;
For I assure you, for my Part,
I only deal by Rules of Art;


572 ——— My noble Donzel or Don. The Word us'd by Face to Surley, who (in Ben Jonson's Alchemister, act 4. sc. 3. and sc. 6.) acted the Part of a Spaniard.

578 ——— But to inform.] At that Time there was a severe Inquisition against Witches, Conjurers, &c. (Mr. W.) as there was at the Beginning of the Reign of King James the First. I find in Rymer's Fcedera, vol. 16. p. 666. a special Pardon from King James to Simon Read, for practising the Black-Art.

580 You have a wrong Sow by the Ear.] One of Sancho Pancha's proverbial Expressions, "He that thinks to grunt at me "has a wrong Sow by the Ear." (Don Quixote, vol. 2. chap. 20. p. 249.)

581, 582. For I assure you for my Part,—I only deal by Rules of Art.] Gaffendus observes, (see Vanity of Judicial Astrology, p. 136.) "That Heminga, a Modern, having proposed thirty eminent Nativities, and reduced them to strict Examination, according to the best Rules of Art: He declared, that the Experiments did by no means agree with the Rules, sad Events besalling such as were born under the most happy and promising Positions of Heaven; and good besalling such as the Heavens frowned upon, and threatened all the Ruin and Mischief unto, that can be imagined: And therefore concluded, that Astrologers, when they give Judgment of a Nativity, are generally "the whole Heavens wide of the Truth." Nay Cardan himself own'd, (see Gaffendus's Vanity of Judicial Astrology, p. 159.) "That of forty Things, scarce ten happen'd right."

584.
Such as are lawful, and judge by
Conclusions of Astrology:

But for the Devil, know nothing by him,
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;
The mysticke Sense of all your Terms,
That are indeed but Magick Charms,
To raise the Devil, and mean one Thing,
And that is down-right Conjuring:

\[\text{\textit{Part II. Canto III.}}\]

\[\text{\textit{585.}}\]

\[\text{584.} \text{ Conclusions of Astrology.}] \text{Mr. Ward, Rhetoric-Professor of Grosbham-College, (see his Lives of the Professors, p. 126.) informs us, that the learned Mr. Gataker desiring Mr. Henry Briggs, the first Geometry-Professor of that College, to give him his Judgment concerning Judicial Astrology? his Answer was, "That he conceiv'd it to be a mere System of groundless Conceits." And Mr. Oughtred calls him the Mirrour of the Age, for his excellent Skill in Geometry. Tacitus of old has expos'd them, (see Sir Henry Savile's Translation, vol 3. b. 1. p. 44.) Kircher speaks contemptibly of them, (Athanassi Kircheri itiner. exstatic. in Globum Jo-\textit{vis}, p. 213) Non possum non improbare improbam quorundam Astrolögorum audaciam & temeritatem, qui tam tuto & confidenter de fortunâ, & eventibus, tum regnorum, tum nationum secuturis vaticinantur, dum Astrolögiam infallilibus veritatis regulis aëstrin-gere se posie putant. Wolfius (\textit{Lection. Memorabil.} par. 1. p. 796.) has given a remarkable Account of an Astrologer's Son at Milian who was hang'd, and thereby had eluded all the Rules of his Father's Art. (See the Art fully expos'd, \textit{Dissertat. Favorini Philo-\textit{sophii adversus eos, qui Chaldaei appellantur.}} A. Gellii \textit{NoSt. Attic.} lib. 14. cap. 1. \textit{Jo. Pici Mirandule,} lib. 6. tom. 1. p. 397. Fra. \textit{Valèfii,} lib. de Sacrâ Philosophiâ, cap. 31. \textit{Turkïb Spy,} vol. 8. b. 4. chap. 10. \textit{Gassendus's Vanity of Judiciarius Astrology, passim.} Preface to Dr. Long's \textit{Astronomy,} p. 5. And Dr. James Young's \textit{Sidrophel Vapulans,} p. 34. where 'tis fully expos'd by many learned Men, who had studied that Art.

\[\text{\textit{588.}}\]

\[\text{590.} \text{ I understand your Metonymy.}] \text{Metonymy is a Figure in Rhetorick, which implies a changing or putting of one Name or Thing for another: As when the Cause is put for the Effect, the Subject for the Adjunct, or contrarily.}

\[\text{\textit{592, 593.}}\]

\[\text{That are indeed but Magic Charms,—To raise the Devil—}] \text{Mottray (\textit{Travels, vol. 2.} p. 334) seems to dispute the}
52 Hudibras.

§ 595 And in itself more warrantable,

Than Cheat, or Canting to a Rabble,

Or putting Tricks upon the Moon,

Which by Confed’racy are done.

Your ancient Conjurers were wont

600 To make her from her Sphere dismount,

the Possibility of raising the Devil; and endeavours to confirm his Opinion by a remarkable Story of Baron L — , a Danish Prisoner of War, who was confined in one of the Prisons of Stockholm, for having been convicted of a Design of treating with the Devil, for a certain Sum of Money, which at that Time he stood in extreme Need of—and to this End; instead of Ink, he had with his own Blood sign’d a Bond, by which he himself, and some Companions of his (who for Want of Money and Credit had sign’d it in the same Manner (firmly and truly made their Souls over to the infernal Spirit after their Deaths, upon Condition, that he would pay them down that Sum: but neither he, nor any of the rest could compass their desired End, notwithstanding all the Pains they took about it: Going by Nights under Gibbets, and in Burying-Places to call upon him, and desiring him to trust them; but neither Body nor Spirit (says he) ever came to treat with them: At last one of them, finding the Devil would not help him, determin’d to try what he could do for himself; and having robbed and murdered a Man, he was taken up, tried and executed, and in his Confession he owned the Transfaction and Intent. And in Baron L — ’s Chamber the Bond was found, but torn to Pieces, as void, and of none Effect.

§ 600. Your ancient Conjurers were wont—To make her from her Sphere dismount.] This was ascribed to them by the Heathen Poets. Thus Virgil speaks, (Bucol. Ecl. 8. 69, 70.)

Carmina vel coelo posunt deducere Lunam.

Carminibus Circe focos mutavit Ulyflei.

Pale Phebe drawn by Verse, from Heaven descends,

And Circe chang’d with Charms Ulysses Friends.

Mr. Dryden.

And Canidia, the Witch in Horace, boasts of her Power in this Respect.

Meœque terra cedit insolentiae,

An quæ movere cereas imagines

(Ut ipse nofti curiosus) & Polo.


And the Witch in Ovid pretended to the same Power.

Te quoque Luna traho, &c. Metamorph. 7. 207, &c.
And to their Incantations 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 Almanack can tell
Perhaps, as learnedly, and well
As you yourself—Then, Friend, I doubt
You go the furthest Way about:
Your modern Indian Magician

Makes but a Hole in th' Earth to pifs in,

And thee Titania, from thy Sphere I hail,
Though Brass resounding, thy Extremes avail. Mr. G. Sandys.
This Opinion seems to be sneer'd at by Propertius, in the following Lines, (lib. 1. Eleg. 1. 19.)
At vos deduxisse quibus est fallacia Lune,
Et labor in magicis facra piare focis,
En agedum Dominae mentem convertite nostrae,
Et facite illa meo palleat ore magis.
Tunc ego credidcrim vobis, & fidera & amnes
Pofie Cyteinis ducere carminibus.
Vide Tibull. de Fascinatrice, lib. 1. eleg. 2.
The Author of this Opinion, (as Mr. Sandys observes, Notes upon the 7th Book of Ovid's Metamorph. p. 144. edit. 1640.) was Agonice, the Daughter of Hegemon, "Who, being skilful in Astronomy, boasted to the Thessalian Women, (foreknowing the Time of the Eclipse) that she should perform it at such a Season, which happening accordingly, they gave Credit to her Deception. — Nor is it a Wonder, says Vives, that those learned Men (namely, Pindarus and Steichorus) should believe, that the Moon was drawn down from Heaven, since a Sort of Men, as we remember, believed an Ass had drank her up; because as she shone in the river where he drank, a Cloud on the sudden overshadowed her: For this the Ass was imprisoned, and, after a legal Trial, immediately rip'd up, to let the Moon out of his Belly, that she might shine out as formerly." Columbus imposed upon the Jamaicans in the same Manner, by foretelling an Eclipse to happen two Days after, which they took for a Miracle. (Purchase's Pilgrims, vol. 5. p. 606.

Thy. 609, 610. Your modern Indian Magician—Makes but a Hole in th' Earth to pifs in, &c.] The Translator of Torquemeda, intitled, The Spanish Maledevile, fol. 62. gives us the following Account: "Amongst other Things, which are written in the Male- leus Maleficarum, you shall find, that the Commissionerg having
And straight resolves all Questions by't,
And seldom fails to be i' th' right.
The Rosy-Crucian Way's more sure
To bring the Devil to the Lure;
Each of 'em has a few'ral Gin,
To catch Intelligences in.
Some by the Nose with Furnes trapan 'em,
As Dunstan did the Devil's Gramnum;

"apprehended certain Sorceressies, will'd one of them to shew what
she could do; affuring her Life, on Condition, that from thence-
forward she should no more offend in the like: Whereupon going
out into the Fields in the Presence of the Commissioners,
and many others, she made a Pit in the Ground with her Hands,
making Water therein; which being done, she stirr'd about the
Urine with one of her Fingers, out of which by little and
little, after she had made certain Characters, and mumbled a
few Words, there rose a Vapour, which ascending upward
like a Smoke, began to thicken of itself in the midst of the
Region of the Air, gathering and making there a black fearful
Cloud, which cast out so many Thunders and Lightnings, that
it seemed to be a Thing belifys and infernal. The Woman re-
maining all this while still, ask'd the Commissioners at last,
where they would have that Cloud discharge a great Quantity
of Stones? They pointing to a certain Place, where it could
do no Hurt, the Cloud of a sudden began to move itself with
a great, furious Blustering of Winds; and in a short Space,
coming over the Place appointed, discharged a great Number
of Stones like a violent shower, directly within the Compass
and something remarkable, Wolfii Leclion. Memorab. par. 1. p. 278.
and other Stories of this Kind, with a Confunation, Scot's Dis-
covevry of Withecraft, chap. 13. p. 60.)

y. 617, 618. Some by the Nose with Furnes trapan 'em—As
Dunstan did the Devil's Gramnum.] St. Dunstan was made Arch-
bishop of Canterbury, Anno 691. His Skill in the liberal Arts and
Sciences (Qualifications much above the Genius of the Age he
liv'd in) gain'd him first the Name of a Conjurer, and then of a
Saint. He is rever'd as such by the Romanists, who keep an Holy-
Day, in Honour of him, yearly on the 19th of May. The Monkish
Writers have filled his Life with Romantick Stories, and among the
rest with this mentioned by our Poet: He was (say they) once
tempted to Lewdness by the Devil, under the Shape of a fine
Lady; but instead of yielding to her Temptations, he took the
Devil by the Nose with a Pair of red-hot Tongs. (See English
Martyrology,
PART II. CANTO III.

Others with Characters and Words,

620 Catch 'em, as Men in Nets do Birds;
And some with Symbols, Signs, and Tricks,
Engrav'd in Planetary Nicks,
With their own Influences fetch 'em
Down from their Orbs, arrest, and catch 'em;

625 Make 'em depose and answer to
All Questions, e'er they let them go.
Bumbaftus kept a Devil's Bird
Shut in the Pummel of his Sword,


y. 627, 628. Bumbaftus kept a Devil's Bird,—but in the Pummel of his Sword.] Naudus (in his History of Magic, translated by Davies, chap. 14. p. 185.) observes of this familiar Spirit, "That though the Alchemists maintain, that it was the Secret of the Philosopher's Stone; that yet it were more rational to believe that if there was anything in it, it was certainly two or three Doses of his Laudanum, which he never went without, because he did strange things with it, and used it as a Medicine to cure almost all Diseases."


Paracelsus was called Aurelius, Phillipus, Paracelsus, Theophrastus, Bumbaftus de Hobenheim. He was born at the Village of Einfelden, two German Miles distant from the Helvetic Tigurum, now called Zurich. It is said, that for three Years he was a Sow-gelder.——His Father William Hobenheim (a base Child of a Master of the Teutonic Order) not only left him a Collection of rare and valuable Books, but committed him first to the Care of Trithemius Abbot of Spanheim, and afterwards to Sigismund Fugger of Zurich, famous for his Chemica Arcana. According to his own Account, he visited all the Universities of Europe; and at twenty Years of Age had searched into the Mines of Germany and Russia, 'till at last he was taken Prisoner by the Tartars, and

D 4.
by them sent to Constantiopol. In his Travels he obtained a Collection of the most sovereign Remedies for all Distempers, from Doctors of Physic. Barbers, old Women, Conjurers, and Chemists; and was afterwards employed as a Doctor and Surgeon in Armies, Camps, and Sieges. He signalized himself at first by a rash inconsiderate Use of Mercury and Opium in the Cure of the Leprosy, Pox, Ulcers, and Dropses. The Efficacy of Mercury was not at that Time well understood; and according to the then Opinion, Opium being cold in the fourth Degree, the Use of it, through Fear, was very much neglected; insomuch that by his Rashness and Boldness in the Use of these, he performed many Cures, which the regular Physicians could not do: Amongst which that on Frobenius of Basi was the most remarkable; for through his Interest he was invited by the Magistrates of that Place to read public Lectures in Physic and Philosophy: Where he soon ordered the Works of Galen and Avicenna to be burnt; declaring to his Auditors at the same Time, that if God would not assist him, he would advise and consult with the Devil. (Vide Zwinger's Theatrum, p. 227. Boerhaave's Chemistry, vol. 2. p. 22. Collier's Dictionary.) (Mr. M.) Probably from his affected Language, swelling and blustering Nonfense, came the Word Bombast, 

631, 632. Kelly did all his Feats upon—the Devil's Looking-glass, a Stone.] This Kelly was Chief Seer (or, as Lilly calls him, Speculator to Doctor Dee, Life, p. 99.) was born at Worcester, and bred an Apothecary, and was a good Proficient in Chemistry, and pretended to have the Grand Elixir (or Philosophers Stone) which Lilly in his Life (p. 101.) tells us he made, or at least received ready made from a Frier in Germany, on the Confiners of the Emperor's Dominions. He pretended to see Apparitions in a Chrystal, or Berryl Looking-Glass (or a round Stone like a Chrystal.) Alasco Palatine of Poland, Pucel a learned Florentine, and Prince Rosenberg of Germany, the Emperor's Viceroy in Bohemia, were long of the Society with him and Dr. Dee, and often present at their Apparitions; as was once the King of Poland himself: But Lilly observes, that he was so wicked that the Angels would not appear to him willingly, nor be obedient to him (Life, p. 101.) 

Weaver (Funeral Monuments) allows him to have been a Chemist, that he loft his Ears at Lancaster, and raised a dead Body in that Country by Necromancy: That Queen Elizabeth sent for him out of Germany; but climbing over a Wall at Prague, where it is reported he was imprisoned for a Chemical Cheat put
Where playing with him at Bo-peep,
He solv'd all Problems ne'er so deep.

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,

on the Emperor, he broke his Legs, and bruised himself so that he died soon after. He offered to raise up Devils before Alasfo, June 19, 1581. His Spirits told him, 1584, he should die a violent Death. Kelly, as I remember, is called Sir Edward, by Mr. Absolem, & Qu. Whether Queen Elizabeth knighted him for secret Services? (Mr. S. W.) See more of him, Relation of what passed between Dr. Dee and some Spirits, with a Preface by Meric Cazaubon, 1659, folio, passim. Sir Fra. Bacon’s Apopthegms, numb. 135. Absolem’s Theatrum Chemicum Britannicum, prope finem. Weaver’s Funeral Monuments, p. 45, 46. Ben. Johnson’s Alchymiæ, &c. 4, fc. 1.


Hunc tumulum haud charites servant,
Sed Erynnies Atræ:
Non Mufæ, at sparsiis anguibus Eumenides:
Colligit Aegeo Cineres, miferque aconito,
Grataque dat Styx Liba voranda Cani.
Qui quod erat vivum comitatus, atrociter Orci,
Nunc quoque per cunctas, rapcat agitique vias:
Infultatque adeo, & furias quia noverat omnes,
Salutat, injungit nomine quamque suo.

O miseras
And taught him subtilly to maintain

640 All other Sciences are vain.

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

For th' Emperor, and leap o'er Sticks;

O miseras arteis, quæ solœ ea commodo praeflant,

Accedat Stygiæ notus ut hœspes aquas.

ὑ. 659, 640. And taught him subtilly to maintain—All other Sciences are vain.] Nothing can be more pleasant than this turn given to Agrippa's silly Book, De Vanitate Scientiarum. (Mr. W. 

ὑ. 644. Nor was the Dog a Cacodæmon.] Paulus Jovius (Elog. doctor. vivor. edit. Basf. 1577. p. 187.) gives in to the Opinion of Agrippa's being a Conjurer, and his Dog a Cacodæmon. Exceflit e vitæ nondum sênex apud Lugdunum, ignobili & tenebrofo in Diversorios; multis eum tanquam Necromantia suppficione infamem, excrancibus; quod Cacodæmonem nigri canis specie circumducet; ita ut quum propinquâ morte ad penitentiam urgeretur, cani collare locum magicœs per clavorum elememata in scriptum notis exoliverit; in hæc suprema verba irate prorumpens: 

Αμι perdita beflia, quæ me totum perdidisti: Nec usquam familularis ille canis, ac affiduus itinerum omnium comes, & tum morientis domini deferter, postea conspectus eit, quum præcipient fugitus fal tu in Ararim ë meremissis, nec enatasse ab his, qui id vidisse afferebant, exiftimetur.

Wierus, who was Agrippa's Pupil and Domestic, clears him from this heavy Charge. He owns that he had a Dog and a Bitch, named Monfieur and Madamefelle, which were great Favourites; that the Dog lay constantly under his Bed, and was fed at his Table: And as he knew most Things that were transacted in foreign Nations, the imprudent Vulgar ascribed this to his Dog, taking him to be a Daemon. But he observes, that in Truth he corresponded with learned Men in all Nations, and daily received his Intelligence from them. (De praefig. Daemon. lib. 2. cap. 5. p. 164. See History of Magic. chap. 15. p. 200.) See Glycas's Account of Simon Magus's black Dog, Heywood's Hierarchy of Angels, lib. 7. p. 476. and of two Dogs at Salem, accounted Cacodæmons, or something as bad, for which they were put to death, Dr. Hutchinson's Historical Essay of Witchcraft, p. 82. and Wierus's Definition of a Cacodæmon, lib. 1. cap. 21.

ὑ. 655.
Would fetch and carry, was more civil
Than other Dogs, but yet no Devil;
And whatso' er he's said to do,

He went the self-same Way we go.
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,
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,

...old Zoroaster,] The King of the Bastrians of
that Name, who was slain by Ninus, or Semiramis, has been com-
monly reputed the first Inventor of Magic. But Dr. Howel (see
Institution of General History, part 1. book 1. chap. 2. p. 12.) is
of opinion, that Zoroaftres the Magician lived many Years after
this King of the Bastrians. Fabricius thinks it a difficult Matter
to adjust the Time in which he lived; there being several of that
Ammiani Marcellini Rerum Geslar. lib. 23. p. 374. Menagii
Pici Mirandul. in Astrolag. Sir Walter Raleigh's History of the
World, edit. 1614. p. 170. Dr. Heywood's Hierarchy of Angels,

...Apollonius their Master:] Apollonius Tyanaeus's
Life was written by Philostratus and Damis. (Vide Stephani Thes.
Lingue Latinae. Lewis's History of the Parthian Empire, p. 237.
&c.) He was a great Magician; and some Heathens, in spite to
Christianity, affirm, that his Miracles were as great as those of
Christ and his Apostles. (See a remarkable Account of him, Fleu-
Wier. de praefig. Damon. lib. 2. cap. 3. 11. Dr. Meric Cazau-
bon's Preface to Dr. Dee's Book of Spirits.) He lived in the Days
of Domitian and Adrian. (Vide Suidae Lex. Fabricii Bibliothec.
Græc. lib. 4. cap. 24. 59. See a long Lift of Magicians, Turfis
If it be Nonsense, false, or mystick,
Or not intelligible, or sophistick?
'Tis not Antiquity, nor Author,
That makes Truth Truth, altho' Time's Daughter;

'Twas he that put her in the Pit,
Before he pull'd out of it:
And as he eats his Sons, just so
He feeds upon his Daughters too:
Nor does it follow, 'caufe a Herauld

Can make a Gentleman, scarce a Year old,
To be descended of a Race,
Of ancient Kings, in a small Space;

'Twas he that put her in the Pit,—Before he

pull'd her out of it:] This Satyr is fine and just. Cleanthes said,
that Truth was hid in a Pit. Yes (says our Author) but you Greek
Philosophers were they who first put her there, and then claimed
to yourselves so much Merit in drawing her out again. The first
Greek Philosophers extremely obscured Truth by their endless Spe-
culations; and it was the pretended Business of their Successors
to clear up Matters. This does honour to our Author's Know-
ledge of Antiquity. (Mr. W.)

And as he eats his Sons, just so — He feeds upon his
Daughters too.] Chronus is said, by the Mythologists to have devour-
ed his Sons. Truth is said to be the Daughter of Time; which
Time is called by the Greeks Chronus, and so he may be said to
eat his Daughters. (Mr. W.)

Nor does it follow, 'caufe a Herauld
—Can make a Gentleman, scarce a Year old,—To be descended of
a Race,—Of ancient Kings, in a small Space;] A Sneer upon
the mock Gentry of those Times, who, as they increased in Rich-
es, thought proper to lay claim to Pedigrees to which they had no
Right. Cornelius Holland, a Servant of the Vans, got so much
"Wealth, as to make him saucy enough to hire William Lilly,
"and other Pamphleteers, to derive his Pedigree from John Hol-
"land Duke of Exeter, although it be known he was originally
"a Link-boy."—(Walker's History of Independency, part 2. p. 26,
27.)

Such Gentry were Thomas Pury the elder; first a Weaver in
Glocefter, then an ignorant Solicitor. (History of Independency, part
1. p. 167.) John Blackstone a poor Shopkeeper of Newcastle, (id.
ibid. p. 169.) John Birch formerly a Carrier, afterwards Colonel.
(ibid. p. 171.) Richard Salway Colonel, formerly a Grocer's Man,

That we should all Opinions hold
Authentic, that we can make old.

Quoth Sidrophel, it is no Part
Of Prudence, to cry down an Art;
And what it may perform, deny,
Because you understand not why.

(As Averrhoes play’d but a mean Trick,
To damn our whole Art for Eccentric)

(id. ib.) Thomas Rainborough a Skipper of Lynn, Colonel and
Vice-Admiral of England (id. ib.) Colonel Thomas Scot, a Brew-
er’s Clerk. (ibid. p. 173.) Colonel Philip Skippon, originally a Wag-
goner to Sir Fra. Vere; (see an Account of his Rife. History of
Independency, part 1. p. 116, 117.) Colonel John Jones, a Serving
Man. (Bates’s Lives of the Regicides, p. 22.) Colonel Barkhead,
a pitiful Thimble and Bodkin Goldsmith. (History of Independency,
part. 2. p. 155.) Colonel Pride. a Foundling and Drayman. (History
of Independency, part 2. p. 252.) Colonel Hawison, a one-eyed Cob-
er; and Colonel Harrison, a Butcher. These, and hundreds more,
affected to be thought Gentlemen, and lorded it over Persons of
the first Rank and Quality.

Do you not know, that for a little Coin,
Heralds can foist a Name into the Line.

(Dryden’s Hind and Panther.)

This Practice of the Heralds is bantered by Sir Richard Steele,
(in his mock Funeral, or Grief Alamode) where he introduces
the Servant of Sable the Undertaker, expressing himself in the
following Manner:

"Sir, I had come sooner, but I went to the Heralds for a
Coat for Alderman Gather-greaie, that died last Night. He
has promised to invent one against To-morrow.

Sable. " Ah; Pox take some of our Cits; their first Thing af-
ter their Death, is to take care of their Birth. Pox, let him
bear a pair of Stockings; for he’s the first of his Family that
ever wore one."

(See an Account of the Biscayan, Don Quixot, vol. 1. book 1.
chap. 8. p. 71. and of such Gentry, Beaumont and Fletcher’s
Play, intituled, Nice Valour, or Passionate Madman, Works, part
2. p. 501.)

§. 679, 680. As Averrhoes play’d but a mean Trick,—To damn
our whole Art for Eccentric.] Averrhoes was an Arabian Physician,
urnamed Commentator, who lived at Cordova in Spain, in the
Year 1140. (Vide Naucleri Chronograph. vol. 2. p. 85. Collier’s
Dictionary.) Averrhoes celeber Philosphus, &c. ubique astrono-
miam lacerat, damnat, infectatur.—Afrologorum opinionem, de
calestibus
For who knows all that Knowledge contains? Men dwell not on the Tops of Mountains, but on their Sides, or Rising's feat; so 'tis with Knowledge's vast Height.

Relate miraculous Prefages Of strange Turns, in the World's Affairs Foreseen b' Astrologers, Soothsayers, Chaldeans, learn'd Genethliacks,

And some that have writ Almanacks?

The Median Emp'ror dreamt his Daughter Had pifi all Mankind under Water, and that a Vine, sprung from her Hanches, O'erspread his Empire with it's Branches:


y. 689. Chaldeans, learned Genethliacks,] Gaffendus observes of the Chaldeans (Vanity of Judicary Astrology, chap. 15. p. 98. edit. London, 1659. from Sextus Empiricus,) "That when they " were to observe the Time of an Infant's Nativity, one Chaldean " fat watching on the Top of a Hill, or other eminent Place " not far from the groaning Chamber, and attended to the Stars; " and another remained below with the Woman in Travail, to " give the Sign, by ringing a Kettle, or Pan, at the Infant of " her Delivery; which the other taking, observed the Sign of " the Zodiac, then rising about the Horizon, and accordingly they " gave Judgment of the Infant's Fortune; and this if the Birth " happened in the Night: But if in the Day, he that fat upon " the high Place, observed only the Motion of the Sun." See Gaffendus's Remark upon it; and his first and second chapters, and the fourteenth, intitled, The Genethliacal Part of Astrology examined and exploded. Sexti Empirici advers. Mathematicos, lib. 5. p. 110. Aurelianum 1621. Mr. Whiston's Account of the Rise and Progress of Mathematics, prefixed to his Euclid, 1727, p. 5.

y. 691. The Median Emp'ror dreamt his Daughter, &c.] * Astrologers, King of Media, had this Dream of his Daughter Mondane, and the
And did not Soothsayers expound it,  
As after by th'Event he found it?  
When Cæsar in the Senate fell,  
( Did not the Sun eclips'd foretell,  
And, in Refentment of his Slaughter,  
Look'd pale for almost a Year after?)  
Augustus having b'Oversight  
(Put on his left Shoe 'fore his right,
the Interpretation from the Magi; wherefore he married her to a  
Persian of a mean Quality, by whom she had Cyrus, who con-  
quered all Asia, and translated the Empire from the Medes to the  
y. 697. When Cæsar in the Senate fell, &c.] * Flunt aliquando  
prodigiosi & longiores folis defectus, quales occiso Cæfare Dictatore  
lib. 2. cap. 30.)
The Prodigies and Apparitions preceding his Death, are  
mentioned by several Writers. By Virgil, in his first Georgic:  
Earth, Air, and Seas with Prodigies were sign'd,  
And Birds obscene, and howling Dogs divin'd—  
Blood forag from Wells, Wolves howl'd in Towns by Night,  
And boding Victims did the Priests affright. Mr. Dryden.—  
Vide Horatii Carm. lib. 1, 2. ad Augustum, cam not. Delphini.  
Livii Hist. lib. 116. cap. 44, 45. Plutarch's Life of Julius Cæsar,  
p. 435, 436, 437. Chronic. Chronicor. lib. 2. p. 139. Shak-  
spier's Julius Cæsar, vol. 6. p. 137. Dr. Middleton's Life of Ci-  
cero, vol. 2. Gaffendus observes (Vanity of Judiciary Astrology  
p. 136.) *: That the Chaldeans predicted of Cæsar, Cæsars, and  
"Pompey, that each of them should not die but in full old Age,  
"but in their Houses, but in Peace and undistinguished Honour;  
"and yet their Fates were violent, immature, and tragical."  
Kircher pretends to account for the Paleness of the Sun in the following Manner (Itin. Exstatic. in Globum Solis, p. 162.) Hoc  
unicum tibi perfuasum habes, tant ti pallor, ac diminuti luminis  
in sole causas alias non fuisse, nisi saevus hujus globi tempor  
states, quibus, eo tempore cataractis solaribus circumquaque reclusis,  
tanta tumorum, vaporumque copia & multitudo exorta fuit, ut om-  
nen pæne lucem in totius solis faciem inducet eclipidi; mortalibus  
eriperet: Pallor vero contigit ob raritatem vaporum; per quos sol  
non fecus ac per tenuem nubem transtulit, abducta nonnihil luce  
palliditatem necessario incurrerit, quam mox ac exuerit serenitas folis  
sequitur.  
y. 701. Augustus having, &c.] * Divus Augustus lævum sibi pro-  
didit calceum præpostere inducum, quo die seditione militum prope  
afflictus est. (Plin. lib. 3. Vide Sueton. lib. 2. f. 29.)
HVDIBRAS.

Had like to have been slain that Day,
By Soldiers mutin’ing for Pay.

705 Are there not Myriads of this Sort,
Which Stories of all Times report?
Is it not ominous in all Countries,
When Crows and Ravens croak upon Trees?
The Roman Senate, when within
The City Walls an Owl was seen,
Did cause their Clergy, with Lustreations,
(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,
Why should not Planets have much more?
That in a Region far above
 Inferior Fowls of the Air move,
And should see further, and foreknow
More than their Augury below?
Though 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;
725 Which, how we have perform’d, all Ages
Can speak th’ Events of our Presages.

709. The Roman Senate, &c.] * Romani L. Crassio & C. Ma-
rio Coff. Bubone vita urbem lufrabant. See a remarkable Account
of an Owl that disturb’d Pope John XXIV. at a Council held
edit.

719, 720, 721, 722.——— And foreknow—More than
their Augury below? —Though that once serv’d the Polity—Of mighty
States to govern by ] The Grecians and Romans were superstitiously
govern’d by Auguries. (See his Grace of Canterbury’s Antiquities
of Greece, as to the former; and Dr. Kennet’s Roman Antiquities,
and Dr. Middleton’s Life of Cicero, 4to, edit. vol. 2. p. 552, &c.
as to the latter.)
PART II. CANTO III.

Have we not lately, in the Moon,
Found a New World, to th' Old unknown?
Discover'd Sea and Land, Columbus

730 And Magellan cou'd never compass?

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**727, 728. Have we not lately, in the Moon,—Found a New World, to th' Old unknown?** “The Fame of Galileo’s Observations, excited many others to repeat them, and to make Maps of the Moon’s Spots: Among the rest, Langrenius, the King of Spain’s Cofmographer, and Hevelius, Confúl of Dantzick, were the most diligent to fit their Maps for Astronomical Uses: It was necessary to give Names to the most remarkable Spots, and Regions. Langrenius call’d them by the Names of the most noted Mathematicians, Philosophers, and Patrons of Learning: But Hevelius pretending great Difficulty in a just Distribution of the Land, in proportion to the Merits of the Learned, abolish’d their receiv’d Grants and Titles, and call’d them by the geographical Names of Places on Earth, without the least Reliance in their Shapes and Situations: This Vanity of his has embarras’d the Lunar Region with a double Nomenclature.” (See Dr. Smith’s Compleat System of Opticks, vol. 2. book 4. chap. 2. p. 426. *Introduct. ad veram Physicam, a Joanne Keyl, M. D. lect. 10. p. 118. edit. 1721. See Dr. Hook’s Micrograph. obs. 60. p. 242, &c.) Lucidæ illæ lunarís globi plagæ, nihil aliud sunt quam terrestrialium portionum eminentiores regiones: Futilæ aut maria aut lacus exhibent: nigra vero aut umbras montium, aut Luci inaccessæ vallium profunditates, cavitatesque indicant: quod vel inde apparat, quod fól quam supra horizontem lunarem juxta phæses ascenderit altius, tanto obscuriores hujusmodi plagas magis magisque illustratas vides donec in meridie, quæ fit tempore oppositionis solis & lunæ; videlicet in plenilunio prorsus evanescit. *Athanasii Kircheri Iter Extaticum in Lunam, 1656. p. 80. Ben Johnson says, in banter of this Opinion, (see Works, 1640. vol. i. p. 41.) “Certain and sure News; News from the new World discover’d in the Moon; of a new World, and new Creatures in that World; in the Orb of the Moon, which is now found to be an Earth inhabited with navigable Seas and Rivers; Variety of Nations, Politics, and Laws; with Havens cut, Castles, Port Towns; inland Cities, Boroughs, Hamlets, Fairs and Markets; Hundreds, and Wapentakes; Forests, Parks, Coney Grounds, Meadows, Paffure, what not?” (See the Cure of Melancholy by Democritus Junior, concerning the Planets being inhabited, p. 254.)

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HU D I BR A S.

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
Where you tell Truth, and where you Lie:
For Anaxagoras long agon,
Saw Hills, as well as you, i' th' Moon:
And held the Sun was but a Piece

Of Red-hot Ir'n, as big as Greece;
Believ'd the Heav'n's 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,
Whether i' th' Moon Men thus or thus
Do eat their Porridge, cut their Corns,
Or whether they have Tails or Horns?


v. 737. For Anaxagoras long agon.] See Dr. Wilkins's Discover y of a new World of the Moon. Prop. 9. p. 95. 4th edit.
v. 738. 739. 740. And held the Sun was but a Piece—Of Red-hot Ir'n, as big as Greece.] See various Opinions concerning the Big- nefs of the Sun, enumerated by the Commentator upon CREECH'S Lucretius, book 5. p. 489. edit. 1714. Dr. Derham's Astro-The ology. It's Distance from the Earth is computed by Dr. Harris, (see Astronomical Dialogues, p. 75.) to be 70,000,000, or Miles, or 80, and it's Diameter, or Breadth from one Side to the other, about 800,000 Miles, which is above 100,000 times greater than the Diameter of our Earth: and therefore the Bulk, or rather Quantity of Matter in the Sun, must exceed that of the Earth, above 100,000 times (p. 76.)
v. 741. 742. Believ'd the Heavens were made of Stone,—Be- cause the Sun had voided one.] Vide Diogenis Laertii Anaxagor. lib. 2. segm. 10, 11, 12. See a banter upon the Prodigy of raining Stones, Barclay's Argenis. lib. 2. cap. 4. p. 133. edit. 4°.
PART II. CANTO III.

What Trade from thence can you advance,
But what we nearer have from France?
What can our Travellers bring home,
That is not to be learnt at Rome?
What Politicks, or strange Opinions,
That are not in our own Dominions?

What Science can be brought from thence,
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?

Or do they teach to sing and play
O'th' Gitar there a newer Way?
Can they make Plays there, that shall fit
The publick Humour, with less Wit?

Write Wittier Dances, quainter Shows,
Or fight with more ingenious Blows?
Or does the Man i'th' Moon look big,
And wear a huger Periwig,

¶ 759. Are sweating Lanthorns, or Screen-Fans. Screen-Fans are made of Paste-board, Straw, Feathers, or some such light Materials, and are often hung up by Chimneys, to be used occasionally for defending the Face or Eyes from the Fire. (Mr. D.)

¶ 763. Can they make Plays there, &c.] (See Cervantes's Life by Mr. Jarvis, prefix'd to his Translation of Don Quixote, p. 30. 31.) Mr. Warburton is of Opinion, That the Plays here mentioned, are those which were after satyrized by the Rehearsal. This may be true with Regard to some; but Mr. Dryden, the principal Person satyriz'd in that Play, stands clear. For his first Play, the Wild Gallant, was first publish'd in 1668, or 1669. (See his Life, General Historical Dictionary, p. 678.) and these Lines under Consideration, were publish'd in the Year 1664.

¶ 767, 768. Or does the Man i' th' Moon look big,—And wear a huger Periwig.] A Banter probably upon the French. For in 1629 is reckoned the Epocha of long Perukes; at which Time they began to appear at Paris, whence they spread by degrees throughout the rest of Europe. Chamber's Cyclopædia, (see Peruke.

E 2
Shew in his Gate, or Face, more Tricks

770 Than our own Native Lunaticks?
But if w' out-do him here at Home,
What Good of your Design can come?
As Wind i'th' Hypocondries pent,
Is but a Blast if downward sent;

755 But if it upward chance to fly,
Becomes new Light and Prophecy:

"770. Than our own Native Lunaticks?" A Sneer probably upon the then Lunatic House of Commons, who were literally taken for Madmen, by a Country Bumpkin: He desiring to see Bedlam, was carry'd to the House of Commons, and peeping in at the Lobby, by his Friend's Direction, and seeing the Members in a Hurry, attended with great Noise, as was usual in those Times; he scour'd off at the Sight, with an Outcry all the Way as he went, That the Madmen were broke loose. (L'Estrange's Fables, part 2: fab. 165.)

"773, 774. As Wind i'th' Hypocondries pent,—Is but a Blast if downward sent." The Alteration by the merry Writer of a Tract, intitled, The Benefit of F—t—ng explain'd.

"Is but a F—t if downward sent." Which he defines (p. 9.) to be, "A Nitro-aerial Vapour, exhaled from an adjacent Pond of flagrant Water, of a saline Nature, and rarefied, and sublimed into the Nose of a microcosmical Alembic, by the gentle Heat of a stercorareus Balneum, with a strong Empyreuma, and forced through the Pores, by the compressive Power of the com pulsive Faculty.

Which Thought, was probably borrow'd from a Book intitled, (Facetiae Facetiarum: Hoc est, Joco-Seriorum Fasciculus Novus, Pattholi, 1657. p. 42.) where is the following Question, and Answer.

An peditus arte chymica distillari posset, ita ut educatur quinta peditium essentia? Resp. Maximè, sed cum spiritus sint, idcirco recipiente amplio, quali utuntur in oleo vitrioli, & podice arte aplicato, excipiendi sunt magnà copià; deinde condensandi in oleofam substantiam; sive Ballamum: Qui poletà per circulationem in foie perfici debet, & set quinta Essentia maximarum facultatum (See Hypochondriack Regions, Quincy's and Blanchard's Physical Dictionaries, and Baily.

"775, 776. But if it upwards chance to fly,—Becomes new Light and Prophecy.] Quando intro conduntur, & revolvuntur, vel occluduntur, status illi caput replent, & propter exhalationum multitudinem imaginationem corrumpunt, melancholicos, phreniticos,
PART II. CANTO III. 69

So when your Speculations tend
Above their just and useful End,
Although they promise strange and great
Discoveries of things far yet,
They are but idle Dreams and Fancies,
And favours 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;
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?
At this deep Sidrophel look'd wise,
And staring round with Owl-like Eyes,
ticos, faciunt; aliisque gravissimis morbis hominem implicant.
Facet. Facetiar. &c. De peditu, ejusque speciebus, p. 35.

782. And favours strongly of the Ganzas.] Gonzago (or Domingo Gonzales) wrote a Voyage to the Moon, and pretended to be carried thither by Geele, in Spanish Ganzas. (Mr. W.) See an Epitome of his Romance, Turkish Spy, vol. 5. book 2. chap. 11.

786. Resolve that with your Jacob's Staff.] A mathematical Instrument for taking Heights and Distances. (See Chambers's Cyclopaedia.) Reach then a soaring Quill, that may write
As with a Jacob's Staff to take her Hight.

(Cleveland's Hecatomb to his Mistress, p. 11.)

See a remarkable Account of an Astrologer at the King of Spain's Court, who without the Help of this Instrument, with the naked Eye, could nearly take Heights. Lady's Travels, &c. 5th edit. part, 3. p. 251.

787. Or why Wolves raise a Hubbub at her.] Et alte
Per noctem resonare Lupis ululantibus, urbes.

(Virgillii Georg. lib. 1. 485, 486.)
Now the hungry Lions roar, and the Wolf beholds the Moon. Shakespeare's Midsummer Night's Dream, act 5. vol. 1. p. 146. (See Mr. Warburton's Note.) Pray you no more of this, 'tis like the Howling of Irish Wolves against the Moon. (Shakespeare's As you like it, vol. 2. p. 260.) See Fletcher's Fair Shepherdess.
He put his Face into a Posture
Of Sapience, and began to bluster:

For having three Times shook his Head
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:

y. 793, 794. He put his Face into a Posture—Of Sapience, and began to bluster.] Much like this Contrast, was that between Sir Sampson Legend, and old Foresight, (Congreve's Love for Love, act 2. sc. 5.) when they were treating a Match between Ben, the Son of Sir Sampson, and Mis Prue, old Foresight's Daughter. Sir Sampson talking in a romantick Strain, and calling Foresight, Brother Capricorn, " Capricorn in your Teeth (says Foresight) thou " modern Mandeville, Ferdinando Mendez Pinto was but a Type of " thee, thou Liar of the first Magnitude. Take back your Paper " of Inheritance, send your Son to Sea again. I'll wed my " Daughter to an Egyptian Mummy, e're she shall incorporate with " a contermer of Science, and Defamer of Virtue."

y. 797, 798. Art has no mortal Enemies—Next Ignorance,—] Et quod vulgai aiant artem non habere inimicum nisi ignorantem. Planetexte Livio, miraculum literarum res nova, imo plerumque exoà eff inter rudes artium homines. Nic Reufuer. Symbolor. Im-

perior. claff. i. symbol. 64. p. 136.

Thou hit it! the Nail in all Things right, but O the Boore!
That Caitiff Kerne, fo fout, fo fern, ill thrive be evermore:
That capt thee for a Bunch of Grapes, ten thousand Tivels sup-

plant him,
Isee well, Science hath no Poeman, nisi ignorantem.

(Rob. Riccomontanus's Panegyrick Verses upon T. Coryat.)

y. 799, 800. These consecrated Geese in Orders,—That to the Capitol were Warders.] The Capitol was faved by the cackling of the Geese, when besieged by Brennus the Gaul. (Livii Hiflor. lib. 5. cap. 47. vol. 1. p. 388. Ed. f. Clerici. See f. Taylor's Goose.) The Romans in Memory of this, ever after fed Geese in that Place, at the publick Charge; by whose Image they represented fafe Cuffody. See Mr. Sandy's Notes on the ninth Book of Ovid's Me-

tamorphosi, p. 217. f. Taylor's Goose, Works, p. 109. Mon-
taigne's Essays, vol. 2. chap. 11. p. 154. Notes on Creeb's Lu-

y. 803.
And being then upon Patrol,
With Noise alone beat off the Gaul:
Or those Athenian Sceptick Owls,
That will not credit their own Souls;

Or any Science understand,
Beyond the Reach of Eye or Hand:
But measuring all Things by their own Knowledge, hold nothing's to be known:
Those Whole-sale Criticks, that in Coffee-

Houses, cry down all Philosophy,
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,
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,
Or giving one another Pledges
Of Matrimony under Hedges?

[803. Or those Athenian Sceptic Owls.] The Owl was sacred to Minerva, and call'd the Bird of Athens.

Fast by the Crow the Bird of Pallas sat
In silent Wonder, both suspend their Hate.

Mr. Fenton's Notes upon Waller, p. 4. See Mr. Gays's Fable of two Owls, and a Sparrow.

The Owl was in high Esteem with the Tartars: The Reason this; one of their Kings, named Chungius Can (a great Favourite) being pursued by his Enemies, hid himself in a Bush, whither they came to seek him: An Owl flying out of it, they desisted from farther Search. Hence in Gratitude they wear in their Helmets Owls Feathers, (See Voyage, &c. of Sir John Maundevile, cap. 21. Purchase his Pilgrims, part 3. lib. i. p. 112. Fuller's History of the Holy War, book 4. chap. 1. p. 169.)

HUDBRAS.

Or Witches simpiling, and on Gibbets Cutting from Malefactors Snippets?

825 Or from the Pillory Tips of Ears 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?

830 That was not born, and bred up here? And therefore cannot be to learn In any inferior Concern. Were they not, during all their Lives, Most of 'em Pyrates, Whores, and Thieves?

[Shakespeare's Tragedy of Macbeth, act 4. vol. 5. p. 439.] are the following:

Noie of Turk and Tartar's Lips,
Finger of Birth-strangled Babe,
Ditch-deliver'd by a Drab.
Make the Gruel thick and slab:
Add thereto a Tyger's Chawdroon.

p. 441. 1st Witch. Pour in Swow's Blood, that hath eaten
Her nine Farrow, Grease the fat's sweaten
From the Murtherer's Gibbet, throw
Into the Flame."
Hair from the Skulls of dying Strumpets born,
And Felons Bones from rifted Gibbets torn,
Like those which some old Hag at Midnights steals,
For Witchcraft, Amulets, and Charms, and Spells,
Are past for sacred, to the cheapning Rout,
And worn on Fingers, Breasts, and Ears about.
(Oldham's 4th Satyr against the Jesuits, edit. 6. p. 75.)

See Manner of enchanting in Medea's Days, Mr. G Sandys's Notes upon the 7th Book of Ovid's Metamorphoses. See likewise Admirable History of a Magician, 4th London 1613. p. 352.

[Shakespeare's Tragedy of Macbeth, act 4. vol. 5. p. 439.] For the Explanation of this, see the Passage of Sir Isaac Newton's Chronology of the Greeks, p. 83. 4. 5, beginning, "Now Chiron delineated, &c. and ending p. 85. at the Bottom, " built by the Greeks. (Mr, W.)
And is it like they have not still
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:
Who made the Balance, or whence came
The Bull, the Lion, and the Ram?
Did not we here, the Argo rig,
Make Berenice's Periwig?

**y. 844. Make Berenice's Periwig.**] "When Ptolemy Euregetes went on his Expedition into Syria, Berenice his Queen, out of the tender Love she had for him, being much concern'd because of the Danger which she fear'd he might be expos'd to in this War, made a Vow of consecrating her Hair, (in the Fineness of which, it seems, the chief of her Beauty consisted) in case he returned again safe and unhurt: And therefore upon his coming back again with Safety and full Success, for the fulfilling of her Vow, she cut off her Hair, and offer'd it up in the Temple, which Ptolemy Philadelphus had built to his beloved Wife Arsinoe, on the Promontory of Zephyrium in Cyprus. But there a little after the consecrated Hair being lost, or perchance contumuously flung away by the Priests, and Ptolemy being much offended at it, Conon of Samos, a flattering Mathematician, then at Alexandria, to salve up the Matter, and ingratiate himself with the King, gave out, that this Hair was catch'd up into Heaven: And there shewed seven Stars near the Tail of the Lion, not till then taken into any Constellation, which he said were the Queen's consecrated Hair; which conceit of his, other flattering Astronomers following with the same View, or perchance not daring to say otherwise." Hence Coma Berenices, the Hair of Berenice, became one of the Constellations, and is so to this Day. Prideaux Connexion, part 2. b. 2. p. 64. folio edit. 1718. Vide fo. Fra. Pici Mirandulae Op. tom. 2. p 316. Howell's History of the World, vol. 1. p. 633. Chambers's Cyclopaedia.

Periwig put here probably for the Sake of the Rhyme: Some of the ancient Poets allude to the Custom of wearing Periwigs, or false Hair.

Foemina procedit densissima crinibus emtis,
Proque suis alios efficit Aere suos.

Ovid de Arte Amandi, lib. 3. 165, 166.
845 Whose Liv'ry does the Coachman wear?  
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  

850 Govern'd without Geometree,  
(For Money b'ing the common Scale  
Of things by Measur', Weight, and Tale;  
In all th' Affairs of Church and State,  
'Tis both the Balance and the Weight:)  

855 Then much less can it be without  
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  

860 Are something more significant

Jurat Capillos esse, quos emit suos  
Fabulla, nunquid illa Paule Pejerat?  
(Martialis Epigrammat. lib. 6, 12.)  

Dentibus atque Comis, nec te pudet, uteris emptis,  
Quid facies oculo, Lelia? non emitur.  
(Epigram, lib. 12, 23.)

y. 845. Whose Liv'ry does the Coachman wear?] Alluding to  
Charles's Wain: Seven Stars in the Constellation Ursæ Major, of  
which Boötes is called the Driver.  

y. 846. Or who made Cassiopeia's Chair?] One of the Constella-  
tions of the Northern Hemisphere. (See Heywood's Hierarchy of  
Dr. Harris has explain'd this, (Astronomical Dialogues, p. 63, 64.)  
and adds, p. 65. "That about the Year 1572, there appear'd a  
new Star in this Constellation, which appear'd as big as Jupiter  
now appears to be, and was fix'd to one Place, like the rest  
of the fixed Stars; but lessen'd by Degrees, and at last, at the  
"End of Eighteen Months, went quite out and appeared no  
"more."  

y. 849, 850. Plato deny'd, the World could be.—Govern'd with-  
out Geometree.] It commonly passes for Plato's Saying, 'O θέως γυ-  
μερεῖν.' To this I suppose the Author alludes, and by govern'd,  
he may mean continu'd, or preserv'd in it's regular Order or Mo-  
tions. (Mr. D.)  

y. 865,
Than any that the Learned use
Upon this Subject to produce;
And yet 't are far from satisfactory,
'T eestablish'd, and keep up your Factory.

Th' Egyptians say, the Sun has twice
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.
Some hold the Heavens, like a Top,
Are kept by Circulation up;
And wer't not for their wheeling round,
They'd instantly fall to the Ground:
As sage Empedocles of old.
And from him Modern Authors hold.

* 865, 866, 867, 868. Th' Egyptians say, the Sun has twice—
Shifted his Setting, and his Rise:—Twice has he risen in the West,
—As many Times set in the East.] Here the Author alludes to a
strange Story in Herodotus, (Euterpe, lib. 2. cap. 142.) that the
Sun in the Space of 11,340 Years, during the Reigns of their an-
cient Kings, had alter'd his Course twice, rising where he then
set, and setting where he rose. The learned Dr. Long, Master of
Pembroke-Hall, Cambridge, (see his Astronomy, printed at Cambrige,
1742, p. 277. and 285.) says, 'That this seems to be only an idle
amusing Story, invented by the Egyptians, to support their vain
Pretenfions to Antiquity, but fit to pafs only among Perfons ig-
norant of Astronomy.

In the Chinese History (Martini Hiftoria Sinica, lib. I. p. 37.)
tis observed, that in the Reign of their seventh Emperor Yao,
the Sun did not set for ten Days successively; and that the Inha-
bitants were afraid of a general Conflagration, there being very
great Fires at that Time.

* 871. Some hold the Heavens, &c.] * Caufa quare Cæolum
non cadit (secundum Empedoclem) est velocitas luis motus. Comment.
in 1. 2. Aristot. de Cælo.

y. 873. And wer't not, &c.] And 't were not, in the four first
Editions, alter'd in Edit. 1689.

y. 875. As sage Empedocles, &c.] A Philofopher of Agrigen-
tum, an Epic Poet. Vide Suida Lexicon.
Plato believed the Sun and Moon
Below all other Planets run.
Some Mercury, some Venus feat

880 Above the Sun himself in Height.
The learned Scaliger complain'd
Gainst what Copernicus maintain'd,
That in twelve hundred Years and odd,
The Sun had left its ancient Road,

885 And nearer to the Earth is come
'Bove fifty thousand Miles from Home:
Sware 'twas a most notorious Flam,
And he that had so little Shame
To vent such Fopperies abroad,

890 Deserv'd to have his Rump well claw'd:
Which Monsieur Bodin hearing, swore
That he deserv'd the Rod much more,
That durst upon a Truth give doom,
He knew less than the Pope of Rome.

895 Cardan believ'd, great States depend
Upon the Tip o' th' Bear's Tail's End;

76 HUDIBRAS

\[\text{Plato believed the Sun and Moon}\
\text{Below all other Planets run.}\
\text{Some Mercury, some Venus feat}\

\text{Above the Sun himself in Height.}\
The learned Scaliger complain'd
\text{'Gainst what Copernicus maintain'd,}\
\text{That in twelve hundred Years and odd,}\
The Sun had left its ancient Road,

\text{And nearer to the Earth is come}\
\text{'Bove fifty thousand Miles from Home:}\
Sware 'twas a most notorious Flam,
And he that had so little Shame
To vent such Fopperies abroad,

\text{Deserv'd to have his Rump well claw'd:}\
Which Monsieur Bodin hearing, swore
That he deserv'd the Rod much more,
That durst upon a Truth give doom,
He knew less than the Pope of Rome.

\text{Cardan believ'd, great States depend}\
\text{Upon the Tip o' th' Bear's Tail's End;}

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That as the whistle'd it t'wards the Sun,
Strow'd mighty Empires up and down:
Which others say must needs be false,

900 Because your true Bears have no Tails.
Some say the Zodiac Constellations
Have long since chang'd their antique Stations

Dr. James Young observes, (Sidrophel Vapulans, p. 29.) that Cardan lost his Life to save his Credit: For having predicted the Time of his own Death, he starv'd himself to verify it: Or else being sure of his Art, he took this to be his fatal Day, and by those Apprehensions made it so. Gassendus adds, (Vanity of Jurisdiction Astrology, chap. 21. p. 159.) that he pretended exactly to describe the Fates of his Children in his voluminous Commentaries, "Yet all this while never suspected from the Rules of his "great Art, that his dearest Son should be condemn'd to have his "Head struck off upon a Scaffold, by an Executioner of Justice, "for destroying his own Wife by Poison, in the Flower of his "Youth." (See Dr. Long's Preface to his Astronomy, p. 5.)

ψ. 900. Because your true Bears have no Tails.] This is not li-
terally true, though they have very short ones. Ursis Natura caudam diminuit: quod reliquum corpus admodum pilorum. (Aristot.) Caudae Parvae vitiosis animalibus, ut Urfsis. (Plin.) Vide Conradi Gesneri Hist. Animal. lib. 1. p. 1087. The Earl of Leicester, when Governor of the Low Countries, used to sign all Instruments with his Crest, which was the Bear and the Ragged Staff; (the Coat of the Warwick Family, from which he was de-
cended) instead of his own Coat, which was the Green-Lion with two Tails: Upon which the Dutch, who suspected him of ambi-
tious Defigns, wrote under his Crest, set up in publick Places, Urfa caret Caudâ, non queat esse Leo.
The Bear he never can prevail
To Lion it, for want of Tail.

(Fuller's Worthies of England, Warwickshire, p. 118.)

ψ. 901. Some say the Zodiac Constellations.] This and the three following Lines inferted 1674. In the first Editions of 1664 they stand thus:

Some say the Stars 'twixt Zodiac,
Are more than a whole Signe gone back:
Since Ptolemy; and prove the same,
In Taurus now, then in the Ram.

"The Zodiac (says Mr. Chambers, Cyclopædia, see Sign in "Astronomy) was divided by the Ancients into twelve Segments, "call'd Signs; commencing from the Point of Interseccion of the "Ecliptick, and Equinoctial: Which Signs they denominated from "the
Above a Sign, and prove the fame
In Taurus now, once in the Ram:
Affirm the Trigons chop’d and chang’d,
The Watry with the Fiery rang’d,
Then how can their Effects still hold
To be the same they were of old?
This, though the Art were true, would make

Our modern Soothsayers mistake:
And is one Cause they tell more Lies,
In Figures and Nativities,
Than th’ old Chaldean Conjurers,
In so many hundred thousand Years;
Beside their Nonsense in translating,
For want of Accidence and Latin,
Like Idus, and Calendar, English
The Quarter-Days by skilful Linguist:

"the twelve Constellations, which in Hipparchus’s Time possessed those Segments.—But the Constellations have since so changed their Places, by the Procession of the Equinox, that Aries is now got out of the Sign call’d Aries into Taurus, Taurus into Gemini, &c.


Trigon, the joining together of three Signs of the same Nature and Quality, beholding one another in a Trine-Aспект, and counted according to the four Elements. (Mr. S. W.)


A Banter probably upon Sir Richard Fanshaw’s Translation of Horace, (as the Reverend Mr. Smith of Horleston observed to me) Epod. 2. 69, 70.
And yet with Canting, Slight and Cheat,
'Till serve their Turn to do the Feat:
Make Fools believe in their fore-seeing
Of Things before they are in Being;
To swallow Gudgeons e're th' are catch'd;
And count their Chickens e're th' are hatch'd;
Make them the Constellations prompt,
And give 'em back their own Accomp't;
But still the best to him that gives
The best Price for't, or best believes.
Some Towns, and Cities, some for Brevity
Have cast the versal World's Nativity;
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,
Some Love, Trade, Law-Suits, and the Pox:

Omnibus relegit Idibus pecuniam,
Querit Calendis ponere.
At Michaelmas call all his Monies in,
And at our Lady, puts them out again.

[See this explained, Baily's Dictionary, folio edit. under the Proverb, To sell the Bear's Skin before he's caught. See the Story of Alnasbar in the Persian Fable, who was in Hopes of raising his Fortunes by his Crockery-Ware, Spectator, No 535. And the Fable of the Milk-Maid and Milking-Pail. Sir Roger L'Estrange's Fables, part 2. fab. 205.]

[See Kelway's first Book Of the Judgment of Nativities, chap. 30. Of Suits and Enemies.]
So HUDIBRAS.

Some take a Measure of the Lives
Of Fathers, Mothers, Husbands, Wives;
Make Opposition, Trine and Quartile.

940 Tell who is Barren, and who Fertile;
As if the Planet’s first Aspect
The tender Infant did infect
In Soul and Body, and instill
All future Good, and future Ill:

9. 939. Make Opposition, Trine and Quartile. Trine Aspect of two Planets, is, when they are distant from each other 120 Degrees, or a third Part of the Zodiac. Quartile Aspect of Planets, is, when they are distant 90 Degrees, or three Signs from each other. Opposition is when two Planets being distant 180 Degrees, behold one another diametrically opposite. (Mr. S. W.)

9. 941, 942, 943. As if the Planet’s first Aspect—The tender Infant did infect—In Soul and Body,—] This foolish Opinion of Judicial Astrologers is well banter’d by Shakespear, (First Part of King Henry the Fourth, act 3. vol. 3. p. 391.)

Glendour," ————" At my Nativity
" The Front of Heaven was full of fiery Shapes
" Of burning Cressets; know, that at my Birth
" The Frame and the Foundation of the Earth
" Shook like a Coward."

Hotspur. " So it would have done
" At the same Seafon, if your Mother’s Cat
" Had kitten’d, though you yourself had ne’er been born."

And in King Lear, act 1. vol. 5. p. 118, 119. Edmund, "This is the excellent Foppery of the World, that when we are sick in Fortune, (often the Surfeit of our own Behaviour) we make " guilty of our Difalters the Sun, Moon, and Stars; as if we " were Villains on Necessity, Fools by heavenly Compulsion, " Knaves, Thieves, and Treacherous by Spheral Predominance, " Drunkards, Lyars, and Adulterers by Infor’d Obedience of " planetary Influence; and all that we are evil by a divine " thrulting on."

And this planetary Influence is banter’d by Torquemeda, (see Spanish Mandevile, 4th Disc. folio 105.) "If we say, that Mars " predominates in Men that are strong and valiant, we fee many " born under this Planet that are timorous, and of small Courage: " All thofe born under Venus are not luxurious, nor all under " Jupiter Kings and Princes; nor all under Mercury cautelous and " crafty, neither are all born under the Sign of Pisces Fishermen."

(as does Sextus Empiricus adversus Mathematicos, lib. 5. p. 124, 125,
Which in their dark Fatalities lurking,
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:
No sooner does he peep into
The World, but he has done his do,
Catch'd all Diseases, took all Physick
That cures or kills a Man that is fick;
Marry'd his punctual Dose of Wives,
Is cuckolded, and breaks, or thrives.


v. 951, 952. No sooner does he peep into—The World, but he has done his do.] Mr. Warburton observes, that it was the Opinion of judicial Astrologers, that whatsoever good Dispositions the Infant unborn might be endow'd with, either from Nature, or tradi-

tionally from it's Parents; yet if at the Hour of it's Birth, it's Delivery was by any casual Accident so accelerated or retarded, that it fell in with the Predominancy of a malignant Confilla-
tion; that momentary Influence would intirely change it's Na-
ture, and by as it to all contrary ill Qualities: This was so wretched and monftrous an Opinion, that it well deserv'd, and

was well fitted for the Laff of Satire. (See Gassendus's Vanity of Judicial Astrology, p. 89.)

v. 955. Marry'd his punctual Dose of Wives.] By his punctual Dose, I suppose, he means the Number assign'd him by this hea-

venly Influence at his Nativity. If it came up to the Number four,
he might in the usual Phrafe, be said to be good round; though
that Number feems too great, to be approv'd in the Italian Pro-
verb, which says, Prima Donna, Matrimonio; la feconda, Com-
pagna; la terza, Kefa. The first Wife is Matrimony; the second,
Company; the third, Hereby. (Select Proverbs, &c. p. 9.)

And yet there are many Inftances both ancient and modern of
a great exceeding in this Refpect. Gaufr. the Son of Ebrank Mempricias, fithth King of Britain about the Time of Solomon, had twenty Wives, of whom he begot twenty Sons, and thirty

Vol. II. Daughters,
HUDIBRAS.

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;
A crafty Lawyer, and Pick-pocket,
A great Philosopher, and a Block-head;

Daughters, (Hygden's Polychronicon, Translated by Treviza, lib. 2. cap. 39. folio 84.)

St. Jerome has still a more remarkable Account of a Couple that married, the Man having had twenty Wives, and the Woman two and twenty Husband. The Reader I hope will excuse me, if I give the Story in his own Words. (Vide Lib. de Monogamia, tom. 1. Op. p. 34. edit. Antwerpiae 1578.) "Rem dicturus sum " incredibilem, sed multorum testimonii approbatam. — Vidi " duo inter se paria, viillisimorum è plebe hominum comparata, " unum, qui viginti sepelisset uxores, alteram, quae vicesimum fe- " cundum habuisset maritum; extremo sibi ut ipifi putabant, ma- " trimonial copulatis: summa omnium expectatio, virorum pa- " riter ac feminarum; posse tantas rudes quies quem prius efferret: " vicit maritus, & totius urbis populo confluenti coronatus; & " palmam tenens, adreamaque, per singulos sibi acclamantes, ux- " oris multifunæ: feretrum precedebat." Wolfius's Account is still more upon the marvellous. (Lent. Memorab. Par. Postcr. ab Annal. Cout. on MS. p. 293.) "Paganus quidam superioribus vixit " seculis, qui uxores habuit septaquinaginta septem, ex quibus liberis " suscepit plures quinquaginta & trecentos." But the Spanish Mandevile, determining to exceed all that had been said in this repect, mentions one from Herman Lopez de Castaneda, who was 340 Years old, and confess'd he had had 700 Wives, some of which died, and some he had forfaken. (See Spanish Mandevile, fol. 26.) (See a remarkable Instance of a Perfon in the Hundreds of Essex, who married his Wives from the Uplands, and by that Means had ten in a few Years. Heraclitus Rident, vol. 2. No 81.)


v. 965.
A formal Preacher, and a Player,
A learn'd Physician, and Man slayer.

As if Men from the Stars did suck
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.
Are not these fine Commodities,
To be imported from the Skies,
And vended here among the Rabble,
For staple Goods and warrantable?

Like Money by the Druids borrow'd,
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;
I will (although I've done't before)
Demonstrate to your Sense once more,
And draw a Figure that shall tell you,
What you, perhaps, forget, befall you,

By way of Horary Inspection,
Which some account our worst Erection.

*See Kekway's second Book of the Judgment of Nativities, chap. 2. fol. 33. Of the Signification of the twelve Signs.
*Alluding to a Deprecation in our Litany, objected to by the Differents. (See it defended by Dr. Bennet, Abridgment of the London Cases, chap. 4. p. 100.)

*Mr. Purchas (see Pilgrims, part 3. lib. 2. p. 270.) informs us, "That some Priests of Pekin barter with the People, upon Bills of Exchange, to be paid an hundred for one in Heaven."
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. 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, The Dogs beat you at Brentford Fair;

*990* Although set down Hab-nab, at random.] "Let every Man, fays Sancho Pancho (Don Quixote, vol. 2. chap. 3. p. 30.) take Care what he talks, or how he writes of other Men, and not set down at random, Hab-nab, Higgledy de Piggledy, what ever comes into his Noddle." Mr. Ray, in his Note upon Higgledy Piggledy, one amongst another, (Proverbs, 2d edit. p. 349.) observes, "That we have in our Language many the like conceited rhyming Words, or Re duplications, to signify any Confusion, or Mixture; as Hurly-burly, Hodge-podge, Mingle-mangle, Arsy-versy, Kim-kam, Hub hub, Crawley-mawley, Hab-nab."

It is the Pretence of all Sidrophels, to acribe their Knowledge of Occurrences to their Art and skill in Astrology. Lilly might either learn this Story of the Knight's Quarrel in Kingston, from common Report, or might have been a Spectator of it: For he rode every Saturday from his House in Horsham (where he lived, see Life, p. 35.) to Kingston, to quack amongst the Market People: and yet he would persuade the Knight, that he had discover'd it from Schemes and Figures. (Mr. B.)

Mr. Butler alludes to the Sham 2d Part of Hudibras, publish'd 1663. p. 16. in which are the following Lines:

Thus they pass through the Market Place,
And to Town Green be a pace,
Highly famed for Hocktide Games,
Yeip'd Kingston upon Thames.

*995* 996, 997. And though you overcame the Bear,—The Dogs beat you at Brentford Fair;—Where sturdy Butchers broke your Noddle.]
PART II. CANTO III. 85
Where sturdy Butchers broke your Noddle,
And handled you like a Fop-Doodle.
Quoth Hudibras, I now perceive
1000 You are no Conj’rer, by your Leave:
That Poultry Story is untrue,
And forg’d to cheat such Gulls as you.

They pull down Rag, which Story told,
And as a Trophy, be’st before
Sir Hudibras, and one Knight more;
To wit Sir Guill. So on they trot,
With all the Pillage they had got;
Greedy of more, but averse prevented
By Butchers stout, that Fair frequented.
Who seeing ‘Squires a quaffle too keep,
And Men to run fester than Sheep;
Quoth they (to People) what d’ye fear?
Ther’s neither Bull got loose, nor Bear;
And will you seem to make Escape,
From fencing Fools, and Jack-nape
On Horseback? clad in Coat of Plush?
Yet looks but like a Sloe on Bulb:
Keep, keep your Ground, we’ll force them back;
Or may we never Money lack.
Then out they Snap and Towser call,
Two cunning Curs, that would not ball;
But slyly at Throat or Tail,
And in their Course would seldom fail:
The Butchers boot, the Dogs fall on,
The Horses kick, and wince anon;
Down comes spruce Valour to the Ground,
And both Sir Knights laid in a Swound —

(Sham 2d part of Hudibras, p. 69, 70.)

* There was a notorious Idiot (that is here describ’d by the Name and Character of Whachum) 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 Mens Hands, as his Fellow Whachum no doubt deferv’d; in whose abominable Doggrel, this Story of Hudibras and a French Mountebank at Brentford Fair, is as properly described.

Gull from Guiller to deceive, Baily’s Dictionary.
Not true? quoth he, Howe'er you vapour,
I can what I affirm make appear;

Whachum shall justify't t' your Face,
And prove he was upon the Place:
He play'd the Saltinbanco's Part,
Transform'd t' a Frenchman by my Art;

So on they amble to the Place,
Where Monfieur spake with a boon Grace.
Begar me kill you all, and den
Presan make you alive agen;
Wi dis me do all de gran Cure,
De Pock, de Scab, de Cal'nture;
Me make de Man strong, pour de Wench,
(Then riseth (apon from the Bench)
Look you me now, do you not see
Dead yesterday, now live day be,
Four boon, dey leap. dey dance, dey sing,
Ma for, an do de t'oder ting:
Begar good Medicine do all dis.

Sham 2d Part, p. 37, 38.

He stole your Cloak, and pick'd your Pocket.] Still alluding to the Sham 2d Part, (p. 63, 64.)

At laſt, as if' t had been allotted,
The 'Squires ('twas said) were strewdly potted;
And sleep they must, then down on Mat
They threw themselves, left Cloak and Hat;
But subtle Quack, and crafty Crew
Slept not, they'd something else to do:—
In the mean while Quack was not idle
(Cunning as Horse, had bit o' th' Bridle;)
The Damfel (one that would be thriving)
In the 'Squire's Pockets fell to diving.
Their Cloaks were packt up 'mongst the Luggage,
(Thus Men are ferv'd, when they are flaggit)
The Gates but newly open'd were,
All Things were bustle, and Coaſt was clear;
And so unseen they huddle out,
Into the Street, then wheel about.

Sham 2d Part, p. 37, 38.
He stole your Cloak, and pick'd your Pocket,

Chows'd and caldes'd ye like a Blockhead,

And what you loft I can produce,

If you deny it, here i'th' House.

Quoth Hudibras, I do believe

That Argument's demonstrative;

Ralpho, bear Witness, and go fetch us

A Constable to feize the Wretches:

For though th' are both false Knaves and Cheats,

Impostors, Fugglers, Counterfeits,

I'll make them serve for Perpendiculars,

As true as e'er were us'd by Bricklayers.

They're guilty by their own Confessions

Of Felony, and at the Sessions

Upon the Bench I will so handle 'em,

That the Vibration of this Pendulum

Shall make all Taylors Yards of one

Unanimous Opinion:

A word of his own coining, and signifies putting the Fortune-Teller upon you, call'd Caldeans, or Egyptians. (Mr. W.)

This was not like the mock Quarrel between Subtle and Face, in Ben Johnson's Alchymist, (vol. i. p. 530. edit. 1640.)

Away this Brach, I'll bring thee, Rogue, within the Statute of Sorcery, Tricesimo tertio of Harry the Eighth; I, and perhaps thy Neck into a Noose, for laundring Gold, and barbing it.

The Device of the Vibration of a Pendulum, was intended to settle a certain Measure of Ells and Yards, &c. (that should have it's 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
HUDIBRAS.

A Thing he long has vapour'd of,
But now shall make it out by Proof.
Quoth Sidrophel, I do not doubt

1030 To find Friends that will bear me out:
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.

1035 Huffer, quoth Hudibras, this Sword
Shall down thy false Throat cram that Word.
Ralpho, make Haste, and call an Officer,
To apprehend this Stygian Sophister:
Mean while I'll hold 'em at a Bay,

1040 Left he and Whachum run away.
But Sidrophel, who from th' Aspect
Of Hudibras, did now erect
A Figure worse portending far,
Than that of most malignant Star,

1045 Believ'd it now the fittest Moment,
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,

1050 Behind the Doore an Iron Lance,
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.

ter of an Hour of Sattin, 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. (See Experiments concerning the Vi-
brations of Pendulums, by Dr. Derham. Philosophical Transa-
tions, vol. 3, numb. 440. p. 201.)
PART II. CANTO III.

Whachum had got a Fire-Fork,
With which he vow'd to do his Work.
But Hudihras was well prepar'd,
And stoutly stood upon his Guard:
He put by Sidrophello's Thrust,
And in right manfully he rush'd;
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 Hudihras gave him a Twitch
As quick as Light'ning in the Breech;
Just in the Place where Honour's lodg'd,
As wife Philosophers have judg'd,
Because a Kick in that Place, more
Hurts Honour, than deep Wounds before,

In the Breech,—Just in the Place where Honour's lodg'd,—As wife Philosophers have judg'd—Of this Opinion was Shamont, when the Duke of Genoa struck him. (See Nice Valour, or the passionate Madman, Act 2. Beaumont and Fletcher's Works, Part 2. p. 496.) But Lapet the Coward was of a different one; (see act. 3. p. 497.)

Lap. I have been ruminating with myself,
What Honour a Man loses by a Kick:
What is a Kick? The Fury of a Foot,
Whose Indignation commonly is stampt
Upon the hinder Quarter of a Man;
Which is a Place very unfit for Honour,
The World will confess so much:
Then what Disgrace, I pray, does that Part suffer,
Where Honour never comes, I'd fain know that?
This being well forc'd and urg'd, may have the Power
To move most Gallants to take Kicks in Time,
And spurn out the Duellors out o' th' Kingdom;
For they that stand upon their Honour muft,
When they conceive there is no Honour lost;
As by a Table that I have invented
For that Purpose alone, shall appear plainly;
Which shews the Vanity of all Blows at large,
And with what Care they may be took on all Sides;

Num'ring
HUDIBRAS.

Quoth Hudibras, the Stars determine
You are my Prisoners, base Vermine:
Could they not tell you so, as well
As what I came to know, foretel?

By this what Cheats you are we find,
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 wou'd defile,

To take, or fell, two Lives so vile?
I'll give you Quarter; but your Pillage,
The conqu'ring Warrior's Crop and Tillage,
Which with his Sword he reaps and plows,
That's mine, the Law of Arms allows.

This saied in Hafle, in Hafte he fell
To rummaging of Sidrophel;
First, he expounded both his Pockets,
And found a Watch, with Ring, and Locket,
Which had been left with him tereft

A Figure for, and so detect;

Numb'ring but twice o'er the Letters Patience,
From C. P. to E. I. doubt not but in small Time
To see a dissolution of all Bloodshed;
If the reformed Kick do but once get up;

By this what Cheats you are we find;—Who in
your own Concerns are blind.] Dr. James Young obverses, (Sidrophel
Vapulans, p. 30.) " That their Ignorance in their own Affairs,
Misfortunes, and Fates, before they happen, proves them un-
able to foretel that of other Men. Astrologers, says Agrippa,
whilst they gaze on the Stars for the Direction, &c. fall into
Ditches, Wells, and Goals; and like Thales become the Sport
of silly Women and Slaves.

" Aflra tibi aeretha pandunt sefe omnia Vati,
" Omnibus & quae sunt fata futura moment;
" Omnibus, aut uxor quod se tua publicat, id te
Aflra (licet videant omnia) nulla moment."

" was an Epigram made by Sir Thomas Moor; and I fancy our
" Hudibras was as witty upon Sidrophel and Whachum in English,
PART II. CANTO III. 91

A Copper-Plate, with Almanacks
Engrav'd upon't, with other Knacks,
Of Booker's, Lilly's, Sarah Jimmers,
And Blank-Schemes, to discover Nimmers;

A Moon Dial, with Napier's Bones,
And few'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;
In Wit or Wisdom to improve,
And be victorious in Love.

Whachum had neither Cross nor Pile,
His Plunder was not worth his While;

All which the Conqu'ror did discompt,
To pay for curing of his Rump.

But Sidrophel, as full of Tricks
As Rota-men of Politicks,

"alluding to these two in the four foregoing Lines." He then produces Abundance of Proofs in Support of his Assertion. (See Gassendus's Vanity of Judicary Astrology, p. 157, 158.)

"With other Knacks,—Of Booker's, Lilly's, Sarah Jimmers.] John Booker was born in Manchester, and was a famous Astrologer in the Time of the Civil Wars, (as has been before noted on y. 106.) He was a great Acquaintance of Lilly's; and so was this Sarah Jimmers, whom Lilly calls Sarah Shelhorn, a great Speculatrix: He owns he was very familiar with her (quod nota) so that 'tis no Wonder that the Knight found several of their Knick-Knacks in Sidrophel's Cabinet. See Lilly's Life, p. 2s. 44. 101, 102. 2d edit. 1715. Mr. B.)

"To nim, to take by Stealth, to filch. Daily.

"And Stab, or poison to evade.] Vide Lapidis Pantarba occultam vim Heliodori Aethiopicum. lib. 4. cap. 10. lib. 8. cap. 22.

"As Rota-men of Politicks.] These Rota-men were a Set of Politicians, the chief of which were James Harrington, Henry Nevil, Charles Wolfeley, John Wildman, and Doctot (afterwards Sir William) Petty, who in the Year 1659. (when the Government was continually shifting Hands from one to another) met at the Turk's Head in New Palace yard in Westminster, where they were
HUDIBRAS.

Streight cast about to over-reach

1110 Th' unwary Conqu'ror with a Fetch,
And make him glad (at least) to quit
His Victory, and fly the Pit,
Before the secular Prince of Darkness
Arriv'd to seize upon his Carcass:

1115 And as a Fox with hot Pursuit
Chac'd thro' a Warren, casts about
To save his Credit, and among
Dead Vermin on a Gallows hung:

were contriving a Form of Commonwealth, the most proper to be erected in England, as they suppos'd. The Model of it was, That a third Part of the Senate or Parliament, should vote out by Ballot every Year; and new ones to be chosen in their room: No Magistrate to continue above three Years, and all to be chosen by Ballot. But the King's Restoration put an End to this Club, and all their Politicks. (See Wood's Athenæ Oxon, in the Life of James Harrington, col. 439. edit. 1692. Echard's History of England, vol. 2. p. 855. Mr. Ward's History of Gresham College, p. 22, 221. A Song called the Rota; Collection of Loyal Songs, vol. 2. p. 214. 249.)

1113 Before the secular, &c.] * As the Devil is the spiritual Prince of Darkness, so is the Confable the secular, who governs in the Night with as great Authority as his Collegue; but far more imperiously."

1115 And as a Fox, &c.] This Simile will bear as strict a Scrutiny as that of the Owl and the Mouse; for it is equally just and natural. Necromancers, are as cunning and pernicious as Foxes, and if this Fox has been hotly pursu'd by his Enemies, so has Sidoclasspath and Wbchum been as closely attacked by the Knight: and to save themselves from the impending Danger, they both make use of the Stratagem of feigning themselves dead. (Mr. B.)

lb. 1116, 1117, 1118.——With hot Pursuit, —Chac'd through a Warren, casts about,—To save his Credit, and among—Dead Vermin on a Gallows hung] This Story is told by Sir Kenelm Digby, (Treatise of Bodies, chap. 26. p. 383. and Sir Roger L'Estrange; part 1. fab. 115.)

A Story is told by Plutarch, and a certain French Author, of a Dog in the Court of the Emperor Vespasian, who could act to the Life, all the Agonies and Symptoms of Death, at the Command of a Mountebank, who had taught him many such comical Tricks, to divert the Grandees of Rome. (Turkijb Spy, vol. 4: book 4. letter 7.)
PART II. CANTO III. 93

And while the Dogs run underneath,
1120 Escap'd (by counterfeiting Death)

If these Stories are to be credited, we need not, I think, boggle at the Story of Bomelius's Dog at Memphis in Egypt, who played so many Tricks upon a Stage (Scots Discovery of Witchcraft, p. 252, 253.) at Bank's Horfe, which played so many remarkable Pranks, (Digby, of Bodies, chap. 37. p. 393. Sir Walter Raleigh's History of the World, first part, p. 178. Gayton's Notes upon Don Quixote, part 4. p. 289.) or the Countryman's Mare, which shew'd so many Tricks, (Webster's Display of Suppos'd Witchcraft, chap. 13. p. 269.) the Baboon, that played on the Guftar, (Digby's Treatise of Bodies, chap. 37. p. 392.) or the Ape, that played so artfully at Chess with his Master, in the Presence of the King of Portugal, and beat him, (Castiglione's Courtier, Italian and English, in 4th, 1727, book 2. p. 190.) or the divining Ape at Mogul's Great Court,(the Purchafe's Pilgrims, part 2. book 4. p. 587.) or the Elephant which Bishop Burnet in his Travels affirms he had seen play at ball; or the Showman's Hare at Bristol, which bow'd to the Company with a good Grace, and beat several Marches upon a Drum, (Intelligencer, N°. 1. 1729.) or the Spectator's Rope-Dancer, caught in one of the Woods belonging to the Great Mogul, (see N°. 28.)

[1120. Escap'd by counterfeiting Death] 'Twas well that Sir Hudibras escaped upon this Occasion the Fate of Amurath the Third Emperor of the Turks; who, after he had won the Battle of Castella, against the Christian Princes, viewing the Field of Battle, and the Dead, and telling his Grand Vizier how he had dreamt the Night before, that he was slain by the Hand of an Enemy: a Christian Soldier, that concealed himfelf among the dead, perceiving, that it was the Sultan that was talking, with Thought of revenging his Country, suddenly started up, and plunged a Dagger into the Emperor's Belly. This happened about the Year 1381. (See Prince Cantemir's Growth of the Ottoman Empire, p. 42.)

Falstaff's counterfeiting Death to prevent it in Reality, when he fought with young Douglas, was merry enough. Prince Henry seeing him lie upon the Field of Battle, speaks as follows.

Death hath not struck so fat a Deer to Day,
Though many a dearer in this bloody Fray;
Imbowell'd will I see thee by and by.

[Falstaff rises.]

Fal. Imbowell'd—If thou imbowl me to Day, I'll give you leave to powder me, and eat me to Morrow. 'Shblood, it was Time to counterfeit, or that Termagant Scot had paid me Scot and Lot too. Counterfeit; I lie, I am no counterfeit; To die is to counterfeit; For he is but the Counterfeit of a Man, who hath n.t the Life of a Man: But
Not out of Cunning; but a Train
Of Atoms justling in his Brain,
As learn'd Philosophers give out:
So Sidrophello cast about,
And fell to's wonted Trade again,
To feign himself in earnest slain:
First stretch'd out one Leg, then another,
And seeming in his Breast to smother
A broken Sigh; quoth he, where am I,
Alive, or Dead; or which Way came I
Through so immense a Space so soon?
But now I thought myself in th' Moon;
And that a Monster, with huge Whiskers,
More formidable than a Switzer's,
My Body through and through had drill'd,
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:

But to counterfeit dying, when a Man thereby liveth, is to be no Counterfeit, but the true and perfect Image of Life indeed. The better Part of Valour is Discretion, in which better Part I have sav'd my Life. (Shakespeare's first part of King Henry 4th, act 5. vol. 3. p. 434.)

"Not out of cunning, &c.] A Ridicule on Sir Kenelm Digby, who relates this Story, but for the Maintenance of the Hypothecis, pretends there was no Thought or Cunning in it; but as our Author faith, a Train of Atoms. (Mr. W.)"

"Quoth he, where am I,—Alive or Dead—[to be in Doubt.]

[Ghost, or Spirit]

(Second Book of Fame, Chaucer's Works, 1602, fol. 266.)

Maria (in the Night-Walker, or little Thief, act. 2.) waking from a Swoon in a Churchyard, cries out, "Mercy defend me; Ha, I remember I was betray'd and swooned, my Heart akes, I am wonderous hungry too; dead Bodies eat not sure; I was meant
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 stoop his Breath,
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 Raph,
But rather leave him in the Lurch:
Thought he, he has abus'd our Church,
Refus'd to give himself one Firk,
To carry on the Publick Work:
Defpis'd our Synod-Men, like Dirt,
And made their Discipline his Sport;
Divulg'd the Secrets of their Class'd,
And their Conventions prov'd high Places;
"meant for Burial, I am frozen; Death like a Cake of Ice dwells
round about me; Darkness spreads over the World too."

[See the humorous Account of the Person who counterfeited Death to bring a hypocondriacal Person to his Senses, who imagin'd himself dead, laid in a Coffin, and would neither eat nor drink 'till he was decoy'd into it by this arch Blade. See L'Estrange's Fables, part 2. fab. 181. and Dr. Dan. Turner's Treatise, De Morbis cutaneis, cap. 12. p. 168. from Heywood's Hierarchy of Angels, lib. 8. p. 551. See an Account of Basil's Strategem to gain his Mistress Quetria. the Day she was to have been married to the rich Camacho, 'Don Quixote, vol. 3. chap. 21. p. 201. 202. &c.) and of the Player at Vitry in France, who was to act the Part of a dead Man in 1644, and over-acted it; for when the Necromancer touch'd him with his Talisman, as the Rules of the Play required, the inanimate Trunk could not obey, the Man being really dead. (Turkish Spy, vol. 6. book 2. chap. 10.)

As dead as Herring.] Mr. Baily observes (see Dictionary folio) that this Saying is taken from the Suddenness of this Fish's dying, after it is out of the Water.
HUDBRAS:

Disparag’d their Tythe-Pigs, as Pagan,

And set at nought their Cheese and Bacon;

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,

And tempt my Fury, if he dare:

He must at least hold up his Hand,

By twelve Free-holders to be scannd’d;

Who by their Skill in Palmistry,

Will quickly read his Destiny;

And make him glad to read his Lesson,

Or take a Turn for’t at the Session:

Unless his Light and Gifts prove truer

Than ever yet they did, I’m sure;

For if he ’scape with Whipping now,

’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,

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,

Assay’d the lofty Beast to mount;

If. 1161. Rail’d at their Covenant.] The Independents call’d the Covenant an Almanack out of Date. Walker's History of Independence, Append. to part i. p. 2. Pulpit guarded with seventeen Arguments, &c. By T. Hall, 1651.
Which once atchiev'd, he spurr'd his Palfry,  
To get from th' Enemy, and Ralph, free:  
Left Danger, Fears, and Foes behind,  
And beat, at least three Lengths, the Wind.

\[1187, 1188, \text{—He spurr'd his Palfry,—To get from the Enemy, and Ralph, free} \]

The Knight's Conduct on this Occasion may be call'd in Question: For the Reasons upon which he founds it, don't seem to be justifiable, or conformable to the Practice and Benevolence of Knights Errant: Whenever does Don Quixote determine to leave Sancho in the Lurch, or exposed to danger; though as often thwarted by him as Don Hudibras by Ralpho? (See one Instance in Proof, Don Quixote, vol. 3. chap. 28. p. 277.) Had the Knight made Sidrophel's imagin'd Death the sole Motive of his Escape, he had been very much in the right to be expeditious: But as he makes that his least Concern, and seems to be anxious to involve his Trusty Squire in Ruin, out of a mean Spirit of Revenge; this Action cannot but appear detestable in the Eye of every Reader: Nothing can be said in Favour of the Knight, but that he fancied he might justly retort upon Ralpho (in Practice) that Doctrine, which he had elaborately inculcated in Theory: That an innocent Person might in Justice be brought to suffer for the Guilty.

By what has been said let it not be inferred, that the Poet's Judgment is impeach'd; No! he has hereby maintain'd an exact Uniformity in the Character of his Hero, and made him speak, and act correspondent to his Principles. (Mr. B.)
An Heroical

EPISTLE

OF

HUDIBRAS to SIDROPHEL.

Ecce iterum Crispinus —

WELL! Sidrophel, though 'tis in vain
To tamper with your crazy Brain,
With trepanning of your Skull,
As often as the Moon's at Full:
'Tis not amiss, e're y' are giv'n o'er,
To try one desp'rate Med'cine more:
For where your Caez can be no worse,
The desp'rat'ft is the wiseft Course.

* This Epistle was publish'd ten Years after the third Canto of this second Part, to which it is now annex'd, namely, in the Year 1674, and is said in a Key to a burlesque Poem of Mr. Butler's, publish'd 1706, p. 13. to have been occasioned by Sir Paul Neal, a conceited Virtuoso, and Member of the Royal Society, who constantly affirm'd that Mr. Butler was not the Author of Hudibras, which occasion'd this Epistle; and by some he has been taken for the real Sidrophel of the Poem. This was the Gentleman who, I am told, made a great Discovery of an Elephant in the Moon, which upon Examination proved to be no other than a Moufe, which had mistaken it's Way, and got into his Telescope. For a further Account of him, see The Examen of the complete History. By Roger North, Esq; p. 60.

Is't possible that you, whose Ears
Are of the Tribe of Issachar's,
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,
Shou'd yet be deaf againft a Noise
So roaring as the publick 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,
Or your new nick-nam'd old Invention
To cry Green-Haftings with an Engine;
(As if the Vehemence had stunn'd,
And torn your Drum-Heads with the Sound)

\[ \text{v. 10. Are of the Tribe of Issachar's.} \] Explain'd Genes. xlix. 14.
\[ \text{v. 12.} \] Or Extent of Leather. His Ears did not extend so far as that witty Knave's, who bargain'd with a Seller of Lace in London, for so much fine Lace as would reach from one of his Ears to the other. When they had agreed, he told her that he believ'd she had not quite enough to perform the Covenant, for one of his Ears was nail'd to the Pillory at Bristol. (See Sir Fra. Bacon's Apophthegms Repulcitatio, 3' edit. p. 231. Joe Miller's Jests.) Or the Ears of Mr. Oldham's Ugly Paragon, (see Remains, 1703, p. 116.) of which he observes, "That they resemble a Country Justice's Black-Jack.—He's as well hung as any Hound in the Country: His single Self might have shown with Simco, and all the Club of Divines:—You may pare enough from the Sides of his Head, to have furnish'd a whole Regiment of Roundheads: He wears more there, than all the Pillories in England ever have done. Mandevile tells us of a People somewhere, that used their Ears for Cushions: He has reduce'd the Legend to a Probability: A Servant of his (that could not conceal the Midas) told me lately in private, that going to Bed, he binds them to his Crown, and they serve him for quilted Night Caps" (See some remarkable Accounts of Ears, Dr. Bulwer's Artificial Changeling, sc. 8. p. 141.)
And 'caufe your Folly's now no News,
But overgrown, and out of Use,
Perswade 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;
For who but you could be poſſeft
With so much Ignorance, and Beast,
That neither all Mens Scorn, and Hate,
Nor being laugh'd and pointed at,
Nor bray'd so often in a Mortar,
Can teach you wholesom Sense, and Nurture;
But (like a Reprobate) what Course
Soever's us'd, grow worſe and worſe?
That makes Fools Cattle, do you good?
Nor putting Pigs t' a Bitch to nurfe,
To turn 'em into Mungrel-Curs,

\[\textit{Ovidii Ibis, 571, 572.}\]

'Tis a Punishment, I believe, no where praſified but in Turky, and there but in one Inſtance, " When the Muflii (or chief Prieſt) is convicted of Treafon, he is put in a Mortar in the feven Towers, and there pounded to death. (See Prince Cantemir's Growth, &c. of the Ottoman Empire, p. 37. Sir Paul Ricaut's State of the Ottoman Empire, &c. book 2. chap. 4. p. 204.)

\[\textit{41, 42. Nor putting Pigs t' a Bitch to nurfe, — To turn 'em into Mungrel-Curs.}\] A remarkable Inſtance of this Kind is made mention of by Giraldus Cambrenſis, (Itinerar. Cambriae, lib. 1. Cam-

\[\textit{deni}\]
Put you into a Way, at least,
To make yourself a better Beast?

Can all your critical Intrigues,
Of trying found from rotten Eggs;
Your sev'ral new-found Remedies
Of curing Wounds, and Scabs in Trees;
Your Arts of Fluxing them for Claps,
And purging their infected Saps;
Recover ing Shankers, Crystallines,
And Nodes and Botches in their Rinds,
Have no Effect to operate
Upon that duller Block, your Pate?

But still it must be lewdly bent
To tempt your own due Punishment;
And, like your whimsey'd Chariots draw,
The Boys to course you without Law;
As if the Art you have so long

Profeß, of making old Dogs young,

deni Anglic, Normanic. &c. 1603. p. 825.) of a hunting Sow
that had suck'd a Bitch. Contigit autem in his nostris diebus—
quod & notabile censui, suillam silvestrem, quæ canem forte lacta-
verat, odoris equis naribus fagacem: cuius mamillis appośita fuerat:
adul tam in ferarum perfecutione ad miraculum uṣque fusisse perva-
lidam; adeo quidem ut molossis hâc natura juvante, tam institutis,
quæm infructis, odorum fagacitate longe praeflantior inveniretur.
Argumentum, tam hominem, quam animal quodlibet, ab illâ cu-
jus laeite nutrîtur, naturam contrahere.

As if the Art you have so long — Profeß, of making
old Dogs young.] Alluding to the Transfusion of Blood from one
Animal to another.

The following Instances I meet with in the Philosophical
TransaSions:

"I was present when Mr. Gayant shew'd the Transfusion of
the Blood, putting that of a young Dog into the Veins of an old,
who, two Hours after, did leap and frisk. (Extracl of a Letter,
written from Paris, containing the Account of some Effects of the
Transfusion of Blood. Philosophical TransaSions, June 3, 1667.
Num. 26. vol. 1. p. 479.) See further Accounts of the Methods
of transfusing Blood out of one Animal into another. (Philoso-
phical
In you, had Virtue to renew
Not only Youth, but Childhood too.
Can you, that understand all Books,
By judging only with your Looks,

65 Resolve all Problems with your Face,
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,

70 With screwing of your Countenance;
And with a penetrating Eye,
Into th' abstrusest Learning pry;
Know more of any Trade b' a Hint,
Than those that have been bred up in't;

75 And yet have no Art, true or false,
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

80 As Men find Woodcocks by their Eyes.

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

(See the Antiquity of this Practice,
Philosophical Transactions, num. 37. vol. 2. p. 731. num. 42. p. 840. vol. 3. num. 54. p. 1075.)
To judge, and censure, and control,
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:
No, though 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,
Is measur'd by your German Scale—
By which the Virtuosi try
The Magnitude of ev'ry Lie,
Cast up to what it does amount,
And place the bigg'ft to your Account.
That all those Stories that are laid
Too truly to yeu, and those made,

86. As if you were the sole Sir Poll.] Sir Politique would be,
a Name in Ben Johnson's Play, call'd, Volpone, or the Fox. A ri-
diculous Pretender to Politicks. (Mr. W.)

91, 92. No, though y' have purchas'd to your Name,—In
History, so great a Fame. These two Lines I think plainly dis-
cover, that Lilly (and not Sir Paul Neal) was here lash'd under the
Name of Sidrophe: For Lilly's Fame abroad was indisputable.
Mr. Strickland, who was many Years Agent for the Parliament, in
Holland, thus publishes it: "I came purposely into the Committee
this Day, to see the Man, who is so famous in those Parts,
where I have so long continued: I assure you his Name is famous
all over Europe, I came to do him Justice." (Lilly's Life, p. 71.)
Lilly is also careful to tell us, that the King of Sweden sent him
a Gold Chain and Medal worth about 50 l. for making honour-
able Mention of his Majesty in one of his Almanacks: Which,
he says, was translated into the Language spoke at Hamburgh, and
printed, and cry'd about the Streets as it was in London. (Life,
p. 75. Thurloe's State-Papers, vol. 6. p. 656.) Thus he trumpets
to the World, the Fame he acquired by his infamous Practices, if
we may credit his own History. (Mr. B.)

105.
Are now still charg'd upon your Score,  
And leffer Authors nam'd no more.

105 Alas! that Faculty betrays  
Those soonest, it designs to raise;  
And all your vain Renown will spoil,  
As Guns o'ercharg'd the more recoil;  
Though he that has but Impudence,

To all Things has a fair Pretence;  
And put among his Wants, but Shame,  
To all the World may lay his Claim:

Though you have try'd that nothing's born  
With greater Ease than publick Scorn;

That all Affronts do still give Place  
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;  
For all Impostors, when they're known,  
Are past their Labour, and undone.  
And all the best that can befal

An artificial Natural,
Is that which Mad-men find, as soon
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.
HUDIBRAS.

The Third and Last PART.

The ARGUMENT of

THE FIRST CANTO.

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 wooe her.
She treats them with a Masquerade,
By Furies and Hobgoblins made:
From which the Squire conveys the Knight,
And steals him, from himself, by Night.

CANTO I.

'TIS true, no Lover has that Pow'r
t' enforce a desperate Amour,
As he that has two Strings t' his Bow,
And burns for Love and Money too;
5 For then he's brave and resolute,
Disdains to render in his Suit,

We are now come to the Third Part of Hudibras, which is considerably longer than either the First, or the Second: and yet can the severest Critic say, that Mr. Butler grows insipid in his Invention, or faulters in his Judgment? No; he still continues to shine in both these Excellencies; and to manifest the Extensiveness of his Abilities, he leaves no Art untry'd to spin out these Adventures to a Length proportionable to his Wit and Satyr. I dare say, the Reader is not weary of him; nor will he be so at the Conclusion of the Poem: And the Reason is evident, because this last Part is as fruitful of Wit and Humour as the former; and a poetic Fire is equally diffus'd through the whole Poem, that burns every where clearly, and every where irresistibly. (Mr. B.)
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,
Make as unlucky Applications,
And steer against the Stream, their Passions:
Some forge their Mistresses of Stars;
And when the Ladies prove averse,

And more untoward to be won,
Than by Caligula the Moon,
Cry out upon the Stars for doing
Ill Offices, to cross their wooing;
When only by themselves they're hindred,

For trusting those they made her Kindred;
And still, the harsher and hide-bounder
The Damsels prove, become the fonder.

*Caligula was one of the Emperors at 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 Cæsar and Pollux to be worshipped; and often bragged of lying with the Moon. (Vide Suetonii Caligul. cap. 22. Philonis Judaei lib. 2. de Legatione ad Caium, Colon: Allobrog. 1613, p. 776, 777. Mr. Fenton's Observations upon Mr. Waller's Poems. 87.

The meaning of this fine Passage is, That when Men have flatter'd their Mistresses so extravagantly, as to make them Goddesses, they are not to be surpriz'd, if their Mistresses treat them with all that Distance and severity, which Beings of a superior Order, think their Right towards inferior Creatures; nor have the Reason to complain of what is but the Effect of their own indiscretion. (Mr. W.)

See this exemplified in the Character of Flavia, in the Tatler, (No. 129.) who observes, that at that Time, there were three Goddesses in the New-Exchange; and two Shepherdesses that sold Gloves in Westminster-Hall; and in Shakespeare's Troilus and Cressida, act 3. vol. 7. p. 61.
PART III. CANTO I.

For what mad Lover ever dy’d,
To gain a soft and gentle Bride?

25 Or for a Lady tender-hearted,
In purling Streams, or Hemp departed?
Leap’d headlong int’ Elysium,
Through th’ Windows of a dazzling Room?

But for some cross ill-natur’d Dame,
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,
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:
As he was always wont to do,
When h’ had discomfited a Foe;

Note: 23, 24, 25, 26. For what mad Lover never dy’d—To gain a soft and gentle Bride?—Or for a Lady tender-hearted,—In purling Streams, or Hemp departed?] See an Account of the Lover’s Leap, from the Promontory of Acarnania, called Leucate; (Spectator, No. 222. 227.) and of the several Persons who took that Leap, their Reasons for so doing, and their good or bad Success. (Ibid. No. 223.)

Note: 41, 42. As he was always wont to do,—When b’ had discomfited a Foe.] The Knight had been seiz’d with a Love-Fit, immediately after the imaginary Victory at the Bear-baiting; (Part I. Canto 3. v. 372, &c.) And the Conquest he had gained in his late desperate Engagement with Sidrophel, has now the same Effect upon him: This Humour will appear very natural and polite, if the Opinion he had of Women be right; which he declares in a vain-glorious Soliloquy upon his first Victory; for which I beg Leave to refer the Reader to part I. canto 3. p. 381, &c.

As a Consequent of this principle, the Knight whenever he obtain’d a Victory, (or fancy’d so, which to him, and Don Quixote was
And us’d the only Antique Philters, 
Deriv’d from old Heroick Tilters.

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:
Who might, perhaps, reduce his Cause
To th’ Ordeal Trial of the Laws;

was as good) he wildly thought himself posses’d of all those Endowments; and from thence strongly imagined his Amours would be irresistible. ’Tis true, he gain’d but a few Victories, and therefore ’tis no Wonder his Heart was elated with Hopes of gaining the Widow, and his Imagination rais’d to an enthusiastic Claim of Glory, when he was favour’d by Fortune. Thus upon his first Victory he was Cock-a-hoop, and thought.

———— H’ had done enough to purchase
Thanksgiving Day amongst the Churches;
Wherein his Mettle and brave Worth,
Might be explain’d by Holder-forth.

And he is now postling away with full Speed to his Missess, upon his second Victory, boldly to demand her Person, and Possessions. (Mr. B.)

V. 43. And us’d, &c.] And us’d as, in edit. 1678. * 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 his noble Achievements by his Sword produced.”

V. 51, 52. Who might perhaps reduce his Cause,—To th’ Ordeal Trial of the Laws.] There were four Sorts of Ordeal, the first by Camp, Fight, or Combat; the second by Iron made hot; the third by hot Water; and the fourth by cold. To the second Sort it was that Emma, Mother to King Edward the Confessor, submitted, when suspected of Incontinency with Aluin, Bishop of Winchester; who when she had pass’d nine hot Plowshares blindfolded without Hurt, she left so many Manours to the Cathedral of Winchester. (See Sir Thomas Ridley’s View of the Civil Law, part 1. p. 116. edit. 8°. Lambard, under the Word Ordalium.) King Edward repenting the Injury he had done his Mother, gave to the same Church the Isle of Portland, and other Possessions. (See Robert of Gloucester’s Chronicle, by Hearne, p. 334, 340. Eckard’s History of England, vol. 1. p. 118.) See a further
Where none escape, but such as branded
With red-hot Irons have past bare-handed;

And if they cannot read one Verse
I' th' Psalms, must sing it, and that's worse.


7. 55, 56. And if they cannot read one Verse—I' th' Psalms, must sing it,———] By this is meant the Benefit of Clergy, which is a Thing often mention'd, and as little understood; for which Reason, it may not be amiss to explain the Rite and Meaning of it. In old Times few Persons were bred to Learning, or could read, but those who were actually in Orders, or educated for that Purpose: so that if such a Person was arraign'd before a temporal Judge for any Crime, (the Punishment whereof was Death) he might pray his Clergy, that was to have a Latin Bible in a black Gothic Character deliver'd to him; and if he could read (not sing as the Poet says) in a Place where the Judge appointed, which was generally in the Psalms, the Ordinary thereon certified quod legit, and the Criminal was saved, as being a Man of Learning, and might therefore be useful to the Public; otherwise he was sure to be hang'd.

This Privilege was granted in all Offences but High Treason and Sacrilege. (Ex quibusdam felonii ex acerrimo genere non existentibus, mortis judicium effugiant rei literarizoe experti; si legentes clericos se esse profiteantur; clericali ordini ita olim indultum est, fœminis interea repudiatur, uti ordinis illius minimè capacibus, Spelmanni Glossar, sub voc. Felo, Feroniâ, & Fullonia, p. 214.) till after the Year 1350. and was so great, that if a Criminal was condemned at one Assize, because he could not read; and was resprév'd to the subsequent Assize, he might again demand this Benefit, either then, or even under the Gallows; and if he could then read, he was of course to be pardon'd; of which there is an Instance in Queen Elizabeth's Time. It was at first extended, not only to the Clergy, but to any other Person, who could read; who must however declare that he vowed, or was resolv'd to enter into Orders: But as Learning increas'd, this Benefit of the Clergy was restrained by several Acts of Parliament, and now is wholly taken away, the Benefit being allowed in all Clergyable Felonies. (Dr. E. Mr. B.)

In Hudibras's Days, they used to sing a Psalm at the Gallows; and therefore he that by not being able to read a Verse in the Psalms,
He therefore judging it below him,
To tempt a Shame the Devil might owe him,
Refolv'd to leave the 'Squire for Bail
60 And Mainprize for him, to the Gaol,
To answer, with his Vessel, all
That might disastrously befall;
And thought it now the fittest Juncture
To give the Lady a Re cuerter,
65 T' acquaint her with his Expedition,
And Conquest o' er the fierce Magician:
Describe the Manner of the Fray,
And shew the Spoils he brought away;
His bloody Scourging aggravate,
70 The Number of the Blows, and Weight;

Psalms, was condemn'd to be hang'd, must sing, or at least hear
a Verfe sung under the Gallows before he was turn'd off. Mr. Cotton alludes to this in the following Lines.

Ready, when Dido gave the Word,
To be advance'd into the Halter,
Without the Benefit on's Psalter. (Virgil's Travels, book 4. p. 145.)
Then, cause she would to part the sweeter,
A Portion have of Hopkins Metre,
As People use at Execution,
For the Decorum of Conclusion,
Being too sad to sing, she says.

(Cotton, ibid. p. 145.)

'Tis reported of one of the Chaplains to the famous Montrose, that being condemn'd in Scotland to die, for attending his Master in some of his glorious Exploits; and being upon the Ladder, and order'd to set out a Psalm, expecting a Reprieve, he named the 119th Psalm, (with which the Officers attending the Execution complied, the Scots Presbyterians being great Psalm-Singers) and 'twas well for him he did so; for they had sung it half through, before the Reprieve came; any other Psalm would have hang'd him.

v. 59. Resolv'd to leave the Squire for Bail.] See Note on Verfe 1198. of the preceding Canto, and Sancho Panaca's Complaint against Don Quixote, in the Braying Adventure, vol. 3. chap. 28. p. 278.
All which might probably succeed,
And gain Belief, h' had done the Deed.
Which he resolv'd t' enforce, and spare
No pawnung of his Soul, to swear:

But rather than produce his Back,
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,
Her Goods, and Chattles, 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 Fitters,
To put them into amorous Twitters;
Whose stubborn Bowels scorn'd to yield,
Until their Gallants were half kill'd:

\[\text{\textit{Don Quixote}, vol. 1. p. 4.}\]
\[\text{\textit{Don Felixmarte}, of Hircania, who with one single Back-stroke cut five swinging Giants off by the Middle, like so many Bean-Stalks:}\]
\[\text{\textit{Uffo}, whose monumental Inscription we meet with (Turkish Spy, vol 5 book 4. letter 13.) in the following Words. "I Uffo, fighting for my Country, with my own Hand kill'd thirty-two Giants, and at last being kill'd by the Giant Rolvo, my Body lies here:" or Hycophrix, (commonly call'd Hycotbrift) who with an Axe tree for a Sword, and a Cart-wheel for a Buckler, is said to have kill'd two Giants, and to have done great Service for the common People, in the Fenny Part of England. (See Mr. Hearne's Glossary to Robert of Gloucester, p. 640.)}\]

\[\text{\textit{Guy Earl of Warwick}, Canto 2, and Canto 7.}\]
But when their Bones were drub’d so fore,
They durst not wooe one Combat more,
The Ladies Hearts began to melt,
Subdu’d by Blows their Lovers felt.
So Spanish Heroes with their Lances,
At once wound Bulls, and Ladies Fancies:

And he acquires the noblest Spouse
That widows greatest Herds of Cows;
Then what may I expect to do,
Wh’ have quell’d so vast a Buffalo?
Mean while, the Squire was on his Way,

The Knight’s late Orders to obey:
Who sent him for a strong Detachment
Of Beadles, Constables, and Watchmen,
T’ attack the Cunning-man, for Plunder
Committed fallly on his Lumber;

When he, who had so lately sack’d
The Enemy, had done the Fact,
Had rifled all his Pokes, and Fobs
Of Gimcracks, Whims, and Jiggumbobs.

\[\text{\textit{Hudibras.}}\]

\[\text{\textit{But when their Bones were drub’d so fore,}}\]
\[\text{\textit{They durst not wooe one Combat more,}}\]
\[\text{\textit{The Ladies Hearts began to melt,}}\]
\[\text{\textit{Subdu’d by Blows their Lovers felt.}}\]
\[\text{\textit{So Spanish Heroes with their Lances,}}\]
\[\text{\textit{At once wound Bulls, and Ladies Fancies:}}\]

\[\text{\textit{And he acquires the noblest Spouse}}\]
\[\text{\textit{That widows greatest Herds of Cows;}}\]
\[\text{\textit{Then what may I expect to do,}}\]
\[\text{\textit{Wh’ have quell’d so vast a Buffalo?}}\]
\[\text{\textit{Mean while, the Squire was on his Way,}}\]

\[\text{\textit{The Knight’s late Orders to obey:}}\]
\[\text{\textit{Who sent him for a strong Detachment}}\]
\[\text{\textit{Of Beadles, Constables, and Watchmen,}}\]
\[\text{\textit{T’ attack the Cunning-man, for Plunder}}\]
\[\text{\textit{Committed fallly on his Lumber;}}\]

\[\text{\textit{When he, who had so lately sack’d}}\]
\[\text{\textit{The Enemy, had done the Fact,}}\]
\[\text{\textit{Had rifled all his Pokes, and Fobs}}\]
\[\text{\textit{Of Gimcracks, Whims, and Jiggumbobs,}}\]
Which he by Hook, or Crook, had gather'd,
And for his own Inventions father'd:
And when they shou'd, at Gaol Delivery,
Unriddle one another's Thievery,
Both might have Evidence enough,
To render neither Halter-proof:
He thought it desperate to tarry,
And venture to be accessory:
But rather wisely slip his Fetters,
And leave them for the Knight, his Better's.
He call'd to mind th' unjust foul Play
He would have offer'd him that Day.
To make him curry his own Hide,
Which no Beast ever did beside,
Without all possible Evason,
But of the Riding Dispensation.
And therefore much about the Hour,
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;

[115, 116. He thought it desperate to tarry,—And venture to be accessory.] Accessory (by Statute) a Person who encourages, advises and conceals an Offender, who is guilty of Felony by Statute. (Baily. Jacob's Law Dictionary.)

[129, 130. The Squire concurr'd to abandon him,—And serve him in the self-same Trim.] I fear the Poet has rendered himself obnoxious to censure in this Place, where he has made the Conduct of Ralph unnatural, and improbable. For no sooner had the Knight learnt, that Whachum was the Thief, and Sidrophel the Receiver of his Cloak, &c. but he dispatches Ralph for a Constable, which was a prudent and a lawful Action; and we are told, that the Squire immediately obey'd him. But why he should in the way apprehend any Danger from, or decline performing so dutiful and necessary a piece of Service, is strange and unaccountable. The Encounter between the Knight and Sidrophel happen'd after Ralph's Departure: so that if the Knight's
HUDIBRAS.

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:

135 His firm and stedfast Resolution,
To swear her to an Execution;

Proceedings were illegal, he could not fear any thing from thence, because he was not only innocent, but ignorant of them: And as for Sidrophel and his Zany, he was certain they were notorious Offenders, from Sidrophel's own Confession. Besides, he was sensible, that he had left the Knight in a critical Situation, guarding his two Prisoners, who, he might be sure, would leave no Means untry'd to annoy their Enemy, and make their Escape: It thence became Ralpho to be dutiful and expeditious in relieving his Master out of such imminent Danger; his Conduct to the contrary is therefore unnatural. What the Poet says in the Lines before us, can be no Excuse for Ralpho: And let me observe, they are inconsistently urg'd in his Favour; because the Knight's private Determination for the intended Ruin of him, must be entirely unknown to one that was absent, which was Ralpho's Cafe. As it therefore does not appear, that he had, or cou'd possibly have any Intelligence of the Knight's Designs, what Reason can be given to justify his deserting his Master at this Juncture, and revealing his Intrigues to his Mistrefs? It is true, indeed, it was necessary she should be inform'd of them, that the Hypocrisy and Odiousness of such a Character might be openly detected by a Lady; and with a good-natur'd Reader, this Necessity may palliate the marvellous Method of supplying it; and perhaps it may be said, That Ralpho's Service was voluntary and free; or that he was rather a Companion, than Servant to Sir Hudibras: But this will not excuse him: For as soon as he enter'd himself as a Squire to a Knight Errant, the Laws of Chivalry (which the Poet should have adhered to) obliged him not to quit his Arms, nor his Service, without the Knowledge and Approbation of his Knight, to whose Behests he ought to have been obedient and truly. And accordingly we find Sancho very often soliciting Don Quixote for his Permission to return to La Mancha; and no one will say, That the Rules of Knighthood are not there exactly delineated. Nothing that I know of, can be urg'd in Defence of the Poet, but that he has professedly drawn the Character of his Heroes odd and preposterous, and consequently, that he might represent them so in their Actions; to conferve a poetical Uniformity in both; and in particular he attributes to Ralpho in this Scene, that wonderful Sagacity, Fore-fight, Fore-knowledge and Revelation, which his Self arrogantly pretended to: So that if we will dispense
To pawn his inward Ears to marry her,
And bribe the Devil himself to carry her.
In which both dealt, as if they meant
Their *Party-Saints* to represent,
Who never fail’d, upon their sharing,
In any prosperous *Arms-bearing*,
To lay themselves out, to supplant
Each other *Cousin-German Saint*.

But e’re the *Knight* could do his Part,
The *Squire* had got so much the Start,
H’ had to the Lady done his Errand,
And told her all his Tricks afore-hand.
Just as he finish’d his Report,

The *Knight* alighted in the Court;
And having ty’d his Beast t’ a Pale,
And take Time for both to Stale,
He put his Band and Beard in Order,
The sprucer, to accost, and board her;

dispenfe with these supernatural Qualifications in *Ralpho*, they, and
they only, will solve the present Difficulties. (Mr. B.)

*y.* 137. *To pawn, &c.* *His exterior Ears were gone before, and so out of Danger; but by inward Ears is here meant his Conscience.*

*y.* 140. *Their Party-Saints to represent.* This is to set forth the wicked Tricks of all Parties of tho’fe pretended Saints, who were as ready to supplant and betray one another; as they were to supplant their professed Enemies. (Dr. B.)

*The Saints in Masquerade would have us
Sit quietly, whilst they enslave us;
And what is worse, by Lyes and Cants,
Would trick us to believe them Saints;
And though by Fines and Sequestration,
They’ve pillag’d and destroy’d the Nation,
Yet still they bawl for Reformation.*

*Butler’s Mem. of the Years 1649-50 Remains.*

And now began t' approach the Door,
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 Longeet
Of humble, and submissive Congees,
And all due Ceremonies paid,
He ftrok'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
A Prefent, 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:
And that you'd please to do your Part,
As I have done mine, to my Smart.

Pet. Hortenso Peace. Thou knowest not Gold's Effect,
Tell me her Father's Name, and 'tis enough:
For I will board her, though she chide as loud
As Thunder, when the Clouds in Autumn crack.

See Hamlet Prince of Denmark, act 2. vol. 7. p. 270.

Mr. Pope, §. 522, &c. (Mr. B.)

Thus
With that he shrugg'd his sturdy Back,
As if he felt his Shoulders ake.

But she who well enough knew what
(Before he spoke) he would be at,
Prevented not to apprehend
The Mystery, of what he mean'd:
And therefore wish'd him to expound

His dark Expressions, less profound.

Madam, quoth he, I come to prove
How much I've suffer'd for your Love,
Which (like your Votary) to win,
I have not spar'd my tatter'd Skin:

And, for those meritorious Lashes,
To claim your Favour and good Graces.

Quoth she, I do remember once
I freed you from th' inchanted Sconce;
And that you promis'd, for that Favour,

To bind your Back to th' good Behaviour,
And for my Sake, and Service vow'd,
To lay upon't a heavy Load,

Thus Patroclus is introduced by Shakespear, (Trovilus and Cressida, act 1. vol. 7. p. 25.) acting Nestor, at the Infance of Achilles.

"Now play me Nestor,—Hum, and stroke thy Beard; as he, " being dreft to some Oration." (See an Account of Sancho Pancho's stroking his Beard, Don Quixote, part 1. book 3. chap. 12. And Trisaldin's stroking his Beard, Don Quixote, vol. 4. chap. 36. p. 362. And of Isaac Pennington, Cleveland's mix'd Assembly, Works 1677. p. 43.) That stroking the Beard was preparatory to the Supplication of Favours, appears from the following Authority: Ustitatius tamen erat in supplicationibus, & precibus, quam venerationibus, Barbam vel mentum tangere. Teflis Ovidius,

Tange manu mentum, tangunt quo more precantes,
Optabis merito cum mala multa viro.

Facet. Facetiar. de Oculis, p. 236.

The Conversation of this Visit is carried on in an extraordinary Manner: A most notorious Hypocrify in the Knight, and an artful Dissimulation in the Widow, are beautifully represented.
And what 'twould bear t' a Scruple, prove,
As other Knights do oft make Love.
Which, whether you have done or no,
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:
And if you make a Question on't,
I'll pawn my Soul, that I have don't:
And he that makes his Soul his Surety,
I think does give the best Security.
Quoth she, some say, the Soul's secure
Against Distress, and Forfeiture;
Is free from Action, and exempt
From Execution and Contempt;
And to be summon'd to appear
In th' other World's illegal here.
And therefore few make any Account,
Int' what Incumbrances they run't.

\[\text{y. } 209, 210. \text{ And to be summon'd to appear—In th' other World's illegal here.}\]

And yet there are such Summons upon Record. Remarkable is the Account of Peter and John de Carvajal, who were condemn'd for Murder, upon circumstantial Evidence, and that very frivolous, to be thrown from the Summit of a Rock. Ferdinand the Fourth, the then King of Spain, could by no means be prevailed upon to grant their Pardon. As they were leading to Execution, they invoked God to witness their Innocency, and appealed to his Tribunal, to which they summon'd the King to appear in thirty Days time. He laugh'd at the Summons; nevertheless, some Days after he fell sick, and went to a Place called Alcaudet to divert himself, and recover his Health, and shake off the Remembrance of the Summons, if he could. Accordingly the thirtieth Day being come, he found himself much better, and after shewing a great deal of Mirth and Cheerfulness on that Occasion with his Courtiers, and ridiculing the Illusion, retire'd to his Rest, but was found dead in his Bed the next Morning. This happened in the Year 1312. (See Richer's Abridgment of the History of the Royal Genealogy of Spain, 1724. p. 180. Grimston's Translation
PART III. CANTO I. 121

For most Men carry Things so even
Between this World, and Hell, and Heaven,
Without the leaft Offence to either,
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.

For that (quoth he) ’tis rational,
They may be accountable in all:
For when there is that Intercourse,
Between divine, and human Pow’rs,
That all that we determine here,
Commands Obedience every 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:
For Oaths are th’ only Test 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.

(f. 220. They are but Pris’ners on Paroles.] Mr. Anstis, Garter King at Arms, has in his Register of the Garter (vol. i. p. 171.) given an account of the Obligations such Prisoners are under.

"In the seventh of Henry the Fifth (says he) our Sir Simon (de Felbrig) was a Witness of the Promise made by Arthur of Bretagne, upon his Releasement, to return upon the Penalty of the Reversal of his Arms, which in that Age was the Mark of perpetual Infamy. Now the Clause commonly inserted in Agreements made with Prisoners upon their Ransom was, that in case they did not perform the Conditions, they consented reputari pro Felono & Infami, ac arma sua reversari. Rymer, vol. 7. p. 228. vol. 9. p. 444. 743, 744. Du Tillet Recueil des "Roy de France, p. 432. Froissart, vol. 2. p. 123, &c."
122 HUDIBRAS.

235 (Quoth she) what is it you wou’d swear? 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

240 What you commanded th’ other Day,
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.

245 But as the Castle is enchanted
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

250 My Weapons by, and disarray,
I heard a formidable Noise,
Loud as the Stentrophonick Voice,

§. 252. Loud as the Stentrophonick Voice.] Stentor, a famous
Crier in the Grecian Army, who had a Voice as loud as fifty Men
put together.

Στένθος εἰσαίμην μεγάλῆς χαλκοφώνον ύψωμα
Homeri I. iad. lib. 5. §. 785.
Heavens impress mixes with the mortal Crowd,
And Shouts in Stentor’s sounding Voice aloud.

Mr. Pope.

Vide Juvenal, Sat. 13. 113.
Tu Miser exclamas, ut Stentora vincere possis.
You rage, and storm, and blasphemonous loud,
As Stentor, bellowing to the Grecian Crowd.

Mr. Dryden.

Vide Erasmi Adag. Chil. 2. Cent. 3. Prov. 37. Isaac Bickerstaff, Esq; (see Tatler, N. 37.) observes of Tom Bellfrey, that he car-
rried a Note four Furlongs, three Rood, and fix Poles farther than
any Man in England. And Dr. Derham (Physico-Theology, book
4. chap. 3. p. 134. edit. 1727.) makes mention of a Dutchman,
who brake Rummer-Glases with the Strength of his Voice.

Mr. Butler probably alludes to the Speaking-Trumpet, which
was much improved by Sir Samuel Moreland, in the Year 1671,
PART III. CANTO I.

That roar'd far off, Dispatch and strip,
I'm ready with th' infernal Whip,

That shall divine thy Ribs of Skin,
To expiate thy ling'ring Sin,
Th' haft broke perniciously thy Oath,
And not perform'd thy plighted Troth;
But spar'd thy Renegado Back,

Where th' hadst so great a Prize at Stake:
Which now the Fates have order'd me
For Penance and Revenge to flea:
Unless thou presently make Hast;
Time is, Time was: And there it ceas'd.

With which, though startled, I confess,
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;
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,
As if th' had been by Lovers plac'd,
In Raptures of Platonick Lashing,
And chaste contemplative Bardashing:
When facing hasty about,

To stand upon my Guard and Scout,

(seven Years before the Publication of this third Part) see Philosopphical Translations, vol. 5. No. 79 p. 3056.

[See it explain'd, Dr. Bulwer's Artificial Changeling, Scene 12. p. 209.

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,
And gave their hellish Rage a Stop;
Call'd thrice upon your Name, and fell
Couragiously on Sidrophel:
Who now transform'd himself t' a Bear,

Began to roar aloud, and tear;
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.

285

As thou, blue Proteus, Ranger of the Seas,
Who now a Youth confess'd, a Lion now,
And now a Boar with tufty Head doth serve;
Now like a hateful, gliding Snake art seen;
A Bull with horned Head, a Stone, or spreading Green.
Or in a Flood do'st Flow a watry Way;
Dissimbling Streams, or in bright Fire dost play.


* 293, 294.—But he broke loose.—And turn'd himself into a Goose.] See Amarilliis's Account of the transforming Well. J. Fletcher's Faithful Shepherdess, act 2, p. 23. act 3. sc. 1. p. 27. edit. 4o.)
Div'd under Water, in a Pond,
To hide himself from being found.
In vain I fought him; but as soon
As I perceived him fled and gone,
Prepar'd with equal Haste and Rage,
His Under-Sorcerer t' engage.
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 furiously laid on;
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 into a worse Caprich:
Who sends me out on many a Jaunt,
Old Houses in the Night to haunt,
For Opportunities t' improve
Designs of Thievery or Love;

\[295\] Div'd under Water, in a Pond,—To hide himself from being found.] Alluding to an Account of Proteus.
Aut in aquas tenues delapsus abibit.
\[Virgillii Georgic. lib. 4. 410.\]

\[301, 302.\] But bravely scorning to defile,—My Sword with feeble Blood, and vile, &c.] Thus the Boiarens of Novogrod used their Slaves, who had seiz'd their Towns, Lands, Houses, and Wives in their Absence; and when they met their Masters in a warlike manner—they determin'd to set upon them with no other Weapons but their Horfe-whips, to put them in mind of their servile Condition, and to terrify them; and so marching and lashing all together with their Whips, they gave the Onset, which seemed so terrible in the Ears of their Villains, that they fled altogether, like Sheep before the Drivers. (See Dr. Giles Fletcher's Account of Russia, Purchase his Pilgrims, part 3. lib. 3. p. 418, 419)
With Drugs convey'd in Drink or Meat,
All Feats of Witches counterfeit,
Kill Pigs and Geese with powder'd-Glafs,
And make it for Inchantment pass;
With Cow-Itch meazle like a Leper,

And choak with Fumes of Guiney-Pepper;
Make Leachers, and their Punks with Dewtry,
Commit Phantaffical Advowtry;

With Cow-Itch meazle like a Leper.] Cowage, commonly called Cow-Itch, is a great Sort of Kidney-Bean, a Native of the East-Indies; the Pod which is brought over to us, is thick cover'd with short Hairs, which, apply'd to the Skin, occasions a troublefome Itching for a little Time, and is often ufed to play Tricks with. (Dr. H.) In Dr. Hook's Micropgraphia, observ. 26. p. 145. see a Dissertation upon Cowage.

Make Leachers, and their Punks with Dewtry,—Commit Phantaffical Advowtry.] Dutroy, Dutroa, now call'd Datura, is a Plant which grows in the East-Indies: It's Flower and Seed have a peculiar intoxicating Quality: For taken in a small Quantity, they transport a Man from the Objects about him, and place before him imaginary Scenes, with which his Attention is wholly taken up. So that any thing may be done with him, or before him, without his regarding it then, or remembering it afterwards: Thieves are paid to give it to those they have a Mind to rob; and Women to their Hufbands, in order to ufe them as here represented by our Poet. Some are paid to be fo expert in the Ufe of the Drug, that they can proportion it's Dofe, fo as to take away the Senfes for any certain Number of Hours. (Dr. H.) (See Linchboten's Voyages, chap. 31. p. 60, 157. Facet. Facetiar. de Haureitate, p. 441. and Mr. Purchafe, (fee his Pilgrims, part 2. lib. 10. cap. 8. p. 1357. See likewise 1781. Linchboten's Voyages, chap. 61. p. 409.) obferves, that if the Feet of the Person under these Circumflances are waft'd with cold Water, he prefently recovers his Senfes. See a further Account of the Datura, or Dewtry, Bifhop Sprat's History of the Royal Society, 2d edit. p. 161, 162. Dale's Pharmacologia.

The Nepenthe in Homer (Odyssey, book 4. f. 301, &c.) by the Description, seems to have been much like it.

Mean Time with genial Joy to warm the Soul,
Bright Helen mix'd a Mirth-infpiring Bowl:
Temper'd with Drugs of sovereign Ufe, t' affUAGE
The boiling Bofom of tumultuous Rage:
Bewitch Hermetick-men to run
Stark staring mad with Manicon;
Believe mechanick Virtuosi
Can raise 'em Mountains in Potosi;
And sillier than the antick Fools,
Take Treasure from a Heap of Coals:
Seek out for Plants with Signatures,
To quack of universal Cures:

To clear the cloudy Front of wrinkled Care,
And dry the tearful Sluices of Despair:
Charm'd with that virtuous Draught, th' exalted Mind,
All Sense of Woe delivers to the Wind.
Though on the blazing Pile his Parent lay,
Or a lov'd Brother groan'd his Life away,
Or darling Son oppress'd by Ruffian-Force
Fell breatables at his Feet, a mangled Corpse:
From Morn to E've, impassive and serene,
The Man entranc'd, would view the deathful Scene.
These Drugs so friendly to the Joys of Life,
Bright Helen learnt'd from Thone's imperial Wife;
Who sway'd the Sceptre, where prolific Nile
With various Simples, cloaths the fatned Soil. Mr. Pope.

* Hermes Trismegistus, an Egyptian Philosopher, and said to have liv'd 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 Hermetick men here mention'd, though the pretended Scevators of this great Man, are nothing else than a wild and extravagant Sort of Enthujiasts, who make a Hodge-podge of Religion and Philosophy, and produce nothing but what is the Object of every considering Perfon's Contempt.

Manicon, an Herb o call'd from it's making People mad: call'd also Dorychnion, a Kind of Night-Shade. Baily's Dictionary.

Some Herb of this Kind probably made some Part of Mark Anthony's Army run mad, in his Retreat from his Parthian Expedition; in which the pursuing Parthians were repulsed eighteen Times. See Mr. Lewis's History of the Parthian Empire, p. 160. 65. See a remarkable account of a Fruit, which whosoever tastes, will die laughing. (Turkish Spy, vol. 8. book 4. letter 15)

A Banter upon such as have pretended to find out the Philosopher's
HUDIBRAS.

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

Incline perpetually to Witches;

Philosopher's Stone, or Powder for the Transmutation of Metals. Of which Helmont gives the following Account: "I have often seen it, and with my Hands handled the same, &c.—I projected a Quarter of one Grain wrap't up in Paper, upon eight Ounces of Argent Viva, (Quick-Silver) hot in a Crucible, and immediately the whole Hydrargyry with some little Noise ceas'd to flow, and remain'd congeal'd like yellow Wax: After Fusion thereof, by blowing the Bellows, there were found eight Ounces of Gold, wanting eleven Grains. Therefore one Grain of this Powder transmutes 19186 equal Parts of Argent Viva into the "best Gold." (See a Treat, entitled, The Golden Calf. In which is handled the more rare and incomparable Wonder of Nature, in transmuting Metals. Written in Latin, by John Frederick Helvetius, &c. London 1670. p. 36. Publick Library, Cambridge, 14. 6. 24.)"

y. 326. Potosi.] * Potosi is a City of Peru, the Mountains whereof afford great Quantities of the finest Silver in all the Indies."


The Poet here designs probably to sneer Martin Froboisier, and others, who in Queen Elizabeth's Time were Adventures to Cathaia, and brought home Ore which they took for Gold, which yet prov'd little better than Coals.

Mr. Smith of Harlestone is of Opinion, that as Cathaia lies near the Artick Circle, Artick Fools would be an Emendation.

y. 331, 332. With Figures ground on Panes of Glass,—Make People on their Heads to pass.] Alluding to the Camera Obscura. For an Account of which, I refer the Reader to Mr. Chamber's Cyclopaedia, and Dr. Smith's, System of Opticks, vol. 2 book 3. chap. 15. 968. 973. p. 384 386.

See a Contrivance, to make the Picture of any thing appear on a Wall, Picture, or Cupboard, or within a Picture-Frame, &c. in the midst of a light Room, in the Day-Time: Or in the Night,
And keep me in continual Fears,
And Danger of my Neck and Ears:
When less Delinquent have been scourg'd,
And Hemp on wooden Anvils forg'd,
Which others for Cravats have worn
About their Necks, and took a Turn:
I pity'd the said Punishment
The wretched Caitiff underwent,
And held my drubbing of his Bones
Too great an Honour for Pultrones;
in any Room that is enlightned with a considerable Number of Candles, devised and communicated by the ingenious Mr. Hook. Philosophical Transactions, num. 38. August 17, 1668. vol. 2. p. 741.

\[y. 333, 334. And mighty Heaps of Coin increase,—Reflected from a single Piece.] Something of this Kind of Juggling, or flight of Hand, is ascribed by Dr. Heywood, (see Hierarchy of Angels, p. 574.) to Dr. Faustus, and Cornelius Agrippa. Of Faustus and Agrippa it is told,
That in their Travels, they bare seeming Gold,
Which cou'd abide the Touch, and by the Way,
In all their Hostries, they would freely pay:
But parting thence, myne Host thinking to find
Those glorious Pieces they had left behind;
Safe in the Bag, sees nothing save together
Round Scutes of Horn, and Pieces of old Leather.

\[y. 339. When less Delinquent have been scourg'd, &c.] See Lupton's thoufand notable Things, 2d edit. p. 356.
Crimes are not punished, 'cause they'r Crimes,
But 'cause they'r low and little:
Mean Men for mean Faults in those Times
Make Satisfaction to a Tittle.
Whilst those in Office, and in Power,
Boldly the Underlings devour.
(The Reformation, Collection of Royal old Songs, vol. 1. No 65. p. 169.)

\[y. 340. And Hemp on wooden Anvils forg'd.] Alluding to petty Criminals, who are whipped, and beat Hemp in Bridgewater; and other Houses of Correction.

\[y. 347, 348. For Knights are bound to feel no Blows — From paltry and unequal Foes.] Still alluding to the Rules of Knights Errantry,
For Knights are bound to feel no Blows
From paltry and unequal Foes,
Who when they flash, and cut to pieces,
Do all with civillest Addressés:
Their Horses never give a Blow,
But when they make a Leg and Bow.
I therefore spar'd his Flesh, and prest him
About the Witch with many a Question.

Quoth he, for many Years he drove
A Kind of Broking-trade in Love.
Employ'd in all th' Intrigues, and Trust,
Of feeble, speculative Lust:
Procurer to th' Extravagancy,
And crazy Ribaldry of Fancy,
By those the Devil had forsook,
As Things below him, to provoke.

Errantry, in Imitation of Don Quixote, (see vol. 1. book 3. chap. 1. p. 133.) who gave the following Advice to his 'Squire Sancho Pancho: "Friend Sancho, for the future, whenever thou perceiv'-
"e't us, to be any Ways abused by such inferior Fellows, thou art
"not to expect, that I should offer to draw my Sword against them,
"for I will not do it in the least: No, do thou then draw, and
"chatife them as thou thinkest fit: But if any Knight come to

take their Part, then will I be sure to step between thee and Dan-

\[ \text{\textcopyright 1735, 1736. Their Horses never give a Blow, — But when they make a Leg and Bow.}\]
Mr. Lewis (in his History of the Parthian Empire, 1728. p. 159.) observes, from Dion Cassius, "That in
the Roman Battalions, in Form of a Tortoise, their Horses were
"taught to kneel." And in another Place, p. 323. that Trajan,
in his Parthian Expedition, "was presented with a Horse, that
"was taught to adore, kneeling upon his Fore-feet, and to bow
"his Head to the Ground, as Trajan stood before him.

\[ \text{\textcopyright 1735, 1736. Quoth he, for many Years he drove — A Kind of Broking-trade in Love.}\]
Lilly confirms this in one or two Inflances, (see Life, 2d edit. p. 34.) where he says, "He grew weary of
"such Employments and burned his Books, which instructed
"thee Curiosities." (See an Account of the Galley-Slave condemn'd
for a Pimp, and a Conjurer: With Don Quixote's Dissertation on
But b'ing a Vertuoso, able
To smatter, quack, and cant, and dabble,

He held his Talent most Adroit,
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 Chauldrons of plain downright Bawds;
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
Cou'd get a Grant, but in Reverson,
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,
Becomes a Puiney-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,
And, after hanging, entertain'd.
Since which h' has play'd a thousand Feats,
And practis'd all mechanick Cheats:
Transform'd himself to th' ugly Shapes

Mr. Burton (Fellow-Sufferer with Mr. Pryn and Dr. Bagshawick,
as Mr. Byron observes, from Pryn's New Discovery of the Pre-
late's Tyrauny, p. 82.) complain'd, "That upon his being impris-
oned in Lancaster Castle, he was put into a high Chamber ill-
floor'd, so that he was in Danger of falling through it. —
" And that to make it more grievous to him, they put into the
" Room under it, a Company of Witches, who were in that
" Prison, when he came thither." (See an Account of the Pen-
dle-Forrest Witches, who were condemn'd at the Assizes at Lan-
caster 1633, or 1634, but repriev'd, and afterwards clear'd from
the Aspersion, by the Boy who was faborn'd to be Evidence against
276, &c. and chap. 17. p. 347, &c.)

y. 389, 390. Transform'd himself to th' ugly Shapes—Of Wolves,
and Bears, Baboons, and Apes.] Le Blanc seems to give in to the
Possibility of this Kind of Transformation. (See Travails, part 2.
chap. 18.) But Wierns sneers this Opinion: And after having ex-
posed a fabulous Instance from William of Malmbury, of Pranks
of this Kind play'd by two Witches at Rome, who kept an Inn,
and now and then metamorphosed a Guest into a Horse, Sow, or
Afs: He concludes, At hæc, & smiles auge eamdem fortiantur fi-
dem, quam Apuleius, & Luciani metamorphosis meretur. De
Præstigiis Demonum, lib. 4. cap. 10. Vide etiam Lamberti Da-
næi, lib. de wæfigiciis, &c. 1574. chap. 3. p. 59, 60. Webster's
Displaying of Suppos'd Witchcraft, chap. 5. p. 83. There was a
Story of this Kind much taken Notice of in those Times, and
banter'd by Mr. Cleveland. (On a Miser, Works, p. 76.)

Have you not heard the abominable Sport,
A Lancashire Grand jury will report?
A Soldier with his Morglay watch'd the Mill,
The Cats they came to feast, when lucky Will
Whips off great Puff's Leg, which by some Charm
Proves the next Day such an old Woman's Arm.

See Note on Part I. Canto I. ý. 350

See more Instances, Saxonis Gramatici Histor. Danic. lib. 1. p. 10
de Hartarenum Praestigiatore. Stephani Stephanii, not. in lib. 1
p. 89, &c. 93, 94. where the opinion is expos'd. Dr. Bulwer
(Artificiæ
Which he was vary’d more than Witches,  
Or Pharaoh’s Wizards cou’d their Switches;  
And all with whom h’ has had to do,  
Turn’d to as monstrous Figures too.  

Witness myself, whom h’ has abus’d,  
And to this beastly Shape reduc’d,  
By feeding me on Beans and Peafe,  
He crams in nafty Crevices,  
And turns to Comfits by his Arts,  

To make me relish for Difterts,  
And one by one with Shame and Fear,  
Lick up the candy’d Provender.  

Befide—but as h’ was running on,  
To tell what other Feats h’ had done,  

The Lady flopt his full Career,  
And told him now ’twas time to hear;  
If half those Things (saids he) be true,  
They’re all (quoth he) I swear by you

(Artificial Changeling, fc. 24. p. 516.) observes from Mr. Scot and other Writers, "That the wonderful Experiments of natural Magic, which are only done in Appearance, are very many: To let a Horfe’s or Ass’s Head upon a Man’s Neck and Shoulders, cut off the Head of an Horfe or an Ass," (before they be dead, otherwise the Virtue or Strength thereof will be lesseffectual) "and make an Earthen Vessel of a fit Capacity to contain the fame; and let it be fill’d with the Oil and Fat thereof, cover it close, and dawb it over with Lome: Let it boil over a soft Fire three Days, that the flesh boil’d may run into Oil, so as the bare Bones may be seen; beat the Hair into Powder, and mingle the same with the Oil, and anoint the Heads of the Standers by, and they shall seem to have Horfes or Asses Heads. If Beasts Heads be anointed with the like Oil, made of a Man’s Head, they shall seem to have Mens Faces, as diverse Authors soberly affirm." See Scot’s Discovery of Witchcraft, book 13, p. 315. 

Why then (said she) That Sidrophel

Has damn'd himself to th' Pit of Hell;
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,
Quite contrary another Way;

Strigibus per unguentum praedictum diabolicum possibile est accidisse, aut accidere somnium vehementissimum, & somniare se ad loca deportas longinquas, in catos converti, vel quaeunque alia facere, etiam vel pati, quae possmodum se putant in veritate fescisse, vel passas esse. Fra. Bartholi de Spinâ Quest. de Strigibus, tom. 4. Malei Quarandam Maleficarum, p. 461.

Wierus exposits the Folly of this Opinion, and proves it to be diabolical Illusion, and to be acted only in Dreams. Oldham likewise fancies it. (Works, 6th edit. p. 254.)

As Men in Sleep though motionless they lie,
Fled'd by a Dream, believe they mount and fly;
So Witches some enchanted Wand bestride,
And think they through the airy Regions ride.

Vow'd that you came to him to know  
If you shou'd carry me or no;  
And would have hir'd him and his Imps,  
To be your Match-makers and Pimps,  
T' engage the Devil on your Side  
And steal (like Proserpine) your Bride.  
But he disdainins; to embrace  
So filthy a Design and base,  
You fell to vapouring and huffing,  
And drew upon him like a Ruffin;  
Surpriz'd him meanly, unprepar'd,  
And left him dead upon the Ground,  
With many a Bruise and desperate Wound:  
Sware you had broke, and robb'd his House,  
And stole his Talismanique Louse,

\[4.422. \text{And steal (like Proserpine) your Bride.] "Proserpine " (fays the Author of the Spectator, N° 365,) was out a Maying, "when she met with the fatal Adventure." To which Milton alludes, when he mentions,}

\[\text{That fair Field}
Of Enna, where Proserpine gath'ring Flowers,
\text{Herself a fairer Flower, by gloomy Dis}
\text{Was gather'd—}

\[\text{4.432. And stole his Talismanique Louse.] There is a great deal of Humour in this Expression. The Superstition of Talismans is this, that in order to free any Place from Vermin, or noxious Animals of any Kind, the Figure of the Animal is made of a consecrated Metal, in a planetary Hour, (see Note on Part I. Canto I. 4. 530.) and this is call'd the Talisman. The Joke then of this Thought is this, that Sidrophel had made a Talismanique Louse to preserve himself from that Vermin. He alludes again with great Humour to this Superstition, Canto II. 4. 1555, 1556.}

\[\text{Each in a tatter'd Talisman}
\text{Like Vermin in Effigy slain.} \]  
\text{(Mr. W.)}

The Author of the Turkiö Spy (vol. 4. book 4. letter 9.) mentions a Story of Pancrates, a famous Magician of Egypt, from Lucian, who by Talismans was able to transform inanimate Things into the Appearance at least of living Creatures. He likewise gives an Account of some remarkable Talismans at Paris, vol. 3.
And all his new-found old Inventions,
With flat felonious Intentions:
Which he could bring out, where he had,
And what he bought them for, and paid:
His Flea, his Morpion, and Punefe,
H' had gotten for his proper Ease,
And all in perfect Minutes made,

By th' ablest Artift of the Trade:
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
To feize 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;

chap. 17. p. 116.) seems to sneer the Doctrine of Talifmans, in
the following Words: "I say nothing of the Election of Times,
"which they prescribe to be observ'd, in the making Seals,
"Images, Figures, Gamatives, and the like Representations, which
"they call Talifmans: because 'tis obvious, that no distracted
"Fancy could ever have imagined any thing more vain, more
"foolifh." And Nauadeus, in Banter of Talifmans, observes,
(History of Magick, chap. 21.) "That Scaliger did justly laugh
"at a Fly Driver, who having made a little Plate, graved with
"Figures and Characters under a certain Constellation, had no
"sooner placed it in a Window to try the Experiment, but a con-
"fident Fly hafelled it with it's Ordure." (See the superflitious

Cultom of the Inhabitants of Guzaraf, Purchase his Pilgrims,
vol. 5. chap. 8. p. 542.)

v. 437.———Morpion, and Punefe.] See Morpion, and
Punaife. Mr. Boyer's French Dictionary, Tome Première.

v. 450. To serve for Pendulums to Watches.] Dr. Robert Hooke,
Geometry Professor of Gresham College, was the first Inventor of
Circular Pendulum Watches, just before, or immediately after the
Restoration of King Charles the Second. (See Mr. Ward's Lives of
the
Which modern Virtuoso's say,
Incline to hanging ev'ry Way.
Beside he swore, and swore 'twas true
That e're he went in Quest of you,
He set a Figure to discover
If you were fled to Rye or Dover;
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.
He vow'd he had Intelligence,
Of all that past before and since:
And found, that e'er you came to him,
Y' had been engaging Life and Limb,
About a Case of tender Conscience,
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,
For which, most basely to requite
The Service of his Gifts and Light,
You strive t' oblige him by main Force,
To scourge his Ribs instead of yours;
But that he stood upon his Guard,
And all your Vapouring out-dar'd;
For which, between you both, theFeat
Has never been perform'd as yet.

The Professors, &c. p. 170, 171.) Mr. Chambers (Cyclopaedia) observes, that it is between Dr. Hooke, and Mr. Huygens, that the Glory of this Invention lies; but to which of them it properly belongs, is greatly disputed: The English ascribing it to the former; the French, Dutch, &c. to the latter. Mr. Derham, in his artificial Clock-Maker, says roundly, that Dr. Hooke was the Inventor.
While thus the Lady talk'd, the Knight
Turn'd th' Outside of his Eyes to white,
(As Men of inward Light are wont
To turn their Opticks in upon't.)
He wonder'd how she came to know,
What he had done, and meant to do:

fy. 480. Turn'd th' Outside of his Eyes to white.] A Thing much practis'd by the Fanaticks of those Times, and is well banter'd in the Tale of a Tub, (p. 207.) under the Character of Jack (namely Calvin, or the Presbyterian.) He says, "That he hire'd a Taylor to hitch up his Collar to close, that it was ready to choke him; and squee'd out his Eyes at such a Rate, that one could see nothing but the White." And Dr. Ecchard (Observations upon the Answer to the Enquiry, &c. p. 113.) that they often shew'd the heavenly Part of the Eye. Nay, this Practice of the Puritans is banter'd in a Song of Ben Jonson's. (See Masque of the transform'd Gypsies, Works, vol. 1. p. 70.)

Cock-Laurel would needs have the Devil his Guest,
And bad him once into the Peak to dinner;
Where never the Fiend had such a Feast,
Provided him yet, at the Charge of a Sinner;
His Stomach was queas'd, (for coming there coach't)
The Fogg'd bad caus'd some Crudities rise;
To help it, he call'd for a Puritan poacht,
That us'd to turn up the Eggs of his Eyes.

The late ingenious Mr. Featon (Poems 8vo 1717. p. 71, 72.) has satyriz'd those Precifans, in the following Lines:
An Age most odious, and accurs'd ensi'd,
Discolour'd with a pious Monarch's Blood:
Whose Fall when first the Tragick Virgin saw,
She fled, and left her Province to the Law.
Her merry Sister stick'd the Game,
Her Garb was alter'd, but her Gift the same.
She first reform'd the Muscles of her Face,
And learnt the solemn Screw for Signs of Grace;
Then circumscri'd her Locks, and form'd her Tone,
By humming to a Tabor, and a Drone;
Her Eyes she disciplin'd preciishly right,
Both when to wink, and how to turn the White:
Thus banish'd from the Stage, she gravely next
Assum'd the Cloke, and quibbled o'er a Text:
But when by Miracle of Mercy known,
Much-suffering Charles regain'd his Father's Throne;

Wh
PART III. CANTO I. 139

139 Held up his Affidavit-Hand,
As if h’ had been to be arraign’d:
Caff towards the Door a ghastly Look,
In dread of Sidrophel, and spoke.
Madam, if but one Word be true

490 Of all the Wizard has told you,
Or but one single Circumstance
In all th’ Apocryphal Romance:
May dreadful Earthquakes swallow down
This Vesfl, that is all your own;

When Peace and Plenty over-flow’d the Land,
She fraít pull’d off her Sattin-Cap and Band.—

(General Historical Dictionary, vol. 6. p. 298.)

When 485. Held up his Affidavit-Hand.] The holding up the Right-
hand was deem’d a Mark of Truth. Quia vero fidei propria sedes
in dextera manu credebatur: ideo interdum duabus junctis manibus
ingebatur — Quamobrem apud veteres manus dextera tanquam
es sacra putabatur. (Chartarii Imagin. Deorum, qui ab antiquis
velebantur. Edit. Lugduni 1581. p. 214.)

493, 494. May dreadful Earthquakes swallow down—This Vesfl, that is all your own.] This Prevarication of our Knight,
is not quite so clean, as that of Sancho Pancha, who being brib’d
by Don Quixote to give himself three thousand three hundred
Lashes for the Disenchantment of his Mistrfls, Dulcinea del Tobo:
By taking the Advantage of the Night, he bestow’d them upon
a Tree, in the Hearing of his Master, (vol. 4. ch. 69, 71.
p. 702, 719.) This was contrary to the Laws of Chivalry, as Don Quix-
ote observes, in the Case of his own Penance, part 1. book 3,
chap. 11. p. 277.

But Don Hudibras might probably think to screen himself by
the Authority of Catullus, as well as some modern Poets.

313, 314. Metuunt jurare, nilmetuere, nihil promittere parcunt.
Sed simul ac cupidae mentis fatigue libido est,
Dicit nihil metuere, nihil perjuria curant.

Catulli Carm. 64, 146, 147, 148.

Caelia observes (Shakespeare’s As you like it, act 3. vol. 2. p.
238.) “That the Oath of a Lover is no stronger than the Word
of a Tapfer, they are both the Confirmers of false Reckonings.”
And Mirabel (see Wild Goose Chase, Beaumont and Fletcher’s Works,
part 1. p. 452.) thus speaks to Oriana.

“I have more to do with my Honesty than to fool it, or ven-
ture it in such Leak-Barks as Women; I put them off, because
I loved them not,—and not for thy Sake, nor the Contracls
Sake,
Or may the Heavens fall, and cover
These Reliques of your constant Lover.
You have provided well, quoth she,
(I thank you) for your self and me;
And shewn your Presbyterian Wits

Jump punctual with the Jesuits.

"Sake, nor Vows nor Oaths; I've made a thousand of them.
"they are Things indifferent, whether kept or broken; men
"venial Slips, that come not near the Conscience, nothing con-
"cerning those tender Parts, they are Trifles." — The Begaums o
the Francifcan Order were of Opinion, that whatever Lies a Mar
told a Woman to gain her Consent to his Desires, was not Herefy
so that he believ'd in his Heart, the carnal Act was Sin. (Ba-
kers History of the Inquisition, chap. 5. p. 28.)

Jusjurandum Amatorium.

Julia sum pollicitus futurum
Me fibi fidum, calidusque amore
Jurejurando simul obligavi
Me quoque scripto.
Hifce nec vincis tenet obligatum
(Dum placent nymphæ, retinent amantes)
Ventus inscriptum folio ratumque
Cum folio aufert.

The Lover's Oath.

1.
I promis'd Julia to be true,
Nay, out of Zeal, I swore it too,
And that he might believe me more,
Gave her in Writing, what I swore.

2.
Nor Vows, nor Oaths, can Lovers bind,
So long as pleas'd, so long they're kind;
'Twas writ on a Leaf, the Wind it blew,
Away both Leaf and Promise too.

(The late Dean M.)
y. 499, 500. And shewn your Presbyterian Wits,—Jump punctual
with the Jesuits.] There was but too much Truth in this Obser-
vation; for there were several Jesuits, and Popish Priests, got in-
to Livings in those Times. (See Bishop Kennets Register and
Chronicle, p. 231. p. 781.)

'Tis the Observation of Mr. Long, (Ep. Ded. to his History of
Popish and Fanatical Plots) "That the Jesuits and Dissenters have
"so long communicated Politicks, that it is hard to determine,
"whether there be now more Fanaticism in the Jesuits, or more
"Jesuitism among the Fanatics." And Mr. Petyt (see Visions of
the Reformation, p. 20.) comparing the Papists and Presbyterians,
says,
PART III. CANTO I.

A most compendious Way, and civil,
At once to cheat the World, the Devil,
And Heaven, and Hell, yourselves, and those
On whom you vainly think t' impose.

Why then (quoth he) may Hell surprize.
That Trick (said he) 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 Swear-
For if you have perform'd theFeat,
The Blows are visible as yet,
Enough to serve for Satisfaction
Of nicest Scruples in the Action.

And if you can produce those Knobs,
Although they're but the Witches Drubs,

ays, "You will find, that though they have two Faces that look
different Ways, yet they have both the same Lineaments, the
same Principles, and the same Practices; and both impudently
deny it; like the two Men that stole the Piece of Flesh from
the Butcher in the Fable; He that took it, swore he had it not,
and he that had it, swore he did not take it. Who took it? or
who has it? I don't know, (quoth the Butcher) but by Jove you
are a Couple of Knaves. As in their pharisaical Disposition they
symbolize with the Jew, so in some of their Positions they
jump pat with the Jesuit: For though they are both in the
Extremes, and as contrary one to the other as the Scales of a
Diameter; yet their Opinions and Practices are concentrick to
depress regal Power: both of them would bind their Kings in
Chains, and the Nobles in Links of Iron." (The true Informer,
who — dicoverti—the chief Causes of the sad Distempers in Great
The Roman Catholick, advance the Cause,
Allow a Lie, and call it Pia Fraus;
The Puritan approves, and does the same,
Dislikes nought in it, but the Latin Name:
He flours with his Devises, and dare lie
In very Deed, in Truth, and Verity.
He commits, and sighs, and lies with so much Ruth;
As if he griev'd, cause he could not speak Truth.

(Puritan and Papist. By Mr. A. Cowley, p. 1.)
I'll pass them all upon Account,
As if your natural Self had don't.
Provided that they pass th' Opinion

Of able Juries of old Women;
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,
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:
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 Battels;

For still the longer we contend,
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,

\[\text{[Footnotes: 520. Of able Juries of old Women.]}\]
\[\text{[Footnotes: 531. For Wounds in those that are all Heart, &c.]}\]
\[\text{[Footnotes: 539, 540. Your plighted Faith (quoth he) and Word,—You past'd in Heaven, on Record.]}\]
PART III. CANTO I.

Where all Contracts, to 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,
Nor Marriages clapp'd up in Heav'n,
And that's the Reas' on, as some guefs,
There is no Heav'n in Marriages;

"for a rich Husband, and Don Bourvelas shall be my Man.
"Hold, Sifter, reply'd the eldest, don't let us be hasty in the
"Choice of Husbands; let us marry those the Powers above
"have decreed for us; for our Marriages are registred in Heaven's
"Books. So much the worse, dear Sifter, return'd the younger;
"for I am afraid my Father will tear out the Leaf;""

§ 543, 544. And if 'tis counted Treason here,—To raze Records,
'tis much more there.] I cannot learn that it is Treason to raze
Records by any Law in Being in Mr. Butler's Time: It was made
Felony by 8. of Richard the Second, and 8. Hen. 6. 12. See Sta-
ute Book. Merito capitale eft inconfultâ curiâ delere, vel immu-
are. Vide Spelmanni Glossar. sub Voce Recordum, Recordatio,
480. That infamous Solicitor General St. John, in his Argu-
ment against the Earl of Strafford, says, "It's Treason to em-
beil judicial Records." Walker's History of Independency, part 3.
15. Serjeant Thorp (one of the infamous Judges of the Times)
in his Charge to the Grand Jury at York, March 20, 1648. p. 15-
in his Liff of Felonies against the Possession, says, "It is Felony,
'if any raze, imbezzel, or withdraw any Record of the Court."
§ 545, 546, 547, 548. Quoth she, there are no Bargains driv'n.—Nor Marriages clapp'd up in Heaven;—And that's the Rea-
son, as some guess,—There is no Heav'n in Marriages.] Marriage
is idicul'd in an extraordinary Manner in this whole Speech of the
Widow, she begins very wittily and satyricaly. The Compa-
nions of Marriage to a double Horse, and of Love to an Ague,
are finely imagin'd, and exceedingly well suited to the Nature
of his Poem, which is Burlesque in Perfection. We are ready to
ardon these Reflections upon that happy State of Life, because
they proceed out of a Lady's Mouth. If we consider her present
state, she could not avoid making such frightful Representations
of that State; not from any Disaffection she had to it, but to de-
er the Knight from it; and consequently by this Method to get
out of his Address(es, which were very disagreeable to her.
Mr. B.)

This Pass'age alludes to our Saviour's Answer to the Sadducees:

That in Heaven there is no marrying, nor giving in Marriage.
Two Things that naturally press

Too narrowly, to be at Ease,
Their Bus’ness there is only Love,
Which Marriage is not like ’t improve:
Love, that’s too generous ’t abide
To be against it’s Nature ty’d:

For where ’tis of it self inclin’d,
It breaks loose when it is confin’d;
And like the Soul, it’s Harbourer,
Debarr’d the Freedom of the Air,
Disdains against it’s Will to stay,

But struggles out, and flies away:
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,
Chain’d to the Prisoners they kept.

To which Mr. Owen, in one of his admired Epigrams, alludes.

edit. 1633.

Plurimus in cœlis amor est, connubia nulla,
Conjugia in terris plurima, nullus amor.

There is another in English, with the same Turn of Thought, which is given to Dean Swift, but how justly I cannot say.

Cries Cælia to a Reverend Dean
What Reason can be given,
Since Marriage is a holy Thing,
That there is none in Heaven?
There are no Women there he cried,
She quick returns the jest;
Women there are, but I’m afraid,
They cannot find a Priest.

(Mr. C.)

v. 565, 566. Like Roman Gaolers, when they slept,—Chain’d to the Prisoners they kept.] The Custom was for the Prisoner to have a Chain on his Right-hand, with the other End chain’d to the Left-hand of the Soldier that kept him: To this Lipsius alludes, Comment, in lib. 3. Annal. Taciti, p. 6. edit. Lugduni Batavor.
Of which the true and faithfull't Lover,
Gives best Security, to suffer.
Marriage is but a Beast, some say,
That carries double in foul Way;
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,
But something past away, and fold?)
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,
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.


Inde fides artis, fonuit, si dextera ferro,
Lævaque si longo castrorum in carcere manfit.

Vide plura Lipsii not. id. ib. See Dr. Whitby's Note upon Saint Peter's being bound with two Chains, Aés xii. 7.

ʃ 575, 576. For what's inferr'd by t' have, and t' hold,—But something past'd away, and fold.] The Salisbury Missal of 1554, might have given Satisfaction to the Widow's Scruple in this Respect, had she liv'd at that Time: where the Woman promises to have and to hold but for one Day. "I N. take thee N. for my "wedded Husband, to have and to hold, for this Day." Missal. ad us. Eccl. Sarisburiens. Rothomagi 1554. Ord. Sponsal. fol. 43.
For when upon their ungot Heirs
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 Childrens Tenants e're they're born?
Beg one another Idiot
To Guardians, e're they are begot;
Or ever shall, perhaps, by th' one,
Who's bound to vouch 'em for his own,
Though got b' implicit Generation,
And gen'ral Club of all the Nation:
For which she's fortify'd no less
Than all the Island, with four Seas:

§. 585, 586. For when upon their ungot Heirs — Th' entail themselves, and all that's theirs.] Isaac Bickerstaff, Esq; (see his 223d Tatter) seems to be no great Friend to Settlements and Entails: And for a Motto, has borrow'd these and the four following Lines out of our Poet.

§. 594. Who's bound to vouch 'em for his own.] See Belmour's Remark (Congreve's Old Batchelor, act 1. sc. 4.) I fear Bion's Advice to Lucentio will not in all Instances hold good. "Take you Assurance of her, cum privilegio ad imprimendum folum, &c." (Taming the Shrew, act 4. vol. 2. p. 341.)

§. 595. Though got by implicit Generation.] Sir Roger L'Estrange (vol. 2. fab. 190. Of a Seaman well provided for) says, "This is such another Providence as that of the good Woman's great Belly in London, in the Revolution of forty-one, when her Husband had been three Years in Plymouth. 'Tis true (says he) my "Husband has been three Years away, but I have had very com-
fortable Letters from him."

§. 598. Then all the Island, with four Seas.] By the common Law of England, if the Husband is within the four Seas, (the Jurisdiction of the King of England) so that by Intendment of Law he may come to his Wife, and his Wife hath Issue, no Proof is to be admitted, to prove the Child a Bastard, unless there is an apparent Impossibility, that the Husband should be the Father of it: if the Husband is but eight Years old, then such Issue is a Bastard, though born within Marriage: But if the Issue is born within a Day after Marriage, between Parties of full Age, when the Husband is under no apparent Impossibility, the
Exacts the Tribute of her Dower,

600 In ready Insolence and Power:
And makes him pass away, to have
And hold, to her, himself, her Slave,
More wretched than an ancient Villain,
Condemn'd to Drudgery, and Tilling:

605 While all he does upon the By,
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

610 Old Vassals, to their Ladies Regent;
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.

the Child is legitimate, and suppos'd to be the Child of the Husband. [Dr. Wood's Institutes of the Laws of England, 3d edit. p. 64. See Shakespeare's Life and Death of King John, act 1, vol. 3, p. 171.] Owen in his Epigrams, lib. 1, epigram 38. is very severe upon Persons under these unhappy Circumstances.

38. Maritus, & Maebus.

Maritus. Hanc ego mi uxorem duxi, tullit alter amorem
Sic vos, non vobis, melliificatis apes, 

Maebus. Hos ego filiolos feci, tullit alter honores
Sic vos, non vobis, nidificatis aves.

γ. 603. More wretched than an ancient Villain.] "Villanage" (fays the Author of the printed Notes) is an ancient Tenure, "by which the Tenants were obliged to perform the most abject "and slavish Services for their Lords." See an Account of this Tenure, Cowell's Interpreter. Selden's Notes upon Drayton's Polygilbion, p. 302. Somner's Treatise of Gavel kind, p. 58, 66, 72, 73. Bishop Kennet's edit. Sir Henry Spelman's Glossary. Sheringham de Gentis Anglorum Origine, p. 56.

γ. 613. A legal Cuckold.] One that has prov'd himself such upon a legal Trial with the Cuckold-Maker, in order to recover Damages. (See Sir Roger L'Estrange's merry Story, of a Cuckold by the Curtesy of England, part 2. fab. 148.) "The Story is well "known (fays Mr. Ray, English Proverbs, 2d edit. p. 69.) of an "old Woman, who hearing a young Fellow call his Dog Cuckold, 

K 2 " said
A Law that most unjustly yokes
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,
Nor Writ of Error, nor Reverse
Of Judgment past, for better or worse:
Will not allow the Priviledges
That Beggars challenge under Hedges, [Horses
Who, when they're griev'd, can make dead
Their spiritual Judges of Divorces;

" said to him, are you not ashamed to call a Dog by a Christian's

There is a very whimsical Petition (Spectator, No. 629.) of B. B. Esq; who defied the Honour of Knighthood, for having cuckolded Sir T. W. a notorious Roundhead.

\[616. \text{All Johns of Stiles, to Joans of Nokes.}\]

Two fictitious Names, only made Use of by young Lawyers in flattering Cases. These imaginary Persons have been so long at Variance by the Gentlemen of the long Robe, that at length they grew weary of being involuntary Opponents, and agreed to join in this humorous Petition for Relief to the Spectator.

The humble Petition of John of Nokes, and John of Stiles,

Sheweth,

" That your Petitioners have had Causes depending in Westminster-Hall above five hundred Years; and that we despair of
" ever seeing them brought to an Issue: That your Petitioners
" have not been involv'd in these Law-Suits, by any litigious
" Temper of their own, but by the Inflation of contentious
" Persons: That the young Lawyers, in our Inns of Court, are
" continually setting us together by the Ears; and think they do
" us no Hurt, because they plead for us without a Fee: That
" many of the Gentlemen of the Robe have no other Clients in
" the World besides us two: That when they have nothing else
" to do, they make us Plaintiffs, and Defendants, though they
" were never retain'd by either of us: That they traduce, con-
" demn, or acquit us without any manner of Regard to our Re-
"putation and good Names in the World. Your Petitioners
" there-
While nothing else, but Rem in Re,
Can set the proudest Wretches free:
A Slavery, beyond enduring,
630 But that 'tis of their own procuring:

"therefore humbly pray, that you will put an End to the Contro-
versies which have been so long depending between us: And
that our Enmity may not endure from Generation to Genera-
tion; it being our Resolution to live hereafter as becometh Men
(Mr. B.)

Like him that wore the Dialogue of Clokes,
This Shoulder John a Stiles, that John of Nokes.
(Cleveland's Works, p. 43.)

*y. 627, 628. While nothing else, but Rem in Re,—Can set the
proudest Wretches free.] We have an Instance to the contrary, in
the poor Cavalier Corporal, see Tatler, N° 164.) who being con-
demn'd to die, wrote this Letter to his Wife the Day before he
expected to suffer, thinking it would come to Hand the Day after
his Execution.

"Dear Wife,

"Hoping you are in good Health, as I am at this present
writing: This is to let you know, that Yester-day between the
Hours of eleven and twelve, I was hang'd, drawn, and quar-
ter'd. I died very penitently, and every Body thought my
Cafe very hard. Remember me kindly to my poor fatherlefs
Children.

"Your's, till Death, W. B.

"It so happened, that this honest Fellow was relieved by a
Party of his Friends; and had the Satisfaction to see all the
Rebels hang'd, who had been his Enemies. I must not omit
a Circumstance which expos'd him to Raillery his whole Life
after. Before the Arrival of the next Post, which would have
set all Things clear, his Wife was married to a second Husband,
who lived in the peaceable Possession of her; and the Corporal,
who was a Man of plain Understanding, did not care to stir in
the Matter, as knowing that she had the News of his Death,
under his own Hand, which she might have produc'd upon
Occasion."

The Emperor Leo (as my very worthy and learned Friend Dr.
Dickins, Professor of Civil Law in the University of Cambridge,
informs me) allow'd a Separation in another Cafe, *viz.* the Cafe of
an incurable Madness.

Per conjugium, inquint, in corpus coiërunt, oportetque mem-
brum alterum alterius morbos perpeti: & divinum præceptum est,
quo Deus junxerit, ne separetur. Præclara quidem hæc & divina,
uptote quæ a Deo pronunciata sint: verum non recte, neque se-
cundum
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,
They'd break 'em after, to break loose.

As some whom Death would not depart,
Have done the Feat themselves, by Art.

cundem divinum propositum hic in medium adseruntur: si enim
matrimonium talem statum conservaret, qualem ejus in principio
pronuba exhibiisset; quifquis separaret, improbus profectione eret,
neque reprehensionem effugeret. Jam vero cum prae furore ne vo-
cem quidem humanam a muliere audias, ne dum aliud quidquam
eorum, quae ad oblectamentum & hilaritatem matrimonium largi-
tur, ab illa obtineat: quis adeo acerbum horrendumque matrim-
onium dirimere nolit? Ea propter fancimus, &c. Ut si quando
post inimum matrimonium, mulier in furorem incidat, ad tres annos
infortunium maritus serat, maefliziamque tolleret: & nisi inter ea
temporis ab ifto mala illa liberetur, neque ad mentem redeat;
tunc matrimonium divellatur, marituque ab intolerabili illa cala-
mitate exoneretur. Imp. Leonis Novella CXI.

Per Novellam sequentem: si maritus per matrimonii tempus in
furorem incidat intra quinquennium; matrimonium solvi nequeat;
co autem elapso, si furor eum adhuc occupet, solvi posset.

yr. 631, 632. As Spiders never seek the Fly,—But leave him, of
himself, t' apply.] This is a Mistake, if what Mouset says be true.
(Infect. theat. p. 72.) Aranearum quaedam genera muscos ve-
nantur, iis denique vestuntur. Which is confirm'd by Dr. Lister,
Hist. de Araneis in Gener, lib. 1. chap. 5. Hist. Animal. Anglice,
p. 11. De Araneis Ozenacus, part 2. tit. 21. p. 70. Huic Ar-
aneo dum in reticuli vestibulo praeda capienda invigilabat; ma-
fulum mufcam conjecti, quam celeritur quidem arripuit, atque
unico morfu quantum notare potuit, occidit.

Inter ceteras mufcas omnigeni culices maximè ei arrendit: ejus
autem venationis modum elegantissimus, verifimilemque verbis enar-
ravit Cl. Evelenius noftr, apud doceffimum Hookium, Microgra-
phia, observ. 48. id. lb. tit. 31. p. 88. See an Account of Dart-
ing Spiders catching Gnats, Philosophical Transactions, vol. 3. num.
50. p. 1015.

yr. 633.—Employ'd.] Betray'd in all Editions, but qu. whether employ'd is not a better Reading.
yr. 637. Whom Death would not depart.] Alluding to the several
Reviews of the Common Prayer before the last; where it stands,
Till Death us depart: And then alter'd, Till Death do us part.
Like Indian Widows, gone to Bed

640 In flaming Curtains, to the Dead;
   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.

645 To gain th' Advantage of the Set,
   And lurch the amorous Rook and Cheat.

\* 639, 640. Like Indian Widows, gone to Bed—In flaming Curtains, to the Dead.] The Women in England, who murder their Husbands, as Guilty of petty Treason, are burnt. Jacob's Law Dictionary. The Indian Custom is mentioned by several Travellers. See Purchase his Pilgrims, part 2. p. 1724, 1749, 1750. Gemelli Careri. Churchill's Collections, vol. 4. p. 216. Thevenor's Travels, part 3. chap. 49. p. 85. My Friend, the Rev'd Mr. W. Smith of Bedford, informs me, that he was assur'd by Dr. Paten, a Person of Veracity, who had enquired thoroughly into this Affair, in the East-Indies, of two or three English Merchants, who had been up so far in the Country, as to be Spectators: That the cruel Scene was as follows: There was a large Pile of Wood got ready, and kindled as soon as the Corps was laid thereon: The Widow was work'd up by spirituous Liquors, as well as by the Enthusiastic Speeches of the Brachmans, till she was mad enough to do any thing: However, if she refus'd to throw herself in voluntarily, they then made her dead Drunk, and threw her in, contrary to her natural Inclinations. (See Mr. Marshall's Letter to Dr. Coga, &c. Miscellanea Curiosa, vol. 3. p. 263. 2d. edit. See the Rife of this Custom in the East-Indies. Mr. G. Sandy's Notes upon the tenth Book of Ovid's Metamorph. p. 193.) This was anciently practised in some Places, according to Diodorus Siculus: (Bibliotheca, lib. 17. p. 419. edit. Basil. 1548.) who makes mention of a People conquer'd by Alexander the Great, where the Wife was burnt with her dead Husband; and gives the following Reason for it. Transiiit ad Cataros, quae gens lege illud fictum habet, & observat: uti uxor cum marito mortuo incendatur; idque ob feminæ cujusdam veniam cum marito patratum, à barbaris institutum férunt. See the same Account, Sir John Maundevile's Voyage, &c. edit. 1727. chap. 15. p. 206, 207. And a remarkable Story, Acosta's History of the Indies, lib. 5. chap. 7. p. 346. Of a Portuguez, with one Eye, whom the Barbarians would have sacrific'd to accompany a Nobleman that was dead; who said unto them: "That those in the other World would make small Account of the Dead, if they gave him a blind Eye."
HUDIBRAS.

For as the Pythagorean Soul
Runs through all Beasts, and Fish, and Fowl,
And has a Smack of ev'ry one;

650 So Love does, and has ever done.
And therefore, though 'tis ne'er so fond,
Takes strangely to the Vagabond.
'Tis but an Ague that's revers'd,
Whose hot Fit takes the Patient first,

655 That after burns with Cold as much
As Ir'n in Greenland does the Touch;

"Man for his Companion; and that they had better give him
"an Attendant with both his Eyes. The Reason being found
"good by the Barbarians, they let him go."

_{p. 647. For as the Pythagorean Soul.} Cornelius Agrippa (De
Anima Par. Postcr. Op. cap. 52. p. 114.) has put together the
several Opinions of the ancient Heathen Poets, and Philosophers, up-
on this Subject. (Vide etiam, Pantirolli Rer. Memorab. par. 1. tit.
47. p. 221, See Fun Hoam's Transmigrations, Chinefe Tales, vol.
1. 2.)

Mr. Bulfrode has written an Essay on Transmigration in Defence
of Pythagoras; an Abftradt of which is published by Mr. Stock-
house, in the Appendix to his Translation of Chinefe Tales, 2d edit.
1740. p. 236. And Mr. Addifon has merrily expofed this Op-
inion, in Pug's Letter to his Miftreff, Spectator, N° 343.

_{p. 656. As Ir'n in Greenland does the Touch.} Thofe Perfons,
who have been fo unfortunate as to Winter in Greenland, and sur-
viv'd it, tell us, that the Cold is fo extreme, that if they touch a
Piece of Iron it will flick to their Fingers, and even bring off
the Skin: Some Sailors left there in King Charles the Second's
Time, confirm the Truth of this, as may be feen at large in
Harris's Collections and Voyages. (See Moll's Geography, part 2.
Iron and other Metals burn upon the Touch in Russia, (fee Dr.
Giles Fletcher's Account of Russia. Purchase his Pilgrims, part 3.
lib. 3. p. 415.) as appears from the Story of a liquorifh Servant,
who taking a Pewter Difh of some sweet Sauce from his Mafter's
Table, into the next Room, lick'd it, and paid the Skin of his
Tongue for that sweet Tafte.

And Mr. Purchase observes elsewhere, part 4. lib. 6. p. 1205.)
that Robert Harris, going to blow his Nofe with his Fingers, in
the Streights of Magellan, happened to caft it into the Fire.

_{p. 672._
Melts in the Furnace of Desire,
Like Glass, that's but the Ice of Fire;
And when his Heat of Fancy's over,

660 Becomes as hard and frail a Lover.
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;

665 And off the loud Oaths go, but while
They're in the very Act, recoil.
Hence 'tis, so few dare take their Chance
Without a separate Maintenance:
And Widows, who have try'd one Lover,

670 Trust none again, 'till th' have made over.
Or if they do, before they marry,
The Foxes weigh the Geese they carry:
And e're they venture o're a Stream,
Know how to size themselves, and them.

675 Whence witti'ft Ladies always choose
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,

680 The Cross and Pile for Bett'r or Worse:
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,

\[\text{\$672. The Foxes weigh the Geese they carry.}] \text{This Story is mentioned by Sir K. Digby, Treatise of Bodies, chap. 36. f. 38. p. 388. 1645. to which I refer the Reader, and to his Reflections upon it.}\]
In Soul and Body two, unite,
To make up one Hermaphrodite:
Still amorous, and fond, and billing,
Like Philip and Mary, on a Shilling,
Th' have more punctilios and Caprices

Between the Petticoat and Breeches,
More petulant extravagances,
Than Poets make 'em in Romances.
Though when their Heroes 'spouse the Dames,
We hear no more of Charms and Flames:

For then their late Attracts decline,
And turn as eager as prick'd Wine;


*y. 687, 688. Still amorous, and fond, and billing,—Like Philip and Mary, on a Shilling.]
Thus did Nature's Vintage vary,
Coining thee a Philip and Mary.

Cleveland upon an Hermaphrodite, p. 27.

In Philip and Mary Shillings, (one of which I have by me, coin'd in the Year 1555,) the Faces are placed opposite to each other, and pretty close.

*y. 693, 694. Though when their Heroes 'spouse the Dames,—We bear no more of Charms and Flames.] Mr. Ray (in his English Proverbs, p. 63.) produces some coarse proverbial Sayings upon this Subject. When a Couple (lays he) are newly married, the first Month is Honey-Moon, or Smick-Smack; the second is hither and thither; the third is Thwrick-Thwack; the fourth, the Devil—take them, that brought thee and I together.

Nay, the Author of the Tatler observes, (No 150.) "That he had known a fond Couple quarrel in the very Honey-Moon."
And all their Cattewauling Tricks,
In earnest to as jealous Piques:
Which th’ Ancients wisely signify’d,
700 By th’ yellow Mantos of the Bride:
For Jealousy is but a kind
Of Clap and Grincam of the Mind,
The natural Effects of Love,
As other Flames and Aches prove:
705 But all the Mischief is, the Doubt
On whose Account they first broke out.
For though Chineses go to Bed,
And lie in, in their Ladies Stead,
And for the Pains they took before,
710 Are nurs’d and pamper’d to do more:

Juvenal thus describes Messalina, when she was going to be married to Silius, alluding to the Colour of her Mantle. Sat. 10. 333, 334.


The Chinese Men of Quality, when their Wives are brought to Bed, are nurs’d and tended with as much Care as Women here, and are supply’d with the best strengthening and nourishing Diet, in order to qualify them for future Services.” This is the Custom of the Brazilians, if we may believe Maffeu, (see Purchase his Pilgrims, vol. 5. book 9. chap. 4. p. 906.) who observes, “That Women in Travail are deliver’d without great Difficulty, and presently go about their Household: The Husband in her Stead keepeth his Bed, is visited by his Neighbours; hath his Broths made him, and Junkets sent to comfort him.” (See Baron Polnitz’s Memoirs, vol. 2. p. 396.)
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,
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 found,
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
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;

*719, 720. And are not with their Bodies bound—To worship*—[Alluding to the Words to be spoke by the Man, in the Office of Matrimony: *With my Body I thee Worship*, i.e. *With my Body I thee Honour*; for so the Word *worship* signifies in this Place. Vide Bucerii Script. Anglician. p. 443. Seldeni Uxor. Ebraic. lib. 2. cap. 27. Mr. Wheatley's Rational Illustration, fol. edit. p. 410.

*725, 726. For 'tis in vain to think to guess—At Women by Appearances.* Do we think the Widow speaks her own Sentiments, or is sincere in her Satire? If she is, I am afraid she will lie under a heavy Cenfure from the Ladies, for inveighing so freely against her own Sex, and revealing their Secrets: But after all, what have the Ladies to fear from this female Satyrift? Nothing: For as long as Love continues to be (as it has hitherto) a blind, universal, and irrefistible Passion, they need not fear any Diminution of their Conquests, from such Satyrical Railleries.

(Mr. B.)

*730. As Artificial as their Faces.* See Spectator, No. 41.
Wear under Vizard-Masks, their Talents
And Mother-Wits, before their Gallants;
Until they're hamper'd in the Noose,
Too fast to dream of breaking loose:

When all the Flaws they strove to hide
Are made unready, with the Bride,
That with her Wedding-Clothes undresses
Her Complaisance and Gentilefles:
Tries all her Arts, to take upon her
The Government, from th' easy Owner:
Until the Wretch is glad to wave
His awful Right, and turn her Slave;
Find all his Having and his Holding,
Reduc'd t' eternal Noise and Scolding;

The conjugal Petard, that tears
Down all Portcullices of Ears,

\[\text{\textcopyright 1824 by the author. All rights reserved.}\]
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,
Transform 'em into Rams and Goats,
Like Sirens with their charming Notes:
Sweet as a Screech-Owl's Serenade,
Or those enchanting Murmurs made

fix'd to a thick Plank, call'd the Madrier, in order to break down Gates, Portcullices, &c. Baily's Dictionary.

Port Cullis, a falling Gate, or Door like an Harrow, hung over the Gates of fortified Places, let down to keep an Enemy out of a City. Baily.

Petruchio, in the Taming of a Shrew, (Shakespear's Works, vol. 2. p. 291.) seems to question the Truth of this Assertion.

"Think you (says he) a little Din can daunt my Ears?
"Have I not in my Time heard Lions roar?
"Have I not heard the Sea puff'd up with Winds,
"Rage like an angry Boar chaf'd with Sweat?
"Have I not heard great Ordnance in the Field?
"And Heaven's Artillery thunder in the Skies?
"Have I not in a pitched Battle heard
"Loud Larums, neighing Steeds, and Trumpets clangue?
"And do you tell me of a Woman's Tongue,
"That gives not half so great a Blow to hear,
"As will a Chestnut in a Farmer's Fire?
"Tush, Tush, fear Boys with Bugs.

\( \text{y. 750. The Female Silk-worms ride the Males.]} \) See Virginia's Discovery of Silk-worms, by Edward Williams, 1650, p. 26.

\( \text{y. 751, 752. Transform 'em into Rams and Goats,—Like Sirens with their charming Notes.]} \) * The Sirens, according to the Poets, were three Sea Monsters, half Women and half Fish; their Names were Parthenope, Ligea, and Leucothea. Their usual Residence was about the Island of Sicily, where by the charming Melody of their Voices, they us'd to detain those that heard them, and then transform'd them into some Sort of brute Animals."

Monstra maris Sirenes erant; quae voce canorâ
Quam libet admíssas detinuere rates.

Ovid. de Arte Amandi, lib. 3. 311, 312.
Purchas's Pilgrims, part. 4. lib. 6. p. 1240. lib. 10. p. 1887. Web·

\( \text{y. 753. Sweet as a Screech-Owl's Serenade.]} \) See Byshe's Art of Poetry, 7th edit. vol. 2. p. 96. from Mr. Dryden's Virgil.
PART III. CANTO I. 159

755 By th' Husband Mandrake, and the Wife,
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,

760 Do rather wheedle with, than think.
Man was not Man in Paradife,
Untill he was created twice,

§ 754, 755. Or those enchanting Murmurs made,—By th' Huf-
band Mandrake, and the Wife.] * Naturalifts report, that if a
Male and Female Mandrake lye near each other, there will often
be heard a Sort of murmuring Noise."

Heroical Epijiles, p. 95. Gondibert by Sir William Davenant,
Sir Thomas Brown has confluted this vulgar Notion, Vulgar Errors,
book 2. chap. 6.

'Tis reported, that the Mandrake grows commonly under the
Gallows. To this Glareanvs Vadianus alludes, in his Panegyric
upon T. Coryat, and his Crudities.

A Mandrake grown under some heavy Tree. [Gallows near
There, where St. Nicholas Knights not long before, Exeter.]
Had dropp'd their fat Axungia to the Lee.

§ 757. Quoth he, those Reasons are but Strains, &c.] The
Knight feems here to have too much Courage and good Sense to
be baffled by the artful Widow; for he defends Matrimony with
more Wit, and a greater Jufthefs, than she had difcover'd, in
the ridiculing of it. This muft certainly yield a sublime Satis-
faction to the married Readers; though it muft be confess'd, that
in her Reply to this Defence, she hits upon a Topic, which very
fensibly affected our Knight, and in him all those unhappy Wretches
whose pretended Love is afultur'd by Riches and Possiffions.
(Mr. B.)

§ 761, 762. Man was not Man in Paradife,—Until he was cre-
tated twice.] Du Bartas speaks something like this (Divine Weeks,
p. 225.)

You that have been within this ample Table,
Among fo many Models admirable,
The admir'd Beauties of the King of Creatures,
Come, come and fee the Woman's raptling Features;
Without whom here Man were but half a Man,
But a wild Wolf, but a Barbarian.——

God
And had his better Half, his Bride, 
Carv'd from th' Original, his Side, 

And perfect his natural Defects, 
Inlarge 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; 

God therefore, not to seem less liberal, 
To Man than else to every Animal, 
For perfect Pattern of a holy Love 
To Adam's Half, another Half he gave; 
Ta'en from his Side, to bind through ev'ry Age, 
With kinder Bonds, the sacred Marriage.


Adam till his Rib was lost; 
Had the Sexes thus ingros'd, 
When Providence our Sire did cleave, 
And out of Adam carv'd Eve; 
Then did Man 'bout Wedlock treat, 
To make his Body up compleat.

Cleveland's Work, p. 25.

Extraxit Deus unam costam de latere ejus, & ex illâ formavit mulierem, quam Evam nominavit. Et non formavit eam de capite, nè viro dominaretur: nec de pede, nè a viro contemneretur: sed de latere formavit eam, ut amoris mutui vinculo Jungerentur. (Gobelini Personæ Cosmodromio Äët. 1. Meibomii Rer. Germanic. To. 1. p. 73.)

Plato recites a Fable. (Qu. Conviv. p. 322. ed. Lugdun. 1590.) how Man at first was created double, and for his Arrogance disected into Male and Female. (See Sandys's Notes upon Ovid's Metamorph. b. 4. p. 79. ed. 1640.) In the Roman Missal. (Vide Ord. Sponfal. ad Usum Eccles. Sarisburiens. 1554. fol. 42.) The Papists seem to think, that Woman was taken from the Left Side; and therefore Man is to take the Right-hand, whilst the Marriage Ceremoney is performing.

Vir autem fet a dextris mulieris; mulier autem a finiftri viri; causa eft, quia formata eft ex coâla finiftri lateris Ada. 

Some have imagin'd, that Man has one Rib lefs than woman; which is ridicul'd by Sir Tho. Browne, (Vulgar Errors, book 7. chap. 2.) 

y. 771.
PART III. CANTO I.

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
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,
That dazle 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 mathematick Line,
Like those in other Heavens, join.
Of which, if either grew alone,
'Twould fright as much, to look upon.
And so would that sweet Bud, your Lip,

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,
Are single, and confin'd to one.
The 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;

772. ——— Anagram.] See Baiy's Dictionary.
797. The World is but two Parts, &c.] * The Equinoctial divides the Globe into the North and South.
HUDIBRAS.

Which all her Creatures, to a Leaf,
Or smallest Blade of Grafs, receive.
All which sufficiently declare
How entirely Marriage is her Care,
805 The only Method that she uses,
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

810 But Pawns of Children, and a Wife?
That lie, like Hostages, at Stake,
To pay for all, Men undertake;
To whom as it is necessary,
As to be born and breathe, to marry.

815 So universal, all Mankind
In Nothing else, is of one Mind.
For in what Stupid Age, or Nation,
Was Marriage ever out of Fashion?
Unles among the Amazons,

820 Or cloister'd Friars, and Vestal Nuns;
Or Stoicks, who, to bar the Freaks
And loose Excesses of the Sex,

y. 819. Unles among the Amazons, &c.] * The Amazons were Women of Scythia, of heroick and great Achievements; they suffer'd no Man 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 kill'd 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." See an Account of the Amazons, Diodor. Sicul. Rer. Antiquar. lib. 3. cap. 11. Justinii Històr. lib. 2. cap. 4. Chronicor. Regimontis, &c. lib. 2. Pistorii Hist. Scriptor. Germanicor. vol. 1. p. 65. Naucleri Chronograph. vol. 1. Generat. 16. Sheingham De Gentis Anglorum Origine, p. 177. 379. 380. Sir John Maundevile's Voyage, &c. p. 186. Sandy's Note upon Ovid's Metamorph. b. 9.

y. 821, 822, 823, 824. Or Stoicks, who to bar the Freaks,—And levod Excesses of the Sex,—Postr'ously would have all Wo-
men—Turn'd up to all the World in common.] Of this Opinion was

Pluto
Preposterously would have all Women
Turn'd up to all the World in common.

Though Men would find such mortal Fewds
In sharing of their publick Goods,
'Twou'd 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:
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,
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,
Cou'd be preferv'd, but by their Heirs;

Plato in his Politics; for which Primeaduy animadverts upon him.
(French Academy, 1602. p. 462.) Diodorus Siculus makes Mention of certain Islananders, who put this Opinion in Practice. (Rer. Anti-

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Refuscitatio, 3d. edit. p. 235.)
And what Security maintains
Their Right and Title, but the Banes?
What Crowns could be hereditary,
If greatest Monarchs did not marry?

And with their Conforts consummate
Their weightieft Interests of State?
For all the Amours of Princes are
But Guarantees of Peace or War.
Or what but Marriage has a Charm,

The Rage of Empires to disarm?
Make Blood and Desolation ceafe,
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
Le$s for the Int’refts of the Bride:
Who else had not the leaft Pretence
T’as much, as due Benevolence;
Could no more Title take upon her

To Virtue, Quality, and Honour,
Than Ladies Errant, unconfin’d,
And Feme-Covers t’ all Mankind.
All Women would be of one Piece,
The virtuous Matron, and the Miss;

The Nymphs of chaste Diana’s Train,
The fame with those in Lewkner’s Lane,

[842.————Banes.] See Bann’s, Godolphin’s Repertoium Canonicum, chap. 33. p. 465.

[848.————Guarantees.] See Baily, and other Etymological Dictionaries.

[865. The Nymphs of chaste Diana’s, &c.] * Diana’s Nymphs, all of them vowed perpetual Virginity, and were much celebrated for the exact Observation of their Vow."

[866. Lewkner’s Lane.] * Some Years ago, swarm’d with notoriously lascivious and profligate Strumpets."
PART III. CANTO I.

But for the Difference Marriage makes 'Twixt Wives, and Ladies of the Lakes: Besides, the Joys of Place and Birth,

The Sexes Paradise on Earth;
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
A greater Freedom to the Spouse;
The Reason is, because the Wife
Runs greater Hazards of her Life;
Is trusted with the Form and Matter

Of all Mankind, by careful Nature.

'868. 'Twixt Wives, and Ladies of the Lake.] Meaning the Stews, and alluding to the old Romance of Sir Lancelot, and the Lady of the Lake. (M. W.)

'869, 870. Beside the Joys of Place and Birth,—The Sexes Paradise on Earth.] The Passion for Precedency among the Ladies, is too violent, and visible to be disputed. Mr. Pope has satyrized it, in his Rape of the Lock.

First Ariel perch'd upon a Matador,
Then each according to the Rank they bore;
For Sylphs, yet mindful of their ancient Race,
Are, as when Women, wondrous fond of Place.

(Mr. B.)

Timothy Treatall was indicted in the Tatler's Court of Honour (see No. 262.) by several Ladies of his Sister's Acquaintance, for a very rude Affront offer'd them at an Entertainment, to which he had invited them: when he, the said Mr. Treatall, upon serving up the Supper, desired the Ladies to take Place, according to their different Age and Seniority; for that it was the Way at his Table to pay Respect to Years. This Indictment sets forth, That this Behaviour produc'd an unspeakable Confusion in the Company. The Author of a Book, intitled, The Devil upon two Sticks, (6th edit. part 1. p 237.) observes; "That the Wife of the Treasurer General of the Council to the Indies, run mad with Vexation, "as being obliged to turn her Coach in a narrow Street, to make "Way for that of the Dutchess of Medina Celi." (See Dr. Harris's Astronomical Dialogues, 2d edit. p. 19.)

L 3
Where Man brings nothing but the Stuff She frames the wond'rous Fabrick of: Who therefore, in a Streight, may freely Demand the Clergy of her Belly,

885 And make it save her the fame Way, It seldom misses to betray. Unlefs both Parties wisely enter Into the Liturgy Indenture.

y. 884. Demand the Clergy of her Belly.] This was, and is, allow'd to Criminals with Child. (See Wood's Institute of the Laws of England, p. 662.) 'Twas a Privilege allow'd by the Egyptians, and other Nations, who thought it a Hardship to destroy the innocent Child with the guilty Mother. (Vide Diodori Siculi Rer. Antiquar, lib. 2. cap. 3. De Legibus & Judiciis Egypt. aum.)

y. 888. Into the Liturgy Indenture.] The Generality of the Presbyterians were then married in the Manner enjoin'd by the Directory, and not by the Liturgy; though there were some few Instances to the contrary; and among these, Mr. Stephen Marshall (who was a Zealot, and had a chief Hand in compiling the Directory) did marry his own Daughter by the Form prescrib'd in the Common Prayer, being unwilling to have his Daughter return'd to him as a Whore, for Want of a legal Marriage, the Statute establishing the Liturgy, not being repeal'd: and having so done, he paid down five Pounds immediately to the Church-wardens of the Parish, as the Fine or Forfeiture for using any other Form of Marriage, but that in the Directory. (Heylin's Examen Historicum, p. 364. Walker's History of Independence, part. 1, p. 86.) Sir John Birkenhead seems to sneer such Kind of Marriages, (Paul's Church-yard, cent. 1. class. 3. sect. 42.) "Liber crassus tres pollices: A Catalogue of such Women, as are not Wives, Maids, nor Widows, being married without either Law or Liturgy; some by a Directory, and some by Nothing."

By an Ordinance of August, 1653. chap. 6. (Schoel's Collections, 2d part, p. 236.) 'twas enacted, "That all Persons intending to be married, shall come before some Justice of Peace, within, and of the same County, City, or Town Corporate, where Publication shall be made as aforesaid, and shall bring a Certificate of the said Publication, (in Church or Chapel, or if the Parties so to be married shall desire it, in the Market-place, next to the said Church or Chapel, on three Market-days, on three several Weeks ensuing) and shall make a sufficient Proof of the Consent of their Parents, and Guardians, if either of the said Parties is under the Age of One and Twenty Years; and the
And though some Fits of small Contest

Sometimes fall out among the best;
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
Is but between two Legs a Race,
In which both do their utmost
To get before, and win the Post;
Yet when they're at their Race's Ends,
They're still as kind and constant Friends;
And to relieve their Weariness,
By turns give one another Ease:
So ail those false Alarms of Strife,
Between the Husband and the Wife,

"said Justice shall examine by Witnesses upon Oath, or otherways
(as he shall see Cause) concerning the due Performance of the
Premises—and if there appear no reasonable Cause to the con-
trary, the Marriage shall proceed in this Manner: The Man to
to be married, taking the Woman to be married by the Hand,
shall plainly and distinctly pronounce these Words: I A. B. do
in the Presence of God, the Searcher of all Hearts, take thee C. D.
for my wedded Wife, and do also in the Presence of God, and be-
fore these Witnesses, promise to be unto thee a Loving and Faithful
Husband.

[The Woman promisses in the same Form to be a Loving
Faithful, and Obedient Wife.]

"And it is further enacted, that the Man and Woman having
made sufficient Proof of the Consent of their Parents or Guardi-
ans, and express'd their Consent unto Marriage, in the Manner,
and by the Words aforesaid, before such Justice of the Peace,
in the Presence of two or more credible Witnesses; the said
Justice of the Peace may, and shall declare the said Man and
Woman to be thenceforth Husband and Wife—and the Mar-
riage shall be good and effectual in Law; and no other Marri-
age whatsoever within the Commonwealth of England, after
the 29th of September, One Thoufand Six Hundred and Fifty
Three, shall be held or accounted a Marriage according to the
Laws of England."
And little Quarrels, often prove
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:
Like Musick, 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 fullen,
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:
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,
Become another’s Counter-part,
And passes Fines on Faith and Love,
Inroll’d, and register’d above,
To seal the slippery Knots of Vows,
Which nothing else but Death can loose.
And what Security's too strong,
To guard that gentle Heart from Wrong,
That to its Friend is glad to pass
It self away, and all it has:

And like an Anchorite gives over,
This World, for th' Heaven of a Lover?

I grant (quoth he) there are some few
Who take that Course, and find it true:
But Millions whom the fame does sentence
To Heav'n, b' another Way, Repentance.
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
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't,
But strive to plunder, and convey
Each other, like a Prize, away?
To change the Property of Selves,
As Sucking Children are by Elves?

\footnote{935. And like an Anchorite, &c.] Anchorites were Ancient
Monks, who retired from Society, and liv'd in private Cells; such were Paul, and Anthony, and Hilarion, the first Founders of the Monastic Life in Egypt, and Palestine. See a larger Account, Bingham's Antiquities of the Christian Church. Book 7. chap. 2. vol. 3. p. 13.}

\footnote{954. As Sucking Children are by Elves.] Some are of Opinion, That Fairies (call'd Elves by Chaucer, Spenser, and other Writers, as Sheringham De Gentiis Anglor. Orig. cap. 4. p. 320, 26. Skinneri Lexic. Etymologic. sub voce Elf) change Children from their Cradles, and lay others in their Stead. To which Spenser alludes, (Fairy Queen, b. 1. cant. 10. St. 35. vol. i. p. 138.)}
And if they use their Persons so, What will they to their Fortunes do? Their Fortunes! the perpetual Aims Of all their Extasies and Flames.

For well I wove thou springest from ancient Race Of Saxon Kings, that have with mighty Hand And many bloody Battle fought in Place, High rear'd their Royal Throne in Britain—Land, And vanquish'd them unable to withstand: From thence a Fairy Thee unwielding rest, There as thou slept in tender swaddling Band, And her base Esfin Brood there for thee left: Such Men do Changelings call, so changed by Fairy Theft.

Thus Henry the Fourth speaking of Prince Henry his Son, to the Earl of Northumberland, whose Son was hopeful. (Shakespeare's first part of Henry 4th, act 1. vol. 3. p. 346.)

Oh could it be prov'd—
That some Night-Tripping Fairy had exchang'd
In Cradle Cloaths our Children where they lay,
And call'd mine Percie, his Plantagenet,
Then would I have his Harry, and be mine.


Nay some have thought, That the Devil takes Children out of the Cradle, and lays Children of his own in their Place. Luther was of this Opinion: For in his Menfalia, or Table Talk, chap. 35. p. 387. he says, "Such Changelings supponit Satan in locum verorum filiorum:—One of these more fouleth itself than ten other Children; so that their Parents are much disquieted there- therewith, and their Mothers are able to give Suck no more." This is hinted at by the Author of Amadis de Gaul, (third book, chap. 10. p. 99.) in his Romantick Account of Andriagus, slain by Amadis, who was a Monier of the Devil's begetting, and suck'd out the Hearts Blood of three Nurfes in a few Days.

The Author of The Devil upon two Sticks. merrily banter this Opinion, in the Characters of Afinodeo and Senior Divito, Twin-Brothers, part 1. chap. 3. p. 19. Mr. Glanvil seems to give in to the Opinion of the Devil's begetting Children, from Dr. Horneck's Account of some Witches condemn'd in Sweden 1669. (See Saducifn束s Triumphatus, part 2. p. 322.) But Wierus has expos'd this Opinion. (De praftig. Daemon. lib. 1. cap. 24. p. 129. lib. 3. cap. 20. p. 322. and Scot, Discovery of Witchcraft, 4th book, 2d chap.)
PART III. CANTO I.

For when the Money's on the Book,

And, *All my Worldly Goods*—but spoke:
(The formal Livery and Seifin
That puts a Lover in Possession)

To that alone the Bridegroom's wedded,
The Bride a Flam, that's superseded.

To that their Faith is still made good,
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 Mis's,

Of all your Lives and Services:
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,
(As we had been) for new *Amours*.
For what did ever *Heiress* yet
By being born to *Lordships*, get?
When the more *Lady b' is of Manours*;

She's but expos'd to more Trepanners,

---

2d chapter, p. 74, &c. 10th ch. p. 85.) See this Point discus'd,

y. 959. For *when the Money's on the Book.*] Alluding to the Ministers and Clerks Fees, which are order'd by the *Rubric* to be laid upon the Book (though now rarely practifed) with the wedding Ring: Before the Time of Pope *Innocent the Third,* (see *Marriage. Jacob's Law Dictionar*) "There was no Solenmi-

zation of Marriage in the Church, but the Man came to the "House where the Woman inhabited, and led her home to his "own House, which was all the Ceremony then us'd."

y. 962. And all my *worldly Goods—but spoke.*] See Mr. *Wheat-

y. 985,
Hudibras.

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,
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;
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
Of all your passionate Love-Suits,
Th' Effects of all your amorous Fancies,
To Portions, and Inheritances;

\[985, 986. \textit{Who takes it for a special Grace,—To be their Cully for a Space.}
\] Sir Roger L'Estrange (Fables, part i. fab. 308. \textit{A wicked Man, and the Devil}) makes mention of a notorious wicked Malefactor, who had committed I know not how many Villanies, and had run through the Discipline of so many Gaols, who made a Friend of the Devil to help him out in all his Distresses. This Friend of his brought him off many and many a Time, and still as he was taken up again and again, he had his Recourse over and over to the same Devil for Succour: But upon his last Summons, the Devil came to him with a great Bag of old Shoes at his Back; and told him plainly, "Friend (says he) I am at the End of my Line, and can help you no longer; I have beat the Hoof, till I have worn out all these Shoes in your Service, and not one Penny left me to buy more; so that you must e'en ex-cuse me, if I drop you here."

\[987. \textit{The Drazels.}

Now dwells each Drossel in her Glafs, when I was young I wet On Holly-Days, (for seldom else) such idle Times we got.

\[1010.\]
PART III. CANTO I.

Your Love-fick Rapture, for Fruition
Of Dowry, Jointure, and Tuition;
To which you make Address and Courtship,
And with your Bodies strive to worship,
That th' Infant's Fortunes may partake
Of Love too, for the Mother's Sake.

For these you play at Purposes,
And love your Love's 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:
And who the most gently bred
At fucking of a Wizard-Bead;
How best t' accost us, in all Quarters,
T' our Question-and-Command-New Garters;
And solidly discourse upon
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 Michælmas and Lady-Day,
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,
And charge us with your Wounds and Pain;

*1010. At right gallanting of a Fan.*] See the Exercise of the
an humourously described by Isaac Bickerstaff, Esq; (Tatler, o 102.) At Bologna in Italy, where it is extremely hot, 'tis a
ustom for the Men to use Fans, as well as the Women. (Mifson's
ages, vol. 2. p. 203.)

*1035.*
Which others Influences long since
Have charm'd your Noes with, and Shins
For which the Surgeon is unpaid,

And like to be, without our Aid.
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,
And null Decree, and Exigent!
What magical Attrafts, and Graces,
That can redeem from Scire facias!
From Bonds and Statutes can discharge,

And from Contempts of Courts enlarge!
These are the highest Excellencies
Of all your true or false Pretences.
And you would damn your selves, and swear
As much t' an Hostess Dowager,

1035

And from

1030

1040

1045

\textit{ Extent.}\) A Writ of Commission from
the Sheriffs, for valuing Lands and Tenements.
\textit{ And null Decree, and Exigent.}\) Exigent, A Writ lying
where the Defendant, in an Action personal, cannot be found, or
any thing in the County whereby he may be attach'd, or dis-

\textit{ Scire facias.}\) A Writ, calling one to
shew, why Judgment pass'd, at least a Year, should not be exe-
cuted.

And swear—\textit{ As much to a Hostess Dowager.}\) Sir Roger L'Estrange, (Fable of a Cavalier and Court
Lady, part 2. fab. 34) in Banter of such Flights, observes, "That
a Cavalier had a fine Woman in his Eye, and could not for-
bear telling her, that she was wondrous pretty. Sir, says the
Lady, I thank you for your good Opinion; and I wish, with all
my Heart, I could say as much of you too. Why so you
might, Madam, (says the Gentleman) if you made no more
"Conscience of a Lye than I do." (See Chaucer's Poem, in-
titled, \textit{A Praife of Women.} Edit. 1602. fol. 261. Sir William
Cornwalley's \textit{Essay} 24. Of Fantastickness, edit. 1610.)
PART III. CANTO I. 175

1045 Grown fat and purfy by retail
Of Pots of Beer, and bottled Ale;
And find her fitter for you Turn,
For Fat is wondrous apt to burn;
Who at your Flames would soon take Fire,

1050 Relent, and melt to your Desire,
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,

1055 Laid on in Hafte with such a Powder,
The Blows grew louder still and louder.
Which Hudibras, as if th' had been
Beftow'd as freely on his Skin,
Expounding by his inward Light,

1060 Or rather more prophetick Fright,
To be the Wizard, come to search,
And take him napping, in the Lurch,

[3] 1053, 1054. By this Time 'twas grown dark and late,—When they heard a knocking at the Gate.] Two Days were but yet pafs'd, since the Beginning of these Adventures; we are now entering into the Night, wherein happen'd the most remarkable Action in the whole Poem. Mr. Butler, in this Piece of Management, imitated Homer and Virgil, who are equally celebrated for their Night Adventures. But who are the Perfons that knock at the Gate? Probably, two of the Ladies own Servants: For as the and Ralpho (who all the Time lay in Ambuscade) had been de-scanting on the Knight's Villanies; so they had undoubtedly laid this Scheme, to be reveng'd of him: The Servants were dif-guis'd, and acted in a bold and beftoring Manner, purfuant to the Instrudion given them by the Widow. (See canto 3. 3. 83.) The Knight was to be made believe, they were Sidrophel and Whachum, which made his Fright and Conftrnation fo great, that we find him falling into a Swoon. (Mr. B.)

[5] 1076,
Turn'd pale as Ashes, or a Clout; 
But why, or wherefore, is a Doubt.

For Men will tremble, and turn paler, 
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; 
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, 
Know, I'm resolv'd to break no Rite 
Of Hospitality, t'a Stranger, 
But to secure you out of Danger, 
Will here my self stand Sentinel,

To guard this Pass, 'gainst Sidrophel, 
Women, you know, do seldom fail, 
To make the stoutest Men turn tail: 
And bravely scorn to turn their Backs 
Upon the des'ratest Attacks.

\[\text{\textsuperscript{1}}\text{1076, 1077. Know, I'm resolv'd to break no Rite—Of Ho-}
\text{spitality}\] See the great Regard some of the Ancients paid to the Laws of Hospitality; (Diodori Siculi Bibliothec. lib. 12. p. 293. Vide etiam Gul. Stuckii Antiqu. Convivial. lib. 1. cap. 27. p. 81. ad 96. edit. Tiguri 1582.) Lewis's History of the Parthian Empire, p. 203, 204, 230. Peter the Great, late Czar of Muscovy, behaved gallantly in this Respect. He being desir'd by the Turks, in order to a Peace, to deliver up Prince Cantemir, who was then under his Protection; his Answer was, "That he would resign all the Country as far as Curfska to the Turk, since "there was Hopes of recovering it again; but would by no "Means violate his Faith to a Prince, who had abandon'd his "Principality for his Sake: Because it was impossible to repair "Honour once forfeited." (See Prince Cantemir's Growth of the Othman Empire, p. 445.)

\[\text{\textsuperscript{1}}\text{1086.}\]
At this the Knight grew resolute
As Ironside, or 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;
And lodge in Ambush on the Floor,
Or fortify'd behind a Door:
That if the Enemy shou'd enter,
He might relieve her in th' Adventure.

Mean while they knock'd against the Door;
As fierce as at the Gate before;
Which made the Renegado Knight
Relapse again t' his former Fright.
He thought it desperate to stay

Till th' Enemy had forc'd his Way,
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,
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,
Had drawn him up before a Pafs,
To stand upon his Guard, and face:
This he courageously invaded,
And having enter'd, Barricado'd.

\[y.1086. \text{As Ironside, or Hardiknute, &c.}\] *Two famous and valiant Princes of this Country, the one a Saxon, the other a Dane.*
Infcon’d himself as formidable
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,
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
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;
But those that trade in Geomancy,
Affirm to be the the Strength of Fancy:
In which the Lapland Magi deal,
And things incredible reveal.

Mean while the Foe beat up his Quarters,
And storm’d the Out-works of his Fortrefs.


V. 1132, 1133. Affirm to be the Strength of Fancy;—In which the Lapland Magi deal.] * 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 call’d Magick.” Scheffer oberves of them, (History of Lapland, 8o. 1704, pag. 143, &c.) That they often fall into Trances, in which they continue for some Time; and then pretend to foretel Things very surprizing.
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,
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 the Ears;

\[ y. 1137, 1138, 1139, 1140, 1141, 1142, 1143, 1144. \]
\[ And as another of the same—Degree and Party, in Arms and Fame,—That in the same Cause had engag'd.—And War with equal Conduct wag'd—By vent'ring only but to thrust,—His Head a Span beyond his Post,—B' a Gen'ral of the Cavaliers,—Was dragg'd through a Window by the Ears. \] This was Sir Erasmus P. of Pembroke in Pembroke-shire, who was so serv'd by Colonel Egerton. The Colonel, the Officer of the Cavaliers sent against the Castle, summon'd Sir Erasmus to surrender it; he refus'd, but offer'd to parley from a Window, which was not very high from the Ground: He was a little Man, and the commanding Officer of the Cavaliers lufty and tall; the Officer observing this, came just under the Window, and pretending he was deaf, desired Sir Erasmus to lean as forward as he could out of the Window; upon his doing so, the Officer who was on Horseback, rais'd himself upon his Stirrups, seiz'd him by the Shoulders, and pull'd him out: upon which the Castle was surrender'd. Mr. Walter Moyle alludes to this Action, in his Works, publish'd by himself 1695, and reprinted 1727, pag. 241, &c. where in a Letter probably to Mr. Anthony Hammond, he wishes, that Sir Erasmus's Son, Sir J. P. a great Reformer in King Charles the Second's Time, might be serv'd in the same Manner. "Can you contrive no Way in the Earth, to rid the House of his ghastly Authority? Cannot you serve him, as his Father was serv'd by a General of the Cavaliers: If you never heard the Story, Hudibras will tell it you."

And as another of the same
Degree and Party, &c.

Betty Mackrell, or some other discreet Bawd, should demand a Conference with him in the Lobby, lug him out by the Ears, And send him upon a Mission to the West-Indies, to preach his Morals to Father Hennepin's Nations, who are not civiliz'd into Lewdness, nor wise enough to be wicked: On this Side the Globe he'll make no Converts, but such as his Namefake in the Acts made Eunuchs."
So he was serv'd in his Redoubt,
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'd scorn'd to trade or barter,

By giving or by taking Quarter:
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,
Or laying on of heavy Blows:
And if that will not do the Deed,
To burning with Hot Irons proceed.

* * * * *

Soon as they had him at their Mercy,—They put him to the Cudgel fiercely.] In Mr. Butler's Poem, call'd Dunstable Downs, or the Inchanted Cave; (Remains) there is as humorous and drolling a Scene of the Knight, in one of his unfortunate Exploits, as this we are now entering upon.—But, alas! the poor Squire is also involv'd in that; and they are both severely handled, and frightened; and the Squire opens, and fully discovers the iniquitous Actions and Proceedings of the Knight in these and all his other adventures.—One of which, as we learn from the said Poem, was his procuring, or pretending to have a Grant from the then usurping Powers, to inclose Dunstable Downs, (where the Neighbourhood had a Right of Commoning) on Pre- tence the same had been given to superflitious Uses.—The whole Poem is worthy of Perusal, and gives us a near Insight into our Heroe's Character and Principles. (Mr. B.) See the Ufage of Don Quixote, and Donna Rodriguez, in the Dark, by the Dutchess, and some of her Women. (Don Quixote, vol. 4. chap. 48. p. 487. and chap. 50. p. 490.) And the Examination of Justice Allgripe, by Lurcher, and his Companions, perforating Furies. Night Walker, act 4.

* * * * *

For when a Man is past his Sense.] See Note upon part 1. canto 2. y. 974.

To burning with, &c.] * An Allusion to cauterizing in Apoplexies, &c.
No sooner was he come t' himself,

But on his Neck a sturdy Elf
Clap'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,
Thy Breach of Faith, and turning Lies,
The Brethren's Privilege (against
The Wicked) on themselves, the Saints,
Has here thy wretched Carcass sent,

For just Revenge and Punishment;
Which thou hast now no Way to lessen,
But by an open, free Confession;

\[1160, 1161. \text{But on his Neck a sturdy Elf,—Clap'd in a Trice, his cloven Foot.]}

The Beast at wrong End Branded, you may trace
The Devil's Footstep in his cloven Face.

(Cleveland's Hue and Cry after Sir John Presbyter, p. 40.)
Nurse, in the Night Walker; or Little Thief, act 2. thus express'd herself.

Mercy upon me!
"The Ghost of one of his Guards sure; 'tis the Devil by his
"Claws, he smells of Brimstone, sure he farts Fire; what an Earth-
"quake I have in me!
"Out with your Prayer-Book, Nurse——
"Let's call the Butler up, for he speaks Latin; and that will
"daunt the Devil: I am blister'd, my Belly's grown to nothing—
"A Conceit there is, says Sir Thomas Browne, (Vulgar Errors,
"book 5. chap. 21.) that the Devil commonly appeareth with a
"cloven Hoof; wherein, although it seem excessively ridiculous,
"there may be somewhat of Truth, and the Ground thereof at
"first might be his frequent appearing in the Shape of a Goat,
"which answers the Description." "Saving the Reputation
"of St. Hierome, and Dr. Browne, (says Mr. Webster, Displaying
"of suppos'd Witchcraft, chap. 15. p. 283.) it is but a Supposition
"unprov'd, that ever the Devil appear'd in the Shape of a
"Goat; the Rise of the Opinion was only because the Devil was
"worshipped in an Idol made in the Shape of a Goat."
For if we catch thee failing once,
'Twill fall the heavier on thy Bones.

What made thee venture to betray,
And filch the Lady's Heart away?

To spirit her to Matrimony? ——
That which contracts all Matches, Money.

It was th' Inchantment of her Riches,

That made m' apply t' your Croney Witches;
That in Return wou'd pay th' Expence,
The Wear-and-Tear of Conscience:
Which I cou'd have patch'd up, and turn'd
For th' hundredth Part of what I earn'd.

Didst thou not love her then? Speak true.

No more (quoth he) than I love you.

How wouldst 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,
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.

Alimony is that Allowance which may be sued for by a married Woman upon any occasional Separation from her Husband, when she is not charged with Adultery, or Elopement. (Jacob's Law Dictionary. Bailey's Dictionary.) Hudibras's Usage of his Mistress in this Case, would not have been quite so bad as Stakeley's Usage of his Wife; who being reprimanded by Queen Elizabeth for using her ill, he told her Majesty, "That he had already turn'd her into her " Petticoat, and if any Man could make more of her, they might " take her for him." (Earl of Strafford's Letters, vol. i. p. 380.) And not worse than the Christian Liberty of the Saints of those Times, mention'd by Sir John Birkenhead (Paul's Church-yard, cent. 1. clafs 3. N°. 50.) " of shifting their Wives; and if not " for their Turn, of turning them off, and taking new ones."
What made thee pick and chuse her out
T' employ their Sorceries about?
That, which makes Gamesters play with those
Who have least Wit, and most to lose.

But diﬆ thou scourge thy Veffel thus,

As thou hast damn’d thy self to us?

I see you take me for an Ass:
’Tis true, I thought the Trick wou’d pass
Upon a Woman well enough,
As ’t has been often found by Proof;

Whose Humours are not to be won
But when they are impos’d upon.
For Love approves of all they do
That stand for Candidates, and woo.

Why diﬆ thou forge those shamefull Lies,

Of Bears and Witches in Disguise?

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
Of passing all we do or fay;
Which when ’tis natural and true,
Will be believ’d b’ a very few.
Beside the Danger of Offence,

The fatal Enemy of Sense.

Why diﬆ thou chuse that cursed Sin,
Hypocrify, to set up in?

Because it is the the thriving’ft Calling,
The only Saints-Bell that rings all in:

In which all Churches are concern’d,
And is the eafieft 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,
But by the Laws empower'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
Is taught so tenderly against.

Quoth he, I see you have more Tricks
Than all our doating Politicks,
That are grown old, and out of Fashion,
Compar'd with your New Reformation:

That we must come to School to you,
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 Choufe,

If y' were but at a Meeting-House.
'Tis true, quoth he, we ne'er come there,
Because, we have let out by th' Year.

Truly, quoth be, you can't imagine
What wond'rous things they will engage in:

That as your Fellow-Fiends in Hell
Were Angels all before they fell:
So are you like to be agen
Compar'd with th' Angels of us Men.

Quoth
Quoth he, I am resolv'd to be

Thy Scholar, in this Mystery;
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,
And Murther, 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'ft Plague-Sore.

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 Rebell ing against Kings
A Good old Cause? — Ad misstrin gs.

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.

1260

1265

1270

1275

1280

y. 1263. What makes a Knave a Child of God?] This is a Ridicule on the numerous Pamphlets publish'd in those Times, under the Name, and Form of Catechisms. Cheynel's Profane Catechism, Heylin's Rebel's Catechism, Watson's Cavalier’s Catechism, Ram's Soldier's Catechism, Parker's Political Catechism, &c. (Mr. W.)

y. 1269, 1270. But breaking out, dispatches more—Than th' Epidemical'ft Plague-Sore.] Alluding either to the terrible Plague in the Reign of King Charles the First; (see Lilly's Life) or that in 1665, in which there died in London, Sixty-eight Thousand, Five hundred, and Eighty-six. See Dr. Calamy's Continuation, &c. p. 33. Impartial Examination of Mr. Neal's 4th vol. of the History of the Puritans, p. 345.

y. 1273. What's Orthodox, and true believing?] See this explain'd, Sir R. L'Estrange's Reflection on the Fable of the Hermit and Soldier, part i. fab. 38. Impartial Examination of Mr. Neal's 4th vol. of the History of the Puritans, p. 325, note, ibid. p. 348.
What makes the breaking of all Oaths  
A holy Duty? — Food and Cloaths.  
What Laws and Freedom, Persecution? —  
B'ing out of Pow'r, and Contribution.

What makes a Church a Den of Thieves?  
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;

v. 1287, 1288. And what would serve, if these were gone,—To make it Orthodox? — our own.] To prove, by what Arts and Shifts this was done, give me Leave to quote Part of a smart Satire, printed 1659, intituled, Peter's Pattern, or the perfect Path to Worldly Happiness, as deliver'd at the Funeral Oration of Mr. Hugh Peters, (though then living) "The Gifts of Ignorance, "Lying, Impudence, Informing, Cozening, and Hypocrify, be- "long to such as seek Preferment, whether Civil or Military; "but all of them are required to make up a Minister of the Word, "(in those Times). First, That a Preaching Professor may make "Use of his Time, it is required, that he be flored with Impu- "dence.—The Uies of it are two: First, to encourage you "to the most desperate Enterprizes; and, Secondly, To make "you scorn the Reproaches of those who reprove ye. As for "Example, my Beloved, if you see one of your Enemies seated "in a warm Living, and that your Heart pant and thirst after "the fame; you ought then to put on your Night-Cap of De- "votion, and your Garment of Hypocrify, and go to your Su- "periors, and say, Yonder is a Man, who is not of the Congre- "gation of Professors, who is planted in a rich Living, he is a "scandalous, and disaffected Person, and I am more worthy than "he, pray put me into his Place: If Men therefore rebuke you, "and call you Accufer, and Devil, then ought you to make use "of your Gift of Impudence, and laugh at them all: Thus did "Holy Nye throw out Unrighteous Juxon, out of his Parsonage of "Fulham: Thus did our Brother Marshall become posse'd of "his fat Living in the Land of Essex: This embolden'd our de- "parted Brother to hold forth in the Pulpit of White-Hall, where "so many learned (as the Heathens call them) had been before "him. What cared they for the Reproaches of Men: For their "Hearts were seared with a hot Iron of Impudence, finding "themselves at Eafe, and fill'd with Joy." Phœnx Britannicus, P. 257. (Mr. B.)

v. 1301.
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
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:
But why the Wicked should do so,
We neither know, or care to do.

What's Liberty of Conscience,
I' th' natural and genuine Sense?

'Tis to restore, with more Security,
Rebellion to its ancient Purity:
And Christian Liberty reduce
To th' elder Practice of the Jews.

Χ. 1301, 1302. But why the Wicked should do so.—We neither
know, nor care to do.] A fine Wipe upon the Immorality of the
Cavaliers. (Mr W.) And I will beg leave to add, that as fine a
Wipe was given by a Cavalier upon the Round-Heads, to one of
General Fairfax's Officers, who was vaunting of the Sanctity of
their Army, and the Negligence of the Cavaliers. "Faith (says
he) you say true, for in our Army we have the Sins of Men,
(drinking, and wenching) but in yours, you have those of
Devils; spiritual Pride and Rebellion." (Sir Philip Warwick's
Memoirs, p. 253.) And it is observed by Mr. Cowley in his Pre-
face to The Cutler of Coleman-Street, "That the Vices and Ex-
travagancies imputed vulgarly to the Cavaliers, were really
committed by Aliens, who only usurped that Name, and en-
deavour'd to cover the Report of their Indigency, and Infamy
of their Actions, with so honourable a Title.

Υ. 1307, 1308. And Christian Liberty reduce—To th' elder Prac-
tice of the Jews.] Alluding to the frequent Rebellions of the an-
cient Jews against the Lord, and his Vice-gerents: whereas the
modern Ones are quiet under all Governments, which Practise
they found upon the Prophet Jeremiah's Exhortation to the Capt-
tives of Babylon (chap. xxix)
For a large Conscience is all one,
And signifies the same with None.
It is enough (quoth he) for once,
And has reprieved thy forfeit Bones:
Nick Machiavel had ne'er a Trick,
(Though he gave his Name to our Old Nick.)
But was below the least of these,
That pass i' th' World, for Holiness.

\[\text{\textit{y. 1309, 1310. For a large Conscience is all one.—And signifies the same with none.}}\]
'Tis reported of Judge Jefferys, that taking a Dislike to an Evidence, who had a long Beard, he told him, "That "if his Conscience was as large as his Beard, he had a swinging "one." To which the Countryman reply'd, "My Lord, if "you measure Consciences by Beards, you have none at all."

\[\text{\textit{y. 1313, 1314. Nick Machiavel had ne'er a Trick.—Though he gave Name to our Old Nick.}}\]
Mr. Warburton is of Opinion, that this is a Blunder of the Editors, to suppose the Devil was called Old NICK, from Nick. Machiavel the Florentine, (But it was certainly the Mistake of the Author, who continued it in every Edition during his Life) who liv'd in the sixteenth Century; whereas They could not but know, that our English Writers, before Machiavel's Time, used the Word Old NICK, very commonly to signify the Devil, that it came from our Saxon Ancells, who called him Old Nicka. (The Goths, I will add, called the Devil Nidhog, and the Danes, the God of the Sea, Necca; and some Nicken. Shevingham de Gentis Anglorum Origine, cap. 14. p. 324. 331.) and thinks that he gave Aim to our Old NICK, which has a great deal of Humour and Satire in it, as supposing Machiavel to be so Consummate a Politician, as to read Lectures to the Devil himself, would be an Emendation.

Another Poet of those Times expresses himself in the following Manner:

\[\text{In this prodigal Trick,}\
\text{They have outdone Old Nick;}\
\text{For what he did, he did scarce;}\
\text{Their Title is the same,}\
\text{And so is their Aim,}\
\text{For aught any Man doth know.}\
\]

'Tis observ'd, (in a Tract, intitled, A Letter sent to London, from a Spy at Oxford, to Mr. Pym, &c. 1643. p. 4.) "That "they have overmatch'd old Nicholas Machiavel the Florentine; "the renown'd Guido will be forgot: For their overreaching " stratagemical State-Brain, will be matter enough to prove them " dull-}
P A R T  III.  C A N T O  I.  189

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.
The 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,
To go to Bed, and take her Rest:

"dull pated, Shallow-brain'd Coxcombs: Their Fame and Name
shall bury their Glory in Oblivion: —— For all the World knows,
that all the Devils in Hell could never have brought so much
Mischief upon this Kingdom, unless they had help'd them, and
been the Inventors of it." Sancho Pancba pays such a Compli-
ment to his Master Don Quixote, (book 3. chap. 28. p. 280.)
"That Old N I C K, or the Devil, could not overreach him."

v. 1320. With stinks of Brimstone, &c.] R. Ga. writeth (in his
Pamphlet, intituled, The Execution of the Windsor Witches) "That
he came to the God Speed, and with his Sword and Buckler
kill'd the Devil, or at least wounded him so fore, that he made
him stink of Brimstone." (Scot's Discovery of Witchcraft, book
2. chap. 3.)

v. 1321, 1322. The Queen of Night, whose large Command —
Rules all the Sea, and half the Land.] * The Moon influences the
Tides, and predominates over all humid Bodies; and Persons
distemper'd in Mind are call'd Lunaticks." This is the generally
receiv'd Opinion. (See Dr. Harris's Astronomical Dialogues, 2d
edit. p. 105.—) Dr. James Young (Sidrophel Vopulans, from p.
46. to p. 50. inclusive) endeavours to disprove it. Le Blanc ob-
serves, (Travels, part 1. chap. 15. p. 177.) "That at Cambaye
Town, 'tis to be noted, that the Tides are weakest at Full Moon:
Which is wonderful, and contrary to ours, and the Reason not
yet found out by any Naturalist: The fame in Pegu." See an
Account of the irregular Ebbing and Flowing of the Sea at Tou-
queen, 1678. by Mr. Edmund Halley. Philosophical Transaction,

v. 1325, 1326. Was now declining to the West,—To go to Bed,
and take her Rest.] Our Poet stands alone in this Description of
the Morning's Approach: None that I know of besides himself
has painted it by the Moon's Declension: He scorn'd to follow
the old beaten Custom of describing it by the Sun's Rising, which
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:
And though 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 Vizards,
And pricking up his Ears, to hear
If he cou'd 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?
Or all thy Tricks, in this new Trade,
Thy holy Brotherhood o' th' Blade?

he had done once before, Part II. Canto II. v. 29. But he here finds out a new Way, and altogether just. (Mr. B.)

v. 1337, 1338, 1339. Was first invaded with a Groan.—And after, in a feeble Tone.—These trembling Words, &c.] This was the 'Squire, who, upon the Knight's Visit, was convey'd out of Sight by the Widow, v. 157. He had been in Ambush, and within hearing, during the late Correction of his Matter. No Doubt his Examination, Confession and Punishment had afforded the 'Squire abundance of Diversion; and no sooner had the Furies left the distressed Knight, but he takes him to Task, rallies him, and makes him amply discover the secret Principles of his Self: All this the 'Squire accomplishes, by artfully counterfeiting a Ghost, and telling the terrify'd Knight of all his late Actions and Designs: This gave Credit to the Imposture, and made it pass.

See Canto III. v. 149, &c. (Mr. B.)


[v. 1344]
By sauntering still on some Adventure,
And growing to thy Horse a Centaure?

To stuff thy Skin with swelling Knobs
Of cruel and hard-wooded Drubs?
For still thy haft 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:
Which now thou art deny'd to keep,
And cure thy labour'd Corps with Sleep.
The Knight, who heard the Words, explain'd,
As meant to him, this Reprimand,

Because the Character did hit,
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.
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,

[Note: 1344. And growing to thy Horse a Centaure.] * The Centaurs were a People of Thessaly, and suppos'd 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." See an Account of the Original of Centaurs, Diodori Siculi Rer, Antiquar. lib. 5. cap. 8. p. 115. De Lapithis, &c. Centauris. Thesaur. Critic. Hieronymi Magii, cap. 20. Bruteri Fax Art. tom. 2. p. 1304. &c. Spanish Mandevile, 1st ed. fol. 27. Notes on Creech's Lucretius, vol. 2. p. 539. The Spaniards were taken for such, upon Cortes's Conquest of the Mexicans, who had never before seen an Horse; and took the horses with their Riders to be fierce Monsters, half Man, and half Beast. (De Solis's History of the Conquest of Mexico, by T. Townend, Esq; 8° edit. vol. 1. p. 107.)
And after painful Bangs and Knocks,
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)
Condemn'd to Whipping, but declin'd it,
By being more Heroic-minded;
And at a Riding handled worse,
With Treats more slovenly and course:

Engag'd with Fiends in stubborn Wars,
And hot Disputes with Conjurers:
And when th' hadst bravely won the Day,
Wast fain to steal thyself away.

(I see, thought he, this shameless Elf
Would fain steal me too from myself,
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
What 'twas that I design'd to do?
His Office of Intelligence,
His Oracles, are ceas'd long since;


Ben Jonson (Tale of a Tub, act 3. sc. 5.) makes Ball Puppy express himself in the same Manner. "A Lady, &c. have plotte in the King's High-Way to steal me from myself."

watum præcipua authoritas & observatio, usque ad Christum ætern

And he knows nothing of the Saints,
But what some treacherous Spy acquaints.
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,
And all Mens dark Concerns foreknow.
I think I need not fear him for’t;
These rallying Devils do no Hurt.
With that he rouz’d his drooping Heart,
And hastily cry’d out, What art?
A Wretch (quoth he) whom want of Grace
Has brought to this unhappy Place.


* * * 1395. And now would pass for Spirit Po.] Tom Po, an Expression commonly used for an Apparition: and ’twas usual to say, to one that seem’d fearful of going into another Room, in the dark, you are afraid you shall meet Tom Po. (Dr. B.) The Rife of this might be from the Nayros, or Soldiers of Malabar in the Indies, of whom Linchoten (Voyages into the East and West-Indies, chap. 42. p. 78.) gives the following Account: “As these Nayros go in the Street, they used to cry Po, Po, which is to say, take Heed, look to yourselves, or I come, stand out of the Way: For that the other Sort of People call’d Polyas, that are no Nayros, may not once touch or trouble one of them: and therefore they always cry, because they should make them Room, and know that they come: For if any of the Polyas should chance to touch their Bodies, he may freely thrust him through, and no Man ask him, why he did it.”

* * * 1398. These rallying Devils do no Hurt.] I have heard of a Gentleman’s Servant, in other Respects, very stout and courageous; who was so fully posse’d with the vulgar Notion of Spirits, and Hobgoblins, that he was almost afraid to lie alone. A Fellow-Servant in order to scare him, got under the Bed one Night, Vol. II.
I do believe thee, quoth the Knight,
Thus far I'm sure, th' art in the right:
And know what 'tis that troubles thee,
Better than thou hast guess'd of me.
Thou art some poulty, black-guard Sprit,
Condemn'd to Drudg'ry in the Night;
Thou hast no Work to do in th' House,
Nor Half-penny to drop in Shoes:
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 your Bus'ness, good Pug-Robin,
And your Diversion, dull dry Bobbing,
and when he was almost asleep, raised up the Bed with his Back:
which put the poor Man into a terrible Panic: but the other by overacting his Part, and overtraining himself, chanc'd to break
Wind backwards; upon which he immediately suspecting who it
was, cry'd out, Nay, if thou art a f—t—ng Devil, have at thee,
I am not afraid of thee; and jump'd out of Bed, pull'd the other
from under it by the Ears, and beat him heartily.

\[1413. To pinch the Slatterns black and blue.\]
When House or Heath doth sluttish lie,
I pinch the Maids both black and blue,
And from the Bed, the Bed-Cloaths I
Pulloff, and lay them nak'd to view:

(Old Ballad of Robin Good-fellow. Mr. Peck's New Memoirs of
Milton, f. 7. p. 25.)

She bid him then go to those Caves,
Where Conjurers keep Fairy Slaves,
Such Sort of Creatures as will haft ye
A Kitchin-Wench, for being nasty:
But if she neatly sour her Pewter,
Give her the Money, that is due to her.

Orpheus and Euridice by Dr. King. Miscellanies, p. 379. See
Shakespeare's Merry Wives of Windsor, vol. 1. p. 301, 302. Sher-
Parnel's Fairy Tale. Poems, 1737. p. 38. The Fairies. Mis-
cellaneous Poems, publish'd by Mr. D. Lewis, 1726. p. 172.

\[1415. This is your Busines, good Pug-Robin.\]
From Hag-bred Merlin's Time have I
Thus nightly revelled to and fro;

And
T' entice Fanatics in the Dirt,
And wash 'em clean in Ditches for't.
Of which Conceit you are so proud,

At ev'ry Jeff you laugh aloud,
As now you wou'd have done by me,
But that I barr'd your Raillery.

Sir (quoth the Voice) ye' are no such Sophi,
As you wou'd have the World judge of ye.

And for my Pranks Men call me by
The Name of Robin good-fellow.


y. 1423. Ye' are no such Sophi.] Alluding to the Title commonly given the Kings of Persia. Prince Cantemir observes, History of the Growth and Decay of the Othman Empire, p. 134.) "That " Ismael Shah, Contemporary with Bajazet, was Founder of the " present Royal Family of Persia, from him who had the Name " of Sophi, or Wife, they have retain'd the Name of the Great " Sophi to this Day." (Vide Aul. Turcie, par. 1. a Nic. Honiger " Koninghoff. Franciscof. p. 119. Purchafe's Pilgrims, vol. 5. p. 381.)

Sir John Chardin, who liv'd some Time in Persia, in his Account of the Coronation of Solymam the Third, King of Persia, annex'd to his Travels into Persia, p. 48. folio 1685. explaining the Word Safie, says, " It will be more to the Purpose to ob- serve the Miftakes of our Writers upon the Word Safie: For " they would have all the Kings of Persia to be call'd Sophies. " I cannot but laugh, says he, when I find in their Writings the " Grand Sophy, the Sophy of Persia, and the Sovereign Sophy: " for the Kings of Persia are neither call'd Sophies in general, nor " in particular. Could the Kings of Persia read our European Cha- racters, and should see in the Letters that are written to them " from some Parts of Europe, the Title which is given them of " Sophy, questionless they would spit upon them, and take it as an " Affront."
If you design to weigh our Talents,
I' 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 Bafling,
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 be, that may be said as true
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,
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,
What th' Ill-affected say of you.
Y' have spous'd the Covenant and Cause,
By holding up your cloven Paws.

[1442. He'll swing like Skippers in a Rope.] A Master of a Ship is call'd a Skipper in Holland.
[1448. By holding up your cloven Paws.] The Manner of taking the Covenant, was by lifting up their Hands to Heaven, for the Maintenance and Observation of the Ends and Principles express'd in it. See History of Independence, printed in 1648. p. 128. The Independents were at length for setting aside the Covenant, though some of them jointly with the Presbyterians, had been concern'd in making it, and had actually taken it, as this Independent Ghost acknowledges, which is the Reason why our Presbyteri- an Knight urges the Obligation of it to him; for this was their Practice: See the History above quoted, which will give the Reader a full Light into this whole Dialogue. (Mr. B.)

[1450.]
Sir, quoth the Voice, 'tis true, I grant,

1450 We made, and took the Covenant:
But that no more concerns the Cause,
Than other Perj'ries do the Laws,
Which when they're prov'd in open Court,
Wear wooden Peccadillos for't.

1455 And that's the Reason Cov'naners
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

1460 Of Satan's Malice, and his Sects,
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;

1465 Whose Talents may compare with either,
Or both the other put together.
For all the Independents do,
Is only what you forc'd 'em to,
You, who are not content alone

1470 With Tricks to put the Devil down,

\* 1450. We made, and took the Covenant.] The Author of Mercurius Publicus tells us of a Wizard, see num. 20. p. 319, 320.) who upon his Examination at Edinburgh, confes'd, that the Devil had bound him to renounce his creed, and his Christendome, (Christianity) but gave him leave to keep his Covenant. Mr. Butler here gives the Reason of it: that the Devil had a principal Hand in the making of it: And in Canto II. 1245, 1246. are the following Lines:

\* 1454. Wear wooden Peccadillos for't.] * Peccadillos were fliff Pieces that went about the Neck, and round about the Shoulders to pin the Band, wore by Persons nice in Dressing; but his wooden one is a Pillory.”
But must have Armies rais'd to back  
The Gospel-work you undertake:  
As if Artillery, and Edge-tools,  
Were th' only Engines to save Souls.

While he, poor Devil, has no Pow'r  
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:  
In which you all his Arts out-do,  
And prove yourselves his Betters too.

Hence 'tis Possessions do less Evil  
Than mere Temptations of the Devil,
1485 Which all the horrid'ft Actions done,
    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 poss'd,
1490 Acts most against his Interest;
Surprises none but those wh' have Priests
To turn him out, and Exorcists,
Supply'd with spiritual Provision,
And Magazines of Ammunition:
1495 With Crosses, Relicks, Crucifixes,
    Beads, Pictures, Rosaries, and Pixes:
The Tools of working out Salvation
By mere mechanic Operation.
With holy Water, like a Sluice,
1500 To overflow all Avenues.
But those wh' are utterly unarm'd,
T' oppose his Entrance if he storm'd,
He never offers to surprize,
Although his fallest Enemies;
1505 But is content to be their Drudge,
    And on their Errands glad to trudge:
For where are all your Forfeitures
Intrusted in safe Hands, but ours?
Who are but Jailors of the Holes'
1510 And Dungeons, where you clap up Souls:
    Like Under-keepers, turn the Keys,
T' your Mittimus Anathemas:

\[\text{\$1492.---And Exorcists.]}\ Exorcists made an Order
of the Clergy in the third Century. Bingham's Antiquities of the
Christian Church, book 3. chap. 4. vol. 2. p. 22. But Mr. But-
ter designs to sneer the Popish Exorcists, who pretend to lay, or
cast out evil Spirits.

\[\text{\$1516.}\]
And never boggle to restore
The Members you deliver o’re

Upon Demand, with fairer Justice
Than all your covenanting Trustees:
Unlefs 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:
When to a legal Utlegation
You turn your Excommunication,

\[\text{\textit{Hudibras}}\]

1516. Than all your covenanting Trustees.] See 13th Carol. 2. chap. 25. intitled, “An Act for restoring all such Advowsons,

“Rectories impropriate, Glebe-Lands, and Tythes to his Ma-

“jefty’s Loyal Subjects as were taken from them, and certain

“Charges imposed on them upon their Compositions for Delin-

“quency by the said Usurpers.” S. 1, 2, 3.

1519, 1520.——— As some demise—The same Estate in Mortgage twice.] There was in those Days a remarkable Case of this Kind. that of Mr. Sherfield, the Recorder, and famous Breaker of Glas Windows, in a Church at Sarum: of whom Mr. Garrard (in a Letter to the Earl of Strafford. See Earl of Strafford’s Letters, 1739. vol. 1. p. 206.) gives the following Account: “Sherfield died some thousand in Debt, and most wickedly cheated those that dealt with him for that little Land he had, a Manour near Marlborough: When as your Lordship knows he was fined 500l. in the Star-Chamber, he then mortgaged his Manour to Mr. Ayres, a Benchener in Lincoln’s-Inn, who lent him upon it 2500l. Upon his Death, he challenging it, Audley, of the Court of Wards, shows a former Mortgage to him; Sir Thomas Jervais one more ancient than that; his Wife before him challengeh it as her Jointure; his eldeft Brother shows a Conveyance before all these: In Conclusion, on his Death-Bed, he commanded a Servant to carry a Letter with a Key seal’d up in it to Mr. Noy, where was assign’d, in what Box of his Study at Lincoln’s Inn, lay the Conveyance of his Estate: When it was found that by Deed, bearing Date before all these former-mentioned, he had given all his Estate to pious Uses.” Sic finita est fabula of Mr. Sherfield.

1521. When to a legal Utlegation, &c.] These Saints proceeded in a more formal, and rigorous Manner in their Outlawries, than Mr. Selden did in the following Instance: “The King of Spain (says he, Table-Talk, p. 89.) was outlaw’d in West-

“minster-Hall, I being of Council against him: A Merchant had
And for a Groat unpaid that's due,
Disstrain on Soul and Body too.

Thought he, 'tis no mean Part of Civil
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;
That as you truft us, in our Way,
To raise your Members, and to lay,
We send you others of our own,
Denounce'd to hang themselves, or drown,

Or frightened with our Oratory,
To leap down headlong many a Story:
Have us'd all Means to propagate
Your mighty Interests of State,

"had recover'd Costs against him in a Suit, which because he
"could not get, we advised to have him Outlaw'd for not appear-
"ing, and so he was. As soon as Gondiner heard that, he pre-
"tently sent the Money, by Reafon, if his Mafter had been
"Outlaw'd, he could not have had the Benefit of the Law, which
"would have been very prejudicial, there being many Suits then
"depending between the King of Spain, and our English Mer-
chants." (See the Manner of Outlawing. Spelmanni Gloffar.
sub voce, Excommunicatio.)

A Sneer upon the Abuse of Excommunications
by the Presbyterians, which were as rigorous as thofe in the Romih
Church, of which I meet with the following Account: (De onere
Faj/cicul. Rer. Expetendar. & fugiendar. edit, 1690. p. 362.) De-
nique ob pecunix lucrivc tantulum, aut alioqui res minimi pretii
ad interuemem usque animae, corporis, honoris, atque rei fami-
liaris, contra divina humanaque jura perdueuntur.

Mr. Baker says, (History of the Inq u i t i i o n, chap. 9. p. 115,) that the Ceremony of (a Popish) Excommunication is thus: "When
"the Bishop pronounces the Anathema, twelve Priests must fland
"round him, and hold lighted Candles in their Hands, which
"they must throw down to the Ground, and tread under their
"Feet at the Conclusion of the Anathema, or Excommunication"

\[\text{\textit{V. 1541.}}\]
Laid out our spiritual Gifts to further
Your great Designs of Rage and Murder.
For if the Saints are nam'd from Blood,
We onl' have made that Title good.
And if it were but in our Power,
We should not scruple to do more,
And not be half a Soul behind
Of all Difenters 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,
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:

\[\text{\textcopyright 1541.} \text{For if the Saints are nam'd from Blood.} \text{Vide Reusner Symbolor. Apostolice. clav. 1. symbol. 62.}\]
\[\text{\textcopyright 1553.} \text{The Cock crows, and the Morn draws on.} \text{Alluding probably to the Ghost in Shakespeare's Hamlet.}\]
But even then the Morning Cock grew loud,
And at the Sound it funk in Hasle away,
And vanifh from our fight.
But soft,methinks I scent the Morning Air,
Brief let me be———

Ghost in Hamlet.

See more, act i. vol. 7. p. 230.

Virgil represents the Ghost of Anchises thus concluding his Instructions to Aeneas.

Jamque vale; torquet medios nox humida cursus
Et me favus equis orienis afflavit anhelis,
Dixerat, & tenues fugit ceu fumus in auras.

\[\text{\AEneid. 1. 5.}\]

The Deavy Night rolls on her middle Course,
And with his panting Steeds the rising Sun
Severe hath breath'd upon me. Thus he said,
And flew like Smoke, into the fleeting Air.

Dr. Trap, \[\text{\textcopyright 937. (Mr. B.)}\]

'Tis feigned, that Ale\iri\on, which signifies a Cock, was a Youth belov'd by Mars; and conscious of his Adultery with Venus, he was
And if I leave you here till Day,
You'll find it hard to get away.

With that the *Spirit* grop'd about,
To find th' enchant'd *Hero* out,
And try'd with Hafte to lift him up
But found his forlorn *Hope*, his Crup,
Unserviceable with Kicks and Blows,
Receive'd from harden'd-hearted Foes.

He thought to drag him by the Heels,
Like *Gresham Carts*, with *Legs for Wheels*;

was accustom'd to watch at the Door, and give Notice of any hat approach'd: But falling at one time asleep, they were discover'd by the Sun, and caught in a Net by *Vulcan*; for which angry *Mars* converted him into a Fowl with a Crest on his Crown, representing his Helmet, who mindful of his former Neglect, continually crows before the Rising of the Sun, lest he should ake any one tardy. See other Reasons for the *Cock's crowing* at hat Time, Mr. G. *Sandys*'s Notes upon Ovid's *Metamorphosis*, p. 217. edit. 1640. Notes upon Creech's *Lucretius*, vol. 1. p. 368, 369. Charterii Imagin. Deor. Qui ab antiquis colebantur, p. 273. Dr. Meric Causabon, in his preface to Dee's *Book of Spirits*, says, "One tells us, that when the Cock croweth, the solemn Meetings of Witches are dissolv'd: And he thinks a Reason may be, because of the Crowing of the Cock in the *Gospel*, when Saint Peter denied Christ." To this Opinion, Mr. Prior, in his Poem, intituled, *De la Fontain's Hans Carvel* mitated, alludes.

*All's well—But prithee bonest Hans,*
*Says Satan, leave your Complaisance.*

*The Truth is this, I cannot stay* Flaring in Sun-shine all the Day: *For entre nous, we bellifs Sprites* Love more the Fresco of the Nights; *And oftner our Receipts convey,* In Dreams, than any other Way.

(See the vulgar Notion of Spirits appearing only in the Night, anter'd, Shakespeare's *Julius Caesar*, act 4. vol. 6. p. 193. *Midsummer Night's Dream*, act 3. vol. 121. act 4. p. 128, 129, Spectat- or, No 110.)

*1564. Like Gresham Carts, with Legs for Wheels.*] Mr. *Vard*, the learned Professor of Rhetoric in *Gresham College*, communicated the following Note by the worthy Dr. *Ducarel*.

"*March, *
But Fear that soonest cures those Sores,
In Danger of Relapse, to worse,
Came in t' assist him with it's Aid,
And up his sinking Vessel weigh'd.
No sooner was he fit to trudge,
But both made ready to dislodge:
The Spirit hors'd him like a Sack,
Upon the Vehicle, his Back;
And bore him headlong into th' Hall,
With some few Rubs against the Wall.

Where finding out the Postern lock'd,
And th' Avenues as strongly block'd,
H' attack'd the Window, storm'd the Glass,
And in a Moment gain'd the Pass;
Thro' which he dragg'd the worsted Soldier's
Fore-quarters out by th' Head and Shoulders;
And cautiously began to scout,
To find their Fellow-cattle out.
Nor was it half a Minute's Quest,
E're he retriev'd the Champion's Beast,
Ty'd to a Pale, instead of Rack,
But ne'er a Saddle on his Back,

"March 4th, 1662—3.—A Scheme of a Cart with Legs that moved instead of Wheels, was brought before the Royal Society, and referred to the Consideration of Mr. Hooke, who made a Report of it at their next Meeting; and upon the 18th of the same Month, that Report, with some Alterations, was order'd to be sent to the Author of that Invention Mr. Potter:— And Mr. Hooke was order'd, to draw up a full Description of this Cart; which together with the Scheme, and the Animadversions upon it, were to be entred in their Books. The first Philosophical Transaktion bears Date March 6, 1664—5.y. 1575. Alter'd to, Th' outer Postern, 1710. edit.
y. 1586. But ne'er a Saddle on his Back.] Those Lines in Church-yard's Chips, p. 74. might be apply'd to our Heroes under these Circumstances.
PART III. CANTO I. 205

Nor Piftols 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;
But in a trice advance'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,
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 Haft,
On both Sides, laid about as fast,
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,
Which now come near an even Rate.

Then could I call nea Oesler Kna've,
Nor face him down my Gear was gone,
And pickt away by Hangers on;
That follow Geajis to ev'ry Inn,
By Shift some Pair of Boets to win;
Such Filchers have so great a Lack,
They steal the Saddle from the Back,
But I that brought a Saddle out,
Might ride now like a gentil Lout:
There was no Thief to shrew'd my Shaem,
But plain poor Tom, to bear the Blame.
Sancho Pancha's Adventure was more humorous, who had his Ass stolen from under him when asleep, the Thief clapping four Stakes under the four Corners of his Pack-Saddle.

(Don Quixote, part 2. vol. 3. chap. 4. p. 35.)

HUDIBRAS.
The ARGUMENT of
THE SECOND CANTO.

The Saints engage in fierce Contests,
About their Carnal Interests;
To share their Sacrilegious Preys,
According to their Rates of Grace;
Their various Frenzies to reform,
When Cromwel left them in a Storm:
Till in th' Effige of Rumps, the Rabble
Burns all their Grandees of the Cabal.

CANTO II.

The Learned write, An Insect Breeze
Is but a mungrel Prince of Bees,

This Canto is entirely independent of the Adventures of Hudibras and Ralph: Neither of our Heroes make their Appearance: Other Characters are introduc'd, and a new Vein of Satyr is exhibited. The Poet steps out of his Road, and skips from the Time wherein these Adventures happened, to Cromwell's Death; and from thence to the Dissolution of the Rump Parliament. This Conduct is allowable in a Satyriff, whose Privilege it is to ramble wherever he pleases, and to stigmatize Vice, Faction, and Rebellion, where, and whenever he meets with them. He is not ty'd down to the Observance of Unity of Action, Time, or Place; though he has hitherto had a Regard to such Decorums: But now, and here only he claims the Privilege of a Satyriff and deviates from Order, Time, and Uniformity; and deferts his Principal Actors: He purposely sends them out of the Way that we may attend to a lively Represenation of the Principles and Politics of Presbyterians, Independents, and Republicans, upon the Dawning of the Restoration. He sets before us a full View of the Treachery and Underminings of each Faction: and sure it is with Pleasure we see the Fears and Commotions they were in upon the happy Declension of their tyrannical Power and Government.
That falls before a Storm, on Cows,
And stains the Founders of his House;
From whose Corrupted Flesh, that Breed
Of Vermine, did at first proceed.

vernment. All these Occurrences are fully and faithfully related
in this Canto; and the several Facts are warranted by History.
(Mr. B.)

y. 1, 2. The Learned write, an Insect Breeze—Is but a Mungrel
Prince of Bees, &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 receiv'd
" it's Original." He alludes probably to the Method of repairing
the Bee Kind, mention'd by Virgil, Georgic. 4. 283, &c.
Tempus & Arcadii memoranda inventa magistri.
Pandere

Thus translated by Mr. Dryden.
'Tis Time to touch the Precepts of an Art,
The Arcadian Master did of old impart:
And bow' he flock'd his empty Hives again,
Renew'd with putrid Gore of Oxen plain.—
First in a Place by Nature close, they build
A narrow Flooring, gutter'd, wall'd and ti'd.
In this four Windows are contriv'd, that strike
To the four Winds oppos'd, their Beams oblique.
A Steer of two Years old they take, whose Head
Now first with burnish'd Horns begins to spread:
They stop his Nostrils, while he strives in vain,
To breath free Air, and struggles with his Pain.
Knock'd down he dies, his Bowels bruis'd within,
Betray no Wound on his unbroken Skin:
Extended thus on his obscene abode,
They leave the Beast; but first sweet Flowers are sow'n
Beneath his Body, broken Boughs and Thyme,
And pleasing Casia just renew'd in prime.
This must be done, e'er Spring makes equal Day,
When western Winds on curling Waters play:
E'er painted Meads produce their flow'rey Crops,
Or Swallowes twitter on the Chimney Tops.
The tainted Blood in this close Prison pent,
Begins to boil, and through the Bones ferment.
Then, wondrous to behold, new Creatures rise,
A moving Mass at first, and short of Thighs;
So, e're the Storm of War broke out,
Religion spawn'd a various Rout,
Of petulant Capricious Sects,

10 The Maggots of corrupted Texts,

Till shooting out with Legs, and imp'd with Wings,
The Grubs proceed to Bees, with pointed Stings;
And more and more affecting Air to try
Their tender Pinions, and begin to fly:
At length like Summer Storms from spreading Clouds,
They burst at once, and pour impetuous Floods;
Or Flights of Arrows from the Parthian Bows,
When from afar they gaul embattl'd Toes;
With such a Tempest through the Skies they steer,

And such a Form the winged Squadron bear.


y. 8. Religion spawn'd a various Rout.] The Author of A Tale of a Tub, (p. 201) probably alludes to this; where speaking of Jack, he observes, "That he was a person of great Design and Improvement in Devotion; having introduc'd a new Deity, who has since met with a vast Number of Worshippers, by some call'd Babel, by some Chaos, who had an ancient Temple of Gothic Structure upon Salisbury Plain." See an Account of the great Variety of Sects during those Times. Tatler, N° 256.

Take—and his Club, and Smec and his Tab,
Or any Sect old or new;
The Devil's in the Pack, if Choice you can lack,
We are fourscore Religions strong.


y. 10. The Maggots of corrupted Texts] The Independents were literally so, having corrupted that Text, Acts vi. 3. to give the People a Right to chuse their own Pastors. Wherefore, Brethren, look ye out from among you, seven Men of honest Report, full of the Holy Ghost, whom ye (instead of we, 8; καλαςΙωμων) may appoint over this Business. Mr. Field has this Forgery in several of his Editions of the Bible; and among the rest in his beautiful Folio Edition of 1659—60; and O&avo Edition, 1661. And I have been informed, that he was the first Printer of this Forgery, and had 1500l. for it. (See Mr. Wotton's Visitation Sermon at New- port Paganel, Bucks, September 7, 1706. p. 7.)

Vol. II.
That first run all Religion down,
And after ev'ry Swarm its own.
For as the Persian Magi once,
Upon their Mothers got their Sons,
That were incapable t'enjoy
That Empire any other Way:
So Presbyter begot the other
Upon the Good old Cause, his Mother,

They a bold Power o'er sacred Scripture take,
Blot out some Clauses, and some new ones make.

(Mr. Cowley's Puritan and Papist, p. 3.)

And they are described by Mr. Dryden (Religio Laici, 4th edit.
1701, p. 76.) in the following Lines.

Study and Pains were now no more their Care,
Texts were explain'd by Fasting and by Prayer:
This was the Fruit the private Spirit brought:
Occasion'd by great Zeal, and little Thought:
While Crowds unlearn'd, with rude Devotion warm,
About the sacred Viands box and swarm:
The Fly-blow'n Text creates a crawling Brood,
And turns to Maggots, what was meant for Food.
A thousand daily Sects rise up and die,
A thousand more the perish'd Race supply;
So all the Use we make of Heaven's discover'd Will,
Is not to have it, or to use it ill.
The Danger's much the same on several Shelves,
If others wreck us, or we wreck our selves.

yr. 13. For as the Persian, &c.] * The Magi were Priests and
Philosophers among the Persians, entrusted with the Government
both Civil and Ecclesiastick, 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."

yr. 17, 18. So Presbyter begot the other,—Upon the Good Old
Cause, his Mother.] The Author of the Dialogue between Mr.
Guthry and Mr. Giffen, 1661, p. 21. sets forth their Relation in
the following Manner.

Giff. "They say, they are of nearer Relation to you,
"Your younger Brothers, and the wiser too."

Gu. "I confess, they did follow our Pattern a long time, but
"it was with a Design to spoil our Copy, and they supplanted
"us by the same Artifice we used, a greater seeming Aulterity of
"Life and Conversation."
Then bore them like the Devil's Dam,
Whose Son and Husband are the same.
And yet no nat'ral Tie of Blood,
Nor Int'rest for the common Good,
Cou'd, when their Profits interfer'd,
Get Quarter for each other's Beard.

For when they thriv'd they never fadg'd,
But only by the Ears engag'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.

The Presbyterians and Independents were as near of Kin in a spiritual Sense, as Archer (who pretended to be an Irishman) and Foigard, an Irish Popish Priest, were in a natural one.

Archer, "Upon my Soulvation Dere—th Joy—But my Cusfin Mackbane, will you not put a Remembrance upon me? Foigard, Mackbane! By Saint Patrick, That th my Name shure enough (aside.) The Devil hang you Joy.—By fat Acquaintance are you my Cusfin? Archer, O, de Devil hang your self, Joy, you know we were little Boys togeder upon the School; and your Foster Moder's Son was married upon my Nurfe's Chiffer, Joy, and fo we are Irish Cusfens." (Farquhar's Beaus Stratagem, act 4. p. 65.)

"1. 24. Get Quarter for each other's Beard.] The Presbyterians when uppermoft were very unwilling to grant a Toleration to the Independents, and other Sectaries, as is observ'd in the Preface. Mr. Calamy, upon Demand, what they would do with Anabaptists, Antinomians, &c said, "They would not meddle with their Consciences, but with their Bodies and Estates." (Arraignment of Persecution, p. 16.) For further Proof, I beg Leave to refer the Reader to Sir Roger L'Estrange's Diʃenters Sayings, First and Second Parts, under the Article Toleration. And to a Traça titled, A Century of eminent Presbyterían Preachers, published 1723, p. 66, &c. Simpler Cobler of Agawam in America, &c. p. 9. y. 26, 27, 28. But only by the Ears engag'd:—Like Dogs that snarl about a Bone,—And play together when they've none.] The Jews tell of two Dogs that were very fierce the one against the other; one of them is assaulted by a Wolf, and thereupon the other Dog resolves to help him against the Wolf that made the Assault. (Adagia Hebraica, Ray's Proverbs, 2d edit. p. 405. L'Estrange's Fables, part 2. fab. 16.)"
Rebellion now began, for lack
Of Zeal and Plunder, to grow slack;
The Cause and Covenant to lessen,
And Providence to be out of Season:

For now there was no more to purchase
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,
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 Independant
Were now turn’d Plaintiff and Defendant.

y. 35, 36. For now there was no more to purchase—O’ th’ King’s Revenue, and the Church’s. An Ordinance was pass’d 1649 for removing Obstructions in the Sale of the King’s, Queen’s, and Princes Lands, and several Manours and Lands were appointed the Soldiers for their Arrears, whose Debentures were now stated by a Committee of the Army; the common Soldiers purchasing in the Manner of a Corporation by Regiments. The Frequency of these Debentures (which the old Officers and Reformadoes sold at half a Crown in the Pound) drew in several Citizens to bargain with the Trustees, named in the Ordinance for the Sale of such Lands and Hereditaments. (See Heath’s Chronicle, p. 256. And the Ordinance, Scobel’s Collections, part 2. chap. 42. p. 51. And for removing Obstructions in the Sale of the Lands of Bishops Deans, and Chapters, id. ib. chap. 35. p. 44. There had been nineteen Ordinances to the same Purpose, in the Years 1646–1647, 1648. See the Table annex’d to the Ordinance, 20th November 1648. And yet notwithstanding White-Hall and Somerset-House were not disposed of May 16, 1659: For at that Time it was resolved by the Council of State, that these, with their Appurtenances, should be exposed to Sale, for paying the great Arrears due to the Army. (Mercurius Politicus, N° 567. p. 448. And Wednesday the sixth of July 1659, they order’d the Sale of Hampton-Court, with the Meadows, Parks, and Deer. (ib. N° 577. P. 576.)
Laid out their Apostolic Functions,
On carnal Orders and Injunctions;
And all their precious Gifts and Graces
On Outlawries and Scire facias;
At 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,
They came to share their Dividends,
And ev'ry Partner to possesse
His Church and State Joint-Purchases,
In which the ablest Saint, and beft,
Was nam'd in Trust by all the rest,
To pay their Money; and, instead
Of ev'ry Brother, pass the Deed;
He strait converted all his Gifts
To pious Frauds, and holy Shifts;
And settled all the other Shares
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-intail of Providence;
Impeach'd the rest for Reprobates,
That had no Titles to Estates,
But by their spiritual Attaints
Degraded from the Right of Saints.

This b'ing reveal'd, they now begun
With Law and Conscience to fall on:
And laid about as hot and brain-fick
As th' Utter Barrister of Swanwick;

*51. At Michael's Term, &c.] * St. Michael, an Archangel,
mentioned in St. Jude's Epistles, verse 9.
Engag'd with Money-bags, as bold

80 As Men with Sand-bags did of old;
That brought the Lawyers in more Fees
Than all unsanctify'd Trustees:
Till he who had no more to show
I' th' Case, receive'd the Overthrow;

85 Or both Sides having had the worst,
They parted as they met at first.
Poor Presbyter was now reduc'd,
Secluded, and cashier'd, and chous'd!

\* 77, 78. And laid about as hot and Brain-sick—As th' Utter Barrißer of Swanwick.] * William Prynne of Lincoln's-Inn, Esq; born at Swanwick, who filed himself Utter Barrister, a very warm Perfon, and voluminous Writer; and after the Restora-
tion Keeper of the Records in the Tower." See W. Pryn. Wood's
Athenæ Oxon. vol. 2. col. 311. edit. 1692. And the Meaning of
Utter Barrister, Manley's Interpreter. Jacob's Law-Dictionary,
and Chambers's Cyclopædia.

\* 80. As Men with Sand-bags did of old.] When the Combat
was demanded in a legal Way by Knights and Gentlemen, it was
fought with Sword and Lance; and when by Yeomen, with Sand-
bags fasten'd to the End of a Truncheon. (Mr. W.) To this Cus-
tom Ben Johnson alludes, (in his Underwood, in the King's Enter-
tainment, 1633. vol. 1. p. 276.)

Go, Captain Stub, lead on, and show
What House you come on, by the Blow
You give Sir Quintin, and the Cuff
You scape o' th' Sand-bag's Counter buff.

See the Combat between Horner and Peter Thump, with Mr. War-
burn's Note. Shakespeare's Second Part of King Henry the Sixth,
act 2. vol. 4. p. 233. And the Proposal of the 'Squire of the
Wood to Sancho Pancho, to fight with a Couple of Linnen Bags,
with half a Dozen smooth Stones in each Bag. Don Quixote,

\* 87. Poor Presbyter was now reduc'd.] The Independents and
other Sectaries spawn'd from them, being supported by Oliver
Cromwell, and the Army, soon deprived the Presbyterians of all
the Power the Lords and Commons had begun to give them. This
is alluded to \* 1141, &c.

Mr. Fry, a Member of Parliament, (see his Tract, intitled, The
Accuser shamed, &c. 1648. p. 12.) says, "That rigid Sir John
' Presbyter was desperately sick—and that he would as soon put
" a Sword in the Hands of a Mad-man, as into the Hands of a
" High-flying Presbyterian."

And
PART III. CANTO II. 215

Turn'd out, and excommunicate
90 From all Affairs of Church and State,
Reform'd t' a Reformado Saint,
And glad to turn Itinerant,
To stroll and teach from Town to Town,
And those he had taught up, teach down,

And in the last Will and Testament of Sir John Presbyter,
printed in the Year of Jubilee 1647. p. 7.) are the following Lines:

Here lies Jack Presbyter, void of all Pity,
Who ruin'd the Country, and fool'd the City;
He turn'd preaching to praying, and telling of Lies,
Caus'd T'ars and Diffentions in all Families;
He invent'd new Oaths, Rebellion to raise,
Decaying the Commons, whilst on them be prey's:
He made a new Creed, despis'd the old;
King, State, and Religion, by him bought and sold.
He four Years consulted, and yet could not tell
The Parliament, the Way, Christ went into Hell:
Resolved therein be never would be
Therefore in great Haste, he's gone therib to see.

y. 88. Secluded.] Alluding to the Seclusion of the Presbyterian Members from the House, in order to the King's Trial.

y. 91. Reform'd t' a Reformado Saint.] See Reformado, Bailey's Dictionary.

y. 92. And glad to turn Itinerant.] "April 12, 1649, it was
"referred to a Committee, to consider of a Way how to raise
"Pensions, and Allowances out of Dean and Chapters Lands, to
"maintain supernumerary Ministers, who should be authorized
"to go up and down, compassing the Earth, and adulterating
"other Mens Pulpits and Congregations." (History of Independ-
dency, part 2. p. 156.)

Hugh Peters (in a Tract, intitled, A Word to the Army, and
two Words to the Kingdom, 1647. p. 11. Public Library, Cam-
bridge, 19. 7. 20.) advises, "That two or three Itinerary
"Preachers may be sent by the State into every County: And a
"Committee of godly Men, to send out Men of Honesly, Ho-
"linefs, and Parts to all Counties, recommended from their
"Teft." For a further Account of these Itinerants, see Va-

344. &c.

y. 94. And those he had taught up, teach down.] The Independents urg'd the very fame Doctrines against the Presbyterians, which the Presbyterians had before us'd against the Bishops, such as the No Necessity of Ordination by the Hands of the Presbytery:
And that Church Government was committed to the Community of the
And make those Uses serve again,  
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 Prelatic;  
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  
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 o' Door.  
The Independents (whose first Station  
Was in the Rear of Reformation,  
the Faithful. Which Doctrines, and others of the like Nature, the Presbyterianists had preach'd up, in order to pull down the Bishops: But when the Independents used those Arguments against the Government they would have set up, they preach'd them down again. (Dr. B.)

ß. 103. The Good Old Cause.] The Covenant and Protestant, for which they first pretended to take up Arms.

ß. 111. The Independents.] See the best Account of that Sect, in the History of Independence, by Clement Walker, Esq; a zealous Presbyterian, and seceded Member. The first Part of his Book was publish'd in the Year 1648. The second Part, intituled, Anarchia Anglicana 1649. By Theodorus Verax. Mr. Walker being discover'd to be the Author by Cromwell, was committed Prisoner to the Tower of London the 13th of November, 1649, where he wrote the third Part, intituled, The High Court of Justice, or Cromwell's Bloody Slaughter-House, publish'd in the Year 1651. After the Restoration, a fourth Part was added, by T. M. Esq; and all four publish'd together in a thick Quarto, 1660-1. And Bastwick's Routing of the Independent Army, 4°.

ß. 112, 115, 116. Was in the Rear of Reformation,—And in the Saddle of one Steed—The Saracen and Christian rid.] See an Account of the Rise of the Independents in the Year 1643, where
PART III. CANTO II. 217

A Mungrel Kind of Church-Dragoons,
That serv'd for Horse and Foot at once:

And in the Saddle of one Steed
The Saracen and Christian rid:
Were free of ev'ry Spiritual Order,
To preach, and fight, and pray, and murder:


Mr. Walker (History of Independency, part 1. p. 27.) says,
"The Independents are a Composition of Jew, Christian, and Turk."

§. 117. Were free of ev'ry Spiritual Order.] The Romish Orders here alluded to, are the Jesuits, the Knights of Malta, the Fathers of the Oratory, and the Dominicans, who are at the Head of the Inquisition. (Mr. W.)

It was so in Mr. Butler's Time; but Mr. Baker observes, (History of the Inquisition, chap. 7. p. 48.) "That this Office is not as formerly committed to the Predicants, or Dominican Friars: They began to employ in it the secular Clergy, who were skilful in the Decrees and Laws; till at last the whole Power gradually devolved on them: So that now the Dominican Friars have no Part in it, though the Inquisitors oftentimes use their Assistance in judging of Propositions; and they are employ'd as Counsellors in the Holy Office."

§. 118. To preach, and fight, &c.] The Officers and Soldiers among the Independents got into Pulpits, and preach'd, and pray'd, as well as fought: Oliver Cromwell was famed for a Preacher, and has a Sermon in Print, intitled, Cromwell's Learned, Devout, and Conscientious Exercise, held at Sir Peter Temple's in Lincoln's-Inn Fields, upon Romans xiii. 1. [pene me] in which are the following Flowers of Rhetoric: "Dearly beloved Brethren and Sifters, it is true this Text is a malignant one; the wicked and ungodly have abused it very much; but, Thanks be to God, it was to their own Ruin. p. 1.

"But now that I spoke of Kings, the Question is, whether by the higher Powers, are meant Kings or Commoners? Truly beloved, it is a very great Question among those that are learned: For may not every one, that can read, observe, that Paul speaks in the plural Number, higher Powers: Now, had he meant Subjection to a King, he would have said, Let every Soul be Subject to the higher Power. If he had meant one Man; but by this you see he meant more than one: He bids us be Subject to the higher Powers, that is, the Council of State, the House of Commons, and the Army." ibid. p. 3.

When in the humble Petition there was inserted, an Article a-
No sooner got the Start to lurch
Both Disciplines, of War and Church,
And Providence enough to run
The chief Commanders of 'em down,
But carry'd on the War against
The common Enemy o' th' Saints,
And in a While prevail'd so far,
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,
But all reduc'd and overcome,
Except their worst, themselves at Home:

gainst publick Preachers, being Members of Parliament. Oliver Cromwell excepted against it expressly, "Because he (he said) was " one, and diverse Officers of the Army, by whom much Good " had been done—and therefore desired they would explain their " Article." (Heath's Chronicle, p. 408.)

Ibid. And pray, and murther.'
Sir Roger L'Estrange observes,
(Reflection upon Poggio's Fable, of the Husband, Wife, and "ghostly Father, part i. fab. 357.) upon the pretended Saints of thosc Times, "That they did not set one Step in the whole Tract " of this Iniquity, without seeking the Lord first, and going up to " inquiri of the Lord, according to the Cant of those Days; which " was no other than to make God the Author of Sin: and to " impute the blackest Practices of Hell, to the Inspiration of the " Holy Ghost."
"Twas with this Pretext of seeking the Lord in Prayer, that Cromwell, Ireton, Harrison, and others of the Regicides, cajoled General Fairfax, who was determined to rescue the King from Execution, giving Orders to have it speedily done: And when they had Notice that it was over, they perjuaded the General, that this was a full Return of Prayer; and God having so mani fested his Plesure, they ought to acquiesce in it. (Perinchief's Life of King Charles, prefixt to his Works, p. 91)

So the late Saints of blessed Memory,
Cut Throats, in godly pure Sincerity,
So they with lifted Hands, and Eyes devout,
Said Grace, and carvd a slaughter'd Monarch out.

Oldham's Second Satyr upon the Jesuits, p. 26. edit. 1703.)
PART III. CANTO II. 219

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,
And all Things but their Laws and Hate.
But when they came to treat and transact,
And share the Spoil of all th' had ransackt,
To botch up what th' had torn and rent,
Religion and the Government,
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 being near of Kin,
As 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;
T' out-cant the Babylonian Labourers,
At all their Dialects of Jabberers,

\[y. 136. And all Things but their Laws and Hate.] i.e. The Laws of the Land, and the Hatred of the People.
\[y. 146. As Dutch Boors are 't' a Sooterkin.] * It is reported of the Dutch Women, that making so great Use of Stoves, and often putting them under their Petticoats, they engender a kind of ugly Monster, which is called a Sooterkin." See Cleveland's Character of a London Diurnal, Works 1677. p. 103.
\[y. 151, 152. T' out-cant the Babylonian Labourers,—At all their Dialects of Jabberers.] Dubartas thus describes the Confusion at Babel: (Divine Weeks and Works, p. 418.)

This said, as soon confusedly did bound
Through all the Work, I vote not what strange Sound,
A jangling Noise not much unlike the Rumours
Of Bacchus Swaines, amidst their drunken Humours;
Some speak between their Teeth, some in the Nose,
Some in the Throat their Words do ill dispose;
Some bow'd, some bellow'd, some do strut and strain,
Each keth his Giberiff, and all strive in vain;
And tug at both Ends of the Saw,
To tear down Government and Law.

For as two Cheats, that play one Game,
Are both defeated of their Aim;
So those who play a Game of State,
And only Cavil in Debate,
Although there's nothing lost nor won,
The public Bus'ness is undone,
Which still the longer 'tis in doing,
Becomes the furer Way to Ruine.

This, when the Royalists perceiv'd,
(Who to their Faith as firmly cleav'd,
And own'd the Right they had paid down
So dearly for, The Church and Crown,)
Th' united constanter, and sied
The more, the more their Foes divided.
For though out-number'd, overthrown,

And by the Fate of War run down;
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,
Although it be not shin'd upon,

To find again their known beloved Tongue,
That with their Milk they suck'd in Cradle young.

This, when the Royalists receiv'd] What a lasting Mo-
ument of Fame has our Poet rais'd to the Royalists! What mer-
PART III. CANTO II.

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;
They rally’d in Parades of Woods,
And unfrequented Solitudes:
Conven’d at Midnight in Out-houses,
T’ appoint New-Rising Rendezvous,
And with a Pertinacy unmatch’d,
For new Recruits of Danger watch’d.
No sooner was one Blow diverted.
But up another Party started,
And, as if Nature too in Hast,
To furnish out Supplies as fast,
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, inceafed
The more, the more they were suppress’d:
Whom neither Chains, nor Transportation,
Proscription, Sale, or Confederation,
Nor all the desperate Events
Of former try’d Experiments,
Nor Wounds, cou’d terrify, nor Mangling,
To leave off Loyalty and Dangling,

For the King, Church, and Blood Royal,
He went as true as any Sun-Dial.

*197. Whom neither Chains, nor Transportation, &c.] All the Methods here mentioned were made Use of, to dispirit the Cavaliers; but to no Purpose.

*201, 202. Nor Wounds, cou’d terrify, nor Mangling,—To leave off Loyalty and Dangling.] The brave Spirit of Loyalty was not to be suppress’d by the most barbarous and inhuman Usage. There are several remarkable Instances upon Record: as that of the gallant Marquis of Montrose. (See Impartial Examination of Mr.
Nor Death (with all his Bones) affright
From vent'ring to maintain the Right,

From taking Life and Fortune down
'Gainst all together, for the Crown:
But kept the Title of their Cause
From Forfeiture, like Claims in Laws:

Mr. Neal's 4th vol. of the History of the Puritans, p. 67, &c.) The loyal Mr. Gerard, and Mr. Vowel, in 1654. (Echard's History of England, vol. 2. p. 761.) Of Mr. Penruddock, Grove, and others who suffered for their Loyalty at Exeter 1654-5. (Echard, vol. 2. p. 774.) Of Captain Reynolds, who had been of the King's Party, and when he was going to be turn'd off the Ladder, cry'd, God Bless King Charles, Vive le Roy. (White- lock's Memorials, 2d edit. p. 435.) Of Dalgelly, one of Montrose's Party, who being sentenced to be beheaded, and being brought to the Scaffold, ran and kiss'd it: And without any Speech or Ceremony laid down his Head upon the Block, and was beheaded. (Whitelock, ibid. p. 459.) Of the brave Sir Robert Spotwood. (Bishop Wistar's History of Montrose, p. 173.) Of Mr. Courtney and Mr. Portman who were committed to the Tower the Beginning of February 1657, for dispersing among the Soldiers what were then called seditious Books and Pamphlets. Mercurius Politicus, No. 402. p. 302. Of Sir Henry Slingsby and Dr. Howet. Mercurius Politicus, No 419. p. 583, &c. Echard's History of England, vol. 2. p. 818.

Nor ought the Loyalty of the six Counties of North Wales to be pass'd over in Silence; who never address'd or petitioned during the Usurpation. Mercurius Publicus, No 24. p. 369. Nor the common Soldier mentioned in the Oxford Diurnal, first Week, p. 6. Impartial Examination of Mr. Neal's 3d vol. of the History of the Puritans, p. 203. See more in the Story of the impertinent Sheriff. L'Estrange's Fables, part 2. fab. 265. Mr. Butler, or Pryn, (see Mola Afinaria. Butler's Remains) speaking of the gallant Behaviour of the Loyalists, says, "Other Nations would have canoniz'd for Martyrs, and erected Statues after their Death, to the Memory of some of our Compatriots, whom ye have barbarously defaced and mangled, yet alive, for no other Motive but their undaunted Zeal.

PART III. CANTO II.

And prov'd no prosp'rous Usurpation

Can ever settle on the Nation:
Until, in spight of Force and Treason,
They put their Loy'ly in Possession;
And by their Constancy and Faith,
Defroy'd the mighty Men of Gath.

To toss'd in a furious Hurricane,
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:

220 Until he was retriev'd by Sterry,
Who in a false erroneous Dream
Mistook the New Jerusalem,
Prophanely for th' Apocryphal
Falsé Heaven at the End of th' Hall;
Whither it was decreed by Fate
His precious Reliques to translate.

So Romulus was seen before
B' as Orthodox a Senator;

That made him to rear
When he was come on Shore
For being Lord Protector.

y. 220. Until he was retrieved' by Sterry.] The News of Oliver's
Death being brought to those, who were met to pray for him.
Mr. Peter Sterry stood up, and desired them not to be troubled,
"For (said he) this is good News, because, if he was of Use
"to the People of God, when he was amongst us, he will be
"much more so now, being ascended into Heaven at the Right
"Hand of Jesus Christ, there to intercede for us; and to be
"mindful of us upon all Occasions." (Echard's History of Eng
Tract, intituled, No Fool to the old Fool, publish'd with L'Estrange's
Apology, p. 93. Phoenix Britannicus, p. 154.) Dr. South makes
Mention of an Independent Divine, (Sermons, vol. 1. sermon 3
p. 102.) who, when Oliver was sick, of which Sickness he died,
declared, "That God revealed to him, that he should recover
"and live thirty years longer; for that God had raised him up
"for a Work, which could not be done in a less Time: But
"Oliver's Death being publish'd two Days after, the said Di
"vine publicly in his Prayers expostulated with God the Deafe
"of his Prophesy in these Words: Thou hast lied unto us; yea
"Thou hast lied unto us.

So familiar were those Wretches with God Almighty, that
Dr. Echard observes of one of them, (see his Observation upon
the Answer to the Enquiry into the Grounds of the Contempt of the
Clergy, p. 106.) "That he pretended to have got such an In
"terest in Christ, and such an exact Knowledge of Affairs above
"that he could tell the People, that he had just before receiv
"an Express from Jesus, upon such a Business, and that the Ini
"was scarce dry upon the Paper."

y. 224. Falsé 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 an House of Enter
tainment, which is commonly known by the Name of Heaven."
He stole the Pagan Revelation.

Next him his Son and Heir apparent
Succeeded, though a lame Vicegerent;

*y. 227. 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 Quirinal.

*y. 231, 232. Next him his Son and Heir apparent—Succeeded, though a lame Vicegerent.] * Oliver's eldest Son, Richard was, by him before his Death, declared his Successor; and, by Order of the Privy Council, proclaimed Lord Protector, and received the Compliments of Congratulations 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, Denbigh, and their Partisans, managed Affairs so, that he was obliged to resign." Mr. Butler expresses himself to the same Purpose, in his Tale of the Cobby and Vicar of Bray. Remains.

What's worse, old Noll is marching off,
And Dick his Heir apparent,
Succeeds him in the Government,
A very lame Vicegerent:
He'll reign but little Time, poor Tool,
But sink beneath the State;
That will not fail to ride the Fool
'Bove common Horseman's Weight.

And another Poet speaks of him, and his Brother Henry in the following Manner.

But young Dick and Harry, not his Heirs, but his Brats,
As if they had less Wit and Grace than Gib-Cats,
Slunk from their Commands, like a Brace of drownd'd Rats.


What Opinion the World had of him, we learn from Lord Clarendon's Account of his visit incog. to the Prince of Conti, at Exenas, who received him civilly, as he did all Strangers; and particularly the English: and after a few Words, (not knowing who he was,) "The Prince began to discourse of the Affairs of England, and asked many Questions concerning the King, and whether all Men were quiet, and submitted obedient to him?"
Hudibras.

Who first laid by the Parliament,
The only Crutch on which he leant;

And then funk underneath the State,
That rode him above Horsemans Weight.

And now the Saints began their Reign,
For which th' had yearnd so long in vain,

To see an Empire all of Kings,
Deliver'd from th' Egyptian Awe
Of Justice, Government, and Law,

"Which the other answer'd according to the Truth. Well,
"said the Prince, Oliver, though he was a Traitor, and a Villain, was a brave Fellow, had great Parts, great Courage, and was worthy to command. But for that Richard, that Coxcomb, Coquin, Poltroon, he was surely the basest Fellow alive? what is become of that Fool? How is it possible he could be such a Sot?" He answered, "That he was betray'd by those he most trusted, and had been most obliged to his Father:

So being weary of his Vist, he quickly took his Leave, and next Morning left the Town, out of Fear that the Prince might know, that he was that very Fool and Coxcomb he had mentioned so kindly; and two Days after the Prince did come to know who he was that he had treated so well." (Lord Clarendon's History of the Rebellion, vol. 3. p. 519.)

v. 233, 234. Who first laid by the Parliament.—The only Crutch on which he leant.] See this in some Measure diffprov'd, Life of Secretary Thurloe, prefix'd to his Letters, p. 17. See a Song intituled 2d Part of Knaves out of Doors. Collection of Loyal Songs, reprinted 1731. vol. 2. No 17. p. 69. Arsy Verfy, or the 2d Martyrdom of the Rump, sect. 4. vol. 2. p. 92.

v. 237. And now their Saints began their Reign, &c.] A Snee upon the Committee of Safety; amongst whom was Sir Henry Vane, who (as Lord Clarendon observes, vol. 3. b. 16. p. 544.) "was a perfect Enthufiast, and without Doubt did believe himfell inspired; which so far corrupted his Reafon and Understanding; that he did at the same Time believe, he was the Person deputed to reign over the Saints upon Earth for a Thousand Years." See an Account of him, in Baxter's Life in Folio, p. 74. who mentions a Selt, call'd from him, Vanifh.

v. 241, 242. Deliver'd from the Egyptian Awe—Of Justice, Government, and Lazv.] Dr. James Young observes (Sidrophel Vapulans, p. 13. from Mr. Pryn's True and perfect Narrative, &c. p. 60). That two Jesuitical Prognosticators, Lilly and Culpeper, "were
And free 'erect what spiritual Cantons
Should be reveal'd, or Gospel Hans-Towns,
To edify upon the Ruins
Of 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;

were so confident, ann. 1652. of the total Subversion of the
Law, and Gospel Ministry, that in their scurrilous Prognostications,
they predicted the Downfall of both; and in 1654, they
foretold, that the Law should be pulled down to the Ground,
the great Charter, and all our Liberties destroy'd, as not suit-
ing with Englishmen in these blessed Times: That the Crab-
Tree of the Law should be pull'd up by the Roots, and grow
no more, there being no Reason now we should be govern'd by
them.'
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
From Fudging, than th' Unsanctify'd;
While ev'ry individual Brother
Strove Hand to Fist against another,
And still the maddest, and most crack't,

Were found the busiest to transact;
For though most Hands dispatch apace,
And make light Work (the Proverb says);
Yet many different Intellechts
Are found t' have contrary Effects;

And many Heads t' obstruct Intrigues,
As slowest Insects have most Legs.
Some were for setting up a King,
But all the rest for no such thing,
Unles King Jesus: Others tamper'd

For Fleetwood, Desborough, and Lambert;

Some were for setting up a King,—But all the rest for no such Thing.]

Some for a King, and some for none;
And some have Hankerings
To mend the Commonwealth, and make
And make an Empire of all Kings.

Harry Martyn, in his Speech, in the Debate, Whether a King or no King? said, "That if they must have a King, they had
"rather have had the last, than any Gentleman in England: He
"found no Fault in his Person, but Office." (Walker's History of
Independency, part 2. 150.)

Unles King Jesus, &c.] Alluding to the Fifth Monarchy Men, who had form'd a Plot to dethrone Cromwell, and
set up King Jesus. (Echard's History of England, vol. 2. p. 815.)
Some for the Rump, and some more crafty,
For Agitators, and the Safety;

Caesar, not Christ, the ancient Jews
Paid Tribute of their Treasure;
Our Jews, no King, but Christ will chuse,
And rob, and cry down Caesar.

(Mercurius Pragmaticus, No 6. May 9. 1648.)

But Seven Years of a Thousand 'tis
Our Saints must Rulers be;
For they shall lose in Years of Bliss
Nine Hundred Ninety-three.

(Mercurius Pragmaticus, num. 8. See Sir J. Birkenhead revis'd, p. 37.)

But Overton most with Wonder doth seize us,
By securing of Hull for no less than Christ Jesus:
Hoping (as it by the Story appears)
To be there his Lieutenant for one Thousand Years.

(Anfy Verfy, St. 25. Collection of Loyal Songs, reprinted, 1731.
vol. 2. No 20.)

The Fifth Monarchy of Men publish'd their Tenets before Cromwell arrived at his pitch of Grandeur, as appears from the two following Treats. (penes me.)

The founding of the last Trumpet; or several Visions declaring,
The universal Overturning, and rooting up of all earthly Powers in England: With many other Things foretold, which shall come to pass in this Year 1650. Lately shew'd unto George Forster, who was commanded to print them. Printed in the Year 1650.

Sion's approaching Glory; or the great and glorious Day of the Lord King Jesus his Appearing: Before whom all the Kings of the Nations must fall, and never rise again; accurately described, according to the Prophets, Christ, and his Apostles, in three and forty Sections.—By James Freze, Merchant London, printed for W. Larnar—1652. In 1654, John Spittlehouse publish'd A Vindication of the Fifth Monarchy Men. In Answer to a Speech of O. Cromwell's in the painted Chamber, September 4, 1654. Mr. Bridge's in his Dedication prefix'd to a Thanksgiving Sermon before the Commons, May 17, 1648. (see Century of eminent Presbyterian Preachers, p. 76.) exhorts them, "to do what in them "lies, to bring the blessed King Jesus into his Throne of Inhe- "ritance." See a further Account of their Principles, from their printed Book intituled, The Standard. Mercurius Politicus num.
Some for the Gospel, and Maslacres
Of Spiritual Affidavit-makers,

y. 269, 270.—------------Others tamper'd—For Fleetwood, Defborough, and Lambert.] Fleetwood was a Lieutenant General, he married Ireton's Widow, O. Cromwell's eldest Daughter, was made Lord-Lieutenant of Ireland by Cromwell, Major General of diverse Counties, one of Oliver's upper House: His Salary suppos'd to be 6600l. a Year. (Second Narrative of the late Parliament, so call'd, 168. p. 14. penes me.)

y. 270.—Desborough.—] A Yeoman of 60 or 70l. per Annum (Some say a Plowman.) In a Tract, intitled, A Brief Account of the Meeting, Proceedings, and Exit of the Committee of Safety, London, 1659. (p. 9. penes me.) Bennet speaking to Desborough, says,—"when your Lordship was a Plower man, and wore high Shoon—Ha! how the Lord raiseth some "Men, and depresseth others."

Janizary Defbrow then look'd pale,
For said he, if this Rump prevail,
"I will blow me back to my old Plow-Tail.
Which no Body can deny.


Defborough married Cromwell's Sister, cast away his Spade, and took up a Sword, and was made a Colonel,—was instrumental in raising Cromwell to the Protectorship: Upon which he was made one of his Council, a General at Sea, and Major General of diverse Counties of the West; and was one of Oliver’s Upper House, (2d Narrative of the Parliament so called, p. 15.) The Writer of the First Narrative of the Parliament so called, observes, p. 9. that his annual Income was 3236l. 13s. 4d.

Mr. Butler, in his Parable of the Lion and Fox, (Remains.) girds him severely in the following Lines.

Says Defborough, for that his Name was,
Who afterwards grew very famous;
And as his Neighbours all can tell,
Th' Civil Wars was Colonel;
Nay some there be that will not stick
To say he was so Politick;
Or if you will, so great a Rogue,
That when Rebellion was in Vogue,
That he among the rest was one,
That dowl'd the King to Martyrdom.
(See his Name in the Lift of the Regicides. Walker’s History of Independency, part. 2. p. 103. And a further Account of him, Thurloe’s State Papers, vol. 7. p. 823.)

Ibid. ———— And Lambert.] Lambert in the first edit. 1678, alter’d 1694. He was one of the Rump Generals, and a principal
That swore to any human Regence,
Oaths of Supremacy and Allegiance:
Yea, though the ablest swearing Saint,
That vouch'd the Bulls o' th' Covenant:

principal Opposer of General Monk, in the Restoration of King
The Writer of the Narrative of the late Parliament so call'd,
1657. p. 9. observes, That Major General Lambert, as one of
Oliver's Council, had 1000l. per ann. which with his other Places,
in all amounted to 6512l. 3l. 4d.

y. 472. For Agitators, &c.] In 1647. (see Echard's History of
England, vol. 2. p. 569.) the Army made Choice of a set Num
ber of Officers, which they call'd, the General Council of Offi
cers; and the common Soldiers made Choice of three or four of
each Regiment, mostly Corporals and Serjeants, who were call'd
by the Name of Agitators, and were to be a House of Commons to
the Council of Officers: These drew up a Declaration, that they
would not be disbanded, till their Arrears were paid, and a full
Provision made for Liberty of Conscience.

Mr. Butler, in a ludicrous Speech, which he makes for the
Earl of Pembroke, (Remains, p. 266.) has the following Words:
"I perceive your Lordships think better of me, and would ac
quit me, if I was not charged by the Agitators.—'Sdeath,
what's that! who ever heard the Word before! I understand
Classical, Provincial, Congregational, National. But for Agi
tator, it may be for aught I know, a Knave not worth Three
pence: If Agitators cut Noblemens Throats, you'll find the
Devil has been an Agitator."

Some of the Positions of the Agitators here follow: "That all
Inns of Court and Chancery, all Courts of Justice now erected
as well Civil as Ecclesiastical, with the Common, Civil, Canon,
and Statute Laws, formerly in Force, and all Corporations,
Tenures, Copyholds, Rents, and Services, with all Titles and
Degrees of Honour, Nobility and Gentry, elevating one free
Subject above another, may be totally abolisht, as Clogs,
Snares and Grievances to a free-bron People, and inconsistent
with that universal parity and equal Condition which ought
to be among Freemen, and opposite to the Communion of
Saints.

"That all the Lands and Estates of Deans, Chapters, Prebends,
Universities, Colleges, Halls, Free-Schools, Cities, Corporations,
Ministers Glebe Lands, and so much of the Lands of the No
bility, Gentry, and rich Citizens and Yeomen, as exceeds the
Sum of Three Hundred Pounds per Annum, and all the Revenues
of the Crown belonging to the King or his Children, be equally
P 4
divided
HUDIBRAS.

Others for pulling down th' High-places

280 Of Synods and Provincial Classes,

That us'd to make such hostile Inroads

Upon the Saints, like bloody Nimrods:

"divided between the Officers and Soldiers of the Army, to fa-
"tisfy their Arrears, and recom pense their good Services."

The Total and Final Demands, already made by, and to be ex-
pected from the Agitators and Army. — London, printed, 1647, p. 6.

Pub l ic k Library, Cambridge, xix. 9. 3.

See Hampton-Court Conspiracy, with the Downfal of the Agita-
tors and Levellers, who would admit no Distinction of Birth or Ti-
tle, and out of the Lands of the whole Kingdom in general, would
proportion an equal Estate to every Man in particular. Printed 1647.


The Author, p. 6. defines an "Agitator to be an arch Tub
"Traitor of this Age, whom the Devil lately tos'd out of the
"Bottomless Pit, to drive on his Designs, prick Principalities, and
"torment the Times." (See Mr. Peck's Notes on the Baptizes.

New Memoirs of Milton's Life, p. 419)

Ibid. ———— And the Safety.] Committee of Safety, a
Set of Men who took upon them the Government, upon displacing
the Rump a second Time: Their Number amounted to Twenty
three, which though fill'd up with Men of all Parties, (Royalists
excepted) yet was so craftily compos'd, that the Balance was sufi-
ciently secured to those of the Army Faction. (Echard, vol. 2. p.

854. See their Names, History of Independency, part. 4. p. 69, 70.)

So here's a Committee of Safety compounded

Of Knave, and of fool, Papist and Roundhead;
On Bafs of Treason, and Tyranny grounded.

(The Committee of Safety. Collection of Loyal Songs. Reprinted

1731. vol. 2. p. 148.)

They are banter'd by the Author of a Tract, intituled, A Par-
tley between the Ghosts of the Protector, and the King of Sweden in

Hell, (p. 10) "Phanatick Committee of Safety (faith the Pro-
tector) there's a Word that requires another Calvin's Industry

to make a Comment on it: And then naming them again, he
fell into such a Laughter, that he walked the great Devil, who
was lying upon a Bench hard by, something drunkish. What's
the Matter, cries Beelzebub? What's the Matter, cries the
Protector? Can you lie sleeping there, and hear us talk of a

Phanatick Committee of Safety? Cudbobs, quoth the Devil,
this England is a plaguy Country; Africa itself never bred such
Monsters; and upon that he began to call for his Guard: But
"the King of Sweden soon prevented his Fear, by the Relation
he made of their being turn'd out of Commuinion."

v. 283.
Some for fulfilling Prophecies,
And th' Extirpation of th' Excise;
And some against th' Egyptian Bondage
Of Holy-days, and paying Poundage:
Some for the cutting down of Groves,
And rectifying Baker's Loaves:
And some for finding out expedients
Against the Slav'ry of Obedience,
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
Against the Pope, and some the Turk;
Some for engaging to suppress
The Camisado of Surplices.

\[y. 283.\] Some for fulfilling Prophecies.] i. e. Carrying their Arms against the Pope, the Whore of Babylon. (Mr. W.)
\[y. 285, 286.\] And some against th' Egyptian Bondage.—Of Holy-days———] There was an Ordinance to abolish Festivals, Die Martis, 8 Junii 1647. throughout England and Wales; and every second Tuesday in the Month, to be allow'd to Scholars, Apprentices, and other Servants, for their Recreation: This was confirm'd by another Ordinance of Lords and Commons, Die Vereris, 11 Junii 1647. and Die Lunae, 28 Junii 1647. An additional Ordinance was made concerning Days of Recreation allow'd unto Scholars, Apprentices, and other Servants, occasion'd by the Apprentices Petition, and Propositions presented unto the Honourable House of Commons.—June 22, 1647.
\[y. 287———\] Cutting down of Groves.] i. e. Demolishing the Churches. (Mr. W.) Alluding to the old Superstition of consecrating Groves to Idols. See Notes upon the Second Book of Mr. Cowley's Davideis, Works, vol. 1. edit. 1707. p. 385.
\[y. 297, 298.\] Some for engaging to suppress—The Camisado of Surplices.
That Gifts and Dispensations hinder'd,
And turn'd to th' Outward Man the Inward;
More proper for the cloudy Night
Of Popery, than Gospel Light.
Others were for abolishing
That Tool of Matrimony, a Ring,

Surplices.] Their Antipathy to the Surplice is thus express'd by a Writer of those Times. "Have not they so long percutted the "poor Surplice in most Churches, that they have scarce left any "Man a Shirt in the whole Parish." (The Judgment of an Old Grand Juryman in Oxfordshire, concerning the breaking of the late Treaty at Uxbridge. Oxford, 1645, p. 4. Publick Library, Cambridge, xix. 9. 3.) Mr. Warburton observes. "That when the Soldiers in a Night Expedition, put their Shirts over their Ar-
mour, in order to be distinguish'd, 'tis called a Camisade: These Scæaries were for suppressing the Episcopal Meetings, then held secretly, which the Author with high Humour calls a Camisade."

The Word is taken from the Latin Word Camisa, or the Greek Καμισαω, which signifies a Priest's white Garment; or what we now call a Surplice. See Mr. Hearne's Glossary to Peter Langtof's Chronicle, p. 597. Skinneri Etymologicon Linguae Anglicanae, sub Voce Camisade. Table to Barret's Theorike and Prætike of Modern Wars, 1598.

y. 303, 304. Others were for abolishing—That Tool of Matrimony, a Ring.]

Because the Wedding Ring's a Fashion old,
And signifies by th' Purity of Gold,
The Purity required in th' marry'd Payre;
And by th' Rotundity, the Union faire,
Which ought to be betwixt them endless, for
No other Reason, we that Ufe abhor.

(A Long-winded Lay Lecture, published 1647, p. 5.)

They will not hear of Wedding Rings;
For to be us'd in their Marriage;
But say, They're superstitious Things,
And do Religion much Disparage:
They are but vain, and Things profane
Wherefore now, no Wit be speaks them,
So to be ty'd unto the Bride,
But do it as the Spirit moves them.

(A Curtain Lecture. Loyal Songs, vol. i. No 15.)

See the Objections of the Dissenters, against the Ring in Marriage, answer'd, by Dr. Comber. Offices of Matrimony, &c. folio edit. part 4, sect. 3. Dr. Nicholls upon the Office of Matrimony. Mr. Wheelly's Rational Illustration, folio edit. p. 407, &c.
PART III. CANTO II. 235

With which th' unanctify'd Bridegroom
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-Mariage still.
Some were for th' utter Extirpation
Of Linsey Woolsey in the Nation;

\[\text{\textit{305. Is marry'd only to a Thumb.}}\] Thumb is put for the Rhyme's Sake, for the fourth Finger of the Left-hand; the Ring being always put upon that Finger by the Bridegroom. The Reason given by Aulus Gellius, (\textit{Noct. Attic. lib. 10. cap. 10.}) that there is a small Nerve in that Finger, which communicates directly with the Heart; for which Reason, both Greeks and Romans wore it upon that Finger.

The Original of which Custom is given by another Author, in the following Words. \textit{Alcadas X Rex Assyriorum regnavit annis 33, & anno ejus 11. Sparta condita est a filio Phoronei, qui inventit usum annulorum; & in quarto digito poni annulum debere dixit, quia ab illo vena pertingit ad cor. Gobelini Persona, Cosmodromii \textit{etas 111. Meibomii Rer. Germanic. To. i. p. 89.}}

Pesteris, & digito pignus fortasse dedisti, &c.

\begin{quote}
\textit{Juvenal. Sat. 6. 27, 28.}
\end{quote}

\begin{quote}
They say, thy Hair the curling Art is taught,
The Wedding Ring perhaps already bought:
A sober Man, like thee, to change his Life!
What Fury would possess thee with a Wife?
Mr. Dryden.
\end{quote}


\[\text{\textit{308. That us'd to.}}\] That is to—edit. 1678. That uses to—edit. 1684. 1689. 1694. 1700. 1704. alter'd 1710. as it stands here.

\[\text{\textit{309. The Bride to nothing but her Will.}}\] The Thing this Quibble turns upon, is this—The first Response the Bride makes in the Marriage Ceremony is, \textit{I will}. (Mr. \textit{W.})

Shakespeare alludes probably to the same Thing, (\textit{Love's Labour Lost}, act 1. vol. 2. p. 111.) in Boiet's Words to Biron, when he enquir'd after Rosaline.

\begin{quote}
Biron. \textit{Is she wedded, or no?}
Boiet. \textit{To her Will, Sir, or fo.}
\end{quote}

\[\text{\textit{311, 312. Some were for th' utter Extirpation—Of Linsey Woolsey}}\]
And some against all Idolizing.

The Cross in Shop-Books, or Baptizing:

315 Others, to make all Things recant

The Christian, or Sirname of Saint;

And force all Churches, Streets, and Towns,

The Holy Title to renounce.

Woolsey in the Nation.] Some were for Judaizing, or observing some of the Laws peculiar to that People. Linsey Woolsey being forbidden by the Law. See Deuteronomy xxii. 11. (Mr. W.)


And some against all Idolizing—The Cross in Shop-Books.] Some were for using a Spunge to the publick Debts. (Mr. W.) "Scriveners were commanded to shew their Shop-Books, that Notice might be taken who were guilty of having Money in their Purfes, that the fettice and fullen might be fecedred for Delinquents." (Walker's History of Independency, part 2. p. 189.) See their unreasonable Antipathy to all Sorts of Crosses expofed from a Tract, intituled, A Dialogue between the Cross in Cheap, and Charing-Cross. Impartial Examination of Mr. Neal's Third Volume of the History of the Puritans, p. 81.

Sir John Birkenhead likewise haters thofe Precifians. "An Act for removing the Alphabet Cross from the Childrens' Primer, and the Cross from off the Speaker's Mace, and for adding St. Andrews' Cross to St. George's in the States Arms." (Paul's Church-yard, cent. 2. clafs. 6. N° 139.)

Refolv'd, &c. That all Crosses are due to the State, and Therefore all Coin that is fump'd with that superfluous Kind of Idolatry, is confifiicted by modern Laws to the Devil's Melting Pan." (Paul's Church-yard, cent. 3. clafs 11. N° 40. p. 21.)

316 And force all Churches, Streets, and Towns,—The Holy Title to renounce.] Churches, Parishes, and even the Apoftles were unfinced in the Mayoralty of the famous Alderman Pennington, and continued fo to the Year 1660. (See Strype's Survey of London, vol. 2. book 5. p. 7.) The Malice and Rage of both Roundheads and Cavaliers ran high upon this particular; of which we have a merry Instance in the Cafe of Sir Roger de Coverley, which I cannot forbear transcribing. "That worthy Knight, being then but a stripling, had Occafion to enquire the Way to St. Ann's Lane, upon which the Perfon, whom he spoke to, instead of anfwering his Question, call'd him a young Po-
Some 'gainst a Third Estate of Souls,

320 And bringing down the Price of Coals:

"pifb Cur, and ask'd him, who made Ann a Saint? The Boy

"being in some Confusion, enquired of the next he met, which

"was the Way to Ann's Lane? But was call'd a Prick-ear'd Cur

"for his Pains; and instead of being shewn the Way, was told,

"that she had been a Saint before he was born, and would be

"one after he was hang'd. Upon which (says Sir Roger) I

"did not think fit to repeat the former Question, but going into

"every Lane of the Neighbourhood, ask'd what they call'd

"the Name of that Lane: By which ingenious Artifice, he

"found out the Place he enquir'd after, without giving Offence

"to any Party." (Spectator, N 125.) Mr. B.

The Mayor of Colchester banish'd one of that Town for a Ma-

lignant and a Cavalier, (in the Year 1643) whose Name was

Parsons, and gave this learned Reason for this exemplary Piece

of Justice, That it was an ominous Name. Mercurius rusticus,

N° 16, p. 196.

5. 319. Some 'gainst a third Estate of Souls.] I suppose he

means the Place which in the New Testament is call'd Ædm, and

is there plainly distinguished from Gehenna, though both are

translated by the English Word Hell: some Persons in Mr. Butler's

Time began to write of this Place as different both from Heaven

and Hell, and as the Receptacle of all Souls, Good and Bad,

until the Resurrection, Bishop Bull has two Sermons printed on

This Middle State. See likewise Sir Peter King's Critical History

of the Apostles Creed upon the Article, of Christ's Descent into Hell.

(Dr. B.)

5. 320. And bringing down the Price of Coals.] Though Mr.

Butler says in another Place,

Those that write in Rhyme still make

The one Verse for the other's Sake;

The one for Sense, and one for Rhyme,

I think sufficient at a Time.

I cannot but think, that this is either design'd as a Snee upon

Sir Arthur Hazlerigg, who, when Governor of Newcastle upon

Tyne, without any public Authority, presume'd to lay a Tax of

four Shillings a Chaldron upon Coals, which was estimated to a-

mount to 50,000l. a Year. (Walker's History of Independence,

part. 2. p. 151.) And the Author of a Tract, intituled, No Fool

to the old Fool, L'Estrange's Apology, p. 93. calls him, The Epis-
copal Coal-Merchant, Sir Arthur for Durham. A Tax was laid

upon Coals by the Members at Westminster, of one Pound ten

Shillings upon an hundred Pound of great English, or Scotch Coals.

See a Treatise of Excise, annex'd to the City Calendar, 1645, p. 30.

Pub. Lib. Cambridge, 19. 9. 3.) Or an Allusion to a Tract, in-
titled,
Some for abolishing Black-Pudding,
And eating nothing with the Blood in;
titled, The Woodmonger's Remonstrances, or the Carman's Controversy rightly stated. By W. L. London, 1649. p. 29. the Title of one Section. Expedients to abate the Price of Sea-Coal, penes me: Or to a Tract intituled, Sea-Coal, Char-Coal, and Small-Coal; or a Discourse between a Newcastle Collier, a Small-Coal Man, and a Collier of Corydon: Concerning the Prohibition of Trade with Newcastle: And the fearful Complaint of the Poor of the City of London, for the enbansing the Price of Sea-Coals, London, 1643. penes me. One Paragraph of which I take the Liberty of transcribing.

Small-Coal.—"As your faithful Companion, and one that loves you very well, without Offence let me adverite you: This inhaing your Price already, and the Fear, that you will daily rise higher and higher, begets no small Murmurs in the City. First and foremost your Brewers cry out, they cannot make their Ale and Beer so strong as it was wont to be, by Reason of the Dearness or Scarcity of Fewel, and then all the good Fellows, such as myself, that ufed to toast our Nofes over a good Sea-Coal Fire of my Kindling, at an Ale-Houfe, with a Pot of napSy Ale, or invincible stale Beer, cry out upon the Smallnes of both of the Fire and Liquor, and curse your avarice Sea-Coal that Occasions these Disasters: For your Bricklayers and Builders with open Throats exclain at your Scarcity; the Bricks which were badly burnt before, are now scarce burned at all, no more than if they were only baked in the Sun, and are fo brittle, that they will not hold the lay: Cooks, that noble Fraternity of Fleet-Lane, and in general through the City, raife their Meat at leaft Two-pence in a Joint; and in- stead of roasting it twice or thrice, according to their ancient Custom, fell it now Blood-raw to the Detriment of the Buyer: Finally, Ale-Houfes rail at your Dearnes abominably, and all the poor People of this populous City, and it's large Suburbs, whose slender Fortunes could not lay out fo much Money to- gether as would lay their Provison in for the whole Winter, cry out with many bitter Excreations, that they are forced to pay two or three Pence in a Bushel more than they were wont to do, and accuse your Factors, (Sea-Coal) as Wharfes, Woodmongers, Chandlers, and the like, of too apparent In- justice and Covetoufnes in engroffing the whole Store into their Hands, and selling them at their own Prices, as if there were a Dearth of your Commodities in the City, when it is very well known there is Provison enough, of Sea-Coal, to serve it plentifully without Supplies from Newcastle, for these twenty Months and more: so that if some Courfe be not "taken,
To abrogate them Roots and Branches:
While others were for eating *Haunches*
Of *Warriors*, and now and then
The *Flesh of Kings* and mighty *Men*;
And some for breaking of their *Bones*
With Rods of Ir’n, by *Secret Ones*:

"taken, the People, especially the poorer Sort, must undergo
"great Want.

*y. 322. And eating nothing with the Blood in.* [See Dr. Shuckford's *Connection*, vol. 1. p. 96.
*y. 323. To abrogate them roots and Branches.*] This was the Spirit of the Times: There was a Proposal to carry twenty *Royalists* in Front of Sir *Thomas Fairfax's* Army, to expose them to the Fire of the Enemy: and one *Gourdon* mov'd. "That the "Lady *Capel*, and her Children, and the Lady *Norwich* might "be sent to the General with the same Directions, saying, their "Husbands would be careful of their Safety: And when divers "opposed so barbarous a Motion, and all'd, that Lady *Capel" was great with Child, near her Time; *Gourdon* prefs'd it the "more eagerly, as if he had taken the General for a Man "Midwife." (Walker's *History of Independency*, part 1. p. 99.)
Nay, it was debated at a Council of War. (see *History of Independency*, part 2. p. 30. from Sedgwick's *Justice upon the Army's Remonstrance*) "To massacre, and put to the Sword all the King's "Party: The Question put was carried in the Negative but by "two Votes." Their Endeavours (says he; *History of Independency*, part 3. p. 11.) "was how to diminish the Number of "their Opposites the *Royalists*, and *Presbyterians* by a Massacre: "For which Purpofe, many dark Lanthorns were provided laft "Winter, (1649) which, coming to the common Rumour of "the Town, put them in Danger of the Infamy and Hatred that "would overwhelm them; so this was 'laid aside.' A Bill was "brought in, 1656, for decimating the *Royalists*, but thrown out. (See *Thurloe's State Papers*, vol. 5. p. 20. 37, 38.) And this Spirit was but too much encouraged by their Clergy. Mr. *Caryl* (in a Thanksgiving *Sermon before the Commons*, April 23, 1644. p. 46.) says, "If Christ will set up his Kingdom upon the Car- "cafes of the Slain, it well becomes all Elders to rejoice, and "give Thanks. Cut them down with the Sword of Justice, "root them out, and confume them as with Fire, that no Root "may spring up again. *George Walker* before the Commons, "Jan. 29, 1644. p. 19. *Centur of eminent Presbyterian Prea- "chers*, p. 46. Of all *Ahab's* Family, and *Persecuting-house*, "there was not a Man left to make Water against the Wall, not "one
And named, A
They let — Afeard
—
Channel;
Cabals,
of who
interaction
of the Legend never heard of,
But made the Wicked fore afear'd of.
The Quacks of Government; (who fate
At th' unregarded Helm of State,
And understood this wild Confusion
Of fatal Madness, and Delusion,


Of this Spirit was Mr. George Swathe, Minister of Denham in Suffolk, who in a Prayer, July 13, 1641 or 42. (see Swathe's Prayers, p. 31.) has the following remarkable Words: "Lord, " if no Composition will end the Controversy between the King " and Parliament, but the King and his Party will have Blood; " let them drink of their own Cup; let their Blood be spill'd " like Water; let their Blood be sacrificed to thee, O God, for the " Sins of our Nation."
y. 327, 328. And some for breaking of their Bones — With Rods of Ir'n, &c.] A Snee upon their canting Abuse of Psalm ii. 2.
y. 329. For thrashing Mountains ] A Snee upon the Cant of the fifth Monarchy Men, (for their Misapplication of that Text, Isaiah xli. 15. Thou shalt thresh the Mountains, and beat them small, and shall make the Hills as Chaff) of whom Mr. Thurloe observes, (State Papers, vol. 6. p. 185.) " That they encouraged " one another with this, that though they were but a Worm, " that yet they should be made Instruments to thresh Mountains "
y. 329, 330. —— And with Spells — For hallowing Carriers Packs and Bells.] Alluding to their horrid canting Abuse of Scripture Phrase, especially of those two Passages, Isaiah xli. 15. Zech. xiv. 20.
Here are perform'd the Conjurings and Spells,
For christ'ning Saints, and Hawks, and Carriers Bells.
(Oldham's 4th Sat. against Jesuits.)
y. 332. —— Afeard of.] Afraid of; edit. 1678. after'd to, Afeard of, 1684.
y. 333. The Quacks of Government.] These were the Politicians of those Times; namely, Mr. Hollis, Sir Anthony Ashby Cooper, Grimstone, Annelley, Manchester, Roberts, and some others, who were apprehensive of a Revolution: They saw the Necessity of a Restoration, that Matters might fall again into their right Channel; after the strange Convulsions and Disorders that fol
low'd upon Cromwell's Death. They wisely therefore held their Cabals, to confult of Methods how to secure themselves. (Dr. B.)
y. 351.
Muft, sooner than a Prodigy,
Portend Destruction to be nigh,)
Consider'd timely, how t' withdraw,
And save their Wind-pipes from the Law;
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 fickly Patient's Sake,
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.

'Mong these there was a Politician,
With more Heads than a Beast in Vision,
And more Intrigues in ev'ry one
Than all the Whores of Babylon:

So Politick, as if one Eye
Upon the other were a Spy,

'Mong these there was a Politician.] This was Sir Anthony Ashley Cooper, who complied with every Change in those Times. Mr. Wood's Character of him, (Athen. Oxon. 1st edit. vol. 2. col. 540, 541.) tallies exactly with this: as does Mr. Butler's, (See Fable of the Lion and the Fox. Remains.) And in many Respects Mr. Dryden's (Absalom and Achitophel, p. 3. Fables, folio edit. 1701.)

With more Heads than a Beast in Vision.] See Revelations xiii.

So politick, as if one Eye—Upon the other were a Spy.] He is thus described by the Author of a Poem, intitled, The Progress of Honesty; or the View of Court and City, p. 22.

Some call him Hophni, some Achitophel,
Others chief Advocate for Hell;
Some cry, He sure a second Janus is,
And all Things past and future sees;
Another rapt with Satyr, swears his Eyes
Upon himself are Spies;
That to trepan the one to think
The other blind, both strove to blink:
And in his dark pragmatick Way

As busy as a Child at Play.

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 Ruine,
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,
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;

And sily do their Opticks inwards roul,
To watch the subtle Motions of his Soul;
That they with sharp perspective Sight,
And Help of intellectual Light,
May guide the Helm of State aright:
Nay, view what will hereafter be,
By their all-seeing Quality.

v. 365. Was for them, and against them all.] Bishop Burne was well acquainted with the Earl of Shaftesbury, and confirms this Part of his Character: He tells us, (History of his own Time, vol 1. p. 97.) the Earl was not ashamed to reckon up the many Turns he had made; and valued himself for the doing it at the properest Seafon, and in the best Manner. See a Song called Chips of the old Block, St. 20. Collection of Loyal Songs, vol. 2.

v. 370. ——— State-Camelion.] Alluding to that famous Tract of Buchanan's so called. (Mr. W.) This Tract was wrote against the Laird of Lidington. Vide edit. Lugd. Batav. 1723. vol. 1. prope finem.

v. 371. By giving Aim from Side to Side.] In all Editions ti

1710. and then alter'd thus; By giving Aim from either Side.

v. 395
Co'rd turn his Word, and Oath, and Faith,
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 incur'd,

Instead of Hemp, to be prefer'd,
And pass'd upon a Government,
He play'd his Trick, and out he went:
But being out, and out of Hopes
To mount his Ladder (more) of Ropes;

Wou'd strive to raise himself upon
The publick Ruine, 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;
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,
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,

*As th' Earth is easiest undermin'd,—By Vermin impotent and blind.* Comparing him to the Mole. *Talpa Cæcior* is an old Proverb: The Mole has an imperfect Sight. See Sir Thomas Browne's *Vulgar Errors*, book 3. chap. 18. Ray's PROVERBS, p. 279. *Moles Spectacles, Spectator or Tatler.* One might have imagin'd that Cockney to have been much blinder than the Mole, who took a Bush, hung round with Moles, for a Black-pudding Tree. *Foulis's History of the wicked Plots,* &c. p. 91.
 Hudibras.

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 
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 Napier’s Bones,

Feel in their own the Age of Moons: 
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 
All Ways he cou’d, t’ insinur his Throat; 
And hither came t’ observe and smoke 
What Courses other Riskers took;

y. 409. And better than by Napier’s Bones.] * The famous Lor Napier of Scotland, the first Inventor of Logarithms, contrive also a Set of square Pieces, with Numbers on them, made generally of Ivory, (which perform arithmetical, and geometric Calculations) and are commonly call’d Napier’s Bones.” See Harris’s Lexic. Technic. Chambers’s Cyclopaedia. Leybourn’s Art numbering, by speaking Rods, 1685. Mr. Ward’s Lives of the Profeffors of Gresham College, 1740. p. 120, &c. Lilly’s History of his own Life and Times, p. 105.

Mr. Butler likewise might have in View the Case of Archibald Lord Napier, a great Royalist, (see Bishop Guthry’s Memoir p. 204.) who died in his Majesty’s Service at Frantcafile in Athol,—

The Committee (in Bishop Guthry’s Words) resolved to raise his Bones, and make a Forefaulture thereupon: And for that End Letters were ordain’d to be executed at the Pier of Leith: gainst Archibald Lord Napier his Son, then in Exile for his Loyalty, to appear upon sixty Days Warning to see the same done. And when his Friends were startled at this, and enquired, what was meant by it? They found it was only to draw Money from the new Lord Napier, for the Use of some Sycophants, that expected it; and so they advanced five hundred Marks for that End, and thereupon the intended Forefaulture was discharg’d.”

y. 420
And to the utmost do his best

To save himself, and hang the rest.

To match this Saint, there was another,
As busy, and perverse a Brother,
An Haberdasher of Small Wares,
In Politics, and State-Affairs:

More few than Rabbi Achitophel,
And better gifted to rebel:

Sir A. Ably Cooper was of the Miller's Mind, who was concerned in the Cornish Rebellion, in the Year 1558: he apprehending, that Sir William Kingston, Provost-Marshal, and a rigorous Man upon that Occasion, would order him to be hang'd upon the next Tree: before he went off, told his Servant, that he expected some Gentlemen would come a fishing to the Mill; and if they enquired for the Miller, he ordered him to say, that was the Miller. Sir William came according to Expectation, and enquiring for the Miller, the poor harmless Servant said he was the Miller. Upon which the Provost order'd his Servants to seize him, and hang him upon the next Tree; which terrify'd the poor Fellow, and made him cry out, I am not the Miller, but the Miller's Man: The Provost told him, "That he would take him at his Word. If (says he) thou art the Miller, thou art a busy Knave and Rebel:—and if thou art the Miller's Man, thou art a false lying Knave, and canst not do thy Master more Service than to hang for him: And without more Ceremony he was executed." (Grafton's Chronicle, Speed's Chronicle, edit. 1627. p. 823. History of England from authentic Records, &c. 1706. vol. 1. p. 410.) Or of Giffan's Mind, who says Guthry, (See Dialogue between Mr. Guthry and Mr Giffan, 661. p. 24.) "God's Bread, Sir, you'll e'en say enough for us beath; would your Reverence might hang for us beath.

This Character exactly suits John Lilburn, and no other, (though it is an Inaccuratism as I shall shew below) especially the 437, 438, 439,
For when h' 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;
So suddenly addicted still
To's only Principle, his Will,
That whatsoever it chanc'd'd to prove,
Nor Force of Argument could move:
Nor Law, nor Cavalcade of Ho'burn,
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:
In which his Parts were so accomplisht,
That, right or wrong, he ne'er was non-plust;

and 440th Lines. For it was said of him when living, by Judge Jenkins (Wood's Athen. Oxon, part 2. col. 102.) "That if the World was emptied of all but himself, Lilburn would quarrel with John, and John with Lilburn: Which Part of his Character gave Occasion for the following Lines at his Death:
Is John departed, and is Lilburn gone?
Farewell to both, to Lilburn, and to John,
Yet being dead, take this Advice from me,
Let them not both in one Grave buried be:
Lay John here, and Lilburn thereabout,
For if they both should meet, they would fall out.
Lilburn died a Quaker, August 28, 1657 (see Mercurius Politicus, No. 379. p. 1597. Mr. Peck's Desiderata Curiosa, from Mr. Smith's Obituary, vol. 2 lib. 14. p. 30.) a full Year before Oliver Cromwell: whereas this Thing happened not till a Year after the Usurper's Death: But this is not the only Mistake in Chronology that Mr. Butler is guilty of. (See in Proof, Note upon Verl 1239, 1240.) See a Character of Lilburn, Thurloe's State Paper, vol. 3, p. 512. And an Account of his Obstinate, his Trial reprinted I think, in the State Trials.

*435—Nor Cavalcade of Ho'burn.] Alluding to the Cavalcade of the Sheriff and his Officers, through Holbourn, up to an Execution at Tyburn.
But still his Tone ran on, the less
Of Weight it bore, with greater Ease:
And with its everlasting Clack,
Set all Mens Ears upon the Rack.
No sooner cou'd a Hint appear,
But up he started to picqueer,
And made the stoutest yield to Mercy,
When he engag'd in Controversy.
Not by the Force of carnal Reason,
But indefatigable teasing;
With Vollies of eternal Babble,
And Clamour, more unanswerable.

For though his Topics, frail and weak,
Cou'd ne'er amount above a Freak,
He still maintain'd 'em, like his Faults,
Against the desp'ratest Assaulsts;
And back'd their feeble Want of Sense,
With greater Heat and Confidence.
As Bones of Hetters, 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
Cou'd 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 worldly Goods and Wit,
And Soul, and Body, worshipp'd it:

448. But up he started to picqueer.] "Pickeer, or Skirmish, as Light-Horsemens do, before the main Battle begins." Baily.
469, 470. And with his Worldly Goods and Wit,—And Soul, and Body, worshipp'd it.] Alluding to the Words in the Office of Matrimony, With my Body I thee worship, and with all my worldly Goods I thee endow.
But when he found the fullen *Trapez*,
Possess'd with the Devil, Worms, and Claps;
The Trojan Mare in Foal with Greeks,
Not half so full of Jaldish Tricks,

Though squeamish in her outward Woman,
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 fit the closer.
For Fools are stubborn in their Way,
As Coins are harden'd by the Allay:

* After the Grecians had spent ten Years in the Siege of Troy without the least Prospect of Success, they betook themselves to 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. Vide Diæ. Cretæ. de Bello Troiano, lib. 5. p. 199, 200. edit. Basil 1548. Chaucer's Squire's Tale, fol. 23. edit. 1602.

* Dol Common was colleague to Subtle the Alchymist, and Face the House-keeper, in Ben Johnson's Play call'd the Alchymist, (Works, folio 1641. vol. 1. p. 326, &c.) and a great Strumpet.

Rampant (as well as Rumps) comes probably from Arompo, which is an Animal, that is a Man-Eater in South-Guinea. See Churchill's Voyages and Travels, vol. 5. p. 214. And Plain Dealer, vol. 2. No 76. p. 160.

* The more Copper a Silver Coin contains, the harder it is; and for that Reason, Plate-Silver, which contains one Part of Copper to twenty-four Parts of Silver, is harder than the Coppel Silver, which contains but a Quarter of a Part of Copper, to twenty-four Parts of Silver, (See Lemery's Chymistry, 3d edit. p. 92.) The Silver with so small an Allay, was probably, what Alfenius, the Civilian, interpreted the Money to be, which the Carthaginians agreed to pay the Romans; Certum pondus Argenti, Puri Puti. (Vide Aul. Gellii Noft. Attic. lib. 6. cap. 5.)
And Obstinaçy's ne'er so stiff,
As when 'tis in a wrong Belief.

These two, with others, being met,
And close in Consultation fet;
After a discontented Pause,
And not without sufficient Cause,
The Orator we nam'd of late,
Less troubled with the Pangs of State,
Than with his own Impatience,
To give himself first Audience,
After he had a While look'd wise,
At last broke Silence, and the Ice.

Quoth he, there's nothing makes me doubt
Our last Out-goings 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:
Who, 'caufe 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 crofs'd,
Throw up the Cause before 'tis loft.

\[485, 486. These two, with others, being met,—And close in Consultation fet.\] This Cabal was held at White-Hall, at the very Time that General Monk was dining with the City of London: I heartily wish the Poet had introduced the worthy Sir Hudibras into this Grand Assembly: His Presence would have continued an Uniformity in this Poem, and been very pleasing to the Spectator. His natural Propension to Loquacity would certainly have exerted itself on so important an Occasion; and his Rhetoric and Jargon, would not have been less politic or entertaining, than that of the two Orators here characteriz'd, (Mr. B.)
Was it to run away, we meant,
When, taking of the Covenant,
The lamest Cripples of the Brothers
510 Took Oaths, to run before all others;
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,
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 Marg'ret's Fast)

y. 520. I mean Marg'ret's Fast.] In those Times, the Word
Saint was not permitted to be given to any, but the Friends to
the Rebellion: and the Churches which were called Saint Mar-
garet's, Saint Clement's, Saint Martin's, Saint Andrew's, they
called Margaret's, Clement's, Andrew's, (Mr. B.)
Some of their Forefathers amongst the Disciplinarians, such as
Penry, the Author of Martin Mar Prelate, instead of Saints,
titled some of the Apostles, and the Virgin Mary, in Derision,
Sirs; as, Sir Peter, Sir Paul, Sir Mary. (See Bishop Cowper's
Preface to his Admonition to the People of England.)
The Fast referred to, might be either that appointed upon Oliver
Cromwell's Death, to be held September 10, 1658, (Mercurius-
Politicus, num. 433. p. 823) or that appointed by Richard Crom-
well, and his Council, September 24, to be held the 13th of
October following: Mercurius Politicus, num. 435. p. 880. Or
that appointed December 17 for the 29th. Mercurius Politicus,
um. 546. p. 84.

Let their Priests prate and pray.
By Order, and at Margaret's keep
An humiliation Day.
(Mercurius Pragmaticus, num. 4. April 25, 1648.)

These Fasts during the Ulfurpation were not so frequent as be-
fore: 'Tis observed by Mr. Foulis, (History of the wicked Plots of
the pretended Saints, p. 215.) "That at the Beginning of the
Wars, a public monthly Fast was appointed for the last Wed-
nesday of every Month; but no sooner had they got the King
PART III. CANTO II. 251

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?
525 And understand as well to tame,
As when they serve our Turns, t' inflame.
Have prov'd how inconsiderable
Are all Engagements of the Rabble,

"upon the Scaffold, and the Nation fully secur'd to the Rump's
"Interest, but they thought it needless to abuse, and gull the
"People, with a Multitude of Prayers and Sermons—and to
"by a particular Act of their Worships (April 23, 1649.) null'd
"the Proclamation for the observation of the former: All which
"veriseth the old Verse.

The Devil was sick, the Devil a Monk avould be;
The Devil was well, the Devil a Monk was be.

George Fox, the Father of the Quakers, observes upon their
Fast in general, (Journal, p. 194. 294) "That both in the
Time of the Long Parliament, and of the Protector so called,
"and of the Committee of Safety, when they proclaimed Fast,
"they were commonly like Jezebels, and there was some Mis-
"chief to be done." Their Fastings were mere outside Show, and
Mockery: And in some Respects, they were like the Holy Maid
mentioned by John Taylor the Water-Poet, (See his Jack a Lent,
Works, p. 114. And an Account likewise of the Old Wife of
the pretended Saints, p. 215. from the Beehive of the Roman
Church, fol. 23.) "That enjoin'd herself to abstain four Days
"from any Meat whatsoever; and being lock'd up close in a
"Room she had nothing but her two Books to feed upon: But
"the two Books were two painted Boxes, made in the Form of
"great Bibles, with Claps and Boffes, the Insides not having one
"Word of God in them — But the one was fill'd with Sweet-
"meats, and the other with Wine; upon which this De-
vout Votary did fast with zealous Meditation, eating up the
"Contents of one Book, and drinking as contentedly the other." Vide Miraculum Fratris Jejunnatis—Fascicul. Rel. expetendar.
& fugiendar. p. 522.

§ 521. When Providence had been suborn'd.] Alluding to the
Impudence of those pretended Saints, who frequently directed
God Almighty, what Answers he should return to their Prayers.
Mr. Simeon Alb was called, THE GOD-CHALLENGER, Letter sent to

§ 537,
Whose Frenzies must be reconcil'd,
With Drums, and Rattles, like a Child;
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,
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 Priviledges,
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,
Submit t' Old Iron, and the Cause.
And as we thriv'd by Tumults then,
So might we better now agen,
If we knew how, as then we did,
To use them rightly in our Need.
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,
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;
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,
Who, e're the Blow, become mere Dolts:

y. 544. Gave Chase to Rochets, and white Sleeves.] Alluding
to the Insults of the Mob upon the Bishops in those Times. Lord
Clarendon informs us, (History of the Rebellion, vol. 1, p. 266.)
"That the Mob laid Hands upon the Archbishop of York, going
"to the House of Peers, in that Manner, that if he had not
"been seasonably rescu'd, 'twas believed, they would have mur-
"der'd him: So that all the Bishops, and many Members of
"both Houses withdrew themselves from attending, from a real
"Apprehension of endangering their Lives." See French Re-
port. Loyal Songs, reprinted, 1731. vol. 1. No. 11. p. 25. See the
Word Rochets explained, Wheatley's Rational Illustration.

y. 565, 566. Like Men condemn'd to Thunder-Bolts,—Who e're
the Blow, become mere Dolts.] Viz. Soldiers condemned to be shot.

Quos
HU D I B R A S:

Or Fools besotted with their Crimes,
That know not how to shift betimes,
And neither have the Hearts to stay,

570 Nor Wit enough to run away:
Who, if we cou'd resolve on either,
Might stand or fall at least together;
No mean or trivial Solaces
To Partners in extreme Distresses;

575 Who use to lessen their Despairs,
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,

580 The more he took his Turn among.
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;

585 Have time to rally, and prepare
Our last and best Defence, Despair:
Despair, by which the gallant'ft Feats,
Have been achiev'd in greatest Straits,
And horrid'ft Dangers safely wav'd,

590 By being courageously out-brav'd;
As Wounds by wider Wounds are heal'd,
And Poisons by themselves expell'd:

Quos perdere vult Jupiter, hos prius dementa.
This has happen'd to some Men from les affecting Circumstances.
The famous Italian Poet Tasso being imprisoned by Order of the Duke of Ferrara, for a Challenge given in his Palace, upon which a Duel ensued; was in his Confinement, dejected with so deep a Melancholy, that it terminated in a Stupidity, Mr. Fenton's Observations on Waller's Poems, 4 to p. 18. See another Instance, of an innocent Curate, by Miltake taken up by the Inquisition in Italy, Baker's History of the Inquisition, p. 332.

* 592. And Poisons by themselves expell'd.] See Annotations on Religio
And so they might be now agen,
If we were, what we shou’d be, Men;
And not so dully desperate,
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,
That fine, like Aldermen, for Grace,
To be excus’d the Efficace.
For spiritual Men are too transcendent,
That mount their Banks, for Independent,
To hang like Mahomet, in th’ Air,
Or St. Ignatius, at his Prayer.

Religio Medici, 1672, p. 113. Dr. Derham’s Physico Theology, book 2. chap. 6. p. 56, 57. 7th edit.

*y. 600. And setting up Exauns of Saints.] This is false printed, it should be written Exemts, or Exempts, which is a French Word pronounced Exauns (Mr. D.) Exempt des Guardes du Corps: an Exempt, a Life-Guard, free from Duty. Boyer’s French Dictionary.

*y. 601. That fine like Aldermen for Grace.] Formerly (whether it be so still in London I know not) when a Man fined for Alderman, he commonly had the Title, and was call’d, Mr. Alderman, though he sat not on the Bench. These Fanatics, if they were generous to the Holder-forth, and duly paid him a good Fine, receiv’d Grace, and became Saints by that Means, though their Lives were very wicked. (Dr. B.)

*y. 605. To hang like Mahomet in th’ Air.] “Travellers have told us of two Magnets, that are placed one of them in the Roof, and the other on the Floor of Mahomet’s Burying place at Mecca; and by that Means (say they) pull the Impostor’s iron Coffin with such an equal Attraction, that it hangs in the Air between both of them.” (Spectator, N° 191.) They mistake the Place of his Burial, for I think both Dr. Prideaux, and Mr. Reland agree in this Particular, that he was buried at Medina, where he died; and under the Bed where he died; as appears from Abul-Feda his Contemporary. Sepultus est sub leito in quo mortuus est; Tumulum ei effedit Abu-Talba Al. Ansarius. (Ismail Abul-Feda de Vita Mohammedis, edit. Oxon. 1723. per Jo. Gagnier, p. 141.) Not. Gagnier. Idem vir. Pocockius. Ibid. nostrorum hominum de sepulchro Mohammedis ignorantiam, merit)
By pure Geometry, and hate Dependence, upon Church or State:
Disdain the Pedantry o' th' Letter,
And since Obedience is better
(The Scripture says) than Sacrifice,
Presume the less on't, will suffice;
And scorn to have the moderat'ft Stints
Prescrib'd their peremptory Hints,
Or any Opinion, true or false,
Declar'd as such, in Doctrinals:
But left at large to make their beft on,
Without b'ing call'd t' Account, or Question.
Interpret all the Spleen reveals,
As Whittington explain'd the Bells;


* See Note, part 2. cap. 2. p. 211.

* Referring to the old Ballad, in which are the following Lines.

So from the Merchant Man
Whittington secretly
Towards his Country ran,
To purchase Liberty.
But as he went along
In a fair Summer's Morn,
London Bells sweetly rung,
Whittington back return.
And bid them selves, turn back agen
Lord May'rs of New Jerualem.
But look so big, and over-grown,
They scorn their Edifiers t' own,
Who taught them all their sprinkling Lessons,
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;

Evermore sounding so;
Turn again Whittington;
For thou in Time shall grow
Lord Mayor of London:
And to the City's Praise,
Sir Richard Whittington
Came to be in his Days
Thrice Mayor of London. (Four Times, Weever's Fun. Mon.)
See a full Account of him, and his great Benefactions, (Stow's
Survey of London, 4th. 1599. Weever's Ancient Funeral Monu-
vol. I. p. 504. Famous and remarkable History of Sir Richard
Whittington, thrice Lord Mayor of London, written by T. H.

The Tatler observes, (N. 78.) "That Alderman Whittington
began the World with a Cat, and died worth 350 thousand
Pounds, which he left to his only Daughter three Years after
his Mayoralty." And the Author of A Tale of a Tub, merrily
observes, upon the Story of Whittington and his Cat, "That it
is the Work of that mysterious Rabbi, Jehuda Hannafi, con-
taining a Defence of the Gemara of the Jerusalem Misna, and
it's just Preference to that of Babylon, contrary to the vulgar
Opinion." (Introduction, p. 49.)

§ 629. And learn'd th' Apocryphal Bigots.] Their Bigotry a-
against the Apocrypha was so remarkable, that even the most learned amongst them, when Opportunity offer'd, had a Fling at it: And amongst the rest, the learned Dr Lightfoot. (then Member of the Assembly of Divines) "Thus sweetly and nearly (says he) stand the Two Testaments joyn'd together, and thus divinely would they kiss each other, but that the wretched Apocrypha does thrust in between; like the two Cherubims betwixt the Temple Oracle, they would touch each other, the End of Vol. II.
For which they scorn and hate them, worse Than Dogs and Cats do Sow-gelders.

"the Law with the Beginning of the Gospel, did not this " Parchery of human Inventions divorce them amunder. " (Light-foot's Faṣ Sermon before the Commons, March 9. 1643. call'd Elias Ridivous, p. 5. Cent. of Eminent Presbyterian Preachers, p. 87.) This Prejudice of theirs is humourously banter'd by Sir Roger L'Estrange. (See Fable, intitled, A Wonderful Antipathy, 2d part, fab. 241.) He tells us of a Lady, that had undoubtedly been choked with a Piece of an Apple-tart, if her next Neighbour at the Table had not dextrously got it out of her Throat.—She was a tender-confcienc'd Creature, and the Tart, it seems, was bottom'd with a Piece of the Apocrypha; and her Antipathy to that Kind of Trade, would have been as much as her Life was worth, if she had not been seasonably reliev'd.

y. 630. *To inspire themselves with Short-hand Notes,]*
And his Way to get all this
Is mere Dissimulation,
No faithful Leisure does he miss,
And 'scape no Schism that's in Fashion;
But with short Hair and shining Shoes,
He with two Pens and Note-Book goes,
And winks, and writes at random;
Then with short Meal and tedious Grace,
In a loud Tone, and publick Place,
Sings Wisdom's Hymns, that trot and pace,
As if Goliah scanned't 'em.

This Practice is likewise banter'd by the Author of A Satyr against Hypocrites.

There Will. writes short-hand with a Pen of Brass;
O, how he's wondred at by many an Aṣ! That see him shake so fast his warly Fisł,
As if he'd write the Sermon 'fore the Priest.
Has spoke it.————— P. 5.
Stand up Good Middle Ifse Folks, and give Room,
See where the Mothers, and the Daughters come:
Behind, the Servants looking all like Martyrs,
With Bibles in Posh Jerkins, and Blue Garters;
The Silver Inkborn, and the Writing Book,
In which I wish no Friend of mine to look;
Left he be crost'd, and blest with all the Charms,
That can procure him Aid from Conjurers Harms.

Id. Ib. p. 8.
For who first bred them up to pray,  
And teach, the House of Commons Way?  
535 Where had they all their gifted Phrases,  
But from our Calamies and Cases?  
Without whose Sprink'ling a d Sowing,  
Who e'er had heard of Nye, or Owen?  
Their Dispensations had been stifled,  
540 But for our Adoniram Byfield:

But they that did not mind the doleful Passion,  
Follow'd their Business on another Fashion;  
For all did write, the Elders and the Novice;  
Methought the Church look'd like the Six Clerks Office. Iibid. 17.  
636. But from our Calamies and Cafes.]
[Calamy and Case  
where chief Men among the Presbyterians, as Owen and Nye were  
amongst the Independents. (Dr. B.)

Sir John Birkenhead (see Paul's Church-yard, cent. 3. clafs ro.  
left. 21.) makes it a Query, " Whether Calamy and Case were  
not able to fire the Dutch Armada, with the Breath of their  
Nostrils, and the Assiffance of Oliver's Burning-glafs, (his Nofe)  
from the Top of Paul's Steeple, and fave the Watermen the  
Danger of a Sea Fight." (See a further Account, Impartial  
Examination of Mr. Neal's 3 vol. of the History of the Puritans,  
p. 172. Margin.)

'Tis observ'd of Mr. Edmund Calamy, (in a Tract, intituled,  
The Arraignment of Perfection, p. 16.) " That he was a Man  
newly metamorphofed, by a Figure which Rhetoricians call  
"Metonymia Beneficii, from Epifcopacy to Presbyterty." And in  
another, intituled, A Looking-glafs for Schismatics, 1725. p. 83.)  
" That when the Bifhops did bear Rule, he was highly conform-  
able in wearing the Surplice and Tippet, reading the Service  
at the High Altar, bowing at the Name of Jesus, and fo zea-  
rous an Obfervcer of Times and Seasons, that being fick and  
weak on Chrifmas-Day, with much Difficulty he got into the  
Pulpit, declaring himself there to this Purpofe: That he  
thought himself in Conscience bound to preach that Day, left the  
"Stones of the Streets should cry agains him." And yet upon a  
Turn of the Times, in a Fooj Sermon upon Chrifmas-Day, 1644.  
(p. 41.) he used the following Words. " This Year, God, by  
his Providence, has buried this Peaf in a Faf, and I hope it  
will never rise again."

640. But for our Adoniram Byfield.] He was a broken Apo-  
thecary, a zealous Covenanter, one of the Scribes to the As-  
fembly of Divines; and no Doubt for his great Zeal and Pains-  
taking in his Office, he had the Profit of printing the Directory,  
R 2 the
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,
In th' Intervals of War and Slaughter;
Abates the Sharpness of its Edge,
Without the Pow'r of Sacrilege.
And though they've Tricks to cast their Sins,
As easy as Serpents do their Skins,
That in a While grow out agen.
In Peace they turn mere carnal Men,

the Copy whereof was sold for 400l. though, when printed, the Price was but Three-pence. 'Tis query'd by Sir John Birkenhead (Paul's Church-yard, cent. i. claff. 4. feft. 91.) "Whether the Stationer, who gave 400l. for the Directory, was cursed with Bell and Candle, as well as Book? Overton (Arraignment of Persecution, p. 39.) says, He gave 450l. for it."

This Byfield was Father to the late celebrated Dr. Byfield, the Sal Volatile Doctor. Mr. Cleveland, in his Hue and Cry after Sir John Presbyter, has the following Lines upon him.

If you meet any that do thus attire them,
Stop them, they are the Tribe of Adoniram.

v. 648. Without the Power of Sacrilege.] 'Tis an Observation made by many Writers upon the Assembly of Divines, That in their Annotations upon the Bible, they cautiously avoid speaking upon the Subject of Sacrilege.

v. 650. As easy as Serpents do their Skins.] To this Virgil aludes, Æneid. 2. 471, &c.

Qualis ubi in lucem coluber mala gramina paftus, &c.
So she's, renew'd in Youth, the crested Snake,
Who slept the Winter in a thorny Brake;
And casting off his Skin, when Spring returns,
Now looks aloft, and with new Glory burns.

Mr. Dryden.

And in another Place, Georgic. lib. 3. 438. 439.
Cum positis novus exuviis nitidusque juventa Volvitur.

Lucretius speaks to the same Purpofe, De Rerum Naturâ, lib. 3. 613, 614.
PART III. CANTO II. 261
And from the most refin'd of Saints,
As naturally grow Miscreants,
655 As Barnacles turn Soland Geefe
In th' Islands of the Orcades.

Sed magis ire foras, veftemque relinquere, ut anguis
Gauderet praelonga fenex.

As Snakes, when e'er the circling Year returns,
Rejoice to cast their skins, or Deer their horns.

Mr. Creech.

And so does Mr. Spenser, Fairy Queen, book 4. canto 3. St. 29.
vol. 3. p. 582.

Like as a Snake, whom weary Winter's Teen [Sorrow]
Hath worn to Naught, now feeling Summer's Might
Cafts off his Skin, and freshly doth him light. [dref]

See Lord Bacon's Natural History, cent. 8. p. 154. Shakespeare's

f. 655. As Barnacles turn Soland Geefe.] It is said, That in the
Orcades of Scotland, there are Trees which bear these Barnacles,
which dropping into the Water, become Soland Geefe.

To this Opinion Du Bartas alludes, (Divine Weeks. p. 228.)
So slowBootes underneith him sees,
In th' Icy Isles, those Golings hatch'd of Trees;
Whose fruitful Leaves falling into the Water,
Are turn'd, they say, to living Fowls soon after:
So rotten Sides of broken Ships do change
To Barnacles; O Transformation strange!
'Twas first a green Tree, then a gallant Hull;
Lately a Mulkron, then a flying Gull.

Dr. Turner, an Englishman, gave in to this Opinion, as Wierus
observes, (de praestigiis Dæmonum, lib. 3. cap. 24.) and of later
Years, Sir Robert Moray, who, in his Relation concerning Barna-
cles, (Philosophical Transactions, vol. 11. num. 137. p. 925, 926.)
gives the following Account. "These Shells hang at the Tree
by a Neck longer than the Shell; of a Kind of filmy Sub-
stance, round and hollow, and creased, not unlike the Wind-
pipe of a Chicken; spreading out broader where it is fastened
to the Tree, from which it seems to draw and convey the
Matter, which serves for the Growth and Vegetation of the
Shell, and the little Bird within it.

"This Bird in every Shell that I opened, as well the least as
the biggest, I found so curiously and completely form'd, that
there appear'd nothing wanting as to the external Parts for making
up a perfect Sea-Fowl; every little Part appearing so distinctively,
that the whole look'd like a large Bird seen through a Con-

R 3
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.

"cave, or diminishing Glafs, the Colour and Feature being every
where so clear and neat. The little Bill like that of a
Goofe, the Eyes mark'd, the Head, Neck, Breast and Wings,
Tail and Feet form'd, the Feathers every where perfectly
shaped, and blackish colour'd, and the Feet like those of other
Water-Fowl to the best of my Remembrance: all being dead
and dry, I did not look after the inward Parts of them; but
having nipt off, and broken a great many of them, I carry'd
about twenty or twenty-four away with me: The biggest I
found upon the Tree was about the Size of the Figure here re-
presenting them; nor did I ever see any of the little Birds a-
live, nor met with any body that did; only some credible
Perfons have assured me, they have seen some as big as their
"Fiift." (See a further Account of the Scotch Barnacle, and the
French Macreufe of the Duck Kind. Philosophical Transactions,
vol. 15. num. 172. p. 1056.)

Mr. Cleveland from this Tradition has rais'd a pungent Satire
against the Scots.

A Voider for the nonce,
I atone the Devil, shou'd I pick their Bones;
That Dish is his, for when the Scots decease,
Hell like their Nation, feeds on Barnacles.
A Scot, when from the Gallow Tree get loose,
Drops into Styx, and turns a Soland Goofe.

My Friend, the Reverend Mr. William Smith, of Bedford, ob-
serves: that it is a Fact well known in all Fens, that the wild
Geefe and Ducks forfake them in laying Time; going away to
the uninhabited (or very little frequented) Isles in Scotland, in
order to propagate their several Kinds with greater Safety: their
young ones as soon as hatch'd are naturally led by them into
Creeks and Ponds, and this (he imagines) gave Rife to the old
vulgar Error, that Geefe spring from Barnacles. "I have for-
merly (says he) upon Ulls Water (which is seven Miles long,
one Mile broad, and about twenty Fathom deep, and parts
Welfmoreland from Cumberland) seen many Thoufands of them
"together, with their new Broods in the Month of October, in
a calm and ferene Day, refting (as it were) in their Travels to
"the more southern Parts of Great Britain: And give me Leave
to add, that one Mr. Drummond, in a Poem of his, call'd Po-
lema-Middinia, intitles the rocky Island of Bafs, Baffa Solgo-
fera (p. 2. edit. 1691. Oxon. 4m.) Captain Tlezer, in his
"fine
PART III. CANTO II. 263

For as the Pope, that keeps the Gate
Of Heaven, wears three Crowns of State;
So he that keeps the Gate of Hell,
Proud Cerberus, wears three Heads as well:

"fine Cuts of Scotland, exhibits an exceeding beautiful Prospect
of the said Island, with the wild Fowls flying over, or swim-
mimg all around. I had almost forgot to tell you, that almost
all the Drakes stay behind in Deping-Fen in Lincolnshire."

lib. 1. fol. 10. edit. 1521.) seems to confirm this in some Re-
spects. Hæ anates, aut hi anseres in vere, turvatin a meridie
ad Rupem Bas quotannis veniunt, & rupem duobus vel tribus die-
bus circumvolitant: Quo in tempore rupem inhabitantes nullum
tumultum faciunt; tunc nidifcare incipiant, & tota ætate manent,
& pifcibus vivunt.

(See a further Account, Bifhop Gibbon's Camden, vol. 2. col.
Browne's Vulgar Errors, book 3. chap. 28.)

y. 661, 662. For as the Pope, that keeps the Gate—Of
Heaven———] St. Peter is by Popish Writers, called Fa-
nitor Ecclesie. (Vide Sanderi, lib. de Clave David. chap. 1.
p. 10. edit. Wiccburgi. 1592. Princip. Fidei Doctrinal. Demo-
strat. a Tho. Stapletono. cont. 2. lib. 6. cap. 6. p. 216. Parisius,
1579.) Mr. Laurence Howel observes, (History of the Pontificate,
p. 17.) "That an Epiftle afcribed to Pope Calixtus, probably
gave Occasion to that idle Fable of Saint Peter's being the
Porter of Heaven. For the Author of it, exciting People to
several Christian Duties, promises them the Reward of eternal
Glory by Jesus Chrift, and that Saint Peter should open to them
the Gates of Glory: These (fays he) are mere Dreams of old
Women, to make Saint Peter, Porter of Heaven; as if the
Gates of it were not committed to all Pfalters of the Church,
with Saint Peter." (See the Tale of Sixtus Quintus, Sir Fran-
cis Bacon's Apothegms, No 110. Resfuscitatio, p. 237.)

Funebre autem facrum faciunt pro defunctis (Græci, & Rutheri
quod ii suffragiiis tolerabiliorem animas locum impetrari pe-
rant, ubi facilius extremum diem judicii expectare possunt: Etiam
cum aliquis magis auctoritatis vir moritur; tunc Metropolitanus,
five Epifcopus Epiftolam ad Sanctum Petrum scribit, figillo suo,
& manus subscriptione muniram, quam super pecus defuncti po-
nit, dans testimoniunm de bonis, piisque operibus ejus, utique in
cœlum facilius post diem judicii admitteretur, & Christianæ Re-
ligionis Catholicae agnoscar, subfcribunt. (Rev. Moscoviticar.
Comment. a Sigismundo, &c. 1600. p. 174.)

R 4  y. 663
And, if the World has any Troth,  
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;  
For though the Whore bends Hereticks  
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,  
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;  
Turns meek, and secret, sneaking ones,  
To Raw-heads fierce, and Bloody-Bones:

\[\text{Tenuitque inhians tria Cerberus ora. Virgil, Georg. lib. 4. 483.}\]

To this Fable Mr. Spenser alludes, Fairy Queen, book i. canto 5. St. 34. vol. i. p. 83.)

Before the Threshold dreadful Cerberus  
His three deformed Heads did lay along;  
Curl'd with a thousand Adders venemous,  
And slipt forth his bloody, flaming Tongue:

At them he'gan to rear his Bristles strong;  
And felly gnave. ———

\[\text{The Doctrine of Dependences.} \] I have heard of an Independent Teacher, who came to subscribe at the Sessions, and being ask'd by the Gentlemen upon the Bench, of what Sect he was? He told them, that he was an Independent; Why an Independent? says one of the Justices. I am called an Independent (says he) because I depend upon my Bible.

\[\text{To Raw-heads fierce, and Bloody-bones.} \] The Author of a Dialogue between Timothy and Philathecus, (Introduction, p. 33.) speaking of that barbarous Custom among the Heathens,
And not content with endless Quarrels
Against the Wicked, and their Morals,

The Gibellines, for want of Guelfs,
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;
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:

of sacrificing their Children: "It came to pass with some of them"
"(says he) that they made nothing to bake, and slew their Chil-
dren, without Pepper and Salt; and to invite such of their"
"Gods as they best liked, to the Entertainment. This gave"
"Rise to the natural Apprehensions all our little ones have of"
"Raw-head, and Bloody-bones. And I must needs tell you, I"
"should not have liked it myself; but should have took to my"
"Heels, at the first Sound of the Stew-Pan; and besides that,
"have had a mortal Aversion to mine'd Meat ever after."

** 685. The Gibellines, for want of Guelfs.** Monteth of Salmo-
et (see his History of the Troubles of Great-Britain, translated,
2d edit. 1739, in folio, p. 23) compares the Covenanters and
Anti-Covenanters, to the Guelfs and Gibellines. These were two
opposite Factions in Italy, that engaged against each other, in the
thirteenth Century, one in Behalf of the Emperor, and the other
in Behalf of the Pope.

Factiones Guelforum pro Pontifice, & Gibellinorum pro Caesar in
Italiam orientur, 1245. (Chronograph. Ecclesiae Christianae a Henrico
p. 294. edit. Francofurti ad Manum 1568. Nauclei Chrono-
1. chap. 9. p. 65. Pufendorf's Introduction to the History of Eu-
rope, 6th edit. p. 310. 643, 644, &c.)

Dr. Heylin observes, (Cosmography, edit. 1670. p. 130.) "That"
"some are of Opinion, that the Fiction of Elfs and Goblins,
"whereby we used to fright young Children, was derived from"
"Guelfhs and Gibellines." Vide Skinneri Etymologic. Linguae
Anglicae, sub voce Goblins.
For though endur'd with Resolution,
'Twill ne'er amount to Persecution.
Shall precious Saints, and secret ones,
Break one another's outward Bones,
And eat the Flesh of Bretheren,

Instead of Kings, and mighty Men?
When Fiends agree among themselves,
Shall they be found the greater Elves?
When Bell's at Union with the Dragon,
And Baal-Peor Friends with Dagon;

When Savage Bears agree with Bears,
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?
And Saints whose Necks are pawn'd at Stake,
No Notice of the Danger take?
But though no Pow'r of Heav'n or Hell
Can pacify Phanatick Zeal;

Who wou'd not guess there might be Hopes,
The Fear of Gallowses and Ropes,
Before their Eyes, might reconcile
Their Animosities a while?

Quando—
Indica Tigris agit cum Rabida Tigride pacem
Perpetuam: Savis inter se convenit Ursis.

Tiger with Tiger, Bear with Bear you'll find
In Leagues offensive, and defensive join'd.

Bears do agree with their own Kind;
But he was of such a cruel Mind,
He kill'd his Brother Cobler before he had din'd.

(An Hymn to the gentle Craft, or Hewfion's Lamentation. Collection of Loyal Songs, vol. 2. No 54.)
At least until th' had a clear Stage,
And equal Freedom to ingage,
Without the Danger of Surprize
By both our common Enemies?

This none but we alone cou'd doubt,
Who understand their Workings out;
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,
Who since have had so many Trials
Of their encroaching Self-denials,
That rook'd upon us with Design
To out-reform, and undermine;
Took all our Interests and Commands
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.

\[720\] That rook'd upon us with Design.\] These pretended Saints at length, by their Quarrels, fairly play'd the Game into the Hands of the Cavaliers: And I cannot but compare them to those Wifesacres who found an Oyster, and to end the Dispute, put it to a Traveller passing by to determine, which had the better Right to it? "The Arbitrator very gravely takes out his Knife, and opens it, the Plaintiff and Defendant at the same Time gaping at the Man to see what would come on't. He loosens the Fish, gulps it down, and as soon as ever the Morsel was gone the Way of all Flesh, wipes his Mouth, and pronounces Judgment. My Masters, (says he with the Voice of Authority) the Court has order'd each of you a Shell without Cost; and so pray go home again, and live peaceably among your Neighbours." (L'Estrange's Fables, part 1. fab. 411.)
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,
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 Pillories, and Cart's-Tails,
Or Hangman's Wages, which the State
Was forc'd (before them) to be at;

\[751. \text{Or Hangman's Wages.}\] Thirteen Pence Half-penny
have usually been called Hangman's Wages.

For Half of Thirteen Pence Half-penny Wages,
I would have clear'd all the Town Cages,
And you should have been rid of all the Sages.

I and my Gallow's groan.

p. 238.) To this probably the Author of a Traft, intituled, The
Marquis of Argyle's last Will and Testament, published 1661, p. 5.
alludes, "Item, To all the old Presbyterian Serpents, that have
"flipt their Skins, and are winding themselves into Favour in
"the A-la-mode Coftock—I bequeath to each a Scotch thirte
"Pence Half-penny, for the Use of 'Squire Dun, (the Hangman)
"who shall shew them Slip for Slip." Hugh Peters in a Traft,
intituled, A Word to the Army, and two Words for the Kingdom,
1647. p. 12. prop. 19. advises, "That poor Thieves may not
"be hang'd for thirteen Pence Half-penny, but that a Galley may
"be provided to row in the River, or Channel, to which they
"may be committed, or employ'd in draining Lands, or ba-

I cannot really say, whence that Sum was called Hangman's
Wages, unlefs in Allusion to the Halifax Law, or the customary
Law of the Forest of Hardwicke by which every Felon taken
within the Liberty or Precincts of the said Forest, with Goods
stolen to the Value of thirteens Pence Half-penny, shoul'd, after
three Market-Days in the Town of Halifax, after his Apprehen-
sion and Condemnation, be taken to a Gibbet there, and have
his Head cut off from his Body. (See Mr. Wright's History of Ha-
llifax, 1738. p. 87.)
That cut, like Tallies, to the Stumps,
Our Ears for keeping true Accompts,
And burnt our Vessels, like a new
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.
And though 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,
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.
Although 'twas ours, and their Opinion,
Each other's Church was, but a Rimmon:

To this John Taylor alludes, (in his Poem, intitled, A very merry wherry ferry Voyage, Works, p. 12.)
At Halifax, the Law so sharp doth deal,
That who so more than thirteen Pence doth steal,
They have a Jin, that wondrous quick and well,
Sends Thieves all Head-long unto Heaven or Hell.

P. 765. And till they first began to cant.] From Mr. Andrew Cant, and his Son Alexander, sedulous Preaching and Praying in Scotland, was called Canting. Mercurius Publicus, num. 9. p. 1632, 1633. 1661. Impartial Examination of Mr. Neal's 4th vol. of the History of the Puritans, p. 126.

P. 771, 772. Although 'twas ours, and their Opinion,—Each other's Church was but a Rimmon.] See a remarkable Instance in Proof, from Mr. Long's Book intitled, No Protestant, but Dissen-
And yet for all this Gospel Union,
And outward Shew of Church-Communion,

They'd ne'er admit us to our Shares,
Of ruling Church or State-Affairs:
Nor give us Leave t' absolve, or sentence
T' our own Conditions of Repentance:
But shan't our Dividend o' th' Crown,

We had so painfully preach'd down:
And forc'd us, though 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,
W' had been ungrateful not to pay:

\* 781, 782. And forc'd us, though against the Grain.—T' have Calls to teach it up again.] Alluding either to the Presbytery Plot 1651, to restore the King, call'd. Love's Plot: for which Mr. Love, Mr. Jenkins, Mr. Care, Mr. Drake, Presbytery Ministers, with some of the Laity, were seiz'd and imprison'd; (see Echard's History of England, vol. 2. p. 705. and Lord Clarendon's History of the Rebellion, vol. 3. p. 337, 338.) and for which Mr. Love and Mr. Gibbons were beheaded on Tower-bill, 22 of August, according to the Sentence of the High Court of Justice. (Whitelock's Mem. 2^ edit. p. 503.) All the rest were pardon'd (Whitelock, ibid. p. 511.) or to the Attempt of the Scots to restore him, after he had taken the Covenant, and been crown'd at Schone, Jan. 1, 1650-1.

Their Behaviour towards him is notably girded, in the follow-

Lines:

Now for the King the zealous Kirk
'Gainst the Independent Bleats,
When as, alas! their only Work
Is to renew old Cheats:
If they can fit, vote what they list,
And crush the new States down:
Then up go they, but neither Christ
Nor King shall have his own.

(Sir John Birkenbead reviv'd, p. 20.)

\* 809.
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.
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,
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;
And that’s as good as if w’ had done ’t,
And easier pass’t upon Account:
For if it be but half deny’d,
’Tis half as good as justify’d.
The World is nat’rally averse
To all the Truth, it sees or hears,
But swallows Nonsense, and a Lie,
With Greediness and Gluttony;
And though it have the Pique, and long,
’Tis still for something in the wrong:
As Women long, when they’re with Child,
For things extravagant and wild;

\[809. \text{And though it have the pique, and long.}]\ The Pica is a depraved and longing Appetite of Women with Child; or Girls in the Green Sickness. See Pica and Citta, Blancard’s Physical Dictionary.

\[811, 812. \text{As Women long, when they’re with Child,—For Things extravagant and wild.}]\ Dr. Daniel Turner, in his Book, De Morbis Cutaneis, chap. 12. had given some very remarkable Instances of this Kind: and among the rest, one from Langius, (upon the Credit of that Author) of a Woman longing to bite the naked Shoulder of a Baker passing by her: Which rather than the should
For Meats ridiculous, and fulsome, 
But seldom any thing that’s wholesome;

And, like the World, Mens Jobbernoles
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.
For as Relapses make Diseases
More desp’rate than their first Accesses;

should lose, the good natur’d Husband hires the Baker, at a certain
Price: Accordingly, when the big-bellied Woman had taken two
Morfels, the poor Man, unable to hold out a third, would not
suffer her to bite again: For want of which she bore (as the Story
goes) one dead Child, with two living.

Wolhus (Lection. Memorab. par. 2. p. 916.) gives the follow-
ing more remarkable (but barbarous) Account in the Year 1580.
Iltuc etatis Bretteburgi mulier gravida, desiderio sui mariti capta, 
ac accensa edendi, eum noctu jugulavit. Et mortui sic brachium 
adatus finistrum cingulo tenus devoravit. Reliqua sae condita 
repouit: volens & illa comedere. Interea vero tres peperit filios
Sir Kenelm Digby’s Discourse concerning the Powder of Sympathy.)
The merriest Kind of Longing was that mentioned by Ben John-
son, Bartholomew Fair, act. 1. sc. 6. of the Lady who longed to
spit in the great Lawyer's Mouth after an eloquent Pleading.
These unreasonable Longings are exposed, Spectator, N° 326. And
the Privileges allowed big-belly’d Women, that long’d in Spain,
are mentioned, Lady's Travels into Spain, part 2. letter 9. p. 153;

y. 815. And, like the World, Mens Jobbernoles.] Vide Skynneri
Lexic. Etymologic. and Rabelais’s Works, pallim.

y. 819, 820. And this, perhaps, may prove the Means—Once
more, to hedge-in Providence.] A remarkable Instance of this we
find in a Book of Psalms, fitted, as the Title Page says, for the
ready Use of all good Christians; printed by an Order of the
Committee of Commons for printing, April 2, 1644. signed John
The Lord yet shall not see they say,
Nor Jacob’s God shall note.

There is a marginal Explanation of Jacob’s God—The God
of the Puritans. Miserable Cavaliers indeed! if they were nei-
ther to have a King left them on Earth, nor a God in Heaven.
(Mr. S. W.)
PART III. CANTO II. 273

If we but get again in Pow'r,
Our Work is easier than before;

825 And we more ready and expert
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,

830 Rais'd Funds, as strange, to carry't on:
Trepann'd the State, and fac'd it down,
With Plots and Projects of our own:

'y. 830. Rais'd Funds, as strange, to carry't on.] See an Account of their remakable Funds. Walker's History of Independency, part 1. p. 7, &c. Impartial Examination of Mr. Neal's third Volume of the History of the Puritans, p. 41 to 47 inclusive. Mr. Walker observes, History of Independency, part 2. p. 253. "That there was an Excife upon all that was eat, drank, or worn." See a farther Account of their unreasonable Taxes, History of Independency, part 3. p. 7. And in a Tract, intitled, London's Account, on a Calculation of the arbitrary and tyrannical Exactions, Taxations, Impositions, Excises, Contributions, Subsidies, twentieth Parts; and other Assessments within the Lines of Communication, during the four Years of this unnatural War — Imprinted in the Year 1647. Thus calculated, p. 11. "That the annual Revenue, they say, is eleven hundred thousand Pounds a Year; but I place (says he) but one Million." The Taxes, &c. raised by the Rebels 4378100l. — which for the four Years — 17512400l. See Loyal Convert, Oxford, 1644. p. 13.

'y. 831, 832. Trepann'd the State, and fac'd it down.—With Plots and Projects of their own.] Sir Roger L'Estrange calls it the old Cheat of creating new Plots. (Apology, p. 57.) It was their constant Practice, when they had any remarkable Point to carry, to pretend there was a Plot on foot to subvert the Constitution. (See Lord Clarendon's History of the Rebellion, vol. 1. p. 208, 209, 210. Impartial Examination of Mr. Neal's second Volume of the History of the Puritans, p. 255.) Mr. Walker observes of them, History of Independency, part 1. p. 77. "That from the Beginning, they made Lies their Refuge." And elsewhere, (Ibid. p. 147.) "That they forged Conspiracies, and false News, to carry on their base Designs. Their greatest Mafter-piece (says the Writer of a Tract, intitled, The True Informer, 1643. p. 9.) is to forge counterfeit News, and to divulge and diperse it as far as they can, to amuse the World, for the Advancement of their Designs, and strengthening their Party." See an Account Vol. II. of
And if we did such Feats at first,
What can we now w'are better vers'd?

Who have a freer Latitude,
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:
When 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
The perfect Number of the Beast,
And prov'd that we must be the Men,
To bring this Work about agen;
And those who laid the first Foundation,

Compleat the thorow Reformation:
For who have Gifts to carry on
So great a Work, but we alone?
What Churches have such able Pastors,
And precious, powerful, preaching Masters?
PART III. CANTO II. 275

Possess'd with absolute Dominions
O'er Brethren's Purses, and Opinions?
And trusted with the double Keys
Of Heaven, and their Ware-houses;
Who when the Cause is in Distress,

860 Can furnish out what Sums they please,
That Brooding lie in Banker's Hands,
To be dispos'd at their Commands:
And daily increase and multiply,
With Doctrine, Use, and Usury:

865 Can fetch in Parties (as in War,
All other Heads of Cattle are;)
From th' Enemy of all Religions,
As well as high, and low Conditions,
And share them, from blue Ribbands, down

870 To all blue Aprons in the Town:

in a Tract, intitled, A Century of eminent Presbyterian Preachers.—And Sir Roger L'Estrange's Differents Sayings, in two Parts: As to their Learning and Caution, the Reader may find some curious Specimens in the first Edition of the Assembly's Annotations upon the Bible, publish'd in Folio. 1645. Their note on Jacob's Kids, Genesis xvii. 9. [Two good Kids.]

"Two Kids (say they) seem too much for one Dish of Meat "for an old Man; but out of both, they might take the "choicest Parts, to make it dainty; and the Juice of the rest "might serve for Sauce, or for the rest of the Family, which "was not small."

And they observe upon Herod's Cruelty, Mat. ii. 16. Sent forth] "Soldiers to kill the Children without any legal "Trial."

v. 869, 870. And share them, from blue Ribbands down—To all blue Aprons in the Town.] Alluding to the many Preachers in blue Aprons in those Times: this Secret we learn from the following Passages in Cleveland: In the first of these he represents a Fanatic within Christ-Church, Oxford, disliking everything there, before it was reform'd by Plunder and Sequestration.

———Shaking his Head
To see no Ruins from the Floor to th' Lead;
To whose pure Nose, our Cedar gave Offence,
Crying, it smelt of Papists Frankincense:

S 2  Counting
From Ladies hurried in Calleches,  
With Cornets at their Footmen's Breeches,  
To Bawds as fat as **Mother Nab**;  
All Guts and Belly, like a Crab.

Our Party's great, and better ty'd  
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:  
That pass in Sale, from **Hand to Hand**,  
Among our selves, for current Land:

**Counting our Tapers, Works of Darkness**, and  
**Chusing to see** Priests in **blue Aprons stand,**  
**Rather than with Copes**——

In the other Passage, the Scene is of himself, within a very different Place.

**And first, to tell you, must not be forgot,**  
— **How I did trot,**  
**With a great Zealot to a Lecture;**  
**Where I a Tub did view,**  
Hung with an Apron blue,  
"**Twas the Preacher's I conjecture;**  
His Use and Doctrine too,**  
Was of no better Hue,**  
Though he spake in a Tone most mickle."

Loyal Songs, vol. i. p. 132.

From hence we may illustrate our Poet's Meaning, couch'd in that Part of the Character of his Hero's Religion.—"**Twas Presbyterian True Blue,** part i. cant. i. y. 191. (Mr. B.)

This makes our blue Lecturers pray, preach and prate,  
Without Reason or Sense against Church, King or State,  
To show the thin Lining of his twice cover'd Pate.

(The Power of Money. Loyal Songs, &c. vol. i. p. 62.)

See an Account of the Blue Apron Committee at Reading. Mercurius Rusticus, N° 4. p. 44.

"**873, 874. To Bawds as fat as Mother Nab:**—**All Guts and Belly, like a Crab.**] Alluding probably to some noted Strumpet in those Times. Gayton (Notes upon **Don Quixote**, book 3. chap. 2. p. 72.) thus describes Maritornes. "She was a Sow of the largest Breed, she was an Elephant in Head and Ears — her Belly of a "Capacity for a Cellar, two Stands of Ale might find Room there-"
PART III. CANTO II. 277

And rise or fall, like Indian Actions,
According to the Rate of Factions.

885 Our best Reserve for Reformation,
When new Out-goings give Occasion:
That keeps the Loins of Brethren girt,
The Covenant (their Creed) 't' assert:
And when th' have pack'd a Parliament,

890 Will once more try th' Expedient:
Who can already muster Friends,
To serve for Members, to our Ends,

"in, and a Century of Spickets."—See Ben Johnson's Ursula
Bartholmew Fair, passim; and Sir Fopling Flutter's Description of
the Orange Wench, whom he salutes with the pretty Phrase of
Double Tripe, Spectator, No. 65. Dromio's Account of Nell the
Kitchen-Wench. Shakespeare's Comedies of Errors. And Bulwer's
Artificial Changeling, fc. 24, p. 480, &c.

And rise or fall, like Indian Actions.] Alluding proba-
ably, to the Subscription set on foot at the general Court at the
East-India House, October 19, 1657. Mercurius Politicus, No
387. p. 56, &c.

The Covenant (their Creed) 't' assert.] The Author of
dix. 9. 3. takes the following Freedom with the Covenant.

"Give me Leave to tell you, what your Covenant was at first,
and what it is now: It was first by Virtue of Enchantment
a jolly thread-bare Scots Chaplain, who growing weary of the
flender Stipend of a bare Scotch Mark per annum, came over
into England to seek it's farther Advancement, where it be-
came a Tub-Preacher, and so rendering itself capable of holy
Orders, did take upon it to teach and preach upon it's own
Accord.

"The first Attempt by which this Covenant sought to ingra-
tiate itself into the People, was by consummating a Marriage
betwixt the Committees: The Match was privately contracted
in the close Committee, and afterwards solemnly published by
legislative Power; which Marriage being thus accomplish'd,
without the Approbation of his Majesty, without the License
of our Church, and without Consent of our Laws, I doubt
not but it may be made null by a Bill of Divorce.—And for
the farther Punishment of your Covenant, let it be banish'd
out of this Kingdom for ever, and let it be confined to the
utmost Part of Scotland, there to pine and waste itself away
upon it's own Dunghill."——
That represent no Part o' th' Nation,
But Fisher's-Folly Congregation;
Are only Tools to our Intrigues,
And fit like Geese, to hatch our Eggs,
Who, by their Precedents of Wit,
T' out-fast, out-loiter, and out-fit,
Can order Matters under-hand,
To put all Bus'nes to a Stand:
Lay Public Bills aside, for Private,
And make 'em one another drive out;
Divert the Great and Necessary,
With Trifles to contest and vary;
And make the Nation represent,
And serve for us, in Parliament;
Cut out more Work than can be done
In Plato's Year, but finish none;

$94$. But Fisher's-Folly Congregation.] Sir Roger L'Estrange (Key to Hudibras) observes, That a Meeting House was built by one Fisher a Shoemaker, which at the Restoration was pull'd down by some of the Loyalists; and then lying useless, it was call'd Fisher's Folly. But he is mistaken, for Dr. Fuller (Worthies, 1662, p. 197.) explaining some London Proverbs, among the rest, has the two following Lines.

Kirby's Castle, and Meigle's Glory;
Spinola's Pleasure, and Fisher's Folly.

And observes (from Stow's Survey, p. 175.) That the last was
built by Jasper Fisher, free of the Goldsmiths Company, one of
the Six Clerks in Chancery, and a Justice of the Peace, who
being a Man of no great Wealth, (as indebted to many) built
here a beautiful House with Gardens of Pleasure, and bowling
Alleys about it, call'd Devonshire House at this Day.

$98$. To out-fast.] Dr. South observes, (Sermons, vol. 4.
p. 175.) That their Fasts usually lasted from seven in the
Morning till seven at Night; that the Pulpit was always the
emptiest Thing in the Church; and there was never such a
Fast kept by them, but their Hearers had Cause to begin a
Thanksgiving as soon as they had done.

$97$. Cut out more Work, &c.] * Plato's Year, or the grand
Revolution of the entire Machine of the World, was accounted
4000 Years.
Unless it be the Bulls of Lenthal,
That always pass'd for fundamental;
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,
Engage, to th' inevitable Peril
Of both their Ruines; th' only Scope
And Consolation of our Hope:
Who, though we do not play the Game,
Assist as much by giving Aim.
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,
That turns up Trump, of I, or No;
And by adjusting all at th' End,
Share ev'ry one his Dividend.
An Art that so much Study cost,
And now's in Danger to be lost,

[909. The Bulls of Lenthal.] Mr. Lenthal was Speaker to that House of Commons, which begun the Rebellion, murder'd the King, becoming then but the Rump, or Fag-End of a House, and was turn'd out by Oliver Cromwell; restored after Richard was outed, and at last dissolv'd themselves at General Monk's Command: And as his Name was set to the Ordinances of this House, these Ordinances are here called the Bulls of Lenthal, in Allusion to the Pope's Bulls, which are humorously describ'd by the Author of A Tale of a Tub, (p. 99.)

[923. Know what a leading Voice is worth, &c.] Ben Johnson merrily observs, (Discourses, edit. 1640. p. 95.) "That Suffrages in Parliament, are numbred, not weigh'd: Nor can it be otherwise in those public Councils, where nothing is so unequal as the Inequality: For there, how odd soever Mens Brains or Wisdom are, their Power is always even and the same."
Unlefs our ancient Virtuoso's,
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,
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,
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,
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 ev'ry one his Part rehearse.


4. 934. By Hook, or Crook.] Judge Crook and Hutton were the two Judges who dissented from their ten Brethren in the Case of Ship-Money, when it was argued in the Exchequer; (see Echard, vol. 2. p. 128.) which occasioned the Wags to say, that the King carried it by Hook, but not by Crook. See Sancho's Way of explaining this Expression, (Don Quixote, vol. 4. chap. 73. p. 718.)

4. 945. Set up Committees of Cabals.] A Sneer probably upon Clifford, Aftley, Burlington, Arvington, Lauderdale, who were call'd the C A B A L in King Charles the Second's Time, from the initial Letters of their Names. (See Echard, vol. 3. p. 251.)

4. 961,
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Make Q's of Answers, to way-lay
What t' other Parties like to say:
What Repartees, and smart Reflections,
Shall be return'd to all Objections:
And who shall break the Master-Jest,
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 Letter to a Country Friend;
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
He's in his Calling to be seen.
Disperse the Dung on barren Earth,
To bring new Weeds of Discord forth;
Be sure to keep up Congregations,
In spite of Laws and Proclamations:
For Chiarlatans can do no Good,
Until they're mounted in a Crowd;

\* 961, 962. Disperse Lampoons, the only Wit—That Men, like Burglary, commit.] Lampoon in French signifies a drunken Song: And to Lampoon one, is to treat him with Ridicule in a Libel or Satire, which is compared here to Burglary; as being published clandestinely, and without a Name.

\* 969, 970. Be sure to keep up Congregations,—In Spight of Laws and Proclamations.] See an Account of the King's Proclamations against their keeping up Conventicles in the Years 1668, 1669. Eckard's History of England, vol. 3, p. 224. 238. And their Manner of eluding them, George Fox's Journal, p. 314.

\* 971. For Chiarlatans can do no good.] Chiarlatan is an Empyric, or Quack, who retails his Medicines on a public Stage. Tom Caryat observes, (Crudities, p 274.) that Ciaratanes, or Ciarlatans, in Latin are called Circulatores, and Ἀγυρταὶ; from the Greek Word ἀγείρειν, which signifies to draw Company together, for
And when they're punish'd, all the Hurt
Is but to fare the better for't;
As long as Confessors are sure
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 Pow'd'ring-Tubs their richest Trade:
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
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:
Like Marble Statues, rubb'd in Pieces,
With Gallantry of Pilgrims Kissing:
While those who turn and wind their Oaths,
Have swell'd and funk, like other Froths.
Prevail'd a While, but 'twas not long
Before from World to World they swung:
As they had turn'd from Side to Side,
And as the Changlings liv'd, they dy'd.

which Venice was very famous. (See more Pancirolli de Reb. M. morab. Par Poff. Tit. 1. p. 50. Chambers's Cyclopaedia.)

5. 995, 996. Prevail'd a while, but 'twas not long—Before from World to World they swung.] Dr. South's Remark upon the Regicides, (Sermon on the 29 of May, vol. 5. p. 275.) "The sure did they make of Heaven, and so fully reckoned them selves in the high Road thither, that they never so much thought that their Saintships should take Tyburn in the Way."
This said, th' impatient States-monger
Could now contain himself no longer;
Who had not spar'd to shew his Piques,
Against th' Haranguer's Politicks,
With smart Remarks, of leering Faces,
And Annotations of Grimaces,
After h' had administer'd a Dose
Of Snuff-Mundungus to his Nose,
And powder'd th' Inside of his Skull,
Instead of th' outward Jobbernol,

[First edit. 1674. alter'd 1684.]
[After b' had administer'd a Dose—Of Snuff-Mundungus to his Nose.] From hence 'tis plain how long that foolish and pernicious Custom of Snuff-taking has prevailed here in England: which is merrily exposed by Dr. Baynard. (History of cold Baths, part 2. p. 198.) "And now (says he) another nafty snuffling Invention is lately set on Foot, which is Snuff-taking; which hangs on their Nostrils, &c. as if it were the Excrements of Maggots tumbled from the Head through the Nose.—I have read, I think it is in Sir John Chardin's Travels, that there is a Kingdom in the East-Indies, call'd Botan, where the Subjects hold the Prince in such Esteem and Reverence, that they dry and powder his Excrements, and use it as a great Rarity to strew on Meats, and garnish Dishes with, as we do ours with grated Bread, Nutmeg, &c.—And I vow, I never see a Snuff-Box in a Man's Hand, but I think of a Botanian, &c." Montaigne observs, (Essays, vol. 1. chap. 22. p. 135.) "That there is a Nation (alluding probably to Botan) where the most eminent Persons about the King stoop to take up his Ordure in a Linen Cloth."

Misson (New Voyages to Italy, vol. 2. p. 12.) takes Notice of an Order of the Pope's, that no one should take Snuff at Church, with the Reason why. The Tatler (No 35,) gives this philosophical Reason for taking Snuff: "That it is done only to supply " with Sensation, the Want of Reflection." (see the Practice expos'd, Spectator 344.) The Spaniards think more favourably of the Practice, and present Snuff as a Token of Friendship. (Ladies Travels into Spain, part 3. p. 269.)

[In the first Edition of 1678; alter'd to Skull, 1684. four Years after Mr. Butler's Death.]

He shook it, with a scornful Look
On th' Adversary, and thus he spoke:
In dressing a Calve's Head, although
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,
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:
That to defend, was to invade,
And to assassinate, to aid:
Unles, because you drove him out,
(And that was never made a Doubt)
No Pow'r is able to restore
And bring him in, but on your Score.
A spiritual Doctrine, that conduces
Most properly to all your Uses.

**Skinneri Etymologicon. Junii Etymolog. Anglican. Novi, a Word often used by the Translator of Rablais.**

_y. 1021, 1022. That to defend, was to invade,—And to assassinate, to aid.]_ This is a Sneer upon Serjeant Widd, who was sent to Winchester to try Rolf, against whom Osborne and Doucet swore positively to his Design of assassinating the King. The Serjeant being bribed to favour, and bring him off, observed upon their Evidence, to the Jury, "That it was a Business of great Importance that was before them; and that they should take heed what they did in it: That there was a Time indeed when Intentions and Words were made Treason, (Words were made Treason without Acts, "1649. History of Independency, part 3. p. 46.) but God forbid it should be so now. How did any Body know, but that those two Men, Osborne and Doucet, would have made away the King, and that Rolf charged his Pistol to preserve him?" (Lord Clarendon's History of the Rebellion, vol. 3. p. 180.) See Walker's History of Independency, part 1. p. 76. This Rolf was a Shoemaker, or one of the gentle Craft. History of Independency, part i. p. 120.

_y. 1029,
"Tis true, *A Scorpion's Oil is said
To cure the Wounds the Vermine made;
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 Vermine,
Those who have try'd them can determine.
Indeed, 'tis Pity you should miss
Th' Arrears of all your Services,
And for th' eternal Obligation
Y' have laid upon th' ungrateful Nation,
Be us'd s' unconscionably hard,
For letting Rapine loose, and Murther,
To rage just so far, but no further:

Ye. 1029, 1030.——— *A Scorpion's Oil is said—To cure the Wounds the Vermine made.*] This is mentioned as a Thing certain by Sir Kenelm Digby, (Discourse concerning the Cure of Wounds by Sympathy) and by Monet. Medentur enim formicae, ut scorpiones suis moribus, & cum malo medelam pariter afferunt. (Insector. Theatr. lib. 2. cap. 16. p. 246.) *Oleum Scorpionum, S. Bernardi oleum vocatur*—Pestini inunctum valet contra morius quoque venenatos. (Insector. Theatr. lib. 2. cap. 10. p. 209.) See *Philosophical Translations*, vol. 39. num. 443. p. 318. Dr. Mead's *Mechanical Operation of Poisons.* 'Twas observed of Athenagoras, a Grecian, that he never felt Pain from the Bite of the Scorpion, nor the Sting of the Spider. (Sexti Philofophi Pyrrhon. Hypotip. lib. 1. p. 17.)


Ye. 1045, 1046. *And setting all the Land on Fire—To burn t' a Scantling, but no higher.*] Mention is made of an humorous Countryman,
And setting all the Land on Fire,
To burn t' a Scantling, but no higher:
For vent'ring to affassinate,
And cut the Throats of Church and State:
And not be allow'd the fitteft Men

To take the Charge of both agen.
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,
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 our selves, t' avoid being damn'd:
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;

tryman, who bought a Barn in Partnership with a Neighbour of his, and not making Use of his Part, when his Neighbour fill'd his with Corn and Hay, his Neighbour expostulating with him upon laying out his Money so fruitlessly: "Pray Neighbour, says he, never trouble your Head: You may do what you will with your Part of the Barn; but I'll set mine on Fire.

Mr. Walker charges the Independent Faction, (Second Part of the History of Independency, p 42.) "That by an impudent Fallacy, call'd Translato Criminis, they laid their Brats at other Mens Doors.

Alluding to their Manner of baptizing, or admitting Members into their Churches, in Opposition to the Practice of the Anabaptists.

At Watlington in Oxfordshire, there was a Sect call'd Anointers, from their anointing People before they admitted them into their Communion. (Dr. Plot's Oxfordshire, chap. 38, sect. 32.)
(For he had drawn your Ears before,  
And nick'd them on the self-same Score)  
We threw the Box and Dice away,  
Before y' had loft us, at foul Play;  
And brought you down to Rook, and Lie,  

And fancy only, on the By;  
Redeem'd your forfeit Jobbernoles,  
From perching upon lofty Poles;  
And rescut'd all your outward Traitors  
From hanging up, like Aigators:  

For which ingeniously y' have shew'd  
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,  
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,  
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 Infolences;  
That to your own imperious Wills  
Laid Law and Gospel Neck and Heels:

\textit{y. 1065. For he had drawn your Ears before,—And nick'd them in the self-same Score.} Alluding to the Cafe of Mr. Pryn, who had his Ears cropp'd twice for his feditious Writings.  
\textit{y. 1074. From hanging up, like Aigators.} Aigators are of the Crocodile Kind, and are frequently hung up in the Shops of Druggists, and Apothecaries.  
\textit{y. 1086. Then Maggots are convinc'd to Flies.} Thus it stands in all Editions to 1710. exclusive, and then alter'd, \textit{Than Maggots when they turn to Flies.}
Corrupted the Old Testament,
To serve the New for Precedent:

T' amend it's Errors and Defects,
WithMurther, and Rebellion-texts:

Of which there is not any one
In all the Book to bow upon;
And therefore (from your Tribe) the Jews

Held Christian Doctrine forth, and Use;
As Mahomet (your Chief) began
To mix them in the Alchoran:

ียว 1093. Corrupted the Old Testament.] This was done by a
Fanatical Printer, in the Seventh Commandment: who printed it
Thou shalt commit Adultery, and was fined for it in the Star-Chamber, or His: Commission Court. (See Archbishop Laud's Trial and
Troubles; and Spectator.)

ייו 1101, 1102. As Mahomet (your chief) began—To mix then
in the Alchoran.] Mahomet was so ignorant, that he could neither
write nor read; yet in drawing up the Koran, commonly called
the Alchoran, though he was born and bred a Pagan, "He at
first associated to himself, a learned Jew born in Persia, a Rabbin in
his Sect, whom Elmacin called by the Name of Salmah"
(Dr. Prideaux Abdallah Ebn-Salem) but the greatest Assistance
he received was by a Nestorian Monk, called by the Western
Historians Sergius, and by the Eastern Bahira, an Apostle
who had been expell'd his Monastery for his disorderly Life.

Such were the Architechts whom Mahomet employ'd, for th
erefting the new Sysem which he projected: The Jews furnishe
him with various Histories from the Old Testament, blend
with the Chimeras and Dreams of the Talmud, out of which
Ma-bomet, in order to heighten the Marvelous, pick'd out
some fabulous Circumstances of his own inventing, which ar
still to be seen in the Alchoran: And the Nestorian Monk:
the same time brought him acquainted with the New Testa
ment, and the Discipline of the Church. All this he change
and corrupted with Fables, which he borrowed from the Pseudo
Gospel, and Apocryphal Books: And 'tis manifest, that he was
not unacquainted with the History of the Infancy of Jesus,
and the Family of the Virgin Mary." (Abbe Vertot's Discour
of the Alchoran: History of the Knights of Malta, in Folio, edit
1728. p. 43, &c. See more Carionis Chronic. de Alchoran.
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Denounc'd and pray'd, with fierce Devotion,
And bended Elbows on the Cushion;

Stole from the Beggars all your Tones,
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 Knight's-bridge with Illumination:
Made Children, with your Tones, to run for't,
As bad as Bloody-Bones, or Lunsford.


Come, Mahomet, thy Turn is next,
New Gospel's out of Date;
The Alchoran may prove good Text
In our new Turkish State;
Thou dost unto thy Priests allow
The Sin of full four Wives,
Ours scarce will be content with now
Five Livings, and nine Lives:
Thy Saints and ours are all alike,
Their Virtues flow from Vice:
No Bliss they do believe and seek,
But an earthly Paradise.
A Heaven on Earth they hope to gain,
But we do know full well,
Could they their glorious Ends attain,
This Kingdom must be Hell.

(Mercurius Pragmaticus, num. 2. April 11, 1648.)

v. 1108. As Pigs are said to see the Wind.] See Hudibras at Court. Pophamous Works, p. 213.

v. 1109. Fill'd Bedlam with Predestination.] Alluding to Oliver's Porter. See Leftey's Snake in the Gras, L'Estrange's Reflection upon the Fable of the Bat-Bramble, and Cormorant, part 1. fab. 144.

v. 1112. ——Or Lunsford.] It was one of the Artifices of the Male-Contents in the Civil War to raise false Alarms, and to fill the People full of frightful Apprehensions. In particular, they raised a terrible Outcry of the imaginary Danger they
HUDIBRAS.

While Women, great with Child, miscarry'd,
For being to Malignants marry'd.

Transform'd all Wives to Dalilahs,
Whose Husbands were not for the Cause:

conceived from the Lord Digby, and Colonel Lunsford. Lilburn glories upon his Trial, for being an Incendiary on such Occasions, and mentions the Tumult he raised against the innocent Colonel, as a meritorious Action: "I was once arraign'd (says he) before " the House of Peers, for sticking close to the Liberties and " Privileges of this Nation, and those that stood for them, being " one of those two or three Men that first drew their Swords in " Westminster-Hall, against Colonel Lunsford, and some Scores of " his Associates: At that Time 'twas suppos'd they intended " to cut the Throats of the chiefest Men then sitting in the " House of Peers." And to render him the more odious, they reported that he was of so Brutal an Appetite, that He would eat Children, (Echard's History of England, vol. 2. p. 286,) which scandalous Insinuation is defervedly ridiculed in the following Lines:

> From Fielding, and from Vavasour,
> Both ill-affaied Men;
> From Lunsford eke deliver us
> That eateth up Children.


Cleveland banters them upon the same Head.

The Post that came from Banbury,
Riding in a blue Rocket,
He swore he saw when Lunsford fell
A Child's Arm in his Pocket.

And to make this Gentleman the more detestable, they made horrid Pictures of him, as we learn from the following Lines of Mr. Cleveland. (Rupertismus, Works 1677. p. 67.)

> They fear the Giblets of his Train, they fear
> Even his Dog, that four legg'd Cavalier;
> He that devours the Scraps which Lunsford makes,
> Whose Picture feeds upon a Child in Stakes.

Mr. Gayton, in Banter of this idle Opinion, (see Notes on Don Quixote, book 3. chap. 6. p. 103.) calls Saturn, the very Lunsford of the Deities: they might as well have ascribed to him the Appetite of the Giant Wide-Noftrils, who swallow'd Windmills with their Snails; (Rabelais, vol. 1. book 4. chap. 17.) or the famous 

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And turn’d the Men to ten-horn’d Cattle,  
Because they came not out to Battle;  
Made Taylors ’Prentices turn Heroes,  

For Fear of being transform’d to Meroz;  

Zipo, (Conjuror to Wenceslaus, Son to the Emperor Charles IV.) who upon a Trial of Skill at the Duke of Bavaria’s Court, swallow’d the Duke’s principal Conjurer with all he had about him, his dirty Shoes excepted; and then for the diversion of the Company, ran with him to a large Tub of Water, and launch’d him out to the middle of it. Vide Historia Boemica, lib. 23. p 221, 222. a fo. Durbavio Episco Oloymogeni Basileae, 1575. Camera-  


Colonel Lunsford, after all, was a Person of extraordinary Sobriety, Industry and Courage, and was kill’d at the taking of Bristol by the King, in 1643. (see Echard’s History of England, vol. 2. p. 425.)  

That Text in Judges v. 28. Curse ye Meroz, said the Angel of the Lord; curse ye bitterly the Inhabitants thereof; because they came not to the Help of the Lord against the Mighty.  

The Rebellious Preachers were wont to sound often in the Ears of the People, to make them imagine, they should fall under a grievous Curse, if they, as many at least as were fit to make Soldiers, did not lift into the Parliament Army, to fight, what these hypocritical Rebels call’d, The Lord’s Battles against the Mighty; that was the King and all his Friends. (Dr. B.) Stephen Marshall preach’d a seditious Sermon before the Commons Feb. 13, 1641 from that Text, intitled, Meroz curs’d (penes me) to which probably Mr. Butler alludes: or to Mr. Horton’s Fast Ser- 


Then curse ye Meroz, in each Pulpit did thunder,  
To perplex the poor People, and keep them in wonder,  
Till all the Reins of Government were quite broken asunder.  

(A Song intituled, The Rump served in with a grand Sallet. St. 10.  
Collection of Loyal Songs, reprinted 1731. vol. 2. p. 179.)  

The Scots (in their Declaration, August 10. concerning their  
Expedition into England, p. 8, 9.) say, “The Lord save us from the Curfe of Meroz, who came not to help the Lord against the Mighty.” How careful they and their Englifh Brethren were to keep all others from that Curfe, appears from the Declaration of both Kingdoms, 1643. p. 6. “We give (say they) public Warning to such Perfons to reft no longer upon their Neutrality—but to take the Covenant, and join with all their Power—otherwise we do declare them to be public Enemies to their Religion and Country, and that they are to
And rather forfeit their Indentures,
Than not espouse the Saints Adventures.

Could transubstantiate, metamorphose,
And charm whole Herds of Beasts, like Orpheus

Inchant the King's, and Church's Lands,
T' obey, and follow your Commands;
And settle on a new Freehold,
As Marchy-Hill had done of old.
Could turn the Covenant, and translate

The Gospel, into Spoons, and Plate:
Expound upon all Merchant Cashes,
And open th' intricatest Places:
Could catechize a Money-Box,
And prove all Powches orthodox;

" be cenured and punished as professed Adversaries and Malignants. (Fouliœ's History of wicked plots, &c. edit. 2. p. 178. 224.)

And settle on a new Freehold,—As Marchy-Hill had done of old. " Near the Conflux of the Lug and Wye (Herefordshire) Eastward, a Hill which they call Marchy-Hill, did in the Year 1575 roufe itself as it were out of Sleep, and for three Days together shoving its prodigious Body forward, with a horrible roaring Noise, and overturning every Thing in its Way, raised itself to the great Astonishment of the Beholders, " to a higher Place, by that Kind of Earthquake, I suppose, " which Naturalists call Brajamutia." Cambden's Britannia. ed. 1722. Col. 691. Stow's Chronicle, continued by Horae, p. 667.

A like Account we meet with of Blackmore in Dorsetshire, in the Year 1587. (Stow, ibid. p. 693.) and at Westram in Kent, 1599. (Stow, ibid. p. 782.) of the Fall of one of the highest Mountains among the Grifons by an Earthquake, in the Year 1618, which overwhelmed a Burrough, or little Town called Pleara, and swallowed up the Inhabitants: So that there was not any Trace or Sign left of the Place. Perrieval's History of the Iron Age, part. 1. p. 88. And the sinking down of the Part of a Hill near Clogher in Ireland, March 10, 1712-13. Philosophical Transactions, vol 28. p. 257. And of the uncommon Sinking of the Earth at Folkestone in Kent, 1716. Philosophical Transactions, vol. 29. num. 349. p. 469, &c. And the Hill of Scarborouhe is fresh in Memory. See Accounts of the like Kind, Pliniœ Nat. Hist. lib. 2. cap. 83. Gryphiandri de Insulis: Cafi Symplegadum Insular. cap. 31. p. 513. Alfedii. Thefaur. Chronolog.
Until the Cause became a Damon,
And Pythias, the wicked Mammon:
And yet, in spight of all your Charms,
To conjure Legion up in Arms:
And raise more Devils in the Rout,
Than e'er ye were able to cast out;
Ye' 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 you've been so oft trepann'd,
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-Providence'd, and out-reform'd;
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,
Like better Bowlers, in your Places;
All which you bore, with Resolution,
Charg'd on th' Accompt of Persecution;
And though most righteously oppress,
Against your Wills, still acquiesc't;
And never Hum'd and Hab'd Sedition,
Nor snuffled 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
To raise your Pose of the Rabble:
One single Red-Coat Sentinel
Out-charm'd the Magick of the Spell;

y. 1162. Nor snuffled Treason.] Alluding to those treasonable Sermons before the two Houses, from 1641 to 1648. In number between two and three Hundred.
Mr. Butler in his Geneva Ballad girds them for speaking through the Nose, Remains, 1727. p. 46.
To draw in Prose, like Bees
With pleasing Tocang, he tones his Prose,
He gives his Handkerchief a Squeeze,
And draws John Calvin through his Nose.
And in his Poem intituled, Oliver's Court, Remains.
If he be one of the eating Tribe,
Both a Pharisee and Scribe;
And hath learn'd the scolding Tone
Of a Fluxt Devotion,
Cursing from his swearin' Tub
The Cavaliers to Belzebub.
Let him repair, &c.

Sir Roger L'Estrange distinguishes between the Religion of the Heart and that of the Nose. Declaration of the City to the Men at Westminster. L'Estrange's Apology, p. 40.

y. 1167, 1168. One single Red-Coat Sentinel—Out-charm'd th Magic of the Spell.] Sir Roger L'Estrange (Reflection on the Fable of a Sheep and a Crow, part 1. fab. 77.) in his Observations upon the Mob, says, "That they are Tongue valiant, and as bold a 'Hercules, where they know there's no Danger; but throw "Volley of Shot amongst them, and they have not the Courage "of so many Hares."

y. 1191
And, with his Squirt-fire, could disperse
Whole Troops, with Chapter rais’d, and Verfe:
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,
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;
There’s nothing else that intervenes,
And bars your Zeal to use the Means;
And therefore wond’rous like, no doubt,
To bring in Kings, or keep them out:
Brave Undertakers to restore,
That cou’d not keep your selves 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,
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 Business in a Huddle,
That forc’d our Rulers to New-model;
Oblig’d the State to tack about,
And turn you, Root and Branch, all out;

\[ \text{\textcopyright 1191. To keep him out, and bring him in.} \] See the Presbyterians notably girded upon this Head. Sir Roger L’Estrange’s Moral to fab. 240. 2^d part, intituled, \textit{The Fool makes the Muckick}.
HUDIBRAS.

To Reformado, One and All,

1200 T' your great Croyfado General.

Your greedy flav'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:

\[1199, \text{To Reformado one and all—To your great Croy-} \\
\text{fado General.] It was demanded in the Army's Remonstrances,} \\
\text{and printed Papers, "That all Reformado Officers, Soldiers, and} \\
\text{" Forces in and about London, or elsewhere, not actually in the} \\
\text{" Army's Power, may be immediately dispers'd; the old City,} \\
\text{" and Parliament Guards remov'd, and a new strong Guard of} \\
\text{" Horfe and Foot, presently sent from the Army to secure the} \\
\text{" City and Tower of London, and the Commons House." (The} \\
\text{total and final Demands already made by, and to be expected from} \\
\text{the Agitators and Army, p. 7. London 1647.)} \\

By Croyfado General, General Fairfax is intended, who laid \\
down his Commission, when in the Year 1650, it was propos'd \\
to him to march against the Scots: (see Ecbard's History of Eng- \\
land, vol. 2. p. 690.) upon which the Rump settled on him \\
5000l. per annum. (Ludlow's Memoirs, edit. 1698, vol. 1. p. 316.) \\

Mr. Cleveland (in his Character of a London Diurnal) observes \\
on him as follows. "The greatest Wonder is at Fairfax, how \\
h' came to be a Babe of Grace; certainly it is not in his perso- \\
" nal, but (as the State Sophies distinguiish) in his politicke Capacit- \\
'y; regenerated \textit{ab extra} by the \textit{Zeal} of the House he \\
fate in, \\
" as Chickens are hatch'd at Grand-Cairo, by the Adoption of an \\
" Oven." \\

Will. Fool was counted the worst of the Town, (Sir W. Waller.) \\
Till Tom Fool, Lord F— the Cause to maintain, \\
His Honour and Conscience did fearfully stain, \\
Which no Body can deny. \\

(The Rump carbonado'd. Collection of Loyal Songs, vol. 2. p. 121.) \\

General Fairfax is called the Croyfado General because Reli- 


gion was the first pretence to Rebellion, and in Allusion to the 

Expedition of the Christians in the Year 1196, to recover the 

Holy Land from the Infidel Saracens, at the Intance of Pope Ur- 
bau the 2., which was call'd the Croyfado. (See an Account of it, 

Life of Godfrey of Bullen, by Fairfax. Abbe Vertot's History of 

the Knights of Malta, vol. 1. p. 9, 10, 11, \&c. Robert of Glou-

cester's Chronicle. By Mr. Hearne, p. 392. Baker's History of 

the Inquisition, 1734. p. 5, \&c. and an Account of the Croyfado 

of the Ladies at Genoa. Miffon's new Voyages, \&c. vol. 1. p. 426, 

427.

\[1215,
Your Spight to see the Church's Lands  
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;  
And no Course us'd to stop their Mouths,  
Nor th' Independent's spreading Growths:  
All which consider'd, 'tis most true  
None bring him in so much as you.

Who have prevail'd beyond their Plots,  
Their Midnight Juntoes, and seal'd Knots;  
That thrive more by your zealous Piques,  
Than all their own rash Politicks.  
And this Way you may claim a Share,

In carrying (as you brag) th' Affair,  
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,  
In any indiff'rent Man's Conceit:  
For who e'er heard of Restoration,  
Until your thorough Reformation?

_y. 1215, 1216. Who have prevail'd beyond their Plots,—Their Midnight Juntoes, and seal'd Knots.] This probably refers to their private Cabals, or Clubs: a Knot of Men, or Club of Men, is much the same; and the Word Knots, rather than Clubs, is us'd for the sake of the Rhime. He calls them seal'd Knots, on Account of the Secrecy they were bound to keep. (Dr. B.)

_y. 1221, 1222. Else Frogs and Toads, that croak'd the Jews—From Pharaoh, and his Brick-kilns loose.] Alluding to one of the Plagues in Egypt (See Exodos viii.)

Et veterem in limo ranæ cecinere querelam.

(Virgilli Georgic. lib. r. 378.)

Improbus ingluviem ranisque loquacibus explet.

(Virgilli Georgic, lib. 3. 43:)

_y. 1237:)
That is, the King's and Church's Lands

1230 Were sequester'd into other Hands:
For only then, and not before,
Your Eyes were open'd to restore.
And when the Work was carrying on,
Who cros'd it, but yourselves alone?

1235 As by a World of Hints appears,
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,

1240 Were sent to cap Texts, and put Cases:

\[ y. 1237, 1238, 1239, 1240. \]

--- The Isle of Wight,---
Will rise up, if you shou'd deny't; ---Where Henderson, and th' other Masses,---Were sent to cap Texts, and put Cases] When the King, in the Year 1646, was in the Scotch Army, the English Parliament sent him some Propositions; one of which, was the Abolition of Episcopacy, and the setting up Presbytery in it's Stead. Mr. Henderson, one of the chief of the Scotch Presbyterian Ministers, was employ'd to induce the King to agree to this Proposition; it being what his Majesty chiefly fluck at. Accordingly he came provided with Books and Papers for his Purpose: The Controversy was debated in Writing, as well as by personal Conference, and several Papers pass'd between them, which have been several times publish'd: From which it appears, that the King, without Books or Papers, or any one to assist him, was an Overmatch for this old Champion of the Kirk, (and I think it will be no Hyperbole, if I add, for all the then English and Scotch Presbyterian Teachers put together) and made him so far a Convert, that he departed with great Sorrow to Edinburgh, with a deep Sense of the Mischief of which he had been the Author, and Abettor; and not only lamented to his Friends and Confidants, on his Deathbed, which follow'd soon after, but likewise publish'd a solemn Declaration to the Parliament, and Synod of England, in which he own'd, "That they had been abused with most false Aperitions against his Majesty, and that they ought to restore him to his full Rights, royal Throne, and Dignity; left an endless Character of Ingratitude lie upon them, that may turn to their Ruine." As to the King himself, besides mentioning his Justice, his Magnanimity, his Sobriety, his Charity, and other Virtues, he has these Words. "I do declare before God and the World, whether in Relation to the Kirk, or State, I found "
PART III. CANTO II. 299

To pass for deep and learned Scholars,
Although but paltry Ob and Sollers:

"his Majesty the most intelligent Man that ever I spake with,
"as far beyond my Exprefion, as Expectation.—I profefs, I
"was oftentimes a?tonish'd with the Quickness of his Reafons and
"Repies; wondred, how he, spending his Time in Sports and
"Recreations, could have attain'd to fo great Knowledge, and
"must confefs, that I was convinc'd in Confcience, and knew
"not how to give him any reafonable Satisfaction; yet the
"Sweetnefs of his Disposition is fuch, that whatever I faid, was
"well taken. I must fay, that I never met with any Disputant
"of that mild and calm Temper, which convinc'd me, that his
"Wisdom and Moderation could not be without an extraordina-
"ry Meafure of divine Grace. I dare fay, if his Advice had
"been follow'd, all the Blood that is shed, and all the Rapine
"that has been committed, would have been prevented." (Dr. B.)

Mr. Butler is mistaken in faying, That Henderson was one of
the Perfons sent to dispute with the King in the Isle of Wight; for
Mr. Henderson died October 31. 1646. (Whitelock's Memorials,
2d edit. p. 221.) and the Treaty at Newport, in the Isle of Wight,
began Monday the 18th of September, 1648. (Echard's History of
two Years after Mr. Henderson's Death.

y. 1241, 1242. To pass for deep and learned Scholars,—Although
but paltry Ob and Sollers.] Ob and Sollers are faid by the Anno-
tator, to be "two ridiculous Scriblers, that were often pestering
the World with Nofence." Two Scriblers that never
wrote at all, or were known only to our Annotator.

Whoever considers the Context, will find, that Ob and and Sollers
are designed as a Character of Mr. Henderson, and his fellow
Disputants, who are call'd Maffes (as Mas is an Abridgement of
Majler) that is, young Masters in Divinity; and this Character
signifies something quite contrary to deep and learned Scholars;
particularly fuch as had studied Controversies, as they are han-
dled by little Books, or Systems, (of the Dutch and Geneva Cut)
where the Authors reprefent their Adverfaries Arguments by
small Objeftions, and subjoin their own pitiful Solutions: In the
Margin of these Books may be seen Ob and Sol: Such Maffbrum
Divines, are ingeniously and compendiously call'd Ob and Sollers.
(Dr. N.)

Next comes in Gold, that brazen Face,
If Buffeting be a Sign of Grace,
The Youth is in a woful Case:
Whilft he should give us, Sols and Obs,
As if th' unreasonable Fools
Had been a Courting in the Schools;
Until th' had prov'd the Devil Author
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 Sir Pride, or Hulston:

He brings us in some simple Bobs;
And fathers them on Mr. Hobs.

Like Sir Pride——

He by Fortune's Design, should have been a Divine,
And a Pillar no doubt of the Church;
Whom a Sexton (God save) in the Belfry begot,
And his Mother did pig in the Porch.

He had been a Brewer, or rather a Drayman; for which he is
sneer'd by the fame Poet. Id. Ib. St. 5.
But observe the Devise of this Nobleman's Rite,
How he burried from Trade to Trade;
From the Grains he'd aspire to the Yeaf, and then higher;
'Till at length he a Drayman was made.

He went into the Army, was made a Colonel, and was prin-
cipally concern'd in excluding the Members, in order to the King's
Trial: which great Change was call'd Colonel Pride's Purge. (See
Echard's History of England, vol. 2. p. 621.) He was one of Ol-
iver Cromwell's Upper House. (See Second Narrative of the Par-
liament so call'd, p. 25. Walker's History of Independence, part. 2.
p. 252.) He is call'd Thomas Lord Pride, in the Commiffion for
ereeating a High Court of Justice, for the Trial of Sir Henry Slings-
by, Dr. Hewit, &c. Mercurius Politicus, num. 413. p. 492. Mr.
Butler calls him Sir Pride, by Way of Sneer upon the Manner
of his being knighted: for Oliver Cromwel knighted him with a
Faggeat Stick, instead of a Sword. (See Ludlow's Memoirs, vol. 2.
p. 587.) A Knighthood not much unlike that proposed by Ralph
Knight of the Burning Pike, (See Beaumont and Fletcher's Play,
so call'd, edit. 1635. p. 32. to the Innkeeper, in lieu of his
Reckoning.

Ralph. Sir Knight, this Mirth of yours becomes you well,
But to requite this liberal Curtesy,
If any of your 'Squires will follow Arms,
[Viz. Chamberlaino, Tafefro, and Oftero.
But only those, who first begun
The Quarrel, were by him fet on.

He shall receive from my heroic Hand,
A Knighthood, by Virtue of this Pestle.

Ibib. — Or, Hughfon.) He was a Cobler, went into
the Army, and was made a Colonel; knighted by Oliver Crom-
well, and to help to cobble the crazy State of the Nation, was
made one of Oliver’s Upper Houfe. (See 2d Narrative, &c. p. 23.) Sir Roger L’Estrange (see Fable of the Cobler turn’d
Doctor, 1st part, fab. 401. see likewise 2d part, fab. 37.) makes
the following Remark upon Hewfon: “This minds me of a
Question of a cobling Colonel of famous Memory (and he was a
Statefman of the long Parliament Edition) put to a Lady of
Quality in Ireland: She had been fo terribly plunder’d, that
the poor Woman went almost barefoot; and as she was warm-
ing her Feet once in the Chimney Corner, the Colonel took
Notice, that her Shoes wanted capping. Lord, Madam, (fays
he) why do ye wear no better Shoes? Why, truly Sir, (fays the)
all the Coblers are turn’d Colonels, and I can get no Bod; to mend
them.” He observes father of this infamous cobling Colonel,
(Key to Hudioras) “That the Day the King was beheaded, he
went with a Body of Horfe from Charing-Crofs to the Royal
Exchange, proclaiming all the Way, That whofoever should say
that Charles Stuart died wrongfully, should suffer present Death.”
And he is juftly sneer’d by Mr. Butler, and another loyal Poet,
in the folloving Lines.

A one ey’d Cobler then was one
Of that rebellious Crew,
That in Charles the Martyr’s Blood,
Their wicked Hands inbrew.

(Tale of the Cobler, and Vicar of Bray. Remains.)

Make room for one-ey’d Hewfon,
A Lord of such Account,
’Twas a pretty feft
That such a Beast
Should to such Honours mount.
When Coblers were in Fashion,
And Niggards in such Grace;
’Twas Sport to see,
How Pride and be,
Did jofle for the Place.

(Collection of Loyal Songs, vol. 2. p. ii.)
See a further Account of him, (Committee of Safety. Collection of
Loyal Songs, vol. 2. N° 31. p. 152. The Cobler’s last Will and
Testament, or Hewfon’s Translation, Collection of Loyal Songs,
vol. 2. p. 233. A Hymn to the gentle Craft, or Hewfon’s Lamen-
tation Id. Id. N° 54. p. 240. Oliver’s Court, Mr. Butler’s Re-
main.)
And who could those be but the Saints, Thosse Reformation Termagants?

But e're this pafs'd, the wise Debate
Spent so much Time, it grew too late;
For Oliver had gotten Ground,
'T inclose him with his Warriors round,
Had brought his Providence about,

Nor had the Uxbridge Bus'ness lefts
Of Nonsense in't, or Sottifhness;

nuins) And of his Villainy, (Trial of William Hulet, as executioner of the King. Trials of the Regicides, 1660. p. 228. and Sir Roger L'Estrange's Apology, p. 46. where he observes, "That " a Brother Cobler was kill'd by his Order."

y. 1257. For Oliver had gotten Ground, &c.] Cromwell was in Scotland, when the Treaty of Newport began, but it went on with a fatal Slowness, chiefly by the Means of Sir Harry Vane, Pierpoint, and some others, who went to it on Purpose to delay Matters; and partly by the Diffidence of that religious Monarch, who could not come to a Resolution so soon as his Friends desired earnestly of him: So that by the Time it was come to any Maturity, Cromwell came with his Army from Scotland to London, and overturn'd all. (Mr. B.) See Walker's History of Independency, part 2. p. 18.

y. 1260. And turn'd th' untimely Sophists out.] See Note upon y. 1250.

4. 1261, 1262. Nor had the Uxbridge Treaty lefts—Of Nonsense in't, or Sottifhness.] The Parliament's Commissioners were tied up to rigid Rules, and seem'd to have no Power of receding from the very Letter of the Propositions they brought along with them. This is confirm'd by the King's Letter to his Queen, of the 5\textsuperscript{h} of March after. "Now is come to pafs (says he) "what I foresaw, the fruitless End (as to a present Peace) of "this Treaty; but I am still very confident, that I shall find the "good Effects of it. For besides, that my Commissioners have "offer'd (to say no more) full measur'd Reason, and the Rebels "have flucken rigidly to their Demands, which I dare say, had "been too much, though they had taken me Prisoner; so that "securedly, the Breach will light foully upon them." This Sentiment is just and rational, since the Parliament's Commissioners were inflexible, and made not the least Concession. As to what has been pretended in some Memoirs, (Bishop Burnet's History of his own Time, vol. 1. p. 39, &c.) That the King abruptly broke
broke up this Treaty, upon the Marquis of Montrose's Letter to him, upon his Victory in Scotland: I think it may be refuted by the King's Letter to his Queen of the 19th of February, wherein he tells her, "He even then receiv'd certain Intelligence of a great Defeat given to Argyle by Montrose, who upon Surprize totally routed those Rebels, kill'd 1500 of them upon the Place." This is all he says of it, and if he had receiv'd such a Letter as is pretended, or this Victory had such an extraordinary Effect upon him, no doubt he would in the Height of his Joy have told the Queen of it; to whom he open'd his Bosom, and frankly communicated all his secret Intentions. Nay, does he not in his Letter of the 5th of March, when the Treaty was broke up, absolutely lay the fruitless Issue of it, to the Rigidnefs of the Parliament's Commissioners? If it had been rendered ineftual by his Means, or if he had receded upon this Intelligence from any Propofition, he had before agreed to; certainly the Queen must have been acquainted with fo extraordinary a Motive: On the contrary, he was desirous the Treaty might be prolong'd in hopes of an Accommodation: For on the 19th of February he tells her, "He had sent an Enlargement of Days, for the limited Days for treating were then almost expired" These are Authorities drawn out of the King's own Letters, which fell into the Power of the Parliament at Nazeby Fight; which were soon afterwards published to the World by special Order of Parliament under the Title of, "The King's Cabinet open'd; with severe Annotations upon them." And can we think, that if the leaft Hint of this secret Piece of History had been found, the strict and partial Examiners of those Letters and Papers, would not have triumph'd at the Discovery, and blazon'd it to the good People of England, in their plausible Annotations? I have been thus particular in refuting this ill-natur'd Infinuation, because it has oft been mention'd in Conversation, and the Truth of it, by some Men who are no Friends to the Memory of that excellent Monarch, taken for granted. (Mr. B.)

2. 1263.—— A Scoundrel Holder-forth.] This was Mr. Christopher Love, a furious Presbyterian, who, when the King's Commissioners met those of the Parliament at Uxbridge, in the Year 1644, to treat of Peace, preach'd a Sermon there on the 30th of January, against the Treaty, and said, among other Things: that "no Good was to be expected from it, for that they (meaning the King's Commissioners) came from Oxford, with Hearts full of Blood."

Mr. Echard (vol. 2. p. 706. from Dr. Nalson) mentions a providential Vengeance upon b.m., occasioned by this Incident. That the
Your mighty Senators took Law,
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 Monies,

the Letter of Reprieve from Cromwell, was taken from the northern Polt-Boy by some Cavaliers on the Road. (See an Account of his abject Behaviour at his Execution, Impartial Examination of Mr. Neal's 4th vol. of the History of the Puritans, p. 128, &c.)

Yet 1269, 1270. So when the Scots, your Constant Cronies,—Th' Espousers of your Cause, and Monies.] The Expence the English Rebels engaged the Nation in, by bringing in their Brother Rebels from Scotland, amounted to an extravagant Sum; their Receipts in Money, and Free Quarter, 1462769l. 5s. 3d. (See impartial Examination of Mr. Neal's third Volume of the History of the Puritans, p. 270. and Appendix, N° 62, 63, 64, 65.) William Lilly, the Sidrophel of this Poem, observes of the Scots, (Preface to his Astrological Predictions of the Occurrences of England, 1648, 1649, 1650.) "That they came into England, purposely to fleece our Goods, ravish our Wives, enslave our Persons, inherit our Potestions and Birth Rights; remain here in England, and ever-lastingly to inhabit among us."

Mr. Bowstrode, Son of Colonel Bowstrode, a factious Rebel in Buckinghamshire, in his Prayer before his Sermon, at Horton near Colebrook, used the following Words. "Thou haft, O Lord, of late written bitter Things against thy Children, and forfaken thine own Inheritance; And now, O Lord, in our Misery and Distreß we expected Aid from our Brethren of our neighbouring Nation; (the Scots I mean) but, good Lord, thou knowest that they are a falle and perfidious Nation; and do all they do for their own Ends,"—(Mercurius Rusticus, N° 14. P. 157.)

By the Author of a Tract, intitled Lex Talionis, 1647. p. 9: "tis propos'd as a preventing Remedy, "to let the Scots, in the Name of God, or of the Devil that sent them, go Home."

I must confess, the holy Firk, did only work
Upon our Kirk for Silver and Meat;
Which made us come with Awe our Broods,
Venture our Blood for Awe your Goods, to pilfer and to cheat.
(The Scotch War. Collection of Loyal Songs, reprinted 1731. vol. 1. N° 24.)

For of late the treacherous Scots and we,
On a national Covenant did agree;

And
PART III. CANTO II. 305

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;

1275 You basely left them, and the Church
They train'd you up to, in the Lurch,
And suffer'd your own Tribe of Christians
To fall before, as true Philistines.
This shews what Utensils y' have been,

To bring the King's Concernments in:
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:

1280 Such as will punctually repay
With double Interest, and betray.
Not that I think those Pantomimes,
Who vary Action, with the Times,
Are less ingenious in their Art,

1290 Than those who dully act one Part;
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,

And bound our selves by solemn Oath,
Ne'er after to keep Faith and Trothe;
And well may we swears,
The're our Brethren dear,
For they have cost us many a thousand Pound;
And for all that we have got
But this Advantage from the Scot,
We are turn'd rebellious and round.

A New Ballad, call'd, A Review of the Rebellion, in three Parts.
(See a further Account of the Scotch Rebels, Earl of Straford's
Age, part 1. p. 88. part 2. p. 208.)
Who change them for the same Intrigues
That Statesmen use in breaking Leagues:
While others in old Faiths, and Troths,
Look odd, as out-of-fashion'd Cloaths:
And naughtier, in an old Opinion,

Than those who never shift their Linnen.

For True and Faithful's sure to lose,
Which Way ever the Game goes:
And whether Parties, lose or win,
Is always Nick'd, or else hedg'd in.

While Pow'r usurp'd, like 'tis a Delight,
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.
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,
'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 beeding:
Who, 'twixt your inward Sense, and outward,
Are worse, than if y' had none, accoutred.

I grant, all Courses are in vain,
Unless we can get in again;

This was Sir Samson Legend's Opinion in Jeremy's Case. Congreve's Love for Love, act 2. sc. 4. And Gibbet's: See Answer to Archer, Beau Stratagem, act 2. p. 25.
I325 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,  

1330 Is the last Reason of all Things:

'y. 1327, 1328. 'Tis true, w' have Money, th' only Pow'r—that all Mankind fall down before.] "'Tis with Money, as 'tis with "Majesty, (says Sir Roger L'Estrange, Reflection on the Fable of "the Countryman and Kid. First Part, fab. 340.) all other Pow-"ers and Authorities cease, whilst that's in Place.——Fathers, "Mothers, Brothers, Sitters, Relations, Friendships, are all but "empty Names of Things.——'Tis Interest that governs the "World, and the Rulers of it.—For it works in all Degrees and "Qualities of Men.—Money in fine, is the universal Passport;

and all Doors open before it."

Nihil autem tam arduum quod pecuniâ non explicitur: Quem-
admodum eleganter dicatum est à M. Tullio, actione in Verrem se-
cundâ, nihil esse tam sanctum quod non violari, nihil tam muni-
tum, quod non expugnari pecuniâ posset. Ortam autem Paræmias 
ab oraculo quodam Apollinis P'biî, qui Philippo regi confunenti, 
quod pacto posset Victoria potiri? Respondit ad hunc modum, 

'Αργυρίας λοξάινι πάχα, κυ πάλα οἰκῆς.  

[i.e. Argenteis pugna telis atque omnia vinces. 
vide licet innuens, ut quodam largitionibus ad priditionem foci-
taret, atque ita confecutum quæ vellet. (Erasmi Adag. Chil. 2. 
Cent. 3. Prov. 87. vol. 2. p. 144. Pecuniae obediunt omnia. (See 
Ray's Proverbs, 2d edit. p. 147.)] 

Ψυχὴ Βρολίσση αἰμα τ' ἐρν ἄξυνος.  

See Shakespear's Timon of Athens, act 4. vol. 5. p. 273. Turkisb 
Sim, vol. 4. book 4. letter 2'. Spectator No 450. Dr. Middle-
leton's Life of Cicero, 4th edit. vol. 1. p. 266.  

¹. 1329, 1330. Money, that, like the Swords of Kings,—Is the 
last Reason of all Things.] See the Spectator's Dissertation upon 
the Argumentum Basilinum, (others write it Basilinum, or Baculi-
num) No 239. 

"A Man (says the Spectator, No 240) who is furnish'd with "Arguments from the Mint, will convince his Antagonists much "sooner, than one who draws them from Reafon and Philo-

U 2
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 Avarice,
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:
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,
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 Wiftest shou’d?
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,
To prosecute our old Engagements?
To keep the Good Old Cause on Foot,
And present Power from taking Root;

"phy: Gold is a wonderful Clearer of the Understanding, it
dissipates every Doubt and Scruple in an Inflant, accommodates
itself to the meanest Capacities, silences the loud and clamorous,
and brings over the most obdurate and inflexible."
PART III. CANTO II.

Inflame them both with false Alarms:

1360 Of Plots, and Parties taking Arms:
To keep the Nation's Wounds too wide
From healing up of Side to Side.
Profeß the passionate Concerns,
For both their Interests, by Turns.

1365 The only Way t' improve our own,
By dealing faithfully with none;
(As Bowls run true, by being made
On Purpose false, and to be fway'd)
For if we should be true to either,

1370 'Twould turn us out of both together;
And therefore have no other Means
To stand upon our own Defence,
But keeping up our Antient Party
In Vigour, confident and hearty:

1375 To reconcile our late Dissenters,
Our Brethren, though by other Vinters;
Unite them, and their different Maggots,
As long and short Sticks are in Faggots.
And make them join again as close,

1380 As when they first began t' espouse;
Erect them into separate
New Jewish Tribes, in Church and State;
To join in Marriage, and Commerce,
And only among themselves converse,

1385 And all that are not of their Mind,
Make Enemies to all Mankind:
Take all Religions in, and stickle
From Conclave down to Conventicle;

\[\text{\footnotesize Y. 1362. For healing up.] In all Editions to 1704. exclusive.}\]
\[\text{\footnotesize Y. 1368. Of Purpose false.] In all Editions to 1704. exclusive.}\]
Agreeing still, or disagreeing,
According to the Light in Being.
Sometimes, for Liberty of Conscience,
And spiritual Mis-rule, in one Sense:
But in another quite contrary,
As Dispositions chance to vary:
And stand for, as the Times will bear it,
All Contradictions of the Spirit:
Protect their Emissaries, empower'd
To preach Sedition, and the Word:
And when they're hamper'd by the Laws,
Release the Lab'ners for the Cause;
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,
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.
That when the blessed Time shall come
Of quitting Babylon, and Rome,
They may be ready to restore
Their own Fifth Monarchy once more.

* * *

[The text at the bottom is a reference to Dr. Lightfoot's sermon on the fifth of November, 1669, Works, vol. 2. p. 1166. See likewise 1056, 1057.] — Dr. Lightfoot speaks of the Fifth Monarchy Men in the following Manner. "And here (says he) I doubt the Fifth Monarchy Man is foilly mistaken in his Reckoning, when he accounts the Fifth Monarchy to be the Kingdom of Christ; whereas the Fifth Monarchy was the Kingdom of the Devil."
Mean while be better arm'd to fence
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 Ruine turn'd us Miscreants:
A Scandal that wou'd fall too hard
Upon a Few, and unprepar'd.
These are the Courses we must run,
Spight of our Hearts, or be undone:
And not to stand on Terms and Freaks,
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.

\[\text{F. 1419, 1420. For if Success could make us Saints,—Our Ruine turn'd us Miscreants.} \]
The Author of the Fourth Part of the History of Independence, p. 56. compares the Governors of those Times with the Turks, who ascribe the Goodness of their Cause to the Kenness of their Sword, denying, that any thing may properly be called Nefas, if it can but win the Epithet of Prospe-rum. Dr. Owen seems to have been in this Way of thinking.

Where (says he, Eben Ezer, p. 13. L'Strange's Dissenter's Sayings, part 2. p. 11.) is the God of Marston Moor, and the God of Nazeb? is an acceptable Exploitation in a glorious Day. Oh! what a Catalogue of Mercies has this Nation to plead by in a Time of Trouble? The God came from Nazeb, and the holy One from the Welt. Selab.'

And a Poet of those Times banters them upon this Head, in the following Lines.

\begin{quote}
That Side is always right that's strong, 
And that that's beaten must be wrong;
And he that thinks that 'tis not so,
Unless he's sure to beat 'um to o,
Is but a Fool to oppose 'um.
\end{quote}

(Collection of Loyal Songs, vol 2. p. 143.)

See the Rebellion justified (by their Rebel Preachers) from Success. Century of eminent Presbyterian Preachers, p. 22. &c.)

\[\text{U 4 F. 1448.} \]
And for the Crown as fiercely to divide,
The Head and Body to divide.
The End of all we first design'd,
And all that yet remains behind:

**1435**
Be sure to spare no publick Rapine,
On all Emergencies, that happen;
For 'tis as easy to supplant
Authority, as Men in Want:
As some of us, in Trusts, have made

**1440**
The one Hand with the other trade;
Gain'd vaftly by their joint Endeavour,
The Right a Thief, the Left Receiver;
And what the one, by Tricks, forestall'd,
The other, by as fly, retail'd.

**1445**
For Gain has wonderful Effects
T' improve the Factory of Sects:
The Rule of Faith in all Professions,
And great Diana of the Ephesians,
Whence turning of Religion's made

**1450**
The Means to turn, and wind a Trade.
And though some change it for the worse,
They put themselves into a Course;
And draw in Store of Customers,
To thrive the better in Commerce:

**1455**
For all Religions flock together,
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

**1460**
Will serve t' improve a Church, as ZEAL:
As Persecution, or Promotion,
Do equally advance Devotion.

Let Business, like ill Watches, go
Sometime too fast, sometime too slow:

For Things in Order are put out
So easy, Ease it self will do't:
But when the Feat's design'd and meant,
What Miracle can bar th' Event?
For 'tis more easy to betray,

All possible Occasions start,
The weighty'st Matters to divert;
Obstruct, perplex, distract, intangle,
And lay perpetual Trains to wrangle.

But in Affairs of less Import,
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.
But still be careful to cry down
All publick Actions, though our own:
The least Miscarriage aggravate,
And charge it all upon the State:

Express the horrid'st Detestation,
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;
(As Spaniards talk in Dialogues,
Of Heads, and Shoulders, Nods and Shrugs)

Entrust
314

**H U D I B R A S.**

Entrust it under solemn Vows
Of Mum, and Silence, and the Rose,
To be retail’d again in Whispers,
For th’ easy Credulous to disperse.

Thus far the Statesman — When a Shout, 
Heard at a Distance, put him out;
And strait another, all agast,
Rush’d in with equal Fear and Haste:
Who stare’d about, as pale as Death,
And, for a While, as out of Breath;
Till having gather’d up his Wits,
He thus began his Tale by Fits.

1495

To be retail’d again in Whispers,
For th’ easy Credulous to disperse.

Thus far the Statesman — When a Shout,
Heard at a Distance, put him out;
And strait another, all agast,

1500

Rush’d in with equal Fear and Haste:
Who stare’d about, as pale as Death,
And, for a While, as out of Breath;
Till having gather’d up his Wits,
He thus began his Tale by Fits.

1493, 1494. **Entrust it under solemn Vow— Of Mum—**]
Mum in Print (lays Dr. Baynard, History of Cold Baths, p. 132.) is like the sealing a Bond in private, which begins, *Noverint Universi.*

Ibid. ———— **And Silence—**] See an Account of the Secrecy of the Venetian Councells. Howel’s History of the Signory of Venice, p. 7.


1495, 1496. **To be retail’d again in Whispers— For th’ easy Credulous to disperse.**] The entrusting of Secrets with a Design of having them divulg’d, is well expos’d, in Sir Roger L’Estrange’s Fable of the Woman entrusted with a Secret, part 1. fab. 427. who (by Way of Trial and Banter) was entrust’d by her Husband with the Secret of his having *laid an Egg,* which was increased to forty Eggs by Six in the Afternoon.

Rabelais (Works, vol. 3. chap. 34.) informs us, how Pope John the 22d, reproved the Abbess and Nuns of Fontenrault, for not being able to keep a Secret with which he had entrust’d them, twenty-four Hours, though they had design’d of him an Indulgence to confess themselves to one another under the Seal of Secrecy. See Wife of Bath’s Tale, Dryden’s Fables, folio, p. 485. Tatter, N° 152.

1504. **He thus began his Tale by Fits.**] We learn from Lily, (Life, p. 85.) That the Messenger who brought this terrifying Intelligence to this Cabal, was Sir Martyn Noell, whom he calls a discreet
That beaftly Rabble,—that came down
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;
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 Burgeffes—
Held forth by Rumps—of Pigs and Geefe,
That serve for Characters—and Badges
To represent their Personages:
Each Bonefire is a Funeral Pile,
In which they roast, and scorch, and broil,
And ev’ry Representative
Have vow’d to roast—and broil alive:
And ’tis a Miracle, we are not
Already sacrific’d incarnate.

discreet Citizen: He came about Nine at Night, and told them
the surprizing News of the Citizens burning the Parliament (which
they then called the Rump) in Effigy and Emblem. Lilly says,
"This Council of State (the very Cabal before us) could not be-
lieve it, until they had sent some Minifters of their own, who
affirm’d the Verity of it."
Sir Martyn tells his Story naturally,
and begins like a Man in a Fright, and out of Breath, and
continues to make breaks and Stops till he naturally recovers it;
and then proceeds floridly, and without Impediment. This is a
Beauty in the Poem, not to be disregarded: and let the Reader
make an Experiment, and shorten his Breath; or, in other
Words, put himself into Sir Martyn’s Condition, and then read
this Relation, and he will soon be convinced, that the breaks are
natural and judicious. (Mr. B.)

* That Beaftly Rabble that came down. &c.] * This is an
accurate Description of the Mob’s burning Rumps upon the Ad-
miffion of the secluded Members, in Contempt of the Rump Par-
liament."
That beamly Rabble, — that came down
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;
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 Burgessses —
Held forth by Rumps — of Pigs and Geefe,
That serve for Characters — and Badges
To represent their Personages:
Each Bonefire is a Funeral Pile,
In which they roast, and scorch, and broil,
And ev'ry Representative
Have vow'd to roast — and broil alive:
And 'tis a Miracle, we are not
Already sacrifie'd incarnate.

Discret Citizen: He came about Nine at Night, and told them
the surprizing News of the Citizens burning the Parliament (which
they then called the Rump) in Effigy and Emblem. Lilly says,
"This Council of State (the very Cabal before us) could not be-
lieve it, until they had sent some Ministers of their own, who
affirm'd the Verity of it." Sir Martyn tells his Story naturally,
and begins like a Man in a Fright, and out of Breath, and
continues to make breaks and Stops till he naturally recovers it;
and then proceeds floridly, and without Impediment. This is a
Beauty in the Poem, not to be disregarded: and let the Reader
make an Experiment, and shorten his Breath; or, in other
Words, put himself into Sir Martyn's Condition, and then read
this Relation, and he will soon be convinced, that the breaks are
natural and judicious. (Mr. B.)

v. 1505. That beamly Rabble that came down. &c.] * This is an
accurate Description of the Mob's burning Rumps upon the Ad-
mittance of the secluded Members, in Contempt of the Rump Par-
liament."
For while we wrangle here, and jar,
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;
That henceforth, they may stand reputed,
Proscrib’d in Law, and executed,
And while the Work is carrying on,
Be ready lifted under Dun,

y. 1534. Be ready lifted under Dun.] Dun was the publick Executioner at that Time, and the Executioners long after that went by the same Name. Mr. Butler, in his Proposals for farming Liberty of Conscience, publish’d 1663, p. 30. amongst other Resolutions gives the following one. "Resolved, that a Day " of solemn Fasting be—and among many other Particulars.—
" Lastly, to be deliver’d from the Hand of Dun, that Uncircum-
cised Philistine."

His Predecessor’s Name was Gregory, as appears from the Prologue to Mercurius Pragmaticus, a Tragick-Comedy, acted at Paris, &c. 1641.

This trembles under the Black Rod, and be
Doth fear his Fate from the Gregorian Tree.
And in a Paper call’d the Parliament Kite, 1648. num. 14. Mention is made of him.

What would you say, to see them fall,
With both their Houses vile;
Because they have deceiv’d us all,
Now Gregory they’ll beguile.

Sir John Birkenhead likewise mentions him, Paul’s Church-yard,
cent. 3. claff. 13. No 68. Sir William Segar, Garter King of Arms, was imposed upon by Brook, a Herald, who procured him by Artifice, to confirm Arms to Gregory Brandon, who was found to be common Hangman of London. Anstis’s Register of the Garter, vol. 1. p. 399. And from him, probably, the Hangman was call’d Gregory for some Time. The Name of Dun which succeeded that of Gregory, is mentioned by Cotton, Virgil Travesiæ, publish’d 1670. b. 4. p. 124.

Away therefore my Lass does trot,
And presently an Halter got,
Made of the best String Hempen Teer,
And e’er a Cat could lick her Ear,
That worthy Patriot, once the Bellows,
And Tinder-Box, of all his Fellows:
The active Member of the Five,
As well as the most primitive;
Who, for his faithful Service then,

Had tied it up with as much Art,
As Dun himself could do for his Heart.

Nay, the Name of Dun was continued to these Finishters of the Law (as they have sometimes affected to file themselves and Squires by their Office, from the Confirmation, I suppose, of Gregory Brandon's Arms) twelve Years longer: when one Jack Ketch about three score Years ago was advanced to that Office; (who has left his Name to his Successors ever since,) This appears from Butler's Ghost, published 1632: when the Author wrote the former Part of it, 'tis plain, that Dun was the Executioner's Name, or Nick-Name.

For you yourself to ass 'Squire Dun,
Such Ignominy never saw the Sun. (Butler's Ghost, p. 29.)

But before he had printed off his Poem, 'Jack Ketch was in Office.

'Till Ketch observing he was chous'd,
And in his Profit much abus'd;
In open Hall the Tribune dun'd,
To do his Office, or refund. (Butler's Ghost, p. 54.)

None of these in their Office, could come up to the Dutch Headman, mentioned by Mr. Cleveland, (Character of a London Diurnal) of whom 'twas reported, " That he would do his Office " with so much Ease and Dexterity, that the Head after the " Execution should stand still upon the Shoulders." Or to the Executioner of Stockholm, who was condemned to that Office at ten Years old, for cutting off the Head of another Boy at Play. A de la Motraye's Travels, vol 2. p. 361.

Sir Arthur Hazlerig, one of the five Members of the House of Commons, was impeached 1641-2. See Lord Clarendon. Echard, Rapin, &c. Sir Arthur Hazlerig, (as Mr. Walker observes, History of Indepence, part 1. p. 173.) was Governor of Newcastle upon Tyne, had the Bishop of Durham's House, Park, and Manour of Aukland, and six thousand five hundred Pounds in Money given him. He died in the Tower of London, January 8, 1651. Mercurius Publicus, num. 1. p. 16.
(For since the State has made a Quint Of Generals, he's lifted in't)
This Worthy, as the World will say, Is paid in Specie, his own Way;

For, moulded to the Life in Clouts, Th' have pick'd'd from Dung-hills hereabouts,
He's mounted on a Hazel Bavín,
A cropp'd'd malignant Baker gave 'em:

The Writer of an Elegy upon King Charles the First (1648. p. 9.) gives but a scurvy Character of him in the following Lines:
Nor John of Leyden, whom the pillag'd Quires
Employ'd in Munster for his own Attires:
His Pranks by Hazlerig exceeded be,
A Wretch more wicked, and as mad as he;
Who once in Triumph led his fumpter Moils
Proudly bedecked with the Altar's Spoils.

(See Mercurius Rusticus, p. 143.)


v. 1541, 1542.———A Quint—Of Generals.] The Rump growing jealous of General Monk, order'd, that the Generalship should be vested in five Commissioners. Monk, Hazlerig, Walton, Morley, and Alured: Making three a Quorum, but deny ing a Motion that Monk should be of that Quorum: (Ecbard's History of England, vol. 2. p. 881. Rapin's History of England, vol. 2. p. 614.) but their Authority not being then much regarded, this Order was not obeyed, and Monk continued sole General notwithstanding, (See Ludlow's Memoirs, vol. 2. p. 830, &c.)

v. 1547. He's mounted on a Hazel Bavín.] Alluding to Hazlerig's Name. Bavín signifies a Brusf Faggot.

It yearly costs five hundred Pounds besides
To fence the Town from Hull, and Humbers' Tides,
For Stake, for Bavins, Timber, Stones, and Piles, &c.

(See Taylor's Merry clipper Voyage, Works, p. 13.

Shakespeare uses the Word (in his First Part of Henry IV. act. 3. vol. 3. p. 400.) where the King, speaking of Richard the Second, says,
The skipping King, he ambled up and down

With
PART III. CANTO II. 319

And to the largest Bone-fire riding,

1550 They’ve roasted Cook already, and Pride in
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;

1555 Each in a tatter’d Talisman,
Like Vermin in Effigie flain.

But (what’s more dreadful than the rest)
Those Rumps are but the Tail o’ th’ Beast,
Set up by Popish Engineers,

1560 As by the Crackers plainly appears;
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 Soldier.

With shallow Jesters, and rash Bavin Wits,
Soon kindled, and soon burnt.

See Mr. Peck’s Note, New Memoirs of Milton’s Life, p. 246.

\[1550. \text{Th’ have roasted Cook.} \] The wicked Wretch who
acted as Solicitor in the King’s Trial, and drew up a Charge of
High Treason against him, and had drawn up a formal Plea aga
gainst him, in case he had submitted to the Jurisdiction of the
Court. At his own Trial he pleaded, that what he did was as
a Lawyer for his Fee. He deservedly suffer’d at Tyburn as a Re-
gicide. (See Lord Clarendon and Mr. Eckard.)

\[1564. \text{Their Founder was a blown-up Soldier.}\]

\[\text{When Pluto keeps his Feast,}\]
\[\text{The Rogues must all appear,}\]
\[\text{And Mr. Scot I had forgot}\]
\[\text{Must taste of this good Cheer:}\]
\[\text{Find out the Man, quoth Pluto,}\]
\[\text{That is the greatest Sinner;}\]
\[\text{If Cook be he, then Cook shall be}\]
\[\text{The Cook to cook my Dinner.}\]

(\text{Collection of Loyal Songs, vol. 2. p. 13.})
These spiritual Pioneers o' th' Whore's,
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:
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 ruine, and confound,
Than all their Doctrines under Ground.
Nor have they chosen Rumps amifs,
For Symbols of State-Mysterries;
Though some suppose 'twas but to shew

How much they scorn'd the Saints, the Few;
Who 'cause they're wafted to the Stumps,
Are represented best by Rumps.
But Jesuites have deeper Reaches
In all their Politick Far-fetches:
And from the Coptic Priest, Kircherus,
Found out this mystick Way to jeer us.

was forced to keep his Bed. Vide Ignatii Vit. lib. i. cap. 2. p. 279.
\* 1568. By springing Mines.] Alluding to the Gun-powder
Treason, conducted by the Jesuites. (Mr. W.)
\* 1574. Disguis'd in Rumps, like Sambenites.] Sambenito, a
Coat of coarfe Cloth, in which Penitents are reconciled to the
Church of Rome: and Prisoners wear it sometimes for a Year in
Prison. 'Tis also (as here meant) a Coat of coarfe Canvas painted
with Devils and ugly Shapes, which Persons condemn'd for
Hereby by the Spanis Inquisition wear, when they go to Execu-
tion. (See Discovery — of the Inquisition by Reginaldus Gonfal-
vus Montanus, 1568. folio 45. Limborch's History of the Inqui-
sition. Translated by Mr. Chandler, vol. 2. p 295. Mr Baker's
History of the Inquisition, chap. 7. p. 44, 360, 480, 506. Don
Quixote, vol. 4. p. 682.
\* 1585. And from the Coptic Priest, Kircherus.] * Athana-
sus
PART III. CANTO II. 321

For, as th’ Egyptians us’d by Bees
T’ express their antick Ptolemies;
And by their Stings, the Swords they wore,
Held forth Authority and Pow’r:
Because these subtil 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
By Hieroglyphick Rumps express’d.

For, as in Bodies Natural,
The Rump’s the Fundament of all;
So, in a Common-wealth, or Realm,
The Government is call’d the Helm;

Kircher, a Jesuit, hath wrote largely on the Egyptian mystical Learning.” Kircherus in the two first Editions.

For as th’ Egyptians us’d by Bees, &c.] * The Egyptians represented their Kings, (many of whose Names were Ptolemys) under the Hieroglyphick of a Bee, dispensing Honey to the Good and Virtuous, and having a Sting for the Wicked and Dissolute.”

All with united Force combine to drive
The lazy Drones from the laborious Hive.

Virgil observes of them (Georgic. lib. 4. 236, 237, 238. that they instantly die, upon the loss of their Stings.

Illis ira modum supra eft, lasæque venenum
Moribus insiprant, & spicula cæca relinquunt
Affixe venis, animasque in vulnera ponunt.

Prone to Revenge, the Bees a wrathful Race
When once provok’d, assault th’ Aggressor’s Face:
And through the purple Veins a lavish flood,
These fix their Stings, and leave their Souls behind.

(Mr. Dryden.)


Vol. II. 8. 1626.
HUDBRAS.

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, through Sea and Air;

To whom the Rudder of the Rump, is
The same Thing with the Stern, and Compass.
This shews how perfectly the Rump,
And Common-wealth in Nature jump.

For as a Fly that goes to Bed,
Rests with his Tail above his Head;
So, in this Mungrel State of ours,
The Rabble are the Supreme Powers;
That horse'd us on their Backs, to show us
A jadish Trick at last, and throw us.

The learned Rabbins of the Jews
Write there's a Bone, which they call Luez,
I' th' Rump of Man, of such a Vertue,
No Force in Nature can do Hurt to;

The Compas or Magnetic Needle, first found out in Europe, by John, or Flavio Gioia of the City Amalfi in the Kingdom of Naples. Lediard's Naval History, vol. 1, p. 35.

Hearne's System of Universal History, vol. 1, p. 80, ann. 1302.

For a Fly that goes to Bed—Rests with his Tail above his Head, &c.] This is literally true.

The learned Rabbins of the Jews—
Write there's a Bone, which they call Luez,—I' th' Rump of Man, of such a Vertue,—No Force in Nature can do Hurt to.] Buxtorf in Lexic. Chaldaic. Talmud & Rabbin. Col. 12. under the Word 117 Luz, thus writes, Nomen ofis cujusdam in corpore humano, quod scribunt Hebrei incorruptibile. &c. For which he quotes several Rabbinical Authors. (Mr. Professior Chapelov) "When "Adrianus was bruising of Bones, he ask'd R. Jehoschuan, the "Son of Hbaninab, and said to him, From what will God at the "latter-end revive Man? He said from Luz of the Back-bone "(Luz is a little Bone in the Shape of an Almond, or Hazel-Nut, "standing at the Bottom of the Back-bone. R. Solomon.) He "said to him, whence dost thou know it? He answer'd, Get it "me, and I will inform you. Adrianus procured one, and he "(R. Jehoschuan) endeavour'd to grind it in a Mill, but it "would
PART III. CANTO II.

And therefore at the last great Day,

1620 All th' other Members shall, they say,

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.

1625 Then what can better represent,

Than this Rump Bone, the Parliament;

would not grind. He endeavour'd to burn it in a Fire, but it
would not burn: He put it into Water, and it was not dissolv'd:
He put it upon a Garment, and touch'd it with a Hammer; but
the Garment was rent, and the Hammer split, and it (the
Bone) was not diminish'd." A Translation from Berehith Rabbo-
both, sect. 28. By Mr. Israel Lyon. See Dr. Pocock's Annotations

Mohammed taught his Followers something to this Purpose
(See Sale's Preliminary Discourse to the Koran, p. 79.)

"And therefore at the last great Day
—All th' other Members shall, they say.—Spring out of this, as
from a Seed—All Sorts of Vegetals proceed." The learned Mr.
John Gregory, of Oxford, in his Sermon upon the Resurrection,
(Notes and Observations upon some Passages of Scripture, 1684.
p. 70.) where he is proving the Resurrection of the same Body,
inform us, "That a learned Chymist, who spent much Time in
the Contemplation of Tinctures, and the Impress of Vegeta-
tables, to prove the great Principle of Salt, made this Experi-
ment. He took several Herbs and Plants, and calcin'd them
to Ashes: he put up the Ashes into several Glassess seal'd be-
metically, and written upon with the several Names of the cal-
cin'd Herbs: When he would shew the Experiment, he appli-
ed a soft Flame to the Glasses, where forthwith he might per-
ceive the self-same Herbs rising up by little and little out of
the Ashes, every one in his proper Form; and the Flame sub-
flracted, they would return to their Chaos again."

Philip Skippon, Esq.; in his Journey through Part of the Low
Countries, &c. (Churchill's Collections, vol. 6. p. 717.) makes
Mention of one Baldafii, a Chymist, who bragg'd, "That he
could discover the Name of any Plant, only by seeing the fix'd
Salt of it. If four Thousand were brought one after another,
he could distinguish them.——That he had an universal Li-
quor, that would produce any Plant out of it's fix'd Salt."

See a curious Dissertation, Tatler, N° 119.

"And therefore at the last great Day, the Parliament.] See the Rea-
on why those few Members of the House of Commons, after they
had
That, after several rude Ejections,
And as prodigious Resurrections,
With new Reversions of nine Lives,
1630 Starts up, and, like a Cat, revives?

But now, alas! they're all expir'd,
And th' House, as well as Members, fir'd;
Confum'd in Kennels by the Rout,
With which they other Fires put out:

1635 Condemn'd t' ungoverning Distres,
And paulyry, private Wretchednes;

had secluded their Fellow-Members, to make Way for the King's Trial, were call'd a Rump, or Fag-end of a Parliament. (Walker's History of Independency, part 2. p. 32. part 3. p. 35, 75. Heath's Chronicle, p. 422. Carter's Life of the Duke of Ormonde, vol. 2. p. 53. Lilly's History of his own Life and Times, p. 84.)

The Rump's an old Story, if well understood;
'Tis a Thing dress'd up in a Parliament's Hood,
And like't, but the Tail stands where the Head should.

(Which no Body can deny.

'Twould make a Man scratch where it does not itch,
To see forty Fools Heads in one politick Breech;
And that hugging the Nation, as the Devil did the Witch, &c.

(A New Year's Gift for the Rump. Collection of Loyal Songs, vol. 1. p. 44. See many Songs upon the Rump, vol. ibid. No. 7, 10, &c.)

y. 1627, 1628, 1629, 1630. That after sev'ral rude Ejections,
—And as prodigious Resurrections,—With new Reversion of nine Lives,—Starts up———] The Rump was ejected by Oliver Cromwell, and his Officers, April 1653. restored the Sixth of May, 1659. turn'd out again the Thirteenth of October, restored the Twenty-sixth of December. (See Foulis's History of the Wicked Plots, &c. p. 126, 127. Walker's History of Independency, part 4. p. 24, 39, 68, 82. Re-Resurrection of the Rump. Loyal Songs, vol. 2. No. 10.)

Then a Pox light on the pitiful Rump,
That a third Time above-board vopers;
Which old Nick blew out, but now turns up Trump,
As Joan farted in and out Tapers.

(Collection of Loyal Songs, vol. 2. p. 138.)

y. 1630———And like a Cat revives?] "Care will "kill a Cat, and yet a Cat is said to have nine Lives." Ray's Proverbial Sentences.

y. 1655
PART III. CANTO II. 325

Worse than the Devil to Privation,
Beyond all Hopes of Restauration:
And parted like the Body and Soul,
From all Dominion and Controll.

We, who cou'd 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,
All Hats, as in a Storm, flew off:
Ador'd and bow'd to, by the Great,
Down to the Foot-man and Valet:

Had more bent Knees than Chappel-Mats,

And Prayers, than the Crowns of Hats:
Shall now be scorn'd as wretchedly,
For Ruine'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
Than Heads and Quarters can discharge:

With publick Frauds, and private Rapine,

I hope

 Thou wilt conclude thy Roguery in a Rope;
Three Trees, two rampant, and the other croissant,
One Halter pendant, and a Ladder passant,
In a Field Azure (clouded like the Skie)
Because 'twixt Earth and Air I hope thou'lt die:
These Arms for Thee, my Muse hath Heraldiz'd,
And to exalt thee, them she hath devise'd:
Then when thou bid'st the World, the last good Night,
I squint upright, and say, Gallows claim thy Right.

See Song intitled, A Quarrel betwixt Tower-hill and Tyburn.

X 3 \_ y. 1661
HUDIBRAS.

Have mighty Heaps of Wealth amas't,
Would gladly lay down all, at last:
And to be but undone, entail
Their Vessels on perpetual Jail;
And lets the Dev'l to let them Farms
Of forfeit Souls, on no worse Terms.

This said, a near, and louder Shout
Put all th' Assembly to the Rout,

And to be but undone, entail—Their Vessels on perpetual Jail; [See Sir Roger L'Esrange's Apology, p. 51.] This the Regicides in general would have done gladly, but the Ringleaders of them were executed in terrorem: Those that came in upon Proclamation, were brought to the Bar of the House of Lords, 25 November, 1661. To answer what they could say for themselves, why Judgment should not be executed against them? They severally alleged, "That upon his Majesty's gracious Declaration from Brida, and the Votes of the Parliament, &c. they did render themselves, being advised, that they should thereby secure their Lives; and humbly craved the Benefit of the Proclamation, &c. And Harry Martin briskly added: That he had never obeyed any Proclamation before this, and hoped he should not be hanged for taking the King's Word now: A Bill was brought in for their Execution, which was read twice, but afterwards dropt, and so they were all sent to their several Prisons, and little more heard of. (Echard's Hist. of England, vol. 3. p. 68.) Ludlow and some others escaped by flying among the Swift Cantons.

Diodorus Siculus observes of the Egyptians, (Rer. Antiquar. lib. 4. cap. 1.) that amongst them it was reckoned dishonourable to commute Death with Banishment. Commutare mortem exilio, veluti mos est apud Græcos, Nefas habetur: Ferunt quendam, mihi ad se mortis signo, cogitasse ex Ethiopia fugere: Quod præsentiens mater, Zonâ ad illii Collum posita, nequaquam manibus reniti asum; ne suis dedecori effet, strangulasse.

This said, a near, and louder Shout—Put all th' Assembly to the Rout.] When Sir Martyn came to this Cabal, he left the Rabble at Temple-Bar; but by the Time he had concluded his Discourse, they were advanced near White-Hall, and Westminster. This alarmed our Caballers, and perhaps terrified them with the Apprehensions of being hang'd or burn'd in Reality, as some of them that very Infant were in Effigy: No Wonder therefore they broke up so precipitately, and that each endeavoured to secure himself: The Manner of it is described with a Poetical Licence, only to embellish this Canto, with a diverting Catastrophe. (Mr. B.)
Who now begun t' out-run their Fear,
As Horfes do, from those they bear:
But crowded on with so much Haste,
Until th' had block'd the Paffage fast,
And barricado'd it with Haunches
Of outward Men, and Bulks and Paunches,
That with their Shoulders strove to squeeze,
And rather have a crippled Piece
Of all their crush'd and broken Members,
The have them Grillied on the Embers;
Still press on with heavy Packs,
Of one another, on their Backs:
The Van-guard could no longer bear
The Charges of the forlorn Rere,
Bat, born down headlong by the Rout,
Were trampled sorely under Foot:
Yet nothing prov'd so formidable,
As the horrid Cookery of the Rabble:
And Fear, that keeps all Feeling out,
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.

y. 1689, 1690. And beat a Tuscan Running Horse—Whose Jockey-Rider is all Spurs.] My worthy Friend, the Reverend Mr. William Smith, Rector of Saint Mary's in the Town of Bedford, communicated the following Note upon these two Lines.
The Anniverfary of the Pope's Coronation is celebrated at Rome, with universal Festivity, and concludes at Night, with a costly and extraordinary Fire-Work, which is play'd off from the Top of the Castle of Saint Angelo, and distributes Rockets in the Air all around into various Forms, of Crowns, Scepters, &c. in a most surprizing Manner: Amongst the other Diversions of the Day, is

X 4

a Horse-
HU D I B R A S.

A Horse-Race in one of the longest Streets of the City: to which resort a vast Number of well-dressed Gentlemen, and fine Ladies: particularly, the Cardinal Protector for the English Nation, does then hire a House for the Day in that Street, where he entertains such of our Countrymen as will favour him with their Company, with an elegant Regale of rich Wines, and all Sorts of Sweetmeats, &c. and from the Windows of the Balconies, they (and indeed all other Persons of Quality and Distinction) have the Pleasure of seeing the Race, which is performed in the following Manner.

The Horses (without being saddled) are placed exactly all together abreast, and so held by the Bridle. There is a Girt goes round each of their Bodies, to which upon the Top of their Backs is fastned a thin plate of polished Steel, about two Inches in Breadth, and a Foot long, in the Shape of an Arch; which is so pliable, as to rise up, and fall down again towards the hinder Part of the Horse, at his least Motion: at the Extremity whereof hangs a Bunch of very sharp Spurs; these Spurs are held up from touching the Horse by a Groom, who upon the Signal for starting, lets them fall down, and prick his Back, upon which all the Horses immediately start; and the faster they run, the faster do the Spurs prick them.

There are Persons at the End of the Race ready to lift up the Spurs, take them off from the Girts, and lead the Horses home by the Bridle.

I suppose Tuscan breeds the best Italian Race-Horses; which induced Mr. Butler to use the Term of Tuscan Horse." And this seems to be confirmed by Sir William Davenant, who speaking of Gariba, one of his Heroines, (Gondibert, part 2. canto 2. §. 82. p. 384.) says,

To Brescia's Camp her Course she had design'd,  
And bids her Tuscan Charioteer drive on,  
As if her Steeds were dieted with Wind,  
Slow seems their Speed, whose Thoughts before them run.

The Reverend Dr. Dighton of New-Market (as I am informed by the Reverend Mr. Smith of Harleston) has the Picture of one of these Horses: There is a Line full of Spurs reaching from Main to Tail—

The Horses in the Street Del Corso, at Rome, during the Time of the Carnival, is performed much in the same Manner: with Barbs, instead of Tuscan Horses.

A. de la Mortraye (See Travels; vol. 1. chap. 4. p. 58.) observes, "That two Bags stuffed with Straw, one on the Top of the other in the Top of a Wallet, with little pointed Wires, like the Briffles of a Hedge-Hog, are tied on the Horse's Back, and hang down upon his Flanks: then they whip two or three of them together, and so let them go: and the Motion of their running stirring the Briffles, and (as it were) spurring them, increases the Speed." See likewise Baron Polinitz's Memoirs, vol. 2. p. 64.

HU D I B R A S.
The Argument of
The Third Canto.

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 Enterprise;
But first resolves to try by Letter,
And one more fair Address, to get her.

Canto III.

Who would believe what strange Bugbears
Mankind creates it self, of Fears,
That spring, like Fern, that Infect Weed,
Equivocally, without Seed?

Our Poet now resumes his principal Subject: and the Reason
why he is so full in the Recapitulation of the last Adventure of
our Knight and Squire, is, because we had lost Sight of our Heroes,
for the Space of the longest Canto in the whole Poem: This
Respite might probably occasion Forgetfulness in some Readers,
whose Attention had been so long suspended: It was therefore
necessary, that a Repetition should be made of the dark Adventure,
and that it should be made clear and intelligible to the Reader.

(Mr. B.)

Shakespeare seems to banter this Opinion. (1st Part of Henry 4th,
act 2. vol. 3. p. 368.)

Gadshill to the Chamberlain.
And have no possible Foundation,
But meerly in th' Imagination?
And yet can do more dreadful Feats
Than Hags, with all their Imps and Teats:
Make more bewitch and haunt themselves.

Than all their Nurseries of Elves.
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 Roscrucian Virtuoso.
Can see with Ears, and hear with Noses;
And when they neither see nor hear,
Have more than both supply'd by Fear.

"We steal as in a Castle, cock-sure, we have the Receipt of "
Fern Seed, we walk invisible."


Fredericus Cæsius, he faith, was the first that discovered these Seeds by the Help of a Microscope, and since him Mr. W. C. (Will. Cole) hath more critically observ'd them. See more p. 410, 414.

*8. Than Hags, with all their Imps and Teats.*] *Alluding to the vulgar Opinion, that Witches have their Imps, or Familiar Spirits, that are employ'd in their Diabolical Practices, and suck private Teats they have about them."

*10. Than all their Nurseries of Elves.*] A Sneer upon the Tales of Fairies told to Children in the Nurser'y.

*15. As Roscrucian Virtuoso, &c.*] *The Roscrucians were a Sect that appeared in Germany, in the Beginning of the 17th Age. They are also called the Enlightned, Immortal and Invisible; they are a very Enthusiastical Sort of Men, and hold many wild and extravagant Opinions.* The Roscrucian Philosophers held a Millennium. Vid. Jo. Gerhardi Loc. Theologic. Tom. 9. col. 331.
PART III. CANTO III.

That makes them in the Dark see Visions,
And hag themselves with Apparitions;
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,
And turn Pultroons 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:
Or turn again to stand it out;
And those they fled, like Lions, rout.

This Hidibras had prov'd too true,
Who, by the Furies, left perdue,

And haunted with Detachments, sent
From 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 Conjurier:
As, by the Rules o' th' Virtuosti,
It follows in due Form of Poësie.
Disguis'd in all the Masks of Night,
We left our Champion on his Flight,

y. 36. From Marshal Legion's Regiment.] Alluding to Stephen Marshal's bellowing out Treason from the Pulpit, in order to recruit the Army of the Rebels. He was call'd The Geneva Bull.
Or roar, like Marshal, that Geneva Bull,
Hell and Damnation a Pulpit full.
(Cleveland's Rebel Scot. Works, 1677. p. 49.) and Dr. Bruno Ryve's Mercurius Rusticus, p. 155. calls him the Arch Flamen of the Rebels. See a further Account of him, Walker's History of Independence, part i. p. 79, 80.

y. 59,
At Blindman’s Buff, to grope his Way,
In equal Fear of Night and Day:
Who took his dark and des’r’ate Course,
He knew no better than his Horse;
And by an unknown Devil led,
(He knew as little whither) fled.
He never was in greater Need,
Nor lefs Capacity of Speed;
Disabled, both in Man and Beast,
To fly and run away, his best;
To keep the Enemy, and Fear,
From equal falling on his Rere.
And though 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;)
And when the Hackney fails most swift,
Believe they lag, or run a-drift)
So though he posted e’er so fast,
His Fear was greater than his Haft:
For Fear, though fleeter than the Wind,
Believes ’tis always left behind.

As Seamen ride with all their Force,—And tug as if they row’d the Horse.] John Taylor, the Water Poet (in his Tract, intitled, A Navy of Land Ships, p. 87.) banter’s the Seamen, as bad Horfemen. He observes, "That Mariners are commonly the worst Horfemen. As one of them being upon a tired Hackney, his Companions pray’d him to ride faster, he said, he was be-calm’d: Another mounted upon a founder’d Jade, that stumbled three or four times headlong: the Sailor imagin’d, that his Horfe was too much laden a-Head, or forward on, (as the Sea-Phrafe is) and therefore to ballast him, that he might go, or fail with an even Keel, he alighted, and filled his Jerkin Sleeves full of Stones, and tied them fast to his Horse’s Crupper, supposing thereby to make his Stern as deep laden as his Head, to avoid Stumbling."
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,
And forc'd him from the Foe t' escape,
Had turn'd it self to Ralpho's Shape,
So like in Person, Garb, and Pitch,
'Twas hard t' interpret which was which.

For Ralpho had no sooner told
The Lady all he had t' unfold,
But she convey'd him out of Sight,
To entertain the approaching Knight:
And while he gave himself Diversion,
T' accommodate his Beast and Person,
And put his Beard into a Posture
At best Advantage to accost her;
She order'd th' Antimasquerade
(For his Reception) aforesaid:

But when the Ceremony was done,
The Lights put out, and Furies gone;
And Hudibras, among the rest,
Convey'd away, as Ralpho guess't;
The wretched Caitiff all alone,

(As he believ'd) began to moan,

\[\text{\textit{y. 67. But when the Morn began t' appear.}}\] I have before observed, that we may trace our Heroes, Morning and Night: This Particular is always essentia in Poetry, to avoid Confusion, and Disputes among the Critics. How would they have calculated the Number of Days taken up in the Iliad, Æneid, and Paradise Lost; if the Poets had not been careful to lead them into the momentous Discovery? Mr. Butler is as clear in this Point as any of them: For from opening of these Adventures, every Morning and Night have been poetically described. And now we are arrived at the third Day. (Mr. B.)

\[\text{\textit{y. 88. Convey'd away, &c.}}\] First edit. 1678. alter'd 1684. to convey'd.
And tell his Story to himself;  
The Knight mistook him for an Elf:  
And did so till, till he began  
To Scruple at Ralph’s Outward Man:  

And thought, because they oft agreed,  
’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;  
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?

The Knight’s dreadful Apprehensions vanish with the Night: No sooner does the Day break, but with Joy he perceives his Mistake: He finds Ralph in his Company instead of an Elf, or a Ghost: Upon this he is agreeably surpriz’d, as he was before terribly affrighted. But let us examine whether this Meeting, and the Reconciliation that follows it, are naturally brought about; since the Day before they had mutually resolv’d to abandon each other. I think he hath judiciously form’d this Incident: For it is plain, the Knight and the Squire were conscious they had wrong’d one another, the one by his base Intentions, and the other by his Treachery, and gross Impostion: But very fortunately they were ignorant of each other’s Designs; and consequently, each thought himself the Offender: It is therefore natural and probable, that they should easily come to a good understanding. The Knight compounds with the Squire for his Impostion as a Ghost, not only from a Sense of his own base Intentions, but for the happy Escape from Witches, Spirits and Elves; from which the Squire pretends to have freed him. On the other Hand, the Squire is willing to re-enter into the Knight’s Service, and to attend him once more in his Peregrinations, when he found this sham meritorious Action had deluded him into a Suspicion of that Resentment, which he might justly have exerted: Thus are they fortunately reconciled, and thus are these momentous Adventures continued, to the Satisfaction
Some busy Independent Pug,
Retainer to his Synagogue?
Alas! *quoth be*, I'm none of those
Your Bosom Friends, as you suppose;
But Ralph himself your trusty 'Squire,
Wh' has dragg'd your *Dunship* out o' th' Mire,
And from th' Inchantments of a Widow,
Wh' had turn'd you int' a Beast, have freed you;
And, though a Prisoner of War,
Have brought you safe, where now you are;
Which you would gratefully repay,
Your constant Presbyterian Way.
That's stranger (*quoth the Knight*) and stranger,
Who gave thee Notice of my Danger?
*Quoth be*, th' infernal Conjurer
Pursu'd, and took me Prisoner;
And knowing you were hereabout,
Brought me along, to find you out.
Where I, in hugger-mugger hid,
Have noted all they said or did:
And though they lay to him the Pageant,
I did not see him nor his Agent;
Who play'd their Sorceries out of Sight,
T' avoid a fiercer, second Fight.
But didn't thou see no Devils then?
Not one (*quoth be*) but carnal Men,
A little worse than Fiends in Hell,
And that She-Devil Jezabel;
That laugh'd and tee-he'd with Derision,
To see them take your Deposition.
What then (quoth Hudibras) was he
That play'd the Dev'l to examine me?
A rallying Weaver in the Town,
That did it in a parson's Gown:
Whom all the Parish takes for gifted,

But, for my Part, I ne'er believ'd it:
In which you told them all your Feats,
Your Conscientious Frauds and Cheats;
Deny'd your Whipping, and confess't
The naked truth of all the rest,

More plainly than the Rev'rend Writer,
That to our Churches veil'd his Miter.

\[ Chapter 137. A rallying Weaver in the Town.\] See Mr. Butler's Fable of a Lion and the Fox. Remains.

\[ Chapter 145, 146. \] Than the Rev'rend Writer,—That to our Churches veil'd his Miter.] Though there were more than one in those Times that this Character would have suited; yet 'tis probable, that Mr George Graham, Bishop of Orkney, is sneer'd in this Place by Mr. Butler. He was so base as to renounce and abjure Episcopacy, signifying the Abjuration with his own Hand, at Breckness in Strones; Feb. 11, 1639. (See Mr. Gordon's History of the illustrious Family of Gordon. Vol. 2. p. 315.)

To this remarkable Incident, Bishop Hall alludes (Epistle Dedicatory prefixed to his Episcopacy by divine Right, &c. 1640. p. 1.) where he observes, "That he craved Pardon for having "accepted his Episcopal Function, as if he had thereby com-""mitted some heinous Offence." Upon which he uses the following Exclamation: (Episcopacy, &c. p. 1.) "Good God, what "is this, that I have lived to hear? That a Bishop in a Christian "Assembly, should renounce his Episcopal Function; and cry "Mercy for his now abandoned Calling." See Rushworth's Collections, vol. 3. last edit. p. 957. Nalson's Collections, vol. 1. p. 252.

There was another Scotchman, Archibald Adair, Bishop of Killala in Ireland, who was deprived of his Bishoprick, for speaking in Favour of the rebellious Scotch Covenanters; but was promoted to the See of Waterford after the Earl of Strafford's Death. (Carte's History of the Life of James, the first Duke of Ormonde, vol. 1. p. 95, 193.)

The Writer of the printed Notes insinuates, "That the Arch-"bishop of York is here intended: But he is certainly mistaken. For Archbishop Williams was as much hated by the Fanatics of
P A R T  I I I .  C A N T O  I I I .  
All which they took in black and White,
And cudgell’d me to under-write.
What made thee, when they all were gone,
150 And none, but thou and I alone,
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,
155 To be by me prevail’d upon,
With any Motives of my own:
And therefore strove to counterfeit
The Dev’l a-while, to nick your Wit;
The Devil, that is your constant Crony,
160 That only can prevail upon ye:
Else we might still have been disputing,
And they with weighty Drubs confusing.
The Knight who now began to find
Th’ had left the Enemy behind,
165 And saw no farther Harm remain,
But sceleat Weariness and Pain;

those Times, as any one of his Order. In a Libel intituled, The Character of an Oxford Incendiary, p 4. he is treated in the following indecent Manner. "And now we talk of preferment," "enter Owen Glendour on Horseback, Brute’s Cousin-German," "and Top of his Kindred, Welb Williams, Prelate of York:
"This is the Pepper Nos’d Caliph, that snuffs, puffs, and huffs
"Ingratitude to the Parliament, though they freed him from
"Prison, and put his Adversary in his Room: Tell him of Re-
"formation, and you transform him into a Turky-Cock: A Jacke
"of Lent, made of a Leek and Red-Herring, will not more
"inflame him, than the Name of Presbytery.
And I find in an original Letter in Dr. Williams’s MS. Collec-
tions, from Sir William Brereton to the Speaker; a complaint
against the Archbishops of York, the Bishops of Chester, Saint
Asaph, and Bangor, for fortifying Conway Castle against the Par-
liament.
Perceiv'd, by losing of their Way,
Th' had gain'd th' Advantage of the Day;
And by declining of the Road,
170 They had, by Chance, their Rere made good;
He ventur'd to dismiss his Fear,
That Parting's went to rant and tear,
And give the desperat'ft Attack
To Danger still behind its Back.
175 For having paus'd to recollect,
And on his past Success reflect,
'Examine and consider why,
And whence, and how he came to fly,
And when no Devil had appear'd,
180 What else, it cou'd be said, he fear'd;
It put him into fierce a Rage,
He once resolv'd to re-ingage;
Toss'd like a Football back again,
With Shame, and Vengeance, and Disdain.
185 Quoth he, it was thy Cowardise,
That made me from this Leaguer rise;
And when I had half reduc'd the Place,
To quit it infamously base.
Was better cover'd by the New
Arriv'd Detachment, than I knew:
To flight my new Acquests, and run
Victoriously, from Battles won.
And reck'ning all I gain'd or loft,
To fell them cheaper than they cost;
190 To make me put myself to Flight,
And, conq'ring, run away by Night;
To drag me out, which th' haughty Foe
Durst never have presum'd to do.

To
To mount me in the Dark by force,
upon the bare Ridge of my Horse,
Expos'd in Querpo to their Rage,
Without my Arms and Equipage;
Left, if they ventur'd to pursue,
I might th' unequal Fight renew:

And, to preserve thy outward Man,
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 bafer Drubs

Than Wretches feel in Powd'ring Tubs,
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,
Had had no Reason to complain;
But since it prosper'd, 'tis unhandsome
To blame the Hand that paid your Ransome;
And rescu'd your obnoxious Bones

From unavoidable Battoons.
The Enemy was reinforc'd,
And we disabled, and unhors'd,
Disarm'd, unqualifi'd for Fight,
And no Way left but hafty Flight,

Which, though as desp'rate in th' Attempt,
Has giv'n you Freedom to condemn't.

But were our Bones in fit Condition
To reinforce the Expedition,

\footnotesize{\textit{y. 211. To mount two-wheel'd Carroches.}} A Cart in which Criminals are carried to be hang'd. Dr. Baily, in his \textit{Wall-Flower}, written in Newgate, and publish'd 1650. p. 60. uses the Word \textit{Caroach} for \textit{Coach}. 

\footnotesize{\textit{Y 2}}
'Tis now unseasonable, and vain,
230 To think of falling on again:
No martial Project to surprize,
Can ever be attempted twice;
Nor cast Design serve afterwards,
As Gamesters tear their losing-Cards.
235 Beseide, our Bangs of Man and Beast
Are fit for nothing now but Rest;
And for a-while will not be able,
To rally, and prove serviceable.
And therefore I, with Reason, chose
240 This Stratagem, t' amuse our Foes;
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.
245 Hence timely Running's no mean Part
Of Conduct, in the martial Art;

\[y. 243. For those that fly may fight again.\] A Saying of Demo
genhes, who fled from Philip of Macedon, when he obtain'd a
great Victory over the Athenians at Cheronaea, a Village of Beo
tia, and being reproach'd for it, he made the following Anwer.
Lib. 17. 21. See a farther Account of the Cowardife of Demo
genhes. Diodori Siculi Bibliothec. p. 380. " Be pacified, (lays the
Curate to Don Quixote, upon one of his Misadventures, vol. I.
p. 56.) " Fortune may have yet better Succefs in Referve for
you; and they who lose to-day may win to morrow." Of
Demo
genhes's Opinion was the cowardly Soldier, (see L' Estrange's
Fables, part 2. fab. 59.) " who being tried by a Council of War,
for Cowardife, pleaded for himself, that he did not run away
for fear of the Enemy; but only to try how long a pauly
Carcafe might laft a Man with good Looking to."
From this faying of Demo
genhes, the Italians might probably
borrow their following Proverb.
Emaglio che fi diete, qui fuggi, che qui mori. " It's better it
should be faid, Here he run away, than Here he was flain."
\[y. 245, 246, 247. Hence timely Running's no mean Part—Of
Conduct in the Martial Art; By which some glorious Feats at
chiev'e.]
By which some glorious Feats Atchieve,
As Citizens, by breaking, thrive;
And Cannons conquer Armies, while

They seem to draw off and recoil;
Is held the gallantest Course, and bravest,
To great Exploits, as well as safest;
That spares th' Expence of Time and Pains,
And dangerous beating out of Brains:

And in the End prevails as certain
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.
If th' Ancients crown'd their bravest Men,
That only fav'd a Citizen,

chieve.] See Note on Part 1. and Canto 3. Æn. 607, 608, &c. An Account of Mark Anthony's brave Retreat from his Parthian Expedition. (Lewis's History of the Parthian Empire, p. 161.)

A prudent Chief, not always must display
His Powers in equal Rank, and fair Array;
But with th' Occasion, and the Place comply,
Conceal his Force, may seem sometimes to fly.

Those oft are Stratagems, which Errors seem,
Nor is it Homer nods, but we that Dream.

(Mr. Pope's Essay on Criticism.)

Æn. 261, 262. If th' Ancients crown'd their bravest Men,—That only fav'd a Citizen.] The Corona Civica was given to any Soldier, that had in Battle fav'd the Life of a Roman Citizen, by killing at the same Time an Enemy; and though it was compos'd of no better Materials than Oaken Boughs, yet it was esteem'd more honourable than any other Crown. Virgil calls it, Civulis Quercus, Civile Tempora Quercu.

Qui juvenes, quantas ostentant, aspice vires:
At qui umbrata gerunt Civili Tempora Quercu.

HUDIBRAS.

What Victory could e’er be won,
If ev’ry one would save but one?

265 Or Fight indanger’d to be lost,
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;
And sometime, when the Loss is small,
And Danger great, they challenge all;
Print new Additions to their Feats,
And Emendations in Gazets;

And when, for furious Hast to run,
They durst not stay to fire a Gun,
Have don’t with Bonefires, and at Home
Made Squibs and Crackers overcome:

f. 271. And sometime, when the Loss is small, &c.] After a Battle, the Rebels, if they found their Loss was small, they represented it to the People as a great Victory gain’d, and made Bonefires, and appointed a publick Thanksgiving for it; by which they kept up the Spirit of the Party. (Dr. B.)

f. 274. And Emendations in Gazets] I don’t remember to have met with any such Paper printed in those rebellious Times; though there was a Paper with that Title early in the Reign of King James the First, as appears from John Donne’s Verses upon T. Coryat’s Crudities, publish’d 1611.

Munfler did Towns, and Gesner Authors shew,
Mount now——To Gallo Belgicus appear,
As deep a Statesman, as a Gazeteer.
See likewise R. Riccomontanus’s Veres upon the Crudities.

The Gazettes began first to be regularly printed in King Charles the Second’s Time, in the Year 1665, the Year of the Plague: The first Number dated November 7. 1665. There is a complete Collection of Gazettes from that Time, to December 30, 1703. in thirteen Volumes folio, in Mr. Pepys’s Library in Magdalen College Cambridge: in Lord Oxford’s Library, a complete Set to the Year 1739. inclusive, in Thirty-four Volumes. Cat. Bibliothec. Harleian. vol. 2. p. 740. See the Etymology. Juni Etymol. Anglican.
PART III. CANTO III.

To set the Rabble on a Flame,
280 And keep their Governors from Blame,
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,
By flattering Heaven with a Lie;

\[y. 284. They have been forc'd to sing Te Deum.\] This they frequently did, though beaten. And it was their Custom like-withee to sing a Psalm before an Engagement: To which Mr. Cotton (Virgil. TraveS L, b. 4. p. 146.) compares the dismal Howlings of Queen Dido's Domestics, when they discover'd that she had hang'd herself.

Even like unto the dismal Yowl,
When Trifhful Dogs at Midnight howl;
Or like the Dirges that through Noze,
Hum'd out to damp their Pagan Feet;
When holy Roundheads go to Bathe,
With such a Yell did Carthage rattle.

We know it has been customary in other Nations upon an imaginary Victory, nay, sometimes a Defeat, to sing Te Deum Mahmut ridicules this Custom among Christians, in a remarkable Manner, and with a seeming Jufhness. "I have been (says he) at a "Ceremony which I am willing to fee often, to give an Account "of it in my Letters: 'Tis the Te Deum, which Christian Prin-
ces cause to be sung in their Churches, on the gaining any "considerable Advantage over their Enemies: Which Te Deum "is a Hymn composed by two of their Saints, to wit, Ambrofe "and Anflin. When the French beat the Spaniards, they sing "the Te Deum; and when these vanquish their Enemies, they do "the fame. These two Nations do the Duty of the Mussulmen, "in destroying one another; and when this is done, they give "God Thanks for the Evil they had committed.'

(Turkish Spr, vol. 1. p. 5.)

\[y. 286. By flattering Heaven with a Lie.\] There are many In-
stances of this Kind upon Record. "You mock'd God (says "the Author of a Letter sent to London from a Spy at Oxford— "p. 10.) in your publick Thanksgivings for your invisible Vic-
tories, when you were publicly beaten: As at Edge-Hill, "when you and the Saw-pit Lord (viz. Philip Lord Whart-n, "who hid himself in a Saw-pit,) with some others, did make "People believe Lies, on Purpofe to gull them of their Monies."
And for their Beating, giving Thanks,
Th' have rais'd Recruits, and fill'd their Banks;

y. 287. And for their Beating giving Thanks.] Mr. Walker (History of Independence, part 2. p. 175.) gives a remarkable Instance of this Kind. "Popham (says he) was the Man who on the 4th of June, 1649, gave a dismal Relation to the High And Mighty States at Whitehall, of his ill Success in tampering with the Governor of Kingjale, (in Ireland) who being ho- nefter than the Saints expected, took a Sum of Money of him to betray the Town, and Fort, and Ships in the Road: But when Popham came into the Road, 'o take Possession of his new Purchase, gave him such a Gunpowder Welcome that he loft most of his Men landed to take Liver, and Seifin; and divers Ships. He was commanded to conceal the ill News, and make a different Report to the Lebeians of the Commons House, of his Success, &c. (see Whitelock's Memorials, p. 406. 2d edit.) which occasioned an Order the 15th of June, That for this remarkable additional Mercy, bestowed upon them, in the prosperous Success given to their Fleet at Sea, upon Thurf-day next, the Day set apart for Thanksgiving, their Minifters should praise God." "Lord, (says Mr. Walker since these audacious Saints are so thankful to Thee for one Beating, be- flow many more Beatings upon them, for they deserve all thy Corrections." (See likewise History of Independence, first part, p. 86.)

Nay, to the Almighty's Self, they have been bold
To lie, and their Blasphemous Minister told,
They might say false to God, for if they were Beaten, He knew not, for he was not there.
But, God, who their great Thankfulness did see,
Reward them straight with another Victory!
Just such a one as Brainsford and Sans dobt,
Will weary er't be long their Gratitude out.

(Mr. Cowley's Puritan and Papift, p. 1, 2.)

But Oh! your Faith is mighty, that has been,
As true Faith ought to be, of Things unseen.
At Worc'ter, Brainsford, and Edge-hill we see Only by Faith, y' have got the Victory.
Such is your Faith, and some such unseen Way,
The publick Faith at last your Debts will pay. (Id. Ib. p. 3.)

See more p. 8.

At Keinton, Brainsford, Plymouth, York,
And divers Places more,
What Victories we Saints obtain,
The like ne'er seen before;
For those who run from th' Enemy,
290 Engage them equally to fly;
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;
295 Recover'd many a desp'rate Campaign
With Burdeaux, Burgundy, and Champagne;
Reftor'd the fainting High and Mighty
With Brandy-Wine, and Aqua-vitea;
And made 'em stoutly overcome
300 With Bacrack, Hoccamore, and Mum;
Whom the uncontroll'd Decrees of Fate
To Victory necessitate;
With which, although they run or burn,
They unavoidably return:
305 Or else their Sultan Populaces
Still strangle all their routed Baffa's.

How often we Prince Rupert kill'd,
And bravely won the Day;
The wicked Cavaliers did run
The quite contrary Way.

(On Colonel Venn's Encouragement to his Soldiers. Collection of Loyal Songs, republish'd 1731. vol. 1. No. 42. p. 105.)
y. 289, 290. For those who run from th' Enemy—Engage them equally to fly.] Of this Opinion, probably, was that humorous Traveller, who, relating some of his Adventures, told the Company, That he and his Servant made fifty wild Abians run:
which startling them; he observ'd, that there was no great Matter in it; for (says he) we run, and they ran after us.
y. 300. With Bacrack] Or Baccharack. A Wine from Bachi-
aera, a Town on the Rhine, upon the Palatinate: Whence it has it's Name. Baily. Bacrack, edit. 1684. and following Editions.

y. 305. Or else their Sultan Populaces, &c.] * The Author compares the arbitrary Actings of the ungovernable Mob, to the Sultan
Quoth Hudibras, I understand
What Fights thou mean'ft at Sea and Land,
And who those were that run away,

And yet gave out th' had won the Day;

Sultan or Grand Seignior, who very seldom fails to sacrifice any
of his chief Commanders, call'd Bafza's, if they prove unsuccess-
full in Battle." See Knowles's, and Sir Paul Rycant's, Histories of
the Turks; and Mr. Fenton's Observations on some of Waller's
Poems, p. 70.

And who those were that run away,—And yet gave
out th' had won the Day.] Alluding probably to Sir William
Waller's Defeat at Roundway Downe: Which the Soldiers ever
after call'd Runaway Downe. Mr. Whitelock makes the Rout to
be occasion'd by a panic Fear in the Parliament Horse. But Lord
Hollis charges it upon the Unskilfulness and Cowardice of Sir Ar-
tur Haslerig: It gave Occasion for much Rejoicing and pleasant
Rallery among the Cavaliers; and Cleveland thus plays upon
both those Commanders. (Character of a London Diurnal.)
"This is the William, who is the City's Champion, and the
Diurnal's Delight. Yet in all this Triumph, translate the
Scene but to Roundway Downe, there Haslerig's Lobsters (see
p. 418.) were turned into Crabs, and crawl'd backwards—
There poor Sir William ran to his Lady for a Use of Consola-
tion,"

Sir William at Runaway Downe had a bout,
Which him and his Lobsters, did totally rout,
And his Lady the Conqueror could not help him out.
Which no Body can deny.

(The Rump Carbonado'd. Collection of Loyal Songs, vol. 2. No 26.)
Mr. Whitelock says (Memorials, p. 70.) That Waller posted
up to London, and by his Presence, silenced Invectives against him.
And the Author of the Letter from a Spy at Oxford, (p. 8.)
speaking of Sir William Waller, at Runaway Downe: or Round-
head Downe—(as he calls it) says, Brave William had a Beating
with a Witness, being totally routed by Prince Maurice,
and Sir John Byron. (And this was the twelfth Conquest, which
made up the Conqueror's brown Dozen in Number, compared
to the twelve Labours of Hercules.)—For these great Victories
so happily gain'd, by this old beaten conquering Commander,
he was pompously receiv'd into London, with little less than a
Roman Triumph, on Tuesday the 25th of July: The Lord
Mayor's Show was nothing to it: there wanted nothing but
the Galley-foist, and then all had been near complete. The
People swarm'd about him like Caterpillars: every one glit-
tered
Although the Rabble fouc’d them for’t,
O’er Head and Ears in Mud and Dirt.
’Tis true, our modern Way of War
Is grown more politick by far,

But not so resolute, and bold,
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’ the Expedition;
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,
And fight their stubborn Guts to Death;
And those atchieve 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;
And Feats of Arms, to Plot, Design,
Surprise, and Stratagem, and Mine:
But have no Need, nor Use of Courage,
Unless it be for Glory, or Forage:

"ted their Eyes in gazing on this conquer’d Agamemnon: and a
thousand Voices cry’d, A Walier, A Walier!" Upon which
he remarks, p. 10. "Thus you mock’d God, the King, and
the People; and by this Means you have caufed Pagan and
Heathen Idolatry to be committed. First, To Bacchus there
hath been offer’d Hundreds of Hecatombs of Health, and Ca-
routes: and, Secondly, Your Burnt-Sacrifices to Vulcan, have
been innumerably blaz’d in Bonefires, Fire and Fagots, Guns,
Flame, Pipe and Smoke."

y. 328.—The other’s Stomachs.] Edit. 1700. and fol-
lowing ones.
For if they fight, 'tis but by Chance,
When one Side vent'ring to advance,
And come uncivilly too near,
Are charg'd unmercifully i' th' Rere;
And forc'd, with terrible Resistance,
To keep hereafter at a Distance,
To pick out Ground to incamp 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,
And only encounter at Bo-peep:
For Men are found the stoutest-hearted,
The certainer th' are to be parted;
And therefore post themselves in Bogs,
As th' ancient Mice attack'd the Frogs;
And make 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,
Who longest can hold out at Starving:

\( \text{x. 347, 348. For Men are found the stoutest-hearted.—The certainer th' are to be parted.} \) See Montaigne's Essays, vol. 2, chap. 2. b. 16. p. 450, &c. Spectator, No. 131.

\( \text{x. 350. As th' ancient Mice attack'd the Frogs.} \) * Homer wrote a Poem of the War between the Mice and the Frogs."

\( \text{x. 351, 352. And made their mortal Enemy,—The Water-Rat, their strict Ally.} \) Meaning the Dutch, who seem'd to favour the Parliamentarians. (Mr. W.)

\( \text{x. 355, 356. And he's approv'd the most deserving,—Who longest can hold out at Starving.} \) An Ordinance was pass'd March 26, 1644. for the Contribution of one Meal a Week towards the Charge of the Army. Remarkable was the Case of Cecily de Ryegeway, indicted in the 31st of Edward the Third, A. D. 1347, for the Murder of her Husband; who refusing to plead, was adjudg'd at last to fast forty Days together in close Prison, without Meat or Drink; which she did. See the Record in Proof, History of
PART III. CANTO III. 349

And he that routs most Pigs and Cows,
The formidablest Man of Prowefs.
So th' Emperor Caligula,

360 That triumph'd o'er the British Sea,
Took Crabs and Oysters Prisoners,
And Lobsters, 'stead of Cuirasiers;
Engag'd his Legions in fierce Buffles,
With Periwinkles, Prawns, and Muscles;

365 And led his Troops with furious Gallops,
To charge whole Regiments of Scallops;

of the most remarkable Trials of Great Britain, in Capital Cases, publifh'd 1705. p. 52, 53. Dr. Plot (History of Staffordshire, chap. 8. sect. 47, 48.) has given this with two other remarkable Instances of this Kind; namely, of William Francis, who wilfully fasted fourteen Days, being melancholy mad; and of John Scot, a Scotchman, who abstain'd from Meat thirty or forty Days. Others have carried this Point much further, and their Accounts greatly exceed Belief.


Not like their ancient Way of War,
To wait on his triumphal Carr:
But when he went to dine or sup,
More bravely eat his Captives up;
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 cou'd add,
'Tis plain, you cannot now do worse,
Than take this out-of-fashion'd Courfe;
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;

y. 369, 370. But when he went to dine or sup.—More bravely eat his Captives up.] The Courage of many of the Heroes of those Times, consisted in their Teeth. Sir William Brereton, the famous Cheshire Knight, is thus characterized by Mr. Cleveland, (Character of a London Diurnal, Works 1677. p. 118.) "Was Brereton (says he) to fight with his Teeth, as he in all other Things resembles the Beast, he would have Odds of any Man at this Weapon. Oh! he's a terrible Slaughter Man at a Thanksgiving Dinner. Had he been Cannibal enough to have "eaten those he vanquish'd, his Gut would have made him va-"lant."

Will. Brereton's a Sinner,
And Croyden knows a Winner;
But O take heed lest he do eat
The Rump all at one Dinner.


A Man of Stomach of the next Deal
Was hungry Colonel Cobbet,
Who would eat at one Meal
A Commonwealth,
And make a Joint but a Gobbet.

As those who won the Amazons,
By wanton drubbing of their Bones:
And stout Rinaldo gain'd his Bride,
By courting of her Back and Side.

But since those Times and Feats are over,
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, wou'd have it out,

With many other Kind of Bout.
Therefore I hold no Course fit infeasible,
As this of Force to win the Jezabell;

ʃ. 383, 384. And stout Rinaldo gain'd his Bride,—By courting
of her Back and Side.] * A Story in Tasso, an Italian Poet, of a
Hero that gain'd his Mistress by conquering her Party."

This Account is not literally true of Rinaldo, one of the principal Heroes, concern'd in the Siege of Jerusalem, against the
Infidel Saracens. Armida, a beautiful Queen, was in Love with
him, and had by Magic engaged his Affections. But when by the
Assistance of his Friends, he broke loose from her Snares, and
left her: she vow'd Revenge, and offer'd to marry any one of
those Pagan Princes, who came to Saladin's Assistance, provided
they could take off Rinaldo in Battle. (Though she still retain'd
a secret Affection for him.) But when he had slain with his
own Hand all those Princes, who had rashly undertaken his
Death, she fled from him with a Design of taking away her own
Life; but he pursu'd and prevented it; and his Love re-kindled
by her heavy Complaints against him: and when she had given
them Vent, in the most moving and passionate Terms: he con-
vinc'd her that his Affection for her was as strong as ever, which
brought about a Reconciliation. (Fairfax's Godfrey of Bulboigne,
p. 650, 651, 652. See Mr. Fenton's Waller, 1729. p. 278. Ob-
servations, p. 83. Spectator, No 14.)

This suits as well with what Shakespear mentions of Theseus and
Hippolyta (in his Midsummer Night's Dream, vol. 1. p. 79.) The-
seus speaks to Hippolyta in the following Manner. "Hippolyta, I
" wou'd thee with my Sword, and won thy Love, doing thee
" Injuries: But I will wed thee in another Key, with Pomp,
" with Triumph, and with Revelling." (See History of the De-
struction of Troy, 2 book, chap. 14.)
To storm her Heart, by th' antick Charms
Of Ladies Errant, Force of Arms;
But rather strive by Law to win her,
And try the Title you have in her.
Your Cafe 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;
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,
That forc'd the Ladies to compound;

More probable, and like to hold,—Than Hand, or Seal, or breaking Gold.] Breaking of Gold was formerly much practis'd; and when done, 'twas commonly believ'd, that such a Man and Woman were made sure to one another; and could marry no other Persons: That they had broke a Piece of Gold between them; which was look'd upon to be a firm Marriage Contract: Nothing was thought to bind the Contract more firmly, before they were actually married, than this breaking a Piece of Gold. (Dr. B.)

See an Account of Valentine's dividing a Gold Ring with Clermond, when he took Leave of her, before his Pilgrimage. History of Valentine and Orton, chap. 41. p. 174.

And Bills upon Record been found.—That forc'd the Ladies to compound.] (See a remarkable Bill of Charges, upon a Disappointment in Courtship. Guardian, No. 97.)

On Promise of Marriage, Damages may be recover'd, if either Party refuse to marry: but the Promise must be mutual on both Sides, to ground the Action, 1 Salk. 24.—And though no Time for Marriage be agreed on, if the Plaintiff aver,

That he has offer'd to marry the Woman, and she refused;

an Action lies against her, and Damages are recoverable.—If a Man and Woman make mutual Promises of Inter-marriage,

and the Man gives the Woman 100l. in Satisfaction of his Promise of Marriage, it is a good Discharge of the Contract.
And that, unless I miss the Matter,
Is all the Bus'ness you look after:
Besides, *Encounters at the Bar*,

410 Are braver now, than those in War,
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*;

515 When those the *Pen* had drawn together,
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,

420 Are manag'd chiefly by the *Pen*;
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*;

425 And whatsoever's achiev'd in Fight,
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

430 What you must trust to, e're y' have done.

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:

"*Mod. Cas.* 156. By *Stat. 29. Car. II. c. 3.* no Action shall be
"brought on any Agreement or Consideration of Marriage, ex-
"cept it be put in *Writing*, and sign'd by the Party to be
"charged, &c. And where an Agreement relating to Marriage
"must be in *Writing*, and when it need not, *Vid. Skinn. 353. *"
And if it judge upon your Side,
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;
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
T' impair their publick Interest;

See Extend, Jacob's Law Dictionary. 

For Law's the Wisdom of all Ages,

Nor is your Time mispent in Parchment Jar,
The hellish Buffle of the Bar,
Where the loud Prattling Tribe wage an eternal War:
A War, while there—High Words are rais'd
Their Pedigrees, and Virtues blaz'd:
That is the Issue of a First Rate Clown,
And wore his Leathern Breeches up to town;
This is a Pimp to Causes, such a Cheat,
He'd pawn his Soul for a few Shillings Treat:
That has a Conscience feel'd, and this a Face of Brass,
And be that looks so gravely, is an Ass.
Yet, when they next meet, they agree,
Who but dear Jack, and Billy, who but he?
Consult afresh to raise their Clients Strife,
And make it last as long as Life:
And yet, they know the Law was meant
What's wrongful to redress!
To free the poor, and innocent.

The Spezator oberves, (N° 13.) "That nothing is more ufual in Westminster-Hall, than to see a Couple of Lawyers, who have been tearing one another to Pieces in Court, embracing one another as soon as they are out of it." (See Spezator, N° 21. Tatler, N° 42. Ben Johnson's Masque of Gipseyes, &c. p. 76.)
PART III. CANTO III.  355

Or by their Controversies lessen
The Dignity of their Profession:
Not like us Brethren, who divide

450 Our Common-wealth, the Cause, and Side;
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 lightest single-fangle;

455 While Lawyers have more sober Sense,
Than to argue at their own Expence,
But make their best Advantages
Of others Quarrels, like the Swiss:
And out of foreign Controversies,

460 By aiding both Sides, fill their Purses;

\[453, 454. \text{We agree in nothing, but to wrangle—About the lightest single-fangle]} \]
The 'Squire in this Speech pays a true and worthy Compliment to the Professors of the Law; this obvious good Understanding among themselves, makes them easy: and the Law ought to be held in Veneration, because it is not exposèd to the Censure, and Judgment of the Vulgar, (as other Professions mentioned by Ralpho are) by the indirect Writings of "it's Professors. (See \[483, \&c.\]) No wonder it is, that the 'Squire by such fair and undeniable Arguments in their Favour, persuaded the Knight to apply to a Lawyer for Advice in his present Case, which undoubtedly required Relief, and Satisfaction. (Mr. B.)

\[458. \text{Of others Quarrels, like the Swiss.}] \] The Cantons of Switzerland will, upon reasonable Terms, allow any Christian Princes to raise Soldiers among them; by which Means they are sure to be at Peace with all the neighbouring States: and at the same Time make a tolerable Provision for great Numbers of their People. But one Swiss Regiment (as I am told) will not fight with another Swiss Regiment, on any Consideration. As they are all muster'd, and exercised every Sunday: so the whole Country to a Man, are ever ready to fight. (Mr. B. of B.) They expect to have their Pay regularly; "otherwise (says Mr. Moll, " Geography, p. 234. edit. 1701.) they are ready to make good "the Proverb, No Money, no Swiss." Other Quarrels. Edit. 1678. 1684.
But have no Int'rest in the Cause
For which th' ingage, and wage the Laws;
Nor further Prospect than their Pay,
Whether they lose or win the Day.

And though th' abounded in all Ages,
With sundry learned Clerks, and Sages;
Though all their Business be Dispute,
Which Way they canvass ev'ry Suit;
Th' have no Disputes about their Art,

Nor in Polemicks controvert:
While all Professions else are found
With nothing but Disputes t' abound:
Divines of all Sorts, and Physicians,
Philosophers, Mathematicians;

The Galenif, and Paracelsian,
Condemn the Way each other deals in:

_The Galenist and Paracelsian._

Galen was born in the Year 130, and lived to the Year 200. See a full Account of him, _Suidæ Lexicon._ vol. i. p. 465. _Labbei Elog. Chronologic._

Paracelsus was born the latter End of the 15th, and lived almost to the Middle of the sixteenth Century. (See Collier's Dictionary.) And though I have given a large Account of him in a Note, on part 2. canto 3. _p. 627._ I beg Leave to add the following one, translated from the French, and communicated to me, by Miss W—and Miss E—r. W. two young Ladies, who are endu'd with all the Perfections of their Sex; and admir'd for their great Attainments in polite Learning, by all who have the Honour of their Acquaintance.

Que V. A. S. me permette de luy decrire L'Epitaphe, &c.

"Your serene Highness will permit me to relate to you an Epitaph, I saw against the Wall in the Church at Salzbourg, of a Man much esteem'd in Germany, and particularly in this Part of it."

Conditur Hic, _Philippus Theophrastus,_
Insignis Medecinæ Doctor, Qui Dira illa
Vulnera, Lepram, Podagram, Hydropisim,
Aliaque Infanabilité Corporis Contagia
Mirificâ Arte Sultulit.

Ac
PART III. CANTO III. 357

Anatomists dissect and mangle,
To cut themselves out Work to wrangle;
Astrologers dispute their Dreams,

That in their Sleeps they talk of Schemes:
And Heralds juggle, who got who,
So many hundred Years ago.

But Lawyers are too wise a Nation,
T' expose their Trade to Disputation;

Ac Bona sua in Pauperes distribuenda
Collocandaque honoravit.
Anno MDXLI Die xxiiij Septemb.
Vitam cum Morte mutavit.

"This Suits but little with what I learnt concerning him in
"France, where he passes only for a Quack, desirous of blinding
"the World by the extraordinary Advantages he promised them."

"This Impostor promised to every Body the Secret of making
"Gold: and nevertheless died himself a Beggar, and in the
"Hospital of this very Saïsbourg: where the Wealth he left to
"the Poor, could be of no Use, but to add two Lines more to his
"Epitaph.

"He boasted too, that it was in his Power to make the Pope,
"Luther, and the Turk, agree; he was a wicked Man then, for
"he did not do it: I know no Quality he had to facilitate his
"doing it, but that he had no Zeal for any Party. In fine (says
"he) I have the Secret to make a Man live to one hundred and
"fifty, free from Diseases: and he himself died at Thirty-seven,
"loaded with Distempers: Nothing of all this persuades me in
"Favour either of his probity or Erudition."

(Relations Historique de Voyages en Alemaigne, &c. par Cha.
Patin, M. D. Lyon, 1676. Relation Quatrième à S. A. Sne. An-
thoine Ulric Duc de Brunswic. p. 286.)

Dr. Quincy (see Physical Dictionary, p. 164.) distinguishes be-
tween Galenical, and Chemical Medicines: and observes, That
the Galenical run much upon the multiplying of Herbs and Roots
in the same Composition, seldom torturing them any other Way,
than by Decoction: in Opposition to Chemical Medicines, which
by the Force of Fire, and a great deal of Art, fetches out the
Vertues of Bodies chiefly mineral, into a small Compafs. (For
an Account of Chemical Preparations, the Reader, if he pleases,
may consult Paracelsus, Van Helmont, Lernery, Wilson, Dr. Friend,
and Boerbaave, who have wrote professedly on that Subject.)

ø. 481. And Heralds juggle, who got who.] See Spectator, No
446.
Or make the busy Rabble Judges
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;
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,
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;
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
To edify by Ralpho's Gifts,
But in appearance cry'd him down.
To make them better seem his own,
(All Plagiary's constant Course

Of finking, when they *take a Purse*)
Refolv'd to follow his Advice,
But kept it from him by Disguise:
And after stubborn Contradiction,
To counterfeit his own Conviction,

*507.—Cry'd him down.]* Edit. 1678, 1684. *Cry'd them down, 1700, and following Editions.*
And by Transition, fall upon
The Resolution, as his own.
Quoth be, this Gambol, thou advisest,
Is, of all others, the unwisest;
For if I think by Law to gain her,
There's nothing fillier, nor vainer.
'Tis but to hazard my Pretence,
Where nothing's certain, but th' Expense;
To act against myself, and traverse
My Suit, and Title to her Favours:
And if she shou'd, which Heav'n forbid,
O'erthrow me, as the Fidler did;
What After-course have I to take,
'Gainst losing all I have at Stake?
He that with Injury is griev'd,
Is fillier than a fottish Chowfe,
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,
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:
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 th' are never to be won.
But since I have no other Course,
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:
But 'tis not to b' avoided now,
For Sidropbel resolves to sue:
Whom I must answer, or begin
Inevitably, first with him.

For I've receiv'd Advertisement,
By times enough of his Intent;
And knowing he that first complains,
Th' Advantage of the Business gains:
For Courts of Justice understand
The Plaintiff to be eldest Hand;
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,
Has all Advantages to win.
I, who resolve, to oversee
No lucky Opportunity,
Will go to Council, to advise
Which Way t' encounter, or surprize,
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:

[565. And for his bringing Custom in.] See Sir Roger L'Estrange's Fable of the Countryman and the Kid, (part i. fab. 350.)
[573, 574. Most apt for what I have to do,—As Counsellor and Justice too.] Who this Lawyer was, I am really at a loss to understand:
And, truly, so, no doubt, he was,
A Lawyer fit for such a Case.

An old dull Sot, who told the Clock,
For many Years at Bridewell-dock,

understand: The Author of the printed Notes has pointed out
E. P. Esq; as the Person intended by Mr. Butler: But I cannot
give into his Opinion: (though his Character was not wholly un-
exceptionable, as appears from several Passages in Mr. Walker's
History of Independence.) His great Business in his Profession, and
the Posts that he fill'd, must take up too much of his Time, to
suffer him to engage in the proper Business of a Pettifogger. He
had been Commissioner of the Great Seal, worth 1500l. a Year; and
then by an Ordinance, practis'd within the Bar, as one of the
King's Council, worth 500l. per annum. He was afterwards
Poefmafer for all Inland Letters, worth 100l. every Tuesday
Night; and Attorney General to the Commonwealth of England.
(See History of Independence, part 1. p. 143, 166, &c. edit. 1661.)
and died in 1659, (as Mr. Echard observes, History of England,
vol. 2. p. 872.) worth sixty Thousand Pounds in Gold, in his
Coffers, as was credibly reported: besides Lands of a great Va-
value. Mr. Whitelocke observes of him, (Memorials, 2d edit.
p. 682.) “That he was a generous Person, faithful to the Parlia-
ment Interest, and a good Chancery Lawyer.” Bishop Til-
leton, as I am informed, by a worthy Gentleman, descended
from him, lived with him as Chaplain: and he was a Man much
esteem'd in Devonshire, where he lived, (namely at Ford Abbey,
which he bought of Sir Samuel Rosewell, reputed by some the
Hero of this Poem) for his hospitable and charitable Disposition.
What Room then for fixing this Character upon him, rather than
upon Glyn, or Maynard, who likewise complied with the Times?

I have been told, That oneSIDERFIN, who lived in those
Times, and rais'd considerable Fortunes in a low Way of Practice,
has been reputed the Lawyer, sneer'd by our Poet.

Ibid.————— And as Justice too.] As such, whoever he
was, he might have deserved the Character of John Taylor's
Basket Justice. (See his Poem intituled, A Brood of Cormorants,
Works, p. 7.

v. 577, 578. An old dull Sot, who told the Clock.—For many
Years at Bridewell-dock.] Alluding probably to his Attendance
at Bridewell, when Petty Criminals were whipp'd, who would
not, or could not commute their Whipping for a Sum of Money.

Dr. Plot (see History of Staffordshire, chap. 8. sect. 66. p. 303.
See likewise Spectator, No. 447.) makes mention of an Idiot, who
daily amus'd himself, with always counting the Hour of the Day
whenever the Clock struck: and when it was spoil'd by Accident, the
At Westminster, and Hicks's-Hall,

And Hiccius Doctius play'd in all;
Where in all Governments and Times,
H' had been both Friend and Foe to Crimes,
And us'd two equal Ways of gaining,
By bind'ring Justice, or maintaining:

To many a Whore gave Privilege,
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 Puddle-dock, for want of Money:
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,  
For being sober at ill Hours;  
That in the Morning he might free,  
Or bind 'em over for his Fee.  
Made Monsters fine, and Puppet-Plays,  
For leave to pra6life, in their Ways;  
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 publick Ground:

595 And kept 'em Prisoners of Course,  
For being sober at ill Hours;  
That in the Morning he might free,  
Or bind 'em over for his Fee.  
Made Monsters fine, and Puppet-Plays,  
For leave to pra6life, in their Ways;  
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 publick Ground:

595, 596. And kept 'em Prisoners of Course,—For being sober  
at ill Hours.] Of this Cast were the Constable and Watchmen,  
(see Sir Richard Steele's Comedy call'd, The Lying Lovers, edit.  
1712, p. 57) upon the Rencounter that happened between Love-  
more, and young Bookwit.

Conf. "Where, where was this clashing of Swords? So-ho!  
"So-ho! You Sir, what are you dead? Speak, Friend, what  
"are you afraid of? If you are dead, the Law can take no hold  
of you."

Watch. "I beg your Pardon, Mr. Constable, he ought by the  
"Law to be carried to the Roundhouse, for being dead at this  
"Time of Night."

Conf: "Then away with him you three—and you, Gentlemen,  
"follow me to find who kill'd him."

599. Made Monsters fine, and Puppet Plays, &c.] * He extorted  
Money from thofe that kept Shows." (See Don Quixote,  
vol 3, chap 26, p. 259.)

There is a remarkable Account of Biroche, the famous Puppet-  
Player of Paris, who was taken up as a Conjurer, in one of the  
Cantons of Switzerland, (they taking his Puppets for so many lit-  
tle Devils) and he had certainly been condemned as such, by the  
Magistrates, had not Monfeur Dumont, a Colonel of a Regiment  
of Swifs, interpofed—who convinc'd them at laft, That there  
was no Witchcraft in the Case. However, they infifted upon  
Biroche's paying the Charge of the Prosecution; which he not  
complying with, they fined him severely, by plundering his Pup-  
pets, and carrying off their fine Clothes in Triumph; and putting  
him to the Expence of new Drefling them, before they could ap-  
ppear in Flanders. (See Count de Rochefort's Memoirs, 3d edit.  
p. 313, &c.) Mr. Addison observes, (Travels, edit. 1705,  
p. 508.) That the Notion of Witchcraft prevails very much a-  
mong the Swifs. And the Spectator, (N° 372.) That in Holland  
there is a Tax upon Puppet-Plays, for the induflrious Poor.

609.
HU D I B R A S.

605 The Kennel, and the King's Highway,
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,

610 And, for false Weights, on Chandelers;
Made Viçtuallers, and Vintners, fine
For arbitrary Ale and Wine.
But was a kind and constant Friend
To all that regularly offend:

615 As Residentiary Bawds,
And Brokers that receive stol'n Goods;
That cheat in Lawful Mysteries,
And pay Church Duties, and his Fees:
But was implacable, and awkward,

620 To all that Interlop'd and Hawker'd.

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,

625 Like Nest-Eggs to make Clients lay,
And for his false Opinion pay:

\[\text{609. Impos'd a Tax on Bakers Ears.] That is, Took a Bribe to save them from the Pillory.}\]
\[\text{The ancient Way of punishing Bakers for Want of Weight, was by the Tumbrel, or Cucking Stool. This Punishment was in-}\]
\[\text{flicted on them in the Time of King Henry the Third, by Hugh}\]
\[\text{Bigod, Brother to the Earl Marshal. (Holinshed's Chronicle,}\]
\[\text{vol. 2. p. 753. edit. 1577.)}\]

\[\text{619.—— Auker'd.] Edit. 1678. 1684.}\]
\[\text{624, 625. With Books and Money plac'd, for Shew,—Like}\]
\[\text{Nest Eggs to make Clients lay.]}\]
\[\text{Discord's Apartment different was seen,}\]
\[\text{He had a Lawyer been;}\]
\[\text{One, that if Fee were large, loud, could bawl;}\]
\[\text{But had a Cough o' t' Lungs, if small:}\]

And
PART III. CANTO III. 365
To whom the Knight, with comely Grace,
Put off his Hat, to put his Cape:
Which he has proudly entertain’d
As th’ other courteously strain’d;
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;
Better and better still, quoth he:
And vows to flick me to a Wall,
Where-e’er he meets me—Best of all.
’Tis true, the Knave has taken’s Oath
That I robb’d him—Well done in Troth.
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 bang him.

Now whether I should before-hand
Swear he robb’d me?—I understand.

And never car’d who lost, if he might win,
His Shelves were cram’d with Processses and Writs,
Long-Rolls of Parchment, Bonds, Citations, Wills;
Fines, Errors, Executions, and Eternal Chancery Bills.
(The Progress of Honesty, p. 14.)

y. 645, 646. Now whether I should before-hand — Swear he robb’d me? [ ] Thus one Harman, a very wealthy Gentleman in Northamptonshire, was serv’d by a Tenant. Mr. Harman hearing that his Tenant, who was in great Arrears, was going to a Fair with Money to buy Cattle, met him designedly upon the Road, told him he knew he had Money, and desired him to discharge some Part of his Arrears, which he did with some Difficulty. This coming to the Knowledge of Persons who were no Friends to Harman, they advised his Tenant to indict him for a Robbery upon the Highway, which he did, and Mr. Harman was condemn’d: but pardoned at the Instance of one of the same Name, who was Secretary to the then Lord Treasurer: for which Piece of Service, he left him his whole Estate, which was a very large one. See Arthur Wilson’s Account of it. Bishop
Or bring my Action of Conversion
Or if 'tis better to indite,

And bring him to his Trial? —— Right;
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,
Then there's a Lady too, — I marry,
That's easily prov'd accersary;
A Widow, who, by solemn Vows

Contracted to me, for my Spouse,
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,
Fear of my Life — Make that appear.


Remarkable was the Custom of the Egyptians with Regard to Theft, and Robbery. Upon the Thief's discovering the Theft, and delivering the Money or Goods to the Chief Priest, the Person robb'd was bound to return one fourth Part of the Money or Goods stolen to the Robber. (Vid. Diodori Siculi Rer. Antiq. lib. 2. cap. 3. Jo. Fra. Pici Mirandulae Exam. Doctrin. Vanitat. Gent. lib. 3. To. 2. p. 652.)

And 'tis observ'd of the Cilicians, That with them Robbery was esteemed honourable, and the Robber if he was kill'd in Pursuit of Booty, was highly honoured after his Death. (Sexti Philo- sophi Pyrrh. Hypotyp. lib. 3. edit. 1621. p. 154.) See Sir Tho. More's Proposal for the Punishment of Theft. Utopia, book 1. p. 20, 21.

IV. 647, 648. Or bring my Action of Conversion — And Trover for my Goods? —— ] An Action of Trover, from Trouver to find, is an Action which a Man has against one, who having found
PART III. CANTO III. 367

Made an Assault with Fiends and Men
Upon my Body—Good aven:
And kept me in a deadly Fright,
And false Imprisonment, all Night:
Mean while 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,
You have as good, and fair a Battery


y. 675. Sir, quoth the Lawyer, &c.] The Knight's Queries, and the Lawyer's Answers seem to have been artfully manag'd: The Knight has scarce told the Lawyer any Thing but Things false in Fact: How plausible has he made his own Case, and how black that of his Adversaries! though he himself was the most notorious Offender. This is a perfect Example of a Practice, than which nothing is more common in Life, Plaintiffs and Defendants generally represent their own Case with a fair Outside, and conceal what they think will impeach the Justice and Validity of it. From hence arise so many Law Suits, and from such partial Representations, very often are their Disappointments occasion'd.

It is observable, That the Knight put his Case, and propos'd Remedies, more like a Council, than a Client; he has a Command of proper Law Terms, and seems not to be unexperienced in litigious Affairs. The Lawyer now gives his Advice, which proves to be agreeable to the Knight's Wishes, and Sentiments; they thereupon part good Friends, and without any Wrangling, which is a Thing very rare with the Knight: The Lawyer concurs with the Knight's Opinion, of the Conveniencies of Perjury, and Forgery, and conscientiously promises him his Service in the Maintenance of them. (Mr. B.)

y. 676. You have as good, and fair a Battery] This Battery was of the same Kind with that of Sir Andrew Ague Cheek's (Shakespeare's Twelfth Night, act 4. vol. 2. p. 519.) who, when he had struck Sebastian, (taking him for his Siter Viola, who was disguis'd in Man's Cloaths) and Sebastian had return'd his Compliments, threatens in the following Manner.

Sir Andr. "Nay, let him alone, I'll go another Way to work with him; I'll have an Action of Battery against him, if there be any Law in Illyria: Though I struck him first, yet it's no Matter for that."

And
As Heart can wish, and need not shame,
The proudest Man alive to claim.
For if th' have us'd you, as you say;
680 Mary, quo thai, God give you Joy;
I wou'd it were my Cafe, I'd give
More than I'll say, or you'll believe:
I would so trounce her, and her Purfe,
I'd make her kneel for bett'r or worse;
685 For Matrimony, and Hanging here,
Both go by Deftiny so clear,
That you as sure may pick and choose,
As Cross I win, and Pile you lose:
And if I durft, I would advance
690 As much in ready Maintenance,
As upon any Cafe I've known,
But we that praftife dare not own:
The Law severely contrabands,
Our taking Bus'nefs off Men's Hands;

And probably our Lawyer would have defended it, much like
him, who in Aggravation of the Defendant's Crime, in an Action
of Battery, told the Judge, "That he beat his Client, with a
"certain wooden Instrument, call'd an Iron Pefle."
\[683. I would fo trounce her, and her Purfe.\] The first Action
brought in a matrimonial Cafe at Rome, was by Carvilius,
near 500 Years after the Building of that City. Auli Gellii No. 9.
Attic. lib. 4. cap. 3.
\[685, 686. For Matrimony, and Hanging here,—Both go by
Deftiny so clear.\] Torquemada (see Spanjib Mandevile, 4th Disc.
fol. 102.) mentions a Person, who own'd at the Gallows, "That
"it was his Deftiny to be hang'd."

With Regard to Matrimony. the young Fellow seems to have
been of a different Opinion, (see L'Estrange's Fables, part 1. fab.
426.) who defired the Prayers of the Congregation, when he was
upon the Point of Matrimony. See the Moral. So Neriffa (see
Shakefpear's Merchant of Venice, vol. 2. p. 39.) speaks in the
fame Stile with our Poet.

"The ancient Saying is, No Herefy,
"Hanging and Wifling, goes by Deftiny."
See what Grace says to Wife, Ben Johnson's Bartholomew Fair.
act. 4. fc. 3.
\[695.\]
Tis common Barratry, that bars
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.
But you may swear at any Rate,
Things not in Nature, for the State:
A Witness is not said to swear,
But make Oath, that is, in plain Terms,
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,
Like Charity; else Right and Wrong
Could never hold it out so long,
And, like blind Fortune, with a Slight,
Convey Men's Intereft, and Right,
From Stiles's Pocket, into Nokes's,
As easily as Hocus Pocus:


697—Till there is not Leather.] Edit. 1678, 1684.

No Leather, 1700, &c.

699, 700. For which, some do the Summer-Sault,—And o'er the Bar, like Tumblers, vault.] Summer Sault, (Soubrefalfe, Fr.) a Feat of Activity show'd by a Tumbler. Alluding to the Custom of throwing unfair Practitioners over the Bar. See Chambers's Cyclopaedia, Baily's Dict. Barclay's Argenis, lib. 3. chap. 22. p. 392.

716. As easily as Hocus Pocus.] In all Probability (says Archbishop Tillotson, Discourse against Transubstantiation) those common juggling Words, of Hocus Pocus, are nothing but a Corruption of Hoc est Corpus, by Way of ridiculous Imitation: A as of
Plays fast and loose, makes Men obnoxious,
And clear again, like Hiccius Doctius.
Then whether you wou'd take her Life,
Or but recover her for your Wife;
Or be content, with what she has,
And let all other Matters pass,
The Bus'nes to the Law's alone,
The Proof is all it looks upon:
And you can want no Witnesses,
To swear to any Thing you please,

"of the Priests of the Church of Rome, in their Trick of Transubstantiation. Into such Contempt by this foolish Doctrine, and pretended Miracle of theirs, have they brought the most sacred and venerable Mystery of our Religion."

See Hocus Pocus Junior, Bibl. Pepysian. The Anatomy of Legerdemain, or the Art of Juggling.

*y. 717, 718. Plays fast and loose, makes Men obnoxious,—And clear again———] The crafty Part of the Profession are banter'd by the Clown, in Shakespear. (See Measure for Measure, act. 3. vol. i. p. 357.)

Mr. Butler may probably gird some of those reforming Gentlemen, who during the Rebellion, divested Persons unexceptionable, of their Property, with a bad Character, and restored them to it with a good one at the Restoration. (See a remarkable Instance, Impartial Examination of Mr. Neal's Third Volume of the History of the Puritans, p. 145, 146.)

*y. 723—— Alone.] In all Editions to 1704. inclusive. All one, in later Editions.

*y. 725, 726. And you can want no Witnesses,—To swear to any Thing you please.] Knights of the Post were common in all Ages.

Non bene conduci vendunt perjuria testes:
Non bene selecii judicis arca patet.

(Ovidii Amor, lib. i. cl. 10. 37, 38.)

John Taylor, the Water Poet, (see Tract against Cureing and Swearing, p. 50.) observes of them, " That it is to be fear'd, " that there are some that do make a Living, or Trade of " Swearing: As a Fellow being ask'd once, of what Occupation " he was? made Answer, that he was a Witness; (Witnesses) which " was one that for Hire would swear in any Man's Cause, be it " right or wrong." (See Gusman de Alfa-varch, or Spanish Rogue, folio 1630. part. 2. p. 164.) And Mr. Walker observes, (History of Independency, part 3. p. 27.) " That the Council of State had " Hundreds.
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That hardly get their meer Expences
By th Labour of their Consciences;
Or letting out to hire, their Ears

730 To Affidavit-Customers:
At inconsiderable Values,
To serve for Jury-Men, or Tales,
Although retain’d in th’ hardeft Matters,
Of Trustees, and Administrators.

For that, quoth he, let me alone;
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,

" Hundreds of Spies and Intelligencers. Affidavit-men, and Knights "
" of the Post."

'Tis a Pity that the falfe Witnesses in those Times, (and all others) by whose Evidence People’s Lives were taken away, did not meet with the Fate of Sophy, a Woman, who giving falfe Evidence against William Bardefius, Prator of Amsterdam, at the Inftance of his great Enemy Mr. Henry Theodorus, Conflul of that Place, in order to take away his Life: "had May 3, 1561. her " Tongue cut out, was then hang’d, had her Body burnt, and " publicly expos’d."

(Jacker’s History of the Inquisition, p. 247.)

'y. 732. To serve for Jury-Men, or Tales.] Tales is a Latin Word of known Signification: it is used in our Common Law, for a Supply of Men empanel’d upon a Jury, or Inqueit, and not appearing, or challenge’d. For in thee Cases the Judge upon a Petition, granteth a Supply to be made by the Sheriff, of some Men there present equal in Reputation, to those that were em-
panel’d. And hereupon the very Act of supplying, is call’d, A Tales de Circumflantibus. When a whole Jury is challenge’d, they are call’d Meliores. (Cowel’s Interpreter. Wood’s Institute of the Common Law, p. 591. Jacob’s Law Dictionary.)

'y. 737. Bred up and tutor’d, by our Teachers.] Dr. Downing, and Steph. Marshal, who absolv’d the Prisoners, releas’d at Brent-
ford from their Oaths, as has been before observ’d.
Your surest Way is first to pitch
On Bongey, for a Water-Witch;
And when ye have hang’d the Conjurer,
Y’ have Time enough to deal with her.

In thy interim, spare for no Trepans
To draw her Neck into the Banes:
Ply her with Love-Letters, and Billets,
And bait ’em well, for Quirks and Quillets,

* Bongey was a Franciscan, and liv’d 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 seem’d extraordinary was reputed Magick, and so both Bacon and Bongey went under the Imputation of studying the Black-Art. Bongey also publishing a Treatise of Natural Magick, confirm’d 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.” See Collier’s Dictionary, from Pitts. De Illustribus Anglicis Scriptoribus.

There was likewise “one Mother Bongey, who in diverse Books ‘set out with Authority, is registred or chronicled by the Name “of the Great Witch of Rochester.” (See an Abstract of Scot’s History of Witchcraft. Brit. Librarian, No 4. for April 1737. p. 226.)

Ply her with Love-Letters, and Billets.—And bait ’em well, for Quirks and Quillets.] The Word Quillet is often used by Shakespeare. In his Love’s Labour lost, act 3. vol. 2. p. 142. upon the King of Navarre’s talking with his Company, of Love, and Dumont’s saying,

“Ay marry there—some Flattery for this Evil—”

Longville answers,

“Oh! some Authority how to proceed,
Some Tricks—some Quillets how to cheat the Devil.”

The Earl of Warwick likewise uses the Word. (Shakespeare’s First Part of Henry the Sixth, act 2. vol. 4. p. 138.)

“Good Faith, I am no wiser than a Devil.”

(See 2d Part of King Henry the Sixth, act 3. p. 245.)

Timon.———“Consumptions how

In hollow Bones of Man, strike their sharp Shins,
And marr Mens sparring. Crack the Lawyer’s Voice,
That he may never more false Title plead,
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With Trains t' inveigle, and surprize
750 Her heedles Answers, and Replies:
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;

"Nor sound his Quillets shrilly."—(Timon of Athens, vol. 5.
p. 274.) And in his Hamlet, act 5. vol. 7. p. 347.
Hamlet seeing the Grave Digger, digging up Sculls, says,
Ham. "Why may not that be the Skull of a Lawyer?
Where be his Quiddities now? His Quillets? His Cases?
His Tenures, and his Tricks?"

Mr. Peck (in his Explanatory, and Critical Notes, on Shake-
speare's Plays; see New Memoirs of the Life of Milton, p. 232.
on the Passage above from Love's Labour Lost) observes,
"That Quillet, as Minjibieu says, is a small Parcel.—Here
we come to the Point. If we look into the Map of Der-
byshire, we find a Place call'd Overseile, which Parish, though
surrounded by Derbyshire, is yet a Quillet, or small Parcel of
Leicestershire. The like may be observ'd of divers other
Places in other Counties. These Quillets, in all Sheriffs Aids,
Scutages, and the like, it should seem, were taxed, or pre-
tended to be tax'd, sometimes with the one County, some-
times with the other, and sometimes with neither. Thus when
the Sheriff of Leicestershire demanded those Aids of the Parish of
Over-Seile, it is probable they answer'd, They belong'd to
Derbyshire, not to Leicestershire. Again, when the Sheriff of
Derby demanded those Aids, that they belong'd to Leicesters-
shire, and not Derbyshire. And so by this pretty Artifice,
sometimes got excused from both, or at least attempted to do.—The Word is often used in our Author, and is always
used to signify a Quirk of the Law, or Quibble."

Dr. Donne (see Letter to his Sister, upon the Death of her
Son. Collection of Letters made by Sir Toby Mathew, p. 343.)
uses the Word in this Sense. "The Family would not think it-
self the less, if any little Quillet of Ground had been convey'd
from it: nor must it, because a Clod of Earth, one Perion of
the Family, is remov'd."

 yr. 754. To copy out her Seal.] Mr. Selden observes, (Notes upon
the Fourth Song of Drayton's Poladion, p. 69.) "That there
were no Seals before the Conquest in England: No King of this
Land, except the Conqueror, before the Conquest, ever using in
their Charters, more than Subscription of Name and Crosses."

A a 3

"The
"The Punishment inflicted for counterfeiting another Man's Seal, was no less than abjuring the Kingdom, or going into perpetual Exile, as appears by Writ of King John to the Sheriff of Oxford. (Dugdale's Antiquity of Warwickshire, p. 922. Col. 1.) wherein the King commands the Sheriff, to cause one Anketill Manvers, who had been taken up for falsifying the Seal of Robert de Olubridge, to abjure the Realm; and to send him without Delay to the Sea by some of his Officers, who 'should see him go out of the Land.' Dissertatio on the Antiquity and Use of Seals in England. By Mr. Lewis of Mergate, 1740. p. 29.

Ibid. ——— Or Hand.] There have been Artists in this Way in all Ages. A remarkable Instance of this Kind was Young, the Forger of the Flower-Pot Plot, in the Reign of William 3d, who was, I think, afterwards hang'd, for coining in Newgate. (See an Account of him, in the Case of Blackhead and Young.)

Her Grace the Duchess Dowager of Marlborough (see an Account of her Conaul. 1742.) observes, upon the Imprisonment of the Lord Marlborough for this Plot, 'That to commit a Peer, there should be an Affidavit from some Body of the Treason. Lord Romney, Secretary of State, sent for one Young, who was then in Jail for Perjury and Forgery, and paid the Fine to make him what they call a legal Evidence: for the Court Lawyers said, Young not having lost his Ears, was an irreproachable Evidence.' Which verifies Sir Roger L'Estrange's Observation (Reflection on fable 386. part 1.) "That for a Knight of the Poet, (alluding to the Practice of those Times) 'tis but dubbing him with the Title of King's Evidence, and the Work is done."

Nay sometimes, when there has been no Similitude of Hands, from that very Circumstance, Men of Dexterity have pretended to prove it the Person's Hand.

This was exemplified in the Case of an Irish Physician, in the Time of the Pepis Plot, "who was charg'd with writing a treasonable Libel, but denied the Thing, and appealed to the Unlikeness of the Characters. It was agreed, they said, That there was no Resemblance at all in the Hands: But the Doctor had two Hands, his Physic Hand, and his Plot Hand; and the one not one Jot like the other: Now this was the Doctor's Plot Hand; and they insisted upon it, that because it was not like his Hand, it was his Hand." (L'Estrange's Moral to the Fable of a Christian and a Jew, part 2. fab. 202.)
Till with her worldly Goods, and Body,
Spight of her Heart, she has downd' ye:
Retain all Sorts of Witnesses,
That ply i' th' Temples, under Trees;
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,
And Affidavit-Men, ne'er fail

\[ \textit{y. 760. That ply i' th' Temples, under Trees.} \] Mr. Oldham alludes to this Practice, 13th Sat. of Juvenal imitated, p. 298.

If Temple Walks, or Smithfield never fail
Of plying Rogues that set their Souls to Sale
To the best Passenger that bids a Price,
And make their Liveliood of Perjuries:
For God's Sake, why are you so delicate,
And think it hard to share the common Fate?

\[ \textit{y. 762. About the cross-legg'd Knights their Hosts.} \] He calls the Monuments of the old Knights lying cross-legg'd, Hosts to the Knights of the Posts: alluding to the Proverb of dining with Duke Humphrey—The Knights of the Post, walking in Westminster Abbey, about Dinner Time. (Mr. W.)

See the Proverb of dining with Duke Humphrey explain'd amongst the London Proverbs, Fuller's Worthies, p. 193. And a Poem, intitled, The Legend of the thrice honourable, ancient, and renown'd Prince, his Grace, Humphrey, Duke of Saint Paul's Cathedral Walk, Surveyor of the Monuments, and Tombs of Westminster, and the Temple; Patron to the Perambulators of the Piazza's in Covent Garden, Master of King's-Bench Hall, and one of the College's Privy Council. (penes me.) The Author of Chronic. Chronicor. Ecclesiastic. lib. 2. p. 72. gives the following Account of the cross-legg'd Knights.

Sumptuosissima Titulo S. Sepulchri per Orbem Christianum erecta Canobia: in quibus hodieque videre licet, militum illorum imagines, monumenta Tibiis in crucem transfervis: Sic enim se-pultui fuerunt, quot quot illo seculo nomina bello sacro dedissent, vel qui tunc temporis crucem sucepiissent.
Hudibras.

T' expose to Sale all Sorts of Oaths,
According to their Ears and Cloaths,
Their only necessary Tools,

Besides the Gospel, and their Souls.

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
To wind, and manage it at Will;
To perce, and tack, and steer a Cause,
Against the Weather-gage of Laws;
And ring the Changes upon Cases,

As plain as Noses upon Faces,
As you have well instructed me,
For which you've earn'd (here 'tis) your Fee;

P. 767, 768. T' expose to Sale all Sorts of Oaths,—According to their Ears and Cloaths.] Lord Clarendon gives a remarkable Instance of this Kind. (History of the Rebellion, vol. 2, p. 355.)

"An Irishman of a very mean and low Condition, who afterwards acknowledg'd, That being brought to Mr. Pym, as an Evidence of one Part of the Charge against the Lord Lieutenant of Ireland, (viz. the Earl of Strafford) in a Particular, in which a Person of so vile a Quality would not be reasonably thought a competent Informer: Mr. Pym gave him Money to buy a Satin Suit and Cloke; in which Equipage he appear'd at the Trial, and gave his Evidence."—The like was practis'd in the Trial of Lord Stafford, for the Popish Plot (Mr. Carte's History of the Life of James, the First Duke of Ormonde, vol. 2, p. 517) by Mr. Hetherington, Agent to Lord Shaftsbury. See likewise Impartial Examination of Mr. Neal's 4th Volume of the History of the Puritans, p. 379.

P. 782. For which you've earn'd (here 'tis) your Fee.] The Beggar's Prayer for the Lawyer, would have suited this Gentleman very well. (See the Works of J. Taylor, the Water Poet, p. 101.) "May the Terms be everlasting to thee, thou Man of "Tongue; and may Contentions grow and multiply, may Actions beget Actions, and Cases engender Cases as thick as Hops," may
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 hum'd upon it, thus he writ.

"May every Day of the Year be a Shrove Tuesday; let Proclama-
mations forbid Fighting, to increase Actions of Battery; that
thy Caffock may be three-pilde, and the Welts of thy Gowne
may not grow threadbare!"
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,
5 Or did his Exercise in Battle,
By you turn'd out to Gras with Cattle:
For since I am deny'd Access
To all my earthly Happiness,
Am fallen from the Paradise
10 Of your good Graces, and fair Eyes;
Lost to the World, and you, I'm sent
To everlasting Banishment;

This Epistle was to be the Result of all the fair Methods the Knight was to use in gaining the Widow: It therefore requir'd all his Wit, and Dexterity, to draw from this artful Lady an unwary Answer. If the Plot succeeded, he was to compel her immediately by Law, to a Compliance with his Desires. But the Lady was too cunning to give him such a Handle as he long'd for: On the contrary, her Answer silenc'd all his Pretenions. (Mr. B.)

[Am now reduc'd to Nebuchadnezzar.] See Daniel iv. 32, 33, — Webster's Display of Suppos'd Witchcraft, p. 91. to 97. inclusive.

Where
An Heroical Epistle

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
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;
But not because it is unpaid,
'Tis violated, though delay'd:
Or, if it were, it is no Fault,
So heinous as you'd have it thought;

To undergo the Loss of Ears,
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 don't

Upon as different an Account:
The one for great and weighty Cause,
To salve, in Honour, ugly Flaws;
For none are like to do it sooner
Than those who're nicest of their Honour:

The other, for base Gain and Pay,
Forsewre, 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,
To say, he nat'rally abhor'd
Th' old-fashion'd Trick, To keep his Word,
Though 'tis Perfidiousness and Shame
In meaner Men, to do the same:

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For to be able to *Forget,*
Is found more useful to the *Great,*
Than *Gout,* or *Deafness,* or *bad Eyes,*
To make 'em pass for wond'rous *wife.*
But though the *Law,* on *Perjurers,*
Inflicts the *Forfeiture of Ears*;
It is not *just,* that does exempt
The *Guilty,* and *punish the Innocent*:
To make the *Ears repair the Wrong*
Committed by th' *ungovern'd Tongue*;
And when one Member is forsworn,
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.
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,
Although 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 Literal Sense the Words infer;*

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45. 53, 54. To make the *Ears repair the Wrong—Committed by th' ungovern'd Tongue.*] Sir *Hudibras* seems to think it as unreasonable, to punish one Member for the Fault of another, as the *Dutchman* did the Application made to one Part, for the Cure of another. "A Purle-pround *Dutchman* (says *Sir Roger L'Estrange, Fables,* part 2. fab. 31.) "was troubled with a *Megrim*; the "*Docters* prescribed him a *Clyster,* the *Patient* fell into a *Rage* "upon't: *Why certainly these People are all mad,* (says he) who "*talk of curing a Man's Head at his Tail.*"
An Heroical Epistle

But, by the Practice of the Age,
Are to be judg’d how far th’ engage.
And where the Sense by Custom’s checkt,
Are found Void, and of none Effect.

For no Man takes or keeps a Vow,
But just as he sees others do;
Nor are th’ obliged 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;
So truest Oaths are still most tough,
And though 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
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
Submit it’s great Prerogative
To any other Power alive?
Shall Love, that to no Crown gives Place,
Become the Subject of a Case?

The Fundamental Law of Nature,
Be over-rul’d by those made after?
Commit the Censure of it’s Cause
To any but it’s own great Laws?
Love, that’s the World’s Preservative,
That keeps all Souls of Things alive:
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,
Not only Earth, but Heaven too:
For Love's the only Trade that's driven,
The Interest of State in Heav'n,
Which nothing but the Soul of Man,
Is capable to entertain.
For what can Earth produce, but Love,
To represent the joys above?
Or who, but Lovers, can converse,
Like Angels, by the Eye-Discourse?

Or who, but Lovers, can converse,—Like Angels, by the Eye-Discourse?] * 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."

The Correspondence by two Persons at a great Distance, mentioned by Strada, and courted by the Guardian, (N° 119.) was much more extraordinary, than this Eye-Discourse of Lovers. He, in the Person of Lucretius, "gives an Account of the Chimerical Correspondence between two Friends, by the Help of a Loadstone: which had such a Virtue in it, that it touch'd two several Needles. When one of those Needles so touch'd began to move, the other, though at ever so great a Distance, began to move at the same Time, and in the same Manner. He tells us, that the two Friends being each of them possessor of one of these Needles, made a Kind of Dial-Plate, inscribing it with four and twenty Letters, in the same Manner that the Hours of the Day are mark'd upon the ordinary Dial-plate: They then fixed the Needles on each of these Plates, in such a Manner, that it could move round without Impediment, so as to touch any of the four and twenty Letters. Upon separating from one another, into distant Countries, they agreed to withdraw themselves punctually into their Closets at a certain Hour of the Day, and to converse with one another by Means of this their Invention. Accordingly, when they were some hundred Miles asunder, each of them shut himself up in his Closet at the Time appointed, and immediately cast his Eye upon his Dial Plate: If
Address, and compliment by Vision,  
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?  
Or Heav'n itself a Sin resent,  
That for it's 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  
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,  
That have no Passion of their own,  
Nor Pity to be wrought upon;  
Are only proper to inflict  
Revenge, on Criminals, as strict:  
But to have Power to forgive,  
Is Empire, and Prerogative;  

he had a Mind to write any Thing to his Friend, he directed  
his Needle to every Letter that form'd the Word which he  
had Occasion for, making a little Pause at the End of every  
Word, or Sentence, to avoid Confusion: The Friend at the  
same Time saw his own sympathetic Needle moving itself to  
every Letter, which that of his Correspondent pointed at.  
By this Means, they talk'd together across a whole Continent,  
and convey'd their Thoughts to one another in an Instant, o-  
ver Cities, Mountains, Seas, or Deserts.”

*y. 121. Or Heav'n itself a Sin resent, &c.] * In regard Chil- 
dren are capable of being Inhabitants of Heav'n, therefore it  
should not resent it as a Crime, to supply Store of Inhabitants for  
it.”
And 'tis in Crowns, a nobler Gem,
To grant a Pardon, than condemn.
Then since so few do what they ought,
'Tis great 't indulges a well-meant Fault;
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 counter-mine,
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:

y. 137, 138. And 'tis in Crowns, a nobler Gem.—To grant a
Pardon, than condemn.] This was Part of Julius Caesar's Character,
as given by Sallust, in his Comparison of M. Cato, and
Isabella (see Shakespeare's Measure for Measure, Works, vol. 1. p. 366.) in pleading to Angelo, for her Brother's Life, seems to have been of this Opinion.

"No Ceremonies (says she) that to great ones 'longs,
Not the King's Crown, nor the deputed Sword,
The Marshal's Truncheon, nor the Judge's Robe,
Become them with half so good a Grace, as Mercy doth."
(See a remarkable Instance, in the Case of Bonneval, saved by Cardinal Richlieu. La Bele Assemble, publish'd 1738. vol. 2. p. 65.)

Vol. II. Bb y. 173.
An Heroical Epistle

Alarm'd with many a horrid Fright,
And claw'd by Goblins in the Night;
Infulted on, revil'd, and jeer'd,
With rude Invasion of his Beard;

And when your Sex was foullly scandal'd,
As foullly 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:
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,
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' opposte,
Or Oaths more feeble than your own,
By which, we are no less put down?

You wound, like Parthians, while you fly,
And kill with a Retreating Eye:

\[f. 173. \text{You wound, like Parthians, while you fly, &c.}\]
*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 flew more upon their Retreat, than they did in the Engagement."

Fidentemque fuga Parthum, versifque sagittis—

*Virgili Georgic. lib. 3. 31.*

—Et missa Parthi post terga sagitta.

*Lucan. Pharsal. lib. 1. 230.*
*Horatii Carm. 2. 13, 17, 18. Tristini Histor.] lib. 41.*
*Gruteri Fax Art. To. 3. par. 1. cap. 46. P. 515. Lewis's History of the Parthian Empire, p. 4, 5.*

The
Retire the more, the more we press,
To draw us into Ambushes:
As Pyrates all false Colours wear,
T' intrap th' unwary Mariner:
So Women, to surprize us, spread

The borrow'd Flags of White and Red;
Display 'em thicker on their Cheeks,
Than their old Grandmothers; the Piäts;
And raise more Devils with their Looks,
Than Conjurers left subtle Books.

Lay Trains of Amorous Intrigues,
In Tow'rs and Curls and Perriwigs,
With greater Art, and Cunning rear'd,
Than Philip Nye's Thanksgiving Beard,

The Russians and Tartars shoot forwards and backwards. See Dr. Giles Fletcher's Account of Russia. Purchase, his Pilgrims, part 3. lib. 3. p. 437. And the Author of a Book intitled, A Discourse of the Original of the Cossacks, and Precopian Tartars, 1672. observes, (p. 52.) "That the Tartars shoot their Arrows " behind them, with such Exactness, as to hit those that pursue " them at two hundred Paces Distant."

Mr. Prior (as Mr. Warburton observes) borrow'd this Thought to adorn his Ode on a Lady, that refused to continue a Dispute.

So when the Parthian turns his Steed, &c.

y. 188. Than Philip Nye's Thanksgiving Beard.] * One of the Assembly of Divines, very remarkable for the Singularity of his Beard."

Nye was a Leading Independent Preacher. "He was put into " Dr. Featly's Living at Aëton, and rode thither every Lord's " Day in Triumph, in a Coach drawn with four Horses, to ex- " ercise there." (See Levite's Scourge, 1644. p. 61.)

There was a curious Pulpit and Paper War carried on (fays Mr. Byron) between this Saint and William Lilly the Conjurer, about the Lawfulness of his Art, though Lilly was employ'd for the Service of the Parliament. Which Dispute (like many others) was interlarded with some pretty Epithets, personal Altercations, &c. "For Nye bleated forth his Judgment publickly against " Lilly, and Astrology: and in return Lilly call'd Nye a Jesuitical " Presbyterian; (he was an Independent) and says, that to be quit " with him, he urg'd Abbot Caüsins the Jesuit's Approbation

B b 2
An Heroical Epistle

Prepont'rously t' entice, and gain

Those to adore 'em they Disdain;
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,
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,
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
Of Love, our great Allie, and Your's,
Joyn'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;
And all the Blame that can be due,
Falls to your Cruelty and you.
Nor are those Scandals I confess,
Against my Will and Interest,

"of Astrology; and concluded, Sic Canibus Catulos, &c." (Lily's Life, p. 83.)

At the Restoration, it was debated several Hours together, whether Philip Nye, and John Goodwin, should not be excepted for Life; because they had acted so highly (none more so, except Hugh Peters) against the King: and it came at last to this Result, That if after the first of September, the same Year, they should accept any Preferment, they should in Law stand, as if they had been excepted totally for Life. (Wood's Athen. Oxon. vol. 2. col. 369.)
of Hudibras to his Lady. 389

215 More than is daily done of Course,
By all Men, when they're under Force.
Whence some, upon the Rack, confess
What th' Hangman, and their Prompters please;
But are no sooner out of Pain,

220 Than they deny it all again.
But when the Devil turns Confeffor,

Truth is a Crime, he takes no Pleafure
To hear, or pardon, like the Founder
Of Lyars, whom they all claim under.

225 And therefore, when I told him none,
I think it was the wiser done.
Nor am I without Precedent,
The firft that on th' Adventure went:
All Mankind ever did of Course,

230 And daily does the fame, or worse.
For what Romance can fhew a Lover,
That had a Lady to recover,
And did not fleer a nearer Courfe,
To fall a-board in his Amours?

235 And what at firft was held a Crime,
Has turn'd to Honourable in Time.
To what a Height did Infant Rome,
By ravifhing of Women, come?

\[ y.230. \text{And daily does}] \text{ In all Editions to 1716. inclusive;}
\text{daily do, 1726, \&c.}
\[ y.233. \text{And did not fleer a nearer Courfe.}] \text{This is true of some}
\text{Romances, particularly of Amadis de Gaul, and Amadis of Greece:}
\text{but of no others, that I know of.}
\[ y.237. \text{To what a Height did Infant Rome, \&c.}] \text{*} \text{When}
\text{Romulus had built Rome, he made it an Asylum, or Place of Re-
\text{fuge for all Malefactors, and others obnoxious to the Laws, to}
\text{retire to; by which Means it soon came to be very populous;}
\text{but when he began to consider, that without Propagation it would}
\text{soon be deftitute of Inhabitants, he invented several fine Shows,}
\text{and invited the young Sabine Women, then Neighbours to them;}
\text{and}
When Men upon their Spoufes feiz'd,
And freely marry'd where they pleas'd:
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 wooe:
Disdain'd to stay for Friends Consents,
Nor juggled about Settlements;
Did need no License, nor no Priest,
Nor Friends, nor Kindred, to affift;
Nor Lawyers, to join Land and Money,
In th' Holy state of Matrimony,
Before they settled Hands and Hearts,
Till Alimony, or Death departs:
Nor wou'd endure to stay until
Th' had got the very Bride's good Will,
But took a wise and shorter Courfe
To win the Ladies, down-right Force:
And justly made 'em Prisoners then,
As they have often since, us Men;
With Acting Plays, and Dancing jigs,
The luckieft of all Love's Intrigues.
And when they had them at their Pleasure,
Then talk'd of Love, and Flames, at Leifure:
For after Matrimony's over,
He that holds out, but Half a Lover,
Deserves, for ev'ry Minute more,
Than Half a Year of Love before;

and when they had them secure, they ravifh'd them; from whence proceeded so numerous an Offspring."

y. 252. Till Alimony, or Death departs.] * 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."
Of Hudibras to his Lady.

For which the Dames, in Contemplation
Of that best Way of Application,
Prov'd nobler Wives than e'er were known,

270 By Suit, or Treaty, to be won:
And such as all Posterity,
Cou'd never equal, nor come nigh.

For Women first were made for Men,
Not Men for them.—It follows, then,

275 That Men have Right to ev'ry one,
And they no Freedom of their own:
And therefore Men have Power to chuse,
But they no Charter to refuse,
Hence 'tis apparent, that what Course

280 Soe'er we take to your Amours,
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;

285 And gratefully submit to those
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

290 And Nature, o'er the Creature has?
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;

295 When all his Pow'r will not extend
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;
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,
Unrev'rently reputed 'Teachers,
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.
But I forget myself, and rove
Beyond th' Instructions of my Love.
Forgive me, (Fair) and only blame
Th' Extravagancy of my Flame,
Since 'tis too much, at once to show
Excess of Love and Temper too.
All I have said that's bad, and true,
Was never meant to aim at you;

[305, 306.——— Some precious gifted Teachers,—Un-
rev'rently reputed Teachers.] Sir Roger L'Estrange (Key to Hudi-
bras) mentions Mr. Cæse as one: and Mr. Butler, in his Posibu-
ous Works, mentions Dr. Burges, and Hugh Peters: And the
Writer of A Letter to the Earl of Pembroke, 1647 p. 9. observes
of Peters, "That it was offer'd to be publickly proved, That
" he got both Mother and Daughter with Child." "I am glad
(fays an anonymous Perfon, Thurlow's State Papers, vol. 4. p. 734.)
" to hear, that Mr. Peters shews his Head again; it was report-
ed here (Amsterdam, May 5 1655.) that he was found with
" a Whore a Bed, and that he grew mad, and said nothing, but
" O Blood, O Blood, that troubles me." See more, Committee
Man curried, by S. S. 1647. 2'd part, aët 2. p. 6. A Quarrel
p. 15. &c. Dialogue between Mr. Guthry and Mr. Giffan,
1661. p. 22.

Who
Who have so Sov'reign a Controul

O'er that poor Slave of your's, *my Soul*:
That rather than to forfeit you,
Has ventur'd *Loss of Heaven* too:
Both with an equal Pow'r possest,
To render all, that serve you blest:

But none like him, who's destin'd either
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,*
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
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:
Subscrib'd his *Name*, but at a fit
And humble Distance to *his Wit*;
And dated it with wond'rous Art,
*Giv'n from the Bottom of his Heart*;

Then seal'd it with his *Coat of Love,*
*A smoaking 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.*

*O Dido.*
An Heroical Epistle, &c.

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,
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.

O Dido, Primrose of Perfection.
Cotton's Virgil. Travels, b. i. (See Don Quixote, vol. 2. chap. 3. p. 45.)

v. 351. *Then gave it to his faithful Squire.*] The quaint Super-cription of this famous Letter, and the solemn Manner of the Knight's delivering it, with Directions to his 'Squire, is very di- verting: It puts me in Mind of the like Solemnity in Don Quix- ote, b. 3. chap. 11. p. 284. which if the Reader pleases to com- pare with the Scene before him, it may add to his Diversion; and he will be pleased to find, that our Knight exactly adheres to the Laws of Knight Errantry. (Mr. B.)

v. 352. *With Lessons how t' observe, and eye her.*] Don Quix- ote, when he sent his 'Squire Sancho to his Mistress Dulcinea del Toboso, (see Third Volume, chap. 10. p. 85.) gives him the fol- lowing Directions. "Go then, auspicious Youth, and have a 'Care of being daunted, when thou approachest the Beams of 'that Refulgent Sun of Beauty——Observe and engrave in thy 'Memory the Manner of this Reception; mark whether her 'Colour changes upon the Delivery of thy Commission: Whe- 'ther her Looks betray any Emotion or Concern when she hears 'my Name. In short, observe all her Actions, every Motion, 'every Gesture; for by the accurate Relation of these Things, 'I shall divine the Secrets of her Breast, and draw just Inferen- 'ces so far as this imports to my Amour."

T H E
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,

5 When both your Sword and Spurs were won
In Combat, by an Amazon:
That Sword, that did (like Fate) determine
Th' inevitable Death of Vermine;
And never dealt its furious Blows,

10 But cut the Throats of Pigs and Cows;
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.

\[4. \text{Did from the Pound replevin you.]} \text{ Replevin, the releasing of Cattle, or other Goods distrain'd, with Surety to answer the Distraint's Suit. (See Jacob's Law Dictionary, and Bailey.)}\]

\[13. \text{Your Heels degraded of your Spurs.]} \text{To this the Author of Butler's Ghost refers, Canto 1. p. 89.}\]

\[\text{You look, as if y' had something in ye,}\]
\[\text{Much different from the Quondam Ninny,}\]
\[\text{That sat with hamper'd Foot i' th' Stocks,}\]
\[\text{Dispersing his insipid Jokes.}\]

And perhaps, as Bertram observes of Parolles the Coward, (see Shakespeare's Play, intitled, All's well, that ends well, act 4.)
\[\text{"His Heels deterr'd it, for usurping his Spurs so long."}\]
Where still they'd layn, in base Restraint,
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 wou'd) forget;
When being free, you strive t' evade
The Oaths you had in Prison made;
Forswore yourself, and first deny'd it,
But after own'd, and justify'd it:

And when y' had falsly broke one Vow,
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;
And doubting 'twas in vain to sue,
You claim us boldly as your Due;
Declare that Treachery and Force,
To deal with us, is th' only Course;

We have no Title nor Pretence
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.
A pretty new Way of Gallanting,
Between Soliciting and Ranting;

In England, when a Knight was degraded, his Gilt Spurs were beaten from his Heels, and his Sword taken from him, and broken. (See Sir William Segar's Book, Of Honour, Civil and Military. lib. 2. chap. 13. p. 75. Selden's Titles of Honour, 2d edit. 2d part, chap. 5. p. 787.)
Like sturdy Beggars, that intreat
For Charity at once, and threat.

But since you undertake to prove
Your own Propriety in Love,
As if we were but lawful Prize
In War, between two Enemies;
Or Forfeitures, which ev'ry Lover,

That you'd but sue for, might recover;
It is not hard to understand
The Mys'ry of this bold Demand;
That cannot at our Persons aim,
But something capable of Claim.

'Tis not those paulytry counterfeit
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,
And make us wear, like Indian Dames,
Add Fuel to your scorching Flames:

\[9.43, 44. Like sturdy Beggars, that intreat—For Charity at once, and threat.] 'Tis observ'd of the Beggars in Spain, that they are very proud, and when they ask an Alms, 'tis in a very imperious, and domineering Way. See Lady's Travels into Spain, part the last, p. 228.

\[9.57. But our Right Diamonds, that inspire.] The Tatler seems in one Instance to be of a different Opinion. (N. 151.) "What Jewel (says he) can the charming Cleora place in her Ears, that can please her Beholders so much as her Eyes?—The Cluster of Diamonds upon her Breast, can add no Beauty to the fair Chest of Ivory that supports it; it may indeed tempt a Man to steal a Woman, but not to love her."

\[9.61. And make us wear, like Indian Dames, &c.] Who wore Stones hung at their Lips. (Mr. W.) The Brasilians do so, as Mauffes affirms. Purchas, his Pilgrims, vol. 5. b. 9. p. 906. See Knivet's Account, ibid. vol. 4. p. 1225. and an Account of the several Nations, that wear Stones in their Lips. Dr. Bulwer's Artificial Changeling, sc. 11.
But those true Rubies of the Rock,
Which in our Cabinets we lock.

'Tis not those Orient Pearls, our Teeth,
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 Periwigs you make us wear;
But those bright Guinea’s in our Cheests,
That light the Wild-fire in your Breasts.
These Love-tricks I’ve been vers’d in so,
That all their fly Intrigues I know,

And can unriddle by their Tones,
Their Mystick Cabals, and Jargones:
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;
What Exstasy, 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,
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

Inamour’d, at first Sight, withal;

65 'Tis not those Orient Pearls, our Teeth, &c.] In the History of Don Fenisé, a Romance, translated from the Spanish of Francisco de Las Cobertas, 1651. Don Antonio, speaking of his Mistress Charity, p. 269, says, "My Covetousness exceeding my Love, counsel’d me, That it was better to have Gold in "Money, than in Threads of Hair; and to posses Pearls that "resembled Teeth, than Teeth that were like Pearls."
To the Knight.

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,
To have, and t' bold, 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;
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 there's Substance for its Ground,
Cannot but be more firm and found,
Than that which has the lighter Basis
Of Airy Virtue, Wit, and Graces;
Which is of such thin Subtlety,

It steals and creeps in at the Eye;
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
As Solid, and as Glorious Love.
Hence 'tis, you have no Way t' express
Our Charms and Graces, but by these:

\[\text{Like a Deodand.}\]

A Thing given, or rather forfeited to God, for the Pacification of his Wrath, in Case of Misadventure. See Manley's Interpreter, Jacob's Law Dictionary. Wood's Institute of the Common Law of England, p. 212, 213.
For what are Lips, and Eyes, and Teeth,
Which Beauty invades and conquers with;
But Rubies, Pearls, and Diamonds,
With which, a Philter-Love Commands?

This is the Way all Parents prove,
In managing their Childrens Love;
That force 'em t'inter-marry and wed,
As if th' were bur'ing of the Dead.
Casta 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:

*y. 123, 124. This is the Way all Parents prove,—In managing their Children's Love.] The Author of the Devil upon Two Sticks, gives an Instance of this, in the Case of a delicate young Lady, whom her prudent Parents prostituted to the Embraces of an old Brute. "The beastly Sot (says he) was Rival to one of a very agreeable Character: their Fortunes were equal; but I dare say, you'll laugh at the Merit which preferr'd this Worthy to the Choice of the Mother: You must know he had a Pigeon Houfe upon his Estate, which the other had not: This turn'd the Balance in his Favour, and determined the Fate of that unfortunate Lady." (See Tatler, N° 185, 188. Spectator, N° 15. N° 181.)

*y. 127. Cast Earth to Earth, as in the Grave.] Alluding to the Burial Office, which was scandalously ridiculed in those Times. One Brook, a London Lecturer, at the Burial of Mr. John Gough, of St. James's, Duke's Place, within Aldgate, London, used the following Words.

Asbes to Asbes, Dust to Dust;
Here's the Pit, and in thou must.


Mr. Cheynel behaved as remarkably at the Funeral of Mr. Chillingworth. After a reflecting Speech upon the Deceased, he threw his Book, intitled, The Religion of Protestants, a safe Way to Salvation, into the Grave, saying, "Get thee gone, thou cursed Book, which has seduced so many precious Souls: Earth to Earth, Dust to Dust: Get thee into the Place of Rottenness, that thou mayst rot with the Author, and see Corruption." (Mr. Neal's History of the Puritans, vol. 3. p. 102. from Chillingworth's Life, p. 314.)

*y. 131,
For Money has a Power above
The Stars, and Fate, to manage Love;
Whose Arrows, learned Poets hold,
That never miss, are tipp'd with Gold.

And though some say, the Parents claims
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:
And as they christen, use to marry 'em,
And, like their Geoffs, answer for 'em:
Is not to give in Matrimony,
But sell and prostitute for Money.

'Tis better than their own Betrothing,
Who often do't for worse than nothing:
And when th' are at their own Dispose,
With greater Disadvantage choose.

[131, 132. For Money has a Pow'r above—The Stars, and Fate, to manage Love.] See Butler's Ghost, Canto 1. p. 61. How small a Matter will sometimes preponderate in this Case, appears from the Spectator (No. 15) who mentions a young Lady, who was warmly solicited by a Couple of importunate Rivals; who, for many Months together, did all they could to recommend themselves, by Complacency of Behaviour, and Agreeableness of Conversation. At length, when the Competition was doubtful; and the Lady undetermin'd in her Choice; one of the young Lovers, luckily behought himself of adding a supernumerary Lace to his Liveries, which had so good an Effect, that he married her the very Week after.

[133. Whose Arrows, learned Poets hold, &c.] * The Poets feign Cupid to have two Sorts of Arrows, the one tipp'd 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 Daphane, according to Ovid."
All this is right; but for the Course

You take to do't, by Fraud, or Force,
'Tis so ridiculous, as soon
As told, 'tis never to be done,
No more than Setters can betray,
That tell what Tricks they are to play.

Marriage, at best; is but a Vow,
Which all Men either break, or bow:
Then what will those forbear to do,
Who perjure, when they do but woo?
Such as before-hand Swear and Ly,

For Earnest to their Treachery:
And rather than a Crime confess,
With greater strive to make it less:
Like Thieves, who after Sentence past,
Maintain their Innocence to the last;

And when their Crimes were made appear
As plain as Witnesses can swear;
Yet, when the Wretches come to dy,
Will take upon their Death a Ly.
Nor are the Virtues you confess

T' your Ghostly Father, as you guest,
So flight as to be justify'd,
By being, 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,
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:
Can make the Gospel serve his Turn,
And help him out, to be forsworn;
When 'tis laid Hands upon, and kisst,
To be betray'd, and sold like Christ.

185 These are the Virtues, in whose Name,
A Right to all the World you claim,
And boldly challenge a Dominion,
In Grace and Nature, o'er all Women:
Of whom no less will satisfy,

190 Than all the Sex, your Tyranny,
Although you'll find it a hard Province,
With all your crafty Frauds and Covins,
To govern such a numerous Crew,
Who, one by one, now govern you:

195 For if you all were Solomons,
And Wise and Great as he was once,
You'll find they're able to subdue
(As they did him) and baffe you,
And if you are impos'd upon,

'Tis by your own Temptation done,

\[y. 183. \text{When 'tis laid Hands upon, and kisst.} \text{]} \text{The Way of taking an Oath, is by laying the Right-hand upon the Four Evangelists, which denominates it a Corporal Oath. This Method was not always complied with in those iniquitous Times.} \]

In the Trial of Mr. Christopher Love, in the Year 1651. one Jaquel, an Evidence, laid his Hand upon his Buttons, and not upon the Book, when the Oath was tendered him. And when he was question'd for it, he answer'd, \text{I am as good as under an Oath,} \text{(Abridgment of the State Trials, vol. 1. part 2. 8° 1720. p. 602.)} \] And in the Trial of the brave Colonel Morrice (who kept Pontefract Castle for the King) at York, by Thorp. and Puleston, when he challeng'd one Brook, his profes'd Enemy: The Court answer'd, He spoke too late, Brook was sworn already. Brook being ask'd the Question, whether he were sworn or no? reply'd, He had not yet kisst the Book. The Court answer'd, That was no Matter, it was but a Ceremony, he was recorded sworn, and there was no speaking against a Record. (Walker's History of Independency, part 2. p. 250.)

C c 2 That
That with your Ignorance invite,
And teach us how to use the Slight.
For when we find y’ are still more taken:
*With false Attractions of our own making,*

Swear that’s a *Rose*, and that a *Stone,*
Like *Sots,* to us that laid it on;
And what we did but slightly prime,
Most ignorantly daub in Rhime;
You force us, in our own Defences,

To *Copy Beams* and *Influences*;
To lay *Perfections* on the *Graces,*
And draw *Attractions* upon our Faces:
And, in compliance to your Wit,

*Your own false Jewels* counterfeit.

For, by the Practice of those Arts,
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 given.

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 excell.

How fair and sweet the *Planted Rose,*
Beyond the *Wild* in Hedges grows!
For, without Art, the noblest Seeds
Of *Flow’rs,* degener’ate into *Weeds.*

How dull and rugged, e’re ’tis ground,
And polish’d, looks a *Diamond*?

Though Paradise were e’re so fair,
It was not kept so, without Care.
to the Knight:

The whole World, without Art and Dress,
Would be but one great Wilderness;

And Mankind but a Savage Herd,
For all that Nature has conferr'd.
This does but Rough-bew, and Design,
Leaves Art to Polish, and Refine.
Though Women first were made for Men,

Yet Men were made for them again:
For when (out-witted 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,
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 usurp'd, or vainly lost,
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 spight of all your Tricks,
And swallow, formal Politicks,
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,
You basely, after all your Braves,
Submit, and own yourselves our Slaves;
And 'cause we do not make it known,
Nor publickly our Int'rests own;

C c 3
Like Sots, suppose we have no Shares
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 fit still only, while he steers,
And does not make a Noise and Stir,
Like ev'ry common Mariner,
Knew nothing of the Card, nor Star,
And did not guide the Man of War:

Nor we, because we don't appear
In Councils, do not govern there:
While, like the mighty Prester John,
Whose Person, none dares look upon,
But is prefer'd in close Disguise,

From being made cheap to vulgar Eyes,


But if his Purpose do not vary,
He means to fetch one more Vagary.
To see before his coming Back,
The mighty Bounds of Prester Jack.

Mr. W. Aylwin’s Panegyrick Verses upon T. Coryat, and his Crudities. See likewise J. Donne’s.

y. 278, 279, 280. Whose Person none dares look upon,—But is prefer’d in close Disguise,—From being made cheap to vulgar Eyes] Sir Francis Alvarez, a Portugal Priest, in his Voyage to the Court of Prete Janni, (see Purchase, his Pilgrims, part 2. p. 1082.) observes, “That he commonly sheweth himself thrice a Year, on

“Christmas
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:

"Christmas Day, on Easter Day, and on Holy Rood Day in September. And the Cause why he thus sheweth himself thrice, is because his Grandfather, whose Name was Alexander, was kept three Years secret after his Death by his Servants, who govern'd the Country all the mean while: For until that Time, none of the People might see their King; neither was he seen of any, but a few of his Servants. And at the Request of the People, the Father of David, one of their Emperors, shew'd himself three Days; and this King also doth the like." See Le Blanc's Voyages and Travels, part 2. chap. 11. p. 227.

y. 283, 284. And in the Right of our Pope Joan.—Make Emp'rors at our feet fall down.] This is a notable Gird upon Pope Alexander the third, who had a meeting with the Emperor Frederick Barbarossa, at Venice. (Sir W. Sagar says, in the Year 1166. Sir Paul Rycaut in the Year 1177.) The following Account of which is given by Sir W. Sagar. (Of Honour, Military and Civil, chap. 27. p. 152) "The Emperor being arriv'd at Venice, the Pope was set in a rich Chair at the Church Door. —Before the Pope's Feet a Carpet of Purple was spread upon the Ground; The Emperor being come to the said Carpet, forthwith fell down, and from thence (upon his Knees) went towards the Pope, to kiss his Feet; which done, the Pope with his Hand lifted him up.

"From thence they pafs'd together unto the Great Altar, in Saint Mark's Church, whereon was set the Table of Precious Stones, which at this Day is reputed one of the greatest Treasures in Europe. Some have reported, That the Emperor did prostrate himself before the Altar, and the Pope set his Foot on his Neck: While this was doing, the Clergy sung the Psalm of David, which faith, Super Aspidem & Basiliscum ambulabis; which the Emperor hearing, said, Non tibi, sed Petro: The Pope answered, Et mihi, et Petro." (See Sir Paul Rycaut's History of the Popes, p. 246. Mr. L. Howel's History of the Pontificate, p. 341. Wolfst Lection Memorab. par. 1. p. 375. par. 2. p. 425. Fougafse's History of Venice, by Shute, part 1. p. 109. Miffon's Voyage, vol. 1. p. 173, 177.) See an Account of Pope Hildebrand's Excommnication, and barbarous Usage, of the Emperor Henry 4th in Platina, and Genebrard. Chronique. ann. 1073.
Or Joan de Pucel’s braver Name,
Our Right to Arms, and Conduct claim;
Who, though a Spinstier, yet was able
To serve France, for a Grand Constable.

We make, and execute all Laws,
Can judge the Judges, and the Cause;

\[\text{\footnotesize 285. Or Joan de Pucel’s braver Name.} \]

* Joan of Arc, call'd also the Pucelle, or Maid of Orleans. She was born at the Town of Damremi on the Meuse, Daughter of James d' Arc, and Isabella Romee, 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 Donniv, and almost reduced to the last Extremity. She went to the Coronation of Charles the VIIth, when he was almost ruined. She knew that Prince in the midst of his Nobles, though nearly habit'd.

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. Catherine de Forebois, upon the Blade of which the Cross and Flower de-Lacey 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 Pat-tai, and recover'd Champagne. At last she was unfortunately taken Prisoner, in a Sally at Champagne, in 1430, and try'd for a Witch, or Sorcerefs, condemn'd, and burnt in Rouen Market-Place, in May 1430."

Mr. Anstis observes, (Register of the Garter, vol. i. p. 433.) "That Joan the Maid of Orleans, for her valiant Actions, was "ennobled, and had a Grant of Arms, dated Jan. 16. 1429. "and her Pursuivant named Hear de Liz."

See a further Account of her, Masseray's History of France, Translated by Bulleel, vol. i. p. 453.

\[\text{\footnotesize 288. To serve France, for a Grand Constable.} \] All this is a Satire on King Charles the Second, who was govern'd so much by his Mistresses: particularly this Line seems to allude to his French Mistresses, the Dutchess of Portsmouth, given by that Court, whom the serv'd in the important Post of governing King Charles, as they directed. (Mr. W.) See Mr. Fenton's Observations upon Mr. Waller's Poems. p. 78, 79.

J. Davies, in his Relation of Achen, observes, That the Women there are King's chief Counsellors; and that a Woman was
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'rfull Eloquence.

We manage Things of greatest Weight,
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,
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,
Nor bears that Price, as what we sell.
We rule in ev'ry Publique Meeting,
And make Men do what we judge fitting;
Are Magistrates in all great Towns,

Where Men do nothing, but wear Gowns,
We make the Man 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
Untimely rais'd, or Magistrate,

was his Admiral. See Purchase, his Pilgrims, part 1. lib. 3.
chap. 1. sect. 5. p. 122.)

[Can judge the Judges and the Cause.]

[Hudibras's Ghost, canto 2. p. 62.

We make the Man of War strike Sail,—And to
our braver Conduct veil.] Alluding probably to Sir William Wal-
ter. See Mr. Cleveland's Character of a London Diurnal.
That's *Haughty* and *Imperious*?
He's but a *Journeyman* to us.
That as he gives us Caufe to do't,
320 Can *keep him in*, or turn him out.
   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*.
325 'Tis we that can dispose alone,
Whether your *Heirs* shall be your own,
To whose Integrity you must,
In Spight of all your Caution, trust;
And, less you fly beyond the Seas,
330 Can fit you with what Heirs we please;
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;
335 Who still, the harsher we are us'd,
Are further off from being reduc'd;
And scorn t' abate, for any Ills,
The least *Puntilios of our Wills*.
Force does but whet our Wits t' apply
340 Arts, born with us, for Remedy;
Which all your *Politicks*, 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?
345 While all the Favours we afford,
Are but to girt you with the Sword,

*vb.* 331, 332. *And force you t' own 'em, though begotten—By French Valets, or Irish Footmen.*] See Tatler, No 100.

*vb.* 353,
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,
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,
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 preposterous;
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,
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
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:

§ 353, 354. **Kill one another, and cut Throats,—For our good Graces and best Thoughts.** Of this Kind were the Commands from Bifalta and Pippea, to their Lovers Favorinus and Hortenfius. (See Dr. Bailly's Romance, written in Newgate, and published 1650. in folio, with this Title: *Herba Parietis*, or the Wall-Flower, p. 124, &c.)
By your Example, lose that Right
In Treaties, which we gain’d in Fight:
And terrify’d into an Awe,
Pass on ourselves a Salique Law:

y. 378. Pass on ourselves a Salique Law.] Pharamond, the First
King of France, died about the Year 428. An ancient Chronicle

gives him the Credit of settling the Salique Law, by four Lords,
and says, They labour’d in it for three Malle’s, or Assizes: and

that it is called Salique, from the Salicis, the noblest of the
French People. Mezeray’s History of France, translated by Bul-
teeel, 1683. p. 7. De Serre’s History of France, by Peter Mathew,

Geography, p. 63. Davila’s History of the Civil Wars of France,
book i. p. 3. 4.

Naucerus (Vid. Chronograph. vol. 2. p. 523.) thinks it was
called Lex Salica, from Salaguslus, one of the Doctors that drew
it up. See Whetsone’s English Mirror, 1586. lib. 2. chap. 8.
p. 137. Dr. Heylin says, (Chronography, 5th edit. p. 177.) ’Twas
so call’d, as is pretended, because the Words s: aliqua are so often

used in it.

Others call it’s Antiquity in Question, and think it was four
hundred Years later than Pharamond, and made by Charles the

Great against the German Women, inheriting Lands in their small
Domains, between the Salu and the Elbe; and if so, it had no Sig-
p. 437, 438.

But whether the Claim is in Pharamond, or Charles the Great,
if we may credit Dr. Howel, (see his Institution of General History,
part 3. p. 465.) the first Time that it was put in Execution, was
after the Death of Lewis the Tenth, or Lewis Hatin, the 46th.
King of France, who died the fifth Day of June. 1316; (see
Translation of Mezeray, p. 344, 345.) and left his Queen Clemens-
tia great with Child of a Son call’d John, who died the 8th Day
after he was born. He left a Daughter also named Joanna, be-
gotten of Margaret, Daughter of Robert Duke of Burgundy,
for whom her Uncle Odo, Brother of this Robert, challeng’d this

Kingdom, in Right both of her Father, and Brother: But Phi-

lip, surnamed the Long, brought her Uncle Odo over to his In-
terest, by marrying to him his own Daughter Joanna — At

this Time, and in this Case, was this Law first objected, almost
nine whole Ages after it was first enacted. Edward the Third,
King of England, not long after this, namely in the Year 1328.
(see Echard’s History of England, vol. i. p. 342.) claim’d the

Crown of France, in Right of his Mother Isabella, Daughter
of Philip the Fourth, surnamed Philip the Fair. (See Selden’s
Notes upon Drayton’s Polyolbion, 17th Song, p. 275. Stowe’s Chroni-

icle,
Or, as some Nations use, give place,
380 And truckle to your Mighty Race,

icle, by Howes, p. 691. Puffendorf's Introduction to the History of Europe, 6th edit. p. 113.)

It was not so, when Edward prov'd his Cause,
By a Sword stronger than the Salique Laws
Though fetch'd from Pharamond, when the French did fight
With Women's Hearts, against the Women's Right

(A Poem on the civil War, by Mr. Abr. Cowley, p. 3.)

Henry the Fifth was advis'd by Archbp. Chichely, to lay Claim to his Right in that Kingdom, which descended to him from King Edward the Third. (See Echard's History of England, vol. 1. p. 437, 438. Shakespeare's King Henry the Fifth, vol. 4. p. 9, 10. Montaigne observes, (Essays, vol. 2. chap. 8. p. 103.) That this Law was never seen by any one.


The Lyfants (according to Herodotus, Clio p. 79. edit. Hen. Stephan. 1592.) had a Custom peculiar to themselves, and the Reverse of this. For amongst them, the Relation by the Mother's Side, was esteem'd more honourable than that by the Father; and for that Reason, the Children took the Mother's Name.

p. 379, 380. Or, as some Nations use, give Place,—And truckle to your Mighty Race.] The Spanish Ladies do so. (See Lady's Travels into Spain, part 3. letter 12th p. 230.) But he alludes probably to the Moscovite Women, who are far more obsequious in this Respect, than they should be. For Mr. Purchase observes, (Pilgrims Third Part, lib. 2. chap. 1. sect. 3. p. 230.) "That "if there the Woman is not beaten once a Week, she will not "be good: and therefore they look for it weekly: and the "Women say, if their Husbands did not beat them, they should "not love them."

Eft Moscoviae quidem Alemannus, faber ferrarius, cognomento Jordanus, qui duxorat uxorem Rhutenam, ea cum apud maritum aliquandiu esset, hunc ex occasione quadam amicé sic alloquitur: Curi me conjux charissime non amas? Respondent maritus, Ego vero te vehementer amo: quarebat igitur maritus qualia signa vellet? Cui uxor, Nunquam, ait, me verberasti. (Rer Moscoviticar. Comment. Sigismundi, &c. 1600. Ratio contrahendi Matrimonium, p. 35.)
Let Men usurp th' unjust Dominion,  
As if they were the Better Women.

We see after all, (says Mr. Byron) That the Widow is too cunning to be intrap'd either by the Threats, or intreaties, in the Knight's Letter. She gives him no Hopes of a peaceable Compliance with his Demands, nor any Handle for a forc'd one, either in Law, or Equity. Her Satyr is just, and so appositely levell'd at the most sensible Part of his Passion, that all his Pretensions to it, are ridiculed and overthrown: All his hypocritical Schemes and Pretences being thus disappointed, we may conjecture, that it wrought in his stubborn Mind, a Conviction, that they were vain, empty, and unavailable: And accordingly we find, that he now puts an End to a three Years fruitless Amour; for we hear nothing of him afterwards.
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**FINIS.**
Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Nov. 2005

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