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## **Hudibras**

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

**Butler, Samuel**

**Cambridge, 1744**

Hudibras. The Argument of The First Canto.

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Völi pa. 1.

Pl. I.



W. Hogarth inv.

J. Morda sc.

# HUDIBRAS.

## The ARGUMENT of THE FIRST CANTO.

*Sir HUDIBRAS his passing Worth,  
The Manner how he sally'd forth;  
His Arms and Equipage are shown;  
His Horse's Virtues, and his own.  
Th' Adventure of the Bear and Fiddle  
Is sung, but breaks off in the middle.*

## CANTO I.

**W**HEN *Civil Dudgeon* first grew high,  
And Men fell out they knew not why;  
When hard Words, *Jealousies* and *Fears*  
Set Folks together by the ears,

ARGUMENT, ver. ult. *Is sung, but breaks off in the middle* }  
A ridicule on *Ronsarde's Franciade*, and *Sir William Davenant's Gondibert*. (Mr. W.)

CANTO, *ŷ. 1. When Civil Dudgeon, &c.*] *To take in Dudgeon*, is inwardly to resent some Injury or Affront, and what is previous to actual Fury. It was alter'd by Mr. *Butler* in an Edition 1674, to *Civil Fury*; (whether for the better or worse the Reader must be left to judge.) Thus it stood in Edit. of 1684, 1689, 1694 and 1700. *Civil Dudgeon* was restor'd in the Edition of 1704, and has continued so ever since.

*ŷ. 2. And Men fell out they knew not why.*] It may justly be said *They knew not why*; since (as Lord *Clarendon* observes, *Hist. of the Rebellion*, vol. 1. fol. edit. p. 52.) "The like peace and plenty and universal tranquillity was never enjoyed by any Nation for ten years together, before those unhappy Troubles began." See the like observation by *AB<sup>r</sup> Bramhall*, *Serpent Salve*; Works in folio, p. 592.

*ŷ. 3. When hard words, &c.*] By *hard words*, he probably means the Cant words used by the *Presbyterians* and *Sectaries* of those times;



5 And made them fight, like mad or drunk,  
For Dame Religion as for Punk ;

times; such as *Gospel-walking*, *Gospel-preaching*, *Soul-saving*, *Elect*, *Saints*, the *Godly*, the *Predestinate*, and the like; which they apply'd to their own Preachers, and themselves; likewise *Arminians*, (some call'd them *Ormanists*; see *Dr. Walker's Sufferings of the Episcopal Clergy*, part 2. p. 252.) *Papists*, *Prelatists*, *Malignants*, *Reprobates*, *wicked*, *ungodly*, and *carnal-minded*; which they applied to all Loyal persons, who were desirous of maintaining the establish'd Constitution in Church and State: by which they infused strange fears and jealousies into the heads of the People, and made them believe there was a form'd design in the King and his Ministers, to deprive them of their Religion and Liberties; so that as soon as the Parliament met, and the *Demagogues* had assumed a licentiousness in speech, they first raised *Mobs* to drive the King from his Palace, and then regular Forces to fight (as they falsely and wickedly pretended) for their Religion: they set the People against the *Common Prayer*, which they made them believe was the *Mafs-book* in *English*; and nick-named it *Porridge*. See *Bastwick's Letter to Mr. Aquila Wicks*, *Nalson's Collections*, vol. 1. p. 503. *Mercurius Rusticus*, N<sup>o</sup> 111. p. 100. 194. and the *Lethargy of the Church of England*; see *Reformado precisely character'd by a Church-warden*, p. 6. *Publ. Libr. Cambridge*, xix. 9. 7. They enraged them likewise against the *Surplice*, calling it a *Rag of Popery*; the *Whore of Babylon's Smock*, and the *Smock of the Whore of Rome*. See a Tract intitled, *A Rent in the Lawn Sleeves*, 1641. p. 4. and *A Babylonish Garment*; see *Reformado precisely character'd*, p. 8.

¶ 6. *As for Punk.*] Sir John Suckling has express'd this Thought a little more decently, in the *Tragedy of Brennoralt*.

“ Religion now is a young Mistress here,  
“ For which each Man will fight, and die at least;  
“ Let it alone awhile, and 'twill become  
“ A kind of married Wife, People will be  
“ Content to live with it in quietness. (Mr. W.)

¶ 8. *Tho' not a Man of them knew wherefore.*] The greatest Bigots are usually Persons of the shallowest Judgement, as it was in those wicked times, when *Women* and the meanest *Mechanics* became zealous Sticklers for Controversies, which none of them could be supposed to understand. An ingenious *Italian* in Queen *Elizabeth's* days, gave this Character of the *Disciplinarians* their Predecessors, “ That  
“ the Common People were wiser than the wisest of his Nation; for  
“ here the very Women and Shopkeepers were better able to judge  
“ of *Predestination*, and what Laws were fit to be made concerning  
“ Church Government, than what were fit to be obeyed or demost-  
“ lished; that they were more able (or at least thought so) to raise  
“ and

Whose Honesty they all durst swear for,  
 Tho' not a Man of them knew wherefore:  
 When *Gospel-Trumpeter*, surrounded

“and determine perplex'd Cases of Conscience, than the most learned Colleges in *Italy*; that Men of slightest Learning, or at least the most ignorant of the common People, were made for a *New*, or a *Super-*, or *Re-Reformation* of Religion. And in this they appear'd like that Man, who would never leave to *swab* and *swab* his knife, till there was no Steel left to make it useful.” *Hooker's Life*, by *Walton*, p. 10. prefix'd to his *Eccles. Polity*.

§.9. *When Gospel Trumpeter, surrounded.*] The *Presbyterians* (many of whom, before the War, had got into Parish Churches) preach'd the People into Rebellion; incited them to take up Arms and fight the *Lord's Battles*, and destroy the *Amalekites*, Root and Branch, Hip and Thigh, (*Coleman before the Commons*, April 30, 1643. p. 24.) and to root out the Wicked from the Earth; that was in their sense, all that lov'd the King, the Bishops, and the Common Prayer: They told the People afterwards, that they should bind their Kings in chains, and their Nobles in links of iron; see *Cheyne's Fast Sermon before the Lords*, Mar. 26. 1645. p. 53. *Century of eminent Presbyterian Preachers*, 1723. p. 7. and one *Durance* pray'd to God at *Sandwich*, “That the King might be brought in Chains of Iron to his Parliament;” *Edwards's Gangræna*, part 2. p. 131, 134. part 3. p. 97. both which they literally did. And it has been fully made out, that many of the *Regicides* were drawn into the *Grand Rebellion*, by the direful Imprecations of seditious Preachers from the Pulpit: This some of them own'd, and in particular *Dr. South* tells us; “That he had it from the Mouth of *Axtell the Regicide*, that he with many more, went into that execrable War, with such a controlling horror upon their Spirits, from those public Sermons, especially of *Brooks* and *Calamy*,” (see a Specimen of their *seditious Passages*, *Cent. of eminent Presbyterian Preachers*, chap. 1. p. 3, 5; 6.) “that they verily believed, they should have been accursed by God for ever, if they had not acted their part in that dismal Tragedy, and heartily done the Devil's work.” *Sermons*, vol. 1. p. 513. And in this sense is that remarkable Expression of the Doctor to be taken, vol. 5. Ser. 1. “That it was the Pulpit that supplied the Field with *Sword-men*, and the Parliament-house with *Incendiaries*.” *Sir Roger L'Esrange (Reflection on Fab. 67. part. 1.)* girds them notably upon this head: “A *Trumpeter* (says he) in the Pulpit, is the very Emblem of a *Trumpeter in the Field*, and the same Charge holds good against both; only the *Spiritual Trumpet* is the most pernicious Instrument of the two: for the latter serves only to rouse the  
 “Courage



10 With long-ear'd Rout, to Battle founded,  
 And Pulpit, Drum Ecclesiastick,  
 Was beat with Fist, instead of a Stick :  
 Then did Sir *Knight* abandon Dwelling,  
 And out he rode a Colonelling.

“ Courage of the Soldiers, without any Doctrine or Application upon  
 “ the Text; whereas the other infuses Malice over and above, and  
 “ preaches Death and Damnation both in one, and gives the very  
 “ chapter and verse for it.” (see Mr. *Addison's* remark upon this  
 and the following lines, *Spectator* N<sup>o</sup> 60. and Description of Per-  
 sons under *Musical Instruments*, *Spect.* N<sup>o</sup> 153.)

§. 10. *With long-ear'd Rout, to Battle founded.*] Their Ears appear'd  
 to greater advantage from the shortness of their Hair; whence they  
 got the name of *Round-heads*. (see Lord *Clarendon's History of the*  
*Rebellion*, vol. 1. p. 267.) Mr. *Cleveland*, in his *Hue and Cry after*  
*Sir John Presbyter*, describes him to be,

*With Hair in Character, and Luggs in Text.*

And Mr. *Dryden*, *Hind and Panther*,

*And pricks up his predestinating Ears.*

“ His Barber shall so roundly indent with his head, that our Eyes  
 “ may as well see his Ears, as our Ears hear his Doctrine.” *Reformado*  
*precisely charactered*, p. 12. *Publ. Libr. Cambridge*, xix. 9. 7.

*England farewell, with Sin and Neptune bounded,*

*Nile ne'er produc'd a Monster like a Round-head.*

*The Committee-Man curried*, a Comedy, by S. Sheppard,  
 1647. Act. 1. *Royal Libr. Cambridge*.

I have heard of one *H-ll*, a Precisian of this Cut, who after the Re-  
 floration, rebuking an Orthodox Clergyman for the Length of his  
 Hair: in answer to him, he reply'd, “ Old Prig, I promise you to cut  
 “ my Hair up to my Ears, provided you will cut your Ears up to  
 “ your Hair.”

§. 11, 12. *And Pulpit, Drum Ecclesiastick,— Was beat with Fist, &c.*] Alluding to their vehement Action in the Pulpit, and their beating it with their Fists, as if they were beating a Drum. The Author of *A Character of England, in a Letter to a French Nobleman*, 1659. p. 15. observes, “ that they had the action of a Thrasher rather than  
 “ of a Divine.” And 'tis remark'd, (see *Letter sent to London, from*  
*a Spy at Oxford, to Mr. Pym, &c.* 1643. p. 4.) of *John Sedgewick*;  
 “ That he thrash'd such a sweating Lecture, that he put off his  
 “ Doublet:” and by Dr. *Echard*, (see *Contempt of the Clergy*, p. 56.)  
 “ That the Preacher shrunk up his shoulders, and stretched him-  
 “ self, as if he was going to cleave a Bullock's head.” Their Action  
 in

15 A Wight he was, whose very fight wou'd  
Entitle him, *Mirroure of Knighthood* ;  
That never bow'd his stubborn Knee  
To any thing but Chivalry ;

in the Pulpit, and precise, hypocritical behaviour in other respects, is alluded to in the following lines :

*Both Cain and Judas back are come,  
In Vizards most divine ;  
God blefs us from a Pulpit Drum,  
And a preaching Catiline!* (Sir J. Birkenhead *reviv'd*, p. 5.)

The Mock-Majesty of placing the Epithet after the Substantive, and the Extreme appositeness of the Simile, may make it well deserve to be quoted, without any consideration of the Rhyme at all.

¶ 12. *Instead of a Stick.*] The speaking a *Stick* as one word, with the stress upon *a*, seems not blameable : for the change of Accent only heightens the *Burlesque*, and consequently is rather an excellency than a fault.

¶ 13. *Then did Sir Knight, &c.*] Our Author, to make his Knight appear more ridiculous, has dress'd him in all kinds of fantastic Colours, and put many Characters together, to finish him a perfect Coxcomb.

¶ 14. *And out he rode a Colonelling.*] The Knight (if Sir Samuel Luke was Mr. Butler's Hero) was not only a Colonel in the Parliament-Army, but also Scoutmaster-General in the Counties of Bedford, Surrey, &c. (*Walker's Hist. of Independency*, part 1. p. 170.) This gives us some light into his Character and Conduct : For he is now entering upon his proper Office, full of pretendedly pious, and sanctified *Resolutions* for the Good of his Country ; his Peregrinations are so consistent with his Office and Humour, that they are no longer to be called fabulous, or improbable. The succeeding *Cantos* are introduced with large Prefaces, but here the Poet seems impatient till he get into the Description and Character of his Hero. (Mr. B.)

¶ 15. *A Wight he was, &c.*] Wight often used for *Person*, by Chaucer, Spencer, and Fairfax in his *Godfrey of Bulloign*, &c. &c.

¶ 16. *Mirroure of Knighthood.*] There was a Book so call'd, (see *Don Quixote*, vol. 1. c. 6. p. 48.) and *Don Quixot* is so call'd by Cervantes, (vol. 1. b. 2. c. 1. p. 77.) *Mirroure of Chivalry*, (vol. 2. c. 2. p. 26, 29. vol. 3. c. 7. p. 65. vol. 4. c. 56. p. 557, 616. Mottoux's edit. 1706.) and *Palmerin*, in Beaumont and Fletcher's *Knight of the Burning Pestle*, act. 1. see likewise *History of Valentine and Orson*, c. 41. p. 178.

¶ 17, 18. *That never bow'd his stubborn Knee—To any thing but Chivalry.*] i. e. he kneeled to the King, when he knighted him, but seldom upon any other occasion.

Nor put up Blow, but that which laid  
 20 Right Worshipful on Shoulder-blade;  
 Chief of Domestick Knights, and Errant,  
 Either for *Chartel*, or for *Warrant*:  
 Great on the Bench, Great in the Saddle,  
 That cou'd as well bind o'er, as swaddle:  
 25 Mighty he was at both of these,  
 And styl'd of *War* as well as *Peace*.  
 (So some Rats of amphibious nature,

ψ. 19, 20. *Nor put up Blow, but that which laid*—*Right Worshipful on Shoulder-blade.*] Alluding to the Blow the King laid on his Shoulder with a Sword, when he Knighted him; to this he refers 2<sup>d</sup> Part. Canto 1. ψ. 235, 236.

*Th' old Romans freedom did bestow,  
 Our Prince's Worship with a Blow.*

and to some of the other Ceremonies of Knighthood: Part 1. Canto 2. ψ. 742, 743.

*Was I for this intitled Sir,  
 And girt with rusty Sword and Spur?*

In the time of *Charles the Great*, the way of Knighthing by the *Colophum*, or giving a Blow on the Ear, was used in sign of sustaining future hardships. (see *Ashmole's History of the Garter*, p. 36.) The *Accolade*, or ceremony of embracing the Knight, (a ceremony often mention'd by the Writer of *Amadis de Gaul*.) was first perform'd by the Emperour *Charles the Great*, upon Knighthing his Son *Lewis Debonair*. (*Ashmole* id. ib.) The customary way of Knighthing at this time, (see *Sir William Segar's* book, intitled, *Of Honour Civil and Military*, lib. 2. chap. 2. p. 74.) is as follows: "He that is to be made Knight, is stricken by the Prince with a Drawn Sword upon his Back or Shoulder; the Prince saying *Soy Chevalier*, (*Soy Chevaler, a Nome de Dieu*; *Guillim*, part 2. p. 226.) and in times past, was added *Saint George*: and when "the Knight riseth, the Prince saith, *Avance*." This is the manner of dubbing Knights at this present, and the word *dubbing* was the old word, and not *creating* (see *Ashmole*, p. 40. *Selden's Titles of Honour*, 2<sup>d</sup> edit. 2<sup>d</sup> part, chap. 1, 2. *Historical Essay on Nobility*, 2<sup>d</sup> edit. vol. 2. p. 554.) *Mowbray Duke of Norfolk* upon *Bolnbroke's* Challenge, (see *Shakespeare's King Richard the Second*, Act. 1. p. 258. *Mr. Theobald's* first edit. vol. 3. 1733.) and throwing down his *Gantlet*, says, "I take it up, and by this Sword I swear—Which gently



Are either for the Land or Water.)  
 But here our Authors make a doubt,  
 30 Whether he were more wise or stout.  
 Some hold the one, and some the other;  
 But howsoe'er they make a pother,  
 The Diff'rence was so small, his Brain  
 Outweigh'd his Rage but half a Grain;  
 35 Which made some take him for a Tool  
 That Knaves do work with, call'd a Fool.

“gently laid my Knighthood on my Shoulder, — I'll answer thee in any fair Degree, or Chivalrous Design of Trial.” Sir *Kenelm Digby* tells us (see *Discourse concerning the Cure of Wounds by the Powder of Sympathy*, p. 105.) that when King *James* the First, who had an Antipathy to a Sword, dubb'd him Knight, had not the Duke of *Buckingham* guided his hand aright, in lieu of touching his Shoulder, he had certainly run the point of it into his Eyes. (see the manner in which the *Innkeeper* dubb'd Don *Quixot* Knight. part 1. book 1. chap. 3.)

§. 22. *Either for Chartel*] *Chartel* signifies a Letter of Defiance, or Challenge to a Duel, in use when Combates were allowed to decide difficult Controversies, not otherwise to be determined by Law. (see *Cowel's* and *Manley's Interpreters*, and *Jacob's Law Dictionary*.) A Tryal (and the last) of this kind, was intended between the Marquis of *Hamilton*, and the Lord *Rea*, in the year 1631, but the King put an end to the dispute. (*Echard's History of England*, vol. II. p. 97.) In this sense Lord *Roos* uses the word, in his *Answer to the Marquis of Dorchester's Letter*, Feb. 25 1659. p. 5. “You had better have been drunk, and set in the Stocks for it, when you sent the Post with a whole packet of *Chartels* for me.” (see an account of *Duelling*, *Tatler* N<sup>o</sup> 93. and of Tryals of Titles in this way, *Salmon's Hist. of Hertfordshire*, p. 178, 179, 180, 181. *Mezeray* produces one instance of a Combat in tryal of a Person's Innocency as early as the year 628. see *Hist. of France*, translated by *Bulteel*. p. 4.

§. 23. *Great on the Bench, Great in the Saddle.*] In this Character of *Hudibras*, all the Abuses of human Learning are finely satyri'd: *Philosophy, Logic, Rhetoric, Mathematics, Methaphysics, and School-Divinity.* (Mr. W.)

§. 24. *That cou'd as well bind o'er, as swaddle.*] *Swaddle, bang, cudgel, or drub.* see *Bailey's Dictionary.*

For't has been held by many, that  
 As *Montaigne*, playing with his Cat,  
 Complains she thought him but an Ass,  
 40 Much more she wou'd Sir *Hudibras*;  
 (For that's the Name our valiant Knight  
 To all his Challenges did write.)  
 But they're mistaken very much,  
 'Tis plain enough he was no such:  
 45 We grant, altho' he had much Wit,  
 H'was very shy of using it;  
 As being loath to wear it out,  
 And therefore bore it not about;

ψ. 38. *As Montaigne, playing with his Cat, — Complains she thought him but an Ass.*] “When I am playing with my Cat (says *Montaigne*, *Essays*, book 2. chap. 12.) “who knows whether she hath more sport “in dallying with me, than I have in gaming with her? we entertain one another with mutual Apish Tricks” &c. How artfully is this simple humour in *Montaigne* ridiculed in a pretty *Simile*. But we are in a more refined Age than that which *Butler* lived in, and this humour is rather applauded than condemn'd. See an *Account of Isaac Bickerstaff's playing with his Cat. Tatler.* (Mr. B.)

ψ. 40. *Much more she wou'd Sir Hudibras.*] *Jeffrey of Monmouth* (Bishop of *St. Asaph*) makes mention of a *British King* of this Name, who lived about the time of *Solomon*, and reigned thirty-nine years; he composed all Dissensions among his People, and built *Kaerlem* or *Canterbury*, *Kaerguen* or *Winchester*, and the Town of *Paladur* now *Shaftsbury*: (see his *British History* translated by *Thompson*, c. 9. p. 48. *Robert of Gloucester's Chronicle*, by *Hearne*, vol. 1. p. 28. *Fabian's Chronicle*, part 1. c. 12. fol. edit. 1516. *Spenser's Fairy Queen*, book 2, canto x, 5. 25. vol. 2. p. 315. *Hughes's edit. Somner's Antiq. of Canterbury*, 4to. 1640. p. 3.) I am of opinion that *Mr. Butler* rather alludes to one of *Spenser's Knights*, (see *Fairy Queen*, book 2. canto 2. § 17.)

He, that made love unto the eldest Dame,  
 Was hight Sir *Hudibras*, an hardy Man;  
 Yet not so good of Deeds, as great of Name,  
 Which he by many rash Adventures wan;  
 Since Errant Arms to sew he first began. (follow)

PART I. CANTO I.

9

Unless on Holy-days, or so,  
 50 As Men their best Apparel do.  
 Beside, 'tis known he cou'd speak *Greek*  
 As naturally as Pigs squeak :  
 That *Latin* was no more difficile,  
 Than to a Blackbird 'tis to whistle :  
 55 Being rich in both, he never scanted  
 His Bounty unto such as wanted ;  
 But much of either wou'd afford  
 To many, that had not one Word.  
 For *Hebrew* Roots, altho' they're found  
 60 To flourish most in barren Ground,

¶. 51, 52. *Beside, 'tis known he cou'd speak Greek, — As naturally as Pigs squeak.*]

*He Greek and Latin speaks with greater ease,  
 Than Hogs eat Acorns, and tame Pigeons Pease.*

Panegeric Verses upon *Tom Coriat*, and his Crudities ;  
 by *Lionel Cranfield*.

¶. 53, 54. *That Latin was no more difficile, — Than to a Black-bird 'tis to whistle.*] *Sancho Pancha* observes upon *Don Quixot*, (vol. 3. chap. 28. pag. 274.) “ That he is a main Scholard, *latins* it “ hugely, and talks his own Mother-tongue as well as one of your “ *Varsity Doctors.* ’ The Country People were in those days fond of hearing *latin* in Sermons, as appears from the following account of *Dr. Pocock*, (see his *Life* by *Dr. Twells* prefixed to his Works, p. 22.) “ one of the learned *Dr. Pocock*’s Friends, passing through *Childrey*, “ which was the Doctor’s Living, enquired who was the Minister, “ and how they liked him; and received from them this Answer, “ *Our Parson is one Mr. Pocock, a plain, honest Man; but Master,* “ said they, *He is no Latiner* —

¶. 55, 56. — *he never scanted — His Bounty unto such as wanted.*] This is the property of a *pedantick Coxcomb*, who prates most learnedly amongst illiterate persons; and makes a mighty pothor about Books and Languages there, where he is sure to be admired, tho’ not understood.

¶. 59. *For Hebrew Roots although they're found*] *Dr. Echard*. (see *Defence of his Reasons for the Contempt of the Clergy*, &c. intituled, *Grounds*



He had such plenty, as suffic'd  
 To make some think him circumcis'd;  
 And truly so he was, perhaps,  
 Not as a Profelyte, but for Claps.  
 65 He was in *Logick* a great Critick,  
 Profoundly skill'd in Analytick;  
 He cou'd distinguish, and divide  
 A Hair 'twixt *South* and *South-west* side;

*Grounds and Reasons*, &c. p. 114.) tells us, "that some are of opinion, that Children may speak *Hebrew* at four years of age, if they be brought up in a Wood, and suck of a Wolf." and Sir *Thomas Browne* observes, (*Vulgar Errours*, book 5. chap. 22.) "that Children in the School of Nature, without Institution, would naturally speak the Primitive Language of the World, was the opinion of the *Ancient Heathens*; and continued since by *Christians*, who will have it our *Hebrew Tongue*, as being the Language of *Adam*."

¶ 60. *To flourish most in barren ground.*] If so, why may we not infer that *German Monk* to have been a Wag, who taking a catalogue of a Friend's Library, and meeting with a *Hebrew Book* in it, entered it under the title of *A Book that has the beginning where the end should be*. See *Tatler* N<sup>o</sup> 239.

\* ¶ 62. *To make some think him circumcis'd.*] Here again is an alteration without any amendment; for the following Lines,

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

are thus changed in the editions of 1674. 1684. 1689. 1694. 1700.

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

Restor'd in the edition of 1704. the Heathens had an odd Opinion, and gave a strange Reason why *Moses* imposed the Law of Circumcision on the *Jews*, which how untrue soever, I will give the learned Reader an Account of, without Translation, as I find it in the Annotations upon *Horace*, wrote by my worthy and learned Friend Mr. *William Baxter*, the great Restorer of the ancient, and Promoter of modern Learning. *Hor. sat. 9. sermon. lib. 1. Curtis, quia pellicula imminuti sunt; quia Moses Rex Judæorum, cujus Legibus reguntur, negligentia φαρμακικῶς medicinaliter exsecutus est et*

On either which he wou'd dispute,  
 70 Confute, change Hands, and still confute;  
 He'd undertake to prove by force  
 Of Argument a Man's no Horfe;  
 He'd prove a Buzzard is no Fowl,  
 And that a *Lord* may be an *Owl*;  
 75 A Calf an *Alderman*, a Goose a *Justice*,

*ne solus esset notabilis, omnes circumcidi voluit.* Vet. Schol. Vocem  $\phi\iota\mu\omega\delta\epsilon\iota\varsigma$  quæ inficitia Librarii exciderat reposuimus ex conjectura, uti & medicinaliter effectus pro medicinalis effectus quæ nihil erant. Quis miretur ejusmodi convicia homini Epicureo atque Pagano excidisse? Jure igitur Henrico Glareano Diaboli Organum videtur. Etiam Satyra Quinta hæc habet; *Constat omnia miracula certa ratione fieri, de quibus Epicurei prudentissime disputant.*

¶ 65. *He was in Logic a great Critick.*] See an account of *Tim*, *Dialogue between Timothy and Philatheus* vol. 1. p. 6. and *Subtle's* advice to *Kuffrel*, *Ben. Johnson's Alchymist*, Act 4, Sc. 2. a Definition of a *Critic*, *Tale of a Tub*, 3<sup>d</sup> edit. p. 87. *Tatler* N<sup>o</sup> 165. and a Banter upon *Critics*, *Spect.* N<sup>o</sup> 592. Some of the *Saints* of those times were no great friends to *Logic*, as appears from the following passage: "Know you, that *Logic* and *Philosophy* (in which you are better vers'd than in the Word of God) are not Inventions or Institutions of *Jesus Christ* and his *Apostles*, but of the *Devil* and *Antichrist*, with which they have mainly and principally upheld their black, dark, and wicked Kingdom." see *T. Lilburn's Answer to nine arguments*, written by *T. B.* 1645. p. 2.

¶ 66. *Profoundly skill'd in Analytick.*] "*Analytic Method* takes the whole Compound as it finds it, whether it be a *Species* or an Individual; and leads us into the knowledge of it, by resolving it into its principles or parts, its generic nature and special properties; and is called the Method of Resolution." see *Dr. Watts's Logic*, p. 341.

¶ 75. *A Calf an Alderman.*] Such was *Alderman Pennington*, who sent a person to *Newgate* for singing (what he call'd) a *Malignant Psalm*. see a further account of him, *Sir William Dugdale's short view of the Troubles*, p. 567, 568. *Lord Clarendon's History of the Rebellion*, vol. 1. pag. 16. *Walker's History of Independency*, part 1. pag. 170. edit. 1661.

Ib. — *A Goose a Justice.*] *Lord Clarendon* observes, (*History of the Rebellion*, vol. 3. p. 72.) "That after the Declaration of Ne  
 "more

And Rooks *Committee-men* and *Trustees*,  
 He'd run in Debt by Disputation,  
 And pay with Ratiocination.  
 All this by Syllogism, true  
 80 In Mood and Figure, he wou'd do.  
 For *Rhetorick*, he cou'd not ope  
 His mouth, but out there flew a Trope :  
 And when he happen'd to break off  
 I'th' middle of his Speech, or cough,  
 85 H' had hard Words ready to shew why,  
 And tell what Rules he did it by :

“ *more Addresses to the King*, they who were not above the condition of ordinary *Constables* six or seven years before, were now the *Justices of the Peace*,— who executed the commands of the Parliament in all the Counties with Rigour and Tyranny, as was natural for such Persons to use over and towards those upon whom they had looked at such a distance— the whole Government of the Nation remained in a manner wholly in their hands, who in the beginning of the Parliament were scarce ever heard of, or their names known but in the places where they inhabited.” Dr. *Bruno Ryves* informs us, (*Mercurius Rusticus*, N<sup>o</sup>. 3, pag. 30.) That the “ Town of *Chelmsford* in *Essex*, was governed at the beginning of the Rebellion, by a *Tinker*, two *Coblers*, two *Taylors*, and two *Pedlars*.” The Fable in Sir *Roger L'Estrange*, (part 2. fab. 38.) of the *Asses made Justices*, is a just *Satire* upon those times, (and I wish it had never suited more modern ones.) To such Justices the *Tatler's* interrogatory (N<sup>o</sup> 14.) might have been properly applied, “ Who would do justice on the *Justices?*” see an account of *Justice Shallow*, (*the Coxcomb*, act 5. *Beaumont and Fletcher's Works*, 1679. vol. 2. p. 334.) and *John Taylor's Basket Justice*; Works p. 185. 190.

§. 76. *And Rooks Committee-men*—] In the several Counties, especially the Associated ones, (*Middlesex*, *Kent*, *Surrey*, *Suffex*, *Norfolk*, *Suffolk*, and *Cambridgeshire*; see *Echard's Hist. of England*, vol. 2. p. 338.) which sided with the Parliament, *Committees* were erected of such Men as were for the *good Cause*, as they call'd it, who had Authority from the *Members* of the Two Houses at *Westminster*, to fine and imprison whom they pleased: and they harassed and oppressed the Country in a most arbitrary and scandalous manner;

Else when with greatest Art he spoke,  
 You'd think he talk'd like other Folk.  
 For all a *Rhetorician's* Rules  
 90 Teach nothing but to name his Tools.  
 But, when he pleas'd to shew't, his Speech  
 In Loftiness of Sound was rich;  
 A *Babylonish* Dialect,  
 Which learned Pedants much affect;  
 95 It was a party-colour'd Dress  
 Of patch'd and py-ball'd Languages:  
 'Twas *English* cut on *Greek* and *Latin*,

manner; on which account, they are with great propriety called *Rooks*: see an historical account of these *Committees*, in *Dr. Walker's Sufferings of the Episcopal Clergy*, part 1.

¶ 79. *All this by Syllogism true.*] An argument in *Logic* consisting of three Propositions, wherein some things being supposed or taken for granted, a Conclusion is drawn different from the things supposed.

¶ 80. *In Mood and Figure.*] *Figure* in *Logic*, is a due disposal of a middle term of a Syllogism with the two Extremes.

¶ 82. — *A Trope.*] The turning a Word from its proper signification, to another.

¶ 84, 85. — *and cough, — And tell what Rules he did it by.*] “*Olivier Maillard*, étoit un *Cordelier*, qui prechoit avec reputation dans le dernier siecle on a de lui deux Volumes en octavo de Sermons en *Latin* imprimez a *Paris* en 1511. 1513. “*Les Predicateurs* de son tems affectant de *TOUSSER*, comme un chose qui donnoit de la grace à leurs declamations, il n’a pas manqué dans un sermon en *François*, imprimé à *Bruges*, vers l’année 1500, de marquer a la marge par des *hem hem*, les endroits où il avoit toussé.” *Melanges d’Histoire et de Litterature* par *Mr. de Vigneul Marville*. i. e. le *Chartreux Don Bonaventure d’Argonne*. V. 1. p. 106. (Mr. W.)

\* ¶ 93. *A Babylonish Dialect.*] A Confusion of Languages, such as some of our modern Virtuosi used to express themselves in.

¶ 97. *'Twas English cut on Greek and Latin.*] The leading Men of those times were fond of appearing learned; and commonly mixed  
*Latin*

Like Fustian heretofore on Sattin.  
 It had an odd promiscuous Tone,  
 100 As if h' had talk'd three Parts in one ;  
 Which made some think, when he did gabble,  
 Th' had heard three Labourers of *Babel* ;  
 Or *Cerberus* himself pronounce  
 A Leash of Languages at once.

*Latin* with *English* in their Speeches : especially the Country Justices, of which *Hudibras* was one. (see in proof, a Book intitled, *The Speeches and Passages of this Great and Happy Parliament* — 1641. p. 207. 233, &c. 296, 297, &c. 402.) tho' they knew little more of the *Latin* tongue than *Pratt* Chancellor of *France* (see *Hen. Stephens's Prep. Treatise to his Apology for Herodotus*, p. 241.) who having read the Letter, which King *Henry* the Eighth sent to the *French* King, *Francis* the First, wherein this clause was, *Mitto tibi Duodecim Molossos*, I send you Twelve Mastiff Dogs ; he expounded it, *I send you a dozen Mules*. The Story is told of a Cardinal by *Dr. Fuller*, (*Worthies of Somersetshire*, p. 18.) see *Peter de Quir's Letter* in the 396th *Spectator*.

§. 98. Like *Fustian* heretofore on *Sattin*.] A Fashion from the manner of expression, probably not then in use ; where the coarse *Fustian* was pink'd, or cut into holes, that the fine *Sattin* might appear through it. see an account of the flashing, pinking, and cutting of Doublets, *Dr. Bulwer's Artificial Changeling*, 1654. p. 537. The Author of a book intitled, *A Short Character of France*, 1659. p. 34. compares their finest pieces of Architecture, to *Sattin pink'd upon Canvas*. see likewise a Tract published the same year, intitled, *Gallus Castratus*, p. 14.

§. 100. As if h' had talk'd three Parts in one.] The Phrase alludes to the old *Catches* in three parts. (Mr. W.)

§. 101, 102. Which made some think, when he did gabble, — Th' had heard three Labourers of *Babel*.] *Diodorus Siculus* (*Rer. Antiquar.* lib. 3. cap. 13. pag. 56. *Basileæ* 1548. I take the liberty of quoting this Translation, having no other Copy) makes mention of some *Southern Islands*, the Inhabitants of which having their tongues divided, were capable of speaking two different Languages, and conversing with two different Persons at the same time. (see likewise *Dr. Bulwer's Artificial Changeling*, scene 14. p. 232, &c. *Torquemada's Spanish Mandeville*, 1<sup>st</sup> Disc. fol. 17.) The marvellous *Rablais* (see Works vol. 5. chap. 31. p. 45.) carries the Point a great deal further, in his romantic account of the Monster *Hearsay*, whose



105 This he as volubly would vent  
 As if his Stock would ne'er be spent ;  
 And truly, to support that Charge,  
 He had Supplies as vast and large :  
 For he could coin or counterfeit  
 110 New Words, with little or no Wit ;  
 Words so debas'd and hard, no Stone  
 Was hard enough to touch them on :

whose Mouth he observes, was slit up to his Ears, and in it were seven Tongues, each of them cleft into seven parts, and he talk'd with all the seven at once, of different Matters and in divers Languages: see Milton's description of the *Confusion of Languages*, *Paradise Lost*, book 12. l. 48. &c.

\* y. 103. Or Cerberus himself, &c.] *Cerberus*; a Name which Poets give a Dog with three Heads, which they feign'd Door-keeper of Hell, that caref'd the unfortunate Souls sent thither, and devour'd them that would get out again; yet *Hercules* tied him up, and made him follow. This Dog with three Heads denotes the past, the present, and the Time to come; which receive, and, as it were, devour all things. *Hercules* got the better of him, which shews that heroick Actions are always victorious over Time, because they are present in the Memory of Posterity.

y. 109. Cou'd coyn and counterfeit new Words.] The Presbyterians coin'd a great number, such as *Out-goings*, *Carryings-on*, *Nothingness*, *Workings-out*, *Gospel-walking-times*, &c. which we shall meet with hereafter, in the Speeches of the Knight and Squire, and others in this Poem; for which they are banter'd by Sir *John Birkenhead*, (*Paul's Church-yard*, cent. 1. class 1. N<sup>o</sup> 16.) *The Children's Dictionary*; an exact collection of all new Words born since November 3, 1640, in *Speeches*, *Prayers*, and *Sermons*, as well those that signify something, as nothing; and cent. 2. class 5. § 109. *Bellum grammaticale*; that *Parliamentdome*, *Councildome*, *Committeedome*, and *Sworddome*; are better words than *Cbristendome*, or *Kingdome*. The Author of the *Spectator* (N<sup>o</sup> 458.) observes, "That those swarms of *Sectaries* that over-ran the Nation in the time of the Great Rebellion, carried their Hypocrisy so high, that they had convert-ed our whole Language into a jargon of *Enthusiasm*."

y. 111, 112. Words so debas'd and hard, no Stone — Was hard enough to touch them on.] Thus it stands in every Edition that I have met

And when with haſty noiſe he ſpoke 'em,  
 The Ignorant for current took 'em ;  
 115 That had the Orator, who once  
 Did fill his Mouth with Pebble Stones  
 When he harangu'd, but known his Phraſe,  
 He would have uſ'd no other Ways.  
 In *Mathematicks* he was greater  
 120 Than *Tycho Brahe*, or *Erra Pater* :  
 For he, by *Geometrick* Scale,

met with, which induced me to think, that he alluded to the *Touch-Stone*; a Stone to try Gold and Silver on: but Mr. *Warburton* is of Opinion, that *No Tone* would be an emendation, *i. e.* Words ſo debaſed and hard, that it was the utmoſt difficulty to pronounce them; which reading he thinks is made good, by the 113 and the three following Lines.

ſ. 113. *And when with haſty noiſe he ſpoke 'em.*]

*Magnâ voce boat*——  
*Celeri curſû verba fatigat.*

ſ. 115. *That had the Orator, &c.*] This and the three following Lines, not in the two firſt editions of 1663, but added in the edit. 1674. *Demosthenes* is here meant, who had a defect in his Speech.

ſ. 120. *Than Tycho Brahe*—] An eminent *Daniſh Mathematician*. At *Gottorp* there was a large *Globe Celeftial* within, and *Terreſtrial* without, made after a Deſign of *Tycho Brahe*; twelve Perſons might fit round a Table within ſide of it, and make *Celeftial* Obſervations in the turning of it; ſee *Northern Worthies*, in the Lives of *Peter the Great*, &c. 1728, p. 34. ſee further Account of *Tycho Brahe*, *Collier's Hiſt. Dictionary*.

Ib. ——— or *Erra Pater*.] *William Lilly* the famous *Aſtrologer* of thoſe times, ſo called by Mr. *Butler*, *Memoirs of the years 1649*, and 1650. The *House of Commons* had ſo great a regard to his Predictions, that the Author of *Mercurius Pragmaticus*, (N<sup>o</sup> 20.) files the Members, *the Sons of Erra Pater*. Mr. *Butler* probably named him ſo, from an old *Aſtrologer*, of whoſe Predictions *John Taylor* the *Water Poet* makes mention, in the Preface to his *Caſt over the Water*, Works, p. 156. and in Mr. *Reading's Catalogue of Stion College Library*, there is a Tract, intitled, *Erra Pater's Predictions*. The *Elder Loveleſs* (in *Beaumont and Fletcher's Scornful Lady*, act 4. ſcene 1.) calls *Abigail*, *Dirty December*, with a Face as old

Could take the Size of *Pots of Ale*;  
 Resolve by Sines and Tangents, straight;  
 If *Bread* or *Butter* wanted weight;  
 125 And wisely tell what Hour o' th' day  
 The Clock does strike, by *Algebra*.  
 Beside, he was a shrewd *Philosopher*,  
 And had read ev'ry Text and Glos over;  
 Whate'er the crabbed'st Author hath;  
 130 He understood b' implicit Faith:

old as *Erra Pater*, and such a Prognosticating Nose: and of *Charles* the Scholar, (in *Beaumont* and *Fletcher's Elder Brother*) 'tis observ'd, "That after six hours Conference with the Stars, he sups with old *Erra Pater*. (see *Younger Brother*, by *Beaumont* and *Fletcher*, act 1. sc. 2.) and the Writer of *A Letter sent to London from a Spy at Oxford*, 1643. p. 13. says, "Surely the Devil ow'd us a shame, that none of us were skill'd in the *Book of Fortune*, *Erra Pater*, or *Booker's Almanack*." Some are of opinion, that by *Erra Pater*, he meant the *Wandering Jew*, (named *Joh. Buttadeus*) see an Account of him in the *Philosophical Transactions*: Sir *Thomas Browne's Vulgar Errours*. London *Spy*, vol. 2. book 3. Lett. 1. vol. 7. b. 4. Dr. *Derham's Physico-Theology*, book 4. chap. 10. p. 173.

§. 122. *Could take the size of Pots of Ale.*] As a Justice of the Peace, he had a right to inspect Weights and Measures; see *Nelson's Office and Authority of a Justice of the Peace*, the sixth edition, pag. 622.

*For well his Worship knows, that Ale-house Sins  
 Maintain himself in Gloves, his Wife in Pins.*

*A Satyr against Hypocrites, p. 3, 4.*

§. 125, 126. *And wisely tell, what Hour o' th' day — The Clock does strike by Algebra.*] There are many *Algebraic* Questions to which Mr. *Butler* may probably allude; see an odd Account of the measuring of Time, in Mr. *Scot*, (*Discovery of Witchcraft*, book 16. chap. 5. p. 478.) and of a Movement, that Measures Time after a particular Manner, *Philosophical Transactions*, vol. 14. N<sup>o</sup> 161. p. 647.

§. 129. *Whate'er the crabbed'st Author hath.*] This and the following line not in the two first editions of 1663, and first inserted in that of 1674.



Whatever *Sceptick* cou'd enquire for,  
 For ev'ry *why*, he had a *wherefore* :  
 Knew more than forty of them do,  
 As far as Words and terms cou'd go.  
 135 All which he understood by rote,  
 And, as occasion serv'd, wou'd quote :  
 No matter whether right or wrong,  
 They might be either said, or sung.  
 His Notions fitted things so well,

\* *ψ*. 131. *Whatever Sceptick, &c.] Sceptick; Pyrrho* was the Chief of *Sceptick* Philosophers, and was at first, as *Apollodorus* saith, a Painter, then became the Hearer of *Driso*, and at last the Disciple of *Anaxagoras* whom he follow'd into *India*, to see the *Gymnosophists*. He pretended that Men did nothing but by Custom; that there was neither Honesty nor Dishonesty, Justice nor Injustice, Good nor Evil. He was very solitary, lived to be 90 Years old, was highly esteem'd in his Country, and created Chief Priest. He lived in the time of *Epicurus* and *Theophrastus*, about the 120<sup>th</sup> *Olympiad*. His Followers were call'd *Pyrrhonians*; besides which, they were named the *Ephecticks* and *Aphoreticks*, but more generally *Scepticks*. This Sect made their chiefest Good to consist in a Sedateness of Mind, exempt from all Passions; in regulating their Opinions, and moderating their Passions, which they call'd *Ataxia* and *Metricopathia*; and in suspending their judgment in regard of Good and Evil, Truth and Falshood, which they call'd *Epoche*. *Sextus Empiricus*, who liv'd in the second Century, under the Emperor *Antoninus Pius*, writ ten Books against the Mathematicians or Astrologers, and three of the *Pyrrhonian* Opinion. The Word is deriv'd from the Greek *σκέπτεσθαι*, quod est, *considerare, speculari*.

Ib. — *enquire for] inquire for* in all Editions to 1689. inclus.

*ψ*. 132. *For ev'ry why, he had a wherefore.]* i.e. He could answer one Question by another, or elude one Difficulty by proposing another. (Mr. W.) see *Ray's English Proverbs*, 2<sup>d</sup> edit. pag. 348. *Shakespear's Comedy of Errors*, act. 2. vol. 3. p. 17. Mr. *Theobald's* edit. 1733.

*ψ*. 139, 140. *His Notions fitted things so well — That which was which he cou'd not tell.]* This Satire is against those *Philosophers*, who took their Ideas of Substances, to be the Combinations of Nature, and not the arbitrary Workmanship of the Human mind; and that the Essence of each sort is more than the *Abstract Idea*; see Mr. *Lock on the Names of Substances*. This must give one a great Idea of our Author's penetration in *Metaphysical Enquiries*. (Mr. W.)

\* *ψ* 143.

140 That which was which he cou'd not tell;  
 But oftentimes mistook the one  
 For th' other, as great Clerks have done.  
 He cou'd reduce all Things to Acts,  
 And knew their Natures by Abstracts;  
 145 Where Entity and Quiddity,  
 The Ghosts of defunct Bodies fly;  
 Where Truth in Person does appear,  
 Like Words congeal'd in Northern Air.

\* §. 143. *He cou'd reduce, &c.*] The old Philosophers thought to extract Notions out of Natural Things, as Chymists do Spirits and Essences; and, when they had refin'd them into the nicest Subtleties, gave them as insignificant Names, as those Operators do their Extractions: But (as *Seneca* says) the subtiller Things are render'd, they are but the nearer to Nothing. So are all their Definitions of Things by Acts, the nearer to Nonfense. This and the following line added 1674.

§. 145, 146. *Where Entity and Quiddity, — The Ghosts of defunct Bodies fly.*] He calls the abstracted Notions of *Entity* and *Quiddity*, very properly the *Ghosts of Bodies*; thereby lashing the too nice distinctions of *Metaphysicians*, who distinguish *Body*, *Entity*, and *Substance* so finely from each other; that they say, the two latter *Ideas* or *Notions* may remain, when the *Body* is gone and perished; and so while *Hudibras* was pulling down *Poper*, he was setting up *Transubstantiation*.

\* §. 147. *Where Truth, &c.*] Some Authors have mistaken Truth for a real Thing, when it is nothing but a right Method of putting those Notions or Images of Things (in the understanding of Man) into the same State and Order, that their Originals hold in Nature; and therefore *Aristotle* says, *Unumquodque sicut se habet secundum esse, ita se habet secundum veritatem*, *Met. L. 2.*

§. 148. *Like Words congeal'd in Northern Air.*] See an Explication of this passage, and a merry account of Words freezing in *Nova Zembla*, *Tatler* N<sup>o</sup> 254. and *Rabelais's* account of the bloody Fight of the *Arimaspians* and *Nephelebites*, upon the confines of the *Frozen Sea*. (vol. 4. chap. 56. p. 229. *Ozell's* edit. 1737.) To which Mr. *John Donne* probably refers, in his *Panegyric* upon *T. Ceryat*, and his *Crudities*.

*It's not that French, which made his Giants see  
 Those uncouth Islands, where Words frozen be,  
 Till by the Thaw next Year they're voice again.*

Bz

§. 149.



He knew *what's what*, and that's as high  
 150 As *Metaphysick* Wit can fly.  
 In *School-Divinity* as able

¶. 149, 150. *He knew what's what, and that's as high, — As Metaphysic Wit can fly.*] A ridicule on the idle, senseless Questions in the common Systems of Logic, as *Burgesdicus's Quid est quid?* from whence came the common Proverbial Expression of *He knows what's what*; to denote a shrew'd Man; (Mr. W.) *Metaphysicks*, a Science, which treats of *Being* in general and its Properties, of Forms abstracted from Matter; of Immaterial things, as God, Angels, &c.

¶. 152. *As he that hight Irrefragable.*] *Hight* signifies *call'd*, or *named*; in this Sense it is used by *Chaucer*;

*A worthy Duke that hight Pirithous,  
 That fellow was to Duke Theseus.*

*Chaucer's Knights Tale*, fol. 1. edit. 1602. See *Reve's Tale*, folio 15. *Squire's Tale*, fol. 23. *Merchaunt's Tale*, fol. 28. *Frankelen's Tale*, fol. 50. *Dr. of Physick's Tale*, fol. 59. *Romant of the Rose*, fol. 122. And *Spenser* uses it in like manner.

*Malbecco he, and Hellenore* *see hight.*

*Fairy Queen*, vol. 2. book 3. canto 9. p. 489. Mr. *Hughes's* edit. *ibid.* p. 490. *see Shakespear*; and *Beaumont and Fletcher's Knight of the Burning Pestle.*

*Ibid.* — *Irrefragable.*] *Alexander Hales*, so called; he was an Englishman, born in *Glocestershire*, and flourished about the year 1236, at the time when what was called *School Divinity*, was much in vogue; in which Science he was so deeply read, that he was called *Doct̄or Irrefragabilis*; that is, the *Invincible Doct̄or*; whose Arguments could not be resisted. (vid. *Alexandri Alensis Angli Doctoris Irrefragabilis Ordinis Minorum, summa Theolog. Colon. Agripp.* 1622. 2 Tom. fol. *Royal Libr. Camb. Nauclei Cronograph.* vol. 2. *Generat.* 43. p. 994. *Alstedii Thesaur. Chronolog.* 44. *Chronol. Scholastic.* p. 437. edit. 1628. *Dr. Aldrich's* Preface to his *Artis Logicæ Compendium.*) *see* Titles of *Thomas Aquinas*, *Duns Scotus* and the rest of the eminent *Schoolmen* in *Chambers's Dictionary*. These *Schoolmen* spun their Arguments very fine, and to a great length; and used such nice Distinctions, that they are here justly compared to *Cobwebs*. Mr. *Pope* (*see Essay on Criticism*) speaks of them with great contempt.

*Once School Divines this zealous Isle o'erspread;  
 Who knew not Sentences, was deepest read;  
 Faith, Gospel, all seem'd made to be disputed,  
 And none had Sense enough to be confuted.  
 Scotists, and Thomists now in peace remain,  
 Amidst their kindred Cobwebs in Duck-lane.*

Bishop

As he that hight *Irrefragable*;  
 A second *Thomas*, or at once  
 To name them all, another *Dunce* :

Bishop *Sanderfon* (see 2<sup>d</sup> *Lecture upon promissory Oaths*, translated by the *Royal Martyr*, and reprinted by Mr. *Lewis*, 1722, p. 34.) makes mention of one "*Paul Cortesius*, who, whilst following *Thomas* " and *Scotus*, and many more, he compiled Commentaries upon " the *Four Books of Sentences*;" growing weary of the terms used by the *Schools*, as less *Ciceronian*, for *Church* chose rather to say *Senate*; for *Ecclesiastical Laws*, *Senate Decrees*; for *Predestination*, *Prefignation*; for *Ordination of Priests*, *Initiation*; for *Angel*, *Genius*; for *Bishop*, *Flamen*; and the like.

‡. 153, 154. *A second Thomas, or at once — To name them all, another Dunce.*] Thus they stood in the two first Editions of 1663, left out in those of 1674, 1684, 1689, 1700, and not restored till 1704. \**Thomas Aquinas*, a Dominican Friar, was born in 1224, studied at *Cologne* and *Paris*. He new modell'd the School-Divinity, and was therefore called the *Angelick Doctor*, and *Eagle of Divines*. The most illustrious Persons of his time were ambitious of his Friendship, and put a high value on his Merits, so that they offer'd him Bishopricks, which he refused with as much Ardor as others seek after them. He died in the fiftieth year of his age, and was canonized by Pope *John XXII*. We have his Works in 18 Volumes, several times printed.

\**Johannes Duns Scotus* was a very Learned Man, who lived about the end of the thirteenth, and beginning of the fourteenth Century. The *English* and *Scots* strive which of them shall have the honour of his Birth. The *English* say, he was born in *Northumberland*; the *Scots* alledge he was born at *Duns* in the *Mers*, the neighbouring County to *Northumberland*, and hence was called *Duns Scotus*: *Moreri*, *Buchanan*, and other *Scotch* Historians are of this opinion, and for proof cite his Epitaph;

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

He died at *Cologne*, *Novemb. 8*, 1308. In the Supplement to Dr. *Cave's Historia Literaria*, he is said to be extraordinary learned in *Physicks*, *Metaphysicks*, *Mathematicks* and *Astronomy*; that his Fame was so great when at *Oxford*, that 30000 Scholars came thither to hear his Lectures: That when at *Paris*, his Arguments and Authority carried it for the immaculate Conception of the Blessed Virgin; so that they appointed a Festival on that account, and would admit no Scholars to Degrees, but such as were of this mind. He was a great opposer of *Thomas Aquinas's* Doctrine, and, for being a very acute Logician, was called *Doctor Subtilis*, which was the reason also, that an old Punster always called him the *Lathy Doctor*.



155 Profound in all the Nominal  
 And Real ways beyond them all;  
 For he a Rope of Sand cou'd twist  
 As tough as learned *Sorbonist*;  
 And weave fine Cobwebs, fit for Scull  
 160 That's empty when the Moon is full;  
 Such as take Lodgings in a Head  
 That's to be let unfurnished.  
 He cou'd raise Scruples dark and nice,  
 And after solve 'em in a trice,  
 165 As if Divinity had catch'd

ψ. 155, 156. *Nominal and Real.*] *Gulielmus Occam* was Father of the *Nominals*, and *Johannes Duns Scotus* of the *Reals*. (see *Dr. Plott's Oxfordshire*, c. 9. p. 192.) These two lines not in the two first editions of 1663, but added in 1674.

ψ 157, 158. *For he a Rope of Sand cou'd twist,—As tough as learned Sorbonist.*] alter'd thus in edit. 1674. and continued 'till 1704:

*And with as delicate a hand,  
 Cou'd twist as tough a Rope of Sand.*

Mr. *Smith* of *Harleston* is of opinion, that Mr. *Butler* alludes to the following Story. A Gentleman of *Paris*, who was reduced in Circumstances, walking in the fields in a melancholy manner, was met by a Person in the habit of a *Doctor* of the *Sorbon*; who enquiring into his case, told him, that he had acquired so much by his Studies, that it was in his power to relieve him, and he would do it, provided the Gentleman would be at his devoirs, when he could no longer employ him; the agreement was made, and the Cloven Foot soon began to appear; for the Gentleman set the *Sorbonist* to fill a Sieve with Water, which he performed after stopping the holes with Wax: Then he ordered him to make a *Rope of Sand*, which the Devil not being able to do scratch'd his Head, and march'd off in confusion. I meet with a ludicrous and parallel Instance (*Facet. Facetiar. hoc est Joco-seriorum Fascicul. Nov. de peditu, ejusque speciebus*, p. 27.) Cum quidam a Dæmone valde urgeretur, ut se ei dederet; assentit tandem, si Diabolus tria præstet; petit igitur primo magnam vim auri; data est a Diabolo. secundo ut invisibilis fieret; et ipsum Diabolus docuit: Tertiâ vice cum maximè anxius esset, quidnam peteret, quod Diabolus præstare non posset; ei forte fortuna præ nimio metu elabatur Dipthongus (species peditus) hunc mihi modo



The Itch, on purpose to be scratch'd;  
 Or, like a Mountebank, did wound  
 And stab herself with Doubts profound,  
 Only to shew with how small pain  
 170 The Sores of Faith are cur'd again;  
 Altho' by woful proof we find,  
 They always leave a Scar behind.  
 He knew the Seat of Paradise,  
 Cou'd tell in what Degree it lies:  
 175 And, as he was dispos'd, cou'd prove it,  
 Below the Moon, or else above it.

modo si potes connecte: quod cum Diabolus præstare non posset, et alias isto tormentario bombo territus fugeret, ille miser presentissimo animæ periculo, hoc uno bono ereptus est. \* Sorbon was the first and most considerable College of the University of Paris; founded in the Reign of St. Lewis by Robert Sorbon, which Name is sometimes given to the whole University of Paris, which was founded about the Year 741, by Charlemagne, at the persuasion of the learned Alcuin, who was one of the first Professors there; since which time it has been very famous. This College has been rebuilt with an extraordinary Magnificence, at the charge of Cardinal Richlieu, and contains Lodging for thirty-six Doctors, who are called the Society of Sorbon. Those which are received among them, before they have received their Doctor's Degree, are only said to be of the Hospitality of Sorbon. Claud. Hemeraus de Acad. Paris. Spondan. in Annal. Mezeray translated by Bulivel, tom. 1. p. 104. seems to think that the University of Paris was founded in the year 790.

ÿ. 159, 160. *And weave fine Cobwebs fit for Skull, — That's empty when the Moon is full.*] For the Skull of Lunatics.

ÿ. 173, 174. *He knew the Seat of Paradise, — Cou'd tell in what Degree it lies.*] See several whimsical Opinions concerning the Seat of Paradise, collected in a book, intitled, *The Spanish Mandevile of Miracles*, translated from the Spanish of Don Antonio de Torquemada 1600, 2<sup>d</sup> disc. fol. 42, 43, &c. see likewise Dupin's *Eccles. Hist.* abridg'd. *Calvini Comment. in Gen.* 2, 8. Sir W. Raleigh's *Hist.* &c.

ÿ. 175, 176. *And as he was dispos'd, cou'd prove it — Below the Moon, or else above it.*] The Spanish Mandevile informs us, (fol. 45.) "That Strabo (whom he calls the Theologian) affirmed, that the  
 B 4 " height

What *Adam* dreamt of, when his Bride  
 Came from her Clofet in his Side :  
 Whether the Devil tempted her  
 180 By a *High-Dutch* Interpreter :  
 If either of them had a Navel :  
 Who first made Musick malleable :  
 Whether the Serpent, at the Fall,  
 Had cloven Feet, or none at all.

“ height of the Earth where *Paradise* was, reach'd to the Circle of  
 “ the Moon, through which cause it was not damnified by the  
 “ flood —”. *Mohammed* the Impostor assured his Followers, that  
*Paradise* was seated in Heaven, and that *Adam* was cast down from  
 thence to this Earth, when he transgress'd: see *Life of Mahomet*, pre-  
 fix'd to *De Ryer's Alchoran*, p. 34. But it is probable that he alludes  
 to the *Mountain of the Moon*, called *De Luna* by the Portuguese the  
 first Discoverers of it, and near that part of the World where *Paradise*  
 was situated according to some Writers. *Torquemeda's Spanish Man-*  
*devile*, fol. 49.

§. 177, 178. *What Adam dreamt when first his Bride — Came from  
 the Clofet of his side.*] The Knight here pretends to no more than  
 what *Milton* has done, who represents *Adam* relating his Dream in  
 a passage inexpressibly charming, book 8. § 46. to 484. see some-  
 thing to the same purpose, in the tenth *Iliad* of *Homer*, and the  
 ninth *Aeneid* of *Virgil*, Mr. *Pope's* and Mr. *Dryden's* Translations.  
 (Mr. B.)

§. 180. *By a High-dutch Interpreter.*] *Ben Johnson* (in his *Alchy-*  
*miss*) in banter probably of *Goropius Becanus*, who endeavours to  
 prove, that *High Dutch* was the Language of *Adam* and *Eve* in  
*Paradise*, introduces *Surley*, asking *Mammon* the following Ques-  
 tion; *Surley*, “ Did *Adam* write in *High-Dutch*?” *Mammon*, “ He  
 “ did, which proves it to be the Primitive Tongue.”

§. 181. *If either of them had a Navel.*] Several of the *Ancients*  
 have supposed, that *Adam* and *Eve* had no *Navels*; and among  
 the *Moderns*, the late learned *Bishop Cumberland* was of this Opi-  
 nion; “ All other Men (says he) being born of Women have a  
 “ *Navel*, by reason of the *Umbilical Vessels* inserted into it, which  
 “ from the *Placenta* carry Nourishment to Children in the Womb  
 “ of their Mothers; but it could not be so with our First Parents;  
 “ besides, it cannot be believed, that God gave them *Navels*;  
 “ which would have been altogether useless, and have made them  
 “ subject to a dangerous Disease, called an *Omphalocete*.” *Orig. Gent.*  
*Antiq.*

185 All this without a Glofs or Comment,  
 He cou'd unriddle in a moment,  
 In proper Terms fuch as Men smatter,  
 When they throw out and mifs the matter.

For his *Religion* it was fit  
 190 To match his Learning and his Wit:  
 'Twas *Presbyterian* true Blue,  
 For he was of that stubborn Crew

*Antiq.* pag. 409. (Mr. B) See Dissertation upon *Adam and Eve's* Pictures with *Nawels*. (*Browne's Enquiries into Vulgar Errors*, book 5. chap. 5. p. 274. and Dr. *Burwer's Artificial Changeling*, 1654. fc. 21. p. 401.)

‡. 182. *Who first made Musick malleable:*] Pythagoras ex Malleorum Ictibus diverse concrepantibus, Musicae septem Discrimina Vocum invenit. *Wolphi Lexicon Memorab.* part 1. p. 390. "Macrobius in his second book, (see *Spectator* N<sup>o</sup> 334.) relates, that Pythagoras passing by a *Smit's Shop*, found that the Sounds from the Hammer were either more Grave or Acute, according to the different Weights of Hammers. The *Philosopher* to improve this hint suspends different Weights by Strings of the same bigness, and found in like manner that the Sounds answered to the Weights. This being discovered, he finds out those Numbers which produced Sounds that were Consonants; as that two Strings of the same substance and tension, the one being double the length of the other, give that interval which is called *Diapason*, or an *Eighth*. The same was also effected from two Strings of the same length and size; the one having four times the Tension of the other. By these steps, from so mean a beginning, did this Great Man reduce what was only before noise, to one of the most delightful Sciences, by marrying it to the *Mathematicks*, and by that means, caused it to be one of the most abstract and demonstrative of Sciences." See Dr. *Long's Astronomy*, 1742, p. 341.

‡. 189. *For his Religion, &c.*] Mr. *Butler* is very exact in delineating his *Hero's* Religion; it was necessary that he should be so, that the Reader might judge, whether he was a proper Person to set up for a Reformer, and whether the Religion he profess'd, was more eligible than that he endeavour'd to demolish; whether the Poet has been just in the *Portrait*, must be left to every Reader's observation. (Mr. B.)

‡. 191. 'Twas *Presbyterian true Blue.*] See note on part 3. cant. 2. ‡. 870.

‡. 193.

Of Errant Saints, whom all men grant  
 To be the true Church *Militant* :  
 195 Such as do build their Faith upon  
 The hol, Text of *Pike and Gun* ;  
 Decide all Controversies by  
 Infallible *Artillery* ;  
 And prove their Doctrin Orthodox  
 200 By Apostolick *Blows and Knocks* ;

¶ 193, 194. *Of Errant Saints, whom all men grant, — To be the True Church Militant.*] Where *Presbytery* has been established, it has been usually effected by force of Arms, like the Religion of *Mahomet* : Thus it was established at *Geneva* in *Switzerland*, *Holland*, *Scotland*, &c. In *France* for some time; by that means it obtained a toleration; much Blood was shed to get it established in *England*; and once during that *Grand Rebellion*, it seem'd very near gaining an Establishment here; and in the years 1645, 1646. several *Ordinances of Lords and Commons in Parliament*, were made for that purpose; and these *Ordinances for the Presbyterian Government and Discipline*, were begun to be put in execution in the Cities of *London* and *Westminster*, and Parts adjacent; but the *Independents* by *Cromwell's* Artifices, gaining an ascendant in the *Parliament-house*, put a stop to their Proceedings, and hindered their gaining the Settlement they had so long fought for: and if they could get full power, 'tis to be fear'd they would tolerate no other Religion: This was their practice in *Scotland*, whilst they had power to do it; and they endeavoured to hinder it in *England*, whilst they had encouragement from the Two Houses at *Westminster*; declaring, "That to make a Law for Toleration, was establishing Iniquity by Law:" nay, they asserted, "That a Toleration was the appointing a City of Refuge in Men's Consciences for the Devil to fly to, a Toleration of Soul Murther, the greatest Murther of all others." (see *Dr. Bennet's Introduction to his Abridgment of the London Cases*, p. 6.) and 'tis observ'd by *Dr. Bruno Ryves, Mercurius Rusticus*, N<sup>o</sup>. 9. p. 102, "That where *Puritanism* prevails, it cancels all Obligations both of Religion and Nature." *Mr. Rapin Thoyras* was of the same opinion, (see *Dissertations sur les Whigs & Tories*, as quoted by the Author of *A Plea for the Sacramental Test*, 1736) by his declaring, "That it is certain, that if ever the *Presbyterians* are in a condition to act, without being opposed, they will never be contented, till they have totally destroyed the *Hierarchy*, and in general the whole Church of *England*." (see their profess'd dislike of a Toleration; *Sir Roger L'Estrange's Dissenters Sayings*, part. 1. 2. *A Century of eminent Presbyterian Preachers*, 1723. c. 5. p. 66.)

¶ 195.

Call Fire, and Sword, and Defolation,

A godly thorough Reformation,

Which always must be carry'd on,

And still be doing, never done :

205 As if Religion were intended

For nothing else but to be mended.

A Sect whose chief Devotion lies

In odd perverse Antipathies :

‡. 195, 196. *Such as do build their Faith upon — The holy Text of Pike and Gun.*] Upon these *Cornet Joyce built his Faith*, when he carried away the King by force from *Holdenby*: for when His Majesty asked him for a fight of his *Instructions*, “*Joyce said, he should see them presently; and so drawing up his Troop in the inward Court, These Sir (said the Cornet) are my Instructions.*” — *Echard's Hist. of England*, vol. 2. p. 573.

‡. 199, 200. *Prove their Doctrine Orthodox — By Apostolick Blows and Knocks, &c.*] Many instances of this kind are given by *Dr. Walker*, in his *Sufferings of the Episcopal Clergy*. But I will take the liberty of giving one instance from *Mr. Clement Walker*. (see *History of Independency*, part 2. p. 254.) “*Sunday 9<sup>th</sup> of September 1649, at the Church of St. Peter's-Paul's-Wharf, Master Williams reading Morning Service out of the Book of Common Prayer, and having prayed for the King, (as in that Liturgy established by Act of Parliament he is enjoined) six Soldiers from Saint Paul's Church (where they quarter) came with Swords and Pistols cock'd, into the Church, commanding him to come down out of the Pulpit, which he immediately did, and went quietly with them into the Vestry, when presently a Party of Horse from St. Paul's, rode into the Church with Swords drawn, and Pistols spann'd, crying out, Knock the Rogues on the head, shoot them, kill them; and presently shot at random at the crowd of unarm'd Men, Women, and Children; shot an old Woman into the head, wounded grievously above forty more, whereof many are likely to die; frightened Women with Child, and rifled and plundered away their Clokes, Hats, and other Spoiles of the Egyptians, and carried away the Minister to Whitehall, Prisoner.*” (Mr. B.)

‡. 207, 208. *A Sect, whose chief Devotion lies — In odd perverse Antipathies.*] The Religion of the *Presbyterians* of those times, consisted principally in an opposition to the Church of *England*, and in quarrelling with the most innocent Customs then in use, as the eating *Christmas-Pies* and *Plumb-Porridge* at *Christmas*, which they reputed sinful. (Dr. B.)

‡. 210.

In falling out with that or this, J  
 210 And finding somewhat still amifs:  
 More peevish, crofs, and splenetick,  
 Than Dog diftract, or Monkey fick.  
 That with more care keep Holy-day  
 The wrong, than others the right way:  
 215 Compound for Sins they are inclin'd to,  
 By damning thofe they have no mind to.  
 Still fo perverfe and oppofite,  
 As if they worship'd God for ffight.  
 The felf-fame thing they will abhor

¶ 210. *And finding something still amifs.*] Mr. Butler describes them to the fame purpofe, (*Character of a Fanatic.*)

*His Head is full of Fears and Fictions,  
 His Confcience form'd of Contradictions;  
 Is never therefore long content  
 With any Church or Government;  
 But fancies every thing that is,  
 For want of mending, much amifs.*

They were at that time much of the temper and difpofition of thofe *Disciplinarians* in Queen Elizabeth's days; four *Classes* of whom complained to the Lord *Burleigh*, (then Lord *Treafurer*) againft the *Liturgy* then in ufe: he enquired whether they would have it quite taken away? They faid, *No*: he ordered them to make a better. The *First Class* made one agreeable to the *Geneva form*; *this the Second* difliked, and corrected in fix hundred particulars, *that had the misfortune* to be quarrell'd at by the *Third Class*; and what the *Third* refolved on, was found fault with by the *Fourth*. (*Fuller's Church History*, lib. 9. p. 178. *Vindication of Conformity to the Liturgy*, 1668. p. 24. Lord *Bifhop of St. Afaph's Answer* to Mr. *Neale's* firft vol. of the *History of the Puritans*, p. 282.) and 'tis obferved of Queen Elizabeth, (fee *Salmonet's History of Great Britain*, p. 13.) that fhe was often heard to fay, that *She knew very well what would content the Catholics*, but that *She never could learn what would content the Puritans*.

¶ 213, 214. *That with more care keep Holy-day, — The wrong, than others the right way.*] They were fo remarkably obftinate in this refpect, that they kept a *Faft* upon *Christmas-day*: (fee Mr. *Neal's History of the Puritans*, vol. 3. p. 168. from *Rushworth*) and in 1647, they made an ordinance for abolifhing *that*, and other *Saints-*

- 220 One way, and long another for.  
 Free-will they one way disavow,  
 Another, nothing else allow.  
 All Piety consists therein  
 In them, in other Men all Sin.
- 225 Rather than fail, they will defy  
 That which they love most tenderly;  
 Quarrel with *Minc'd-pies*, and disparage  
 Their best and dearest Friend *Plum-porridge*;  
 Fat *Pig* and *Goose* itself oppose,
- 230 And blaspheme *Custard* thro' the *Nose*.

*Saints-days*, (*Neal* *ibid.* p. 422. *Scobel's Collections*, p. 128.) and an Order of Council, December 22, 1657. to abolish *Christmas* and other *Holy-days*, (see *Mercurius Politicus*, N<sup>o</sup> 395. p. 191.) and 'tis observed by a Writer in those times, (*Hist. of English and Scotch Presbytery*, ed. 1659. p. 174.) that, upon the change of *Christmas-day* into a Fast, (in the year 1644.) this was the first time since the *Apostles*, that there was any *Fast* kept upon that day in the *Christian Church*; and because many would not fast, they sent Soldiers into their Houses a little before Dinner, to visit their Kitchens and Ovens, who carried away the Meat and eat it, though it was a *Fasting-day*; who were exempted from *Fasting*, provided they made others Fast. (see the remarkable behaviour of the Mayor of *Canterbury* on *Christmas-day* 1648. *Hist. of Independency*, part. 1. p. 92, 93. and Mr. *Ed. Bowles's* Letter to *Thurloe*, State Papers, vol. 6. p. 711.) Sir *John Birkenhead* (*Paul's Church-yard*, cent. 2. class 4. N<sup>o</sup> 99.) puts this query, Whether the Parliament had not cause to forbid *Christmas*, when they found their publick acts under so many *Christmas-pies*? The *Scots Presbyterians* gave more early proof of their Obstinacy in this respect; for when King *James* the First desired the Magistrates at *Edinburgh*, to feast the *French Ambassadors* before their return to *France*; the Ministers to shew their rebellious Authority, proclaimed a *Fast* to be kept the same day. (see Bishop *Bramhall's Fair Warning*, 4<sup>to</sup> edit. p. 27. *Vindication of the Church of England*, in Answer to Mr. *Peirce's Vindication of the Dissenters*, 1720, part. 1. p. 136.)

ÿ. 215, 216, added in 1674.

ÿ. 227, 228. Quarrel with *Minc'd-pies*, and disparage — Their best and dearest Friend *Plum-porridge*.] Sir *John Birkenhead* (see *Paul's*

Th' Apostles of this fierce Religion,  
 Like *Mabomet's*, were Asfs and Widgeon,  
 To whom our Knight, by fast Instinct  
 Of Wit and Temper, was so linkt,  
 235 As if Hypocrisy and Nonsense  
 Had got th' Advowson of his Conscience.

*Paul's Church-yard*, cent. 2. class. 9. p. 175.) queries, Whether Master *Peters* did justly preach against *Christmas-pies*, the same day that he eat two *Minc'd-pies* for his Dinner? and their folly in this respect is humorously banter'd by the Author of a Poem, intituled, *Sir John Birkenhead review'd*, p. 9.

*All Plumbs the Prophets Sons despise  
 And Spice Broths are too hot ;  
 Treason's in a December Pye,  
 And Death within the Pot :  
 Christmas farewel, thy days ( I fear )  
 And merry days are done ;  
 So they may keep Feasts all the year,  
 Our Saviour shall have none.  
 Gone are the Golden Days of yore  
 When Christmas was an high day,  
 Whose Sports we now shall see no more,  
 'Tis turn'd into Good Friday. (ib. p. 36.)*

*Ben Johnson* banters this Preciseness in his Character of *Rabby Busy*, (*Bartholomew Fair*, act. 1. sc. 3.) They would at that time declare a Man incapable of serving in Parliament, for having *Bays* in his *Windows*, or a *Minc'd-pye* at *Christmas*; (see a Tract intituled, *Treason arraign'd*; in answer to another, intituled, *Plain English*, 1660, p. 20.) and *Warner*, who was afterwards *Lord Mayor*, raised a Tumult in *Christmas* about *Rosemary* and *Bays*. (*Hist. of Independency*, part. 1. p. 83.) *E. H. Esq.* notwithstanding (see his Petition in the *Spectator*, N<sup>o</sup> 629.) sets forth, that he was remarkable in the Country, for having dared to treat *Sir P. P.* a cursed *Sequestrator*, and three Members of the *Assembly of Divines*, with *Brawn* and *Minc'd-pyes* upon *New-year's Day*.

¶ 232. Like *Mabomet's*, were *Asfs*.] By the *Asfs* is meant the *Alborak*, a Creature of a mix'd nature between an *Asf* and a *Mule*, which *Mabomet* said he rode upon in his Night Journey to Heaven, (see his Life prefixed to the *Alchoran*, by *Sieur de Ryer*; *Turkish Spy*, vol. 2. c. 26.) *Abul Feda* (de vitâ *Mohammedis*, c. 18. p. 33.) owns, That it was controverted among the Doctors, whether this Night Journey of *Mohammed* was real, or only imaginary and in a dream.

Ib.



Thus was he gifted and accouter'd,  
 We mean on th' Inside, not the Outward,  
 That next of all we shall discuss;  
 240 Then listen, Sirs, it follows thus:  
 His tawny *Beard* was th' equal Grace  
 Both of his Wisdom and his Face;

Ib. — and *Widgeon*.] When *Mobammed* fled from *Mecca*, he got into a Cave at *Mount Thur*, where he lay three days to avoid the search of his Enemies: Two *Pigeons* laid their Eggs at the entrance, and a *Spider* cover'd the Mouth of it, which made them search no farther. (see *Sales's preliminary Discourse to the Alcoran*, sect. 2. p. 51. see more, id. ib. S. 4. p. 116.) It is farther fabled of him, that he had a *tame Pigeon* that used to pick Seeds out of his Ear, that it might be thought to whisper and inspire him. *Scot's Discovery of Witchcraft*, book 12. chap. 15. pag. 252. see note by Mr. *Warburton*, upon *Venus's Pigeons*, or rather *Widgeons*. *Shakespear's Merchant of Venice*, act. 2. Works, vol. 2. Mr. *Theobald's* edit. p. 30.

γ. 235, 236. *As if Hypocrisy and Nonsense*, — *Had got th' Advowson of his Conscience*.] Dr. *Bruno Ryves* (*Mercurius Rusticus*, N<sup>o</sup> 16. p. 190.) gives a remarkable instance of a *Fanatical Conscience*, in a Captain, who was invited by a Soldier to eat part of a Goose with him; but refused, because he said it was *stolen*: but being to march away, he who would eat no stolen Goose, made no scruple to ride away upon a stolen Mare; for plundering Mrs. *Bartlet* of her Mare, this hypocritical Captain gave sufficient testimony to the World, that the *Old Pharisee*, and *New Puritan* have Consciences of the self same temper, “*To strain out a Gnat, and swallow a Camel*.” (How would such a wretch have fared under the Discipline of *Charles XII.* King of *Sweden*, who commanded two brave Soldiers to draw lots for their Lives, and him to be shot, upon whom the Lot fell, for taking some *Milk* and *Curds* from a Child; and a Dragoon to be shot upon the spot for ill using his Host, who attempted to prevent his killing some Fowls, *Gustavus Adlerfeld's Military History of Charles XII.* vol. 2. p. 288, &c.) see the pretended Sanctity of those *Hypocrites* fully exposed, *Continuation of the Friendly Debate*, p. 268, &c. *Oldham's Satyr against Vertue*, S. 6.

γ. 241. *His tawny Beard*, &c.] Mr. *Butler*, in his description of *Hudibras's Beard*, seems to have had an eye to *Jaques's* description of the *Country Justice*, in *Shakespear's Play, As you like it*. act. 2. vol. 2. p. 220. It may be asked, Why the Poet is so particular upon the Knight's Beard, and gives it the preference to all his other Accoutrements? The Answer seems to be plain; the Knight had made  
 a Vow

- In Cut and Dye so like a Tile,  
 A sudden view it wou'd beguile:  
 245 The upper part thereof was Whey,  
 The nether Orange mix'd with Grey.  
 This hairy Meteor did denounce  
 The fall of Scepters and of Crowns:  
 With grisly Type did represent  
 250 Declining Age of Government;  
 And tell with Hieroglyphick Spade,  
 Its own Grave and the State's were made.  
 Like *Sampson's* Heart-breakers, it grew  
 In time to make a Nation rue;  
 255 Tho' it contributed its own Fall,

a Vow not to cut it till the Parliament had subdued the King; hence it became necessary to have it fully described: This *Beard*, and that of *Philip Nye*, mentioned by the Knight in his Epistle to his Mistress, might probably be two of the most remarkable *Beards* of the times. (Mr. B.) see a description of *Beards*, with an account of *Hudibras's Beard*, *Spect.* vol. 5. N<sup>o</sup> 331.

§. 243. *In Cut and Dye so like a Tile, &c.*] They were then so curious in the Management of their Beards, that some (as I am informed) had Paste-board Cases to put over them in the Night, lest they should turn upon them, and rumple them in their Sleep.

§. 247. *This hairy Meteor.*] A Comet, so called from *Coma*.

§. 251. *And tell with Hieroglyphic Spade.*] Alluding to the picture of *Time and Death. Hieroglyphics*, see *Bailey's Dictionary*, *Monsieur Huet's Treatise of Romances*, London 1672, p. 12. Mr. *Warburton's Divine Legation of Moses*.

§. 253. *Like Sampson's Heart-breakers.*] *Heart-breakers, Love-locks, Cyrry Amatorii*: see Mr. *Pryn's* Animadversions upon *Love-locks, Histrio-Mastix*, p. 188, to 195. 209, 210, 211. 882, 883, 888.

§. 254. *In time to make a Nation rue.*] *Sampson's* Strength consisted in the Hair of his head: when *Dalilah* had treacherously cut it off, the *Philistines* put out his Eyes; but as it grew again, his Strength returned; and then he pull'd down the House over the heads of his Enemies, and was himself buried with them in the ruins. *Judges* 16.

To wait upon the publick Downfal.

It was monastick, and did grow

In holy Orders by strict Vow ;

Of Rule as fullen and severe,

260 As that of rigid *Cordeliere* :

'Twas bound to suffer Persecution,

And Martyrdom with Resolution ;

T' oppose it self against the Hate

And Vengeance of th' incens'd State :

265 In whose Defiance it was worn,

Still ready to be pull'd and torn,

With red-hot Irons to be tortur'd,

Revil'd, and spit upon, and martyr'd.

ÿ. 257. *It was Monastick, &c.]* Alter'd to *Canonick* 1674, restor'd 1704. This whimsical Resolution of the Knight, was so peculiar, that the Poet cannot forbear descanting upon it, in his humourous Tale of the *Cobler and Vicar of Bray* ; *Remains*, p. 135. edit. 1727.

*This worthy Knight was one that swore*

*He wou'd not cut his Beard,*

*'Till this ungodly Nation was*

*From Kings and Bishops clear'd.*

*Which holy Vow he firmly kept,*

*And most devoutly swore*

*A grisly Meteor on his Face ;*

*'Till they were both no more. (Mr. B.)*

He was not of the mind of *Selim I.* Emperor of the *Turks*, who was the first Emperor that shaved his Beard, after he ascended the Throne, contrary to the *Koran*, and the received Custom ; and being reprimanded by the *Mufti*, he answered, *That he did it to prevent his Vifier's having anything to lead him by.* (see *Prince Cantemir's Growth of the Othman Empire*, 1734, p. 145. Sir *Francis Bacon's Apothegms* N<sup>o</sup> 162. *Resuscitatio*, p. 242.)

ÿ. 260. *As that of rigid Cordeliere.]* A Grey Friar of the Franciscan Order, so called from a Cord full of Knots which he wears about his middle: *Cordâ nodosâ corpus domare consuevit* ; vid. *Gest. Pontific. Leodiens.* tom. 3. p. 214. *Leodii.* 1626.

Maugre all which, 'twas to stand fast,  
 270 As long as Monarchy shou'd last,  
 But when the State should hap to reel,  
 'Twas to submit to fatal Steel,  
 And fall, as it was consecrate,  
 A Sacrifice to Fall of State ;  
 275 Whose Thread of Life the Fatal Sisters  
 Did twist together with its Whiskers,

ψ. 272. *'Twas to submit to fatal Steel.*] *Arcite* (see *Chaucer's Knight's Tale.*) devotes his Beard to *Mars* the God of War, in the following manner:

*And eke to this avow I will me bind,  
 My Beard, my Hair that hangeth low adown;  
 That never yet felt offencoun  
 Of Rasour, ne of Sheer, I woll thee yeue. (give)*

See *Don Quixote*, vol. 2. c. 4. p. 46.

ψ. 275 *Whose Thread of Life the Fatal Sisters, &c.*] *Clotho*, *Lachesis*, and *Atropos*, the three *Destinies*, whom the ancient Poets feign'd to spin, and determine how long the Thread of Life should last. vid. *Virgilii Bucol. Ecl.* 4. 47. *Horatii Carm. lib.* 2. *Od.* 3. 15, 16. *Ovid. Metamor. lib.* 1. 653, 654. *Juv. sat.* 12. 64, &c. vid. etiam *sat.* 3. 27. *sat.* 9. 135. *Martial, lib.* 4. *Epigram* 73. *lib.* 6. *Epig.* 58. *Oweni Epig. ad Hen. Principem, lib.* 2. *Ep.* 4. p. 147. Thus *Spenser* describes them, *Fairy Queen*, book 4. canto 2. f. 48. vol. 3. p. 475.

*There he them found all sitting round about,  
 The direful Distaff standing in the mid;  
 And with unwear'd Fingers drawing out  
 The Lines of Life from living knowledge hid.  
 Sad Clotho held the Rock, the whiles the Thread  
 By grieisly Lachesis was spun with pain,  
 That cruel Atropos undid,  
 With curst Knife cutting the Twist in twain:  
 Most wretched Men, whose days depend on Threads so vain.*

(see f. 47, 49, 50, 52, 53, 54. *The Complaint of the Black Knight, Chaucer's Works*, edition 1602, fol. 260. *Shakespeare's Midsummer-Night's Dream*, act. 5, vol. 1 p. 144, 145. *Cotton's Virgile-Traduction*, book 4. p. 140.)

ψ. 281. *So learned Taliacotius, &c.*] *Gasper Taliacotius* was born at *Bononia* A.D. 1553, and was Professor of *Physic* and *Surgery* there; he died 1599; his Statue stands in the *Anatomy Theatre*, holding

And twine so close, that Time should never,  
 In Life or Death, their Fortunes sever;  
 But with his rusty Sickle mow  
 280 Both down together at a Blow:  
 So learned *Taliacotius*, from  
 The brawny Part of Porter's Burn,  
 Cut supplemental Noses, which,  
 Wou'd last as long as Parent Breech;

holding a Nose in it's hand — He wrote a Treatise in Latin call'd *Chirurgia Nota*; in which he teaches the art of ingrafting Noses, Ears, Lips, &c. with the proper Instruments and Bandages; this Book has pass'd through two editions. Many are of opinion, that *Taliacotius* never put his ingenious contrivances in practice, they imagine that such Operations are too painful and difficult to be attempted, and doubt of the success: however, *Taliacotius* is not singular in his doctrine, for he shews in lib. 1. cap. 19. that *Alexander Benedictus* a famous Writer in Surgery, described the operation for *lost Noses* before him; as does that great *Anatomist Vesalius*: and *Ambr. Pareus* mentions a Surgeon that practis'd this Art with success in several instances: our own Countryman Mr. *Charles Barnard* (Serjeant Surgeon to *Queen Anne*) asserts, That it has been practis'd with wonderful dexterity and success, as may be proved from Authorities not to be contested, whatever Scruples some who have not examined the History, may entertain concerning either the truth or possibility of the fact — so that it is a most surprizing thing, that few or none should have since attempted to imitate so worthy and excellent a pattern, *Wotton on Ancient and Modern Learning*, c. 36. (Dr. H.) (see an humorous description of *Taliacotius* and his practice, *Tatler* N<sup>o</sup> 260.) Dr. *Fludd*, a *Rosicrucian Philosopher*, and *Physician*, mentioned v. 541. has improved upon this Story. (*Defence of the Weapon Salve; or the Squeezing of Parson Foster's Sponge*, 1635, p. 132.) he informs us (as he pretends from unexceptionable Authority,) of a certain Nobleman in *Italy*, who lost a great part of his Nose in a *Duel*; he was advis'd by one of his Physicians to take one of his Slaves, and to make a wound in his Arm, and to join the little remainder of his Nose to the wounded Arm of his Slave, and to continue it there for some time, till the Flesh of the Arm was united to his Nose. The Nobleman prevail'd upon one of his Slaves, on the promise of his Freedom and a Reward, to consent to the Experiment; by which the double Flesh was united, and a piece of flesh was cut out of the Slaves Arm, which was so managed by a skillful Surgeon, as to serve for a natural Nose: the Slave being rewarded and set

- 285 But when the Date of *Nock* was out,  
 Off dropt the sympathetick Snout.  
 His *Back*, or rather Burthen, show'd,  
 As if it stoop'd with its own Load.  
 For as *Æneas* bore his Sire  
 290 Upon his Shoulders thro' the Fire,  
 Our Knight did bear no less a Pack  
 Of his own Buttocks on his Back :

free, went to *Naples*, where he fell sick and died; at which instant a Gangrene appeared upon the Nobleman's nose: upon which that part of the Nose which belonged to the dead Man's arm, was by the advice of his Physicians cut off; and being encouraged by the above-mentioned experiment, he was prevailed upon to have his own Arm wounded in like manner, and to apply it to the remainder of his Nose, which he did; a new Nose was cut out of it, which continued with him till death. see Sir *Kenelm Digby's discourse concerning Powder of Sympathy*, 1660. p. 115.

§. 285, 286. *But when the Date of Nock was out,*—*Off drop'd the sympathetic snout.*] *Nock* signifies *Notch*, or *Nick*. (*Skinner's Etymol. Ling. Anglican.*) Sir *Roger L'Esrange* (*Key to the second and third Parts*) says, that "by *Nock* is meant *Oliver Cromwell*," alluding probably, as he was a *Brewer*, to *Notch the Brewer's Clerk*, in *Ben Johnson's Masque of Augurs*; see Note canto 2. §. 690.

§. 289. *For as Æneas bore his Sire, &c.*] \* *Æneas* was the Son of *Anchises* and *Venus*; a *Trojan*, who after long Travels came into *Italy*, and after the Death of his Father in-Law *Latinus*, was made King of *Latium*, and reign'd three Years; his Story is too long to insert here, and therefore I refer you to *Virgil's Æneids*. *Troy* being laid in Ashes, he took his aged Father *Anchises* upon his Back, and rescued him from his Enemies; but being too solicitous for his Son and Household Gods, he lost his Wife *Crensa*: which Mr. *Dryden* in his excellent Translation thus expresseth:

*Haste, my dear Father (tis no time to wait),  
 And load my Shoulders with a willing Freight.  
 Whate'er befalls, your Life shall be my Care,  
 One Death, or one Deliv'rance, we will share.  
 My Hand shall lead our little Son, and you  
 My faithful Consort, shall our Steps pursue.]*

We meet with a like instance of filial Piety in *Oppius's* carrying off his aged Father upon that dreadful proscription of 300 of the *Senatorian*,  
 and

Which now had almost got the Upper-  
Hand of his Head, for want of Crupper.

295 To poise this equally he bore  
A *Paunch* of the same Bulk before:  
Which still he had a special Care  
To keep well-cramm'd with thrifty Fare;  
As White-Pot, Butter-milk, and Curds,  
300 Such as a Country-House affords;

and about 2000 of the *Equestrian Rank*, during the second *Triumvirate*. (see *Echard's Roman History*, book 3. c. 3.) Mr. *George Sandys* (Notes upon the 13<sup>th</sup> book of *Ovid's Metamorphosis*, p. 248, edit. 1640.) produces two other instances; the first in the Piety of those Women, who when *Conrade III.* besieged *Guelfhus Duke of Bavaria*, in the City of *Stensberg*, having their Lives granted them upon the Surrender of the City, with as much of their Goods as they could carry about them; took up their Husbands and Sons on their backs, and by that honest deceit, preserv'd them from Slaughter; see likewise *Spectator* N<sup>o</sup> 499.) the like liberty being given at the taking of *Cales* by the Earl of *Essex*, (who was willing to secure the Honour of the Women) a *Spanish Lady* neglecting every thing else that was precious, though young and beautiful, bore away her old and decrepit Husband, whom before she had hidden.

ψ. 291, 292. *Our Knight did bear no less a pack, — Of his own Buttocks on his back.*] *Thersites* in *Homer* seems to have been in some respects of the same Make.

*His Figure such as might his Soul proclaim,  
One Eye was blinking, and one Leg was lame;  
His Mountain Shoulders half his Breast o'erspread;  
Thin Hairs bestrew'd his long mis-shapen head;  
Spleen to Mankind his envious Heart possess'd,  
And much be hated all, but most the best.* Mr. *Pope*.

He would have been a fashionable subject in *Richard the Third's* days, who set up half the Backs of the Nation: and *high Shoulders* as well as *high Noses*, were the top of the Fashion, *Spect.* N<sup>o</sup> 32.

ψ. 299. *As White-pot.*] This Dish is more peculiar to the County of *Devon*, than to any other, and on that account is commonly call'd *Devonshire White-pot*.

*Cornwall Squab pie, and Devon White-pot brings,  
And Leicester Beans and Bacon fit for Kings.*

*Dr. King's Art of Cookery.* see *Spectator*, p. 99. 1<sup>st</sup> edit.



With other Victual, which anon  
 We farther shall dilate upon,  
 When of his Hofe we come to treat,  
 The Cup-board, where he kept his Meat.  
 305 His Doublet was of sturdy Buff,  
 And tho' not Sword, yet Cudgel-Proof;  
 Whereby 'twas fitter for his Use,  
 Who fear'd no Blows, but such as bruise,  
 His *Breeches* were of rugged Woollen,  
 310 And had been at the Siege of *Bullen*;  
 To old King *Harry* so well known,  
 Some Writers held they were his own.  
 Thro' they were lin'd with many a Piece  
 Of Ammunition Bread and Cheese.  
 315 And fat Black-Puddings, proper Food  
 For Warriors that delight in Blood,  
 For, as we said, he always chose  
 To carry Vittle in his Hofe,

†. 305. *His Doublet was of sturdy Buff.*] "Who would have  
 "thought (says Mr. Butler, *Memoirs of the years 1649, 1650.*) that  
 "Buff and Feather were *jure divino?* from this we may infer their  
 fondness in those times for Buff; when probably lived that whim-  
 fical Fellow, call'd *Captain Buff*; (see *Baynard's History of Cold*  
*Bathing*, p. 18.) "Nothing could please him but Buff: *Buff Shirt,*  
*Band, Beaver, Boots, &c.* all Buff; and he dwelt in a *Buff budget*,  
 "like *Diogenes* in his Tub; and would eat nothing but *Trype*, be-  
 "cause it look'd like Buff."

†. 308. *Who fear'd no Blows but such as bruise*] This is to be ex-  
 plained by the Fantastick Rules of honour then in vogue. (Mr. W.)

†. 310. *And had been at the Siege of Bullen.*] *Bobign* was besieg'd  
 by King *Henry VIII.* in person, July 14, 1544. and surrendered in  
 September. see *Stowe's Annals*, and *Echard's History of England*, vol. 1.  
 p. 711. Mr. *Cotton* had this line probably in view, in dressing *Iulus*.  
 (*Virgil-Tragedie*, book 4. p. 81.)

†. 319.



- That often tempted Rats and Mice  
 320 The Ammunition to surprife:  
 And when he put a Hand but in  
 The one or t' other Magazine,  
 They stoutly in Defence on't stood,  
 And from the wounded Foe drew Blood.  
 325 And 'till th' were storm'd and beaten out,  
 Ne'er left the fortify'd Redoubt;  
 And tho' Knights Errant, as some think,  
 Of old did neither eat nor drink,  
 Because when thorough Defarts vast  
 330 And Regions desolate they past,  
 Where Belly-Timber above Ground,  
 Or under was not to be found,  
 Unless they graz'd, there's not one Word  
 Of their Provision on Record:  
 335 Which made some confidently write,  
 They had no Stomachs, but to fight.

ψ. 319. *That often, &c.*] This and the seven following lines are not in the two first editions of 1663. and added in that of 1674.

ψ 326. — *The fortified Redoubt.*] A small Fort, or Square figure, that has no defence but in the front. see *Baily's Dict.*

ψ. 327, 328. *And tho' Knights Errant, as some think, — Of old did neither eat nor drink.*] (See something to the same purpose, *Dunstable Downes*; Mr. *Butler's Remains*, edit. 1727. p. 88.) he alludes probably to a saying of *Don Quixote*, (vol. 1, chap. 2. p. 88. edit. 1706,) "Though I think (says he) I have read as many Histories of *Chivalry* in my time as any other Man; I never could find, that the *Knights Errant* ever eat, unless it were by meer accident, when they were invited to *Great Feasts*, and *Royal Banquets*; at other times they indulged themselves with little other Food, besides their Thoughts, (see vol. 3. chap. 13. p. 120.) This humour is merrily banter'd by Mr. *Holdsworth*. A Man, says *Tim*, (*Dialogue betwixt Timothy and Philatheus*. 2<sup>d</sup> edit. vol. 1. p. 245.) must be very romantic indeed, to suppose, good natural corporeal men can subsist

C 4

upon



'Tis false: For *Arthur* wore in Hall  
 Round Table like a Farthingal,  
 On which with Shirt pull'd out behind,  
 340 And eke before, his good Knights din'd.  
 Though 'twas no Table some suppose,  
 But a huge Pair of round Trunk Hose:  
 In which he carry'd as much Meat  
 As he and all the Knights cou'd eat,  
 345 When laying by their Swords and Truncheons,  
 They took their Breakfasts, or their Nuncheons.

“ upon pure Spirituals, without so much as a Civil Pair of Breeches,  
 “ a Material Dish of Victuals, an External Pot of Ale, a Secular Shirt,  
 “ and a Temporal Mansion: this indeed is in Mr. *Dryden's* sense, a  
 “ very Fairy State, and you might as well turn them loose to reside  
 “ on School-Distinctions, or keep house with the Four Cardinal Vir-  
 “ tues.” They did not probably fare so delicately, as *Mammon* pro-  
 posed to do, (see *Ben Johnson's Alchymist*, act 2. sc. 2.) when he was  
 prevailed upon by *Subtle*, to think, that all the imperfect Metals in  
 his house should be turn'd to Gold. Nor quite on so light a Diet, as  
 that of the *Fairies*, described by Dr. *King*, in his *Orpheus* and *Euri-  
 dice*; nor yet so grossly as is reported by *Athenæus* of *Milo*; who was  
 said in the *Olympic Games*, for the length of a furlong to have carried  
 an Ox of four years old upon his Shoulders; and the same day to have  
 carried it in his belly; or *Garagantua*, who swallow'd six Pilgrims  
 in a Salad. see *Rabelais* vol. 1. p. 302.

¶ 337, 338. 'Tis false, for *Arthur* wore in Hall—Round Table,  
 like a Farthingal.] By some of our Historians, mention is made of a  
 famous *Brittish* King of that name, in the Sixth Century; who  
 instituted an Order of *Knights*, call'd the *Knights of the Round Ta-  
 ble*. For to avoid any Dispute about Priority of Place, when they  
 met together at meat; he caus'd a *Round Table* to be made, where-  
 at none could be thought to sit higher or lower than another. (see  
*Robert of Gloucester's Chronicle*, by Mr. *Hearne*, p. 187, 188. *Affert.  
 Arturii Regis a Lelando*, 1544, fol. 10. *Histor. Brytannic. Defens. a  
 Prifeo*. 1572, p. 139. *of Honour Civil and Military*, by Sir *William  
 Segar*, book 2. chap. 5. Mr. *Selden's* Notes upon *Drayton's Polyolbion*,  
 1622, part 1. p. 70. *Affmole's History of the Order of the Garter*, chap.  
 3. p. 70. *Guillim's display of Herakdry*, 1724. *Analog. Honor.* cap. 22.  
 p. 233. *Life of Cervantes*, by Mr. *Jarvis*, 1742, p. 9.) *Isaac Bicker-  
 staff*, Esq. (see *Tatler* N<sup>o</sup> 148.) observes of the renown'd King *Arthur*,  
 That

But let that pass at present, lest  
 We shou'd forget where we digress,  
 As learned Authors use, to whom  
 350 We leave it, and to th' Purpose come.  
 His puissant *Sword* unto his Side,  
 Near his undaunted Heart, was ty'd;  
 With Basket-hilt, that wou'd hold Broth,  
 And serve for Fight and Dinner both:  
 355 In it he melted Lead for Bullets,  
 To shoot at Foes, and sometimes Pullets;

That he is generally look'd upon as the first that ever fate down to a whole roasted Ox, (which was certainly the best way to preserve the Gravy) and it is farther added, that he and his Knights fate about it at his *Round Table*, and usually consum'd it to the very bones before they would enter upon any debate of moment. (see Dr. King's *Art of Cookery*, Mr. Pope's *Miscellany Poems*, vol. 2. p. 27.)

ŷ. 342. *But a huge pair of round Trunk Hose*] Don Quixote's advice to *Sancho Pancha*, when he was going to his Government, (vol. 4. chap. 63, pag. 415) was, not to wear *Wide-kneed Breeches*, or *Trunk'd Hose*; for they became neither Swords-men, nor Men of Business.

ŷ. 345.—*their Nuncheons*.] an Afternoon's Repast, see *Baily's Dict.*

ŷ. 351. *His puissant Sword*] See an account of the Sword of *Attila* King of the *Huns*, *Pistorii Bibliothec.* tom. 1. p. 185, 186. of King *Arthur's* Sword *Caliburn*, *Jeffery of Monmouth's British Hist.* part. 2. chap. 4. *Robert of Gloucester's Chron.* p. 174. *Pistorii Bibliothec.* tom. 1. p. 595. *Orlando's* Sword *Durandana*. *Don Quixote*, vol. 3. chap. 26. p. 255. of the Sword of *Bewis of Southampton*, called *Morglay*. *Galant Hist. of Bewis of Southampton*, chap. 5. VULGAR: vol. 3. N<sup>o</sup> 10. *Bibliothec. Pepsyan.* *Zelidaura Queen of Tartaria*, a *Dramatic Romance* made English, 1679. act 1. p. 19. The Swords of some ancient Heroes, note upon *Shakespeare's* King *Henry IV.* 2<sup>d</sup> part, act 2. vol. 3. p. 477. and *Captain Bluff's*, in *Congreve's Old Batchelour*.

ŷ. 353. *With Basket-hilt that would hold Broth*] Mr. Pope has a Thought much like this, (*Miscel. Poems*, vol. 2. p. 17.)

*In Days of old our Fathers went to war,  
 Expecting sturdy Blows, and hardy Fare;  
 Their Beef they often in their Murrion stew'd,  
 And in their Basket-hilt, their Bew'rage brew'd.*

See *Chaucer's Squire's Tale*, Works, 1602, fol. 23.

ŷ. 359.

To whom he bore so fell a Grutch,  
 He ne'er gave Quarter t' any such.  
 The trenchant Blade, *Toledo* trusty,  
 360 For want of fighting was grown rusty,  
 And ate into it self, for lack  
 Of some Body to hew and hack.  
 The peaceful *Scabbard* where it dwelt,  
 The Rancour of its Edge had felt :  
 365 For of the lower End two Handful  
 It had devoured, 'twas so manful,  
 And so much scorn'd to lurk in Case,

‡. 359. *The trenchant Blade*] A sharp cutting Blade.

*As by his Belt he wore a long Pavade, (Dagger)  
 And of a Sword, full trenchant was the Blade.*

*Chaucer's Reve's Tale*, fol. 14. *Sir John Maundeville's Travels*, last edit. chap. 23. p. 303. *Shakespear's Timon of Athens*, act. 4. vol. 5. p. 276. *Skinner's Etymol. Voc. Antiqu. Anglic.*

*Ibid. Toledo Trusty.*] The capital City of new Castile. The two Cities of *Toledo* and *Bilbao* in *Spain*, were famed for making of Sword-blades, and other Armour.

*Thy Bilboe, oft bath'd in the Blood of Foemans,  
 Like Caius Marius Consul of the Romans.  
 The mighty Alexander of Macedo,  
 Ne'er fought as thou hast done with thy Toledo.*

(Works of *J. Taylor* the Water Poet, to Captain *O Toole*, p. 17.)

‡. 360. *For want of fighting, was grown rusty.*] Mr. *Cotton* in his *Virgile-Travestie*, b. 4. p. 82. has borrow'd a Thought from hence; describing *Iulus's* Dress, when he attended Queen *Dido* a hunting, he has the following Lines.

*Athwart his brawny Shoulders came  
 A Bauldriek, made and trimm'd with th' same: (Belt)  
 Where Twibil hung with Basket hilt,  
 Grown rusty now, but had been gilt,  
 Or guilty else of many a thrack,  
 With Dudgeon Dagger at his back. ‡. 379.*

See an account of *Cowsey's* Sword; *Beaumont and Fletcher's Elder Brother*, act 5. sc. 1.

‡. 372.

As if it durst not shew its Face.

In many desperate Attempts,

370 Of Warrants, Exigents, Contempts,  
It had appear'd with Courage bolder  
Than Serjeant *Bum* invading Shoulder.

Oft had it ta'en Possession,

And Pris'ners too, or made them run.

375 This Sword a Dagger had his Page,  
That was but little for his Age:  
And therefore waited on him so,  
As Dwarfs upon Knights Errant do.

ψ. 372. *Than Serjeant Bum invading Shoulder.*] How wittily does the Poet describe an *Arrest*? This Thought has been much admired, and has given a hint to two celebrated Writers to improve upon it, in as fine a vein of *Satire* and *Burlesque*, as ever appear'd in any Language: I think the Reader cannot be displeas'd to see them quoted in this place.

— Behind him stalks

*Another Monster, not unlike himself,  
Sullen of Aspect, by the Vulgar call'd  
A Catchpole, whose polluted hands the Gods  
With haste incredible and Magic Charms  
Erst have endu'd, if he his ample Palm  
Shou'd haply on ill-fated Shoulder lay  
Of Debtor, strait his Body, to the touch  
Obsequious, (as whilom Knights were wont)  
To some Incharmed Castle is convey'd,  
Where Gates impregnable, and coercive Chains  
In Durance strict detain him, till in form  
Of Money, Pallas sets the Captive free.* Phillips's *Splendid Shilling*.

“As for *Tipstaffe* the youngest Son, he was an honest fellow; but his Sons, and his Sons Sons have all of them been the veriest *Rogues* living; 'tis this unlucky Branch has stock'd the Nation with that swarm of *Lawyers, Attorneys, Serjeants, and Bailiffs*, with which the Nation is over-run—*Tipstaffe* being a seventh Son us'd to cure the *King's Evil*; but his rascally Descendants are so far from having that healing Quality, that by a touch upon the Shoulder, they give a Man such an ill habit of body, that he can never come abroad afterwards.” *Tatler* N<sup>o</sup> 11. (Mr. B.)

ψ. 378. *As Dwarfs upon Knights Errant do*] A thing frequently  
men-

It was a serviceable Dudgeon,  
 380 Either for Fighting or for Drudging.  
 When it had stabb'd, or broke a Head,  
 It would scrape Trenchers, or chip Bread.  
 Toast Cheefe or Bacon, tho' it were  
 To bait a Moufe-trap, 'twould not care.  
 385 'Twould make clean Shoes, and in the Earth  
 Set Leeks and Onions, and so forth.  
 It had been 'Prentice to a Brewer,  
 Where this and more it did endure ;  
 But left the Trade, as many more  
 390 Have lately done on the same score.  
 In th' Holsters at his Saddle-bow

mentioned by *Romance Writers*. see *Amadis de Gaul*, and *Amadis of Greece*; or the *Knight of the Burning Sword*.

†. 379. *It was a serviceable Dudgeon.*] Curio speaking of the Justice (see *Coxcomb*, act 5. *Beaumont and Fletcher's Works* in folio, 1679, part. 2. p. 334.) says, "and his Justice be as short as his Memory, a Dudgeon Dagger will serve him to mow down Sin without all." *Baily* says, that *Dudgeon Dagger* signifies a *Small Dagger*; and in this sense it is used by our Poet. The great Gun at *Guyes* in *Henry 6<sup>th</sup>'s* time was called *Dygeon*. see *Higden's Polychronicon* by *Treviza*, lib. ult. cap. 20. fol. 336.

†. 382. *It would scrape Trenchers.*] *Hudibras's Dagger*, puts me in mind of *Scrub*, *Squire Sullen's* Servant, (see *Farquhar's Beaux Stratagem*) who had a new Office and Employment for every day of the Week: "a Monday (says he) I drive the Coach, of a Tuesday I drive the Plow, on Wednesday I follow the Hounds, a Thursday I dun the Tenants, on Friday I go to Market, on Saturday I draw Warrants, and on Sunday I draw Beer."

†. 383. *Toast Cheefe.*] Like *Corporal Nims's* Sword: (*Shakespeare's King Henry V.* act 2. vol. 4. p. 20.) "I dare not fight, (says he) but I will wink and hold out mine iron; it is a simple one, but what though? it will toast cheefe, and it will endure cold as another man's Sword will, and there's an end."

†. 387. *It had been Prentice to a Brewer, &c.*] A banter upon *O. Cromwell*, (and others) who though of a good Family, was a Brewer at

Two aged Pistols he did stow,  
Among the Surplus of such meat  
As in his Hose he cou'd not get.

395 These wou'd inveigle Rats with th' Scent,  
To forage when the Cocks were bent;  
And sometimes catch 'em with a Snap,  
As cleverly as th' ablest Trap.

They were upon hard Duty still,  
400 And ev'ry Night stood Centinel,  
To guard the Magazine i'th' Hose  
From two-legg'd and from four-legg'd Foes.

Thus clad and fortify'd, Sir Knight,  
From peaceful Home set forth to fight.

at *Huntington*; to which Mr. *Butler* alludes, (in his Poem, intitled, *Oliver's Court*, see *Remains*.)

*Who fickler than the City Ruff,  
Can change his Brewer's Coat to Buff,  
His Dray-cart to a Coach, the Beast  
Into two Flanders Mares at least:  
Nay hath the art to murder Kings,  
Like David, only with his Slings.*

He is girded likewise by the Author of a Poem, intitled, *Sir John Birkenhead* reviv'd, p. 36.

*'Tis Nol's old Brew-house now I swear,  
The Speaker's but his Skinker,  
Their Members are like th' Council of War,  
Carmen, Pedlars, Tinkers.*

See two Songs intitled, *The Protecting Brewer*, and *The Brewer*. *Coll. of loyal Songs*, vol. 1. N<sup>o</sup> 72, 85. reprinted in 1731. And the Writer of a Tract, intitled, *A Parly between the Ghosts of the late Protector, and the King of Sweden in Hell*, 1660, p. 12, merrily observes, that having form'd a Conspiracy against *Beelzebub*, "They met in a certain Blind Dog-hole, where a poor Fellow sold *Cock-Ale* for Six-pence a Bottle, and Three Pipes of *Gunpowder* instead of *Tobacco*, for Two-pence: this Man the Protector had serv'd with Drink, when he was a Brewer," see *Walker's Hist. of Independency*, part 1. p. 32.

γ. 402. — *Four-leg'd foes.*] *Mice and Rats*, see *Homer's Battle of the Frogs and Mice*, *Archdeacon Parnell's Translation*. p. 49, 50, &c.

γ. 407.



405 But first with nimble active Force  
 He got on th' Outside of his *Horsè*,  
 For having but one Stirrup ty'd  
 T' his Saddle, on the further Side,  
 It was so short, h' had much ado  
 410 To reach it with his desp'rate Toe.  
 But after many Strains and Heaves,  
 He got up to the Saddle-Eaves.  
 From whence he vaulted into th' Seat,  
 With so much Vigour, Strength and Heat,  
 415 That he had almost tumbled over  
 With his own Weight, but did recover,  
 By laying hold on Tail and Main;

ÿ. 407. *For having but one Stirrup ty'd, — T'his Saddle, &c.] Julius Cæsar* was so excellent a Horseman, in his Youth, "That being mounted on the bare back, without Saddle or Bridle, he could make his Horse run, stop, and turn, and perform all his Airs with his hands behind him." *Montaigne's Essays*, b. i. c. 48. p. 426.

ÿ. 411, 412, 413. *But after many Strains and Heaves — He got up to the Saddle-Eaves; — From whence he vaulted into th' Seat.]* The Knight was of very low stature, and as his Horse was *sturdy, large and tall* (ÿ. 423.) and he furnish'd with so many Accoutrements, no wonder he had great difficulty in mounting him: we must not imagine this to be fiction, but true in fact: for the Figure our *Hero* made on Horseback was so remarkable as to be thus introduc'd by another celebrated Satyrst and Poet, by way of comparison. "Lift (says *Cleveland*) a *Diurnal-maker*, a Writer, and "you smother *Jeffery* in Swabber Slobs." (*Jeffery* was the *Queen's Dwarf*. See *Abstract of Dr. Bulwer's Artificial Changeling. British Librarian*, 1737. N<sup>o</sup> 6. p. 370.) "the very name of *Dabbler* oversets him; he is swallow'd up in the Phrase, like *Sir Samuel Luke* "in a great Saddle: nothing to be seen but the giddy Feather in "his Crown." From hence we apprehend the fine Raillery of this preceding part of his Character,

*Great on the Bench, great in the Saddle,*

*That cou'd as well bind o'er a swaddle.* (Mr. B.)

ÿ. 423. *The Beast was sturdy, large, and tall.]* In canto 2. ÿ. 694. he calls him; — *Steed of Bones and Leather,*  
 And in part. 2, canto. 3. ÿ. 496. *Leathern Bare-bones.*

which



Which oft he us'd instead of Rein.

But now, we talk of mounting Steed,

420 Before we further do proceed;

It doth behove us to say something

Of that which bore our valiant *Bumkin*.

The Beast was sturdy, large, and tall,

With Mouth of Meal, and Eyes of Wall;

425 I wou'd say Eye, for h' had but one,

As most agree, tho' some say none.

He was well stay'd, and in his Gate

Preferv'd a grave, majestick State.

At Spur or Switch no more he skipt,

430 Or mended Pace, than *Spaniard* whipt:

which Description nearly resembles that of Don *Quixote's* *Rosinante*, "whose Bones (*Cervantes* observes, vol. 1. chap. 1. p. 6 ) stuck out "like the *Corners* of a *Spanish* Real:" (and yet the *Don*, vol. 2. p. 263 styles him, *The Glory of Horse-flesh*); or *Shakspear's* Description of *Petruchio's* Horse, (see *Taming the Shrew*, act 3, vol. 2, p. 316.) and *Grandpree's* Description of the *English* Horses before the Battle of *Agincourt*, (*Shakspear's* *King Henry 5<sup>th</sup>*, act. 4, vol. 4. p. 72.) and is far from coming up to the beauty of *Cain's* Horse, as described by *Dubartas*, (*Divine Weeks*, p. 370.) or the *Dauphin's* Horse, (*Shakspear's* *Henry 5<sup>th</sup>*, act. 3. vol. 4. p. 56.) or the Strength of *Hector's* Horse *Galathee*, *Destruction of Troy*, 3<sup>d</sup> book, chap. 11. *Alexander's* *Bucephalus*, or *Garagantua's* Mare, (*Rabelais*, vol. 1. book 1. chap. 16.) or those famed Horses of *Knights Errant*, (*Don Quixote*, vol. 4. chap. 90. p. 385. See *Guardian*, N<sup>o</sup> 86.)

¶ 430. Or mended pace than *Spaniard* whipt.] Alluding to the Story in the Fable (*Sir Roger L'Estrange's* *Fables*, vol. 2. fab. 142.) of the *Spaniard* under the *Lab*, who made a point of Honour of it, not to mend his pace for the saving his Carcase, and so march'd his stage with as much gravity as if he had been upon a *Procession*: infomuch that one of the *Spectators* advised him to consider, that the longer he was upon the way, the longer he must be under the scourge, and the more haste he made, the sooner he would be out of his pain. "Noble Sir, (says the *Spaniard*) I kiss your hand for "your courtesy, but it is below the Spirit of a Man to run like a "Dog: if ever it shall be your fortune to fall under the same Discipline, you shall have my consent to walk your course at what  
"rate

And yet so fiery, he wou'd bound,  
 As if he griev'd to touch the Ground:  
 That *Cæsar's* Horse, who, as Fame goes,  
 Had Corns upon his Feet and Toes,  
 435 Was not by half so tender hoof,  
 Nor trod upon the Ground so soft.  
 And as that Beast would kneel and stoop  
 (Some write) to take his Rider up:  
 So *Hudibras* his ('tis well known)  
 440 Wou'd often do to set him down.  
 We shall not need to say what lack  
 Of Leather was upon his Back:  
 For that was hidden under Pad,  
 And Breech of Knight gall'd full as bad.  
 445 His strutting Ribs on both sides show'd  
 Like Furrows he himself had plow'd:

“rate you please yourself; but in the mean time with your good favour, I shall make bold to use my own liberty.” (See *Don Quixote*, part. 1. b. 3. c. 9. p. 246.)

Y. 431, 432. *And yet so fiery, he would bound, — As if he griev'd to touch the ground.* See Description of *Don Quixot's* *Resnuante*, (vol. 1. chap. 4. p. 28.)

Y. 433. *That Cæsar's Horse, who as Fame goes, — Had Corns upon his Feet and Toes.* Julius Cæsar had a Horse with Feet like a Man's. *Utebatur equo insigni; pedibus prope humanis, & in modum digitorum unguis fissis.* Suet. in Jul. c. 61. Plin. Nat. Hist. 1. 8. c. 42. Rabelais's Works, vol. 1. b. 1. c. 16. Chron. Chronic. Polit. 1. 2. p. 125. Francof. 1614. Montaigne's Essays, b. 1. c. 48. p. 427. Ed. 1711.

Y. 457. *A Squire he had, whose Name was Ralph.* Sir Roger L'Estrange (*Key to Hudibras*) says, this famous Squire, was one *Isaac Robinson*, a zealous Butcher in *Moor-Fields*, who was always contriving some new *Querpo Cut* in Church Government: but in a *Key* at the end of a *Burlesque Poem* of Mr. Butler's, 1706, in folio, p. 12. 'tis observ'd, “That *Hudibras's* Squire was one *Pemle* a Taylor, “and one of the *Committee of Sequestrators.*” As Mr. Butler borrow'd his Knight's name from *Spenser*, 'tis probable, he named his Squire

For underneath the Skirt of Pannel,  
 'Twixt ev'ry two there was a Channel.  
 His dragging Tail hung in the Dirt,  
 450 Which on his Rider he wou'd flurt;  
 Still as his tender Side he prickt,  
 With arm'd Heel, or with unarm'd, kickt:  
 For *Hudibras* wore but one Spur,  
 As wisely knowing, cou'd he stir  
 455 To active Trot one Side of's Horse,  
 The other wou'd not hang an Arse.

A *Squire* he had, whose Name was *Ralph*,  
 That in th' Adventure went his half.  
 Though Writers, for more stately Tone,  
 460 Do call him *Ralpho*, 'tis all one:  
 And when we can with Meter safe,  
 We'll call him so; if not, plain *Raph*;

Squire from *Ralph* the *Grocer's* Apprentice, in *Beaumont* and *Fletcher's* Play, call'd, *The Knight of the Burning Pestle*. It might be ask'd how it comes to pass, that the Knight makes choice of a Squire of different Principles from his own? and why the Poet afterwards says,

*Never did trusty Squire with Knight,  
 Or Knight with Squire, e'er jump more right:  
 Their Arms and Equipage did fit,  
 As well as Vertues, Parts and Wit.*    §. 625. &c.

when there is so manifest a disagreement in the principal part of their Characters? To which it may be answer'd, That the end they propos'd by those Adventures was the same, and tho' they differ'd about *Circumstantial*s, they agreed to unite their Forces against the Establish'd Religion. The Poet by this piece of management, intended to shew the joint concurrence of *Sectaries* against all Law and Order at that time. Had the Knight and his Squire been in all Occurrences of one Opinion, we should never have had those eloquent Disputes about *Synods*, *Quets*, *Conscience*, &c. which are some of the chief Beauties in the Poem; besides, this conduct was necessary to give an agreeable diversity of Character to the principal *Hero* of it. (Mr. B.)



(For Rhyme the Rudder is of Verfes,  
 With which, like Ships, they steer their Courfes.)  
 465 An equal Stock of Wit and Valour  
 He had laid in, by Birth a Taylor.  
 The mighty *Tyrian* Queen, that gain'd  
 With subtle Shreds a Tract of Land,  
 Did leave it with a Castle fair  
 470 To his great Ancestor, her Heir;  
 From him descended cross-legg'd Knights,

§. 466. By Birth a Taylor.] The Taylor's Trade was no contemptible one in those times, if what the Author of a Tract, intitled, *The Simple Cobler of Agarvum in America*, 1647, p. 29, be true; who observes, "That there were numbered between *Temple-Bar* and *Charing-Cross* Eight Thousand of that Trade." The description of a Taylor, by the Author of *A Tale of a Tub*, p. 65, is very humorous, and agreeable to this of Mr. Butler. "About this time it happen'd, that a *Sett* arose, whose Tenets obtain'd, and spread far in the *Grand Monde*; and among every body of good fashion. They worshipp'd a sort of Idol, who as their Doctrine deliver'd, did daily create Men by a kind of manufactory Operation. This Idol they plac'd on the highest part of the House on an Altar erected about three foot: He was shewn in the posture of a *Per-sian Emperor*, sitting on a superficies, with his Legs interwoven under him: this God had a *Goose* for his Ensign, whence it is that some Men pretend to deduce his original from *Jupiter Capitolinus*: at his left hand beneath his Altar, Hell seem'd to open, and catch at the *Animals* the Idol was creating. To prevent which, certain of his *Priests* hourly flung in pieces of the uninform'd Mats or Substance, and sometimes whole Limbs already enliven'd; which that horrid Gulph insatiably swallow'd, terrible to behold. The *Goose* was also held a *Subaltern Divinity*, or *Deus minorum gentium*, before whose Shrine was sacrificed that Creature, whose hourly food is *Human Gore*, and who is in so great repute abroad, by being the delight and favourite of the *Aegyptian Cercopithecus*. Millions of these animals were slaughter'd every day to appease the hunger of that *consuming Deity*: The chief Idol was worshipp'd also as the Inventor of the *Yard* and *Needle*: whether as the God of Seamen, or on account of certain other Mystical Attributes, has not been sufficiently clear."

§. 467, 468. The mighty *Tyrian Queen* who gain'd.—With subtle shreds, a Tract of Land, &c.] The passage refer'd to in *Virgil*, is thus translated by Mr. Cotton (*Virgil Travestie* Book I. p. 31.)

Fam'd for their Faith, and warlike Fights  
 Against the bloody Canibal,  
 Whom they destroy'd both great and small.

- 475 This sturdy Squire, he had, as well  
 As the bold Trojan Knight, seen Hell,  
 Not with a counterfeited Pass  
 Of Golden Bough, but true Gold-Lace.  
 His Knowledge was not far behind  
 480 The Knight's, but of another kind,

*At last she came, with all her People,  
 To yonder Town with the Spire Steeple;  
 And bought as much good feeding ground for  
 Five Marks, as some would give five Pound for;  
 Where now she lives, a Housewife wary,  
 Has her Ground stock'd, and keeps a Dairy.*

Thebes was built in the same manner, according to *Lidgate*. see History of *Thebes*, *Chaucer's Works*, folio 354. And *Thong-Castor* in *Lincolnshire* by *Hengist the Dane*. See *Jeffery* of *Monmouth's British History*, book. 6. chap. 11. p. 185. *Robert of Gloucester's Chronicle* by *Mr. Hearne*, p. 115.

¶ 471. *From him descended cross-legg'd Knights.*] The Knights *Templars* had their Effigies laid on their Tombs, with their Legs across. See Note upon Part. 3. Canto 3. ¶ 761. He alludes to the *Taylor's* posture in sitting.

¶ 472. *Fam'd for their Faith*] obliged to trust much in their way of trade. (Mr. W.)

¶ 476, 477, 478. *As the bold Trojan Knight, seen Hell,—Not with a counterfeited Pass—Of Golden Bough, &c.*] He alludes to *Aeneas's* consulting the *Sibyl*, concerning the method he should take to see his beloved Father *Anchises*, in the Shades below; who has the following answer. *Aeneid* 6.

*Receive my Counsel. In this neighbour Grove  
 There stands a Tree, the Queen of Stygian Jove  
 Claims it her own: thick Wood, and gloomy Night  
 Conceal the happy Plant from Human sight.  
 One Bough it bears, but wondrous to behold,  
 The ductile Rind, and Leaves of radiant Gold;  
 This from the vulgar Branches must be torn,  
 And to Fair Proserpine, the Present born.* Mr. Dryden.

Taylor's call that place *Hell*, where they put all they steal.



And he another way came by't :  
 Some call it *Gifts*, and some *New-light*.  
 A liberal Art, that costs no Pains  
 Of Study, Industry, or Brains.  
 485 His Wit was sent him for a Token,  
 But in the Carriage crackt and broken.  
 Like Commendation Nine-pence crookt  
 With —To and from my Love—it lookt.  
 He ne'er consider'd it, as loth  
 490 To look a Gift-Horse in the Mouth :  
 And very wisely wou'd lay forth  
 No more upon it than 'twas worth.  
 But as he got it freely, so  
 He spent it frank and freely too.

ψ. 481. *And he another way came by't, &c.*] The *Independents*, and *Anabaptists* (of which Sect *Ralph* probably was) pretended to great Gifts as they call'd them, by Inspiration: and their Preachers, though they could scarce read, were call'd *Gifted Brethren*.

ψ. 485. *His Wits were sent him.*] In all editions, to 1704 inclusive.

ψ. 487, 488. *Like Commendation Nine-pence crookt—With To and from my Love, it look't.*] Until the year 1696, when all Money not mill'd, was call'd in, a Nine-penny piece of Silver was as common as Sixpences or Shillings, and these Ninepences were usually bent as Sixpences commonly are now, which bending was call'd, *To my Love, and from my Love*, and such Ninepences the ordinary Fellows gave or sent to their *Sweethearts*, as Tokens of Love. (Dr. B.) *The Shilling* (see *Tatler's Dream*, N<sup>o</sup> 240.) in the account of it's Rambles, says; "My Officer (a Recruiting Serjeant in the Rebellion) chancing one Morning to walk abroad earlier than ordinary, sacrificed me to his Pleasures, and made use of me to seduce a Milk-maid: the Wench bent me, and gave me to her *Sweetheart*, applying more properly than she intended, the usual form of, *To my Love, and from my Love.*" (See *Rosalin's Compliment*, *Shakespeare's Love's Labour lost*, act. 1. vol. 2. p. 110.)

ψ. 495. *For Saints themselves, &c.*] The Author of a Tract, intitled, *Sir John Birkenhead review'd*, p. 29, girds those pretended Saints in the following manner:

If

- 495 For Saints themselves will sometimes be,  
 Of Gifts that cost them nothing, free.  
 By Means of this, with *Hem* and *Cough*,  
 Prolongers to enlighten'd Snuff,  
 He cou'd deep Mysteries unriddle,  
 500 As easily as thread a Needle.  
 For as of Vagabonds we say,  
 That they are ne'er beside their way;  
 Whate'er Men speak by this *New Light*,  
 Still they are sure to be i'th'right.  
 505 'Tis a *Dark-Lanthorn* of the Spirit,  
 Which none see by but those that bear it:  
 A Light that falls down from on high,  
 For spiritual Trades to cozen by:

*If these be Saints, it's vain indeed  
 To think there's Good or Evil;  
 The World will soon be of this Creed,  
 No God, no King, no Devil.  
 Of all those Monsters which we read,  
 In Afric, Inde, or Nile;  
 None like to those, now lately bred  
 Within this wretched Isle.  
 The Cannibal, the Tigre fell,  
 Crocodile, and Sycophant,  
 The Turk, the Jew and Infidel  
 Make up an English Saint.*

ψ. 507, 508. *A Light that falls down from on high* — For Spiritual Trades to cozen by.] Mercers, Silkmen, Drapers, &c. have a peculiar Light which comes from the top of their Shops, by which they shew their Goods to advantage, (call'd I think, a *Sky-light*) to this he probably alludes; designing at the same time, to sneer such a Preacher, as Dr. Echard makes mention of, (*Contempt of the Clergy*, p. 49.) who preaching about the Sacrament, and Faith, tells his Hearers, "That Christ is a Treasury of all Wares and Commodities; and therefore opening his wide throat, cries aloud: Good People, what do you lack, what do you buy? Will you buy any Balm of Gilead, and Eye-salve; any Myrrhe, Aloes, or Cassia? Shall I



An *Ignis Fatuus*, that bewitches,  
 510 And leads Men into Pools and Ditches,  
 To make them *dip* themselves, and sound  
 For *Christendom*, in dirty Pond;  
 To dive like Wild-Fowl, for Salvation,  
 And fish to catch Regeneration.

“fit you with a Robe of Righteousness, or with a white Garment? See here! what is it you want? Here’s a very choice Armory: Shall I shew you an Helmet of Salvation, a Shield, or Breast-plate of Faith? Will you please to walk in, and see some precious Stones, a Jasper, a Saphyre, a Chalcedony? Speak, what do you buy? Now for my part (says Dr. Echard) I must needs say, and I much fancy I speak the mind of thousands; that it had been much better for such an imprudent and ridiculous Bawler as this was, to have been condemn’d to have cry’d Oysters and Brooms, than to dip credit at this un sanctified rate his Profession, and our Religion.”

§. 509. An *Ignis Fatuus* —] A *Jack o’ Lantborn*, or *Will with the Wisp*. This appears chiefly in Summer-nights in Church yards, Meadows, and Bogs; and is thought to be a viscous substance, or fat exhalation kindled in the air to a thin flame, without any sensible heat, often causing people to wander out of the way. See accounts of the *Meteor*, call’d *The Ignis Fatuus*, from Observations made in England by Mr. William Derham, Fellow of the Royal Society, and others in Italy, communicated by Sir Thomas Dereham, Baronet, F. R. S. which differ from that of Mr. Francis Willoughby, and Mr. Ray; who took these *Ignes Fatui*, to be the shining of a great number of the *Male Glowworms* in England, or the *Pyraustæ* in Italy, flying together. *Philosophical Transactions*, vol. 36. N<sup>o</sup> 411. p. 204, &c.

§. 511. To make them *dip* themselves, &c.] Alluding to *Ralpho’s* Religion, who was probably an *Anabaptist* or *Dipper*: the different ways of administering Baptism, by the *Secretaries* of those times, is exposed in a *Satyr against Hypocrites*, p. 9.

Men say, there was a secret Wisdom then,  
 That ruled the strange opinions of these Men;  
 For by much washing Child got cold i’tb head,  
 Which was the cause so many Saints snuffed.  
 On, cry’d another Sect, let’s wash all o’er,  
 The Parts behind, and eke the Parts before —  
 — Then full of Sauce and Zeal steps up Elnathan,  
 This was his name now, once he had another,  
 Until the Ducking Pond made him a Brother;  
 A Deacon, and Buffeter of Satan. Ib. p. 21.

See an account of their scandalous abuses in *Dipping*, Sir Roger L’Esrange’s *Dissenters Sayings*, part. 2. sect. 2. p. 9. Sir William Dug-



515 This Light inspires and plays upon  
 The Nose of Saint, like Bag-pipe Drone,  
 And speaks through hollow empty Soul,  
 As through a Trunk, or whisp'ring Hole,  
 Such Language as no mortal Ear  
 520 But spirit'al Eaves-droppers can hear,

*Dugdale's View of the Troubles*, p. 560. *Juvenal* makes mention of a wicked sect of Worshippers of *Cotyto*, or *Cotyttia* the Goddess of Impudence, call'd *Baptæ* or *Dippers*, Sat. 8, 89, 90, &c. vid. Not. *Hemini*, *Angeli Politiani Novar.* & *Antiquar. Observat.* &c. cap. 10. de *Baptis* & *Cotyto*. *Fax. Art. a Grutero*, tom. 1. p. 21, &c.

ψ. 512. For *Christendom*, in dirty pond.] See *Sancho Pancha's* reasoning against *Dirty Suds*. *Don Quixote*, vol. 3. chap. 32.

ψ. 514. And fish to catch *Regeneration*] *Dr. Bruno Ryves* observes, (*Mercurius Russicus*, N<sup>o</sup> 3. p. 26.) that at *Chelmsford* in *Essex*, there were two sorts of *Anabaptists*, the one they call'd the *Old Men*, or *Asperfs*; because they were but sprinkled; the other they called the *New Men*, or *Immersfs*, because they were overwhelm'd in their re-baptization.

ψ. 515. — and plays upon *The Nose of Saint*, &c.] They then affected to speak through the nose.

*With face and fashion to be known,  
 For one of pure Election;  
 With Eyes all white, and many a groan,  
 With Neck aside to draw in tone,  
 With Harp in's Nose, or he is none.*

See a *New Teacher of the Town*, &c. *The Puritan. A Collection of Loyal Songs against the Rump*, vol. 2. N<sup>o</sup> 59. p. 260. See *Tale of a Tub*, 3<sup>d</sup> Edit. p. 203.

ψ. 517, 518. And speaks through hollow empty Soul, — As through a Trunk, or whisp'ring Hole.] Alluding probably to the mistaken notion, that the Oracles at *Delphos*, and other places were delivered in that manner. (See a confutation of that opinion, *Baltus's Answer to Fontenelle's History of Oracles*, translated by *Mr. Bedford*, p. 119, 127.) or to the *Brazen Head* in *Don Quixote*, (vol. 4. chap. 62, p. 628.) where the person who gave answers, did it through a Pipe, from the chamber below, and by the hollowness of the Trunk, receiv'd their questions, and deliver'd his answers in clear articulate words; or the *Brazen Head* in the *History of Valentine and Orson*, chap. 18, 19.

ψ. 520. But spirit'al Eaves-droppers can hear.] They are tax'd as encouragers of such, by the Writer of *A Letter sent to London from*



So *Phæbus*, or some friendly Muse,  
 Into small Poets Song infuse;  
 Which they at second hand rehearse  
 Thro' Reed or Bag-pipe, Verse for Verse.

525 Thus *Ralph* became infallible.  
 As three or four-legg'd Oracle,

*a Spy at Oxford, to Mr. Pym, Mr. Martyn, &c.* 1643. p. 14. "It is a rare piece of wisdom (says he) in you, to allow *Eves-droppers*, and *promoting Knaves*, to be as Mouse-traps to catch words, undo all such as wish well to the King, and hang as many as dare to drink Prince *Robert's* (*Rupert's*) health." *Eves-droppers* are criminal in the eye of the Law, and punishable in the *Court Leet* by Fine, by *Stat. of Westminster*, c. 33. See Mr. *Jacob's Law Dictionary*.

ψ. 521. So *Phæbus*, &c.] There is a near relation between *Poetry* and *Enthusiasm*; somebody said well, that a Poet is an *Enthusiast* in jest, and an *Enthusiast* a Poet in good earnest: it is remarkable that *Poetry* made *Milton* an *Enthusiast*, and *Enthusiasm* made *Norris* a Poet. (Mr. W.)

ψ. 525, 526, 527. Thus *Ralph* became infallible, — As three or four legg'd Oracle, — The ancient *Cup*, or modern *Chair*.] Referring to the *Tripus*, or the three-footed Stool, upon which the *Priestests* at *Delphos* sat, when she gave forth her Oracles. *Joseph's Divining-Cup*, Gen. 44. 5. vid. *Lamberti Danæi de Sortiariis*, cap. 1. p. 22. or the *Pope's Infallible Chair*.

ψ. 530. In *Magic*.] *Magic* in its primitive signification, was a harmless thing. *Vocabulum hoc Magus, nec Latinum est, nec Græcum, sed Persicum: & idem linguâ Persicâ significat, quod apud nos Sapientia; vid. Jo. Pici Mirandule Op. tom. 1. p. 112. Basil. 1601. Cornelii Agrippæ Epist. D. Johanni Trithemio Abbati, &c. Ep. lib. 1. Ep. 23. Sir Walter Raleigh's History of the World, 1st book of the first part, chap. 11. sect. 2. Jo. Gerhardi Loc. Commun. tom. 6. p. 446. Basnagii Annal. Politico-Ecclesiastic. tom. 1. p. 127, 47. Dr. Lightfoot's Harmony of the Four Evangelists. Turkish Spy, vol. 1. b. 1. chap. 18. Afterwards they became Jugglers and Impostors; see the remarkable Juggle of some *Persian Magicians*, to hinder *Isdegerdes* their King, in the 5<sup>th</sup> Century, from turning *Christian*, with their punishment. *Basnagii Annal. tom. 3. p. 259.**

*Ibid.* — *Talisman*.] *Talisman* is a Device to destroy any sort of Vermin, by casting their Images in Metal, in a precise Minute, when the Stars are perfectly inclin'd to do them all the Mischief they can. This has been experimented by some modern *Virtuosi* upon Rats, Mice, and Fleas, and found (as they affirm) to produce the

The ancient Cup, or modern Chair;  
 Spoke Truth point-blank, tho' unaware.  
 For Mystick Learning, wond'rous able  
 530 In Magick *Talisman* and *Cābal*,  
 Whose primitive Tradition reaches  
 As far as *Adam's* first green Breeches :

the effect with admirable success. Sigilla Syderum apud *Cornelium Agrippam, Paracelsum, & id genus Nugæ alix Talisman Arabibus* vocantur, *Judæis* vero scuta *Davidis*, τὰ Ἀπολλωνίου τελεσµατα. [*Tyanæi*] *Selden de Diis Syris*, edit. 1629. p. 116, 117. See a large Dissertation on the Original of *Talismans*, upon *Samuel* 6. 5. Mr. *John Gregory's Golden Mice*, Works, chap. 8. 4<sup>th</sup> Edit. p. 35 to 42 inclusive. *William Lilly's History of his Life and Times*, 1715. p. 98. Mr. *Pope's Temple of Fame, Miscel. Poems*, vol. 1. p. 45. *Webster's displaying of supposed Witchcraft*, chap. 7. p. 156. chap. 17. p. 339. printed in folio, 1677. and of the *Abraxas*, or *Magical Stones*, and *Talismans*, Mr. *Wright's Travels through France*, &c. 1730. p. 415.

*Ibid.* — and *Cabal*] \* *Raymund Lully* interprets *Cabal*, out of the *Arabick*, to signify *Scientia superabundans*; which his Commentator *Cornelius Agrippa*, by over-magnifying, has render'd a very superfluous Foppery." vid. *Jo. Pici Mirandulæ de Magia & Cabala*, Apol. tom. 1. p. 110, 111. Sir *Walter Raleigh's History of the World*, first part, first book, p. 67. edit. 1614. *Purchase his Pilgrims* 2<sup>d</sup> part, lib. 6. p. 796, 797, 798. *Scot's Discovery of Witchcraft*, chap. 11. *Dee's Book of Spirits*, with *Dr. Meric Casaubon's Preface*. *Churchill's Voyages*, &c. 2 vol. p. 528. 2<sup>d</sup> edit. *Bailey's Dict.* folio edit. under the word *Cabala*; *Jacob's Law Dictionary*, under the word *Cabal*; and *British Librarian*, N<sup>o</sup> 6. for June, 1737. p. 340, &c.

‡ 532. *As far as Adam's first Green Breeches.*] The Author of *Magia Adamica* endeavours to prove the Learning of the ancient *Magi* to be deriv'd from that Knowledge, which God himself taught *Adam* in *Paradise* before the Fall. *Wierus* speaks to the same purpose, *Et hodiè adhuc titulis, quos præ foribus splendoros suspendunt. Hi Magi, ementiti circumferuntur libri sub nomine Adæ, Abelis, &c. de Præstigiis Dæmonum*, lib. 2. cap. 3. p. 152, cap. 4. p. 160. *Spanish Mandevile*, b. 3. fol. 75. Notes upon *Creech's Lucretius*, vol. 2. p. 518. ed. 1714. I am of opinion, that he design'd to sneer the *Geneva* Translation of the Bible, publish'd in *English* with Notes, in 4<sup>to</sup> and 8<sup>vo</sup> in the year 1599, and in folio 1615, in which, in the third of *Genesis* 7<sup>th</sup> verse, are the following words: *And they sew'd fig-tree leaves together, and made themselves Breeches* (instead of *Aprons*, in the authoriz'd translations): from this translation some of the softer Sex (see *Dialogue between Timothy and Philatheus*, vol. 1, p. 276.)

Deep-fighted in Intelligences,  
 Ideas, Atoms, Influences;  
 535 And much of *Terra Incognita*,  
 Th' intelligible World, cou'd say;  
 A deep occult Philosopher,  
 As learn'd as the *Wild Irish* are,

p. 276.) have undertaken to prove, "that the Women had as good a title to the *Breeches* as the Men." Roger the Chaplain (see Beaumont and Fletcher's *Scornful Lady*, act. 4. sc. 1.) thus reproaches *Abigail*; Go *Dalilah*, you make Men fools, and wear *Fig-Breeches*.

‡. 533. *Deep-fighted in Intelligences.*] So the *Peripatetics* call'd (as I am inform'd) those *Angels* or *Spirits*, which they suppos'd to move the *Cœlestial Orbs*. vid. *Joan. Tritheimii Abbatis Spanheimen. de septem secundeis, id est intelligentiis, five spiritibus orbis post deum moventibus* — *Francofurti* 1545, *Pub. Libr. Cambridge*, xix. 9. 8.

\* ‡. 535. *And much of Terra Incognita, — Th' intelligible World, could say.*] The intelligible World is a kind of *Terra del Fuego*, or *Pittacorum Regio*, discover'd only by the Philosophers; of which they talk, like Parrots, what they do not understand.

‡. 538. *As learn'd as the Wild Irish are.*] See *Cambden's Britannia*, 1695, col. 1046.

‡. 539. *Or Sir Agrippa.*] *Cornelius Agrippa* was Secretary to the Emperour *Maximilian*, Doctor in Divinity at *Dole* and *Pavia*, Syndic and Advocate to the City of *Metz*, Physician to the Dutcheſs of *Anjou* Mother of King *Francis* the First, Counsellor and Historiographer to the Emperour *Charles* the Fifth. *Naudæus's History of Magic*, chap. 15. p. 190.

‡. 541. *He Anthroposofus*] *Anthroposofia Theomogica, or a Discourse of the Nature of Man in the State after Death*, which was the Title of a Book; (see *Tale of a Tub*, 3<sup>d</sup> edit. p. 116. *Catal. Biblioth. Harleian.* vol. 2. p. 920. N<sup>o</sup> 14263.) which contain'd a great deal of unintelligible *Jargon*, such as no one could understand what the Author meant, or aim'd at. See an Answer to it, *Catal. Bibliothec. Harleian.* vol. 2. N<sup>o</sup> 14261.

*Ibid.* — and *Fludd*] See an account of *Fludd*, and his Works, *Wood's Athen. Oxon.* 1<sup>st</sup> edit. vol. 1. col. 509, 510, or 519, 520. *Catal. Bibliothec. Harleian.* N<sup>o</sup> 12530, 31. vol. 2. p. 761. Mr. *Webster*, in his *Displaying of Witchcraft*, chap. 1. p. 9. (notwithstanding he was esteem'd an *Enthusiast* in *Philosophy*) says, "he was a man acquainted with all kinds of Learning, and one of the most *Christian Philosophers* that ever writ."

‡. 542.

Or Sir *Agrippa*, for profound  
 540 And solid Lying much renown'd:  
 He *Anthroposophus*, and *Floud*,  
 And *Jacob Behmen* understood:  
 Knew many an Amulet and Charm,  
 That wou'd do neither good nor harm:

¶ 542. *And Jacob Behmen understood.*] He was generally esteem'd a Religious Person: but what *Understanding* he must have who understands *Jacob Behmen*, may be gueſt from his own account of his Works to *Caspar Lindern* in his ſecond Epistle dated *Gerlitz*, on the day of *Mary's Aſcenſion* 1621. p. 32. edit. *London*, 1649. which is as follows. I. "*Aurora* climbeth up out of Infancy, and ſhews you the  
 " Creation of all Beings; yet very myſteriouſly, and not ſufficiently  
 " explain'd; of much and deep magical [*Cabalistical*] or Parabolical  
 " Underſtanding or Meaning. II. The Three Principles of the  
 " Divine Eſſence, a Key and an Alphabet for all thoſe who deſire  
 " to underſtand my Writings; it treateth of the Creation, alſo of  
 " the Eternal Birth or Generation of the Deity, &c. — It is an Eye  
 " to know the Wonders in the Myſtery of God. III. The Three-  
 " fold Life: A Key for above and below to all Myſteries whatſo-  
 " ever the Mind is able to think upon. — It ſerveth every one ac-  
 " cording to his property, (i. e. ſays the Margin, Conſtellation, In-  
 " clination, Diſpoſition, Complexion, Profeſſion and Condition) He  
 " may therein ſound the Depths and the Reſolve of all Queſtions,  
 " whatſoever Reaſon is able to deviſe or propound. IV. Forty Que-  
 " ſtions about the Soul, all Things which are neceſſary for a Man  
 " to know. V. The Fifth Book hath Three Parts, The Second of  
 " Chriſt's Paſſion, Suffering and Death; wholly brought forth and  
 " enlarged and confirm'd out of the Center, through the Three  
 " Principles very deep. VI. The Six Points. How the Three Prin-  
 " ciples mutually beget, bring forth, and bear each other — wholly  
 " induc'd out of the Ground, (that is, out of the Nothing into the  
 " Something) and all in the Ground [and Center] of Nature. This  
 " Book is ſuch a Myſtery, however in Plainneſs and Simplicity it is  
 " brought to light, that no Reaſon (or natural Aſtral Head-piece,  
 " though never ſo acute, and literally learned) can fathom, or under-  
 " ſtand the ſame, without the Light of God: It is the Key to all.  
 " VII. For Melancholly. VIII. De Signatura Rerum, a very deep  
 " Book: What the Beginning, Ruin and Cure of every thing is;  
 " This entereth wholly into the Eternal, and then into the Tempo-  
 " ral, inchoative, and external Nature, and its Form." Of all which  
 I can only ſay, what *Jacob* himſelf ſays in the next page. — He that  
 can underſtand *it*, let him underſtand *it*. (Mr. S. W.)



545 In *Rosy-crucian* Lore as learned,  
 As he that *Verè adeptus* earned :  
 He understood the Speech of Birds  
 As well as they themselves do Words :

Y. 545. In *Rosy-crucian Lore as learned,*] The Author of a *Tale of a Tub*, makes the following observation upon the *Rosicrucians*, (p. 191) "Night being the universal Mother of Things, wife *Philosophers* hold all Writings to be fruitful in the proportion they are dark, and therefore the true *Illuminated*, (a name of the *Rosicrucians*) that is to say, The darkest of all, have met with such numberless Commentators, whose Scholastic Midwifery hath deliver'd them of Meanings, that the Authors themselves perhaps never conceiv'd, and yet may be very justly allow'd the lawful Parents of them. The Words of such Writers being just like Seeds, however scatter'd at random, when they light upon such fruitful Ground, will multiply far beyond either the hopes, or the imagination of the Sower." As *Alchymists*, or Pretenders to the Grand Secret of Transmutation of Metals, *Lemery* (Preface to his book of *Chymistry*) gives the following Definition of their Art. *Ars sine arte, ejus Principium mentiri, Medium laborare, & Finis mendicare*. An Art without an Art, whose Beginning is Lying, and whose Middle is nothing but Labour, and whose End is Beggary. And as such they are banter'd by the Author of the *Guardian*, N<sup>o</sup> 166. and Sir *Roger L'Estrange*, in the *Fable of the Alchymist* (part. 2. *Fab.* 13.) "A *Chymical Pretender* (says he) who had written a discourse plausible enough on the Transmutation of Metals, and turning Brasses and Silver into Gold, thought he could not place such a Curiosity better than in the hands of *Leo the Tenth*, and so he made His Holiness a Present of it. The Pope receiv'd it with great Humanity, and with this Compliment over and above; Sir, (says he) I should have given you my Acknowledgments in your own Metal, but Gold upon Gold would have been false Heraldry; so that I shall rather make you a return of a dozen empty Purfes to put your Treasure in: for though you can make Gold, I don't find that you can make Purfes." (See *Ben Johnson's Masque of the Fortunate Isles*, vol. 1. p. 132. edit. 1640. *Alchymist*, act. 2. sc. 3. vol. 2. p. 545. *J. Taylor's Figure-Flinger*, *Works*, p. 13. *Dr. Meric Casaubon's Pref. to Dr. Dee of Spirits*, Sign. E 4. *Anatomy of Melancholly*, by *Democritus junior*, p. 281. *Scot's Discovery of Witchcraft*, 14<sup>th</sup> book, from. p. 353 to 370, exclusive. see an account of *Rosicrucius's Sepulcher*, *Spectator*, N<sup>o</sup> 379.)

Y. 546. As he that *Verè Adeptus* earned.] A Title assum'd by such *Alchymists*, as pretended to have found out the *Philosopher's Stone*, called *Adept Philosophers*; see a Tract, intitled, *The Golden Calf*, written

Cou'd tell what subtlest *Parrots* mean,  
 550 That speak and think contrary clean :  
 What *Member* 'tis of whom they talk  
 When they cry *Rope*, and *Walk*, *Knave*, *walk*.

written in *Latin*, by *John Frederic Helvetius*, publish'd 1670. p. 67, 104, 115. *Publick Library, Cambridge*, xiv. 6. 24. *Montaigne's Essays*, vol. 2. book 2. ch. 12. p. 389. edit. 1711. *Dr. Wotton's Reflections upon ancient and modern Learning*, chap. 10. p. 121. &c.

ψ. 547. *He understood the Speech of Birds*,] *Dr. Shuckford* observes, (*Connection*, vol. 1. b. 2. p. 107. 2<sup>d</sup> edit.) "that the Author of the latter *Targum* upon *Esther*, reports, that *Solomon* understood the Language of Birds, and sent a Bird of a message to the Queen of *Sheba*; and *Mahomet* was silly enough to believe it; for we have the same Story in his *Alchoran*." That this opinion was ancient, appears from the following account, *Inveterata fuit Gentilium opinio, inter se colloqui Bruta, & eorum sermones a multis intelligi: unde Ars Ὄωνων, vel interpretandi Voces Animalium; in qua excelluisse dicuntur apud Veteres, Melampus, Tyresias, Thales Milesius, Appollonius Thyaneus. Democritus autor quoque est quod dentur Aves, quarum ex confuso sanguine nascatur Serpens, quem si quis ederit, Avium Linguas & colloquia interpretatum, teste Plinia, lib. 10. cap. 44. Not. in lib. 5. Historiæ Danicæ Saxonis Grammatici. p. 112. vide plura Jo. Fra. Pici Mirandula Oper. tom. 2. p. 282. Chaucer's Dream of the Cuckow and Nightingale, Spectator N<sup>o</sup> 512. Notes upon Creech's Lucretius, book 5. vol. 2. p. 558. See this whimsical opinion banter'd by Ben Johnson, *Fortunate Isles*, vol. 1. p. 133.*

ψ. 549. *Could tell what subtlest Parrots mean*] *Vid. Ovidii Amor. lib. 2. eleg. 6. 37, 38. in Mortem Psittaci. Prol. ad Persii Sat. v. 8. Plinii Nat. Hist. lib. 10. cap. 44. Mr. Willoughby* in his *Oraitbology*, (book 2. p. 109.) gives the following remarkable story, "which *Gesner* saith was told him by a certain friend; of a *Parrot*, which fell out of King *Henry* the Eighth's Palace at *Westminster*, into the River of *Thames* that runs by, and then very seasonably remember the words it had often heard some, whether in danger or in jest use, cryed out amain, *A Boat, a Boat for Twenty Pound*. A certain experienc'd Boatman made thither presently, took up the Bird, and restored it to the King to whom he knew it belong'd, hoping for as great a Reward as the Bird had promised. The King agreed that he should have as the Bird anew should say; and the Bird answers, *Give the Knave a Groat*.

ψ. 551, 552. *What Member 'tis of whom they talk, — When they cry Rope*—] *When Rope was cry'd*, I imagine it was upon the *Puifne Baron Tomlinson*; for in a ludicrous Speech made and printed on occasion

He'd extract Numbers out of Matter,  
 And keep them in a Glafs, like Water ;  
 555 Of Sov'reign Pow'r to make Men wife ;  
 For dropt in blear thick-fighted Eyes,  
 They'd make them see in darkeft Night,  
 Like Owls, tho' purblind in the Light.  
 By help of thefe (as he profest)  
 560 He had *first* Matter feen undrest :  
 He took her naked all alone,  
 Before one Rag of Form was on.  
 The *Chaos* too he had descry'd,  
 And feen quite thro', or else he ly'd :

occasion of the *Baron's* swearing the Sheriffs, *Warner* and *Love*, in-  
 to their Office: part of his Charge to them is as follows, " You are  
 " the chief Executioners of Sentences upon Malefactors, whether it  
 " be whipping, burning, or hanging. Mr. Sheriff, I shall intreat a  
 " Favour of you; I have a Kinsman at your end of the Town, a  
 " *Rope-maker*, I know you will have many occasions before this time  
 " twelvemonth, and I hope I have spoken in time; pray make use  
 " of him, you will do the poor man a favour, and yourself no pre-  
 " judice." See *Phœnix Britannicus*. (Mr. B.)

Ibid. — and, *Walk, Knave walk*.] A Tract was published by Mr.  
*Edmund Gayton*, probably with a design to banter Colonel *Hewson*,  
 with this Title, "*Walk Knaves walk: a Discourse* intended to have  
 " been spoken at Court; and now published for the satisfaction of  
 " all those that have participated of Publick Employments, by *Hodge*  
 " *Turberwill*, Chaplain to the late Lord *Hewson*; London printed  
 " 1659. See *Edmund Gayton, Wood's Athen. Oxon.* vol. 2. and *Phœnix*  
*Britannicus*. See Mr. *Warburton's* Note on *Shakespeare's Comedy of*  
*Errors*, act. 4. vol. 3. p. 45.

§. 553. He'd extract Numbers out of Matter, &c.] A Sneer prob-  
 ably upon the *Pythagoreans* (and *Platonists*) for their explication of  
 Generation; which Dr. *Wotton* (see *Reflections upon ancient and modern*  
*Learning*, chap. 8. p. 100) has given us from *Censorinus*, and *Ari-*  
*stides*, in the following words. " Perfect Animals are generated in  
 " Two distinct Periods of time, some in Seven Months, some in  
 " Nine, those Generations that are compleated in Seven months  
 " proceed in this order: In the first Six days after Conception the  
 " humour is Milky; in the Eighth it is turn'd into Blood, which  
 " num-



- 565 Not that of PASTE-board, which Men shew  
 For Groats, at Fair of *Barthol'mew*;  
 But it's great Grandfire, first o' th' Name,  
 Whence that and *Reformation* came,  
 Both Cousin-Germans, and right able
- 570 T' inveigle and draw in the Rabble.  
 But *Reformation* was, some say,  
 O' th' younger House to *Puppet-play*.  
 He cou'd foretel what's ever was  
 By Consequence to come to pass.
- 575 As Death of great Men, Alterations,  
 Diseases, Battles, Inundations;

“ number 8 bears the proportion of  $1\frac{1}{3}$  to 6; in Nine days more it  
 “ becomes Flesh; 9 is in a fescuple proportion to 6; in Twelve  
 “ days more the *Embryo* is form'd; 12 is double to 6: Here then  
 “ are these Stages 6, 8, 9, 12; 6 is the first perfect number, because it  
 “ is the sum of 1, 2, 3, the only numbers by which it can be divid-  
 “ ed; now if we add these four numbers 6, 8, 9, 12, together, the  
 “ sum is 35, which multiplied by 6, make 210, the number of days  
 “ from the Conception to the Birth; which is just Seven months  
 “ allowing 30 days to a month. A like proportion must be observed  
 “ in the larger period of Nine months; only 10, the sum of 1, 2, 3, 4,  
 “ added together, must be added to 35, which makes 45; that mul-  
 “ multiplied by 6, gives 270, or nine times 30, the number of days  
 “ in larger births.”

ψ. 562. *Before one Rag of Form was on.*]

— Rudis indigestaque moles. *Ovid. Metam.* 1. 7.

ψ. 563. *The Chaos too he had descry'd.*] vid. *Ovidii Metamorphosis*,  
 lib. 1. 1, 2, 3, &c. *Dubartas's Divine Weeks*, p. 10, 11.

ψ. 568. *And Reformation came*] *Reformation* was the pretext of all  
 the *Seſtaries*; but it was such a *Reformation*, as tended to bring  
 all things into Confusion. (Dr. B.)

ψ. 572. *O' th' younger house to Puppet-play.*] The *Seſtaries* who  
 claim'd the only right to the name of Reformed, in their pretence  
 to Inspiration, and being passive under the Influence of the Holy  
 Spirit, took the hint from those Machines of Wood and Wire, that  
 are moved by a superior hand. (Mr. W.)

ψ. 573. *He cou'd foretell, &c.*] The *Rebellious Clergy* would in  
 their Prayers pretend to foretell things, to encourage people in their  
 Rebellion;

All this without th' Eclipse o' th' Sun,  
 Or dreadful Comet, he hath done,  
 By inward Light, a way as good,  
 580 And easy to be understood.  
 But with more lucky hit than those  
 That use to make the Stars depose,  
 Like Knights o' th' Post, and fasly charge  
 Upon themselves, what others forge:  
 585 As if they were consenting to  
 All Mischiefs in the World Men do:  
 Or, like the Devil, did tempt and sway 'em.

Rebellion; I meet with the following instance in the Prayers of Mr. *George Swatbe*, Minister of *Denham* in *Suffolk*, (see Appendix to a Tract, intitled, *Schismatics delineated from Authentick Vouchers*; *London* 1739. p. 32.) "O my good Lord God, I praise Thee for  
 " discovering the last week in the day-time a Vision; that there  
 " were two Great Armies about *York*, one of the Malignant Party  
 " about the King, the other Party, Parliament and Professors; and  
 " the better side should have help from Heaven against the worst;  
 " about, or at which instant of time we heard, the Soldiers at *York* had  
 " rais'd up a sconce against *Hull*, intending to plant Fifteen pieces a-  
 " gainst *Hull*: against which Fort Sir *John Hotham* Keeper of *Hull*  
 " by a Garrison, discharged Four great Ordnance, and broke down  
 " their Sconce, and kill'd divers *Cavaliers* in it—Lord, I praise Thee,  
 " for discovering this Victory at the instant of time that it was done,  
 " to my Wife, which did then presently confirm her drooping heart,  
 " which the last week had been dejected three or four days, and  
 " no arguments could comfort her against the dangerous times ap-  
 " proaching; but when she had prayed to be established in Faith in  
 " Thee, then presently thou didst by this Vision strongly possess her  
 " Soul, that Thyne and Our Enemies should be overcome." (see *Don Quixote*, vol. 3. chap. 8. p. 69, 70.)

§. 578. Or dreadful Comet—] see an account of a dreadful Comet that appeared in the year 1577. Appendix *Jo. Glafoniens. Chronic.* 1726. a *Tho. Hearne*, p. 521. and Sir *Isaac Newton's* Calculations concerning the dreadful Comet that appear'd in the year 1680, *Spectator* N<sup>o</sup> 101. Dr. *Harris's* *Astronomical Dialogues*, 2<sup>d</sup> edit. p. 141.

§. 579. By inward Light—] They were great Pretenders as has already been observ'd, to Inspiration, (see Preface to Sir *William Davenant's*

To Rogueries, and then betray 'em.  
 They'll search a Planet's House to know  
 590 Who broke and robb'd a House below :  
 Examine *Venus*, and the *Moon*,  
 Who stole a Thimble or a Spoon :  
 And tho' they nothing will confess,  
 Yet by their very Looks can guess,  
 595 And tell what guilty Aspect bodes,  
 Who stole, and who receiv'd the Goods.  
 They'll question *Mars*, and, by his Look,  
 Detect who 'twas that nimm'd a Cloke :

*Davenant's Gondibert*, ed. 1651. p. 33.] tho' they were really as ignorant of what they call'd the *inward Light*, as that Woman, (see *Prefatory Treatise to Hen. Stephens's Apology for Herodotus*, p. 311.) who requested a certain *Priest* "to put for her in his Mass, a half-penny worth, or five farthing's worth of the *Holy Ghost*:" of this cast probably was the *Banbury Elder*, (*Ben Johnson's Bartholomew-Fair*, act 1. sc. 2.)

§. 585, 586. *As if they were consenting to — All Mischiefs in the World Men do.*] It is injurious to the Stars (says *Gassendus, Vanity of Judiciary Astrology*, chap. 13. p. 76.) to dishonour them with the "imputation of such power and efficacy as is incompetent to them; and to make them many times the Instruments not only to Men's Ruins, but even to all their vicious Inclinations and detestable Villanies." 'Tis observed by Dr. *James Young (Sidrophel vapulans* p. 36) of Sir *Christopher Heyden*, the great Advocate for *Astrologers*, that he affirm'd, "That the Efficacy of the Stars cannot be frustrate without a Miracle: where then (says he) is the Providence of God, and Free-will? — We are not Free Agents, but like *Bartholomew Puppets*, act and speak as *Mars* and *Jupiter* please to constrain us;" or as the *Astrologer* spoken of by *St. Austin*, "It is not we that lusted but *Venus*, not we that slew but *Mars*, not we that stole but *Mercury*; not God that help'd but *Jupiter*; and so Free-born Man, is made a Star-born Slave." Vid. *Fra. Valesii lib. de Sacra Philosophia*, p. 284, 285.

§. 589. *They'll search a Planet's House.*] See *Gassendus's Vanity of Judiciary Astrology*, chap. 12. *Tatler* N<sup>o</sup> 56.

§. 597. *They'll question Mars, &c.*] "A Ship (says *Gassendus, Vanity of Judiciary Astrology*, p. 113.) is not to be put to Sea, whilst  
 VOL. I. E " *Mars*

Make *Mercury* confefs, and 'peach  
 600 Thofe Thieves which he himfelf did teach.  
 They'll find, i' th' Phyfiognomies  
 O' th' Planets, all Men's Deftinies ;  
 Like him that took the Doctor's Bill,  
 And fwallow'd it inftead o' th' *Pill* ;  
 605 Caft the Nativity o' th' *Queftion*,  
 And from *Positions* to be gueft on,  
 As fure as if they knew the moment  
 Of *Native's Birth*, tell what will come on't.  
 They'll feel the *Pulfes* of the Stars,

“ *Mars* is in the middle of Heaven ; becaufe *Mars* being the Pa-  
 tron of Pirates, He threateneth the taking and robbing the Ship  
 “ by Them.”

ψ. 599, 600. *Make Mercury confefs, and 'peach* — *Thofe Thieves, which he himfelf did teach.*] *Mercury* was the God of *Merchants* and of *Thieves* ; and therefore he is commonly pictur'd with a Purfe in his hand. vide *Sexti Philofoph. Pyrrh. Hypot.* lib. 3. p. 154. edit. 1621. *Antiquity explain'd*, by *Montfaucon*, vol. 1. part 1. book 3, ch. 8. p. 78. translated by Mr. *Humpreys*. *Fr. Vallefii*, lib. *de Sacra Philofophia*, cap. 31. p. 281. *Gassendus's Vanity of Judiciary Aftrology*, p. 37, 113. fee an account of *Mercury's Thefts*. Mr. *G. Sandys's Notes upon the 2d book of Ovid's Metamorphofis*, p. 42. *Notes upon Creech's Lucretius*, vol. 2. edit. 1714. p. 589. Dr. *James Young's Sidrophel Vapulans*, 1699. p. 36. *Tatler* N<sup>o</sup> 56.

ψ. 603, 604. *Like him that took the Doctor's Bill* — *And fwallow'd it inftead o' th' Pill.*] The Countryman's fwallowing the Paper on which the Prefcription was written, upon the Phyfician's ordering him to take it ; was literally true. See *Hen. Stephens's Prep. Treatife to a Defence of Herodotus*, publifh'd 1607, p. 24.) This Man did by the Doctor's Bill, as *Clayton* did, when he claw'd the pudding, by eating *Bag and all* ; (*Ray's Proverbs*, 2<sup>d</sup> edit. p. 282.) and why might not this operate upon a ftrong imagination, as well as the ugly Parfon in *Oldham*, (fee *Remains*, 1703. p. 108.) “ The very fight of whom in “ a Morning (he obferves,) would work beyond *Jalap*, or *Rhubarb* ; “ and that a Doctor prefcribed him to one of his *Patients* as a re- “ medy againft *Coftivenefs*.” or what is mentioned by Dr. *Daniel Turner*, (fee book *de Morbis Cutaneis*, chap. 12. 3<sup>d</sup> edit. p. 165.) who informs us, “ That the bare imagination of a *Purging Potion* has “ wrought

- 610 To find out Agues, Coughs, Catarrhs ;  
 And tell what *Crisis* does divine  
 The Rot in Sheep, or Mange in Swine ;  
 In Men, what gives or cures the Itch,  
 What makes them Cuckolds, poor or rich :
- 615 What gains or loses, hangs or saves ;  
 What makes Men great, what Fools or Knaves.  
 But not what wise, for only of those  
 The Stars (they say) cannot dispose,  
 No more than can the Astrologians.
- 620 There they say right, and like true *Trojans*.

“ wrought such an alteration on the Blood and Humours of sundry  
 “ Persons, as to bring on several Stools like those they call *Physical* :  
 “ and he mentions a young Gentleman his Patient, who having oc-  
 “ casion to take many Vomits ; had such an antipathy to them, that  
 “ ever after, he could vomit as strongly by the force of imagination,  
 “ by the bare sight of an *Emetic Bolus*, drinking Posset-drink at the  
 “ same time, as most could do by Medicine.” The application of  
 a Clyster-pipe, without the Clyster, has had the same effect upon  
 others. See *Montaign's Essays*, vol. 1. book 1. chap. 20. p. 122.

§. 605. *Cast the Nativity o' th' Question*.] Mr. Smith of Harleston,  
 is of opinion, that when any one came to an *Astrologer* to have his  
 Child's Nativity cast, and had forgot the Hour and Minute when it  
 was born, which were necessary to be known, in order to the erecting  
 a Scheme for the purpose ; the *Figure-caster* looking upon the En-  
 quirer as wholly influenced, entirely guided by the Stars in the affair,  
 took the position of the Heavens the minute the question was ask'd,  
 and form'd his Judgment accordingly of the Child's future Fortune ;  
 just as if the Child had been born the very same moment that the  
 Question was put to the *Conjurer*.

§. 614. *What makes them Cuckolds*.] “ This is worthy of our re-  
 “ membrance, that in the Revolution of the Planets, if the *Moon*  
 “ come to that place where *Saturn* was in the root, then the Person  
 “ shall marry an old wither'd Crone, and in all likelihood despise  
 “ and cuckold her. *Gassendus's Vanity of Judiciary Astrology*, c. 16.  
 p. 104.

§. 619. *No more than can the Astrologians*.] i. e. The *Astrologers*  
 themselves can no more dispose of (i. e. *deceive*) a Wife man, than  
 can

This *Ralpho* knew, and therefore took  
The other Course, of which we spoke.

Thus was th'accomplish'd Squire endu'd  
With Gifts and Knowledge, per'lous shrewd.  
625 Never did trusty Squire with Knight,  
Or Knight with Squire e'er jump more right.  
Their Arms and Equipage did fit,  
As well as Vertues, Parts, and Wit:  
Their Valours too were of a rate,  
630 And out they fally'd at the Gate:  
Few Miles on Horseback had they jogged,  
But Fortune unto them turn'd dogged;  
For they a sad Adventure met,

can the Stars. What makes the obscurity, is the using the word *dispose* in two senses; to signify *influence*, where it relates to the Stars; and [*deceive*] where it relates to the *Astrologers*. (Mr. W.)

¶.622. *The other Course*—] i. e. Religious Impostures; by which the Author finely insinuates, that even Wise men at that time were deceiv'd by those Pretences.

*This Ralpho knew, and therefore took*— (Mr. W.)

¶.625, 626. *Never did trusty Squire with Knight— Or Knight with Squire, &c—*] 'Twas *Cervantes's* observation upon *Don Quixote*, and *Sancho Pancha*; (vol. 3. chap. 2. p. 18.) "That one would think " that They had been cast in the same Mold."

¶.637, 638. *We should as learned Poets use, — Invoke th' Assistance of some Muse.*] The Poet cannot permit the usual *Exordium* of an *Epic Poem* to pass by him unimitated; though he immediately ridicules the Custom, the *Invocation* he uses is very satyrical, and reaches abundance of Writers: and his compliance with the Custom, was owing to a strong propensity he found in himself to ridicule it. (Mr. B.) See *Invocation of the Muses*, *Bysshe's Art of Poetry*, 7<sup>th</sup> edit. p. 70, &c. and a Sneer upon this Custom, Mr. *S. Wesley's Poems*, 2<sup>d</sup> edit. p. 157. See original of *Exordiums*. Mr. *Pope's* Note upon *Homer's Iliad*, book 1. p. 4. 3<sup>d</sup> edit.

¶.641. *We think, &c.*] It should be *They think*, i. e. the *Criticks* for the Author in ¶. 645, one that fits our purpose most, declares the *Muses* are not all alike. (Mr. W.)

¶.645,

Of which anon we mean to treat;

635 But e're we venture to unfold  
 Atchievements so resolv'd and bold,  
 We shou'd, as learned Poets use,  
 Invoke th' Assistance of some *Muse*;  
 However Criticks count it fillier  
 640 Than Jugglers talking to Familiar:  
 We think 'tis no great matter which,  
 They're all alike, yet we shall pitch  
 On one that fits our Purpose most,  
 Whom therefore thus do we accost.

645 Thou that with Ale, or viler Liquors,  
 Didst inspire *Withers*, *Pryn*, and *Vickars*,

¶ 645, 646. *Thou that with Ale or viler Liquors, — Didst inspire Withers, &c.*] See an account of *Withers*, Note upon *Dunciad*, book 1, §. 126. Bishop *Kennet's Register and Chronicle*, p. 644, 649. These Gentlemen might in Mr. *Shakespear's* Style, (see his Play intituled, *Much ado about Nothing*, vol. 1. p. 478.) be born under a *Rhyming Planet*, and yet the Mill of the *Dutch Mechanic* (*Spectator*, N<sup>o</sup> 220.) for making Verses, might have serv'd their purpose full as well. They certainly fall under the Censure of *Cervantes*, (see Preface to the 4<sup>th</sup> vol. of *Don Quixote*.)

Ib. — *Pryn*.] *Anthony Wood* gives the following account of Mr. *Pryn's* elegant Apparatus for the sollicitation of the *Muses*. — “his custom was, when he studied, to put on a long quilted Cap, which came an inch over his Eyes — seldom eating any dinner, would every three hours or more be manching a roll of Bread; and now and then refresh his exhausted Spirits with Ale brought him by his servant.” *Athen. Oxon.* vol. 2. col. 315. (Mr W.) Mr. *Cowley* in his *Miscellanies* (see *Dunciad Varior.* 1729, Note on verse 101. book 1.) speaks of him as follows.

— One lately did not fear  
 Without the *Muses* leave to plant Verse here,  
 But it produc'd such base, rough, crabbed, hedge-  
 Rhymes, as e'en set the Hearers ears on edge:  
 Written by William Pryn Esqui-re the  
 Year of our Lord Six hundred thirty three.

E 3

Brave



And force them, tho' it was in spite  
 Of Nature, and their Stars, to write;  
 Who, as we find in fullen Writs,  
 650 And cross-grain'd Works of modern Wits,  
 With Vanity, Opinion, Want,  
 The Wonder of the Ignorant,  
 The Praises of the Author, penn'd  
 B' himself, or Wit-insuring Friend;  
 655 The Itch of Picture in the Front,

*Brave Jersey Muse! and He's for his high Stile,  
 Call'd to this day the Homer of the Isle.*

AN other Poet speaks of *Withers* and *Pryn* in the following manner,

*When each notch'd Prentice might a Poet prove,  
 Warbling thro' the Nose a Hymn of Love;  
 When sage George Withers, and grave William Pryn,  
 Himself might for a Poet's share put in.*

ON Mr. Cleaveland, by A. B.

Ib. ——— and *Vickars*.] See an account of *John Vickars*, and his Poetry, *Wood's Athenæ Oxon.* vol. 2. 2<sup>d</sup> edit. col. 152. and *Fowles's History of wicked Plots*, &c. p. 179. \* *Vickars* was a man of as great interest and authority in the late Reformation, as *Pryn*, or *Withers*, and as able a Poet: he translated *Virgil's Æneids* into as horrible *Travesty* in earnest as the *French Scarroon* did in *Burlesque*, and was only out-done in his way by the politique Author of *Oceana*.

¶ 649. ——— *fullen Writs*.] For Satyrical Writings, well express'd, as implying, That such Writers as *Withers*, *Pryn* and *Vickars*, had no more than Ill-nature towards making a *Satyrist*. (Mr. W.)

¶ 653, 654. *The Praises of the Author penn'd—B' himself, or wit-insuring Friend*;] A Sneer upon the too common practice of those times, in prefixing of panegyric verses, to the most stupid performances; see an account of *Vicars's Mischief's Mystery*, &c. *Wood's Athenæ Oxon.* vol. 2.

¶ 657. *All that is left o' th' Forked Hill*.] *Parnassus*, alluding to it's Two Tops.

*Nec fonte Labia prolui Caballino  
 Nec in Bicipiti somniasse Parnasso  
 Memini, ut repente sic Poeta prodirem.*

Aul. Persii Sat. Prolog.



With Bays and wicked Rhyme upon't,  
 All that is left o' th' forked Hill,  
 To make Men scribble without Skill;  
 Canst make a Poet, spite of Fate,  
 660 And teach all People to translate;  
 Tho' out of Languages, in which  
 They understand no Part of Speech:  
 Assist me but this once, I'mplore,  
 And I shall trouble thee no more.

*I never did in cleft Parnassus dream,  
 Nor taste the Heliconian Stream.* Mr. Dryden.

vid. *Heliodori Ethiopic.* lib. 2. chap. 6. p. 110. *Spectator*, N<sup>o</sup> 514.

‡. 658. *To make men scribble without Skill*] To such *Persius* alludes, Prolog. ‡. 12, 13, 14. *John Taylor* the Water-Poet, thus describes such Pretenders, (*Revenge: To William Fenner*, Works, p. 144.)

*An Ass in Cloth of Gold is but an Ass,  
 And rhyming Rascals may for Poets pass,  
 Among misjudging and illiterate Hynds;  
 But Judgment knows to use them in their kinds.  
 Myself knows how (sometimes) a Verse to frame,  
 Yet dare I not put on a Poet's Name;  
 And I dare write with Thee at any time,  
 For what thou dar'st, in either Prose or Rime:  
 For thou of Poese art the very scum,  
 Of riff-raff rubbish Wit the total sum;  
 The loathsome glanders of all base abuse;  
 The only filch-line of each lab'ring Muse;  
 The Knave, the Ass, the Coxcomb, and the Fool  
 The Scorn of Poets, and True Wit's Close-stool.*

‡. 660, 661, 662. *And teach all People to translate;—Tho' out of Languages, in which—They understand no part of Speech*] A Gird probably upon some Poetical Translators, of which number *Vicars* was one. *George Fox* the *Quaker*, though an illiterate Creature, pretended to be inspired in one night, with twenty-four Languages; and set his hand as Author, to six Languages, in his *Battle-door*; printed 1660, viz. *Latin, Italian, Greek, Hebrew, Chaldee, Syriac*. (See *Fra. Bugg's* Note upon *George Fox's* Will. *Quaker and Methodist compared*, 1740, p. 63.)

‡. 663. *Assist me but this once, I'mplore, &c.*] See *Spectator*, N<sup>o</sup> 523.

- 665 In Western Clime there is a Town,  
 To those that dwell therein well known.  
 Therefore there needs no more be said here,  
 We unto them refer our Reader :  
 For Brevity is very good,
- 670 When w'are, or are not understood,  
 To this Town People did repair  
 On Days of Market, or of Fair;  
 And to crack'd Fiddle, and hoarse Tabor,  
 In Merriment did drudge and labour :
- 675 But now a Sport more formidable  
 Had rak'd together Village Rabble :  
 'Twas an old Way of recreating,  
 Which learned Butchers call *Bear-baiting*.  
 A bold advent'rous Exercife,
- 680 With ancient *Hero's* in high Prize;  
 For Authors do affirm it came  
 From *Isthmian* or *Nemean* Game;  
 Others derive it from the *Bear*  
 That's fix'd in Northern Hemisphere,

¶. 665. *In Western Clime there is a Town.*] *Brentford*, which is eight miles West from *London*, is here probably meant; as may be gather'd from part. 2. cant. 3. ¶. 995, &c. where he tells the Knight what befell him there.

*And tho' you overcame the Bear,  
 The Dogs beat you at Brentford Fair;  
 Where sturdy Butchers broke your Noddle.*

¶. 678. *Which learned Butchers call Bear-baiting.*] This Game is usher'd into the Poem with more solemnity than those celebrated ones in *Homer* and *Virgil*. As the Poem is only adorn'd with this Game, and the *Riding Skimmington*, so it was incumbent on the Poet to be very particular and full in the Description: and may we not venture

- 685 And round about the Pole does make  
 A Circle like a Bear at Stake :  
 That at the Chain's End wheels about,  
 And overturns the Rabble-Rout.  
 For after solemn Proclamation
- 690 In the Bear's Name (as is the fashion  
 According to the Law of Arms,  
 To keep Men from inglorious Harms)  
 That none presume to come so near  
 As forty foot of Stake of Bear ;
- 695 If any yet be so fool-hardy,  
 T' expose themselves to vain jeopardy ;  
 If they come wounded off, and lame,  
 No Honour's got by such a Maim,  
 Altho' the Bear gain much, b'ing bound
- 700 In Honour to make good his Ground ;  
 When he's engag'd, and takes no notice,  
 If any press upon him, who 'tis ;  
 But let's them know, at their own cost,  
 That he intends to keep his Post.

venture to affirm, they are exactly suitable to the nature of these Adventures ; and consequently to a Briton preferable to those in *Homer*, or *Virgil*. (Mr. B.)

‡. 682. From *Isthmian*, or *Nemean Game*.] See *Montfaucon's Antiquity explain'd*, vol. 3. part. 2. b. 3. p. 174. *Archbishop Potter's Antiquities of Greece*, vol. 1. chap. 24, 25.

‡. 683, 684. Others derive it from the Bear—That's fix'd in Northern Hemisphere, &c.] Vid. *Ovidii Metamorph.* lib. 2. l. 494, &c.

‡. 689, 690. For after solemn Proclamation — In the Bear's name, &c.] Alluding to the *Bull-running* at *Tutbury* in *Staffordshire* ; where solemn Proclamation was made by the *Steward*, before the Bull was turn'd loose ; "That all manner of persons give way to the Bull,  
 " none

705 This to prevent, and other Harms,  
 Which always wait on Feats of Arms,  
 (For in the Hurry of a Fray,  
 'Tis hard to keep out of Harm's way)  
 Thither the *Knicht* his Course did steer,  
 710 To keep the Peace 'twixt *Dog* and *Bear*;  
 As he believ'd he was bound to do  
 In Conscience and Commission too.  
 And therefore thus bespoke the Squire:  
 We that are wisely mounted higher  
 715 Than Constables in curule Wit,  
 When on Tribunal Bench we sit,  
 Like Speculators shou'd foresee,  
 From *Pharos* of Authority,  
 Portended Mischiefs farther then  
 720 Low *Proletarian* Tything-men.

“ none being to come near him by *forty foot*, any way to hinder  
 “ the *Minstrels*, but to attend his or their own safety, every one at  
 “ his peril.” (See Dr. Plot's *Staffordshire*, p. 439, 440.]

\* *ψ. 714. We that are, &c.*] This Speech is set down, as it was  
 deliver'd by the Knight, in his own words: but since it is below the  
 gravity of Heroical Poetry to admit of humour, but all men are  
 oblig'd to speak wisely alike, and too much of so extravagant a  
 Folly would become tedious and impertinent; the rest of his Har-  
 rangues have only his sense express'd, in other words, unless in some  
 few places, where his own words could not be so well avoided.

*ψ. 715. Than Constables*—] Had that remarkable Motion in the  
*House of Commons* taken place, the Constables might have vied with  
 Sir *Hudibras* for an Equality at least; “ That it was necessary for  
 “ the *House of Commons* to have a *High Constable* of their own, that  
 “ will make no scruple of laying his Majesty by the heels;” but  
 they proceeded not so far as to name any body; because *Harry*  
*Martyn* (out of tenderness of conscience in this particular) imme-  
 diately quash'd the motion, by saying, *The Power was too great*  
*for any Man.* (*Mercurius Pragmaticus*, N<sup>o</sup> 6. 1647, p. 45.) See Ben  
*Johnson's*

And therefore being inform'd by Bruit  
That *Dog* and *Bear* are to dispute;  
For so of late Men fighting name,  
Because they often prove the same:

725 (For where the first does hap to be,  
The last does *coincidere*.)

*Quantum in nobis*, have thought good,  
To save th' expence of Christian Blood,  
And try if we by Mediation

730 Of Treaty and Accommodation,  
Can end the Quarrel, and compose  
The bloody Duel, without Blows.

*Johnson's* merry account of a *High Constable*; *Tale of a Tub*, act 3, scene 6.

Ib. — in *curule Wit*,] See an account of the *Cella Curulis*; *Auli Gellii Noct. Attic.* lib. 3. cap. 18.

γ. 718. From *Pharos of Authority*.] Meaning, that as a Justice of the Peace, upon the *Bench*, he was mounted above the Crowd. — For the meaning of the word *Pharos*, be pleas'd to consult *Collier's Dictionary*, and *Baumgarten's Travels*, *Churchill's Collections*, vol. 1. p. 39. edit. 1732.

γ. 720. *Low Proletarian Tything-men*.] The lowest of the People. *Aulus Gellius (Noct. Attic.* lib. 16. cap. 16.) thus explains the word *Proletarius*. Qui in *Plebe Romanâ* tenuissimi, pauperrimique erant, nec amplius quam mille quingentum æris in censum deferebant: *Proletarii* appellati sunt. vid. *Salmuthi Not. in Panciroll.* par. 2. tit. 10. *de Reb. Memorab.* p. 188. *Marcelli dilucidat. in Tit. Liv.* lib. 24. *Gruteri Fax Artium*, tom. 6. par. 2. p. 36. — Erant *Romæ* qui generationi liberorum vacabant, & *Protelarii* dicebantur. *Facet. Facetiar. de Hanreitate* 68, p. 482.

*Gobelinus Persona Scriptor non Protelarius.*

*Meibom. Rer. Germanic. Scriptor.* tom. 3. p. 48.

γ. 729, 730. *And try if we by Mediation — Of Treaty &c.*] A Gird upon the *Parliament*, for their unreasonable Instructions to their Commissioners, in all the Treaties set on foot, in order to defeat them.

γ. 736.



Are not our Liberties, our Lives,  
 The Laws, Religion, and our Wives,  
 735 Enough at once to lie at Stake  
 For *Cov'nant* and the *Cause's* sake?  
 But in that Quarrel *Dogs* and *Bears*,  
 As well as we, must venture their's?  
 This Feud by *Jesuits* invented,  
 740 By *evil Counsel*, is fomented;  
 There is a *Machiavilian* Plot,  
 (Tho' ev'ry *Nare olfact* is not)

ŷ. 736. For *Covenant* —] This was the *Solemn League and Covenant*; which was first framed, and taken by the *Scotish Parliament*, and by them sent to the *Parliament of England*, in order to unite the two Nations more closely in Religion. 'Twas receiv'd and taken by both Houses, and by the City of *London*; and order'd to be read in all the Churches throughout the Kingdom; and every person was bound to give his consent by holding up his hand at the reading of it. (See a Copy of it, Lord *Clarendon's Hist. of the Rebellion*, vol. 2. p. 287. (Dr. B.) and an *Encomium* upon it by the *Presbyterians*, Sir *Roger L'Estrange's Dissenters Sayings*, part. 1. § 6. p. 18, &c. part. 2. §. 6, p. 34, &c. *Century of eminent Presbyterian Preachers*, &c. chap. 6. p. 69. 1723. *A Looking-glass for Schismatics*, &c. 1725, chap. 3. p. 86. *Calamy's Sermon before the Lord Mayor*, Jan. 14. 1645. intitled, *The Great Danger of Covenant-refusing, and Covenant-breaking. Impartial Examinat. of Mr. Neal's 3<sup>d</sup> vol. of the Hist. of the Puritans*, p. 167. Bp. *Patrick's Continuat. of the Friendly Debate*, p. 61. see Dr. *Featley's* opinion of it, *Mercurius Rusticus*, N<sup>o</sup> 18. p. 203, 204. *The Iniquity of the Covenant discover'd, to a Gentleman desiring information*, 1643.

Ib. — and the *Cause's sake*] Sir *William Dugdale* (*View of the Troubles*, &c. p. 369. *Sanderfon's Hist. of King Charles*, p. 638.) informs us, that Mr. *Bond* preaching at the *Savoy*, told his Auditors from the Pulpit, "That they ought to contribute, and pray, and do all they were able to bring in their Brethren of *Scotland*, for settling of *God's Cause*: I say (quoth he) this is *God's Cause*: and if our God hath any *Cause*, this is it; and if this be not *God's Cause*, then *God is no God for Me; but the Devil is got up into Heaven*." Mr. *Calamy* in his Speech at *Guildhall*, 1643. (see *L'Estrange's Dissenters Sayings*, part 1. p. 35.) says, "I may truly say, as the *Martyr*"  
 " did

A deep Design in't to divide  
 The well-affected that confide,  
 745 By setting Brother against Brother,  
 To claw and curry one another.  
 Have we not Enemies *plus satis*,  
 That *Cane* & *Angue pejus* hate us?  
 And shall we turn our Fangs and Claws  
 750 Upon our own selves, without Cause?  
 That some occult Design doth lie  
 In bloody *Cynarētomachy*,

“ did, that if I had as many lives as hairs on my head, I would be  
 “ willing to sacrifice all these lives in *this Cause*.”

*Which pluck'd down the King, the Church and the Laws,  
 To set up an Idol, then nick-nam'd The Cause,  
 Like Bell and Dragon to gorge their own Marrows.*

*The Rump Carbonaded, a Collection of Loyal Songs, vol. 2. N<sup>o</sup> 26.*

‡. 739. *This feud by Jesuits invented,*] As *Don Quixote* took every  
 occurrence for a Romantic Adventure, so our Knight took every  
 thing he saw to relate to the Differences of State then contested;  
 It is necessary to carry this in our eye, to discover the Beauties of  
 the Passage. (Mr. W.) (See an explication of *Feud*, and *Deadly Feud*,  
*Somner's Treatise of Gavelkind*, Bp. Kennet's edit. 1726, p. 107.)

‡. 741. — *A Machiavilian Plot.*] See Sir Roger L'Estrange's *Fable*,  
 intitled, *Machiavel Condemn'd*, part. 3. fab. 493. *Boccalini's Adver-*  
*tisements from Parnassus*, cent. 1. advert. 89. edit. 1656. p. 175. and  
*Scrub's* humourous definition of a *Plot*, *Farquhar's Beaux Stratagem*,  
 act 4. p. 60. edit. 1728.

‡. 751, 752. *That some occult design doth lie — In bloody Cynarētoma-*  
*machy.*] \* *Cynarētomachy* signifies nothing in the world, but a Fight  
 between *Dogs* and *Bears*, though both the Learned and Ignorant  
 agree, that in such words very great Knowledge is contain'd: and  
 our Knight, as one, or both of those, was of the same Opinion.”  
 This was not only the Knight's opinion, but that of his Party, as  
 is plain from what follows. Extract of a Paper, call'd, *A Perfect*  
*Diurnal of some Passages of Parliament, and from other parts of the*  
*Kingdom, from Monday, July 24, to Monday 31 of July, 1643, N<sup>o</sup> 5.*  
 Thursday, July 27. “ From Colonel *Cromwell* there is certain News  
 “ come, he hath taken *Stamford*, and *Burligh-house*; a great re-  
 “ ceptacle

Is plain enough to him that knows,  
 How Saints lead Brothers by the Nose.  
 755 I wish myself a Pseudo-Prophet,  
 But sure some Mischief will come of it;  
 Unless by providential Wit,  
 Or Force, we averruncate it.

“ ceptacle for the *Newark Cavaliers*, for their inroad into *North-*  
 “ *amptonshire*, and parts thereof: One thing is certified from  
 “ those parts, which I can not omit, and will cause admiration to  
 “ such as hear it. *viz.* Did any man imagine upon the first foment-  
 “ ing of this bloody and unnatural War against the Parliament;  
 “ that such numbers of *English* and *Irish* *Papists* should be admitted  
 “ into his Majesty’s protection, to be Asserters of the *Protestant Re-*  
 “ *ligion*; much less did any think, that *Brute* and *Savage Beasts*  
 “ should be fetch’d from Foreign Parts, to be a terror to the *English*  
 “ *Nation*, to compel their obedience to the King? and yet we find  
 “ it true, and are credibly inform’d, that upon the *Queen’s* coming  
 “ from *Holland*, she brought with her besides a Company of *Savage-*  
 “ *Ruffians*, a Company of *Savage Bears*; to what purpose you may  
 “ judge by the sequel; for these *Bears* were left about *Newark*,  
 “ and were brought into Country Towns constantly on the Lord’s  
 “ Day to be baited, (such is the Religion these here related would  
 “ settle amongst us) and if any went about but to hinder or but  
 “ speak against their damnable Prophanations, they were presently  
 “ noted as *Roundheads* and *Puritans*, and sure to be plunder’d for it;  
 “ but some of Colonel *Cromwell’s* Forces coming by accident unto  
 “ *Uppingham* Town in *Rutland* on the Lord’s Day, found these Bears  
 “ playing there in the usual manner: and in the height of their  
 “ sport, caused them to be seiz’d upon, tied to a tree and shot.”  
 (Mr. S. W.)

We robb’d ———  
 The Whole of Food to pamper out the Few,  
 Excised your Wares,  
 And tax’d you round, Sixpence the Pound,  
 And massacred your Bears.

*The Rump ululant*, Collect. of Loyal Songs, vol. 2. p. 247. There was an Ordinance of Lords and Commons assembled in Parliament for suppressing of publick *Play-houses*, dancing on the Ropes, and *Bear-baiting*, die Sabbati 17 Julii 1647. and ’twas an article in their instructions to the *Major-Generals* after wards, in the year 1655, amongst other *unlawful Sports* (as they call’d them) to suppress *Bear-baitings*, *Mercurius Politicus*, N<sup>o</sup> 289. p. 5852. That probably might be deem’d a *malignant Bear*, which was forc’d upon old Mr. Jones,  
 Vicar



For what Design, what Interest  
 760 Can Beast have to encounter Beast?  
 They fight for no espoused Cause,  
 Frail Privilege, Fundamental Laws,  
 Nor for a thorough Reformation,  
 Nor Covenant, nor Protestation,

Vicar of *Wellingborough* in *Northamptonshire*, by Lieutenant *Grimes* a desperate *Brownist*; "which running between his legs took him upon her back, and laying aside the untractableness of her nature grew patient of her burthen: but when the Rebels dismounted him, and one of their Ringleaders bestrid the Bear, she dismounted her Rider; and as if she had been robb'd of her Whelps, did so mangle, rend and tear him with her teeth and paws, that the presumptuous wretch died of his wounds soon after." *Mercurius Rusticus* N<sup>o</sup> 9. p. 94.

\**ŷ. 758. Or force, to Avertuncate.*] Another of the same kind, which, though it appear even so learned and profound, means nothing else but the weeding of Corn.

*ŷ. 761. They fight for no espoused Cause.*] Alluding to the clamours of the Rebels, who falsely pretended, that their Liberty, Property, and Privileges were in danger. For this they are justly banter'd by a *Satyrist* of those times, (*Sir J. Birkenhead reviv'd*, p. 7.)

*For Liberty and Privilege,  
 Religion and the King,  
 We fought, but oh, the Golden Wedge  
 That is the only thing:  
 There lies the Cream of all the Cause:  
 Religion is but Whig,  
 Pure Privilege eats up the Laws,  
 And cries, for King — a fig.*

See their Clamours admirably well banter'd in *Mr. Cleveland's Character of a London Diurnal*, Works, 1677. p. 111, 112.

*ŷ. 762. Frail Privilege.*—] *Mr. Warburton* is of opinion that *FRAIL Privilege*, that is *broken*, violated, would have been better, since it alludes to the impeachment of the Five Members, which was then thought to be the highest Breach of Privilege; and was one of the most profess'd Causes for taking arms.

*ŷ. 764.*—*nor Protestation.*] This *Protestation*, with the design and consequences of it may be seen in *Lord Clarendon's Hist. of the Rebellion*, vol. 1. p. 198. and *Mr. Echard*, (*Hist. of England*, vol. 2. p. 232.) observes, "That there was one Clause that was look'd on  
 " as

765 Nor *Liberty of Consciences,*  
 Nor Lords and Commons *Ordinances;*  
 Nor for the *Church,* nor for *Church-Lands,*  
 To get them in their own no hands;  
 Nor *evil Counsellors* to bring

“ as a Preservative against any Alteration against Church Govern-  
 ment: but to undeceive all persons as to that Clause; the Com-  
 mons made such an Explanation, to shew that the Bishops and the  
 Church were to receive no real Benefit by it.” Mr. *Allen Blaney,*  
 Curate of *Newington, Surrey,* was summon’d before the Parliament  
 for preaching against the *Protestation.* *Nelson’s Collections,* vol. 2.  
 p. 288.

ψ. 765. *Nor for free Liberty of Conscience.*] Thus the two first Edi-  
 tions read: the word *Free* was left out in 1674, and all the sub-  
 sequent Editions; and Mr. *Warburton* thinks for the worse. *Free*  
*Liberty* being a most beautiful, and satirical *Periphrasis,* for *Licen-*  
*tiousness,* which is the *Idea* the Author here intended to give us.

ψ. 766. *Lords and Commons Ordinances.*] The King being driven  
 from the Parliament, no Legal Acts of Parliament could be made:  
 therefore, when the Lords and Commons, had agreed upon any Bill,  
 they published it, and required Obedience to it, under the Title of,  
*An Ordinance of Lords and Commons.* And sometimes, *An Ordinance*  
*of Parliament.* (Dr. B.) See these *Ordinances* proved illegal, by the  
 Members of the University of *Oxford,* in a Tract, intitled: *Reasons*  
*of the present Judgment of the University of Oxford concerning the*  
*Solemn League and Covenant,* &c. publish’d in the year, 1646. p. 46.  
 Mr. *Cleveland* speaking of these *Ordinances,* (*Character of a London*  
*Diurnal*) merrily observes, “ That an *Ordinance* is a Law still-born;  
 “ dropp’d before quicken’d with the Royal Assent. ” Tis one of the  
 “ Parliament’s *By-Blows,* (*Acts* only being Legitimate) and hath no  
 “ more *Sire,* than a *Spanish* Jennet that is begotten by the Wind.”  
 See *Walker’s Hist. of Independency,* part 1. p. 15. edit. 1661.

ψ. 767, 768. *Nor for the Church, nor for Church-Lands,—To get*  
*them into their own hands.*] The way of *sequestering,* and invading  
 Church-Livings by a *Committee* for that purpose, is well known.  
 It was so notoriously unjust and tyrannical, that even *Lilly* the *Si-*  
*drophel* of this Poem, could not forbear giving the following re-  
 markable Instance. “ About this time (1646) says he, the most fa-  
 “ mous *Mathematician* of all *Europe,* Mr. *William Oughtred,* Parson  
 “ of *Aldbury* in *Surry,* was in danger of *Sequestration* by the *Com-*  
 “ mittee of, or for *Plunder’d Ministers;* (*Ambodexters* they were)  
 “ several considerable Articles were depofed, and sworn against  
 “ him, material enough to have *sequestered* him; but that upon his  
 “ day

770 To justice, that seduce the King;  
 Nor for the Worship of us Men,  
 Tho' we have done as much for them.  
 Th' *Ægyptians* worshipp'd *Dogs*, and for  
 Their Faith made internecine War.

“ day of hearing, I applied myself to Sir *Bulstrode Whitelocke*, and  
 “ all my own Friends, who in such numbers appear'd in his behalf,  
 “ that though the Chairman, and many other *Presbyterian* Mem-  
 “ bers were stiff against him; yet he was clear'd by the major num-  
 “ ber: the Trath is, he had a considerable Parfonage, and that on-  
 “ ly was enough to sequester any moderate Judgment: he was also  
 “ well known to affect His Majesty: in these times many worthy  
 “ Ministers lost their Livings or Benefices for not complying with  
 “ the *Three-penny Directory*. Had you seen (O Noble Squire) what  
 “ pitiful *Idiots* were preferr'd into sequester'd Church Benefices, you  
 “ would have been griev'd in your soul; but when they came be-  
 “ fore the *Classis* of *Divines*, could these *Simpletons* only say, They  
 “ were converted by hearing such a Sermon, such a Lecture of  
 “ that godly man *Hugh Peters*, *Stephen Marshall*, or any of that  
 “ Gang, he was presently admitted.” *Lilly's Life*, p. 58, 59. (Mr. B.)  
 They sequestered the Estates of dead men; see an account of the  
 Sequestration upon Sir *William Hunsbys*'s Estate after his death;  
 though he never was question'd for Delinquency during his life.  
*History of Independency*, part 1. p. 128.

ψ. 769, 770. *Nor evil Counsellors — To justice, &c.* ] Alluding to  
 the unreasonable Clamours of the Members at *Westminster*, against  
 the King's Friends, whom they stiled *Evil Counsellors*, and order'd  
 a *Committee*, October 1641, to prepare Heads for a Petition to the  
 King against them, (*Nelson's Collections*, vol. 2. p. 510.) which Per-  
 sons they mark'd out as *Delinquents*, with a request previous to the  
*Treaty of Newport* in the *Isle of Wight*, to have them excepted from  
 Pardon. And these were such as were unwilling to give up the  
*Constitution*. (See their Names, *Impartial Examination of Mr. Neal's*  
 3<sup>d</sup> vol. of the *History of the Puritans*, p. 333, 334, 335.)

ψ. 773. *Th' Ægyptians worshipp'd Dogs.* ] *Anubis*, one of their Gods,  
 was figur'd with a *Dog's Face*. (See *Montfaucon's Antiquity explain'd*,  
 vol. 2. part 2. b. 1. p. 197.) The Worship of the *Egyptians* is expos'd  
 by *Juvenal*, *Sat.* 15. lin. 1, &c.

*Quis nescit voluſi Bythinice, qualia demens  
 Ægyptus portenta colat, Crocodilon adorat  
 Pars hæc —*

*How Egypt, mad with Superſtition grown,  
 Makes Gods of Monsters, but too well is known:*



775 Others ador'd a Rat, and some  
For that Church suffer'd Martyrdom.

One Sect devotion to Nile's Serpent pays,  
Others to Ibis, that on Serpents preys.  
Where Thebes, thy hundred Gates lie unrepair'd,  
And where maim'd Memnon's magic Harp is heard;  
Where these are mould'ring, let the Sots combine  
With pious care a Monkey to enserine:  
Fish-Gods you'll meet with Fins and Scales o'ergrown,  
Diana's Dogs ador'd in ev'ry Town,  
Her Dogs have Temples, but the Goddess none.  
'Tis mortal Sin an Onion to devour,  
Each Clove of Garlick is a sacred pow'r.  
Religious Nations sure, and blest' d abodes,  
Where ev'ry Orchard is o'er-run with Gods!  
To kill is Murder, Sacrilege to eat  
A Kid or Lamb, Man's Flesh is lawful meat.

Mr. Dryden.

The Egyptians likewise worshipp'd Cats, see an instance of their extreme Severity in punishing a noble Roman with Death, who kill'd a Cat by mistake: notwithstanding the Egyptian Nobility interpos'd in his behalf. Vid. *Diodori Siculi Rer. Antiqu.* lib. 2. cap. 4. p. 36. *Antiquity explain'd by Montfaucon*, vol. 2. part 2. b. 1. ch. 17. p. 202.) see an account of Egyptian Deities, from *Athenæus*, in *Dr. Lightfoot's Miscellanies*, chap. 55. Works, vol. 1. p. 1027. Mr. *Purchase* gives from Saint *Jerome*, and *Ortelius*, one remarkable instance. *Crepitus Ventrīs inflati, Pelusiaca religio est.* (*Pilgrims*, vol. 5. book 6. chap. 4. p. 641.)

¶ 775. Others ador'd a Rat—] the *Ichneumon*, the Water-Rat of the Nile. *Diodorus Siculus* mentions this (*Rer. Antiquar.* lib. 2. cap. 4. p. 36. vid. *Voss. de Idolatriâ*, lib. 3. p. 1131, 1132.) The *Ichneumon* was a great enemy to the *Asp* and *Crocodile*, (vid. *Diodori Siculi*, id. ib. p. 37.) *Plinii Nat. Hist.* lib. 4. cap. 34, 35.) The manner of destroying them is described by *Dubartas*, (*Divine Weeks*, p. 200.) in the following manner.

Thou mak'st the *Ichneumon*, whom the *Memphs* adore,  
To rid of Poysons Nile's manured Shore:  
Altho' indeed he doth not conquer them,  
So much by Strength, as subtle Stratagem.—  
So Pharaoh's Rat e'er he begins the fray  
'Gainst the blind *Aspick*, with a cleaving Clay  
Upon his Coat he wraps an earthen Cake,  
Which afterwards the Sun's hot beams do bake:  
Arm'd with this Plaster, th' *Aspick* he approacheth,  
And in his throat his crooked Tooth he broacheth;

While

The *Indians* fought for the Truth  
Of th' *Elephant* and *Monkey's* Tooth :

*While the other bootless strives to pierce and prick  
Through the hard temper of his Armour thick.  
Yet knowing himself too weak with all his wile  
Alone to match the scaly Crocodile,  
He with the Wren his ruine doth conspire :  
The Wren, who seeing him press'd with Sleep's desire,  
Nile's Pois'ny Pyrate, presses the slimy Shore,  
Suddenly comes, and hopping him before,  
Into his Mouth he skips, his Teeth he pickles,  
Cleanseth his Palate, and his Throat so tickles,  
That charm'd with Pleasure, the dull Serpent gapes  
Wider and wider with his ugly Chaps :  
Then like a shaft the Ichneumon instantly  
Into the Tyrant's greedy Gorge doth fly,  
And feeds upon that Glutton, for whose Riot,  
All Nile's fat Margent could scarce furnish Diet.*

And Mr. Rollin (*Ancient Hist. of the Egyptians, &c.* 2<sup>d</sup> edit. vol. 1. p. 42.) observes, that he is so great an enemy to the *Crocodile*, that he destroys his Eggs, but does not eat them. (See more *Chronic. Chronicor. Eccles. lib. 2. p. 411. Gruteri Fax Artium, tom. 1. p. 116. Purchase his Pilgrims, vol. 5. p. 640. Montaigne's Essays, vol. 2. chap. 12. p. 186. Spectator, N<sup>o</sup> 126. Mice were likewise worshipped in some places; Mendesi Murem colunt. Not. Select. in Juven. ed. Hennini, p. 890. vid. Chartarii Imagin. Deor. qui ab Antiquis colebantur, p. 63. Memoirs of Martin Scriblerus, book 1. chap. 14. Scot's Discourse of Devils and Spirits, chap. 23. Discovery of Witchcraft, p. 525.*

\* 778. ——— and *Monkey's Tooth*.] 'Twas worshipped by the People of *Malabar* and *Ceylon*. *Malaberes & Cbeilonenses Π.θηκαλαγοι*, sunt. Notum è *Linschotano Cbeilonenses Lusitanis* anno 1554. pro solo dente *Simiæ*, religiose abs illis culto, & in monte *Adami* intercepto, obtulisse 700000 Ducatorum. *Spicileg. Hen. Christoph. Hennin.* ad Sat. 15 *Juvenal.* p. 667. see *Linscoten's Voyages*, chap. 44. p. 81. printed by *John Wolf. Le Blanc's Travels.* \* "When 'twas burnt at the instance of the *Priests*, as soon as the fire was kindled, all the People present were not able to endure the horrible *Stink* that came from it, as if the fire had been made of the same ingredients, with which Seamen used to compose that kind of *Grannados*, which they call *Stinkards*." See an account of a Law-Suit between a couple of Convents for a Human Tooth found in a *Catacomb*, each of them pretending that it belong'd to a Saint who was of their Order. *Tatler*, N<sup>o</sup> 129.

And many, to defend that Faith,  
 780 Fought it out *mordicus* to death :  
 But no Beast ever was so slight,  
 For Man, as for his God, to fight.  
 They have more Wit, alas! and know  
 Themselves and us better than so.  
 785 But we, who only do infuse  
 The Rage in them like *Boute-feus* ;  
 'Tis our Example that instils  
 In them th' Infection of our Ills.  
 For, as some late Philosophers  
 790 Have well observ'd, Beasts, that converse  
 With Man, take after him, as Hogs

ψ. 780. *Fought it out Mordicus to death.*] Vid. *Stephani Thesaur. Linguae Latinae* sub voce *Mordicus*. When *Catesby* advised King *Richard the Third* to fly and save his life, (see *Shakespeare's King Richard the Third*, act 5. sc. the last) he answer'd,

*Slave, I have set my Life upon a Cast,  
 And I will stand the Hazard of the Dye.*

ψ. 786.—*like Boute-feus.*] \* *Boute-feus* is a *French* word, and therefore it were uncivil to suppose any *English* Person (especially of Quality) ignorant of it, or so ill-bred as to need any Exposition.

ψ. 795, 796, 797. *We read in Nero's time, the Heathen, — When they destroy'd the Christian Brethren, — They sew'd them in the Skins of Bears, &c.*] This is confirm'd by *Tacitus*, (*Annal.* lib. 15. p. 168. *Lugd. Batav.* 1589.) *Et pereuntibus addita ludibria, ut Ferarum tergis contexti, laniatu Canum interirent.* In this he was imitated by *Bazilowits*, the Great Duke (or rather Tyrant) of *Muscovy*: who used to punish his Nobility who offended him in this manner: covering them with *Bears Skins*, and baiting them with fierce *English Mastiffs*. (*Rerum Muscovitic. Comment. à Sigismundo.* 1600. pag. 196.)

ψ. 800. *Of this lewd Antichristian Game.*] Alluding probably to *Pryn's Histrio-mastix*, (p. 556. and 583.) who has endeavour'd to prove it such, from the 61 Canon of the sixth Council of *Constantinople*, which he has thus translated: "Those ought also to be sub-

Get Pigs all th' Year, and Bitches Dogs.  
 Just so, by our example, Cattle  
 Learn to give one another battle.

795 We read in *Nero's* time, the Heathen  
 When they destroy'd the *Christian Brethren*,  
 They sew'd them in the Skins of *Bears*,  
 And then set Dogs about their ears :  
 From whence, no doubt, th' Invention came  
 800 Of this lewd antichristian Game.

To this, quoth *Ralpho*, verily  
 The Point seems very plain to me ;  
 It is an antichristian Game,  
 Unlawful both in Thing and Name.

“ subject to Six years Excommunication, who carry about *Bears*, or  
 “ such like Creatures for Sport, to the hurt of simple People.” Our  
 Knight was not the only stickler in those times against *Bear-baiting*.  
 Colonel *Pride* a *Foundling* and *Drayman*, was likewise a *Hero* in  
 these kind of Exploits ; as we learn from a Ballad upon him ; which  
 having describ'd his zeal against *Cock-fighting*, goes on thus :

*But stuf'd with these Spoils, the next of his Toils*  
*Was to fall with Wild-beasts by the ears ;*  
*To the Bearward he goeth, and then open'd his Mouth,*  
*And said, Oh ! are you there with your Bears ?*  
*The Crime of the Bears was, they were Cavaliers,*  
*And had formerly fought for the King ;*  
*And had pull'd by the Burrs the Round-headed Curs,*  
*That they made their Ears to ring.*

(*Collection of Loyal Songs*, reprinted 1731. vol. 1. p. 184.) Indeed the  
 Rebels seem'd enemies to all kinds of publick Diversions, if we may  
 believe a merry *Cavalier*, who triumphs at the approach of a free  
 Parliament, in the following words.

*A Hound and a Hawk no longer*  
*Shall be tokens of Disaffection :*  
*A Cock-fight shall cease*  
*To be Breach of the Peace ;*  
*And a Horse-race an Insurrection.*



805 First for the Name, the Word *Bear-baitin*,  
 Is carnal, and of Man's creating :  
 For certainly there's no such Word  
 In all the *Scripture* on Record :  
 Therefore unlawful, and a Sin ;  
 810 And so is (secondly) the *Thing*.  
 A vile *Assembly* 'tis, that can  
 No more be prov'd by *Scripture*, than  
*Provincial, Classick, National*,  
 Mere human Creature-Cobwebs all.

ψ. 806. *Carnal, and of Man's creating.*] This is a Banter upon the Members of the Assembly of Divines, who in their Note upon *Genesis*, chap. 1. ver. 1. libel the King for *Creating of Honours*. (See Mr. Butler's *Remains*, p. 226.)

ψ. 807, 808. *For certainly there's no such Word—In all the Scripture on record.*] “The *Disciplinarians* held, That the *Scripture* of “God is in such sort the rule of human *Actions*, that simply, “whatever we do, and are not by it directed thereto, the same “is Sin.” *Hooker's Ecclesiastical Polity*, book 2, §. 2. Of this stamp were the *French Huguenots* mentioned by *Montlue*, who were so nicely scrupulous, that they made a conscience of paying their *Lords* their *Rents*, unless they could shew a *Text* for it. (*L'Estrange's Fables*, part 2. fab. 26.) In a *Traçt* printed in those times, intitled, *Accommodation discommended, as incommodious to the Commonwealth*; p. 3, are the following words. “First, *Accommodation* is not the language of *Canaan*, and therefore it cannot conduce to the peace “of *Jerusalem*. 2. It is no *Scripture-word*: now to vilify the *Ordinances* which are in *Scripture*, and to set up *Accommodation*, which “is not in *Scripture*; no not so much as in the *Apocriphta*, is to relinquish the *Word*, and follow the *Inventions* of *Man*, which is “plain *Popery*.” Mr. *Cowley*, in his *Traçt*, intitled *A Puritan and Papist*, published in the times, (and reprinted 1681-2. p. 6.) exposes them, for their folly in this respect :

*What mighty Sums have they squeez'd out o'th' City,  
 Enough to make them poor, and something witty ;  
 Excise, Loan, Contributions, Pole-Monies,  
 Bribes, Plunder, and such Parliament Privileges ;  
 Are words which you ne'er learn'd in Holy-Writ,  
 Till the Spirit of your Synod mended it.*

ψ. 811.



815 Thirdly, It is idolatrous;  
 For when Men run a whoring thus  
 With their Inventions, whatfo'er  
 The Thing be, whether *Dog* or *Bear*,  
 It is Idolatrous and *Pagan*,

820 No less than worshipping of *Dagon*.

Quoth *Hudibras*, I smell a *Rat*;  
*Ralpho*, thou dost prevaricate:  
 For though the *Thebes* which thou lay'st  
 Be true *ad amussim*, as thou say'st;

ψ. 811. *A vile Assembly'tis, &c*] Meaning the *Assembly of Divines*, composed chiefly of *Presbyterians*; for pretending that their Form of Church Government, by *Classical, Provincial, and National Assemblies*, was founded on the Authority of Scripture, when no such Words as *Classical &c.* are to be met with there. (Dr. B.) Sir *John Birkenhead* (see *Assembly-man*, p. 22.) speaks of them as follows. "Weigh him single, and he has the Pride of Three *Tyrants*, the Forehead of Six *Goalers*, and the Fraud of Six *Brokers*; and take them in the bunch, and their whole *Assembly* are a Club of *Hypocrites*, where six Dozen of *Schismatics* spend two hours for four Shillings apiece." What opinion the learned Mr. *Selden* had of them appears from the following account. "The House of Parliament once making a question, whether they had best admit Bishop *Usher* to the Assembly of Divines? He said, they had as good enquire, whether they had best admit *Inigo Jones*, the King's *Architect*, to the Company of Mouse-trap makers." *Append. ad Libr. Nigr. Scaccarii per Th. Hearne*, vol. 2. p. 594. See the Noble *Historian's* Character of them, (*Hist. of the Rebellion*, vol. 1. p. 414. Mr. *Milton's*, in the *Impartial Examination of Mr. Neale's 2<sup>d</sup> vol. of the History of the Puritans*, p. 380. and the opinion of Dr. *Gregory Williams*, Lord Bishop of *Oxford*. *Century of eminent Presbyterian Preachers*, Pref. p. 3, 4. and Mr. *Whitelock's* in his *Memorials*, p. 71.)

ψ. 816, 817. *For when Men run a whoring thus — With their Inventions, &c.*] See *Psalms* 106. 38.

ψ. 820. — *worshipping of Dagon*] See 1 *Maccab.* x. 84. xi. 4.

ψ. 821. *Quoth Hudibras, I smell a Rat.*] See *Don Quixote*, vol. 2. chap. 10. p. 131.

ψ. 824. *ad amussim.*] Exactly. vid. *Erasmii Adag. chil.* 1. cent. 5. prov. 96.

825 (For that *Bear-baiting* should appear  
*Jure divino* lawfuller  
 Than *Synods* are, thou dost deny,  
*Totidem verbis*; so do I :)  
 Yet there's a Fallacy in this;

830 For if by sly *Homæosis*,  
*Tussis pro crepitu*, an Art  
 Under a Cough to slur a F--t,  
 Thou woud'ft sophistically imply,  
 Both are unlawful, I deny.

835 And I (quoth *Ralpho*) do not doubt  
 But *Bear-baiting* may be made out  
 In Gospel-times, as lawful as is  
*Provincial*, or *Parochial Classis*;  
 And that both are so near of kin,

840 And like in all, as well as Sin,  
 That put 'em in a bag, and shake 'em,  
 Your self o' th' sudden wou'd mistake 'em,

ψ. 830. — *Homæosis*.] An explanation of a Thing, by something resembling it.

ψ. 831, 832. *Tussis pro crepitu, an Art &c.*] These two lines left out in the Editions 1674. 1684. 1689. 1700. and restor'd 1704. See *Ray's Proverbs*, 2<sup>d</sup> edit. p. 179.

ψ. 849. *Mira de lente, as 'tis i' th' Adage*. — *That is, to make a Leek a Cabbage.*] *Rodolphus Agricola*, Vir immortalitate dignus, libro *Dialecticæ* tertio, testatur apud *Græcos* proverbio dici solere, *Egregia de lente*, quoties res humilis et pusilla magnis laudibus attolleretur: perinde quasi *lentem, minutum*, ac vile legumen splendidis encomiis efferas: Opinor *Græcis* efferri hunc in modum, Δεινὰ πρὸς φακῆς. *Erasmi Adag. Chil. 4. Cent. 5. Prov. 30.*

ψ. 851. *Thou wilt at best but suck a Bull.*] Alluding to that proverbial saying; *As wise as the Waltham Calf, that went nine miles to suck a Bull.* The *Cynick* said of two impertinent Disputants, (see *Spectator* N<sup>o</sup> 138) "The one of these Fellows is milking a Ram, and the other  
 " holds

And not know which is which, unless  
You measure by their Wickedness:

845 For 'tis not hard t' imagine whether  
O' th' two is worst, tho' I name neither.

Quoth *Hudibras*, thou offer'st much,  
But art not able to keep touch.

*Mira de lente*, as 'tis i' th' Adage,

850 *Id est*, to make a Leek a Cabbage;  
Thou wilt at best but *suck a Bull*,  
Or Shear-Swine, all Cry and no Wool;  
For what can *Synods* have at all,  
With *Bear* that's *Analogical*?

855 Or what relation has debating  
Of Church-Affairs, with *Bear-baiting*?  
A just Comparison still is  
Of Things *ejusdem generis*.

And then what *Genus* rightly doth

860 Include and comprehend them both;

“ holds the Pail. This and the following line thus alter'd 1674.

*Thou canst at best but overstrain  
A Paradox, and thy own Brain.*

Thus they continued in the editions 1684, 1689, 1700, restored in 1794, in the following blundering manner, *Thou'lt be at best but suck a Bull*, &c. and the blunder continu'd I believe, in all the editions to this time.

‡. 852. Or *sheer Swine*, all Cry and no Wool.] “ Now that ever  
“ a wife Woman should see her Master come to this, to run a *Wool-*  
“ *gathering*: I would it were so well; but the *Wool* that we shall  
“ have, is as much as the Devil (God blefs us) got, when *he score a*  
“ *Hog*, (*Don Quixote*, vol. 3. chap. 13. p. 116. *Gayton's* Notes; book 1.  
chap. 5. p. 17.)

‡. 854. — *Analogical*.] i. e. Proportional.

‡. 860. *Include*, &c.] In the two first editions of 1663.  
*Comprehend them inclusive both*;

‡. 862.

If *Animal*, both of us may  
 As *justly* pass for *Bears* as they;  
 For we are *Animals* no less,  
 Although of diff'rent *Specieses*.  
 865 But, *Ralpho*, this is no fit place,  
 Nor time to argue out the *Case*:  
 For now the *Field* is not far off,  
 Where we must give the *World* a proof  
 Of *Deeds*, not *Words*, and such as suit  
 870 Another manner of *Dispute*.  
 A *Controversy* that affords  
*Actions* for *Arguments*, not *Words*:  
 Which we must manage at a rate  
 Of *Prowess* and *Conduct* adequate

ψ. 862. *As likely*—] In the two first editions.

ψ. 871, 873. *A Controversy that affords — Actions for Arguments, not Words*:] Alluding to the character of *Drances* in *Virgil's Æneid*, lib. 11. 338, 339.

— *Lingua melior, sed frigida bello*  
*Dextera* —

Such persons may in the style of the Writer of *The famous History of Guy Earl of Warwick*, cant. 4. be call'd "Good proper Fellows of their tongues, and tall."

ψ. 876. *All the Godly, &c.*] The *Presbyterians*, and *Sectaries* of those times, call'd themselves the *Godly*, and all that were for the Church and King the *Ungodly*; though they themselves were a pack of the most *sanctified Knaves* that ever lived upon earth: and 'twas the observation of *Harry Martin*, *L'Estrange's Fables*, part 2. moral to fab. 87. "That one *Godly Knave* was worth fifty *Arrant Knaves*, "and in proof, he offer'd to be judged by the *Four Evangelists*." *Rebel*. "I laugh to think how when I counterfeit a whining *Passion*, "and talk of *God* and *Goodness*, walk with a sad and mortified "countenance, how I'm admired among the *Brethren*, and stiled "A *Man of God*." *Committee-man Curried*, by *Sam. Sheppard*, act. 3. p. 9. 1674. *Royal Library Cambridge*. They acted very much like that consummate *Hypocrite*, *Richard Duke of Gloucester*, in whose  
 mouth

- 875 To what our Place and Fame doth promise,  
 And all the Godly expect from us.  
 Nor shall they be deceiv'd, unless  
 We're illurr'd and outed by Success:  
 Success, the Mark no mortal Wit,  
 880 Or surest Hand, can always hit:  
 For whatsoe'er we perpetrate,  
 We do but row, w'are steer'd by Fate,  
 Which in Success oft disinherits,  
 For spurious Causes, noblest Merits.  
 885 Great Actions are not always true Sons  
 Of great and mighty Resolutions:

mouth *Shakespeare* (see *Richard the Third*, act. 1. vol. 5. p. 422.) puts the following Words:

*But then I sigh, and with a piece of Scripture  
 Tell them, that God bids me do good for evil:  
 And thus I cloke my naked Villany,  
 With old odd ends stolen forth of Holy Writ,  
 And seem a Saint when most I play the Devil.*

Mr. *Cowley* (see *Cutter of Coleman-street*, act. 1. sc. 2.) describes them in the character of *Barebottle*, the *Soap-boiler*; "He was a very  
 "Rogue that's the truth on't, in the business between Man and  
 "Man; but as to *Godward*, he was always accounted an upright  
 "Man, and very devout." (see the *Fable of the Hypocrite*. *L'Étrange*  
 vol. 1. *Fable* 497.)

§. 882. — [w'are steer'd by Fate.] The *Presbyterians* in those days, were exceeding zealous for the doctrine of *Predestination*; and of opinion, that all things must happen as was decreed or fated. (Dr. B.) The Author of *A Tale of a Tub*, (p. 199.) speaking of *Jack* (the *Calvinist*, or *Presbyterian*) says, "He would shut his Eyes as he  
 "walk'd along the streets, and if he happen'd to bounce his head  
 "against a post, or fall into the kennel (as he seldom fail'd to do one  
 "or both) he would tell the gibing Prentices that look'd on, that  
 "he submitted with entire resignation as to a *trip* or a *blow* of fate;  
 "with which he found by long experience, how vain it was either  
 "to wrestle or cuff; and whoever durst undertake to do either, would  
 "be sure to come off with a swinging Fall, or a bloody Nose: It was  
 "or-

Nor do the bold'st Attempts bring forth  
 Events still equal to their Worth:  
 But sometimes fail, and in their stead  
 890 Fortune and Cowardice succeed.  
 Yet we have no great Cause to doubt,  
 Our Actions still have born us out:  
 Which tho' th'are known to be so ample,  
 We need not copy from Example;  
 895 We're not the only Person durst  
 Attempt this Province, nor the first.  
 In Northern Clime a val'rous Knight  
 Did whilom kill his *Bear* in Fight,

“ordained, said he, some few days before the Creation, that my  
 “Nose and this very Post should have a Rencounter, and therefore  
 “Providence thought fit to send us both into the World in the same  
 “Age, and to make us Countrymen and Fellow Citizens. Now had  
 “my Eyes been open, it is very likely the business had been a great  
 “deal worse; for how many a confounded slip is daily got by Man,  
 “with all his foresight about him.” Of this opinion was that *Lay-  
 elderly Coachman*, (see *L'Esrange's Fables*, vol. 2. *fab.* 276.) who, as  
 a Person of Honour was following his *Bowl* upon a cast, and cry-  
 ing *Rub, rub, rub*, to it, cross'd the Green upon him, with these words  
 in his mouth: *My Lord, leave that to God*. see *Spectator*, N<sup>o</sup> 142.  
 and an account of the *Stoical Interpretation of Fate*, *Ægidii Menagii  
 Observat.* in *Diogenem Laertium*, lib. 7. *segm.* 150. p. 321.

‡. 897, 898. In *Northern Clime a val'rous Knight — Did whilom  
 kill his Bear in Fight, &c.*] Whether this is true *History*, or *Fiction*,  
 I really cannot tell, though in both *Romance* and *History* there are  
 instances of Knights killing of *Bears*, see the *History of Fortunatus*,  
 (who kill'd a *Wild Bear*.) chap. 8. *Vulgaria*, vol. 3. N<sup>o</sup> 3. *Biblioth.  
 Pepsyan. Amadis of Greece, or the Knight of the Burning Sword*, ch. 2.  
 p. 2, 3, 4<sup>to</sup>. *English Lovers*, a *Romance*, 1662, part 2. b. 2. p. 170.  
 and *Robinson Crusoe*. An account of the remarkable defeat of a *Wild  
 Bear* in the presence of *Basilides (Basilowitz) Tyrant of Muscovy*.  
 (Rer. *Muscoviticar. Comment. Sigismundi, &c.* 1600. p. 318.) and a  
 later instance of the King of *Sweden's* hunting and killing *Wild  
 Bears* with only a *Forked-stick* in his hand, *Military Hist. of Charles  
 XII. King of Sweden*, by *Gustavus Adlerfeld*, 1740. vol. 1. p. 21.

‡. 903.

And wound a Fidler : We have both  
 900 Of these the Objects of our Wroth,  
 And equal Fame and Glory from  
 Th' Attempt, or Victory to come.  
 'Tis sung, there is a valiant *Mamaluke*  
 In foreign Land, yclep'd ——  
 905 To whom we have been oft compar'd  
 For Person, Parts, Address, and Beard ;  
 Both equally reputed stout,  
 And in the same Cause both have fought :  
 He oft in such Attempts as these  
 910 Came off with Glory and Success :

ŷ. 903. — *Mamaluke*.] \* *Mamaluke's* the Name of the Militia of the *Sultans* of *Aegypt* ; it signify'd a *Servant* or *Soldier* ; they were commonly Captives, taken from amongst the *Christians*, and instructed in Military Discipline, and did not marry : their Power was great, for, besides that the *Sultans* were chosen out of their Body, they dispos'd of the most important Offices of the Kingdom ; they were formidable about 200 Years, 'till at last, *Selim*, *Sultan* of the *Turks*, routed them, and kill'd their *Sultan*, near *Aleppo*, 1516. and so put an end to the Empire of the *Mamalukes*, which had lasted 267 Years. *Paulus Jovius*, &c.] see *Baumgarten's Travels*, *Churchill's Voyages*, &c. vol. 1. p. 407. &c. edit. 1732. *Purchase's Pilgrims*, part. 2. lib. 6. p. 841, 842. *Ibid.* vol. 5. book 6. p. 657, 658. *Fuller's History of the Holy War*, book 2. chap. 40. p. 97. book 4. chap. 19. p. 200. *Sandys's Travels*.

ŷ. 904. *In foreign Land, yclep'd*. —] The Writers of the *General Historical Dictionary*, vol. 6. p. 291. imagine, " that the Chasm here " is to be fill'd with the words *Sir Samuel Luke*, because the Line before it, is of Ten syllables, and the measure of the Verse generally " used in this Poem is of Eight.

ŷ. 905. *To whom we have been oft compar'd*.] See Preface, and Mr. *Butler's Memoirs*. 1649, 1650, where he has given a most ludicrous description of *Sir Samuel Luke's* Person, in *Prose* and *Verse*. *Sir Samuel* was Governor of *Newport Pagnel* in the County of *Bucks*. In the *MS. Collections* of my worthy friend the Rev<sup>d</sup> *Dr. Philip Williams*, late President of *Saint John's College, Cambridge*, and now Rector of *Barrow* in *Suffolk*, vol. 3. N<sup>o</sup> 62, there is an original Letter from  
 Sir

Nor will we fail in th' Execution,  
 For want of equal Resolution.  
 Honour is like a Widow, won  
 With brisk Attempt and putting on;  
 915 With ent'ring manfully, and urging,  
 Not slow Approaches, like a Virgin.  
 This said, as yerst the *Phrygian* Knight,  
 So ours, with rusty Steel did smite

Sir *Samuel Luke*, to Mr. *Pym*, intimating that the Earl of *Essex's* Forces had beat the King's Garrison out of *Newport*, Oct. 29, 1643. and a letter in the same volume (N<sup>o</sup> 67. November 2.) desiring the weekly Sum of 1000 *l.* for the Garrison of *Newport*, to be raised in the Counties of *Bedford*, *Hertford*, and *Northampton*. and another in vol. 4. N<sup>o</sup> 3. to Mr. *Lentball* the *Speaker*, giving an account of the State of *Newport Pagnel*, of which he was then Governour. see *Whitelocke's Memorials*, 2<sup>d</sup> edit. 1732. p. 144. *W. Lilly's History of his Life and Times*, edit. 1715. p. 46. In January 11. 1646, "an Order for Four Thousand five hundred Pounds for Sir *Samuel Luke* his Arrears "out of *Goldsmith's-Hall*," (*Whitelocke* *ibid.* p. 234.) and yet, notwithstanding his active behaviour against the King, and his Friends at that time, (some remarkable instances of which are upon record, and among the rest, that of his plundering the Duke of *Vendosme* about February 1642, at *Uxbridge*, in his return from visiting the King at *Oxford*, tho' he had obtain'd a Pass from the *Close Committee*, that he might be free from any Lett or Molestation in his Journey; *Mercurius Rusticus*, N<sup>o</sup> 8. p. 87, 88.) I cannot but think, that the Writer of Mr. *Butler's* short Life, is mistaken in his observation; "That Sir *Samuel Luke* to his dishonour, was an eminent "Commander under the *Usurper Cromwell*." For Sir *Samuel Luke*, and his Father Sir *Oliver Luke*, are both in the list of the *Secluded Members*, who were turn'd out, or forcibly kept out of the House, to make way for the King's Tryal and Murder. (See *Rushworth's Collections*, vol. 7. p. 1355. *Walker's History of Independency*, part 1. p. 36, 46. *Impartial Examination of Mr. Neal's* 4<sup>th</sup> vol. of the *Hist. of the Puritans*, p. 250, &c.)

‡. 913. Honour is like a Widow won.] See *Hudibras at Court, Remains*. — *Ray's Proverbs*. — and the Conditions of marrying Widows by the *Salique* and *Saxon Laws*. *Stephani Jo. Stephani* in lib. 5. *Hist. Daniæ Saxonis Grammatici*, pag. 122. and *Speſſator* N<sup>o</sup> 566.

‡. 917.



His *Trojan* Horse, and just as much  
 920 He mended Pace upon the Touch ;  
 But from his empty Stomach groan'd  
 Just as that hollow Beast did found,  
 And angry answer'd from behind,  
 With brandish'd Tail and Blast of Wind.  
 925 So have I seen, with armed Heel,  
 A Wight bestride a *Common-weal* ;

‡. 917, 918. *This said, as yerst the Phrygian Knight, — So ours with rusty Steel did smite — His Trojan Horse, &c.* ] Alluding to *Laocoon*, who suspecting the treachery of the *Grecians*, smote their *Wooden Horse* with a Spear :

— Equo ne credite *Teucris*, &c.

*Virgil Æn.* 2. 48. &c. see Mr. *Dryden's* Translation.

‡. 921, 922. *But from his empty Stomach groan'd, — Just as the hollow Beast did found.* ] *J. Taylor*, the Water-Poet, Works, p. 3. Thus describes the *Trojan Horse* :

*When aged Ganymede carousing Nectar,  
 Did leave the Greeks much matter to repine on ;  
 Until the Wooden Horse of trusty Sinon  
 Foal'd a whole Litter of mad Colts in Harness,  
 As furious as the Host of Holofernes.*

See *Don Quixote*, vol. 4. chap. 41. p. 394.

‡. 925, 926. *So have I seen with armed Heel, — A Wight bestride a Common-weal, &c.* ] Alluding probably to that harmless inoffensive Person *Richard Cromwell* ; who was dispossest'd of the Government as *Protector*, in a small time ; which is hinted at by the following *Loyal Songsters*.

*But Nol a Rank Rider gets first in the Saddle,  
 And made her show tricks, and curvet, and rebound ;  
 She quickly perceiv'd he rode widdle-waddle,  
 And like his Coach-horses, threw his Highness to ground.  
 Then Dick being lame, rode holding by the Pummel,  
 Not having the wit to get hold of the Rein ;  
 But the Jade did so snort at the sight of a Cromwell,  
 That Poor Dick and his Kindred turn'd Footmen again.*

*A Ballad. Collect. of Loyal Songs, reprinted 1731. vol. 2. p. 231.*

The



While still the more he kick'd and spurr'd,  
The less the fullen Jade has stirr'd.

The Notes upon this *Canto* cannot be better concluded, than with a Compliment paid to Mr. *Butler*, by a Poet, who was the best imitator of the Life and Spirit of *Hudibras*. It is a good defence of our Poet, for abruptly breaking the thread of his narration at the end of this *Canto*.

*But shall we take the Muse abroad,  
To drop her idly on the road;  
And leave our Subject in the Middle,  
As Butler did his Bear and Fiddle?  
Yet he, consummate Master, knew  
When to recede, and where pursue:  
His noble Negligences teach  
What other Folks despair to reach;  
He Perfect Master climbs the Rope,  
And ballances your Fear and Hope:  
If after some distinguish'd Leap  
He drops his Pole, and seems to slip;  
Strait gath'ring all his active Strength,  
He rises higher half his length.  
With wonder you approve his Slight;  
And owe your Pleasure to your Fright.  
But like poor Andrew, I advance  
False Mimic of my Master's Dance,  
A-round the Cord a-while I sprawl,  
And then, tho' low, in Earnest fall.*

*Prior's Alma. Cant. 2. (Mr. B.)*

HUDI-

