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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 Second Canto.

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*W. Hogarth inv.*

*J. Mynde sc.*



# H U D I B R A S.

## The ARGUMENT of THE SECOND CANTO.

*The Catalogue and Character  
Of th' Enemies best Men of War ;  
Whom, in a bold Harangue, the Knight  
Defies, and challenges to fight :  
H' encounters Talgol, routs the Bear,  
And takes the Fidler prisoner,  
Conveys him to enchanted Castle,  
There shuts him fast in Wooden Bastile.*

## CANTO II.

**T**HERE was an ancient sage *Philosopher,*  
That had read *Alexander Ross* over,  
And swore the World, as he cou'd prove,  
Was made of *Fighting* and of *Love* ;

ARGUMENT. *ÿ. 8. Then shuts him fast in Wooden Bastile.*] In the *Stocks*. The State Prison in *France* so call'd. See *History of the Bastile at Paris*, by *Constantine de Renneville*, translated into English, 1715. *Bastile ab Anglis, cum hic dominarentur, ut vulgo creditur, constructa, tametsi Ruæus scribat Hugonem Aubriorum, Præfectum urbis, id munimentum regnante Carolo V. fecisse, &c. vid. Zeilleri Topograph. Galliæ, vol. 1. p. 44.*

CANT. *ÿ. 1, 2. There was an ancient sage Philosopher, - That had read Alexander Ross over.*] This Verse runs the same fate with the eleventh of the first *Canto*, in being censured by Mr. *Addison*, (*Spectator* N<sup>o</sup> 60.) for being more frequently quoted than the finest pieces of Wit in the whole; as he gives no reason, why this Couplet does not deserve a quotation, so his Censure lets us know what a value Men of

VOL. I.

G

Wit





- 5 Just so *Romances* are, for what else  
 Is in them all, but *Love* and *Battels*?  
 O' th' first of these w'have no great matter  
 To treat of, but a World o' th' latter;  
 In which to do the Injur'd Right,  
 10 We mean, in what concerns just Fight.  
*Certes* our Authors are to blame,  
 For to make some well-founding Name,  
 A Pattern fit for modern Knights,  
 To copy out in Frays and Fights,  
 15 (Like those that a whole Street do raze,

Wit have put upon it; (Mr. B.) *Alexander Ross* was a *Scotch Divine*, (and one of the Chaplains to King *Charles I.*) who wrote a Book, intitled, *A view of all Religions in the World, from the Creation, to his own time*: which Book has had many Impressions; the 6<sup>th</sup> was published in the year 1696.

Ÿ. 5. *Just so Romances are.*] An exquisite Satire on modern *Romances*, where a great number of different Characters are introduc'd, for no other end but to be demolish'd by the Hero. (Mr. W.) The *Spectator* speaking (N<sup>o</sup> 26.) of the *Tombs* in *Westminster-Abbey*, says, "They put me in mind of several Persons mentioned in *Battles* of *Heroic Poems*, who have founding Names given them for no other reason, but that they may be kill'd, and are celebrated for nothing but being knock'd on the head."

Γλαυκόντε Μεδόντα τε Θερσίλοκον τε. *Homer.*

*Glaucumque, Medontaque, Therfilocumque. Virgil.*

Ibid. Ÿ. 5, 6. — *for what else—Is in them all, but Love and Battels, &c.*] See *Don Quixote*, vol. 1. p. 8. vol. 3. ch. 32. p. 315. Mr. *Gayton* in his Notes upon *Don Quixote*, chap. 5. p. 5, 6. observes, "That a Knight without a Lady, is like a Fiddle without a Bridge, a Body without a Head, a Soldier without a Sword, a Monkey without a Tail, a Lady without a Looking-glass, a Glass without a Face, a Face without a Nose."

Ÿ. 15, 16. *Like those that a whole Street do raze, — To build a Palace in it's place.*] Alluding probably to the building of *Somersehouse* in the *Strand*, in the Reign of King *Edward VI.* for which one Parish Church, and three Episcopal Houses in the *Strand* were pull'd



To build a Palace in the place,)
   
They never care how many others
   
They kill, without Regard of Mothers,
   
Or Wives, or Children, so they can
   
20 Make up some fierce, dead-doing Man,
   
Compos'd of many Ingredient Valours,
   
Just like the Manhood of nine Taylors:
   
So a Wild *Tartar*, when he spies
   
A Man that's handsome, valiant, wife,
   
25 If he can kill him, thinks t' inherit
   
His Wit, his Beauty, and his Spirit:

pull'd down; and some superstitious Buildings about *St. Paul's*, and the Steeple of that Church; and the greatest part of the Church of *St. John of Jerusalem*, not far from *Smithfield*: and the Materials employed in the same Work. (see *Strype's Memorials of the Reformation*, vol. 2. p. 181. *Echard's History of England*, vol. 1. p. 729.)

γ. 20. *Make up some fierce, dead-doing Man.*] “Stay thy dead-doing Hand,” (says *Nichodemus* to *Cornelius*, see *Beaumont and Fletcher's Works*, folio. 1679. part 2. p. 539.)

γ. 22. *Just like the Manhood of Nine Taylors.*] *Nine Taylors* 'tis commonly said, make a Man: The *Spectator* (N<sup>o</sup> 28.) alluding to this saying, observes the impropriety of seeing a *Taylor* at the Sign of a *Lyon*. See how Sir *R. L'Esrange* proves a *Taylor* to be No Man, from the usual way of interpreting Scripture in those times. (part 1. fab. 494.) *Petruchio* (see *Shakespeare's Taming the Shrew*, vol. 2. p. 335.) uses his *Taylor* with as much contempt, as if he had really been but the Ninth part of a Man. “Thou Thread (says he) thou Thimble, thou Yard, Three quarters, Halfyard, Quarter, Nail,—thou Flea, thou Nit, thou Winter-cricket thou! braved in myne own House with a Skeen of Thread: away thou Rag, thou Quantity, thou Remnant, &c. I shall so bemetee thee with thy yard, as thou shalt think of prating whilest thou livest.”

γ. 23, 24. *So a Wild Tartar, when he spies, — A Man that's handsome, valiant, wife, &c.*] The *Spectator* makes the like observation, (N<sup>o</sup> 126.) “that the *Wild Tartars* are ambitious of destroying a Man of the most extraordinary Parts, and Accomplishments, as thinking, that upon his decease, the same Talents whatsoever Poss they qualified him for, enter of course into his Destroyer.”



As if just so much he enjoy'd,  
 As in another is destroy'd,  
 For when a Giant's slain in Fight,  
 30 And mow'd o'erthwart, or cleft downright,  
 It is a heavy Case, no doubt,  
 A Man should have his Brains beat out,  
 Because he's tall, and has large Bones:  
 As Men kill Beavers for their Stones.  
 35 But as for our Part, we shall tell  
 The naked Truth of what befel;  
 And as an equal Friend to both  
 The Knight and Bear, but more to Troth,  
 With neither Faction shall take part,  
 40 But give to each his due Desert:

†. 30. *And mow'd o'erthwart, &c.*] Alluding to *Romances*; and probably to  *Hector's* cutting King *Prothenor's* Body in Two, with one Stroke of his Sword. (see *History of the Destruction of Troy*, b. 3. chap. 12.)

†. 31, 32, 33. *It is a heavy case no doubt, — A Man should have his Brains beat out, — Because he's tall, and has large Bones.*] Alluding to the Case of many *Cavaliers* who suffered for their Bravery, and amongst the rest to that of the brave Lord *Capel*, of whom 'twas observ'd (*Hist. of Independency*, part 2. p. 133.) that (notwithstanding Quarter was granted him,) "They durst not let him live."

†. 34. *As Men kill Beavers for their Stones.*] *Castor*, which is generally taken for the *Beaver's* Stones, (tho' a mistake according to Sir *Tho. Browne*, see *Vulgar Errors*, book 3. c. 4. and *Philosophical Transactions*, vol. 3. N<sup>o</sup> 49. p. 993.) is from an Amphibious Animal, not much unlike the *English Otter*, some of it is brought from *Hudson's Bay* in *New England*, but the best from *Russia*: 'tis of great use in many Distempers, but more especially in *Hysteric*, and *Hypochondriacal* Cases. (see the strange Effects of an Ointment made of it, *Notes upon Creech's Lucretius*, book 6. p. 710.) 'twas a very ancient Opinion that the *Beaver* to escape the Hunter, bit off his *Testicles*. see *Æsop's* 29<sup>th</sup> Fable. To this *Juvenal* alludes, sat. 12. l. 34, 35, 36.

— Imitatus



And never coin a formal Lye on't,  
To make the *Knight* o'ercome the *Giant*.  
This b'ing profest, we've hopes enough,  
And now go on where we left off.

45 They rode, but Authors having not  
Determin'd whether Pace or Trot,  
(That is to say, whether *Tollutation*,  
As they do tearm't, or *Succussation*)  
We leave it, and go on, as now  
50 Suppose they did, no Matter how:  
Yet some from subtle Hints have got  
Mysterious Light, it was a Trot.  
But let that pass: They now begun  
To spur their living Engines on.

— *Imitatus Castora*, qui se  
Eunuchum ipse facit, cupiens evadere damno  
*Testicularum*; adeo medicatum intelligit *Inguen*.

*Just as the Beaver, that wise thinking Brute,  
Who, when hard hunted, on a close pursuit  
Bites off his Stones, the cause of all the Strife,  
And pays them down a Ransom of his Life.* Mr. Dryden.

See *Dubartus's Divine Works*, translated by *Silvester*, p. 166. *Castor*  
Animal a *Castrando Gul. Alvern. Epi. Parisiens.* op. p. 468. edit. *Venet.*  
1591. *Don Quixote*, vol. 1. b. 3. p. 209. but *Sir Tho. Browne, Vulgar*  
*Errors*, book 3. chap. 4. has fully disproved this opinion, from Au-  
thors of note, both ancient and modern. See an account of *Beavers*  
formerly in *Cardiganshire*, in the River *Tivy*, *Drayton's Poly-Olbion*,  
6<sup>th</sup> Song, p. 88, 89. see this Fable moraliz'd, *Fra. Valefi* lib. de *Sa-*  
*cra Philosophia*, cap. 3. p. 82.

ψ. 37, 38. *And as an equal Friend to both, — The Knight and Bear,  
but more to Troth.*] *Amicus Socrates, amicus Plato, sed magis amica*  
*Veritas.*

ψ. 47, 48. *That is to say, whether Tollutation, — As they do tearm't,  
or Succussation.*] \**Tollutation* and *Succussation*, are only *Latin* Words  
for *Ambling* and *Trotting*, tho' I believe both were natural amongst  
the





55 For as whipp'd Tops, and bandy'd Balls,  
 The Learned hold, are Animals:  
 So Horfes they affirm to be  
 Mere Engines made by Geometry;  
 And were invented first from Engines,  
 60 As *Indian Britains* were from *Penguins*.  
 So let them be, and, as I was saying,  
 They their live Engines ply'd, not staying

the Old *Romans*; since I never read, they made use of the Tramel, or any other Art, to pace their Horfes.

ψ. 55, 56. For as whipp'd Tops, and bandy'd Balls, — The Learned hold, are Animals.] Those Philofophers who held *Horfes* to be *Machines*, or Engines, might with no greater absurdity, hold *whipp'd Tops* to be *Animals*. (Mr. D.)

ψ. 58. Mere Engines made by Geometry.] *Des Cartes* who died in the Court of *Christina* Queen of *Sweden*, anno 1654. (see *Collter's Historical Dictionary*,) taught that *Horfes*, and other Brute Animals, had no life in them, but were mere Engines moved by certain Springs, like Clock-work, having neither sense, nor perception of any thing, (Dr. B.) see a Confutation of his opinion, *Turkish Spy*, vol. 2. letter 26. vol. 4. book 3. letter 4. vol. 4. book 4. letter 7. vol. 7. book 3. letter 8.

ψ. 59, 60. And were invented first from Engines, — As *Indian Britains* are from *Penguins*.] As *Des Cartes* is the Person sneer'd in the first Line; so probably the learned Mr. *Selden*, (with others) may be intended in the second. He tells us, (*Notes upon Drayton's Poly-Olbion*, p. 148.) "That about the year M, C, LXX, *Madoc*, Brother to "*David ap Owen*, Prince of *Wales*, made a Sea Voyage to *Flo-rida*, and by probability, those names of *Capo de Broton* in *Norin-berg*, and *Penguin* in part of the *Northern America*, for a white "*Rock*, and a white headed Bird, according to the *British*, were Re-"*lists* of this Discovery; so that the *Welsh* may challenge priority "*of finding that New World*, before the *Spaniard*, *Genoa*, and others "*mentioned by Lopez*, *Marinæus*, and the rest of that kind." Mr. *Butler's* Meaning seems to be hit off, in the following Note commu-"*nicated to me by an admirable Lady*, who as she is endued with all the Excellencies and Perfections of her Sex, is well known to the Learned World, for some useful and valuable Tracts she has pub-"*lished*, and for her great and uncommon Attainments in Literature:  
 her



Until they reach'd the fatal Champaign,  
 Which th' Enemy did then incamp on:  
 65 The dire *Pharsalian* Plain, where Battel  
 Was to be wag'd 'twixt puiffant Cattel,  
 And fierce Auxiliary Men,  
 That came to aid their Brethren:  
 Who now began to take the Field,  
 70 As Knight from Ridge of Steed beheld.

her Name, was I at liberty to mention it, would do great Honour to my Notes.

“ The Author's Explanation of the last line which is an Illustration of the first, must, I think, be the Clew which must lead us to the Meaning of these Lines. He tells us, that some Authors have endeavour'd to prove from the Bird call'd *Penguin*, and other *Indian* Words, that the *Americans* are originally deriv'd from *Britains*; that is, that these are *Indian Britains*, and agreeable to this, some Authors have endeavour'd to prove from Engines, that *Horses* are mere Engines made by Geometry. But have these Authors prov'd their Points? Certainly not. Then it follows, that *Horses* which are mere Engines made by Geometry, and *Indian Britains* are mere Creatures of the Brain, Invented Creatures. And if they are only Invented Creatures, they may well be supposed to be invented from Engines, and *Penguins*, from whence these Authors had endeavour'd, in vain, to prove their Existence. Upon the whole I imagine, that in these, and the Lines immediately preceding, three sorts of Writers are equally banter'd by our Author; Those who hold *Machines* to be *Animals*; Those who hold *Animals* to be *Machines*; And those who hold that the *Americans* are deriv'd from *Britains*.”

Mr. *Warburton* observes upon these Lines, “ That the Thought is extremely fine, and well exposes the Folly of a Philosopher, for attempting to establish a Principle of great importance in his Science, on as slender a Foundation, as an *Etymologist* advances an Historical Conjecture.”

¶ 65. *The dire Pharsalian Plain.*] \* *Pharsalia* is a City of *Thessaly*, famous for the Battle won by *Julius Cæsar* against *Pompey* the Great, in the neighbouring Plains, in the 607th year of *Rome*, of which read *Lucan's Pharsalia*.]



For as our modern Wits behold,  
 Mounted a pick-back on the old,  
 Much further off, much further he,  
 Rais'd on his aged Beast, cou'd see:  
 75 Yet not sufficient to descry  
 All Postures of the Enemy;  
 Wherefore he bids the Squire ride further,  
 T' observe their Numbers, and their Order,  
 That, when their Motions he had known,  
 80 He might know how to fit his own.  
 Mean while he stopp'd his willing Steed,  
 To fit himself for martial Deed:  
 Both Kinds of Metal he prepar'd,  
 Either to give Blows, or to ward;

ŷ. 71, 72. *For as our Modern Wits behold.* — Mounted on pick-back on the old, &c.] A Banter on those Modern Writers, who held, (as Sir William Temple observes, *Essay on ancient and modern Learning*,) "That as to Knowledge, the Moderns must have more than the Ancients, because they have the advantage both of theirs and their own; which is commonly illustrated by a Dwarf's standing upon a Giant's Shoulders, or seeing more or farther than He.

ŷ. 74. *Rais'd on,* &c.] *From off* in the two first Editions of 1663.

ŷ. 85, 86. Thus altered 1674, *Courage within, and Steel without* — *To give and to receive a Rout.*

ŷ. 92. Thus altered 1674, *He clear'd at length the Rugged Tuck.*

ŷ. 97, 98. *Portending Blood like Blazing star,* — *The Beacon of approaching War.*] All Apparitions in the Air have been vulgarly numbered with Prodiges preternatural, (see *Spenser's Prodiges*, 2<sup>d</sup> edit. p. 182.) and Comets to be of baleful influence. Such was the *Blazing Comet* which appear'd when the Emperor *Charles V.* sickned, increased as his Disease increased, and at last shooting it's Fiery Hair point blank against the Monastery of *St. Justus* where he liv'd, in the very Hour the Emperor died, the Comet vanish'd. (see *Baker's History of the Inquisition*, p. 355.) *Richard Corbet*, in his Verses inscribed to *Sir Thomas Aylesbury*, on occasion of the *Blazing Star* which



85 Courage and Steel, both of great Force,  
 Prepar'd for better, or for worse.  
 His Death-charg'd Pistols he did fit well,  
 Drawn out from Life-preserving Vittle.  
 These being prim'd, with Force he labour'd  
 90 To free's Sword from retentive Scabbard:  
 And after many a painful Pluck,  
 From rusty Durance he bail'd Tuck.  
 Then shook himself, to see that Prowess  
 In Scabbard of his Arms sat loose,  
 95 And rais'd upon his desp'rate Foot,  
 On Stirrup-side he gaz'd about,  
 Portending Blood, like blazing Star,  
 The Beacon of approaching War.

which appear'd before the Death of King *James's* Queen 1618, has the following Lines,

*Hath this same Star been object of the Wonder,  
 Of our Forefathers, shall the same come under  
 The Sentence of our Nephews, write, and send,  
 Or else this Star a Quarrel doth portend,*

The Ancients were of opinion; that they portended Destruction, *Cometas Græci vocant nostri Crinitas horrentes crine Sanguineo, & Comarum modo in vertice hispidas. Diri Cometæ quidni? Quia Crudelia, atque Immania, Famem, Bella, Clades, Cædes, Morbos, Eversiones Urbium, Regionum Vastitates, Hominum Interitus portendere creduntur, &c. Plinii Nat. Hist. lib. 11. cap. 25. vid. Plura. Henrici Meibomii Not. in Witichind. Annal. Saxon. Rev. Germanic. tom. 1. p. 691. Jo. Majoris Hist. Majoris Britannicæ. lib. 2. folio 27. Turkish Spy, vol. 6. b. 3. letter 15. vol. 8. b. 4. letter 6. id. ib. letter viii. Keil's Astronomical Lectures, 17. de Cometis. But this opinion is banter'd by Dr. Harris, (Astronomical Dialogues, 2<sup>d</sup> edit. p. 138.) see an account of the several Blazing Stars and Comets that have appear'd in these Kingdoms, in Stow's Annals passim, Chronicon Saxonicum by the present Lord Bishop of London, Dr. Harris's Astronomical Dialogues, p. 141. vid. etiam Historiam Cometarum ab Anno Mundi 3483. ad Ann. Christi 1618. Alstedii Thesaur. Chronologic. edit. 1628. p. 484. ad 493. inclusive.*





*Ralpho* rode on with no less Speed  
 100 Than *Hugo* in the Forest did :  
 But far more in returning made,  
 For now the Foe he had survey'd,  
 Rang'd, as to him they did appear,  
 With *Van*, *Main Battle*, *Wings* and *Rear*.  
 105 I' th' Head of all this warlike Rabble,  
*Crowdero* march'd, expert and able.  
 Instead of Trumpet and of Drum,  
 That makes the Warrior's Stomach come,  
 Whose Noise whets Valour sharp, like Beer

¶. 99, 100. *Ralpho* rode on with no less speed, — Than *Hugo* in the Forest did.] Thus alter'd in the Edition of 1674.

*The Squire* advanc'd with greater speed,  
 Than could b' expected from his Steed.

Restored in 1704. This *Hugo* was Scout-master to *Gondibert*, when He and his Party of Hunters were in danger of an Ambuscade, from *Oswald*, and his Forces: he sent little *Hugo* to reconnoitre the Enemy. (see Sir *W. Davenant's Gondibert*, 4<sup>to</sup> edit. b. 1. canto 2. l. 66, 67.)

S. 66.

*The Duke* this falling Storm does now discern,  
 Bids little *Hugo* fly, but 'tis to view  
 The Foe, and their first Count'nance learn,  
 Whilst firm he in a Square his Hunters drew.

S. 67.

And *Hugo* soon, light as his Coursers beels,  
 Was in their Faces, troublesome as Wind,  
 And like to it, so wingedly he Wheels,  
 No one cou'd catch what all with trouble find, &c.

(See Sir *John Falstaff's* Answer to Prince *John of Lancaster*, 2<sup>d</sup> Part of *Henry 4<sup>th</sup>*. *Shakespear's Works*, vol. 3. p. 509.) Sir *William Davenant* might probably borrow this Thought of *Hugo's* Swiftness from *Titinius's* Answer to *Cassius*. *Shakespear's Julius Cæsar*, (act 5. vol. 6. p. 20.) who orders him to view the Enemy.

¶. 101, 102. But with a great deal more return'd — For now the Foe he had discern'd.] In the two first Editions of 1663.

¶. 105.



- 110 By Thunder turn'd to Vineger;  
 (For if a Trumpet sound, or Drum beat,  
 Who has not a Month's mind to combat?)  
 A squeaking Engine he apply'd  
 Unto his Neck, on North-East Side,  
 115 Just where the Hangman does dispose,  
 To special Friends, the Knot of Noose:  
 For 'tis *Great Grace*, when *Statesmen* straight  
 Dispatch a Friend, let others wait.  
 His warped *Ear* hung o'er the Strings,  
 120 Which was but *Soufe* to *Chitterlings*:

ψ. 105. *11b' head of all this warlike Rabble.*] See the Description of *Oswald's Warriors*, *Gondibert*, book 1. canto 2. f. 70 to 76. inclus.

ψ. 106. *Crowdero march'd, expert and able.*] So call'd from *Croud* a Fiddle. This was one *Jackson* a Milliner, who liv'd in the *New Exchange* in the *Strand*; He had formerly been in the Service of the *Round-heads*, and had lost a Leg in it; this brought him to decay, so that he was obliged to scrape upon a Fiddle from one Alehouse to another for his Bread. Mr. *Butler* very judiciously places him at the head of his Catalogue: for Country Diversions are generally attended with a *Fidler*, or *Bag-piper*: I would observe in this place that we have the exact Characters of the usual Attendants at a *Bear-baiting*, fully drawn, and a Catalogue of Warriors conformable to the practice of *Epic Poets*. (Mr. B.)

ψ. 113, 114. *A squeaking Engine be apply'd—Unto his Neck on North-East Side.*] Why the North-East Side? Do Fidlers always, or most generally stand, or sit according to the points of the Compass, so as to answer this Description? no surely: I lately heard an ingenious Explication of this Passage, taken from the position of a Body when 'tis buried, which being always the Head to the West, and the Feet to the East, consequently the Left Side of the Neck, that part where the Fiddle is usually placed, must be due North-East. (Mr. B.) Perhaps the Fidler and Company were marching towards the East, which would occasion the same position of the Fiddle.

ψ. 115, 116. *Just where the Hangman does dispose—To special Friends the Knot of Noose.*] The *Noose* I am told, is always placed under the *Left Ear*.

ψ. 121,



For Guts, some write, e're they are sodden,  
 Are fit for Musick, or for Pudden :  
 From whence Men borrow ev'ry kind  
 Of Minstrelsy, by String or Wind.  
 125 His grisly *Beard* was long and thick,  
 With which he strung his Fiddle-stick :  
 For he to Horse-tail scorn'd to owe,  
 For what on his own Chin did grow.

ŷ. 121, 122, 123, 124. For Guts some say, e're they are sodden—Are fit for Musick or for Pudding; — From whence Men borrow ev'ry kind—Of Minstrelsy, by String or Wind.] This Thought probably was borrowed, from the following words of an Humorous Writer. Sed hic maxime ardua a *Willichio* movetur quaestio, an in his crepitiibus possit esse *Musica*? ad quam secundum illum magistraliter, & resolute respondemus; esse in Diphongis maxime non quidem eam qua fit voce per ejus instrumenta aut impulsu rei cujuspiam sonora, ut fit in Chordis Citharae, vel testudinis, vel Pfalterii; sed qua fit spiritu, sicuti per tubam & tibiam redditur. Quapropter hic non est harmonica, vel *ῥυθμικὴ* sed organica *Musica*: in qua ut in aliis, leges componendi & canendi non difficulter, exagitare & confarcinari possent; ita ut acuti & puellares primo loco, post illas mediae vel civiles, aniles aut vetulares: ultimo graves vel viriles rusticorum statuerentur, non secus ac Diatonico canendi genere per *Pythagoream* dimensionem dispositum est. vid. *Facet. Facetiar.* — *Facic.* Nov. 1657. *De Peditu.* f. 29. p. 30. In Musicorum gratiam, quaeritur, quot sint genera crepitiuum secundum differentiam soni? Resp. 62. Nam sicuti *Cardanus* ostendit, Podex quatuor modis simplicibus crepitiuum format; acutum, gravem, reflexum & liberum; ex quibus compositis fiunt modi 58, quibus additis quatuor simplicibus, erunt ex prolationis differentia 62. crepitiuum genera. Qui volet computet. id. ib. p. 42. The merry Author of a Tract, intitled *The Benefit of F--t-ng explain'd*, p. 11. has improved this whimsical Opinion, by observing "That Dr. *Blow* in his Treatise of the *Fundamentals of Musick*, asserts, that the First Discovery of Harmony, "was owing to an observation of Persons of different Sizes founding different Notes in Musick by F--t-ng. For while one F--t-d "in B--fa--bimi, an other was observed to answer in F--faut, and "make that agreeable concord called a Fifth; whence the musical part had the name of *Bum-Fiddle*. And the first Invention of "the *Double Curtail*, was owing to this observation. By this Rule "it would be an easy matter to form a F--t-ng Consort, by ranging "Persons



Chiron, the four-legg'd Bard, had both  
 130 A Beard and Tail of his own growth;  
 And yet by Authors 'tis averr'd,  
 He made use only of his Beard.  
 In *Staffordshire*, where vertuous Worth  
 Does raise the Minstrelsy, not Birth;  
 135 Where Bulls do chuse the boldest King,  
 And Ruler, o'er the Men of String;

“ Persons of different Sizes in order, as you would a Ring of Bells,  
 “ or Set of Organ-Pipes; which Entertainment would prove much  
 “ more diverting round a Tea-table, than the usual one of Scandal;  
 “ since the sweetest Musick is allow'd to proceed from the Guts.  
 “ Then that Lady will be reckon'd the most agreeable in conver-  
 “ sation, who is the readiest at *Reportee*; and to have a good report  
 “ behind her back, would be allow'd a strong argument of her  
 “ merit.” *Vives* makes mention of a Person in his time who could  
 f-t in Tune. *Montaigne's Essays*, book 1. chap. 20. p. 120. edit. 1711.  
 And I have heard of a Master upon the Flute, who upon conclud-  
 ing a Tune, generally founded an octave with his B-k-S-c. See  
*Speñator's Dissertation upon the Cat-Call*, N<sup>o</sup> 361.

ψ. 129. *Chiron the Four legg'd Bard.*] \* *Chiron*, a Centaur, Son to  
*Saturn* and *Phillyris*, living in the Mountains, where being much  
 given to Hunting, he became very knowing in the Vertues of Plants,  
 and one of the most famous Physicians of his Time. He imparted  
 his Skill to *Æsculapius*, and was afterwards *Apollo's* Governor, un-  
 til being wounded by *Hercules*, and desiring to die, *Jupiter* placed  
 him in Heaven where he forms the Sign of *Sagittarius* or the *Archer*.  
 vid. *Diodori Siculi Rer. Antiquar.* lib. 5. p. 107. *Alstedii Thesaur. Chron.*  
 p. 255.

ψ. 134. *Does raise the Minstrelsy.*] See Dr. *Plot's Staffordshire*, p.  
 436, for the whole Ceremony. And an account of the Charter for  
 Incorporating the *Minstrels*. *Manley's Interpreter*, see more *Spelmanii*  
*Glossarium*, edit. 1664. p. 412. The Rhime of *Sir Trobas*, *Chaucer's*  
*Works*, folio 67. *Chaucer's Manciple's Tale*, folio 84. *Minstrels* were  
 not held in so high esteem in all Ages and Places. For by 4 Hen. 4.  
 chap. 27. 'tis enacted, that to eschew many Diseases and Mischiefs  
 which have happened before this time in the Land of *Wales*, by  
 many Waslers, *Rimers*, *Minstrels* and other Vagabonds, It is ordain-  
 ed, That no Master Rhimer, *Minstrel* nor Vagabond be in any wise  
 sustained in the Land of *Wales*. *Pryn's Histrio-Mastix*, part 1.  
 P. 493.

ψ. 137.



(As once in *Persia*, 'tis said,  
 Kings were proclaim'd by a Horse that neigh'd)  
 He bravely vent'ring at a Crown,  
 140 By Chance of War, was beaten down,  
 And wounded sore: His *Leg* then broke,  
 Had got a Deputy of Oke:  
 For when a Shin in Fight is cropt,  
 The Knee with one of Timber's propt,  
 145 Esteem'd more honourable than the other,  
 And takes Place though the younger Brother.  
 Next march'd brave *Orsin*, famous for  
 Wise Conduct, and Success in War:  
 A skilful Leader, stout, severe,

ψ. 137. *As once in Persia 'tis said—Kings were proclaim'd by a Horse that neigh'd.*] *Darius* was declared King of *Persia* in this manner, as is related by *Herodotus*, lib. 3. and from him by Dean *Prideaux* (*Connex. sub. ann. 521.*) "Seven Princes (of whom *Darius* was one) having slain the Usurpers of the Crown of *Persia*; entered into consultation among themselves, about settling of the Government, and agreed, That the Monarchy should be continued in the same manner, as it had been establish'd by *Cyrus*: and that for the determining which of them should be the *Monarch*, they should meet on Horseback the next Morning, against the Rising of the Sun, at a place appointed for that purpose; and that He whose Horse should first *neigh*, should be King. The *Groom* of *Darius* being inform'd of what was agreed on, made use of a Device which secured the Crown to his Master: for the Night before, having tied a Mare to the place where they were the next Morning to meet; he brought *Darius's* Horse thither, and put him to cover the Mare: and therefore as soon as the Princes came thither at the time appointed, *Darius's* Horse at the sight of the place remembering the Mare, ran thither, and *neigh'd*, whereon He was forthwith saluted King by the rest: and accordingly placed on the Throne."

ψ. 141, 142. — *His Leg then broke—Had got a Deputy of Oke.*] See *Pinkethman's Jest*s, p. 98. and *Joe Miller's*. I have heard of a brave Sea Officer, who having lost a *Leg* and an Arm in the Service: once order'd the *Hofler* upon his Travels, to unbuckle his  
*Leg,*



- 150 Now Marshal to the Champion Bear,  
 With Truncheon tipp'd with Iron Head,  
 The Warrior to the Lifts he led;  
 With solemn March, and stately Pace,  
 But far more grave and solemn Face.
- 155 Grave as the Emperor of *Pegu*,  
 Or *Spanish* Potentate *Don Diego*.  
 This Leader was of Knowledge great,  
 Either for Charge, or for Retreat.  
 He knew when to fall on *Pell-mell*.
- 160 To fall back and retreat as well.  
 So Lawyers, lest the *Bear* Defendant,  
 And Plaintiff *Dog*, shou'd make an end on't,

*Leg*, which he did; then he bid him unscrew his *Arm*, which was made of Steel, which he did, but seemingly surpriz'd: which the Officer perceiving, he bid him unscrew his Neck: at which the Hoffer scour'd off, taking him for the Devil. See the Bravery of one of *Montrose's* Soldiers upon losing a Leg in the Battle of *Aberdeen* 1644. *Impartial Examinat. of Mr. Neal's 4<sup>th</sup> vol. of the History of the Puritans*, p. 80.

ψ. 146. *And takes place tho' the younger Brother.*] Alluding to the awkward Step a Man with a wooden Leg makes in walking, who always sets it first. (Mr. W.)

ψ. 147. *Next march'd brave Orsn.*] *Next follow'd.* In the two first editions of 1663. *Josua Gesting*, who kept Bears at *Paris-Garden* in *South-wark*: however says Sir Roger, he stood hard and fast for the *Rump Parliament*. (Mr. B.) See an account of *Orson* the *Bearward*, in *Ben Johnson's Masque of Augurs*.

ψ. 155. *Grave as the Emperor of Pegu.*] See *Purchase his Pilgrims*, vol. 5. b. 5. chap. 4. *Mandello's and Olearius's Travels*.

ψ. 156. *Or Spanish Potentate Don Diego.*] See an account of *Spanish Gravity*, *Lady's Travels into Spain*, part 1. p. 144, 166. 5<sup>th</sup> edit.

ψ. 159, 160. Thus altered in the edition of 1674. *Knew when t'engage his Bear Pell-mell, — And when to bring him off as well.* *Pell-mell*. i. e. Confusedly, without order, *Fr. of Pèle*, Locks of Wool, and *Méls* mixed together.

\*. 167.



Do stave and tail with *Writs of Error*,  
*Reverse of Judgment*, and *Demurrer*,  
 165 To let them breathe a while, and then  
 Cry whoop, and set them on agen.  
 As *Romulus* a Wolf did rear,  
 So he was dry-nurs'd by a Bear,  
 That fed him with the purchas'd Prey  
 170 Of many a fierce and bloody Fray;

¶. 167. *As Romulus a Wolf did rear.*] “*Romulus* and *Rhemus* were said to have been nursed by a *Wolf*; *Telephus* the Son of *Hercules*, by a *Hind*; *Peleus* the Son of *Neptune* by a *Mare*; and *Ægisthus* by a *Goat*: not that they had actually suck'd such Creatures, as some Simpletons have imagin'd, but their Nurfes had been of such a Nature and Temper, and infused such into them.” *Spektator*, N<sup>o</sup> 246.

¶. 168. *So he was dry-nurs'd by a Bear.*] i. e. maintain'd by the diversion which his Bear afforded the Rabble. (Mr. W.) He might likewise have the Romantic Story of *Orson's* being suckled by a Bear in view. (See *History of Valentine and Orson*, chap. 4.) Mr. *Mottraye*, (in his *Voiages and Travels*, vol. 3. 1722. p. 203.) gives some remarkable instances of Children exposed by their unnatural Parents, that were nurs'd by Bears, and walk'd on their Hands and Feet, and roar'd like them, and fled the Sight of Men.

¶. 172. *In military Garden Paris.*] In *Southwark*, so called from its Possessor: it was the place where Bears were formerly baited. See *John Field's Declaration of God's Judgment at Paris-Garden*: and Mr. *Stubbs's Anatomy of Abuses, against Bear-baiting*, p. 133, 134, 135. *Pryn's Histrio-Mastix*, part 1. p. 563.

¶. 173. *For Soldiers heretofore did grow.*] This is a Satire on the *London Butchers*, who form'd a great Body in the Militia. (Mr. W.)

¶. 177. *For licensing a new Invention.*] This and the following Lines are fully explain'd in *Boccalini's Advertisements from Parnassus*, (Cent. 1. Adv. 16. p. 27. edit. 1656.) which begins thus: “*Ambassadors* from all the *Gardeners* in the *World* are come to the *Court*, who have acquainted His Majesty: that were it either from the *Bad Condition* of their *Seed*, the *Naughtiness* of the *Soil*, or from *Evil Celestial Influences*, so great abundance of *Weeds* grew up in their *Gardens*, as not being any longer able to undergo the charges they were at in weeding them out, and of cleansing their *Gardens*, they should be inforc'd either to give them over, or else

“ to



Bred up, where Discipline most rare is,  
In military *Garden Paris*.

For Soldiers heretofore did grow  
In Gardens, just as Weeds do now ;

175 Until some splay-foot Politicians

T' *Apollo* offer'd up Petitions,

For licencing a new Invention

Th' 'ad found out of an antique Engine,

“ to inhaunce the price of their Pumpions, Cabages, and other  
 “ Herbs, unless His Majesty would help them to some Instrumēt,  
 “ by means whereof they might not be at such excessive charge in  
 “ keeping their Gardens. His Majesty did much wonder at the Gar-  
 “ diners foolish Request, and being full of Indignation, answer'd,  
 “ their Ambassadors, that they should tell those that sent them,  
 “ that they should use their accustomed manual Instrumēt, their  
 “ Spades and Mattocks, for no better could be found, or wish'd for ;  
 “ and cease from demanding such impertinent Things. The Am-  
 “ bassadors did then courageously reply, that they made this Re-  
 “ quest, being moved thereunto by the great benefit which they  
 “ saw His Majesty had been pleas'd to grant to Princes, who to  
 “ purge their States from evil Weeds, and seditious Plants, which  
 “ to the great misfortune of good men do grow there in such abun-  
 “ dance, had obtain'd the miraculous Instrumēt of *Drum* and  
 “ *Trumpet*, at the Sound whereof Mallows, Henbane, Dog-Caul,  
 “ and other pernicious Plants, of unuseful Persons, do of themselves  
 “ willingly forsake the Ground, to make room for Lettice, Burnet,  
 “ Sorril, and other useful Herbs of Artificers and Citizens ; and  
 “ wither of themselves and die, amongst the Brakes and Brambles,  
 “ out of the Garden, (their Country) the which they did much pre-  
 “ judice ; and that the Gardiners would esteem it a great Happiness,  
 “ if they could obtain such an Instrumēt from his Majesty. To this  
 “ *Apollo* answer'd, that if Princes could as easily discern seditious  
 “ Men, and such as were unworthy to live in this World's Garden,  
 “ as Gardiners might know Nettles and Henbane, from Spinnage  
 “ and Lettice, he would have only given them Halters and Axes  
 “ for their Instrumēt, which are the true Pickaxes, by which the  
 “ seditious Herbs (Vagabonds which being but the useles Luxuries  
 “ of Human Fecundity, deserve not to eat bread) may be rooted  
 “ up. But since all Men were made after the same manner, so as the  
 “ Good could not be known from the Bad, by the Leaves of Face,  
 “ or Stalks of Stature, the Instrumēt of *Drum* and *Trumpet* were  
 VOL. I. H “ grant-



- To root out all the Weeds that grow  
 180 In publick Gardens at a Blow,  
 And leave th' Herbs standing. Quoth Sir *Sun*,  
 My Friends, that is not to be done.  
 Not done! quoth *Statesmen*; yes, an't please ye,  
 When 'tis once known, you'll say 'tis easy.  
 185 Why then let's know it, quoth *Apollo*:  
 We'll beat a Drum, and they'll all follow.  
 A Drum! (quoth *Phœbus*,) troth that's true,  
 A pretty Invention quaint and new.  
 But though of Voice and Instrument  
 190 We are th' undoubted President;  
 We such loud Musick don't profess,  
 The Devil's Master of that Office,  
 Where it must pass, if't be a Drum,  
 He'll sign it with *Cler. Parl. Dom. Com.*  
 195 To him apply yourselves, and he

“ granted for publick Peace sake to Princes, the sound whereof was  
 “ cheerfully follow'd by such Plants as took delight in dying, to the  
 “ end, that by the frequent use of Gibbets, wholsom Herbs should  
 “ not be extirpated instead of such as were venomous. The Ambaf-  
 “ sadors would have replied again, but *Apollo* with much indigna-  
 “ tion, bad them hold their peace, and charged them to be gone  
 “ from *Parnassus* with all speed: for it was altogether impertinent  
 “ and ridiculous, to compare the purging of the World from sedi-  
 “ tious Spirits, with the weeding of noisom Herbs out of a Garden.”

‡. 185. — *Apollo*.] *Apollo*, the God of Music: supposed by  
 some to be *Jubal* the Son of *Lamech*: the Father of all such as  
 handle the Harp and Organ. *Genes.* 4. 21.

‡. 194. — *Cler. Parl. Dom. Com.*] The House of Commons,  
 even before the *Rump* had murder'd the King, and expell'd the  
 House of Lords, usurp'd many branches of the Royal Prerogative,  
 and particularly this for granting Licenses for *New Inventions*:  
 which Licenses, as well as their Orders, were sign'd by the Clerk  
 of



Will soon dispatch you for his Fee,  
 They did so, but it prov'd so ill,  
 Th'ad better let 'em grow there still.  
 But to resume what we discoursing  
 200 Were on before, that is, stout *Orsin*;  
 That which so oft by sundry Writers  
 Has been apply'd t' almost all Fighters  
 More justly may b'ascrib'd to this,  
 Than any other Warrior, (*viz.*)  
 205 None ever acted both Parts bolder,  
 Both of a Chieftain and a Soldier.  
 He was of great Descent, and high  
 For Splendor and Antiquity,  
 And from celestial Origine  
 210 Deriv'd himself in a right Line.  
 Not as the ancient *Heroes* did,  
 Who, that their base-Births might be hid,

of the House; having borrow'd the method of Drums from *Boccalini*, who makes *Apollo* send the Inventor of this Engine to the Devil, by whom he supposes that House of Commons to be govern'd. (Dr. B.)

§. 201. *That which so oft by sundry Writers.*] A Satire on common Characters of Historians. (Mr. W.)

§. 211. *Not as the ancient Heroes did.*] This is one instance of the Author's making Great things Little, though his Talent lay chiefly the other way. (Mr. D.)

§. 212. *Who, that their base-Births might be hid.*] This Foible has but too often prevailed with Persons of infamous Characters, even in Low-life. Several instances are given by Sir *Roger L'Esrange*: one in his Reflection upon *Fab.* 236. first volume; where he mentions a *French-woman*, that stood up for the Honour of her Family, "Her Coat (she said) was quarter'd with the Arms of *France*, which was so far true, that she had the *Flower de Luce* stamp'd (we must not say branded) upon her Shoulder." A second instance he gives



- (Knowing they were of doubtful Gender,  
 And that they came in at a Windore)  
 215 Made *Jupiter* himself and others  
 O' th' Gods, Gallants to their own Mothers,  
 To get on them a Race of Champions,  
 (Of which old *Homer* first made *Lampoons*);  
*Arctophylax* in Northern Sphere  
 220 Was his undoubted Ancestor:  
 From him his great Fore-fathers came,  
 And in all Ages bore his Name.

(*Reflection upon Æsop's 118<sup>th</sup> Fable* vol. 1, of the *Boasting Mule*) where he tells us, of a *Spaniard*, that was wonderfully upon the huff about his Extraction, and would needs prove himself of such a Family, by the spelling of his Name. A *Cavalier* in the Company with whom he had the Controversy, very civilly yielded him the Point; "For (says he) I have examined the Records of a certain House of Correction, and I find your Grandfather was "whipp'd there by that Name." A Third (vol. 2. fab. 142.) of a Gentleman Thief under Sentence of Death, for a Robbery upon the High way, who petition'd for the Right-hand in the Cart, to the place of Execution. And of a *Gentleman Cobler*, who charg'd his Son at his Death to maintain the Honour of his Family. (*Spektator*, N<sup>o</sup> 630.) See more vol. 2. Fab. 46. *Boccalini's Marquis*, and *Ben Johnson's Explorata*, or *Discoveries*, p. 90.

y. 218. Of which old *Homer* first made *Lampoons*.] Several of the *Grecian*, and *Trojan Heroes*, are represented by *Homer*, as vainly boasting of their Births when they should have been in the Heat of Action: and amongst these *Diomed* in *Iliad* 14. l. 124. &c.

*A Youth, who from the mighty Tydeus springs,  
 May speak to Councils, and assembled Kings.  
 Hear then in Me the Great Oenides' Son,  
 Whose honour'd Dust (his Race of Glory run)  
 Lies overwhelm'd in Ruins of the Theban Wall;  
 Brave in his Life, and glorious in his fall.* Mr. Pope.

Thus *Idomeneus*. *Iliad* 13, 564. &c.

*From Jove, enamour'd of a Mortal Dame,  
 Great Minos, Guardian of his Country, came:  
 Deucalion, blameless Prince! was Minos' Heir,  
 His First-born I, the Third from Jupiter.* Mr. P.

And



Learned he was in med'c'nal Lore,  
 For by his Side a Pouch he wore,  
 225 Replete with strange Hermetick Powder,  
 That Wounds nine Miles point-blank wou'd  
 By skilful *Chymist* with great Cost [older.]  
 Extracted from a rotten Post;  
 But of a heav'nlier Influence  
 230 Than that which Mountebanks dispense;  
 Tho' by *Promethean* Fire made,  
 As they do quack that drive that Trade.

And *Aeneas* does the same. *Iliad* 20, 245, &c. when he is going to engage *Achilles*; who had insulted him.

To this *Anchises*' Son: — Such words employ  
 To one that fears thee, some unwarlike Boy;  
 Such We disdain; the best may be defy'd  
 With mean Reproaches, and womanly Pride:  
 Unworthy the high Race from which we came,  
 Proclaim'd so loudly by the voice of Fame;  
 Each from illustrious Fathers draws his Line,  
 Each Goddess-born, half Human, half Divine.  
*Thetis*' this day, or *Venus*' Offspring dies,  
 And Tears shall trickle from celestial Eyes. Mr. Pope.

†. 219. *Arctophylax* in Northern Sphere.] A Star near *Ursa Major*, called *Bootes*. *Septentriones autem sequitur Arctophylax, vulgo qui dicitur esse Bootes. Cic. de Naturâ Deorum, lib. 2. Op. Philos. p. 216. ed. R. Stephan. 1538.*

†. 231. *Tho' by Promethean Fire made.*] \* *Promethean* Fire. *Prometheus* was the Son of *Iapetus*, and Brother of *Atlas*, concerning whom the Poets have feign'd, that having first form'd Men of the Earth and Water, he stole Fire from Heaven to put Life into them; and that having thereby displeas'd *Jupiter*, he command'd *Vulcan* to tie him to mount *Caucasus* with Iron Chains, and that a Vulture should prey upon his Liver continually; but the truth of the Story is, that *Prometheus* was an Astrologer, and constant in observing the Stars upon that Mountain, and that, among other things, he found out the Art of making Fire, either by the means of a Flint, or by contracting the Sun-beams in a Glass. *Bochart* will have *Magog* in the Scripture to be the *Prometheus* of the Pagans. He here and before sarcastically derides those who were great admirers of the Sym-  
 H 3 pathetic



For, as when Slovens do amis  
 At others Doors, by Stool or Pifs,  
 235 The Learned write, a red-hot Spit  
 B'ing prudently apply'd to it,  
 Will convey Mischief from the Dung  
 Unto the Part that did the Wrong:  
 So this did Healing, and as sure

pathetick Powder and Weapon Salve; which were in great repute in those days, and much promoted by the great Sir *Kenelm Digby*, who wrote a Treatise *ex professo* on that Subject, and I believe thought what he wrote to be true; which since has been almost exploded out of the World.] “ There is an old *Heathen* Story (says Dr. *Swift*, *Intelligencer*, N<sup>o</sup> 14.) “ That *Prometheus* who was a Potter of *Greece*, took a Frolick to turn all the Clay in his Shop into “ Men and Women, separating the fine from the coarse in order to “ distinguish the Sexes. It was pleasant enough to see with what “ contrivance and order he disposed of his Journey-men in their several Apartments, and how judiciously he assigned each of them “ his Work, according to his natural Capacities and Talents, so that “ every Member, and part of the Human Frame was finish'd with “ the utmost Exactness and Beauty. In one Chamber you might “ see a *Leg-shaper*, in another a *Skull-roller*; in a third an *Arm-stretcher*, in the fourth a *Gut-winder*: for each Workman was “ distinguish'd by a proper Term of Art, such as *Knuckle-turner*, “ *Tooth-grinder*, *Rib-cooper*, *Muscle maker*, *Tendon-drawer*, *Paunch-blower*, *Vein-brancher*, and such like. But *Prometheus* himself made “ the Eyes, the Ears and the Heart, which because of their nice “ and their intricate Structure, were chiefly the Business of a *Master Workman*. Besides this, he compleated the whole by fitting and “ joining the several Parts together, according to the best Symmetry and Proportion. The *Statues* are now upon their Legs, Life “ the chief ingredient is wanting, *Prometheus* takes a *Ferula* in his “ hand (A Reed in the *Island Chios*, having an old Pith) steals up the “ Back-stairs to *Apollo's* Lodging, lights it clandestinely at the “ Charriot of the Sun; so down he creeps upon his *Tiptoes* to his Warehouse, and in a very few Minutes by the Application of the Flame “ to the Nostrils of his Clay Images, sets them all a stalking and “ staring through one another, but intirely insensible of what they “ were doing. They look'd so like the latter end of a *Lord Mayor's* “ *Feast*, He could not bear the sight of them: He then saw it was “ absolutely necessary to give them Passions, or Life would be an “ insipid thing, and so from the Superabundance of them in other “ Ani-



240 As that did Mischief, this would cure.

Thus vertuous *Orsin* was endu'd  
With Learning, Conduct, Fortitude,  
Incomparable: And as the Prince  
Of Poets, *Homer*, sung long since,

245 A skilful Leech is better far  
Than half a hundred Men of War;

“ Animals, he culls out enough for his purpose, which he blended  
“ and temper'd so well before infusion, that his Men and Women  
“ became the most amiable Creatures that Thought can conceive.”  
vid. *Horat.* lib. 1. Od. 3. Mr. *Fenton's* Notes upon *Wallcr*, p. 16. Notes  
on *Creech's* *Lucretius*, p. 666. *Speſiator*, N<sup>o</sup> 211.

ŷ. 233, 234, 235. For, as when *Slouens* do amifs — At others Doors  
by Stool or Pifs, — The Learned write a red-hot Spit, &c.] A Banter  
upon Sir *Kenelm Digby* (*Discourse concerning the Cure of Wounds by*  
*Sympathy*, 1660. p. 127.) Where the Reader may meet with a fuller  
account of this whimsical Experiment. *Aulus Gellius* takes notice,  
that there was a Place in *Rome*, where it was not lawful to spit. vid.  
*Sylog.* 3. *Jo. Bapt. Pii.* cap. 11. *De Loco Romæ* ubi spueri non lice-  
bat. *Gruteri Fax Artium.* tom. 1. p. 405. and the romantic Sir *John*  
*Mandevile*, that in some Provinces of the *Tartars*, 'twas Death to  
make water in a House inhabited. *Travels*, edit. 1727. p. 300.

ŷ. 238. Unto the part, &c.] Unto the Breech, in the two first Edi-  
tions of 1663.

ŷ. 243, 244, 245, 246. — And as the Prince — Of Poets, *Homer*  
sung long since — A skilful Leech is better far — Than half a hundred  
Men of War.] *Homer* speaks this upon *Machaon's* being wounded.

Ἰητρός γὰρ ἀνὴρ πολλῶν ἀντάξι' ἄλλων. *Iliad.* A. l. 514.

A wise Physician skill'd our Wounds to heal,  
Is more than Armies to the Public Weal. Mr. *Pope*.

Mr. *Spenser* uses the Word *Leech* in this Sense.

Her Words prevail'd, and then the learned *Leech*  
His cunning band 'gan to his Wounds to lay,  
And all things else, the which his Art did teach  
Which having seen from thence arose away  
The Mother of dread Darkness, and let slay  
Avenge's Son there in the *Leech's* Cure.

*Fairy Queen*, book 1. canto 5. sect. 44.

(see Sir *John Mandevile's* *Travels*, edit. 1727. p. 210. and *Warner's*  
*Albion's England*, p. 242.) and both *Chaucer* and *Spenser* use the



So he appear'd, and by his Skill,  
 No less than Dint of Sword, cou'd kill.  
 The gallant *Bruin* march'd next him,  
 250 With Visage formidably grim,  
 And rugged as a *Saracen*,  
 Or *Turk* of *Mabomet's* own Kin;  
 Clad in a *Mantle della Guerre*  
 Of rough impenetrable Fur;  
 255 And in his Nose, like *Indian King*,  
 He wore, for Ornament, a Ring;  
 About his Neck a threefold Gorget,  
 As rough as trebled leathern Target;  
*Armed*, as *Heralds cant*, and *langued*,  
 260 Or, as the *Vulgar say*, *sharp-fanged*.  
 For as the Teeth in Beasts of Prey  
 Are Swords, with which they fight in Fray;

Word *Leech* for the *Spiritual Physician*. See *Chaucer's Pardoner's Tale*, edit. 1602. fol. 62. *Sompner's Tale*, folio 40. *Romaunt of the Rose*, folio 121, 129. *Spenser's Fairy Queen*, book 1. canto 10. l. 22. *Farriers* were called *Horse-leeches*, *J. Taylor's Works*, p. 44, 88. *Ben Johnson's Tale of a Tub*, act 4. sc. 1. p. 94. And Persons skill'd in the Distempers of *Cows* and other horn'd Cattle, are in several Counties to this day called *Cow-Leeches*.

ψ. 257. ——— *Gorget*.] A Neck-piece of Plate worn by the Officers of Foot Soldiers. *Baily*.

ψ. 259. ——— *And Langued*.] *Langued* [*Languè* or *Lampasse* in *French*] in Heraldry signifies the Tongue of an Animal hanging out: generally of a different colour from the Body. See *Dictionary* annex'd to the last Edition of *Guillim's Heraldry*, p. 14. *Chambers's Cyclopædia*, *Baily's Dictionary*.

ψ. 261, 262. *For as the Teeth in Beasts of Prey — Are Swords, &c.*] A Ridicule on this kind of Conversion in *Rhetoric*. (Mr. W.)

ψ. 267. *And'mong the Cossacks, &c.*] \* *Cossacks* are a People that live near *Poland*; this Name was given them for their extraordinary Nimbleness; for *Cosa* or *Kosa* in the *Polish* Tongue, signifies a Goat. He that would know more of them, may read *Le Laboureur* and  
*Thuf.*



- So Swords, in Men of War, are Teeth,  
Which they do eat their Vittle with.
- 265 He was by Birth, some Authors write,  
A *Russian*, some a *Muscovite*.  
And 'mong the *Cossacks* had been bred,  
Of whom we in *Diurnals* read,  
That serve to fill up Pages here,
- 270 As with their Bodies Ditches there,  
*Scrimansky* was his Cousin-German,  
With whom he serv'd, and fed on Vermin:  
And when these fail'd, he'd suck his Claws,  
And quarter himself upon his Paws.
- 275 And tho' his Countrymen the *Huns*,  
Did stew their Meat between their Bums  
And th' *Horses* Backs o'er which they straddle,  
And ev'ry Man eat up his Saddle :

[*Thuldenus*.] *Cossack* signifies a Wanderer, or a Man that is always travelling. See *Gustavus Adlerfeld's Military History of Charles XII. King of Sweden*, vol. 3. p. 78.

ψ. 271. *Scrimansky was his Cousin-German*.] Probably a noted Bear in those times, to whose name a *Polish*, or *Cossack* Termination of *Sky* is given. Sometimes the Names of their Keepers, are given them: In Mr. *Cowley's* Play, call'd *The Widow of Watling Street*, act 3. a Fellow who has just escaped from the hands of the Bailiffs, says; "How many Dogs do you think I had upon me? — almost " as many as *George Stone* the Bear. (Mr. D.)

ψ. 275, 276, 277. *And tho' his Countrymen the Huns — Did stew their Meat between their Bums — And th' Horses Backs, &c.*] Thus alter'd in the edit. 1674. *Did use to stew between their Bums — And their warm Horses backs their Meat — And ev'ry Man his Saddle eat.* This Custom of the *Huns* is thus describ'd by *Ammianus Marcellinus* l. 31. cap. 2. p. 615. *Parisiis* 1681. *Hunni* femicruda cujusvis pecoris carne vescuntur, quam inter femora sua & equorum terga subsertam, calefacient brevi. — Confirm'd by *Paulus Jovius* (*Historiar.* lib. 14. p. 289. edit. *Basileæ* 1578.) by *Stephanus Stephanus*, Not. in lib. 1. *Hist. Daniæ Saxonis Grammatici*, p. 52. *Discourse of the Original of*  
the



He was not half so nice as they,  
 280 But eat it raw when't came in's way;  
 He had trac'd Countries far and near,  
 More than *Le Blanc* the Traveller;  
 Who writes, He spous'd in *India*,  
 Of noble House, a Lady gay,  
 285 And got on her a Race of Worthies,  
 As stout as any upon Earth is.  
 Full many a Fight for him between  
*Talgol* and *Orsin* oft had been;  
 Each striving to deserve the Crown  
 290 Of a fav'd Citizen; the one  
 To guard his *Bear*, the other fought  
 To aid his *Dog*; both made more stout

*the Cossack, and Precopian Tartars*, 1672. p. 43, 50, 51, 54. *Appendix to the Military History of Charles the XII<sup>th</sup> King of Sweden*, by M. Gustavus Adlerfeld, 1740. vol. 3. p. 250, 272. Mr. Morden (*Geography*, 1693, p. 92.) observes, "That the Inhabitants of the *Lesser Tartary*, do it to this day by their dead Horses, and when thus prepared, think it a Dish fit for their Prince." vid. *Sigismundi Comment. Rer. Muscoviticar.* 1600. p. 65.

y. 283, 284, 285. — *He spous'd in India*, — *Of noble House, a Lady gay*, — *And got on her a Race of Worthies*, &c.] *Le Blanc* tells this Story of *Aganda* Daughter of *Isnation*: which the Annotator observes, "is no more strange than many other Stories in most Travellers, that pass with allowance; for if they write nothing but what is possible or probable, they might appear to have lost their labour, and to have observ'd nothing but what they might have done as well at Home." A fabulous Story of the like kind is mention'd by *Torquemedas*, the *Spanish Mandevile*, fol. 31. and by *Saxo Grammaticus* (*Hist. Daniæ* lib. 10. p. 193.) but his Annotator (vid. *Stephani Joh. Stephani Not. Uberior.* p. 210.) seems to question the possibility. *Eximie granditatis Ursus*, &c.] Digna est observatû sententia C. Viri *Martinii Delrii*, quam de hoc *Saxonis* loco profert. *Disquisit. Magic.* lib. 2. quæst. 14. quoniam certus sim, inquit, ex Homine & Ferâ verum hominem nasci non posse, quia Ferinum semen per-



By sev'ral Spurs of Neighbourhood,  
*Church-fellow-Membership*, and Blood;  
 295 But *Talgol*, mortal Foe to Cows,  
 Never got ought of him but Blows;  
 Blows, hard and heavy, such as he  
 Had lent, repaid with Usury.

Yet *Talgol* was of Courage stout,  
 300 And vanquish'd oft'ner than he fought:  
 Inur'd to Labour, Sweat and Toil,  
 And like a Champion, shone with Oil.  
 Right many a Widow his keen Blade,  
 And many Fatherless, had made.  
 305 He many a *Boar* and huge *Dun-Cow*  
 Did, like another *Guy*, o'erthrow.

perfectionis est expers, quæ ad tam nobilis animæ domicilium requiritur. In illo exemplo putarem hoc dicendum, quod Dæmon talium Ferarum effigie Pœminas compresserit.

ψ. 299. — *Talgol*, &c.] A Butcher in *Newgate Market*, who afterwards obtain'd a Captain's Commission for his Rebellious Bravery at *Nazeby*, as Sir *R. L'Esfrange* observes. (Mr. B.)

ψ. 302. *And like a Champion shone with Oil.*] That is, he was a greasy Butcher. The *Wrestlers* in the public Games of *Greece* rarely encountered, till all their Joints and Members had been soundly rubb'd, fomented, and suppled with Oil, whereby all Strains were prevented. (See *Archbishop Potter's Antiquities of Greece*, vol. 1. chap. 21.) At *Acre* the *Wrestlers* wrestle in Breeches of oil'd Leather close to their Thighs, their Bodies naked and anointed, according to ancient use. *Purchase his Pilgrims*, part 2. lib. 8. p. 1329.

ψ. 305, 306. — *And huge Dun-Cow, — Did like another Guy o'erthrow.*] *Guy* Earl of *Warwick* lived in the Reign of *Atbelstan*, a *Saxon King*, at the beginning of the Tenth Century: who is reported by the Writer of the famous *History of Guy Earl of Warwick*, chap. 7. (*pence me*) to have kill'd a *Dun-Cow*, (and the Author of the *Tatler*, N<sup>o</sup> 148. merrily observes, that He eat up a *Dun Cow* of his own killing.)

On





But *Guy* with him in Fight compar'd,  
 Had like the *Boar*, or *Dun-Cow* far'd,  
 With greater Troops of Sheep h' had fought  
 310 Than *Ajax*, or bold *Don Quixote* :

*On Dunsmore Heath I also slew  
 A Monstrous wild, and cruel Beast,  
 Call'd the Dun-Cow of Dunsmore Heath,  
 Which many People had oppress'd:  
 Some of her Bones in Warwick yet  
 Still for a Monument doth lie  
 Which to ev'ry Looker's view  
 As wondrous-strong they may espy.*

See a Pleasant Song of the Valorous Deeds of Chivalry, atchiev'd by that noble Knight Sir Guy of Warwick, Old Ballads. Bibliothec. Pepsian. vol. 1. p. 522. See a further account of Guy Earl of Warwick, Heylin's History of St. George, part 1. chap. 4. sect. 8. part 2. chap. 1. sect. 9. Mr. Nath. Salmon's History of Hertfordshire, p. 140, 141. Chubb's Panegyric Verses upon T. Coryat, and His Crudities. Dr. King's Art of Cookery, p. 27.

ψ. 309, 310. With greater Troops of Sheep h' had fought — Than *Ajax*, &c.] *Ajax* was a famed Grecian Hero; he contended with *Ulysses*, for *Achilles's* Armour, which being adjudged by the Grecian Princes in favour of *Ulysses*, *Ajax* grew mad, and fell upon some Flocks of Sheep, taking them for the Princes, that had given the award against him; and then slew himself.

*Stout Ajax with his anger-codled Brain  
 Killing a Sheep, thought Agamemnon slain.*

*Cleveland's Works, 1677. p. 76.*

vid. Horat. Sermon. lib. 2. eclog. 3. l. 193, &c. edit. Bent. Ovidij Metamorph. 13. 3. 80. &c. Ausonii Epitaph. Heroum. Ajaci III. ed. Varior. p. 191. Tatler, N<sup>o</sup> 152.

Ib. — Or bold *Don Quixote*.] See an account of *Don Quixote's* Encounter with a Flock of Sheep, taking them for the Giant *Alifarnon* of *Tapabrana*, vol. 1. chap. 6. p. 171, 172.

ψ. 311, 312, 313. And many a Serpent of fell Kind, — With Wings before, and Stings behind, — Subdu'd, &c.] The Wasp (or Hornet) which is troublesome to Butchers Shops in the heat of Summer. See remarkable accounts of Serpents of fell kind, viz. of the Sea Monster or Serpent, that infested *Regulus's* Army near *Carthage*; and which was besieged by them in form, and kill'd with difficulty with their Slings and other warlike Engines. vid. Livii Histor. lib. 18. 15. 16. The Victory of *Gozon*, one of the Knights, and afterwards Grand Master of *Rhodes*, over a Crocodile or Serpent, which had done great Mis-

Mis-



And many a Serpent of fell Kind,  
 With Wings before, and Stings behind,  
 Subdu'd: As Poets say, long agone  
 Bold Sir *George*, *Saint George* did the *Dragon*.

Mischief in the Island, and devoured some of the Inhabitants. *History of the Knights of Malta*, by Monsieur L' Abbe de Vertot, vol. 2. p. 250. and the romantic Account of the Dragon slain by *Valentine*. *History of Valentine and Orson*, chap. 35. and of one presented to *Francis* the First King of *France* in the year 1530, with seven Heads and two Feet, which for the rarity was thought to be worth 2000 Ducats. (*Chronic. Chronicor. Politic.* lib. 2. p. 349.)

§. 314. Bold Sir *George*, *Saint George* did the *Dragon*.] *Saint George* of *Cappadocia* was martyr'd in the *Dioclesian Persecution*, A. D. 290. The Princes of *England* have elected him (with the *Virgin Mary*, and *Edward the Confessor*, &c.) to be Patrons of the most Noble Order of the *Garter*, whose Festival is annually solemnized by the Knights of the Order. He is entit'led by two Acts of Parliament, *Saint George the Martyr*, namely the First of *Edward* the Sixth, chapter the 14<sup>th</sup>, and the Fifth of *Queen Elizabeth*, chap. 2. See Dr. *Heylin's* Interpretation of *Saint George's* Encounter with the *Dragon*, *History of Saint George*, part 1. chap. 5. f. 4. and a farther account of *Saint George*, *Spenser's Fairy Queen*, book 1. canto 10. f. 61. vol. 2. p. 157. and *Canto* 11. p. 160, &c. *Selden's* Notes upon *Drayton's Poly-Olbion*, p. 68. He calls him *Sir George* probably, because the Knights of the *Garter*, are oblig'd antecedently to their Election, to be *Knights Bachelors*. (*Asmole*, p. 186.) Mr. *Butler* may allude to the *Ballad* publish'd in the times, intit'led *Sir Eglamor and the Dragon*, or a *Relation, how General George Monk slew a most cruel Dragon* (the *Rump*) *February* the 11<sup>th</sup>, 1659. see *Collection of Loyal Songs* reprinted 1731. vol. 2. N<sup>o</sup> 8. p. 30. the *General* immediately after the *Restoration*, was made *Knight of the Garter*; Dr. *Pocock* is of opinion that the *Dragons* mention'd in *Scripture* were *Jakales*; see his *Life* by Dr. *Tewells*, p. 5. 70. Mr. *Smith* of *Bedford* observes to me upon the word *Dragon*, as follows. Mr. *Jacob Bobart*, *Botany Professor of Oxford*, did about forty years ago, find a dead *Rat* in the *Physic Garden*, which he made to resemble the common picture of *Dragons*, by altering its *Head* and *Tail*, and thrusting in taper sharp *Sticks*, which distended the *Skin* on each side, till it mimick'd *Wings*. He let it dry as hard as possible: The learned immediately pronounc'd it a *Dragon*; and one of them sent an accurate Description of it to Dr. *Malibechi*, *Librarian* to the *Grand Duke of Tuscany*: several fine Copies of Verses were wrote upon so rare a subject; but at last Mr. *Bobart* own'd the Cheat: however it was look'd upon as a *Masterpiece of Art*, and as such



- 315 Nor Engine, nor Device Polemick,  
 Disease, nor Doctor Epidemick,  
 Though stor'd with Deletery Med'cines,  
 (Which whosoever took is dead since)  
 E'er sent so vast a Colony  
 320 To both the under Worlds as he :  
 For he was of that noble Trade,  
 That *Demi-gods* and *Heroes* made,  
 Slaughter, and knocking on the Head;  
 The Trade to which they all were bred;  
 325 And is, like others, glorious when  
 'Tis great and large, but base if mean.  
 The former rides in Triumph for it;  
 The latter in a two-wheel'd Chariot,  
 For daring to profane a Thing  
 330 So sacred with vile Bungling.

deposited either in the *Museum*, or the *Anatomy Schools*, where I saw it some years after.

ψ. 315. *Nor Engine, nor Devise Polemic.*] The *Inquisition* in particular, or *Persecution* in general. (Mr. W.)

ψ. 317. *Tho' stor'd with Deletory Med'cines.*] *Mischievous, Poisonous, Deadly.*

ψ. 327, 328. *The former rides in Triumph for it, — The latter in a Two-wheel'd Chariot.*] In imitation of *Juvenal*, *Sat.* 13. 105.

*Ille Crucem, precium Sceleris tulit, hic Diadema.*

ψ. 331. — *Magnano.*] *Simeon Wait* a *Tinker*, as famous an *Independent Preacher* as *Burroughs*, who with equal *Blasphemy* to his *Lord of Hosts*, would stile *O. C.* the *Archangel* giving *Battle* to the *Devil*. (*L'Estrange*. Mr. B.)

ψ. 337. *As thick as Ajax' Seven-fold Shield.*] vid. *Homeri Iliad*, H. l. 219, &c. *Ovidii Metamorph.* 13. 1, 2. *De Arte Amandi* lib. 3. 111. *Spenser's Fairy Queen*, b. 2. canto 3. f. 1.



Next these the brave *Magnano* came,  
*Magnano*, great in Martial Fame.  
 Yet when with *Orsin* he wag'd Fight,  
 'Tis fung, he got but little by't.

335 Yet he was fierce as Forest Boar,  
 Whose Spoils upon his Back he wore,  
 As thick as *Ajax*' seven-fold Shield,  
 Which o'er his brazen Arms he held:  
 But Brags was feeble to resist

340 The Fury of his armed Fist.  
 Nor cou'd the hardest Ir'n hold out  
 Against his Blows, but they wou'd through't.

In *Magic* he was deeply read,  
 As he that made the *Brazen-Head*;  
 345 Profoundly skill'd in the Black Art,  
 As *English Merlin* for his heart;

ŷ. 343. In *Magic* he was deeply read.] See an account of Natural Artificial, and Diabolical Magic, or the Black Art, *Collier's Dictionary*.

ŷ. 344. As he that made the *Brazen Head*] *Roger Bacon*, see *Collier's Dictionary*.

ŷ. 346. As *English Merlin*.] There was a famous Person of this Name at the latter end of the Fifth Century, if we may believe *Jeffery of Monmouth*, who has given a large account of him, and his famed Prophecy; (see *Aaron Thompson's Translation*, b. 6. chap. 17, 18. b. 7. chap. 1. *Johann. Major. De reb. gest. Scotor.* lib. 2. cap. 4. 5. fol. 25, 26, 27, 28, &c. *Spenser's Fairy Queen*, book 1. canto 7. st. 36. canto 9. st. 5. *Selden's Notes upon Drayton's Poly-Olbion*, p. 71. 84. 165. *Wieri de præstig. Daemon.* lib. 3. cap. 32. *Buchanan. Rer. Scoticar. Hist.* lib. 5. cap. 20. *History of Magic*, by *Naudæus*, ch. 16. p. 202. *Don Quixote*, vol. 3. p. 222, 223. and *Collier's Dictionary*. Mr. *Butler* intends this probably as a Banter upon *Will. Lilly*, who publish'd two Tracts; one intitled, *Merlinus Anglicus Junior*, 1644. (see *Lilly's Life* by himself, p. 44.) and *Merlinus Anglicus*, 1645. see *Lilly's*



But far more *skilful* in the Spheres,  
 Than he was at the Sieve and Shears.  
 He cou'd transform himself in Colour,  
 350 As like the Devil as a Collier:  
 As like as Hypocrites in Show  
 Are to true Saints, or Crow to Crow.  
 Of *Warlike Engines* he was Author,  
 Devis'd for quick Dispatch of Slaughter:  
 355 The Cannon, *Blunderbuss*, and *Saker*,  
 He was th' Inventor of, and Maker:  
 The *Trumpet*, and the *Kettle-Drum*

*Lilly's Life*, and the *General Historical Dictionary*, vol. 7. p. 82, 83. Sir *John Birkenhead* (*Paul's Church-yard*, &c. cent. 1. class 1. N<sup>o</sup> 11.) alludes to one, or both these Tracts, "*Merlinus Anglicus*; The art "of discovering all that never was, and all that never shall be, by "*William Lilly*; with an Index thereunto, by *John Booker*."

ÿ. 350. *As like the Devil as a Collier*.] An old proverbial saying, "Like will to like, as the Devil said to the Collier, or as the scabb'd Squire said to the Mangy Knight, when they both met in a Dish "of butter'd Pease." *Similis Similem delectat*, *Ray's English Proverbs*, 2<sup>d</sup> edit. p. 268. *Simile gaudet simili*: *Eras. Adag. ch. 1. cent. 1. Prov. 21. Don Quixote*, vol. 3. chap. 5. p. 45. chap. 19. p. 183.

ÿ. 355. *The Cannon, Blunderbuss, and Saker*.] *Saker*, vid. *Skinneri Etymologic. Vita Joannis Papæ, viceffimi Tertii, Meibomii Rer. Germ. tom. 1. p. 52*. The Invention of *Gunpowder*, and *Guns*, has been commonly ascribed to *Barthold. Schwartz*, a *German Friar*, (about the year 1378. vid. *Pancirov. Rer. Memorab. tit. 18. p. 281.*) who making a Chymical Experiment upon *Salt-Petre* and *Brimstone*, with other Ingredients, upon a Fire in a Crucible; a Spark getting out, the Crucible immediately broke with great Violence and wonderful Noise; which unexpected effect surpriz'd him at first: but thinking farther of the matter, he repeated the Experiment and finding it constant, he set himself to work to improve it. (see the manner of doing it in *Chambers's Cyclopædia*) but Mr. *Chambers* gives probable Reasons, to induce us to believe, that the celebrated *Roger Bacon* made the Discovery, one hundred and fifty years before *Schwartz* was born, about the year 1216. *John Mathew de Luna* ascribes the first Invention of the Canon, *Arquebuss* and *Pistol*, to *Albertus Magnus*, Bishop of *Ratisbon*, (see *Naudæus's History of Magic*, translated by



Did both from his Invention come.

He was the first that e're did teach

360 To make, and how to stop a Breach.

A Lance he bore with Iron *Pike*,

Th' one half wou'd thrust, the other strike :

And when their Forces he had join'd,

He scorn'd to turn his Parts behind.

365 He *Trulla* lov'd, *Trulla* more bright

Than burnish'd Armour of her Knight :

A bold *Virago*, stout and tall,

As *Joan of France*, or *English Mall*.

by *Davies*, chap. 18. p. 244.) *Cornelius Agrippa* carries the Invention much higher, and thinks 'tis alluded to by *Virgil*, *Aeneid* 6. 85, &c. *Cornel. Agripp. de Verbo Dei* Op. Par. Poster. cap. 100. vid. *Hieronymi Magii Miscell.* lib. 1. cap. 1. *Gruteri Fax Art.* tom. 2. p. 1256. *Polydori Virgilii de Rer. Invent.* lib. 2. cap. 6. *Job. Gerhardi Locor. Theologicor.* tom. 6. col. 865. Artillery supposed by some to have been in *China* above 1500 years, see *Annotat. on Religio Medici*, 1672. p. 92. the Author of the *Turkish Spy*, vol. 3. book 3. letter 16. says, there were Cannon at *Pekin* 2000 years old: and *Linschoten* (see *Voyages*, p. 42.) tells us, "That one of their Kings, a great *Necromancer*, "as their *Chronicles* shew, who reign'd many thousand years ago, "did first invent *Great Ordnance* with all things belonging thereto. Mr. *Addison* observes, *Spectator* N<sup>o</sup> 333. that it was a bold thought in *Milton*, to ascribe the first use of Artillery to the rebel Angels. see *Bocalini's* ludicrous account of *Guns. adv. cent. 1. adv. 46.*

ψ. 359, 360. He was the first that e'er did teach — To make, and how to stop a Breach.] Alluding to his Profession as a Tinker. They are commonly said, in order to mend one Hole, to make Two.

ψ. 364. He scorn'd to turn his parts behind.] See Note on *Canto* the 3<sup>d</sup>, ψ. 137.

ψ. 365. *Trulla*.] The Daughter of *James Spencer*, debauch'd by *Magnano* the Tinker, (Mr. B.) so call'd, because the Tinker's Wife or Mistress, was commonly call'd his *Trull*. see *The Coxcomb*, a Comedy, *Beaumont and Fletcher's Works*, 1679. part 2. p. 318.

ψ. 368. As *Joan of France*.] See Note in *Lady's Answer*, on ψ. 285. *Echard's History of England*, vol. 1.



Thro' Perils both of Wind and Limb,  
 370 Thro' thick and thin she follow'd him,  
 In ev'ry Adventure h' undertook,  
 And never him or it forfook.  
 At Breach of Wall, or Hedge Surprize,  
 She shar'd i' th' Hazard and the Prize :  
 375 At beating Quarters up, or Forage,  
 Behav'd herself with matchless Courage,  
 And laid about in Fight more busily,  
 Than th' *Amazonian* Dame *Penthesile*.

Ibid. — or *English* *Mall*.] Alluding probably to *Mary Carlton*, called *Kentish Moll*, but more commonly, *The German Princess*: A Person notorious at the time this first part of *Hudibras* was publish'd: she was transported to *Jamaica* 1671, but returning from Transportation too soon, she was hang'd at *Tyburn*, Jan. 22. 1672-3. see *The Memoirs of Mary Carlton*, &c. publish'd 1673. (penes me.)

† 378. Than th' *Amazonian* Dame *Penthesile*.] \* *Penthesile*, Queen of the *Amazons*, succeeded *Orithya*; she carry'd Succours to the *Trojans*, and, after having given noble Proofs of her Bravery, was kill'd by *Achilles*. *Pliny* saith, it was she that invented the Battle-Ax. If any one desire to know more of the *Amazons*, let him read *Mr. Sanson*. Vid. *Virgilii Æneid* 1. 499, &c. with *Mr. Dryden's* translation. *Diodori Siculi Rer. gestar.* lib. 3. cap. 11. *Mr. Sandys's* Notes upon *Ovid's Metamorph.* 9<sup>th</sup> book. *Spenser's Fairy Queen*, b. 2. canto 3. vol. 2. p. 224.

† 385, 386. They would not suffer the stoutest Dame, — To swear by *Hercules's* Name.] \* The old *Romans* had particular Oaths for Men and Women to swear by, and therefore *Macrobius* says, *Viri per Castorem non jurabant antiquitus, nec Mulieres per Herculem; Ædepol autem juramentum erat tam mulieribus, quam viris commune, &c.* This is confirmed by *Aulus Gellius* (*Noct. Attic.* lib. 11. cap. 6.) in the following words: *In veteribus scriptis, neque Mulieres Romanæ per Herculem jurant, neque Viri per Castorem, sed cur illæ non juraverint per Herculem non obscurum est: nam Herculeo Sacrificio abstinent; Cur autem viri Castorem jurantes non appellaverint, non facile dictum est. Nusquam igitur scriptum invenire est apud Idoneos Scriptores, aut Mehercle Feminam dicere, aut Mecastor Virum: (Syr. Salve Mecastor, Parmeno. Par. et tu Ædepol, Syra. Terentii Hecyra. act 1. sc. 2, 5.) Ædepol autem, quod jusjurandum per Pollucem est, et Viri et Feminæ commune est. Sed M. Varro asseverat anti-* quissimos



And though some Criticks here cry Shame,  
 380 And say our Authors are to blame,  
 That (spight of all Philosophers,  
 Who hold no Females stout, but Bears;  
 And heretofore did so abhor  
 That Women should pretend to War;  
 385 They wou'd not suffer the stout'st Dame  
 To swear by *Hercules's* Name.)  
 Make feeble Ladies, in their Works,  
 To fight like *Termagants* and *Turks* :

quissimos viros neque per *Castorem*, neque per *Pollucem* dejurare solitos: sed id iusjurandum tantum esse Feminarum ex initiis *Eleusiniis* acceptum. Paulatim tamen inscitia antiquitatis, Viros dicere *Edēpol* cepisse, factumque esse ita dicendi morem; sed *Mecastor* a Viro dici nullo vetere scripto inveniri.

ψ. 383. This and the three following Lines not in the two first editions of 1663.

ψ. 387. *Make feeble Ladies in their Works.*] Fine Satire on the Italian Epic Poets, *Ariosto*, and *Tasso*, who have *Female Warriours*; follow'd in this absurdity by *Spenser* and *Davenant*. (Mr. W.) *Tasso's* Heroines are *Clorinda*, (see *Godfrey of Bulloign*, book 3. l. 13. & alibi.) and *Gildippe*, (book 20. l. 32, &c. p. 618. see *Fuller's History of the Holy War*. b. 2. ch. 27.) *Spenser's* is *Britomart*, *Fairy Queen* passim. and *Davenant's* is *Gartha*. see *Gondibert*, part 2. canto 20. *Virgil* has likewise his *Female Warriours*, *Penthesilea*, and her *Amazons*, and *Camilla*.

ψ. 388. *To fight like Termagants.*] The Word *Termagant* is strangely alter'd from its original signification, witness *Chaucer* in the *Rime of Sir Thopas*, *Urry's* edit. p. 145.

*Till him there came a great Giant  
 His name was call'd Sir Oliphant,  
 A perrillous Man of Deede.  
 He sayed Childe, by Termagaunt  
 But if thou pricke out of my haunt,  
 Anon I see thy Stede.*

And Mr. *Fairfax* towards the end of his first canto, of *Godfrey of Bulloign*.

*The lesser part in Christ believed well  
 In Termagaunt the more, and in Mahowne.*



To lay their native Arms aside,  
 390 Their Modesty, and ride astride;  
 To run a-tilt at Men, and wield  
 Their naked Tools in open Field;

See *Junius's Etymolog. Anglican.* (Mr. D.) *Termagaunt, Ter magnus*, thrice great, in the superlative degree, *Glossary* to Mr. *Urry's Chaucer*.

Ibid. — and *Turks*.] Alluding to the furious onset which the *Turks* commonly make, who frequently stand a fourth Repulse, and then fly.] *Prince Cantemir's Growth of the Othman Empire*, p. 311.] The Author of *A Discourse concerning the Cossacks, and Precopian Tartars*, 1672. observes, (p. 78.) "That the *Cossacks* sustained one day "seventeen Assaults against the King of Poland's Army."

†. 389, 390. *To lay their native Arms aside, — Their Modesty, and ride astride*.] *Anne*, the Queen of King *Richard II.* Sister to *Wenzelaus* the Emperor, and Daughter to the Emperor *Charles IV.* taught the *Englisch Women* that way of riding on Horseback now in use; whereas formerly their Custom was, (tho' a very unbecoming one) to ride astride like the Men, *Camden's Surrey*, (see edit. 1722. vol. 1. col. 188. *Fuller's History of the Holy War*, b. 2. chap. 27. p. 78.) Mr. *Wright* in his *Observations made on travelling through France, Italy, &c.* London 1730. p. 8. makes mention of a Wedding *Cavalcade* in the *Vale de Soissons*, "where Mrs. *Bride* dres'd all in white, was riding astride "among about thirty Horsemen, and herself the only Female in "the Company."

†. 391. *To run a-tilt*.] Alluding to *Tilts* and *Turnaments*; a common Expression in *Romances*.

†. 393. *As stout Armida, bold Thalestris*.] \*Two formidable Women at Arms, in *Romances*, that were cudgell'd into Love by their Gallants." *Thalestris* a Queen of the *Amazons*, who is reported by *Quintus Curtius*, (*De Reb. Gest. Alexandri*, lib. 6. cap. 5.) to have met *Alexander the Great* (attended by 300 of her Women) thirty Days Journey, in order to have a Child by him. *Plutarch* in his *Life of Alexander*, seems to be of opinion, that her Visit to *Alexander* was fictitious, *Lyfsmachus* one of *Alexander's* Captains, and Successors, declaring his ignorance of it: and the *French Writer* of the *Famed Romance, Cassandra*, (see *Sir Ch. Cotterel's Translation*, publish'd 1661. part 2. b. 3. p. 250. part 2. b. 4. p. 28, 29, &c.) has taken great pains in defending the Chastity of this Fair *Amazon*. Mr. *Rollin* observes, (see *Ancient History*, 2<sup>d</sup> edit. vol. 6. p. 274, 275.) that this Story, and whatever is related of the *Amazons* is look'd upon by some very judicious Authors, as entirely fabulous. My late very worthy Friend,  
 the



As stout *Armida*, bold *Thalestris*,  
 And she that wou'd have been the Mistrefs  
 395 Of *Gundibert*; but he had Grace,  
 And rather took a Country Lafs:

the Learned Mr. *Tho. Baker*, (see *Reflections on Learning*) seems to be of this opinion. But our Learned *Sheringham*, thinks otherwise. (*De Gentis Anglor. Orig.*)

¶ 394, 395. *And she that wou'd have been the Mistrefs, — Of Gundibert, &c.]* \* *Gundibert* is a feign'd Name, made use of by Sir *William Davenant*, in his famous Epick Poem, so call'd; where-in you may find also that of his Mistrefs. This Poem was designed by the Author to be an Imitation of the *English Drama*; it being divided into five Books, as the other is into five Acts; the *Cantos* to be parallel of the Scenes, with this Difference, that this is deliver'd Narratively, the other Dialogue-wise. It was ushered into the World by a large Preface written by Mr. *Hobbes*, and by the Pens of two of our best Poets, *viz.* Mr. *Waller* and Mr. *Cowley*, which, one would have thought, might have prov'd a sufficient Defence and Protection against snarling Criticks. Notwithstanding which, four eminent Wits of that Age (two of which were Sir *John Denham* and Mr. *Donne*.) published several Copies of Verses to Sir *William's* Discredit, under this Title, *Certain Verses written by several of the Author's Friends, to be reprinted with the second Edition of Gundibert*, in 8<sup>vo</sup> London 1653. These Verses were as wittily answered by the Author, under this Title, *The incomparable Poem of Gundibert, vindicated from the Wit Combat of four Esquires, Clinias Damætas, Sancho, and Jack-Pudding*; Printed in 8<sup>vo</sup> London 1665. Vid. *Langbain's Account of Dramatick Poets.* " *Rhodalind*, Daughter of *Aribert* King of *Lombardy*, is the Person alluded to.

*These Lovers seek the Royal Rhodalind  
 Whose secret Breast was sick for Gondibert.*

(See *Gondibert*, by Sir *W. D.* book 2. canto 2. st. 139. ib. st. 157. p. 129. book 3. canto 2. st. 30. &c. canto 4. st. 14, 15, 16, 17, &c.]

¶ 395, 396. — *But he had Grace, — And rather took a Country Lafs.*] *Birtha* Daughter to *Astragon*, a *Lombard Lord*, and celebrated *Philosopher*, and *Physician*. (See *Gondibert*, b. 1. canto 6. st. 64, 65, 66, 69, 96. b. 2. canto 7. st. 4. canto 8. st. 47, 48, 53, 57.]

*Yet with as plain a Heart as Love untaught  
 In Birtha wears, there to Birtha make  
 A Vow, that Rhodalind I never sought,  
 Nor now wou'd with her Love, her Greatness take.*



They say, 'tis false, without all Sense,  
 But of pernicious Consequence  
 To Government, which they suppose  
 400 Can never be upheld in Prose :  
 Strip Nature naked to the Skin,  
 You'll find about her no such Thing.  
 It may be so, yet what we tell  
 Of *Trulla*, that's improbable,  
 405 Shall be depos'd by those have seen't,  
 Or what's as good, produc'd in Print :  
 And if they will not take our Word,  
 We'll prove it true upon Record.

*Let us with secrecy our Loves protest  
 Hiding such precious Wealth from publick view;  
 The proffer'd Glory I will first suspect  
 As false, and shun it, when I find it true.*

*Gondibert's words to Birtha, part 3. canto 2. st. 74, 76.  
 see canto 4 and 5.*

ŷ. 399, 400. *To Government which they suppose — Can never be upheld by Prose.*] A Ridicule on Sir *William Davenant's* Preface to *Gondibert*, where he endeavours to shew, that neither *Divines, Leaders of Armies, Statesmen, nor Ministers of the Law*, can uphold the Government, without the aid of *Poetry*. (Mr. W.)

ŷ. 409. — *Cerdon.*] A one ey'd *Cobler*, (like his brother *Colonel Hewson*) and great Reformer. The Poet observes, that his chief Talent lay in preaching. Is it not then indecent, and beyond the Rules of *Decorum*, to introduce him into such rough Company? No; it is probable he had but newly set up the Trade of a *Teacher*; and we may conclude, that the Poet did not think, that he had so much Sanctity as to debar him the pleasure of his beloved *Diversion of Bear-baiting*. (Mr. B.)

ŷ. 413, 414. *He rais'd the Low, and fortify'd — The weak against the strongest Side.*] Alluding, as Mr. *Warburton* observes, to his Profession of a *Cobler*, who supply'd a Heel torn off, and mended a bad Soal. Mr. *Butler* in his *Tale of a Cobler, and Vicar of Bray*, (*Remains Compleat*, 1727. p. 137.) has the following Lines,

*So going out into the Streets,  
 He barwls with all his might,*

Is



The upright *Cerdon* next advanc't,  
 410 Of all his Race the valiant'ft :  
*Cerdon* the Great, renown'd in Song,  
 Like *Herc'les*, for repair of Wrong :  
 He rais'd the Low, and fortify'd  
 The weak against the strongest Side :  
 415 Ill has he read, that never hit  
 On him, in *Muses* deathless Writ.  
 He had a Weapon keen and fierce,  
 That through a Bull-hide Shield wou'd pierce ;  
 420 And cut it in a thousand Pieces,  
 Tho' tougher than the Knight of *Greece* his ;

*If any of you tread awry  
 I'm here to set you right.  
 I can repair your leaky Boots  
 And underlay your Soles ;  
 Back-sliders I can underprop,  
 And patch up all your Holes.*

Mr. Walker (*Hist. of Independency*, part 4. p. 70.) calls *Colonel Hewson* the *Cobler*, the *Commonwealth's Upright-setter*, and as such, he is humorously banter'd, in a Ballad intitled, *A Quarrel betwixt Tower-hill, and Tyburn. Collection of Loyal Songs*, reprinted 1731. vol. 2. N<sup>o</sup> 2. p. 4.

ψ. 415, 416. *Ill has he read, that never hit — On him in Muses deathless Writ.* ] Because the *Cobler* is a very common subject in Old Ballads. (Mr. W.)

ψ. 420, 421. *And cut it in a thousand Pieces, — Tho' tougher than the Knight of Greece his.* ]

Αἴας ——— φέρων σάκος ἤντε πάργον  
 Χάλκειον ἐπιλαβόσιον. *Homeri Iliad* H. 219, 220.

*Stern Telamon behind his ample Shield,  
 As from a Brazen Tow'r, o'erlook'd the Field ;  
 Huge was its Orb, with seven thick Folds o'ercaft  
 Of tough Bull-hides, of solid Brass the last.  
 (The Work of Tychius, who in Hyle dwell'd  
 And all in Arts of Armory excell'd.)  
 This Ajax bore before his manly Breast,  
 And threat'ning, thus his adverse Chief address'd. — (Mr. Pope.)*





With whom his black-thumb'd Ancestor  
 Was Comerade in the ten Years War :  
 For when the restless *Greeks* sat down  
 425 So many Years, before *Troy Town*,  
 And were renown'd, as *Homer* writes,  
 For *well-soal'd Boots*, no less than Fights :  
 They ow'd that Glory, only to  
 His Ancestor, that made them so.

γ. 422, 423. *With whom his black-thumb'd Ancestor, — Was Comerade in the ten Years War.*] The Thumb of a Cobler being black, 'tis a sign of his being diligent in his Business, and that he gets Money, according to the old Rhyme.

*The higher the Plumb-tree, the riper the Plumb;*  
*The richer the Cobler, the blacker his Thumb.* (Dr. W. W.)

γ. 426, 427. *And were renown'd, as Homer writes, — For well-soal'd Boots, no less than Fights.*]

Εὐκνήμιδες Ἀχαιοί. *Homeri Iliad.* passim.

In a curious Dissertation upon *Boots*, written in express ridicule of Colonel *Hewson*, (probably shadow'd in the Character of *Cerdon*) is a humorous Passage, which seems to explain the lines under consideration. "The second use is a use of reproof, to reprove all those that are self-will'd, and cannot be perswaded to buy them *wax'd Boots*: but to such as these, Examples move more than Precepts, wherefore I'll give one or two. — I read of *Alexander the Great*, that passing over a River in *Alexandria*, without his *Winter Boots*, he took such extreme cold in his feet, that he suddenly fell sick of a violent Fever, and four days after died at *Babylon*. The like I find in *Plutarch*, of that Noble Roman *Sertorius*; and also in *Homer* of *Achilles*, that leaving his Boots behind him, and coming barefoot into the Temple of *Pallas*, while he was worshipping on his knees at her Altar, he was pierc'd into the heel by a venom'd dart by *Paris*; the only part of him that was vulnerable, of which he suddenly died: which accident had never happen'd to him, (as *Alexander Ross* that little *Scotch Mythologist* observes,) had he not two days before pawn'd his Boots to *Ulysses*, and so was forc'd to come without them to the *Trojan Sacrifice*: he also further observes, that this *Achilles*, (of whom *Homer* has writ such Wonders) was but a Shoemaker's Boy of *Greece*, and that when *Ulysses* sought him out, he at last found him at the Distaff, spinning of Shoemaker's Thread. Now this Boy was so belov'd, that as  
 " soon



- 430 Fast Friend he was to *Reformation*,  
 Until 'twas worn quite out of Fashion.  
 Next Rectifier of Wry *Law*,  
 And wou'd make three to cure one Flaw.  
 Learned he was and could take Note,  
 435 Transcribe, collect, translate and quote.  
 But *Preaching* was his chiefest Talent,  
 Or Argument, in which b'ing valiant,

“soon as it was reported abroad, that the *Oracle* had chosen him  
 “to rule the *Grocians*, and conquer *Troy*, all the Journeymen in the  
 “Country, lifted themselves under him, and these were the *Mirmy-*  
 “*dous*, wherewith he got all his honour, and overcame the *Trojans*.”  
*Phœnix Britannicus*, p. 268. (Mr. B.)

§. 436. But *Preaching* was his chiefest Talent.] *Mechanics* of all  
 sorts were then Preachers, and some of them much follow'd, and  
 admired by the *Mob*. “I am to tell thee, *Christian Reader* (says Dr.  
*Featley*, *Preface to his Dipper dipp'd*, wrote 1645, and publish'd 1647,  
 p. 1.) “This New Year of New Changes never heard of in former  
 “Ages: namely of Stables turn'd into Temples (and I will beg  
 “leave to add Temples turn'd into Stables, as was that of St. Paul's  
 “and many more) Stalls into Quires, Shopboards into Communion  
 “Tables, Tubs into Pulpits, Aprons into Linnen Ephods, and Me-  
 “chanics of the lowest Rank, into Priests of the High Places.—  
 “I wonder that our Door Posts, and Walls sweat not, upon which  
 “such Notes as these, have been lately affix'd. *On such a Day*, such  
 “a *Brewer's Clerk exerciseth*; such a *Taylor expoundeth*; such a  
 “*Waterman teacheth*.—If *Cooks* instead of mincing their Meat, fall  
 “upon dividing of the Word; if *Taylors* leap up from the Shop-  
 “board into the Pulpit, and patch up Sermons out of stolen Shreds:  
 “if not only of the lowest of the People, as in *Jeroboam's* time,  
 “Priests are consecrated to the Most High God—Do we marvel  
 “to see such confusion in the Church as there is.” They are hu-  
 “morously girded, in a Tract intit'led, *The Reformato precisely cha-*  
 “*racter'd by a modern Church-warden*, p. 11. (*Pub. Libr. Cambridge*, xix.  
 “9. 7.) “Here are *Felt-makers* (says he) who can roundly deal with  
 “the Blockheads, and neutral Dimicasters of the World; *Coblers*  
 “who can give good Rules for upright Walking, and handle Scrip-  
 “ture to a Bristle; *Coachmen*, who know how to *lass* the Beastly  
 “Enormities, and curb the Headstrong Insolences of this *Brutish*  
 “Age, stoutly exhorting us to stand up for the Truth, lest the *Wheel*  
 “of Destruction roundly overrun us. We have *Weavers* that can  
 “sweet



He us'd to lay about and fickle,  
 Like *Ram*, or *Bull*, at *Conventicle*:  
 440 For Disputants, like *Rams* and *Bulls*,  
 Do fight with *Arms* that spring from *Sculls*.  
 Last *Colon* came, bold Man of War,  
 Destin'd to Blows by fatal Star;  
 Right expert in Command of Horse,  
 445 But cruel, and without Remorse.  
 That which of *Centaur* long ago  
 Was said, and has been wrested to  
 Some other Knights, was true of this,

“ sweetly inform us, of the *Shittle Swiftness* of the Times, and  
 “ practically tread out the Vicissitude of all sublunary Things, till  
 “ the *Web* of our Life be cut off: and here are Mechanics of my  
 “ Profession, who can separate the pieces of Salvation from those of  
 “ Damnation, measure out every Man's Portion, and cut it out by a  
 “ *Tbread*, substantially pressing the Points, till they have fashionably  
 “ fill'd up their Work with a well-bottom'd conclusion.” Mr. *Tho.*  
*Hall* in proof of this scandalous practice, publish'd a Tract, intit'led  
*The Pulpit guarded by Seventeen Arguments*, 1651 occasion'd by a Dis-  
 pute at Henley in Warwickshire, August 20<sup>th</sup> 1650. against Laurence  
*Williams* a Nailer, Publick Preacher; *Tho. Palmer* a Baker, Publick  
 Preacher; *Tho. Hind* a Plow-wright, Publick Preacher; *Henry Oakes*  
 a Weaver, Preacher; *Hum. Rogers* lately a Baker's Boy, Publick  
 Preacher.

God keep the Land from such Translators,  
 From Preaching Coblers, Pulpit Praters,  
 Of Order and Allegiance haters.

*Mercurius insanus insanissimus*, N<sup>o</sup> 3.

See more Sir *John Birkenhead*'s *Paul's Church-yard*, cent. 1. class. 4.  
 f. 83. *May's Hist. of the Parliament*, lib. 1. chap. 9. p. 114. Sir *Edward*  
*Deering's Speeches*. *Selden's Table-talk*, p. 93. *A Satyr against Hypo-*  
*crisy*, p. 24.

ψ. 442. — *Colon*.] *Ned Perry*, an Hostler. (Mr. B.)

ψ. 446, 447. *That which of Centaurs long ago* — *Was said, and has*  
*been wrested to.*] A Ridicule on the false Eloquence of *Romance-*  
*Writers*, and bad *Historians*, who set out the unwearied diligence  
 of their *Hero*, often expressing themselves in this manner, *He was*  
*so much on Horseback, that he was of a piece with his Horse, like a*  
*Centaur*. (Mr. W.)

ψ. 454.



He and his *Horse* were of a Piece.  
 450 One Spirit did inform them both,  
 The self-same Vigour, Fury, Wroth:  
 Yet he was much the rougher Part,  
 And always had a harder Heart;  
 Although his *Horse* had been of those  
 455 That fed on Man's Flesh, as Fame goes,  
 Strange Food for *Horse*! and yet, alas,  
 It may be true, for *Flesh is Grass*.  
 Sturdy he was, and no less able  
 Than *Hercules* to clean a Stable;

‡. 454, 455. *Although his Horse had been of those—That fed on Man's flesh as fame goes.*] Alluding either to the Story of *Diomedes* King of *Thrace*, of whom 'tis fabled, that he fed his *Horses* with Man's Flesh, and that *Hercules* slew him, and threw him to his own *Horses*, to be eaten by them.

Non tibi succurrit Crudi Diomedis imago,  
 Efferus Humanâ qui dape pavit Equas?

*Ovidii Epist. Deianira Herculi, †. 67, 68.*

*Lucani Pharsal. 2. 162, &c. Claudian. lib. 1. Carm. 3. 254. Libanii Sophistæ declamat. 7. Op. tom. 1. p. 321. Dr. Swift's Intelligencer, N<sup>o</sup>. 2. p. 13. or Glaucus's Horses which tore him in pieces. Virg. Georg. 3.*

*But far above the rest, the furious Mare,  
 Barr'd from the Male, is frantick with Despair. —  
 For this, (when Venus gave them rage and pow'r)  
 Their Masters mangled members they devour,  
 Of Love defrauded in their longing hour. Mr. Dryden.* }

*Rofs* (in *Mackbeth*, act 2. vol. 5. p. 418.) speaking of the Remarkable Things preceding the King's Death, says,

“ And *Duncan's* *Horses*, a thing most strange and certain,  
 “ Beauteous and swift, the minions of the race,  
 “ Turn'd wild in nature, broke their Stalls, flung out,  
 “ Contending 'gainst Obedience, as they would  
 “ Make war with Man. ———

*Old man.* “ 'Tis said, they eat each other.

*Rofs.* “ They did do so, to the amazement of myne eyes  
 “ That look'd upon't.”

‡. 459. *Than Hercules to clean a Stable.*] See an Account of his cleaning the Stables of *Augeas* King of *Elis*, by drawing the River *Al-*



- 460 As great a Drover, and as great  
 A Critick too, in *Hog* or *Neat*.  
 He ripp'd the Womb up of his Mother,  
 Dame *Tellus*, 'cause she wanted Fother,  
 And Provender, wherewith to feed
- 465 Himself, and his less cruel Steed.  
 It was a Question whether he  
 Or's Horse were of a Family  
 More worshipful: 'Till Antiquaries  
 (After th' 'ad almost por'd out their Eyes)
- 470 Did very learnedly decide  
 The Business on the Horse's Side,  
 And prov'd not only Horse, but Cows,  
 Nay Pigs, were of the elder House :

*Alpheus* through it. *Diodor. Sicul. Rer. Antiq.* lib. 5. p. 101. *Bafl.* 1548. *Montfaucon's Antiquity explained*, vol. 1. part 2. p. 129.

ÿ. 462, 463. *He ripp'd the Womb up of his Mother, — Dame Tellus, 'cause she wanted Fother.* ] Poetry delights in making the meanest things look *Sublime* and *Mysterious*; that agreeable way of expressing the Wit and Humour our Poet was Master of, is partly manifested in this Verse: A *Poetaster* would have been contented with giving this Thought in *Mr. Butler*, the Appellation of *Plowing*, which is all it signifies. (Mr. B.)

ÿ. 474, 475. *For Beasts, when Man was but a Piece — Of Earth himself, did th' Earth possess.* ] *Mr. Sikvester*, the Translator of *Du-bartas's Divine Weeks*, p. 206. thus expresses it.

*Now of all Creatures, which his Word did make,  
 Man was the last, that living Breath did take;  
 Not that he was the least, or that God durst  
 Not undertake so noble a Work at first;  
 Rather, because he should have made in vain  
 So great a Prince, without on whom to reign.*

ÿ. 476, 477. *These Worthies were the chief that led, — The Combatants, &c.* ] The Characters of the Leaders of the Bear-baiting, being now given, a Question may arise, why the *Knight* opposes Persons



- For Beasts, when Man was but a Piece  
 475 Of Earth himself, did th' Earth possess.  
 These Worthies were the chief that led  
 The Combatants, each in the Head  
 Of his Command, with Arms and Rage,  
 Ready, and longing to engage.  
 480 The numerous Rabble was drawn out  
 Of sev'ral Counties round about,  
 From Villages remote, and Shires,  
 Of East and Western Hemispheres:  
 From foreign Parishes and Regions,  
 485 Of different Manners, Speech, Religions,  
 Came Men and Mastiffs; some to fight  
 For Fame and Honour, some for Sight.

Persons of his own Stamp, and in his own way of thinking, in that Recreation? It is plain, that he took them to be so, by his manner of addressing them, in the famous Harangue which follows. An Answer may be given several ways: he thought himself bound in Commission, and Conscience, to suppress a Game, which he and his Squire had so learnedly judg'd to be unlawful; and therefore he could not dispense with it, even in his Brethren: he insinuates, that they were ready to engage in the same pious Designs with himself; and the Liberty they took was by no means suitable to the Character of Reformers: In short, he uses all his *Rhetoric* to *cajole*, and *Threats* to *terrify* them to desist from their darling Sport, for the plausible saving their Cause's Reputation. (Mr. B.)

¶ 485. *Of different Manners, Speech, Religions.*] Never were there so many different *Seets* and *Religions* in any Nation, as were then in *England*. Mr. *Cafe* told the Parliament, in his Thanksgiving Sermon for taking of *Chester*, p. 25. (see *Continuation of Friendly Debate*, p. 8.)  
 " That, there was such a numerous Increase of *Errors*, and *Hereses*,  
 " that he blush'd to repeat, what some had affirmed, namely, That  
 " there were no less than an Hundred and Fourscore several *Hereses*  
 " propagated and spread in the neighbouring City, (*London*) and  
 " many of such a Nature (says he) as that I may truly say in *Calvin's*  
 " Language, The *Errors* and *Innovations* under which they groan'd,  
 " of



And now the Field of Death, the Lists,  
 Were enter'd by Antagonists,  
 490 And Blood was ready to be broach'd;  
 When *Hudibras* in haste approach'd,  
 With Squire and Weapons to attack 'em:  
 But first thus from his *Horse* bespake 'em.  
 What Rage, O Citizens! what Fury

“ of late years, were but *Tolerable Trifles, Children's Play*, compar'd  
 “ with these damnable Doctrines of Devils.” (see likewise *Ep. Ded.*  
 “ prefix'd to Mr. *Edwards's Gangræna*, part 1.) and Mr. *Ford*, a cele-  
 “ brated Divine of those times, observ'd, (*Asstze Sermon at Reading,*  
 “ *Feb. 28, 1653. p. 21, 22.*) “ That in the little Town of *Reading*,  
 “ he was verily perswaded, if *Augustin's* and *Epiphanius's* Catalogues  
 “ of Heresies were lost, and all other modern and ancient Records  
 “ of that kind, yet it would be no hard matter to restore them with  
 “ considerable Enlargements from that place; that they have *Ana-*  
 “ *baptism, Familism, Socinianism, Pelagianism, Ranting*, and what  
 “ not? and that the *Devil* was serv'd in *Heterodox* Assemblies, as  
 “ frequently as God in *Theirs*. And that one of the most eminent  
 “ Church-Livings in that County, was possess'd by a *Blasphemer*,  
 “ one in whose House he believ'd some there could testify, that the  
 “ *Devil* was as visibly familiar as any one of the Family.” See a  
 “ long List of *Seets* in a Tract, intitled, *The simple Cobler of Agarwam in*  
 “ *America, 1647, p. 11. and Tatler vol. 4. N<sup>o</sup> 256.*

∫ 494, 495. *What Rage, O Citizens! what Fury — Doth you to*  
*these dire Actions burry? &c.]* Alluding to those Lines in *Lucan*, up-  
 on *Crassus's* Death, *Pharsal. lib. 1. 8, 9, &c.*

*Quis furor, O Cives, Quæ tanta licentia ferri*  
*Gentibus invisis Latium præbere cruorem?*  
*Cumque superba foret Babylon spolianda Tropæis*  
*Ausonij; umbræque erraret Crassus inultâ*  
*Bella geri placuit nullos habitura triumphos, &c.*

Thus translated by Sir *Arthur Gorges*, 1614. in the same metre,

*Dear Citizens, what Brainsick Charms,*  
*What Outrage of disorder'd Arms*  
*Leads you to feast your envious Foes;*  
*To see you goard with your own Blows?*  
*Proud Babylon your Force doth scorne*  
*Whose Spoils your Trophies might adorn*

*And*



- 495 Doth you to these dire Actions hurry?  
 What *OEstrum*, what Phrenetick Mood  
 Makes you thus lavish of your Blood,  
 While the proud *Vies* your Trophies boast  
 And unreveng'd walks —— Ghost?  
 500 What Towns, what Garrisons might you  
 With Hazard of this Blood subdue,

*And Crassus' unrevenged Ghost  
 Roams wailing through the Parthian Coast.*

See likewise Mr. *Rozve's* Translation.

‡. 496. *What OEstrum, &c.] \*OEstrum is not only a Greek Word for Madness, but signifies also a Gad-Bee or Horse-Fly, that torments Cattle in the Summer, and makes them run about as if they were mad."*

‡. 498. *While the proud Vies, &c.] This refers to the great Defeat given to Sir William Waller, at the *Devises*, of which the Reader may meet with an account, in Lord Clarendon's *History of the Rebellion*, vol. 2. p. 224, 225, 226. and in Mr. *Echard's History of England*, vol. 2. p. 420. and the Blank is here to be fill'd up with the Word *Waller's*; and we must read *Waller's Ghost*: for though Sir *William Waller*, made a considerable figure among the Generals of the Rebel Parliament, before this Defeat, yet afterwards he made no Figure, and appear'd but as the *Ghost* or Shadow of what he had been before. (Dr. B.) The *Devises*, called *De Vies*, *Devises*, or the *Vies*, *Camden's Wiltshire Coll.* 88. edit. 1695. 'Tis on the utmost part of *Rundway Hill*, *Camden ibid.* coll. 103. *Fuller's Worthies, Wiltshire*, p. 155. Sir *John Denham* speaking of the bursting of eight Barrels of Gunpowder, whereby the famous Sir *Ralph Hopton* was in danger of being kill'd. (see *Loyal Songs against the Rump*, reprinted 1731. vol. 1. p. 107.) has the following Lines,*

*You heard of that Wonder, of the Lightning and Thunder,  
 Which made the Lye so much the louder;  
 Now list to another, that miraculous Brother  
 Which was done by a Firkin of Powder.  
 Oh what a damp, it struck thro' the Camp  
 But as for honest Sir Ralph,  
 It blew him to the Vies, without Head or Eyes.*

The *Vies* built by *Dunwallo*, *Fabyan's Chronicle*, part 2. chap. 28. folio 10.



Which now y'are bent to throw away  
 In vain, untriumphable Fray?  
 Shall *Saints* in civil Bloodshed wallow  
 505 Of *Saints*, and let the *Cause* lie fallow?  
 The *Cause*, for which we fought and swore  
 So boldly, shall we now give o're?  
 Then because Quarrels still are seen

ÿ. 503. *In vain untriumphable Fray.*] A pleasant allusion to the *Roman* Custom, which denied "a Triumph to a Conqueror in Civil War. (Mr. W.) The reason of which was, because the Men there slain were Citizens and no Strangers, which was the reason that neither *Nasica* having vanquish'd *Gracchus* and his Followers, nor *Metellus* suppressing *Caius Opimius*, nor *Antonius* defeating *Cataline*, were admitted to a Triumph. Nevertheless when *Lucius Sylla* had surprized the Cities of *Græcia*, and taken the *Marian Citizens*, he was allow'd triumphant-wife, to carry with him the Spoils gained in those places." (Sir *William Segar's* book, intitled, *Of Honour Civil and Military*, chap. 20. p. 140. *Tatler*, N<sup>o</sup> 63.)

ÿ. 504, 505. *Shall Saints in Civil bloodshed wallow—Of Saints, and let the Cause lie fallow?*] Mr. *Walker* observes, (*History of Independency*, part 1. p. 143.) "That all the cheating, covetous, ambitious Persons of the Land, were united together under the title of the *Godly*, the *Saints*, and shared the Fat of the Land between them;" and (p. 148.) he calls them the *Saints* who were canoniz'd no where, but in the *Devil's Calendar*. When I consider the Behaviour of these pretended *Saints* to the Members of the Church of *England*, whom they plunder'd unmercifully, and to *Brother Saints* of other Sects, whom they did not spare in that respect, when a proper occasion offer'd, I cannot help comparing them with Dr. *Rondibilis* (*Rablais* book 3. chap. 34. p. 235.) who told *Panurge*, "That from wicked Folks he never got enough, and from honest People he refus'd nothing." See Sir *R. L'Esrange's* Moral to the Fable of the *Tub of Rats*, &c. part 2. fab. 236.

ÿ. 514, 515. — *Make War for the King — against himself.*] The *Presbyterians*, in all their Wars against the King, maintained still That they fought for him; for they pretended to distinguish his *Political Person*, from his *Natural* one: his *Political Person* they said, must be, and was with the *Parliament*, tho' his *Natural Person* was at War with them. And therefore when at the end of his Speech he charged them to keep the Peace, he does it in the Name of the *King and Parliament*; that is the *Political*, not the *Natural King*.  
 This



With Oaths and Swearings to begin,  
 510 The Solemn League and Covenant,  
 Will seem a mere *God-dam-me* Rant:  
 And we that took it, and have fought,  
 As lewd as Drunkards that fall out.  
 For as we make War *for the King*  
 515 *Against himself*, the self-same Thing,

This was the *Presbyterian* Method, whilest they had the ascendancy, to join King and Parliament. In the Earl of *Essex's* Commission the King was named, but left out in that of Sir *Thomas Fairfax*. (See Lord *Hollis's* Observation upon it, *Memoirs*, p. 34.) To this piece of Grimace Mr. *Butler* alludes, (in his Parable of *the Lion and the Fox*, see *Remains*.)

*You know when Civil Broyls grew high,  
 And Men fell out they knew not why;  
 That I was one of those that went  
 To fight for King and Parliament.  
 When that was over, I was one  
 Fought for the Parliament alone;  
 And though to boast it argues not,  
 Pure Merit me a Halbert got;  
 And as Sir Samuel can tell  
 I us'd the Weapon passing well.*

(Serjeant *Thorp* one of their iniquitous Judges, took great Pains to establish this Distinction, in his Charge to the Grand Jury at *York Assize*, May 20, 1648. p. 11. penes me.) Mr. *Richard Overton* (in his Appeal from the Degenerate Representative Body the Commons of England — to the Body represented, 1647. p. 18.) plays their own Artillery upon them. "There is a difference (says he) between their *Parliamentary* and "their own *Personal Capacity*, and their Actions are answerably "different; therefore the rejection, disobedience, and resistance of "their Personal Commands, is no rejection, disobedience, or resistance of their *Parliamentary Authority*; so that he that doth resist their Personal Commands, doth not resist the Parliament; neither can they be censured, or esteemed as Traytors, Rebels, Disturbers, or Enemies to the State; but rather as Preservers, Conservators, and Defenders thereof." (see more, *Impartial Examination* of Mr. *Neal's* 2<sup>d</sup> vol. of the *History of the Puritans*, p. 377. *Impartial Examination* of his 3<sup>d</sup> vol. p. 305. Preface to a Tract, intitled, *A Looking-glass for Schismatics*, 1725.) The *fanatical Jesuites* (1687) seem to have borrow'd this Distinction, from these

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K

*Jesuitical*



Some will not stick to swear we do  
 For God, and for Religion too;  
 For if Bear-baiting we allow,  
 What Good can Reformation do?  
 520 The Blood and Treasure, that's laid out,  
 Is thrown away, and goes for nought.  
 Are these the Fruits o' th' Protestation,  
 The Prototype of Reformation,  
 Which all the Saints, and some, since Martyrs,  
 525 Wore in their Hats like Wedding Garters,

*Jesuitical Fanatics.* The Pope himself being suspected as a favourer of Molinos (or what was called the Herefy of the *Quietists*) "on the 13<sup>th</sup> of February, some were deputed from the Court of the *Inquisition*, to examine him, not in the quality of *Christ's Vicar*, or *St. Peter's Successor*; but in the single quality of *Benedict Odescalchi*." (*Baker's History of the Inquisition*, p. 430.)

§. 519. *What good can Reformation do?*] This was the Cant of some of them, even in their publick Sermons. "The People of England (says *Richard Kentish*, *Fast Sermon before the Commons*, November 24, 1647. p. 17.) once desired a Reformation, coveted for a Reformation, but now they hate to be Reformed." Their way of Reforming is sneer'd by the Author of *An Elegy, upon the incomparable King Charles I.* 1648. p. 11.

Brave Reformation, and a through one too,  
 Which to enrich yourselves must all undo.  
 Pray tell us (those that can) what Fruits have grown  
 From all your Seeds in Blood and Treasure sown?  
 What would you mend? when your projected State  
 Doth from the best in form degenerate?  
 Or why should you (of all) attempt the Cure  
 Whose Facts nor Gospel-Tests nor Laws endure?  
 But like unwholsome Exhalations met,  
 From your Conjunction only Plagues beget.  
 And in your Circle, as Impostumes fill,  
 Which by their Venome their whole Body kill.

§. 525. *Wore in their Hats, &c.*] When the tumultuous Rabble came to *Westminster*, crying to have Justice done upon the Earl of *Strafford*, they roll'd up the *Protestation*, or some piece of Paper resembling it, and wore it in their Hats, as a badge of their Zeal:  
 They



When 'twas resolv'd by either House  
*Six Members Quarrel* to espouse?  
 Did they, for this, draw down the Rabble,  
 With Zeal, and Noifes formidable;  
 530 And make all *Cries* about the Town  
 Join *Throats* to cry the *Bishops* down?  
 Who having round begirt the Palace,  
 (As once a Month they do the *Gallows*)  
 As Members gave the Sign about,  
 535 Set up their *Throats* with hideous Shout.

They might probably do the same upon the Impeachment of the Six Members. (Dr. B.) "The *Buckinghamshire Men* were the first, "who, whilest they expres'd their Love to their Knight, (*Hamden*) "forgot their sworn Oath to their King, and instead of Feathers, "they carried a printed *Protestation* in their Hats, as the *Londoners* "had done a little before upon the Spear's point. (See a Tract, intitled, *The True Informer*, &c. *Oxford*, 1643. p. 27.)

‡. 527. *Six Members Quarrels to espouse?*] \*The six Members were the Lord *Kimbolton*, Mr. *Pym*, Mr. *Hollis*, Mr. *Hambden*, Sir *Arthur Haslerig*, and Mr. *Stroud*, whom the King ordered to be apprehended, and their Papers seized; charging them of plotting with the *Scots*, and favouring the late Tumults: but the House voted against the Arrest of their Persons or Papers: whereupon the King having preferred Articles against those Members, he went with his Guard to the House to demand them; but they, having Notice, withdrew."

‡. 531. *Join Throats to cry the Bishops down.*] "It is fresh in Memory (saith the Author of a Tract, intitled, *Lex Talionis*;) how "this City sent forth it's spurious Scum in Multitudes to cry down "*Bishops*, root and branch; who like sholes of Herrings, or swarms "of Hornets, lay hovering about the Court with lying Pamphlets "and scandalous *Pasquils*, untill they forced the King from his "Throne, and banish'd the Queen from his Bed, and afterwards out "of the Kingdom. Good Lord (says the *True Informer*, &c. *Oxford* "1643. p. 12.) what a deal of Dirt was thrown in the *Bishops* Faces? "— what infamous Ballads were sung? what a thick Cloud of *epi-* "demical Hatred hung suddenly over them; so far, that a Dog "with a black and white Face was called a *Bishop*." And 'tis certain, that these Mobs were encouraged by Alderman *Pennington*, and



When *Tinkers* bawl'd a loud to fettle  
*Church-Discipline*, for patching *Kettle*:  
 No *Sow-gelder* did blow his Horn  
 To geld a Cat, but cry'd *Reform*.  
 540 The *Oyster-Women* lock'd their Fish up,  
 And trudg'd away, to cry, *No Bishop*.  
 The *Mouse-Trap Men* laid *Save-alls* by,  
 And 'gainst *Ev'l Counsellors* did cry.  
*Botchers* left old Cloaths in the Lurch,  
 545 And fell to turn and patch the *Church*.  
 Some cry'd the *Covenant*, instead  
 Of *Pudding-pies*, and *Ginger-bread*.

other Members of the House of Commons; (and by some of the Clergy, particularly by Dr. *Burges*, who call'd them his *Ban-Dogs*, and said he could set them on and take them off as he pleased, *Wood's Athen. Oxon.* vol. 2. col. 236. *Echard's History of England*, vol. 2.) and 'tis no wonder that the Mob without Doors were so furious against them, when so much encouragement was given within: and upon one of these Clamourers, who was an Alderman, (and probably *Pennington*) 'twas well turn'd by Mr. *Selden*, "Mr. Speaker, (says the *Alderman*) there are so many Clamours against such and such of the Prelates, that we shall never be quiet 'till we have no more Bishops." Mr. *Selden* upon this, informs the House, "what grievous Complaints there were for high Misdemeanors against such and such Aldermen; and therefore (says he) by a parity of Reason, it is my humble Motion that we have no more Aldermen." (*L'Estrange's Reflection upon Poggins's Fable, of a Priest and Epiphany*, part 1. fab. 364.) see a further Account of the Mobs of those Times, ΕΙΣΩ ΒΑΣΙΛΙΚΗ. chap. 4.

†. 554, 555. *A strange harmonious Inclination* — *Of all Degrees to Reformation.*] Those Flights which seem most extravagant in our Poet, were really excell'd by matter of Fact. The *Scots* (in their large Declaration, 1637. p. 41.) begin their Petition against the *Common Prayer-Book*, thus, — "We Men, Women, and Children, and Ser-vants, having consider'd, &c. *Foulis's History of Wicked Plots*, &c. pag. 91.



And some for *Brooms, old Boots and Shoes,*  
 Bauld out to *purge the Common-Houſe :*  
 550 Instead of *Kitchen-ſtuff,* ſome cry,  
*A Goſpel-preaching Miniſtry ;*  
 And ſome for *Old Suits, Coats, or Cloak,*  
*No Surplices nor Service-Book,*  
 A ſtrange harmonious Inclination  
 555 Of all Degrees to *Reformation.*  
 And is this all ? Is this the End  
 To which theſe *Carr'ngs on* did tend ?  
 Hath *Publick Faith,* like a young Heir  
 For this tak'n up all Sorts of Ware,

§. 558, 559. *Hath Publick Faith like a young Heir — For this tak'n up all ſorts of Ware?*] This Thought ſeems to have been borrow'd from Mr. Walker; (*Hiſtory of Independency,* 1661. part 1. p. 11.) “ The moſt obſervable Thing (ſays he) is to ſee this old Parliament, “ like a young Prodigal, take up Money upon difficult Terms, and “ entangle all they had for a Security.” They took up Ammunition, Proviſions, and Cloaths for their Army, promiſing to pay for them as ſoon as they could raiſe Money: and Tradefmen took their Word, and truſted them with their Goods, upon what they call'd the Publick Faith, upon a Promiſe of eight Pound *per cent.* Intereſt; (as is mentioned by moſt of the Hiſtorians of thoſe times) vaſt quantities of Plate were brought into the Parliament Treafury to be coined into Money for the payment of the Soldiers: but the Parliament broke their Publick Faith, and perform'd few of their Promiſes: ſo that many of the Tradefmen that truſted them broke; and many of thoſe that brought in their Plate were cheated of both their Principal and Intereſt. “ Never was there ſuch double “ dealing (ſays Mr. James Horwel, *Philanglus,* p. 146.) by any Publick “ lick Aſſembly: for when the Lenders upon the *Publick Faith* came “ to demand their Money, they could not have it, unleſs they “ dled their firſt Sum, together with the Intereſt they received; and “ then they ſhould have the Value in Church and Crown Lands. “ But if they doubled not both Intereſt and Principal, they ſhould “ not be capable of having any Lands allowed for their Money. Di- “ verſe (ſays he) to my Knowledge, have ruined themſelves there- “ by, and though they clamour'd and ſpoke high Language at the “ Parliament Doors, and were promiſed Satisfaction, yet could not



- 560 And run in't ev'ry Tradesman's Book,  
 'Till both turn'd Bankrupts, and are broke?  
 Did *Saints*, for this, bring in their *Plate* :  
 And Crowd as if they came too late?  
 For when they thought the *Cause* had need on't,  
 565 Happy was he that could be rid on't.  
 Did they coin *Pifs-pots*, *Bowls*, and *Flaggons*,  
 Int' Officers of Horse and Dragoons ;  
 And into Pikes and Musquetteers  
 Stamp *Beakers*, *Cups*, and *Porringers* ?  
 570 A *Thimble*, *Bodkin*, and a *Spoon*,

“ get a penny to this Day.” — and diverse Interlopers were used to buy these Publick Faith Bills for half a Crown in the Pound. See a farther account of their *Publick Faith*, in a *Traçt*, intitled, *A Second Complaint; being an honest Letter to a doubtfull Friend, about rising the 20<sup>th</sup> part of his Estate*, 1643. *History of Independency*, part 1. p. 3. part 2. p. 78. a Song intitled, *The Clown*, *Coll. of Loyal Songs*, reprinted 1731. vol. 2. p. 191. *Mercurius Politicus*, N<sup>o</sup> 387. p. 62, 63, 64. *The Speech and Confession of the Covenant, at its Burning by the Executioner*, 1661. p. 15. *Heath's Chronicle*, p. 37.

¶. 562, 563. *Did Saints for this bring in their Plate,—And croud as if they came too late.*] One of these pretended *Saints*, who generally in his Prayers pleads Poverty, yet thanks God upon this occasion for enabling him to subscribe some Plate to the Parliament. “ O my good Lord God—accept of my due Thanks for all sorts of Mercies, spiritual and temporal to me and myne: in special, I praise thee for my Riches in Plate, by which I am enabled to subscribe Fifteen Pounds in Plate for the use of the Parliament, as I am call'd upon for to do it, by Commissioners this day.” *Mr. George Swathe's Prayers*, p. 37.

— without stay  
 Our callings and Estates we stung away ;  
 Our Plate, our Coin, our Jewels, and our Rings  
 Arms, Ornaments, and all our precious things,  
 To you we brought as bountifully in,  
 As if they had old rusty Horse-shoes bin.

*Opobalsamum Anglicanum*. — By George Witbers, Esq. 1646. p. 3.

¶. 570, 571. *A Thimble, Bodkin, and a Spoon,—Did start up living Men*



Did start up living Men, as soon  
 As in the Furnace they were thrown,  
 Just like the *Dragon's Teeth* b'ing sown.  
 Then was the *Cause* of Gold and Plate,  
 575 The *Brethren's* Off'rings, consecrate,  
 Like th' *Hebrew Calf*, and down before it  
 The Saints fell prostrate, to adore it:  
 So say the *Wicked*—and will you  
 Make that *Sarcasmus* Scandal true,  
 580 By running after Dogs and Bears,  
 Beasts more unclean than Calves or Steers?

*Men as soon, &c.*] Mr. Thomas May (who files himself Secretary of the Parliament, *History of the Parliament of England*, 1647. lib. 2. chap. 5. p. 97.) observes, "That the Parliament were able to raise Forces, and arm them well, by reason of the great masses of Money and Plate which to that purpose was heap'd up in *Guild Hall* — where not only the wealthiest Citizens and Gentlemen who were near dwellers, brought in their large Bags and Goblets, but the poor sort presented their Mites also, infomuch that it was a common jeer of Men disaffected to the Cause, to call it *The Thimble and Bodkin Army.*" see Note upon part 2. canto 2. §. 775. *The French Report, Collection of Loyal Songs*, reprinted 1731. vol. 1. N<sup>o</sup> 11. p. 25. *A Song upon bringing in the Plate*, ib. vol. 1. N<sup>o</sup> 22. p. 47. *Rump Rampant*, vol. 2. N<sup>o</sup> 15. p. 61.

§. 573. *Just like the Dragon's Teeth being sown.*] See the Fable of *Cadmus*, *Ovid. Metamorph.* lib. 3. l. 502. &c.

§. 576. *Like th' Hebrew Calf, and down before it, &c.*] The Author of a book, intitled, *English and Scotch Presbytery*, p. 320. observes upon this Ordinance: "That the *Seditious Zealots* contributed as freely, as the *Idolatrous Israelites*, to make a *Golden Calf*; and those who did not bring in their Plate, they plundered their Houses, and took it away by force: and at the same time commanded the People to take up Arms, under the penalty of being hang'd."

§. 579. *Make that Sarcasmus, &c.*] \* Abusive or insulting had been better, but our Knight believ'd the learned Language more convenient to understand in, than in his own Mother-Tongue."

§. 581. *Beasts more unclean than Calves or Steers.*] See an account of clean, and unclean Beasts, *Leviticus* 11. *Deuteronomy* 14.





Have pow'rful Preachers ply'd their Tongues,  
 And laid themselves out and their Lungs:  
 Us'd all Means, both direct and finifter,  
 585 I' th' Pow'r of Gospel-preaching Minister?  
 Have they invented Tones to win  
 The Women, and make them draw in

¶. 582. *Have pow'rful Preachers ply'd their Tongues.*] Alluding to Mr. Edmund Calamy, (and others) who recommended this Loan, in a Speech at Guild-Hall, October 6. 1643. in which among other reasons for a Loan, he has the following ones. "If ever, Gentlemen, you might use this Speech of Bernardus Ochinus, (which he hinted at before) O Happy Penny, you may use it now; Happy Money, that will purchase Religion; and purchase a Reformation to my Posterity! O Happy Money, and blessed be God I have it to lend! and I count it the greatest opportunity that God did ever offer to the Godly of this Kingdom, to give them some Money, to lend to this Cause: And I remember in this Ordinance of Parliament, it is called Advance Money; it is called An Ordinance to Advance Money towards the maintaining the Parliament Forces; and truly it is the highest Advance of Money, to make Money an Instrument to advance my Religion; the Lord give you Hearts to believe this. For my part, I speak it in the name of myself, and in the names of these Reverend Ministers; we will not only speak to persuade you to contribute, but every one of us, that God hath given any Estate to; we will all to our utmost Power; we will not only say *Ite*, but *Venite*." see more id. ib. Mr. Case, a celebrated Preacher of those Times, to encourage his Auditors to a liberal Contribution, upon administering the Sacrament, address'd them in this Manner. *All ye that have contributed to the Parliament, come, and take this Sacrament to your Comfort.* (Dugdale's Short View, p. 566.)

¶. 586. *Have they invented Tones to win, &c.*] The Author of the Dialogue between Timothy and Philatheus, (Pref. to 2<sup>d</sup> vol. 1710.) in banter of those times, says; "I knew a famous Casuist, who, when ever he undertook the Conversion of any of his precise Neighbours, most commonly made use of this following Address. — H—a—h Fre—nd, Thou art in Darknes, yea in thick Darknes — The Lord — He — I say, He — He shall enlighten Thee. Hearken to him, hear him, attend to him, advise with him; enquire for him — (raising his Voice) — Po — or Saw — (here pull out the Handkerchief) He shall enlighten thee, He shall kindle thee, He shall inflame thee, He shall consume thee, yea even He, — Heigh—ho," (this through the nose) and by this well tuned Exordium, he charm'd all



The Men, as *Indians* with a Female  
Tame Elephant inveigle the Male?  
590 Have they told *Prov'dence* what it must do,  
Whom to avoid, and whom to trust to?  
Discover'd th' *Enemy's* Design,  
And which way best to countermine?

all the Brethren most melodiously, and rival'd all the *Noses* and *Night-Caps* in the Neighbourhood.

ψ. 588, 589. *The Men, as Indians with a Female — Tame Elephant, inveigle the Male.*] The manner of taking wild *Elephants* in the Kingdom of *Pegu*, is by a *Tame Female Elephant* bred for that purpose: which being anointed with a peculiar Ointment, the Wild one follows her into an inclosed Place, and so is taken. (*Purchase his Pilgrims*, vol. 5. 4<sup>th</sup> edit. p. 583.) see a larger account, *Philosophical Transactions*, N<sup>o</sup> 326. vol. 27. p. 66. &c. and the manner of Taming *Elephants* in *England*, by Mr. *Strachan*: *Philosophical Transactions*, N<sup>o</sup> 277. vol. 23. p. 1051.

ψ. 590. *Have they told Prov'dence what it must do.*] “Twas a common Practice to inform God of the Transactions of the Times. Oh my good Lord God, (says Mr. *G. Swatbe*, *Prayers*, p. 12.) I hear the King hath set up his Standard at *York*, against the Parliament and City of *London* — look thou upon them, take their Cause into thine own hand; appear thou in the Cause of thy Saints; the Cause in hand — It's thy Cause, Lord; we know that the King is misled, deluded, and deceived by his *Papists*, *Arminian*, and *Temporizing*, *Rebellious*, *Malignant*, *Faction* and *Party*, &c.” “They would (says Dr. *Echard*, *Observations on the Answer to the Enquiry into the Occasions of the Contempt of the Clergy*, p. 67.) in their Prayers and Sermons, tell God, That they would be willing to be at any Charge and Trouble for him, and to do as it were, any Kindness for the Lord; the Lord might now trust them, and rely upon them, they should not fail him: they should not be unmindful of his Business; his Work should not stand still, nor his Designs be neglected. They must needs say, that they had formerly receiv'd some Favours from God, and have been (as it were) beholden to the Almighty, but they did not much question, but they should find some opportunity of making some amends for the many Good Things, and (as I may so say) Civilities which they had received from Him: indeed, as for those that are weak in the Faith, and are yet but *Babes in Christ*, it is fit that such should keep at some distance from God, should kneel before him, and stand (as I may so say) cap in hand to the Almighty: but as for those, that are  
“strong



Prescrib'd what Ways it hath to work,  
 595 Or it will ne're advance the *Kirk*?  
 Told it the *News* o' th' last Express,  
 And after good or bad Success,  
 Made Prayers, not so like Petitions,  
 As *Overtures* and Propositions,  
 600 (Such as the *Army* did present  
 To their Creator, th' *Parliament*)  
 In which they freely will confess,  
 They will not, cannot *acquiesce*,  
 Unless the *Work* be carry'd on  
 605 In the same Way they have begun,  
 By setting Church and Common-weal  
 All on a Flame, bright as their Zeal,

"strong in all Gifts, and grown up in all Grace, and are come to  
 "a Fulness and Ripeness in the *Lord Jesus*; it is comely enough to  
 "take a great Chair, and sit at the end of the Table, and with their  
 "cock'd Hats on their Heads, to say, God, we thought it not amiss  
 "to call upon Thee this Evening, and let Thee know how affairs  
 "stand; we have been very watchful since we were the last with Thee;  
 "and they are in a very hopeful condition; we hope that thou wilt  
 "not forget us; for we are very thoughtful of thy Concerns: we do  
 "somewhat long to hear from Thee: and if thou pleasest to give  
 "us such a thing (*Victory*) we shall be (as I may so say) good to thee  
 "in something else when it lies in our way." See a remarkable  
*Scotch Prayer* much to the same purpose, *Scourge*, by Mr. Lewis, N<sup>o</sup>  
 16. p. 130. edit. 1717.

†. 603. *They will not, cannot acquiesce.*] Alluding probably to  
 their saucy expostulations with God from the Pulpit. Mr. *Vines*, in  
 St. *Clement's Church* near *Temple-Bar*; used the following words,  
 "O Lord, thou hast never given us a *Victory* this long while, for  
 "all our frequent Fasting: what dost thou mean, O Lord, to fling  
 "into a Ditch, and there to leave us?" (*Dugdale's Short View of the*  
*Troubles*, p. 570.) And one *Robinson* in his Prayer at *Southampton*,  
*August 25, 1642.* express'd himself in the following manner, "O God,  
 "O God, many are the Hands that are lift up against us, but there



- On which the Saints were all a-gog,  
 And all this for a *Bear* and *Dog* ?  
 610 The Parliament drew up *Petitions*  
 To'tself, and sent them, like *Commissions*,  
 To *well-affected* Persons down,  
 In ev'ry City and great Town ;  
 With Pow'r to levy Horse and Men,  
 615 Only to bring them back agen :  
 For this did many, many a Mile,  
 Ride manfully in Rank and File,  
 With *Papers* in their Hats, that show'd  
 As if they to the *Pillory* rode.  
 620 Have all these Courses, these Efforts,  
 Been try'd by People of all Sorts,

“ is one God, it is Thou thyself, O Father, who dost us more Mis-  
 chief than they all. (See *Seppen's Preacher's Guard and Guide*,)  
 They seem'd to encourage this Sauciness in their publick Sermons.  
 “ Gather upon God (says Mr. R. Harris, *Fast Sermon before the Com-*  
 “ *mons*, May 25, 1642. p. 18.) and hold him to it as *Jacob* did ; press  
 “ him with his Precepts, with his Promises, with his Hand, with his  
 “ Seal, with his Oath, till we do *δυσωπειν*, as some *Greek Fathers*  
 “ boldly speak : that is, if I may speak it reverently enough, put the  
 “ Lord out of countenance, put him as you would say to the blush,  
 “ unless we be masters of our Requests.”

✧. 610. *The Parliament drew up Petitions, &c.* ] When the fedi-  
 tious Members of the House of Commons wanted to have any thing  
 pass the House, which they fear'd would meet with opposition, they  
 would draw up a Petition to the Parliament, and send it to their  
 Friends in the Country to get it signed and brought up to the Par-  
 liament by as many as could be prevailed upon to do it. Their way  
 of doing it (as Lord *Clarendon* observes, *History of the Rebellion*,  
 vol. 1. p. 161.) “ was to prepare a *Petition* very modest and dutiful  
 “ for the Form, and for the matter not very unreasonable ; and to  
 “ communicate it at some publick Meeting, where care was taken  
 “ it should be received with approbation : the Subscription of a very  
 “ few Hands fill'd the Paper itself, where the *Petition* was written,  
 “ and



- Velis & Remis, omnibus Nervis,*  
 And all t' advance the *Cause's* Service?  
 And shall all now be thrown away  
 625 In petulant intestine Fray?  
 Shall we that in the *Cov'nant* swore,  
 Each Man of us to run before  
 Another, still in *Reformation,*  
 Give *Dogs* and *Bears* a Dispensation?  
 630 How will *dissenting Brethren* relish it?  
 What will *Malignants* say? *Videlicet,*  
 That each Man swore to do his best,  
 To damn and perjure all the rest?  
 And bid *the Devil take the hin'most* :  
 635 Which at this Race is like to win most.  
 They'll say our *Bus'ness,* to *reform*

“ and therefore many more sheets were annexed for the reception of  
 “ the numbers, which gave all the credit, and procured all the coun-  
 “ tenance to the Undertaking. When a Multitude of hands were  
 “ procured, the petition itself was cut off, and a new one framed,  
 “ agreeable to the Design in hand; and annex'd to a long List of  
 “ Names which was subscribed to the former: by this means many  
 “ Men found their Names subscribed to *Petitions*, of which they be-  
 “ fore had never heard.”

ψ. 622. *Velis & Remis, omnibus Nervis.*] The Ancients made use  
 of Gallies with Sails and Oars, vid. *Lucani Pharsal.* passim. such are  
 the Gallies now rowed by Slaves at *Leghorn*, &c. in calm Weather,  
 when their Sails are of little service: all that Mr *Butler* means, is,  
 that they did it with all their *might*.

ψ. 631. *What will Malignants say, &c.*] “ By Malignant (says  
 the *Writer of a Letter*, without any superscription — *That the poor*  
*People may see the Intentions of those whom they have followed*; printed  
 in the year 1643. p. 6.) “ you intend all such who believe that more  
 “ Obedience is to be given to the Acts of former Parliaments, than  
 “ to the Orders and Votes of this.”

ψ. 638. *For to Subscribe, unsight unseen.*] See the *Solemn League and*  
*Covenant*, in Lord *Clarendon's History of the Rebellion*, vol. 2. p. 287.  
 where



The Church and State, is but a Worm;  
 For to subscribe, unsight, unseen,  
 T' an unknown Church Discipline,  
 640 What is it else, but before-hand  
 T' engage, and after understand?  
 For when we swore to carry on  
 The present *Reformation*,  
 According to the purest Mode  
 645 Of Churches best Reform'd abroad,  
 What did we else but make a Vow  
 To do we know not what, nor how?  
 For no three of us will agree  
 Where, or what Churches these shou'd be.  
 650 And is indeed the self-same Case  
 With theirs that swore *Et cætera's*;

where they promise to reform the Church according to the Best Reform'd Churches, though none of them knew, neither could they agree which Churches were best reform'd, and very few if any of them knew, which was the True Form of those Churches. (Dr. B.)

ŷ. 640, 641. *What is it else, but before-hand — T' engage and after understand?*] Of this kind was the Casuistry of the Mayor and Jurats of Hastings, one of the *Cinque Ports*: who would have had some of the *Assistants* to swear in general to assist them; and afterwards they should know the Particulars: and when they scrupled, they told them, "They need not to be so scrupulous, tho' they did not know what they swore unto; it was no harm, for they had taken the same Oath themselves to do that, which they were to assist Them in." (*Mercurius Rusticus*, N<sup>o</sup> 15. p. 163, 164.)

ŷ. 648, 649. *For no three of us will agree — Where, or what Churches these should be.*] See this proved in their Behaviour at the *Treaty of Uxbridge*. Lord Clarendon's *History of the Rebellion*, vol. 2. p. 447, 448.

ŷ. 651. *With those that swore Et cætera's.*] In the *Convocation* that sat at the beginning of 1640. there was an Oath framed, (see Canon the 6<sup>th</sup> of 1640.) which all the Clergy were bound to take: in  
 which



Or the *French League*, in which Men vow'd  
 To fight to the last Drop of Blood.  
 These Slanders will be thrown upon  
 655 The *Cause* and *Work* we carry on,  
 If we permit Men to run headlong  
 T' Exorbitances fit for *Bedlam* ;  
 Rather than *Gospel-Walking* Times,  
 When flightest Sins are greatest Crimes.  
 660 But we the Matter so shall handle,  
 As to remove that odious Scandal :

which was this Clause. "Nor will I ever give my consent to alter  
 "the Government of this Church, by Archbishops, Bishops, Deans,  
 "Archdeacons, &c." This was loudly clamour'd at, and called  
 swearing to they knew not what: and a Book was published, *London*  
 1641. intitled, *The Anatomy of Sc. or, the Unfolding of that dangerous*  
*Clause of the Sixth Canon.* Our Poet has plainly in this place shown  
 his Impartiality; the Faulty and Ridiculous on one side as well as  
 the other, feel the Lash of his Pen. The Satire is fine and pungent,  
 in comparing the *Sc. Oath* with the *Covenant Oath*: neither of  
 which were strictly defensible. His Brother *Satyrift Cleveland* also,  
 could not permit so great an Absurdity to pass by him unlash'd:  
 but does it in the Person of a *Puritan-Zealot*, and thereby cuts  
 doubly;

*Who swears Sc. swears more Oaths at once,  
 Than Cerberus out of his Triple Sconce:  
 Who views it well, with the same Eye beholds  
 The old Half Serpent in his num'rous Folds  
 Accurs'd—  
 Oh Booker, Booker, how com'st thou to lack  
 This Sign, in thy Prophetick Almanack?  
 — I cannot half untruss  
 Et Cætera, it is so abominous.  
 The Trojan Nag was not so fully lin'd;  
 Unrip Sc. and you shall find  
 Og the great Commissary, and which is worse,  
 The Apparator upon his skew-bald Horse.  
 Then finally, my Babe of Grace, forbear  
 Et Cætera, 'twill be too far to swear,  
 For 'tis to speak in a familiar Style,  
 A Yorkshire Wea-bit, longer than a Mile.*

Nag



*In Name of King and Parliament,*  
 I charge ye all, no more foment  
 This Feud, but keep the Peace between  
 665 Your Brethren and your Countrymen;  
 And to those Places straight repair  
 Where your respective Dwellings are.  
 But to that Purpose first surrender  
 The *Fidler*, as the prime Offender,  
 670 Th' Incendiary vile, that is chief  
 Author and Engineer of Mischiefe;

Nay, he elsewhere couples it with the Cant Word *Smeetyminus*, (the *Club Divines*) and says, "The Banns of Marriage were ask'd between them—that the *Convocation* and the *Commons* were to be the Guests; and the Priest *Moseley*, or *Sancta Clara* were to tie the *Foxes Tails* together." Could any thing be said more severe and satirical? (Mr. B.)

‡. 652. *Or the French League,*] \*The *Holy League in France*, design'd and made for the Extirpation of the *Protestant Religion*, was the *Original*, out of which the *Solemn League and Covenant* here was (with Difference only of Circumstances) most faithfully transcrib'd. Nor did the Success of both differ more than the Intent and Purpose; for after the Destruction of vast Numbers of People of all sorts, both ended with the Murder of two Kings, whom they had both sworn to defend: And as our Covenanters swore every Man to run one before another in the Way of Reformation, so did the *French* in the *Holy League*, to fight to the last Drop of Blood." Mr. *Robert Gordon* (see *History of the Illustrious Family of Gordon*, vol. 2. p. 197.) speaking of the *Solemn League and Covenant*, compares it to the *Holy League in France*; and observes, "That they were as like as one Egg to another; the one was nurs'd by the *Jesuites*, the other by the "then *Scots-Presbyterians*, *Simeon* and *Levi*;" and he informs us, p. 199. "That *Sir William Dugdale*, (*Short View*,) has run the "Comparison Paragraph by Paragraph: and that some signed it "with their own Blood instead of Ink." See likewise *History of English and Scotch Presbytery*, edit. 1659. chap. 10. p. 88.

‡. 668, 669. *But to that purpose first surrender, — The Fidler, &c.* | This is meant as a Ridicule on the Clamours of the Parliament against *Evil Councillours*, and their Demands to have them given up to Justice. (Mr. W.)

‡. 674.



That makes Division between Friends,  
 For profane and malignant Ends.  
 He and that Engine of vile Noise,  
 675 On which illegally he plays,  
 Shall (*dictum factum*) both be brought  
 To condign Punishment, as they ought.  
 This must be done, and I would fain see  
 Mortal so sturdy as to gain-say :  
 680 For then I'll take another Course,  
 And soon reduce you all by Force,  
 This said, he clapt his Hand on Sword,  
 To shew he meant to keep his Word.

ÿ. 674, 675, 676, 677. *He and that Engine of vile Noise, — On which illegally He plays, — Shall (dictum factum) both be brought — To condign Punishment, as they ought.*] The threatening Punishment to the Fiddle, was much like the Threats of the Pragmatical Troopers, to punish *Ralph Dobbin's Waggon*. (of which we have the following merry account, *Plain Dealer*, publish'd 1734. vol. 1. p. 256.)  
 “ I was driving (says he) into a Town upon the 29<sup>th</sup> of May,  
 “ where my Waggon was to dine: there came up in a great rage  
 “ seven or eight of the Troopers that were quarter'd there, and  
 “ asked what I bush'd out my Horses for? I told them to drive  
 “ Flies away. But they said, I was a *Jacobite Rascal*, That my  
 “ Horses were guilty of High Treason, and my Waggon ought to be  
 “ hang'd. — I answer'd, it was already drawn, and within a  
 “ yard or two of being quarter'd; but as to being hang'd, it was  
 “ a Compliment we had no occasion for, and therefore desir'd them  
 “ to take it back again; and keep it in their own hands, till they  
 “ had an opportunity to make use of it. — I had no sooner spoke  
 “ these words, but they fell upon me like Thunder, stript my  
 “ Cattle in a twinkling, and beat me black and blew with my own  
 “ Oak-Branches.

ÿ. 684, 685. *But Talgol, who had long suppress'd — Inflamed Wrath in glowing breast, &c.*] It may be ask'd, why *Talgol* was the first in answering the Knight, when it seems more incumbent upon the *Bearward* to make a Defence? Probably *Talgol* might then be a *Cavalier*, for the Character the Poet has given him, does not infer the contrary; and his Answer carries strong Indications to justify the Conjecture. The Knight had unluckily expos'd to view the plotting



But *Talgol*, who had long suppress'd  
 685 Inflam'd Wrath in glowing Breast,  
 Which now began to rage and burn as  
 Implacably as Flame in Furnace,  
 Thus answer'd him: Thou Vermin wretched  
 As e'er in measled Pork was hatched;  
 690 Thou Tail of Worship, that dost grow  
 On Rump of Justice as of Cow;  
 How dar'st thou with that fullen Luggage  
 O' th' self, old Ir'n, and other Baggage,  
 With which thy Steed of Bones and Leather  
 695 Has broke his Wind in halting hither;

plotting Designs of his Party, which gave *Talgol* an opportunity to vent his natural inclination to ridicule them: this confirms me in an opinion, That he was *then* a *Loyalist*, notwithstanding what Sir *R. L'Esfrange* has asserted to the contrary. (Mr. B.)

§. 690. *Thou Tail of Worship.*] A home Reflection upon the Justices of the Peace in those times: many of which, as has been observ'd, were of the Lowest Rank of the People: (and the Best probably were *Butchers*, *Carpenters*, *Horse-keepers*, as some have been within our memory) And very applicable would the words of *Notch the Brewer's Clerk* to the Groom of the Revels (*Ben Johnson's Masque of Augurs*, Works, p. 82.) have been to many of the Worshipful ones of those times. "Sure by your Language, you were never meant for a *Courtier*; howsoever it hath been your ill-fortune to have been taken out of the Nest young, you are some *Constable's Egg*, some *Widgin of Authority*, you are so easily off-ended". (See *Miramont's Treatment of his Brother Brisac the Justice*; *Beaumont and Fletcher's Elder Brother*. act 2. sc. 1.) and as they made such mean Persons *Justices of the Peace*, that they might more easily govern them; *Cromwell* afterwards took the same method in his Choice of *High Sheriffs*, whom he appointed from *Yeomen*, or the *lowest Tradesmen*, that he cou'd confide in; the expence of Retinue and treating the Judges being taken away, (*Heath's Chronicle*, p. 401.)

§. 695. *Is lamed, and tir'd in halting hither.*] Thus it stands in the two Irish Editions of 1663.





How durst th', I say, adventure thus  
 T' oppose thy Lumber against us?  
 Could thine Impertinence find out  
 No Work t'employ it self about,  
 700 Where thou, secure from Wooden Blow  
 Thy busy Vanity might'st show?  
 Was no Dispute a-foot between  
 The *Caterwauling Bretheren*?  
 No subtle Question rais'd among  
 705 Those *out-o'-their Wits*, and those i' th' Wrong;  
 No Prize between those Combatants  
 O' th' Times, the Land and Water-Saints;  
 Where thou might'st *stickle without Hazard*  
 Of Outrage to thy Hide and Mazzard;

†. 703. *The Caterwauling Bretheren*?] A Writer of those times (*Umbra Comitiorum, or Cambridge Commencement in Types*, p. 6. *pene me*) thus styles the *Presbyterians* "How did the rampant Brother-hood (says he) play their Prize, and caterwaul one another." But Mr. *Butler* designed this probably as a sneer upon the Assembly of Divines, and some of their curious and subtle Debates: for which our Poet has lash'd them in an other Work. Mr. *Selden* (says he, *Remains*, 2<sup>d</sup> edit, 1727. p. 226) "visits the Assembly, as *Persians* used to see Wild Asses fight: when the Commons have tired him with their New Law, these Brethren refresh him with their Mad Gospel: they lately were gravelled betwixt *Jerusalem* and *Jericho*, they knew not the distance betwixt those two Places; one cry'd Twenty miles, another Ten. It was concluded Seven for this reason, that Fish was brought from *Jericho* to *Jerusalem* Market: Mr. *Selden* smiled and said, Perhaps the Fish was Salt-Fish and so stopp'd their mouths. And as to their Annotations, many of them were no better than *Peter Harrison's*, who observ'd of the *Two Tables of Stone*, That they were made of *Shittim Wood*. [*Umbra Comitior. &c.* p. 7.]

†. 707. *The Land and Water-Saints.*] The *Presbyterians*, and *Anabaptists*.

†. 709 ——— *Mazzard,*] Face.

†. 714.



- 710 And not for want of Bus'ness come  
 To us to be thus troublesome,  
 To interrupt our better Sort  
 Of Disputants, and spoil our Sport?  
 Was there no *Felony*, no *Bawd*,
- 715 *Cut-purse*, nor *Burglary* abroad?  
 No *Stolen Pig*, nor *Plunder'd Goose*,  
 To tie thee up from breaking loose?  
 No Ale unlicens'd, broken Hedge,  
 For which thou Statute might'st alledge,
- 720 To keep thee busy from foul Evil,  
 And Shame due to thee from the Devil?  
 Did no Committee fit, where he  
 Might cut out Journey-work for thee?

¶ 714. *Was there no Felony, &c.*] These properly were cognizable by Him, as a *Justice of the Peace*.

¶ 718, 719. *No Ale unlicens'd, broken Hedge, — For which thou Statute might'st alledge.*] Ale-houses are to be licens'd by *Justices of the Peace*, who have power to put them down by 5 and 6 *Edw. 6.* chap. 25, &c. See *Jacob's Law Dictionary*: and by 43 *Eliz.* cap. 7. *Hedge-breakers*, shall pay such Damages as a *Justice* shall think fit; and if not able, shall be committed to the *Constable*, to be whipp'd. See *Jacob's*, &c.

¶ 721. *And Shame due to thee from the Devil.*] An Expression used by *Sancho Pancha*. (*Don Quixote*, vol. 1. chap. 11. p. 281.)

¶ 722. *Did no Committee fit.*] Some short account has already been given of *Committees*, and their Oppressions: to which the *Author* of a *Poem* intitled, *Sir John Birkenhead reviv'd*, p. 3, alludes, in the following Lines;

*The Plow stands still, and Trade is small,  
 For Goods, Lands, Towns and Cities,  
 Nay I dare say, the Devil and All  
 Pays Tribute to Committees.*

And Mr. *Walker* observes, (*History of Independency* part 1. p. 67.)  
 "that to historize them at large, (namely the grievances from  
 " *Committees*) would require a volume as big as the *Book of Mar-*



And fet th' a Task, with Subornation,  
 725 To stitch up *Sale* and *Sequestration*,  
 To cheat, with *Holinefs* and *Zeal*,  
 All Parties and the Common-weal?  
 Much better had it been for thee,  
 H' had kept thee where th' art us'd to be;  
 730 Or sent th' on Bus'ness any whither,  
 So he had never brought thee hither.  
 But if th' hast Brain enough in Skull  
 To keep it self in Lodging whole,  
 And not provoke the Rage of Stones,  
 735 And Cudgels to thy Hide and Bones;  
 Tremble, and vanish, while thou may'st,  
 Which I'll not promise if thou stay'st.

“*tyrs*, and that the People were then generally of opinion, that  
 “they might as easily find Charity in Hell, as Justice in any *Com-*  
 “*mittee*: and that the King hath taken down one *Star Chamber*,  
 “and the Parliament have set up a Hundred.” Mr. *Cleveland*  
 gives the following Character of a *Country Committee-man*, (Works,  
 p. 98.) “He is one, who for his good Behaviour has paid the Ex-  
 “cise of his Ears, so suffered Piracy by the Land Caption of Ship-  
 “Money; next a Primitive Freeholder, who hates the King, be-  
 “cause he is a Gentleman, transgressing the *Magna Charta* of  
 “*Delving Adam*, (alluding to those two lines used by *John Ball*,  
 to encourage the Rebels in *Wat Tyler's* and *Jack Straw's* Rebel-  
 lion, in the Reign of King *Richard the Second*.

*When Adam dolve, and Eve span,  
 Who was then the Gentleman?*)

“Adding to these, a mortified Bankrupt, that helps out the False  
 “Weights with a *Mene Tekel*. These with a New *Blew-stocken'd*  
 “Justice, lately made of a Basket-hilted Yeoman, with a short-  
 “handed Clerk tack'd to the reer of him, to carry the Knapfack  
 “of his understanding, together with two or three equivocal Sirs,  
 “whose Religion like their Gentility is the Extract of their Arms:  
 “Being therefore Spiritual, because they are Earthly, not forgett-  
 “ing the Man of the Law, whose Corruption gives the *Hogan* to  
 “the



At this the *Knight* grew high in Wroth,  
 And *lifting Hands* and *Eyes up* both,  
 740 Three Times he smote on Stomach stout,  
 From whence at length these Words broke out:  
 Was I for this entitled *Sir*,  
 And girt with trusty Sword and Spur,  
 For Fame and Honour to wage Battel,  
 745 Thus to be brav'd by Foe to Cattel?  
 Not all that Pride that makes thee swell  
 As big as thou dost blown-up Veal;  
 Nor all thy Tricks and Slights to cheat,  
 And sell thy Carrion for good Meat;  
 750 Not all thy Magick to repair  
 Decay'd old Age in tough lean Ware,

“ the sincere *Juncto*: These are all the Simples of the precious  
 “ Compound: a Kind of *Dutch Hotch-potch*, the *Hogan-mogan*  
 “ *Committee-man*.” See more, *Cleveland*, p. 94, &c. *Walker's Hist.*  
*of Independency*, part 1. p. 4, 5, 6.

ψ. 725. *To stitch up Sale and Sequestration.*] See Mr. *Cleveland's*  
*Character of a Sequestrator* (*Works*, 1677. p. 99.)

ψ. 726. *To cheat with Holiness and Zeal.*] *J. Taylor* the Water-  
 Poet banters such Persons, (*Motto: Works* 1630. p. 53.)

*I want the Knowledge of the Thriving Art,  
 A Holy Outside, and a Hollow Heart.*

ψ. 733. *To keep within its Lodging.*] Edit. 1674. 84. 89. 94. 1700.  
 restor'd to the present reading, 1704.

ψ. 742. *Was I for this entitled Sir,*] *Hudibras* shew'd less pati-  
 ence upon this, than *Don Quixote* did upon a like occasion; (vol.  
 3. chap. 32. p. 317.) where he calmly distinguishes betwixt an *Af-*  
*front*, and an *Injury*. The Knight is irritated at the satyrical An-  
 swer of *Talgol*: and vents his Rage in a manner exactly suited to  
 his Character; and when his Passion was work'd up to a height too  
 great to be express'd in Words, he immediately falls into Acti-  
 on: but alas, at his first Entrance into it, he meets with an un-  
 lucky Disappointment; an *Omen*, that the Success would be as in-  
 different as the Cause, in which he was engaged. (Mr. B.)





Make nat'ral Death appear thy Work,  
 And stop the Gangreen in stale Pork ;  
 Not all that Force that makes thee proud,  
 755 Because by Bullock ne'er withstood ;  
 Though arm'd with all thy Cleavers, Knives,  
 And Axes made to hew down Lives ;  
 Shall save or help thee to evade  
 The Hand of Justice, or this Blade,  
 760 Which I, her Sword-bearer, do carry,  
 For Civil Deed and Military.  
 Nor shall these Words of Venom base,  
 Which thou hast from their native Place,  
 Thy Stomach, pump'd to fling on me,  
 765 Go unreveng'd, though I am free.  
 Thou down the same Throat shalt devour 'em,  
 Like tainted Beef, and pay dear for 'em.

ψ. 752. *Turn Death of Nature to thy Work.*] In the two first Editions of 1663.

ψ. 768, 769. *Nor shall it e'er be said, That Wight—With Gantlet Blew, and Bases White.*] Alluding I suppose, to the Butchers *Blue Frock*, and *White Apron*.

ψ. 770. *And round blunt Truncheon.*] The Butcher's Steel, upon which he whets his Knife.

ψ. 773 ——— or *Grisel stir Mood.*] Chaucer from *Petrarch*, in his *Clerk of Oxenford's Tale*, gives an account of the remarkable Tryals made by *Walter Marquis of Saluce* (in Lower Lombardy in Italy) upon the Patience of his Wife *Grisel*; by sending a *Ruffian* to take from her her Daughter and Son two little Infants, under the pretence of murdering them; in stripping her of her costly Robes, and sending her Home to her poor Father in a tatter'd condition: pretending, that he had obtain'd a Divorce from the *Pope*, for the satisfaction of his People, to marry another Lady of equal Rank with himself: to all which Tryals she cheerfully submitted: upon which he took her home to his *Palace*; and his pretended Lady, and her Brother who were brought to Court, proved



Nor shall it e'er be said, that *Wight*  
 With Gantlet blew, and Bases white,  
 770 And round blunt Truncheon by his Side,  
 So great a Man at Arms defy'd  
 With Words far bitterer than Wormwood,  
 That wou'd in *Job* or *Grizel* stir Mood.  
 Dogs with their Tongues their Wounds do heal,  
 775 But Men with Hands, as thou shalt feel.  
 This said, with hasty Rage he snatch'd  
 His Gun-shot, that in Holsters watch'd;  
 And bending Cock, he levell'd full  
 Against th' Outside of *Talgol's* Skull;  
 780 Vowing that he shou'd ne'er stir further,  
 Nor henceforth Cow or Bullock murther.  
 But *Pallas* came in Shape of Rust,  
 And 'twixt the Spring and Hammer thrust

proved to be her Daughter and Son. See *Chaucer's Works* 1602. folio 41. to folio 47 inclusive, and the *Ballad of the Noble Marquis and Patient Grisel*. *Collection of Old Ballads &c.* printed 1723. 1st. vol. p. 252.

†. 782, 783, 784. But *Pallas* came in Shape of Rust, — And 'twixt the Spring and Hammer thrust — Her Gorgon Shield — ] This, and another Passage in this Canto, are the only Places where *Deities* are introduced in this Poem: as it was not intended for an *Epic Poem*, consequently none of the *Heroes* in it needed supernatural Assistance: how then comes *Pallas* to be ushered in here, and *Mars* afterwards? probably to ridicule *Homer* and *Virgil*, whose *Heroes* scarce perform any action, (even the most feasible) without the sensible Aid of a Deity: and to manifest that it was not the want of Abilities, but Choice, that made our Poet avoid such Subterfuges; he has given us a Sample of his Judgment in this way of Writing in the Passage before us, which taken in it's naked Meaning — is only — That the Knight's Pistol was for want of use grown so rusty, that it would not fire, or in other words, That the Rust was the cause of his Disappointment. (Mr. B.) See *General Historical Dictionary*, vol. 6. p. 296. *Barclay's Argenis* lib. 1. cap. 2. p. 10.





Her *Gorgon* Shield, which made the Cock  
 785 Stand stiff, as t'were transform'd to Stock.  
 Mean while fierce *Talgol* gath'ring Might,  
 With rugged Truncheon, charg'd the *Knight*;  
 But he with *Petronel* upheav'd,  
 Instead of Shield, the Blow receiv'd.  
 790 The Gun recoil'd, as well it might,  
 Not us'd to such a Kind of Fight,  
 And shrunk from its great Master's Gripe,  
 Knock'd down and stunn'd with mortal Stripe.  
 Then *Hudibras*, with furious Haste,  
 795 Drew out his Sword; yet not so fast,  
 But *Talgol* first with hardy Thwack  
 Twice bruise'd his Head, and twice his Back.  
 But when his nut-brown Sword was out,  
 With Stomach huge he laid about,  
 800 Imprinting many a Wound upon  
 His mortal Foe, the Truncheon;  
 The trusty Cudgel did oppose  
 It self against dead-doing Blows,  
 To guard its Leader from fell Bane,  
 805 And then reveng'd it self again.  
 And tho' the Sword (some understood)  
 In Force had much the Odds of Wood,

ψ. 785. *Stand stiff as if t'were turn'd t' a Stock.*] in Edit. 1674. 84. 89. 94. 1700. 1704. restored 1710.

ψ. 787. — *Smote the Knight.*] In the two first Editions of 1663.

ψ. 788, 789. *And He with trusty Pistol held — To take the Blow on like a Shield.*] Thus alter'd. 1674. 1684. 1689. 1694. 1700. restor'd 1704.

ψ. 788. *And he with Petronel*] A Horseman's Gun, See *Chambers, Bailly, Kersey.*

ψ. 798.



'Twas nothing so; both Sides were ballanc't  
 So equal, none knew which was valiant't:  
 810 For Wood, with Honour b'ing engag'd,  
 Is so implacably enrag'd;  
 Though Iron hew and mangle fore,  
 Wood wounds and bruises Honour more.  
 And now both *Knights* were out of Breath,  
 815 Tir'd in the hot Pursuit of Death;  
 Whilst all the rest amaz'd stood still,  
 Expecting which should take, or kill.  
 This *Hudibras* observ'd; and fretting,  
 Conquest shou'd be so long a getting,  
 820 He drew up all his Force into  
 One Body, and that into one Blow.  
 But *Talgol* wisely avoided it  
 By cunning Slight; for had it hit,  
 The upper Part of him, the Blow  
 825 Had slit, as sure as that below.  
 Mean while th' incomparable *Colon*,  
 To aid his Friend, began to fall on;  
 Him *Ralph* encounter'd, and straight grew  
 A dismal Combat 'twixt them two: [Wood,  
 830 Th' one arm'd with Metal, th' other with  
 This fit for Bruise, and that for Blood.

ψ. 798. *But when his rugged Sword was out.*] In the two first Editions of 1663.

ψ. 799. *Courageously.*— 1674. to 1704. inclusive.

ψ. 826. *But now fierce Colon 'gan draw on, — To aid the distress'd Champion.*] In the two first Editions of 1663.

ψ. 829. *A fierce Dispute*—] 1674. to 1704. inclusive.

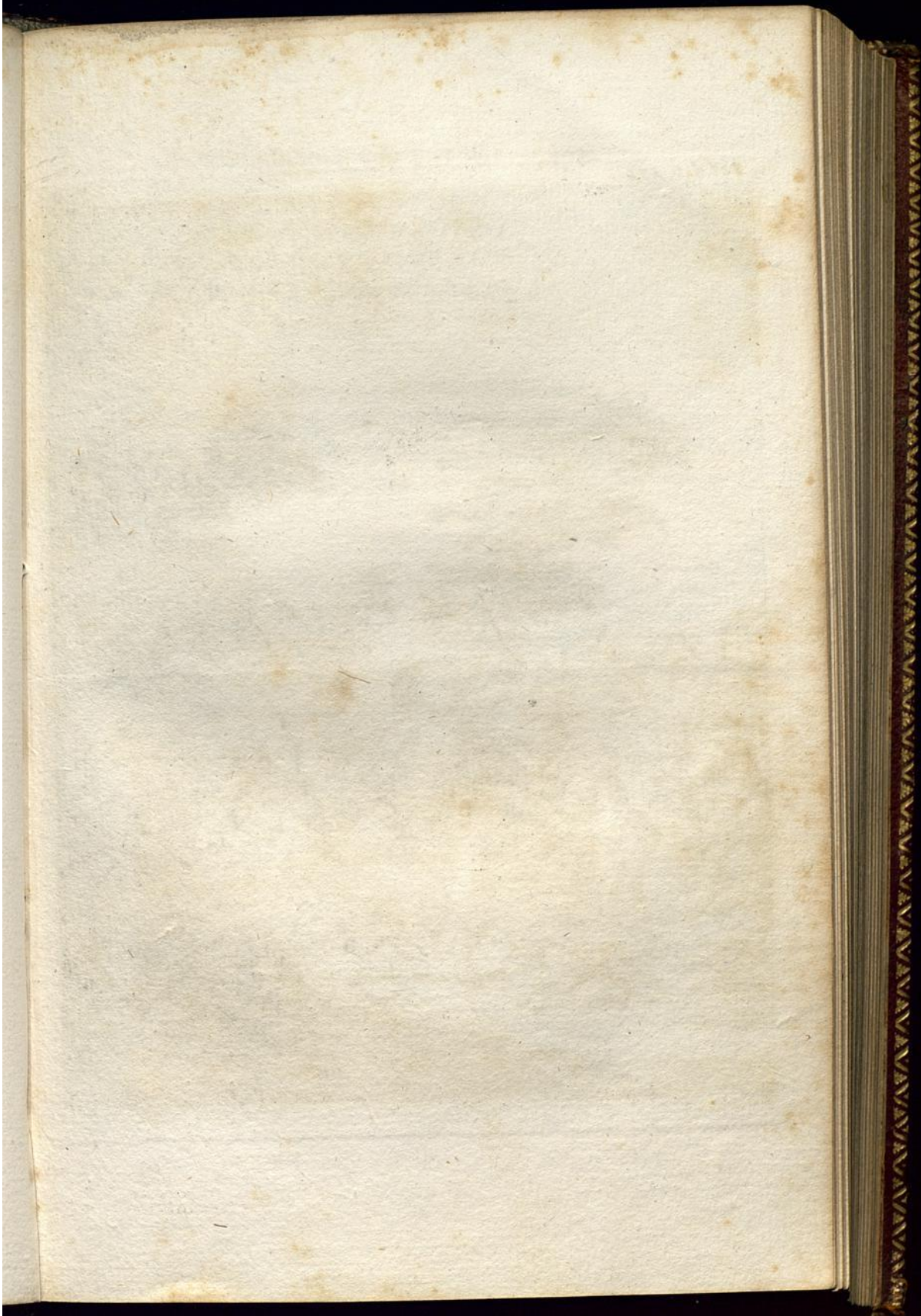
ψ. 844.



With many a stiff Thwack, many a Bang,  
 Hard Crab-tree, and old Iron rang;  
 While none that saw them cou'd divine  
 835 To which Side Conquest would incline,  
 Until *Magnano*, who did envy  
 That two should with so many Men vie,  
 By subtle Stratagem of Brain  
 Perform'd what force could ne're attain;  
 840 For he, by foul Hap, having found  
 Where Thistles grew on barren Ground,  
 In haste he drew his Weapon out,  
 And having cropp'd them from the Root,  
 He clapp'd them underneath the Tail  
 845 Of Steed, with Pricks as sharp as Nail.  
 The angry Beast did fraight resent  
 The Wrong done to his Fundament,  
 Began to kick, and fling, and wince,

ŷ. 844, 845. *He clapp'd them underneath the Tail—Of Steed, with Pricks as sharp as Nail.*] This Stratagem was likewise practis'd upon *Don Quixote's Rosinante*, and *Sancho's Dapple*, (see vol. 4. chap. 61. p. 617.) and had like to have prov'd as fatal to all three, as that mention'd by *Ælian*, made use of by the *Crotoniates* against the *Sybarites*: the latter were a voluptuous People, and careless of all useful and reputable Arts, which was at length their Ruin: for having taught their Horses to dance to the Pipe, the *Crotoniates* their Enemies being appriz'd of it, made War upon them and brought into the Field of Battle, such a number of Pipers, that when the *Sybarites* Horses heard them, they immediately fell a dancing as they us'd to do at their Entertainments, and by that means, so disorder'd the Army, that the Enemies easily routed them, a great many of their Horses also ran away with their Riders, *Athenæus* says, into the Enemies Camp, to dance to the sound of the Pipe: [according to *Monsieur Huet's Treatise of Romances*, p. 67. the Town of *Sybares* was absolutely ruin'd by the *Crotoniates*, 500 years before *Ovid's* time.] vid. *Plinii Nat. Hist.* lib. 8. cap. 42. *Guidonis Pancirolli Rer. Memorab.* par. 1. p. 224. *Antiquity explain'd* by









W. Hogarth inv.

J. Mynde sc.



As if h' had been beside his Sense,  
 850 Striving to disengage from Thistle,  
 That gaul'd him forely under his Tail;  
 Instead of which, he threw the Pack  
 Of *Squire*, and Baggage from his Back;  
 And blund'ring still, with smarting Rump,  
 855 He gave the Knight's Steed such a Thump  
 As made him reel. The *Knight* did stoop,  
 And fate on further side aslope.  
 This *Talgol* viewing, who had now  
 By Slight escap'd the fatal Blow,  
 860 He rally'd, and again fell to't;  
 For catching Foe by nearer Foot,  
 He lifted with such might and Strength,  
 As would have hurl'd him thrice his Length,  
 And dash'd his Brains (if any) out;

by *Montfaucon*, vol. 3. part 2. b. 2. ch. 12. p. 173. *Barclai Argen.* lib. 1. chap. 13. See a remarkable Stratagem used by the *English*, by which they defeated the *Scotch Army*. Mr. *Hearne's Glossary to Peter Langtoft's Chronicle*, p. 567.

ψ. 845. *With prickles sharper than a Nail,*] 1674. to 1704. inclusive.

ψ. 846. *And feel regret on Fundament.*] In the two first Edit. of 1663.

ψ. 848. *Began to kick, and sting, and wince.*] This thought imitated by Mr. *Cotton*, (*Virgile-Travestie* book 4. p. 99.)

*Even as a Pibilly never ridden,  
 When by the Jockie first bestridden,  
 If naughty Boys do thrust a Nettle  
 Under her Dock, to try her Mettle.  
 Does rise and plunge, curvet and kick,  
 Enough to break the Rider's Neck.*

See *Don Quixote* vol. 3. chap. 11. p. 101, 102.

ψ. 856. *That stagger'd him—*] 1674. to 1700. inclusive.

ψ. 864. *And dash'd his Brains (if any) out.*] (See *Don Quixote* vol. 1. book. 1. chap. 2. pag. 12.) The Shallowness of *Hudibras's* understanding from the Manner in which our Poet expresses himself, was probably



- 865 But *Mars*, that still protects the Stout,  
 In Pudding-time came to his Aid,  
 And under him the *Bear* convey'd;  
 The *Bear*, upon whose soft Fur-Gown  
 The *Knight* with all his Weight fell down.
- 870 The friendly Rug preserv'd the Ground,  
 And headlong *Knight*, from Bruise or Wound:  
 Like Feather-bed betwixt a Wall,  
 And heavy Brunt of Cannon-ball.  
 As *Sancho* on a Blanket fell,
- 875 And had no Hurt; our's far'd as well  
 In Body, though his mighty Spirit,  
 B'ing heavy, did not so well bear it.  
 The *Bear* was in a greater Fright,  
 Beat down, and worsted by the *Knight*.
- 880 He roar'd, and rag'd, and flung about,  
 To shake off Bondage from his Snout,

probably such, to use Dr. *Baynard's* homely expression (*History of Cold Baths*, p. 16.) "That the short legs of a Louse might have waded his Understanding, and not have been wet to the knees: or *Ben Johnson's* (*Explorata or Discoveries* — p. 97.) "That one might have sounded his Wit, and found the depth of it with one's middle Finger: or he was of *Abel's* Cast, (in the *Committee*) who complain'd, "That Colonel *Careless* came forcibly upon him, and he "fear'd, had bruis'd some Intellectuals within his Stomach.

ψ. 865, 866. *But Mars that still protects the Stout, — In Pudding-time came to his aid.*] I would here observe the Judgment of the Poet: *Mars* is introduced to the *Knight's* advantage, as *Pallas* had been before to his disappointment: It was reasonable that the God of War should come in to his assistance, since a Goddess had interested herself on the side of his Enemies. (agreeably to *Homer* and *Virgil*) had the *Knight* directly fallen to the ground, he had been probably disabled from future Action; and consequently the Battle would too soon have been determin'd: besides we may observe a beautiful gradation, to the Honour of the Heroe,  
 he



His Wrath inflam'd, boil'd o're, and from  
 His Jaws of Death he threw the Foam ;  
 Fury in stranger Postures threw him,  
 885 And more than ever Herauld drew him :  
 He tore the Earth, which he had sav'd  
 From Squelch of *Knicht*, and storm'd and rav'd,  
 And vex'd the more, because the Harms  
 He felt, were 'gainst the *Law of Arms* :  
 890 For Men he always took to be  
 His Friends, and Dogs the Enemy :  
 Who never so much Hurt had done him,  
 As his own Side did falling on him :  
 It griev'd him to the Guts, that they  
 895 For whom h' had fought so many a Fray,  
 And serv'd with Loss of Blood so long,  
 Shou'd offer such inhumane Wrong ;

he falls upon the Bear, the Bear breaks loose, and the Spectators run: So that the Knight's Fall is the primary Cause of this Rout, and he might justly as he afterwards did, ascribe the Honour of the Victory to himself (Mr. B.)

†. 872, 873. *Like Feather-bed betwixt a Wall. — And heavy Brunt of Canon-ball.*] Alluding probably to old Books of Fortification.

†. 874, 875. *As Sancho on a Blanket fell, — And had no Hurt—*] Alluding to *Sancho's* being toss'd in a Blanket; (at the Inn which *Don Quixote* took for a Castle. See vol. 1. chap. 8. p. 161.) by four *Segovia Clothiers*, two *Cordova Point-makers*, and two *Sevil Hucksters*.

†. 885. *And more than ever Herauld drew him.*] 'Tis common with the Painters of Signs, to draw Animals more furious than they are in nature.

†. 894. *It griev'd him to the Guts, &c.*] "'Sblud (says *Falstaff* to Prince Henry, *Shakespear's Henry the Fourth* 1<sup>st</sup> part, vol. 3. p. 350.) "I am as melancholly as a gibb'd Cat, or a lug'd Bear."

†. 898.



Wrong of unfouldier-like Condition ;  
 For which he flung down his Commiffion ;  
 900 And laid about him, till his Nofe  
 From Thrall of Ring and Cord broke loofe,  
 Soon as he felt himfelf enlarg'd,  
 'Through thickeft of his Foes he charg'd,  
 And made Way through th' amazed Crew,  
 905 Some he o'reran, and fome o'rethrew,  
 But took none ; for by hafte Flight  
 He strove t' efcape Purfuit of *Knight* :  
 From whom he fled with as much Hafte  
 And Dread, as he the Rabble chas'd.  
 910 In Hafte he fled, and fo did they,  
 Each and his Fear a fev'ral Way.  
*Crowdery* only kept the Field,  
 Not ftrring from the Place he held,

ŷ. 898, 899. *Wrong of unfouldier-like Condition ; — For which he threw down his Commiffion.*] A Ridicule on the petulant behaviour of the Military Men in the Civil Wars ; it being the ufual way for thofe of either Party, at a diftreffful juncture, to come to the King or Parliament with fome unreafonable demands ; which if not complied with, they would throw up their Commiffions, and go over to the oppofite fide : pretending, that they could not in honour ferve any longer under fuch unfoldier-like Indignities. Thefe unhappy times afforded many Inftances of that kind : as *Hurry, Middleton, Cooper, &c.* (Mr. W.)

ŷ. 907, *He strove t' avoid the Conquering Knight*] In Edit. 1674. 1684. 1689, 1694. 1700. 1704. reftor'd 1710, as above.

ŷ. 910, 911. *In hafte he fled, and fo did they — Each and his Fear a feveral way.*] Mr. Gayton (in his *Notes upon Don Quixote*, chap. 7. p. 114.) makes mention of a counterfeit Cripple, who was fear'd with a *Bear*, that broke loofe from his Keepers, and took directly upon a pafs where the difsembling Beggar ply'd : he feeing the *Bear* make up to the place, when he could not upon his Crutches, without apparent Attachment, efcape without the help



Though beaten down, and wounded fore,  
 915 I th' Fiddle, and a Leg that bore  
 One Side of him, not that of Bone;  
 But much it's better, th' wooden one.  
 He spying *Hudibras* lie strow'd  
 Upon the Ground, like Log of Wood,  
 920 With Fright of Fall, supposed Wound,  
 And Loss of Urine, in a Swound,  
 In Haste he snatch'd the wooden Limb  
 That hurt in th' Ankle lay by him,  
 And fitting it for sudden Fight,  
 925 Straight drew it up, t' attack the *Knight*;  
 For getting up on Stump and Huckle,  
 He with the Foe began to buckle,  
 Vowing to be reveng'd for Breach  
 Of *Crowd* and Skin upon the Wretch,

help of sudden Wit: he cut the Ligaments of his Wooden Supporters, and having recovered the use of his natural Legs, tho' he came thither crippled, he ran away straight.

†. 918. *He spying Hudibras lie strow'd*]

Now had the Carle (Clown)  
 Alighted from his Tiger, and his hands  
 Discharg'd of his Bowe, and deadly quarle  
 To seize upon his Foe, flat lying on the Marle.

Spencer's *Fairy Queen* book 2. canto 11. S. 32.

†. 921. ——— *cast in Swound.*] In the two first Editions of 1663.  
 — *And Loss of Urine in a Swound.*] The effect of Fear probably in our Knight; The like befell him upon another occasion. (See *Dunstable Downes*. Mr. Butler's *Remains*. p. 99, 100.) tho' People have been thus affected from different Causes. Dr. Derham (in his *Physico-Theology*, book 4. chap. 3.) makes mention of one Person, upon whom the hearing of a *Bagpipe*, would have this effect; and of another, who was affected in like manner with the Running of a Tap.

†. 924. *And lifting it, &c.*] in the two first Editions of 1663.

†. 925. ——— *To fall on Knight.*] In the two first Edit.

†. 933.



930 Sole Author of all Detriment  
 He and his Fiddle underwent.  
 But *Ralpho* (who had now begun  
 T' adventure Resurrection  
 From heavy Squelch, and had got up  
 935 Upon his Legs, with sprained Crup)  
 Looking about, beheld Pernicion  
 Approaching *Knight* from fell Mufician,  
 He snatch'd his Whinyard up, that fled  
 When he was falling off his Steed,  
 940 (As Rats do from a falling House.)  
 To hide it self from Rage of Blows;  
 And wing'd with Speed and Fury, flew,  
 To rescue *Knight* from Black and Blew.  
 Which e're he cou'd atchieve, his Sconce  
 945 The Leg encounter'd twice and once;  
 And now 'twas rais'd to finite agen,

†. 933. *T' adventure Resurrection.*] A Ridicule on the Affectation of the *Setaries*, in using only Scripture Phrases. (Mr. W.)

†. 936, 937. *Looking about beheld the Bard, — To charge the Knight intranc'd prepar'd.*] Thus in Edit. 1674. 1684. 1689. 1694. 1700. 1704. restor'd 1710.

†. 938. — *Whinyard*] See *Baily's Dictionary*, folio.

†. 940. *As Rats do from a falling House.*] See *Shakespear's Tempest*: Mr. *Theobald's* edit. 1733. p. 11.

†. 943. *To rescue Knight from Black and Blew.*] See *Spencer's Fairy Queen*. vol. 2. p. 336.

†. 945, *The Skin encounter'd, &c.*] In the two first Edit. of 1663. — *The Leg encounter'd twice and once.*] A Ridicule on the Poetical way of expressing of Numbers. (Mr. W.) There are several instances in *Shakespear*.

*Moth.* "Then I am sure you know how much that Gros's Summ of *Douce Ace* amounts to?"

*Armado,*



When *Ralpho* thrust himself between.  
 He took the Blow upon his Arm,  
 To shield the *Knight* from further Harm;  
 950 And joining Wrath with Force, bestow'd  
 On th' wooden Member such a Load,  
 That down it fell, and with it bore  
*Crowdero*, whom it propp'd before.  
 To him the *Squire* right nimbly run,  
 955 And setting conqu'ring Foot upon  
 His Trunk, thus spoke: What *desp'rate Frenzy*  
 Made thee (thou Whelp of Sin) to fancy  
 Thy self, and all that Coward Rabble,  
 T' encounter us in Battle able?  
 960 How durst th', I say, oppose thy Curship  
 'Gainst Arms, Authority, and Worship?  
 And *Hudibras*, or me provoke,  
 Though all thy Limbs were Heart of Oke,

*Armado*. "It doth amount to one more than two:

*Moth*. Which the base *Vulgar* call *Three*.

*Shakespeare's Love's Labour lost*, act 1. vol. 2. p. 100.

*Falst*. "I did not think *Master Silence* had been a man of this mettle.

*Sil*. "Who I? I have been merry *twice and once*, ere now.

*Shakespeare's Henry the IV<sup>th</sup>*, act 5. vol. 3. p. 533.

"*Twice and once* the Hedge-pig whin'd.

*Mackbeth*, act 4. vol. 5. p. 438.

‡, 948. — on *Side and Arm*.] Two Editions of 1663.

‡, 949. To shield the *Knight entranc'd from Harm*.] In the two first Editions.

‡, 957. *Thou Whelp of Sin*.] They frequently call'd the Clergy of the Establisht Church, *Dogs*. Sir *Francis Seymour* in a Speech in *Parliament* 1641. p. 3. calls them *Dumb Dogs* that cannot speak a word for God. Mr. *Cafe* in a Sermon in *Milkstreet* 1643. calls them *Dumb Dogs*, and *Greedy Dogs*. (*L'Estrange's Dissenters Sayings* part 1. f. 4. p. 13.) and he call'd *Prelacy a Whelp*. id. ib. p. 14. as

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M

Penry





And th' other Half of thee as good  
 965 To bear out Blows, as that of Wood?  
 Cou'd not the Whipping-Post prevail  
 With all its Rhet'rick, nor the Jail,  
 To keep from flaying Scourge thy Skin,  
 And Ankle free from Iron Gin?  
 970 Which now thou shalt—but first our Care  
 Must see how *Hudibras* doth fare.  
 This said, he gently rais'd the *Knight*,  
 And set him on his Bum upright:  
 To rouse him from Lethargick Dump,

*Penny* had long before call'd the Publick Prayers of the Church.  
*The Blind Whelps of an ignorant Devotion.* *L'Étrange* *ibid.* p. 13.

§. 970, 971. — *But first our Care — Must see how Hudibras doth fare.*] *Ralpho* was at this time too much concerned for his Master, to hold long disputation with the *Fidler*: he leaves him therefore to assist the *Knight*, who lay senseless. This passage may be compared with a Parallel one in the *Iliad*, B. 15. *Apollo* finds *Hector* insensible, lying near a Stream, he revives him and animates him with his former Vigour; but withal, asks, How he came into that disconsolate condition? *Hector* answers, That he had almost been stunn'd to the Shades, by a Blow from *Ajax*. The Comparison I would make between them is, That *Hector* does not return to himself in so lively a manner as *Hudibras*, and this is the more wonderful, because *Hector* was assisted by a Deity, and *Hudibras* only by a *Servant*.

*There Hector seated by the Stream, he sees  
 His Sense returning, with the coming Breeze;  
 Again his Pulses beat, his Spirits rise,  
 Again his lov'd Companions meet his Eyes!  
 The fainting Hero, as the Vision bright  
 Stood shining o'er him half unseal'd his sight;  
 What blest Immortal, what commanding Breath  
 Thus awakens Hector from the Sleep of Death?  
 Ev'n yet methinks, the gliding Ghosts I spy,  
 And Hell's black Horrors swim before my Eye.*

Mr. Pope.

I doubt not but the Reader will do justice to our Poet, by comparing his Imitation: and he will at one view be able to determine, which of them deserves the preference. (Mr. B.)

§. 974.



- 975 He tweak'd his Nose, with gentle Thump  
 Knock'd on his Breast, as if't had been  
 To raise the Spirits lodg'd within.  
 They, waken'd with the Noise, did fly  
 From inward Room, to Window Ey,  
 980 And gently op'ning Lid, the Casement,  
 Look'd out, but yet with some Amazement.  
 This gladded *Ralpho* much to see,  
 Who thus bespoke the *Knight*: Quoth he,  
 Tweaking his Nose, You are, great Sir,  
 985 A *self-denying* Conqueror;

ψ. 974, 975. *To rouse him from lethargick Dump,—He tweak'd his Nose, &c.*—] The usefulness of this practice, is set forth by *Lapel* the Coward, in the following manner.

Lap. *For the Twinge by the Nose,  
 'Tis certainly unfighly, so my Tables say;  
 But helps 'gainst the Head-ach wond'rous strangely.*

Shamont. *Is't possible?*

Lap. *Oh, your crush'd Nostrils staves your Opilation,  
 And makes your pent Powers flush to wolsome Sneezes.*

Sham. *I never thought there had been half that Virtue  
 In a wrung Nose before.*

Lap. *Oh plenitude Sir.*

(*The Nice Valour: or Passionate Madness*, act 3. *Beaumont and Fletcher's Plays*, ed. folio 1679. part 2. p. 498.)

ψ. 979. *From inward Room, &c.*] A Ridicule on affected Metaphors in Poetry. (Mr. W.)

ψ. 985. *A Self-denying Conqueror.*] Alluding to the *Self-denying Ordinance*, by which all the Members of the Two Houses were obliged to quit their Civil and Military Employments: this Ordinance was brought in by Mr. *Zouch Tate*, in the year 1644. with a design of ouing the Lord General, the Earl of *Essex*, who was a Friend to Peace: and at the same time of altering the Constitution. (see *Whitelocke's Memorials*, 2<sup>d</sup> edit. p. 118.) and yet *Cromwell* was dispens'd with to be General of the Horse. (*Whitelocke* *ibid*, p. 151, 152.) Mr. *Butler* probably design'd in this place, to sneer Sir *Samuel Luke* his Hero, who was likewise dispens'd with for a small time; "16 June 1645, upon the Danger of *Newport Pagnel*, the





As high, victorious, and great,  
 As e'er fought for the Churches yet,  
 If you will give your self but Leave  
 To make out what y' already have;  
 990 That's Victory. The Foe, for Dread  
 Of your Nine-worthiness, is fled,  
 All, save *Crowdero*, for whose sake  
 You did th' espous'd *Cause* undertake:  
 And he lies Pris'ner at your Feet,  
 995 To be dispos'd, as you think meet,  
 Either for Life, or Death, or Sale,  
 The Gallows, or perpetual Jail.  
 For one Wink of your pow'ful Eye

“ King drawing that way, upon the Petition of the Inhabitants, Sir  
 “ *Samuel Luke* was continued Governor there for 20 Days, notwith-  
 “ standing the *Self-denying Ordinance*. (*Whitelock* *ibid.* p. 149.) see  
 “ a farther account of the *Self-denying Ordinance*. Lord *Clarendon's*  
 “ *History of the Rebellion*, vol. 2. p. 437, 466, 486. Mr. *Walker* ob-  
 “ serves, (*History of Independency*, part 1. p. 127.) that if all Members  
 “ should be enjoined to be *Self-denying Men*; there would be few  
 “ godly Men left in the House, How should the Saints possess the  
 “ good Things of this World ?

§. 1006. *Though Dispensations.*] *Dispensations, Outgoings, Carry-*  
*ings on, Nothingness, Owning*, and several other Words, as has been  
 before intimated, part 1. canto 1. §. 109. And 'tis observ'd by the  
 Author of *A Dialogue between Timothy and Philatheus*, (vol. 2. p. 61.)  
 “ That our Ancestors thought it proper to oppose their *Materia* and  
 “ *Forma, Species Intelligibiles, Occulta Qualitas, Materia Subtilis, An-*  
 “ *tiperistasis, & Nec quid, Nec quale, Nec quantum*; to the then fa-  
 “ shionable *Gibberish*, — *Saints* — *People of the Lord*, — The Lord's  
 “ *Work*, — *Light* — *Malignancy* — *Babylon* — *Papery* — *Antichrist*  
 “ *Preaching Gospel and Truth, &c.*

§. 1010. *Yet as the Wicked have no Right, &c.*] It was a Principle  
 maintained by the *Rebels* of those days, *That Dominion is founded in*  
*Grace*, and therefore, If a Man wanted *Grace*, (in their opinion)  
 if he was not a *Saint*, or a *Godly Man*, he had no Right to any Lands,  
 Goods



- Must sentence him to live or die.
- 1000 His Fiddle is your proper Purchase,  
 Won in the Service of the Churches;  
 And by your Doom must be allow'd  
 To be, or be no more, a Crowd.  
 For though Success did not confer
- 1005 Just Title on the Conqueror;  
 Though *Dispensations* were not strong  
 Conclusions, whether right or wrong;  
 Although *Out-goings* did confirm,  
 And *owning* were but a meer Term:
- 1010 Yet as the *Wicked* have no Right  
 To th' Creature, though usurp'd by Might,

Goods or Chattels; the *Saints*, as the *Squire* says, had a Right to All, and might take it, wherever they had a Power to do it. (See this exemplified in the Cases of Mr. *Cornelius*, (*Mercurius Rusticus*, N<sup>o</sup> 3. p. 34, 35.) Mrs. *Dalton* of *Dalham* in *Suffolk*, (ibid. N<sup>o</sup> 13. p. 146.) in the *Cavalier*, whose Money was seized by some Rebel Officers, as his Debtor a *Roundhead* was carrying it to him, with a Request to the Parliament, That the *Bond* might be discharged in favour of the *Roundhead*; *Impartial Examination* of Mr. *Neal's* second vol. of the *History of the Puritans*, p. 376. of Sir *Marmaduke Langdale*, a *Cavalier*, who had bought an Estate of Sir *William Constable* a *Roundhead*, and paid for it 25000 *l.* the Parliament notwithstanding restored the Estate to Sir *William*, without Repayment of the Purchase Money to Sir *Marmaduke* (*History of Independency*, part 1. p. 173.) And a Debt of 1900 *l.* due from Colonel *William Hillyard*, to Colonel *William Ashburnham*, was desired in a Letter to Secretary *Thurloe*, to be sequestered, and that an Order of Council might be obtained, to enjoyn Col. *Hillyard* to pay the Money into some Treasury. (for the use of the Godly no doubt) *Thurloe's State Papers*, vol. 2. p. 357. Widow *Barebottle* seems to have been of this opinion (see *Cowley's Cutter of Coleman-Street*, act. 2. sc. 8.) in her advice to Colonel *Jolly*; "Seek for *Incomes*, (says she) Mr. Colonel—my Husband *Barebottle* never sought for *Incomes*, but he had some Blessing follow'd immediately.—He sought for them in *Bucklersbury*, and three days after a Friend of his that he ought 500 *l.* to, was hang'd for a *Malignant*, and the Debt forgiven him by the Parli-





The Property is in the *Saint*,  
 From whom th' injuriously detain 't;  
 Of him they hold their Luxuries,  
 1015 Their Dogs, their Horses, Whores and Dice,  
 Their Riots, Revels, Masks, Delights,  
 Pimps, Buffoons, Fiddlers, Parasites;  
 All which the *Saints* have *Title to*,  
 And ought t' enjoy, if th' had their Due.  
 1020 What we take from 'em is no more  
 Than what was our's by Right before.  
 For we are their true *Landlords* still,  
 And they our *Tenants* but at Will.  
 At this the *Knight* began to rouze,  
 1025 And by Degrees grow valorous.  
 He star'd about, and seeing none  
 Of all his Foes remain, but one,  
 He snatch'd his Weapon that lay near him,  
 And from the Ground began to rear him;

"ment." Mr. Walker justly observes, (*History of Independency*, part 1. p. 95.) "That this Faction like the Devil, cry'd, All's Myne." And they took themselves (or pretended to do so) to be the only Elect, or Chosen ones, they might drink, and whore, and revel and do what they pleas'd, God saw no Sin in them, though these were damnable Sins in others.

*To sum up all, he wou'd aver,  
 And prove a Saint cou'd never err,  
 And that let Saints do what they will,  
 That Saints are Saints, and were so still.*

(Mr. Butler's Parable of the Lyon and the Fox. see *Remains*.) and the Rump gave other Proofs of their being of this Opinion: for if I remember right, in a pretended *Act*, Jan. 2, 1649. "They enact, that whoever will promise Truth and Fidelity to them, by Subscribing the *Engagement*, may deal falsely and fraudulently with all the World betide; and break all Bonds, Assurances and Contracts  
 "made



1030 Vowing to make *Crowdero* pay  
 For all the rest that ran away.  
 But *Ralpho* now, in colder Blood,  
 His Fury mildly thus withstood:  
 Great Sir, quoth he, your mighty Spirit  
 1035 Is rais'd too high: this Slave does merit  
 To be the Hangman's Bus'ness, sooner  
 Than from your Hand to have the Honour  
 Of his Destruction: I that am  
 A Nothingness in Deed and Name,  
 1040 Did scorn to hurt his forfeit Carcase,  
 Or ill intreat his Fiddle or Case:  
 Will you, great Sir, that Glory blot  
 In cold Blood, which you gain'd in hot?  
 Will you employ your conqu'ring Sword,  
 1045 To break a Fiddle, and your Word?  
 For though I fought, and overcame,  
 And Quarter gave, 'twas in your Name.

"made with Non-Engagers, concerning their Estates, and pay their  
 "Debts by pleading in Bar of all Actions, that the Complainant  
 "hath not taken the Engagement." Nay, after this, there was a  
 Bill brought in, and committed, for settling the Lands and Tene-  
 ments of Persons in (what they call'd) the Rebellion, upon those  
 Tenants and their Heirs that desert their Landlords. *Mercurius Po-  
 liticus*, N<sup>o</sup> 582. p. 655. Which Principle is notably girded by Mr.  
*Walker*, *History of Independency*, part 3. pag. 22. and in Sir *Robert  
 Howard's Committee, or faithful Irishman*, act 2.

y. 1046, 1047. For tho' I fought, and overcame, — And Quarter  
 gave, 'twas in your Name.] A wipe upon the Parliament, who fre-  
 quently infring'd Articles of Capitulation granted by their Generals:  
 especially when they found they were too advantageous to the Ene-  
 my. There is a remarkable instance of this kind, upon the surrender  
 of *Pendennis Castle*, August 16, 1646. General *Fairfax* had grant-  
 ed the besieged admirable Terms: sixteen honourable Articles  
 were





For great Commanders always own  
 What's prosperous by the Soldier done.  
 1050 To save, where you have Pow'r to kill,  
 Argues your Pow'r above your Will;  
 And that your Will and Pow'r have less  
 Than both might have of Selfishness.  
 This Pow'r, which now alive, with Dread  
 1055 He trembles at, if he were dead  
 Wou'd no more keep the Slave in Awe,  
 Than if you were a Knight of Straw:  
 For Death wou'd then be his Conqueror,  
 Not you, and free him from that Terror.

were sent in to the brave Governor *Arundel*, and he underwrote,  
 "These *Articles* are condescended unto, by me,

"*John Arundel of Trerise.*

When the Parliament discover'd, that at the surrender, the Castle had not sufficient Provisions for twenty-four Hours, they were for breaking into the Articles, (the original Articles in the Custody of *Dr. P. Williams*, *MS. Collections*, vol. 23. N<sup>o</sup> 25.) and had not perform'd them *June 26, 1650.* which occasioned the following Letter from General *Fairfax*, to the *Speaker*.

"Mr. Speaker,

"I would not trouble you again concerning the Articles granted upon the Rendition of *Pendennis*, but that it is conceiv'd, that your own Honour, and the Faith of your Army is so much concerned in it: and do find, that the preservation of Articles given upon valuable considerations, gives great Encouragement to your Army. I have inclosed this Petition, together with the Officers last Report to me on this behalf; all which I commend to your Wifdomes."

"Your humble Servant,

"T. Fairfax.

*June 26, 1650.* *MS. Collection* of the Rev. *Dr. P. Williams*, vol. 8. N<sup>o</sup> 45. *Charles* the Twelfth King of *Sweden*, would not only have made good the Articles, but have rewarded so brave a Governor; as he did Colonel *Canitz* the Defender of the Fort of *Dunamond*, with whose Conduct he was so well pleas'd, that as he march'd out  
 of



- 1060 If Danger from his Life accrue,  
 Or Honour from his Death, to you;  
 'Twere Policy and Honour too,  
 To do as you resolv'd to do:  
 But, Sir, 'twou'd wrong your Valour much,  
 1065 To say it needs, or fears a Crutch.  
 Great Conquerors greater Glory gain  
 By Foes in Triumph led, than slain:  
 The Laurels that adorn their Brows  
 Are pull'd from living, not dead Boughs,  
 1070 And living Foes: the greatest Fame  
 Of Cripple slain can be but lame.

of the Fort, he said to him, "You are my Enemy, and yet I love you as well as my best Friends; for you have behaved your self like a brave Soldier in the Defence of this Fort against my Troops; and to shew you, that I can esteem and reward Valour even in mine Enemies, I make you a present of these 5000 Ducats. (see *Military History of Charles XII. King of Sweden*, by *Gustavus Ad-lerfeld*, 1740. vol. 1. p. 102.) There are other scandalous Instances of the Breach of Articles in those times; by Sir *Edward Hungerford*, upon the Surrender of *Warder-Castle* by the Lady *Arundel*, *Mercurius Rusticus*, N<sup>o</sup> 5. p. 57, &c. upon the Surrender of *Sudely-Castle*, 20<sup>th</sup> of *January*, 1642. id. ib. N<sup>o</sup> 6. p. 67, &c. and upon the Surrender of *York*, by Sir *Thomas Glenham*, in *July* 1644. *Memorable Occurrences* in 1644. and at Mr. *Nowel's* in *Rutlandshire*, *Mercurius Rusticus* N<sup>o</sup> 7. p. 78.

§. 1070, 1071. — *The greatest Fame — Of Cripple slain, can be but lame.*] There is a merry account in Confirmation, of a Challenge from Mr. *Madaillan* to the Marquis of *Rivaralles*, who a few days before, had lost a Leg (unknown to *Madaillan*) by a Canon Ball, before *Puicerda*. The Marquis accepted the Challenge, and promised the next Morning early to fix both the Time and Place; at which time he sent a Surgeon to *Madaillan*, desired he would give him leave to cut off one of his Legs: intimating by his Operator, that he knew, "That he was too much a Gentleman to fight him at an Advantage; and as he had lost a Leg in Battle, he desired he might be put in the same Condition, and then he would fight him at his own Weapons." but the Report coming to the ears of the



One Half of him's already slain,  
 The other is not worth your pain;  
 Th' Honour can but on one Side light,  
 1075 As Worship did, when y' were dubb'd *Knight*.  
 Wherefore I think it better far,  
 To keep him Prisoner of War;  
 And let him fast in Bonds abide,  
 At *Court of Justice* to be try'd;  
 1080 Where if h' appear so bold or crafty,  
 There may be Danger in his Safety:  
 If any Member there dislike  
 His Face, or to his Beard have pique;  
 Or if his Death will save or yield,  
 1085 Revenge or fright, it is *reveal'd*;

the *Deputy Marshals* of France, they prohibited them fighting, and afterwards made them Friends. (See *Count de Rochfort's Memoirs*, p. 365.)

§. 1079. *At Court of Justice to be try'd.*] This plainly refers to the Case of the Lord *Capel*. (See Lord *Clarendon's History of the Rebellion*, vol. 3. p. 204, 205, &c.)

§. 1085. *Revenge or fright, it is reveal'd.*] When the Rebels had taken a Prisoner, though they gave him Quarter, and promised to save his Life, yet if any of them afterwards thought it not proper that he should be saved; it was only saying, It was reveal'd to him that such a one should die, and they hang'd him up, notwithstanding the Promises before made. (Dr. B.) Dr. *South* observes, (*Sermons* vol. 2. p. 394.) of *Harrison the Regicide*, a Butcher by profession, and preaching Colonel in the Parliament Army: "That he was notable for having kill'd several after Quarter given by others, using these Words "in doing it; *Cursed be he who doth the Work of the Lord negligently*:" and our Histories abound with Instances of the Barbarities of O. *Cromwell* and his Officers at *Drogheda*, and other Places in *Ireland*, after Quarter given. (See *Appendix* to Lord *Clarendon's History of the Rebellion and Civil Wars in Ireland*, in 8<sup>vo</sup>) And though I cannot particularly charge Sir *Samuel Luke* in this respect; yet there is one remarkable Instance of his malicious and revengeful Temper, in the Case of Mr. *Thorne*, Minister of St. *Cuthbert's* in *Bedford*, who got the



Though he has Quarter, ne'ertheless  
 Y' have Pow'r to hang him when you please;  
 This has been often done by some  
 Of our great Conqu'rors, you know whom:  
 1090 And has by most of us been held  
 Wise Justice, and to some *reveal'd*.  
 For Words and Promises, that yoke  
 The Conqueror, are quickly broke;  
 Like *Sampson's Cuffs*, though by his own  
 1095 Direction and Advice put on.  
 For if we should fight for the *Cause*  
 By Rules of Military Laws,  
 And only do what they call Just,  
 The *Cause* would quickly fall to Dust.

the better of him in the *Star Chamber*. (see *Mercurius Rusticus*, N<sup>o</sup> 4. p. 47.) The Royalists were far from acting in this manner. I beg leave to insert a remarkable Instance or two, for the Reader's satisfaction. Upon the storming of *Howley House* in *Yorkshire*, an Officer had given Quarter to the Governor, contrary to the Orders of the General, *William Duke of Newcastle*, General of all the *Northern Forces*; and having received a check from him for so doing; he resolved then to kill him: which the General would not suffer; saying, "It was ungenerous to kill any Man in cold Blood. (See *The Life of William Duke of Newcastle*, by his *Dutchess*, 1667. p. 29, 30.) Nor was the Behaviour of the gallant Marquis of *Montrose* less generous, who being importuned to retaliate the barbarous Murdering his Friends, upon such Enemies as were his Prisoners: he absolutely refused to comply with the Proposal. see his Reasons, *Monteth's Hist. of the Troubles of Great Britain*, edit. 1739. p. 232, 233.

ψ. 1094, 1095. Like *Sampson's Cuffs*, tho' by his own — *Direction and Advice put on*.] See this explained, *Judges* 15<sup>th</sup> chapter.

ψ. 1096, 1097. For if we should fight for the *Cause* — *By Rules of Military Laws, &c.*] It has already been observ'd, what little Honour they had in this respect. Even the *Mahometan Arabians* might have shamed these worse than *Mahometans*, "who were such strict observers of their *Parole*, that if any one in the heat of Battle kill'd one, to whom "the *Rai*, or *Parole* was given, he was by the Law of the *Arabians* punished



1100 This we among ourselves may speak;  
 But to the *Wicked* or the *Weak*,  
 We must be cautious to declare  
*Perfection-Truths*, such as these are.

This said, the high outrageous Mettle  
 1105 Of *Knight* began to cool and fettle.  
 He lik'd the *Squire's* Advice, and soon  
 Resolv'd to see the Bus'ness done:  
 And therefore charg'd him first to bind  
*Crowdero's* Hands on Rump behind,  
 1110 And to its former Place and Use,  
 The wooden Member to reduce:  
 But force it take an *Oath* before,  
*Ne're to bear Arms* against him more.

*Ralpho* dispatch'd with speedy Haste,  
 1115 And having ty'd *Crowdero* fast,

“nished with Death.” (Prince *Cantemir's* *Growth of the Ottoman Empire*, 1734. p. 166.)

ψ. 1101, 1102, 1103. *But to the Wicked or the Weak*, — *We must be cautious to declare—Perfection-Truths*, &c.] See Note upon part 2. canto 2. ψ. 260, 261.

ψ. 1112. *Force it to take an Oath*.] When the Rebels releas'd a Prisoner taken in their Wars, which they seldom did, without Exchange or Ransome; (except he was a *Stranger*) they oblig'd him to swear, not to bear Arms against them any more: tho' the Rebels in the like Case, were now and then absolved from their Oaths, by their wicked and hypocritical Clergy. When the King had discharged all the common Soldiers that were taken Prisoners at *Brentford*, (excepting such as had voluntarily offer'd to serve him) upon their Oaths, that they would no more bear Arms against his Majesty: Two of their Camp Chaplains Dr. *Downing*, and Mr. *Marshall*, for the better recruiting the Parliament Army, publicly avow'd,  
 “That the Soldiers taken at *Brentford*, and discharged, and releas'd  
 “by the King upon their Oaths, *That they would never again bear Arms*  
 “against him; were not obliged by that Oath, but by their Power  
 “they



He gave Sir *Knight* the End of Cord  
 To lead the Captive of his Sword  
 In Triumph, whilst the Steeds he caught,  
 And them to further Service brought,  
 1120 The *Squire* in State rode on before,  
 And on his nut-brown Whinyard bore  
 The Trophee-Fiddle and the *Cafe*,  
 Leaning on Shoulder like a Mace.  
 The *Knight* himself did after ride,  
 1125 Leading *Crowdero* by his Side;  
 And tow'd him, if he lagg'd behind,  
 Like Boat against the Tide and Wind.  
 Thus grave and solemn they march on,  
 Until quite thro' the Town th' had gone;  
 1130 At further End of which there stands  
 An Ancient Castle, that commands

“they absolved them thereof: and so engaged again these miserable  
 “Wretches, in a second Rebellion.” (See Lord *Clarendon's History*,  
 &c. vol. 2. p. 62. *Echard*, vol. 2. p. 366.) These wicked Wretches,  
 acted not much unlike Pope *Hildebrand*, or *Gregory VII.* who absol-  
 ved all from their Oaths to Persons *Excommunicate*. Nos eos qui Ex-  
 communicatis fidelitate & Sacramento constricti sunt, Apostolicâ  
 Autoritate Juramento absolvimus, *Greg. 7. Pont. apud Grat. cauf. 15.*  
*q. 6.* Had these pretenders to Sanctity, but consider'd in how honour-  
 able a manner the old *Heathen Romans* behaved on such occasions,  
 they would have found sufficient Reason to have been ashamed: for  
 the late ingenious *Mr. Addison* informs us, (*Freeholder* N<sup>o</sup> 6. p. 33.)  
 “That several *Romans*, that had been taken Prisoners, by *Hannibal*,  
 “were releas'd, by obliging themselves by an Oath to return again to  
 “his Camp. Among these, there was one, who thinking to elude the  
 “Oath, went the same Day back to the Camp, on pretence of hav-  
 “ing forgot something: but this Prevarication was so shocking to  
 “the *Roman Senate*, that they order'd him to be apprehended, and  
 “deliver'd up to *Hannibal*.”

‡ 1123. *Plac'd on his Shoulder.*] Edition 1674, 1684, 1689, 1700.  
*Leaning on Shoulder*, restor'd 1704.

‡ 1131.





Th' adjacent Parts; in all the Fabrick  
 You shall not see one Stone, nor a Brick,  
 But all of Wood, by pow'rful Spell  
 1135 Of Magick, made impregnable :  
 There's neither Iron-Bar nor Gate,  
 Portcullis, Chain, nor Bolt, nor Grate,  
 And yet Men Durance there abide,  
 In Dungeon scarce three Inches wide;  
 1140 With Roof so low, that under it  
 They never stand, but lie or fit;  
 And yet so foul, that who'so is in,  
 Is to the Middle-leg in Prison;  
 In Circle magical confin'd,  
 1145 With Walls of subtile Air and Wind;  
 Which none are able to break thorough,  
 Until they're freed by Head of Borough.  
 Thither arriv'd, th' advent'rous *Knight*  
 And bold Squire from their Steeds alight,  
 1150 At th' outward Wall, near which there stands  
 A Bastile, built t' imprison Hands;  
 By strange Enchantment made to fetter  
 The lesser Parts, and free the greater :

ψ. 1131. *An Ancient Castle.*] This is an *Enigmatical* Description of a pair of Stocks and Whipping-Post; it is so pompous and sublime, that we are surpriz'd so noble a Structure could be rais'd from so ludicrous a Subject; we perceive Wit and Humour in the strongest light in every part of the Description; and how happily imagined is the pun in ψ. 1143? How Ceremonious are the Conquerours in displaying the Trophies of their Victory, and imprisoning the unhappy Captive? What a dismal figure does he make at the dark Prospect before him? All these Circumstances were necessary to be fully exhibited



- For though the Body may creep through,  
 1155 The Hands in Grate are fast enough,  
 And when a Circle 'bout the Wrist  
 Is made by Beadle Exorcist,  
 The Body feels the Spur and Switch,  
 As if 'twere ridden Post by Witch,  
 1160 At twenty Miles an Hour Pace,  
 And yet ne'er stirs out of the Place.  
 On Top of this there is a Spire,  
 On which Sir *Knight* first bids the *Squire*,  
 The *Fiddle*, and its Spoils, the *Cafe*,  
 1165 In manner of a Trophee place.  
 That done, they ope the Trap-door-gate,  
 And let *Crowdero* down thereat,  
*Crowdero* making doleful Face,  
 Like Hermit poor in pensive Place,  
 1170 To Dungeon they the Wretch commit,  
 And the Survivor of his Feet :  
 But th' other that had broke the Peace,  
 And Head of Knighthood, they release,  
 Though a *Delinquent* false and forged,  
 1175 Yet b'ing a Stranger, he's enlarged ;

hibited, that the Reader might commiserate his favourite Knight, when a change of Fortune unhappily brought him into *Crowdero's* Place. (Mr. B.)

ŷ. 1175. *Yet being a Stranger he's enlarg'd.*] Alluding to the *Cafe* probably of Sir *Bernard Gascoign*, who was condemn'd at *Colchester* with Sir *Charles Lucas*, and Sir *George Lisle*, and was respited from Execution, being an *Italian* and a Person of some Interest in his Country. (Lord *Clarendon's History*, vol. 3. p. 137. *Echard*, vol. 2. p. 606.)

\*. 1178,



While his Comrade, that did no Hurt,  
 Is clapp'd up fast in Prison for't.  
*So, Justice, while she winks at Crimes,  
 Stumbles on Innocence sometimes.*

ŷ. 1178, 1179. *So Justice, while she winks at Crimes,  
 Stumbles on Innocence sometimes.*]

This is an unquestionable Truth, and follows very naturally upon the Reflection on *Crowdero's real Leg*, suffering this Confinement for the fault of his *wooden* one. The Poet afterwards produces another Case to support this assertion; to which the Reader is referr'd, part 2. canto 2. ŷ. 407. &c. (Mr. B.) See Sham Second Part, 1663. pag. 59.



HUDI-