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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 Third Canto.

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# H U D I B R A S.

## The ARGUMENT of THE THIRD CANTO.

*The scatter'd Rout return and rally,  
Surround the Place; the Knight does sally,  
And is made Pris'ner: Then they seize  
Th' enchanted Fort by Storm, release  
Crowdero, and put the Squire in's Place;  
I should have first said Hudibras.*

## CANTO III.

**A**Y me! what Perils do environ  
The Man that meddles with cold Iron;  
What plaguy Mischiefs, and Mishaps  
Do dog him still with After-Claps!  
5 For though Dame Fortune seem to smile,  
And leer upon him for a while,  
She'll after shew him, in the nick  
Of all his Glories, a Dog-trick.

¶ 1. *Ay me! what Perils do environ,*  
2. *The Man that meddles with cold Iron.* ]

*Ay me! what Dangers do environ  
The Man that meddleth with cold Iron.*

*Dunstable Downes, Butler's Remains, p. 98.*

*See Spenser's Fairy Queen, b. 1. canto 8. ft. 1. A Shephard's Dirge,  
Guardian, N<sup>o</sup> 40.*



This any Man may sing or say,  
 10 I th' Ditty call'd, *What if a Day* :  
 For *Hudibras*, who thought h' had won  
 The Field, as certain as a Gun,  
 And having routed the whole Troop,  
 With Victory was Cock-a-hoop;  
 15 Thinking h' had done enough to purchase  
*Thanksgiving-Day* among the Churches;

¶ 9, 10. *This any Man may sing or say, — I th' Ditty call'd, What if a Day?*] There is an Old Ballad in Mr. Pepys's Library in Magdalen College, in Cambridge, (Old Ballads, vol. 1. N<sup>o</sup> 52.) intit'led, *A Friend's Advice, in an excellent Ditty, concerning the variable Changes of the World, in a pleasant New Tune*, beginning with the following Lines; to which Mr. Butler alludes.

*What if a Day, or a Month, or a Year  
 Crowne thy Delights  
 With a Thousand wisht Contentings?  
 Cannot the Chance of a Night or an Hour  
 Cross thy Delights,  
 With as many sad Tormentings, &c.*

¶ 14. — *with Victory was Cock-a-hoop.*] See the Difference between the Words *Cock-a-hoop*, and *Cock-on-hoop*, *Baile's Dictionary*, *Ray's Proverbial Phrases*.

¶ 16. *Thanksgiving-Day among the Churches.*] The *Rebellious Parliament* were wont to order Publick Thanksgivings in their Churches, for every little Advantage obtain'd in any small *Skirmish*: and the *Preachers* (or *Holders-forth* as he properly enough stiles them) would in their Prayers, and Sermons, very much enlarge upon the Subject, multiply the Number slain, and taken Prisoners, to a very high degree; and most highly extoll the Leader for his Valour and Conduct. (Dr. B.)

A remarkable Instance of this kind we meet with, in the Prayers of Mr. *George Savatbe*, Minister of *Denbam* in *Suffolk*: who notwithstanding the King's Success against the Earl of *Essex*, in taking *Banbury Castle*, (see *Echard's History of England*, vol. 2. p. 358.) takes the Liberty in his Prayers, p. 40. "of praising God's Providence, "for giving the *Earl of Essex*, Victory over the King's Army, and "routing him at *Banbury*, and getting the Spoil. Many Instances of this kind are to be met with in the publick Sermons before the Two Houses.

Wherein his Mettle and brave Worth  
 Might be explain'd by *Holder-forth*,  
 And register'd by Fame eternal,  
 20 In deathless Pages of *Diurnal*:  
 Found in few Minutes to his Cost,  
 He did but *count without his Host*;  
 And that a *Turn-stile* is more certain,  
 Than, in Events of War, Dame Fortune.

¶ 20. — of *Diurnal*.] The News Paper then printed every day in favour of the Rebels, was called a *Diurnal*: of which is the following merry Account, in Mr. *Cleveland's Character of a London Diurnal*, publish'd 1644. p. 1. "A *Diurnal* (says he) is a puny *Chronicle*, scarce *pen feather'd* with the Wings of Time. It is a History "in *Sippets*, The *English Iliad* in a *Nut-shell*, the True Apocryphal "Parliament-Book of *Maccabees*, in Single Sheets. It would tire a "Wells Pedigree to reckon how many *Aps* 'tis remov'd from an *Annal*; for 'tis of that Extract, only of the Younger House, like a "Shrimp to a Lobster: The Original Sinner of this Kind was *Dutch*, "Gallo-belgicus the *Protoplast*, and the *Modern Mercuries*, but *Hans en Kelders*. The Countess of *Zealand* was brought to Bed of an *Almanack*, as many Children as Days of the Year; it may be, the "Legislative Lady is of that Lineage: so She spawns the *Diurnals*, "and they of *Westminster* take them in Adoption, by the Names of "Scoticus, Civicus, and Britannicus. In the Frontispiece of the Old "Beldam *Diurnal*, like the Contents of the Chapter, fits the House of "Commons judging the *Twelve Tribes of Israel*: You may call them "the Kingdom's Anatomy, before the Weekly *Kalendar*. For such "is a *Diurnal*; the Day of the Month, with the Weather in the "Commonwealth: 'tis taken for the Pulse of the Body Politick; and "the Empyric Divines of the Assembly, those Spiritual *Dragooners*, "thumb it accordingly. Indeed, it is a pretty Synopsis, and those "grave *Rabbies* (though in point of Divinity) trade in no larger Authors. The Country Carrier, when he buys it for their *Vicar*, mis-calls it the *Urinal*, yet properly enough: for it casts the Water of "the State, ever since it italed Blood. It differs from an *Aulicus* as "the *Devil* and his *Exorcist*; as a Black *Witch* does from a White "one, whose Business it is to unravel her Inchantments."

¶ 22. He did but count without his Host.] A Proverbial Saying. See *Don Quixote*, vol. 2. p. 218.

¶ 23, 24. And that a Turn-stile is more certain, — Than in Events of War, Dame Fortune.] Of this Opinion was *Sancho Pancha*, when



25 For now the late faint-hearted Rout,  
 O'erthrown and scatter'd round about,  
 Chac'd by the Horror of their Fear,  
 From bloody Fray of *Knight* and *Bear*,  
 (All but the Dogs, who in Pursuit  
 30 Of the *Knight's* Victory stood to't,  
 And most ignobly fought, to get,  
 The Honour of his Blood and Sweat)  
 Seeing the Coast was free and clear  
 O' th' conquer'd and the Conqueror,  
 35 Took Heart again, and fac'd about,  
 As if they meant to stand it out :  
 For by this Time the routed *Bear*,  
 Attack'd by th' Enemy i' th' Rear,  
 Finding their Number grew too great  
 40 For him to make a safe Retreat,  
 Like a bold Chieftain fac'd about ;  
 But wisely doubting to hold out,  
 Gave way to Fortune, and with Haste  
 Fac'd the proud Foe, and fled, and fac'd ;  
 45 Retiring still, until he found  
 H' had got th' Advantage of the Ground ;

by way of Consolation, (see vol. 4. p. 729.) he told his Master, "That  
 " nothing was more common in *Errantry Books*, than for Knights  
 " every foot to be juffed out of the Saddle, that there was nothing  
 " but Ups and Downs in this World, and he that's cast down to-day,  
 " may be *cock-a-boop* to-morrow."

ψ. 31, 32. *And most ignobly fought to get — The Honour of his Blood  
 and Sweat.*] An Allusion to the ridiculous Complaint of the *Pres-  
 byterian Commanders*, against the *Independents*, when the *Self-denying  
 Ordinance* had brought in the one, to the Exclusion of the other.  
 (Mr. W.)

And then as valiantly made Head,  
 To check the Foe, and forthwith fled;  
 Leaving no Art untry'd, nor Trick  
 50 Of Warrior stout and politick;  
 Until, in spight of hot Pursuit,  
 He gain'd a Pass, to hold Dispute  
 On better Terms, and stop the Course  
 Of the proud Foe. With all his Force  
 55 He bravely charg'd, and for a while  
 Forc'd their whole Body to recoil;  
 But still their Numbers so increas'd,  
 He found himself at length oppress'd,  
 And all Evasions so uncertain,  
 60 To save himself for better Fortune;  
 That he resolv'd, rather than yield,  
 To die with Honour in the Field,  
 And sell his Hide and Carcass at  
 A Price as high and desperate  
 65 As e'er he could. This Resolution  
 He forthwith put in Execution,  
 And bravely threw himself among  
 The Enemy i' th' greatest Throng,

*ψ. 35. Took heart again, and fac'd about.] Took heart of Grace, in the two first Editions of 1663. An Expression us'd by Sancho Pancha, Don Quixote, vol. 1. book 3. p. 196.*

*ψ. 37. For now the half defeated Bear.] Thus alter'd 1674, 1684, 1689, 1694, 1700. restor'd as above 1704.*

*ψ. 63, 64. And sell his Hide and Carcase at — A Price as high and desperate.] See the Proverbial Saying, of selling the Bear's Skin-Ray, and Baily,*



But what cou'd single Valour do,  
 70 Against so numerous a Foe?  
 Yet much he did, indeed too much  
 To be believ'd, where th' Odds were such;  
 But one, against a Multitude,  
 Is more than Mortal can make good,  
 75 For while one Party he oppos'd,  
 His Rear was suddenly inclos'd;  
 And no Room left him for Retreat,  
 Or Fight against a Foe so great.  
 For now the Mastives, charging home,  
 80 To Blows and handy-Gripes were come:  
 While manfully himself he bore,  
 And setting his Right-foot before,  
 He rais'd himself to shew how tall  
 His Person was above them all.  
 85 This equal Shame and Envy stirr'd

ψ. 91, 92. *Enraged thus, some in the Rear — Attack'd him. — ]*

*Like dastard Curs, that harving at a bay  
 The savage Beast, emboss'd in weary Chace,  
 Dare not adventure on the stubborn Prey,  
 Ne bite before, but come from place to place  
 To get a snatch, when turned is his face.*

Spenser's *Fairy Queen*, book 3. part 1. ft. 22, &c. vol. 2. p. 372. See  
 2<sup>d</sup> part of *Shakespeare's King Henry the Sixth*, act 5. vol. 4. p. 292.  
 3<sup>d</sup> part, act 2.)

ψ. 95. *As Widdrington in doleful Dumps, &c.] Alluding to those  
 Lines in the common Ballad of Chevy Chase.*

*But Widdrington in doleful Dumps,  
 When's Legs were off, fought on his Stumps.*

Mr. Hearne has printed the Ballad of *Chevy Chase*, or *Battle of Otterbourn* (which was fought in the Twelfth year of the Reign of King  
*Richard*

## PART I. CANTO III. 199

In th' Enemy, that one should beard  
 So many Warriors, and so stout,  
 As he had done, and stav'd it out,  
 Disdaining to lay down his Arms,  
 90 And yield on honourable Terms.  
 Enraged thus, some in the Rear  
 Attack'd him, and some ev'ry where,  
 Till down he fell; yet falling fought,  
 And, being down, still laid about:  
 95 As *Widdrington* in doleful Dumps,  
 Is said to fight upon his Stumps.  
 But all, alas! had been in vain,  
 And he inevitably slain,  
 If *Trulla* and *Cerdon* in the nick,  
 100 To rescue him, had not been quick:  
 For *Trulla*, who was light of Foot,  
 As Shafts which long-field *Parthians* shoot,

*Richard II.* 1388. *Stowe's Chronicle*, p. 304.) from an older Copy,  
 in which are the two following Lines:

*Sir Wetherington, my heart was Woe, that euer he slayne  
 should be,  
 For when his Legges were bewyne into, he knyld, and fought  
 upon his Kry.*

(*Præfat. ad Gul. Nubrigens. Histor. Appendix*, p. 82. 87. see the  
*Speſtator's Critic* upon it, vol. i. N<sup>o</sup> 70. 74.)

ψ. 102. *As Shafts, which Long-Field Parthians shoot.*] Thus it  
 stands in the two first Editions of 1663. and I believe in all the other  
 Editions to this time. Mr. *Warburton* is of opinion, That LONG  
 FILED would be more proper; as the *Parthians* were ranged in  
 Long Files, a Disposition proper for their manner of fighting, which  
 was by sudden Retreats and sudden Charges. Mr. *Smith* of *Harleston*,  
 in *Norfolk*, thinks that the following Alteration of the Line would  
 be an improvement;

*As Long Field Shafts, which Parthians shoot.*

N 4

Which





(But not so light as to be born  
 Upon the Ears of standing Corn,  
 105 Or trip it o'er the Water quicker  
 Than Witches, when their Staves they liquor,  
 As some report) was got among  
 The foremost of the martial Throng:  
 There pitying the vanquish'd Bear,  
 110 She call'd to *Cerdon*, who stood near,  
 Viewing the bloody Fight; to whom,  
 Shall we (quoth she) stand still *hum drum*,  
 And see stout *Bruin* all alone,  
 By Numbers basely overthrown?  
 115 Such Feats already h' has atchiev'd,  
 In Story not to be believ'd;  
 And 'twou'd to us be Shame enough,  
 Not to attempt to fetch him off.

Which he thinks *Plutarch's* Description of their Bows and Arrows in the Life of *Crassus*, makes good: That the Arrows of old us'd in Battle, were longer than ordinary (says he) I gather from *Quintus Curtius*, lib. 9. chap. 5. *Indus Duorum Cubitorum Sagittam ita excussit, &c.* and from *Chevy Chase*,

*He had a Bow bent in his hand  
 Made of a trusty Yew,  
 An Arrow of a Cloth-yard long  
 Unto the Head he drew.*

And as *Trulla* was tall, the Simile has a further Beauty in it: The Arrow does not only express her Swiftness; but the Mind sees the Length of the Girl, in the Length of the Arrow as it flies. Might he not call them Long Field *Partians* from the Great Distance they shot, and did Execution with their Arrows? The *Scythians* or Wild *Tartars*, are thus described by *Ovid*. (*Tristium* lib. 3. 53, 54, 55, 56.)

*Protinus equato Siccis Aquilonibus Istro  
 Invehitur celeri Barbarus Hostis Equo:  
 Hostis Equo pollens, longeque volante Sagittâ  
 Vicinam latè depopulatur humum.*

I would (quoth he) venture a Limb  
 120 To second thee, and rescue him;  
 But then we must about it straight,  
 Or else our Aid will come too late;  
 Quarter he scorns, he is so stout,  
 And therefore cannot long hold out.  
 125 This said, they wav'd their Weapons round  
 About their Heads, to clear the Ground;  
 And joining Forces, laid about  
 So fiercely, that th' amazed Rout  
 Turn'd Tail again and straight begun,  
 130 As if *the Devil drove*, to run. [Bruin  
 Mean while th' approach'd th' Place where  
 Was now engag'd to mortal Ruine:  
 The conqu'ring Foe they soon assail'd,  
 First *Trulla* flav'd, and *Cerdon* tail'd,

ŷ. 103, 104. *But not so light, as to be born—Upon the Ears of standing Corn.*] A Satyrical Stroke upon the Character of *Camilla*, one of *Virgil's* Heroines.

*Hos super advenit Volscæ de Gente Camilla, &c.*

*Last from the Volscians, Fair Camilla came,  
 And led her Warlike Troops, a Warriour Dame;  
 Unbred to spinning, in the loom unskill'd,  
 She chose the nobler PALLAS of the field.  
 Mix'd with the first, the fierce Virago fought  
 Sustain'd the Toils of Arms, the Danger sought:  
 Outstripp'd the Winds in speed upon the Plain,  
 Flew o'er the Fields, nor hurt the bearded Grain:  
 She swept the Seas, and as she skipp'd along  
 Her flying Feet unbath'd, on Billows hung.  
 Men, Boys, and Women stupid with surprize,  
 Where e're she passes, fix their wond'ring Eyes:  
 Longing they look, and gaping at the Sight,  
 Devour her o'er and o'er, with vast delight:  
 Her Purple Habit sits with such a Grace  
 On her smooth Shoulders, and so suits her Face:*

*Her*

135 Until their Massives loos'd their Hold :  
 And yet, alas! do what they could,  
 The worsted *Bear* came off with Store  
 Of bloody Wounds, but all before :  
 For as *Achilles*, dipt in Pond,  
 140 Was *Anabaptiz'd* free from Wound,  
 Made Proof against dead-doing Steel  
 All over, but the Pagan Heel :

*Her Head with Ringlets of her Hair is crown'd,  
 And in a Golden Caul, the Curls are bound:  
 She shakes her Myrtle Jaw'lin, and behind  
 Her Lycian Quiver dances in the Wind.* Mr. Dryden.

(See Mr. Pope's *Essay on Criticism. Miscellany Poems*, vol. 1. 5<sup>th</sup> edit. p. 82. Dr. Brome's Poem to Mr. Pope, *Miscell.* vol. 1. p. 98. Dr. Trapp's *Virgil*, vol. 3. p. 96. See the Story of *Ladas* in *Solinus*, and other Writers; and the description of *Queen Zenobia*, *Chaucer's Monk's Tale*, Works, fol. 78.) If it was not (says Mr. Byron) for the Beauty of the Verses, that shaded the Impropriety of *Camilla's* Character, I doubt not but *Virgil* would have been as much censured for the one, as applauded for the other. Our Poet has justly avoided such monstrous Improbabilities; nor will he attribute an incredible Swiftnes to *Trulla*; though there was an absolute Call for extraordinary Celerity, under the present Circumstances: no less occasion than to save the *Bear*, who was to be the Object of all the Rabble's Diversion.

ψ. 134. *First Trulla slaw'd, &c.*] \* *Staving* and *Tailing* are Terms of Art us'd in the *Bear Garden*, and signify there only the parting of *Dogs* and *Bears*: Tho' they are us'd metaphorically in several other Professions, for moderating: as Law, Divinity, &c."

ψ. 137, 138. *The worsted Bear came off with Store— Of bloody Wounds, but all before.*] Such Wounds were always deem'd honourable, and those behind dishonourable: *Plutarch* (see *Life of Cæsar*, vol. 4. p. 422.) tells us, that *Cæsar* in an Engagement in *Africa*, against the King of *Numidia*, and *Scipio Afranius*, took an *Ensign*, who was running away, by the Neck, and forcing him to face about, said, *Look, Look, That way is the Enemy*. (See an Account of the Bravery of *Acilius*, and of a common Soldier, that serv'd *Cæsar* in *Britain*, *Plutarch*, *ibid.* p. 144.) *Old Siward* (see *Tragedy of Macbeth*, act 5.) enquiring of his Son's Death, asks, If *Siward* had all his Wounds before? *Rosse. Ay in the Front. Siward. Why then, God's Soldier be he; Had I as many Sons, as I have Hairs— I would not wish them to*

So did our Champion's Arms defend  
All of him, but the other End :

- 145 His Head and Ears, which in the martial  
Encounter lost a leathern Parcel:  
For as an *Austrian Archduke* once  
Had one Ear (which in *Ducatoons*  
Is half the Coin) in Battle par'd  
150 Close to his Head; so *Bruin* far'd :

*a fairer Death: and so his Knell is knoll'd.* The late *Peter* the Great, *Czar of Muscovy*, made all those that were wounded in the back, at the Battle of *Hollowzin*, to draw Cuts for their Lives. (See *Military History of Charles the 12<sup>th</sup> King of Sweden*, by *M. Gustavus Adlerfeld*, vol. 3. p. 30, 31.

γ. 142. *All over but the Pagan Heel.*] Alluding to the Fable of *Achilles's* being dipt by his Mother *Thetis*, in the River *Styx*, to make him invulnerable: only that part of his Foot which she held him by, escaped.— After he had slain *Hektor* before the Walls of *Troy*, he was at last slain by *Paris*, being shot by him with an Arrow in his Heel. See the romantick Account of *Roldon*, one of the Twelve Peers of *France*, who was invulnerable every where but in the sole of the Left Foot. (*Don Quixote*, part 2. vol. 3. chap. 32. p. 326.) The Famous *Gustavus Adolphus*, King of *Sweden*, had a piece of the Sole of his Boot near the Great Toe of his Right Foot, carried away by a Shot. (*Swedish Intelligencer*, part 3. 1663. p. 49.)

γ. 147, 148, 149, 150. *For as an Austrian Archduke once,—Had one Ear, (which in Ducatoons — Is half the Coin) in Battle par'd — Close to his Head; so Bruin far'd.*] The Story alluded to, is of *Albert*, Archduke of *Austria*, Brother to the Emperour *Rodolph* the Second, who was defeated by Prince *Maurice* of *Nassau*, in the year 1598. (vid. *Hoffmanni Lexic.* edit. 1677.) He endeavouring to encourage his Soldiers in Battle, pull'd off his *Murrion*, or *Head-piece*, upon which he receiv'd a Wound by the Point of a *Spear*. *Dux Albertus*, dum spes superfruit, totam per aciem obequitans, ferebatur, cum *Diestanis* et in Hostem processerat intecto vultu, quo notius exemplum foret, atque ita factum, ut *Haste cuspide a Germano milite auris perstringeretur.* (*Hugonis Grotii Historiar. de Reb. Belgic.* lib. 9. p. 568. edit. *Amstelædami* 12<sup>o</sup> 1658. *Thuani Hist.* lib. 127. tom. 5. edit. 1630. p. 906.) To this *Cleveland* probably alludes, in his *Hue and Cry* after *Sir John Presbyter*:

*What mean these Elders else, those Church Dragoons,  
Madd up of Ears and Ruffs, like Ducatoons.*

Mr.

But tugg'd and pull'd on th' other Side,  
 Like Scriv'ner newly crucify'd:  
 Or like the late corrected Leathern  
 Ears of the *Circumcised Brethren*.

155 But gentle *Trulla*, into th' Ring  
 He wore in's Nose, convey'd a String,  
 With which she march'd before, and led  
 The Warrior to a grassy Bed,  
 As Authors write, in a cool Shade,  
 160 Which Eglantine and Roses made;  
 Close by a softly murm'ring Stream,  
 Where Lovers us'd to loll, and dream.  
 There leaving him to his Repose,

Mr. Smith of Harleston, informs me, that he has seen in the Tables of Coyns,  $\frac{2}{3}$  and  $\frac{1}{3}$  part of the double Ducat of *Albertus of Austria*.

Ibid. — *so Bruin far'd,*] A Bear so call'd, by Mr. Gayton, in his Notes upon *Don Quixote*, book 4. chap. 5. p. 196. so called probably from the French word *Bruire*, to roar.

ŷ. 152. *Like Scrivener newly crucify'd,*] for Forgery; for which the Scriveners are banter'd by Ben Johnson, *Masque of Owles; Works*, vol. 1. p. 128.

*A crop-ear'd Scrivener this,  
 Who when he heard but the Whis-  
 per of Moneys to come down,  
 Fright got him out of Town  
 With all his Bills and Bonds  
 Of other Men's in his hands;  
 It was not He that broke  
 Two i th' Hundred spoke;  
 Nor car'd he for the Curse,  
 He cou'd not bear much worse,  
 He had his Ears in his Purse.*

The Punishment of Forgery among the Egyptians was Death. vid. *Diodori Siculi Rer. Antiquar. lib. 2. cap. 3.*) Happy had it been for some of these Gentlemen, had they been in the same way of thinking with the *Carman*, (mentioned by *Pinkethman*, and *Joe. Miller*, see their

Secured from Pursuit of Foes,  
 165 And wanting nothing but a Song,  
 And a well-tun'd *Theorbo* hung  
 Upon a Bough, to ease the Pain  
 His tugg'd Ears suffer'd; with a Strain  
 They both drew up, to march in quest  
 170 Of his great Leader, and the rest.  
 For *Orsin* (who was more renown'd  
 For stout maintaining of his Ground,  
 In standing Fight, than for Pursuit,  
 As being not so quick of Foot)  
 175 Was not long able to keep Pace  
 With others that pursu'd the Chase;

their Books of Jest) who had much ado to pass with a Load of Cheese at *Temple-Bar*, where a stop was occasioned by a Man's standing in the *Pillory*: He riding up close, ask'd what it was that was written over the Person's Head? They told him it was a Paper to signify his Crime, That he stood for *Forgery*. Ay, says he, What is *Forgery*? They answer'd him, That it was counterfeiting another's Hand with an intent to cheat People. To which the *Carman* reply'd, looking at the Offender; *Ah pox!* This comes of your *Writing and Reading, you silly Dog!*

†. 153, 154. — *Leathern — Ears of the circumcised Brethren.* Mr. *Pryn*, Dr. *Bastwick*, and Mr. *Burton*, who had their Ears cut off for several Seditious Libels. *Pryn* the first time his Ears were cut off, had them stich'd on again, and they grew. (see Earl of *Strafford's* Letters, 1739. vol. 1. p. 266.) and Dr. *Bastwick's* Wife had His put in a clean Handkerchief, probably for the same purpose. (*id. ib.* vol. 2. p. 85.)

*When your Smeſtimnus Suplice wears,  
 Or Tippet on his Shoulder bears,  
 Rags of the Whore;  
 When Burton, Pryn, and Bastwick dares  
 With your good leave but shew their Ears,  
 They'll ask no more —*

(Collection of *Loyal-Songs*, reprinted 1731. N<sup>o</sup> 9. vol. 1. p. 21.)

†. 184.



But found himself left far behind,  
 Both out of Heart and out of Wind :  
 Griev'd to behold his *Bear* pursu'd  
 180 So safely by a Multitude ;  
 And like to fall, not by the Prowess,  
 But Numbers of his Coward Foes.  
 He rag'd, and kept as heavy a Coil as  
 Stout *Hercules* for Loss of *Hylas* ;  
 185 Forcing the Vallies to repeat  
 The Accents of his sad Regret.  
 He beat his Breast, and tore his Hair,  
 For Loss of his dear Crony *Bear* :  
 That *Eccho*, from the hollow Ground,

ŷ. 184. *Stout Hercules, for loss of Hylas,*] a favourite Servant, who had the misfortune to be drown'd. Vid. *Virgil's Georgic.* lib. 3. 6. *Eclog.* 6. 43. *Ovid de Arte Amandi,* lib. 2. 109, 110. *Juvenal,* sat. 1. 164. *Theocrit. in Hyl. Hyggini.* Fab. 14. 271. *Spenser's Fairy Queen,* vol. 2. b. 3. canto 12. l. 7. p. 533.

ŷ. 189, 190. — *Eccho from the hollow Ground, — His doleful Wailings did resound.*] (see *General Histor. Dictionary,* vol. 6. p. 296.) This Passage is beautiful, not only as it is a moving Lamentation, and evidences our Poet to be Master of the *Pathetic*, as well as the *Sublime* still, but also as it comprehends a fine Satire upon that false kind of Wit of making an *Eccho* talk sensibly, and give Rational Answers. *Ovid* and *Erasmus* are noted for this way of Writing, and *Mr. Addison* blames them, and all others who admit it into their Compositions, *Speſtator* N<sup>o</sup> 50, or 51. I will, notwithstanding, venture to produce two Examples of this Kind of Wit, which probably may be exempted from this kind of Censure: the one Serious by an *English* Poet, the other Comical by a *Scotch* one.

Hark! a glad Voice the only Desert cheers,  
 Prepare the Way, a God; a God appears;  
 A God, a God! the Vocal Hills reply,  
 The Rocks proclaim th' approaching Deity. Mr. Pope.  
 He sang sae loud, round Rocks the Ecchoes flew,  
 'Tis true, he said, They a' return'd, 'Tis true.

Mr. Ramsay. (Mr. B.)

Vid.

- 190 His doleful Wailings did reſound  
 More wiſtfully, by many times,  
 Than in ſmall Poets ſplay-foot Rhimes,  
 That makes her, in their ruthful Stories,  
 To answer to Int'rogatories,  
 195 And moſt unconſcionably depoſe  
 To Things of which ſhe nothing knows:  
 And when ſhe has ſaid all ſhe can ſay,  
 'Tis reſted to the Lóver's Fancy.  
 Quoſh he, O whither, wicked *Bruin*?  
 200 Art thou fled to my—*Eccho*, *Ruin*?  
 I thought th' hadſt ſcorn'd to budge a Step,  
 For Fear. (Quoſh *Eccho*) *Marry guep*.

Vid. *Ovid. Metamorph.* lib. 3. 358. with Mr. *George Sandys's* Translation, who gives an account of ſome remarkable *Ecchoes*. *Wolfii. Lection. Memorab.* part 2. p. 1012. *Chartarii Imagin. Deorum.* &c. p. 92, 93. *Notes upon Creech's Lucretius*, 4<sup>th</sup> book. edit. 1714. vol. 1. p. 355, 356, 357. *Dr. Plot's Staffordſhire*, p. 28. *Morton's Northamptonſhire*, p. 357. *Miffon's New Voyage into Italy*, vol. 2. p. 172. *Mr. Wright's Observations made in Travelling*; Lond. 1730. vol. 2. p. 473.

†. 192. *Than in ſmall Poets ſplay-foot Rhimes.*] He ſeems in this place to ſneer at Sir *Philip Sidney*, who in his *Arcadia*, p. 230-1. has a long Poem between the *Speaker*, and *Eccho*; why he calls the Verſes *Splay-foot*, may be ſeen from the following Example, taken from the Poem.

“Fair Rocks, goodly Rivers, ſweet Woods, when ſhall I ſee peace?  
 “Peace, Peace! what barrs me my Tongue? Who is it that comes  
 “me ſo nye? I—Oh!— I do know what Gueſt I have met; It is  
 “*Eccho*—’Tis *Eccho*.—

“Well met, *Eccho*—approach, Then tell me thy Will too—I  
 “will too.” *Euripides* in his *Andromeda*, a Tragedy now loſt, had a fooliſh ſcene of the ſame kind, which *Ariſtophanes* makes ſport with in his *Feaſt of Ceres*. (Mr. W.)

†. 198. *'Tis reſted to the Lover's fancy.*] Vid. *Ovid. Metamorph.* lib. 3. 378. &c. with Mr. *Sandys's* Translation.

†. 202. *Quoſh Eccho, Marry guep.*] “Is any Man offended, *Marry*  
 “*gep.*” *John Taylor's Motto; Works*, p. 44. See *Don Quixote*, 2<sup>d</sup>  
 part.



- Am not I here to take thy Part?  
 Then what has quail'd thy stubborn Heart?  
 205 Have these Bones rattled, and this Head  
 So often in thy Quarrel bled?  
 Nor did I ever winch or grudge it,  
 For thy dear sake. (Quoth she) *Mum budget,*  
 Think'ft thou 'twill not be laid i' th' Dish  
 210 Thou turn'dst thy Back? Quoth Eccho, *Pisb,*  
 To run from those th' hast overcome  
 Thus cowardly? Quoth Eccho, *Mum.*  
 But what a Vengeance makes thee fly  
 From me too, as thine Enemy?  
 215 Or if thou hast no Thought of me,  
 Nor what I have endur'd for thee,  
 Yet Shame and Honour might prevail  
 To keep thee thus from turning Tail:  
 For who would grutch to spend his Blood in  
 220 His Honour's Cause? Quoth she, *a Puddin.*  
 This said, his Grief to Anger turn'd,  
 Which in his manly Stomach burn'd;  
 Thirst of Revenge, and Wrath, in Place

part. vol. 3. chap. 29. p. 292. *Ben Johnson's Bartholmeu Fair*, act i. scene 5.

ŷ. 208. *Quoth she, Mum-budget.*] An Allusion to *Shakespeare's Merry Wives of Windsor*, act 5. vol. 1. p. 298, 299. *Simple*, "I have spoke with her, and we have a *Nay-word* how to know one another. I come to her, and while I cry *Mum*,—She crys *Budget*."

ŷ. 255, 256. *For my part, it shall ne'er be said, — I for the washing gave my Head.*] This Phrase used by *Beaumont and Fletcher, Cupid's Revenge*, act 4. where the Citizens are talking, that *Leucippus* was to be put to Death. 1<sup>st</sup> *Cit.* It holds, he dies this Morning. 2<sup>d</sup> *Cit.*

Of Sorrow, now began to blaze.

- 225 He vow'd the Authors of his Woe  
Should equal Vengeance undergoe ;  
And with their Bones and Flesh pay dear  
For what he suffer'd, and his *Bear*.  
This b'ing resolv'd, with equal speed  
230 And rage he hasted to proceed  
To Action straight, and giving o're  
To search for *Bruin* any more,  
He went in quest of *Hudibras*,  
To find him out where-er'e he was;  
235 And, if he were above ground, vow'd  
He'd ferret him, lurk where he wou'd.  
But scarce had he a Furlong on  
This resolute Adventure gone,  
When he encounter'd with that Crew  
240 Whom *Hudibras* did late subdue.  
Honour, Revenge, Contempt and Shame  
Did equally their Breasts inflame.  
'Mong these the fierce *Magnano* was,  
And *Talgol*, Foe to *Hudibras* :

*Cit.* Then happy Man be his Fortune. *1<sup>st</sup> Cit.* And so am I and  
forty more Good Fellows, that will not give their Heads for the  
washing, I take it. 'Tis imitated by the Writer of the second part,  
that was spurious, 1663. p. 14.

*On Agnes' Eve they'd strictly fast,  
And dream of those, that kiss'd them last,  
Or on Saint Quintin's watch all Night,  
With Smock hung up for Lover's sight ;  
Some of the Laundry were (no flasing),  
That would not give their Heads for washing.*



245 *Cerdon* and *Colon*, Warriors stout,  
 And resolute, as ever fought ;  
 Whom furious *Orsin* thus bespoke :  
 Shall we (quoth he) thus basely brook  
 The vile Affront that poultry *Afs*,  
 250 And feeble *Scoundrel*, *Hudibras*,  
 With that more poultry *Ragamuffin*,  
*Ralpho*, with vapouring and huffing,  
 Have put upon us, like tame Cattle,  
 As if th' had routed us in Battle?  
 255 For my Part, it shall ne'er be sed,  
 I for the washing gave my Head :  
 Nor did I turn my Back for Fear  
 O' th' Rascals, but Loss of my *Bear*,  
 Which now I'm like to undergo ;  
 260 For whether these fell Wounds, or no,  
 He has receiv'd in Fight, are mortal,  
 Is more than all my Skill can foretel ;  
 Nor do I *know* what is become  
 Of him, *more than the Pope of Rome*.

†. 258. *Of them, but losing of my Bear.*] 1674. and all Editions to 1704 exclusive.

†. 267. — *in bugger-mugger lurk.*] See *Skinner* and *Baily*.

†. 270. *To pull the Devil by the Beard.*] A common Saying in *England*. The being pulled by the Beard in *Spain*, is deemed as dishonourable, as being kick'd on the Seat of Honour in *England*. See *Don Quixote*, vol. 2. chap. 2. p. 32.

*Don Sebastian de Cobarruvias*, in his *Treasury of the Italian Tongue*, observes, That no Man can do the *Spaniards* a greater Disgrace than by pulling them by the Beard; and in proof gives the following Romantic Account. "A Noble Gentleman of that Nation dying (his Name *Cid-Rai Dias*), a *Jew* who hated him much in his life-time,  
 " stole

- 265 But if I can but find them out  
 That caus'd it (as I shall no doubt,  
 Where-e'er th' in hugger-mugger lurk)  
 I'll make them rue their Handy-work ;  
 And wish that they had rather dar'd,  
 270 *To pull the Devil by the Beard.*  
 Quoth *Cerdon*, Noble *Orsin*, th' hast  
 Great Reason to do as thou say'st,  
 And so has ev'ry body here,  
 As well as thou hast, or thy *Bear* :  
 275 Others may do as they see good ;  
 But if this Twig be made of Wood  
 That will hold Tack, I'll make the Fur  
 Fly 'bout the Ears of that old Cur ;  
 And th' other Mungrel Vermin, *Ralph* ;  
 280 That brav'd us all in his behalf.  
 Thy Bear is safe, and out of Peril,  
 Though lugg'd indeed, and wounded very ill ;  
 My self, and *Trulla* made a Shift  
 To help him out at a dead lift ;

“ stole privately into the Room where his Body was newly laid out,  
 “ and thinking to do, what he never durst whilst he was living ;  
 “ stoop'd down to pluck him by the Beard, at which the Body started  
 “ up, and drawing his Sword which lay by him, half way out, put the  
 “ *Jew* into such a fright, that he run out of the Room, as if a thou-  
 “ sand Devils had been behind him. This done, the Body lay down  
 “ as before unto rest, and the *Jew* after that turn'd *Christian*.” (see  
*Heywood's Hierarchy of Angels*, b. 7. p. 480.) 'twas *Sancho Pancha's*  
 Expression, *They had as good take a Lyon by the Beard.* *Don Quix-  
 ote*, vol. 3. chap. 32. See the *Legend* of the Giant *Rytbo*, upon the  
 Mountain *Aravius*, who made himself a Garment of the *Beards* of  
 those Kings that he had slain : and was himself slain by King *Ar-  
 thur*. (*Jeffrey of Monmouth's British History*, by *Thompson*, p. 324.)



285 And having brought him bravely off,  
 Have left him where he's safe enough:  
 There let him rest; for if we stay,  
 The Slaves may hap to get away.  
 This said, they all engag'd to join  
 290 Their Forces in the same Design:  
 And forthwith put themselves in Search  
 Of *Hudibras* upon their March.  
 Where leave we them a while to tell  
 What the victorious *Knight* befell:  
 295 For such, *Crowdero* being fast  
 In Dungeon shut, we left him last.  
 Triumphant Laurels seem'd to grow  
 No where so green as on his Brow:  
 Laden with which, as well as tir'd  
 300 With conquering Toil, he now retir'd

ŷ. 309, 310, 311. — *He had got a Hurt — O' th' Inside, of a deadlier sort, — By Cupid made —*] See a Description of *Cupid*, *Chaucer's Romaunt of the Rose*, Works, 1602. folio 113, 116, 117. *Cotton's Virgil Travestie*, b. 1. p. 54. *Tatler* N<sup>o</sup> 85. *Don Alonso's Epitaph*. see *Pharamond*, a Romance, 1662. p. 9.

ŷ. 311, 312. — *who took his stand — Upon a Widow's Jointure Land.*] see *Spectator* N<sup>o</sup> 312. *Cupid* aim'd well for the Knight's Circumstances: for in *Walker's History of Independency*, part 1. p. 170. 'tis observ'd, That the Knight's Father, Sir *Oli-ver Luke*, was decay'd in his Estate, and so was made Colonel of Horse; but we are still ignorant, how much his hopeful Son (the *Hero* of this Poem) advanced it, by his beneficial Places of Colonel, Committee-man, Justice, Scout-master, and Governour of *Newport-Pagnel*: he fights for this Widow's Jointure, which was 200 pounds a year: but very unluckily he met with fatal Obstacles in the course of his Amours: for she was a mere *Coquet*, and what was worse for one of the Knight's Principles, a *Royalist*. (see part 2. canto 2. ŷ. 251.) It must be a mistake in Sir *Roger L'Estrange* to say, She was the Widow of one *Wilnot an Independent*. for *Mr. Butler*, who certainly knew her, observes,

Unto a neighb'ring Castle by,  
 To rest his Body, and apply  
 Fit Med'cines to each glorious Bruise  
 He got in Fight, *Reds, Blacks, and Blews;*  
 305 To mollify th' uneasy Pang  
 Of ev'ry honourable Bang,  
 Which be'ng by skilful Midwife drest,  
 He laid him down to take his Rest.  
 But all in vain. H' had got a Hurt  
 310 O' th' inside, of a deadlier Sort,  
 By *Cupid* made, who took his Stand  
 Upon a Widow's Jointure Land,  
 (For he, in all his am'rous Battels,  
 No 'dvantage finds like Goods and Chattels)  
 315 Drew home his Bow, and, aiming right,  
 Let fly an Arrow at the *Knight;*

observes, that her Name was *Tomson*, and thus humorously expatiates upon our Knight's unsuccessful Amour :

*Ill has he read, That never heard  
 How He with Widow Tomson far'd;  
 And what hard Conflict was between  
 Our Knight, and that insulting Quean:  
 Sure Captive Knight ne're took more pains  
 For Rhymes for his melodious Strains;  
 Nor beat his Brains, nor made more Faces,  
 To get into a Filt's good Graces,  
 Than did Sir Hudibras to get  
 Into this subtil Gypsey's Net, &c.*

(*Hudibras's Elegy. Remains*, edit. 1727. p. 311.) all which is agreeable to her behaviour in this Poem: and it is further hinted in the *Elegy*, That she was of a loose and common Character — and yet continu'd inexorable to the Knight, and in short, was the Cause of his Death. (Mr. B.) See the *Spectator's* Character of a Demurrer, N<sup>o</sup> 89.



The Shaft against a Rib did glance,  
 And gall him in the *Purtenance*.  
 But Time had somewhat 'fwag'd his Pain,  
 320 After he found his Suit in vain.  
 For that proud Dame, for whom his Soul  
 Was burnt in's Belly like a Coal,  
 (That Belly that so oft did ake,  
 And suffer griping for her sake,  
 325 Till purging Comfits, and *Ants-Eggs*  
 Had almost brought him off his Legs)  
 Us'd him so like a base *Rascallion*,  
 That old *Pyg* — (what d' y' call him) *malion*,  
 That cut his Mistress out of Stone,  
 330 Had not so hard a-hearted one.

ψ. 315, 316. *Drew home his Bow.*] In the two first Editions of 1663. this and the following Line stand thus: *As bow he did, and aiming right; — An Arrow he let fly at Knight.*

ψ. 325, 326. — *and Ants Eggs, — Had almost brought him off his Legs.*] Vid. *Sexti Philosoph. Pyrrh. Hypotyp.* lib. 1. p. 12. *Encomium Formicarum. Mouseti Insector. Theatr.* lib. 2. cap. 16. p. 245, 246. Verum equidem miror Formicarum hæc in parte potentiam, quum 4 tantum in potu sumptas, omnem Veneris, ac coeundi potentiam auferre tradat *Brunfelsius* — *Oleum ex Formicis alatis factum, Venerem stimulat ac auget. Weckerus.* vid. *Mouseti Insector. Theatr.* lib. 1. cap. 28. p. 173. See *Scot's Disc. of Witchcraft*, b. 6. chap. 7. p. 124. *Ova Formicarum ventositatem et tumultum in ventre generant. Mallei Malefcar. Joannis Nider. Francofurti*, 1588. chap. 10. p. 778. id. ib. p. 410. *Publ. Libr. Cambridge, K.* 16. 25.

ψ. 328, 329. *That old Pyg — (what d' y' call him) malion, — That cut his Mistress out of Stone.*] *Pygmalion* the Son of *Cilex* (according to the *Heathen Mythology*) fell in Love with an Ivory Statue, which *Venus* turning into a young Woman, he begot of her *Paphus*. *Ovid. Metamorph.* lib. 10. l. 247.

*The* <sup>a</sup> *Cyprian Prince with Joy-expressing Words,* <sup>a</sup> *Pygmalion.*  
*To pleasure-giving Venus thanks affords.*  
*His Lips to her's he joins, which seem to melt:*  
*The Virgin blushing, now his Kisses felt;*

*And*

She had a thousand Jadhish Tricks,  
 Worse than a Mule that flings and kicks;  
 'Mong which one cross-grain'd Freak she had,  
 As insolent, as strange and mad ;  
 335 She could love none but only such  
 As scorn'd and hated her as much.  
 'Twas a strange Riddle of a Lady,  
 Not Love, if any lov'd her: Hey day!  
 So Cowards never use their Might,  
 340 But against such as will not fight.  
 So some Diseases have been found  
 Only to seize upon the Sound.  
 He, that gets her by Heart, must say her  
 The back Way, like a Witches Prayer.

*And fearfully erecting her Fair Eyes,  
 Together with the Light, her Lover spies.  
 Venus the Marriage blest which she had made,  
 And when Nine <sup>b</sup>Crescents had at full display'd <sup>b</sup>Increasing Moons.  
 Their joining Horns, replete with borrow'd flame,  
 She Paphus bore, who gave that Isle a Name. Mr. Sandys.*

(Vid. Plinii Nat. Hist. Annotations on Sir Tho. Browne's *Religio Medici* part 2. p. 211.) *Virgil Æneid*. I. 368. refers to another *Pygmalion*, King of Tyre, and Brother to *Dido*. See a Letter of *Philopanax* (who had fallen desperately in Love with a Picture of his own drawing) to *Chromation*, *Speclator* N<sup>o</sup> 238.

§. 338. — *Hey day!*] *Ha day!* In all Editions till 1704. then alter'd to *Hey day!*

§. 339, 340. *So Cowards never use their Might, — But against such as will not fight.*] Alluding probably to the Combate between the *Two Cowards Dametas and Clinias*, (see *The Countess of Pembroke's Arcadia*, by Sir Philip Sidney, lib. 3. p. 276, 277. edit. 1674.) who protested to fight like *Hectors*, and gave out as terrible Bravadoes against each other, as the stoutest Champions in the World, each confiding in the Cowardice of his Adversary.

§. 343, 344. *He that gets her by heart, must say her — The back way like a Witches Prayer.*] *The Speclator* N<sup>o</sup> 61. speaking of an *Epigram* call'd



345 Mean while the *Knight* had no small Task  
 To compass what he durst not ask,  
 He loves, but dares not make the Motion;  
 Her *Ignorance* is his *Devotion*:  
 Like *Caitiff* vile, that for *Misdeed*  
 350 Rides with his Face to Rump of Steed;  
 Or rowing Scull, he's fain to love,  
 Look one way, and another move;  
 Or like a Tumbler, that does play  
 His Game, and look another way,  
 355 Until he seize upon the Coney:  
 Just so does he by Matrimony.  
 But all in vain; her subtle Snout  
 Did quickly wind his Meaning out;  
 Which she return'd with too much Scorn,  
 360 To be by Man of Honour born;  
 Yet much he bore, until the Distress  
 He suffer'd from his spiteful Mistress  
 Did stir his Stomach, and the Pain  
 He had endur'd from her Disdain,

call'd the *Witche's Prayer*, says, "It fell into Verse when it was read,  
 "either backwards or forwards, excepting only that it curs'd one  
 "way, and bless'd another." (See *Spe&ator* N<sup>o</sup> 110, 117. upon  
*Witchcraft*.)

ŷ. 348. *Her Ignorance is his Devotion*.] Alluding to the *Popish*  
 Doctrine, that Ignorance is the Mother of Devotion.

ŷ. 349, 350. *Like Caitiff-vile, that for Misdeed—Rides with his Face*  
*to Rump of Steed*.] Alluding it may be, to the Punishment of *Robert*  
*Ward*, *Thomas Watson*, *Simon Graunt*, *George Jellis*, and *William*  
*Sawyer*, Members of the Army; who upon the sixth of *March*,  
 1648, in the *New Palace-yard*, *Westminster*, were forced to ride with  
 their Faces towards their *Horses Tails*, had their Swords broken  
 over

- 365 Turn'd to Regret, so resolute,  
 That he resolv'd to wave his Suit,  
 And either to renounce her quite,  
 Or for a while play leaft in Sight.  
 This Resolution b'ing put on,
- 370 He kept some Months, and more had done;  
 But being brought so nigh by Fate,  
 The Victory he atchiev'd so late  
 Did fet his Thoughts agog, and ope  
 A Door to discontinu'd Hope,
- 375 That seem'd to promise he might win  
 His Dame too, now his Hand was in;  
 And that his Valour, and the Honour  
 H' had newly gain'd, might work upon her:  
 These Reasons made his Mouth to water
- 380 With am'rous Longings to be at her.  
 Quoth he, unto himself, who knows  
 But this brave Conquest o'er my Foes  
 May reach her Heart, and make that ftoop,  
 As I but now have forc'd the Troop?

over their Heads, and were cashier'd, for petitioning the *Rump* for Relief of the opprefs'd Common-wealth. See a Tract intit'led, *The Hunting of the Foxes from Newmarket and Triploe-Heaths, to White-Hall, by five small Beagles lately of the Army* — Printed in a Corner of Freedom, right opposite the Council of Warre, Anno Domini 1649, penes me, and in the Publick Library at Cambridge, 19. 7. 23. or to the Custom of Spain, where the condemn'd Criminals are carried to the Place of Execution upon an Afs, with their Faces to the Tail. (*Lady's Travels into Spain*, book 3. p. 219. 5<sup>th</sup> edit. *Baker's History of the Inquisition*, p. 367. 488.

ψ. 373, 374. — and ope — *A Door to discontinued Hope.*] A canting Phrase used by the *Sectaries*, when they entred on any new Mischief. (Mr. W.)

ψ. 386.



- 385 If nothing can oppugn Love,  
 And Virtue invious ways can prove,  
 What may not he confide to do  
 That brings both Love and Virtue too?  
 But thou bring'st Valour too and Wit,  
 390 Two Things that seldom fail to hit.  
 Valour's a Moufe-trap, Wit a Gin,  
 Which Women oft are taken in.  
 Then, *Hudibras*, why should'st thou fear  
 To be, that art a Conqueror?  
 395 Fortune th' Audacious doth *juvare*,  
 But lets the Timidious miscarry.  
 Then while the Honour thou haft got  
 Is spick and span new, piping hot,  
 Strike her up bravely thou hadst best,

†. 386. *And Virtue invious Ways can prove.*] *Virtus, recludens immeritis mori Cælum, negatâ tentat iter viâ. Horatii Cam. lib. 3. 2, 21, 22.*

†. 395. *Fortune th' Audacious doth juvare.*] Alluding to that Passage in *Terence's Phormio*, act 1. sc. 4. *Fortes Fortuna adjuvat.*

†. 398. *Is spick and span new.*] Mr. Ray observes, *English Proverbs*, 2<sup>d</sup> edit. p. 270. That this proverbial Phrase, according to Mr. Howel, comes from *Spica* an Ear of Corn: but rather (says he) as I am informed from a better Author, *Spike* is a sort of *Nail*, and *Spawn* the *Chip* of a Boat; so that it is all one as to say, every *Chip* and *Nail* is new. But I humbly am of opinion, that it rather comes from *Spike* which signifies a *Nail*, and a *Nail* in Measure is the 16<sup>th</sup> part of a yard: and *Span* which is in measure a quarter of a yard; or nine Inches; and all that is meant by it, when apply'd to a new Suit of Cloaths, is that it has been just measured from the piece by the *Nail* and *Span*. See the expression, *Ben Johnson's Bartholmeu Fair*, act 3. sc. 5.

†. 403, 404. *And as an Owl that in a Barn — Sees a Mouse creeping in the Corn, &c.*] This Simile should not pass by unregarded, because it is both just and natural: the *Knight's* present Case is, not much different from the *Owl's*: their Figures are equally ludicrous, and they seem to be pretty much in the same Designs: if the *Knight's*  
 Mouth

400 And trust thy fortune with the rest.  
 Such Thoughts as these the *Knight* did keep  
 More than his Bangs, or Fleas, from Sleep.  
 And as an Owl that in a Barn  
 Sees a Mouse creeping in the Corn,  
 405 Sits still, and shuts his round blew Eyes,  
 As if he slept, until he spies  
 The little Beast within his Reach,  
 Then starts, and seizes on the Wretch;  
 So from his Couch the *Knight* did start,  
 410 To seize upon the Widow's Heart,  
 Crying with hasty Tone, and hoarse,  
*Ralpho* dispatch, To Horse, To Horse.  
 And 'twas but time; for now the Rout,  
 We left engag'd to seek him out,

Mouth waters at the Widow, so does the Owl's at the Mouse; and the *Knight* was forming as deep a Plot to seize the *Widow's Heart*, as the *Owl* to surprize the *Mouse*; and the *Knight* starts up with as much Briskness at the Widow, as the *Owl* does to secure his Prey. This *Simile* therefore exactly answers the business of one, which is to illustrate one thing by comparing it to another: If it be objected, That it is drawn from a low Subject; it may be reply'd, That *Similes* are not always to be drawn from noble and lofty Themes: for if they were, how would those *Similes*, of Boys surrounding an *Ass* in *Homer*, (*Iliad* 11.) and of whipping a *Top* in *Virgil*, (*Æn.* 7.) be defended? If such are allowable in *Epic Poetry*, much more are they in *Burlesque*. I could subjoin two *Similes* out of *Homer* suitable to the *Knight's* Case, but it might seem too *predantic*; and yet I cannot end this Note, without observing a fine Imitation of our Poet's *Simile*, in *Philips's Splendid Shilling*:

— so Poets sing  
*Grimalkin*, to Domestic Vermin sworn  
 An everlasting Foe, with watchful Eye  
 Lies nightly brooding o'er a chinky Gap,  
 Protending her fell Claws to thoughtless Mice  
 Sure Ruine ————— (Mr. B.)

ψ. 422.

- 415 By speedy Marches were advanc'd  
 Up to the Fort, where he enconcd:  
 And all th' Avenues had possest  
 About the Place, from East to West.  
 That done, a While they made a Halt,  
 420 To view the Ground, and where t' assault:  
 Then call'd a Council, which was best,  
 By Siege or Onslaught, to invest  
 The Enemy; and 'twas agreed,  
 By Storm and Onslaught to proceed.  
 425 This b'ing resolv'd, in comely Sort  
 They now drew up t' attack the Fort;  
 When *Hudibras*, about to enter  
 Upon another-gates Adventure,  
 To *Ralpho* call'd aloud to arm,  
 430 Not dreaming of approaching Storm.  
 Whether Dame Fortune, or the Care  
 Of Angel bad, or tutelar,  
 Did arm, or thrust him on a Danger,  
 To which he was an utter Stranger;  
 435 That foresight might, or might not blot  
 The Glory he had newly got;  
 Or to his Shame it might be fed,

ψ. 422. *Onslaught.*] *Onslaught*, a storming, a fierce Attack upon a place, *Baily*.

ψ. 437. ——— *it might be fed.*] This spelling us'd in all Editions to 1704 inclusive: alter'd to *said*, 1710.

ψ. 444. *To take the Field, and sally at.*] In Edit. 1674 and the following ones to 1704 exclusive.

They took him napping in his Bed:  
 To them we leave it to expound,  
 440 That deal in Sciences profound.  
 His Courser scarce he had bestri'd,  
 And *Ralphe* that on which he rid,  
 When setting ope the Postern Gate,  
 Which they thought best to sally at,  
 445 The Foe appear'd, drawn up and drill'd,  
 Ready to charge them in the Field.  
 This somewhat startled the bold *Knight*,  
 Surpriz'd with th' unexpected Sight;  
 The Bruises of his Bones and Flesh  
 450 He thought began to smart afresh:  
 Till recollecting wonted Courage,  
 His Fear was soon converted to Rage,  
 And thus he spoke: The Coward Foe,  
 Whom we but now gave Quarter to,  
 455 Look, yonder's rally'd, and appears,  
 As if they had out-run their Fears;  
 The Glory we did lately get,  
 The Fates command us to repeat:  
 And to their Wills we must succumb,  
 460 *Quocunque trabunt*, 'tis our Doom.

γ. 445. *The Foe appear'd drawn up and drill'd.*] See Beaumont and Fletcher's Tragedy of *Thierry King of France*, act 2. sc. 1. where *Protuldy* a Coward, speaking of his Soldiers to the King, says,—“It appears they have been *drill'd*, nay very prettily *drill'd*—for many of them can discharge their Muskets, without the danger of throwing off their Heads.” See *Baily's Dictionary*.

γ. 472. *And haunts by fits.*] *Haunts by turns*; in the two first Editions of 1663.

γ. 477.



This is the same numerick Crew  
 Which we so lately did subdue;  
 The self-same Individuals, that  
 Did run, as Mice do from a Cat,  
 465 When we courageously did wield  
 Our martial Weapons in the Field,  
 To tug for Victory: And when  
 We shall our shining Blades agen  
 Brandish in Terror o'er our Heads,  
 470 They'll straight resume their wonted Dreads:  
 Fear is an Ague, that forsakes  
 And haunts by Fits those whom it takes:  
 And they'll opine they feel the Pain  
 And Blows they felt to day, again.  
 475 Then let us boldly charge them home,  
 And make no doubt to overcome.  
 This said, his Courage to inflame,

ŷ. 477, 478. *This said, his Courage to inflame, — He call'd upon his Mistress' Name.*] A sneer upon Romance Writers, who make their Heroes when they enter upon most dangerous Adventures, to call upon their Mistresses Names. *Cervantes* (from whom Mr. Butler probably copied the Thought) often puts his *Don Quixote* under these Circumstances. Before his Engagement with the *Carriers*, part 1. b. 1. chap. 3. p. 23. before his Engagement with the *Wind-Mills*, chap. 8. p. 64. when he was going to engage the *Biscayan Squire*, he cry'd out aloud, (part 1. b. 1. chap. 5. p. 72.) "Oh Lady of my Soul, "*Dulcinea*, Flower of all Beauty, vouchsafe to succour your Champion in this dangerous Combat undertaken to set forth your "Worth." (see likewise vol. 1. b. 2. chap. 5. p. 112. chap. 6. p. 200.) before his Adventure with the *Lions*, vol. 3. chap. 15. p. 159. and in the Adventure of *Montesino's Cave*, id. ib. chap. 22. p. 215. See likewise vol. 4. chap. 64. p. 649. *Constance* (see *Pharamond a Romance*, part 1. b. 2. p. 37.) invokes *Placidia's* Name in his Combats: as does *Ralpho the Knight of the Burning Pestle*, (see *Fletcher's Play* so call'd, edit. 4<sup>to</sup> 1635. p. 36.) upon his Engagement with *Barbarossa*,  
 the

He call'd upon his *Mistress's* Name.

His Pistol next he cock'd a-new;

480 And out his nut-brown Whinyard drew :

And, placing *Ralpho* in the Front,

Reserv'd himself to bear the Brunt ;

As expert Warriors use : then ply'd

With Iron Heel his Courser's Side,

485 Conveying sympathtick Speed

From Heel of *Knight* to Heel of Steed.

Mean while the Foe, with equal Rage

And Speed, advancing to engage,

Both Parties now were drawn so close,

490 Almost to come to Handy-blows :

When *Orsin* first let fly a Stone

At *Ralpho* ; not so huge a one

As that which *Diomed* did maul

*Æneas* on the Bum withal ;

the Barber. Mr. *Jarvis* says, in the *Life of Michael de Cervantes de Saavedra*, prefix'd to *Don Quixote*, 1742. p. 9. "In order to animate themselves the more, says the old Collection of *Spanish Laws*, (see the 22<sup>d</sup> Law. tit. 21. part 2.) they hold it a Noble Thing to call upon the Names of their Mistresses, that their Hearts might swell with an increase of Courage, and their Shame be the greater, if they failed in their Attempts."

ψ. 491, 492, 493, 494. *When Orsin first let fly a Stone — At Ralpho ; not so great a one — As that which Diomed did maul — Æneas on the Bum withal.* Here is another Evidence of that Air of Truth and Probability which is kept up by Mr. *Butler*, through this Poem : he would by no means have his Reader's fancy the same Strength and Activity in *Orsin*, which *Homer* ascribes to *Diomed* : for which Reason he alludes to the following Passage in the fifth *Iliad*. l. 304, &c.

Ὁ δὲ χερμάδιον λάβει χερσὶν  
Τυδείδης &c.

*Then*



495 Yet big enough, if rightly hurl'd,  
 T' have sent him to another World,  
 Whether above-ground, or below,  
 Which *Saints twice dipt* are destin'd to.  
 The Danger startled the bold *Squire*,  
 500 And made him some few Steps retire.  
 But *Hudibras* advanc'd to's Aid,  
 And rous'd his Spirits half difmay'd:  
 He wisely doubting left the Shot  
 Of th' Enemy, now growing hot,  
 505 Might at a distance gall, press'd close,  
 To come pell-mell to handy Blows,  
 And that he might their Aim decline,  
 Advanc'd still in an oblique Line;  
 But prudently forbore to fire,  
 510 Till Breast to Breast he had got nigher;

*Then fierce Tydides sumps, and from the Fields  
 Heav'd with vast force, a rocky Fragment wields;  
 Not two Strong Men th' enormous Weight cou'd raise,  
 Such Men as live in these degenerate days.  
 He swung it round, and gathering strength to throw,  
 Discharg'd the pond'rous Ruin at the Foe;  
 Where to the Hip the inserted Thigh unites  
 Full on the Bone the pointed Marble lights,  
 Thro' both the Tendons broke the rugged Stone,  
 And strip'd the Skin, and crack'd the solid Bone:  
 Sunk on his knees, and slagg'ring with his pains,  
 His falling bulk his bended Arm sustains:  
 Lost in a dirty mist, the Warrior lies,  
 A sudden Cloud comes swimming o'er his Eyes. Mr. Pope.*

vid. *Virgil, Æneid.* 1. 101, &c. *Juvenal, sat.* 15. 65, &c.

Unfortunate *Aeneas*! it seems to be his Fate to be thus attack'd by his Enemies: *Turnus* also wields a piece of a Rock at him, which *Virgil* says, Twelve Men could hardly raise; tho' the Consequences are not so dismal as in *Homer*.

Nec

As expert Warriors use to do,  
 When Hand to Hand they charge their Foe,  
 This Order the advent'rous *Knight*,  
 Most Soldier-like, observ'd in Fight,  
 515 When Fortune (as she's wont) turn'd fickle,  
 And for the Foe began to stickle,  
 The more Shame for her *Goody-ship*  
 To give so near a Friend the Slip.  
 For *Colon*, chusing out a Stone,  
 520 Levell'd so right, it thump'd upon  
 His manly Panch, with such a Force,  
 As almost beat him off his Horse.  
 He loos'd his Whinyard, and the Rein;  
 But laying fast hold on the Mane,  
 525 Preserv'd his Seat: And as a Goofe  
 In Death contracts his Talons close,

Nec plura effatus, Saxum circumspicit ingens,  
 Saxum antiquum, ingens, campo quod forte jacebat  
 Limes agro positus, litem ut discerneret arvis,  
 Vix illud lecti bis sex cervice subirent,  
 Qualia nunc Hominum producit corpora Tellus. *Æn.* 11. 896.

ŷ. 497, 498. *Whether above ground, or below,—Which Saints twice dipt are destin'd to.*] Mr. Abraham Wright, in the Preface to his *Five Sermons, in Five several Styles, or Wayes of Preaching*, 1656, p. 1. (*pene me*) speaks of some *Chymical Professors* of Religion in those times, that had been *twice dipp'd*, but never baptiz'd.

ŷ. 509, 510, 511. *But prudently forbore to fire—Till Breast to Breast he had got nigher;—As expert Warriors us'd to do.*] Alluding to O. Cromwell's prudent Conduct in this respect, who seldom suffer'd his Soldiers to fire, till they were near enough to do execution upon the Enemy. see Sir Tho. Fairfax's *Short Memorial*, by himself, publish'd 1699. p. 9.

ŷ. 523. *He loos'd his Whinyard.*] Thus it stands in the first Editions of 1663, alter'd 1674 to *He loos'd his Weapon*; so it continued to 1700. alter'd 1704 to *He lost his Whinyard*.



So did the *Knight*, and with one *Claw*  
 The *Tricker* of his *Pistol* draw.  
 The *Gun* went off: And, as it was,  
 530 Still fatal to stout *Hudibras*,  
 In all his *Feats of Arms*, when least  
 He dreamt of it, to prosper best;  
 So now he far'd: The *Shot* let fly  
 At *Random* 'mong the *Enemy*,  
 535 Pierc'd *Talgol's Gabberdine*, and grazing  
 Upon his *Shoulder*, in the passing,  
 Lodg'd in *Magnano's brass Habergeon*,  
 Who straight *A Surgeon* cry'd, *A Surgeon*:

ψ. 533, 534. — *The Shot let fly*, — *At random*, 'mong the *Enemy*.] *Hudibras's Pistol* was out of order, as is before observ'd by *Mr. Butler*: and 'tis certain, that he was not so expert a *Marksman*, as the *Scotch Douglas*, (see *Shakespear's Henry the Fourth*, First part, act 2. p. 386.) of whom *Prince Henry* made the following Observation, "He that rides at High Speed, and with a *Pistol* kills a Sparrow flying:" or *Prince Rupert*, who at *Stafford*, in the time of the Rebellion, standing in *Captain Richard Sneyd's Garden*, at about Sixty yards distance, made a shot at the *Weathercock* upon the *Steeple* of the *Collegiate Church of Saint Mary*, with a screw'd *Horseman's Pistol*, and single *Bullet*, which pierc'd it's *Tail*, the *Hole* plainly appearing to all that were below: which the *King* presently judg'd as a *Casualty* only. The *Prince* presently prov'd the contrary by a second *Shot* to the same effect. (*Dr. Plot's Staffordshire*, ch. 9. f. 9. p. 336.)

ψ. 535. — *Gabberdine*.] *Galvardine* in *French*, (see *Cotgrave's Dictionary*) A *Shepherd's coarse Frock* or *Coat*. A word often used by *Romance Writers*, and among the rest by the *Translator of Amadis de Gaul*. *Shilock the Jew* speaking to *Antonio*, (see *Shakespear's Merchant of Venice*, act 1.) says,

You call'd me *Misbeliever*, *Cut throat Dog*,  
 And spit upon my *Jewish Gaberdine*,  
 And all for use of that, which is my own.

ψ. 537. *Lodg'd in Magnano's brass Habergeon*.] *Habergeon*, a little *Coat of Mail*, or only *Sleeves and Gorget of Mail*. (see *Dictionary* to the last Edition of *Guillim's Heraldry*.)

Some

He tumbled down, and, as he fell,  
 540 Did *Murthber*, *Murthber*, *Murthber* yell.  
 This startled their whole body so,  
 That if the *Knight* had not let go  
 His Arms, but been in warlike Plight,  
 H' had won (the second time) the Fight.  
 545 As, if the *Squire* had but fall'n on,  
 He had inevitably done :  
 But he, diverted with the Care  
 Of *Hudibras* his Hurt, forbare  
 To pres th' Advantage of his Fortune,  
 550 While Danger did the rest dishearten.  
 For he with *Cerdon* b'ing engag'd  
 In close Encounter, they both wag'd

*Some would been arm'd in a Habergeon,  
 And in a Breast-plate with a light Gippion.*

(Chaucer's *Knight's Tale*, edit. 1602. fol. 6. *ibid.* fol. 67. 360.) See Spenser's *Fairy Queen*, b. 2. canto 6. ft. 29. b. 3. canto 11. ft. 7. *Hist. of Valentine and Orsin*, chap. 9. p. 50. *Junii Etymolog. Anglican.*

¶ 538. *Who straight A Surgeon cry'd, A Surgeon.*] See the Case of *Monfieur Thomas*, and *Hylas*, *Fletcher's Comedy*, intit'led, *Monfieur Thomas*, act 3. sc. 3. when the first thought his Leg broke in twenty pieces, and the latter that his Skull was broke. *Magnano* seems not to be so courageous as the *Sea Captain*, who, (for his Courage in a former Engagement where he had lost a Leg) was prefer'd to the Command of a good Ship: In the next Engagement, a Cannon Ball took off his Wooden Deputy, so that he fell upon the Deck: A Sea man thinking he had been fresh wounded, call'd out to carry him down to the Surgeon—He swore at him, and said, Call the Carpenter, you Dog, I have no occasion for a Surgeon.

¶ 545. *As if the Squire*] In the two first Editions, for this and the three following Lines, these two are used,

*As Ralpho might, but he with Care  
 Of Hudibras his Hurt forbare.*

In 1674 *Hudibras his Wound*, to 1704 exclusive.

¶ 551. *He had with Cerdon, &c.*] 1674 to 1704 exclusive.

P 2

¶ 553.

The Fight so well, 'twas hard to say  
 Which Side was like to get the Day.  
 555 And now the busy Work of Death  
 Had tir'd them so, th' agreed to breath,  
 Preparing to renew the Fight;  
 When the Disaster of the *Knicht*  
 And th' other Party did divert  
 560 Their fell Intent, and forc'd them part.  
*Ralpho* press'd up to *Hudibras*,  
 And *Cerdon* where *Magnano* was;  
 Each striving to confirm his Party  
 With stout Encouragements, and hearty.  
 565 Quoth *Ralpho*, Courage, valiant Sir,  
 And let Revenge and Honour stir  
 Your Spirits up, once more fall on,  
 The shatter'd Foe begins to run:  
 For if but half so well you knew  
 570 To use your Victory as subdue,  
 They durst not after such a Blow  
 As you have given them, face us now;  
 But from so formidable a Soldier

℥. 553. *So desperately,*] 1674, &c.

℥. 560. *And force their sullen Rage to part.*] Thus alter'd 1674,  
 to 1704 exclusive.

℥. 569, 570. *But if but half so well you knew — To use your Victory  
 as subdue.*] A Sneer probably upon Prince *Rupert*, who in the Battle  
 of *Marston Moor*, charg'd General *Fairfax's* Forces with so much  
 Fury and Resolution, that he broke them, and the *Scots* their *Re-*  
*serve*; but to his own *Ruine*, pursued them too far, according to his  
 usual Fate, *Echard's History of England*, vol. 2. p. 480.

℥. 573, 574. *But from so formidable a Soldier, — Had fled like  
 Crows, when they smell Powder.*] Dr. *Plot* seems to be of opinion,  
 That

Had fled like Crows when they smell Powder:

575 Thrice have they seen your Sword aloft  
Wav'd o'er their Heads, and fled as off.

But if you let them recollect  
Their Spirits, now dismay'd and check't,  
You'll have a harder Game to play

580 Than yet y' have had, to get the Day.

Thus spoke the stout *Squire*; but was heard  
By *Hudibras* with small Regard.

His Thoughts were fuller of the Bang  
He lately took, than *Ralph's* Harangue;

585 To which he answer'd, Cruel Fate  
Tells me thy Counsel comes too late.

The knotted Blood within my Hose,  
That from my wounded Body flows,  
With mortal *Crisis* doth portend

590 My Days to appropinque an End;

I am for Action now unfit,  
Either of Fortitude or Wit.

*Fortune my Foe* begins to frown,  
Resolv'd to pull my Stomach down.

That Crows smell Powder at some distance. "If the Crows (says he, *Natural History of Oxfordshire*, chap. 9. sect. 98.) are towards Harvest any thing mischievous, destroying the Corn, in the outward limits of the Fields, they dig a Hole, narrow at the bottom, and broad on the top in the *Green-swarth* near the Corn, wherein they put Dust and Cinders, mix'd with a little *Gun-powder*, and about the Holes stick Crows Feathers, which they find about *Burford* to have good success."

y. 587. *The knotted Blood.*] Thus it is in all Editions to 1710, and then alter'd to *Clotted Blood*.



595 I am not apt, upon a Wound  
 Or trivial Basting, to despond:  
 Yet I'd be loth my Days to curtal;  
 For if I thought my Wounds not mortal,  
 Or that we'd time enough as yet  
 600 To make an honourable Retreat;  
 'Twere the best Courſe: but if they find  
 We fly, and leave our Arms behind,  
 For them to ſeize on; the Dishonour,  
 And Danger too, is ſuch, I'le ſooner  
 605 Stand to it boldly, and take Quarter,  
 To let them ſee I am no Starter.  
 In all the Trade of War, no Feat  
 Is nobler than a brave Retreat:

ſ. 595. — *Curtal*] in all Editions to 1704 inclusive.

ſ. 607, 608, 609, 610. *In all the Trade of War no Feat,—Is nobler than a brave Retreat:—For thoſe that run away and fly—Take place at leaſt o' th' Enemy.*] The Rev<sup>d</sup> and ingenious Mr. Tho. Herring, (Fellow of Ben. College in Cambridge, and Chaplain to his Grace the Lord Archbiſhop of York, to whom I am under obligations,) ſent me the following *French* Tranſlation of theſe four Verſes, and ſ. 243, 244, 245, 246, &c. of part 3. canto 3. which were preſented by Mr. Wharton, Chaplain to a Regiment in Flanders, to Prince Eugene:

Ne laiffez pas toujours de vous mettre en tête  
 De faire a propos une belle Retraite,  
 La quelle, croyez moi, eſt le plus grand Myſtere  
 De la bonne conduite, et de l'Art Militaire;  
 Car ceux, qui s'enfuyent, peuvent revenir ſur les pas,  
 Ainſi ne ſont jamais mis hors de Combat;  
 Mais ceux, au contraire, qui demeurent ſur la place,  
 Se privent de tout moim de vanger leur diſgrace;  
 Et lors qu' on ſe mette en devoir s' enfuir,  
 L' ennemi tout auſſi-tot s'efforce a courir;  
 Et par la le Combat ſe changeant en Pourſuite,  
 Ils gagnent la Victoire qui courent le plus vite.

ſ. 69a.

For those that run away, and fly,  
 610 Take Place at least of th' Enemy.  
 This said, the *Squire* with active Speed  
 Dismounted from his bonny Steed,  
 To seize the Arms, which by mischance  
 Fell from the bold Knight in a Trance :  
 615 These being found out, and restor'd  
 To *Hudibras*, their natural Lord,  
 As a Man may say, with Might and Main  
 He hasted to get up again.  
 Thrice he assay'd to mount aloft,  
 620 But, by his weighty Bum, as oft  
 He was pull'd back, 'till having found  
 Th' advantage of the rising Ground,

\*.609, 610. not in the two first Edit. of 1663. but added in 1674.

\*.617. *The active Squire with Might and Main  
 Prepar'd in haste to mount again.*

Thus alter'd 1674, restor'd 1704.

\*.617. *As a Man may say.*] A Sneer upon the Expletives used by some Men in their common Conversation: Some very remarkable ones I have heard of, as, *Mark y' me there, This, and That, and T' other, and Thing; To dint, to don't, to do't; D'y' bear me, d'y' see, that is, and so Sir,* (*Spezator* N<sup>o</sup> 371. see his Banter upon Mrs. *Jane* for her Mrs. *Such a one*, and Mr. *What d'y' call*, N<sup>o</sup> 272.)

Mr. *Gayton*, in banter of *Sancho Pancha's* Expletives (*Notes upon Don Quixote*, book 3. p. 105.) produces a remarkable instance, of a *Reverend Judge*, who was to give a Charge at an Assize, which was performed with great Gravity, had it not been interlarded with *In that kind*: as, "Gentlemen of the Jury, You ought to enquire after *Recusants* in that kind, and such as do frequent the Church in that kind; but above all, such as haunt Ale-houses in that kind, notorious Whoremasters in that kind, Drunkards and Blasphemers in that kind; and all notorious Offenders in that kind, are to be presented in that kind, and as the Laws in that kind direct, must be proceeded against in that kind." — A Gentleman being asked after the Court rose, how he liked the Judge's Charge? answer'd, That it was the best of *That kind* that ever he heard.





Thither he led his warlike Steed,  
 And having plac'd him right, with speed  
 625 Prepar'd again to scale the Beast;  
 When *Orsin*, who had newly drest  
 The bloody Scar upon the Shoulder  
 Of *Talgol*, with *Promethean* Powder,  
 And now was searching for the Shot  
 630 That laid *Magnano* on the Spot,  
 Beheld the sturdy Squire aforesaid  
 Preparing to climb up his Horse-side;  
 He left his Cure, and laying hold  
 Upon his Arms, with Courage bold,  
 635 Cry'd out, 'Tis now no time to dally,  
 The Enemy begin to rally:  
 Let us that are unhurt and whole  
 Fall on, and happy Man be's Dole.  
 This said, like to a Thunderbolt  
 640 He flew with Fury to th' Assault,  
 Striving th' Enemy to attack

ψ, 638. ——— *And Happy Man be's Dole.*] An Expression often used by *Shakespear*. *Slender* (see *Merry Wives of Windsor*, vol. 1. Edit. 1733.) speaks as follows to Mrs. *Ann Page*: "Truly for my own part, I would little or nothing with you; your Father and my Uncle have made Motions; If it be my luck, so, If not "Happy Man be's Dole:" *Taming the Shrew*, act 1. vol. 2. p. 286. *Winter's Tale*, act 1. vol. 3. p. 72. First part of *Henry the Fourth*, p. 370. Dr. *Baily's* Romance, intitled, *The Wall-flower of Newgate*, &c. 1650. p. 128.

ψ, 651, 652. *Bearing the tough Squire like a Sack, — Or stout King Richard, on his Back.*] Alluding to the shameful Usage of King *Richard* the Third, who was slain in the Thirteenth, or last Battle of *Bosworth*, in *Leicestershire*, the 22<sup>d</sup> day of *August*, 1485. his Body was carried to *Leicester*, in a most ignominious manner, like  
 a slain

Before he reach'd his Horſe's Back.

*Ralpho* was mounted now, and gotten  
O'erthwart his Beaſt with active vau'ting,

645 Wrigling his Body to recover  
His Seat, and caſt his right Leg over;  
When *Orſin*, ruſhing in, beſtow'd  
On Horſe and Man ſo heavy a Load,  
The Beaſt was ſtartled, and begun

650 To kick and fling like mad, and run,  
Bearing the tough *Squire* like a Sack,  
Or ſtout King *Richard*, on his Back:  
'Till ſtumbling, he threw him down,  
Sore bruis'd, and caſt into a Swoon.

655 Mean while the *Knight* began to rouse  
The Sparkles of his wonted Proweſs:  
He thruſt his Hand into his Hoſe,  
And found both by his Eyes and Noſe,  
'Twas only Cholera, and not Blood,

660 That from his wounded Body flow'd.

a ſlain Deer, laid croſs his Horſe's back, his Head and Arms hanging on one ſide, and his Legs on the other, ſtark naked, and beſmear'd with Blood, Dirt and Mire; *Echard's History of England*, vol. 1. p. 577. *Hall's Chronicle*. The brave Prince of Conde, who was kill'd at the Battle of *Briffac*, was us'd by the *Catholicks*, in as contemptuous a manner: they carrying his Body in Triumph upon a Poor Pack-horſe. [*Davila's History of the Civil Wars of France*, book 4<sup>th</sup> p. 141. edit. 1678.] *Sancho Pancha* met with infamous Uſage upon the *Braying Adventure*; *Don Quixote*, part 2. vol. 3. chap. 27. p. 275. See an account of his laying croſs his Aſs, chap. 28. p. 277. ſee *Spencer's Fairy Queen*, vol. 2. book 3. canto 7. ft. 43. p. 468.

ſ. 659. 'Twas only Cholera.] See Mr. George Swathe's *Prayers*, 1739. P. 35.

ſ. 693.

- This, with the Hazard of the *Squire*,  
 Inflam'd him with despightful Ire,  
 Courageously he fac'd about,  
 And drew his other Pistol out ;  
 665 And now had half way bent the Cock,  
 When *Cerdon* gave so fierce a Shock,  
 With sturdy Truncheon, thwart his Arm,  
 That down it fell, and did no Harm :  
 Then stoutly pressing on with Speed,  
 670 Assay'd to pull him off his Steed,  
 The *Knight* his Sword had only left,  
 With which he *Cerdon's* Head had cleft,  
 Or at the least cropt off a Limb,  
 But *Orsin* came, and rescu'd him.  
 675 He with his Lance attack'd the *Knight*  
 Upon his Quarters opposite.  
 But as a Barque, that in foul Weather,  
 Toss'd by two adverse Winds together,  
 Is bruis'd and beaten to and fro,  
 680 And knows not which to turn him to ;  
 So far'd the *Knight* between two Foes,  
 And knew not which of them t' oppose ;  
 Till *Orsin*, charging with his Lance

ŷ. 693, 694. for *Orsin griev'd*. — At the Wound that *Cerdon* had receiv'd.] Had *Cerdon* been kill'd by this undesign'd Blow, 'tis probable it would have come to the *Bear-garden Case*, (See *L'Estrange's Reflection on the Fable of the Inconsolable Widow*, part 1. fab. 268.) When a Bull had toss'd a poor Fellow, that went to save his Dog, there was a mighty bustle about him, with Brandy and other Cordials, to bring him to himself again: But when the College found there

At *Hudibras* by spightful Chance,  
 685 Hit *Cerdon* such a Bang, as stunn'd  
 And laid him flat upon the Ground.  
 At this the *Knight* began to chear up,  
 And raising up himself on Stirrup,  
 Cry'd out, *Victoria*; Lie thou there,  
 690 And I shall straight dispatch another,  
 To bear thee Company in Death:  
 But first I'll halt a While, and breath,  
 As well he might: For *Orsin* griev'd  
 At th' Wound that *Cerdon* had receiv'd,  
 695 Ran to relieve him with his Lore,  
 And cure the Hurt he gave before.  
 Mean while the *Knight* had wheel'd about,  
 To breathe himself and next find out  
 Th' Advantage of the Ground, where best  
 700 He might the ruffled Foe infest.  
 This b'ing resolv'd, he spurr'd his Steed,  
 To run at *Orsin* with full Speed,  
 While he was busy in the Care  
 Of *Cerdon's* Wound, and unaware:  
 705 But he was quick, and had already  
 Unto the Part apply'd Remedy:

there was no good to be done: well, Go thy way *Jaques* (says a jolly Member of that Society) There's the best Back-Sword Man in the Field gone, Come, let us play an other Dog: (see part. 2. fab. 58.)

ŷ. 705, 706. But he was quick, and had already — Unto the Part apply'd Remedy.] The Case 'tis plain was not so bad, as to require the Application of *Don Quixote's Balsam of Fierabras*, concerning the

And seeing th' Enemy prepar'd,  
 Drew up, and stood upon his Guard.  
 Then like a Warrior right expert  
 710 And skilful in the Martial Art,  
 The subtle *Knight* straight made a Halt,  
 And judg'd it best to stay th' Assault,  
 Until he had reliev'd the *Squire*,  
 And then (in order) to retire;  
 715 Or, as occasion should invite,  
 With Forces join'd renew the Fight.  
*Ralpho* by this Time disentranc'd,  
 Upon his Bum himself advanc'd,  
 Though sorely bruis'd; his Limbs all o're  
 720 With ruthles Bangs were stiff and sore:  
 Right fain he would have got upon  
 His Feet again, to get him gone;  
 When *Hudibras* to aid him came,

the use of which, he gives *Sancho Pancha* the following Direction, (vol. 1. chap. 2. p. 85.) "If at any time (says he) thou happenest  
 "to see my Body cut in two, by some unlucky Back-stroke, as 'tis  
 "common amongst us *Knights-errant*, thou hast no more to do,  
 "than to take up nicely that half of me which is fallen to the  
 "Ground, and to clap it exactly to the other half on the Saddle  
 "before the blood is congealed, always taking care to lay it just  
 "in its proper place: then thou shalt give me two draughts of  
 "that *Balsam*, and thou shalt see me become whole, and sound as  
 "an Apple." or *Walibo Van Clutterbank's Balsam of Balsams*:  
 which he calls *Nature's Palladium*, or *Health's Magazine*, and ob-  
 serves of it as follows. "Should you chance to have your Brains  
 "knock'd out, or your Head chopp'd off, two Drops of this, if  
 "seasonably apply'd, will recall the fleeting Spirits, reinthroned  
 "depos'd *Archeus*, cement the discontinuity of Parts, and in six mi-  
 "nutes time restore the lifeless Trunk, to all it's pristine Functions  
 "Vital, Rational, and Animal."

Quoth he, (and call'd him by his Name)

- 725 Courage, the Day at length is our's,  
 And we once more, as Conquerors,  
 Have both the Field and Honour won,  
 The Foe is profligate and run :  
 I mean all such as can, for some
- 730 This Hand hath sent to their long Home ;  
 And some lie sprawling on the Ground,  
 With many a Gash and bloody Wound.  
*Cæsar* himself could never say  
 He got Two Victories in a Day,
- 735 As I have done, that can say, Twice I  
 In one Day, *Veni, vidi, vici.*  
 The Foe's so numerous, that we  
 Cannot so often *vincere*,  
 As they *perire*, and yet enough
- 740 Be left to strike an After-blow ;

¶. 733, 734, 735, 736. *Cæsar himself could never say — He got Two Victories in a Day, — As I have done, that can say, Twice I — In one day, Veni, Vidi, Vici.* The Knight exults too soon, for *Trulla* soon spoils his imaginary Victory : How vain is he in preferring himself to *Cæsar* ! It will be proper to mention to the Reader, the occasion that gave rise to this Saying of *Julius Cæsar* ; in order to discover the Vanity of the Knight in applying it to his own ridiculous Actions. “ *Cæsar* after some stay in *Syria*, made “ *Sextus Cæsar* his Kinsman President of that Province, and then “ hastened Northward towards *Pharnaces* : On his arrival where “ the Enemy was, He, without giving any Respite either to him- “ self or them, immediately fell on, and gain'd an absolute Victory “ over them. An Account whereof he wrote to a Friend of his “ [viz. *Amintius* at *Rome*] in these three Words, *Veni, Vidi, Vici*, “ *I came, I saw, I overcame* ; which short Expression of his Success, “ very aptly setting forth the Speed whereby he obtained it, he af- “ fected so much, that, afterwards when he triumphed for this Vic- “ tory,

Then left they rally, and once more  
 Put us to fight the Bus'ness o're,  
 Get up and mount thy Steed, dispatch,  
 And let us both their Motions watch.

745 Quoth *Ralph*, I should not, if I were  
 In case for Action, now be here;  
 Nor have I turn'd my Back, or hang'd  
 An Arse, for Fear of being bang'd.  
 It was for you I got these Harms,  
 750 Advent'ring to fetch off your Arms.  
 The Blows and Drubs I have receiv'd,  
 Have bruis'd my Body, and bereav'd

“Victory, he caused these three words to be writ on a Table, and  
 “carried aloft before him in that pompous Shew.” Dean *Prideaux's Connex.* See *Plutarch's Life of Julius Cæsar*, 1699. vol. 4. p. 420. *Julii Cæsi Comm. de vita Cæsaris*] *Tom Coryat* in an Oration to the Duke of *York*, afterwards King *Charles* the First, (*Crambe*, or *Cokworts twice sodden*, Lond. 1611) applies this Passage of *Cæsar* in the following humorous Manner. “I here (says he) present your Grace with the Fruits of my furious Travels, which  
 “I therefore intitle with such an *Epithet*, because I performed my  
 “Journey with great Celerity, compass'd and atchiev'd my Designs with a Fortune not much unlike that of *Cæsar*, *Veni, Vidi, Vici*: I came to *Venice*, and quickly took a Survey of the whole  
 “Model of the City, together with the most remarkable Matters thereof; and shortly after my Arrival in *England*, I overcame  
 “my Adversaries in the Town of *Ewell*, in my native County of *Somersetshire*, who thought to have sunk me in a bargain of *Pilchards*, as the *Wise Men of Gotham* went about to drown an *Eel*.” [See *Don Ariano de Armado's Letter to Jaquenette. Shakespear's Love's Labour lost*, act. 3. vol. 2. p. 124. and *Zelidaura Queen of Tartaria*, a Dramatick Romance, act. 3, p. 154.] There are instances in History of Generals obtaining two Victories in one Day: *Alcibiades* the famous *Athenian* General, defeated *Mindarus* and *Artabazus* by Land and Sea, the same Day. [See *Rollin's Ancient History*, &c. 2<sup>d</sup> edit. vol. 4. p. 18.] And *Cimon* the Son of *Miltiades* the *Athenian* General, obtained two Victories by Sea and Land the same Day, wherein according to *Plutarch* (in *Cimone*) he surpass'd that

My Limbs of Strength: Unless you stoop,  
 And reach your Hand to pull me up,  
 755 I shall lie here, and be a Prey  
 To those who now are run away.  
 That thou shalt not (quoth *Hudibras*;) )  
 We read, the Ancients held it was  
 More honourable far, *Servare*  
 760 *Civem*, than slay an Adversary;  
 The one we oft to-day have done,  
 The other shall dispatch anon:  
 And though th' art of a diff'rent Church,  
 I will not leave thee in the lurch.

that of *Salamis* by Sea, and *Platea* by Land. vid. *Thucyd.* lib. 1. p. 32. edit. *Hen. Stephan.* *Diodori Siculi*, lib. 11. p. 255, 256. *Jusini Histor.* lib. 2. cap. 15. *Dionis Halicarn.* de *Thucyd.* *Histor.* Jud. tom. 2. p. 231. edit. *Oxon.* 1704. Dr. *Prideaux's Connection.* part 1. b. 5. p. 251. edit. folio. See a Summary of the Victories of *Pompey the Great*, Dr. *Middleton's Life of Cicero*, vol. 1. p. 267. 4<sup>to</sup> Edit.

‡. 750. *Advent'ring to fetch off your Arms*] Mr. *Whitelock*, (*Memorials*, 2<sup>d</sup> edit. p. 74.) mentions the Bravery of Sir *Philip Stapleton's Groom*, "who attending his Master on a Charge, had his Mare "kill'd under him. — to some of his Company he complain'd, "That he had forgot to take off his Saddle and Bridle from his "Mare, and to bring them away with him; and said, that they "were a new Saddle and Bridle, and that the *Cavaliers* should not "get so much by him, but he would go again and fetch them: "his Master and Friends persuaded him not to adventure in so "rash an Act, the *Mare* lying dead close to the Enemy, who "would maul him, if he came so near them, and his Master pro- "mised to give him another new Saddle and Bridle. But all this "would not persuade the Groom to leave his Saddle and Bridle to "the *Cavaliers*, but he went again to fetch them, and stay'd to "pull off the Saddle and Bridle, whilst hundreds of Bullets flew "about his Ears; and brought them back with him, and had no "hurt at all."

‡. 758, 759, 780. *We read, the Ancients held it was — More ho- nourable far Servare — Civem, than slay an Adversary.*] See note upon part. 3. canto 3. ‡. 271.

‡. 791.





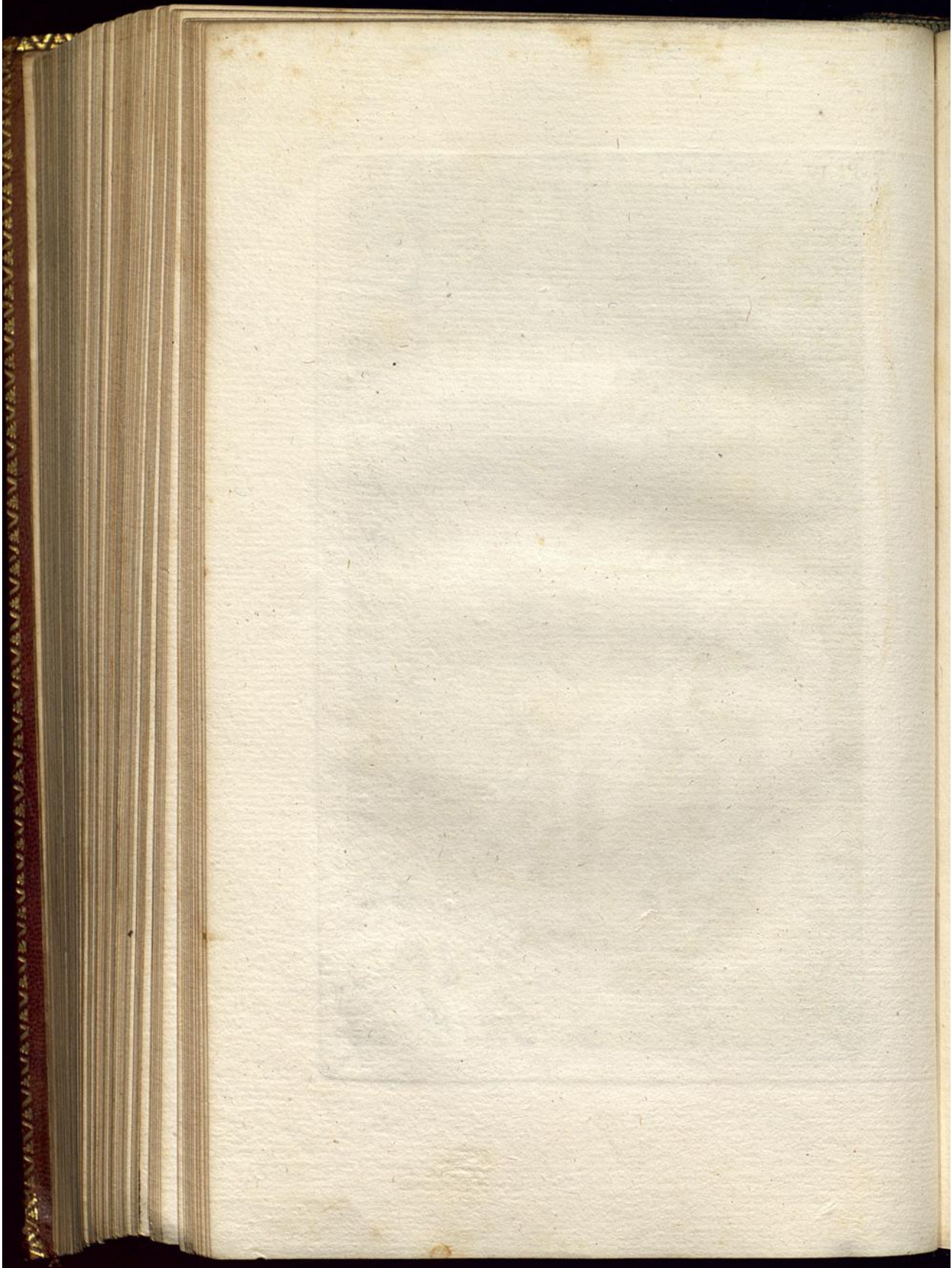
- 765 This said, he jogg'd his good Steed nigher,  
 And steer'd him gently toward the *Squire*,  
 Then bowing down his Body, stretch't  
 His Hand out, and at *Ralpho* reach'd;  
 When *Trulla*, whom he did not mind,  
 770 Charg'd him like Lightening behind.  
 She had been long in search about  
*Magnano's* Wound, to find it out;  
 But could find none, nor where the Shot  
 That had so startled him was got.  
 775 But having found the worst was past,  
 She fell to her own Work at last,  
 The Pillage of the Prisoners,  
 Which in all Feats of Arms was her's;  
 And now to plunder *Ralph* she flew,  
 780 When *Hudibras* his hard Fate drew  
 To succour him; for as he bow'd  
 To help him up, she laid a Load  
 Of Blows so heavy, and plac'd so well,  
 On t' other Side, that down he fell.

℥. 791,—795. *Thy Arms and Baggage now my Right,—And if thou  
 hast the heart to try't,—I'll lend thee back Thy-self a while,—And once  
 more for thy Carcase wile — Fight upon Tick——*] What a generous  
 and undaunted Heroine was *Trulla*! She makes the greatest Figure  
 in the Canto, and alone conquers the valiant Hero of the Poem.  
 There are few Instances, I believe, in either Romance or History,  
 that come up to this. The late *Charles the Twelfth*, King of  
*Sweden*, having taken a Town from the Duke of *Saxony* then King  
 of *Poland*; and that Prince intimating, That there must have been  
 Treachery in the Case; He offer'd to give up the Town, and re-  
 take it: This as I remember, is mentioned either in *Motraye's*  
*Travels*, or in a Life of *Charles the Twelfth*. Mr. *Motraye* in his  
*Historical and Critical Remarks upon Voltair's History of Charles the*  
*Twelfth* 2<sup>d</sup> edit. p. 14. observes, “ That if his Generals thought fit



W. Hogarth inv.

J. Mynde sc.



- 785 Yield, *Scoundrel* base, (quoth she) or die;  
 Thy Life is mine, and Liberty;  
 But if thou think'st I took thee tardy,  
 And dar'st presume to be so hardy,  
 To try thy Fortune o'er a-fresh,  
 790 I'll wave my Title to thy Flesh,  
 Thy Arms and Baggage now my Right;  
 And if thou hast the Heart to try't,  
 I'll lend thee back thyself a while,  
 And once more, for that Carcase vile,  
 795 Fight upon Tick — Quoth *Hudibras*,  
 Thou offer'st nobly, valiant Lads,  
 And I shall take thee at thy Word,  
 First let me rise, and take my Sword;  
 That Sword which has so oft this Day  
 800 Through Squadrons of my Foes made way,  
 And some to other Worlds dispatch,  
 Now with a feeble Spinster matcht,  
 Will blush with Blood ignoble stain'd,  
 By which no Honour's to be gain'd.

“to attack a Place on the weakest Side, the King order'd it to be  
 “attack'd on the Strongest. I have given Instances (*says he*) of this  
 “in an other Place, I will repeat only one. Count *Dalbert* having  
 “retaken from the *Saxons*, the Fort of *Dunamuden* by Capitulation;  
 “after as vigor and long attack of the Besiegers, as was the resis-  
 “tance of the Besieged: That *young Hero* would by all means have  
 “the Prisoners sent back into the Fort, and take it by Storm, with-  
 “out giving, or receiving Quarter: that was the only occasion,  
 “that the Count, and other Officers prevail'd on him with much  
 “ado to recede from his Proposal.”

ψ. 802. *With a Feeble Spinster match't*] A Title given in Law,  
 to all unmarried Women, down from a *Viscount's* Daughter, to the  
 VOL. I. Q meanest



805 But if thou'lt take m' Advice in this,  
 Consider whilst thou may'ft, what 'tis  
 To interrupt a Victor's Courſe,  
 B' oppoſing ſuch a trivial Force :  
 For if with Conqueſt I come off,  
 810 (And that I ſhall do ſure enough)  
 Quarter thou can'ſt not have, nor Grace  
 By Law of Arms, in ſuch a Caſe ;  
 Both which I now do offer freely.  
 I ſcorn (quoth ſhe) thou Coxcomb filly,  
 815 (Clapping her Hand upon her Breech,

meanest *Spinſter*. Quare Fœminæ Nobiliores ſic hodie dictæ in Reſcriptis fori Judicialis. v. *Fuſum* in *Aspilogia*. *Pollard Miles*, & *Juſſiciarius* habuit xi Filios Gladiis cinctos in Tumulo ſuo ; et totidem Filias *Fuſis* depictas. [*Spelmani Gloſſar*. 1664. p. 521.]

ſ. 811. *Quarter thou can'ſt not have, nor Grace.*] This *Gasconade* had not the ſame Effect upon the brave *Trulla*, that the threats of the *Cavalier Officer*, at the relief of *Pontefract*, had upon ſome common Soldiers : he having his Horſe ſhot under him, ſaw two or three common Soldiers with their Muſkets over him, as he lay flat upon the Ground, to beat out his Brains : the Gentleman deſying them at the ſame Inſtant to ſtrike at their Peril, for if they did, *By the Lord* he ſwore, that he would not give *Quarter to a Man of them*. This Freak was ſo ſurprizing, that it put them to a little ſtand : and in the interim, the *Cavalier* had time to get up, and make his Eſcape. [*L'Eſtrange's Fables*, part 2. fab. 267.] See the remarkable Opinion of General *Fairfax*, &c. concerning *Quarter* in Lord *Capel's* Caſe [*Whitelock*. p. 381.] In the Battle obtain'd by the brave *Montroſe* againſt the *Scotch Rebels*, September 1644. the Rebels Word was, *Jeſus*, and no *Quarter*. See memorable Occurrences in 1644.

ſ. 815. *Clapping her Hand, &c.*] *Trulla* diſcover'd more Courage, than good Manners in this Inſtance : though her behaviour was no leſs Polite than that of Captain *Rodrigo del Rio*, to *Philip the Second*, King of *Spain*, whom he had met with *Incog.* and telling him, “ That he was going to wait on the King to beg a Reward on account of his Services, with his many Wounds and Scars about him ; the King ask'd him what he would ſay, provided the King did not reward him according to expectation. The Captain  
 “ answered,

To shew how much she priz'd his Speech)  
 Quarter, or Counsel from a Foe:  
 If thou can't force me to it, do:  
 But lest it should again be sed,

820 When I have once more won thy Head,  
 I took thee napping, unprepar'd,  
 Arm, and betake thee to thy Guard.

This said, she to her Tackle fell,  
 And on the *Knight* let fall a Peal

825 Of Blows so fierce, and prest'd so home,  
 That he retir'd, and follow'd's Bum.

“ answered, *Volo a dios qui rese mi Mula en Culo*, If he will not, let him kiss my Mule in the Tail. Thereupon the King with a smile ask'd him his Name, and told him, if he brought proper Certificates of his Services, he would procure him admittance to the King and Council, by giving the Door-keeper his Name beforehand: The next Day the Captain being let in, and seeing the King, with his Council bare about him: the King said, *Well Captain, do you remember what you said Yesterday, and what the King should do to your Mule, if he gave you no Reward extraordinary?* The Captain not being daunted, said, *Truly Sir, my Mule is ready at the Court Gate, if there be occasion.* The King liking the stoutness of the Man, order'd 400 Crowns to be given him, and 4000 *Reals* for a Pension during Life.” See Tract intituled *Some sober Inspections into the Ingredients in the Cordial for the Cavaliers*, 1661. p. 3, 4. I have heard of two merry Gentlemen who fought a Duel: one of them had the misfortune to trip, which brought him to the ground, upon which his Adversary bid him beg his Life; his answer was *Kiss mine ——— and take it.*

¶ 824, 825, 826.] *And on the Knight let fall a Peal — Of Blows so fierce, and prest so home, — That He retir'd, and follow'd's Bum.*] Spencer expresses himself much in this manner, in the following Lines, (*Fairy Queen*, book 4. canto 3. S. 26.)

*Much was Cambello daunted with his Blows,  
 So thick they fell, and forcibly were sent,  
 That he was forc'd from danger of the Throws  
 Back to retire, and somewhat to relent  
 Till the heat of his fierce Fury he had spent.*

Q 2

¶ 828.

- Stand to't (quoth she) or yield to Mercy,  
 It is not fighting *Arsie-verfie*  
 Shall serve thy Turn—This stir'd his Spleen  
 830 More than the Danger he was in,  
 The Blows he felt, or was to feel,  
 Although th' already made him reel;  
 Honour, Despight, Revenge and Shame,  
 At once into his Stomach came;  
 835 Which fir'd it so, he rais'd his Arm  
 Above his Head, and rain'd a Storm  
 Of Blows so terrible and thick,  
 As if he meant to hash her quick.  
 But she upon her Truncheon took them,  
 840 And by oblique Diverfion broke them,  
 Waiting an Opportunity  
 To pay all back with Ufury,  
 Which long she fail'd not of, for now  
 The *Knight* with one dead-doing Blow  
 845 Resolving to decide the Fight,

ŷ. 828. *It is not fighting Arsy-verfie*] See Mr. Ray's *English Proverbs*, 2<sup>d</sup> edit. p. 227.

*Passion of me, was ever Man thus cross'd?  
 All things run Arsy-verfie, upside-down,*

[Ben Jonson's *Tale of a Tub*, act 3. sc. 1.] See a Song intit'led, *Arsy Verfy, or the Second Martyrdom of the Rump*, *Loyal Songs*, reprinted 1731. vol. 2. N<sup>o</sup> 20.

ŷ. 836, 837, 838. ——— *And rain'd a Storm — Of Blows, so terrible and thick, — As if he meant to hash her quick*] There is a Passage almost similar in *Spencer's Fairy Queen*, vol. 1. p. 104.

*The Giant strook so mainly mercilefs  
 That would have overthrown a strong Tower,  
 And were not heavenly Grace that did him blefs,  
 He had been powder'd all as thin as Flow'r.*

Cutter

And she with quick, and cunning Slight  
 Avoiding it, the Force and Weight  
 He charg'd upon it was so great,  
 As almost sway'd him to the Ground;  
 850 No sooner she th' Advantage found,  
 But in she flew; and seconding  
 With home-made Thrust the heavy Swing,  
 She laid him flat upon his Side;  
 And mounting on his Trunk a-stride,  
 855 Quoth she, I told thee what would come  
 Of all thy vapouring, base Scum.  
 Say, will the Law of Arms allow  
 I may have Grace, and Quarter now?  
 Or wilt thou rather break thy Word,  
 860 And stain thine Honour, than thy Sword?  
 A Man of War to damn his Soul,  
 In basely breaking his Parole;  
 And when before the Fight, th' had'st vow'd  
 To give no Quarter in cold Blood:

*Cutter* threatens *Worm* (see Mr. Cowley's *Cutter of Coleman-Street*, act. 2. sc. 4. p. 823. edit. 8<sup>o</sup>) to hew him into so many morsels, that the *Coroner* should not be able to give his Verdict, whether it was the body of a Man, or a Beast; and to make minc'd Meat of him within an hour. See *Don Quixote*, vol. 1. p. 76.

ŷ. 843. — *one dead-doing Blow.*] See Note upon canto 2. v. 20.

ŷ. 856. *Say, will the Law of Arms, &c.*] Instead of this, and the nine following Lines in edit. 1674, and the following editions; these four stood in the two first editions of 1663.

*Shall I have Quarter now, you Ruffin?  
 Or wilt thou be worse than thy buffing?  
 Thou said'st th' would'st kill me, marry would'st thou:  
 Why dost thou not, thou Jack-a-Nods thou?*

Q 3

ŷ. 865.





865 Now thou hast got me for a *Tartar*,  
 To make m' against my Will take Quarter:  
 Why dost not put me to the Sword,  
 But cowardly fly from thy Word?  
 Quoth *Hudibras*, the Day's thine own;  
 870 Thou and thy Stars have cast me down:  
 My Laurels are transplanted now,  
 And flourish on thy conqu'ring Brow:  
 My Loss of Honour's great enough,  
 Thou need'st not brand it with a Scoff:

¶. 865, 866. *Now thou hast got me for a Tartar; — To make me 'gainst my will take Quarter.*] Mr. Butler (or whoever was Author of the *Pindaric Ode to the Memory of Du Vall the Highway-Man*, see *Butler's Remains.*) thus explains the Phrase of *Catching a Tartar*.

*To this \* stern Foe he oft gave Quarter. (\* The Sessions Court.)*  
*But as the Scotch-man did to a Tartar,*  
*That he in time to come*  
*Might in return receive his Fatal doom.*

Mr. Peck (see *New Memoirs of Milton's Life*, p. 237,) explains it in a different manner. *Bajazet* (says he) was taken Prisoner by *Tamerlane*, who when he first saw him, generously ask'd: "Now Sir, if you had taken me Prisoner, as I have you, tell me I pray, what you would have done with me?— If I had taken you Prisoner (saith the Foolish *Turk*) I would have thrust you under the Table when I did eat, to gather up the Crumbs with the Dogs; when I rode out, I would have made your Neck my Horning-block: and when I travell'd, you also should have been carried along with me in an Iron Cage, for every Fool to hoot, and shout at." I thought to have used you better said the gallant *Tamerlane*; but since you intended to have serv'd me thus, you have (*caught a Tartar*; for hence I reckon came that *Proverb*) justly pronounc'd your doom. Mr. *Purchase*, in his *Pilgrims*, p. 478, (as Dr. *Brett* observes) says, *The Tartars* will die, rather than yield: from this Character of a *Tartar*, the *Proverb* was probably taken, "You have caught a *Tartar*; that is, you have caught a Man that will never yield to you." Of this Disposition was Captain *Hokenflycht*, a brave *Swede*, and Sea Captain; who being surrounded by the Ships of the *Muscovites*, against which he had gallantly defended himself for two hours: having spent all his Ammunition, and having waited till the Enemy which approached him

him

- 875 Sarcasms may eclipse thine own,  
 But cannot blur my lost Renown:  
 I am not now in Fortune's Power,  
*He that is down can fall no lower.*  
 The ancient Heroes were illustrious  
 880 For being benign, and not blustrous  
 Against a vanquish't Foe: their Swords  
 Were sharp and trenchant, not their Words;  
 And did in Fight but cut Work out  
 T' employ their Courtesies about.

him on all sides had boarded him, he then blew up his Vessel, and a great number of Muscovites at the same time. [*Military History of Charles the Twelfth, King of Sweden, by Gustavus Adlerfeld, vol. 1. p. 16. See an Account of Captain Lofcher's blowing his Ship up, rather than he would be taken, id. ib. p. 306.*]

5. 873. *My loss of Honour's great enough.*] See the Speech of the Duke of York, to Queen Margaret, who had insulted him. *Shakespeare's Henry 6, act. 1. vol. 4. p. 318. Mr. Theobald's edit. 1733.*

γ. 877, 878. *I am not now in Fortune's power, — He that is down can fall no lower.*] Qui jacet in terram, non habet unde cadat. Of this opinion was the Cavalier (See *Collection of Loyal Songs, vol. 1. N<sup>o</sup> 73. p. 200.*)

*Our Money shall never indite us,  
 Nor drag us to Goldsmith's-Hall,  
 No Pyrats, nor Wrecks can affright us;  
 We that have no Estates  
 Fear no Plunder, nor Rates,  
 We can sleep with open Gates;  
 He that lies on the Ground, cannot fall.*

γ. 879, 880, 881. *The ancient Heroes were Illustrious, — For being benign, and not blustrous — Against a vanquish'd Foe.*]

Quo quisque est major, magis est placabilis ira,  
 Et faciles motus, mens generosa capit. *Ovid. Trist. lib. 3. 5.*  
 Corpora magnanimo satis est prostrasse leoni,  
 Pugna suum finem, cum jacet hostis, habet. *Ovid.*

Nihil est tam regium, tam liberale, tamque munificum, quam opem ferre supplicibus, excitare afflictos, dare salutem, liberare periculis homines. *Cic de Orator. lib. 1. Quo major, eo placabilior. Symbolum L. Domitii Aureliani. vid. Reusneri Symbolor. class. 1. p. 108.*



885 Quoth she, although thou hast deserv'd,  
 Base *Slubberdegullion*, to be serv'd  
 As thou did'st vow to deal with me,  
 If thou had'st got the Victory ;  
 Yet I shall rather act a Part,  
 890 That suits my Fame, than thy Desert.  
 Thy Arms, thy Liberty, beside  
 All that's on th' Outside of thy Hide,  
 Are mine by Military Law,  
 Of which I will not bate one Straw :  
 895 The rest, thy Life and Limbs once more,  
 Though doubly forfeit, I restore,  
 Quoth *Hudibras*, it is too late  
 For me to treat, or stipulate ;  
 What thou command'st, I must obey.

This Doctrine *Libanius* the *Sophist* inculcates upon *Julian* the *Apostate*, [*Legat. ad Julian*: tom. 2. *Op. Lutetiae*, 1627. p. 169.]  
 Σεφανώσον τὰς Νίκας τῆ Φιλανθρωπία, &c.

ψ. 886. *Base Slubberdegullion*.] I have not met with this word any where, but in the Works of *John Taylor* the *Water Poet*, (though it may be used by many other Authors) who in his *Laugh and be Fat*, (Works, p. 78.) has the following words, Contaminous, Pestiferous, Stygmatical, *Slavonians*, *Slubberdegullions*. The Word signifies I think, the same with *Driveler*. see *Slabber*, *Slaver*, *Slubber*, *Junii Etymologic. Anglican*.

ψ. 893. *Are mine by Military Law*.] In *Duels*, the Fees of the *Marshal*, were all Horses, pieces of broken Armour, and other Furniture that fell to the ground after the Combatants enter'd the Lists, as well from the *Challenger* as *Defender*; but all the rest appertained to the Party Victorious, whether he was *Challenger* or *Defender*. [see *Of Honour Civil and Military*, by *William Segar*, *Norroy*, lib. 3. chap. 17. p. 136 ] This was *Sancho's* Claim when his Master *Don Quixote* had unhors'd a *Monk of Saint Benedict*, *Don Quixote*, vol. 1. chap. 8. p. 70. vid. *Heliodor. Ethiopic*. lib. 9. cap. 26. εἴτα καὶ σώματα ἀλόνητα τῷ κρῆτιστῆσι συλλέγειν ὁ πολεμίου δίδωσι νόμος.

- 900 Yet those whom I expugn'd to Day,  
 Of thine own Party, I let go,  
 And gave them Life and Freedom too;  
 Both *Dogs* and *Bear*, upon their Parol,  
 Whom I took Pris'ners in this Quarrel.
- 905 Quoth *Trulla*, whether thou or they  
 Let one another run away,  
 Concerns not me; but was't not thou  
 That gave *Crowdero* Quarter too?  
*Crowdero*, whom in Irons bound,
- 910 Thou basely threw'st into *Lob's Pound*,  
 Where still he lies, and with Regret  
 His gen'rous Bowels rage and fret.  
 But now thy Carcass shall redeem,  
 And serve to be exchange'd for him.

§. 910. *Thou basely threw'st into Lob's Pound.*] *Shakespeare* (*King Lear*, act 2. vol. 5. p. 137.) introduces the Earl of *Kent*, threatening the Steward with *Lipsbury Pinfold*. The following Incident communicated by a Friend, though it could not give rise to the Expression, was an humorous application of it. Mr. *Lob* was Preacher amongst the *Dissenters*, when their *Conventicles* were under what they call'd persecution: The House he preach'd in was so contriv'd, that he could upon occasion, slip out of his Pulpit through a Trap-door, and escape clear off: once finding himself beset, he instantly vanished this way, and the Pursuivants who had had a full view of their Game, made a shift to find out which way he had burrow'd, and followed through certain subterraneous Passages, till they got into such a dark Cell, as made their farther pursuit vain, and their own Retreat almost desperate; in which dismal place, whilst they were groping about in great perplexity; one of them swore, *That Lobb had got them into his Pound*. *Lobb*, signifies a Clown or Boor, (who commonly, when he has a Man in his power, uses him with too much rigour, and severity) see *Lobb*, *Lobcock*, *Lubber*, *Junii Etymologic. Anglican.*

§. 913, 914. ——— *Thy Carcass shall redeem, — And serve to be exchange'd for him.*] This was but an equitable Retaliation, though very disgraceful to one of the Knight's station: is not the Poet to  
 be

- 915 This said, the *Knicht* did straight submit,  
 And laid his Weapons at her Feet.  
 Next he disrob'd his Gaberdine,  
 And with it did himself resigne.  
 She took it, and forthwith divesting  
 920 The Mantle that she wore, said jesting,  
 Take that, and wear it for my sake;  
 Then threw it o'er his sturdy Back.  
 And as the *French* we conquer'd once,  
 Now give us Laws for Pantaloons,  
 925 The Length of Breeches, and the Gathers,  
 Port-Cannons, Perriwigs and Feathers;

be blamed for bringing his *Hero* to such a direful condition; and for representing him as stript and degraded by a *Trull*? No certainly: it was Her Right by the Law of Arms; (which the Poet must observe) to use her Captive at her Pleasure: *Trulla* acted more honourably by him, than he expected, and generously screen'd him from a threatening Storm, ready to be pour'd on him by her *Comrades*. With what Pomp and Solemnity does this famous *Heroine* lead the Captive in Triumph to the Stocks, to the eternal honour of her Sex? (M. B.) See *History of Valentine and Orson*, chap. 12.

ŷ. 923, 924. And as the *French* we conquer'd once, — Now give us Laws for Pantalons.] The *English* conquer'd the *French* in the Reign of *Edward III.* at the Battle of *Cressy*, anno 1346. at the Battle of *Poitiers*, anno 1356. in the Reign of *Henry V.* at the Battle of *Agincourt*, anno 1415. 3<sup>d</sup> *Henry V.* and in the Reign of *Henry VI.* at *Vernole*, or *Vernovill*, anno 1424. \* *Pantalons* and *Port Cannons*, were some of the fantastick Fashions, wherein we ap'd the *French*.

*At quisquis Insula satus Britannica  
 Sic patriam insolens fastidiet suam,  
 Ut more simiæ laboret fingere,  
 Et æmulari Gallicas ineptias,  
 Et omni Gallo ego hunc opinor ebrium,  
 Ergo ex Britanno, ut Gallus esse nititur,  
 Sic Dii jubete, fiat ex Gallo Capus.*

Thomas Moore.

*Gallus* is a River in *Phrygia*, rising out of the Mountains of *Celena*, and discharging itself into the River *Sanger*, the Water of which is of that admirable Quality, that being moderately drank, it purges the Brain, and cures Madness; but largely drank, it makes Men frantick,

Just so the proud insulting Lafs  
Array'd and dighted *Hudibras*.

- Mean while the other Champions, yerst  
930 In Hurry of the Fight disperst,  
Arriv'd, when *Trulla* won the Day,  
To share in th' Honour and the Prey,  
And out of *Hudibras* his Hide  
With Vengeance to be satisfy'd;  
935 Which now they were about to pour  
Upon him in a wooden Show'r.  
But *Trulla* thrust herself between,  
And striding o'er his Back agen,

frantick, *Pliny, Horatius*." *Pantaloons*, a Garment consisting of Breeches and Stockings fasten'd together, and both of the same Stuff.

*Be not these courtly Coy-ducks, whose Repute  
Swol'n with Ambition of a gaudy Suit,  
Or some Outlandish Gimp Thigh'd Pantaloons,  
A Garb, since Adam's time was scarcely known.*

(*The Chimney Scuffle, London 1663, p. 3.*)

The Fashions of the *French*, which prevailed much at that time, are humorously exposed by the Author of a Tract, intit'led, *The simple Cobler of Agawam in America, willing to help his native Country lamentably tatter'd both in the upper Leather and Sole, with all the honest stitches he can take*, 3<sup>d</sup> edit. 1647. p. 24, &c. and since by Dr. *Baynard*, (see *History of Cold Baths*, part 2. pag. 226. edit. 1706.) "The Pride of Life (says he) is indeed the Torment and Trouble of it: but whilst the Devil that spiritual Taylor, Prince of the Air, can so easily step to *France*, and monthly fetch us new Fashions, 'tis never likely to be otherwise."

ψ. 928. — dighted.] Vid. *Skinneri Etymolog. Junii Etymologic.*

ψ. 929, 930. Mean while the other Champions yerst — In hurry of the fight disperst.] *Erst*, or *Yerst*, in *Chaucer*, signifies in Earnest.

*But now at erst will I begin  
To expoune you the Pith within.*

(*The Romaunt of the Rose. Chaucer's Works, 1602. f. 141. see*

She brandish't o'er her Head his Sword,  
 940 And vow'd they should not break her Word;  
 Sh' had giv'n him Quarter, and her Blood  
 Or their's should make that Quarter good.  
 For she was bound by Law of Arms  
 To see him safe from further Harms.

945 In Dungeon deep *Crowdero* cast  
 By *Hudibras*, as yet lay fast;  
 Where, to the hard and ruthless Stones,  
 His great Heart made perpetual Mones;  
 Him she resolv'd that *Hudibras*  
 950 Should ransom and supply his Place.

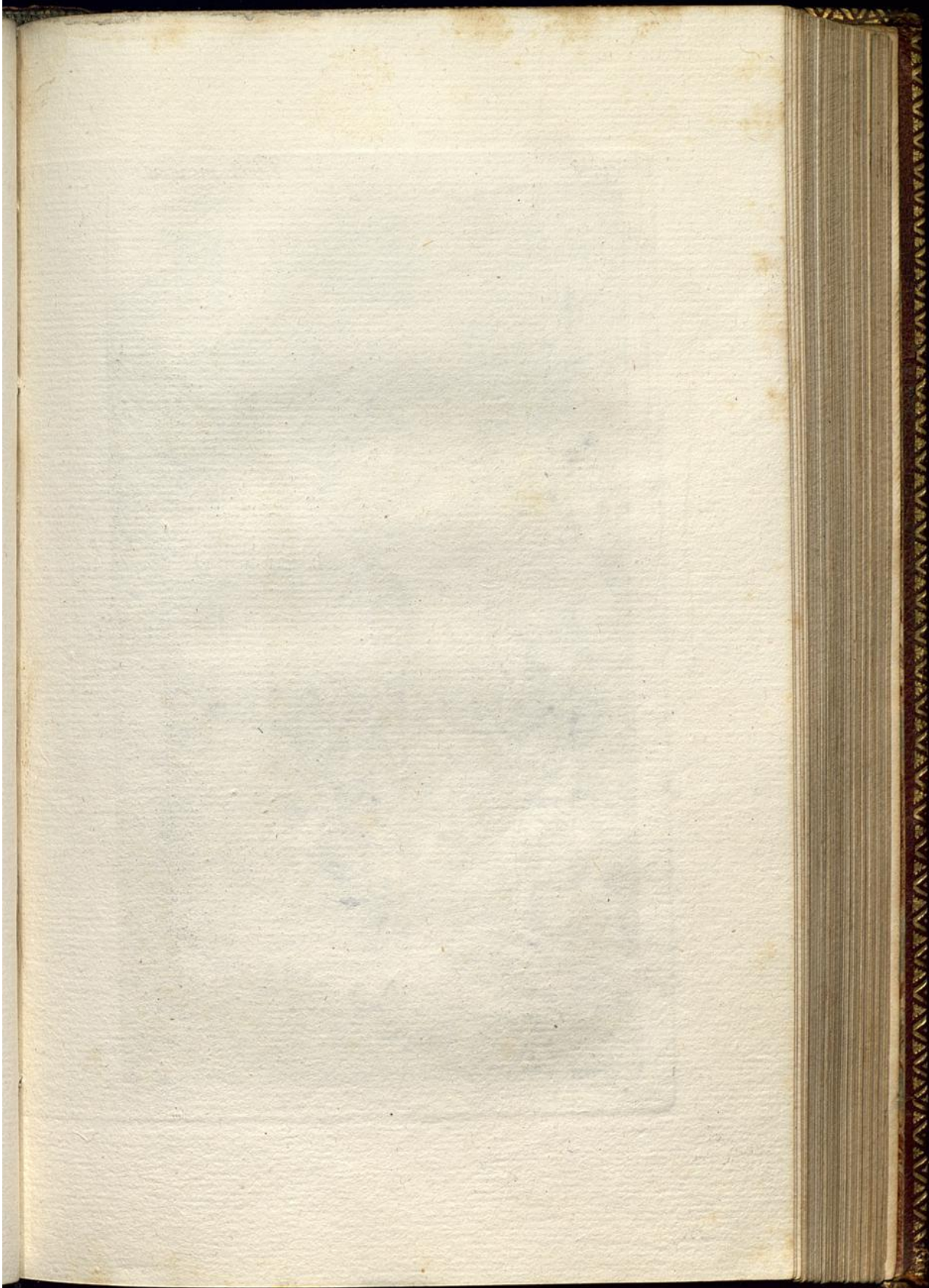
This stopt their Fury, and the Basting  
 Which toward *Hudibras* was hasting.  
 They thought it was but just and right,  
 That what she had atchiev'd in Fight,  
 655 She should dispose of how she pleas'd;  
*Crowdero* ought to be releas'd:  
 Nor could that any Way be done  
 So well as this she pitch't upon:  
 For who a better could imagine?

960 This therefore they resolv'd t' engage in.  
 The *Knight* and *Squire* first they made

See Prologue to *Chaucer's Legend of good Women*, fol. 186.)  
 In *Spenser* it signifies formerly,

*He then afresh with new Encouragement  
 Did him assayl, and mightily amate  
 As fast as forward earst, now backward to retreat.*

(*Fairy Queen*, b. 4. canto 3. ft. 16. vol. 3. p. 583.)

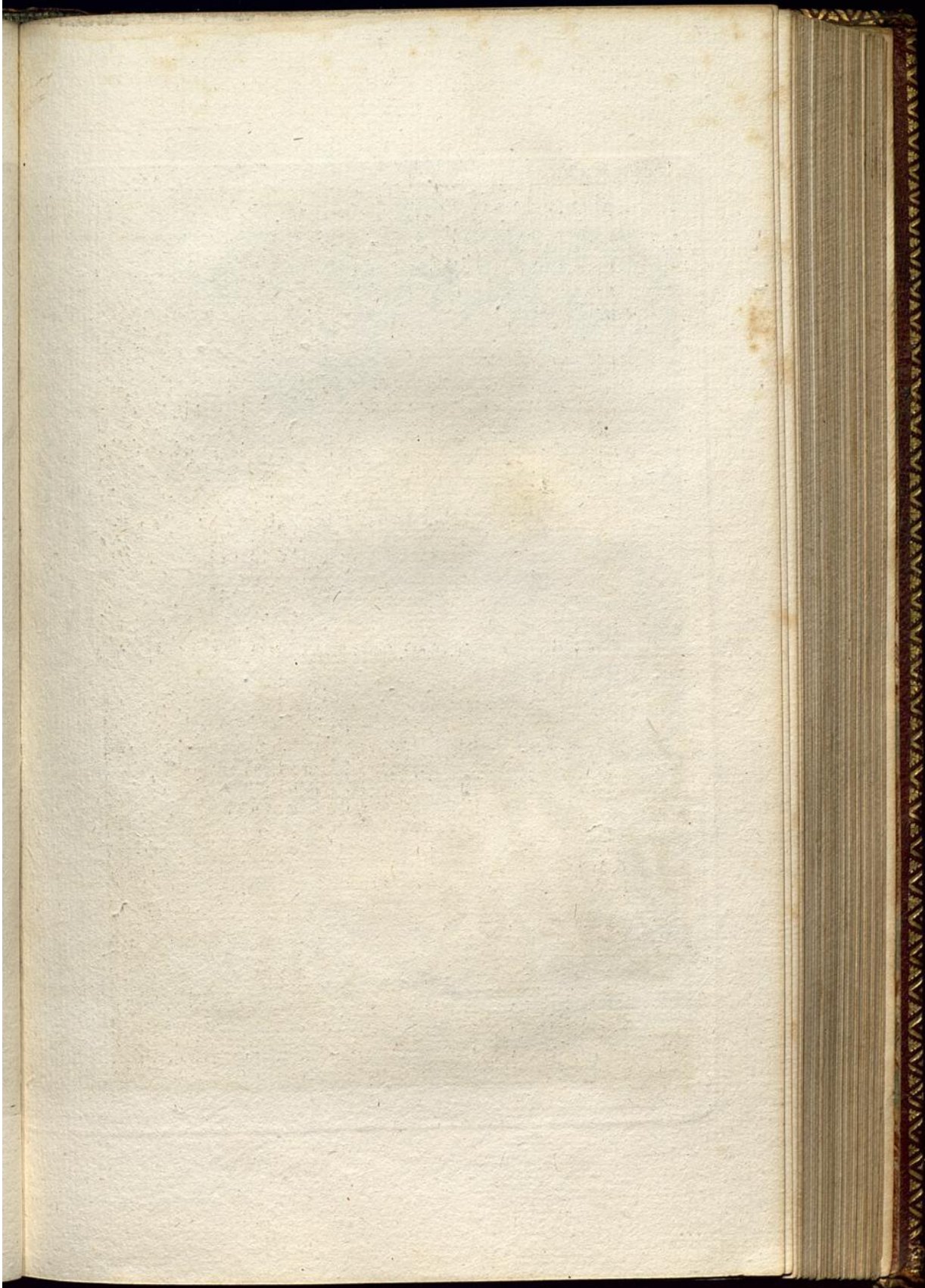






W. Hogarth inv.

J. Mynde sc.





W. Hegarth inv.

J. Myer del.

Rise from the Ground where they were laid;  
 Then mounted both upon their Horses,  
 But with their *Faces* to the *Arses*,  
 965 *Orsin* led *Hudibras's* Beast,  
 And *Talgol* that which *Ralpho* prest;  
 Whom stout *Magnano*, valiant *Cerdon*,  
 And *Colon* waited as a Guard on;  
 All ush'ring *Trulla* in the Reer,  
 970 With th' Arms of either Prisoner.  
 In this proud Order and Array  
 They put themselves upon their Way,  
 Striving to reach th' *enchanted Castle*,  
 Where stout *Crowdero* in *Durance* lay still,  
 975 Thither with greater Speed, than Shows  
 And Triumph over conquer'd Foes  
 Do use t' allow; or than the *Bears*,  
 Or *Pageants* born before *Lord-Mayors*  
 Are wont to use, they soon arriv'd  
 980 In Order, Soldier-like contriv'd;  
 Still marching in a warlike Posture,  
 As fit for Battle as for Muster.  
 The *Knight* and *Squire* they first unhorse,  
 And bending 'gainst the Fort their Force,

‡. 963, 964. *Then mounted both upon their Horses,—But with their Faces, &c.*] They were used no worse than the *Anti-Pope Gregory*, call'd *Brundinus*, created such by the Emperor *Henry IV.* who being taken Prisoner, was mounted upon a *Camel*, with his Face to the Tayl, which he held as a Bridle. *Wolffii Lectio. Memorab.* part 1. p. 560. *Platin. de Vit. Pontificum*, edit. *Lovanii* 1572. p. 148. see Note upon ‡. 349, 350.

- 985 They all advanc'd, and round about  
 Begirt the *Magical Redoubt*.  
*Magnan'* led up in this Adventure,  
 And made Way for the rest to enter.  
 For he was skilful in *Black Art*,
- 990 No less than he that built the Fort:  
 And with an Iron Mace laid flat  
 A Breach, which straight all enter'd at;  
 And in the wooden Dungeon found  
*Crowdero* laid upon the Ground.
- 995 Him they release from Durance base,  
 Restor'd t' his *Fiddle* and his *Case*,  
 And Liberty, his thirsty Rage  
 With luscious Vengeance to affwage:  
 For he no sooner was at large,
- 1000 But *Trulla* straight brought on the Charge,  
 And in the self-same *Limbo* put

ÿ. 1001, 1002. *And in the self-same Limbo put — The Knight and Squire —*] See an account of Justice *Overdoo* in the Stocks, *Ben Johnson's Bartholmew Fair*, act 4. sc. 1.

ÿ. 1003. *Where leaving them in Hockley i' th' Hole.*] Alluding probably to the two old Ballads, intit'led, *Hockley i' th' Hole, to the Tune of the Fidler in the Stocks*. See *Old Ballads, Biblioth. Pepsyan.* vol. 1. N<sup>o</sup> 294, 295. alter'd 1674 to *i' th' wretched Hole*, restor'd 1704.

ÿ. 1013, 1014. *Quoth he, Th' one half of Man, his Mind — Is, sui Juris, unconfin'd.*] Referring to that Distinction in the Civil Law, *Sequitur de Jure Personarum alia Divisio: nam quædam Personæ sui juris sunt, quædam alieno Juri Subjectæ.* (*Justiniani Institut.* lib. 3. tit. 8.) The Reasoning of Justice *Adam Overdoo* in the Stocks, was much like this of *Hudibras*. (*Bartholmew Fair*, act 4. sc. 1.)

*Jus.* "I do not feel it, I do not think of it; it is a Thing without me."

*Adam.*

The *Knight* and *Squire*, where he was shut.  
 Where leaving them in *Hockley i' th' Hole*,  
 Their Bangs and Durance to condole,  
 1005 Confin'd and conjur'd into narrow  
 Enchanted Mansion to know Sorrow,  
 In the same Order and Array  
 Which they advanc'd, they march'd away.  
 But *Hudibras*, who scorn'd to stoop  
 1010 To Fortune, or be said to droop;  
 Chear'd up himself with Ends of Verse,  
 And Sayings of Philosophers.  
 Quoth he, Th' one half of Man, his Mind,  
 Is, *sui Juris*, unconfin'd,  
 1015 And cannot be laid by the Heels,  
 Whate'er the other Moiety feels.  
 'Tis not restraint or Liberty,  
 That makes Men Prisoners or free;

*Adam*. "Thou art above these Batteries, these Contumelies, *In te*  
 " *Manca ruit Fortuna*, as thy friend *Horace* says, thou art one,

" *Quem neque Pauperis, neque Mors, neque Vincula terrent.*

" and therefore as an other friend of thine says, (I think it be thy  
 " friend *Persius*) *Nec te quæsi veris extra.*"

From this Speech (as Mr. *Byron* observes,) the Knight seems to have had a great share of the *Stoic* in him: though we are not told so in his Character. His *Stoicism* supported him in this his first direful Mishap: he relies wholly upon that *Virtue* which the *Stoics* say, is a sufficient Fund for Happiness: What makes the Principle more apparent in him, is the Argument he urges against Pain, to the Widow upon her Visit to him. Which is conformable to the *Stoical* System. Such Reflections wonderfully abated the Anguish and Indignation, that would have naturally risen in his mind at such bad Fortune.

But Perturbations that possess  
 The Mind, or Æquanimities.  
 1020 The whole World was not half so wide  
 To *Alexander*, when he cry'd,  
 Because he had but one to subdue,  
 As was a paulty narrow Tub to  
 1025 *Diogenes*; who is not said  
 (For ought that ever I could read)  
 To whine, put Finger i' th' Eye, and sob,  
 Because h' had ne'er another *Tub*.  
 The Ancients make two sev'ral Kinds  
 1030 Of Prowess in Heroic Minds,  
 The *Active*, and the *Passive* valiant;  
 Both which are *pari libra* gallant:  
 For both to give Blows, and to carry,  
 In Fights are equi necessary:  
 1035 But in Defeats, the *Passive* stout  
 Are always found to stand it out

ŷ. 1021, 1022. *The whole World was not half so wide—To Alexander, when he cry'd.*] *Alexander*, quicum *Anaxagoram*, Plures mundos esse disputantem audisset, ingemuisse dicitur, et lachrymas emisisse, quod unum ex iis totum in ditionem redigere nequivisset. (*Bessarionis exhortat.* 2. in *Turcas. Aulæ Turcic. Descript.* per N. Honigerum *Königsberf.* par. 1. p. 340.

*Unus Pellæo Juveni non sufficit Orbis* —  
*Juvenal*, sat. 10. 168, &c.

*One World suffic'd not Alexander's Mind;*  
*Coop'd up, he seem'd in Earth and Seas confin'd,*  
*And struggling, stretch'd his restless Limbs about*  
*The narrow Globe, to find a Passage out.*

Mr. Dryden.

*When for more Worlds the Macedonian cry'd,*  
*He wist not Thetis in her lap did hide*

*As*

Most desp'rately, and to out-doe  
The *Active*, 'gainst a conqu'ring Foe.  
Tho' we with Blacks and Blews are fuggill'd,

1040 Or, as the Vulgar say, are *cudgell'd*;  
He that is valiant, and dares fight,  
Though drubb'd, can lose no Honour by't,  
Honour's a *Lease for Lives to come*,

1045 The legal Tenant: 'Tis a Chattel  
Not to be forfeited in Battel.  
If he, that in the Field is slain,  
Be in the *Bed of Honour* lain;  
He that is beaten may be fed

1050 To lie in Honour's *Truckle-Bed*.  
For as we see th' eclipsed Sun  
By Mortals is more gaz'd upon,  
Than when, adorn'd with all his Light,  
He shines in serene Sky most bright:

*An other yet, a World reserv'd for you  
To make more Great, than that he did subdue.  
(Waller's Panegyric to the Lord Protector.)*

(See *The Good Old Cause, Loyal Songs*, reprinted 1731. vol. 1. p. 220.)  
*Notes upon Creech's Lucretius*, vol. 1. p. 174. *Annotations on Religio  
Medici*, p. 105. Dr. Harris's *Astronomical Dialogues*, 2<sup>d</sup> edit. p. 3.

ÿ. 1039. *Though we with Blacks and Blews are fuggill'd.*] From  
*Sugillo, to beat black and blue.*

ÿ. 1048. *Be in the Bed of Honour lain.*] This is Serjeant Kite's  
Description of the *Bed of Honour*, (see *Farquhar's Recruiting Officer*,  
edit. 1728. "That it is a mighty large Bed, bigger by half than the  
"Great Bed of Ware — Ten thousand People may lie in it toge-  
"ther, and never feel one another.")

ÿ. 1049, 1050. *He that is beaten may be fed — To lie in Honour's  
Truckle-bed.*] A Pun upon the Word *Truckle*.





1055 So Valour, in a low Estate,  
Is most admir'd and wonder'd at.

Quoth *Ralph*, How great I do not know  
We may by being beaten grow;  
But none, that see how here we sit,  
1060 Will judge us overgrown with Wit.  
As *gifted Brethren*, preaching by  
A *carnal Hour-glass*, do imply  
*Illumination* can convey  
Into them what they have to say,  
1065 But not how much; so well enough  
Know you to charge, but not draw off:

¶ 1061, 1062. *As Gifted Brethren preaching by—A carnal Hour-Glass, &c.*] In those Days there was always an Hour-Glass stood by the Pulpit, in a Frame of Iron made on purpose for it, and fasten'd to the Board, on which the Cushion lay, that it might be visible to the whole Congregation: who, if the Sermon did not hold till the Glass was out, (which was turn'd up as soon as the Text was taken) would say, that the Preacher was lazy, and if he held out much longer, would yawn, and stretch, and by those signs signify to the Preacher, that they began to be weary of his Discourse and wanted to be dismiss'd. These *Hour-Glasses* remain'd in some Churches, till within these Forty years. (Dr. B.) Sir *Roger L'Estrange*, (*Fables 2<sup>d</sup> part. fab. 262.*) makes mention of a tedious *Holder-foth*, that was Three quarters through his *Second Glass*, the Congregation quite tired out and starv'd, and no hope of Mercy yet appearing: these things consider'd, a good charitable *Sexton* took compassion of the Auditory, and procured their Deliverance, only by a short hint out of the *Isle: Pray Sir*, (says he) *be pleased, when you have done, to leave the Key under the Door*; and so the *Sexton* departed, and the Teacher follow'd him soon after. The writer of a Tract, intit'led, *Independency Stript and Whipt*. 1648, p. 14. observes, "That they could pray, or rather prate by the Spirit, (out of a Tub) two hours at least against the King and State." and 'tis propos'd by the Author of a Tract intit'led, *The Reformation precisely character'd by a Modern Churchwarden*, p. 5. that the *Hour-Glass* should be turn'd out of Doors. "For our extemporal *Preachers* (says he) may not keep time with a Clock, or Glass: and

For who without a *Cap* and *Bauble*,  
 Having subdu'd a *Bear* and *Rabble*,  
 And might with Honour have come off,  
 1070 Would put it to a second Proof?  
 A politick Exploit, right fit  
 For *Presbyterian Zeal* and *Wit*.

Quoth *Hudibras*, that Cuckow's Tone,  
*Ralpho*, thou always harp'st upon:  
 1075 When thou at any thing would'st rail,  
 Thou mak'st *Presbytery* thy Scale  
 To take the Height on't, and explain  
 To what Degree it is prophane;

“and so when they are out, (which is not very seldom) they can take leisure to come in again: Whereas, they that measure their meditations by the Hour, are often gravell'd, by complying with the Sand.” The Famous *Spin Texts* of those Days, had no occasion for Mr. *Walter Jennings's* Experiment upon their Hour-Glasses, to lengthen their Sermons; the Sand of which running freely, was stop'd by holding a Coal to the lower part of the Glais, which as soon as withdrawn, run again freely, and so *toties quoties*. Dr. *Plot's Staffordshire*, chap. 9. f. 3. p. 333.

§. 1067, 1068. For *who*, without a *Cap* and *Bauble*, — Having subdu'd a *Bear* and *Rabble*, &c.] 'Tis a London Proverb, “That a Fool will not part with his Bauble, for the Tower of London.” (*Fuller's Worthies*, p. 196.) Mr. *Walker* speaking of *General Fairfax*, (*History of Independency*, part 1. p. 43.) says, “What will not a Fool in Authority do, when he is possess'd by Knaves? miserable Man! his Foolery hath so long waited on *Cromwell's*, and *Ireton's* Knavery, that it is not safe for him now to see his Folly, and throw by his *Cap*, with a *Bell*, and his *Bable*.”

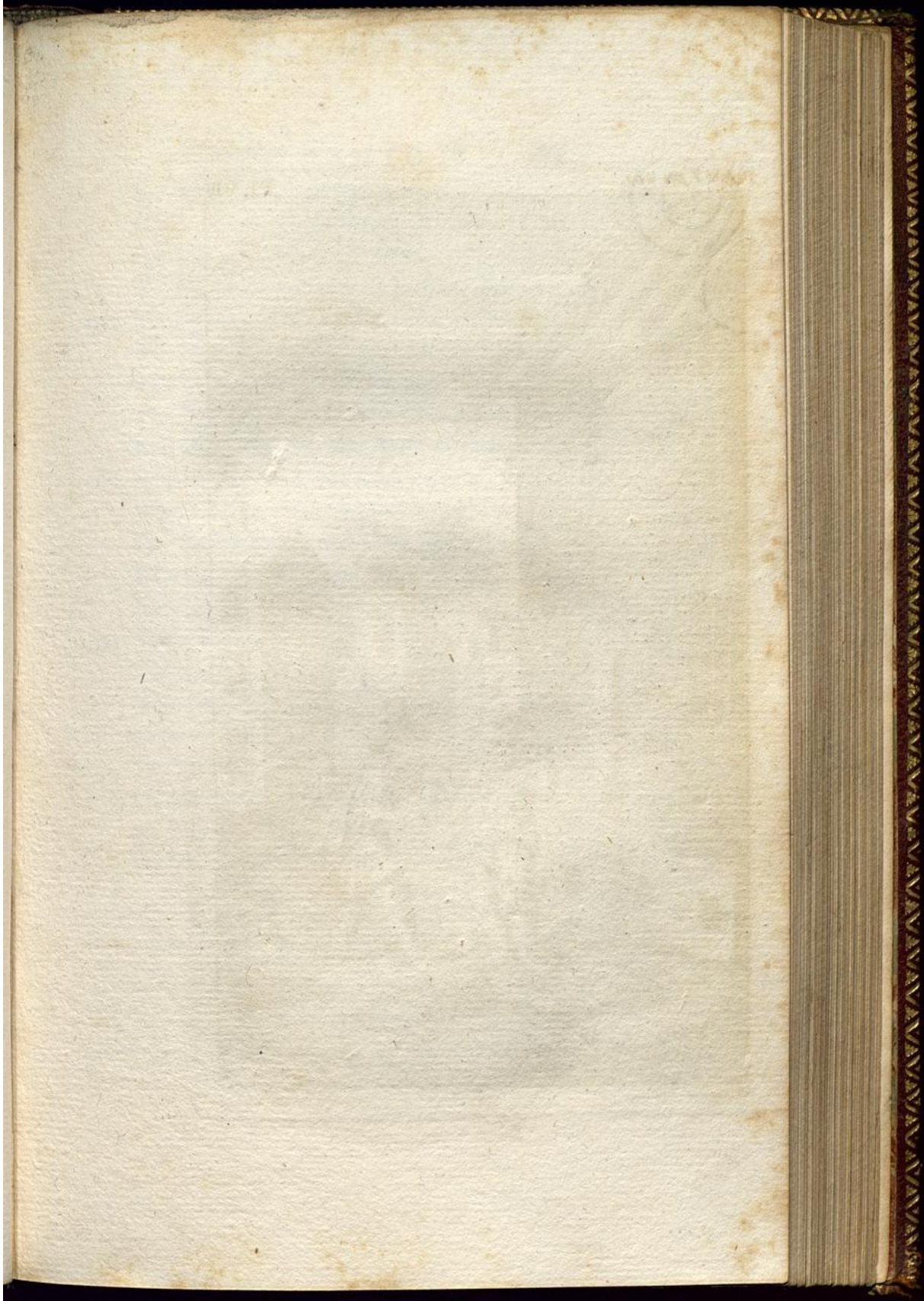
§. 1072. For *Presbyterian Zeal* and *Wit*.] *Ralpho* look'd upon their ill Plight, to be owing to his Master's bad Conduct; and to vent his resentment, he satirizes him in the most affecting part of his Character, his Religion: this by degrees, brings on the old arguments about *Synods*: the Poet thought he had not sufficiently lash'd *Classical Assemblies*, very judiciously compleats it, now there is full leisure for it. (Mr. B.) See *Don Quixote*, vol. 1. b. 3. p. 178.



- Whats'ever will not with (*thy what d'ye call*)  
 1080 Thy *Light* jump right, thou call'ft *Synodical*.  
 As if *Presbytery* were a Standard,  
 To fize whats'ever's to be slander'd.  
 Dost not remember how this Day,  
 Thou to my Beard was bold to say,  
 1085 That thou could'ft prove *Bear-baiting* equal  
 With *Synods*, Orthodox and Legal?  
 Do, if thou can'ft, for I deny't,  
 And dare thee to't with all thy *Light*.  
 Quoth *Ralpho*, Truly that is no  
 1090 Hard Matter for a Man to do,  
 That has but any *Guts in's Brains*,  
 And cou'd believe it worth his Pains:  
 But since you dare and urge me to it,  
 You'll find I've Light enough to do it.  
 1095 *Synods* are mystical *Bear-Gardens*,  
 Where *Elders*, *Deputies*, *Church-wardens*,  
 And other Members of the Court,  
 Manage the *Babylonish* Sport,  
 For *Prolocutor*, *Scribe*, and *Bear-ward*,  
 1100 Do differ only in a meer Word.

‡. 1091. *That has any Guts in's Brains.*] *Sancho Pancha*, expresses himself in the same manner, to his Master *Don Quixote*, upon his mistaking the Barber's *Bason* for *Mambrino's Helmet*. (*Don Quixote*, part 1. b. 3. chap. 11. p. 273. see vol. 3. chap. 2. p. 21. vol. 4. chap. 7. p. 710.) "Who the Devil (says he) can hear a Man, call a "*Barber's Bason a Helmet*, and stand to it, and vouch it four Days together, and not think him that says it, stark Mad, or without "*Guts in his Brains.*"

‡. 1095.





W. Negarth inv.

J. Mynde sc.

Both are but sev'ral Synagogues  
 Of *Carnal Men*, and *Bears* and *Dogs* :  
 Both *Antichristian Assemblies*,  
 To Mischief bent as far's in them lies:  
 1105 Both stave and tail, with fierce Contests,  
 The one with Men, the other Beasts.  
 The Difference is, the one fights with  
 The Tongue, the other with the Teeth;  
 And that they bait but *Bears* in this,  
 1110 In th' other *Souls* and *Consciences* ;  
 Where *Saints* themselves are brought to Stake  
 For *Gospel-Light*, and *Conscience* sake ;  
 Expos'd to *Scribes* and *Presbyters*,  
 Instead of *Mastive Dogs* and *Curs* :  
 1115 Than whom th' have less Humanity,  
 For these at Souls of Men will fly.  
 This to the Prophet did appear,  
 Who in a *Vision* saw a *Bear*,  
 Prefiguring the beastly Rage  
 1120 Of *Church-Rule*, in this latter Age :  
 As is demonstrated at full  
 By him that baited the *Pope's Bull*.

§. 1095. *Synods are mystical Bear-Gardens.*] See Notes upon *Canto* 1.  
 §. 193, 194. and *Mercurius Rusticus*, N<sup>o</sup>. 12, p. 125. where the  
 Tryals of Clergymen by Committees, are intitled, *Bear-Baitings*.

§. 1117, 1118. *This to the Prophet did appear, — Who in a Vision  
 saw a Bear.*] This Prophet is *Daniel*, who relates the *Vision*, in  
 chap. 7. ver. 5.

\*§. 1122. *By him that baited the Pope's Bull.*] A learned Divine  
 in King *James's* Time wrote a Polemick Work against the Pope,  
 and gave it that unlucky Nickname of *the Pope's Bull baited*.



- Bears naturally are Beasts of Prey,  
That live by Rapine; so do they.
- 1125 What are their *Orders, Constitutions,*  
*Church-Censures, Curses, Absolutions,*  
But sev'ral mystick Chains they make,  
To tie poor Christians to the Stake?  
And then set Heathen *Officers,*
- 1130 Instead of *Dogs,* about their Ears.  
For to prohibit and dispence,  
To find out or to make Offence:  
Of Hell and Heaven to dispose,

ψ. 1129, 1130. *And then set Heathen Officers, — Instead of Dogs about their Ears.*] They were much more tyrannical in Office, than any Officers of the Bishop's Courts: and 'twas a pity, that they did not now and then meet with the Punishment, that was inflicted upon the *Archbishop's Apparitor*, anno. 18. Ed. 1. who having serv'd a Citation upon *Bogo de Clare*, in Parliament time; his Servants made the *Apparitor* eat both Citation and Wax. Cum *Johannes [de Waleys]* in pace Domini Regis, et ex parte Archiepiscopi, intrasset Domum prædicti *Bogonis de Clare*, in Civitate London, et ibidem detulisset quasdam Literas de Citatione quadam faciendâ: quidam de Familiâ prædicti *Bogonis*, ipsum *Johannem* Literas illas, et etiam Sigilla appensa vi, et contra voluntatem suam, manducare fecerunt, et ipsum ibidem imprisonaverunt, et male tractârunt, contra pacem Domini, et ad d'ampnum ipsius *Johannis* 20 d. et etiam in contemptum Domini Regis, 2000 l. (*Prynne's Parliamentary Writs* 4<sup>th</sup> part, p. 825. See likewise *Nelson's Rights of the Clergy*, under the title *Apparitor*.)

ψ. 1131, 1132, 1133, 1134. *For to prohibit and dispence, — To find out, and to make offence, — Of Hell, and Heaven to dispose, — To play with Souls at fast and loose.*] They acted much like the Popish Bishop, (in *Poggius's Fable*, intitled, *A Bishop and a Curate*; see *L'Estrange's Fables*, vol. 1. fab. 356.) He informs us of a *Curate*, who gave his Dog *Christian Burial*; the Bishop threaten'd a severe punishment for profaning the Rites of the Church; but when the *Curate* inform'd him, That the Dog made his Will, and had left him a Legacy of a Hundred Crowns, he gave the Priest Absolution, found it a very good Will, and a very Canonical Burial. See a Story to the same purpose. *Gil. Blas*, edit. 1716. p. 27.

ψ. 1139.

- To play with Souls at fast and loose:  
 1135 To set what Characters they please,  
 And Mulcts on Sin or Godliness;  
 Reduce the Church to *Gospel-Order*,  
 By *Rapine*, *Sacrilege*, and *Murder*;  
 To make *Presbytery* supream,  
 1140 And *Kings* themselves submit to them;  
 And force all People, though against  
 Their *Consciences*, to turn *Saints*;  
 Must prove a pretty thriving Trade,  
 When *Saints* Monopolists are made:

§. 1139. *To make Presbytery Supreme, &c.]*  
*Whilst blind Ambition, by Successes fed,*  
*Hath you beyond the Bounds of Subjects led;*  
*Who, tasting once the Sweetness of Royal Sway,*  
*Resolved now no longer to obey:*  
*For Presbyterian pride contests as high:*  
*As doth the Popedome for Supremacy.*

*An Elegy on King Charles I. p. 13.*

§. 1140. *And Kings themselves submit to them.]* A Sneer upon the *Disciplinarians*, and their *Book of Discipline* publish'd in *Queen Elizabeth's* days; in which is the following passage. "Kings no less than the rest, must obey, and yield to the Authority of the *Ecclesiastical Magistrate.*" (*Ecclesiastical Discipline*, p. 142.) And *Cartwright* says, "That Princes must remember to subject themselves to the Church, and to submit their Sceptres, and throw down their Crowns before the Church; yea to lick the Dust off the Feet of the Church, *T. Cartwright.*" p. 645. *Cartwright* being ask'd, whether the King himself might be *excommunicated*? answer'd: "That *Excommunications* may not be exercised on Kings, I utterly dislike." (See *Lysimachus Nicanor*, p. 34.) "Even Princes and Magistrates ought to be subject to *Ecclesiastical Discipline*, (*Full and plain Declaration of Discipline*, by *W. Travers.*) *Mr. Strype* confirms this, and observes, (*Life of Whitgift*, p. 333.) "That they make the Prince subject to the *Excommunication* of the *Eldership*, where she remaineth, or else they hold her not a *Child* of the Church." *Buchanan* held, That Ministers may *excommunicate* Princes, and he being by *Excommunication* cast into Hell, is not worthy to enjoy any Life upon Earth. (*De Jure Regis*  
 R 4 apud





1145 When Pious Frauds and Holy Shifts  
 Are Dispensations and Gifts,  
 Their Godliness becomes mere Ware,  
 And ev'ry Synod but a Fair.  
 Synods are Whelps of th' Inquisition,  
 1150 A mungrel Breed of like Pernicion,

*apud Scotos*, p. 70. *Lyfsmachus Nicanor*, p. 34. See the Opinions of others, to the same purpose. *L'Estrange's Dissenters Sayings*, part 2. section 8. page 39, &c. and *Presbytery Display'd*, by Sir Roger *L'Estrange*. "The Tribunal of the Inquisition," (to which our *English Inquisitors* in those times might justly have been compared) "is arisen to that height in Spain, that the King of Castile before his Coronation, subjects himself and all his Dominions, by a special Oath, to the most Holy Tribunal of this most severe Inquisition." (*Baker's History of the Inquisition*, chap. 7. p. 48.)

§. 1145. *When Pious Frauds.*] An Allusion to the Pious Frauds of the Romish Church: in which they were resembled by these Fanatics.

§. 1152. *Of Scribes, Commissioners, and Triers.*] The Presbyterians had particular Persons commission'd by order of the two Houses, to try such Persons as were to be chosen Ruling Elders in every Congregation; and in an Ordinance of the Lords and Commons in Parliament, dated *Die Veneris*, 26 of September, 1646. there is a List of the Names of such Persons, as were to be Tryers and Judges of the Integrity and Abilities of such as were to be chosen Elders within the Province of London; and the Dueness of their Election: The Scribes register'd the Acts of the *Classis*. There is nothing in this Ordinance concerning the Tryal of such, as were to be made Ministers, because a month before, there was an Ordinance, dated *Die Veneris*, 28 of August 1646. whereby it is ordain'd, That the several and respective *Classical Presbyterys*, within the several respective Bounds, may, and shall appear, examine, and ordain Presbyters, according to the Directory for Ordination, and Rules for Examination, which Rules are set down in this Ordinance of the Directory. (see an Abstract of the Directory in the Preface) (Dr. B.)

The Learned Dr. Pocock, (as Dr. *Twell* observes in his *Life*, p. 41.) was called before the Tryers some time after, for Insufficiency of Learning, and after a long attendance, was dismiss'd at the instance of Dr. *Owen*. This is confirmed by Dr. *Owen*, in a Letter to Secretary *Thurloe*, Oxford, March 20, 1653. (*Thurloe's State Papers*, vol. 3. p. 281.) "One thing says he, I must needs trouble you with: "There are in *Barkshire*, some Men of mean Quality and Condition,  
 "rath,

And growing up, became the Sires  
 Of *Scribes, Commissioners, and Triers*;  
 Whose Bus'ness is, by cunning Slight,  
 To cast a Figure for Men's *Light*,  
 1155 To find, in Lines of Beard and Face,  
 The Physiognomy of *Grace*;

“ rash, heady Enemies of Tythes; who are the Commissioners for  
 “ ejecting of Ministers: They alone sit and act, and are at this time  
 “ casting out, on very slight and trivial pretences, very worthy Men:  
 “ one in especial they intend next week to eject, whose name is  
 “ *Pocock*, a Man of as unblameable a Conversation, as any that I  
 “ know living; of Repute for Learning throughout the World; be-  
 “ ing the Professor of *Hebrew* and *Arabick* in our *University*—So  
 “ that they exceedingly exasperate all Men, and provoke them to the  
 “ height.” No wonder then that Dr. *Pocock* (in his *Porta Moysi*,  
 p. 19.) styles them, *Genus Hominum, plane ἀπορον ἐν ἀλογον*. See *George*  
*Fox's* Letter to the *Triers*, *Journal*, p. 147.

Dr. *South* says, (Sermons, vol. 3. p. 543.) “ That they were the  
 “ most properly call'd *Cromwell's* Inquisition: and that they would  
 “ pretend to know Men's Hearts, and Inward Bent of their Spirits,  
 “ (as their word was) by their very Looks: but the truth is, as the  
 “ chief pretence of those *Triers* was to enquire into Men's Gifts, so  
 “ if they found them to be well gifted in the Hand, they never look'd  
 “ any further: for a Full and a Free Hand was with them an abun-  
 “ dant demonstration of a *gracious* Heart, a Word in great request in  
 “ those times.”

ψ. 1155. To find in *Lines of Beard and Face*.] The following ob-  
 servation of Dr. *Echard*, (see *Answer to the Observations on the*  
*Grounds*, &c. p. 22.) is a just Satire upon the *Precisians* of those times.  
 “ Then it was (says he) that they would scarce let a *Round-faced*  
 “ *Man* go to Heaven. If he had but a little Blood in his Cheeks his  
 “ condition was accounted very dangerous; and it was almost  
 “ an infallible Sign of *Reprobation*: and I will assure you, a very  
 “ honest man of a Sanguine Complexion, if he chanc'd to come  
 “ nigh an officious Zealot's house, might be fet in the Stocks, only  
 “ for looking Fresh in a Frosty Morning.”

And Mr. *Walker* observes of them, (*History of Independency*, part 2.  
 p. 75.) “ That in those days there was a close *Inquisition* of *Godly*  
 “ *Cut-Throats*, which us'd so much foul play, as to accuse Men upon  
 “ the Character of their Cloaths and Persons.”

ψ. 1156. *The Physiognomy of Grace*.] These *Triers* pretended to  
 great Skill in this respect; and if they disliked the Beard or Face of  
 a Man,

And by the Sound and *Twang* of *Nose*,  
 If all be found within, disclose ;  
 Free from a Crack or Flaw of finning,  
 1160 As Men try *Pipkins* by the ringing ;  
 By *Black Caps* underlaid with *White*,  
 Give certain *Guests* at inward *Light* :  
 Which *Serjeants at the Gospel* wear,  
 To make the *Spiritual Calling* clear.  
 1165 The *Handkerchief* about the Neck  
 (*Canonical Crabat* of *Smeck*,

a Man, they would for that reason alone refuse to admit him, when presented to a Living, unless he had some powerful Friend to support him. "The Questions that these Men put to the Persons to be examin'd, were not Abilities and Learning, but Grace in their Hearts, and that with so bold and saucy an Inquisition, that some Men's Spirits trembled at the Interrogatories; they phrasing it so, as if (as was said at the Council of Trent) They had the Holy Ghost in a Cloke Bag. (*Heath's Chronicle*, p. 359.)

Their Questions generally were these, (or such like,) *When were you converted? Where did you begin to feel the Motions of the Spirit? In what Year? In what Month? In what Day? About what Hour of the Day had you the secret Call, or Motion of the Spirit to undertake and labour in the Ministry? What Work of Grace has God wrought upon your Soul?* and a great many other Questions about *Regeneration, Predestination*, and the like. (see Mr. *Sadler's Inquisitio Anglicana. Impartial Examination of Mr. Neal's 4<sup>th</sup> Volume of the History of the Puritans.* Dr. *Walker's Sufferings of the Episcopal Clergy*, part 1. p. 171.) They would try, as is observ'd by our Poet, whether they had a true *Whining Voice*, and cou'd *speake dextrously through the Nose*. (see the remarkable Examination of an University Gentleman, *Spectator* N<sup>o</sup> 494.) Dr. *Gawther*, in his Discourse of *Physognomy*, (see *Philosophical Transactions*, vol. 18. N<sup>o</sup> 210. p. 119, 120.) endeavours to account for the *Expelling Face* of the *Quakers*, waiting the pretended Spirit; and the *Melanchol'y Face* of the *Sectaries*.

§. 1161. *By Black Caps underlaid with White.*] *George Fox*, the *Quaker*, observes, (*Journal*, p. 254.) "That the Priests in those times had on their Heads two Caps, a Black one and a White one." and Mr. *Petyt* speaking of their *Preachers*, (*Visions of the Reformation*, p. 84.)

From whom the Institution came,  
 When Church and State they set on Flame,  
 And worn by them as Badges then  
 1170 Of *Spiritual Warfaring Men*)  
 Judge rightly if *Regeneration*  
 Be of the *newest Cut* in Fashion:  
 Sure 'tis an orthodox Opinion,  
 That *Grace is founded in Dominion.*  
 1175 Great *Piety* consists in *Pride*;  
 To rule is to be *sanctify'd*:

pag. 84.) says, "The white Border upon his Black Cap, made him  
 look like a Black-Jack tipped with Silver.

*Now what a Whet-stone was it to Devotion,  
 To see the Pace, the Looks and ev'ry Motion  
 O' th' Sunday's Levite, when up stairs he march'd:  
 And first, behold his little Band stiff starch'd,  
 Two Caps he had, and turns up that within,  
 You'd think he were a Black-Pot tipped with Tin.—*  
 (*A Satyr against Hypocrites, p. 6.*)

Dr. Thomas Goodwin was called *Thomas with the Nine Caps.*

*Pro Præside cui quemquam parem* (Dr. Oliver.)  
*Vix Ætas nostra dedit.*  
*En vobis Stultum Capularem.* (Dr. Tho. Goodwin, vulgo dict. *Nine Caps.*)  
*Ad Clarum jam Qui sedet.*

Vid. *Rustic. Academiæ Oxoniensis nuper Reformatæ Descript. in Visitatione Fanatica*, A. D. 1648. Londini impensis, J. Redmayne, p. 15.

γ. 1163. *Which Serjeants of the Gospel wear.*] Alluding to the Coif worn by *Serjeants at Law*. *Serjeant, Serviens ad Legem*—*Serjanti stantes promiscue extra (qu.) Repagula Curix, quæ Barros vocant, absque Pilei honore, sed tenui Calyptra, quæ Coysa dicitur, induti, Causas agunt et promovent.* (*Spelmani Glossar, p. 512.*)

γ. 1166. *Canonical Cravat, &c.*] \* *SmeZymnus* was a Club of five Parliamentary Holders-forth; the Characters of whose Names and Talents were by themselves express'd, in that senseless and insignificant Word: They wore Handkerchiefs about their Necks for a Note of Distinction, (as the Officers of the Parliament-Army then did) which afterwards degenerated into carnal Cravats. About the Beginning of the Long Parliament, in the Year 1641. these Five wrote a Book against

To domineer, and to controul,  
 Both o'er the Body and the Soul,  
 Is the most perfect *Discipline*  
 1180 Of Church-Rule, and by *Right Divine*.  
*Bell* and the *Dragon's* Chaplains were  
 More moderate than these by far :  
 For they (poor Knaves) were glad to cheat,  
 To get their Wives and Children Meat ;  
 1185 But these will not be fobb'd off so,  
 They must have Wealth and Power too ;  
 Or else with Blood and Desolation  
 They'l tear it out o' th' Heart o' th' Nation.  
 Sure these themselves from Primitive  
 1190 And Heathen Priesthood do derive,

against Episcopacy and the Common Prayer, to which they all subscribed their Names ; being *Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, William Spurstow*, and from thence they and their Followers were called *Smectymnuans*. They are remarkable for another pious Book, which they wrote some Time after that, entitled, *The King's Cabinet unlock'd*, wherein all the chaste and endearing Expressions, in the Letters that passed betwixt his Majesty King *Charles I.* and his royal Consort, are by these painful Labourers in the Devil's Vineyard, turn'd into Burlesque and Ridicule : Their Books were answer'd with as much Calmness and Genteelness of Expression, and as much Learning and Honesty, by the Reverend Mr. *Symonds*, then a depriv'd Clergyman, as theirs were stuff'd with Malice, Spleen, and rascally Invectives."

ψ. 1183. For they, poor Knaves, were glad to cheat, &c.] See *History of the Destruction of Bell and the Dragon*, ver. 15.

"The great gorbelly'd Idol call'd the *Assembly of Divines*," (says *Overton*, in his *Arraignment of Persecution*, p. 35.) "is not ashamed "in this time of State Necessity, to guzzle down, and devour daily "more at an ordinary Meal, than would make a Feast for *Bell* and "the *Dragon*: For besides their fat Benefices forsooth, they must "have their Four Shillings a Day for sitting in *Consolidation*."

ψ. 1190. When Butchers were the only Clerks.] The Priests kill'd the Beasts for Sacrifice. See Dr. *Kennet's Roman Antiquities*.

ψ. 1198.

When *Butchers* were the only *Clerks*,  
*Elders* and *Presbyters* of *Kirks* :  
 Whose *Directory* was to *kill* ;  
 And some believe it is so still.  
 1195 The onely Diff'rence is, that then  
 They slaughter'd only *Beasts*, now *Men*.  
 For then to sacrifice a *Bullock*,  
 Or now and then a *Child* to *Moloch*,  
 They count a vile Abomination,  
 1200 But not to slaughter a whole *Nation*.  
*Presbytery* does but translate  
 The *Papacy* to a *Free State*.  
 A *Common-wealth* of *Popery*,  
 Where ev'ry *Village* is a *See*

ÿ. 1198. Or now and then a *Child* to *Moloch*.] See *Jerem.* 31, 35. *Scot's Discovery of Witchcraft*, b. 11. p. 190. Notes upon the second Part of *Cowley's Davideis*, vol. 1. p. 303. *Spectator* N<sup>o</sup> 309.

ÿ. 1203, 1204. A *Common-wealth* of *Popery*, — *Where ev'ry Village is a See*.] The Resemblance of the *Papist* and *Presbyterian*, (under the Names of *Peter*, and *Jack*) is set forth by the Author of *A Tale of a Tub*, (p. 207. 3<sup>d</sup> edit.) "It was (says he) among the great Misfortunes of *Jack*, to bear a huge Personal Resemblance with his Brother *Peter*: their Humour and Disposition was not only the same, but there was a close Analogy in their Shapes, their Size, and their *Mien*: infomuch, as nothing was more frequent, than for a Bailiff to seize *Jack* by the Shoulders, and cry, Mr. *Peter*, you are the *King's Prisoner*: or at other times, for one of *Peter's* nearest Friends, to accost *Jack* with open Arms, Dear *Peter*, I am glad to see thee, Pray send me one of your best Medicines for the Worms."

"Those Men (the *Presbyterians*, says *Lilly*, *Life*, p. 84.) to be serious, would preach well, but they were more *lordly* than *Bishops*, and usually in their *Parishes* more *tyrannical* than the *Great Turk*."

"To subject ourselves to an *Assembly*, (says *Overton*, *Arraignment of Persecution*, p. 36.) raze out *Episcopacy*, set up *Presbyterian Prelacy*, what more *Prelatical* than such *Presumption*? — You  
 " have

1205 As well as *Rome*, and must maintain  
 A *Tithe-Pig Metropolitan*;  
 Where ev'ry *Presbyter* and *Deacon*  
 Commands the *Keys* for *Cheefe* and *Bacon*,

“ have so play'd the *Jesuites*, that it seems, we have only put down  
 “ the Men, not the Function, caught the Shadow, and let go the  
 “ Substance.”

*For whereas, but a few of them did flourish,  
 Now here's a Bishop over every Parish:  
 Those Bishops did by Proxy exercise,  
 These by their Elders rule, and their own Eyes.*

(*A long winded Lay-Lecture*, printed 1647. p. 6.)

*The Pox, the Plague, and each Disease  
 Are cur'd, tho' they invade us;  
 But never look for Health, nor Peace,  
 If once Presbytery jade us.*

*When every Priest becomes a Pope,  
 When Tinkers and Sorv-gelders  
 May, if they can but scape the Rope,  
 Be Princes, and Lay-Elders.*

(*Sir John Birkenhead review'd*, p. 20.)

*Nay all your Preachers, Women, Boys and Men,  
 From Master Calamy, to Mrs. Ven,  
 Are perfect Popes, in their own Parish grown,  
 For to undo the Story of Pope Joan,  
 Your Women preach too, and are like to be  
 The Whore of Babylon, as much as She.*

(*The Puritan and Papist*, by Mr. Abraham Cowley, 2<sup>d</sup> edit. p. 5.) See  
 Lord Broghill's Letter to Thurloe, concerning the Scotch Clergy.  
 (*Thurloe's State Papers*, vol. 4. p. 41.)

§. 1208. *Command the Keys for Cheese and Bacon.* ] 'Tis well  
 known what Influence *Dissenting Teachers* of all *Seets* and *Denomi-  
 nations*, have had over the Purse of the Female part of their Flocks:  
 tho' few of them have been Masters of *Daniel Burgefs's* Address;  
 who dining, or supping with a Gentlewoman of his Congregation,  
 and a large uncut *Cheshire* Cheese being brought upon the Table,  
 ask'd her where he should cut it? She reply'd, Where you please  
 Mr. *Burgefs*. Upon which he gave it to a Servant in waiting, bid  
 him carry it to his House, and he would cut it at Home.

Mr. *Selden* makes this observation, in his Story of the Keeper of  
 the *Clink* (Prison) (*Table Talk*, p. 106.) “ He had (says he) Priests  
 “ of several Sorts, sent unto him. As they came in, he ask'd them  
 “ who

And ev'ry Hamlet's governed  
 1210 By's Holiness, the Church's Head.  
 More haughty and severe in's Place,  
 Than Gregory and Boniface.

“ who they were. Who are you? (says he to the first) *I am a Priest of the Church of Rome.* You are welcome, (says the Keeper,) there are those who will take care of you. And who are you? *A silent Minister.* You are welcome too, I shall fare the better for you. And who are you? *A Minister of the Church of England.* Oh! God blefs me, quoth the Keeper, I shall get nothing by you, I am sure; you may lie, and starve and rot, before any body will look after you.”

¶ 1211, 1212. *More haughty, and severe in's place.*—[*Tban Gregory, and Boniface.*] Gregory VII. (before call'd Hildebrand) was a *Tuscan* by Nation, and the Son of a Smith: whilst he was but a Lad in his Father's Shop, and ignorant of Letters, he by meer accident framed these words out of little bits of Wood: *His Dominion shall be from one Sea to the other.* This is told of him by *Brietius*, ad Ann. 1073. as a Prognostick of his future Greatness. In the year 1073. on the 30<sup>th</sup> of *June*, he was consecrated Pope. — He was a Man of a fierce and haughty Spirit, govern'd by nothing but Pride and Ambition; the Fury and Scourge of the Age he liv'd in, and the most insolent Tyrant of the *Christiam World*; that could dream of nothing else but the promoting *Saint Peter's Regale*, by the addition of *Sceptres* and *Diadems*: and in this regard he may be said to be the first *Roman Pontiff*, that ever made an attempt upon the Rights of Princes. (see Mr. *Lawrence Howel's History of the Pontificate*, 2<sup>d</sup> edit. p. 229, 230. *Hist. Hildebrand, per Bennonem Cardinalem*, folio *Franc.* 1581.)

*Ibid.* — or *Boniface.*] *Boniface VIII.* was elected Pope, Anno 1294.—His haughty behaviour to Crown'd Heads was insupportable: for he was not content with the Supremacy in Spirituals, but claim'd the Right of disposing of Temporal Kingdoms: this is plain from the Claim he laid to *Scotland*, as appears from his Letter sent to our King *Edward I.* He sent it to *Robert Archbishop of Canterbury*, obliging him upon pain of Suspension *ab Officio et Beneficio*, to deliver it to the King. — He demanded *Feudal Obedience* from *Philip the Fair*, King of *France*, which he disdain'd to comply with, return'd this contumelious Answer to his insolent Demand: *Sciat tua maxima Fatuitas*, &c. A Reply not a little grating to his *Holiness*. He was the first that instituted the *Sacred Year* at *Rome*, call'd the *Jubilee* — Nothing show'd his insatiable thirst of Power more, than that one Clause of his *Decretal, De Majoratū et Obedentiā*; *porro subesse Humano Pontifici omnes Creaturas Humanas declaramus, dicimus, definimus, et pronunciamus omnino esse de necessitate Salutis. Extrav. Commun.* lib. 1. tit. 8. cap. 1. making the Obedience of all Crea-  
 tures



Such Church must (surely) be a Monster  
 With many Heads: For if we conster  
 1215 What in th' *Apocalyps* we find,  
 According to th' Apostle's Mind,  
 'Tis that the *Whore of Babylon*  
*With many Heads* did ride upon;  
 Which Heads denote the sinful Tribe  
 1120 Of *Deacon, Priest, Lay-Elder, Scribe.*  
*Lay-Elder, Simeon to Levi,*  
 Whose little Finger is as heavy  
 As Loins of Patriarchs, Prince-Prelate,  
 And Bishop-secular. This Zealot  
 1225 Is of a Mungrel, diverse Kind,  
*Cleric* before, and *Lay* behind;  
 A lawless *Linsie-Woolfie Brother,*  
 Half of one Order, half another;  
 A Creature of amphibious Nature,  
 1230 On Land a Beast, a Fish in Water:

tures living to the See of *Rome*, an Article of Salvation. Certainly there never was a greater Complication of Ambition, Craft, Treachery, and Tyranny in any one Man, than in this *Pope*; whose infamous Life justly drew this *Proverbial* Saying upon him, in after times: That he crept into the *Papacy* like a Fox, ruled like a Lyon, and died like a Dog. vid. *Tho. Walsingham. Hist. Angliæ. Camdeni Anglica. Normannica. &c.* 1603. p. 62. (see more, *Howel's History of the Pontificate*, p. 428, &c.)

ÿ. 1226. *A lawless Linsie-Woolfie Brother.*] *Andrew Crauford, a Scotch Preacher*, (says Sir R. L' *Estrange*, *Key to Hudibras*, see *Cleveland's Hue and Cry* after Sir *John Presbyter*, Works, p. 50.) But the Author of *A Key*, explaining some Characters in *Hudibras*, 1706, p. 12. says, 'Twas *William Dunning*, a Scotch Presbyter, one of a turbulent and restless Spirit, diligent for promoting the Cause of the Kirk.

ÿ. 1227. 'Tis that the *Whore of Babylon.*] See *Revelat.* 17. 7, 8.

ÿ. 1232.

That always preys on Grace or Sin ;  
A Sheep without, a Wolf within.

This fierce Inquisitor has chief  
Dominion over Men's Belief

1235 And Manners : can pronounce a *Saint*

Idolatrous, or ignorant,

When superciliously he sifts

Through coursest Boulter other's *Gifts*.

For all Men live and judge amifs,

1240 Whose *Talents* jump not just with his.

He'll lay on *Gifts* with Hands, and place

On dullest Noddle *Light* and *Grace*,

The Manufacture of the *Kirk* ;

Those Pastors are but th' Handy-work

1245 Of his Mechanick Paws, infilling

Divinity in them by feeling.

From whence they start up *chosen Vessels*,

Made by Contact, as Men get *Meazles*.

†. 1232. *A Sheep without, a Wolf within.*] Or a *Wolf* in *Sheep's* *Cloathing*, Mat. 7. 15. see *Abstemius's* *Fable* of a *Wolf* in a *Sheep-skin*, with *Sir Roger L'Estrange's* *Reflection*. (*Fables*, part 1. fab. 328.)

†. 1242. *On dullest Noddle.*] Many of them 'tis plain, from the *History* of those *Times*, were as low in *Learning*, as the *Person* mentioned by *Mr. Henry Stephens*, (see *Prep. Treatise to Herodotus*, p. 238.) who, applying to a *Popish Bishop* for *Orders*, and being ask'd this *Question*, to try his *Learning* and *Sufficiency*: *Who was Father to the four Sons of Aymond?* (*Aymon*. qu.) and knowing not what to answer, was refused as *Insufficient*: who returning home to his *Father*, and shewing the reason, why he was not ordained; his *Father* told him he was a *very Ass*, that could not tell who was *Father* to the four *Sons of Aymond*. "See I pray thee, (quoth he) "yonder is *Great John the Smith*, who has four *Sons*; if a *Man* "should ask thee, who was their *Father*? wouldst thou not say, that "it was *Great John the Smith*? Yes (quoth he) now I understand

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§

"it,



So Cardinals, they say, do grope  
 1250 At th' other End the new-made Pope.  
 Hold, hold, quoth *Hudibras*, *Soft Fire*,  
 They say, *does make sweet Malt*. Good Squire,  
*Festina lente*, not too fast;  
 For *Haste* (the Proverb says) *makes Waste*.  
 1255 The Quirks and Cavils thou dost make  
 Are false, and built upon Mistake.  
 And I shall bring you, with your Pack  
 Of *Fallacies*, t' *Elenchi* back;  
 And put your Arguments in Mood

“ it. Thereupon he went again, and being ask'd a second time,  
 “ *Who was Father to the four Sons of Aymond?* he answered, it was  
 “ *Great John the Smith.*” *Durandus's Reflection upon the Clergy of his*  
*Time*, might have been justly enough apply'd to these: *Aurei et Ar-*  
*gentei facti sunt Calices, Lignei vero Sacerdotes.* *Browne's Append. ad*  
*Fascicul. Rer. expetendar. et fugiendar. cap. 6. p. 140.* By the Au-  
 13. *Pub. Libr. Cambr. 19. 9. 7.*) their Clergy are banter'd upon  
 this head: “ He must abominate the *Greek Fathers*, *Chrysofom*, *Basil*,  
 “ and all the bundle of such unwholsom Herbs: also the *Latins*,  
 “ whom the *Pope-bellied Gray-heads* of the Town call *St. Ambrose*,  
 “ *St. Augustine*, &c. the intricate Schoolmen as *Aquinas*, and our de-  
 “ vilish learned Countryman, *Alexander Halensis*, shall not come  
 “ within the Sphere of his *Torrid Brain*, lest his *Pia Mater* be  
 “ confounded with their subtle distinctions: but by a special dif-  
 “ pensation he may (for Name's sake) cast an Eye sometimes  
 “ upon *Scotus*, and when he hath married a Sister, upon *Cornelius*  
 “ *a Lapide.*”

§. 1249, 1250. *So Cardinals, they say, do grope — At th' other End*  
*the new-made Pope.*] \* This relates to the Story of *Pope Joan*, who  
 was called *John VIII. Platina* saith, she was of *English* Extraction,  
 but born at *Mentz*; who, having disguised her self like a Man, trav-  
 velt'd with her Paramour to *Athens*, where she made such Progress  
 in Learning, that coming to *Rome*, she met with few that could equal  
 her; so that on the Death of *Pope Leo IV.* she was chosen to suc-  
 ceed him; but being got with Child by one of her *Domesticks*, her  
 Travail came upon her between the *Colossian Theatre*, and *St. Cle-*  
*ment's*, as she was going to the *Lateran Church*, and died upon the  
 Place,

- 1260 And Figure, to be understood.  
 I'll force you by right Ratiocination  
 To leave your *Vitilitigation*,  
 And make you keep to th' Question close,  
 And Argue *Dialecticūs*.
- 1265 The Question then, to state it first,  
 Is, which is *better*, or which *worst*,  
*Synods* or *Bears*. *Bears* I avow  
 To be the *worst*, and *Synods* thou.  
 But to make good th' Assertion,  
 1270 Thou say'st th' are really *all one*.

Place, having sat two Years, one Month, and four Days, and was buried there without any Pomp. He owns, that, for the Shame of this, the Popes decline going through this Street to the *Lateran*; and that, to avoid the like Error, when any Pope is placed in the *Porphyry* Chair, his Genitals are felt by the youngest Deacon, through a Hole made for that Purpose; but he supposes the Reason of that to be, to put him in mind that he is a Man, and obnoxious to the Necessities of Nature; whence he will have that Seat to be called, *Sedes Stercoraria*." This Custom is banter'd by *Johannes Panninius*, in an *Epigram* turn'd into *French*, by *Henry Stephens*, (see *Prep. Treat. to his Apology for Herodotus*, p. 337.) and translated into *English*. The curious Reader may see a draught of the Chair, in which the new Pope sits to undergoe this Scrutiny, in the 2<sup>d</sup> vol. of *Misson's Travels*, p. 82.

ψ. 1253. *Festina lente, Not too fast, &c.*] Vid. *Erasmi Adag. chil.* 2<sup>a</sup> cent. 2. prov. 1.

ψ. 1262. *To leave your Vitilitigation.*] \* *Vitilitigation* is a Word the Knight was passionately in Love with, and never fail'd to use it upon all possible Occasions; and therefore to omit it, when it fell in the Way, had argued too great a Neglect of his Learning and Parts, tho' it means no more than a perverse Humour of Wrangling." The Author of a Tract, intit'led, *The simple Cobler of Agawam in America*, &c. p. 15. speaking of the *Sectaries* of those times, says, "It is a most toilsome Task to run the *Wild-Goose Chase*, after a well-breath'd *Opinionist*; they delight in *Vitilitigation*, &c.

ψ. 1264. *And argue Dialecticūs.*] That is, according to the Rules of *Logic*.



If so, not *worst*; for if th' are *idem*,  
 Why then, *Tantundem dat Tantidem*.  
 For if they are the *same*, by Course  
 Neither is *better*, neither *worse*.  
 1275 But I deny they are the *same*,  
 More than a *Maggot* and I am.  
 That both are *Animalia*  
 I grant, but not *Rationalia*:  
 For though they do agree in Kind,  
 1280 Specifick Difference we find;  
 And can no more make *Bears* of these,  
 Than prove my *Horse* is *Socrates*.  
 That *Synods* are *Bear-Gardens* too,  
 Thou dost affirm; but I say, No:  
 1285 And thus I prove it, in a Word,  
 Whats'ever *Assembly's* not impow'r'd.  
 To *censure*, *curse*, *absolve*, and *ordain*,  
 Can be no *Synod*: But *Bear-Garden*  
 Has no such Pow'r, *Ergo*, 'tis none;  
 1290 And so thy *Sophistry's* o'erthrown.  
 But yet we are beside the *Question*,  
 Which thou didst raise the first Contest on;  
 For that was, Whether *Bears are better*

†. 1307, 1308. *Whelp'd without Form, until the Dam — Has lickt  
 it into Shape and Frame.*]

— Nec funera vulgo  
 Tam multa *Informes Urst*, stragemque dederunt.  
*Virgil. Georgic. 3. 246, &c.*

Than *Synod-Men*? I say, *Negatur*.

- 1295 That *Bears* are *Beasts*, and *Synods Men*,  
Is held by all : They're *better* then :  
For *Bears* and *Dogs* on *four* Legs go,  
As *Beasts* : but *Synod-Men* on *two*.  
'Tis true, they all have *Teeth* and *Nails* ;
- 1300 But prove that *Synod-Men* have *Tails* ;  
Or that a rugged, shaggy *Fur*  
Grows o'er the Hide of *Presbyter* ;  
Or that his *Snout* and *spacious Ears*  
Do hold Proportion with a *Bear's*.
- 1305 A *Bear's* a *Savage Beast*, of all  
Most ugly and unnatural ;  
Whelp'd without Form, until the Dam  
Has lickt it into Shape and Frame :  
But all thy *Light* can ne'er evict,
- 1310 That ever *Synod-Man* was lickt ;  
Or brought to any other Fashion,  
Than his own Will and Inclination.
- But thou dost further yet in this  
Oppugn thy self and Sense, that is,
- 1315 Thou would'st have *Presbyters* to go  
For *Bears* and *Dogs*, and *Bearwards* too :

Hi sunt candida, informisque caro, paulo *Muribus* major, sine Oculis, sine Pilo, Ungues tantum prominent; hanc *lambendo* paulatim figurant. (*Plinii Nat. Hist.* lib. 8. c. 36.) see this Opinion confuted by Sir *Tho. Browne*, *Vulgar Errors*, b. 3. ch. 6.

*So watchful Bruin forms with plastick Care  
Each glowing Lump, and brings it to a Bear.*

(*Dunciad* book 1. 99. 100.)  
S 3                      ♪. 1317.



A strange *Chimæra* of Beasts and Men,  
Made up of Pieces heterogene;  
Such as in Nature never met

1320 *In eodem Subjeſto* yet.

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

1325 Much thou haſt ſaid; which I know when  
And where, thou ſto'ſt from other Men,  
(Whereby 'tis plain thy *Light* and *Gifts*

ſ. 1317, 1318. *A ſtrange Chimæra of Beasts and Men, — Made up of Pieces Heterogene.*] Alluding to the Fable of *Chimæra*, deſcrib'd by *Ovid*, *Metam.* b. 9. l. 646. &c.

Quoque *Chimæra* jugo Mediis in partibus Ignem,  
Pectus et ora Leæ, caudam Serpentis habebat.

— And where *Chimæra* roves —

On craggy Rocks, with *Lyon's* Face and Mane,

A *Goat's* rough Body, and a *Serpent's* Train. Mr. Sandys.

“ The *Chimæra* deſcribed to be ſuch, (ſays Mr. Sandys, Notes, edit. 1640. p. 182.) becauſe the *Carian* Mountain flamed at the Top, the upper part frequented by *Lions*, the middle by *Goats*, and the bottom by *Serpents*. *Bellerophon*, by making it habitable, was ſaid to have ſlain the *Chimæra*: others interpret the *Chimæra* for a great Pirate of *Lycia*, whoſe Ship had in her Prow the Figure of a *Lyon*, in the midſt of it a *Goat*, and in the Poop of it a *Serpent*; whom *Bellerophon* took with a Galley of ſuch Swiftneſs, (by reaſon of the new-invented *Sails*) that it was called *Pegasus*, or the *Flying Horſe*, the Ground of the Fable. (See Notes upon *Creech's Lucretius*, p. 151. 538. 541.)

ſ. 1329. *And is the ſame that Ranter ſed.*] The *Ranters* were a vile *Set*, that ſprung up in thoſe times: *Alexander Roſs*, (*View of all Religions*, &c. 6<sup>th</sup> edit. p. 273, &c.) obſerves, “ That they held, “ That God, Devil, Angels, Heaven and Hell, &c. were Fictions “ and Fables: That *Moses*, *John-Baptiſt*, and *Chriſt*, were *Impoſtors*; “ and what *Chriſt* and the *Apoſtles* acquainted the world with as to “ matter of Religion, periſhed with them: That preaching and “ pray-

Are all but plagiary Shifts:)

And is the same that *Ranter* fed,

1330 Who, arguing with me, broke my Head,

And tore a Handful of my Beard,

The self-same Cavils then I heard,

When b'ing in hot Dispute about

This Controversy, we fell out;

1335 And what thou know'st I answer'd then,

Will serve to answer thee agen.

Quoth *Ralpho*, Nothing but th' Abuse  
Of *Human Learning* you produce;

“praying are useless, and that preaching is but Publick Lying: That there is an end of all Ministry, and Administrations, and People are to be taught immediately from God, &c. see more id. ib. and *George Fox's Journal*, p. 29, and *Examinat. of Mr. Neal's* 4<sup>th</sup> vol. of the *History of the Puritans*, p. 59, 60. *William Lilly's Life* 1715. p. 68.

¶ 1337, 1338.— *Nothing but th' Abuse—Of Human Learning, &c.*] The *Independents* and *Anabaptists* of those times, exclaim'd much against Human Learning: and 'tis remarkable that Mr. D— Master of *Caius College, Cambridge*, preach'd a Sermon in *St. Mary's Church* against it; for which he was notably girded by Mr. *Joseph Sedgwick*, Fellow of *Christ-College*, in a Tract, intitled, *Learning's Necessity to an able Minister of the Gospel*; publish'd 1653. to such we may apply the *Pun* made by Mr. *Knight*, *Affize Sermon, at Northampton*, March 30, 1682. p. 5. “That such Men shew you Heads, like those upon *Cript-Money*, without Letters.” And 'twas a pity that such illiterate Creatures, had not been treated in the way that the *Truant Scholar* was, (see Sir *K. Digby's Treatise of Bodies*, p. 428.) who upon a time, when he came home to visit his Friends, was ask'd by his Father, “What was *Latin* for Bread? answer'd, *Bredibus*, and for Beer, *Beeribus*, and the like of all other things he ask'd him; only adding a Termination of *bus*, to the plain *English* Word of every one of them: which his Father perceiving, and (though ignorant of *Latin*) presently apprehending, that the *Mysteries* his Son had learn'd, deserv'd not the Expence of keeping him at School, bad him put off immediately his *Hofibus* and *Shoofibus*, and fall to his old Trade of treading *Marteribus*.” (see a Story in





Learning, that Cobweb of the Brain,  
 1340 Profane, erroneous, and vain;  
 A Trade of Knowledge as replete  
 As others are with Fraud and Cheat :

the *Tatler*, N<sup>o</sup> 173.) Dr. *South*, (Sermons, vol. 3. p. 500.) makes the following Observation upon that *Reforming Age*: "That all Learning was then cry'd down; so that with them, the best *Preachers* were such as could not read; and the best *Divines* such as could not write: In all their Preachments, they so highly pretended to the Spirit, that some of them could hardly spell a Letter: for to be blind with them was a proper Qualification of a Spiritual Guide; and to be book-learn'd as they call'd it, and to be irreligious, were almost terms convertible: so that none were thought fit for the Ministry but Tradesmen and *Mechanics*, because none else were allowed to have the Spirit: and those only were accounted like St. *Paul*, who could work with their hands, and in a literal sense drive the Nail home, and be able to make a Pulpit before they preach'd in it.

"*Latin* (says he, Sermon, intit'led, *The Christian Pentecost*, vol. 3. p. 544.) "unto them was a mortal Crime; and *Greek*, instead of being own'd to be the Language of the Holy Ghost (as in the New Testament it is) was look'd upon as the Sin against it: so that in a word, they had all the Confusion of *Babel* amongst them, without the Diversity of Tongues." (see *Sermons*, vol. 1. p. 172.)

*What's Latin, but the Language of the Beast?  
 Hebrew and Greek is not enough a Feast:  
 Han't we the Word in English, which at ease,  
 We can convert to any Sense we please?  
 Let them urge the Original, if we  
 Say 'twas first writ in English, so't shall be.  
 For we'll have our own Way be't wrong or right,  
 And say by Strength of Faith, the Crow is white.*

*A long-winded Lay-Lecture, &c. printed 1647. p. 7.*

§. 1339. Learning, that Cobweb of the Brain.] *Ralpho* was as great an Enemy to Human Learning as *Jack Cade* and his Fellow Rebels: see the Dialogue between *Cade*, and the Clerk of *Chatham*, *Shakespeare's* 2<sup>d</sup> part of *King Henry VI.* act 4. vol. 4. p. 269, 270. *Cade's* Words to Lord *Say*, p. 277. before he order'd his Head to be cut off: "I am the *Beefsome* that must sweep the Court clean of such Filth as thou art: thou hast most traiterously corrupted the Youth of the Realm, in erecting a *Grammar-School*: and whereas before our Forefathers had no other Books but the *Score* and the *Tally*, thou hast caus'd *Printing* to be used; and contrary to the King  
 " his

An Art t'incumber *Gifts* and Wit,  
 And render both for nothing fit;  
 1345 Makes *Light* unactive, dull and troubled,  
 Like little *David* in *Saul's* Doublet:

“his Crown and Dignity, thou hast built a *Paper-Mill*. It will be proved to thy Face, that thou hast Men about thee, that usually talk of a *Noun* and a *Verb*, and such abominable Words, as no *Christian Ear* can endure to hear.” or, *Eustace*, in *Beaumont and Fletcher's Elder Brother*, act 2. sc. 2. or, *Rabby Busy* in the *Stocks*, who accosts the Justice in the same *Limbo* who talk'd *Latin*, (*Ben Johnson's Bartholmeow Fair*, act 4. sc. 6.) in the following manner.

*Bus*. “Friend, I will leave to communicate my Spirit with you; if I hear any more of those *Superstitious Reliques*, those Lists of *Latin*, the very Rags of *Rome*, and Patches of *Popery*.”

’Twas the Opinion of those *Tinkers, Taylors, &c.* that govern'd *Chelmsford*, at the beginning of the Rebellion, (see *Mercurius Rusticus*, N<sup>o</sup> 111. p. 32.) “That Learning had always been an Enemy to the Gospel, and that it were a happy thing, if there were no Universities, and that all Books were burnt except the Bible.”

“I tell you (says a Writer of those times) wicked Books do as much wound us, as the Swords of our Adversaries: for this manner of Learning is superfluous and costly: many Tongues and Languages are only Confusion, and only Wit, Reason, Understanding and Scholarship are the main means that oppose us, and hinder our Cause; therefore if ever we have the fortune to get the upper hand — we will down with all Law and Learning, and have no other Rule but the *Carpenter's*, nor any Writing or Reading but the *Score* and the *Tally*.” (*A Letter to London, from a Spy at Oxford*. 1643. p. 11.)

*We'll down with all the Versities,  
 Where Learning is profess'd,  
 Because they practise and maintain  
 The Language of the Beast:  
 We'll drive the Doctors out of doors,  
 And Parts what'ere they be,  
 We'll cry all Parts and Learning down,  
 And heigh then up go we.*

*Collection of Loyal Songs*, reprinted 1731. N<sup>o</sup> 7. p. 15.

ψ. 1346. Like little *David* in *Saul's* Doublet.] See this explain'd,  
 1 Samuel, chap. 18. ψ. 9.

ψ. 1357.



- A Cheat that Scholars put upon  
 Other Men's Reason and their own;  
 A Fort of Error, to enconce  
 1350 Absurdity and Ignorance,  
 That renders all the Avenues  
 To Truth, impervious and abstruse,  
 By making plain Things, in Debate,  
 By Art, perplext, and intricate:  
 1355 For nothing goes for Sense, or *Light*,  
 That will not with old Rules jump right:  
 As if Rules were not in the Schools  
 Deriv'd from Truth, but Truth from Rules,  
 This *Pagan, Heathenish* Invention  
 1360 Is good for nothing but Contention.  
 For as in Sword-and-Buckler Fight,  
 All Blows do on the Target light:

§. 1357, 1358. *As if Rules were not in the Schools — Deriv'd from Truth, but Truth from Rules.*] This Observation is just, the *Logicians* have run into strange Absurdities of this kind. *Peter Ramus* the best of them, in his *Logic*, rejects a very just Argument of *Cicero's* as *sophistical*, because it did not jump right with his Rules. (Mr. W.)

§. 1363, 1364. *So when Men argue, the greatest part — O' th' Con-  
 test falls on Terms of Art.*] *Ben Johnson* banters this piece of Grimace, (*Explorata, or Discoveries*, p. 90.) "What a fight is it (says he) to  
 "see Writers committed together by the Ears, for Ceremonies, Syl-  
 "lables, Points, Colons, Commas, Hyphens, and the like! fight-  
 "ing as for their Fires and their Altars, and angry that none  
 "are frighted with their Noises, and loud Brayings under their  
 "Asses Skins." (see *Sir Thomas Browne's Religio Medici*, 4<sup>th</sup> edit. 1672,  
 2<sup>d</sup> part. p. 51. Observations upon it, p. 109. *Guardian* N<sup>o</sup> 36.)

§. 1368. *Out-run the Constable.*] See *Ray's Proverbs*, 2<sup>d</sup> edition,  
 p. 326.

§. 1373.

So when Men argue, the great'st Part  
O' th' Contest falls on Terms of Art,

1365 Until the Fustian Stuff be spent,  
And then they fall to th' Argument.

Quoth *Hudibras*, Friend *Ralph* thou hast  
*Out-run the Constable* at last:

1370 For thou art fallen on a new  
Dispute, as senseless as untrue,

But to the former opposite,  
And *contrary as black to white* ;  
Mere *Disparata*, that concerning  
*Presbytery*, this *Human Learning* ;

1375 Two Things s'averse, they never yet  
But in thy rambling Fancy met.

But I shall take a fit Occasion  
T' evince thee by Ratiocination,

§. 1373. *Mere Disparata, &c.*] \* *Disparata* are Things separate and unlike, from the Latin Word *Disparo.*" Dr. *Bret* says, That the *English Presbyterians* of those times, as the Knight observes, had little *Human Learning* amongst them, though many of them made pretences to it: but having seen their boasted Arguments, and all the Doctrines, wherein they differ'd from the Church of *England*, baffled by the Learned Divines of that Church, that they found without more Learning they should not maintain the Ground they had left, notwithstanding their *Toleration*: therefore about the time of the *Revolution*, they began to think it very proper instead of *Calvin's Institutions*, and a *Dutch System* or two, with *Blondel*, *Daille*, and *Salmafus*, to help them to Arguments against *Episcopacy*, to read and study more polite Books. It is certain, that the *Dissenting Ministers* have since that time, both preach'd and wrote more politely than they did in the Reign of King *Charles II.* in whose Reign the *Clergy of the Church of England* wrote and published most learned and excellent Discourses, such as have been exceeded by none that have appear'd since. And 'tis likely enough the *Dissenting Ministers* have studied their Works, imitated their Language, and improved much by them.

§. 1381,

Some other Time in Place more proper  
 1380 Than this w're in; therefore let's stop here,  
 And rest our weary'd Bones a-while  
 Already tir'd with other Toil.

¶. 1381, 1382. *And rest our weary'd Bones a-while, — Already tir'd with other Toil.*] This is only a hypocritical Shift of the Knight's; his Fund of Arguments had been exhausted, and he found himself baffled by *Ralph*, so was glad to pump up any pretence to discontinue the Argument. I believe the Reader will agree with me, that it is not probable, that either of them could pretend to any Rest or Repose, while they were detain'd in so disagreeable a *Limbo*. (Mr. B.)

*Thus did the gentle Hind her Fable end,  
 Nor wou'd the Panther blame it, nor commend:  
 But with affected Yawning at the close,  
 Seem'd to require her natural Repose.*

Mr. Dryden's *Hind and Panther*.



PART II.