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Hudibras

In Three Parts, Written in the Time of The Late Wars

Butler, Samuel

Cambridge, 1744

The Preface.

urn:nbn:de:gbv:45:1-3493

THE
P R E F A C E.

THOUGH somewhat has already been said in the way of Preface, by the writer of Mr. *Butler's* Life; yet it may not be amiss, to give the Reader a short account of the purport and design of these Notes.

They are chiefly Historical, and Explanatory, with a small mixture of Critical ones by my Friends. The last are design'd to illustrate some few of the Poetical Beauties of *Hudibras*, and to prove that it is at least equal to the most celebrated Poems in the *English* Language: and it's conformity in some respects to *Epic* Poetry, will be evinc'd, and comparisons here and there drawn from *Homer*, *Virgil*, and *Milton*.

But these are so few, that it is much to be lamented, that the Poet has not yet met with an *Addison*, a *Prior*, a *Pope*, or a *Swift*, to do him justice in this respect.

The Historical and Explanatory Notes are intended to clear up the Historical parts of the
2 Poem;



Poem ; which have in a great measure been pass'd over in the former Annotations.

And the Reader 'tis hop'd, will better apprehend, and relish the *Satire* couch'd in this Poem, when he is acquainted with the Persons and Transactions, at which it is levell'd.

Though *Hudibras* has pass'd many Editions, the Real Persons shadow'd under borrow'd and fictitious Names, have never yet been discover'd in any of them : This has engaged the generality of Readers, to think, that those Renown'd Champions, *Crowdero*, *Orsin*, *Talgol*, *Magnano*, *Cerdon*, *Colon*, and the Brave Heroine *Trulla*, were only Imaginary Persons ; from whence many have concluded these Adventures to be *Romantic* and *Fabulous*, instead of True History : But in the course of these Notes, I shall endeavour to obviate that Error ; and hope to prove that the greatest part of the Poem contains a *Series* of Adventures that did really happen : all the real Persons shadow'd under fictitious Characters will be brought to view from Sir *Roger L'Esrange*, who being personally acquainted with the *Poet*, undoubtedly received the Secret from him.

Under the Person, whom he calls *Hudibras*, whom he makes the Hero of this Poem, the Author gives us the true Character of a *Presbyterian Committee-man* and *Justice of the Peace*, who,
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notwithstanding they themselves were guilty of all sorts of Wickedness, yet pretended to be so scrupulous, that they could not in Conscience permit the Country People to use the Diversions they were sometimes accustom'd to, of *Dancing round a May-pole, Bear-baitings, Riding the Skim-mington,* and the like.

The Character therefore of the Knight might suit many of those busy, meddling, pragmatical Fellows, who were put into *Committees* then set up in every County, and the *Commissions of the Peace*, that they might oppress all such as were believed to be Friends to the King, and the Ancient Government in Church and State; and who acted like so many petty Tyrants in all Parts of the Nation: However, we can hardly doubt, but the Author had one particular Person in view, whose Adventures he gives us under the Name of *Hudibras*, who actually endeavour'd to suppress a *Bear-baiting*, and set a Fidler in the Stocks, and was on that occasion vilified, and abus'd by the Mob. It has been suggested by a reverend and learned Person, to whom I shall acknowledge my obligations, before I finish this Preface; That notwithstanding Sir *Samuel Luke* of *Wood-End* in the Parish of *Cople*, in *Bedfordshire*, has generally been reputed the Hero of this Poem; yet from the Circumstances of his being compared to Sir



Samuel Luke, Part I. Canto I. line. 906, &c. it is scarce probable, that he was intended, it being an uncommon thing to compare a Person to himself: that the Scene of Action was in *Western Clime*; whereas *Bedfordshire* is *North* of *London*; and that he was credibly inform'd by a *Bench*er of *Grays-Inn*, who had it from an Acquaintance of Mr. *Butler's*, that the Person intended, was Sir *Henry Roswell* of *Ford-Abbey* in *Devonshire*. These indeed would be probable Reasons, to deprive *Bedfordshire* of its *Hero*, did not Mr. *Butler* in his *Memoirs* of 1649. give the same Description of Sir *Samuel Luke*; and in his *Dunstable Downs* expressly style Sir *Samuel Luke*, *Sir Hudibras*. And from the sham Second Part, publish'd 1663. it appears, that the *Bear-baiting* was at *Brentford*, which is *West* of *London*. and this might induce him to say, Part I. Canto I. v. 677.

In Western Clime there is a Town, &c.

The design of the Author in writing this Poem, was to expose the Hypocrisy and Wickedness of those, who began and carried on the Rebellion, under a Pretence of promoting Religion and Godliness; at the same time that they acted against all the precepts of Religion. But in order to understand the several Disputes between the *Knight* and *Squire*, it may be proper to give an abstract of their Forms of Church Government and Worship,

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ship, which may be a Clue to guide us through several parts of the Poem, which to the generality of Readers may be thought not a little intricate. And first, to give some account of the *Presbyterian* Scheme of *Church Government*, as they endeavoured to have it set up here: and likewise of the *Independent Scheme*, (whom the *Anabaptists* also, such as *Ralph* was, agreed with in this Point, though they differ'd about *Infant Baptism*, who were also for a sort of Church Government, but very different from That of the *Presbyterians*.) I think This the more necessary, because little of it is to be found in our Histories of those Times: and without some knowledge of their several Schemes, many things, particularly the Rubs the *Squire* gives the *Knight* in this Poem, and the Disputes between them, are not to be understood.

According to the *Presbyterian* Scheme, every Parish was to have a *Pastor* or *Minister*, and Two *Ruling Elders*, who were *Lay-Men*, to be chosen by the Parishioners, and one or more *Deacons* to be chosen in the same manner, who were to receive the Alms collected at the Church Doors, and to distribute them as directed by the *Minister*, and *Ruling Elders*: and they had a *Scribe* to register what they did. It was a standing Maxim, That in all cases, there should be Two *Ruling Elders* to One *Minister*, and these governed by the



whole Parish in Matters relating to Church Discipline. And if the Parish was small, as some Country Parishes are, and had not Two Persons in it fit to be *Ruling Elders*, it was immediately to be under the Government of the *Classis*. The *Classis* consisted of a Number of Parishes to be united for that purpose; the *Ministers* and *Elders* so united, being the Ecclesiastical Governours of all within that Precinct, having the same Power thus met in a *Classis*, over all Persons within that Precinct, that each *Minister*, and his *Elders*, had over the several Parishes: Then there was a *Provincial Synod*, or an Assembly of all the *Classes* in a whole County; to which *Synod* each *Classis* sent Two *Ministers*, and Four *Ruling Elders*: and above these, there was to be a *National Synod*, to which the *Provincial Synods* were to send their Deputies; amongst which there were always to be Two *Ruling Elders* to One *Minister*: but what number every *Province* was to send to this *National Synod*, is not set down in any *Ordinance*, I have yet seen.

The *Congregational*, or *Parochial Eldership* or *Assembly*, were to meet once a Week, or oftner, and were empower'd by an *Ordinance* of the Two Houses, dated *Die Lunæ 20 October, 1645.* to examine any Person complain'd of, for any Matter of Scandal recited in that *Ordinance*, such as *Adultery,*

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tery, Fornication, Drunkenness, Cursing, Swearing,
Gaming on the Lord's Day, or travelling on that
 Day without just occasion ; with a multitude of
 other Matters, filling up one page of a book close
 printed in 4^{to}. " This *Eldership* (says the *Ordi-*
 " *nance*) shall examine upon Oath such Witnesses,
 " as shall be produced before them, either for ac-
 " quitting or condemning the Party so accused,
 " of any of the Scandalous Crimes aforesaid, not
 " *Capital*, upon the Testimony of two credible
 " Witnesses at least : and if they are prov'd Guilty
 " of the Crimes they are charged with, then is the
 " *Eldership* to suspend them from the Lord's Sup-
 " per, and Satisfaction shall be given to the *Elder-*
 " *ship* of every Congregation by a sufficient Ma-
 " nifestation of the Offender's Repentance, before
 " a Person lawfully convicted of such Matters of
 " Scandal, as aforesaid, and thereupon suspended
 " from the Sacrament of the Lord's Supper, be
 " admitted thereto. If any Man suspended from
 " the Lord's Supper shall find himself griev'd by
 " the *Eldership* of any Congregation, he shall
 " have liberty to appeal to the *Classical Eldership*,
 " and from thence to the *Provincial Assembly*,
 " from thence to the *National*, and from thence
 " to the *Parliament*. The *Classical Eldership* was
 " appointed to meet once a Month, the *Provincial*
 " *Assembly* twice in a Year, and the *National*
 " *Assembly*,



“ *Assembly*, when the *Parliament* pleased to call
 “ them. Thus the *Parliament* kept the *Presbyte-*
 “ *rians* here, under their own Rule; but in *Scot-*
 “ *land*, the *National Assembly* would acknowledge
 “ no Superior, in what they thought fit to call
 “ *Spirituals*.”

The *Independents* were so called, because they maintain'd, that every Congregation was a compleat Church within itself, and ought to have no Dependency as to Matters relating to Religion, on any other Assembly, *Classical*, *Provincial*, or *National*, nor on any Civil Magistrate. They chose their own Minister, and That choice gave him sufficient Authority to preach without any Ordination: whereas, the *Presbyterians* required, that every Minister should be Ordain'd by laying on the hands of the *Presbytery*. The *Independents* also allow'd any Gifted Brother, that is, any one who thought himself qualified, to preach and pray in Their Assemblies himself; and though *Independent Teachers* got Parish Churches, and Good Livings as well as the *Presbyterians*, preached in them, and receiv'd the Profits of them; yet all their Parishioners were not properly their Congregation: they were their Hearers indeed, that is, such as might hear them preach, but not such unto whom they would administer Sacraments: They had a select Company for that purpose out
 of

of several Parishes, who enter'd a Covenant with Him they chose for their Minister, and with one another, to walk by such Rules as they thought proper to agree upon, and to appoint *Elders*, who together with their *Ministers* were to have a sort of Rule over the Congregation: I say, a Sort of Rule, because I think, there lay an Appeal to the whole Congregation. In this Covenant the Rulers promised in the presence of Christ, to rule faithfully, diligently, and courageously in the Faith, and in the Fear of God, &c. and the Ruled promise to obey their Rulers, and submit to them according to the Word of God. These Covenants have different Terms in different Congregations, for, as they are all *Independent* one from another, no Congregation can impose a Form upon another. There is a long Covenant of this kind which was entered into by the Congregation of Mr. *Richard Davis* of *Rothwell* in *Northamptonshire*, printed in the year 1700. And Mr. *Daniel Williams*, a famous *Independent* Minister (who as the News Papers said, died worth Fifty Thousand Pounds) in a Letter which he wrote to a rich Widow who had left His Congregation, puts her in mind of the *Covenant* she had entered into, saying, "Did not you before God and His Angels, " renew your Baptismal Covenant, and accept Me " as your *Pastor*, and solemnly engage to walk in
" Sub-

“ Subjection to Christ’s Appointment? If you
 “ have forgotten it, yet know it is recorded on
 “ High, and not forgotten by God. And how
 “ often have you witnessed it at the Table of the
 “ Lord! Does not *Christ* who appointed a special
 “ Relation between People and their *Pastors*, ac-
 “ count you to be related to me as your Pastor;
 “ and does he not therefore command you to
 “ obey me, as *having the Rule over you*; and to sub-
 “ mit your self to me according to His Word?”
 There is a great deal more to the same purpose.
 This Letter with Remarks upon it by Mr. *Dor-*
rington, was printed for *Henry Clements*, 1710.
 Thus the *Independent* Ministers, though they plead
 strenuously for Liberty of Conscience, yet take
 care to hamper the Consciences of all that joyn
 with them, by imposing upon them a Covenant
 of Their own contriving. And that such a Cove-
 nant was used by the *Independents* when they first
 began to shew themselves, in the times of which
 Mr. *Butler* writes, we learn from a small Pam-
 phlet printed in the year 1647. the Title of which
 is, *What the Independents would have*: written by
John Cooke of Gray’s Inn, Barrister, which I take
 to have been *John Cooke*, who was afterward the
Regicide. There he says, p. 4. concerning an *Inde-*
pendent, “ He thinks no man will be Godly, un-
 “ less he promises to be so, therefore wonders,
 “ that

“ that any *Christian* should speak against a *Church Covenant*, which is no more, than to promise to do that by God’s Assistance, which the Gospel requires of Him.” This is a full Proof that the *Independents* at that time, used what they called, *A Church Covenant*, as well as they have done it since, and I suppose continue to do so still. They admit all Persons to be their Hearers, but account none to be properly of their Church or Congregation, how constantly soever they attend their Prayers or Sermons, and contribute to the Maintenance of their Ministers, except they also sign that Covenant.

The *Presbyterians* disliked this way of Covenanting, used by the *Independents*, and their calling every Congregation a Church, without dependency upon any other; and also that they allow’d men to perform all Spiritual Functions, upon the Choice of the People only, without Imposition of the Hands of the *Presbytery*: forgetting that the Founders of their own Religion, *Calvin*, *Beza*, and others, had no other Ordination than what the *Independent Ministers* had. These Differences continued between them, and they treated each other as *Schismaticks*, not only during the Rebellion, (see Note upon Part 3. Canto 2. v. 771, 772.) but also after the Restoration of King *Charles* the Second, and during the Reign of King
James

James the Second, even till a year after the *Revolution*, and then they united together. Of which Union, Mr. *Quick*, a *Presbyterian Minister*, in his *Synodicon in Galliâ Reformatâ*; vol. 2. pag. 467. gives the following account.

“ After a most lamentable Schism of above forty
 “ years continuance, it pleased God at last to touch
 “ the Hearts of the Godly *Ministers* of the *Pres-*
 “ *byterian*, and *Independent* Persuasion, with a
 “ deep Sense of this Great Evil, in separating so
 “ long the one from the other. Whereupon, fe-
 “ veral Pious and Learned *Pastors* in the City of
 “ *London*, of Both Ways, met together diverse
 “ times, and conferr’d each with other, about
 “ healing this Breach; and having frequent Con-
 “ sultations about it, and poured out many mighty
 “ and fervent Prayers unto the God of Grace
 “ and Peace to assist them in it; upon *Friday* the
 “ Sixth day of *March*, 1690, according to our
 “ Computation, most of the *Dissenting Noncon-*
 “ *formist Ministers* in the City, and many others
 “ from the adjacent Parts of it, met together, and
 “ there was read to them the Heads of Agree-
 “ ment prepared by the Committee: and which
 “ had been seen and perused by many of them
 “ before: and their Assent unto them being
 “ demanded, it was readily accorded, and af-
 “ terwards near a hundred gave in their Names
 “ unto

“ unto this Union. This Example was taking,
“ and leading to all the *Nonconforming* Ministers
“ of *England*, who, in many of their respective
“ Counties, had their Meetings to compose this
“ Difference, and by the Blessing of God upon
“ those their Endeavours, it was also upon the
“ fight and consideration of the printed Heads of
“ Agreement, among the United Ministers of
“ *London*, effected: whereof notice was sent up to
“ the Brethren here in *London*. When the *London*
“ *Ministers* first signed this Union, they unani-
“ mously agreed to bury in the Grave of Oblivi-
“ on, the Two Names of Distinction, *Presbyte-*
“ *rian* and *Independent*, and to communicate these
“ Articles of Union, unto all Members in Com-
“ munion with them, in their particular Churches
“ the Lord’s Day come sevensnight after; and
“ that they would at the next Meeting acquaint
“ the United Brethren, what entertainment and
“ acceptance the reading of it had in their Assem-
“ blies; which was done accordingly, and to gene-
“ ral Satisfaction.” After this he gives the Heads
of their Agreement, which those that are curious
to know may consult the Book. It was said then,
and I think it appears from the Heads of their
Agreement, That the *Presbyterians* yielded to the
Independents in almost every Point, about which
they had so long contended with them. So that
these

these United Brethren, as after this Union they styled themselves, might all properly enough be called *Independents*. However the Names are now promiscuously used by others, and they are called indifferently by either of those names. For though many of them are now ordain'd after the *Presbyterian* way, by imposition of the Hands of the *Presbytery*; yet if they are not so ordain'd, but

^a This Directory contains no *Form of Prayer*, or of *Administration of Sacraments*: but only gives some general Rules for the Direction of *Ministers*, and *People*, how to behave in Church. As, That the People shall be grave and serious, attentive to the Duty they are about: That the Minister shall begin with prayer, That then he shall read a Psalm, or a Chapter or two out of the *Old* or *New Testament*, and may expound them if he pleases: Then a *Psalm* is to be sung, after which the Minister is to pray again, then to preach a Sermon, and to conclude with an other Prayer. Baptism in Private Places is forbidden, and order'd to be done only in the Place of Publick Worship. There are Directions for Ministers to instruct the Congregation in the Nature and Design of Baptism, and to pray on the Occasion, but in what Words or Form he pleases. Then he is to demand the Name of the Child, and to baptize it in the Form of Words prescribed in the Gospel. When the Sacrament of the Lord's Supper is to be administered, the Minister when his Sermon is ended, shall make a short Exhortation: The Table is to be placed, where the Communicants may most conveniently sit about it, and is to be decently cover'd. The Minister is to begin the Action with sanctifying and blessing the Elements of Bread and Wine, set before him. Then the Words of Institution are to be read out of the *Evangelists*, or *Paul's* First Epistle to the *Corinthians*: Then the Minister is to take the Bread into his Hand, and to say thus, or something like it; *I take this Bread and break it, and give it unto you, Take ye, Eat ye, this is the Body of Christ: do this in remembrance of Him.* In like manner he is to take the Cup, and to say these,

only chosen, and appointed to officiate by their Congregation, they are by this Agreement sufficiently qualified to officiate as Ministers in their Congregations: the *Independents* having always esteem'd such Ordinations indifferent; which they might use, or let alone as they pleas'd.

As to their Worship, contain'd in the *Directory*, while the *Presbyterians* had the Ascendent

these, or the like words; *According to the Institution of Our Lord Jesus Christ, I take this Cup, and give it unto you; This Cup is the New Testament in the Blood of Christ, which is shed for the Remission of the Sins of many; Drink ye all of it.* He is also order'd to communicate himself; but it is not said, before he gives it to them, or after. He is order'd to say these words to the Communicants in general, *Take ye, Eat ye*: so he says them but once, and gives the Bread, and also the Cup afterwards to him that is next him; and so they are handed round the Table from one to another. Then he is to put them in mind of the Grace of God in the Sacrament, and to conclude with a Thanksgiving.

When Persons are to be married, The Minister is first to pray, then to declare the Institution, Use, and Ends of Matrimony, with the *Conjugal Duties*. Then the Man is to take the Woman by the Right-hand, saying, *I. N. take thee N. to be my married Wife, and do in the presence of God, and before this Congregation, promise, and covenant to be a loving and faithful Husband unto thee, until God shall separate us by Death.* Then the Woman takes the Man by the Right-hand, and says, *I. N. take thee N. to be my married Husband, and I do in the presence of God, and before this Congregation, promise, and covenant to be a loving, faithful, and obedient Wife unto thee, until God shall separate us by Death.* Then, without any further Ceremony, the Minister pronounces them to be Man and Wife, and concludes with a Prayer. When he visits the Sick, he is to advise, direct, and pray with him; The Dead shall be decently attended from the House to the Place appointed for Publick Burial, and then

in the Parliament-Houses, the Lords and Commons made an *Ordinance*, dated *Die Veneris 3 Janurii, 1644.* For the taking away the *Book of Common-Prayer*, for establishing, and putting in execution of the *Directory for the Publick Worship of God.*

The *Directory* was drawn up by the *Assembly of Divines*, which was called by the Parliament, to assist and advise them in the Reformation of Religion in the year 1643. and continued to sit so long as the *Presbyterians Power* prevail'd. This *Assembly of Divines*, as it was called, consisted of ^b Ten Peers, Twenty Members of the House of Commons, about Twenty Episcopal Divines, and an Hundred Persons more, most of which were

then immediately interr'd, without any Ceremony; praying, reading and singing both in going to and at the Grave shall be laid aside. In all these Directions for Prayer, the Minister is to make his own Prayers; there is no Form appointed: That would be to stint the Spirit.

The *Lord's Prayer* is once just mentioned, and 'tis acknowledged, That it may lawfully be used as a Prayer, as well as a Pattern of Prayer, but there is no Order for the use of it on any occasion; it is barely recommended to be used if the Minister thinks fit, and just when he pleases. My Lord *Clarendon* tells us, vol. 1. folio edit. That it was mov'd, that the *Creed*, and *Ten Commandments* should be mentioned in this *Directory*; but being put to the Vote, they were rejected. It was justly observed long ago, that this *Directory* is a Rule without Restraint; an *Injunction* leaving an Indifferency, to a Possibility of Licentiousness; an *Office* without directing to any external Act of Worship, not prescribing so much as *Kneeling* or *Standing*, which but once names *Reverence*, but enjoys it in no

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Presbyterians, a few *Independents*; and some to represent the *Kirk of Scotland* who were very zealous *Presbyterians*: Few of the *Episcopal Party*, tho' summon'd with the rest, ever sat with them, and those few that did, soon left them. My Lord *Clarendon*, (V. I. pag. 530.) says, That except these few *Episcopal Divines*, "the rest were all declared " Enemies to the Doctrine and Discipline of the " Church of *England*; some of them infamous in " their Lives and Conversations; most of them of " very mean Parts in Learning, if not of scandalous " Ignorance, and of no other Reputation than of " Malice to the Church of *England*." This *Assembly* besides the *Directory*, drew up several other Matters, which they address'd *To the Right Honourable the Lords and Commons assembled in Parliament*.

Particular; an Office that complys with no Precedent of Scripture, nor of any Ancient Church. This *Directory*, not being commonly to be met with, this large account is given of it, that the Reader may see, what the *Presbyterians* would have imposed, in the room of the *Common-Prayer*.

^b Mr. *Selden*, (*Table Talk*, p. 169.) gives this reason, "That there " must be some Laymen in the Synod, to overlook the Clergy, lest " they spoil the Civil Work: just as when the Good Woman puts a " Cat into the Milk-house to kill a Mouse, she sends her Maid to " look after the Cat, lest the Cat should eat up the Cream."

^c They styled one piece, *The humble Advice of the Assembly of Divines, now sitting by Ordinance of Parliament at Westminster*. They drew up likewise a *Confession of Faith*, a *Larger Catechism*, and a *Shorter Catechism*; all address'd as their *Humble Advice to Both Houses of Parliament*. But I do not find that the Parliament added their Authority to these Pieces.



I have given the best account I can, of the intention of our Author, in writing this Poem: and shall beg leave to add some few observations upon the Poem, and it's Author.

In the First place it may be proper to take notice of an Objection that has been made to it, by a celebrated Writer.

“ If *Hudibras*, (says the very Ingenious Mr. *Addison*, *Spectator*, N^o 249.) “ had been set out “ with as much Wit and Humour, in *Heroic* “ Verse, as he is in *Doggerel*, he would have made “ a much more agreeable figure than he does; “ tho’ the generality of his Readers are so wonderfully pleased with his Double Rhymes, that “ I don’t expect many will be of my Opinion in “ this particular.” This seems to contradict what he asserts just before, where he delivers it as his

^a *Burlesk*, Ludicrus, Jocularis; a Burlesk Poem, *Carmen jocularare*: G. *Burlesque*; It. *Burlesco*, to *Burlesk*; G. *Burler*; It. *Burlare* Lat. Barbaris *Burdare est jocularare*. De quo vid. Bourde, *Jocus. Junii Etymologic. Anglican.* “ With regard to *Burlesque*, (says an ingenious French Writer, *Dissertation sur la Poésie Anglois* (see *Gen. Hist. Dict.* v. 6. p. 296.) “ The *English* have a Poet whose Reputation is equal “ to that of *Scarron* in *French*, I mean the Author of *Hudibras*, a “ Comical History in Verse, written in the time of *Oliver Cromwell*: “ it is said to be a delicate Satyr on that kind of *Interregnum*; and “ that it is levell’d particularly at the Conduct of the *Presbyterians*, “ whom the Author represents as a senseless set of People, Promoters of Anarchy, and compleat Hypocrites. *Hudibras* the “ Hero of this Poem, is a Holy *Don Quixote* of that Sect, and the “ Re-

Opinion, That ^a *Burlesque*, when the *Hero* is to be pull'd down, and degraded, runs best in *Doggerel*. And I may appeal to the Reader, whether our *Hero*, who was a Knight, Colonel, and Justice of the Peace, is not effectually pull'd down, and degraded, in the Character and Fortune of Sir *Hudibras*? However, Mr. *Addison*'s observation is certainly just, and we cannot forbear wishing with Mr. *Dryden*, (see *Dedication* to *Juvenal*, p. 128.)

“ That so great a *Genius* (as Mr. *Butler* possess'd)
 “ had not condescended to *Burlesque*, but left that
 “ Task to others, for He would always have ex-
 “ cell'd, had he taken any other kind of Verse.

But since *Burlesque* was his peculiar *Talent*, and he has chosen this kind of Verse, let us examine, how far he may be justified, and applauded for it. And here we cannot begin better than with the Opinion of the Great Mr. *Dryden*. Speak-

“ Redresser of the Imaginary Wrongs, that are done to his *Dul-*
 “ *cinea*. The Knight has his *Rosinante*, his *Burlesque* Adventures,
 “ and his *Sancho*; But the Squire of the *English* Poet, is of an op-
 “ posite Character to that of the *Spanish Sancho*; for whereas the
 “ latter is a plain unaffected Peasant, the *English* Squire is a Taylor
 “ by Trade, a *Tartuff*, or finish'd Hypocrite by Birth; and so deep
 “ a dogmatic Divine, that

He could deep Mysteries unriddle,

As easily as thread a Needle,

“ As it is said in the Poem. The Author of *Hudibras* is preferable
 “ to *Scarron*, because he has one fix'd Mark or Object; and that
 “ by a surprizing effort of Imagination, he has found the Art of
 “ leading his Readers to it, by diverting them.”



ing of Mr. *Butler*, (*Dedication to Juvenal*, p. 128, 129.) he says, “The Worth of his Poem is too
 “ well known to need my Commendation ; and
 “ He is above my Censure : the Choice of his
 “ Numbers is fuitable enough to his Design, as
 “ he has managed it ; but in any other hand, the
 “ Shortness of his Verse, and the quick Returns
 “ of Rhime, had debas’d the Dignity of Style ;
 “ His Good Sense is perpetually shining through
 “ all he writes ; it affords us not the time of find-
 “ ing Faults ; we pass through the Levity of his
 “ Rhime, and one is immediately carried into some
 “ admirable useful Thought : after all, he has
 “ chosen This kind of Verse, and has written the
 “ Best in it.”

To this let me add, that the Shortness of Verse, and quick Returns of Rhime, have been some of the principal Means of raising and perpetuating the Fame which this Poem has acquir’d ; for the Turns of Wit and Satyrical Sayings, being short and *pitby*, are therefore more tenable by the memory : and this is the reason why *Hudibras* is more frequently

^d “As to the Double Rhimes in *Hudibras* (says the Author of the *Grub-street Journal*, N^o 47. see *General Historical Dictionary*, vol. 6. pag. 295.) “ though some have look’d upon them as a
 “ Blemish, it is generally the Reverse, they heightening the Riddle, that was otherwise in the Representation, of which
 “ many Instances may be produced.” (see N^o 48.)]

quoted

quoted in Conversation, than the finest Pieces of Wit in *Heroic Poetry*.

^d As for the Double Rhimes, we have Mr. *Dryden's* Authority, (*ibid.* p. 128.) that they are necessary Companions of *Burlesque* Writing. Besides, were they really Faults, they are neither so many as to cast a blemish upon the known Excellences of this Poem; nor yet solely, to captivate the Affections of the generality of it's Readers: no; their Admiration is moved by a higher Pleasure, than the meer Jingle of Words; the Sublimity of Wit, and Pungency of Satire, claim our Regard, and merit our highest Applause: In short, the Poet has surprizingly displayed the noblest Thoughts in a Dress so humorous and comical, that it is no wonder, that it soon became the chief Entertainment of the King and *Court*, after it's publication; was highly esteemed by one of the greatest ^e Wits in that Reign; and still continues to be an Entertainment to all, who have a Taste for the most refined Ridicule and Satire.

^e The Earl of *Rochester* seem'd to set a high value upon His approbation. *Hor. Sat.* 10. imitated. see Works of Lord *Rochester* and *Resonance*, 2^d edit. 1707. p. 25. and *Gen. Hist. Dict.* vol. 6. p. 295.

*I loath the Rabble, 'tis enough for me
If Sidley, Shadwell, Sheppard, Wycherly,
Godolphin, Butler, Buckhurst, Buckingham,
And some few more, whom I omit to name,
Approve my Sense; I count Their Censure Fame.*

b 3

Hu-



Hudibras is then an indisputable Original; for the Poet trod in a Path wherein he had no Guide, nor has he had many Followers. Though he had no Pattern, yet he had the Art of erecting himself into a Standard, lofty and elegant. Numberless Imitators have been unwarily drawn after it: his Method and Verse he has chosen, at first view seeming so easy and inviting, they were readily lifted into the view of his Fame: but alas! how miserably have they failed in the Attempt. Such wretched Imitations have augmented the Fame of the Original, and evidenc'd the chiefest Excellency in Writing, to be in *Butler*; which is, the being *natural* and *easy*, and yet *inimitable*.

This has been long the distinguishing Characteristick of *Hudibras*, grounded upon an undeniable Truth, That all Imitations have hitherto proved unsuccessful. Indeed, it must be own'd, that Mr. *Prior* has been the most happy of all the Followers of *Butler*; and has approach'd the nearest to his Style and Humor. Tho' He was Second to *Butler*, as *Philips* was to *Milton*; yet he was sensible of an apparent Disparity betwixt them, as is

“ There is one *English* Poem—the Title whereof is *Hudibras*—
 “ it is *Don Quixote*, it is our *Satyre Menippè* blended together. I
 “ never met with so much Wit in one single Book as in this; which
 “ at the same time is the most difficult to be translated: who would
 “ believe that a Work which paints in such lively and natural Colours
 “ the several Foibles and Follies of Mankind, and where we
 “ meet

observed in the Notes, (see the last Note on the first Canto of this Poem ;) where is the ingenuous Acknowledgment he makes of his Inferiority, in a singular Compliment to our Poet.

Attempts have likewise been made to translate some parts of this Poem into the *Latin Tongue*: we have Three Similes of this kind by the Learned Dr. *Harmer*, in the Poet's Life; but he, and all others have found a thorough Translation impracticable. Nay, so far spread is the Fame of *Hudibras*, that we are told, it has met with a general and kind reception through *Christendome* by all that are acquainted with the Language; and that it had been before now translated into most *European* Languages, in the last, or present age, had not the Poet by coining new Words, to make Jingle to his Verses, (called *Carmen Jocularare* by the *Latins*) rendered it so extremely difficult to make it intelligible in an other Tongue. (see Dedication to an Edition of *Butler's* Posthumous Works.) However, he is still the unrivall'd Darling of his own Country; and his Name will be ever famed, while he continues to be read in the

“ meet with more Sentiments than Words, should baffle the Endeavours of the ablest Translator! But the reason of it is This; almost every part of it alludes to particular Incidents. (*Voltaire's* Letters concerning the *English* Nation, pag. 212, 213, *London*, 1733. 8^{vo}. *General Historical Dictionary*, vol. 6. pag. 293. see likewise pag. 296. *ibid.*)



Closets, and quoted in the Writings and Conversation of the Politest Writers of the *English* Nation.

Among the many Excellencies peculiar to this Poem, a very singular one ought not to be omitted, with which it may be said to be qualified, in common with some other extraordinary Writings: I mean the Fashion, that has prevail'd of prescribing them for the Cure of Distempers both in Body and Mind: for instance, Dr. *Serenus Sammonicus* a celebrated Physician, has gravely prescribed the Fourth Book of *Homer's Iliad* to be laid under the Head for the cure of a *Quartan Ague*. (see the last note on *Iliad* the 4th) *Monsieur Saint Evremont* has likewise recommended *Don Quixote*, as a proper Potion to give Relief to an Heavy Heart. (see *Spectator*, N^o 163.) Jealousy has been cured by the 170th and 171st *Spectators* taken in a Dish of Chocolate; and N^o 173. 184. 191. 203. 221. with half a dozen more of these wonder-working Papers are attested to be infallible Cures for *Hypochondriac Melancholly*. (see N^o 547.) — *Hudibras* may come in for his Share of Fame with these renowned Remedies: and I am much mistaken, if he may not stand in competition with any of the *Spectators* for the Cure of the last mentioned Distemper. Upon these Authorities, why might not this Poem be prescribed as an infallible Cure not only of the *Spleen* and *Vapours*, but of *Entbusiasm* and *Hypocrisy*?

Having

Having thus set to view the Excellency of this Poem, and the universal Applause it has deservedly met with: what naturally follows but an Enquiry after the Poet, and the respect that has been paid him? and here I am apprehensive the one will prove as great a Reproach to the Nation, as the other does an Honour to it.

The Lord *Dorset* was the first that introduced *Hudibras* into reputation at Court; for Mr. *Prior* says (Dedicat. to his Poems) it was owing to him, that the Court tasted That Poem, it soon became the chief Entertainment of the King, who often pleasantly quoted it in conversation. From this fair Prospect therefore, we might rationally conclude, that the Poet tasted plentifully of Royal Munificence, and that he was cherished by the Great, as well as his Poem. I am sure his Wit and his Loyalty equally merited reward and encouragement: but alas! upon the strictest Enquiry, we shall find, that he met with a neglect, instead of regard; and empty delusive Promises in the room of real Performances. A disregard of his Friends was what King *Charles* has been high-

^a *Unpity'd Hudibras, your Champion Friend,
Has shewn how far your Charities extend;
This lasting Verse shall on his Tomb, be read:
He sham'd you living and upbraids you dead.*

(*Hind and Panther, Dryden's Miscel. Gen. Hist. Diet. v. 6. p. 296.*)

ly

ly blamed for ; and we cannot have a stronger Instance of that disregard, than his being unmindful of Mr. *Butler*, whose Works had done eminent Service to the Royal Cause, and Honour to his Country. It is strange that King *Charles* should be thus forgetful of a Man, whose Words were so often in his Mouth, and daily afforded him a remarkable pleasure in Conversation.

We are indeed informed, that Mr. *Butler* was once in a fair way of obtaining a Royal Gratuity, as the following account, if true, will show.
 a “ Mr. *Wycherley* had always laid hold of any
 “ opportunity which offer’d, to represent to His
 “ Grace (the Duke of *Buckingham*) how well
 “ Mr. *Butler* had deserv’d of the Royal Family,
 “ by writing his Inimitable *Hudibras*; and that it
 “ was a reproach to the Court, that a Person of
 “ his Loyalty, and Wit, should suffer in obscu-
 “ rity, and under the wants He did. The Duke
 “ seem’d always to hearken to him with attention
 “ enough ; and after some time undertook to re-

^a *General Historical Dictionary*. vol. 6. pag. 291.

^b “ King *Charles* the Second never order’d *Butler* more than one
 “ Gratuity, and that was 300 Pounds, which had this compliment
 “ paid to it, that it pass’d all the Offices without a Fee, at the solici-
 “ tation of Mr *William Longueville* of the *Temple*, Lord *Danby* be-
 “ ing at that time High Treasurer. A proof of the great honour and
 “ honesty of our Poet, is this, “ That upon his being order’d the Three
 “ hundred Pounds above mentioned by the King, he called to mind
 “ that he ow’d more than that Sum to different Persons, from whom
 “ he

“ commend his Pretensions to His Majesty. Mr.
 “ *Wycherly*, in hopes to keep him steady to his
 “ Word, obtain’d of His Grace to name a Day,
 “ when he might introduce the modest and un-
 “ fortunate Poet to his new Patron: at last an
 “ appointment was made, and the place of meet-
 “ ing was appointed to be the *Roe Buck*: Mr.
 “ *Butler* and his Friend attended accordingly, the
 “ Duke join’d them.” but by an unlucky incident
 this Review was broke off, for which I refer
 the Reader to the Authority cited in the Mar-
 gin. And it will always be remembered to the
 reproach of that learned Age, that this Great and
 inimitable Poet, was suffer’d to livé and die in
 Want and Obscurity.

The King’s excessive fondness for the Poem,
 and surprizing ^b disregard and neglect of the Au-
 thor, is fully, and movingly related by Mr. *Butler*,
 (*Hudibras at Court*, see *Remains*,) who thence takes
 occasion to do justice to his Poem, by hinting
 it’s Excellences in general, ^c and paying a few

“ he had borrowed Monies, or otherwise contracted Debts: for
 “ which reason he intreated Mr. *Longueville* to pay away the whole
 “ Gratuity, who accordingly did so; and *Butler* did not receive
 “ a Shilling of it.” (See *Butler’s Life* under the word *Hudibras*.
General Hist. Diet. vol. 6. pag. 299. Note.)

^c See *Cervantes’s* reflection upon the bad Books of his Time, with
 a Compliment upon his own, under the Denomination of the *Li-*
centiate Marquez Torres. *Jarvis’s Life of Cervantes*, pag. 25.

modest

modest Compliments to himself: of which the following Lines are worth transcribing.

*Now you must know, Sir Hudibras
 With such Perfections gifted was,
 And so peculiar in his Manner,
 That all that saw him, did him Honour ;
 Among the rest, this Prince was one,
 Admir'd his Conversation ;
 This Prince, whose ready Wit and Parts,
 Conquer'd both Men and Women's Hearts,
 Was so o'ercome with Knight, and Ralph,
 That he cou'd never claw it off ;
 He never Eat, nor Drank, nor Slept
 But Hudibras still near him kept ;
 Never would go to Church or so,
 But Hudibras must with him go ;
 Nor yet to visit Concubine,
 Or at a City-Feast to Dine,
 But Hudibras must still be there,
 Or all the Fat was in the Fire.
 Now after all, was it not hard,
 That he should meet with no Reward,
 That fitted out this Knight and Squire,
 This Monarch did so much admire ?
 That he should never reimburse
 The Man for th' Equipage, or Horse,
 Is sure a strange, ungrateful Thing,
 In any body but a King.*

But

*But this Good King it seems, was told
By some that were with him too bold,
If e're you hope to gain your Ends,
Carefs your Foes, and trust your Friends.—
Such were the Doctrines that were taught,
'Till this unthinking King was brought
To leave his Friends to starve and die,
A poor Reward for Loyalty.*

Mr. Butler's claim to a Poet's imaginary Immortality, is in an other place (*Hudibras's Epitaph, Remains*) as handsomely and modestly made, as by any other Poet whatsoever :

*But since his Worship's dead and gone,
And mould'ring lies beneath this Stone,
The Reader is desir'd to look
For his Atchievements in his Book,
Which will preserve of Knight the Tale,
'Till Time and Death itself shall fail.*

Mr. Oldham, (vol. 2^d, 6th edition, 1703. pag. 420.) pathetically commiserates the extraordinary Sufferings of our Poet, in a remarkable manner. In his *Satyr against Poetry*, he introduces the Ghost of *Spenser*, dissuading him from it, upon experience and example, that Poverty and Contempt were it's inseparable attendants. After *Spenser* has gone over his own lamentable Case, and mentioned

tioned *Homer* and *Cowley* in the same view; He thus movingly bewails the Great and unhappy *Mr. Butler* :

*On Butler who can think without just Rage,
The Glory, and the Scandal of the Age?
Fair stood his Hopes, when first he came to Town,
Met every where, with Welcomes of Renown,
Court'd, and lov'd by all, with wonder read,
And Promises of Princely Favour fed;
But what Reward for all had he at last?
After a Life in dull Expectance past,
The Wretch at summing up his mispent Days,
Found nothing left but Poverty and Praise;
Of all his Gains by Verse, he could not save
Enough to purchase Flannel, and a Grave;
Reduc'd to Want, he in due time fell sick,
Was fain to die, and be interr'd on Tick:
And well might bless the Fever, that was sent
To rid him hence, and his worse Fate prevent.*

(See more in memory of *Mr. Oldham*, by *N. T.*)
Nor does *Mr. Butler* stand alone in such lamentable Misfortunes: *Mr. Spenser* and *Mr. Cowley* before him, will be indelible Reproaches to the Generosity of this Nation. *Mr. Dryden* (Dedicat. to *Juvenal*,) has publish'd to the world, the Hardships he labour'd under, and *Mr. Otway*, (Prologue to *Constantine the Great*) deters us from Poetry, upon the same Topics with *Spenser*; but
for

for the Cure of such, as are addicted to the *Muses*, he adventures this wholesome Advice :

*All you, who have Male Issue born,
Under the Starving Sign of Capricorn;
Prevent the Malice of their Stars in time,
And warn them early from the Sin of Rhime:
Tell them, how Spenser starv'd, how Cowley
mourn'd;
How Butler's Faith and Service were return'd:
And if such Warning they refuse to take,
This last Experiment, O Parents! make:
With hands behind him, see th' Offender ty'd,
The Parish Whip and Beadle by his side;
Then lead him to some Stall that does expose
The Authors he loves most, there rub his Nose,
'Till like a Spaniel lash'd, to know command,
He by the due Correction understand
To keep his Brains clean, and not foul the Land, }
'Till he against his Nature learn to strive,
And get the knack of Dulness how to thrive.*

But now those gloomy disencouraging Times are happily vanished, and we are got into an Age wherein the *Muses* chearfully rear up their awful Heads; an Age as eminent for rewarding her *Poetic Sons*, as the last was notorious in depressing them: Poetry has now more bounteous Patrons, than the last Age wanted. In short, we live in an Age that will not suffer a *Poetic Genius* to be damp'd

damp'd or extinguish'd by the want of Subsistence, or even the fear of it.

Nothing more contributes to the Honour of our Country, than this munificent Regard to Poetry: this is the Reason why we have lately seen it arrive at the Summit of Perfection; and I may truly say, an universal Love of it's *Professors*, is proportionably advanc'd along with it: if we lament the neglected Poets of Former Ages, we can in This congratulate double the number who now flourish, or have flourished in the midst of Fame and Veneration: those of our Age have abounded in Plenty, as much as Their's languish'd in Want. For poor *Homer*, we can boast of his admirable Translator; For *Spenser*, we can name his last Editor, the late Mr. *Hughes*, who enjoy'd a beneficial place under the Lord Chancellours *Cowper*, and *Macclesfield*; and his Son *Philips*, (see the *Guardian*, N^o 32.) The late Mr. *Addison*, Sir *Richard Steele*, and Mr. *Congreve*, may compensate for a *Dryden*, and an *Otway*: and for Mr. *Butler*, we can refer to the late Mr. *Prior*, and Dean *Swift*.

Nor is the bounteous Munificence of the present Age, confined only to it's Contemporary Poets, but gratefully extends itself to those that are dead. The late Dr. *Garth's* Complaint (Preface to *Ovid's Metamorphosis*, pag. 52. 3^d Edition) that
"Mr.

“ Mr. *Dryden* who could make Kings immortal,
 “ and raise Triumphant Arches to *Heroes*, now
 “ wants a poor Square Foot of Stone, to shew
 “ where the Ashes of one of the greatest Poets,
 “ that ever was upon Earth, are deposited;” can
 now no longer be Popular. It was hearken'd to
 by the late Duke of *Buckinghamshire*, who in
 1720, erected a Monument of Marble for him in
Westminster Abbey.

And we can now say with great satisfaction,
 that Mr. *Butler*, among the infinite number of
 Readers whom he constantly delighted, at length
 found one, who publickly adopted him for his
 darling Author; and out of a grateful sense of
 his Merits, and Character, erected a neat Mo-
 nument to his memory in ^a *Westminster Abbey*,
 (see a Delineation of it in *Dart's Westm.* plate 3.
 tom. i. pag. 78, 79.) which next to *Hudibras*, will
 preserve the Fame of the Poet, and the exemplary
 Generosity of the Patron. — It sums up his
 Character both justly, and elegantly.

^a Mr. *Sam. Wesley*, wrote the following Lines upon the setting
 up of Mr. *Butler's* Monument in *Westminster Abbey*. (*Poems on
 several Occasions*, 4^{to} 1736. pag. 62.)

While *Butler*, needy Wretch, was yet alive,

No Gen'rous Patron would a Dinner give:

See him when Starv'd to death, and turn'd to Dust,

Presented with a Monumental Bust.

The Poet's Fate is here in Emblem shewn,

He ask'd for Bread, and he receiv'd a Stone.

C

M. S.



M. S.
SAMUELIS BUTLERI,
 Qui *Strenshamiae* in agro *Vigorn.* nat. 1612,
 obiit *Lond.* 1680.

Vir doctus imprimis, acer, integer;
 Operibus Ingenij, non item præmiis, fœlix:
Satyrici apud nos Carminis Artifex egregius;
 Quo simulatæ Religionis Larvam detraxit,
 Et Perduellium scelera liberrime exagitavit:
 Scriptorum in suo genere, Primus et Postremus.

Ne, cui vivo deerant ferè omnia,
 Deeffet etiam mortuo Tumulus,
 Hoc tandem posito marmore, curavit
JOHANNES BARBER, Civis Londinensis, 1721.

Which is thus translated by the Author of
Westmonasterium, in tom. 1. p. 79.

Sacred to the Memory of
SAMUEL BUTLER,
 Who was born at Strensham in Worcestershire, 1612.

And dy'd at London, 1680.
 A Man of extraordinary Learning, Wit, and Integrity;
 Peculiarly happy in his Writings,
 Not so in the Encouragement of them:

The curious Inventor of a kind of Satire amongst us,
 By which he pluck'd the Mask from Pious Hypocrisy,
 And plentifully expos'd the Villany of Rebels:
 The First and Last of Writers in His Way.

Lest He, who (when alive) was destitute of all things,
 Should, (when dead) want likewise a Monument,
JOHN BARBER, Citizen of London, hath taken care,
 by placing this Stone over him, 1721.

Nothing now remains, but to make my acknowledgements to those Gentlemen, who have kindly ^a assisted me :

And in the first place, I am highly indebted to the worthy and ingenious Mr. *Christopher Byron* of *Manchester*, for a great number of excellent Notes. No less to the late Rev. and learned Dr. *Thomas Brett*, for some Historical Notes, &c. communicated to me by my worthy and learned Friend, the Rev. Dr. *William Warren*, President of *Trinity-Hall*, with some Notes of his own. No less to the Rev. and learned Mr. *William Warburton*, for his curious and Critical Observations, which were procured for me by my learned and worthy Friend the Rev. Mr. *James Tunstall*, B.D. Publick Orator of the University of *Cambridge*, and Fellow of *St. John's College*.

The following Reverend, worthy, and learned Gentlemen, are likewise intitled to my best acknowledgements. The Rev. Mr. *William Smith*, Rector of *St. Mary's, Bedford* ; the Rev. Mr. *William Smith*, of *Harleston*, in *Norfolk* ; the late Mr. *Samuel Wesley* of *Tiverton*, the Rev. Dr. *N. Dr. Dickins*, Fellow of *Trinity Hall*, and Professor of Civil Law in the *University* of *Cambridge* ;

^a The Notes of former *Annotators*, are distinguish'd by an *Asterisk* ; those of my Friends, by the *initial* Letter of their Surname.

Dr.



Dr. *Heberden*, M. D. Fellow of St. *John's College*,
Cambridge; the Rev. Mr. Profefſor *Chapelow*;
Rev. Mr. *Mickleburgh*, B. D. Rector of *Land Beech*;
Mr. *Ward*, Rhetorick Profefſor of *Greſham College*;
William Cole, Eſq; of *King's College*; the Rev.
Mr. *Thomas Herring*, Fellow of *Bennet College*;
Rev. Mr. *Davies* of *Shaftsbury*; and Mr. *Coxeter*
of *London*.

I am likewiſe highly oblig'd by that admirably
Learned Phyſician, Dr. *Mead*, for the Loan of
an Original Picture of Mr. *Butler*, (by Mr. *Soeſt*,
a famous *Dutch Painter*,) for the Engraver's uſe:
and by *Charles Longueville*, Eſq; for an offer of the
ſame kind: and no leſs by the ingenious Mr. *Wood*
Painter, in *Bloomsbury Square*.

As the Notes of my worthy Friends highly
deſerve applauſe: I hope Their Excellency, will
in ſome meaſure atone for the too great length,
and other imperfections of my own: for which
(as I cannot throw them into a Table of *Errata*)
I ſincerely beg the pardon of every candid
Reader.

Cambridge,
May 1. 1744.