

Landesbibliothek Oldenburg

Digitalisierung von Drucken

Hudibras

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

Butler, Samuel

Cambridge, 1744

The Argument of The Second Canto.

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

H U D I B R A S.

P A R T II.

The ARGUMENT of THE SECOND CANTO.

*The Knight and Squire in hot Dispute,
Within an Ace of falling out,
Are parted with a sudden Fright
Of strange Alarm, and stranger Sight;
With which adventuring to stickle,
They're sent away in nasty Pickle.*

C A N T O II.

'T IS strange how some Mens Tempers suit
(Like *Bawd* and *Brandy*) with Dispute,
That for their own *Opinions* stand fast
Only to have them claw'd and canvaft;

CANTO, *ſ. 1, 2.* 'Tis strange how some Mens Tempers ſuit — (Like *Bawd* and *Brandy*) with Dispute.] The Presbyterians in Scotland furniſh'd us with an Example of this, which perhaps even thoſe of England can hardly parallel. It was order'd *Auguſt 27. 1638.* That the ableſt Men in each Pariſh, ſhould be provided to diſpute of the King's Power in calling Aſſemblies. (*Lyſimachus Nicanor's Epiſt. Congrat. &c. to the Covenanters in Scotland, 1640. p. 18.*) The Words in the *Large Declaration* concerning the late Tumults in Scotland 1639. p. 284. "That the ableſt Man in every Presbyterie " be provided to diſpute, *De Potestate Supremi Magistratus in Ecclesiasticis, præſertim in convocandis Conciliis, de Senioribus, de Epiſcopatu, de Juramento, de Liturgiâ, & Corruptelis ejuſdem.*" Theſe private Inſtructions were ſent to ſome Miniſters in every Presbyterie, in whom they put moſt ſpecial Truſt. *Fowles's Hiſtory of wicked Plots, &c. p. 204.* Brandee in all editions to 1704. incluſive.



5 That keep their *Consciences* in Cafes,
 As *Fidlers* do their *Crowds* and *Bases*;
 Ne'er to be us'd but when the'yr bent
 To play a Fit for *Argument* :
 Make *true* and *false*, *unjust* and *just*,
 10 Of no Use but to be discuss;
 Dispute and set a *Paradox*,
 Like a strait Boot upon the Stocks,
 And stretch it more unmercifully,
 Than *Helmont*, *Montaign*, *White* or *Tully*.
 15 So th' ancient *Stoicks* in their Porch,
 With fierce Dispute maintain'd their *Church*,
 Beat out their Brains in Fight and Study,
 To prove that *Virtue* is a *Body*;
 That *Bonum* is an *Animal*,
 20 Made good with stout *Polemique* Brawl:
 In which, some Hundreds on the Place

† y. 14. *Mountaygn* or *Mountaign* — and *Tully*.] in all Editions to 1704. inclus. alter'd to *Montaign* and *Lully*, in 1710. or 1716.

† y. 15. *So th' ancient Stoicks in their Porch*, &c.] * *In Porticu (Stoicorum Schola Athenis) Discipulorum seditionibus mille Quadringenti triginta Cives interfecti sunt.* Diog. Laert. in *vita Zenonis*, p. 383. Those old *Virtuosos* were better Proficients in those Exercises, than the modern, who seldom improve higher than Cuffing and Kicking." Dr. *Middleton* observes, (*Life of Cicero*, 4^{to} edit. v. 2. p. 540.) "That the *Stoics* embrac'd all their Doctrines as so many "fixed and immutable Truths, from which it was infamous to depart: "and by making this their Point of Honour, held all their Dis- "ciples in an inviolable Attachment to them."

† y. 19. *That Bonum is an Animal*.] * *Bonum* is such a kind of Animal, as our modern *Virtuosos* from *Don Quixote*, will have Windmills under Sail to be. The same Authors are of Opinion, that all Ships are Fishes while they are a-float; but when they are run on Ground, or laid up in the Dock, become Ships again." Some have been so whimsical, as to think, that the *Sea*, and *Rivers* are *Animals*. Generaliter

Were slain outright, and many a Face
Retrench'd of *Nose*, and *Eyes*, and *Beard*,
To maintain what their *Sett* averr'd.

25 All which the *Knight* and *Squire* in Wrath
Had like t' have suffer'd for their Faith:
Each striving to make good his own,
As by the *Sequel* shall be shown.

The Sun had long since in the Lap
30 Of *Thetis*, taken out his *Nap*,
And like a *Lobster* boyl'd, the *Morn*
From *black* to *red* began to turn:
When *Hudibras*, whom Thoughts and Aking,
'Twixt sleeping kept, all Night, and waking,
35 Began to rub his drowsy Eyes,
And from his Couch prepar'd to rise,
Resolving to dispatch the Deed
He vow'd to do, with trusty Speed.

neraliter causa efficiens alluvionis constitui potest motus aquæ, quem in mari ac fluminibus nunquam deficere videmus. *Senec. vi. Nat. qu. 7.* cujus principium anima statuitur. *Aristot. 1. De Part. Anim. 1. Senec. vi. Nat. Quæst. 16.* ut propterea flumina et mare animalia statuerit post veteres, *Hieron. Cardan. lib. 2. de subtilitate*, quem irridet *Scaliger*, &c. vid. *Johannis Gryphiandri J. C. de Insulis*, cap. 18. p. 246.

ŷ. 29, 30. *The Sun had long since in the Lap — Of Thetis, taken out his Nap,*]

— Aut ubi pallida surget
Titboni croceum linquens *Aurora* cubile,
Virgilii Georgic. lib. 1. 446, 447.

Unde venit *Titan*, & Nox ubi *Sidera* condit,
Lucan. Pharsal. 1. 15.

As far as *Phæbus* first doth rise,
Until in *Thetis' Lap* he lies.

Sir Arthur Gorges,

Z 4

ŷ. 40.



But first, with knocking loud, and bawling,
 40 He rous'd the *Squire*, in *Truckle* lolling :
 And, after many Circumstances,
 Which vulgar *Authors* in *Romances*
 Do use to spend their *Time* and *Wits* on,
 To make impertinent Description,
 45 They got (with much ado) to *Horse*,
 And to the *Castle* bent their Course,
 In which he to the *Dame* before
 To suffer *Whipping* duty swore :

ψ. 40. *He rous'd the Squire, in Truckle lolling.*] Several of the books in *Homer's Iliad*, and *Odyssey*, begin with describing the Morning: so also does Mr. *Butler* take care to let the World know at what time of the Day (which he exactly describes) these momentous Actions of his Hero, were transacted: the Morning's Approach, the Knight's rising, and rousing up his Squire, are humorously described: The Poet seems to have had in his eye the like passage in *Don Quixote*: "Scarce had the Silver Morn given bright *Phæbus* leave, "with the Ardour of his burning Rays, to dry the liquid Pearls on "his Golden Locks, when *Don Quixote* shaking off Sloth from his "drowsy Members, rose up, and call'd *Sancho* his Squire, that still "lay snorting; which *Don Quixote* seeing, before he could wake "him, he said, O happy Thou above all that live upon the face of "the Earth! that without Envy, or being envied, sleepest with a "quiet Breast! neither persecuted by *Enchanters*, or frighted by "Enchantments.— b. 2. cap. 20. (Mr. B.)

ψ. 48. — *Whipping duely swore:*] in the two first editions.

ψ. 53. *Sprung a new Scruple in his Head.*] When we are in the highest expectation, to see this desperate whipping perform'd by the Knight, Behold! a new Scruple, whether he might not forsooth, break his Oath. This is exactly conformable to the Knight's Character: and expected from one who barely pretended to a scrupulous and tender Conscience. (Mr. B.)

ψ. 55, 56. *Whether it be direct infringing — An Oath, if I should wave this swinging.*] This Dialogue between *Hudibras* and *Ralph*, sets before us the Hypocrisy and Villany of all parties of the Rebels, with regard to Oaths; what equivocations and evasions they made use of, to account for the many Perjuries they were daily guilty of, and the several Oaths they readily took, and as readily broke, merely as they found it suited their Interest, as appears from

Where now arriv'd, and half unharnest,
 50 To carry on the Work in earnest,
 He stopp'd, and paus'd upon the sudden,
 And with a serious Forehead plodding,
 Sprung a new Scruple in his Head,
 Which first he scratch'd, and after fed ;
 55 Whether it be direct *infringing*
 An *Oath*, if I should wave this *swinging*,
 And what I've sworn to bear, forbear,
 And so b' *Equivocation* swear ;

from *ŷ.* 107, &c. and *ŷ.* 377, &c. of this Canto, and part 3. can. 3. *ŷ.* 547, &c. (Dr. B.) Archbishop *Bramhall* (see Preface to his *Serpents Salve*, Works, p. 520.) says, "That the Hypocrites of those times, though they magnified the Obligation of an Oath, yet in their own Case dispensed with all Oaths Civil, Military and Religious: We are now told, says he, that the Oaths we have taken are not to be examin'd according to the Interpretation of Men: No! How then? Surely accordingly to the Interpretation of Devils. Let them remember *Rodolphus* the Duke of *Swedeland*, his Hand in *Cuspinian*." The fact as follows: Porro *Rodolphus* vulneratus in Manu Dextrâ, fugit *Marcipolim*, mortique proximus, dixit ad familiares suos. Videtis Manum Dextram meam de vulnere fauciam; hac ego juravi *Henrico* Domino, ut non nocerem ei, nec insidiarar gloria ejus: sed jussio Apostolica, Pontificumque petitio me ad id deduxit, ut juramenti transgressor, honorem mihi indebitum usurparem: quis igitur finis nos exceperit, videtis; nam in manu unde juramenta violavi, mortale hoc vulnus accepi. (*Chronic. Slavor.* lib. 1. cap. 29. p. 25.) Mr. *Walker* observes of the *Independents*, (part 2. p. 1.) That they were tenable by no Oaths, Principles, Promisses, Declarations, nor by any obligations or Laws divine or human.

ŷ. 58. And so b' *Equivocation* swear.] Bp. *Sanderfon* (*Obligation of Promissary Oaths*; reprinted by Mr. *Lewis*, 1722. vol. 1. p. 40.) girds them upon this head; "They rest secure (says he) absolving themselves from all Guilt and Fear of *Perjury*: and think, they have excellently provided for themselves, and Consciences; if during the Act of Swearing, they can make any shift to defend themselves, either as the *Jesuites* do, with some *Equivocation*, or *Mental Reservation*: or by forcing upon the Words some subtle
 " In,

Or whether 't be a lesser *Sin*,
 60 To be forsworn, than act the Thing,
 Are deep and subtil *Points*, which must,
 T' inform my Conscience, be discuss'd ;
 In which to *err* a Tittle, may
 To *Errors* infinite make way :
 65 And therefore I desire to know
 Thy *Judgment*, e're we further go.
 Quoth *Ralpho*, Since you do injoy'n 't,
 I shall enlarge upon the *Point* ;
 And for my own Part, do not doubt
 70 Th' *Affirmative* may be made out.
 But first, to *state* the *Case* aright,
 For best Advantage of our Light ;
 And thus 'tis : Whether 't be a *Sin*
 To *claw* and *curry* your own *Skin*,
 75 Greater, or less, than to forbear,

“ Interpretation : or after they are sworn they can find some Loop-
 “ hole, or artificial Evasion ; whereby such art may be used with
 “ the Oath, that the Words remaining, the Sense may be eluded
 “ with *Sophism*, and the Sense utterly lost.” which he proves to be
 contrary both to the *Christian Theology*, and Morality of the *Hea-*
thens.

With many a Mental Reservation,
You'l maintain Liberty, reserv'd (your own)
For the Publick Good: those sums rais'd you'l disburse,
Reserv'd (the Greater part for your own Purse)
You'l root the Cavaliers out, every Man,
Faith, let it be reserv'd here, (if you can.)
You'l make our Gracious Charles a Glorious King,
Reserv'd (in Heav'n) for thither you would bring
His Royal Head: the only secure Room
For Kings, where such as you will never come.
To keep th' Estates of Subjects you pretend,
Reserv'd (in your own Trunks:) you will defend,

The

And that you are forsworn, forswear.
 But first, o' th' first: The *Inward Man*,
 And *Outward*, like a *Clan* and *Clan*,
 Have always been at Daggers-drawing,
 80 And one another Clapper-clawing:
 Not that they really cuff, or fence,
 But in a spiritual *Mystique* Sense;
 Which to mistake, and make 'em squabble,
 In literal Fray's abominable:
 85 'Tis heathenish, in frequent Use
 With *Pagans*, and *Apostate Jews*,
 To offer Sacrifice of *Bridewells*,
 Like modern *Indians* to their *Idols*:
 And mungril *Christians* of our Times,
 90 That expiate less with greater Crimes,
 And call the foul *Abomination*
Contrition, and *Mortification*.

*The Church of England, 'tis your Protestation,
 But that's New England, by a small Reservation.*

(Mr. Cowley's *Puritan and Papist*, 2^d edit. p. 2.)

Honest *Tim* makes mention of an *Equivocation-Office*. (see *Frag-
 menta & Memorabilia*, prefix'd to the Second Part of the *Dialogue*,
 &c.) where all manner of Evasions, Shifts, Distinctions, Explanations,
 and Double Entendres were expos'd to Sale. One would
 imagine from the foregoing Representation, that they had such an
 Office in those times. The *Pagan Egyptians* might have shamed
 such *Mock Christians*, who punished *Perjury* with *Death*: *Diodori*
Siculi Rer. Antiquar. lib. 2. chap. 3. See the 13th Satyr of *Juvenal*
 imitated by Mr. Oldham, 6th edit. p. 303.

ŷ. 77, 78. — *The Inward Man*, — *And Outward, like a
 Clan and Clan*,] Alluding to the Outrages committed upon each
 other by the *Clans* in *Scotland*. (see *Camden's Britannia*, vol. 2.
 p. 1246. edit. 1722. *Clan and Highlands*, *Abridgement of Scotch Acts*
of Parliament, at the end of Sir *Thomas Murray's Laws of Scotland*,
 edit. 1681. p. 10. 20.)

ŷ. 92. — *Abomination*] in the four first editions.

ŷ. 97.



Is't not enough we're bruise'd and kicked,
 With sinful Members of the Wicked ;
 95 Our Vessels, that are sanctifi'd,
 Prophan'd and curry'd Back and Side ;
 But we must claw our selves with shameful
 And Heathen Stripes, by their Example?
 Which (were there nothing to forbid it)
 100 Is *Impious*, because they did it ;
 This therefore may be justly reckon'd
 A *heinous* Sin. Now to the second,
 That *Saints* may claim a *Dispensation*
 To *swear* and *for swear*, on Occasion,
 105 I doubt not, but it will appear
 With pregnant Light : The *Point* is clear.
Oaths are but *Words*, and *Words* but *Wind* ;
 Too feeble Implements to *bind* ;
 And hold with *Deeds* Proportion, so
 110 As *Shadows* to a *Substance* do.
 Then when they strive for Place, 'tis fit

ψ. 97, 98, 99, 100. But *We must claw our selves with shameful—
 And Heathen Stripes by Their Example?—Which (were there nothing
 to forbid it)—Is impious, because they did it.*] A Sneer upon the *Pu-
 ritans*, and *Precisians*, who held the use of any thing unlawful, that
 had been abused by the *Papists*, notwithstanding that Abuse had
 been taken away.

ψ. 103, 104. That *Saints may claim a Dispensation — To swear
 and for swear on occasion.*]

*Pow'r of dispensing Oaths the Papists claim,
 * Case hath got leave of God to do the same. * A Presbyterian.
 For you do hate all Swearing so, that when
 You've sworn an Oath, you break it straight agen.
 A Curse upon you! which hurts more these Nations*

Ca:

The weaker *Vessel* should submit :
 Although your *Church* be opposite
 To ours, as *Black-Friars* are to *White*,
 115 In *Rule* and *Order* : yet I grant
 You are a *Reformado Saint* ;
 And what the *Saints* do claim as due,
 You may pretend a *Title* to :
 But *Saints*, whom *Oaths* and *Vows* oblige,
 120 Know little of their *Privilege* ;
 Further (I mean) than carrying on
 Some Self-advantage of their own :
 For if the *Dev'l* to serve his Turn,
 Can tell *Truth*, why the *Saints* should scorn,
 125 When it serves theirs, to *swear* and *lye* ;
 I think there's little Reason why :
 Else h' has a greater Pow'r than they,
 Which 'twere *Impiety* to say.
 W'are not commanded to forbear
 130 Indefinitely, at all to *swear* ;

Cavaliers swearing, or your Protestations ?
Nay, though by you Oaths are so much abhorr'd
You allow G—d—m me in the Puritan Lord. E. of P—mb—ke
 (Mr. Cowley's *Puritan and Papist*, pag. 2.)

ψ. 107. *Oaths are but Words, and Words but Wind.*] The Oaths
 of Lovers, are represented such, by *Tibullus*, 1 *Eleg.* 4. 17, 18.

Nec jurare time, veneris perjuria venti
 Irrita per terras, & freta summa ferunt.

ψ. 114. *As Black Fryars are to White*] *Friars* [*Freres Fr. Bre-*
thren.] *Monks*, or Religious Persons, of which there are Four Prin-
 cipal Orders. First *Friar Minors*, or *Franciscans* : 2. *Grey Friars*,
 or *Augustines* : 3. the *Dominicans*, or *Black Friars* : 4. the *Carme-*
lites, or *White Friars*.

ψ. 136.



But to *swear* idly, and in vain,
 Without Self-interest or Gain :
 For breaking of an *Oath* and *Lying*,
 Is but a kind of *Self-denying*,
 135 A *Saint-like Virtue*, and from hence
 Some have broke *Oaths* by *Providence* :
 Some, to the *Glory of the Lord*,

¶ 136. *Some have broke Oaths by Providence.*] When it was first moved in the House of Commons to proceed capitally against the King, *Cromwell* stood up, and told them : " That if any Man moved this with Design, he should think him the greatest Traytor in the World : But since *Providence*, and Necessity had cast them upon it, he should pray to God to bless their Counsels." (*History of Independency*, part 2. p. 54.) And when he kept the King close Prisoner in *Carisbrook Castle*, contrary to Vows and *Protestations*, He affirmed, *The Spirit would not let Him keep his Word*. And when contrary to the Publick Faith, they murdered him, they pretended, they could not resist the Motions of the Spirit : *History of Independency*, part 3. pag. 22. These Wretches were like the Sanctimonious Pyrate, (see *Shakespear's Measure for Measure*, act 1. vol. 1. pag. 314.) who went to Sea with the *Ten Commandments* in his Pocket, but scraped out the Eighth, *Thou shalt not Steal* : Or the *Wild Irish*, (see *Foulis's History of the Wicked Plots, and Conspiracys of the Pretended Saints*, book 3. pag. 181. *Camden's Britannia*, 1695, p. 1045.) Who, " When they went a Stealing, prayed to God for good Fortune, and if they got a good Booty, used to return God Thanks for assisting them in their Villany ; which they looked upon as the Gift of God." *Ralpho* seems to have been in this way of thinking, (see *Hudibras at Court, Remains*, 1727, p. 7.)

*I well remember, Food and Firing,
 Some Years before I went a Squiring,
 Were both so dear, to save the Life
 Of my own self, my Child, and Wife ;
 I was constrain'd to make bold
 With Landlord's Hedges, and his Fold.
 God's Goodness more than my Desert
 Did then, Sir, put into my heart
 To chuse this Tree, this Blessed Tree,
 To be in need my Sanctuary. (To hide his stolen Goods.)*

John Taylor the Water Poet, sneers such wicked Wretches, in the following lines. (*Superbia Flagellum*, pag. 35.)

'Tis

Perjur'd themselves, and broke their Word :
And this the constant *Rule* and *Practice*

140 Of all our late *Apostles Acts* is.

Was not the *Cause* at first begun

With *Perjury*, and carried on ?

Was there an *Oath* the *Godly* took,

But in due *Time* and *Place* they broke ?

*'Tis all one if a Thief, a Barwd, a Witch
Or a Bribe-Taker, should grow damned Rich,
And with their Trash got with their bellish Pranks,
The hypocritic Slaves will give God thanks :
No, Let the Litter of such Hell-bound Whelps
Give Thanks to th' Devil (Author of their Helps :)
To give God Thanks, it is almost all one
To make him Partner of Extortion.
Thus if Men get their Wealth by Means that's Evil,
Let them not give God Thanks, but thank the Devil.*

¶ 141, 142. Was not the *Cause* at first begun, — With *Perjury*, and carried on ?] The Scots in 1639, were a little troubled, that *Episcopacy* was not absolutely abjured in their former Oaths, which many thought binding to them. The *Covenanters* thinking to take away that Rub, that all Men might with the more freeness embrace their Covenant, declare publicly to the World, (*Large Declaration*, pag. 347.) “ That the Swearer is neither obliged to the Meaning of the Prescriber of the Oath, nor his own Meaning, but as the Authority shall afterwards interpret it.” (*Foulis's History of Wicked Plots, &c.* p. 240. 2d edit.) “ Since many Men (says the Writer of *A Letter without Superscription, intercepted in the way to London*, printed 1643, pag. 7. by way of sneer.) “ are troubled at the Oaths of Allegiance and Supremacy, which they took so long since, when they had no hope the Truth would have been manifested thus clearly to them ; and upon which our Enemies seem to have such Advantage upon their Conscience : whether it be not fit, first by the Resolution of some godly Ministers, to absolve them, as has been profitably done in the Business of *Braincesford*, by those two Lamps of our Religion, the Rev^d. *Downing*, and *Marshall*.”

¶ 143, 144. Was there any *Oath* the *Godly* took, — But in due time and place they broke ?] A Sneer upon many of the Sanctify'd Members of the *Assembly of Divines* ; who had taken two several Oaths to maintain that Church Government, which the Covenant obliged them to extirpate : namely, when they took their Degrees in the
Uni-

- 145 Did we not bring our *Oaths* in first,
 Before our *Plate*, to have them burst,
 And cast in fitter *Models*, for
 The present Use of *Church* and *War*?
 Did not our *Worthies* of the *House*
 150 Before they broke the *Peace*, break *Vows*?
 For having freed us, first from both
 Th' *Allegiance*, and *Supremacy Oath*:
 Did they not next, compel the *Nation*,
 To take, and break the *Protestation*?
 155 To *swear*, and after to *recant*

University, and when they entered into Holy Orders: and some of them a Third time, when they became Members of Cathedral Churches. And 'tis Dr. Heylin's Remark, (*History of the Presbyterians*, book 3. pag. 451.) "That it was no wonder the Presbyterians should impose New Oaths, when they had broke all the "Old."

*I took so many Oaths before,
 That now without remorse;
 I take all Oaths the State can make,
 As merely Things of Course.*

(Mr. Butler's *Tale of the Cobbler, and Vicar of Bray. Remains*, p. 143.) These Gentlemen would not have boggled at the contradictory Oaths of Fidelity, the Governour of *Menin* takes to the *Archduchess*, the *Emperour*, and *States-General*. (see *Memoirs of Baron Pollintz*, vol. 2. pag. 314.)

§. 155, 156. To swear, and after to recant — The Solemn League and Covenant.] Sir R. L'Estrange (*Moral to Fable* 50. part 2.) mentions a *Trimming Clergyman*, in the Days of the Solemn League and Covenant; who said, "The Oath went against his Conscience, "but yet if he did not swear, some *Varlet* or other would swear "and get into his Living." I have heard of an other, who declared to all his Friends, That he would not conform upon the *Bartholomew Act*, 1662, and yet did comply; and when taxed with his Declaration, brought himself off with this *Sawo*, I did indeed declare that I would not comply, but afterwards heard that such a one, who was my Enemy, swore he would have my Living: upon this, God forgive me! I swore he should not; and to save my Oath, I thought I was in Conscience bound to conform.

The Solemn League and Covenant ?
 To take th' Engagement, and disclaim it,
 Enforc'd by those, who first did frame it?
 Did they not swear at first, to fight
 160 For the KING's Safety, and his Right ?
 And after march'd to find him out,
 And charg'd him home with Horse and Foot :
 But yet still had the Confidence
 To swear, it was in his Defence ?
 165 Did they not swear to live and die
 With Essex, and straight laid him by ?

¶ 157. To take th' Engagement.] By the Engagement every Man was to swear, to be true and faithful to the Government establish'd, without a King, or House of Peers. (see Walker's History of Independency, part 3. pag. 12. Lord Clarendon's History of the Rebellion, vol. 3. pag. 204. Echard's History of England, vol. 2. pag. 653.) Jack Freeman's way of taking it, was by making it into a Suppository, having served the Covenant so before. (Sir J. Birkenhead's Paul's Church-yard, cent. 3. pag. 18.) which was as good a way, as Teague's taking the Covenant, by knocking down the Hawker who cry'd it about the Streets, and taking one for his Master, and an other for himself: (see Committee, or Faithful Irishman, act 2. sc. 2.)

¶ 165, 166. Did they not swear to live and die—With Essex, and straight laid him by?] “ July the 12th, the pretended Two Houses voted, That the Earl of Essex should be General of their Army, and that they would live and die with him.” (Memorable Occurrences, 1642.) March the 24th 1645, the Lower Members at Westminster, vote the Clause for the Preservation of his Majesty's Person, to be left out in Sir Thomas Fairfax's Commission; thus do the Rebels, 1st, swear to live and die with their own General Essex, yet upon second thoughts, they disoblige themselves from that Oath, and cashier him of his Command. 2^{dly}, Covenant to preserve His Majesty's Person, and Authority, and yet afterwards authorize Sir Thomas Fairfax, to kill him if he can.” (Memorable Occurrences in 1645. History of Independency, part 2. pag. 201.)

Now harden'd in Revolt, you next proceed
 By Pacts to strengthen each rebellious Deed :



If that were all, for some have swore
 As false as they, if th' did no more,
 Did they not swear to maintain *Law*,
 170 In which that *swearing* made a *Flaw*?
 For *Protestant Religion* vow,
 That did that *Vowing* disallow?
 For *Privilege of Parliament*,
 In which that *swearing* made a *Rent*?
 175 And since, of all the *three*, not one
 'Is left in Being, 'tis well known.

*New Oaths, and Vows, and Covenants advance,
 All contradicting your Allegiance:
 Whose sacred Knot you plainly did untye,
 When you with Essex swore to live and die.
 (Elegy on King Charles)*

ŷ. 167, 168. *If that were all, for some have swore — As false as they, if th' did no more.*] No more than lay him by. “Of whom it was loudly said by many of his Friends, That he was poyson'd.” (see Lord Clarendon's *History of the Rebellion*, vol. 3. pag. 33.)

ŷ. 173. *For Privilege of Parliament.*] See the Privilege of the House of Commons truly stated, (Lord Clarendon's *History of the Rebellion*, vol. 1. pag. 310, 311, 312. Bishop Bramhall's *Works*, pag. 571. Foulis's *History of Wicked Plots*, &c. book 1. chap. 6. pag. 38. Pryn's *Parliamentary Writs*, passim.)

ŷ. 179. *And after turn'd out the whole House-full.*] This they literally did, after they had cut off the King's Head: though some few of the Lords condescended to sit with the *Rump*, namely, the Earls of *Pembroke*, and *Salisbury*, and Lord *Howard of Escrigg*. Mr. *Whitelock* observes, (*Memorials*, 2^d edit. pag. 396.) “That, the Earl of *Pembroke* was return'd Knight of the Shire for *Berks*, *primæ impressionis*.” and (pag. 439.) “That his Son fate in the House after his Death.” “And for an Honour (says he, p. 426.) to the Earls of *Pembroke*, and of *Salisbury*, and Lord *Howard of Escrigg*, Members of the House of Commons, it was ordered, That they might sit in all *Committees*, of which they were, before the House was dissolved.”

ŷ. 181, 182, 183, 184. *So Cromwell with deep Oaths and Vows — Swore all the Commons out o' th' House, — Vow'd, that the Red Coats*

Did they not *swear* in exprefs Words,
 To prop, and back the *House of Lords*?
 And after turn'd out the whole *House-ful*
 180 Of *Peers*, as dang'rous, and unufeful?
 So *Cromwel* with deep *Oaths*, and *Vows*
 Swore all the *Commons* out o' th' *House*,
 Vow'd that the *Red-Coats* would difband,
 Ay marry wou'd they, at their Command;
 185 And troll'd them on, and *fwore*, and *fwore*,
 Till th' *Army* turn'd them out of *Door*:

Coats would difband, — Ay marry wou'd they, at their Command.] (*I marry* — in the four firft editions.) The truth of this is confirm'd by Mr. Walker, (*History of Independency*, part 1. pag. 31.) who mentions, “*Cromwell's* Proteftation in the *House*, with his Hand upon his Breaft, in the prefence of Almighty God, before whom he flood, That he knew the *Army* would difband, and lay down their Arms at their door: whenfoever they fhould command them.” See likewife a Tract, intitl'd, *The Army brought to the Barr*, 1647. pag. 8. *Publick Library, Cambridge*, xix. 9. 3. Preface to a Tract, intitl'd, *Works of Darknefs brought to Light*, 1647. pag. 4. *Pub. Libr. Cambr.* xix. 9. 3. and a Tract, intitl'd, *Hampton Court Conſpiracy*, 1647. pag. 4. *Pub. Libr. Cambridge*. xix. 9. 3. And the Author of *Works of Darknefs brought to Light*, pag. 5. makes the following Remark. “This I fear will be a prevailing Temptation upon you to make you unwilling to difband: knowing, that you muſt then return to your obſcure Dwellings and Callings, to be Tinkers, Tapfters, Taylers, Tankard-Bearers, Porters, Coblers, Bakers, and other ſuch mean Trades, upon which you could not ſubfiſt before theſe Wars.”

ſ. 185, 186. *And troll'd them on, and fwore and fwore, — Till th' Army turn'd them out of Door.*] Alluding to the Secluſion of the greateſt part of the Members, in 1648, to make way for the King's Tryal. Lord Clarendon's *History of the Rebellion*, vol. 3. pag. 183, 184. *Echard's History of England*, vol. 2. pag. 621. *Walker's History of Independency*, part 2. *Cromwell* afterwards, (April 10. 1653.) turned out the *Rump*: ſee the manner of doing it, *Echard's History of England*, vol. 2. pag. 745. There was a Ballad made upon this Diſſolution of the *Rump*, intitl'd, *Twelve Parliament Men for a Penny*. (*Heath's Chronicle*, pag. 339.)



This tells us plainly what they thought,
 That *Oaths* and *Swearing* go for nought,
 And that by them th' were only meant,
 190 To serve for an *Expedient* :
 What was the *Publick Faith* found out for,
 But to slur Men of what they fought for ?
 The *Publick Faith*, which ev'ry one
 Is bound t' observe, yet kept by none ;
 195 And if that go for nothing, why
 Should *Private Faith* have such a Tye ?
Oaths were not purpos'd, more than *Law*,
 To keep the *Good* and *Just* in Awe,

ÿ. 188. *That Oaths, and Swearing go for nought.*] Of this opinion was the Woman mentioned by Sir Roger L'Estrange. (*Moral to Fable* 61. part 2.) who observed, "That in such a place, they were *only sworn*, not to dress any *Flesh in Lent*, and may do what they please : but for us (says she,) that are bound, it would be our undoing."

ÿ. 193, 194. *The Publick Faith, which every one—Is bound t' observe, yet kept by none.*] Sir John Birkenhead banters them upon this head, (*Paul's Church-Yard*, cent. 3. pag. 20.) "Resolved upon the Question, that the *Publick Faith be buried in Everlasting Forgetfulness*; and that *John Goodwin* the High-Priest, be ordained to preach its Funeral Sermon from *Totbill-Fields*, to *White-Chappel*."

ÿ. 197, 198. *Oaths were not purpos'd, more than Law,—To keep the Good and Just in awe.*] Of this opinion were the *Presbyterians*, if we may give credit to *Colonel Overton's* Observation, who was an *Independent*. "He can invent (says he, *Pres. to Arraignment of Persecution*.) *Oaths and Covenants* for the Kingdom, and dispense with them as he pleaseth : swear and forswear as the Wind turneth, like a *Good Presbyter*." For this *Becanus the Jesuit* (lib. 15. *Man. Contrav.* cap. 14. N^o. 4. 6. pag. 700. edit. 1638.) reproaches the *Calvinists* (whether justly or unjustly, I cannot say,) *Calvinistæ nullam servant Fidem*; illorum axioma est, *jura, perjura*. See a remarkably wicked way of evading an Oath. (*Dubravii Olomuzensis Episcopi, Hist. Boemic.* lib. 7. pag. 57.)

ÿ. 210. *Than meer saluting of the Book.*] Many of the Saints of those times, were of the mind of that Man, "That made a Conscience

But to confine the *Bad* and *Sinful*,
 200 Like *Moral Cattle* in a *Pinfold*.
 A *Saint's* of th' Heav'nly Realm a *Peer*;
 And as no *Peer* is bound to *swear*,
 But on the *Gospel* of his *Honor*,
 Of which he may dispose, as *Owner*;
 205 It follows, though the Thing be *Forgery*,
 And false, th' affirm, it is no *Perjury*,
 But a mere *Ceremony*, and a *Breach*
 Of nothing, but a *Form* of *Speech*;
 And goes for no more when 'tis took,
 210 Than mere *saluting* of the *Book*.

“ science both of an Oath, and a Law-Suit, had the Wit yet to make
 “ a greater Conscience of losing an Estate for want of *swearing*, and
 “ *swearing*, to defend it: so that upon consulting the Chapter of
 “ Dispensations, he compounded the matter with certain *Sabvos*,
 “ and *Reserves*. Thou talks, says he (to a Friend of his,) of *swearing*
 “ and *swearing*; why for the one, it is my *Attorney* sueth: and then
 “ for the other, what signifies the *Kissing* of a *Book* with a *Calves-*
 “ *Skin* Cover, and a *Patte-Board-Stiffening* betwixt a Man's Lips and
 “ the Text? ” *L'Esrange's Fables*, part 2. fable 227. *Maffeus* (*Hist.*
Indic. lib. 7. pag. 305.) gives the following remarkable account of
Antonius Correa a *Portuguese*, in Swearing a League with the King
 of *Pegu's* Agent. (and as the *Fanatics* in those times imitated him in
 his Crime, I wish they had imitated him in his Repentance.) “ *Diffi-*
 “ miles animorum habitus *Antonius Correa*, comitesque in eam ce-
 “ remoniam attulerant; quippe qui vano errore ducti *Christianam*
 “ *Fidem* *Ethnicis* jurejurando obligari fas esse vix ducerent: itaque
 “ accitū linteatus *Antistes*, qui nauticis præerat sacris, divini huma-
 “ nique juris haud multo quam cæteri *Lustani* peritior, in medium
 “ prodit: *Sacræ Paginæ Christiano* Ritu, erant ab *Antonio* cum so-
 “ lenni imprecatione tangendæ, atqui *Sacerdos* pro *Evangeliiis*,
 “ *Bibliis*que, librum ex composito protulit, eleganter et artificiosè
 “ compactum: in quo varii generis lusus, et cantica *Lustanico*
 “ sermone scripta continebantur: nonnullis tamen immixtis, ut sit,
 “ sententiis moralibus, atque diverbiis: huic ergo libro, dum *Anto-*
 “ *nius* fallacem admovet manum: divinitus factum est, ut in ea
 “ verba ex *Ecclesiaste* incideret: *Vanitas Vanitatum, et omnia Va-*
 “ *nitas*; quod ille præter omnem expectationem animadvertit; ”



Suppose the *Scriptures* are of Force,
 They're but *Commissions* of Course,
 And *Saints* have Freedom to digress,
 And vary from 'em, as they please :
 215 Or mis-interpret them by *private*
Instructions, to all *Aims* they drive at.
 Then why should we our selves *abridge*,
 And *curtail* our own *Priviledge* ?

“subitâ percussus religione, cohorrui, ac præclare sensit, quam
 “integram et inviolatam fœderum fidem, vel cum ipsis *Barbaris*,
 “*Ethnicisque* cœleste jubet Numen : ergo apud se perinde justum
 “atque legitimum jusjurandum *Antonius* habuit, ac si pro vulgari
 “eo libro, sacrosancta utriusque testamenti volumina contigisset.”

ψ. 211. *Suppose the Scriptures are of Force.*] Mr. *Walker* (in his
History of Independency, part 2. pag. 22.) observes, “That they pro-
 “fessed their Consciences to be the Rule and Symbol both of their
 “Faith and Doctrine. By this *Lesbian* Rule they interpret, and to
 “this they conform the *Scriptures*; not their Consciences to the
 “*Scriptures*, setting the Sun-Dial by the Clock, not the Clock by
 “the Sun-Dial.”

ψ. 212. *They're but Commissions of course*] A Satyr on the Liberty
 the Parliament Officers took of varying from their Commissions,
 on pretence of private Instructions. (Mr. W.) Or upon the re-
 markable method of granting Commissions in those times: For
 notwithstanding at the Tryal of Colonel *Morris*, who pleaded that
 he acted by Virtue of a Commission from the Prince of *Wales*, they
 declared the Prince had no Power to grant Commissions: yet when
 a Party of Horse were ordered to be raised and listed under *Skippon*,
 to suppress the Earl of *Holland* and his Forces, then in Arms against
 them; by virtue of this Order, *Skippon* granted Commissions to di-
 verse schismatical Apprentices, to raise Men underhand; and au-
 thorized the said Apprentices to grant Commissions to other Ap-
 prentices, under them for the like purpose. *Walker's History of In-*
dependency, part 1. pag. 117.

ψ. 219, 220. *Quakers* (that like to Lantborns bear — Their Light
 within 'em,) will not swear;] “I have been credibly informed,
 “(says the Author of *Foxes and Firebrands*, part 1. pag. 7.) that a
 “*Saint Omer's Jesuit* declared, that they were twenty Years ham-
 “mering out the Sect of the *Quakers*, and whosoever considers the
 “Positions of those People, will easily be induced to believe them
 “forged

Quakers (that, like to *Lanthorns*, bear
 220 Their Light within 'em) will not *ſwear* ;
 Their *Gospel* is an *Accidence*,
 By which they conſtrue *Conſcience*,
 And hold no *Sin* ſo deeply *red*,
 As that of breaking *Prifcian's* Head.
 225 (The *Head* and *Founder* of their *Order*,
 That ſtirring *Hats* held worſe than *Murder*.)

“ forged upon a *Papiſt Anvil*.” *Peter de Quir*, in his Letter to the *ſpectator*, (N^o 396.) puts it as a Query, “ Whether a General In-
 “ termariage enjoyed by Parliament, between the Siſterhood of
 “ the *Olive Beauties*, and the Fraternity of the People call'd *Quak-*
 “ *ers*, would not be a very ſerviceable expedient, and abate that
 “ overflow of Light, which ſhines within them ſo powerfully, that
 “ it dazes their Eyes, and dances them into a thouſand Vagaries of
 “ Error and Enthuſiaſm.”

Among the timorous kind, the quaking Hare
Profeſs'd Neutrality, but would not ſwear.

Mr. Dryden's *Hind and Panther*.

ſ. 221, 222. *Their Gospel is an Accidence,—By which they conſtrue*
Conſcience.] They interpret Scripture altogether literally. (Mr. W.)

ſ. 223, 224. *And hold no Sin ſo deeply red,—As that of breaking*
Prifcian's Head.] Alluding to their uſing the Word *Thou*, for *You*.
 (ſee the remarkable Letter of *Aminadab a Quaker*, to *Iſaac Bicker-*
ſtaff Eſq. Tatler, N^o 190.) *Prifcian* was a famous *Grammarians* of
Cæſarea, or *Rome*; and was in eſteem at *Conſtantinople* in the year
 527. He wrote his *Grammar* in the year 528, *Chronic. Saxonica*. pag.
 18. ſee more *Collier's Dictionary*.

ſ. 225, 226. *The Head and Founder of their Order,—That ſtirring*
Hats held worſe than Murder.] *George Fox* was the *Founder* of this
 Order: who tells us, (*Journal*, p. 24.) “ That when the Lord ſent
 “ him into the World, he forbade him to put off his Hat to any,
 “ High or Low; and that he was required to *Thee* and *Thou* all
 “ Men and Women, without any reſpect to Rich or Poor; Great
 “ or Small; and as he travelled up and down, he was not to bid
 “ People Good Morrow, and Good Evening; neither might he
 “ bow or ſcrape with his Leg to any one.” (ſee *Thurloe's State Pa-*
pers, v. 5. p. 422.) So obſtinate in this reſpect were *G. Fox*; and his Fol-
 lowers, that 'tis queſtionable whether the *Spaniſh Diſcipline* of the
 Whip uſed upon *Ignatius Loyala*, for reſuſing the Civility of the Hat,
 A a 4 would

These thinking th' are oblig'd to *Troth*
 In *swearing*, will not take an *Oath* :
 Like Mules, who if th' have not their Will
 230 To keep their own Pace, stand stock-still ;
 But they are weak, and little know
 What Free-born *Consciences* may do.
 'Tis the *Temptation* of the Devil,
 That makes all human *Actions* evil :
 235 For *Saints* may do the same Things by
 The *Spirit*, in Sincerity,

would have worked upon them. (see *The Enthusiasm of the Church of Rome*, &c. 1688. by Mr. H. Wharton, pag. 94.) Mr. Lesley thus observes upon their Behaviour, (*Snake in the Grass*, p. 119.) "What an uncouth and præposterous piece of Humility it is, to deny the Title or Civility of *Master*, or of the *Hat* ; whilst at the same time they worship one another with Divine Honours, and bestow upon themselves Titles far above what any *Angels* but *Lucifer* durst pretend to, to be even equal with God, of the same Substance, and of the same Soul with him ; and grudge not to apply all the Attributes of God to the Light within them." The *Quakers* for some time kept up pretty strictly to *George Foxe's* Rule of the *Hat*. And we learn that *William Pen* once waiting on King *Charles* the Second, kept on his *Hat* ; the King perceiving it, as a gentle Rebuke for his ill Manners, put off his own. Upon which *Pen* said to him, Friend *Charles*, why dost Thou not keep on Thy *Hat* ? The King answer'd, Friend *Pen*, 'tis the Custom of this Place, that never above one person shall be cover'd at a time ; (*Preface to the True Picture of Quakerism*, &c. 1736, pag. 7. The like Story is told of a *Quaker* and King *James*, *Sewell's History of the Quakers*, pag. 609. *Impartial Examination of Mr. Neal's 4th vol. of the Hist. of the Puritans*, pag. 101, 102.) *Optatus* makes mention of a *Sect* amongst the *Donatists* much resembling our *Quakers*, in these respects. (*Hist. Donatistar.* lib. 4. pag. 78. Edit. *Albaspinzi*.)

Y. 229, 230. Like Mules, who if th' have not their Will—To keep their own Pace, stand stock-still ;] Bishop *Parker* (*History of his own Time*, edit. 1730, pag. 59.) gives the following remarkable Instance, in proof of this Assertion, "They scarce (says he) accounted any Act so Religious, as to resist Human Authority ; therefore they met the ostner, because they were forbid ; (*viz.* by the
 " 35th

Which other Men are tempted to,
 And at the Devil's Instance do;
 And yet the Actions be contrary,
 240 Just as the *Saints* and *Wicked* vary.
 For as on Land there is no *Beast*,
 But in some *Fish* at Sea's exprest;
 So in the *Wicked* there's no *Vice*,
 Of which the *Saints* have not a Spice;
 245 And yet that Thing that's *pious* in
 The one, in th' other is a *Sin*.

“ 35th of Qu. *Eliz.* against the Assemblies of *Fanaticks.*) nor could they by any Force be drawn away from one another, till a merry Fellow hit upon this Stratagem: He proclaimed in the King's Name, that it should not be lawful for any one to depart without His leave; And he had scarce done this, when they all went away, that it might not be said, They obeyed any Man.”

§. 241, 242. For as on Land there is no *Beast*, — But in some *Fish* at Sea's exprest.] Sir Thomas Browne, reckons this among the Vulgar Errors, (book 3. chap. 24.) “ That all Animals of the Land, are in their kind in the Sea, although receiv'd as a Principle, is a Tenet very questionable, and will admit of Restraint: For some in the Sea, are not to be matcht by any Enquiry at Land, and hold those Shapes which Terrestrious Forms approach not; as may be observed in the *Moon Fish*; or *Orthragoriscus*; the several sorts of *Raias*, *Torpedos*, *Oysters*: and some are in the Land which were never maintained to be in the Sea: as *Panthers*, *Hiænas*, *Camels*, *Sheep*, *Moles*, and others, which carry no Name in *Icthyology*; nor are to be found in the exact Descriptions of *Rondeletius*, *Gesner*, or *Aldrovandus*.” See more *id. ib.*

§. 245, 246. And yet that thing that's *Pious* in — The one, in th' other is a *Sin*.] “ It is an unusual Doctrine of this *Set*, (says Dr. Bruno Ryves, *Mercurius Rusticus*, N^o 3. pag. 35.) That God sees no Sin in his Children; for that name they will ingross to themselves, (though no Men less deserve it.) It was a wise Saying of a great *Patriarch* of theirs, that the Children of God were *Heterochites*, because, God did often save them contrary to his own rule.” (see N^o 18. pag. 199.) Of this opinion Mr. *Pryn* seems to have been, “ Let any true Saint of God (says he, *Perpetuity of a*
Re-

Is't not *Ridiculous*, and *Nonsense*,
 A *Saint* should be a *Slave to Conscience*?
 That ought to be above such *Fancies*,
 250 As far, as above *Ordinances*?
 She's of the *Wicked*, as I guess,
 B' her *Looks*, her *Language*, and her *Dress*:

Regenerate man's Estate, p. 431.) "be taken away in the very act
 "of Sin, before 'tis possible for him to repent; I make no doubt
 "or scruple of it, but he shall as surely be saved, as if he had lived
 "to have repented of it — I say, That when ever God doth take
 "away any of the Saints, in the very act of Sin, he doth in that
 "very Instant, give them such a particular and actual Repentance,
 "as shall save their Souls: For he hath predestinated them to
 "everlasting Life: therefore having predestinated them to the end,
 "He doth predestinate to the means to obtain it. (id. ib. p. 433.)
 "The child of God (says Mr. J. Brierly, *Fifty Propositions taken from*
 "*his Mouth*, prop. 19.) in the power of Grace, doth perform every
 "duty so well, that to ask Pardon for failing either in matter, or
 "manner is a Sin: it is unlawful to pray for forgiveness of Sins
 "after conversion: and if he does at any time fall, he can by the
 "power of Grace carry his Sin to the Lord, and say, Here I had
 "it, and here I leave it. (see more, *History of Independency*, part 3.
 pag. 23.)

ψ. 250. *As far as above Ordinances?*] The pretended Saints of
 those times, did many of them fancy themselves so much in the
 favour of God, as has been just observ'd, that do what they would,
 they could not fail of Salvation: and that others who were not so
Regenerate, or sanctified as themselves, stood in need of outward
 Means and Ordinances, to make their calling, and election sure:
 such as Prayers, hearing the word of God, receiving the Sacra-
 ment, &c. but they were above all these low, mean Things; and
 needed none of them: of this opinion was Sir Henry Vane, of whom
 Lord Clarendon observes, (*History of the Rebellion*, vol. 3. book 16.
 pag. 544.) that he was a Man *above Ordinances*, unlimited, and
 unrestrain'd, by any Rules or Bounds prescribed to other Men, by
 reason of his perfection. The *Seekers* a *Self* in those times, renounc-
 ed all Ordinances. (see *Thurloe's State Papers*, vol. 5. pag. 188.)
 and so did the *Self* of the *Muggletonians*, who sprung up in the
 Year 1657; and took their denomination from Lodowick Muggle-
 ton, a Journeyman Taylor, who set up for a Prophet.

ψ. 251, 252. *She's of the wicked, as I guess, — B' her Looks, her*
Language, and her Dress.] From hence it may be collected, that
 the

And though, like *Constables*, we search
 For false Wares, one another's *Church*;
 255 Yet all of us hold this for true,
No Faith is to the Wicked due;
 For *Truth* is precious and divine,
 Too rich a *Pearl* for *Carnal Swine*.

the widow was a *Loyalist*: for upon this supposition, the Squire argues; that the Knight may well evade the Oath he had made to her. The judgment of our deep sighted Squire is not disputed: and he seems to judge much like his namesake *Raph* (Knight of the burning Pestle, act 4. sc. 1.) who, when the Lady courts in the following Words. "For there have been great Wars 'twixt us and you; but truly, *Raph*, it was not long of me—tell me then, *Raph*, cou'd you contented be, to wear a Lady's Favour in your Shield?"

Raph. "I am a Knight of a religious Order
 " And will not wear a Favour of a Ladie's
 " That trusts in *Antichrist*, and vain Traditions;
 " Besides, there is a Lady of my own
 " In merry *England*, for whose vertuous sake
 " I took these Arms, and *Susan* is her Name:
 " A *Cobler's Maid* in *Milk-street*, whom I vow
 " Neer to forsake, whilest *Life* and *Pestell* last.

†. 255, 256. *Yet all of us hold this for true, —No Faith is to the Wicked due.*] This was an old *Papish* Doctrine. *Nulla Fides servanda Hæreticis*: (vid. *Wolffii Lectio. Memorab. ann. 1580. par. poster. p. 923. Pauli Jovii Historiar. lib. 13. p. 224.*) which was remarkably put in practice by the *Papists* in the Case of *John Huf*: who, notwithstanding he had a Safe Conduct to the Council of *Canstance*, from the Emperour *Sigismund*, yet was condemn'd by the Council, and burnt. *Baker's History of the Inquisition, chap. 6. pag. 34, &c.* This was defended by *Simanca, Catholic. Institut. tit. 46. l. 52, 53. 54. Baker ibid. p. 123.* This was likewise the Doctrine of the Saints of those times. By an Order, *June 2. 1646.* The commons resolv'd, "That all Persons, that shall come and reside in the Parliament Quarters, shall take the *National League*, and *Covenant*, and the *Negative Oath*, notwithstanding any Articles, that have been, or shall be made by the *Soldiery*." And so they did not only break the Articles formerly made upon the Surrender of *Exeter*, and other Places; but by Virtue of this Order, which could not be known by the Persons concern'd, they evaded those made after, upon the Surrender of *Oxford*, which were confirm'd by themselves: of which a principal Article was, "That no man shall be com-
 " pell'd

Quoth *Hudibras*, All this is true,
 260 Yet 'tis not fit that all Men knew
 Those *Mysteries* and *Revelations* ;
 And therefore *Topical* Evasions
 Of subtle *Turns* and *Shifts* of Sence,
 Serve best with th' *Wicked* for Pretence,
 265 Such as the learned *Jesuits* use,
 And *Presbyterians* for Excuse
 Against the *Protestants*, when th' happen
 To find their *Churches* taken napping :
 As thus : A Breach of *Oath* is *Duple*,
 270 And either Way admits a *Scruple*,
 And may be *ex parte* of the *Maker*,
 More criminal than th' injur'd *Taker* ;
 For he that strains too far a *Vow*,
 Will break it, like an o'er-bent *Bow* :
 275 And he that made, and forc'd it, broke it,
 Not he that for *Convenience* took it :

"pell'd to take an Oath during the time that he was allowed to
 "stay in *London*, or at his own House, or where he pleas'd, which
 "was for Six Months after the Surrender." "Good Faith (says Sir
Roger L'Estrange, Moral to Fable 133, 2^d part) "is the same thing
 "indifferently, either to Friend or Foe: and Treachery is never
 "the less Treachery, because 'tis to an Enemy."

ψ. 260, 261. *Yet 'tis not fit that all Men knew* — *Those Mysteries*
and Revelations, &c.] These Saints might be cautious in concealing
 their Mysteries — for the same Reasons, that the *Heatbens* conceal'd
 theirs. *Hujus silentii ea causa erat, quod hæc vel turpia, vel cru-*
delia essent; qualia Eleusinia, Pessinuntia. &c. Pignorii Mensæ Isaicæ
exposit. fol. 4. edit. Francofurti. 1608.

ψ. 275, 276. *And he that made, and forc'd it, broke it.* — *Not he*
that for Convenience took it:] See this *Casuistry* expos'd, by the
 Learned

A broken Oath is, *quatenus Oath*,
 As found t' all Purposes of *Troth*,
 As broken *Laws* are ne'er the worse,
 280 Nay, till th' are broken have no Force.
 What's *Justice* to a Man, or *Laws*,
 That never comes within their Claws?
 They have no Pow'r, but to admonish,
 Cannot controul, coerce, or punish,
 285 Until they're broken, and then touch
 Those only that do make 'em such.
 Beside, no *Engagement* is allow'd
 By Men in *Prison* made, for Good;
 For when they're fet at *Liberty*,
 290 They're from th' *Engagement* too fet free.
 The *Rabbins* write, when any *Jew*
 Did make to *God*, or *Man*, a *Vow*,
 Which afterward he found untoward,
 And stubborn to be kept, or too hard;

Learned Bishop *Sanderfon*, *Obligation of Promissory Oaths*, 2^d lect. p. 41. 53. see likewise *Tatler*, N^o 122.

℥. 291, 292, 293, 294, 295, 296. *The Rabbins write, when any Jew — Did make to God, or Man, a Vow, — Which afterward he found untoward, — And stubborn to be kept, or too hard; — Any three other Jews o' th' Nation — Might free him from the Obligation:]* In the third Part of *Maimonides. Jad. Chaz. lib. 6. viz. lib. de Separatione*. There is a Treatise of Oaths, in which he writes to this purpose. "He who swears a Rash or Trifling Oath, if he repents, and perceives his Grief will be very great, should he keep his Oath; and changes his former Opinion; or any thing should happen which he did not think of when he swore, which will occasion his repentance of it. — Behold, let him consult one Wise man, or three of the Vulgar, and they shall free him from his Oath. But *Maimonides* observes upon it, that indeed in the written Law there is no foundation for this; but we have learnt (says he)

- 295 Any three other *Jews* o' th' *Nation*
 Might free him from the *Obligation* :
 And have not two *Saints* Pow'r to use
 A greater *Privilege* than three *Jews* ?
 The *Court of Conscience*, which in *Man*
- 300 Should be *Supreme* and *Sovereign*,
 Is't fit should be *Subordinate*
 To ev'ry petty *Court* i' th' *State*,
 And have less Power than the *lesser*,
 To deal with *Perjury* at *Pleasure* ?
- 305 Have its *Proceedings* difallow'd, or
 Allow'd, at *Fancy* of *Py-Powder* ?
 Tell all it does, or does not know,
 For *Swearing ex Officio* ?
 Be forc'd to impeach a broken *Hedge*,

he) "only by Tradition from *Moses* our Master." (Mr. Professor *Chapelow*) Mr. *Selden* makes the like Observation (*Table Talk*, p. 112.) concerning the Promissory Oath or Vow. see the loose Notions of their *Casistical Rabbins* concerning Vows, *Lightfoot's Works*, vol. 2. p. 703. *Parker's Case of the Church of England*, 1681. p. 48.

§. 306. — [Of *Py-Powder*] Corrupted from the *French Pis poudre*. see an Account of the *Py-Powder Court*, *Skene de verborum significacione*. Greenwood revis'd by *Wilkinson*. 1703. p. 473. *Wood's Institute of the Laws of England*, p. 497. *Manley's Interpreter*, and other Law Dictionaries.

§. 308. [For *Swearing Ex Officio*.] See an account of the *Oath Ex Officio* Mr. *Neal's History of the Puritans*, vol. 1. p. 444, 445, &c. and a Defence of it by Dr. *R. Cofin*, L. L. D. *Apologie for Sundrie Proceedings by Jurisdiction Ecclesiasticall*, &c. 1593. part 3. ch. 9, 10. *Answer to the Millenary Petition by the Vicechancellor, Drs. etc. of the University of Oxford*, 1603. p. 25. *King James's Defence of it*, *Hampton-Court Conference*, by Bp. *Barlow*, p. 94, 95. *Strype's Life of Archbishop Whitgift*, book 4. chap. 2. and warranted by *Calvin's Practice*

- 310 And *Pigs* unring'd at *Vis. Franc. Pledge*?
 Discover *Thieves*, and *Bawds*, *Recusants*,
Priests, *Witches*, *Eves-droppers*, and *Nusance*;
 Tell who did play at Games unlawful,
 And who fill'd *Pots* of *Ale* but half-full;
- 315 And have no Pow'r at all, nor Shift,
 To help it self at a dead Lift?
 Why should not *Conscience* have *Vacation*
 As well as other Courts o' th' Nation;
 Have equal Power to adjourn,
- 320 Appoint *Appearance* and *Retorn*;
 And make as nice *Distinction* serve
 To split a *Case*, as those that carve,
 Invoking *Cuckolds* Names, hit *Joints*;
 Why should not *Tricks* as slight, do *Points*?

Prælice, in the Case of a Dancing at *Geneva*, *Calvini* ep. 71. *Farello*, *Bancroft's Survey of the pretended Holy Discipline*, p. 312. See the Opinions of the two Lord Chief Justices, and Attorney General *Popham*, in *Cartwright's Case*, when convened before them in the Bishop of London's Lodgings: *Heylin's Hist. of the Presbyterians*, book 9. p. 305, 306. *Collier's Ecclesiastical History*, part 2. p. 626.

§. 310. — At *Vis. Franc. Pledge*.] *Frank Pledge* at Common Law, signifies a *Pledge*, or Surety for Freemen. For the ancient Custom of *England* for the Preservation of the Publick Peace, was, that every Free-born Man at the Age of 14 years, (Religious Persons, Knights, and their Eldest Sons excepted) should find Surety for their Truth towards the King and his Subjects; or else to be kept in Prison: whereupon a certain number of Neighbours became customarily bound for one another; to see each man their Pledge forth coming at all times—This the *Sheriffs* were obliged to examine into, That every Person at the age of 14 was combined in one dozen or other. Whereupon this Branch of the *Sheriff's* Office, was call'd *Visus Franciplegii*: see *Cowel*, *Manley*, and *Chambers's Cyclopædia*, and *Jacob's Law Dictionary*.



325 Is not th' High-Court of Justice sworn
To judge that Law that serves their Turn?
Make their own Jealousies High-Treason,
And fix 'em whomsoe'er they please on?

325. *Is not th' High Court of Justice sworn*] This was a Court never before heard of in England, erected by Forty, or Fifty members of the House of Commons, who with the Assistance of the Army, had secluded the *House of Peers*, and the rest of the Members of their own House, (namely Seven parts in Eight) that would not go their lengths. It was first erected for the Tryal of the King: and their villanous Behaviour upon that occasion, is notably girded by Mr. Butler, in his *Dunstable Downs*, (*Remains*, p. 104.)

*This is meer trifling, Sir, says Ralph,
And ne'er will bring your Worship off;
This Court is Independent on
All Forms and Methods, but Its Own;
And will not be directed by
The Person they intend to try;
And I must tell you you're mistaken
If you propose to save your Bacon,
By pleading to our Jurisdiction,
Which will admit of no Restriction.
Here's no Appeal, nor no Demurrer,
Nor after Judgment writ of Error:
If you persist to quirk and quibble
And on our Terms of Law to nibble,
The Court's determin'd to proceed,
Whether you do, or do not plead.*

(see Walker's *Hist. of Independency*, part 3. p. 33.) Afterwards they set it up to try several Lords and Gentlemen for serving His Majesty: and as it was a New Court unknown to our Laws, so it had no regard to Law in it's Tryals. (see L^d Clar. *Hist. of the Rebellion*, v. 3. p. 188.) see the form of the Oath administered to them upon the Tryal of Sir Henry Slingsby, and Dr. Hewet in 1658. *Mercurius Politicus*, N^o 414. p. 501. Dr. South speaks of this Court, upon it's first erection for the King's Tryal, in the following manner. (30th of January, *Serm.* vol. 5. p. 79.) "A New Court was set up, and
" Judges pack'd, who had nothing to do with Justice, but so far
" as they were fit to be Objects of it — such an inferiour Crew,
" such a mechanick Rable were they, having not so much as any
" Arms to shew the World, but what they wore and used in the
" Rebellion — some of which came to be the Possessors of the
" King's Houses, who before had no certain Dwelling, but the
" King's High-way." In this Court, as Sir R. L'Esfrange observes,
(part

Cannot the *Learned Council* there
 330 Make Laws in any Shape appear?
 Mould 'em as *Witches* do their Clay,
 When they make *Pictures* to destroy?

(part 2. fab. 212. intitled, *Great Rogues hang up Little Rogues*)
 "The Bench deserv'd the *Gallows* better than the Prisoners, which
 "is no more than a common Case, where Iniquity takes upon
 "itself, both the Name and Administration of Justice." See the
 Form of the Oath administered to them upon the Tryal of Sir
Henry Slingsby, and *Dr. Hewet* in 1658. *Mercurius Politicus* N^o. 414.
 pag. 501. Mr. *Walker* (*History of Independency*, part 1. pag. 105)
 speaking of the *Rump Parliament*, says, "should they vote a T—d
 "to be a Rose, or *Oliver's* Nose a Ruby, they expect We should
 "swear to it, and fight for it: this *Legislative Den of Thieves*,
 "create New Courts of Justice, neither founded upon Law nor
 "Prescription." And in part 2. p. 87. he calls this Court, *The*
New Thing. See part 3. p. 9. ib. pag. 14. &c. p. 41, 42, 43. &c.

§. 331. Mould 'em as *Witches* do their Clay,] *Buchanan* mentions
 this kind of *Witchcraft*, (*Rer. Scoticar.* lib. 6. cap. 21.) *Venefica-*
rum ad Regem *Duffum* Artificium: ejus Effigiem ceream lento
 igne torrentem. *Dr. Dee* (vid. *Append. J. Glastoniens. Chronic.* 1726.
 pag. 52.) speaks of such a practice upon *Queen Elizabeth*. "My
 "careful and faithful endeavour was with great speed required, to
 "prevent the mischief, which divers of Her Majesty's Privy Coun-
 "cil suspected to be intended against Her Majesty's Person, by
 "means of a certain *Image of Wax*, with a great Pin stuck in the
 "Breast of it, in great *Lincoln's-Inn-Fields*,— wherein I did satisfy
 "Her Majesty's desire, and the Lords of the Honourable Privy
 "Council in few hours, in godly and artful manner." Of this
 kind was the Incantation of *Elinor Cobham*, to take off *Henry the*
Sixth. (*Michael Drayton's Heroical Epistles*, pag. 55.) An account
 of an Incantation by *Amy Simson*, and other nine *Witches* in *Scot-*
land to destroy *King James the Sixth*; *Sir James Melvil's Memoirs*,
 pag. 194. and an attempt of this kind upon the Life of *Sir James*
Maxwell, and others. *Glanvil's Sadducismus Triumphatus*, p. 291.
 137, 138. (see more, *Chaucer's Third Book of Fame*, 1602, fol. 267.
Scot's Discovery of Witchcraft, book 12. pag. 257, &c. To this
 kind of Incantation, *Dr. Heywood* alludes, *Hierarchie of Angels*,
 b. 4. p. 447.

The School of Paris doth that Art thus tax,
Those Images of Metal, or of Wax,
Or other Matter wheresoever sought
Whether by certain Constellations wrought



And vex 'em into any Form
That fits their Purpose to do Harm ?

335 Rack 'em until they do confefs,
Impeach of Treason, whom they please,
And most perfidiously condemn,
Those that engag'd their *Lives* for them ?

*Or whether they are Figures that infer
Sculpture, or Form of certain Character :
Or whether, that Effgies be baptiz'd,
Or else by Incantation exorciz'd :
Or Consecrate, (or rather Execrate)
Observing punctually to imitate
Books of that nature ; all we hold to be
Errors in Faith, and true Astrology.*

ŷ. 335. Rack 'em until they do confefs] Though it was declared by the Twelve Judges, in the case of *Felton*, who murdered the Duke of *Buckingham*, 4^{to} *Caroli*, in the year 1628 ; "That he ought not by Law to be tortured by the Rack, for no such punishment was known or allowed by our Law." (*Rushworth's Collections*, vol. 1. pag. 638, 639. see *Fortescue de Laudibus Leg. Angl.* cap. 22. *Wood's Institutes of the Imperial, or Civil Law*, edit. 1704. p. 252.) Yet the Rack was made use of in *Ireland*, by the favourers of that Rebel Parliament, upon the King's Friends, in many instances. The Lords Justices in a Letter to the Lord Lieutenant, tell him, "That they should vary their method of proceeding, in putting some to the Rack." (*Mr. Carte's Life of James, first Duke of Ormonde*, vol. 1. pag. 250.) "The Lords Justices wanting evidence, had recourse to the Rack, a detestable expedient, forbidden by the Laws of *England*." (*Carte* *ibid.* pag. 293.) Sir *John Read* a sworn Servant of his Majesty's, and a Gentleman of the Privy Chamber, put to the Torture: he had been Lieutenant Colonel against the *Scots*: his Crime was for undertaking to carry over the Remonstrance from the Gentlemen of the *Pale*, to the King: he made no secret of it, and had Sir *William Parsons's* Pass; but upon his going to *Dublin* to the Lords Justices, he was Imprison'd, and Rack'd at *Their* instance, who were under the Influence and Direction of the Rebel Parliament in *England*. Mr. *Patrick Barnewell* of *Kilbrew* in the County of *Meath*, who had not been in the least concerned with the *Irish* Rebels, was Rack'd at the instance of these Gentlemen: the principal Question put to him was this, *Whether King was privy to, or encouraged the Rebellion?* "It is hard to say (says Mr. *Carte*, *ib.* pag. 300.) whether His Majesty, or the old Gentleman so tortured, was treated by the Lords Justices, in
" the

And yet do nothing in their own Sense,
 340 But what they ought by *Oath* and *Conscience*:
 Can they not juggle, and with slight
 Conveyance, play with *Wrong* and *Right*;
 And sell their Blasts of *Wind* as dear,
 As *Lapland Witches* bottled *Air*?

“the most barbarous Manner.” The *English Rebels* were guilty of the like practices. Mr. *Walker* observes, (*History of Independency*, part 3. pag. 28) that they threatened to torture Men, if they would not confess; and they put their Menaces in Execution. See instances, in Sir *John Lucas*’s Grandfather, *Mercurius Rusticus*, N^o 1. p. 4. Sir *William Boteler*’s Steward by Colonel *Sandes*, (ib. N^o 10.) and Sir *Ralph Canterel*’s Servant, to make him discover his Master’s Jewels, Money and Plate. ib. N^o xiv. pag. 149.

S. 33. Mox *Ædes* ingredi conatus
 Non unquam Senescens
 Stupescens audio ejulatus
 Horrenda Sufinentis.

Mr. *Collier* postea
 Bedellus, qui torus
 erat per *Chiliar-*
cham Kelley.

S. 34. Quod dulce nuper Domiciliū
 Ingenuis alendis,
 Nunc merum est Ergastulum
 Innocuis torquendis.

Rustic. Descript. Vistat. Fanat. Oxon. 1647.

§. 337, 338. And most perfidiously condemn — Those that engag’d
 their Lives for them?] This they did in many instances, the most
 remarkable ones, were those of Sir *John Hotbam*, and his Son, 1644.
 who had before shut the Gates of *Hull* against the King. (see Lord
Clarendon’s *Hist. &c.* vol. 2. pag. 470. *Whitelock*’s *Memorials*, pag.
 122. *Echard*, vol. 2. pag. 509. *Rapin*, vol. 2. fol. pag. 490.) and
 Sir *Alexander Carew*. see *Memorable Occurrences in 1644. Echard*’s
History of England, vol. 2. pag. 227. 456. 508. /

What strange Dilemmas doth Rebellion make!
 ’Tis mortal to deny, or to partake:
 Some hang who would not aid your traiterous Act,
 Others engag’d, are hang’d, if they retract.
 So Witches, who their Contracts have forsworn,
 By their own Devils are in pieces torn.

(*Elegy upon King Charles I.* pag. 12. 1648.)

§. 344. As *Lapland Witches* bottled *Air*.] The pretences of the
Lapllanders in this respect, are thus described by Dr. *Heywood*. (*Hier-*
rarchie of Angels, book. 8. pag. 506.)



345 Will not *Fear, Favour, Bribe* and *Grudge*,
 The same *Cafe* sev'ral *Ways* adjudge?
 As *Seamen* with the self-same *Gale*,
 Will sev'ral different *Courfes* fail;
 As when the *Sea* breaks o'er its *Bounds*,
 350 And overflows the level *Grounds*,
 Those *Banks* and *Damms*, that like a *Screen*
 Did keep it out, now keep it in:
 So when *Tyrannical Usurpation*
 Invades the *Freedom* of a *Nation*,
 355 The *Laws* o' th' *Land* that were intended
 To keep it out, are made defend it.
 Does not in *Chanc'ry* ev'ry *Man* swear

*The Finns and Laplands are acquainted well
 With such like Sprits, and Winds to Merchants sell;
 Making their Cov'nant, when and how they please
 They may with prosperous Weather cross the Seas;
 As thus; They in a Handkerchief fast tie
 Three Knots, and loose the First, and by and by
 You find a gentle Gale blow from the Shore;
 Open the Second, it increaseth more,
 To fill the Sails: when you the Third unty,
 The intemperate Gusts grow vehement and high.*

Cleveland humorously describes it, (Works, 1677, pag. 61.)

*The Laplanders, when they wou'd sell a Wind
 Wasting to Hell, bag up the Phrase, and bind
 It to the Barque, which at the Voiage end
 Shifts Poop, and breeds the Cholick in the Fiend.*

See remarkable accounts, *Scheffer's History of Lapland*, 8°. 1704, p. 151. and chap. 11. from pag. 119. to pag. 158. inclusive. Mr. *G. Sandys's Notes upon the Third Book of Ovid's Metamorphosis*, pag. 63. and upon the 7th book, pag. 133.

§. 345. ——— *Grudge*] *Grutch* in the four first Editions.

351, 352. *Those Banks and Dams that like a Screen— Did keep it out, now keep it in.*] Remarkable is the the old Story of *Godwin Sands*. It has been reported, that those quick Sands that lie near

What makes best for him in his Answer?

Is not the winding up *Witnesses*

360 And nicking more than half the Bus'ness?

For *Witnesses*, like *Watches*, go

Just as they're set, too fast or slow;

And where in *Conscience*, they're strait-lac'd,

'Tis ten to one that Side is cast,

365 Do not your *Juries* give their *Verdict*

As if they felt the *Cause*, not heard it?

And as they please, *make Matter of Fact*

Run all on one Side, as they're pack't?

Nature has made Man's Breast no *Windores*,

370 To publish what he does within *Dores*;

near *Deale*, were once Firm Land, and the possession of Earl *Godwin*; and that the Bishop of *Rochester* employing the Revenue assigned to maintain the Banks against the encroaching of the Sea, upon the building and endowing *Tenterden Church*, the Sea overwhelmed it; whereupon grew the *Kentish Proverb*, that *Tenterden Steeple* is the *Cause of Godwin Sands*. (Mr. *Sandys's* Note upon the 15th Book of *Ovid's Metamorphosis*, pag. 282. Dr. *Fuller's Worthies*, pag. 65.)

ψ. 353. *So when Tyrannical.*] in the four first Editions. Altered to *Tyrannick* in 1700, if not sooner.

ψ. 357, 358. *Does not in Chanc'ry ev'ry Man swear,—What makes best for him in his Answer?*] Alluding probably to the *Fable of the Gentleman and his Lawyer*. (*L'Esrange's Fables*, part 2. fab. 61.) "A Gentleman that had a Suit in *Chancery*, was call'd upon by his Council, to put in his Answer, for fear of incurring a Contempt. "Well, says the Cavalier, and why is not my Answer put in then? "How should I draw your Answer, saith the Lawyer, without knowing what you can Swear? *Pox on your Scruples*, says the Client again, *Pray do you the part of a Lawyer*, and draw me a sufficient Answer; and let me alone to do the part of a Gentleman, and swear it."

ψ. 369, 370. *Nature has made Man's Breast no Windores,—To publish what she does within Dores.*] This was the Objection of *Momus*,



Nor what dark Secrets there inhabit,
 Unless his own rash Folly blab it.
 If *Oaths* can do a Man no Good
 In his own Bus'ness, why they shou'd
 375 In other Matters do him Hurt,
 I think there's little Reason for't.
 He that imposes an *Oath*, makes it;
 Not he that for Convenience takes it;
 Then how can any Man be said
 380 To break an *Oath* he never made?
 These *Reasons* may perhaps look odly
 To th' *Wicked*, though they evince the *Godly*;
 But if they will not serve to clear
 My *Honor*, I am ne'er the near.
 385 *Honor* is like that glassy Bubble,
 That finds *Philosophers* such Trouble,
 Whose least Part crack't, the whole does fly,
 And *Wits* are crack't, to find out why.
 Quoth *Ralpho*, Honor's but a Word
 390 To swear by, only in a *Lord*:

Id potissimum hominis opificio notavit, quod Artifex non in Pectore
 Fenestras, aut Ostiola quaedam addidisset, Quo perspicui possit,
 quid in Corde lateret. — cuius Fabulæ mentionem facit *Plato*, vid.
Stephani Thesaur. Ling. Latinæ. edit. 1735. tom. 3. — from him,
 every unreasonable Carper, has since been call'd *A Momus*. (see this
 Fable moraliz'd, *Guardian*, N^o. 106.) alter'd to *Doors*, 1684.

ψ. 377, 378. *He that imposes an Oath, makes it; — Not he that
 for Convenience takes it.*] The Knight is so fond of this false Con-
 ceit, that he forgets he had asserted the same before. (Mr. B.)

ψ. 379, 380. *Then how can any Man be said — To break an Oath,
 he never made?*] See this *Casuisry* expos'd by Bishop *Sanderson*,
 (*Obligation of Promissory Oaths*, p. 72.)

ψ. 385,

In other Men 'tis but a Huff,
 To vapour with, instead of Proof;
 That like a Wen, looks big and swells,
 Is senseless, and just nothing else.

- 395 Let it (quoth he) be what it will,
 It has the World's Opinion still.
 But as Men are not wise that run
 The slightest *Hazard*, they may shun;
 There may a *Medium* be found out
 400 To clear to all the World the Doubt;
 And that is, if a Man may do't,
 By *Proxy* whipt, or Substitute.

Though nice, and dark the Point appear,
 (Quoth *Ralph*) it may hold up, and clear.

- 405 That *Sinners* may supply the Place
 Of suffering *Saints*, is a plain *Case*.
Justice gives Sentence many times,
 On one Man for another's *Crimes*.
 Our Brethren of *New England* use
 410 Choice Malefactors to excuse,

ŷ. 385, 386. *Honor is like that glassy Bubble — That finds Philosophers such Trouble &c.*] See this explain'd, Bp. Sprat's *History of the Royal Society*, p. 255. 2^d. edit. *Harris's Lexic. Techn.* under the words *Glass Drops*. and a fuller Account, in Dr. Hooke's *Micrographia: Observation the 7th. of Glass Drops*, p. 33. to 44.

ŷ. 407, 408. *Justice gives Sentence many times — On one Man, for another's Crimes.*] *Isaac Bickerstaff* Esquire, observes, (*Tatler* N^o. 92.) "That Pages are chastized for the Admonition of Princes." See Bishop Burnet's Account of Mr. Murray of the Bedchamber, who was Whipping Boy to King Charles the First. *History of his own Time*, vol. 1. p. 244. The *Spectator* (N^o. 313.) gives a remarkable Instance of the good Nature of Mr. Wake, Father to the late



And hang the Guiltless in their Stead,
 Of whom the Churches have less Need;
 As lately't happen'd: In a Town
 There liv'd a Cobler, and but one,
 415 That out of *Doctrine* could cut *Use*,
 And mend Men's *Lives*, as well as *Shoes*,
 This precious Brother having slain
 In Times of *Peace*, an *Indian*,
 (Not out of Malice, but mere Zeal,
 420 Because he was an *Infidel*)
 The mighty *Tottipotymoy*
 Sent to our *Elders* an *Envoy*;
 Complaining solely of the Breach
 Of *League*, held forth by Brother *Patch*,

Archbishop of *Canterbury*, who took upon himself the Fault of a Schoolfellow, and was whipp'd for him at *Westminster-School*. Mr. *Wake* was a *Cavalier*, and was engaged in *Penruddock's* Affair; for which he was tried for his Life at *Exeter*, by the very Gentleman for whom he had been whipped. The Judge discovering him to be the Humane Person, to whom he had formerly been so much oblig'd, made the best of his way to *London*: where employing his Power and Interest with the *Protector*, he saved his Friend from the Fate of his unhappy *Associates*.

¶ 411. *And hang the Guiltless in their Stead.*] Οἱ δὲ μὲν ἐν ἡδὶ ἀκρίβει ἀπὸ τῶν ἡμετέριον ἰκονίαι. *Libanii Sophistæ Declamat.* 11. *Ulyssis* to. 1. op. p. 210.] This was as bad as the *Abingdon* Law, exercised by Major General *Browne*: which was first to hang a Man, and then to try him. (*Heraclitus Ridens* N^o. 3. vol. 1. p. 17.) or the *Lidford* Law, mentioned by Mr. *Ray*, (*Proverbs* p. 305. 2^d edit.)

That hang and draw,

Then bear the Cause by Lidford Law.

'Tis observ'd by Mr. *Walker*, (*History of Independency*, part 1. p. 55.) "That they had the most Summary way of hanging one
 "an other, that ever he saw." and elsewhere, (part 3. p. 32.) "If
 "a Person submit (to the Jurisdiction of their Courts) and plead;
 "his Plea will have but the Operation of a Psalm of Mercy, pro-
 "longing

- 425 Against the *Articles* in Force
 Between both *Churches*, his and ours,
 For which he crav'd the *Saints* to render
 Into his Hands, or hang th' *Offender* :
 But they maturely having weigh'd,
 430 They had no more but him o' th' Trade,
 (A Man that serv'd them in a double
 Capacity, to *Teach*, and *Cobble*)
 Resolv'd to spare him; yet to do
 The *Indian Hoghgan Moghgan* too
 435 Impartial Justice, in his Stead did
 Hang an old Weaver that was Bed-rid.
 Then wherefore may not you be skip'd,
 And in your Room another *Whip'd*?

“longing his Life but for a short time: in the mean time *Keble* and
 “his Court, play with him as a Cat with a Mousse, and then
 “devour him: for no man is sent to this Court to be tried, but to
 “be condemn'd.”

ŷ. 419, 420. *Not out of Malice, but mere Zeal,—Because he was
 an Infidel.*] Upon this Principle probably *Ap Evans* acted, who
 murder'd his Mother, and Brother, for kneeling at the Sacrament;
 alledging that it was *Idolatory*. (see *Dr. Baſwick's Litany*, pag. 4.
Burton's two Sermons, intitled *God and the King*, p. 16. *History of
 English and Scotch Presbytery*, p. 204. *Dr South's Sermons*, vol. 3.
 p. 225.)

ŷ. 435, 436. *Impartial Justice, in his Stead, did—Hang an old
 Weaver that was Bed-rid.*] Whether this Story of the *Cobler*, and
Weaver is fact, as the Author of the printed Notes asserts, I cannot
 tell, but I meet with a Parallel Instance, at *Messagufcas*. (see
Mr. Morton's English Canaan, 1637, part 3. chap. 4. p. 108, 109.
penes me.) An Englishman having stollen a small parcel of Corn
 from the Salvage Owner; upon complaint, the Chief Commander
 of the Company, call'd a Parliament of his People, where 'twas
 determin'd, That by the Laws of *England*, 'twas *Felony*, and for
 an Example the Person ought to be executed, to appease the *Salvage*.
 “When straight-ways one arose, mov'd, as it were with some
 “Compassion, and said: He could not well gainsay the former
 “Sen-

For all *Philosophers*, but the *Sceptick*,
 440 Hold Whipping may be *Sympathetick*.
 It is enough, quoth *Hudibras*,
 Thou hast resolv'd and clear'd the *Case*;
 And canst in *Conscience*, not refuse
 From thy own *Doctrine*, to raise *Use*:
 445 I know thou wilt not (for my sake)
 Be tender-conscienc'd of thy Back:
 Then strip thee of thy Carnal *Ferkin*,
 And give thy *outward-fellow* a Ferking;
 For when thy *Vessel* is new *hoop'd*,
 450 All Leaks of *sinning* will be stop'd.

“ Sentence: yet he had conceiv'd within the compass of his Brain,
 “ an *Embrion*, that was of special consequence to be delivered
 “ and cherished; he said, it would most aptly serve to pacify the
 “ *Salvage's* complaint, and save the Life of one that might, (if need
 “ should be) stand them in good stead: being young and strong,
 “ fit for Resistance against an Enemy, which might come unexpected
 “ for any thing they knew. The Oration made, was liked of every
 “ one, and he intreated to proceed, to shew the means how this
 “ may be perform'd; says he, You all agree that one must die;
 “ and one shall die: this Young Man's Clothes we will take off,
 “ and put upon one that is Old and Impotent, a Sickly Person,
 “ that cannot escape Death, such is the Disease on him confirm'd,
 “ that die he must: put the Young Man's Clothes on This Man,
 “ and let the Sick Person be hang'd in the other's stead. Amen,
 “ says one, and so say many more.” and the Sentence had in
 this manner been executed, had it not been dissented from, by one
 Person, who exclaimed against it: so they hang'd up the real Of-
 fender. — This kind of Justice was attempted sometimes by our
 English *Fanatics*. I find one Instance in the MS. *Collections*, of my
 Worthy Friend Dr. *Philip Williams*, vol. 4. N^o. 15. In a Letter from
 Mr. *Edward Lee*, Mr. *Philip Jackson*, and Mr. *Edward Broughton*, &c.
 of the *Committee of Stafford*, to *William Lentball Esquire*, the
 Speaker, August 5. 1645, desiring. “ That Mr. *Henry Steward*,
 “ a Soldier under the Governour of *Hartleburgh Castle*, might be
 “ respited from Execution, with an offer of two *Irishmen*, to be
 “ exe-

Quoth *Ralpho*, You mistake the Matter,
 For in all *Scruples* of this Nature,
 No Man includes himself, nor turns
 The *Point* upon his own Concerns.

455 As no Man of his own self catches,
 The *Itch*, or amorous *French Aches* :
 So no Man does himself convince,
 By his own Doctrine, of his *Sins* :
 And though all cry down self, none means
 460 His own self in a *literal Sense* :
 Beside, it is not only *Foppish*,
 But *Vile, Idolatrous* and *Popish* ;

“executed in his Stead.” Sir *Roger L’Estrange’s* Case had like to have been of this kind: for he observes. (in his *Apology* pag. 3.) that when he was imprison’d for his Unsuccessful Attempt upon *Lyn-Regis*, in *Norfolk*, in the year 1644, “The Lords—command-
 “ed *Mills* the *Judge Advocate*, to bring his Charge upon Wednes-
 “day; he appear’d accordingly, but with an Excuse, that he
 “wanted time to prepare it—however upon Friday it should be
 “ready. It was then providentially demanded, whether they
 “meant to hang me first, and then charge me; and if they intended
 “to execute me in the interim? he told them, Yes; for the *Commons*
 “had pass’d an Order, that no *Reprieve* should stand good, with-
 “out the Consent of Both Houses.” “And nothing was so common
 “at that time, as a Charge without an Accuser, a Sentence without
 “a Judge, and Condemnation without Hearing.” (See Mr. *James*
Howel’s Sober Inspections; or Philanglus, p. 156.)

‡. 439, 440. For all *Philosophers*, but the *Sceptick*,—Hold *Whip-
 ping* may be *Sympathetick*.] “The *Scepticks* (says Dr. *Middleton*, *Life*
of Cicero. 4^{to}. edit. vol. 2. p. 540.) “observ’d a perfect Neutrality
 “towards All Opinions; maintained All of them to be equally
 “Uncertain: and that we could not affirm of Any Thing, that it
 “was This or That, since there was as much reason to take it for
 “the One, as for the Other, or Neither of them: thus they liv’d
 “without engaging themselves on any side of the Question.”

462. But *wile, Idolatrous, and Popish*.] A sneer upon the *Popish*
 Doctrine of *Supererogation*. See 14th Article of 1562.

‡. 465,



- For one Man out of his own Skin,
 To frisk and whip another's *Sin* :
- 465 As *Pedants* out of *School-Boys* Breeches'
 Do claw and curry their own Itches.
 But in this Case it is profane,
 And sinful too, because in vain :
 For we must take our *Oaths* upon it
- 470 You did the *Deed*, when I have done it.
 Quoth *Hudibras*, that's answer'd soon ;
 Give us the *Whip*, we'll lay it on.
 Quoth *Ralpho*, that we may swear true,
 'Twere properer that I whip'd you :
- 475 For when with your Consent 'tis done,
 The *Act* is really your own.
 Quoth *Hudibras*, It is in vain
 (I see) to argue 'gainst the Grain ;
 Or, like the Stars, incline Men to
- 480 What they'r averse themselves to do :
 For when *Disputes* are weary'd out,

ψ. 465, 466. As *Pedants* out of *School-Boys* Breeches— Do claw and curry their own Itches.] See *Spectator*, N^o 157.

ψ. 486, 487, 488. As e're we part I shall ewince it ; — And Curry (if you stand out) whether — You will or no, your stubborn Leather.] This Contrast between *Hudibras* and *Ralpho*, seems to be an imitation of that between *Don Quixote*, and *Sancho Pancha*, upon a like Occasion. "How now, opprobrious Rascal ; (says *Don Quixote*, v.4. chap. 35. see likewise ch. 60.) "stinking Garlick Eater ; Sirrah, "I will take you, and tie your Dogship to a Tree, as naked as "your Mother bore you, and there I will not only give you, three "thousand three hundred Lashes, but six thousand six hundred, ye "Varlet ; and so smartly, that you shall feel it still, though you "rub your Backside three thousand Times : answer me a word, ye
 "Rogue,

'Tis *Interest* still resolves the Doubt:
 But since no Reason can confute ye,
 I'll try to force you to your *Duty*;
 485 For so it is, howe'er you mince it;
 As e're we part, I shall evince it;
 And *Curry* (if you stand out) whether
 You will or no, your *stubborn Leather*.
 Canst thou refuse to bear thy Part
 490 I' th' publick *Work*, base as thou art?
 To higgle thus, for a few Blows,
 To gain thy *Knight* an opulent *Spouse*;
 Whose *Wealth* his *Bowels* yearn to purchase,
 Merely for th' *Interest* of the *Churches*?
 495 And when he has it in his Claws,
 Will not be hide-bound to the *Cause*;
 Nor shalt thou find him a *Curmudgin*,
 If thou dispatch it without grudging:
 If not, resolve before we go,
 500 That you and I must pull a *Crow*.

"Rogue, and I'll tear out your Soul." (See *Currie, Junii Etymologic. Anglican.*)

ŷ. 491, 492. *To higgle thus, for a few Blows, — To gain thy Knight an opulent Spouse;*] *Don Quixote* complained of *Sancho Pancha*, in the same manner, (vol. 4. chap. 68. p. 675.) "Oh obdurate Heart! Oh impious Squire! Oh nourishment and favours ill bestow'd! Is this my reward for having got thee a Government, and my good Intentions to get thee an Earldom, or an equivalent at least?"

ŷ. 497. — *A Curmudgin.*] *Curmudgeon*, a covetous Hunk, a Niggard, a close-fisted Fellow. *Baily's Dictionary.*

ŷ. 500. — *Pull a Crow.*] A common Saying; and signifies, that the two contending Persons, must have a tryal of Skill, which is the best Man, or which will overcome. (Dr. B.)

ŷ. 502.

Y' had best (quoth *Ralpho*) as the *Ancients*
 Say wisely, *Have a care o' th' main Chance,*
And look before you ere you leap;
For as you Sow, y' are like to Reap:
 505 And were y' as good as *George a Green,*
 I shall make bold to turn agen;
 Nor am I doubtful of the Issue
 In a just *Quarrel*, and mine is so.
 Is't fitting for a Man of *Honour*
 510 To whip the *Saints*, like *Bishop Bonner*?
 A *Knicht* t' usurp the *Beadle's Office,*

Y. 502. — *Have a care o' th' main Chance,*] *Ralpho* is almost as fruitful in Proverbs, as *Sancho Pancha*: in this, and the whipping Debates, they both appear Superiour in Sense to their Masters. (See *Don Quixote*, vol. 4. p. 669.)

Y. 505, 506. *And were y' as good as George a Green,* — *I shall make bold to turn agen;*] *George a Green*, was the famous *Pindar of Wakefield*, who fought with *Robin Hood*, and *Little John*, (two famous Robbers during the Reign of *Richard the First*, see *Echard's Hist. of England*, vol. 1. p. 226.) both together, and got the better of them. (See *Hist. of George a Green, Pindar of Wakefield*; octavo, 1715. chap. 10. Ballad of the *Pindar of Wakefield*, and *Robin Hood: Old Ballads*, vol. 2. N^o 100. *Bibliothec. Pepsyan. Ray's English Proverbs*, p. 285.) Mr. *Gayton*, (*Notes upon Don Quixote*, b. 4. ch. 22. and elsewhere) mentions *John a Green*, with *Bervis of Southampton*, and *Robin Hood*.

More Spruce and Nimble, and more Gay to seem
Than some Attorney's Clerk, or George a Green.

(*Hen. Stephens's Apology for Herodotus*; chap. 28. p. 236.)

I am not to tell a Tale
Of George a Green, or Jack-a Vale,
Or yet of Chitty Face.

(*Panegyric upon Tom Coryat, and his Crudities. First Copy*) *Sancho Pancha* actually used his Master, in the manner here mentioned, upon a like Occasion. (*Don Quixote*, vol. 4. chap. 60. p. 600.)

Y. 510. *To whip the Saints, like Bishop Bonner?*] Dr. *Bonner*, Bp. of *London*, in *Queen Mary's* days, whipp'd with his own Hand, several Persons, who were imprison'd for their strict adherence to the

For which y' are like to raise brave *Trophies*:
 But I advise you (not for Fear,
 But for your own Sake) to forbear;
 515 And for the *Churches*, which may chance
 From hence, to spring a Variance;
 And raise among themselves new *Scruples*,
 Whom common *Danger* hardly couples.
 Remember how in *Arms* and *Politicks*,
 520 We still have worsted all your holy Tricks;
Trepann'd your Party with *Intregue*,
 And took your *Grandees* down a Peg;

the *Protestant Religion*. See an account of his whipping *Thomas Hinsbaw*, and *John Mills*, in his Garden at *Fulbam*, in the year 1558. (*Fox's Acts and Monuments*, edit. 1576. p. 1937, 1938.) 'Tis said, "That one shewed him, his own Picture in the *Book of Martyrs*, in the First edit. on purpose to vex him; at which he laught, "saying, How could he get my Picture drawn so right?" (Sir *John Harrington's Additional Supply* to Dr. *Godwin's Catalogue of Bishops*. London, 1653. p. 17.)

§. 519. Remember how in *Arms*, &c.] *Ralpho's* Party, the *Independents*, and *Anabaptists*, by getting the Army of their side, outwitted the *Presbyterians*. Though indeed, they contended for they knew not what: like the two Fellows, (see *Sir R. L'Estrange's Fables*, part 1. fab. 494.) that went to *Loggerheads* about their Religion. The one was a *Martinist* he said; and the other said, all *Martinists* were *Hereticks*; and for his part, he was a *Lutheran*. Now the poor wretches were both of a side, and knew it not: taking their respective denominations from *Martin Luther*. Or the two *Paduan Brethren*; the one supposing that he had a Pasture as large as the Heavens, and the other, that he had as many Oxen as there were Stars: the mortal Quarrel between them was, whether the one's conceited Oxen, might feed in the other's supposed Ground. (*Bishop Bramhall's Serpent Salve*; Works; folio p. 592.) Or the brace of Students, who fiercely disputed about an imaginary Purse of Gold. (*Gayton's Notes upon Don Quixote*. p. 3.)

§. 521. *Trepann'd your Party with Intregue*.] This is fact; for the *Independents*, in their *Apologetical Narrative*, presented to the Parliament 1643, shew'd themselves so humble, that they might gain

New modell'd th' Army, and Cashier'd
 All that to Legion SMEC adher'd;
 525 Made a meer Utenfil o' your Church,
 And after left it in the Lurch;
 A Scaffold to build up our own,
 And when w' had done with 't, pull'd it down;
 Capoch'd your Rabbins of the Synod,
 530 And snap'd their Cannons with a Why-not:
 (Grave Synod-Men, that were rever'd
 For solid Face, and Depth of Beard)
 Their Classique Model prov'd a Maggot,
 Their Directory and Indian Pagod;
 535 And drown'd their Discipline like a Kitten,

gain pity, and a Toleration, that they concluded, "That they pur-
 sued no other Interest nor Design but Subsistence, be it the poor-
 est, and meanest in their own Land. But how well this self deny-
 ing desire agreed with their after usurping Encroachments, is
 known well enough: Philip Nye, and Thomas Goodwin, stealing
 to themselves, the best preferments of the Nation." (Foulis's Hist.
 of wicked Plots, &c. p. 19. from Fuller's Church History, book 11.
 pag. 212.)

Then the Independent meek and shy,
 Most lowly lies at Lurch,
 And so to put poor Jacky by
 Resolves to have no Church.

(Sir John Birkenhead reviv'd, p. 4.) See their subtle practices to
 outwit the Presbyterians; Heath's Chronicle p. 126. Sir R. L'Estrange's
 Moral, to the Fable of A Tub of Rats; part 2. fab. 235.

†. 529. o're reach'd] In all editions but the two first of 1664, to
 1704. inclusive. Capoch'd restor'd in later editions, which signifies
 hooded, or blindfolded.

†. 535, 536. And drown'd their Discipline like a Kitten, — On
 which they'd been so long a sitting;] That is from the first of July,
 1643, being the first meeting of the Assembly of Divines, to the 28th
 of August, 1648; when their Discipline by Classes was establish'd.
 The Poet might have added a line or two more, as to the Expen-
 siveness of those curious productions to the Publick. For the As-
 sembly consisted of 120 Divines, and 30 Laymen; and they were to
 have

On which they'd been so long a sitting ;

Decry'd it as a *Holy Cheat*

Grown out of Date, and obsolete,

And all the *Saints* of the first *Grass*,

540 As Castling *Foles* of *Balam's Afs*.

At this the *Knight* grew high in *Chafe*,

And staring furiously on *Ralph*,

He trembled and look'd pale with *Ire*,

Like *Ashes* first, then red as *Fire*.

545 Have I (quoth he) been ta'n in *Fight*,

And for so many *Moons* lain by't ?

And when all other *Means* did fail,

Have been exchang'd for *Tubs* of *Ale* ?

have four Shillings a day, during their sitting, with other allowances; which with the Fees and Salaries to *Scribes, Clerks, &c.* must amount to a very great Sum. But whether their Productions of the *Directory, Catechisms, and Annotations*, were equivalent thereto, is left to the Reader's determination, (Mr. B.) Mr. *Foulis* (*Hist. of Wicked Plots, &c.* p. 207.) observes of them, as follows. "Our *English Assembly* late *Hum-drumming* several years, and after all expectation, brought forth nothing worth a *Moufe*."

ψ. 539. *And all the Saints of the first Grass,*] *The Presbyterians.*

541. *At this the Knight grew high in Chafe.*] Whenever the *Squire* is provok'd by the *Knight*, he is sure to retaliate the *Affront* by a very *Satyrical Harangue* upon the *Knight's Party*: Thus when he was put in the *Stocks* with the *Knight*, he makes *Synods*, (for which the *Knight* had a profound *Veneration*) the subject of his *Satire*: and his revenge at this time, when the *Knight* would impose a *Whipping* upon him, is grounded upon the *Independents* trepanning the *Presbyterians*. (Mr. B.)

ψ. 543. *He trembled, &c.*] This and the following Line, not in the two first editions of 1664, added 1674.

ψ. 548. *Have been exchang'd, &c.*] *The *Knight* was kept *Prisoner* in *Exeter*, and after several *Exchanges* propos'd, but none accepted of, was at last releas'd for a *Barrel of Ale*, as he often us'd upon all *Occasions* to declare."

Not but they thought me worth a *Ransome*,
 550 Much more confid'able and handsome,
 But for their own Sakes, and for Fear
 They were not safe when I was there;
 Now to be baffled by a *Scoundrel*,
 An upstart *Señ'ry*, and a *Mungrel*;
 555 Such as breed out of peccant Humours
 Of our own *Church*, like Wens, or Tumours,
 And like a *Maggot* in a *Sore*,
 Wou'd that which gave it Life, devour;
 It never shall be done or said:
 560 With that he seiz'd upon his *Blade*;
 And *Ralpho* too, as quick and bold,
 Upon his *Basket-bilt* laid hold,
 With equal Readiness prepar'd
 To draw and stand upon his Guard:
 565 When both were parted on the sudden,
 With hideous *Clamour*, and a loud one,
 As if all sorts of *Noise* had been
 Contracted into one loud *Din*:

y. 560. *With that he seiz'd upon his Blade, &c.]* The Contrast
 betwixt *Brutus* and *Cassius*, was not much unlike this, (*Shakespeare's*
Julius Caesar, Act 4.)

Cass. O Gods! ye Gods! must I endure all this?

Brutus. All this! ay more: fret till your proud Heart break;
 Go shew your Slaves how choleric you are,
 And make your Bondsmen tremble: Must I budge?
 Must I observe you? must I stand and crouch
 Under your testy humour? By the Gods
 You shall digest the Venom of your Spleen,
 Tho' it do split you: for, from this day forth
 I'll use you for my mirth, yea, for my laughter,
 When you are waspish, ———

y. 565.

Or that some Member to be chosen,
 570 Had got the *Odds* above a *Thousand*;
 And by the Greatness of his Noise,
 Prov'd fittest for his *Country's* Choice:
 This strange Surprisal put the *Knight*
 And wrathful *Squire* into a Fright;
 575 And though they stood prepar'd, with fatal
 Impetuous Rancour, to join *Battel*;
 Both thought it was the wisest Course,
 To wave the Fight, and mount to *Horse*,
 And to secure by swift retreating,
 580 Themselves from Danger of worse *beating*:
 Yet neither of them would disparage,
 By utt'ring of his Mind, his Courage,
 Which made 'em stoutly keep their Ground,
 With Horror and Disdain, wind-bound.
 585 And now the Cause of all their *Fear*,
 By slow Degrees approach'd so near,
 They might distinguish different Noise
 Of *Horns*, and *Pans*, and *Dogs*, and *Boys*,

¶ 565, 566. *When both were parted on the sudden, — With hideous Clamour, and a loud one.*] The *Poet's* Contrivance at this Critical Juncture, is wonderful: He has found out a way to cool his *Heroes*, very artfully, and to prevent a bloody Encounter between them, without calling either their Honour or Courage into question: all this is happily accomplish'd by an *Antique Procession*, which gives the Knight a fresh Opportunity of exerting the vigour of his Arms, for the service of his Country. (Mr. B.)

¶ 587. *They might distinguish, &c.*] *They might discern respective Noise*, in the two first editions of 1664.



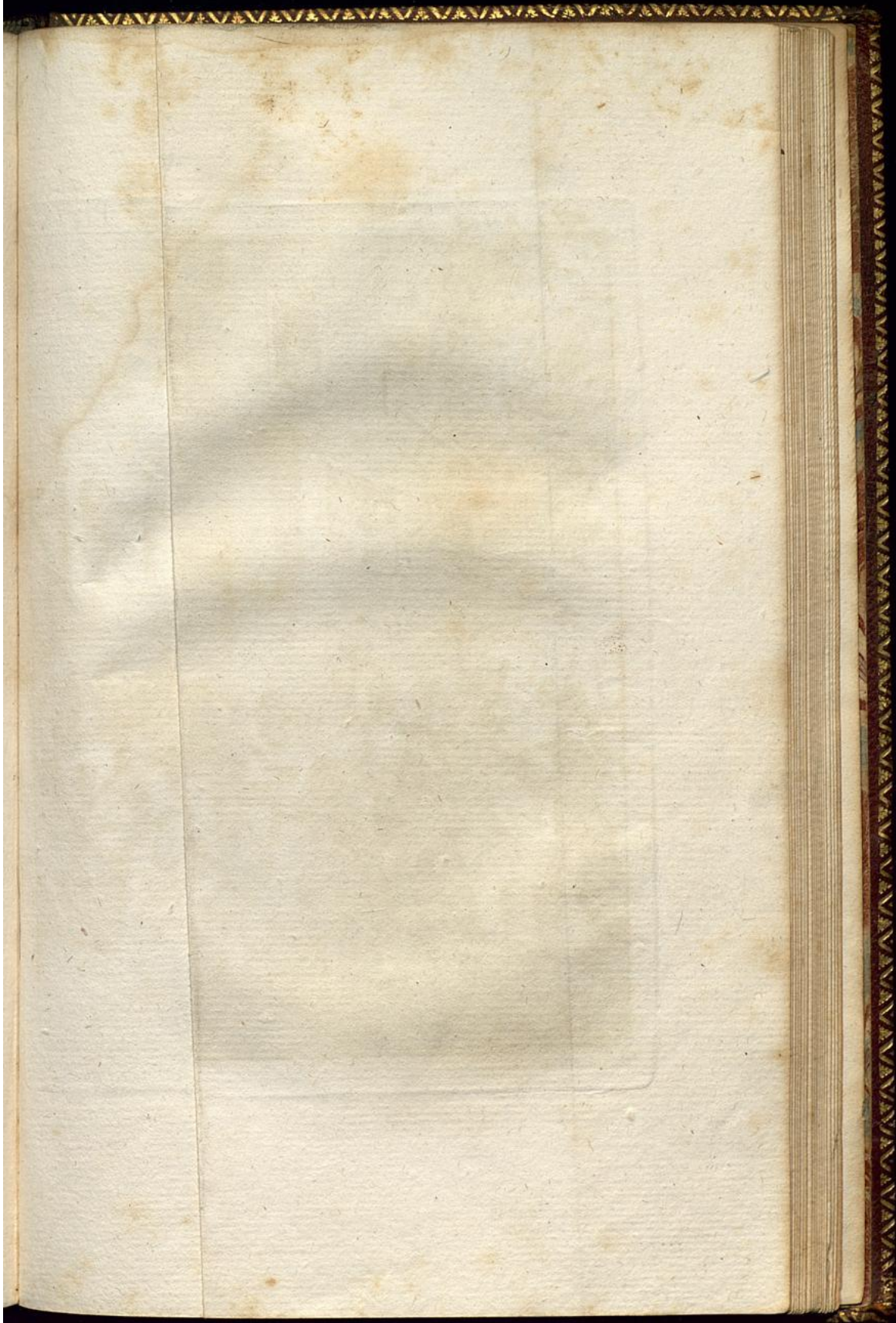
And *Kettle-Drums*, whose sullen Dub
 590 Sounds like the hooping of a Tub.
 But when the Sight appear'd in View,
 They found it was an Antique Show;
 A *Triumph*, that for Pomp and State,
 Did proudest *Romans* emulate:
 595 For as the *Aldermen* of *Rome*,
 Their Foes at Training overcome,
 And not enlarging *Territory*,
 (As some mistaken write in *Story*)
 Being mounted in their best Array,
 600 Upon a *Carre*, and who but they?
 And follow'd with a World of *Tall-Lads*,
 That merry *Ditties* troll'd, and *Ballads*,
 Did ride with many a Good-morrow,
 Crying, *Hey for our Town*, through the *Bur-*
 605 So when this *Triumph* drew so nigh, rough;
 They might Particulars descry,
 They never saw two Things so pat,
 In all Respects, as This and That.
 First, He that led the *Cavalcate*,
 610 Wore a Sow-gelder's *Flagellate*,

†. 595. *For as the Aldermen of Rome, &c.*] Here we have an Instance of our Author's making great things little. (Mr. D.)

†. 596. *Their Foes.*] *For Foes*, in all editions to 1704. inclusive.

†. 604. *Crying, Hey for our Town.*] The word *Town* in the *Saxon* (or old *English*) was call'd sometimes *Tun*, deriv'd from the word *Tynan*, to enclose, or *Tyne*, as some yet speak. *Appendix to Stow's Survey of London*, by Mr. *Strype*, p. 2. vid. *Junii Etymolog. Anglican.*

†. 609,





W. Hogarth inv.

J. Mynde sc.





W. Hogar

J. Mynde sc.

On which he blew as strong a *Levet*,
 As well-fee'd *Lawyer* on his *Breviate*;
 When over one another's Heads
 They charge (three Ranks at once) like *Sweads*.
 615 Next *Pans*, and *Kettles* of all Keys,
 From *Trebles* down to *double Base*.
 And after them, upon a *Nag*,
 That might pass for a forehand Stag,
 A *Cornet* rode, and on his Staff
 620 A Smock display'd, did proudly wave:
 Then *Bagpipes* of the loudest Drones,
 With snuffling broken-winded Tones,
 Whose Blasts of Air in Pockets shut,
 Sound filthier than from the Gut,
 625 And make a viler Noise than *Swine*
 In windy Weather, when they whine.
 Next one upon a Pair of *Panniers*,
 Full fraught with that, which for good Manners
 Shall here be nameless, mixt with *Grains*,
 630 Which he dispens'd among the *Swains*,
 And busily upon the Crowd
 At Random round about bestow'd.

ψ. 609, 610. ——— *Cavalcate*, — *Flagellate*,] In the four first editions, afterwards alter'd, to, *Carvalcade*, *Flagellet*.

ψ. 613, 614. *When over one another's Heads* — *They charge (three Ranks at once) like Sweads*.] These two Lines are not in the two first edit. of 1664. but added in 1674. — *like Sweads* — alter'd 1684, to *Swedes*. Mr. *Cleveland* speaking of the Authors of the *Diurnals*, (Works, p. 105.) says, "They write in the posture, that "the *Swedes* give fire in, over one another's Heads."



Then mounted on a horned *Horse*,
 One bore a *Gauntlet* and *Gilt Spurs*,
 635 Ty'd to the *Pommel* of a long *Sword*
 He held reverst, the Point turn'd downward:
 Next after, on a raw-bon'd Steed,
 The Conqueror's *Standard-bearer* rid,
 And bore aloft before the *Champion*
 640 A *Petticoat* display'd, and rampant;
 Near whom the *Amazon* triumphant
 Restrid her *Beast*, and on the *Rump* on't
 Sate *Face* to *Tayl*, and *Bum* to *Bum*,
 The *Warrior* whilom overcome;
 645 Arm'd with a *Spindle* and a *Distaff*,
 Which as he rode, she made him twist off:
 And when he loiter'd, o'er her Shoulder
 Chastiz'd the *Reformado* Soldier.
 Before the Dame, and round about,
 650 March'd *Whiffers*, and *Staffers* on Foot,

‡. 645, 646. *Arm'd with a Spindle and a Distaff*, — *Which as he rode she made him twist off*:] This is an excellent description of the *Skimmington*. see *The Monarch*, in *Dr. King's Miscellanies*, p. 530. *Hen Peck's Husband* describ'd, *Spectator*, N^o 176. 482. 485. *Dean Savist's* Poem, intitled, *A Quiet Life, and a Good Name*: to a Friend that married a Shrew. *Miscell.* vol. 5. p. 89. *London*, 1735.

‡. 650. — *March'd Whiffers*,] These march'd commonly before a Show, as is observ'd by Mr. *Cleveland*, in his *Character of a London Diurnal*, (Works 1677. p. 112.) “ And first for a *Whiffer* “ before the Show, enter *Stamford*, one that trod his Stage with “ the First, travers'd his Ground, made a Leg, and Exit.” *Whiffe* was a *Fife*; and *Whiffer* a Freeman, that goes before the publick Companies in *London*, in publick Processions. *Baily's Dict.* folio.

‡. 656. *Like Nero's Sporus*,] A Youth whom *Nero* endeavour'd to make a Woman of. *Puerum Sporum exsecris Testibus*, etiam in
 Mu.

With *Lackies, Grooms, Valets* and *Pages*,
 In fit and proper Equipages;
 Of whom, some *Torches* bore, some *Links*,
 Before the proud *Virago Minx*,
 655 That was both *Madam*, and a *Don*,
 Like *Nero's Sporus*, or *Pope Joan*;
 And at fit Periods the whole Rout
 Set up their Throats with clamorous Shout.
 The *Knight* transported, and the *Squire*,
 660 Put up their Weapons, and their Ire;
 And *Hudibras*, who us'd to ponder,
 On such Sights, with judicious Wonder,
 Could hold no longer to impart
 His *Animadversions*, for his Heart.
 665 Quoth he, In all my Life till now
 I ne'er saw so prophane a *Show*,
 It is a *Paganish* Invention,
 Which *Heathen* Writers often mention :

Mulierem Naturam transfigurare, conatus est: cum Dote et *Flameo*, per solenne Nuptiarum celeberrimo Officio, deductum ad se pro Uxore habuit, extatque cujusdam non inscitus Jocus, bene agi potuisse cum rebus humanis, si *Domitius* Pater talem habuisset Uxorem. (C. *Suetonii* lib. 6. *Nero Claudius Cæsar*. f. 28)

ŷ. 665, 666. Quoth he, In all my Life till now — I ne'er saw so prophane a Show,] This Procession (common in *England*) with it's usual Attendants, has been exactly set in view by the Poet: but our trusty Knight could call it strange and profane, and pretend to trace it's original from *Paganism*: on these frantic Notions, he finds a pretence, that he, as a Saint and Reformer, is necessitated to prohibit this Diverſion; notwithstanding all that *Ralph* can say to convince him of his Error. (Mr. B.)

ŷ. 669. ——— had read *Goodwin*,] Mr. *Thomas Goodwin's Exposition of Roman Antiquities*.



And he who made it had read *Goodwin*,
 670 Or *Rofs*, or *Cælius Rhodogine*,
 With all the *Grecian Speeds and Stows*,
 That best describe those ancient Shows;
 And has observ'd all fit *Decorums*
 We find describ'd by old *Historians* :
 675 For as the *Roman Conqueror*,
 That put an End to foreign *War*,
 Ent'ring the *Town* in Triumph for it,
 Bore a Slave with him, in his Chariot :
 So this insulting *Female Brave*,
 680 Carries behind her here, a *Slave* :

‡. 670. Or *Rofs*,] See Note on book 1. canto 2. l. 2. In the edit. of 1674. this line alter'd. *I warrant him, and understood him. rellor'd* 1704.

Ibid. ——— Or *Cælius Rhodogine*,] *Ludovicus Cælius Rhodoginus* was born at *Milan*. (See *T. Coryat's Crudities*, p. 107.) see an account of his Writings. *Gruteri Fax Art.* to. 6. par. 2. pag. 832. *Catal. Bibliothec. Bodleian.* folio 1674. pag. 123. *Paulus Jovius* (vid. *Elog. Doct. Viror. Basil.* 1596. pag. 206.) speaks very contemptibly of him.

‡. 671. *With all the Grecians, Speeds and Stows*,] This and the following Line, (in which he designs to sneer *Speed* and *Stow*, who are very full I suppose, in the Description of Publick Shows) are not in the two first editions of 1664. but added 1674.

‡. 678. * *Bore a Slave with him in his Chariot, &c.*]

——— *Et sibi Consul*

Me placeat, curru servus portatur eodem.

Juven. Sat. 10."

‡. 783. * *Hung out, &c*] *Tunica Coccinea solebat pridie quam dimicandum esset, supra prætorium poni, quasi admonitio, & indicium futuræ pugnæ.* Lipsius in Tacit. p. 56."

‡. 686. *A Tyrian Petticoat*.] A Petticoat of Purple, or Scarlet, for which the City of Tyre was famed.

Vir tuus Tyrio in toro

Totus emineat tibi——

Catulli lib. carm. 61. 172, 173.

——— *Seu*

And as the Ancients long ago,
 When they in Field defy'd the Foe,
 Hung out their *Mantles Della Guerre*,
 So her proud *Standard-bearer* here,
 685 Waves on his Spear, in dreadful Manner,
 A *Tyrian-Petticoat* for Banner.
 Next Links, and Torches, heretofore
 Still born before the *Emperor*.
 And as in *Antique Triumphs*, Eggs
 690 Were born for mystical Intregues;
 There's one in Truncheon, like a Ladle,
 That carries Eggs too, fresh or addle;

—Seu *Tyria* voluit procedere Palla.

Tibulli lib. 4. 2. 11.

Non *Tyriæ vestes* errantia lumina fallunt.

Propertii lib. 3. eleg. 14. 27. vid. lib. 4. eleg. 5. 22.

Confule de gemmis, de tincta murice lana.

Ovid. de Arte Amandi, lib. 1. 252.

Quid de veste loquar? nec vos, segmenta requiro,
 Nec quæ bis *Tyrio* Murice lana rubes.

ibid. lib. 3. 69. 170.

Costly Apparel let the Fair one fly

Enrich'd with Gold, or with the Tyrian Dye.

Mr. Dryden, &c.

Vid. *Plinii Nat. Histor.* lib. 9. chap. 36, 37, 38. *Meliferi Palmerii Spicileg. Fax Artium a Grutero*, to. 4. pag. 704. *Pancirolli Rerum Memorab. par. 1. tit. 45.* p. 197. *Scaligeri de Subtilitate advers. Cardan. Exercitat.* 325. 14. Notes upon the third part of *Cowley's Davideis.* edit. 1707. p. 48. The ancient *Tyrian Purple*, first brought to light, by a Fisherman. (see *Bishop Sprat's History of the Royal Society*, 2^d edit. pag. 391.)

ÿ. 687. * *Next Links*, &c.] That the *Roman Emperors* were wont to have *Torches* bore before them (by Day) in publick, appears by *Herodian in Pertinace. Lip. in Tacit.* p. 16."

ÿ. 689, 690. *And as in Antique Triumphs, Eggs — Were born for mystical Intregues;*] Eggs (as my Friend Mr. Smith of *Harleston* ob-

scerves

And still at Random, as he goes,
 Among the Rabble-rout bestows.
 695 Quoth *Ralpho*, you mistake the Matter;
 For all th' *Antiquity* you smatter,
 Is but a *Riding*, us'd of Course,
 When the *Grey Mare's the better Horse*:
 When o'er the Breeches greedy *Women*
 700 Fight, to extend their vast *Dominion*;
 And in the Cause impatient *Grizel*
 Has drubb'd her Husband with *Bull's Pizzle*,

erves to me) were never made use of in *Roman Triumphs*, but in the *Orgies of Orpheus*, as appears by *Bauier*, vol. 1. book 11. chap. 5. and in the Games of *Ceres*, according to *Rofinus*, lib. 5. cap. 14. *Pompa producebatur cum Deorum Signis, & Ovo*. So that by *Antique Triumphs*, *Mimick* ones are probably to be understood.

†. 698. *When the Grey Mare's the better Horse*:] (See *Ray's Proverbial Phrases*, p. 259. 2^d edit.) the *Italian Proverb*; *Sta pur fresca la Casa dove la Rocce comanda alla Spada*. That House is in an ill Case, where the *Distaff* commands the *Sword*. *Select Proverbs, Italian*, &c. 1707. p. 29.

†. 699, 700. *When o'er the Breeches greedy Women—Fight, to extend their vast Dominion*:] *Margarita* (see *Fletcher's Rule a Wife and have a Wife*, act 2. pag. 17. edit. 1640.) speaks thus to *Leon*, to whom she was going to be married,

“ You must not look to be my Master, Sir,

“ Or talk i' th' House, as though you wore the Breeches;

“ No, nor command in any thing.”

This was *Patricio's* Wish (see *Ben Johnson's Masque of the Metamorphos'd Gypsies*, vol. 1. p. 76.)

*From a Woman true to no Man,
 Which is ugly, besides common,
 A Smock rampant, and the Itches
 To be putting on the Breeches;
 Wheresoe'er they have their being,
 Bless the Sov'raine, and his Seeing!*

A *Jewish Rabbi* in commenting upon the words of *Adam*, Gen. 3. 12. *She gave me of the Tree, and I did eat*; gives the following strange comment upon them. By giving him of the Tree, is to be understood

And brought him under *Couvert-Baron*,
To turn her *Vassal* with a *Murrain* :

- 705 When Wives their Sexes shift, like *Hares*,
And ride their Husbands, like *Night-Mares*,
And they in mortal *Battle* vanquish'd,
Are of their *Charter* dis-enfranchis'd,
And by the right of War, like *Gills*,
710 Condemn'd to *Distaff*, *Horns* and *Wheels* :
For when Men by their Wives are cow'd,
Their *Horns* of course are understood.

stood a sound *Rib-Roasting*, that is to say in plain *Englisch*; *Eve* finding her Husband unwilling to eat of the forbidden Fruit, took a good *Crabtree Cudgel*, and labour'd his sides, till he complied with her will (Mr. S. of H.) *Cætera ad evanidorum ac frigidorum Classem relegamus, quæ tum Judæi, tum Christianorum aliqui de utraque hac Arbore suaviter somniant. ut de priore, quod grandem ex ea fulem Eva effregerit, eodemque Maritum Adamum, quasi per vim et verbera, ad eandem vetiti Fructus gustationem adegerit, compulerit. Gulielmi Saldeni SS. Theol. Doct. otia Theologicæ. Amstelodami 1684. lib. 3. exercitat. x. f. xv. p. 607. (see an account of *Termagant Wives*; *Tatler*, N^o 217. *Spectator*, N^o 247.)*

‡. 705. *When Wives their Sexes shift, like Hares.*] *Lepores omnes Utrumque Sexum habent. Munsterus. vid. Conradi Gesneri de Quadrupedibus lib. 1. pag. 681.*

“ Thus I charm thee from this place,
“ Snakes that casts their Coats for new,
“ Camelions that alter Hue,
“ *Hares* that yearly *Sexes change*,
“ *Proteus* alt'ring oft and strange.” &c.

(*Sullen's Charm to transform Amaryllis, Fletcher's faithful Shepherdess*, 4th edition, act 3. sc. 1. p. 27, 28.) There are many fabulous Instances of Women's changing their Sexes. see *Higden's Polychronicon*, by *Treviza*. lib. 2. chap. 1. fol. 58. *Chronisc. Chronicor. Politic.* lib. 2 p. 326. *Montaigne's Essays*, book 1. ch. 20. p. 112. edit. 1711. See this Opinion expos'd by Sir *Thomas Browne, Vulgar Errors*. b. 3. chap. 17.

‡. 709. — Like *Gills*,] *Gill-Hooter*, an *Owle*. see *Baily's Dict.*
‡. 733.



Quoth *Hudibras*, thou still giv'st Sentence
 Impertinently, and against Sense :
 715 'Tis not the least Disparagement,
 To be defeated by th' Event,
 Nor to be beaten by main *Force* ;
 That does not make a *Man* the worse,
 Although his Shoulders with *Battoon*
 720 Be claw'd and cudgel'd to some Tune ;
 A *Taylor's* Prentice has no hard
 Measure, that's bang'd with a true Yard :
 But to turn *Tail*, or run away,
 And without Blows give up the Day ;
 725 Or to surrender e'er th' *Affault*,
 That's no Man's Fortune, but his Fault ;
 And renders Men of *Honor* less
 Than all th' *Adversity* of Success :
 And only unto such this Shew
 730 Of *Horns* and *Petticoats* is due.
 There is a lesser *Profanation*,
 Like that the *Romans* call'd *Ovation* :

ψ. 733. For as *Ovation* was allow'd] See the Difference between an *Ovation*, and a *Triumph* (*Stuckii Antiq. Convivial.* cap. 21. from *Pomponius Lætus. Marcelli Donati in Sueton. Dilucidat.* cap. 9. *Fax Art. a Grutero.* to. 6. par. 2. pag. 569, 570. *Montfaucon's Antiquity explain'd.* vol. 4. part 1. book 6. chap. 6. p. 104. *Archbishop Potter's Antiquities of Greece.* vol. 2. chap. 12. *Dr. Kennet's Antiquities of Rome.* part 2. chap. 16.)

ψ. 743, 744. Like *Dukes of Venice*, who are sed — *The Adriatick Sea to wed* ;] The *Doge* (attended by the Senate and Nobles) goes annually every *Ascension-Day*, on board a Vessel, call'd the *Bucen-taure*, in order to marry the *Adriatick Sea*, by throwing a Gold Ring into it ; the Captain having previously taken this strange sort of

For as *Ovation* was allow'd
 For *Conquest* purchas'd without Blood ;
 735 So Men decree those lesser Shows,
 For *Vict'ry* gotten without Blows,
 By dint of sharp hard *Words*, which some
 Give *Battle* with, and overcome ;
 These mounted in a *Chair-Curule*,
 740 Which *Moderns* call a *Cuckling-Stool*,
 March proudly to the River's Side,
 And o'er the *Waves* in *Triumph* ride ;
 Like Dukes of *Venice*, who are sed
 The *Adriatick Sea* to wed ;
 745 And have a gentler *Wife* than those
 For whom the State decrees those Shows.
 But both are *Heathenish*, and come
 From th' Whores of *Babylon*, and *Rome* ;
 And by the *Saints* should be withstood,
 750 As *Antichristian* and *Lewd* ;
 And we as such, should now contribute
 Our utmost *strugglings* to prohibite.

of Oath ; that he will bring her safe back to the City, in Defiance of Wind and Waves ; or in case he fails to do so, that he'll forfeit his Life (*Misson's New Voiages to Italy*, 1699. vol. 1. p. 207. *Baron Pollintz's Memoirs*, vol. 2. p. 315.) *Usum dico Annuli* — (quod ait *Paulus Merula*) in medias undas projicit, verbisque conceptis, eo munusculo Mare in manum sibi convenire justo loco Sponsæ declarat, *Desponsamus te*, inquit, *Mare*, in signum veri et perpetui *Domini*. (*Seldeni Mar. claus.* lib. 1. chap. 16. pag. 70. edit. *Londini*. 1635.) see *Puffendorf's Introduction to the History, &c. of Europe*. 6th edition, 1706. pag. 556. This Ceremony (*Tom Coryat* observes, *Cru-dities*. pag. 219.) was first instituted by Pope *Alexander* the Third, in the year 1174. The Pope gave the Duke a Gold Ring from his Finger, in token, that the *Venetians* having made War upon
 the

This said, they both advanc'd, and *rod*
 A *Dog-Trot* through the bawling Crowd,
 755 T' attack the *Leader*, and still prest,
 Till they approach'd him, *Breast to Breast* :
 Then *Hudibras*, with Face and Hand,
 Made Signs for *Silence* ; which obtain'd,
 What means (quoth he) this Dev'l's *Procession*
 760 With Men of *Orthodox* Profession ?
 'Tis *Ethnique* and *Idolatrous*,
 From *Heathenism* deriv'd to us.
 Does not the Whore of *Babylon* ride
 Upon her *horned Beast* astride,
 765 Like this proud *Dame*, who either is
 A Type of her, or she of this ?
 Are Things of superstitious *Function*,
 Fit to be us'd in *Gospel Sun-shine* ?
 It is an *Antichristian Opera*,

the Emperour, *Frederick Barbarossa*, in defence of his quarrel, discomfited his Fleet at *Istria*; and he commanded him for his sake to throw the like golden Ring into the Sea every year, upon *Ascension Day*, during his Life: establishing this withal, That all his Successors should do the like: which custome has ever since been observed to this Day, see *Howel's Survey of the Signory of Venice*, folio pag. 36. *Carionis Chronic.* lib. 5. pag. 475. *Jo. Gryphandri de Insulis* cap. 20. pag. 286. *Annotations on Religio Medici*, pag. 107. *Moll's Geography*, edit. 1701. pag. 274. Mr. *Wright's observations in Travelling through France, Italy, &c.* London, 1730. vol. 1. p. 81. — *Adriatique* in the 4 first editions.

ψ. 753, 754. — and *rod* — *A Dog-Trot through the bawling Crowd*,] See *Dog-Trot, Don Quixote*, vol. 1. book 2. chap. 5. pag. 186.

ψ. 759. *What means (quoth he) this Devil's Procession?*] Here *Don Hudibras* acts just like *Don Quixote*, in the Adventure of the Dead Corps, see part 1. book 2. ch. 5. pag. 184. the Attendants of which he own'd he took to be *Lucifer's Infernal Crew*.

ψ. 775.

- 770 Much us'd in Midnight times of *Popery* ;
 Of running after Self-inventions
 Of wicked and profane *Intentions* ;
 To scandalize that *Sex*, for scolding,
 To whom the *Saints* are so beholding.
- 775 *Women*, who were our first *Apostles*,
 Without whose Aid w' had all been lost else ;
Women, that left no Stone unturn'd
 In which the *Cause* might be concern'd :
 Brought in their Children's *Spoons* and *Whistles*,
- 780 To purchase *Swords*, *Carbines* and *Pistols* :
 Their Husbands *Cullies*, and *Sweet-hearts*,
 To take the *Saints* and *Churches* Parts ;
 Drew several gifted *Brethren* in,
 That for the *Bishops* wou'd have been,
- 785 And fix'd 'em constant to the *Party*,
 With Motives *powerful* and *hearty* :

ψ. 775. *Women, who were our first Apostles,*] The Women were zealous Contributors to the *Good Cause*, as they call'd it. Mr. James Howell observes (*Philanglus*, p. 128.) That unusual voluntary Collections were made both in Town and Country: the *Seamstress* brought in her Silver Thimble, the Chamber-maid her Bodkin, the Cook her silver Spoon, into the common Treasury of War. — and some sort of Females were freer in their Contributions, so far as to part with their Rings and Ear-Rings, as if some *Golden Calf* were to be molten and set up to be idoliz'd. (see *Whitelock's Mem.* p. 61. *Hist. of Independency*, part 2. p. 166.) nay the zealous Sisterhood address'd the House of Commons, Feb. 4. 1641, in a very great Body, headed by *Anne Stag*, a *Brewer's Wife*, in *Westminster*, (see *Impartial Examination of Mr. Neal's 2^d vol. of the Hist. of the Puritans.* p. 331.) They did the same in behalf of *John Lilburn* in the year 1649. but not with like Success. (*History of Independency*, part 2. pag. 165.)

ψ. 787.



Their Husbands robb'd, and made hard Shifts
 T' administer unto their *Gifts*
 All they cou'd rap, and rend, and pilfer,
 790 To Scraps and Ends of Gold and Silver;
 Rub'd down the *Teachers*, tir'd and spent,
 With holding forth for *Parliament*;

ψ. 787, 788. *Their Husbands robb'd, and made hard Shifts — T' administer unto their Gifts*] (see a Tract intitled *The Reformato precisely character'd by a Church-warden*, pag. 14. *Publick Library Cambridge*. 19. 9. 7.) These holy Sisters are thus describ'd, by Mr. A. Cowley. (*Puritan and Papist*. pag. 8.)

*She that can sit three Sermons in a Day,
 And of those three, scarce bear three words away:
 She that can rob her Husband, to repair
 A Budget Priest, that noses a long Prayer:
 She that with Lam-Black purifies her Shoes,
 And with half Eyes, and Bible softly goes:
 She that her Pocket with Lay-Gospel stuffs,
 And edifies her looks with little Ruffs:
 She that loves Sermons, as she does the rest,
 Still standing stiff, that longest are the best;
 She that will ly, yet swear she hates a Lyar,
 Except it be the Man that will lie by her:
 She that at Christmas thirsteth for more Sack,
 And draws the broadest Handkerchief for Cake:
 She that sings Psalms devoutly next the Street,
 And beats her Maid i' th' Kitchen, where none see't:
 She that will sit in Shop for Five Hours space,
 And register the sins of all that pass.
 Damn at first sight, and proudly dare to say,
 That none can possibly be saved, but They.
 That hangs Religion on a naked Ear,
 And judge Men's Hearts according to their Hair:
 That could afford to doubt who writes best Sense;
 Moses, or Dod, on the Commandements:
 She that can sigh, and cry Queen Elizabeth,
 Rail at the Pope, and scratch out sudden Death;
 And for all this, can give no reason why;
 This is an Holy Sister verily.*

ψ. 789. — *rap and run,*] in the 4 first editions.

ψ. 791, 792. *Rub'd down the Teachers, tir'd and spent — With holding forth for Parliament;*] Dr. Echard confirms this (*Observations upon the Answer to the Enquiry*, &c. pag. 112.) "I know (says he)

Pamper'd and edify'd their Zeal
 With Marrow Puddings many a Meal;
 795 Enabled them, with store of Meat,
 On controverted Points to eat;
 And cram'd 'em, till their Guts did ake;
 With Cawdle, Custard, and Plum-Cake.

he " that the small inconsiderable Triflers, the Coyners of new Phrases, and Drawers of long godly words, the thick Pourers out of Texts of Scripture, the mimical Squeakers and Bellowers, and the vain-glorious Admirers only of themselves, and of those of their own fashion'd Face and Gesture. — I know that such as these shall with all possible Zeal be follow'd and worship'd, shall have their Bushels of China Oranges, shall be solac'd with all manner of Cordial Essences, and Elixers, and shall be rubb'd down with Holland of Ten Shillings an Ell: when as others of that Party, much more sober and judicious, that can speak sense, and understand the Scriptures, but less confident, and less censorious, shall scarce be invited to the Fire-side, or be presented with a couple of Pippins, or a glass of small Beer, with Brown Sugar. (see Gospel Gossip; Spectator, N^o 46.)

ŷ. 797, 798. And cram'd 'em, till their Guts did ake, — With Cawdle, Custard, and Plum-Cake.]

But now alst the Preacher 'gan to thunder;
 When the poor Women, they sat trembling under;
 And if he name Gebenah, or the Dragon,
 Their Faith alas! was little then to brag on:
 Or if he did relate what little wit
 The Foolish Virgins had, then do they sit
 Weeping with watery Eyes, and making Vows,
 One to have Preachers always in their House,
 To dine them with, and breakfast them with Jellies;
 And Cawdle hot, to warm their wambling Bellies:
 And if the Cash, where she could not unlock it,
 Were close secur'd, to pick her Husband's Pocket:
 An other, something a more thrifty Sinner,
 T' invite the Parson twice a Week to dinner:
 The other vows a Purple Pulpit Cloth
 With an embroider'd Cushion, being loth
 When the fierce Priest his Doctrine hard unbuckles,
 That in the Passion, He should hurt his Knuckles!

(A Satyr against Hypocrites. pag. 8. see pag. 18.)



What have they done, or what left undone,
 800 That might advance the *Cause* at *London*?
 March'd Rank and File, with *Drum* and *Ensign*,
 T' intrench the *City* for Defence in?
 Rais'd *Rampiers* with their own soft Hands,
 To put the Enemy to Stands;
 805 From *Ladies* down to *Oyster-Wenches*
 Labour'd like *Pioneers* in *Trenches*,
 Faln to their *Pick-Axes*, and *Tools*,
 And help'd the Men to dig like *Moles*?

§. 801, 802, 803, 804. *March'd Rank and File, with Drum and Ensign,—T' intrench the City for Defence in?—Rais'd Rampiers with their own soft Hands,—To put the Enemy to Stands*] The City upon a false *Alarm*, being ordered to be fortified, and the *Train-Bands* order'd out, it was wonderful to see how the Women, Children, and vast numbers of People would come to work about digging, and carrying of earth to make the new Fortifications, That the City good Wives, and others mindful of their Hulbands and Friends, sent many Cart Loads of Provisions, and Wines, and good Things to *Turnbam Green*, with which the Soldiers were refresh'd, and made merry: and the more, when they understood that the King and His Army were retreated. (See *Whitelock's Memorials* pag. 58, 60, 63.) This is confirmed by Mr. *May* (in his *Hist. of the Parliament*, lib. 3. cap. 5. pag. 91.) "It was the custome
 " (says he) every day to go out by Thousands to dig: all Professi-
 " ons Trades and Occupations taking their Turns: and not only
 " Inferiour Tradefmen, but Gentlemen, and Ladies themselves,
 " for the encouragement of others; carrying themselves Spades,
 " Mattocks and other Instruments of digging; so that it became a
 " pleasant sight in *London*, to see them go out in such an order
 " and number with Drumbs beating before them." (Mr. B.) see *Collection of Loyal Songs* reprinted, 1731. vol. 1. N^o 53. *On demolishing the Forts.*

§. 807. *Faln* in the three first editions. *Fell*, edit. 1684.

§. 809, 810. *Have not the Handmaids of the City—Chose of their Members a Committee.*] To this probably the Writer of *A Letter sent to London, by a Spy at Oxford—1643.* alludes, pag. 12. "Call in
 " the new Committee, where Madam *Waller* is Speaker, and Doctress
 " of the Chair." It was a saying of *Venner* the Fifth Monarchy Man,
 " That

Have not the *Handmaids* of the *City*
 810 Chose of their Members a *Committee*,
 For raising of a *Common Purse*.
 Out of their *Wages* to raise *Horse*?
 And do they not as *Triers* fit,
 To judge what *Officers* are fit?
 815 Have they —? At that an *Egg* let fly,
 Hit him directly o'er the *Eye*,
 And running down his *Cheek*, besmear'd
 With *Orange-tawny Slime*, his *Beard*;

“ That the time would come, when the Handmaid of the Lord,
 “ would make no more of Killing a man, than of — *Thurloe's State*
Papers, vol. 6. pag. 185.

‡. 813, 814. *And do they not as Triers fit, — To judge what Officers*
are fit?] “ The House consider'd in the next place, that diverse
 “ weak persons have crept into Places beyond their Abilities; and
 “ to the end that men of greater Parts may be put into their rooms,
 “ they appointed the Lady *Middlesex*, Mrs. *Dunch*, the Lady *Foster*,
 “ the Lady *Anne Waller*, by reason of their great Experience in
 “ Soldiery in the Kingdome, to be a *Committee of Tryers* for the
 “ business.” (*The Parliament of Ladies, or divers remarkable Passages*
of Ladies in Spring-Garden in Parliament assembled; printed in the
yeare 1647. pag. 6.)

‡. 815, 816. ——— *At that an Egg let fly, — Hit him directly*
o'er the Eye,] This is as merry an Adventure, as that of the *Bear-*
Baiting: our Heroes are sooner assaulted than they expected, even
 before the Knight had ended his Eloquent Speech: it was a great
 Affront, and Breach of Good Manners in the Rabble, to use so
 worthy a Personage in this manner: they had no *Talgot* to make
 a Reply, but shew'd their Contempt of Authority, by immediately
 falling into action with it's *Representative*: he indeed, had little
 reason to look for better Usage than he met with the day before,
 on a like Occasion: but he was of too obstinate a Temper, to learn
 any thing from Experience; this makes his case different from all
 other unfortunate Heroes: for instead of pitying, we laugh at
 him. (Mr. B.)

‡. 818. *With Orange-tawny Slime, his Beard;*] Alluding probably
 to *Bottom the Weaver*, in *Shakespear (Midsummer Night's Dream*
 vol. 1. p. 89.) who asks, in what *Beard* he shall play the part of
 D d 2 Pyra-



- But *Beard* and Slime being of one Hue,
 820 The *Wound* the less appear'd in View.
 Then he that on the *Panniers* rod,
 Let fly on th' other Side a Load;
 And quickly charg'd again, gave fully
 In *Ralpho's* Face, another *Volley*.
 825 The *Knight* was startled with the Smell,
 And for his *Sword* began to feel:
 And *Ralpho*, smother'd with the Stink,
 Grasp'd his; when one that bore a *Link*,
 O' th' sudden clapp'd his flaming Cudgel,
 830 Like *Linstock*, to the Horse's *Touch-hole*;
 And streight another with his *Flambeaux*,
 Gave *Ralpho's* o'er the Eyes, a damn'd Blow.
 The *Beasts* began to kick, and fling,
 And forc'd the Rout to make a Ring:
 835 Through which they quickly broke their Way,
 And brought them off from further Fray;
 And though disorder'd in Retreat,
 Each of them stoutly kept his Seat:

Pyramus? whether in a perfect *Yellow Beard*, an *Orange-Tawny Beard*, or a *Purple. in-grain Beard*.

‡. 839. — *Rains*] in the four first editions.

‡. 843, 844. *And till all Four were out of Wind, — And Danger too, ne'er look'd behind.*] (See *Don Quixote*. vol. 3. chap. 27. p. 275.) This is a Sneer probably upon the Earl of *Argyle*, who more than once fled from *Montrose*, and never look'd behind till he was quite out of Danger: as at *Inverary* 1644. *Bishop Guthry's Memoirs*, p. 136. at *Innerlochie* where he betook himself to his Boat, *Guthry* p. 140. at *Kilfyth*, he fled, and never look'd over his shoulder, until after twenty miles riding, he reach'd the *South Queen's Ferry*, where he pos-

And doubtless have been chew'd with Teeth
 860 Of some that had a *stinking Breath*;
 Else when we put it to the push,
 They had not giv'n us such a Brush:
 But as those *Pultrons* that fling Durt,
 Do but defile, but cannot hurt;
 865 So all the *Honor* they have won,
 Or we have lost, is much at one.
 'Twas well we made so resolute
 A brave Retreat, without Pursuit;
 For if we had not, we had sped
 870 Much worse, to be in Triumph led;
 Than which the *Ancients* held no state
 Of Man's Life more unfortunate.

ψ. 859, 860. *And doubtless have been chew'd with Teeth— Of some that had a stinking Breath.*] 'Tis probable, that *Oldham* had these Lines in view, when he wrote his Character of an *Ugly Parson*. (see *Remains* pag. 109. edit. 1703.) "Who by his Scent might be
 "winded by a good Nose at twelve score. I durst have ventured
 "(says he) at first being in company, to have affirm'd that he
 "dietet on *Affa Pœtida*, &c.

ψ. 868. —without Pursuit;] T' avoid Pursuit, in the two first editions of 1664.

ψ. 877, 878. *And as such homely Treats (they say,) — Portend good Fortune* —] The Original of the coarse Proverb here alluded to, took it's rise from the glorious Battel of *Azincourt*, when the *English* were so afflicted with the *Dysentry*, that most of them chose to fight naked from the Girdle downward. (Mr. W.) see *Rapin's History of England*, by *Tindal*, folio vol. 1. p. 513. *Lediard's Naval Hist.* vol. 1. chap. 15. p. 65. Battle of *Agincourt*, *Old Ballads* 1723. vol. 2. pag. 83. In Memory of this famous Victory, King *Henry the Fifth*, instituted a Herald for that part of *France*, subject to *England*, with the file of *Agincourt*: as *Edward the First* had before

But if this bold *Adventure* e'er
 Do chance to reach the *Widow's Ear*,
 875 It may, being destin'd to assert
 Her *Sex's Honor*, reach her Heart.
 And as such homely Treats (they say)
 Portend good *Fortune*, so this may.
Vespasian being dawb'd with Durt,
 880 Was destin'd to the Empire for't;
 And from a Scavenger did come
 To be a mighty Prince in *Rome*:
 And why may not this foul Address
 Prefage in Love the same Success?
 885 Then let us streight, to cleanse our Wounds,
 Advance in quest of nearest *Ponds*;

fore given the title of *Guyen*, to another. (see *Historical, and Critical Essay, on the true Rise of Nobility &c.* 2^d edit. 1720. vol. 2. p. 722.)

*There's an other Proverb gives the Rump for his Crest,
 But Alderman Atkins made it a Jest.*

That of all kind of Luck, Sh-t-n Luck is the best.

(*Re-Resurrection of the Rump, Loyal Songs*, vol. 2. N^o 10. p. 39.)

§. 879. *Vespasian being dawb'd with Durt &c.*] This and the five following Lines, not in the two first editions of 1664. added in 1674. The *Corcyrans* of old, took a slovenly freedom, which occasion'd the Proverb.

Ἐλευθερα Κερκυρα, Χί? ὄπυ θέλεις:

Libera Corcyra, Caca ubi libet:

cum significamus libertatem quidvis agendi,

(*Erasmi Adagior.* chil. 4 Cant. 1. Prov. 2.)

Of this opinion *Oliver Cromwell* seems to have been, who dawb'd himself with something worse, upon the Revels kept by his Uncle Sir *Oliver Cromwell*; for the Entertainment of King *James* the First: for which his Uncle order'd him the Discipline of the Horse-Pond. (see *Heath's Flagellum: or Life of Oliver Cromwell.* edit. 1672. pag. 18.)



And after (as we first *design'd*)

Swear I've perform'd what she enjoin'd.

¶. 887, 888. *And after (as we first design'd).—Swear I've perform'd what she enjoin'd.*] An honest Resolution truly, and a natural result from their Sophistical Arguments in defence of *Perjury*, lately debated by the Knight, and his Squire: The Knight resolves to wash his Face, and dirty his Conscience: this is mighty agreeable to his *Politics*, in which Hypocrisy seems to be the predominant Principle: he was no longer for reducing *Ralpho* to a Whipping, but for deceiving the Widow by forswearing himself; and by the sequel we find he was as good as his word. part 3. canto 1. ¶. 167. &c. (Mr. B.)

The End of the First Volume.

