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CHARACTERISTICS.

VOLUME III.

MISCELLANEOUS REFLECTIONS on the preceding Treatises, and other Critical Subjects.

A Notion of the Tablature, or Judgment of Hercules.

Printed in the Year M.DCC.XXVII.
TREATISE VI.

VIZ.

Miscellaneous Reflections, &c.

Scilicet uni aequus Virtuti, atque ejus Amicis.
Horat. Sat. 1. Lib. 2.

Printed first in the Year M.DCC.XIV.
Miscellaneous Reflections.

MISCELLANY I.

CHAP. I.

Of the Nature, Rise, and Establishment of Miscellany.——
The Subject of these which follow,—Intention of the Writer.

Peace be with the Soul of that charitable and courteous Author, who for the common Benefit of his Fellow-Authors, introduc'd the ingenious way of Miscellaneous Writing!
Misc. 1. Writing! — It must be own'd that since this happy Method was establisht, the Harvest of Wit has been more plentiful, and the Labourers more in number than heretofore. 'Tis well known to the able Practitioners in the writing Art; "That " as easy as it is to conceive Wit, 'tis the " hardest thing imaginable to be deliver'd " of It, upon certain Terms." Nothing cou'd be more severe or rigid than the Conditions formerly prescrib'd to Writers; when Criticism took place, and Regularity and Order were thought essential in a Treatise. The Notion of a genuine Work, a legitimate and just Piece, has certainly been the Occasion of great Timidity and Backwardness among the Adventurers in Wit: And the Imposition of such strict Laws and Rules of Composition, has set heavy on the free Spirits and forward Genius's of Mankind. 'Twas a Toke, it seems, which our Forefathers bore; but which, for our parts, we have generously thrown off. In effect, the invidious Distinctions of Bastardy and Legitimacy being at length remov'd; the natural and lawful Issue of the Brain comes with like advantage into the World: And Wit (mere Wit) is well receiv'd; without examination of the Kind, or censure of the Form.

This the Miscellaneous Manner of Writing, it must be own'd, has happily
REFLECTIONS.

pily effected. It has render'd almost every Ch.
Soil productive. It has disclos'd those va-
rious Seeds of Wit, which lay suppress'd in
many a Bosom; and has rear'd numberless
Conceits and curious Fancy's, which the na-
tural Rudenes of and Asperity of their native
Soil wou'd have with-held, or at least nor
have permitted to rise above the ground.
From every Field, from every Hedge or
Hillock, we now gather as delicious Fruits
and fragrant Flowers, as of old from the
richest and best-cultivated Gardens. Mife-
rable were those antient Planters, who un-
derstanding not how to conform themselves
to the rude Taste of unpolish'd Mankind,
made it so difficult a Task to serve the
World with intellectual Entertainments, and
furnish out the Repasts of Literature and
Science.

There was certainly a time when the
Name of Author stood for something
considerable in the World. To succeed
happily in such a Labour as that of writ-
ting a Treatise or a Poem, was taken as
a sure mark of Understanding and Good
Sense. The Task was painful: But, it
seems, 'twas honourable. How the Care
happen'd, in process of time, to be so much
revers'd, is hard to say. The primitive Au-
thors perhaps being few in number, and
highly respected for their Art, fell under
the weight of Envy. Being sensible of
their
MISCELLANEOUS

Misc. 1. their Misfortune in this respect, and being excited, as 'tis probable, by the Example of some popular Genius; they quitted their regular Schemes and accurate Forms of Workmanship, in favour of those Wits who could not possibly be receiv'd as Authors upon such difficult Terms. 'Twas necessary, it seems, that the Bottom of Wit shou'd be enlarg'd. 'Twas advisable that more Hands shou'd be taken into the Work. And nothing cou'd better serve this popular purpose, than the way of MISC.ELLANY, or common ESSAY; in which the most con-fus'ed Head, if fraught with a little Inven-tion, and provided with Common-place-Book Learning, might exert it-self to as much ad-\vantage, as the most orderly and well-settled Judgment.

To explain the better how this Revo-lution in Letters has been effect'd, it may not perhaps be indecent, shou'd we offer to compare our Writing-Artists, to the Manufacturers in Stuff or Silk. For among These 'tis esteem'd a principal piece of Skill, to frame a Pattern, or Plan of Workmanship, in which the several Co-lours are agreeably dispos'd; with such proportionable Adjus-tment of the various Figures and Devices, as may, in the whole, create a kind of Harmony to the Eye. According to this Method, each Piece must be, in reality, an Original. For to
REFLECTIONS.

to copy what has gone before, can be of no use: The Fraud wou'd easily be per-
ceiv'd. On the other side, to work originally, and in a manner create each time a-
new, must be a matter of pressing weight, and fitted to the Strength and Capacity of
none besides the choicest Workmen.

A MANNER therefore is invented to confound this Simplicity and Conformity of Design. Patch-work is substituted. Cut-
tings and Shreds of Learning, with various Fragments, and Points of Wit, are drawn
together, and tack'd in any fantastically form. If they chance to cast a Lustre,
and spread a sort of sprightly Glare; the Miscellany is approy'd, and the com-
plex Form and Texture of the Work admir'd. The Eye, which before was to
be won by Regularity, and had kept true
to Measure and strict Proportion, is by
this means pleasingly drawn aside, to com-
mit a kind of Debauch, and amuse it self
in gaudy Colours, and disfigur'd Shapes of
things. Custom, in the mean while, has
not only tolerated this Licentiousness, but
render'd it even commendable, and brought
it into the highest repute. The Wild and
Whimsical, under the name of the Odd
and Pretty, succeed in the room of the
Graceful and the Beautiful. Justice and
Accuracy of Thought are set aside, as
too constraining, and of too painful an
Vol. 3.
MISCELLANEOUS

Misc. 1. Aspe& to be endur'd in the agreeable and
more easy Commerce of Gallantry, and modern Wit.

Now since it has been thought convenient, in these latter Ages, to distinguish the Provinces of Wit and Wisdom, and set apart the agreeable from the useful; 'tis evident there could be nothing devis'd more suitable to the distinct and separate Interest of the former of these Provinces, than this complex manner of Performance which we call Miscellany. For whatever is capricious and odd, is sure to create diversion, to those who look no further. And where there is nothing like Nature, there is no room for the troublesome part of Thought or Contemplation. 'Tis the perfection of certain Grotesque-Painters, to keep as far from Nature as possible. To find a Likeness in their Works, is to find the greatest Fault imaginable. A natural Connexion is a Slur. A Coherence, a Design, a Meaning, is against their purpose, and destroys the very Spirit and Genius of their Workmanship.

I REMEMBER formerly when I was a Spectator in the French Theater, I found it the Custom, at the end of every grave and solemn Tragedy, to introduce a comick Farce, or Miscellany, which they call'd the little Piece. We have indeed a
a Method still more extraordinary upon our own Stage. For we think it agreeable and just, to mix the *Little Piece or Farce* with the main Plot or Fable, thro' every Act. This perhaps may be the rather chosen, because our Tragedy is so much deeper and bloodier than that of the French, and therefore needs more immediate Refreshment from the elegant way of Drollery, and *Burlesque-wit*; which being thus closely interwoven with its opposite, makes that most accomplish'd kind of *theatrical Miscellany*, call'd by our Poets *a Tragi-comedy*.

I cou'd go further perhaps, and demonstrate from the Writings of many of our grave *Divines*, the Speeches of our *Senators*, and other principal Models of our national Erudition, "That the *Miscellaneous Manner* is at present in "the highest esteem." But since my chief Intention in the following Sheets is to descant cursorily upon some late Pieces of a *British* Author; I will presume, That what I have said already on this Head is sufficient; and That it will not be judg'd improper or absurd in me, as I proceed, to take advantage of this *miscellaneous Taste* which now evidently prevails. According to this Method, whilst I serve as *Critick or Interpreter* to this new Writer, I may the better correct his Flegm, and give him

B 2  more
Miscellaneous

More of the fashionable Air and Manner of the World; especially in what relates to the Subject and Manner of his two last Pieces, which are contain'd in his second Volume. For these being of the more regular and formal kind, may easily be oppressive to the airy Reader; and may therefore with the same assurance as Tragedy claim the necessary Relief of the little Piece or Farce above-mention'd.

Nor ought the Title of a Miscellaneous Writer to be deny'd me, on the account that I have grounded my Miscellany upon a certain Set of Treatises already publish'd. Grounds and Foundations are of no moment in a kind of Work, which, according to modern Establishment, has properly neither Top nor Bottom, Beginning nor End. Besides, that I shall no-way confine my-self to the precise Contents of these Treatises; but, like my Fellow-Miscellanarians, shall take occasion to vary often from my propos'd Subject, and make what Deviations or Excursions I shall think fit, as I proceed in my random Essays.
Of Controversial Writings: Answers: 
Rephs.—Polemick Divinity; or 
the Writing Church-Militant.— 
Philosophers, and Bear-Garden.— 
Authors pair'd and match'd.— 
The Match-makers.—Foot-Ball. 
—A Dialogue between our Au-
thor and his Bookseller.

Among the many Improvements daily made in the Art of Writing, there is none perhaps which can be said to have attain'd a greater Height than that of Controversy, or the Method of Answer and Refutation. 'Tis true indeed, that antiently the Wits of Men were for the most part taken up in other Employment. If Authors writ ill, they were despis'd: If well, they were by some Party or other espous'd. For Partys there wou'd necessarily be, and Sects of every kind, in Learning and Philosophy. Every one sided with whom he lik'd; and having the liberty of hearing each side speak for it-self, stood in no need of express Warning-Pieces against pretend-
ded Sophistry, or dangerous Reasoning. Par-

3
Miscellaneouss

Misc. 1. ticular Answers to single Treatises, were
thought to be of little use. And it was
esteem'd no Compliment to a Reader, to
help him so carefully in the Judgment of
every Piece which came abroad. Whatever Sects there were in those days, the
Zeal of Party-causes ran not so high as
to give the Reader a Taste of those personal Reproaches, which might pass in a
Debate between the different Party-men.

Thus Matters stood of old; when as
yet the Method of writing Controversy
was not rais'd into an Art, nor the Feuds
of contending Authors become the chief
Amusement of the learned World. But
we have at present so high a Relish of
this kind, that the Writings of the Learned
are never truly gustful till they are come
to what we may properly enough call
their due Ripeness, and have begot a Fray.
When the Answer and Reply is once form'd,
our Curiosity is excited: We begin then,
for the first time, to whet our Attention,
and apply our Ear.

For example: Let a zealous Divine
and flaming Champion of our Faith,
when inclin'd to shew himself in Print,
make choice of some tremendous Mystery
of Religion, oppos'd heretofore by some
damnable Herefiarch; whom having vehe-
mently refuted, he turns himself towards

the
the orthodox Opinion, and supports the true Belief, with the highest Eloquence and profoundest Erudition; he shall, notwithstanding this, remain perhaps in deep Obscurity, to the great affliction of his Bookseller, and the regret of all who bear a just Veneration for Church-history, and the antient Purity of the Christian Faith. But let it so happen that in this Prosecution of his deceas'd Adversary, our Doctor raises up some living Antagonist; who, on the same foot of Orthodoxy with himself, pretends to arraign his Expositions, and refute the Refuter upon every Article he has advanc'd; from this moment the Writing gathers Life, the Publick listens, the Bookseller takes heart; and when Issue is well join'd, the Repartees grown smart, and the Contention vigorous between the learned Partys, a Ring is made, and Readers gather in abundance. Every one takes party, and encourages his own Side. "This shall be "my Champion!—This Man for my "Money!—Well hit, on our side!—" "Again, a good Stroke!—There he "was even with him!—Have at him "the next Bout!"—Excellent Sport! And when the Combatants are for a-while drawn off, and each retir'd with his own Companions; What Praisës, and Congratuations! What Applauses of the suppos'd Victor! And how honourably is he saluted by
Miscellaneous

by his Favourites, and complimented even 

to the disturbance of his Modesty!

" Nay, but Gentlemen!—Good Gent-

lemen! Do you really think thus?—

" Are you sincere with me?—Have I

" treated my Adversary as he deserves?

" Never was Man so maul'd. Why you

" have kill'd him downright. O,

" Sirs! you flatter me. He can ne-

ver rile more. Think ye so in-

" deed? Or if he shou'd; 'twou'd

" be a Pleasure to see how you wou'd han-

dle him."

These are the Triumphs. This is what

sets sharp: This gives the Author his Edge,

and excites the Reader's Attention; when

the Trumpets are thus sounded to the Croud,

and a kind of Amphitheatrical Entertainment exhibited to the Multitude, by these

Gladiatorial Pen-men.

The Author of the preceding Treatises being by profession a nice Inspector

into the Ridicule of Things, must in all

probability have rais'd to himself some

such Views as these, which hinder'd him

from engaging in the way of Controversy.

For when, by accident, the * First of

these Treatises (a private Letter, and in

the Writer's Esteem, little worthy of the

* Fig. The Letter concerning Enthusiasm.
Publick's notice) came to be read abroad Ch. 2. in Copys, and afterwards in Print; the smartest Answers which came out against it, cou'd not, it seems, move our Author to form any Reply. All he was heard to say in return, was, "That he thought who-
 ever had taken upon him to publish a Book in answer to that casual Piece, had certainly made either a very high Com-
 pliment to the Author, or a very ill one to the Publick."

It must be own'd, that when a Writer of any kind is so considerable as to deserve the Labour and Pains of some shread Heads to refute him in publick, he may, in the quality of an Author, be justly congratulated on that occasion. 'Tis suppos'd necessarily that he must have writ with some kind of Ability or Wit. But if his original Performance be in truth no better than ordinary; his Answerer's Task must certainly be very mean. He must be very indifferently imploy'd, who would take upon him to answer Nonsense in form, ridicule what is of it-sel F jest, and put it upon the World to read a second Book for the sake of the Impertinencys of a former.

Taking it, however, for granted, "That a sorry Treatise may be the foun-
 dation of a considerable Answer;" a Reply
Miscellaneous

Misc. 1. Reply still must certainly be ridiculous, which-ever way we take it. For either the Author, in his original Peice, has been truly refuted, or not. If refuted; why does he defend? If not refuted; why trouble himself? What has the Publick to do with his private Quarrels, or his Adversary's Impertinence? Or supposing the World out of curiosity may delight to see a Pedant expos'd by a Man of better Wit, and a Controversy thus unequally carry'd on between two such opposite Partys; How long is this Diversion likely to hold good? And what will become of these polemick Writings a few Years hence? What is already become of those mighty Controversy's, with which some of the most eminent Authors amus'd the World within the memory of the youngest Scholar? An original Work or two may perhaps remain: But for the subsequent Defences, the Answers, Rejoinders, and Replications; they have been long since paying their attendance to the Pastry-cooks. Mankind perhaps were heated at that time, when first those Matters were debated: But they are now cool again. They laugh'd: They carry'd on the Humour: They blew the Coals: They teaz'd, and set on, maliciously, and to create themselves diversion. But the Jest is now over. No-one so much as inquires Where the Wit was; or Where possibly the Sting shou'd lie of those notable
REFLECTIONS.

notable Reflections and satirical Hints, Ch. 2. which were once found so pungent, and gave the Readers such high Delight.—

Notable Philosophers and Divines, who can be contented to make sport, and write in learned Billingsgate, to divert the Coffeehouse, and entertain the Assemblies at Booksellers Shops, or the more airy Stalls of inferior Book-retailers!

It must be allow'd, That in this respect, controversial Writing is not so wholly unprofitable; and that for Book-merchants, of whatever Kind or Degree, they undoubtedly receive no small Advantage from a right Improvement of a learned Scuffle. Nothing revives 'em more, or makes a quicker Trade, than a Pair of substantial Divines or grave Philosophers, well match'd, and soundly back'd; till by long worrying one another, they are grown out of breath, and have almost lost their Force of Biting.—“So have I known a crafty Glazier, in time of Frost, procure a Football, to draw into the Street the emulous Chiefs of the robust Youth. The tumid Bladder bounds at every Kick, bursts the withstanding Casements, the Chafsys, Lanterns, and all the brittle vitrious Ware. The Noise of Blows and Out-crys fills the whole Neighbourhood; and Ruins of Glass cover the stony Pavements; till the bloated battering Engine, subdu'd "by
Misc. I. by force of Foot and Fist, and yielding up its Breath at many a fatal Cranny, becomes lank and harmless, sinks in its Flight, and can no longer uphold the Spirit of the contending Partys.

This our Author supposes to have been the occasion of his being so often and zealously complimented by his Amanuensis (for so he calls * his Bookseller or Printer) on the Fame of his first Piece. The obliging Crafts-man has at times presented him with many a handsom Book, set off with Titles of Remarks, Reflections, and the like, which as he assur'd him, were Answers to his small Treatise. "Here Sir! (says he) you have a considerable Hand has undertaken you!——This Sir, is a Reverend——This a Right Reverend——This a noted Author——Will you not reply, Sir?——O' my word, Sir, the World is in expectation. Pity they shou'd be disappointed! A dozen Sheets, Sir, wou'd be sufficient.—You might dispatch it presently. Think you so? I have my Paper ready——And a good Letter.—Take my word for it——You shall see, Sir! Enough. But hark ye (Mr. A, a, a, a) my worthy Engineer, and Manager of the War of

* VOL. I. pag. 385.

Letters!
"Letters! Ere you prepare your Artillery, let me hear, I intreat you, Whether or no my Adversary be taken notice of. —Wait for his Second Edition. And if by next Year, or Year or two after, it be known in good Company that there is such a Book in being, I shall then perhaps think it time to consider of a Reply."

C H A P. III.

Of the Letter concerning Enthusiasm. —Foreign Criticks.—Of Letters in general; and of the Epistolary Style.—Addresses to great Men.—Authors and Horsemanship.—The modern Amble.—Further Explanation of the Miscellaneous Manner.

As resolute as our Author may have shewn himself in refusing to take notice of the smart Writings publish'd against him by certain Zealots of his own Country, he cou'd not, it seems, but out of curiosity observe what the foreign and more
MISCellanEOUS

Misc. 1. more impartial Criticks might object to his small Treatise, which he was surpriz'd to hear had been translated into foreign Languages, soon after it had been publish'd here at home. The first Censure of this kind which came to our Author's sight, was that of the Paris * Journal des Savans. Considering how little favounable the Author of the Letter had shewn himself towards the Romish Church, and Policy of France, it must be own'd those Journalists have treated him with sufficient Candor: tho' they fail'd not to take what Advantages they well cou'd against the Writing, and particularly arraign'd it for the want † of Order and Method.

The Protestant Writers, such as live in a free Country, and can deliver their Sentiments without Constraint, have certainly ‡ done our Author more Honour than he ever presum'd to think he cou'd deserve. His Translator indeed, who had done him the previous Honour of introduc-

* Du 25 Mars, 1709.
† Ses pensées ne semblent occuper dans son Ouvrage, que la place que le hasard leur a donnée. Ibid. pag. 181.
‡ (1.) Bibliothèque Choisié, année 1709. Tome XIX. pag. 427.
(2.) Histoire des Ouvrages des Savans, Mois d' Octobre, Novembre & Decembre, 1708. pag. 514.
(3.) Nouvelles de la République des Lettres, Mois de Mars, 1710.
REFLECTIONS.

cing him to the Acquaintance of the fo-Ch. 3.

reign World, represents particularly, by the

Turn given to the latter end of the Let-
ter, that the Writer of it was, as to his
Condition and Rank, little better than an
inferior Dependent on the noble Lord to
whom he had address’d himself. And in
reality the Original has so much of that
air; that I wonder not, if what the Au-

thor left ambiguous, the Translator has
determin’d to the side of Clientship and
Dependency.

But whatever may have been the Cir-
cumstance or Character of our Author him-
selv; that of his great Friend ought in jus-
tice to have been consider’d by those former
Criticks above-mention’d. So much, at
least, thou’d have been taken notice of, that
there was a real great Man charakte-
riz’d, and sutable Measures of Address and
Style preserv’d. But they who wou’d nei-
ther observe this, nor apprehend the Letter
it-selv to be real, were insufficient Criticks,
and unqualify’d to judg of the Turn or
Humour of a Piece, which they had never
considerv’d in a proper light.

’Tis become indeed so common a Prac-
tice among Authors, to feign a Corre-
spendancy, and give the Title of a private
Letter to a Piece address’d solely to the
Publick, that it wou’d not be strange to
see
Misc. i. see other Journalists and Criticks, as well as the Gentlemen of Paris, pass over such particularities, as things of Form. This Prejudice however could not misguide a chief Critick of the Protestant side; when mentioning this Letter concerning Enthusiasm, he speaks of it as a real Letter (such as in truth it was) not a precise and formal Treatise, design’d for publick View.

It will be own’d surely, by those who have learnt to judge of Elegancy and Wit by the help merely of modern Languages, That we could have little Relish of the best Letters of a Balsac or Voiture, were we wholly ignorant of the Characters of the principal Persons to whom those Letters were actually written. But much less could we find pleasure in this reading, shou’d we take it into our heads, that both the Personages and Correspondency it-self were merely fictitious. Let the best of Tully’s Epistles be read in such a narrow View as this, and they will cer-

* Ceux qui l’ont luë ont pu voir en général, que l’Auteur ne s’y est pas proposé un certain plan, pour traiter sa matière méthodiquement; parce que c’est une Lettre, & non un Traité: Bibliothèque Choisie. Ibid. pag. 428.
† If in this joint Edition, with other Works, the Letter be made to pass under that general Name of Treatise; ’tis the Bookseller must account for it. For the Author’s part, he considers it no other than what it originally was.
tainly prove very insipid. If a real Brucius, a real Atticus be not suppos'd, there will be no real Cicero. The elegant Writer will disappear: as will the vast Labour and Art with which this eloquent Roman writ those Letters to his illustrious Friends. There was no kind of Composition in which this great Author prided or pleas'd himself more than in this; where he endeavour'd to throw off the Mein of the Philosopher and Orator, whilst in effect he employ'd both his Rhetorick and Philosophy with the greatest Force. They who can read an Epistle or Satir of Horace in somewhat better than a mere scholastick Relish, will comprehend that the Concealment of Order and Method, in this manner of Writing, makes the chief Beauty of the Work. They will own, that unless a Reader be in some measure appriz'd of the Characters of an Augustus, a Mæenas, a Florus, or a Trebatius, there will be little Relish in those Satirs or Epistles address'd in particular to the Courtiers, Ministers, and Great Men of the Times. Even the Satirick, or Miscellaneous Manner of the polite Antients, requir'd as much Order as the most regular Pieces. But the Art was to destroy every such Token or Appearance, give an extemporary Air to what was writ, and make the Effect of Art be felt, without discovering.
22 MISCELLANEOUS

Misc. the Artifice. There needs no further Explanation on this Head. Our Author himself has said enough in his * Advice to an Author, particularly where he treats of the simple Style, in contra-distinction to the learned, the formal, or methodick.

'Tis a different Case indeed, when the Title of Epistle is improperly given to such Works as were never writ in any other view than that of being made publick, or to serve as Exercise or Specimens of the Wit of their Composer. Such were those infinite Numbers of Greek and Latin Epistles, writ by the antient Sophists, Grammarians, or Rhetoricians; where we find the real Character of the Epistle, the genuine Style and Manners of the corresponding Party sometimes imitated; but at other times not so much as aim'd at, nor any Measures of historical Truth preserv'd. Such perhaps we may esteem even the Letters of a † Seneca to his Friend Lucilius. Or supposing that phi-
philosophical Courtier had really such a
Correspondency; and, at several times,
had sent so many fair Epistles, honestly
sign'd and seal'd, to his Country-friend at

really, and of it-self, become relax and dissolve, after such a
Relaxation and Dissolution of Manners, consequent to the
Change of Government; and to the horrid Luxury and Effeminacy of the Roman Court, even before the time of a
Claudius, or a Nero. There was no more possibility of making a Stand for Language, than for Liberty.
As the World, now flood the highest Glory which could be attain'd by mortal Man, was to be Mitigator or Moderator of
that universal Tyranny already established. To this I must add, That in every City, Principality, or smaller Nation;
where Single WILL prevails, and Court-power, instead of Laws or Constitutions, guides the State; 'tis of the highest
difficulty for the best Minister to procure a just, or even a
tolerable Administration. Where such a Minister is found,
who can but moderately influence the petty Tyranny, he de-
serves considerable Applause and Honour. But in the Case
we have mention'd, where a universal Monarchy was actually established, and the Interest of a whole World concern'd; He
surely must have been esteem'd a Guardian-Angel, who, as
a prime Minister, cou'd, for several Years, turn the very worst
of Courts, and worst-condition'd of all Princes, to the fa-
therly Care and just Government of Mankind. Such a Min-
ister was Seneca under an Agrippina and a Nero;
And such he was acknowledg'd by the antient and never-spri-
ting Satirists, who cou'd not forbear to celebrate, withal, his
Generosity and Friendship in a private Life:

Nemo petit modicum qua misitabantur amiciis
A Seneca; qua Piso bonus, qua Cotter celebat
Largiri: namque et situlis, et facultibus olim
Major habebatur demandi Gloria.

Juvenal. Sat. V.

Quis tam
Perdixus, ut dubiis Senecam preferre Neroni!
Id. Sat. VIII.

This
a distance; it appears however by the Epistles themselves, in their proper Order (if they may be said to have any) that after a few Attempts at the beginning, the Author by degrees loses sight of his Correspondent, and takes the World in general for his Reader or Disciple. He falls into the random way of Miscellaneous Writing; says every-where great and noble Things, in and out of the way, accidentally as Words led him (for with these he plays perpetually;) with infinite Wit, but with little or no Coherence; without a Shape or Body to his Work; without

This Remark is what I have been tempted to make by the way, on the Character of this Roman Author, more mistaken (if I am not very much so myself) than any other so generally study'd. As for the philosophick Character or Function imputed to him, 'twas foreign, and no-way proper or peculiar to one who never assumed so much as that of Sapien, or Pensionary Teacher of Philosophy. He was far wide of any such Order, or Profession. There is great difference between a Courtier who takes a Fancy for Philosophy, and a Philosopher who should take a Fancy for a Court. Now Seneca was born a Courtier; being Son of a Court-Rhetor: himself bred in the same manner, and taken into favour for his Wit and Genius, his admir'd Style and Eloquence; not for his Learning in the Books of Philosophy and the Antients. For this indeed was not very profound in him. In short, he was a Man of wonderful Wit, Fluency of Thought and Language, an able Minifter, and honest Courtier. And what has been deliver'd down to his prejudice, is by the common Enemy of all the free and generous Romans, that apish shallow Historian, and Court-Flatterer, Dion Cassius, of a low Age, when Barbarism (as may be easily seen in his own Work) came on apace, and the very Traces and Features of Virtue, Science and Knowledge, were wearing out of the World.
a real * Beginning, a Middle, or an End. Ch. 3. Of a hundred and twenty four Epistles, you may, if you please, make five Hundred, or half a Score. A great-one, for instance, you may divide into five or six. A little-one you may tack to another; and that to another; and so on. The Unity of the Writing will be the same: The Life and Spirit full as well preserved. Tis not only whole Letters or Pages you may change and manage thus at pleasure: Every Period, every Sentence almost, is independent; and may be taken asunder, transposed, postponed, anticipated, or set in any new Order, as you fancy.

This is the Manner of Writing so much admired and imitated in our Age, that we have scarce the Idea of any other Model. We know little, indeed, of the Difference between one Model or Character of writing and another. All runs to the same Tune, and beats exactly one and the same Measure. Nothing, one would think, could be more tedious than this uniform Pace. The common Amble or Canterbury is not, I am persuaded, more tiresome to a good Rider, than this see-saw of Essay-Writers is to an able Reader. The

* Infra, p. 259, 260. in the Notes, And VOL. I. p. 146. C 3 just
Misc. 1. Just Composer of a legitimate Piece is like an able Traveller, who exactly measures his Journey, considers his Ground, premeditates his Stages, and Intervals of Relaxation and Intention, to the very Conclusion of his Undertaking, that he happily arrives where he first propos'd when he set out. He is not presently upon the Spur, or in his full Career; but walks his Steed leisurely out of his Stable, settles himself in his Stirrups, and when fair Road and Season offer, puts on perhaps to a round Trot; thence into a Gallop, and after a while takes up. As Down, or Meadow, or shady Lane present themselves, he accordingly suits his Pace, favours his Palfrey; and is sure not to bring him puffing, and in a heat, into his last Inn. But the Post-way is become highly fashionable with modern Authors. The very same stroke fits you out, and brings you in. Nothing stays, or interrupts. Hill or Valley; rough or smooth; thick or thin: No Difference; no Variation. When an Author sits down to write, he knows no other Business he has, than to be witty, and take care that his Periods be well turn'd, or (as they commonly say) run smooth. In this manner, he doubts not to gain the Character of bright. When he has writ as many Pages as he likes, or as his Run of Fancy would permit; he then perhaps considers what Name he
Reflections.

he had best give to his new Writing: Ch. 3, whether he shou'd call it Letter, Essay, Miscellany, or ought else. The Bookseller perhaps is to determine this at last, when all, besides the Preface, Epistle Dedicatory, and Title-page, is dispatch'd.

—Incertus Scannum, facetern Priapum.

——Deus inde Ego!

Horat. Sat. 3. Lib. 1.

C 4 MISCEL.
MISCELLANY II.

CHAP. I.

Review of Enthusiasm.—Its Defence, Praise:—Use in Business as well as Pleasure:—Operation by Fear, Love.—Modifications of Enthusiasm: Magnanimity; Heroick Virtue; Honour; Publick Zeal; Religion; Superstition; Persecution; Martyrdom.—Energy of the extatrick Devotion in the Tender Sex.—Account of antient Priesthood.—Religious War.—Reference to a succeeding Chapter.

Whether in fact there be any real Enchantment, any Influence of Stars, any Power of Demons or of foreign Natures over our own Minds, is thought questionable by many. Some there are who assert the Negative,
Negative, and endeavour to solve the Ap. Ch. 1. pearances of this kind by the natural Ope- ration of our Passions, and the common Course of outward Things. For my own part, I cannot but at this present apprehend a kind of Enchantment or Magick in that which we call Enthusiasm; since I find, that having touch'd slightly on this Subject, I cannot so easily part with it at pleasure.

After having made some cursory Reflections on our Author's * Letter, I thought I might have sufficiently acquitted myself on this head; till passing to his next Treatise, I found myself still further engag'd. I perceiv'd plainly that I had as yet scarce enter'd into our Author's Humour, or felt any thing of that Passion, which, as he informs us, is so easily communicable and naturally engaging. But what I had pass'd over in my first Reflections, I found naturally rising in me, upon second thoughts. So that by experience I prov'd it true what our Author says †, "That we all of us know some- thing of this Principle." And now that I find I have in reality so much of it imparted to me, I may with better reason be

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* Viz. Letter concerning Enthusiasm, above.
† Vol. I. Treatise I.

pardon'd,
I have heard indeed that the very reading of Treatises and Accounts of Melancholy, has been apt to generate that Passion in the over-diligent and attentive Reader. And this perhaps may have been the reason, why our Author himself (as he seems to intimate towards the Conclusion of his first *Letter*) car'd not in reality to grapple closely with his Subject, or give us, at once, the precise Definition of Enthusiasm. This however we may, with our Author, presume to infer, from the coolest of all Studys, even from Criticism it-self (of which we have been lately treating) † "That there is a Power in Numbers, Harmony, Proportion, and Beauty of every kind, which naturally captivates the Heart, and raises the Imagination to an Opinion or Conceit of something majestick and divine."

Whatever this Subject may be in it-self; we cannot help being transported with the thought of it. It inspires us with something more than ordinary, and

† VOL. II. A 75, 109, 480, &c.
Reflections.

raises us above our-selves. Without this Ch. 1. Imagination or Conceit, the World wou'd be but a dull Circumstance, and Life a sorry Pass-time. Scarce cou'd we be said to live. The animal Functions might in their course be carry'd on; but nothing further sought for, or regarded. The gallant Sentiments, the elegant Fancys, the Belle-passions, which have, all of them, this Beauty in view, wou'd be set aside, and leave us probably no other Employment than that of satisfying our coarsest Appetites at the cheapest rate; in order to the attainment of a supine State of Indolence and Inactivity.

Slender wou'd be the Enjoyments of the Lover, the ambitious Man, the Warrior, or the Virtuoso, (as our Author has elsewhere intimated) if in the Beautys which they admire, and passionately pur-sue, there were no reference or regard to any higher Majesty or Grandure, than what simply results from the particular Objects of their pursuit. I know not, in reality, what we shou'd do to find a seasoning to most of our Pleasures in Life, were it not for the Taste or Relish, which is owing to this particular Passion, and the Conceit or Imagination which supports it. Without this, we cou'd not so much as

* VOL. II. pag. 400. admire
MISCELLANEOUS

Misc. 2. admire a Poem, or a Picture; a Garden, or a Palace; a charming Shape, or a fair Face. Love it self would appear the lowest thing in Nature, when thus anticipated, and treated according to the Anti-enthusiastic Poet’s method:

* Et jacere Humorem collectum in corpora quaque.

How Heroism or Magnanimity must stand in this Hypothesis, is easy to imagine. The Muses themselves must make a very indifferent figure in this philosophical Draught. Even the Prince of † Poets would prove a most insipid Writer, if he were thus reduc’d. Nor cou’d there, according to this Scheme, be yet a place of Honour left even for our ‡ Latin Poet, the great Disciple of this un-polite Philosophy, who dares with so little Equity employ the Muses Art in favour of such a System. But in spite of his Philosophy, he everywhere gives way to Admiration, and rapturous Views of Nature. He is transported with the several Beautys of the World, even whilst he arraigns the Order of it, and destroys the Principle of

* Lucret. lib. 4.
† Οὐδήν μείον Οὐράς λίθον, ἢ ἄλλα ἄλογα, ἢ ἄπε-χώρις ἄνθρωπον, ὃ καὶ μᾶλλον ἀκρατικὸν ἢ θεῖον λέ-γειν, ἢ Σολᾶς τίχυμι. Maximus Tyr. Different. 16.
‡ Viz. LUCRETIUS. As above, VOL. I. p. 52.

Beauty,
Reflections.

Beauty, from whence in ancient Languages the World itself was named.

This is what our Author advances; when in behalf of Enthusiasm he quotes its formal Enemies, and shews that they are as capable of it as its greatest Confessors and Assertors. So far is he from degrading Enthusiasm, or disclaiming it in himself; that he looks on this Passion, simply consider'd, as the most natural, and its Object as the justest in the World. Even Virtue itself he takes to be no other than a noble Enthusiasm justly directed, and regulated by that high Standard which he supposes in the Nature of Things.

He seems to assert, "That there are certain moral Species or Appearances so striking, and of such force over our Natures, that when they present themselves, they bear down all contrary Opinion or Conceit, all opposite Passion, Sensation, or mere bodily Affection." Of this kind he makes Virtue itself to be the chief: since of all Views or Contemplations, this, in his account, is the most na-

* Κόσμος, Mundus. From whence that Expostulation, 'Εν σοι μόνον Κόσμος ὑποκάθισε νυνθά, ἐν σοὶ τῷ πάντι ἀνοσίᾳ; M. Ast. 64. 5. And that other Allusion to the same word, Κόσμος δ' ἑτέρως τῷ Σύμπαυ σὲλή ἐκ Ανοσίας ὑποκάθισεν ἄν. Below, pag. 264. in the Notes.

Miscellaneous

Misc. 2. turally and strongly affecting. The exalted part of Love is only borrow'd hence. That of pure Friendship is its immediate Self. He who yields his Life a Sacrifice to his Prince or Country; the Lover who for his Paramour performs as much; the heroick, the amorous, the religious Martyrs, who draw their Views, whether visionary or real, from this Pattern and Exemplar of Divinity: all these, according to our Author's Sentiment, are alike actuated by this Passion, and prove themselves in effect so many different Enthusaists.

Nor is thorow Honesty, in his Hypothesis, any other than this Zeal, or Passion, moving strongly upon the Species or View of the Decorum, and Sublime of Actions. Others may pursue different Forms, and fix their Eye on different Species (as all Men do on one or other :) The real honest Man, however plain or simple he appears, has that highest Species, † Honesty it-self, in view; and instead of outward Forms or Symmetrys, is struck with that of inward Character, the Harmony and Numbers of the Heart, and Beauty of the Affections, which form the Manners and Conduct of a truly social Life.

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* VOL. II. pag. 429, 430.
† The Honedum, Pulchrum, Ἄληθές, Πλῆθος. Infra, pag. 182, &c.
REFLECTIONS.

'Tis indeed peculiar to the Genius of that cool Philosophy above describ'd; that as it denies the Order or Harmony of Things in general, so by a just Consequence and Truth of Reasoning, it rejects the Habit of admiring or being charm'd with whatever is call'd Beautiful in particular. According to the Regimen prescrib'd by this Philosophy, it must be acknowledg'd that the Evils of Love, Ambition, Vanity, Luxury, with other Disturbances deriv'd from the florid, high, and elegant Ideas of Things, must in appearance be set in a fair way of being radically cur'd.

It need not be thought surprizing, that Religion it-self shou'd in the account of these Philosophers be reckon'd among those Vices and Disturbances, which it concerns us after this manner to extirpate. If the Idea of Majesty and Beauty in other inferior Subjects be in reality distracting; it must chiefly prove so, in that principal Subject, the Basis and Foundation of this Conceit. Now if the Subject it-self be not in Nature, neither the Idea nor the Passion grounded on it can be properly esteem'd natural: And thus all Admiration ceases; and Enthusiasm is at an end. But

* Supra, pag. 32. And VOL. I. pag. 48, 49, 117, &c.
Misc. 2. If there be naturally such a Passion; 'tis evident that Religion itself is of the kind, and must be therefore natural to Man.

We can admire nothing profoundly, without a certain religious Veneration. And because this borders so much on Fear, and raises a certain Tremor or Horror of like appearance; 'tis easy to give that Turn to the Affection, and represent all Enthusiasm and religious Extasy as the Product or mere Effect of Fear:

*Primus in orbe Deos fecit Timor.*

But the original Passion, as appears plainly, is of another kind, and in effect is so confess'd by those who are the greatest Opposers of Religion, and who, as our Author observes, have shewn themselves sufficiently convince'd, "*That altho these Ideas of Divinity and Beauty were vain;* "they were yet in a manner innate, or "such as Men were really born to, and "cou'd hardly by any means avoid."

Now as all Affections have their Excess, and require Judgment and Discretion to moderate and govern them; so this high and noble Affection, which raises

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Man to Action, and is his Guide in Business as well as Pleasure, requires a steady Rein and strict Hand over it. All Moralists, worthy of any Name, have recognized the Passion; tho' among these the wisest have prescribed Restraint, press'd Moderation, and to all Tyro's in Philosophy forbid the forward Use of Admiration, Rapture, or Extasy, even in the Subjects they esteem'd the highest, and most divine. They knew very well that the first Motion, Appetite, and Ardour of the Youth in general towards Philosophy and Knowledge, depended chiefly on this Turn of Temper: Yet were they well appriz'd, withal, That in the Progress of this Study, as well as in the affairs of Life, the florid Ideas and exalted Fancy of this kind became the Fuel of many incendiary Passions; and that, in religious Concerns particularly, the Habit of Admiration and contemplative Delight, wou'd, by over-Indulgence, too easily mount into high Fanaticism, or degenerate into abject Superstition.

**UPON** the whole therefore, according to our Author, **ENTHUSIASM** is, in itself, a very natural honest Passion; and has

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properly nothing for its Object but what is *Good and Honest. 'Tis apt indeed, he confesses, to run astray. And by modern example we know, perhaps yet better than by any antient; that, in Religion, the Enthusiasm which works by Love, is subject to many strange Irregularities; and that which works by Fear, to many monstrous and horrible Superstitions. Mysticks and Fanaticks are known to abound as well in our Reform'd, as in the Romish Churches. The pretended Floods of Grace pour'd into the Bosoms of the Quietists, Pietists, and those who favour the extatick way of Devotion, raise such Transports as by their own Profelytes are confess'd to have something strangely agreeable, and in common with what ordinary Lovers are us'd to feel. And it has been remark'd by many, That the Female Saints have been the greatest Improvers of this soft part of Religion. What truth there may be in the related Operations of this pretended Grace and amorous Zeal, or in the Accounts of what has usually past between the Saints of each Sex, in these devout Extasy's, I shall leave the Reader to examine: supposing he will find credible Accounts, sufficient to convince him of the dangerous progress of Enthusiasm in this amorous Lineage.

* Tó narrō y' aπαdition.
THERE are many Branches indeed more vulgar, as that of Fear, Melancholy, Consternation, Suspicion, Despair. And when the Passion turns more towards the astonishing and frightful, than the amiable and delightful side, it creates rather what we call Superstition than Enthusiasm. I must confess withal, that what we commonly style Zeal in matters of Religion, is seldom without a mixture of both these Extravagancies. The extatick Motions of Love and Admiration, are seldom un-accompany'd with the Horrors and Consternations of a lower sort of Devotion. These Paroxysms of Zeal are in reality as the hot and cold Fits of an Ague, and depend on the different and occasional Views or Aspects of the Divinity; according as the Worshipper is * guided from without, or affected from within, by his particular Constitution. Seldom are those Aspects so determinate and fix'd, as to excite constantly one and the same Spirit of Devotion. In Religions therefore, which hold most of Love, there is generally room left for Terrors of the deepest kind. Nor is there any Religion so diabolical, as, in its representation of Divinity, to leave no room for Admiration and Esteem. Whatever Personage or

* Infra, pag. 130.
Miscellaneous

Misc. 2. Specter of Divinity is worship'd; a certain Esteem and Love is generally affected by his Worshipers. Or if, in the Devotion paid him, there be in truth no real or absolute Esteem; there is however a certain astonishing Delight or Ravishment excited.

This Passion is experienced, in common, by every Worshipper of the Zealot-kind. The Motion, when un-guided, and left wholly to itself, is in its nature turbulent and incentive. It disjoins the natural Frame, and relaxes the ordinary Tone or Tenor of the Mind. In this Disposition the Reins are let loose to all Passion which arises: And the Mind, as far as it is able to act or think in such a State, approves the Riot, and justifies the wild Effects, by the suppos'd Sacredness of the Cause. Every Dream and Frenzy is made Inspiration; every Affection, Zeal. And in this Persuasion the Zealots, no longer self-govern'd, but set adrift to the wide Sea of Passion, can in one and the same Spirit of Devotion, exert the opposite Passions of Love and Hatred; unite affectionately, and abhor furiously; curse, bless, sing, mourn, exult, tremble, carefs, assassinate, inflict and suffer * Martyrdom, with

* A Passage of History comes to my mind, as it is cited by an eminent Divine of our own Church, with regard to that
REFLECTIONS.

a thousand other the most vehement Ef. Ch. 1.
forts of variable and contrary Affection.

THE common Heathen Religion, especially in its latter Age, when adorn'd with the most beautiful Temples, and render'd more illustrious by the Munificence of the Roman Senate and succeeding Emperors, ran wholly into Pomp, and was supported chiefly by that sort of Enthusiasm, which is rais'd from the * external Objects of Grandure, Majesty, and what we call August. On the other side, the Egyptian or Syrian Religions, which lay more in Mystery and conceal'd Rites; having less Dependence on the Magistrate, and less of that Decorum of Art,

that Spirit of MARTYRDOM which furnishes, it seems, such solid Matter for the Opinion and Faith of many Zealots. The Story, in the words of our Divine, and with his own Reflections on it, is as follows: "Two Franciscans offer'd themselves to the Fire to prove Savanorola to be a Heretick. But a certain Jacobin offer'd himself to the Fire to prove that Savanorola had true Revelations, and was no Heretick. In the mean time Savanorola preach'd; but made no such confident Offer, nor durst he venture at that new kind of Fire-Ordeal. And put Cæs, all four had pass'd thro' the Fire, and died in the flames; What wou'd that have prov'd? Had he been a Heretick, or no Heretick, the more, or the less, for the Confidence of these zealous Idiots? If we mark it, a great many Arguments whereon many Savanorolists rely, are no better Probation than this comes to." Bishop Taylor in his dedicatory Discourse, before his Liberty of Prophecy. See Letter of Enthusiasm, VOL. I. pag. 26, &c.

* Infra, p. 90, 91.
Miscellaneous

Misc. 2. Politeness, and Magnificence, ran into a more pusillanimous, frivolous, and mean kind of Superstition; "The Obser-
vation of Days, the Forbearance of "Meats, and the Contention about Trad-
tions, Seniority of Laws, and * Priority "of Godships."

———Summus utrinque
Inde furor Vulgo, quod Numina Vicinorum
Odit uterque locus, quem solos credat habendos
E esse Deos, quos ipse colit——

History, withal, informs us of a certain Establishment in Egypt which was very extraordinary, and must needs have had a very uncommon effect; no way advantageous to that Nation in particular, or to the general Society of Mankind. We know very well that nothing is more injurious to the Police, or municipal Constitution of any City or Colony, than the forcing of a particular Trade. Nothing more dangerous than the over-peopling any Manufacture, or multiplying the Traders, or Dealers, of whatever Vocation, beyond their natural Proportion, and the publick Demand. Now it happen'd of old, in this Mother-Land of Superstition,

* Juvenal. Sat. 15. ver. 35. See Vol. II. p. 387, 388.
REFLECTIONS.

that * the Sons of certain Artists were by Ch. 1. Law oblig'd always to follow the same Calling with their Fathers. Thus the Son of a Priest was always a Priest by Birth, as was the whole Lineage after him, without interruption. Nor was it a Custom with this Nation, as with others, to have only † one single Priest or Priestess to a Temple: but as the Number of Gods and Temples was infinite; so was that of the


4 Priests.
Miscellaneous

Misc. 2. Priests. The Religious Foundations were without Restriction: and to one single Worship or Temple, as many of the Holy Order might be retainers, as cou'd raise a Maintenance from the Office.

Whatever happen'd to other Races or Professions, that of the Priest, in all likelihood, must, by this Regulation, have propagated the most of any. 'Tis a tempting Circumstance; to have so easy a Mastery over the World; to subdue by Wit instead of Force; to practise on the Passions, and triumph over the Judgment of Mankind; to influence private Families, and publick Councils; conquer Conquerors; control the Magistrate himself; and govern without the Envy which attends all other Government or Superiority. No wonder if such a Profession was apt to multiply: especially when we consider the easy Living and Security of the Professors, their Exemption from all Labour, and Hazard; the suppos'd Sacredness of their Character; and their free Possession of Wealth, Grandure, Estates, and Women.

There was no need to invest such a Body as this, with rich Lands and ample Territories, as it happen'd in Egypt. The Generation or Tribe being once set apart as sacred, wou'd, without further encouragement, be able, no doubt, in
process of time, to establish themselves a Ch. I. plentiful and growing Fund, or religious Land-Bank. 'Twas a sufficient Donative, to have had only that single Privilege from the * Law; " That they might retain " what they cou'd get; and that it might " be lawful for their Order to receive such " Estates by voluntary Contribution, as " cou'd never afterwards be converted to " other Uses."

Now if besides the Method of Propagation by Descent, other Methods of Increase were allow'd in this Order of Men; if Volunteers were also admitted at pleasure, without any Stint or Confinement to a certain Number; 'tis not difficult to imagine how enormous the Growth wou'd be of such a Science or Profession, thus recogniz'd by the Magistrate, thus invested with Lands and Power, and thus intitled to whatever extent of Riches or Possession cou'd be acquir'd by Practice and Influence over the superstitious part of Mankind.

There were, besides, in Egypt some natural Causes of Superstition, beyond those which were common to other Regions. This Nation might well abound in Prodigies, when even their Country and Soil it-self was a kind of Prodigy in Nature. Their solitary idle Life, whilst shut

* Infra, p. 79.
up in their Houses by the regular Inundations of the Nile; the unwholesom Vapours arising from the new Mud, and slimy Relicts of their River, expos'd to the hot Suns; their various Meteors and Phenomena; with the long Vacancy they had to observe and comment on them; the necessity, withal, which, on the account of their Navigation, and the Measure of their yearly drowned Lands, compel'd them to promote the Studys of Astronomy and other Sciences, of which their Priesthood cou'd make good advantages: All these may be reckon'd perhaps, as additional Causes of the immense Growth of Superstition, and the enormous Increase of the Priesthood in this fertile Land.

'Twlll however, as I conceive, be found unquestionably true, according to political Arithmetick, in every Nation whatsoever; "That the Quantity of Superstition (if I may so speak) will, in proportion, nearly answer the Number of Priests, Diviners, Soothsayers, Prophets, or such who gain their Livelihood, or receive Advantages by officiating in religious Affairs." For if these Dealers are numerous, they will force a Trade. And as the liberal Hand of the Magistrate can easily raise Swarms of this kind where they are already but in a moderate proportion; so where, thro' any
any other cause, the Number of these in-
creasing still, by degrees, is suffer'd to grow
beyond a certain measure, they will soon
raise such a Ferment in Mens Minds, as
will at least compel the Magistrate, how-
ever sensible of the Grievance, to be cau-
tious in proceeding to a Reform.

We may observe in other necessary
Profeffions, rais'd on the Infirmitys and
Defects of Mankind, (as for instance, in
Law and Physick) " That with the leaft
" help from the Bounty or Beneficence of
" the Magistrate, the Number of the Pro-
" feffors, and the Subject-matter of the
" Profession, is found over and above in-
" creasing." New Difficultys are started:
New Subjects of Contention: 'Deeds and
Instruments of Law grow more numerous
and prolix: Hypotheses, Methods, Regi-
mens, more various; and the Materia Me-
dica more extensive and abundant. What, in
process of time, must therefore naturally have
happen'd in the case of Religion, among the
Egyptians, may easily be gather'd.

Nor is it strange that we shou'd find
the * Property and Power of the Egyptian

Priest-

* Which was one Third. Βυάρινας Δ δέ τιν *ΙΣΙΝ, &c.
Sed cum SIS lucro etiam Sacerdotes invitare vellet ad cul-
tus illos (nempe OSIRIDIS, mariti suo functi) tertiam
gis terra partem eis sacros, ad Deorum ministeria et
sacra
MISCELLANEOUS

Misc. 2. Priesthood, in antient days, arriv’d to such a height, as in a manner to have swallow’d up the State and Monarchy. A worse Accident befel the Persian Crown, of which the Hierarchy having got absolute possession, had once a fair Chance for Universal Empire. Now that the Persian or Babylonian Hierarchy was much after the Model of the Egyptian, tho’ different perhaps in Rites and Ceremonys, we may well judge; not only from the History of the *MAGI, but from what is recorded of antient Colony sent long before by the Egyptians into †Chaldea and the adjacent Countrys. And whether the Ethiopian Model was from that of Egypt, or the Egyptian from that of Ethiopia, (for ‡ each Nation had its pretence) we know by remarkable **Effects, that the Ethiopian Empire was once in the same Con-

sacra munia, fruendam donavit. Diod. Sic. lib. i. A remarkable Effect of Female Superstition! See also the Passage of the same Historian, cited above, pag. 43. in the Notes.

† Diod. Sic. lib. i. a p. 17, & 73.
‡ Herodot. Euterpe; & Diod. Sic. lib. 3.

** Carum quid Magi in possessione Actuum Significacis ut quidam Persic Caris ipsiss. &c. Qui in Meros (Urbe, & Insula primaria Æthiopum) Deorum cultus & honores administrant Sacerdotes, (Ordo autem hic maximâ potentia autoritate) quandocumque ipsis in mente veneris, missa ad Regem nuncio, sita seu illum abdicare jubes. Oraculis enim Deorum hoc
Condition: the State having been wholly Ch. 1. swallow'd in the exorbitant Power of their landed Hierarchy. So true it is, "That "Dominion must naturally follow Proper-
"ty." Nor is it possible, as I conceive, for any State or Monarchy to withstand the Encroachments of a growing Hierarchy, founded on the Model of these Egyptian and Asiatic Priesthoods. No Supersti-
tion will ever be wanting among the Ig-
norant and Vulgar, whilst the Able and Crafty have a power to gain Inheritances and Possessions by working on this human Weakness. This is a Fund which, by these Allowances, will prove inexhaustible. New Modes of Worship, new Miracles, new He-
roes, Saints, Divinities (which serve as new Occasions for sacred Donatives) will be easily supply'd on the part of the reli-

hoc edici: nee fas esse ab ullo mortalium, quod Dii immorta-
tes jusserrint, contemni.—So much for their Kings. For as to Subjects, the Manner was related a little before. Unus ex Iobosibus ad Remm mississus, signum moris preferens: quo ille vixit, domum abiens ibi Mortem consciscit. This, the People of our days wou'd call Passive-Obedience and Priest-
craft, with a witnes. But our Historian proceeds.—Et per superiores quidem atates, omnibus aut vi coacti, sed merae Superstitionis ura durus in peccatis qui sacrilegias sacrifico, men-
sa capis Reges, Sacerdosibus morum gesserunt: donec ER-
gamenes, Aethiopem rex, (Ptolomeo secundo re-
rum potenti) Graecum Discipline et Philosophia particeps, mandata illa primus adfsernari ausis suis. Nam hic animo, qui Regem deceret, sumito, cum militum manus in locum inac-
cessum, ubi auresm suis Templum Aethiopem, profectus; omnes illos Sacrifices jugulavit, et abolito more pristino, sacra pro arbitrio suo instauravit. Diod. Sic, lib. 3.
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Misc. 2. gious Orders; whilst the Civil Magistrate authorizes the accumulative Donation, and neither restrains the Number or Possessions of the Sacred Body.

We find, withal, that in the early days of this antient Priestly Nation of whom we have been speaking, 'twas thought expedient also, for the increase of Devotion, to enlarge their System of Deity; and either by mystical Genealogy, Consecration, or Canonization, to multiply their reveal'd Objects of Worship, and raise new Personages of Divinity in their Religion. They proceeded, it seems, in process of time, to increase the Number of their Gods, so far that, at last, they became in a manner numberless. What odd Shapes, Species, and Forms of Deity were in latter times exhibited, is well known. Scarce an Animal or Plant but was adopted into some share of Divinity.

† O sanctas Gentes, quibus hac nascentur in hortis Numina!——

No wonder if by a Nation so abounding in religious Orders, spiritual Conquests

*ὢς αἱ αὐτοί λέγονται, ἐτέρω ἐν πλαγίαλα ἐς ἐμελέτας ἆστο τοίς βασιλείσι, ἐκεῖνοι ἐκ τοῦ ὅπως ὅταν ἦσσον αὐτοῖς τὸν νῦν Θεοὶ ἐφύγαν. Herodot. lib. 2. sect. 43.
† Juvenal. Sat. 15. ver. 10.

were
were fought in foreign Countries, * Colo-Ch. 1.

yns led abroad, and Missionarys detach’d,

on Expeditions, in this prosperous Service.
'Twas thus a Zealot-People, influenc’d of
old by their very Region and Climate, and
who thro’ a long Traet of Time, under a
peculiar Policy, had been rais’d both by
Art and Nature to an immense Growth in
religious Science and Mystery; came by
degrees to spread their variety of Rites and
Ceremonys, their distinguishing Marks of
separate Worships and secreete Communitys,
thro’ the distant World; but chiefly thro’
their neighbouring and dependent Countries.

We understand from History, that even
when the EGYPTIAN State was least
powerful in Arms, it was still respected for
its Religion and Mysteries. It drew Stran-
gers from all Parts to behold its Wonders.
And the Fertility of its Soil forc’d the
adjacent People, and wandring Nations
who liv’d dispers’d in single Tribes, to
visit them, court their Alliance, and solli-
cit a Trade and Commerce with them,
on whatsoever Terms. The Strangers, no
doubt, might well receive religious Rites

* Οἱ Νῆς ὧν Ἀρχοντὶς, &c. Αἰγυπτῖς plurimas colonias ex
Αἰγυπτο τον Ὀρβέων σειράρων δισσεμινατα χαίττο ἔδειν. Ιν
Βαβυλωνιον κολονον δέδωξε Μέλει, ὁ Νεπτῦνι η Λίβνα
θεῖος ὦθετων: κακτά το Ἐμπράτεον σεδε, ἰστἰ τοίχος Ἀρκοίς
ἀντιμι Ἀγγελατορῶν εὐονους ἐπιγείους & ὑποβάτος οἰκεῖος,
καὶ Βαβυλωνίων οἰκονόμον Χαλδαος, οἱ, εἰμπλεύον Ἀρκοῦστον κα
Φυσικοὺς, Ἀστρολογομακῆς ἐν Αἰγυπτῷ, ὁστοὶ ἦσαν ίεώνες.
Ἱοδ. Σικ. lib. 1. p. 17. Ιβιδ. p. 73.
Miscellaneous

Misc. 2. and Doctrines from those, to whom they ow'd their Maintenance and Bread.

Before the time that Israel was constrain'd to go down to Egypt, and sue for Maintenance to these powerful Dynastys or Low-Land States, the Holy Patriarch *Abraham himself had been necessitated to this Compliance on the same account. He apply'd in the same manner to the Egyptian Court. He was at first well receiv'd, and handsomely presented; but afterwards ill us'd, and out of favour with the Prince, yet suffer'd to depart the Kingdom, and retire with his Effects; without any attempt of recalling him again by force, as it happen'd in the case of his Posterity. 'Tis certain that if this holy Patriarch, who first instituted the sacred Rite of Circumcision within his own Family or Tribe, had no regard to any Policy or Religion of the Egyptians; yet he had formerly been a Guest and Inhabitant in Egypt (where † Historians mention this to have been a national Rite;)

* Gen. cap. xii. ver. 10, &c.
† Abranu, quando Egyptum ingressus est, nondum circumcisis erat, neque per annos amplius viginti post reedium. —Illius posteri circumcisis sunt, & ante introitum, & dum in Egypto commorasisi sunt: post exitum vero non sunt circumcisis, quamdiu vivit Moses. —Fecit itaque Josue culturos lapideos, & circumcident filios Israel in Colle Praetoria. Pactum Deus ratum habuit, dixitque, Hodie e'phel & inestis Acmoni filio Israel, absului opprobrium Egyptians vobis. —Josue
Reflections.

Rite;) long ere he had receiv’d any Ch. 1. divine Notice or Revelation, concerning this Affair. Nor was it in Religion merely that this reverend Guest was said to have deriv’d Knowledge and Learning from the Egyptians. Twas from this Parent-Country of occult Sciences, that he was prefum’d, together with other Wisdom, to have learnt that of judicial Astrology; as his Successors did afterwards other prophetic and miraculous Arts, proper to the Magi, or Priesthood of this Land.

One cannot indeed but observe, in after times, the strange Adherence and servile Dependency of the whole Hebrew Race on the Egyptian Nation. It appears that tho they were of old abus’d in the Person of their grand Patriarch; tho afterwards held in bondage, and treated as the most abject Slaves; tho twice expel’d, or necessitated to save themselves by flight, out of this oppressive Region; yet in the very instant of their last Retreat,


† Julius Firmicus, apud Marshallum, p. 452, 453.

Vol. 3. E whilst
Miscellaneous

Misc. 2. whilst they were yet on their March, conducted by visible Divinity, supply'd and fed from Heaven, and supported by continual Miracles; they notwithstanding inclin'd so strongly to the Manners, the Religion, Rites, Diet, Customs, Laws, and Constitutions of their tyrannical Masters, that it was with the utmost difficulty they could be withheld from returning again into the same Subject. Nor could their great Captains and Legislators prevent their overlapping

* It can scarce be said in reality, from what appears in Holy Writ, that their Retreat was voluntary. And for the Historians of other Nations, they have presum'd to assert that this People was actually expel'd Egypt on account of their Leprosy; to which the Jewish Laws appear to have so great a Reference. Thus Tacitus: Plurimi autem consensunt, orta per Egyptum tabe, quae corpora sordaret, regem Occorum, adito Hammonis oraculo, remedium petentem, purgare regnum, et id genus hominum us invisiun Dei, alias in terras averebe jussum. Sic conquestium collectioque Vulpis, Mosen unus monuisset, et. Hist. lib. 5. c. 3. 

Egyptii, quum cabiem et vitiliginem patentur, responsio moniti eum (Mosen) cum agris, ne pessis ad plures forperes, terminis Egypti pollunt. Dux igitur exulum saecus, sacra Egyptiorum furto absulit: quae repetentes armis Egyptii, domum retulere temporis compulsi sunt. Justin. lib. 36. c. 2.

And in Marsham we find this remarkable Citation from Manetho: Amenophin regem afferisse Thebæos Siatir, sorsque exis tibi autis ebus annis, deorum esse contemplatorem, sic ut Orum quendam Regnum priorum. Cui responsum est, si pueri tibi audi, quod posset videre Deos, si Regio et a leprosy et immundis hominibus purgaret. Chronicus Canon, p. 52.

† See what is cited above (p. 52. In the Notes from Marsham) of the Jews returning to Circumcision under Joshua, after a Generation's Intermission; This being approv'd by God,
REFLECTIONS.

Lapting perpetually into the same Wor-Chip to which they had been so long accustomed.

How far the divine Providence might have indulg'd the stubborn Habit and stupid Humour of this People, by giving them Laws (as the * Prophet says) which be

God, for the reason given, "That it was taking from them the Repræach of the Egyptians, or what render'd them odious and impious in the Eyes of that People." Compare with this the Passage concerning Moses himself, Exod. iv. 18, 21, 26. (together with Acts vii. 30, 34.) where in regard to the Egyptians, to whom he was now returning when fourscore years of Age, he appears to have circumcised his Children, and taken off this National Reproach: Zipporah his Wife, nevertheless, reproaching him with the Bloodinesse of the Deed, to which she appears to have been a Party only thro' Necessity, and in fear rather of her Husband, than of God.

* Ezek. xxv. 25. Acts xv. 10. Of these Egyptian Institutions receiv'd amongst the Jews, see our Spencer. Cum morum quorumdam antiquorum toleratio vi magnæ pellert, ad Hebræorum animos Dei Legi & cultui conciliandae, & a Reformatione Mosãicâ invidiæm omnem amolitærur; maxime conveniebat, ut Deus ritus aliums antiquius ustitatos in securum suorum numerum assumerebat, & Lex à Mose data speciem aliquam cultus olis recepti ferret. Ita nempe nati factique erant Israelitæ, ex Egypto recens egressi, quod Deo necesse esset (humanissimique fatis fuit) riteque ali- quorum veterum usum illius indulgere, & illius instituta ad eorum morum & modulum accommodare. Nam Populus erat à teneris Egypti moribus auctus, et in eis multorum annorums usu confirmatus. Hebrew, non tantum Egypti moribus auctus, sed eisiam refractarii suerunt. Quamadmodum eis quæ regionis & terræ popula sua sunt ingenia, moræque proprii, ita Natura gentem Hebræorum, præter cæteros Orbis Incurs, ingenio morosi, difficili, et ad infamiam usque pertinaci, sinæcit. Cum itaque veteres Hebræi moribus essent afferent & afferatis adeò, populi conditio postula-
Miscellaneous

Misc. 2. be himself approv'd not, I have no Inten-
tion to examine. This only I pretend
to infer from what has been advanc'd;
"That the Manners, Opinions, Rites and
"Customs of the Egyptians, had, in
"the earliest times, and from Genera-
tion to Generation, strongly influenc'd
"the Hebrew People (their Guests, and
"Subjects) and had undoubtedly gain'd
"a powerful Ascendency over their Na-
tures."

How extravagant soever the multi-
tude of the Egyptian Superstitions
may appear, 'tis certain that their Doctrine and Wisdom were in high repute,
since it is taken notice of in Holy Scrip-
ture, as no small Advantage even to Mo-

vit, ut Deos ritus aliquos usur veteri firmatos ii concederet,
υπὲρ τοῦ λαός τῆς Ἑβραίως συμβαίνοντο (ut lo-
quitor Theodoretus) cultum legalem eorum infirmati ac-
 commodatum insinueris.——Hebraei superstitione gens er-
rent, et omni pene literaturâ deficiuti. Quam alii Gentium
Superstitionibus immergebantur, e legibus intelligere licet, qua
populo sanquam remedia superstitionis imponebantur. Con-
tumax autem bellum superstitionis, si preferint ab ignorantia tene-
bris novam feroxiam et contumaciam hausisset. Facile verò
credidi potest, Israelitas, nuper d servorum domo liberatos, ar-
tium humaniorum rudes fuisset, et vix quicquam supra lateres
atque album Aegypti sapuisse. Quando igitur Deos jam nego-
tiis esset, cum Populo tant barbaro, e superstitionis tam im-
penitentem dedito, penè necessitatem, us alienum eorum infirmatii
dares, eaque dolo quodam (non argumentis) ad se ipsum ali-
ceret. Nullum Animal superstitione, rudi praecipue, morosius
esset, aut majori arte tractandum. Spencerus de Leg.
Hebr. pag. 617, 629, 629.
REFLECTIONS.

ses himself, "* That he had imbib'd the Ch. 1. "Wisdom of this Nation;" which, as is well known, lay chiefly among their Priests and Magi.

Before the Time that the great Hebrew Legislator receiv'd his Education among the Sages, a † Hebrew Slave, who came a Youth into the Egyptian Court, had already grown so powerful in this kind of Wisdom, as to outdo the chief Diviners, Prognosticators and Interpreters of Egypt. He rais'd himself to be chief Minister to a Prince, who, following his Advice, obtain'd in a manner the whole Property, and consequently the absolute Dominion of that Land. But to what height of Power the establish'd Priesthood was arriv'd even at that time, may be conjectur'd hence; " That the Crown (to speak in a modern Style) " offer'd not to " meddle with the Church-Lands;" and that in this great Revolution nothing was

* (1.) Καὶ ὥσπερ Ιτάλην Μακρός ΠΑΣΗΣ ΣΟΦΙΑΣ Ἀγνώστην ἔχει Σφαίρας ἐν λίγοις τοις ἐπὶ ἑγγον. Λαβ. Ἀπολ. cap. vii. v. 22.
(2.) Exod. cap. vii. ver. 11, & c. 22.
(3.) Ibid. cap. viii. ver. 7.
(4.) Justin. lib. 36. cap. 2.
MISCELLANEOUS

Misc. 2. attempted, so much as by way of Purchase or Exchange*, in prejudice of this Landed Clergy: The prime Minister himself having join’d his Interest with theirs, and enter’d † by Marriage into their Alliance. And in this he was follow’d by the great Founder of the Hebrew-State. For he also ‡ match’d himself with the Priesthood of some of the neighbouring Nations, and Traders ** into Egypt, long ere his Establishment of the Hebrew Religion and Commonwealth. Nor had he perfected his Model, till he consult- ed the foreign Priest his †† Father-in-law, to whose Advice he paid such remarkable Deference.

BUT TO resume the Subject of our Speculation, concerning the wide Diffusion of the Priestly Science or Function; it appears from what has been said, that notwithstanding the Egyptian Priesthood was, by antient Establishment, hereditary; the Skill of Divining, Soothsaying, and Magic was communicated to others besides their national sacred Body: and that the Wisdom of the Magicians, their Power

* Gen. xlvii. ver. 22, 26.
† Gen. xli. ver. 45.
‡ Exod. chap. iii. ver. 1. and chap. xviii. ver. 1, 77.
** Such were the Midianites, Gen. xxxvii. ver. 28, 36.
†† Exod. xviii. ver. 17—24.
REFLECTIONS. of Miracles, their Interpretation of Dreams Ch. 1. and Visions, and their Art of administering in Divine Affairs, were entrusted even to Foreigners who resided amongst them.

It appears, withal, from these Considerations, how apt the religious Profession was to spread itself widely in this Region of the World; and what Efforts would naturally be made by the more necessitous of these unlimited Professors, towards a Fortune, or Maintenance, for themselves and their Successors.

Common Arithmetic will, in this Case, demonstrate to us, "That as the Proportion of so many Lay-men to each Priest grew every day less and less, so the Wants and Necessities of each Priest must grow more and more." The Magistrate too, who according to this Egyptian Regulation had resign'd his Title or share of Right in sacred Things, cou'd no longer govern, as he pleas'd, in these Affairs, or check the growing Number of these Professors. The spiritual Generations were left to prey on others, and (like Fish of Prey) even on themselves, when destitute of other Capture, and confin'd within too narrow Limits. What Method, therefore, was there left to heighten the Zeal of Worshippers, and augment their Liberality, but "to foment their Emulation, "tion,
“tion, prefer Worship to Worship, Faith to Faith; and turn the Spirit of Enthusiasm to the side of sacred Horror, religious Antipathy, and mutual Discord between Worshippers?”

Thus Provinces and Nations were divided by the most contrary Rites and Customs which cou’d be devis’d, in order to create the strongest Aversion possible between Creatures of a like Species. For when all other Animosities are allay’d, and Anger of the fiercest kind appeas’d, the religious Hatred, we find, continues still, as it began, without Provocation or voluntary Offence. The presum’d Misbeliever and Blasphemer, as one rejected and abhor’d of God, is thro’ a pious Imitation, abhor’d by the adverse Worshipper, whose Enmity must naturally increase as his religious Zeal increases.

From hence the Opposition rose of Temple against Temple, Proselyte against Proselyte. The most zealous Worship of one God, was best express’d (as they conceiv’d) by the open defiance of another. Sir-Names and Titles of Divinity pass’d as Watch-words. He who had not the Symbol, nor cou’d give the Word, receiv’d the Knock.
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Down with him! Kill him! Merit Heaven thereby;

As our * Poet has it, in his American Tragedy.

Nor did † Philosophy, when introduc'd into Religion, extinguish, but rather inflame this Zeal: as we may shew perhaps in our following Chapter more particularly; if we return again, as is likely, to this Subject. For this, we perceive, is of a kind apt enough to grow upon our hands. We shall here, therefore, observe only what is obvious to every Student in sacred Antiquitys, That from the contentious Learning and Sophistry of the antient Schools (when true Science, Philosophy, and Arts were already deep in their ‡ Decline) religious Problems of a like contentious Form sprang up; and certain Doctrinal Tests were fram'd, by which religious Partys were ingag'd and lifted against one another, with more Animosity than in any other Cause or Quarrel had been ever known. Thus religious Massacres began, and were carry'd on; Temples were demolish'd; holy Utens-
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Misc. 2. Ifs destroy'd; the sacred Pomp trodden under-foot, insulted; and the Inifulers in their turn expos'd to the same Treatment, in their Persons as well as in their Worship. Thus Madness and Confusion were brought upon the World, like that Chaos, which the Poet miraculously describes in the mouth of his mad Hero: When even in Celestial Places, Disorder and Blindness reign'd:—

"No Dawn of Light;

"No Glimpse or Starry Spark,

"But Gods met Gods, and justled in the Dark.

* OEDIPUS of Dryden and Lee.

C H A P.
C H A P. II.

Judgment of Divines and grave Authors concerning Enthusiasm.—Reflections upon Scepticism.—A Sceptick-Christian.—Judgment of the Inspir'd concerning their own Inspirations.—Knowledg and Belief.—History of Religion resum'd.—Zeal Offensive and Defensive.—A Church in Danger.—Persecution.—Policy of the Church of Rome.

WHAT I had to remark, of my own concerning Enthusiasm, I have thus dispatch'd: What Others have remark'd on the same Subject, I may, as an Apologist to another Author, be allow'd to cite; especially if I take notice only of what has been dropt very naturally by some of our most approv'd Authors, and ablest Divines.

It has been thought an odd kind of Temerity, in our Author, to assert, "That even Atheism it-self was not whol-

* Viz. In his Letter concerning Enthusiasm, VOL. I.
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Misc. 2. "Ily exempt from Enthusiasm; That there " have been in reality Enthusiastical A- " theists; and That even the Spirit of " Martyrdom cou’d, upon occasion, exert " it-self as well in this Cause, as in any " other." Now, besides what has been intimated in the preceding Chapter, and what in fact may be demonstrated from the Examples of Vaninus and other Martyrs of a like Principle, we may hear an " excellent and learned Divine, of highest Authority at home, and Fame abroad; who after having describ’d an Enthusiastical Atheist and one atheistically inspir’d, fays of this very sort of Men, " That they " are Fanaticks too; however that word " seem to have a more peculiar respect to " something of a Deity: All Atheists " being that blind Goddess-Nature’s " Fanaticks."

And again: "All Atheists (says he) " are posses’d with a certain kind of " Madness, that may be call’d † Pneuma- " tophobia, that makes them have an irra- " tional

" Dr. Cudworth’s Intellectual System, pag. 134.
† The good Doctor makes use, here, of a Stroke of Raillery against the over-frighted anti-superstitious Gentlemen, with whom our Author reasons at large in his second Treatise (viz. V O L. I. pag. 85, 86, 87, and 88, 89, 87.) 'Tis indeed the Nature of Fear, as of all other Passions, when excessive, to defeat its own End, and prevent us in the execution of what we naturally propose to our-selves as our Ad- vantage.
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...tional but desperate Abhorrence from Spi. Ch. 2.

...rits or incorporeal Substances; they be-

...ing acted also, at the same time, with

...an Hylomonia, whereby they madly dote

...upon Matter, and devoutly worship it,

...as the only NUMEN.

WHAT the Power of EXTASY is, whether thro' Melancholy, Wine, Love, or other natural Causes, another learned * Divine of our Church, in a Discourse upon Enthusiasm, sets forth: bringing an Example from ARISTOTLE, "of a Syracusean Poet, who never verify'd so well, as when he was in his distracted Fits." But as to Poets in general, compar'd with the

vantage. SUPERSTITION itself is but a certain kind of FEAR, which possesting us strongly with the apprehended Wrath or Displeasure of Divine Powers, hinders us from judging what those Powers are in themselves, or what Conduct of ours may, with best reason, be thought fittable to such highly rational and superior Natures. Now if from the Experience of many gross Delusions of a superstitious kind, the Course of this Fear begins to turn; 'tis natural for it to run, with equal violence, a contrary way. The extreme Passion for religious Objects passes into an Aversion. And a certain Horror and Dread of Imposture causes as great a Disturbance as even Imposture itself had done before. In such a Situation as this, the Mind may easily be blinded; as well in one respect, as in the other. 'Tis plain, both these Disorders carry something with them which discover us to be in some manner beside our Reason, and out of the right use of Judgment and Understanding. For how can we be said to intrust or use our Reason, if in any case we fear to be convince'd? How are we Masters of our-selves, when we have acquire'd the Habit of bringing Horror, Aversion, Favour, Fondness, or any other Temper than that of mere Indifference and Impartiality, into the Judgment of Opinions, and Search of Truth?

* Dr. Mole, §. 11, 19, 20. and so on.
Miscellaneous

Misc. 2. religious Enthusiasts, he says: There is this Difference; "That a Poet is an Enthusiast in jest: and an Enthusiast is a Poet in good earnest."

"Tis a strong Temptation* (says the Doctor) with a Melancholist, when he feels a Storm of Devotion and Zeal come upon him like a mighty Wind; his Heart being full of Affection, his Head pregnant with clear and sensible Representations, and his Mouth flowing and streaming with fit and powerful Expressions, such as would astonish an ordinary † Auditory; 'tis, I say, a shred Temptation to him, to think it the very Spirit of God that then moves supernaturally in him; wheras all that Excess of Zeal and Affection, and Fluency of Words, is most palpably to be resolv'd into the power of Melancholy, which is a kind of natural Inebriation."

The learned Doctor, with much pains afterwards, and by help of the Peripatetic

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* §. 16.
† It appears from hence, that in the Notion which this learned Divine gives us of Enthusiasm, he comprehends the Social or popular Genius of the Passion; agreeably with what our Author in his Letter concerning Enthusiasm (p. 15, 16, 44, 45.) has said of the Influence and Power of the Assembly and Auditory itself, and of the communicative Force and rapid Progress of this extatick Fervor, once kindled, and set in action.
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Philosophy, explains this *Enthusiastic Ineffectual Briation*, and shews in particular, "How the Vapours and Fumes of Melancholy partake of the nature of Wine."

One might conjecture from hence, that the malicious Opposers of early Christianity were not un-vers'd in this Philosophy; when they sophistically objected against the apparent Force of the Divine Spirit speaking in divers Languages, and attributed it "To the Power of new Wine."

But our devout and zealous Doctor seems to go yet further. For besides what he says of the † Enthusiastic Power of Fancy in Atheists, he calls Melancholy **a pertinacious and religious Complexion; and affirms, "That there is not any true spiritual Grace from God, but this mere natural Constitution, according to the several Tempers and Workings of it, will not only resemble, but sometimes seem to outstrip." And after speaking of ‡‡ Prophetic Enthusiasm, and establishing (as our Author ‡ does) a Legitimate and a Bastard-sort, he affirms and justifies the Devotional Enthusiasm (as he calls it)

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* §. 20, 21, 23, 26. † Acts ii. 13. †§. 1.
** §. 15. ‡‡ §. 30, & 57. ‡ VOL. I. p. 53.
(a) §. 63.
He allows, "That the Soul may sink so far into Phantasms, as not to recover the use of her free Facultys; and that this enormous Strength of Imagination does not only beget the Belief of mad internal Apprehensions, but is able to assure us of the Presence of external Objects which are not." He adds, "That what Custom and Education do by degrees, distemper'd Fancy may do in a shorter time." And speaking * of Exstasy and the Power of Melancholy in Extatick Fancys, he says, "That what the Imagination then puts forth, of herself, is as clear as broad day; and the Perception of the Soul at least as strong and vigorous, as at any time in beholding things awake."

From whence the Doctor infers, "That the Strength of Perception is no sure Ground of Truth."

Had any other than a reverend Father of our Church express'd himself in this manner, he must have been contented perhaps to bear a sufficient Charge of Scepticism.
'Twas good fortune in my Lord Bacon's Calf, that he shou'd have escap'd being call'd an Atheist, or a Sceptick, when speaking in a solemn manner of the religious Passion, the Ground of Superstition, or Enthusiasm, (which he also terms *a Panick) he derives it from an Imperfection in the Creation, Make, or natural Constitution of Man. How far the Author of the ↑ Letter differs from this Author in his Opinion both of the End and Foundation of this Passion, may appear from what has been said above. And, in general, from what we read in the other succeeding Treatises

* NATURA RERUM omnibus Viventibus invidit Me tum & Formidinem, Visæ atque Essentie sua conservatricem, ac Mala ingenuitye vitamem & depellentem. Veruntamen vadam Natura modum temere nescia esse, sed Timoribus salutariibus semper vanos & inanes admiscet: adeo ut omnia (si insus confisci darentur) Panicis Terroribus plenisima sint, praferim humanae; & maximè omnium apud Vulgum, qui Superstitione (qua verù nihil aliud quam Panicus Terror est) in incessum laborat & agitat; præcipue temperibus duris, & trepidis, & adversis. Franciscus Bacon de Augment. Scient. lib. 2. c. 13.

The Author of the Letter, I dare say, would have expected no quarter from his Criticks, had he expres'd himself as this celebrated Author here quoted; who, by his Natura Rerum, can mean nothing less than the Universal Dispensing Nature, erring blindly in the very first Design, Contrivance, or original Frame of Things; according to the Opinion of Epicurus himself, whom this Author, immediately after, cites with Praife.

↑ Viz. The Letter concerning Enthusiasm, above.

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Misc. 2. of our Author, we may venture to say of him with Assurance, "That he is as little a Sceptick (according to the vulgar Sense of that word) as he is Epi- curvean, or Atheist." This may be prov'd sufficiently from his Philosophy: And for any thing higher, 'tis what he no-where presumes to treat; having forborn in particular to mention any Holy Mysteries of our Religion, or sacred Article of our Belief.

As for what relates to *Revelation* in general, if I mistake not our Author's meaning, he proffes to believe, as far as is possible for any one who himself had never experienced any Divine Communication, whether by Dream, Vision, Apparition, or other supernatural Operation; nor was ever present as Eye-witnes of any Sign, Prodigy, or Miracle whatsoever. Many of thefe, † he observes, are at this day pretendedly exhibited in the World, with an Endeavour of giving them the perfect Air and exact Resemblance of those recorded in Holy Writ. He speaks indeed with Contempt of the Mockery of modern Miracles and Inspiration. And as to all Pretences to things of this kind in our

*Intra, pag. 315.*
† V O L. I. pag. 44, 45, &c. And V O L. II. pag. 322, 323, &c.

present
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present Age; he seems inclin’d to look upon ’em as no better than mere Imposture or Delusion. But for what is recorded of Ages heretofore, he seems to resign his Judgment, with intire Condescension, to his Superiors. He pretends not to frame any certain or positive Opinion of his own, notwithstanding his best Searches into Antiquity, and the Nature of religious Record and Tradition: but on all occasions submits most willingly, and with full Confidence and Trust, to the * Opinions by Law establish’d. And if this be not sufficient to free him from the Reproach of Scepticism, he must, for ought I see, be content to undergo it.

To say truth, I have often wonder’d to find such a Disturbance rais’d about the simple name of † Sceptick. ’Tis certain that, in its original and plain signification, the word imports no more than barely, “That State or Frame of Mind in which every one remains, on every Subject of which he is not certain.” He who is certain, or presumes to say he knows, is in that particular, whether he be mistaken or in the right, a Dogmatist. Between these two States or Situations of

* VOL. I. pag. 360, 1, 2, &c. And Infra, pag. 103, 231, 315, 316.
† VOL. II. pag. 205, 206, &c. 323, &c. And Infra, pag. 317, 318, &c.

F 2 Mind,
MISC. 2. Mind, there can be no medium. For he who says, "That he believes for certain, or is assured of what he believes;" either speaks ridiculously, or says in effect, "That he believes strongly, but is not sure." So that whoever is not conscious of Revelation, nor has certain Knowledge of any Miracle or Sign, can be no more than a Sceptick in the Case: And the best Christian in the World, who being destitute of the means of Certainty, depends only on History and Tradition for his Belief in these Particulars, is at best but a Sceptick-Christian. He has no more than a nicely critical * Historical Faith, subject to various Speculations, and a thousand different Criticisms of Languages and Literature.

This he will naturally find to be the Case, if he attempts to search into Originals, in order to be his own Judge, and proceed on the bottom of his own Discernment, and Understanding. If, on the other hand, he is no Critick, nor competently learned in these Originals; 'tis plain he can have no original Judgment of his own; but must rely still on the Opinion of those who have opportunity to examine such matters, and whom he takes to be the unbiased and disinterested Judges.

* VOL. I. p. 146, 147. And Infra, p. 316, 317, 310, &c.
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of these religious Narratives. His Faith Ch. 2.
is not in antient Facts or Persons, nor in
the antient Writ, or Primitive Recorders;
nor in the successive Collators or Conser-
vators of these Records (for of these he
is unable to take cognizance:) But his
Confidence and Trust must be in those
modern Men, or Societys of Men, to whom
the Publick, or He himself, ascribes the
Judgment of these Records, and commits
the Determination of sacred Writ, and ge-
nuine Story.

Let the Person seem ever so positive
or dogmatical in these high Points of
Learning; he is yet in reality no Dogma-
tist, nor can any way free himself from
a certain kind of Scepticism. He
must know himself still capable of Doubt-
ing: Or if, for fear of it, he strives to ba-
nish every opposite Thought, and resolves
not so much as to deliberate on the Case;
this still will not acquit him. So far are
we from being able to be sure when we
have a mind; that indeed we can never
be thoroughly sure, but then only when we
can't help it, and find of necessity we
must be so, whether we will or not. Even
the highest implicit Faith is in reality no
more than a kind of passive Scepti-
cism; "A Resolution to examine, re-
collect, consider, or hear, as little as
possible to the prejudice of that Belief,
which
There is nothing more evident than that our Holy Religion, in its original Constitution, was set so far apart from all Philosophy or refin'd Speculation, that it seem'd in a manner diametrically oppos'd to it. A Man might have been not only a Sceptick in all the controverted Points of the Academys, or Schools of Learning, but even a perfect Stranger to all of this kind; and yet compleat in his Religion, Faith, and Worship.

Among the polite Heathens of the ancient World, these different Provinces of Religion and Philosophy were upheld, we know, without the least interfering with each other. If in some barbarous Nations the Philosopher and Priest were join'd in one, 'tis observ'able that the Mysterys, whatever they were, which sprang from this extraordinary Conjunction, were kept secret and undivulg'd. 'Twas Satisfaction enough to the Priest-Philosopher, if the initiated Party preserv'd his Respect and Veneration for the Tradition and Worship of the Temple, by complying in every respect with the requisite Performances and Rites of Worship. No Account was afterwards taken of the Philosophick Faith of the Proselyte, or Worshipper. His Opinions
nions were left to himself, and he might philosophize according to what foreign School or Sect he fancy'd. Even amongst the Jews themselves, the Sadducee (a Materialist, and Denyer of the Soul's Immortality) was as well admitted as the Pharisee; who from the Schools of Pythagoras, Plato, or other latter Philosophers of Greece, had learnt to reason upon immaterial Substances, and the natural Immortality of Souls.

'Tis no astonishing Reflection to observe how fast the World declin'd in * Wit and Sense, in Manhood, Reason, Science, and in every Art, when once the Roman Empire had prevail'd, and spread an universal Tyranny and Oppression over Mankind. Even the Romans themselves, after the early Sweets of one peaceful and long Reign, began to groan under that Yoke, of which they had been themselves the Imposers. How much more must other Nations, and mighty Citys, at a far distance, have abhor'd this Tyranny, and detested their common Servitude under a People who were themselves no better than mere Slaves?

It may be look'd upon, no doubt, as providential, that at this time, and in

* VOL. I. pag. 220, &c. And in the preceding Chapter, pag. 41. these
Miscellaneous

Misc. 2. these Circumstances of the World, there should arise so high an expectation of a divine Deliverer; and that from the Eastern Parts and Confines of Judea the Opinion should spread itself of such a Deliverer to come, with Strength from Heaven sufficient to break that Empire, which no earthly Power remaining could be thought sufficient to encounter. Nothing could have better disposed the generality of Mankind, to receive the Evangelical Advice; whilst they mistook the News, as many of the first Christians plainly did, and understood the Promises of a Messias in this temporal Sense, with respect to his second Coming, and sudden Reign here upon Earth.

* Superstition, in the mean while, could not but naturally prevail, as Misery and Ignorance increas'd. The Roman Emperors, as they grew more barbarous, grew so much the more superstitious. The Lands and Revenues, as well as the Numbers of the Heathen Priests grew daily. And when the season came, that by means of a Convert-Emperor, the Heathen † Church-Lands, with an Increase of Power,

* vol. I. pag. 133. And below, pag. 90.
† How rich and vast these were, especially in the latter times of that Empire, may be judged from what belonged to the
Reflections.

Power, became transfer'd to the Christian Cl. 2. Clergy, 'twas no wonder if by such Riches and Authority they were in no small measure influenc'd and corrupted; as may be gather'd even from the accounts given us of these matters by themselves.

When, together with this, the Schools of the antient † Philosophers, which had been long in their Decline, came now to be dissolv'd, and their sophistick Teachers

the single Order of the Vestals, and what we read of the Revenues belonging to the Temples of the Sun (as in the time of the Monfer Helio gabalus) and of other Donations by other Emperors. But what may give us yet a greater Idea of these Riches, is, That in the latter Heathen Times, which grew more and more superstitious, the restraining Laws (or Statutes of Mort-main) by which Men had formerly been with-held from giving away Estates by Will, or otherwise, to Religious Uses, were repeal'd; and the Heathen-Church left, in this manner, as a bottomless Gulph and devouring Receptacle of Land and Treasure. Senatus-consulto, et Constitutionibus Principum, Heredes infirmo conscirem ess Apollinem Didymum, Dianam Ephesam, Matrem Deorum, &c. Ulpianus post Cod. Theodos. pag. 92. apud Marsh.

This answers not amiss to the modern Practice and Expression of Making our Soul our Heir: Giving to God what has been taken sometimes with freedom enough from Man; and conveying Estates in such a manner in this World, as to make good Interest of them in another. The Reproach of the antient Satirists is at present out of doors. 'Tis no affront to Religion now-a-days to compute its Profits. And a Man might well be accounted dull, who, in our present Age, shou'd ask the Question, Dicite, Pomiiscus, in facro quid facit Aurum? Perf. Sat. 2. See below, pag. 90, and 125, in the Notes, and 88. ibid.

† As above, pag. 61.
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Misc. 2. became Ecclesiastical Instructors; the unnatural Union of Religion and Philosophy was compleated, and the monstrous Product of this Match appear'd soon in the World. The odd exterior Shapes of Deitys, Temples, and holy Utensils, which by the * Egyptian Sects had been formerly set in battel against each other, were now metamorphos'd into philosophical Forms and Phantoms; and, like Flags and Banners, display'd in hostile manner, and borne offensively, by one Party against another. In former times those barbarous Nations above mention'd were the sole Warriors in these religious Causes; but now the whole World became engag'd: when instead of Storks and Crocodiles, other Ensigns were erect'd; when sophistical Chimeras, crabbed Notions, bombastick Phrases, Solècisms, Absurdities, and a thousand Monsters of a scholastick Brood, were set on foot, and made the Subject of vulgar Animosity and Dispute.

Here first began that Spirit of Bigotry which broke out in a more raging manner than had been ever known before, and was less capable of Temper or Moderation than any Species, Form, or Mixture of Religion in the antient World.

* Supra, pag. 42, 46, 47, 60. And VOL. I. pag. 330. in the Notes.
Mysteries, which were heretofore treated Ch. 2, with profound respect, and lay unexpos'd to vulgar Eyes, became publick and prostitute; being enforc'd with Terrors, and urg'd with Compulsion and Violence, on the unfitted Capacities and Apprehensions of Mankind. The very Jewish Traditions, and Cabalistick Learning underwent this Fate. That which was naturally the Subject of profound Speculation and Inquiry, was made the necessary Subject of a strict and absolute Assent. The allegorical, mythological Account of Sacred Things, was wholly inverted: Liberty of Judgment and Exposition taken away: No Ground left for Inquiry, Search, or Meditation: No Refuge from the dogmatical Spirit let loose. Every Quarter was taken up; every Portion propos'd. All was reduc'd to * Article and Proposition.

Thus a sort of philosophical Enthusiasm overspread the World. And Bigotry (a † Species of Superstition hardly known before) took place in Mens Affections, and arm'd 'em with a new Jealousy against each other. Barbarous

* Infra, pag. 332, 3, 4. in the Notes. Et supra, p. 61.
† Let any one who considers distinctly the Meaning and Force of the word Bigotry, endeavour to render it in either of the antient Languages, and he will find how peculiar a Passion it implies; and how different from the mere Affection of Enthusiasm or Superstition.
Misc. 2. Terms and Idioms were every day intro-

duce'd: Monstrous Definitions invented and impos'd: New Schemes of Faith erected from time to time; and Hostilitys, the fiercest imaginable, exercis'd on these occasions. So that the Enthusiasm or Zeal, which was usually shewn by Man-kind in behalf of their particular Wor-ships, and which for the most part had been hitherto defensive only, grew now to be universally of the offensive kind.

IT MAY be expected of me perhaps, that being fallen thus from remote Anti-
quity to later Periods, I shou'd speak on this occasion with more than ordinary Ex-
aeiness and Regularity. It may be urg'd against me, that I talk here, as at random, and without-book : neglecting to produce my Authorys, or continue my Quota-
tions, according to the profes'd Style and Manner in which I began this present Chapter. But as there are many greater Privileges by way of Variation, Interruption, and Digression, allow'd to us Writers of Miscellany; and especially to such as are Commentators upon other Au-
thors; I shall be content to remain mys-
terious in this respect, and explain my-self no further than by a noted Story; which seems to sute our Author's purpose, and the present Argument.
Tis observable from Holy Writ, that the antient Ephesian Worshippers, however zealous or enthusiastick they appear'd, had only a defensive kind of Zeal in behalf of their * Temple; whenever they thought in earnest, it was brought in danger. In the † Tumult which happen'd in that City near the time of the holy Apostle's Retreat, we have a remarkable instance of what our Author calls a religious Panick. As little Bigots as the People were, and as far from any offensive Zeal, yet when their establish'd Church came to be call'd in question, we see in what a manner their Zeal began to operate. ‡ "All with one voice, about the Space of two hours, cried out, saying,

* The Magnificence and Beauty of that Temple is well known to all who have form'd any idea of the antient Græcian Arts and Workmanship. It seems to me to be remarkable in our learned and elegant Apostle, that tho an Enemy to this mechanical Spirit of Religion in the Ephesians; yet according to his known Character, he accommodates himself to their Humour, and the natural Turn of their Enthusiasm; by writing to his Converts in a kind of Architect-Style, and almost with a perpetual Allusion to Building, and to that Majesty, Order, and Beauty, of which their Temple was a Masterpiece. Ενευκοιμηθεν ἐστι τὸ ναὸς τῷ Ἀποστόλῳ καὶ Περσῶν, ὦ Ἐφεσιν, άρρητοι άληθείς ἄνθρωποι Χριστοῦ. Εἴπο, ἐν ἁγίῳ ὁ ὅμιλος συνεκμετάλλευσεν ἑαυτούς ἐκ ναῶν ἐκ Κυρίου. Εν δὲ ἡ οὖν εἰς συνοικοδομήθη ἐς κατοικήθην τῷ Θεῷ ἐν πνεύματι. — Eph. ch. ii. ver. 20, 21, 22. And so Ch. iii. ver. 17, 18, etc. And Ch. iv. ver. 16, 29.
‡ Ibid. ver. 28, & 34.

"Great
Great is Diana of the Ephesians." At the same time this Assembly was so confused that * the greater part knew not wherefore they were come together; and consequently could not understand why their Church was in any Danger. But the Enthusiasm was got up, and a Panick Fear for the Church had struck the Multitude. It ran into a popular Rage or epidemic Phrenzy, and was communicated (as our † Author expresses it) "by Aspect, or, as it were, by Contact, or Sym-pathy."

It must be confessed, that there was besides these Motives a secret Spring which forwarded this Enthusiasm. For certain Partys concern'd, Men of Craft, and strictly united in Interest, had been secretly call'd together, and told, "Gentlemen! ‡ (or Sirs!) Ye know that by this Mystery, or Craft, we have our Wealth. Ye fee withal and have heard that not only here at Ephesus, but almost thro'out all Asia, this Paul has persuaded and turn'd away many People, by telling them, They are no real Gods who are fig'ur'd, or wrought with hands: so that

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not only this our Craft is in danger; Ch. 2.
but also the Temple itself.

NOTHING cou'd be more moderate and wise, nothing more agreeable to that magisterial Science or Policy, which our Author recommends, than the Behaviour of the Town-Clerk or Recorder of the City, as he is represented on this occasion, in Holy Writ. I must confess indeed, he went pretty far in the use of this moderating Art. He ventured to assure the People, "That every one acquiesced in their antient Worship of the great Gods, and in their Tradition of the Image, which fell down from Jupiter: That these were Facts undeniable: and That the new Sect neither meant the pulling down of their Church, nor so much as offer'd to blaspheme or speak amis of their Goddesses."

THIS, no doubt, was stretching the point sufficiently; as may be understood by the Event, in after time. One might perhaps have suspected this Recorder to have been himself a Dissenter, or at least an Occasional Conformist, who cou'd answer so roundly for the new Sect, and warrant the Church in Being secure of Damage, and out of all Danger for the future. Mean

Vol. 3. G while
while the Tumult was appeas'd: No harm befel the Temple for that time. The new Sect acquiesced in what had been spoken on their behalf. They allow'd the Apology of the Recorder. Accordingly the Zeal of the Heathen Church, which was only defensive, gave way: And the new Religionists were prosecuted no further.

Hitherto, it seems, the Face of Persecution had not openly shewn itself in the wide World. 'Twas sufficient Security for every Man, that he gave no disturbance to what was publickly establish'd. But when offensive Zeal came to be discover'd in one Party, the rest became in a manner necessitated to be Aggressors in their turn. They who observ'd, or had once experienc'd this intolerating Spirit, cou'd no longer tolerate on their part*. And they who had once

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* Thus the Controversy stood before the Time of the Emperor Julian, when Blood had been so freely drawn, and Crueltys so frequently exchange'd not only between Christian and Heathen, but between Christian and Christian; after the most barbarous manner. What the Zeal was of many early Christians against the Idolatry of the old Heathen Church (at that time the establish'd one) may be comprehended by any Person who is ever so slenderly vers'd in the History of those Times. Nor can it be said indeed of us Moderns, that in the quality of good Christians (as that Character is generally understood) we are found either backward or scrupulous in assigning to Perdition such Wretches as we pronounce guilty of Idolatry.
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once exerted it over others, cou'd expect no better Quarter for themselves. So that nothing less than mutual Extirpation became the Aim and almost open Profession of each religious Society.

Idolatry. The name Idolater is sufficient Excuse for almost any kind of Infrunt against the Person, and much more against the Worship of such a Mis-Believer. The very word Christian is in common Language us'd for Man, in opposition to brute-Beast, without leaving so much as a middle place for the poor Heathen or Pagan: who, as the greater Beast of the two, is naturally doom'd to Murther, and his Gods and Temples to Fracture and Demolishment. Nor are we masters of this Passion, even in our best humour. The French Poets (we see) can with great Success, and general Applause, exhibit this primitive Zeal even on the publick Stage: POLY

LUC T E, Act II, Sc. 6.

Ne perdons plus de temps, le Sacrifice est prêt.
Allons y du vrai Dieu soutenir l'intérêt,
Allons fouler aux ptes ce Foudre ridicule
Dont arme un bois pourri ce Peuple trop credulé;
Allons en éclairer l'aveuglement fatal,
Allons briser ces Dieux de Pierre et de Metal l
Abandonnons nos jours à cette ardeur céleste,
Faisons triompher Dieu; qu'il dispose du reste.

I shou'd scarce have mention'd this, but that it came into my mind how ill a Conflagration some People have endeavour'd to make of what our Author, stating the Case of Heathen and Christian Persecution, in his Letter of Enthusiasm, has said concerning the Emperor JULIAN. It was no more indeed than had been said of that virtuous and gallant Emperor by his greatest Enemies; even by those who (to the shame of Christianity) boast'd of his having been most insolently affronted on all occasions, and even treacherously assassinated by one of his Christian Soldiers. As for such Authors as these, shou'd I cite them in their proper invective Style and Sainc-like Phrase, they wou'd make no very agreeable appearance, especially in Miscellanies of the kind we have here undertaken. But a Letter of that elegant and witty Emperor, may not be improperly plac'd amongst our Citations, as a Pattern of his

Humour
In this extremity, it might well perhaps have been esteem'd the happiest wish for Mankind, That one of thefe contending Partys of incompatible Religionists shou'd

Humour and Genius, as well as of his Principle and Sentiments, on this occasion. Julian's Epistles, Numb. 52.

Julian to the Bostrens.

"I should have thought, indeed, that the Galilæan Leaders would have esteem'd themselves more indebted to me, than to him who preceded me in the Administration of the Empyre. For in his time, many of them suffer'd Exile, Persecution, and Imprisonment. Multitudes of those whom in their Religion they term Hereticks, were put to the sword. Insomuch that in Samofata, Cyzicum, Paphlagonia, Bithynia, Galatia, and many other Countries, whole Towns were level'd with the Earth. The just Reverse of this has been observ'd in my time. The Exiles have been recall'd; and the Proscrib'd refor'd to the lawful Possession of their Estates. But to that height of Fury and Distruction are this People arriv'd, that being no longer allow'd the Privilege to tyrannize over one another, or persecute either their own Servitors, or the Religious of the lawful Church, they swell with rage, and leave no stone unturn'd, no opportunity unemploy'd, of raising Tumult and Sedition. So little regard have they to true Piety; so little Obedience to our Laws and Constitutions; however humane and tolerating. For still do we determine and sedulously resolve, never to suffer one of them to be drawn involuntarily to our Altars. * * * As for the mere People, indeed, they appear driven to these Riots and Seditions by those amongst them whom they call Clericks: who are now enraged to find themselves restrain'd in the use of their former Power and intertemperate Rule. * * * They can no longer act the Magistrate or Civil Judge, nor assume Authority to make Peoples Wills, supplant Relations, & possess themselves of other Mens Patrimony, and by specious Pretences transfer all into their own possession. * * * For this reason I have thought fit, by this Publick Edict, to forewarn the People of this sort, that they raise no more
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shou'd at last prevail over the rest; so as Ch. 2. by an universal and absolute Power to * determine Orthodoxy, and make that Opinion effectually Catholick, which in their particular Judgment had the best right to that Denomination. And thus by force of Massacre and Desolation, Peace in Wor-

"more Commotions, nor gather in a riotous manner about "their seditious CLERICKS, in defiance of the Magi-
"strate, who has been insulted and in danger of being foun'd "by these incited Rabble. In their Congregations they may, "notwithstanding, assemble as they please, and crowd about "their Leaders, performing Worship, receiving Doctrine, and "praying, according as they are by them taught and con-
"duct'd: But if with any Tendency to Sedition; let them "beware how they hearken, or give assent; and remember, "'tis at their peril, if by these means they are secretly wrought "up to Mutiny and Insurrection. * * * Live, therefore, in "Peace and Quietness! neither spitefully opposing, or inju-
"riously treating one another. You misguided People of the "new way, Beware, on your side! And you of the antients "and establis'd Church, injure not your Neighbours and Fel-
"low-Citizens, who are enthusiastically led away, in Ignor-
"ance and Mistake, rather than with Design or Malice!
"'Tis by DISCOURSE and REASON, not by Blows, "Insults, or Violence, that Men are to be inform'd of Truth, "and convin'd of Error. Again therefore and again I en-
"join and charge the zealous Followers of the true Religion, no "way to injure, molest, or affront the Galilæan People."

Thus the generous and mild Emperor; whom we may in-
deed call Heathen, but not so justly Apostate: since being, at different times of his Youth, transfer'd to different Schools or Universities, and bred under Tutors of each Religion, as well Heathen, as Christian; he happen'd, when of full age, to make his choice (tho very unfortunately) in the former kind, and adher'd to the antient Religion of his Country and Fore-
fathers. See the fame Emperor's Letters to ARABSIUS, Numb. 7. and to HECABOLUS, Numb. 45. and to the People of Alexandria, Numb. 10. See VOL. I. p. 25.

* Infra, p. 343.

ship,
MISCELLANEOUS

Misc. 2, ship, and Civil Unity by help of the Spiritual, might be presum’d in a fair way of being restor’d to Mankind.

I shall conclude with observing how ably the Roman-Chriffian, and once Catholick Church, by the assistance of their converted * Emperors, proceeded in the Establishment of their growing Hierarchy. They consider’d widely the various Superstitions and Enthusiasms of Mankind; and prov’d the different Kinds and Force of each. All these seeming Contrarietys of human Passion they knew how to comprehend in their political Model and sub-fervient System of Divinity. They knew how to make advantage both from the high Speculations of Philosophy, and the grossest Ideas of vulgar Ignorance. They saw there was nothing more different than that Enthusiasm which ran upon Spirituals, according to the † simpler Views of the divine Existence, and that which ran upon ‡ external Proportions, Magnificence of Structures, Ceremonys, Processions, Quires, and those other Harmonys which captivate the Eye and Ear. On this account they even added to this latter kind, and display’d Religion in a yet more gorgeous Habit of Temples, Statues, Paint-

* VOL. I pag. 133. Supra, 78, 79.
† VOL. II, pag. 270, 271.
‡ Supra, pag. 41.
ings, Vestments, Copes, Miters, Purple, Ch. 2. and the Cathedral Pomp. With these Arms they cou'd subdue the victorious Goths, and secure themselves an Atti-la*, when their Cæsars fail'd them.

The truth is, 'tis but a vulgar Species of Enthusiasm, which is mov'd chiefly by Shew and Ceremony, and wrought upon by Chalices and Candles, Robes, and figur'd Dances. Yet this, we may believe, was lookt upon as no slight Ingredient of Devotion in those Days; since, at this hour, the Manner is found to be of considerable Efficacy with some of the Devout amongst our-selves, who pass the least for superstitious, and are reckon'd in the Number of the polite World. This the wise Hierarchy duly preponderating; but being satisfy'd withal that there were other Tempers and Hearts which cou'd not so easily be captivated by this exterior Allurement, they assign'd another Part of Religion to Profelytes of another Character

* When this victorious Ravager was in full March to Rome, St. Leon (the then Pope) went out to meet him in solemn Pomp. The Goth was stuck with the Appearance, obey'd the Priest, and retir'd instantly with his whole Army in a panick Fear; alledgeing that among the rest of the Pontifical Train, he had seen one of an extraordinary Form, who threaten'd him with Death, if he did not instantly retire. Of this important Encounter there are in St. Peter's Church, in the Vatican, and elsewhere, at Rome, many fine Sculptures, Paintings, and Representations, deservingly made, in honour of the Miracle.
Misc. 2. and Complexion, who were allow'd to pro-
ceed on a quite different bottom; by the
inward way of Contemplation, and Di-
vine Love.

They are indeed so far from being jea-
lovs of mere Enthusiasm, or the ex-
tatick manner of Devotion, that they al-
low their Mysticks to write and preach in
the most rapturous and seraphick Strains.
They suffer them, in a manner, to super-
sede all external Worship, and triumph
over outward Forms; till the refin'd Reli-
gionists proceed so far as either expressly or
seemingly to dissuade the Practice of the
vulgar and establish'd Ceremonial Dutys.
And then, indeed *, they check the sup-
posed exorbitant Enthusiasm, which
would prove dangerous to their Hierarchal
State.

If modern Visions, Prophecys, and
Dreams, Charms, Miracles, Exorcisms,
and the rest of this kind, be comprehended
in that which we call Fanaticism or Su-
perstition; to this Spirit they al-
low a full Career; whilst to ingenuous
Writers they afford the Liberty, on the
other side, in a civil manner, to call in

* Witness the Case of Molinos, and of the pious,
worthy and ingenious Abbé Fenelon, now Archbishop
of Cambrai.
question these spiritual Feats perform'd in Ch. 2. Monasterys, or up and down by their mendicant or itinerant Priests, and ghostly Missionarys.

This is that antient Hierarchy, which in respect of its first Foundation, its Policy, and the Consistency of its whole Frame and Constitution, cannot but appear in some respect august and venerable, even in such as we do not usually esteem weak Eyes. These are the spiritual Conquerors, who, like the first Cæsars, from small Beginnings, eftablish'd the Foundations of an almost Universal Monarchy. No wonder if at this day the immediate View of this Hierarchal Residence, the City and Court of Rome, be found to have an extraordinary Effect on Foreigners of other latter Churches. No wonder if the amaz'd Surveyors are for the future so apt either to conceive the horridest Aversion to all Priestly Government; or, on the contrary, to admire it, so far as even to wish a Coalescence or Reunion with this antient Mother-Church.

In reality, the Exercise of Power, however arbitrary or despotic, seems less intolerable under such a spiritual Sovereignty, so extensive, antient, and of such a long Succession, than under the petty Tyrannys and mimical Polities of some new Pretenders.
MISCELLANEOUS

Misc. 2. ders. The former may even * persecute
with a tolerable Grace: The latter, who
would willingly derive their Authority
from the former, and graft on their suc-
cessive Right, must necessarily make a very
awkward Figure. And whilst they strive to
give themselves the same Air of Indepen-
dency on the Civil Magistrate; whilst they
affect the same Authority in Government,
the same Grandure, Magnificence, and
Pomp in Worship, they raise the highest
Ridicule, in the Eyes of those who have
real Discernment, and can distinguish Ori-
ginals from Copy:

† O Imitatores, servum pecus!

* Intra, p. 110.
C H A P. III.

Of the Force of Humour in Religion.
—Original of human Sacrifice.
—Exhilaration of Religion.—Various Aspects, from outward Causes.

The celebrated Wits of the Miscellanian Race, the Essay-Writers, casual Discourgers, Reflection-Coiners, Meditation-Founders, and others of the irregular kind of Writers, may plead it as their peculiar Advantage, "That they follow the Variety of Nature." And in such a Climate as ours, their Plea, no doubt, may be very just. We Islanders, fam'd for other Mutabilitys, are particularly noted for the Variableness and Inconstancy of our Weather. And if our Taste in Letters be found answerable to this Temperature of our Climate; 'tis certain
Misc. 2. a Writer must, in our Account, be the more valuable in his kind, as he can agreeably surprise his Reader, by sudden Changes, and Transports, from one Extreme to another.

Were it not for the known Prevalency of this Relish, and the apparent Deference paid to those Genius’s who are said to elevate and surprise; the Author of these Miscellanies might, in all probability, be afraid to entertain his Reader with this multifarious, complex, and defultory kind of Reading. ’Tis certain, that if we consider the Beginning and Process of our present Work, we shall find sufficient Variation in it. From a profess’d Levity, we are laps’d into a sort of Gravity unsuitable to our manner of setting out. We have steer’d an adventurous Course, and seem newly come out of a stormy and rough Sea. ’Tis time indeed we shou’d enjoy a Calm, and instead of expanding our Sails before the swelling Gulls, it befits us to retire under the Lee-shore, and ply our Oars in a smooth Water.

’Tis the Philosopher, the Orator, or the Poet, whom we may compare to some First Rate Vessel, which launches out into the wide Sea, and with a proud Motion insults the encountering Surges. We
Essay-Writers are of the Small-Craft, Ch. 3., or Galley-kind. We move chiefly by Starts and Bounds; according as our Motion is by frequent Intervals renew'd. We have no great Adventure in view; nor can tell certainly Whither we are bound. We undertake no mighty Voyage, by help of Stars or Compas; but row from Creek to Creek, keep up a coasting Trade, and are fitted only for fair Weather and the Summer Season.

Happy therefore it is for us in particular, that having finish'd our Course of Enthusiasm, and pursu'd our Author into his second Treatise, we are now, at last, oblig'd to turn towards pleasanter Reflections, and have such Subjects in view as must naturally reduce us to a more familiar Style. Wit and Humour (the profess'd Subject of the Treatise now before us) will hardly bear to be examin'd in ponderous Sentences and pois'd Discourse. We might now perhaps do best, to lay aside the Gravity of strict Argument, and resume the way of Chat; which, thro' Aversion to a contrary formal manner, is generally relish'd with more than ordinary Satisfaction. For Excess of Physick (we know) has often made Men hate the name of wholesome. And an abundance of forcd

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Miscl. 2. Instruction, and solemn Counsel, may have made Men full as averse to any thing deliver'd with an Air of high Wisdom and Science; especially if it be so high as to be set above all human Art of Reasoning, and even above Reason itself, in the account of its sublime Dispensers.

However, since it may be objected to us by certain Formalists of this fort, "That we can prove nothing duly without proving it in form." we may for once condescend to their Demand; state our Case formally; and divide our Subject into Parts, after the precise manner, and according to just Rule and Method.

Our purpose, therefore, being to defend an Author who has been charg'd as too presumptuous for introducing the way of Wit and Humour into religious Searches; we shall endeavour to make appear:

1st, That Wit and Humour are corroborative of Religion, and promotive of true Faith.

2nd, That they are us'd as proper Means of this kind by the holy Founders of Religion.

3rd, That notwithstanding the dark Complexion and sour Humour of some religious
Reflections.

Among the earliest Acquaintance of my Youth, I remember, in particular, a Club of three or four merry Gentlemen, who had long kept Company with one another, and were seldom separate in any Party of Pleasure or Diversion. They happen'd once to be upon a travelling Adventure, and came to a Country, where they were told for certain, they should find the worst Entertainment, as well as the worst Roads imaginable. One of the Gentlemen, who seem'd the least concern'd for this Disaster, said slightly and without any seeming Design, "That the "best Expedient for them in this Extremity wou'd be to keep themselves in high Humour, and endeavour to com-"mend every thing which the Place af-"forded." The other Gentlemen immediately took the hint; but, as it happen'd, kept silence, pass'd the Subject over, and took no further notice of what had been propos'd.

Being enter'd into the dismal Country, in which they proceeded without the least Complaint; 'twas remarkable, that if by great chance they came to any tolerable Bit of Road, or any ordinary Prof-
Misc. 2. Spee, they fail'd not to say something or
other in its praise, and would light often on
such pleasant Fancies and Representations,
as made the Objects in reality agreeable.

When the greatest part of the Day
was thus spent, and our Gentlemen ar-
riv'd where they intended to take their
Quarters, the first of 'em who made trial
of the Fare, or tasted either Glass or Dish,
recommended it with such an air of Af-
surance, and in such lively Expressions of
Approbation, that the others came instant-
ly over to his Opinion, and confirm'd his
Relish with many additional Encomiums
of their own.

Many ingenious Reasons were given
for the several odd Tastes and Looks of
Things, which were presented to 'em at
Table. "Some Meats were wholesome;
" Others of a high Taste: Others ac-
" cording to the manner of eating in this or
" that foreign Country." Every Dish had
the flavour of some celebrated Receipt in
Cookery; and the Wine, and other Li-
quors, had, in their turn, the Advantage
of being treated in the same elegant strain.
In short, our Gentlemen eat and drank
heartily, and took up with their indiffe-
rent Fare so well, that 'twas apparent they
had wrought upon themselves to believe
they were tolerably well serv'd.
THEIR Servants, in the mean time, having laid no such Plot as this against themselves, kept to their Senses, and stood it out, "That their Masters had certainly "lost theirs. For how else cou'd they "swallow so contentedly, and take all for "good which was set before 'em?"

HAD I to deal with a malicious Reader; he might perhaps pretend to infer from this Story of my travelling Friends, that I intended to represent it as an easy Matter for People to persuade themselves into what Opinion or Belief they pleas'd. But it can never surely be thought, that Men of true Judgment and Understanding shou'd set about such a Task as that of perverting their own Judgment, and giving a wrong Bias to their Reason. They must easily foresee that an Attempt of this kind, should it have the least Success, wou'd prove of far worse Consequence to them than any Perversion of their Taste, Appetite, or ordinary Senses.

I MUST confess it, however, to be my Imagination, that where fit Circumstan-ces concur, and many inviting Occasions offer from the side of Mens Interest, their Humour, or their Passion; 'tis no extraordinary Cafe to see 'em enter into such a Plot as this against their own Understand-
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ings, and endeavour by all possible means to persuade both themselves and others of what they think convenient and useful to believe.

If in many particular Cases, where Favour and Affection prevail, it be found so easy a thing with us, to impose upon ourselves; it cannot surely be very hard to do it, where, we take for granted, our highest Interest is concern'd. Now it is certainly no small Interest or Concern with Men, to believe what is by Authority establish'd; since in the Case of Disbelief there can be no Choice left but either to live a Hypocrite, or be esteem'd profane. Even where Men are left to themselves, and allow'd the Freedom of their Choice, they are still forward enough in believing; and can officiously endeavour to persuade themselves of the Truth of any flattering Imposture.

Nor is it un-usual to find Men successful in this Endeavour: As, among other Instances, may appear by the many religious Faiths or Opinions, however preposterous or contradictory, which, Age after Age, we know to have been rais'd on the Foundation of Miracles and pretended Commissions from Heaven. These have been as generally espous'd and passionately cherish'd as the greatest Truths and most certain
REFLECTIONS:

'tis certain that in a Country, where Faith has, for a long time, gone by Inheritance, and Opinions are entail'd by Law, there is little room left for the Vulgar to alter their Persuasion, or deliberate on the Choice of their religious Belief. Whenever a Government thinks fit to concern itself with Mens Opinions, and by its absolute Authority impose any particular Belief, there is none perhaps ever so ridiculous or monstrous in which it needs doubt of having good Success. This we may see thoroughly effected in certain Countries, by a steady Policy, and found Application of Punishment and Reward: with the Assistance of particular Courts erected to this end; peculiar Methods of Justice; peculiar Magistrates and Officers; proper Inquests, and certain wholesome Severities, not slightly administer'd, and play'd with, (as certain Triflers propose) but duly and properly inforc'd; as is absolutely requisite to this end.
Misc. 2. of strict Conformity, and Unity in one and the same Profession, and manner of Worship.

But shou'd it happen to be the Truth itself which was thus effectually propagated by the Means we have describ'd; the very Nature of such Means can, however, allow but little Honour to the Propagators, and little Merit to the Disciples and Believers. 'Tis certain that Mahometism, Paganism, Judaism, or any other Belief may stand, as well as the truest, upon this Foundation. He who is now an Orthodox Christian, wou'd by virtue of such a Discipline have been infallibly as true a Mussulman, or as errant a Heretick; had his Birth happen'd in another place.

For this reason there can be no rational Belief but where Comparison is allow'd, Examination permitted, and a sincere Toleration establish'd. And in this case, I will presume to say, "That Whatever Belief is once espous'd or countenanc'd by the Magistrate, it will have a sufficient ad-vantage; without any help from Force or Menaces on one hand, or extraordi-nary Favour and partial Treatment on the other." If the Belief be in any measure consonant to Truth and Reason, it will find as much favour in the eyes of Mankind, as Truth and Reason need desire. Whatever
Reflections.

Whatever Difficulty there may be in any particular Speculations or Mysteries belonging to it; the better sort of Men will endeavour to pass 'em over. They will believe (as our * Author says) to the full stretch of their Reason, and add Spurs to their Faith, in order to be the more sociable; and conform the better with what their Interest, in conjunction with their Good-Humour, inclines them to receive as credible, and observe as their religious Duty and devotional Task.

Here it is that Good Humour will naturally take place, and the hospitable Disposition of our travelling Friends above-recited will easily transfer itself into Religion, and operate in the same manner with respect to the establish'd Faith (however miraculous or incomprehensible) under a tolerating, mild, and gentle Government.

Every one knows, indeed, That by Heresy is understood a Stubbornness in the Will, not a Defect merely in the Understanding. On this account 'tis impossible that an honest and good-humour'd Man shou'd be a Schismatick or Heretick, and affect to separate from his national Worship on flight Reason, or without severe Provocation.

* Letter of Enthusiasm, VOL. I. pag. 34.
To be pursu'd by petty Inquisitors; to be threatened with Punishment, or penal Laws; to be mark'd out as dangerous and suspected; to be rail'd at in high Places, with all the study'd Wit and Art of Calumny; are indeed sufficient Proviations to ill Humour, and may force People to divide, who at first had never any such Intention. But the Virtue of Good-Humour in Religion is such, that it can even reconcile Persons to a Belief, in which they were never bred, or to which they had conceiv'd a former Prejudice.

From these Considerations we cannot but of course conclude, "That there is nothing so ridiculous in respect of Policy, or so wrong and odious in respect of common Humanity, as a moderate and half-way Persecution." It only frets the Sore; it raises the Ill-humour of Mankind; excites the keener Spirits; moves Indignation in Beholders; and sows the very Seeds of Schism in Menses bosoms. A resolute and bold-fac'd Persecution leaves no time or scope for these engendering Distempers, or gathering Ill-humours. It does the work at once; by Extirpation, Banishment, or Massacre; and like a bold Stroke in Surgery, dispatches by one short Amputation, what a bungling Hand would make worse and worse, to the
the perpetual Sufferance and Mifery of the Ch. 3.
Patient.

If there be on earth a proper way to render the most sacred Truth suspected, ’tis by supporting it with Threats, and pretending to terrify People into the Belief of it. This is a sort of daring Mankind in a Cause where they know themselves superior, and out of reach. The weakest Mortal finds within himself, that tho’ he may be out-witted and deluded, he can never be forc’d in what relates to his Opinion or Assent. And there are few Men so ignorant of human Nature, and of what they hold in common with their Kind, as not to comprehend, “That where great Vehemence is express’d by any-one in what relates solely to another, ’tis sole-

dom without some private Interest of his own.”

In common Matters of Dispute, the angry Disputant makes the best Cause to appear the worst. A Clown once took a fancy to hear the Latin Disputes of Doctors at a University. He was ask’d what pleasure he could take in viewing such Combatants, when he could never know so much as which of the Partys had the better. “For that matter, reply’d the Clown, I a’n’t such a Fool neither, but I can see who’s the first that puts t’other into
Misc. 2. "into a Passion." Nature her self dictated this Lesson to the Clown; "That he who had the better of the Argument, wou'd be easy and well-humour'd: But he who was unable to support his Cause by Reason, wou'd naturally lose his Temper, and grow violent."

Were two Travellers agreed to tell their Story separate in publick: the one being a Man of Sincerity, but positive and dogmatical; the other less sincere, but easy and good-humour'd: tho' it happen'd that the Accounts of this latter Gentleman were of the more miraculous sort; they wou'd yet sooner gain Belief, and be more favourably receiv'd by Mankind, than the strongly asserted Relations and vehement Narratives of the other fierce Defender of the Truth.

That good Humour is a chief Cause of Compliance, or Acquiescence in matters of Faith, may be prov'd from the very Spirit of those, whom we commonly call Criticks. 'Tis a known Prevention against the Gentlemen of this Character; "That they are generally ill-humour'd, and splenetic." The World will needs have it, That their Spleen disturbs 'em. And I must confess I think the World in general to be so far right in this Conceit, That tho' all Criticks perhaps are
are not necessarily splenetic; all splenetic People (whether naturally such, or made so by ill Usage) have a necessary Propensity to Criticism and Satir. When Men are easily in themselves, they let others remain so; and can readily comply with what seems plausible, and is thought conducing to the Quiet or good Correspondence of Mankind. They study to raise no Difficultys or Doubts. And in religious Affairs, 'tis seldom that they are known forward to entertain ill Thoughts or Surmises, whilst they are unmolested. But if disturb'd by groundless Arraignments and Suspicions, by unnecessary Invectives, and bitter Declamations, and by a contentious quarrelsome Aspect of Religion; they naturally turn Criticks, and begin to question every thing. The Spirit of Satir riles with the ill Mood: and the chief Passion of Men thus dises'd and thrown out of Good Humour, is to find fault, censure, unravel, confound, and leave nothing without exception and controversy.

These are the Scepticks or Scrupulisits, against whom there is such a Clamor rais'd. 'Tis evident, in the mean while, that the very Clamor it-self, join'd with the usual Menaces and Shew of Force, is that which chiefly raises this sceptical Spirit, and helps to multiply the number of these inquisitive and ill-humour'd Criticks.
MISCELLANEOUS

MISC. 2. TICKS. Mere Threats, without power of Execution, are only exasperating and provocative. They * who are Masters of the carnal as well as spiritual Weapon, may apply each at their pleasure, and in what proportion they think necessary. But where the Magistrate resolves steddy to reserve his Fasces for his own proper Province, and keep the Edg-Tools and deadly Instruments out of other Hands, 'tis in vain for spiritual Pretenders to take such magisterial Airs. It can then only become them to brandish such Arms, when they have strength enough to make the Magistrate resign his Office, and become Provost or Executioner in their service.—

Should any one who happens to read these Lines, perceive in himself a rising Animosity against the Author, for asserting thus zealously the Notion of a religious Liberty, and mutual Toleration; 'tis wish'd that he wou'd maturely deliberate on the Cause of his Disturbance and Ill-humour. Wou'd he deign to look narrowly into himself, he wou'd undoubtedly find that it is not Zeal for Religion or the Truth, which moves him on this occasion. For had he happen'd to be in a Nation where he was no Conformist, nor had any Hope or Expectation of obtaining the Prece-

* Supra, pag. 94.
dency for his own Manner of Worship, he Ch. 3. wou'd have found nothing preposterous in this our Doctrine of Indulgence. 'Tis a Fact indispensible, that whatever Sect or Religion is undermost, tho' it may have persecuted at any time before; yet as soon as it begins to suffer Persecution in its turn, it recurs instantly to the Principles of Moderation, and maintains this our Plea for Complacency, Sociableness, and Good Humour in Religion. The Mystery therefore of this Animosity, or rising Indignation of my devout and zealous Reader, is only this; "That being devoted to the Interest of a Party already in possession or expectation of the temporal Advantages annex'd to a particular Belief; he fails not, as a zealous Party-Man, to look with jealousy on every unformable Opinion, and is sure to justify those Means which he thinks proper to prevent its growth," He knows that in Matters of Religion any one believes amiss, 'tis at his own peril. If Opinion dams; Vice certainly does as much. Yet will our Gentleman easily find, if he inquires the least into himself, that he has no such furious Concern for the Security of Mens Morals, nor any such violent Refentment of their Vices, when they are such as no-way incommode him. And from hence it will be easy for him to infer, "That the Passion
COME we now (as authentick Rhetoricians express themselves) to our second Head: which we shou’d again subdivide into Firsts and Seconds, but that this manner of carving is of late days grown much out of fashion.

’Twas the Custom of our Ancestors, perhaps as long since as the days of our hospitable King Arthur, to have nothing serv’d at Table but what was intire and substantial. ’Twas a whole Boar, or solid Ox which made the Feast. The Figure of the Animal was preserv’d intire, and the Dissection made in form by the appointed Carver, a Man of Might as well as profound Craft and notable Dexterity; who was seen erect, with goodly Mein and Action, displaying Heads and Members, dividing according to Art, and distributing his Subject-matter into proper Parts, suitable to the Stomachs of those he serv’d. In latter days ’tis become the Fashion to eat with less Ceremony and Method. Every-one chuses to carve for himself. The learned Manner of Dissection is out of request; and a certain Method of Cookery has been introduc’d; by which
which the *anatomical* Science of the TableCh. 3. is intirely set aside. *Ragouts and Fricassees* are the reigning Dishes, in which every thing is so dismember'd and thrown out of all Order and Form, that no Part of the Mass can properly be *divided*, or distinguisht from another.

*Fashion* is indeed a powerful Miftress, and by her single Authority has so far degraded the carving Method and Use of *Solids*, even in Discourse and Writing, that our religious Pastors themselves have many of 'em chang'd their Manner of distributing to us their spiritual Food. They have quitted their substantial Service, and uniform Division into *Parts* and *Under-Parts*; and in order to become fashionable, they have run into the more favoury way of learned *Ragout and Medley*. 'Tis the unbred rustick Orator alone, who presents his clownish Audience with a *divisible Discourse*. The elegant Court-Divine exhorts in *Miscellany*, and is asham'd to bring his *Two's* and *Three's* before a fashionable Assembly.

*Shou'd I therefore*, as a mere *Miscel-lanarian* or *Essay-Writer*, forgetting what I had premis'd, be found to drop a *Head*, and lose the connecting Thred of my pre-sent Discourse; the Case perhaps wou'd not be so preposterous. For fear however left
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Misc. 2. lest I should be charg'd for being worse than my word, I shall endeavour to satisfy my Reader, by pursuing my Method propos'd: if peradventure he can call to mind, what that Method was. Or if he cannot, the matter is not so very important, but he may safely pursue his reading, without further trouble.

To proceed, therefore. Whatever Means or Methods may be employ'd at any time in maintaining or propagating a religious Belief already current and establish'd, 'tis evident that the first Beginnings must have been founded in that natural Complacency, and Good Humour, which inclines to Trust and Confidence in Mankind. Terrors alone, tho' accompany'd with Miracles and Prodigies of whatever kind, are not capable of raising that sincere Faith and absolute Reliance which is requir'd in favour of the divinely authoriz'd Instructor, and spiritual Chief. The Affection and Love which procures a true Adherence to the new religious Foundation, must depend either on a real or counterfeit * Goodness in the religious Founder. Whatever ambitious Spirit may inspire him; whatever savage Zeal or persecuting Principle may lie in reserve, ready to disclose it-self when Authority and

* VOL. I. pag. 94. and VOL. II. pag. 334. Power
Power is once obtain'd; the First Scene of Ch. 3.
Doctrine, however, fails not to present us with the agreeable Views of Joy, Love, Meekness, Gentleness, and Moderation.

In this respect, Religion, according to the common Practice in many Sects, may be compar'd to that sort of Courtship, of which the Fair Sex are known often to complain. In the Beginning of an Amour, when these innocent Charmers are first ac-costed, they hear of nothing but tender Vows, Submission, Service, Love. But soon afterwards, when won by this Appearance of Gentleness and Humility, they have resign'd themselves, and are no longer their own, they hear a different Note, and are taught to understand Submission and Service in a sense they little expected. Charity and Brotherly Love are very engaging Sounds: But who would dream that out of abundant Charity and Brotherly Love should come Steel, Fire, Gibbets, Rods, and such a found and hearty Application of these Remedies as should at once advance the worldly Greatness of religious Pastors, and the particular Interest of private Souls, for which they are so charitably concern'd?

It has been observ'd by our * Author, "That the Jews were naturally a very


"cloudy
Misc. 2. "cloudy People." That they had certainly in Religion, as in every thing else, the least Good-Humour of any People in the World, is very apparent. Had it been otherwise, their holy Legislator and Deliverer, who was declar'd * the meekest Man on Earth, and who for many years together had by the most popular and kind Acts endeavour'd to gain their Love and Affection, wou'd in all probability have treated them afterwards with more Sweetness, and been able with † less Blood and Massacre to retain them in their religious Duty. This however we may observe, That if the first Jewish Princes and celebrated Kings acted in reality according to the Institutions of their great Founder, not only Music, but even Play and Dance, were of holy Appointment, and divine Right. The first Monarch of this Nation, tho of a melancholy Complexion, join'd Music with his spiritual Exercises, and even us'd it as a Remedy under that dark Enthusiasm or ‡ evil Spirit; which how far it might resemble that of Prophecy, experienc'd by him ** even after his

* Numb. Ch. xii. ver. 3.
† Exod. Ch. xxxii. ver. 27, 42. And Numb. Ch. xvi. ver. 41.
‡ 1 Sam. Ch. xviii. ver. 10. And Ch. xix. ver. 9.
** Ibid. ver. 23, 24.

Apostacy,
Apostacy, our * Author pretends not to Ch. 3. determine. 'Tis certain that the Successor of this Prince was a hearty Espousier of the merry Devotion, and by his example has shewn it to have been fundamental in the religious Constitution of his People. † The famous Entry or high Dance perform'd by him, after so conspicuous a manner, in the Procession of the sacred Coffeer, shews that he was not ashamed of expressing any Extasy of Joy or ‡ playsom Humour, which was practised by the ** meanest of the Priests or People on such an occasion.

* Letter of Enthusiasm, VOL. I. pag. 45.
† 2 Sam. Ch. vii. ver. 5, 14, &c 16.
‡ Ibid. ver. 22.
** Tho this Dance was not perform'd quite naked, the Dancers, it seems, were so lightly cloth'd, that in respect of Modesty, they might as well have wore nothing: their Nackedness appearing still by means of their high Capering, Leaps, and violent Attitudes, which were proper to this Dance. The Reader, if he be curious, may examine what relation this religious Extasy and naked Dance had to the naked and processional Prophecy; (1 Sam. Ch. xix. ver. 23, &c 24.) where Prince, Priest, and People prophesy'd in conjunction: the Prince himself being both of the itinerants and naked Party. It appears that even before he was yet advance to the Throne, he had been seiz'd with this prophesying Spirit-errants, processional, and fainants, attended, as we find, with a sort of Martial Dance perform'd in Troops or Company's, with Pipe and Tabret accompanying the March, together with Psaltry, Harp, Cornets, Timbreis, and other variety of Musick. See 1 Sam. Ch. x. ver. 5. and Ch. xix. ver. 23, 24, &c. and 2 Sam. Ch. vi. ver. 5. And above, Letter of Enthusiasm, VOL. I. pag. 45.
Besides the many Songs and Hymns dispers'd in Holy Writ, the Book of Psalms it-elf, Job, Proverbs, Canticles, and other intire Volumes of the sacred Collection, which are plainly Poetry, and full of humorous Images, and jocular Wit, may sufficiently shew how readily the inspir'd Authors had recourse to Humour and Diversion, as a proper Means to promote Religion, and strengthen the establish'd Faith.

When the Affairs of the Jewish Nation grew desperate, and every thing seem'd tending to a total Conquest and Captivity, the Style of their holy Writers and Prophets might well vary from that of earlier days, in the Rise and Vigor of their Commonwealth, or during the first Splendor of their Monarchy, when the Princes themselves prophesy'd, and potent Kings were of the number of the Sacred Pen-men. This still we may be assure'd of; That however melancholy or ill-humour'd any of the Prophets may appear at any time, 'twas not that kind of Spirit, which God was wont to encourage in them. Witness the Case of the Prophet Jonah; whose Character is so naturally describ'd in Holy Writ.
Pettish as this Prophet was, unlike a Man, and resembling rather some refractory boyish Pupil; it may be said that God, as a kind Tutor, was pleas'd to humour him, bear with his Anger, and in a lusory manner, expose his childish Frowardness, and shew him to himself.

"* Arise (said his gracious Lord) and " go to Ninive." No such matter," says our Prophet to himself; but away over-Sea for Tarshish. He fairly plays the Truant, like an arch School-Boy; hoping to hide out of the way. But his Tutor had good Eyes, and a long Reach. He overtook him at Sea; where a Storm was ready prepar'd for his Exercise, and a Fish's Belly for his Lodging. The Renegade found himself in harder Durance than any at Land. He was sufficiently mortify'd: He grew good, pray'd, moraliz'd, and spoke mightily against † Lying Vanities.

Again, ‡ the Prophet is taken into favour, and bid go to Ninive, to foretell Destruction. He foretels it. Ninive repents: God pardons: and the Prophet is angry.

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* Jonah, Ch. i. ver.
† Ibid. Ch. ii. ver. 9.
‡ Ch. iii. ver. 1, ver.

I 2 " Lord!
" * Lord! Did I not foresee what this wou'd come to? Was not this my Saying, when I was safe and quiet at home? —— What else shou'd I have run away for? —— As if I knew not how little dependence there was on the Resolution of those, who are always so ready to forgive, and repent of what they have determin'd. —— No! —— Strike me dead! —— Take my Life, this moment. 'Tis better for me. —— If ever I prophesy again" ** * * * *

" Dost thou well then to be thus angry, Jonah! Consider with thy-self. —— Come! —— Since thou wilt needs retire out of the City, to see at a distance what will come of it; here, Take a better Fence than thy own Booth against the hot Sun which incommodes Thee. Take this tall Plant as a Shady Covering for thy Head. Cool thy-self, and be deliver'd from thy Grief."

When The Almighty had shown this Indulgence to the Prophet, he grew better-humour'd, and pass'd a tolerable Night. But the next morning the Worm came,
and an East-Wind: the Arbor was nip’d: Ch. 3.
the Sun shone vehemently, and the Pro-

phet’s Head was heated, as before. Pre-
fently the ill Mood returns, and the Pro-

phet is at the old pafs. “Better die,
“than live at this rate.—Death, Death,
“alone can satisfy me. Let me hear no
“longer of Living. — No! — ’Tis in
“vain to talk of it.”

Again * GOD expostulates; but is
taken up short, and answer’d churlishly,
by the testy Prophet. “Angry he is;
“angry he ought to be, and angry he will
“be, to his Death.” But the Almighty,
with the utmost pity towards him,
in this melancholy and froward Temper, lays
open the Folly of it; and exhorts to Mild-
ness, and Good Humour, in the most
tender manner, and under the most fami-
iliar and pleasant Images; whilst he shews
† expressly more Regard and Tenderness to
the very Cattle and Brute-Beasts, than
the Prophet to his own Human Kind,
and to those very Disciples whom by his
Preaching he had converted.

In the antienter Parts of Sacred Story,
where the Beginning of things, and Ori-
gin of human Race are represented to us,

* Ver. 9.
† See the last Verse of this Prophet.
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there are sufficient Instances of this Familiarity of Style, this popular pleasant Intercourse, and Manner of Dialogue between * God and Man: I might add even between † Man and Beast; and what is still more extraordinary, between God and ‡ Satan.

Whatsoever of this kind may be allegorically understood, or in the way of Parable or Fable; this I am sure of, That the Accounts, Descriptions, Narrations, Expressions, and Phrases are in themselves many times exceedingly pleasant, entertaining, and facetious. But fearing left I might be mis-interpreted, should I offer to set these Passages in their proper Light, (which however has been perform'd by undoubted good Christians, and most learned and ** eminent Divines of our own Church) I forbear to go any further into the Examination or Criticism of this sort.

As for our Saviour's Style, 'tis not more vehement and majestick in his grassest Ani-madversions or declamatory Discourses; than it is sharp, humorous, and witty in

* Gen. Ch. iii. ver. 9, &c.
† Numb. Ch. xxii. ver. 28, &c.
‡ (1.) Job, Ch. i, & ii.
(2.) 2 Chron. Ch. xviii. ver. 18, 19, &c.
** See Burnet, Archæol. cap. 7. p. 480, &c.
his Repartees, Reflections, fabulous Narrations, or Parables, Similes, Comparisons, and other Methods of milder Censure and Reproof. His Exhortations to his Disciples; his particular Designation of their Manners; the pleasant Images under which he often couches his Morals and prudential Rules; even his Miracles themselves (especially the * first he ever wrought) carry with them a certain Festivity, Alacrity, and Good Humour so remarkable, that I shou'd look upon it as impossible not to be mov'd in a pleasant manner at their Recital.

Now, if what I have here asserted in behalf of Pleasantery and Humour, be found just and real in respect of the Jewish and Christian Religions; I doubt not, it will be yielded to me, in respect of the antient Heathen Establishments; that the highest Care was taken by their original Founders, and following Reformers, to exhilarate Religion, and correct that Melancholy and Gloominess to which it is subject; according to those different Modifications of † Enthusiasm above specify'd.

* St. John, Chap. ii. ver. ii.
† Above, Chap. i, ii.
How different an Air and Aspect the good and virtuous were presum'd to carry with them to the Temple, let Plu-
tarch singly, instead of many others, witness, in his excellent Treatise of *Super-

* Ωαμε την Ελληνες και τη σωφρονισκη, επιστολος, ηπικογραμμων, μαυσωλιος, εις τη σω-

“O wretched Greeks! (says he, speaking to his then declining Countrymen) who in a way of Superstition run so easily into the styles of barbarous Nations, and bring into Religion that frightful Mein of fordid and villifying Devotion, ill-favor'd Humiliation and Contrition, abject Looks and Countenances, Confemations, Prostrations, Dis-

figurations, and, in the Act of Worship, Distortions, con-

strain'd and painful Postures of the Body, very Faces, beg-

gerly Tones, Mumpings, Grimaces, Cringings, and the rest of this kind——A shame indeed to us Grecians!——

“For to us (we know) itis prescrib'd from of old by our pec-

uliar Laws concerning Musick, and the publick Chorus's, that we shou'd perform in the handsomest manner, and with a just and manly Countenance, avoiding those Gri-
maces and Contortions of which some Singers contrac't a Habit. And shall we not in the more immediate Worship of the DEITT preserve this liberal Air and manly Ap-

pearance? Or, on the contrary, whilst we are nicely ob-
servant of other Forms and Decencies in the Temple, shall we neglect this greater Decency in Voice, Words, and Man-

ners, and with vile Cries, Fawnings, and profligate Be-

haviour, betray the natural Dignity and Majesty of that Divine Religion and National Worship deliver'd down to us by our Forefathers, and purg'd from every thing of a bar-

barous and savage kind?”

What Pluarch mentions here, of the just Counte-
nance or liberal Air, the σωφροσυν, of the Musical Per-

former, is agreeably illustrated in his Alcibiades. 'Twas that heroick Youth, who, as appears by this Historian, first gave occasion to the Athenians of the higher Rank wholly to abandon the use of Flutes; which had before been
been highly in favour with them. The Reason given, was
"the liberal Air which attended such Performers, and the
"unnatural Disfigurement of their Looks and Countenance,
"which this Piping-work produc'd." As for the real Figure
or Plight of the Superstitious Mind, our Author thus de-
scribes it: "Gladly would the poor comfortless Mind, by
"whiles, keep Festival and rejoice: But such as its Reli-
gion is, there can be no free Mirth or Joy belonging to it.
"Publick Thanksgivings are but private Mournings. Sighs
"and Sorrows accompany its Praises. Fears and Horrors
"corrupt its best Affections. When it assumes the outward
"Ornaments of best Apparel for the Temple, it even then
"strikes Melancholy, and appears in Paleness and ghastly
"Looks. While it worships, it trembles. It sends up Vows
"in faints and feeble Voices, with eager Hopes, Desires, and
"Passions, discoverable in the whole Disorder of the outward
"Frame: and, in the main, it evinces plainly by Practice,
"that the Notion of Pythagoras was but vain,
"who dare'd assert, That we were then in the best State, and
"carry'd our most becoming Looks with us, when we ap-
"proach'd the Gods. For then, above all other Seasons, are
"the Superstitious found in the most abject miserable State of
"Mind, and with the meanest Presence and Behaviour,
"approaching the Sacred Shrines of the Divine Powers in the
"same manner as they would the Dens of Bears or Lions,
"the Caves of Bats, or Dragons, or other hideous Reces-
"ses of wild Beasts or raging Monsters. To me therefore it
"appears wonderful, that we should arraign Atheism as
"impious; whilst Superstition escapes the Charge. Shall he
"who holds there are no Divine Powers, be esteemed im-
"pious; and shall not he be esteemed far more impious, who
"holds the Divine Beings such in their Nature as the Super-
"stitious believe and represent? For my own part, I had
"rather Men shou'd say of me, &c." See VOL. I. pag.
41. in the Notes. Nothing can be more remarkable than
what our Author says again, a little below. "The Atheist
"believeth there is no Deity; the Religionist (or superstitious
"Believer) wishes there were none. If he believes, 'tis a-
"gainst his Will: mistrust he dares not, nor call his Thoughts
"in question. But cow'd he with Security, at once, throw
enough appear * what a share Good Humour had in that which the politer Antients esteem'd as Piety, and true Religion.

"off that oppressive Fear, which like the Rock of Tan-
"TALUS impends, and presses over him, he would wish
"equal Joy spurn his inlaying Thought, and embrace the
"Atheist's State and Opinion as his happiest Deliverance.
"Atheists are free of Superstition, but the Superstitious are
"ever willing Atheists, the impotent in their Thought, and
"unable to believe of the Divine Being as they gladly would.
"Noli αὐτῷ τὸ μὲν Ἰατρικόν, δεύτερον δὲ τὸ ἐγκατάστασιν. Ὕποπτος
"ἐπιτίμησιν τὸ εὐαριστήτως ἔσται, ἀλλ' ἐπ' ἄριστος πᾶσιν ἐπὶ
"τῶν Ἀράχθων ὅπερ ἴσται τὸ πᾶλαι. See VOL. I. pag.
35, 36, 40, 41.

* Where speaking of Religion, as it stood in the Heathen Church, and in his own time; he confesses, "That as to the
"vulgar Disposition, there was no Remedy. Many even of
"the better sort would be found, of course, to intermix with
"their Veneration and Esteem something of Terror or Fear
"in their religious Worship, which might give it perhaps the
"Character of SUPERSTITION; But that this Evil
"was a thousand times over-ballanc'd by the Satisfaction,
"Hope, Joy, and Delight which attended religious Worship.
"This (says he) is plain and evident from the most demon-
"strable Testimonies. For neither the Societys, or Publick
"Meetings in the Temples, nor the Festivals themselves, nor
"any other diverting Party, Sights, or Entertainments, are
"more delightful or rejoicing than what we our-selves be-
"hold, and act in the Divine Worship, and in the Holy Sa-
"crifices and Mysteries which belong to it. Our Disposition
"and Temper is not, on this occasion, as if we were in the
"Preference of worldly Potentates, dread Sovereigns, and de-
"spotick Princes. Nor are we here found meanly humbling
"our-selves, crouching in Fear and Awe, and full of Anxie-
"ty and Confusion, as would be natural to us in such a Cafe.
"But where the Divinity is esteem'd the nearest, and most
"immediately present, there Horrors and Amazements are
"the furthest banish'd; there the Heart, we find, gives freeest
"way to Pleasure, to Entertainment, to Play, Mirth, Hu-
"mour, and Diversion; and this even to an Excess.

BUT
BUT NOW, methinks, I have been sufficiently grave and serious, in defence of what is directly contrary to Seriousness and Gravity. I have very solemnly pleaded for Gaiety and Good Humour: I have declaim'd against Pedantry in learned Language, and oppos'd Formality in Form. I now find my-self somewhat impatient to get loose from the Constraint of Method: And I pretend lawfully to exercise the Privilege which I have asserted, of rambling from Subject to Subject, from Style to Style, in my Miscellaneous manner, according to my present Profession and Character.

I may, in the mean while, be censur'd probably for passing over my Third Head. But the methodical Reader, if he be scrupulous about it, may content himself with looking back: And if possibly he can pick it out of my Second, he will forgive this Anticipation, in a Writing which is govern'd less by Form than Humour. I had indeed resolv'd with my-self to make a large Collection of Passages from our most eminent and learned Divines, in order to have set forth this Latter Head of my Chapter; and by better Authority than my own to have evinc'd, "That we' had in the main a good-humour'd Religion."
Miscellaneous

Mis. 2. "gion." But after considering a little while, I came to this short issue with myself: "That it was better not to cite at all, than to cite partially." Now if I cited fairly what was said as well on the melancholy as the cheerful side of our Religion, the Matter, I found, would be pretty doubtfully balanced: And the Result at last would be this; "That, generally speaking, as oft as a Divine was in good Humour, we should find Religion the sweetest and best-humour'd thing in Nature: But at other times (and that, pretty often) we should find a very different Face of Matters."

Thus are we alternately exalted and humbled, chear'd and deject'd, according as our spiritual * Director is himself influenc'd: And this, peradventure, for our Edification and Advantage; "That by these Contrarieties and Changes we may be render'd more supple and compliant." If we are very low, and down; we are taken up. If we are up, and high; we are taken down.—This is Discipline. This is Authority and Command.—Did Religion carry constantly one and the same Face, and were it always represented to us alike in every respect; we might perhaps be over-bold, and make Acquaintance with it, in

* Supra, pag. 39.
too familiar a manner: We might think Ch. 3. our-selves fully knowing in it, and affur'd of its true Character and Genius. From whence perhaps we might become more refractory towards the Ghostly Teachers of it, and be apt to submit our-selves the less to those who, by Appointment and Authority, represent it to us, in such Lights, as they esteem most proper and convenient.

I shall therefore not only conclude abruptly, but even sceptically on this my last Head: referring my Reader to what has been said already, on my preceding Heads, for the bare probability " of our " having, in the main, a witty and good-" humour'd Religion."

This, however, I may presume to assert; That there are undoubtedly some Countenances or Aspects of our Religion, which are humorous and pleasant in themselves; and that the sadder Representations of it are many times so over-fad and dismal, that they are apt to excite a very contrary Passion to what is intended by the Representers.
CHAP. I.

Further Remarks on the Author of the Treatises.—His Order and Design.—His Remarks on the Succession of Wit, and Progress of Letters, and Philosophy.—Of Words, Relations, Affections.—Country-Men and Country.—Old-England.—Patriots of the Soil.—Virtuosi, and Philosophers.—A TASTE.

HAVING already asserted my Privilege, as a Miscellaneous or Essay-Writer of the modern Establishment; to write on every Subject, and in every Method, as I fancy; to use Order, or lay it aside, as I think fit; and to treat of Order and Method in other Works, tho' free perhaps and unconfin'd as to my own: I shall presume, in this place,
to consider the present Method and Order of my Author’s Treatises, as in this joint-Edition they are rang’d.

Notwithstanding the high Airs of Scepticism which our Author assumes in his first Piece; I cannot, after all, but imagine that even there he proves himself, at the bottom, a real Dogmatist, and shews plainly that he has his private Opinion, Belief, or Faith, as strong as any Devotee or Religionist of ’em all. Tho he affects perhaps to strike at other Hypotheses and Schemes; he has something of his own still in reserve, and holds a certain Plan or System peculiar to himself, or such, at least, in which he has at present but few Companions or Followers.

On this account I look upon his Management to have been much after the rate of some ambitious Architect; who being call’d perhaps to prop a Roof, redress a leaning Wall, or add to some particular Apartment, is not contented with this small Specimen of his Master-ship: but pretending to demonstrate the Un-serviceableness and Inconvenience of the old Fabrick, forms the Design of a new Building, and longs to shew his Skill in the principal Parts of Architecture and Mechanicks.
Tis certain that in matters of Learning and Philosophy, the Practice of pulling down is far pleasanter, and affords more Entertainment, than that of building and setting up. Many have succeeded; to a miracle, in the first, who have miserably fail'd in the latter of these Attempts. We may find a thousand Engineers who can sap, undermine, and blow up, with admirable Dexterity, for one single-one who can build a Fort, or lay the Platform of a Citadel. And tho' Compassion in real War may make the ruinous Practice less delightful, 'tis certain that in the literate warring-World, the springing of Mines, the blowing up of Towers, Bastions, and Ramparts of Philosophy, with Systems, Hypotheses, Opinions, and Doctrines into the Air, is a Spectacle of all other the most naturally rejoicing.

Our Author, we suppose, might have done well to consider this. We have fairly conducted him thro' his first and second Letter, and have brought him, as we see here, into his third Piece. He has hitherto, methinks, kept up his sapping Method; and unravelling Humour, with tolerable good Grace. He has given only some few, and very slender *Hints of going further,

* Viz. In the Letter of Enthusiasm, which makes Treatise I. See V.O.L. pag. 41, 43, 44, 49. at the end.
ther, or attempting to erect any Scheme or Model which may discover his Pretence to a real Architect-Capacity. Even in this his Third Piece he carries with him the same sceptical Mein: and what he offers by way of Project or Hypothesis, is very faint, hardly spoken aloud; but muttered to himself, in a kind of dubious Whisper, or feign'd Soliloquy. What he discovers of Form and Method, is indeed so accompany'd with the random Miscellaneous Air, that it may pass for Raillery, rather than good Earnest. 'Tis in his following * Treatise that he discovers himself openly, as a plain Dogmatist, a Formalist, and Man of Method; with his Hypothesis tack'd to him, and his Opinions so close-sticking, as wou'd force one to call to mind the Figure of some precise and strait-lac'd Professor in a University.

What may be justly pleaded in his behalf, when we come in company with

And § 4. concerning the previous Knowledge.—So again, Treatise II. Vol. I. pag. 81, and 116. And again, Treatise III. Vol. I. pag. 294, 295, 297. Where the INQUIRY is propos'd, and the System and Genealogy of the Affections previously treated; with an Apology (pag. 312.) for the examining Practice, and seeming Pedantry of the Method.—And afterwards the Apology for Treatise IV. in Treatise V. Vol. II. pag. 163, 264. Concerning this Series and Dependency of these joint Treatises, see more particularly below, pag. 189, 190, 191, 284, &c.

* Vide. Treatise V. The INQUIRY concerning Virtue, Vol. II.
Miscellaneous

him, to inquire into such solemn and profound Subjects, seems very doubtful. Mean while, as his Affairs stand hitherto in this his Treatise ofAdvice, I shall be contented to yoke with him, and proceed, in my miscellaneous Manner, to give my Advice also to Men of Note; whether they are Authors or Politicians, Virtuosi or Fine-Gentlemen; comprehending Him, the said Author, as one of the Number of the Advis'd, and My-self too (if occasion be) after his own example of Self-Admonition and private Address.

BUT FIRST as to our Author's Dissertation in this *third Treatise, where his Reflections upon Authors in general, and the Rise and Progress of Arts, make the Inlet or Introduction to his Philosopy; we may observe, That it is not without some Appearance of Reason that he has advanc'd this Method. It must be acknowledg'd, that tho, in the earliest times, there may have been divine Men of a transcending Genius, who have given Laws both in Religion and Government, to the great Advantage and Improvement of Mankind; yet Philosophy it-self, as a Science and known Profession worthy of that name, cannot with any probability be suppos'd to have risen (as our Author shews) till other

* VOL. I. pag. 236, 7, 8, 9, &c.

Arts
Reflections.

Arts had been rais'd, and, in a certain proportion, advanc'd before it. And this was of the greatest Dignity and Weight, so it came last into Form. It was long clearing it-self from the affected Drefs of Sophists, or Enthusiastick Air of Poets; and appear'd late in its genuine, simple, and just Beauty.

The Reader perhaps may justly excuse our Author for having * in this place so over-loaded his Margin with those weighty Authoritys and antient Citations, when he knows that there are many grave Professors in Humanity and Letters among the Moderns who are puzzled in this Search, and write both repugnantly to one another, and to the plain and natural Evidence of the Case. The real Lineage and Succession of Wit, is indeed plainly founded in Nature: as our Author has endeavour'd to make appear both from History and Fact. The Greek Nation, as it is Original to us, in respect to these polite Arts and Sciences, so it was in reality original to it-self. For whether the Egyptians, Phenicians, Thracians, or Barbarians of any kind, may have hit fortunately on this or that particular Invention, either in Agriculture, Building, Navigation, or Letters; which-ever may have introduc'd this Rite of Worship, this Title of a Deity, this or that Instrument of Mu-

Misc. 3. Sick, this or that Festival, Game, or Dance, (for on this matter there are high Debates among the Learned) 'tis evident, beyond a doubt, that the Arts and Sciences were form'd in Greece it-self. 'Twas there that Musick, Poetry, and the rest came to receive some kind of shape, and be distinguish'd into their several Orders and Degrees. Whatever flourish'd, or was rais'd to any degree of Correctness, or real perfection in the kind, was by means of Greece alone, and in the hand of that sole polite, most civiliz'd, and accomplish'd Nation.

Nor can this appear strange, when we consider the fortunate Constitution of that People. For tho compos'd of different Nations, distinct in Laws and Governments, divided by Seas and Continents, dispers'd in distant Islands; yet being originally of the same Extrace, united by one single Language, and animated by that social publick and free Spirit, which notwithstanding the Animosity of their several warring States, induc'd them to erect such heroick Congresses and Powers as those which constituted the Amphictonian Councils, the Olympick, Isthmian, and other Games; they cou'd not but naturally polish and refine each other. 'Twas thus they brought their beautiful and comprehensive Language to a just Standard, leaving
leaving only such Variety in the Dialects, as render'd their Poetry, in particular, so much the more agreeable. The Standard was in the same proportion carry'd into other Arts. The Secretion was made. The several Species found, and set apart. The Performers and Masters in every kind, honour'd, and admir'd. And, last of all, even Critics themselves acknowledg'd and receiv'd as Masters over all the rest. From Musick, Poetry, Rhetorick, down to the simple Prose of History, thro' all the plaitick Arts of Sculpture, Statuary, Painting, Architecture, and the rest; every thing Muse-like, graceful and exquisite, was rewarded with the highest Honour, and carry'd on with the utmost Ardor and Emulation. Thus Greece, tho' she exported Arts to other Nations, had properly for her own share no Import of the kind. The utmost which cou'd be nam'd, would amount to no more than raw Materials, of a rude and barbarous form. And thus the Nation was evidently Original in Art; and with them every noble Study and Science was (as the great Master, so often cited by our Author, lays of certain kinds of Poetry) * self-

* 'Aυτογνώσις. VOL. I. p . 244. 'Tis in this sense of the natural Production, and Self-Formation of the Arts, in this Free State of antient GREECE, that the same great Master uses this Word a little before, in the same Chapter of his Poeticks, (viz. the 4th) speaking in general of the Poets: Κατά μὴν αυτήν τήν ανθρώπων, εν τῇ αυτήν αυτήν αυτήν τήν ανθρώπων, And presently after, Λέξεις ηί γενομέναι, αυτή τήν φύσιν τήν αυτήν μιλεῖσα εὑρε. K 4
Miscellaneous

Misc. 3. formed, wrought out of Nature, and drawn

from the necessary Operation and Course

of things, working, as it were, of their

own accord, and proper inclination. Now

according to this natural Growth of Arts,

peculiar to Greece, it would necessarily

happen; That at the beginning, when

the Force of Language came to be first

proved; when the admiring World made

their first Judgment, and essay'd their Taste

in the Elegancies of this sort; the Lofty,

the Sublime, the Astonishing and Amazing

would be the most in fashion, and prefer'd.

Metaphorical Speech, Multiplicity of Figures and high-found Word would naturally prevail. Tho in the Common

wealth itself, and in the Affairs of Gov-

ernment, Men were us'd originally to

plain and direct Speech; yet when Speak-

ing became an Art, and was taught by So-

phists, 'and other pretended Masters, the

high-poetick, and the figurative Way be-

gan to prevail, even at the Bar, and in the

Publick Assemblies: Insomuch that the

Grand-Master, in the * above-cited part of

his Rhetoricks, where he extols the Tra-

gick Poet Euripides, upbraids the Rhe-

toricians of his own Age, who retain'd that

very bombastick Style, which even Poets,

and those too of the tragic kind, had

already thrown off, or at least considerably

* VOL. I. pag. 245. in the Notes.
mitigated. But the Taste of Greece was now polishing. A better Judgment was soon form'd, when a Demosthenes was heard, and had found success. The People themselves (as our Author has shewn) came now to reform their Comedy and familiar Manner, after Tragedy, and the higher Style, had been brought to its perfection under the last hand of an Euripides. And now in all the principal Works of Ingenuity and Art, Simplicity and Nature began chiefly to be sought: And this was the Taste which lasted thro' so many Ages, till the Ruin of all things, under a Universal Monarchy.

If the Reader shou'd peradventure be led by his Curiosity to seek some kind of Comparison between this antient Growth of Taste, and that which we have experienced in modern days, and within our own Nation; he may look back to the Speeches of our Ancestors in Parliament. He will find 'em generally speaking, to have been very short and plain, but coarse, and what we properly call home-spun; till Learning came in vogue, and Science was known amongst us. When our Princes and Senators became Scholars, they spoke scholastically. And the pedantick Style was prevalent, from the first Dawn of Letters, about the Age of the Reformation, till long
Misc. 3. long afterwards. Witness the best written Discourses, the admir'd Speeches, Orations, or Sermons, thro' several Reigns, down to these latter, which we compute within the present Age. 'Twill undoubtedly be found, That till very late days, the Fashion of speaking, and the Turn of Wit, was after the figurative and florid Manner. Nothing was so acceptable as the high-founding Phrase, the far-fetch'd Comparison, the capricious Point, and Play of Words; and nothing so despicable as what was merely of the plain or natural kind. So that it must either be confess'd, that in respect of the preceding Age, we are fallen very low in Taste; or that, if we are in reality improv'd, the natural and simple Manner which conceals and covers Art, is the most truly artful, and of the genteel, truest, and best-study'd Taste: as has above been treated more at large.

NOW, THEREFORE, as to our Author's Philosophy itself, as it lies conceal'd in this Treatise, but more profess'd and formal in his next; we shall proceed gradually according to his own Method: since it becomes not one who

† Viz. Soliloquy, or Advice to an Author: Treatise III. VOL. I.
‡ Viz. Inquiry, &c. Treatise IV. VOL. II. has
has undertaken the part of his airy Assistant and humorous Paraphrase, to enter suddenly, without good preparation, into his dry Reasonings and moral Researches about the social Passions and natural Affections, of which he is such a punctilious Examiner.

Of all human Affections, the noblest and most becoming human Nature, is that of Love to one's Country. This, perhaps, will easily be allow'd by all Men, who have really a Country, and are of the number of those who may be call'd * a People, as enjoying the Happines of a real Constitution and Polity, by which they are free and independent. There are few such Country-men or Free-men to degenerate, as directly to discountenance or condemn this Passion of Love to their Community and national Brotherhood. The indirect Manner of opposing this Principle, is the most usual. We hear it commonly, as a Complaint, "That there is little of this Love extant in the World." From whence 'tis haftily concluded, "That there is little or nothing of friendly or social

* A Multitude held together by Force, tho under one and the same Head, is not properly united: Nor does such a Body make a People. 'Tis the social Ligue, Confederacy, and mutual Consent, founded in some common Good or Interest, which joins the Members of a Community, and makes a People One. Absolute Power annuls the Publick: And where there is no Publick, or Constitution, there is in reality no Mother-Country, or Nation. See VOL. I. p. 105, 6, 7.

"Affection"
Miscellaneous

Misc. 3. "Affection inherent in our Nature, or proper to our Species." 'Tis however apparent, That there is scarce a Creature of human Kind, who is not possess'd at least with some inferior degree or meaner sort of this natural Affection to a Country.

* Nescio quâ Natale Solum dulcedine captos
   Ducit.—

'Tis a wretched Aspect of Humanity which we figure to our selves, when we wou'd endeavour to resolve the very Essence and Foundation of this generous Passion into a Relation to mere Clay and Dust, exclusively of any thing sensible, intelligent, or moral. 'Tis, I must own, on certain † Relations, or respective Proportions, that all natural Affection does in some measure depend. And in this View it cannot, I confess, be deny'd that we have each of us a certain Relation to the mere Earth it self, the very Mould or Surface of that Planet, in which, with other Animals of various sorts, We (poor Reptiles!) were also bred and nourish'd. But had it happen'd to one of us British-Men to have been born at Sea, cou'd we not therefore properly be call'd British-Men? Cou'd we be allow'd Country-Men of no sort, as having no dif-

* Ovid. Pont. Lib. 7. Eleg. 3. ver. 35.
† Τά Καθίσματα ταίς ζώοις ἀόρμαται.
tinct relation to any certain Soil or Region; no original Neighbourhood but with the watry Inhabitants and Sea-Monsters? Surely, if we were born of lawful Parents, lawfully employ'd, and under the Protection of Law; wherever they might be then detain'd, to whatever Colony's sent, or whither-foever driven by any Accident, or in Expeditions or Adventures in the Publick Service, or that of Mankind, we shou'd still find we had a Home, and Country, ready to lay claim to us. We shou'd be oblig'd still to consider our-selves as Fellow-Citizens, and might be allow'd to love our Country or Nation as honestly and heartily as the most inland Inhabitant or Native of the Soil. Our political and social Capacity wou'd undoubtedly come in view, and be acknowledg'd full as natural and essentia in our Species, as the parental and filial kind, which gives rife to what we peculiarly call natural Affection. Or supposing that both our Birth and Parents had been unknown, and that in this respect we were in a manner younger Brothers in Society to the rest of Mankind; yet from our Nurture and Education we shou'd surely espouse some Country or other, and joyfully embracing the Protection of a Magistracy, shou'd of necessity and by force of Nature join our-selves to the general Society of Mankind, and those in particular, with whom we had enter'd into a nearer
MisceIlaneous

Misc. 3 nearer Communication of Benefits, and
closer Sympathy of Affections. It may
therefore be esteem'd no better than a
mean Subterfuge of narrow Minds, to as-
sign this natural Passion for Society and a
Country, to such a Relation as that of a
mere Fungus or common Excrecence, to its
Parent-Mould, or nursing Dung-hill.

The Relation of Country-man, if
it be allow'd any thing at all, must imply
something moral and social. The Notion
it self pre-supposes a naturally civil and po-
litical State of Mankind, and has reference
to that particular part of Society to which
we owe our chief Advantages as Men, and
rational Creatures, such as are * naturally
and necessarily united for each other's Happi-
ness and Support, and for the highest of
all Happiness and Enjoyments; " The
" Intercourse of Minds, the free Use of
" our Reason, and the Exercise of mutual
"  Love and Friendship."

An ingenious Physician among the Mo-
derns, having in view the natural Depen-
dency of the vegetable and animal Kinds
on their common Mother-Earth, and ob-
serving that both the one and the other
draw from her their continual Sustenance,
(some rooted and fix'd down to their first

* VOL. I. p. 109, &c. and VOL. II. pag. 319, &c.

abodes,
abodes, others unconfin'd, and wandring from place to place to suck their Nourishment;) He accordingly, as I remember, styles this latter animal-Race, her releas'd Sons; Filios Terra emancipatos. Now if this be our only way of reckoning for Man-kind, we may call our-selves indeed, The Sons of Earth, at large; but not of any particular Soil, or District. The Division of Climates and Regions is fantastick and artificial: much more the Limits of particular Countrys, Citys or Provinces. Our Natale Solum, or Mother-Earth, must by this account be the real Globe it-self which bears us, and in respect of which we must allow the common Animals, and even the Plants of all degrees, to claim an equal Brotherhood with us, under this common Parent.

According to this Calculation we must of necessity carry our Relation as far as to the whole material World or Universe; where alone it can prove compleat. But for the particular District or Tract of Earth, which in a vulgar sense we call our Country, however bounded or geographically divided, we can never, at this rate, frame any accountable Relation to it, nor consequently assign any natural or proper Affection towards it.

If unhappily a Man had been born either at an Inn, or in some dirty Village; he would
Misc. 3. wou'd hardly, I think, circumscribe him-

self so narrowly as to accept a Denomi-
nation or Character from those nearest Ap-
pendices, or local Circumstances of his
Nativity. So far thou’d one be from mak-
ing the Hamlet or Parish to be caracter-
tical in the Case, that hardly wou’d the
Shire it-self, or County, however rich or
flourishing, be taken into the honorary
Term or Appellation of one’s Country.

"What, then, shall we presume to call
"our Country? Is it England it-
"self? But what of Scotland?

"Is it therefore Britain? But
"what of the other Islands, the Northern
"Orcades, and the Southern Jersey
"and Guernsey? What of the Plan-
tations and poor Ireland?"—Beh-
hold, here, a very dubious Circumscrip-
tion!

But what, after all, if there be a Con-
guest or Captivity in the Case? a Migra-
tion? a national Secession, or Abandon-
ment of our native Seats for some other
Soil or Climate? This has happen’d, we
know, to our Forefathers. And as great
and powerful a People as we have been of
late, and have ever shewn our-selves un-
der the influence of free Councils, and a
tolerable Ministry; thou’d we relapse a-
gain into slavish Principles, or be admi-
ister’d long under such Heads as having

3 no
no Thought of Liberty for themselves, can have much less for Europe or their Neigh-
bours; we may at last feel a War at home, become the Seat of it, and in the end a Conquest. We might then gladly embrace the hard Condition of our Predecessors, and exchange our beloved native Soil for that of some remote and uninhabited part of the World. Now shou’d this possibly be our Fate; shou’d some considerable Colony or Body be form’d afterwards out of our Remains, or meet as it were by Miracle, in some distant Climate; wou’d there be, for the future, no English-man remaining? No common Bond of Alliance and Friendship, by which we cou’d still call Country-men, as before? How came we, I pray, by our antient name of English-men? Did it not travel with us over Land and Sea? Did we not, indeed, bring it with us heretofore from as far as the remoter Parts of Germany to this Island?

I MUST confess, I have been apt sometimes to be very angry with our Language, for having deny’d us the use of the word Patria, and afforded us no other name to express our native Community, than that of Country; which already bore * two different Significations, abstracted

* Rus & Regio. In French Campagne & Pays.
Misc. 3. from Mankind or Society. Reigning words are many times of such force as to influence us considerably in our apprehension of things. Whether it be from any such cause as this, I know not: but certain it is, that in the idea of a Civil State or Nation, we English-men are apt to mix somewhat more than ordinary gross and earthy. No People who ow'd so much to a Constitution, and so little to a Soil or Climate, were ever known so indifferent towards one, and so passionately fond of the other. One wou'd imagine from the common Discourse of our Country-men, that the finest Lands near the Euphrates, the Babylonian or Persian Paradises, the rich Plains of Egypt, the Grecian Tempe, the Roman Campania, Lombardy, Provence, the Spanish Andalusia, or the most delicious Tracts in the Eastern or Western Indies, were contemptible Countrys in respect of Old England.

Now by the good leave of these worthy Patriots of the Soil, I must take the liberty to say, I think Old England to have been in every respect a very indifferent Country: and that Late England, of an Age or two old, even since Queen Bess's days, is indeed very much mended for the better. We were, in the beginning of her Grandfather's Reign, un-
nder a sort of Poliʃh Nobility, and had no Ch. 1.
other Libertys, than what were in com-
mon to us with the then fashionable Mo-
narchys and Gothick Lordships of Eu-
rope. For Religion, indeed, we were
highly fam'd, above all Nations; by be-
ing the most subject to our Ecclesiasticks at
home, and the best Tributarys and Ser-
vants to the Holy See abroad.

I must go further yet, and own, that
I think Late England, since the Revolu-
tion, to be better still than Old Eng-
land, by many a degree; and that, in
the main, we make somewhat a better Fi-
gure in Europe, than we did a few
Reigns before. But however our People
may of late have flourish'd, our Name, or
Credit have risen; our Trade, and Navi-
gation, our Manufaſtures, or our Husband-
dry been improv'd; 'tis certain that our
Region, Climate, and Soil, is, in its own
nature, still one and the same. And to
whatever Politenefs we may suppose our-
selves already arriv'd; we must confess,
that we are the latest barbarous, the laft
civiliz'd or poliʃh'd People of Europe.
We must allow that our first Conquest by
the Romans brought us out of a State
hardly equal to the Indian Tribes; and
that our laſt Conquest by the Normans
brought us only into the capacity of re-
ceiving Arts and civil Accomplishments
from
from abroad. They came to us by degrees, from remote distances, at second or third hand; from other Courts, States, Academys, and foreign Nurserys of Wit and Manners.

Notwithstanding this, we have as over-weaning an Opinion of our-selves, as if we had a claim to be Original and Earth-born. As oft as we have chang'd Masters, and mix'd Races with our several successive Conquerors, we still pretend to be as legitimate and genuine Possessors of our Soil, as the antient Athenians accounted themselves to have been of theirs. 'Tis remarkable however in that truly antient, wise, and witty People, That as fine Terrorys and noble Countrys as they possess'd, as indisputable Masters and Superiors as they were in all Science, Wit, Politeness and Manners; they were yet so far from a conceited, selfish, and ridiculous Contempt of others, that they were even, in a contrary Extreme, "Admirers of whatever was in the least degree in genious or curious in foreign Nations." Their Great Men were constant Travellers. Their Legislators and Philosophers made their Voyages into Egypt, pass'd into Chaldea, and Persia; and fail'd not to visit most of the dispers'd Grecian Governments and Colonys thro' the Islands of the Aegean, in Italy, and on the Coasts
Reflections.

Coasts of Asia and Africa. 'Twas Ch. 1, mention'd as a Prodigy, in the case of a great Philosopher, tho known to have been always poor; "That he shou'd never have travel'd, nor had ever gone out of "Athens for his Improvement." How modest a Reflection in those who were themselves Athenians!

For our part, we neither care that *Foreigners shou'd travel to us, nor any of ours shou'd travel into foreign Countries. Our best Policy and Breeding is, it seems,

* An ill Token of our being thoroughly civiliz'd: since in the Judgment of the Polite and Wise, this inhospitable Disposition was ever reckon'd among the principal Marks of Barbarism. So Strabo, from other preceding Authors, κοινωνία μαν σας βασιλείας αναζω μετα την ΕΕΝΗΛΔΑΞΙΑΝ, l. 17, p. 802.

The Zeus, Ζευς, of the Antients was one of the solemn Characters of Divinity: the peculiar Attribute of the supreme Deity, benign to Mankind, and recommending universal Love, mutual Kindness, and Benignity between the remotest and most unlike of human Race. Thus their Divine Poet in Harmony with their Sacred Oracles, which were known frequently to confirm this Doctrine.

Εις' τι μοι θέμας έσ', άνείται και ακτίων σέδων έλθειν,
Ερένων ατελίως, φορτώ 90 Δίος είσιν απαθίς
Αγώνιος—ΟΔΤΣ. Χ.

Again,

Ουδέ' τι έδαμ βρυθήν ανιμάτοις ΑΛΛΟ-
'Αλλ' έδα της άνειας αλάμων άνθέλειν ισχυρόν,
Την νυν χείραν κομάναιν φορτώ 90 Δίος είσιν απαθίς
Ερένων—ΟΔΤΣ. Χ,

And again,

'Αφρένθαι κατόνο, φίλοι α' τήν ακριβώταις
Πλεγόμενον έλεον δουλεύτωρ, έδα' έπι δικαία νόμων.

ΙΔΙΑΔ. Χ.
MISCELLANEOUS

Misc. 3. seems, "To look abroad as little as possible; contract our Views within the narrow Compass; and despise all Knowledge, Learning, or Manners which are not of a Home-Growth." For hardly will the Antients themselves be regarded by those who have so resolute a Contempt of what the politest Moderns of any Nation, besides their own, may have advanced in the way of Literature, Politeness, or Philosophy.

THIS Disposition of our Country-men, from whatever Causes it may possibly be deriv'd, is, I fear, a very prepossessing Circumstance against our Author; whose Design is to advance something new, or at least something different from what is commonly current in Philosophy and Morals. To support this Design of his, he seems intent chiefly on this single Point; "To discover, how we may, to best Advantage, form within ourselves what in the polite World is call'd a Relish, or Good Taste."

See also Odyd, lib. 3. ver. 34, &c. and 67, &c. lib. 4. ver. 30, &c. and 60.

Such was antient Heathen Charity, and pious Duty towards the Whole of Mankind; both those of different Nations, and different Worship. See VOL. II. pag. 165, 166.
He begins, it's true, as near home as possible, and sends us to the narrowest of all Conversations, that of *Soli lo quy* or Self-discourse. But this Correspondence, according to his Computation, is wholly impracticable, without a previous Commerce with the World: And the larger this Commerce is, the more practicable and improving the other, he thinks, is likely to prove. The Sources of this improving Art of Self-correspondence he derives from the highest Politeness and Elegance of antient Dialogue, and Debate, in matters of Wit, Knowledg and Ingenuity. And nothing, according to our Author, can so well revive this self-corresponding Practice, as the same Search and Study of the highest Politeness in modern Conversation. For this, we must necessarily be at the pains of going further abroad than the Province we call Home. And, by this Account, it appears that our Author has little hopes of being either relish'd or comprehended by any other of his Country-men, than those who delight in the open and free Commerce of the World, and are rejoic'd to gather Views, and receive Light from every Quarter; in order to judg the best of what is perfect, and according to a just Standard, and true Taste in every kind.
It may be proper for us to remark in favour of our Author, that the sort of Ridicule or Raillery, which is apt to fall upon Philosophers, is of the same kind with that which falls commonly on the Virtuosi, or refin'd Wits of the Age. In this latter general Denomination we include the real fine Gentlemen, the Lovers of Art and Ingenuity; such as have seen the World, and inform'd themselves of the Manners and Customs of the several Nations of Europe, search'd into their Antiquitys, and Records; consider'd their Police, Laws and Constitutions; observ'd the Situation, Strength, and Ornaments of their Citys, their principal Arts, Studies and Amusements; their Architecture, Sculpture, Painting, Musick, and their Taste in Poetry, Learning, Language, and Conversation.

Hitherto there can lie no Ridicule, nor the least Scope for Satirick Wit or Raillery. But when we push this Virtuoso-Character a little further, and lead our polish'd Gentleman into more nice Researches; when from the view of Mankind and their Affairs, our speculative Genius, and minute Examiner of Nature's Works, proceeds with equal or perhaps superior Zeal in the Contemplation of the Insect-Life, the Conveniencys, Habitations
abitations and Economy of a Race of Ch. I. Shell-Fish; when he has erected a Cabinet in due form, and made it the real Pattern of his Mind, replete with the same Trash and Trumpery of correspondent empty Notions, and chimerical Conceits; he then indeed becomes the Subject of sufficient Raillery, and is made the Jest of common Conversations.

A worse thing than this happens commonly to these inferior Virtuosi. In seeking so earnestly for Rarities, they fall in love with Rarity for Rarities’ sake. Now the greatest Rarities in the World are Monsters. So that the Study and Relish of these Gentlemen, thus assiduously employ’d, becomes at last in reality monstrous: And their whole Delight is found to consist in selecting and contemplating whatever is most monstrous, disagreeing, out of the way, and to the least purpose of any thing in Nature.

In Philosophy, Matters answer exactly to this Virtuoso-Scheme. Let us suppose a Man, who having this Resolution merely, how to employ his Understanding to the best purpose, considers “Who or “What he is; Whence he arose, or had “his Being; to what End he was design’d; “and to what Course of Action he is by “his natural Frame and Constitution de-

“fin’d;”
Miscellaneous

Misc. 3. "ftin'd:" shou'd he descend on this account into himself; and examine his inward Powers and Facultys; or shou'd he ascend beyond his own immediate Species, City, or Community, to discover and recognize his higher Polity, or Community, (that common and universal-one, of which he is born a Member;) nothing, surely, of this kind, cou'd reasonably draw upon him the least Contempt or Mockery. On the contrary, the finest Gentleman must after all be consider'd but as an IDIOT, who talking much of the knowledge of the World and Mankind, has never so much as thought of the Study or Knowledge of himself, or of the Nature and Government of that real Publick and World, from whence he holds his Being.

* Quid sumus, & quidnam victuri gig-nimur?

"Where are we? Under what Roof? Or on board what Vessel? Whither bound? On what Business? Under whose Pilotship, Government, or Protection?" are Questions which every sensible Man wou'd naturally ask, if he were on a sudden transported into a new Scene of Life. 'Tis admirable, indeed, to consider, That a Man shou'd have been long come into a

* Perf. Sat. 3. ver. 67.
World, carry'd his Reason and Sense a-Ch. 1. bout with him, and yet have never se-
riously ask'd himself this single Question, "Where am I? or What?" but, on
the contrary, thou'd proceed regularly to every other Study and Inquiry, postponing
this alone, as the least considerable; or leaving the Examination of it to others
commission'd, as he supposes, to under-
stand and think for him, upon this Head.
To be bubbled, or put upon by any
sham-Advices in this Affair, is, it seems,
of no consequence! We take care to ex-
amine accurately, by our own Judgment,
the Affairs of other People, and the Con-
cerns of the World which least belong to
us: But what relates more immediately
to our-selves, and is our chief Self-In-
terest, we charitably leave to others to
examine for us, and readily take up with
the first Comers; on whose Honesty and
good Faith 'tis presum'd we may safely
rely.

Here, methinks, the Ridicule turns
more against the Philosophy-Haters than
the Virtuosi or Philosophers. Whilst Phi-
losophy is taken (as in its prime Sense it
ought) for Mastership in Life and Man-
ers, 'tis like to make no ill Figure in
the World, whatever Impertinencys may
reign, or however extravagant the Times
may prove. But let us view Philoso-
phy,
Miscellaneous

Misc. phy, like mere Virtuoso-ship, in its usual Career, and we shall find The Ridicule rising full as strongly against the Prosefors of the higher as the lower kind. Cockle-shell abounds with each. Many things exterior, and without our-selves, of no relation to our real Interests or to those of Society and Mankind, are diligently investigated: Nature's remotest Operations, deepest Mysteries, and most difficult Phanomena discussed, and whimsically explain'd; Hypotheses and fantastick Systems erected; a Univerfe anatomiz'd; and by some * notable Scheme so solv'd and reduc'd, as to appear an easy Knack or Secret to those who have the Clew. Creation itself can, upon occasion, be exhibited; Transmutations, Projections, and other Philosophical Arcana, such as in the corporeal World can accomplish all things; whilst in the intellectual, a set Frame of metaphysical Phrases and Distinctions can serve to solve whatever Difficultys may be propounded either in Logicks, Ethicks, or any real Science, of whatever kind.

It appears from hence, that the Defects of Philosophy, and those of Virtuoso-ship are of the same nature. Nothing can be more dangerous than a wrong Choice, or Misapplication in these Affairs.

* VOL. II. pag. 184, 190.
Reflections

But as ridiculous as these Studys are ren-Ch. 1. der'd by their sensless Managers; it appears, however, that each of 'em are, in their nature, essential to the Character of a Fine Gentleman and Man of Sense.

To philosophize, in a just Signification, is but to carry Good-breeding a step higher. For the Accomplishment of Breeding is, To learn whatever is decent in Company, or beautiful in Arts; and the Sum of Philosophy is, To learn what is just in Society, and beautiful in Nature, and the Order of the World.

'Tis not Wit merely, but a Temper which must form the Well-bred Man. In the same manner, 'tis not a Head merely, but a Heart and Resolution which must compleat the real Philosopher. Both Characters aim at what is excellent, aspire to a just Taste, and carry in view the Model of what is beautiful and becoming. Accordingly, the respective Conduct and distinct Manners of each Party are regulated: The one according to the perfectest Ease, and good Entertainment of Company; the other according to the strictest Interest of Mankind and Society: The one according to a Man's Rank and Quality in his private Nation; the other according to his Rank and Dignity in Nature.

Whe-
Whether each of these Offices, or social Parts, are in themselves as convenient as becoming, is the great Question which must some-way be decided. The well-bred-man has already decided this, in his own Case, and declar'd on the side of what is Handsom: For whatever he practises in this kind *, he accounts no more than what he owes purely to himself; without regard to any further Advantage. The Pretender to Philosophy, who either knows not how to determine this Affair, or if he has determin'd, knows not how to pursue his Point, with Constancy, and Firmness, remains in respect of Philosophy, what a Clown or Coxcomb is in respect of Breeding and Behaviour. Thus, according to our Author, the Taste of Beauty, and the Relish of what is decent, just, and amiable, perfects the Character of the Gentleman, and the Philosopher. And the Study of such a Taste or Relish will, as we suppose, be ever the great Employment and Concern of him, who covets as well to be wise and good, as agreeable and polite.

† Quid Verum atque Decens, cura, C rogo, & omnis in hoc sum.

* VOL. I. pag. 129, 130.
† Horat. lib. I. Ep. 1. ver. 11.
REFLECTIONS.

CHAP. II.

EXPLANATION OF A TASTE CONTINU'D.
—RIDICULERS OF IT.—THEIR WIT,
AND SINCERITY.—APPLICATION OF THE
TASTE TO AFFAIRS OF GOVERNMENT AND
POLITICKS.—IMAGINARY CHARACTERS IN THE STATE.—YOUNG
NOBILITY, AND GENTRY.—PURSUIT
OF BEAUTY.—PREPARATION FOR
PHILOSOPHY.

BY this time, surely, I must have
prov'd myself sufficiently engag'd
in the Project and Design of our Self-
discoursing Author, whose Defence I
have undertaken. His Pretension, as
plainly appears in this third Treatise, is
to * recommend MORALS on the same
foot, with what in a lower sense is call'd
manners; and to advance PHILOSOPHY
(as harsh a Subject as it may appear) on
the very Foundation of what is call'd
agreeable and polite. And 'tis in this Me-
thod and Management that, as his Interpre-
ter, or Paraphrafter, I have propos'd to imi-
Our joint Endeavour, therefore, must appear this: To shew, * "That nothing which is found charming or delightful in the polite World, nothing which is adopted as Pleasure, or Entertainment, of whatever kind, can any way be accounted for, supported, or established, without the Pre-establishment or Supposition of a certain Taste." Now a Taste or Judgment, 'tis supposed, can hardly come ready form'd with us into the World. Whatever Principles or Materials of this kind we may possibly bring with us; whatever good Facultys, Senses, or anticipating Sensations, and Imaginations, may be of Nature's Growth, and arise properly, of themselves, without our Art, Promotion, or Assistance; the general Idea which is form'd of all this Management, and the clear Notion we attain of what is preferable and principal in all these Subjects of Choice and Estimation, will not, as I imagine, by any Person, be taken for in-nate. Use, Practice and Culture must precede the Understanding and Wit of such an advance'd Size and Growth as this. A legitimate and just Taste can neither be begotten, made, conceiv'd,

* VOL. I. pag. 336, &c. 05
or produc'd, without the antecedent La. Ch. 2.
bour and Pains of Criticism.

For this reason we presume not only
to defend the Cause of Critics; but to
declare open War against those indolent
supine Authors, Performers, Readers, Au-
ditors, Actors or Spectators; who making
their Humour alone the Rule of what
is beautiful and agreeable, and having no
account to give of such their Humour
or odd Fancy, reject the criticizing or
examining Art, by which alone they are
able to discover the true Beauty and
Worth of every Object.

According to that affected Ridicule
which these insipid Remarkers pretend to
throw upon just Critics, the Enjoy-
ment of all real Arts or natural Beautys
wou'd be entirely lost: Even in Behaviour
and Manners we shou'd at this rate become
in time as barbarous, as in our Pleasures
and Diversions. I wou'd presume it, how-
ever, of these Critick-Haters, that they
are not yet so unciviliz'd, or void of all
social Sense, as to maintain, "That the
"most barbarous Life, or brutish Pleasure;
"is as desirable as the most polish'd or re-
"fin'd."

For my own part, when I have heard
sometimes Men of reputed Ability join in
Vol. 3. M with
Misc. 3. with that effeminate plaintive Tone of Inventive against Critics, I have really thought they had it in their Fancy, to keep down the growing Genius's of the Youth, their Rivals, by turning them aside from that Examination and Search, on which all good Performance as well as good Judgment depends. I have seen many a time a well-bred Man, who had himself a real good Taste, give way, with a malicious Complaisance, to the Humour of a Company, where, in favour chiefly of the tender Sex, this soft languishing Contempt of Critics, and, their Labours, has been the Subject set a-foot. "Wretched Creatures! (says one) impertinent Things, these Critics, as ye call 'em!
As if one cou'dn't know what was agreeable or pretty, without their help.
'Tis fine indeed, that one shou'dn't be allow'd to fancy for one's-self.—
Now shou'd a thousand Critics tell me that Mr. A—-'s new Play wan't the wittiest in the World, I wou'dn't mind 'em one bit."

This our real Man of Wit hears patiently; and adds, perhaps of his own, "That he thinks it, truly, somewhat hard, in what relates to People's Diversion and Entertainment, that they shou'd be oblig'd to chuse what pleas'd others, and not themselves." Soon after this he
he goes himself to the Play, finds one of Ch. 2.
his effeminate Companions commending or admiring at a wrong place. He turns to the next Person who sits by him, and asks privately, "What he thinks of his Compa-
"nion's Relish."

Such is the Malice of the World! They who by Pains and Industry have ac-
quir'd a real Taste in Arts, rejoice in their Advantage over others, who have either none at all, or such as renders 'em ridiculous. At an Auction of Books, or Pictures, you shall hear these Gentlemen persuading every one "To bid for what the fancy." But, at the same time, they would be soundly mortify'd themselves, if by such as they esteem'd good Judges, they should be found to have purchas'd by a wrong Fancy, or ill Taste. The same Gentleman who commends his Neigh-
bour for ordering his Garden or Apartment, as his Humour leads him, takes care his own shou'd be so order'd as the best judgments wou'd advise. Being once a Judg himself, or but tolerably know-
ing in these Affairs, his Aim is not "To " change the Being of Things, and bring " Truth and Nature to his Hu-
mour: but, leaving Nature and " Truth just as he found 'em, to ac-
commmodate his Humour and Fancy to " their Standard." Wou'd he do this
in a yet higher Case, he might in reality become as wise and great a Man, as he is already a refin'd and polish'd Gentleman. By one of these Tastes he understands how to lay out his Garden, model his House, fancy his Equipage, appoint his Table: By the other he learns of what Value these Amusements are in Life, and of what Importance to a Man's Freedom, Happines, and Self-enjoyment. For if he would try effectually to acquire the real Science or Taste of Life; he would certainly discover, "That a Right Mind, and generous Affection, had more Beauty and Charm, than all other Symmetry in the World besides." And, "That a Grain of Honesty and native Worth, was of more value than all the adventitious Ornaments, Estates, or Preferments; for the sake of which some of the better sort so oft turn Knaves: forsaking their Principles, and quitting their Honour and Freedom, for a mean, timorous, shifting State of gaudy Servitude."

A LITTLE better Taste (were it a very little) in the Affair of Life itself, would, if I mistake not, mend the Manners, and secure the Happines of some of our noble Countrymen, who come with high Advantage and a worthy Character.
racter into the Publick. But ere they Ch. 2.

have long engag'd in it, their Worth unhappily becomes venal. Equipages, Titles, Precedencies, Staffs, Ribbons, and other such glittering Ware, are taken in exchange for inward Merit, Honour, and a Character.

This they may account perhaps a shrewd Bargain. But there will be found very untoward Abatements in it, when the matter comes to be experienc'd. They may have descended in reality from ever so glorious Ancestors, Patriots, and Sufferers for their Nation's Liberty and Welfare: They may have made their Entrance into the World upon this bottom of anticipated Fame and Honour: They may have been advanc'd on this account to Dignitys, which they were thought to have deserv'd. But when induc'd to change their honest Measures, and sacrifice their Cause and Friends to an imaginary private Interest; they will soon find, by Experience, that they have lost the Relish and Taste of Life; and for insipid wretched Honours, of a deceitful kind, have unhappily exchang'd an amiable and sweet Honour, of a sincere and lasting Relish, and good Savour. They may, after this, act Farces, as they think fit, and hear Qualities and Virtues assign'd to 'em under the Titles of Graces, Excellencys, Honours.
MISCELLANEOUS

Misc. 3. hours, and the rest of this mock-Praise and mimical Appellation. They may even with serious Looks be told of Honour and Worth, their Principle, and their Country: But they know better within themselves; and have occasion to find That, after all, the World too knows better; and that their few Friends and Admirers have either a very shallow Wit, or a very profound Hypocrisy.

'Tis not in one Party alone that these Purchases and Sales of Honour are carry'd on. I can represent to myself a noted Patriot, and reputed Pillar of the religious Part of our Constitution, who having by many and long Services, and a steadied Conduct, gain'd the Reputation of thorough Zeal with his own Party, and of Sincerity and Honour with his very Enemies, on a sudden (the time being come that the Fulness of his Reward was set before him) submits complacently to the propos'd Bargain, and sells himself for what he is worth, in a vile detestable Old-Age, to which he has reserv'd the Infamy of betraying both his Friends and Country.

I can imagine, on the other side, one of a contrary Party; a noted Friend to Liberty in Church and State; an Abhorrier of the slavish Dependency on Courts, and of the narrow Principles of Bigots: Such
Such a one, after many publick Services of Ch. 2. note, I can see wrought upon, by degrees, ~ to seek Court-Preferment; and this too under a Patriot-Character. But having perhaps try'd this way with less success, he is oblig'd to change his Character, and become a royal Flatterer, a Courtier against his Nature; submitting himself, and fuing, in so much the meaner degree, as his inherent Principles are well known at Court, and to his new-adopted Party, to whom he feigns himself a Proselyte.

The greater the Genius or Character is of such a Person, the greater is his Slavery, and heavier his Load. Better had it been that he had never discover'd such a Zeal for publick Good, or signaliz'd himself in that Party which can with least grace make Sacrifices of national Interests to a Crown, or to the private Will, Appetite or Pleasure of a Prince. For supposing such a Genius as this had been to act his Part of Courtship in some foreign and absolute Court; how much less infamous wou'd his Part have prov'd? How much less flagitious midst a People who were All Slaves? Had he peradventure been one of that forlorn begging Troop of Gentry extant in Denmark, or Sweden, since the time that those Nations lost their Liberty; had he liv'd out of a free Nation, and happily-ballanc'd Constitution; had

M 4 he
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Misce. 3. he been either conscious of no Talent in the Affairs of Government, or of no Opportunity to exert any such to the advantage of Mankind: Where had been the mighty shame, if perhaps he had employ'd some of his Abilitys in flattering like others, and paying the necessary Homage requir'd for Safety's sake, and Self-preservation, in absolute and despotic Governments? The Taste, perhaps, in strictness, might still be wrong, even in this hard Circumstance: But how inexculcable in a quite contrary one! For let us suppose our Courtier not only an English-man, but of the Rank and Stem of those old English Patriots who were wont to curb the Licentiousness of our Court, arraign its Flatterers, and purge away those Poisons from the Ear of Princes; let us suppose him of a competent Fortune and moderate Appetites, without any apparent Luxury or Lavishment in his Manners: What shall we, after this, bring in Excuse, or as an Apology, for such a Choice as his? How shall we explain this preposterous Relish, this odd Preference of Subtlety and Indirectness, to true Wisdom, open Honesty, and Uprightness?

'Tis easier, I confess, to give account of this Corruption of Taste in some noble Youth of a more sumptuous gay Fancy; supposing him born truly Great, and of
of honourable Descent; with a generous free Mind, as well as ample Fortune. Even these Circumstances themselves may be the very Causes perhaps of his being thus en-snar'd. The * Elegance of his Fancy in outward things, may have made him overlook the Worth of inward Character and Proportion: And the Love of Grandure and Magnificence, wrong turn'd, may have posses'd his Imagination over-strongly with such things as Frontispieces, Parterres, Equipages, trim Varlets in party-colour'd Clothes; and others in Gentlemens Apparel.—Magnanimous Exhibitions of Honour and Generosity!—" In Town, a Palace and suitable Furniture! In the Country the same; with the addition of such Edifices and Gardens as were unknown to our Ancestors, and are un-natural to such a Climate as Great Britain!"

Mean while the Year runs on; but the Year's Income answers not its Expence. For "Which of these Articles can be re-trench'd? Which way take up, after having thus set out?" A Princely Fancy has begot all this, and a Princely Slavery, and Court-Dependance must maintain it.
The young Gentleman is now led into a Chase, in which he will have slender Capture, tho' Toil sufficient. He is himself taken. Nor will he so easily get out of that Labyrinth, to which he chose to commit his steps, rather than to the more direct and plainer Paths in which he trod before. “Farewel that generous proud Spirit, which was wont to speak only what it approv'd, commend only whom it thought worthy, and act only what it thought right! Favourites must be now observ'd, little Engines of Power attended on, and loathly care'st'd: an honest Man dreaded, and every free Tongue or Pen abhor'd as dangerous and reproachful.” For till our Gentleman is become wholly prostitute and shameless; till he is brought to laugh at publick Virtue, and the very Notion of common Good; till he has openly renounced all Principles of Honour and Honesty, he must in good Policy avoid those to whom he lies so much expos'd, and shun that Commerce and Familiarity which was once his chief Delight.

Such is the Sacrifice made to a wrong Pride, and ignorant Self-esteem; by one whose inward Character must necessarily, after this manner, become as mean and abject,
abject, as his outward Behaviour insolent Ch. 2.
and intolerable.

There are another sort of Suitors to Power, and Traffickers of inward Worth and Liberty for outward Gain, whom one wou'd be naturally drawn to compassionate. They are themselves of a humane, compassionate, and friendly nature, Well-wishers to their Country and Mankind. They cou'd, perhaps, even embrace Poverty contentedly, rather than submit to any thing diminutive either of their inward Freedom or national Liberty. But what they can bear in their own Persons, they cannot bring themselves to bear in the Persons of such as are to come after them. Here the best and noblest of Affections are borne down by the Excess of the next best, those of Tenderness for Relations and near Friends.

Such Captives as these wou'd disdain; however, to devote themselves to any Prince or Ministry whose Ends where wholly tyrannical, and irreconcilable with the true Interest of their Nation. In other cases of a less Degeneracy, they may bow down perhaps in the Temple of Rimmon, support the Weight of their supine Lords, and prop the Steps and ruining Credit of their corrupt Patrons.

This
This is Drudgery sufficient for such honest Natures; such as by hard Fate alone cou'd have been made dishonest. But as for Pride or Insolence on the account of their outward Advancement and seeming Elevation; they are so far from any thing resembling it, that one may often observe what is very contrary in these fairer Characters of Men. For tho perhaps they were known somewhat rigid and severe before; you see 'em now grown in reality submissive and obliging. Tho in Conversation formerly dogmatical and over-bearing, on the Points of State and Government; they are now the patientest to hear, the least forward to dictate, and the readiest to embrace any entertaining Subject of Discourse, rather than that of the Publick, and their own personal Advancement.

Nothing is so near Virtue as this Behaviour; and nothing so remote from it, nothing so sure a Token of the most profligate Manners, as the contrary. In a free Government, 'tis so much the Interest of every one in Place, who profits by the Publick, to demean himself with Modesty and Submission; that to appear immediately the more insolent and haughty on such an Advancement, is the mark only of a contemptible Genius, and of a want of true
true Understanding, even in the narrow Sense of Interest and private Good.

Thus we see, after all, that 'tis not merely what we call Principle, but a Taste, which governs Men. They may think for certain, "This is right, or that wrong." They may believe "This a Crime, or that a Sin; This punishable "by Man, or that by God." Yet if the Savor of things lies cross to Honesty; if the Fancy be florid, and the Appetite high towards the subaltern Beautys and lower Order of worldly Symmetries and Proportions; the Conduet will infallibly turn this latter way.

Even Conscience, I fear, such as is owing to religious Discipline, will make but a flight Figure, where this Taste is set amiss. Among the Vulgar perhaps it may do wonders. A Devil and a Hell may prevail, where a Jail and Gallows are thought insufficient. But such is the Nature of the liberal, polish'd, and refin'd part of Mankind; so far are they from the mere Simplicity of Babes and Sucklings; that, instead of applying the Notion of a future Reward or Punishment to their immediate Behaviour in Society, they are apt, much rather, thro' the whole Course of their Lives, to shew evidently that they look on the pious Narrations to be indeed
Miscellaneous
Misc. 3. Indeed no better than Children's Tales, or
the Amusement of the mere Vulgar:

† Esse aliquos Manes, & subterranea regna.
   * * * * * * * * *
Nec pueri credunt, nisi qui nondum ere lavantur.

Something therefore should, methinks, be further thought of, in behalf
of our generous Youths, towards the correcting of their Taste, or Relish in the
Concerns of Life. For this at last is what will influence. And in this respect the
Youth alone are to be regarded. Some hopes there may be still conceiv'd of These.
The rest are confirm'd and harden'd in their way. A middle-ag'd Knave (how-
ever devout or orthodox) is but a common Wonder: An old-one is no Wonder at
all; But a young-one is still (thank Heaven!) somewhat extraordinary. And I can
never enough admire what was said once by a worthy Man at the first appearance
of one of these young able Prostitutes, "That he even trembled at the sight, to
find Nature capable of being turn'd so
soon; and That he boded greater Cal-
"larmity to his Country from this single
"Example of young Villany, than from

† Juven. Sat. 2. ver. 149.
Reflections.

"the Practices and Arts of all the old Ch. 2."

"Knaves in being."

Let us therefore proceed in this view, addressing our-selves to the grown Youth of our polite World. Let the Appeal be to these whose Relish is retrievable, and whose Taste may yet be form'd in Morals; as it seems to be, already, in exterior Manners and Behaviour.

That there is really a Standard of this latter kind, will immediately, and on the first view, be acknowledg'd. The Contest is only, "Which is right:——
"Which the un-affected Carriage, and just
"Demeanour: And Which the affected
"and false." Scarcely is there any-one, who pretends not to know and to decide
What is well-bred and handsom. There are few so affectedly clownish, as absolutely to disown Good-breeding, and renounce the
Notion of a Beauty in outward Manners and Deportment. With such as these, wherever they shou'd be found, I must confess, I cou'd scarce be tempted to be
slow the least Pains or Labour, towards convincing 'em of a Beauty in inward Sentiments and Principles.

Whoever has any Impression of what we call Gentility or Politeness, is already to
MISCELLANEOUS

Misc. 3, so acquainted with the Decorum and Grace of things, that he will readily confess a Pleasure and Enjoyment in the very Survey and Contemplation of this kind. Now if in the way of polite Pleasure, the Study and Love of Beauty be essential; the Study and Love of Symmetry and Order, on which Beauty depends, must also be essential, in the same respect.

'Tis impossible we can advance the least in any Relish or Taste of outward Symmetry and Order; without acknowledging that the proportionate and regular State, is the truly prosperous and natural in every Subject. The same Features which make Deformity, create Incommodiousness and Disease. And the same Shapes and Proportions which make Beauty, afford Advantage, by adapting to Activity and Use. Even in the imitative or designing Arts (to which our Author so often refers) the Truth or Beauty of every Figure or Statue is measur'd from the Perfection of Nature, in her just adapting of every Limb and Proportion to the Activity, Strength, Dexterity, Life and Vigor of the particular Species or Animal design'd.

Thus Beauty and * Truth are plainly join'd with the Notion of Utility and

* VOL. 1. pag. 142, &c.
Convenience, even in the Apprehension of Ch. 2. every ingenious Artist, the * Architect, the Statuary, or the Painter. 'Tis the same in the Physician's way. Natural Health is the just Proportion, Truth, and regular Course of things, in a Constitution. 'Tis the inward Beauty of the Body. And when the Harmony and just Measures of the rising Pulses, the circulating Humours, and the moving Airs or Spirits are disturb'd or lost, Deformity enters, and with it, Calamity and Ruin.

SHOULD not this (one would imagine) be still the same Cafe, and hold equally as to the Mind? Is there nothing there which tends to Disturbance and Dissolution? Is there no natural Tenour, Tone or Order of the Passions or Affections? No Beauty, or Deformity in this moral kind?

* In GRÆCIS Operibus, nemo sub mutulo denticulos constituit, &c. Quod ergo supra Cantherios & Templis in Veritate deber esse collocatum, id in Imaginibus, si infra constitutionem fuerit, mendosam habebit operis rationem. Etiamque ANTI QUI non probaverunt, neque instituerunt, &c. Ita quod non potest in Veritate fieri, id non putaverunt in Imaginibus satis, possit certam rationem habere. Omnia enim certa proprietate, & à veris NATURÆ deductis Moribus, traduxerunt in Operum perfectiones: & ea probaverunt eorum explicaciones in Disputationibus rationem possunt habere VERITATIS. Iraque ex eis Originibus Symmetrias & Proportiones uniuscujusque generis constitutas reliquerunt. VITRUVIUS, lib. 4. cap. 2. whose Commentator PHILANDER may be also read on this place. See above, VOL. I. pag. 208, 336, &c. 340, 350, &c. And below, pag. 259, 260.

Vol. 3. N Or
Misc. 3. Or allowing that there really is; must it not, of consequence, in the same manner imply Health or Sickliness, Prosperity or Disaster? Will it not be found in this respect, above all, "That what is * BEAUTIFUL.*

* This is the HONESTUM, the PULCHRUM, tibi KALVS, on which our Author lays the stress of VIRTUE, and the Merits of this Cause; as well in his other Treatises, as in this of Soliloquy here commented. This Beauty the ROMAN ORATOR, in his rhetorical way, and in the Majesty of Style, could express no otherwise than as A MYSterY. " HONESTUM ignius id intelligimus, quad tale est, ut, detracta omni utilitate, sine ullis pramiis fruistibus, per seipsum potest jure laudari, quod quae sit, non tam definitione quae sum usus intelligi possit (quam quam aliquantum potest) quam COMMUNI omnium JUDICIe, ex optimi enjusque studiis, atque factis; qui permulta ob eam unam causam faciunt, quia decet, quia rectum, quia honestum est; est nullum consecturum emolumenium vident." Our Author, on the other side, having little of the Orator, and less of the Constrain of Formality belonging to some graver Characters, can be more familiar on this occasion: and accordingly descending, without the least scruple, into whatever Style, or Humour; he refuses to make the least Difficulty or Mystery of this matter. He pretends, on this head, to claim the Assent not only of Orators, Poets, and the higher Virtuosi, but even of the Beaux themselves, and such as go no farther than the Dancing-Matter to seek for Grace and Beauty. He pretends, we see, to fetch this natural Idea from as familiar Amusements as Dreses, Equipage, the Tiring-Room, or Toy-shop. And thus in his proper manner of SOLILOQUIY, or Self-discourse, we may imagine him running on: beginning perhaps with some particular Scheme or fancy'd Scale of BEAUTY, which, according to his Philosophy, he strives to ereft; by distinguishing, sorting, and dividing into Things animate, in-animate, and mixt: as thus.

In the INANIMATE; beginning from those regular Figures and Symmetry's with which Children are delighted; and proceeding gradually to the Proportions of Architecture and
REFLECTIONS.

"TIFUL is harmonious and proportionable; what is harmonious and proportionable, is true; and what is at once both beautiful and true, is, of consequence, agreeable and good?"

WHERE


In the ANIMATE; from Animals, and their several Kinds, Tempers, Sagacity, to Men.—And from single Persons of Men, their private Characters, Understandings, Genius, Dispositions, Manners; to Publick Societies, Communities, or Commonwealthis.—From Flocks, Herds, and other natural Assemblages or Groups of living Creatures, to human Intelligencys and Correspondencies, or whatever is higher in the kind. The Correspondence, Union and Harmony of NATURE herself, consider'd as animate and intelligent.

In the MIXT; as in a single Person (a Body and a Mind) the Union and Harmony of this kind, which constitutes the real Person, and the Friendship, Love, or whatever other Affection is form'd on such an Object. A Household, a City, or Nation, with certain Lands, Buildings, and other Appendices, or local Ornaments, which jointly form that agreeable Idea of Home, Family, Country.—

"And what of this?" (says an airy Spark, no Friend to Meditation or deep Thought) "What means this Catalogue, or Scale, as you are pleas'd to call it? Only, Sir, to satisfy myself, That I am not alone, or single in a certain Fancy I have of a thing call'd BEAUTY; That I have almost the whole World for my Companions; and That each of us Admirers and earnest Pursuers of BEAUTY (such as in a manner we All are) if peradventure we take not a certain Sagacity along with us, we must err widely, range extravagantly, and run ever upon a false Scent. We may (in the Sportsman's Phrase) have many Hares afoot, but shall stick to no real Game, nor be fortunate in any Capture which may content us."

N 2

"See
WHERE then is this BEAUTY or Harmony to be found? How is this SYMMETRY to be discover'd and apply'd? Is it any other Art than that of PHILOSOPHY, or the Study of inward Numbers and Pro-

“See with what Ardour and Vehemence, the young Man, neglecting his proper Race and Fellow-Creatures, and forgetting what is decent, handsom, or becoming in human Affairs, pursues these SPECIES in those common Ob-jects of his Affection, a Horse; a Hound, a Hawk!—What doting on these Beautys?—What Admiration of the Kind itself! And of the particular Animal, what Care, and in a manner Idolatry and Confecration; when the Beast beloved is (as often happens) even set apart from use, and only kept to gaze on, and feed the enamour'd Fancy with highest Delight!—See! in another Youth not so forgetful of Human Kind, but remembering it still in a wrong way! a Φιλακαλής of another sort, a C HÆ-
R E A. Quam elegans formarum Spectator!—See! as to other Beautys, where there is no Possession, no Enjoyment or Reward, but barely seeing and admiring: as in the Virtuso-Passion, the Love of Painting, and the Designing Arts of every kind, so often observ'd—How fares it with our princiely Genius, our Grandz who assemblest all these Beautys, and within the Bounds of his sump-tuous Palace incloves all these Graces of a thousand kinds?—What Pains! Study! Science!—Behold the Disposition and Order of these finer sorts of Apartments, Gardens, Villa's!—The kind of Harmony to the Eye, from the various Shapes and Colours agreeably mix'd, and rang'd in Lines, intercrossing without confusion, and fortunately co-incident,—A Parterre, Cypresses, Groves, Wildernesses,—Statues, here and there, of Virtus, Fortitude, Temperance,—Heroes-Butts, Philosophers-Heads; with suitable Motto's and Inscriptions,—So-lenn Representations of things deeply natural,—Caves, Grotto's, Rocks,—Urns and Obelisks in retir'd places, and dispos'd at proper distances and points of Sight: with all those Symmetrzs which silently express a reigning Or-
Proportions, which can exhibit this in Life? Ch. 2.
If no other; Who, then, can possibly have
a Taste of this kind, without being be-
holden to Philosophy? Who can ad-
mire the outward Beautys, and not recur
instantly to the inward, which are the
most real and essentiai, the most naturally
affecting, and of the highest Pleasure, as
well as Profit and Advantage?

In

"der, Peace, Harmony, and Beauty!——But what is
there answerable to this, in the Minds of the Posses-
fors?——What Possession or Property is theirs? What
Confiancy or Security of Enjoyment? What Peace, what
Harmony WITHIN."

Thus our MONOLOGIST, or self-discoursing Author,
in his usual Strain; when incited to the Search of BEAU-
TY and the DECORUM, by vulgar Admiration, and
the universal Acknowledgment of the SPECIES in out-
ward Things, and in the meaner and subordinate Subjects,
By this inferior Species, it seems, our strict Inspector disdains
to be allur'd; And refusing to be captivated by any thing
less than the superior, original, and genuine Kind; he walks
at leisure, without Emotion, in deep philosophical Retreat,
thro' all these pompous Scenes; passes unconcernedly by those
Court-Pageants, the illustrious and much-envy'd Potentates
of the Place; overlooks the Rich, the Great, and even the
Fair: Feeling no other Astonishment than what is accidentally
rais'd in him, by the View of these Impostures, and of this
specious Snare. For here he observes those Gentlemen chiefly
to be caught and fastest held, who are the highest Ridiculers
of such Reflections as his own, and who in the very height
of this Ridicule prove themselves the impotent Contenmers of
a SPECIES, which, whether they will or no, they ardently
pursue: Some, in a Face, and certain regular Lines, or Fea-
tures: Others in a Palace and Apartments: Others in an
Equipage and Dress.——

"O EFFEMINACY! EFFEMINACY! Who would imagine this could be the
Race of such as appear so inconsiderable Men?——But
If Person is a Subject of Flattery which reaches beyond the

\[ N^3 \]

"Rough"
Misc. 3. present Disposition will permit, I intend still to accompany him at a distance, keep him in sight, and convoy him, the best I am able, thro' the dangerous Seas he is about to pass.
CHAP. I.

Connexion and Union of the Subject-Treatises.—Philosophy in form.—Metaphysics.—Ego-ity.
Identity.—Moral Footing.—Proof and Discipline of the Fancy. Settlement of Opinion.
—Anatomy of the Mind,—A Fable.

We have already, in the beginning of our preceding Miscellany, taken notice of our Author's Plan, and the Connection and Dependency of his *Joint-Tracts*, comprehended in two preceding Volumes. We are now, in our Commentator-Capacity, arriv'd at length to his second Volume, to which the three Pieces of his first appear preparatory. That they were really fo

* Above, pag. 135. Again below, 284, 285, &c.
Miscellaneous

Misc. 4. design'd, the Advertisement to the first Edition of his Soliloquy is a sufficient Proof. He took occasion there, in a line or two, under the Name of his Printer, or (as he otherwise calls him). his Amanuensis, to prepare us for a more elaborate and methodical Piece which was to follow. We have this System now before us. Nor need we wonder, such as it is, that it came so hardly into the World, and that our Author has been deliver'd of it with so much difficulty, and after so long a time. His Amanuensis and he, were not, it seems, heretofore upon such good Terms of Correspondence. Otherwise such an unhappen Fatus, or False Birth, as that of which our Author in his * Title-page complains, had not formerly appear'd abroad. Nor had it ever risen again in its more decent Form, but for the accidental Publication of our Author's First † Letter, which, by a necessary Train of Consequences, occasion'd the revival of this abortive Piece, and gave usherance to its Companions.

It will appear therefore in this Joint-Edition of our Author's Five Treatises, that the Three former are preparatory to the Fourth, on which we are now enter'd;

* Viz. To the Inqu'ry (Treatise IV.) Vol. II.
and the Fifth (with which he concludes) Ch. I.

A kind of Apology for this reviv'd Treatise concerning Virtue and Religion.

As for his Apology (particularly in what relates to reveal'd Religion, and a World to come) I commit the Reader to the disputant Divines, and Gentlemen, whom our Author has introduced in that concluding Piece of Dialogue-Writing, or rhapsodical Philosophy. Mean while, we have here no other part left us, than to enter into the dry Philosophy, and rigid Manner of our Author; without any Excursions into various Literature; without any help from the Comic or Tragic Muse, or from the Flowers of Poetry or Rhetoric.

Such is our present Pattern, and strict moral Task; which our more humorous Reader fore-knowing, may immediately, if he pleases, turn over; skipping (as is usual in many grave Works) a Chapter or two, as he proceeds. We shall, to make amends, endeavour afterwards, in our following Miscellany, to entertain him again with more cheerful Fare, and afford him a Dessert, to rectify his Palate, and leave his Mouth at last in good relish.

To the patient and grave Reader, therefore, who in order to moralize, can afford
Misc. 4. afford to retire into his Closet, as to some
religious or devout Exercise, we presume
thus to offer a few Reflections, in the sup-
port of our Author's profound Inquiry.
And accordingly, we are to imagine our
Author speaking, as follows.

HOW LITTLE regard soever may
be shewn to that moral Speculation or In-
quiry, which we call the Study of our-
sewers; it must, in strictness, be yielded,
That all Knowledge whatsoever depends up-
on this previous-one: "And that we can in
" reality be assur'd of nothing, till we
" are first assur'd of What we are Our-
" selves." For by this alone we can
know what Certainty and Assurance is.

THAT there is something undoubtedly
which thinks, our very Doubt it-self and
scrupulous Thought evinces. But in what
Subject that Thought resides, and how
that Subject is continu'd one and the same,
so as to answer constantly to the suppos'd
Train of Thoughts or Reflections which
seem to run so harmoniously thro' a long
Course of Life, with the same relation still
to one single and self-same Person; this
is not a Matter so easily or hastily decided,
by those who are nice Self-Examiners, or
Searchers after Truth and Certainty.

'TWILL
'Twill not, in this respect, be sufficient for us to use the seeming Logic of a famous * Modern, and say "We think: therefore We are." Which is a notably invented Saying, after the Model of that like philosophical Proposition; That "What is, is."—Miraculously argu'd! "If I am; I am."—Nothing more certain! For the Ego or I, being establish'd in the first part of the Proposition, the Ego, no doubt, must hold it good in the latter. But the Question is, "What constitutes the We or I?" And, "Whe- ther the I of this instant, be the same with that of any instant preceding, or to come." For we have nothing but Memory to warrant us: and Memory may be false. We may believe we have thought and reflected thus or thus: But we may be mistaken. We may be conscious of that, as Truth; which perhaps was no more than Dream: and we may be conscious of that as a past Dream, which perhaps was never before so much as dreamt of.

This is what Metaphysicians mean, when they say, "That Identity can be prov'd only by Consciousness; but that Consciousness, withal, may be as well

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* Monseur Des Cartes.
Miscellaneous

Misc. 4. "False as real, in respect of what is past."

So that the same successional we or I must remain still, on this account, undecided.

To the force of this Reasoning I confess I must so far submit, as to declare that for my own part, I take my Being upon Trust. Let others philosophize as they are able: I shall admire their strength, when, upon this Topick, they have refuted what able Metaphysicians object, and Pyrrhonists' plead in their own behalf.

Meanwhile, there is no Impediment, Hinderance, or Suspension of Action, on account of these wonderfully refin'd Speculations. Argument and Debate go on still; Conduct is settled. Rules and Measures are given out, and receiv'd. Nor do we scruple to act as resolutely upon the mere Supposition that we are, as if, we had effectually prov'd it a thousand times, to the full satisfaction of our Metaphysical or Pyrrhonian Antagonist.

This to me appears sufficient Ground for a Moralist. Nor do I ask more, when I undertake to prove the reality of Virtue and Morals.

If it be certain that I am; 'tis certain and demonstrable Who and What I ought
I ought to be, even on my own account, Ch. i. and for the sake of my own private Happi-
ness and Success. For thus I take the li-

berty to proceed.

The Affections, of which I am con-
scious, are either Grief or Joy; De-
sire, or Aversion. For whatever mere Sensation I may experience; if it a-
mounts to neither of these, 'tis indifferent, and no way affects me.

That which causes Joy and Satisfa-
tion when present, causes Grief and Distur-
bance when absent: And that which cau-
ses Grief and Disturbance when present, does, when absent, by the same necessity 
occasion Joy and Satisfaction.

Thus Love (which implys Desire, with Hope of Good) must afford occasion to Grief and Disturbance, when it ac-
quires not what it earnestly seeks. And Hatred (which implys Aversion, and 
Fear of Ill) must, in the same manner, occa-
sion Grief and Calamity, when that which it earnestly shun'd, or wou'd have escap'd, re-
 mains present, or is altogether unavoidable.

That which being present can never leave the Mind at rest, but must of neces-
ty cause Aversion, is its Ill. But that which can be sustain'd without any neces-
fary
Abhorrence, or Aversion, is not its ill; but remains indifferent in its own nature; the ill being in the Affection only, which wants redress.

In the same manner, that which being absent, can never leave the Mind at rest, or without Disturbance and Regret, is of necessity its Good. But that which can be absent, without any present or future Disturbance to the Mind, is not its Good, but remains indifferent in its own nature. From whence it must follow, That the Affection towards it, as supposed Good, is an ill Affection, and creative only of Disturbance and Disease. So that the Affections of Love and Hatred, Liking and Dislike, on which the Happiness or Prosperity of the Person so much depends, being influenc’d and govern’d by Opinion; the highest Good or Happiness must depend on right Opinion, and the highest Misery be deriv’d from wrong.

To explain this, I consider for instance; the Fancy or Imagination I have of Death, according as I find this Subject naturally passing in my Mind. To this Fancy, perhaps, I find united an Opinion or Apprehension of Evil and Calamity. Now the more my Apprehension of this Evil increases; the greater, I find, my Disturbance proves, not only at the approach


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approach of the suppos’d Evil, but at the Ch. 1. very distant Thought of it. Besides that, the Thought itself will of necessity so much the oftner recur, as the Aversion or Fear is violent, and increasing.

From this suppos’d Evil I must, however, fly with so much the more earnestness, as the Opinion of the Evil increases. Now if the Increase of the Aversion can be no Cause of the Decrease or Diminution of the Evil itself, but rather the contrary; then the Increase of the Aversion must necessarily prove the Increase of Disappointment and Disturbance. And so on the other hand, the Diminution or Decrease of the Aversion (if this may any way be effected) must of necessity prove the Diminution of inward Disturbance, and the better Establishment of inward Quiet and Satisfaction.

Again, I consider with myself, that I have the *Imagination* of something Beautiful, Great, and Becoming in Things. This Imagination I apply perhaps

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* Of the necessary Being and Prevalency of some such IMAGINATION or SENSE (natural and common to all Men, irresistible, of original Growth in the Mind, the Guide of our Affections, and the Ground of our Admiration, Contempt, Shame, Honour, Disdain, and other natural and unavoidable Impressions) see Vol. I. pag. 138, 139, 336, 337. Vol. II. pag. 28, 29, 30, 394, 420, 421, 429, 430. And above, p. 30, 31, 2, 3, &c. 182, 3, 4, 5, 6. in the Notes.
to such Subjects as Plate, Jewels, Apartments, Coronets, Patents of Honour, Titles, or Precedencies. I must therefore naturally seek these, not as mere Conveniencies, Means, or Helps in Life, (for as such my Passion cou’d not be so excessive towards ’em) but as excellent in themselves, necessarily attractive of my Admiration, and directly and immediately causing my Happiness, and giving me Satisfaction. Now if the Passion rais’d on this Opinion (call it Avarice, Pride, Vanity, or Ambition) be indeed incapable of any real Satisfaction, even under the most successful Course of Fortune; and then too, attended with perpetual Fears of Disappointment and Loss: how can the Mind be other than miserable, when possess’d by it? But if instead of forming thus the Opinion of Good; if instead of placing Worth or Excellence in thele outward Subjects, we place it, where it is truest, in the Affections or Sentiments, in the governing Part and inward Character; we have then the full Enjoyment of it within our power: The Imagination or Opinion remains steady and irreversible: And the Love, Desire and Appetite is answer’d; without Apprehension of Loss or Disappointment.

Here therefore arises Work and Employment for us Within: "To regulate Fancy."
"Fancy, and rectify * Opinion, on Ch. i.

"which all depends." For if our Loves, Desires, Hatreds and Aversions are left to themselves; we are necessarily expos'd to endless Vexation and Calamity: but if these are found capable of Amendment, or in any measure flexible or variable by Opinion; we ought, methinks, to make trial, at least, how far we might by this means acquire Felicity and Content.

Accordingly, if we find it evident, on one hand, that by indulging any wrong Appetite (as either Debauch, Malice, or Revenge) the Opinion of the false Good increases; and the Appetite, which is a real Ill, grows so much the stronger: we may be as fully assur'd, on the other hand, that by restraining this Affection, and nourishing a contrary sort in opposition to it; we cannot fail to diminish what is Ill, and increase what is properly our Happiness and Good.

* "Оτι σέβασμα σ' υπάρχει" ἡν' ἀνὴρ ἐστι σοι. "Αρχὴ ἐν ὑμῖν Σέβετε τὴν υπάρχειν, ἡ ἀνὴρ κελεύεται τὴν ἄκαρπα Γαλάνη, σαῦρας ταύτα τις καλεῖσθαι αὐξάνει. Μ. Αν. Σ.κ. ἦν.

On this account, a Man may reasonably conclude, "That it becomes him, by working upon his own Mind, to withdraw the Fancy or Opinion of Good or Ill from that to which justly and by necessity it is not join'd; and apply it, with the strongest Resolution, to that with which it naturally agrees." For if the Fancy or Opinion of Good be join'd to what is not durable, nor in my power either to acquire or to retain; the more such an Opinion prevails, the more I must be subject to Disappointment and Distress. But if there be that to which, whenever I apply the Opinion or Fancy of Good, I find the Fancy more consistient, and the Good more durable, solid, and within my Power and Command; then the more such an Opinion prevails in me, the more Satisfaction and Happiness I must experience.

Now, if I join the Opinion of Good to the Possessions of the Mind; if it be in the Affections themselves that I place my highest Joy, and in those Objects, whatever they are, of inward Worth and Beauty, (such as Honesty, Faith, Integrity, Friendship, Honour) 'tis evident I can never possibly, in this respect, rejoice amiss, or indulge my-sel1 too far in the Enjóyment. The greater my Indulgence is, the less I have reason to fear either Reverse or Disappointment.
T H I S, I know, is far contrary in another Regimen of Life. The Tutorage of Fancy and Pleasure, and the easy Philosophy of taking that for Good which * please me, or which I fancy merely, will, in time, give me Uneasiness sufficient. 'Tis plain, from what has been debated, That the less fanciful I am, in what relates to my Content and Happiness, the more powerful and absolute I must be, in Self-enjoyment, and the Possession of my Good. And since 'tis Fancy merely, which gives the force of Good, or power of passing as such, to Things of Chance and outward Dependency; 'tis evident, that the more I take from Fancy in this respect, the more I confide upon my-self. As I am less led or betray'd by Fancy to an Esteem of what depends on others; I am the more fix'd in the Esteem of what depends on my-self alone. And if I have once gain'd the Taste of † Liberty, I shall easily understand the force of this Reasoning, and know both my true Self and Interest.

The Method therefore requir'd in this my inward Economy, is, to make those Fancy's themselves the Objects of my Aversion which justly deserve it; by being the Cause of a wrong Estimation and Measure.

† Vol. II. pag. 422. And below, pag. 307, &c.
Accordingly (as the learned Masters in this Science advise) we are to begin rather* by the averse, than by the prone and forward Disposition. We are to work rather by the weaning than the ingaging Passions: since if we give way chiefly to Inclination, by loving, applauding and admiring what is Great and Good, we may possibly, it seems, in some high Objects of that kind, be so amus'd and extasy'd, as to lose

* "Ἄρφη ἐν τῇ ἐκκλησίᾳ ἐπὶ ἔσχατον ἔσται ὡς ἐφ' ἑαυτῷ, ἐὰν μελετήσῃ τῷ τέλῳ οὐν ἔσται ἐφ' ἑαυτῷ. Ἐποχ. κεφ. Ζ.

"Ὅρεξιν ἄφαι οὐ τῇ ἄθλησιν, ἐκκλησίαν οὐτὶ μόνα μελετήσῃ τῷ σωματίζοντι. Ἀρρ. κεφ. Υ. κεφ. Ξ. This subdue'd or moderated Admiration or Zeal in the highest Subjects of Virtue and Divinity, the Philosopher calls συμμετέχων ζητεῖ, εἰ δισεκατόρων τῷ Ὀρεξίν: the contrary Disposition, τὸ ἀλόγων ζητεῖ. Βιβ. κεφ. Ξ. The Reason why this over-forward Ardor and Pursuit of high Subjects runs naturally into Enthusiasm and Disorder, is shewn in what succeeds the first of the Passages here cited; viz. Τὸν ἄν ἤπει ἐμὲ, ὅπου ἐπεί οὐσὶ σοι συμβεί. And hence the repeated Injunction, 'Ἀποτελεῖτε καὶ ἐπί τῆς ἐνεργίας ὑμῶν, ἵνα ἰσοτὶ ζητεῖτε ἄπειρος ἡμῶν, ἢ τὰ ἐνεργά ἐπιτίθεσθε; καὶ ἂν ἐνεργῆ, ὅταν θυμάτο τι ἐγγυεῖται ἢ ἀγαθόν εὐσχῆν. Βιβ. κεφ. Υ. κεφ. ΖΥ. To this Horace, in one of his latest Epistles of the deeply philosophical kind, alludes.

Insani sapiens nomen ferat, aquas iniqui,
And in the beginning of the Epistle,
Nil admirari propè res est una, Numicio,
Solag, qua posset facere & servare beatum. Ibid.
For tho these first Lines (as many other of Horace's on the Subject of Philosophy) have the Air of the Epicurean Discipline and Lucretian Style; yet, by the whole
Reflexions.

lose ourselves, and miss our proper Mark, Ch. 1. for want of a steady and settled Aim. But being more sure and infallible in what relates to our Ill, we shou'd begin, they tell us, by applying our Aversion, on that side, and raising our Indignation against those Meanesses of Opinion, and Sentiment, which are the Causes of our Subjection, and Perplexity.

Thus the covetous Fancy, if consider'd as the Cause of Misery (and consequently detested as a real Ill) must of necessity abate: And the ambitious Fancy, if oppos'd in the same manner, with Resolution, by better Thought, must resign it-self, and leave the Mind free, and disincumb'd in the pursuit of its better Objects.

Nor is the Case different in the Passion of Cowardice, or Fear of

whole taken together, it appears evidently on what System of antient Philosophy this Epistle was form'd. Nor was this Prohibition of the wondering or admiring Habit, in early Students, peculiar to one kind of Philosophy alone. It was common to many; however, the Reason and Account of it might differ, in one Sect from the other. The Pythagorean's sufficiently check'd their Tyr's, by silencing them so long on their first Courtship to Philosophy. And the Admiration, in the Peripatetic Sense, as above-mention'd, may be justly call'd the inclining Principle or first Motive to PHILosopher; yet this Mistress, when once espous'd, teaches us to admire, after a different manner from what we did before. See above, pag. 37. And VOL. I. pag. 41.
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Death. For if we leave this Passion to itself (or to certain Tutors to manage for us) it may lead us to the most anxious and tormenting State of Life. But if it be opposed by founder Opinion, and a just Estimation of things, it must diminish of course: And the natural Result of such a Practice must be, the Rescue of the Mind from numberless Fears, and Miserys of other kinds.

Thus at last a Mind, by knowing itself, and its own proper Powers and Virtues, becomes free, and independent. It frees its Hindrances and Obstructions, and finds they are wholly from itself, and from Opinions wrong-conceived. The more it conquers in this respect, (be it in the least particular) the more it is its own Master, feels its own natural Liberty, and congratulates with itself on its own Advance ment and Prosperity.

Whether some who are call'd Philosophers have so apply'd their Meditations, as to understand any thing of this Language, I know not. But well I am assur'd that many an honest and free-hearted Fellow, among the vulgar Rank of People, has naturally some kind of Feeling or Apprehension of this Self-enjoyment; when refusing to act for Lucre or outward Profit, the Thing which from his Soul he abhors, and thinks below him; he goes on, with harder Labour.
Labour, but more Content, in his direct plain Path. He is secure within; free of what the World calls Policy, or Design; and sings (according to the old Ballad)

My Mind to me a Kingdom is, &c.

Which in Latin we may translate,

* Et med Virtute me involvo, probanque Pauperiem sine dote quero.

BUT I FORGET; it seems, that I am now speaking in the Person of our grave Inquirer. I shou'd consider I have no Right to vary from the Pattern he has set; and that whilst I accompany him in this particular Treatise, I ought not to make the least Escape out of the high Road of Demonstration, into the diverting Paths of Poetry, or Humour.

As grave however as Morals are presum'd in their own nature, I look upon it as an essential matter in their Delivery, to take now and then the natural Air of Pleasantry. The first Morals which were ever deliver'd in the World, were in Parables, Tales, or Fables. And the latter and most consummate Distributers of

*I Horat. Od. 29, lib. 3.
Morals, in the very politest times, were great Tale-Tellers, and Retainers to honest Æsop.

After all the regular Demonstrations and Deductions of our grave Author, I dare say 'twou’d be a high Relief and Satisfaction to his Reader, to hear an Apologue, or Fable, well told, and with such humour as to need no sententious Moral at the end, to make the application.

As an Experiment in this case, let us at this instant imagine our grave Inquirer taking pains to shew us, at full length, the unnatural and unhappy Excursions, Rovings, or Expeditions of our ungovern’d Fancies and Opinions over a World of Riches, Honours, and other ebbing and flowing Goods. He performs this, we will suppose, with great Sagacity, to the full measure and scope of our Attention. Mean while, as full or satiated as we might find our-selves of serious and solid Demonstration, 'tis odds but we might find Vacancy still sufficient to receive Instruction by another Method. And I dare answer for Success, shou’d a merrier Moralist of the Æsopæan-School present himself; and, hearing of this Chace describ’d by our Philosopher, beg leave to represent it to the life, by a homely Cur or two, of his Master’s ordinary breed.

Two
"Two of this Race (he wou'd tell us) having been daintily bred, and in high thoughts of what they call'd Pleasure and good Living, travel'd once in quest of Game and Raritys, till they came by accident to the Sea-side. They saw there, at a distance from the shore, some floating pieces of a Wreck, which they took a fancy to believe some wonderful rich Dainty, richer than Amber grease, or the richest Product of the Ocean. They cou'd prove it, by their Appetite and Longing, to be no less than Quintessence of the Main, ambrosial Substance, the Repast of marine Deitys, surpassing all which Earth afforded.—

By these rhetorical Arguments, after long Reasoning with one another in this florid Vein, they proceeded from one Extravagance of Fancy to another; till they came at last to this issue. Being unaccustom'd to Swimming, they wou'd not, it seems, in prudence, venture so far out of their Depth as was necessary to reach their imagin'd Prize: But being stout Drinkers, they thought with themselves, they might compass to drink all which lay in their way; even The SEA itself; and that by this method they might shortly bring their Goods safe to dry Land. To work there:
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Mfc. 4. "therefore they went; and drank till
they were both burst."

For my own part, I am fully satisfy'd
that there are more Sea-drinkers than one
or two, to be found among the principal
Personages of Mankind; and that if these
Dogs of ours were silly Curs, many who
pass for wise in our own Race are little
wiser; and may properly enough be said
to have the Sea to drink.

'Tis pretty evident that they who
live in the highest Sphere of human Af-
fairs have a very uncertain View of the
thing call'd Happiness or Good. It lies out
at Sea, far distant, in the Offin; where
those Gentlemen ken it but very imper-
fectly: And the means they imploy in
order to come up with it, are very wide
of the matter, and far short of their pro-
pos'd End.—"First a general Acquain-
tance, — Visits, Levees. — Attendance
upon the Great and Little. — Popula-
arity. — A Place in Parliament. — Then
another at Court. — Then Intrigue,
Corruption, Prostitution. — Then a
higher Place. — Then a Title. — Then
a Remove. — A new Minister! —
Fractions at Court. — Ship-wreck of
Ministry. — The new: The old. — En-
gage with one: piece up with t'other.
"Bargains; Losses; After-Games; Retrie-Ch. 1.
"vals."—Is not this, the Sea to drink?

* At si Divitiae prudentem reddere pos-
sent,
   Si cupidum timidumque minus te; nem-
   pe. ruberes,
   Viveret in Terris te si quis avarior uno.

But left I shou'd be tempted to fall into a
manner I have been oblig'd to disclaim in
this part of my Miscellaneous Performance;
I shall here fet a Period to this Discourse,
and renew my attempt of serious Reflexion and grave Thought, by taking up my
Clew in a fresh Chapter.

* Horat. Ep. 2. lib. 2.
CHAP. II.

Passage from Terra Incognita to the visible World.—Mistress-ship of Nature.—Animal-Confe
dercy, Degrees, Subordination.—Master-Animal Man. Privilege of his Birth.—Serious Counte
nance of the Author.

As heavily as it went with us, in the deep philosophical part of our pre
ceding Chapter; and as necessarily en
gag’d as we still are to prosecute the same serious Inquiry, and Search, into those dark Sources; ’tis hoped, That our re
maining Philosophy may flow in a more easy Vein; and the second Running be found somewhat clearer than the first. However it be; we may, at least, con
gratulate with our-selves for having thus briefly pass’d over that Metaphysical part, to which we have paid sufficient deference. Nor shall we scruple to declare our Opinion, " That it is, in a manner, necessary " for one who wou’d usefully philosophize, " to have a Knowledge in this part of Phi-
losophy sufficient to satisfy him that ; " there
there is no Knowledge or Wisdom to be learnt from it." For of this Truth nothing besides Experience and Study will be able fully to convince him.

When we are even past these empty Regions and Shadows of Philosophy; 'twill still perhaps appear an uncomfortable kind of travelling thro' those other invisible Ideal Worlds: such as the Study of Morals, we see, engages us to visit. Men must acquire a very peculiar and strong Habit of turning their Eye inwards, in order to explore the interior Regions and Recesses of the Mind, the hollow Caverns of deep Thought, the private Seats of Fancy, and the Wastes and Wildernesses, as well as the more fruitful and cultivated Tracts of this obscure Climate.

But what can one do? Or how dispense with these darker Disquisitions and Moon-light Voyages, when we have to deal with a sort of Moon-blind Wits, who tho' very acute and able in their kind, may be said to renounce Day-light, and extinguish, in a manner, the bright visible outward World, by allowing us to know nothing beside what we can prove, by strict and formal Demonstration?

'Tis therefore to satisfy such rigid Inquirers as these, that we have been necessitated
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Misc. 4. tated to proceed by the inward way; and that in our preceding Chapter we have built only on such foundations as are taken from our very Perceptions, Fancies, Appearances, Affections and Opinions themselves, without regard to any thing of an exterior World, and even on the supposition that there is no such World in being.

Such has been our late dry Task. No wonder if it carrys, indeed, a meagre and raw Appearance. It may be look’d on, in Philosophy, as worse than a mere Egyption Imposition. For to make Brick without Straw or Stubble, is perhaps an easier labour, than to prove Morals without a World, and establish a Conduct of Life without the Supposition of any thing living or extant besides our immediate Fancy, and World of Imagination.

But having finish’d this mysterious Work, we come now to open Day, and Sunshine: And, as a Poet perhaps might express himself, we are now ready to quit

The dubious Labyrinths, and Pyrrhonean Cells
Of a Cimmerian Darkness.

We are, henceforward, to trust our Eyes, and take for real the whole Creation, and the
the fair Forms which lie before us. We Ch. 2.
are to believe the Anatomy of our own Body, and in proportionable Order, the Shapes, Forms, Habits, and Constitutions of other Animal-Races. Without demurring on the profound modern Hypothesis of animal Insensibility, we are to believe firmly and resolutely, "That other Creatures have their Sense and Feeling, their mere Passions and Affections, as well as ourselves." And in this manner we proceed accordingly, on our Author's Scheme, "To inquire what is truly natural to each Creature: And Whether that which is natural to each, and is its Perfection, be not withal its Happiness, or Good."

To deny there is any thing properly natural (after the Concessions already made) would be undoubtedly very preposterous and absurd. Nature and the outward World being own'd existent, the rest must of necessity follow. The Anatomy of Bodys, the Order of the Spheres, the proper Mechanisms of a thousand kinds, and the infinite Ends and fitable Means establish'd in the general Constitution and Order of Things; all this being once admitted, and allow'd to pass as certain and unquestionable, 'tis as vain afterwards to except against the Phrase of natural and unnatural, and question the Propriety of
of this Speech apply’d to the particular Forms and Beings in the World, as it would be to except against the common Appellations of Vigour and Decay in Plants, Health or Sickness in Bodys, Sobriety or Distraction in Minds, Prosperity or Degeneracy in any variable part of the known Creation.

We may, perhaps, for Humour’s sake, or after the known way of disputant Hostility, in the support of any odd Hypothesis, pretend to deny this natural and unnatural in Things. ’Tis evident however, that tho our Humour or Taste be, by such Affectation, ever so much deprav’d; we cannot resist our natural *Anticipation in behalf of Nature;

* See what is said above on the word Sensus Communis, in that second Treatise, VOL. I. pag. 103, &c. and pag. 110, 138, 139, 140. And in the same VOL. p. 336, &c. and 352, 353, &c. And in VOL. II. p. 307, 411, 412, &c. concerning the natural Ideas, and the Pre-conceptions or Pre-sensations of this kind; the Perplexities, of which a learned Critick and Master in all Philo sophy, modern and antient, takes notice, in his lately publish’d Volume of Socrateick Dialogues; where he adds this Reflection, with respect to some Philosophical Notions much in vogue amongst us, of late, here in England. Obiter dumtaxat addemus, Socraticam, quam exposuiimus, Doctrinam magnop vile esse posse, si probè expendatur, dirimenda inter viros doctos controversie, ante paucos annos, in BRITANNIA pretium, exorte, de ideis Innatis, quas dicere possis æquoruræ voce. Quamvis enim nulla sint, si securè loquamur, notiones à natura animis nostris infixa; stamen nemo negaret ut eae facultates Animorum nostrorum natura adeo facias, ut quum primi ratione usi incipimus, Vetum à Falso, Malum à Bono.
Reflections.

Nature; according to whose suppos'd Ch. 2. Standard we perpetually approve and disapprove, and to whom in all natural Appearances, all moral Actions (whatever we contemplate, whatever we have in de-

Bona aliquo modo distinguere incipiamus. Species Veritatis nobis semper placet; dissplices contra Mendacii: Imo & Honestum in Honestum preferimus; ob Semina nobis indita, que sum demum in lucem prodeunt, cum ratiocinari possimus, oque ueriores fructus proferunt, quo melius ratiocinamur, adcuratorque institutis adjuramus. Æsch. Dial. cum Silvis Philol. Jo. Cler. ann. 1711. pag. 176. They seem indeed to be but weak Philosophers, tho' able Sophists, and artful Confounders of Words and Notions, who would refute Nature and Common Sense. But Nature will be able still to shift for her-self, and get the better of those Schemes, which need no other Force against them, than that of Horace's single Verse:

Dente Lupus, cornu Taurus petit. Unde, nisi INTUS Monstratum?

Sat. 1. Lib. 2.

An ASS (as an English Author says) never barks with his Ears, tho' a Creature born to an arm'd Forehead, exercises his bating Faculty long ere his Horns are come to him. And perhaps if the Philosopher wou'd accordingly examine himself, and consider his natural Passions, he wou'd find there were such belong'd to him as Nature had premeditated in his behalf, and for which she had furnish'd him with Ideas long before any particular Practice or Experience of his own. Nor wou'd he need be scandaliz'd with the Comparison of a Goat, or Boar, or other of Horace's premeditating Animals, who have more natural Wit, it seems, than our Philosopher; if we may judg of him by his own Hypothesis, which denies the same implanted Sense and natural Ideas to his own Kind.

Cras donabiris Hade;
Cui Frons turgida Cornibus
Primis, & Venarem & Pralia destinat.

Od. 15. lib. 3.

And,

Verris obliquum meditantis Ictum.

Jb. Od. 22.

P 2

bate}
we inevitably appeal, and pay our constant Homage, with the most apparent Zeal and Passion.

'Tis here, above all other places, that we say with strict Justice,

*Naturam expellas Furca, tamen usque recurret.

The airy Gentlemen, who have never had it in their thoughts to study Nature in their own Species; but being taken with other Loves, have apply'd their Parts and Genius to the same Study in a Horse, a Dog, a Game-Cock, a Hawk, or any other † Animal of that degree; know very well, that to each Species there belongs a several Humour, Temper, and Turn of inward Disposition, as real and peculiar as the Figure and outward Shape which is with so much Curiosity beheld and admir'd. If there be any thing ever so little amiss or wrong in the inward Frame, the Humour or Temper of the Creature, 'tis readily call'd vicious; and when more than ordinarily wrong, unnatural. The Humours of the Creatures, in order to their redres, are attentively observ'd; sometimes indulg'd and flatter'd;

* Hor. Lib. 1. Ep. 10.
† VOL. II. pag. 92, 93, &c. and 131, &c. and pag. 307, &c.
REFLECTIONS.

at other times controul'd and check'd with proper Severitys. In short, their Affections, Passions, Appetites, and Antipathys are as duly regarded as those in Human Kind, under the strictest Discipline of Education. Such is The Sense of inward Proportion and Regularity of Affections, even in our Noble Youths themselves; who in this respect are often known expert and able Masters of Education, tho' not so susceptible of Discipline and Culture in their own case, after those early Indulgences to which their Greatness has intitul'd 'em.

As little favourable however as these sportly Gentlemen are presum'd to show themselves towards the Care or Culture of their own Species; as remote as their Contemplations are thought to lie from Nature and Philosophy; they confirm plainly and establish our philosophical Foundation of the natural Ranks, Orders, interior and exterior Proportions of the several distinct Species and Forms of Animal Beings. Ask one of these Gentlemen, unawares, when solicitously careful and busy'd in the great Concerns of his Stable, or Kennel, "Whether his Hound or "Greyhound-Bitch who eats her Puppys, "is as natural as the other who nurset "'em?" and he will think you frantic. Ask him again, "Whether he P 3 "thinks
Misc. 4. "thinks the unnatural Creature who acts
thus, or the natural-one who does other-
wife, is best in its kind, and enjoys its
self the most?" And he will be in-
clin'd to think still as strangely of you. Or
if perhaps he esteems you worthy of better
Information; he will tell you, "That his
best-bred Creatures, and of the truest
Race, are ever the noblest and most gen-
erous in their Natures: That it is this
chiefly which makes the difference be-
tween the Horse of good Blood, and the
errant Jade of a bafe Breed; between the
Game-Cock, and the Dungbil-Craven;
between the true Hawk, and the mere
Kite or Buzzard; and between the right
Mastiff, Hound, or Spaniel, and the very
Mungrel." He might, withal, tell you
perhaps with a Masterly Air in this Brute-
Science, "That the timorous, poor-spi-
rited, lazy and gluttonous of his Dogs,
were those whom he either suspected to
be of a spurious Race, or who had been
by some accident spoild in their Nur-
sing and Management: For that this
was not natural to 'em. That in every
Kind, they were still the miserablest
Creatures who were thus spoild: And
that having each of 'em their proper
Chace or Busines, if they lay resty and
out of their Game, chamber'd, and idle;
they were the same as if taken out of
their Element. That the 'addest Curs
in
in the world, were those who took the Ch. 2.
Kitchin-Chimney and Dripping-pan for
their Delight; and that the only hap-
py Dog (were one to be a Dog One's-
Self) was he who in his proper Sport
and Exercise, his natural Pursuit and
Game, endur'd all Hardships, and had
so much delight in Exercise and in the
Field, as to forget Home and his Re-
ward.

Thus the natural Habits and Affections
of the inferior Creatures are known;
and their unnatural and degenerate part
discover'd. Depravity and Corruption is
acknowledg'd as real in their Affections,
as when any thing is miskapen, wrong,
or monstrous in their outward Make. And
notwithstanding much of this inward De-
pravity is discoverable in the Creatures
tam'd by Man, and, for his Service or
Pleasure merely, turn'd from their natural
Course into a contrary Life and Habit;
notwithstanding that, by this means, the
Creatures who naturally herd with one
another, lose their associating Humour,
and they who naturally pair and are con-
stant to each other, lose their kind of con-
jugal Alliance and Affection; yet when
released from human Servitude, and return'd
again to their natural Wilds, and rural Li-
berty, they instantly resume their natural
and regular Habits, such as are conducing

P 4
WELL it is perhaps for Mankind, that tho there are so many Animals who naturally herd for Company's sake, and mutual Affection, there are so few who for Convenience, and by Necessity are oblig'd to a strict Union, and kind of confederate State. The Creatures who, according to the OEconomy of their Kind, are oblig'd to make themselves Habitations of Defence against the Seasons and other Incidents; they who in some parts of the Year are depriv'd of all Subsistence, and are therefore necessitated to accumulate in another, and to provide withal for the Safety of their collected Stores, are by their Nature indeed as strictly join'd, and with as proper Affections towards their Publick and Community, as the looser Kind, of a more easy Subsistence and Support, are united in what relates merely to their Offspring, and the Propagation of their Species. Of these thorowly associating and confederate Animals, there are none I have ever heard of, who in Bulk or Strength exceed the Beaver. The major part of these political Animals, and Creatures of a joint Stock, are as inconsiderable as the Race of Ants or Bees. But had Nature assign'd such an OEconomy as this to so puissant an Animal, for instance, as the Elephant, and
and made him withal as prolific as those smaller Creatures commonly are; it might have gone hard perhaps with Mankind: And a single Animal, who by his proper Might and Prowess has often decided the Fate of the greatest Battels which have been fought by Human Race, shou'd he have grown up into a Society, with a Genius for Architecture and Mechanicks proportionable to what we observe in those smaller Creatures; we shou'd, with all our invented Machines, have found it hard to dispute with him the Dominion of the Continent.

Were we in a disinterested View, or with somewhat less Selfishness than ordinary, to consider the O Economys, Parts, Interests, Conditions, and Terms of Life, which Nature has distributed and assign'd to the several Species of Creatures round us, we shou'd not be apt to think ourselves so hardly dealt with. But Whether our Lot in this respect be just, or equal, is not the Question with us, at present. 'Tis enough that we know "There is certainly an Assignment and Distribution: That each O Economy or Part so distrib- buted, is in it'self uniform, fix'd, and invariable: and That if any thing in the Creature be accidentally impair'd; if any thing in the inward Form, the Disposition, Temper or Affections, be contrary
Misc. 4. "contrary or unsuitable to the distinct
OEconomy or Part, the Creature is
"wretched and unnatural."

The social or natural Affections, which
our Author considers as essential to the
Health, Wholeness, or Integrity of the par-
ticular Creature, are such as contribute to
the Welfare and Prosperity of that Whole
or Species, to which he is by Nature join'd.
All the Affections of this kind our Au-
thor comprehends in that single name of
natural. But as the Design or End of Na-
ture in each Animal-System, is exhibited
chiefly in the Support and Propagation of
the particular Species; it happens, of con-
sequence, that those Affections of earliest
Alliance and mutual Kindness between the
Parent and the Offspring, are known more
particularly by the name of *natural Af-
fection. However, since it is evident that
all Defect or Depravity of Affection, which
counterworks or opposes the original Consti-
tution and OEconomy of the Creature, is
unnatural; it follows, "That in Crea-
tures who by their particular OEconomy
"are fitted to the strictest Society and Rule
"of common Good, the most unnatural of
"all Affections are those which separate
"from this Community; and the most

* Στρογ. For which we have no particular Name in
our Language.

"truly"
Reflections.

"truly natural, generous and noble, are Ch. 2.
those which tend towards Publick Ser-
vice, and the Interest of the Society
at large."

This is the main Problem which our
Author in more philosophical Terms de-
monstrates, * in this Treatise, "That for
a Creature whose natural End is Society,
to operate as is by Nature appointed him
towards the Good of such his Society,
or Whole, is in reality to pursue his
own natural and proper Good." And
That to operate contrary-wise, or by such
Affections as fever from that common
Good, or publick Interest, is, in reality,
to work towards his own natural and
proper Ill." Now if Man, as has
been prov'd, be justly rank'd in the number
of those Creatures whose Oeconomy is ac-
cording to a joint-Stock and publick-Weal;
if it be understood, withal, that the only
State of his Affections which answers right-
ly to this publick-Weal, is the regular, or-
derly, or virtuous State; it necessarily
follows, "That Virtue is his natural
Good, and Vice his Misery and Ill."

As for that further Consideration,
"Whether Nature has orderly and
justly distributed the several Oeconomys

* Viz. The INQUIRY concerning Virtue, VOL. II.

or
MISCELLANEOUS
Misc. 4. "Or Parts; and Whether the Defects,
"Failures, or Calamities of particular Sys-
tems are to the advantage of all in ge-
"neral, and contribute to the Perfection
"of the one common and universal Sys-
tem;" we must refer to our Author's
profounder Speculations in this his IN-
QUIRY, and in his following Philosóphick
DIALOGUE. But if what he advances in
this respect be real, or at least the most
probable by far of any Scheme or Repre-
sentation which can be made of the Uni-
versal Nature and Cause of things; it will
follow, "That since MAN has been so
constituted, by means of his rational
"Part, as to be conscious of this his
"more immediate Relation to the Uni-
versal System, and Principle of Order
"and Intelligence; he is not only by Na-
ture sociable, within the Limits of his
"own Species, or Kind; but in a yet
"more generous and extensive manner.
"He is not only born to VIRTUE, Friend-
ship, Honesty, and Faith; but to RELI-
GION, Piety, Adoration, and a * gene-
rous Surrender of his Mind to whatever
"happens from that Supreme CAUSE, or
"Order of Things, which he acknow-
ledges intirely just, and perfect."

* VOL. ii. pag. 72, 73, &c.

THESE
THESE ARE our Author's formal and grave Sentiments; which if they were not truly his, and sincerely espous'd by him, as the real Result of his best Judgment and Understanding, he wou'd be guilty of a more than common degree of Imposture. For, according to his own *Rule, an affected Gravity, and feign'd Seriousness carry'd on, thro' any Subject, in such a manner as to leave no Insight into the Fiction or intended Rallery; is in truth no Rallery, or Wit, at all: but a gross, immoral, and illiberal way of Abuse, foreign to the Character of a good Writer, a Gentleman, or Man of Worth.

But since we have thus acquitted ourselves of that serious Part, of which our Reader was before-hand well appriz'd; let him now expect us again in our original MISCELLANEOUS Manner and Capacity. 'Tis here, as has been explain'd to him, that Rallery and Humour are permitted: and Flights, Sallies, and Excursions of every kind are found agreeable and requisite. Without this, there might be less Safety found, perhaps, in Thinking. Every light Reflection might run us up to the dangerous State of Meditation.

* V O L. I. pag. 63.

And
Misc. 4. And in reality, profound Thinking is many times the Cause of shallow Thought. To prevent this contemplative Habit and Character, of which we see so little good effect in the World, we have reason perhaps to be fond of the diverting Manner in Writing, and Discourse, especially if the Subject be of a solemn kind. There is more need, in this case, to interrupt the long-spun Thred of Reasoning, and bring into the Mind, by many different Glances and broken Views, what cannot so easily be introduced by one steady Bent, or continu’d Stretch of Sight.
MISCELLANY V.

CHAP. I.

Ceremonial adjusted, between Author and Reader.—Affection of Precedency in the former.—Various Claim to Inspiration.—Bards; Prophets; Sibylline Scripture.—Written Oracles; in Verse and Prose.—Common Interest of antient Letters and Christianity.—State of Wit, Elegance, and Correctness.—Poetick Truth.—Preparation for Criticism on our Author, in his concluding Treatise.

Of all the artificial Relations, form'd between Mankind, the most capricious and variable is that of Author and Reader. Our Author, for his part, has declar'd his Opinion of this, where
Misc. 5. where * he gives his Advice to modern Authors. And tho’ he supposes that every Author in Form, is, in respect of the particular matter he explains, superior in Understanding to his Reader; yet he allows not that any Author shou’d assume the upper hand, or pretend to withdraw himself from that necessary Subjection to foreign Judgment and Criticism, which must determine the Place of Honour on the Reader’s side.

’Tis evident that an Author’s Art and Labour are for his Reader’s sake alone. ’Tis to his Reader he makes his application, if not openly and avowedly, yet, at least, with implicit Courtship. Poets indeed, and especially those of a modern kind, have a peculiar manner of treating this Affair with a high hand. They pretend to set themselves above Mankind. “Their Pens are sacred: Their Style and Utterance divine.” They write, often, as in a Language foreign to human Kind; and wou’d disdain to be reminded of those poor Elements of Speech, their Alphabet and Grammar.

But here inferior Mortals presume often to intercept their Flight, and remind them of their fallible and human part.

* Viz. Treatise III. VOL. I.
Had those first Poets who began this Pre-Ch. 1.
tence to Inspiration, been taught a man-
nner of communicating their rapturous
Thoughts and high Ideas by some other
Medium than that of Style and Language;
the Case might have stood otherwise. But
the inspiring Divinity of Muse hav-
ing, in the Explanation of her-self, sub-
mitted her Wit and Sense to the mecha-
nick Rules of human arbitrary Composi-
tion; she must, in consequence, and by
necessity, submit her-self to human Arbitra-
tion, and the Judgment of the literate
World. And thus the Reader is still
superior, and keeps the upper hand.

'Tis indeed no small Absurdity, to af-
sert a Work or Treatise, written in human
Language, to be above human Criticism,
or Censure. For if the Art of Writing be
from the grammatical Rules of human In-
vention and Determination; if even these
Rules are form'd on casual Practice and
various Use: there can be no Scripture but
what must of necessity be subject to the
Reader's narrow Scrutiny and strict Judg-
ment; unless a Language and Grammar,
different from any of human Structure,
were deliver'd down from Heaven, and
miraculously accommodated to human Ser-
vice and Capacity.
Tis no otherwise in the grammatical Art of Characters, and painted Speech, than in the Art of Painting it-self. I have seen, in certain Christian Churches, an antient Piece or two, affirm'd, on the solemn Faith of Priestly Tradition, "to have been Angelically and Divinely wrought, by a supernatural Hand, and sacred Pencil." Had the Piece happen'd to be of a Hand like Raphael's, I cou'd have found nothing certain to oppose to this Tradition. But having observ'd the whole Style and Manner of the pretended heavenly Workmanship to be so indifferent as to vary in many Particulars from the Truth of Art, I presum'd within myself to beg pardon of the Tradition, and assert confidently, "That if the Pencil had been Heaven-guided, it cou'd never have been so lame in its performance:" It being a mere contradiction to all Divine and Moral Truth, that a Celestial Hand, submitting it-self to the Rudiments of a human Art, shou'd sin against the Art it-self, and express Falshood and Error, instead of Fiuiness and Proportion.

It may be alledged perhaps, "That there are, however, certain Authors in the World, who tho, of themselves, they neither boldly claim the Privilege of
of Divine Inspiration, nor carry indeed Ch. i.
the least resemblance of Perfection in
their Style or Composition; yet they
subdue the Reader, gain the ascendant
over his Thought and Judgment, and
force from him a certain implicit Veneration
and Esteem." To this I can only
answer, "That if there be neither Spell
nor Incantation in the Case; this can
plainly be no other than mere Enthu-
siasm;" except, perhaps, where the sup-
preme Powers have given their Sanction to
any religious Record, or pious Writ: And
in this Case, indeed, it becomes immoral
and profane in any one, to deny absolutely,
or dispute the sacred Authority of the least
Line or Syllable contain'd in it. But thou'd
the Record, instead of being single, short
and uniform, appear to be multiform, var-
voluminous, and of the most difficult Inter-
pretation; it would be somewhat hard, if
not wholly impracticable in the Magistrate,
to suffer this Record to be universally cur-
rent, and at the same time prevent its being
variously apprehended and descanted on, by
the several differing Genius's and contrary
Judgments of Mankind.

'Tis remarkable, that in the politef
of all Nations, the Writings look'd upon
as most sacred, were those of their great
Poets; whose Works indeed were truly
divine, in respect of Art, and the Per-

Q 2 fession
MISCellanous

Misc. 5. Section of their Frame and Composition.

But there was yet more * Divinity ascrib'd to them, than what is comprehended in this latter Sense. The Notions of vulgar Religion were built on their miraculous Narrations. The wiser and better sort themselves paid a regard to them in this respect; tho' they interpreted them indeed more allegorically. Even the Philosophers who criticiz'd 'em with most Severity, were not their least Admirers; when they † ascrib'd to 'em that divine Inspiration, or sublime Enthusiasm, of which our Author has largely treated ‡ elsewhere.

It wou'd, indeed, ill become any Pretender to Divine Writing, to publish his Work under a Character of Divinity; if, after all his Endeavours, he came short of a consummate and just Performance. In this respect the Cumean Sibyl was not so indiscreet or frantick, as she might appear, perhaps, by writing her Prophetick Warnings and pretended Inspirations upon Joint-Leaves; which, immediately after their elaborate Supercription, were torn in pieces, and scatter'd by the Wind.

* Supra, pag. 153, 154. in the Notes.
† V O L. I. pag. 93, 54.
‡ Viz. Letter of Enthusiasm, V O L. I. And above,

Insanam
Twas impossible to improve the Divinity of such Writings, whilst they could be perus'd only in Fragments. Had the Sister-Priests of Delphos, who deliver'd herself in audible plain Metre, been found at any time to have transgress'd the Rule of Verse, it would have been difficult in those days to father the same Poetry upon Apollo himself. But where the Invention of the Leaves prevented the reading of a single Line intire; whatever In-
terpretations might have been made of this fragil and volatil Scripture, no Imperfection cou’d be charged on the Original Text it-self.

What those* Volumes may have been, which the disdainful Sibyl or Prophetess committed to the Flames; or what the remainder was, which the Roman Prince receiv’d and consecrated; I will not pretend to judge: Tho' it has been admitted for Truth by the antient Christian Fathers, That these Writings were so far sacred and divine, as to have prophesy’d of the Birth of our religious Founder, and bore testimony to that holy Writ which has preserv’d his Memory, and is justly held, in the highest degree, sacred among Christians.

The Policy however of Old Rome was such, as not absolutely to rest the Authority of their Religion on any Composition of Literature. The Sibylline Volumes were kept safely lock’d, and inspected only by such as were ordain’d, or deputed for that purpose. And in this Po-

policy the New Rome has follow'd their Ex-Ch. 1. ample; in scrupling to annex the supreme Authority and sacred Character of Infallibility to Scripture it-self; and in refusing to submit that Scripture to publick Judgment, or to any Eye or Ear but what they qualify for the Inspection of such sacred Mysteries.

The Mahometan Clergy seem to have a different Policy. They boldly rest the Foundation of their Religion on a Book: Such a one as (according to their Pretension) is not only perfect, but inimitable. Were a real Man of Letters, and a just Critick permitted to examine this Scripture by the known Rules of Art; he would soon perhaps refute this Plea. But so barbarous is the accompanying Policy and Temper of these Eastern Religionists, that they discourage, and in effect extinguish all true Learning, Science, and the politer Arts, in company with the antient Authors and Languages, which they set aside; and by this infallible Method, leave their Sacred Writ the sole Standard of literate Performance. For being compared to nothing besides it-self, or what is of an inferior kind, it must undoubtedly be thought incomparable.

'Twill be yielded, surely, to the Honour of the Christian World, that their Faith
Faith (especially that of the Protestant Churches) stands on a more generous Foundation. They not only allow Comparison of Authors, but are content to derive their Proofs of the Validity of their sacred Record and Revelation, even from those Authors call’d Profane; as being well appriz’d, (according to the Maxim of * our Divine Master) "That in what we bear witness only to our-selves, our Witness cannot be establish’d as a Truth.” So that there being at present no immediate Testimony of Miracle or Sign in behalf of holy Writ; and there being in its own particular Composition or Style nothing miracul ous, or self-convincing; if the collateral Testimony of other antient Records, Historians and foreign Authors, were destroy’d, or wholly lost; there wou’d be less Argument or Plea remaining against that natural Suspicion of those who are call’d Sceptical, “That the holy Records them-selves were no other than the pure Invention or artificial Compilege of an interested Party, in behalf of the richest Corporation and most profitable Monopoly which cou’d be erect’d in the World.”

Thus, in reality, the Interest of our pious Clergy is necessarily join’d with that of antient Letters, and polite Learning. By this they perpetually refute the crafty

* John, chap. v. ver. 31.
Reflections

Arguments of those Objectors. When they Ch. 1. abandon this; they resign their Cause. When they strike at it; they strike even at the Root and Foundation of our holy Faith, and weaken that Pillar on which the whole Fabric of our Religion depends.

It belongs to mere Enthusiasts and Fanatics to plead the Sufficiency of a re-iterate translated Text, deriv'd to 'em thro' so many Channels, and subjected to so many Variations, of which they are wholly ignorant. Yet wou'd they persuade us, it seems, that from hence alone they can recognize the Divine Spirit, and receive it in themselves, un-subj ect (as they imagine) to any Rule, and superior to what they themselves often call the dead Letter and unprofitable Science.—This, any one may see, is building Castles in the Air, and demolishing them again at pleasure; as the exercise of an aerial Fancy; or heated Imagination.

But the judicious Divines of the esta- blish'd Christian Churches, have sufficiently condemn'd this Manner. They are far from resting their Religion on the common Aspect, or obvious Form of their vulgar Bible, as it presents it-self in the printed Copy, or modern Version. Neither do they in the Original it-self represent it to us as a very Master-piece of Writing, or as
MISC L L A N E O U S

Misc. 5. as absolutely perfect in the Purity and

justness either of Style, or Composition.

They allow the Holy Authors to have

written according to their best Facultys,

and the Strength of their natural Ge-
nius: **"A Shepherd like a Shepherd;**

" and a Prince like a Prince. **A Man**

" of reading, and advanced in Letters, like

" a Proficient in the kind; and a Man of

" meaner Capacity and Reading, like one

" of the ordinary sort, in his own com-

" mon Idiom and imperfect manner of

" Narration."

’Tis the Substance only of the Narrative, and the principal Facts confirming

the Authority of the Revelation, which

our Divines think themselves concern’d to

prove, according to the best Evidence of

which the Matter itself is capable. And

whilst the Sacred Authors themselves allude not only to the Annals and Historys

of the Heathen World, but even to the

philosophical Works, the regular * Poems,

the very Plays and † Comedys of the learn-
ed and polite Antients; it must be own’d,

* Aratus, Acts ch. xvii. ver 28. And Epimenes-

des, Titus ch. i. ver. 12. Even one of their own Pro-

phets. For so the holy Apostle design’d to speak of a

Heathen Poet, a Physiologist, and Divine: who prophesy’d

of Events, wrought Miracles, and was receiv’d as an in-
spir’d Writer, and Author of Revelations, in the chief Citys

and States of GREECE.

† Menander, 1 Cor. ch. xv. ver. 33,

that
REFLECTIONS

that as those antient Writings are impair'd, Ch. i. or lost, not only the Light and Cleareness of holy Writ, but even the Evidence itself of its main Facts, must in proportion be diminisht'd and brought in question. So ill advis'd were * those devout Churchmen heretofore, who in the height of Zeal

* Even in the sixth Century, the fam'd Gregorius Bishop of Rome, who is so highly celebrated for having planted the Christian Religion, by his Missionary Monks, in our English Nation of Heathen Saxons, was so far from being a Cultivator or Supporter of Arts or Letters, that he carry'd on a kind of general Massacre upon every Product of human Wit. His own Words in a Letter to one of the French Bishops, a Man of the highest Consideration and Merit (as a noted modern Critick, and satirical Genius of that Nation acknowledges) are as follow. Perennis ad mor-quad sine veracundia memorare non possumus, fraternitatem suas GRAMMATICAM quibusdam exponere. Quam rem ita moleste suscepiimus, ac sumus vehementiis apernati, ut ea quae primis dixi fuerunt, in gemisum et tristium verteremus, quia in uno se ore cum Jovis laudibus Christi laudes non capiunt. * * * * Unde si poët hoc evidenter ea quae ad nos perlata sunt, falsa esse claruereint, nos vos NUGIS & SECULARIBUS LITERIS studere contigeris, Doo nostro gratias agimus, qui cor vestrum maculari blasphemi nefandorum laudibus non permisit. Gregorii Opera, Epift. 48. lib. 9. Parif. Ann. 1533. And in his Dedication, or first Preface to his Morals, after some very insipid Rhetorick, and figurative Dialect employed against the Study and Art of Speech, he has another Fling at the Classick Authors and Discipline; betraying his inveterate Hatred to antient Learning, as well as the natural Effect of this Zealot-Passion, in his own Barbarity both of Style and Manners. His words are, Unde & ipsam artem loquendi, quam Magisteria Discipline exterioris insinuans, servare desixer. Nam sicus haec quotque Epistola tenor enunciat, non Metacismi collisionem sanguis: non Barbarismi confusionem devitis, situs motusque præpositionum (asfusque servare con-
Miscellaneoust

Misc. 5. Zeal did their utmost to destroy all Footsteps of Heathen Literature, and consequently all further use of Learning or Antiquity.

But happily the Zeal of this kind is now left as proper only to those despis'd and

semno: quia indignum vehementer exsimus, at verba celestis oraculi restringam sub regulis DONATI. That he carri'd this savage Zeal of his so far as to destroy (what in him lay) the whole Body of Learning, with all the Clasick Authors; then in being, was generally believ'd. And (what was yet more notorious and unnatural in a ROMAN Pontiff) the Destruction of the Statues, Sculptures, and finest Pieces of Antiquity in ROME, was charg'd on him by his Successor in the SEE; as, besides PLATINA, another Writer of his Life, without the least Apology, confesses. See in the above-cited Edition of St. GREGORY's Works, at the beginning, viz. Vita D. Gregorii ex Joan. Laxiardo Cas-

lesino. 'Tis no wonder, therefore, if other Writers have given account of that Sally of the Prelate's Zeal against the Books and Learning of the Antients, for which the Reason alludg'd was very extraordinary; "That the holy Scriptures "wou'd be the better relish'd, and receive a considerable Ad-"vantage by the Destruction of these Rivals." It seems they had no very high Idea of the holy Scriptures, when they suppos'd them such Losers by a Comparison. However, 'twas thought advisable by other Fathers (who had a like view) to frame new Pieces of Literature, after the Model of these condemn'd Antients. Hence those ridiculous Attempts of new heroic Poems, new Epicks and Dramaticks, new HOMERS, EURIPIDES's, MENANDERS, which were with so much Pains and so little Effect industriously set afoot by the zealous Priesthood; when Ignorance prevai'd, and the Hierarchal Dominion was so universal. But tho' their Power had well nigh compass'd the Destruction of those great Originals, they were far from being able to procure any Reception for their puny Imitations. The Mock-Works have lain in their diserv'd Obscurity; as will all other Attempts of that kind, concerning which our Author has already given his Opinion,
and ignorant modern Enthusiasts we have describ'd. The Roman Church it-self is so recover'd from this primitive Fanaticism, that their Great Men, and even their Pontiffs, * are found ready to give their helping Hand, and confer their Bounty liberally towards the advancement of all antient and polite Learning. They justly observe that their very Traditions stand in need of some collateral Proof. The

Opinion, VOl. I. pag. 356, 377, &c. But as to the ill Policy as well as Barbarity of this Zealot-Enmity against the Works of the Ancients, a foreign Protestant Divine, and most learned Defender of Religion, making the best Excuse he can for the GReek-Fathers, and endeavouring to clear them from this general Charge of Havock and Maligne committed upon Science and Erudition, has these words: "Si cela est, voilà encore un nouveau Sujet de mépriser les Pa-

**tiques de Constantinople qui n'étaient d'ail-

leurs rien moins que gens de bien; mais j'ai de la peine à le croire, parce qu'il nous est resté de Poëtes infiniment plus sales que ceux qui se sont perdus. Personne ne doute qu'Aristophane ne soit beaucoup plus sale, que n'était Menander. Plutarque en est un bon témoin,

"dans la Comparaison qu'il a faite de ces deux Poëtes. Il pen-

voit être neanmoins arrivé, que quelques Ecclesiast-

iques ennemis des Belles Lettres, en eussent usé comme
dit Chalcondyle, sans penser qu'en conservant toute

l'Antiquité Grecque, ils conserveroient la Langue de leurs Pré-

décesseurs, ou une infinité de Faitz qui servoient beaucoup à

l'intelligence & à la confirmation de l'Histoire Sacrée, &

deme de la Religion Chrétienne. Ces gens-là devraient au

moins nous conserver les Histoires Anciennes des Orientaux,

comme des Chaldéens, des Tyriens, & des Egyptiens;

mais ils agississent plus par ignorance & par negligence,

que par raison." BIBL. CHOI S. Tom. XIV. pag.

131, 132, 133.

* Such a one is the present Prince, Clement XI. an

Encourager of all Arts and Sciences.

Con-
Misc. 5. Conservation of these other antient and disinterested Authors, they wisely judge essential to the Credibility of those principal Facts, on which the whole religious History and Tradition depend.

‘Twould indeed be in vain for us, to bring a Pontius Pilate into our Creed, and recite what happen’d under him, in Judea, if we knew not "Under whom he himself govern’d, whose Authority he had, or what Character he bore, in that remote Country, and amidst a fo-reign People." In the same manner, ’twould be in vain for a Roman Pontiff to derive his Title to spiritual Sovereignty from the Seat, Influence, Power, and Donation of the Roman Caesars, and their Successors; if it appear’d not by any History, or collateral Testimony, "Who the first Caesars were; and how they came possest’d of that universal Power, and long Residence of Dominion."

MY READER doubtless, by this time, must begin to wonder thro’ what Labyrinth of Speculation, and odd Texture of capricious Reflections I am offering to conduct him. But he will not, I presume, be altogether displeas’d with me, when I give him to understand, that being now come into my last Miscellany, and being
being sensible of the little Courtship I Ch. 1. have paid him, comparatively with what is practis’d in that kind by other modern Authors; I am willing, by way of Compensation, to express my Loyalty or Homage towards him, and shew, by my natural Sentiments, and Principles, "What particular Deference and high Respect I think to be his Due."

The Issue therefore of this long Deduction is, in the first place, with due Compliments, in my Capacity of Author, and in the name of all modest Workmen willingly joining with me in this Representation, to congratulate our English Reader on the Establishment of what is so advantageous to himself; I mean, that mutual Relation between him and ourselves, which naturally turns so much to his Advantage, and makes us to be in reality the subjacent Party. And in this respect ‘tis to be hop’d he will long enjoy his just Superiority and Privilege over his humble Servants, who compose and labour for his sake. The Relation in all likelihood must still continue, and be improv’d. Our common Religion and Christianity, founded on Letters and Scripture, promises thus much. Nor is this Hope likely to fail us, whilst Readers are really allow’d the Liberty to read; that is to say, to examine, construe and remark with Understanding.
MISCELLANEOUS

Understanding. Learning and Science must of necessity flourish, whilst the Language of the wisest and most learned of Nations is acknowledg'd to contain the principal and essential part of our holy Revelation. And Criticism, Examinations, Judgments, literate Labours and Inquirys must still be in Repute and Practice; whilst antient Authors, so necessary to the Support of the sacred Volumes, are in request, and afford Employment of such infinite Extent to us Moderns of whatever degree, who are desirous to signalize ourselves by any Achievement in Letters, and be consider'd as the Investigators of Knowledge and Politeness.

I may undoubtedly, by virtue of my preceding Argument in behalf of Criticism, be allow'd, without suspicion of Flattery or mere Courtship, to assert the Reader's Privilege above the Author; and assign to him, as I have done, the upper Hand, and Place of Honour. As to Fact, we know for certain, that the greatest of Philosophers, the very Founder of Philosophy itself, was no Author. Nor did the Divine Author and Founder of our Religion, condescend to be an Author in this other respect. He who cou'd best have given us the History of his own Life, with the entire Sermons and divine Discourses which he made in publick, was pleas'd to leave it
to others, * "To take in hand." As there were many, it seems, long afterwards, who did; and undertook accordingly "to write in order, and as seem'd good to them, for the better Information of particular Persons, what was then believe'd among

* So Luke, chap. i. ver. 1, 2, 3, 4. * "(1) For as much as MANY have taken in hand to set forth, in order, a Declaration (Exposition or Narrative, Διηγήσεως) of those things which are most surely believe'd among (or were fulfill'd in, or among) us; (2) Even as they deliver'd them unto us, which from the beginning were Eye-witnesses and Ministers of the Word: (3) It seem'd good to ME also, having had perfect understanding of all things from the very first (or having look'd back and search'd accurately into all Matters from the beginning, or highest time, ἡ μνήμη τοῦ αἰῶνος) to write unto Thee in order, most excellent THEOPHILUS, (4) That Thou mightest know the Certainty (or Validity, sound Discussion, ἀπόλογος) of those things wherein THOU hast been instructed (or catechiz'd) ὧν ἠκούσας." Whether the words ἠκούσας εἰς ἡμῖν, in the first Verse, should be render'd believe'd among, or fulfill'd in, or among us, may depend on the different reading of the Original. For in some Copies, the next following is left out. However, the exact Interpreters or verbal Translators render it fulfill'd, Vid. Ar. Montan. Ed. Plantin. 1584. In Ver. 4. the word CERTAINTY ἀπόλογος, is interpreted ἀξιόλογος, Validity, Soundness, good Foundation, from the Sense of the preceding Verse. See the late Edition of our learned Dr. MILL, ex recensione KÜSTERI, Rom. 1710. For the word Catechiz'd, καταχθόμενος (the last of the fourth Verse) ROB. CONSTANTINE has this Explanation of it. "Priscis Theologis apud ΕΥΓΕΝΤΟΙΟς mos erat, ut Myteria voce tantum, veluti per manus, posteri relinquentur. "Apud Christianos, qui Baptismatis erant candidati, isti vivó voce, tradebantur fidei Christianae Myteria, fine scrip- tis: quod PAULUS ET LUCAS καταχθόμεν vocant. Unde "qui docebantur, Catechumeni vocabantur; qui docebant, "Catechistæ."
246 Misc. 5. "the Initiated or Catechiz'd, from Tradition, and early Instruction in their Youth; or what had been transmitted, by Report, from such as were the presum'd Auditors, and Eye-witnesses of those things in former time."

Whether those sacred Books ascrib'd to the Divine Legislator of the Jews, and which treat of his * Death, Burial, and Succession, as well as of his Life and Actions, are strictly to be understood as coming from the immediate Pen of that holy Founder, or rather from some other inspir'd Hand, guided by the same influencing Spirit; I will not presume so much as to examine or enquire. But in general we find, That both as to publick Concerns, in Religion, and in Philosophy, the great and eminent Authors were of a Rank superior to the Writing-Worthy. The great Athenian Legislator, tho noted as a poetical Genius, cannot be esteem'd an Author, for the sake of some few Verses he may occasionally have made. Nor was the great Spartan Founder, a Poet himself; tho Author or Redeemer (if I may so express it) to the greatest and best of Poets; who ow'd in a manner his Form and Being to the accurate Searches and Collections of that great

* Deut. ch. xxxiv. ver. 5, 6, 7, &c.
Patron. The Politicians and civil Sciences, who were fitted in all respects for the great Scene of Business, cou'd not, it seems, be well taken out of it, to attend the slender and minute Affairs of Letters, and Scholastic Science.

'Tis true, indeed, that without a Capacity for Action, and a Knowledge of the World and Mankind, there can be no Author naturally qualify'd to write with Dignity, or execute any noble or great Design. But there are many, who with the highest Capacity for Business, are by their Fortune deny'd the Privilege of that higher Sphere. As there are others who having once mov'd in it, have been afterwards, by many Obstructions, necessitated to retire, and exert their Genius in this lower degree.

'Tis to some Catastrophe of this kind that we owe the noblest Historians (even the two Princes and Fathers of History) as well as the greatest Philosophical Writers, the Founder of the Academy, and others, who were also noble in respect of their Birth, and fitted for the highest Stations in the Publick; but discourag'd from engaging in it, on account of some Misfortunes experience'd either in their own Persons, or that of their near Friends.
Tis to the early Banishment and long Retirement of a heroick Youth out of his native Country, that we owe an original System of Works, the politest, wisest, use-fullest, and (to those who can understand the Divineness of a just Simplicity) the most *amiable, and even the most elevating and exalting of all un-inspir'd and merely human Authors.

To this Fortune we owe some of the greatest of the antient Poets. 'Twas this Chance which produc'd the Muse of an exalted Grecian †LYRICK, and of his Follower ‡HORACE; whose Character, tho' easy to be gather'd from History, and his own Works, is little observ'd by any of his Commentators: The general Idea, conceiv'd of him, being drawn chiefly from his precarious and low Circumstances at Court, after the forfeiture of his Estate, under the Usurpation and Con-

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* Τὸν ἅγιον καὶ παντοκράτορα Αθηνάβιακα, as Athenaeus calls him, lib. 11. See VOL. I. pag. 255.

† Et te sonantem planius aureo,
ALCÆÆ, plērito dura navis,
Dura fuga mala, dura belli.
Horat. Od. 13. lib. 2.

‡ ———— Age, dic Latinum,
Barbice, carmen.
Lesbia primum modulata Civi;
Qui ferox belli, &c.
Horat. Od. 32. lib. 1.
quest
quest of an Octavius, and the Ministry of a Mæcenas; not from his better
Condition, and nobler Employments in earlier days, under the Favour and Friendship
of greater and better Men, whilst the Roman State and Liberty subsisted. For of
this Change he himself, as great a Courtier as he seem'd afterwards, gives sufficient
* Intimation.

LET

* Dura fæd amore loco me Tempora grato,
Civili quæ rudem Belli sulis estus in arna,
Cæsar Augustus non responsera laceris.
Unde simul primum me dimisero Philippii;
Decesis humilem pennis, inopemque paterni
Et Laris & Fundi, Paupertas impulit audax
Ut versus facetem.

Horat. Epist. 2. lib. 2. Et Sat. 6. lib. 1,

--- At olim

Quod mihi pares est Legio Romana Tribunus.

Viz. under Brutus. Whence again that natural Boast:
Me primis Urbes Belli placuisse Domique.

Epist. 20.

And again,
--- Cum MAGNIS vixisse invita fatebitur usque
Invidia.

Sat. 1. lib. 2.

Where the vixisse shews plainly whom he principally
meant by his MAGNI, his early Patrons and Great Men
in the State: His Apology and Defence here (as well as in
his fourth and sixth Satirs of his first Book, and his 2d Epi-
tle of his second, and elsewhere) being supported still by
the open and bold Assertion of his good Education (equal
to the highest Senators, and under the best Masters) his Em-
ployments at home and abroad, and his early Commerce and
Familiarity with former Great Men, before these his new
Friendships and this latter Court-Acquaintance, which was
now envy'd him by his Adversaries.

NUNC quia Macenas, tibi sum convieslar: at OLM
Quod mihi pares est Legio Romana Tribunus

R 3
LET AUTHORS therefore know themselves; and tho conscious of Worth, Virtue, and a Genius, such as may justly place them above Flattery or mean Courtship to their READER; yet let them reflect, that as Authors merely, they are but of the second Rank of Men. And let the READER withal consider, "That when he unworthily resigns the place of Honour, and surrenders his Taste, or Judgment, to an Author of ever so great a Name, or venerable Antiquity, and not to Reason, and Truth, at whatever ha-
"zard; he not only betrays himself, but Ch. I.
"withal the common Cause of Author
"and Reader, the Interest of Letters
"and Knowledge, and the chief Liberty,
"Privilege, and Prerogative of the ra-
"tional part of Mankind."

'Tis related in History of the Cappa-
docians, That being offer'd their Lib-
erty by the Romans, and permitted to
govern themselves by their own Laws and
Constitutions, they were much terrify'd at
the Proposal; and as if some fore harm
had been intended 'em, humbly made it
their Request, "That they might be go-
vern'd by arbitrary Power, and that an
"absolute Governour might without de-
"lay be appointed over 'em at the discre-
"tion of the Romans." For such was
their Disposition towards mere Slavery and
Subjection; that they dar'd not pretend
so much as to choose their own Master.
So essential they thought Slavery, and
do divine a thing the Right of Master-
ship, that they dar'd not be so free even
as to presume to give themselves that Ble-
sing, which they chose to leave rather to
Providence, Fortune, or a Conqueror,
to bestow upon them. They dar'd not
make a King; but wou'd rather take one,
from their powerful Neighbours. Had
they been necessitated to come to an Ele-
Election, the Horror of such a Ufe of
Liberty
Liberty in Government, wou'd perhaps have determin'd 'em to chuse blindfold, or leave it to the Decision of the commonest Lot, Caft of Dye, Crofs or Pile, or whatever it were which might best enable them to clear themselves of the heinous Charge of using the least Fore-sight, Choice, or Prudence in such an Affair.

I shou'd think it a great Misfortune, were my Reader of the number of thofe, who in a kind of Cappadocian Spirit, cou'd easily be terrify'd with the Propofal of giving him his Liberty, and making him his own Judg. My Endeavour, I muft confess, has been to fhew him his juft Pre-rogative in this refpect, and to give him the sharpest Eye over his Author, invite him to criticize honestly, without favour or affection, and with the utmost Bent of his Parts and Judgment. On this account it may be objected to me, perhaps, "That I am not a little vain and pre-sumptuous, in my own as well as in my Author's behalf, who can thus, as it were, challenge my Reader to a Trial of his keenefl Wit."

But to this I anfwer, That shou'd I have the good fortune to raffe the masterly Spirit of just Criticism in my Readers, and exalt them ever fo little above the
the lazy, timorous, over-modeft, or re-Ch. 1.

sign'd State, in which the generality of them remain; tho by this very Spirit, I my-self might possibly meet my Doom: I thou'd however abundantly congratulate with my-self on these my low Flights, be proud of having plum'd the Arrows of better Wits, and furnish'd Artillery, or Ammunition of any kind, to those Powers, to which I my-self had fall'n a Victim.

*——Fungar vice Cotis.—

I cou'd reconcile my Ambition in this respect to what I call my Loyalty to the Reader, and say of his Elevation in Criticism and Judgment, what a Roman Princess said of her Son's Advancement to Empire, "† Occidat, dum imperet."

Had I been a Spanish Cervantes, and with success equal to that comick Author, had destroy'd the reigning Taste of Gothick or Moorish Chivalry, I cou'd afterwards contentedly have seen my Burlesque-Work it-self despis'd, and set aside; when it had wrought its intended effect, and destroy'd those Giants and Monsters of the Brain, against which it was originally design'd. Without regard, therefore, to the prevailing Relish or Taste which, in

Misc. 5. My own person, I may unhappily experience, when these my Miscellaneous Works are leisurely examin'd; I shall proceed still in my Endeavour to refine my Reader's Palate; whetting and sharpening it, the best I can, for Use, and Practice, in the lower Subjects; that by this Exercise it may acquire the greater Keenness, and be of so much the better effect in Subjects of a higher kind, which relate to his chief Happiness, his Liberty and Manhood.

Supposing me therefore a mere comic Humourist, in respect of those inferior Subjects, which after the manner of my familiar Prose-Satir I presume to criticize; May not I be allow'd to ask, "Whether there remains not still among us noble Britons, something of that original Barbarous and Gothick Relish, not wholly purg'd away; when, even at this hour, Romances and Gallantrys of like sort, together with Works as monstrous of other kinds, are current, and in vogue, even with the People who constitute our reputed polite World?" Need I on this account refer again to our * Author, where he treats in general of the Style and Manner of our modern Authors, from the Divine, to the Comedian? What Person is there of the

* Viz. In his Advice to Authors, (Treatise III.,) VOL. I. leaf
least Judgment or Understanding, who can—Ch. 1.
not easily, and without the help of a Di-
vine, or rigid Moralift, observe the lame
Condition of our English Stage; which
nevertheless is found the Rendezouz and
chief Entertainment of our best Company,
and from whence in all probability our
Youth will continue to draw their Notion
of Manners, and their Taste of Life, more
directly and naturally, than from the Re-
hearsals and Declamations of a graver
Theater?

Let those whose business it is, advance,
as they best can, the Benefit of that sacred
Oratory, which we have lately seen and
are still like to see employ'd to various pur-
poses, and further designs than that of in-
structing us in Religion or Manners. Let
'EM in that high Scene endeavour to refine
our Taste and Judgment in sacred Matters.
'Tis the good Critick's Task to amend our
common Stage; nor ought this Dramati-
ck Performance to be decry'd or sen-
tenc'd by those Criticks of a higher Sphere.
The Practice and Art is honest, in it-self.
Our Foundations are well laid. And in the
main, our English Stage (as * has been
remark'd) is capable of the highest Im-
provement; as well from the present Ge-
nius of our Nation, as from the rich Oar

* VOL. I. pag. 217, &c. 223, 259, 275, 276.
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MISC. 5. of our early Poets in this kind. But Faults are easier imitated than Beautys.

We find, indeed, our Theater become of late the Subject of a growing Criticism. We hear it openly complain'd, "That in our newer Plays as well as in our older, in Comedy as well as Tragedy, the Stage presents a proper Scene of Uproar;——Duels fought; Swords drawn, many of a side; Wounds given, and sometimes dress'd too; the Surgeon call'd, and the Patient prob'd and tented upon the Spot. That in our Tragedy, nothing is so common as Wheels, Racks, and Gibbets properly adorn'd; Executions decently perform'd; Headless Bodys and Bodiles Heads, expos'd to view; Battels fought: Murders committed: and the Dead cry'd off in great Numbers."—Such is our Politeness!

Nor are these Plays, on this account, the less frequented by either of the Sexes: Which inclines me to favour the Conceit our * Author has suggested concerning the mutual Correspondence and Relation between our Royal Theater, and Popular Circus or Bear-Garden. For in the former of these Assemblies, 'tis undeniable that at least the two upper Regions or Galleries

* VOL. I. pag. 270, &c.
REFLECTIONS:  
contain such Spectators, as indifferently frequent each Place of Sport. So that 'tis no wonder we hear such Applause resounded on the Victories of an Almanzor; when the same Party had possibly, no later than the Day before, bestowed their Applause as freely on the victorious Butcher, the Hero of another Stage: where amidst various Frays, bestial and human Blood, promiscuous Wounds and Slaughter; one Sex are observ'd as frequent and as pleas'd Spectators as the other, and sometimes not Spectators only, but Actors in the Gladiatorian Parts. — These Congregations, which we may be apt to call Heathenish * (tho in reality never known among the Politer Heathens) are, in our Christian Nation, unconcernedly allow'd and tolerated, as no way injurious to religious Interests; whatever effect they may be found to have on national Manners, Humanity, and Civil Life. Of such Indulgencies as these, we hear no Complaints. Nor are any Assemblies, tho of the most barbarous and enormous kind, so offensive, it seems, to Men of Zeal, as religious Assemblies of a different Fashion or Habit from their own.

I am sorry to say, that, tho in the many parts of Poetry our Attempts have been high and noble, yet in general the

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Misc. 5. Taste of Wit and Letters lies much up-on a level with what relates to our Stage.

I can readily allow to our British Genius what was allow'd to the Roman heretofore:

* Natura sublimis & acer:
Nam spirat Tragicum satiis, & feliciter audet.

But then I must add too, that the excessive Indulgence and Favour shown to our Authors on account of what their mere Genius and flowing Vein afford, has render'd them intolerably supine, conceited, and Admirers of themselves. The Publick having once suffer'd 'em to take the ascendent, they become, like flatter'd Princes, impatient of Contradiction or Advice. They think it a disgrace to be criticiz'd, even by a Friend; or to reform, at his desire, what they themselves are fully convinc'd is negligent, and uncorrect.

† Sed turpem putat in scriptis, metuit-que Lituram.

The † Lime Labor is the great Grievance, with our Country-men. An English Author wou'd be all Genius. He wou'd

* Horat. Epist. 1. lib. 2.
† Ibid.
‡ Ars Poet.
reap the *Fruits of Art*; but without Study, Pains, or Application. He thinks it necessary, indeed (left his Learning shou’d be call’d in question) to shew the World that he errs *knowingly* against the Rules of Art. And for this reason, whatever Piece he publishes at any time, he seldom fails, in some prefix’d Apology, to speak in such a manner of Criticism and Art, as may confound the ordinary Reader, and prevent him from taking up a Part, which, shou’d he once assume, wou’d prove fatal to the impotent and mean Performance.

'Twere to be wish’d, that when once our Authors had consider’d of a *Model or Plan*, and attain’d the Knowledg of a *Whole and Parts*; when from this begin-

* "ΟΛΟΝ η δ' ἕσθη το ἕγον α'χετη κ' μέσων κ' τελευτήν. Ἀρχή δ' ἐστιν, ὁ καθό μετ' ἂναικέως, μετ’ ἄλλοις μετ’ ἑξένθον ὃ ἐκεῖνον πάθους ἔσται ἡ γέρεσις. Τελευτή δ' τοῦ πολύτομον, ὁ αὐτὸ μετ’ ἄλλοις σφυκέως ἔσται, ἡ ἐκ ἂναικέως, ἡ ὡς ἐνπολυτού μετα δ' ἑτο ἄλλο ἕσται. Μέσον δ' ε', ἡ αὐτὸ μετ’ ἄλλοις, κ' μετ’ ἑξένθον ἐπιστρ. Arist. de Poet. cap. 7. And in the following Chapter, Μφε θ' εἰσιν στει ΙΣ, ἦς ἐντερ τίνες οἰνοφλας, ἦν κακ' ἐναὶ, &c.

Denique si quod vis simplex duntaxat et UNUM. Horat. de Arte Poet. See VOL. I. p. 145, 146.

'Tis an infallible proof of the want of just *Integrity* in every Writing, from the *Epopee* or *Heroick* Poem, down to the familiar Epistle, or slightest Essay either in *Verse or Prose*, if every several Part or Portion fits not its proper place so exactly, that the least Transposition wou’d be impracticable. Whatever is Episodick, tho perhaps it be a Whole, and in itself *invis* (yet being inferred, as a Part, in a Work of greater
greater length, it must appear only in its *due Place. And that Place alone can be call'd its *due-one, which alone befits it. If there be any Passage in the Middle or End, which might have stood in the Beginning; or any in the Beginning, which might have stood as well in the Middle or End; there is properly in such a Piece neither Beginning, Middle, or End. 'Tis a mere Rhapsody, not a Work. And the more it assumes the Air or Appearance of a real Work, the more ridiculous it becomes. See above, pag. 25. And VOL. I, pag. 145, 146.

* Respicere exemplar vitae morumque jubebo
Doctum imitatum, or VERAS hinc ducere voces.
Horat. de Arte Poet.

The Chief of antient Criticks, we know, extols HOMER, above all things, for understanding how "To L T E in perfection:" as the Passage shews which we have cited above, VOL. I. pag. 346. His LYES, according to that Matter's Opinion, and the Judgment of many of the gravest and most venerable Writers, were, in themselves, the juicest Moral Truths, and exhibitive of the best Doctrine and Instruction in Life and Manners. It may be ask'd perhaps, "How comes the Poet, then, to draw no single Part of the kind, no perfect Character, in either of his Heroick Pieces?" I answer, that thou'd he attempt to do it, he wou'd, as a Poet, be preposterous and false. "Tis not the Possible, but the Probable and Likely which must be the Poet's Guide in Manners. By this he wins Attention, and moves the conscious Reader or Spectator; who judges best from within, by what he naturally feels and experiences in his own Heart. The Perfection of Virtue is from long Art and Management, Self-control, and, as it were, Force on Nature. But the common Auditor or Spectator, who seeks Pleasure only, and loves to engage his Passion, by view of other Passion and Emotion, comprehends little of the Restraints, Allays and Corrections which form this new and artificial Creature. For such indeed is the truly virtuous Man; whose A R T, tho ever so natural in it-self,
when they had learnt to reject a false.

Thought, embarrassing and mixed Metaphors, the ridiculous Paint in Comedy, and

it-self, or justly founded in Reason and Nature, is an Improvement far beyond the common Stamp, or known Character of Human Kind. And thus the compleatly virtuous and perfect Character is unpoetical and false. Effects must not appear, where Causes must necessarily remain unknown and incomprehensible. A HERO without Passion, is, in Poetry, as absurd as a HERO without Life or Action. Now if Passion be allow'd, passionate Action must ensue. The same Heroick Genius and seemly Magnanimity which transport us when beheld, are naturally transporting in the Lives and Manners of the Great, who are describ'd to us. And thus the able Defender who feigns in behalf of Truth, and draws his Characters after the Moral Rule, fails not to discover Nature's Propensity, and assigns to these high Spirits their proper Exorbitancy, and Inclination to exceed in that Tone or Species of Passion, which constitutes the eminent or shining part of each poetical Character. The Passion of an Achilles is towards that Glory which is acquire'd by Arms and personal Valour. In favour of this Character, we forgive the generous Youth his Excess of Ardor in the Field, and his Refentment when injur'd and provok'd in Council, and by his Allies. The Passion of an Ulysses is towards that Glory which is acquire'd by Prudence, Wisdom, and Ability in Affairs. 'Tis in favour of this Character that we forgive him his subtle, crafty, and deceitful Air; since the intriguing Spirit, the over-reaching Manner, and Over-refinement of Art and Policy, are as naturally incident to the experienc'd and thorow Politician, as sudden Resentment, indiscreet and rash Behaviour, to the open undesigning Character of a warlike Youth. The gigantick Force and military Toil of an Ajax would not be so easily credible, or engaging, but for the honest Simplicity of his Nature, and the Heaviness of his Parts and Genius. For Strength of Body, being so often noted by us, as un-attended with equal Parts and Strength of Mind; when we see this natural Effect express'd, and find our secret and malicious kind of Reasoning confirm'd, on this hand; we yield to any Hyperbole of our Poet, on the other. He has afterwards his full Scope, and
Misc. 5. and the false Sublime, and Bombast in Heroick; they woul'd at last have some regard to Numbers, Harmony, and an Ear,

Liberty of enlarging, and exceeding in the peculiar Virtue and Excellence of his Hero. He may ye splendidly, raise wonder, and be as astonishing as he pleases. Every thing will be allow'd him in return for this frank Allowance. Thus the Tongue of a Nestor may work Prodigys, whilst the accompanying Allays of a rhetorical Fluency, and aged Experience, are kept in view. An Agamemnon may be admir'd as a noble and wife Chief, whilst a certain prince-ly Haughtiness, a Stiffness, and flatly Carriage natural to the Character, are represent'd in his Person, and noted in their ill Effects. For thus the Excesses of every Character are by the Poet rectify'd. And the Misfortunes naturally attending such Excesses, being justly apply'd; our Passions, whilst in the strongest manner engag'd and mov'd, are in the wholesomest and most effectual manner corrected and purg'd.

Were a Man to form himself by one single Pattern or Original, however perfect; he woul'd himself be a mere Copy. But whilst he draws from various Models, he is original, natural, and unaffected. We see in outward Carriage and Behaviour, how ridiculous any one becomes who imitates another, be he ever so graceful. They are mean Spirits who love to copy merely. Nothing is agreeable or natural, but what is original. Our Manners, like our Faces, tho' ever so beautiful, must differ in their Beauty. An Over-regularity is next to a Deformity. And in a Poem (whether Epic or Dramatic) a compleat and perfect Character is the greatest Monster, and of all poetick Fictions not only the least engaging, but the least moral and improving. Thus much by way of Remark upon poetical TRUTH, and the just Fiction, or artful Lying of the able Poet; according to the Judgment of the Master-Critic. What HORACE expresses of the same Lying Virtue, is of an easier sense, and needs no explanation.

Atque ita mentitur, sic veris falsa remisset;
Primo ne medium, medio ne discrepet imum.

De Arte Poet.
REFLECTIONS.

* Ear, and correct, as far as possible, the Ch. I. harsh Sounds of our Language; in Poetry
at least, if not in Prose.

But so much are our British Poets taken up, in seeking out that monstrous Ornament which we call † Rhyme, that 'tis no

The same may be observ'd not only in Heroick Draughts, but in the inferior Characters of Comedy.

Quam similis uterque est sui!


See VOL. I. pag. 4, 142, 143, 337, & 351. in the Notes, at the end.

* VOL. I. pag. 277.

† The Reader, if curious in these matters, may see Is. Vossius de viribus Rhythmi; and what he says, withal, of antient Music, and the degrees by which they surpass us Moderns (as has been demonstrated by late Mathematicians of our Nation) contrary to a ridiculous Notion some have had, that because in this, as in all other Arts, the Antients study'd Simplicity, and affected it as the highest Perfection in their Performances, they were therefore ignorant of Parts and Symphony. Against this, Is. Vossius, amongst other Authors, cites the antient Peripatetick Σόφος at the beginning of his fifth Chapter. To which he might have added another Passage in Chap. 6. The Suitableness of this antient Author's Thought to what has been often advanc'd in the philosophical Parts of these Volumes, concerning the universal Symmetry, or Union of the Whole, may make it excusable if we add here the two Passages together, in their inimitable Original. "İsos ἰ ης ἡ ι ἱερατία ἢ παρά γλυφεῖσαι, ἢ ἐν τούτῳ ἀποθέλεται τὸ σύμμετρον, ὡς ἐν ἑαυτοῦ ὁμολογεῖ ἔστερ ἀμέλειᾳ τῷ ἀρχαῖ τὸν σύμμετρον ἀφεῖς τῇ Σωλ. ἢ ἐν ἀπότομῳ ἀφεῖς τῷ ὁμολογεῖ, ἢ τῷ παρά τοῦ ὁμολογεῖ πάντων ἀνά εἰς ἐναργίας σύμμετρον, ὡς ἐν ἑαυτῷ ὁμολογεῖ. "Εἰς ἅ ἐν ἦ τῇ τίμιῃ τῷ φύσιν μυστήριῳ, ὧν τῷ συμμέτρῳ. Συμβαθεῖα μὲν ἡ, λεῖψαν τι ἐν μελετῇ, ὡς ἐν τῷ ἐν οὕτω χειρακοσιῶν συμβαθεῖας φύσις, τῷ ὀπίσθεν τῷ συμμετρίων ἀπε- 

τίλλει συμβαθεῖας. Μυστικὴ ὅ, ἐξεῖσ ἄμειν ἄμειν, μα-

κός τι ἢ μέρος φθάσαι μὲν, ἡν ἄρασις φωνεῖς, § 2.
Misc. 5. no wonder if other Ornaments, and real Graces are unthought of, and left unattempted. However, since in some Parts of Poetry (especially in the Dramatick) we have been so happy as to triumph over this barbarous Taffe; 'tis unaccountable that our Poets, who from this Privilege ought to undertake some further Refinements, shou'd remain still upon the same level as before. 'Tis a shame to our Authors, that in their elegant Style and metred Prose there shou'd not be found a peculiar Grace and Harmony, resulting from a more natural and easy Disengagement of their Periods, and from a careful avoiding the Encounter of the shocking Consonants and jarring Sounds to which our Language is so unfortunately subject.

They have of late, 'tis true, reform'd in some measure the gouty Joints and

\[\text{See Vol. 1. pag. 214. And above, pag. 182, 3, 4, 5, in the Notes.}\]
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Darning-work of Whereunto's, Whereby's, Ch. 1. Thereof's, Therewith's, and the rest of this kind; by which, complicated Periods are so curiously strung, or hook'd on, one to another, after the long spun manner of the Bar, or Pulpit. But to take into consideration no real Accent, or Cadency of Words, no Sound or Measure of Syllables; to put together, at one time, a Set of Compounds, of the longest Greek or Latin Termination; and at another, to let whole Verses, and those too of our heroick and longest fort, pass currently in Monosyllables: is, methinks, no flender Negligence. If single Verses at the head, or in the most emphatical places, of the most considerable Works, can admit of such a Structure, and pass for truly harmonious and poetical in this negligent form; I see no reason why more Verses than one or two, of the same formation, shou’d not be as well admitted; or why an un-interrupted Succession of these well-strung Monosyllables might not be allow’d to clatter after one another, like the Hammers of a Paper-Mill, without any breach of Musick, or prejudice to the Harmony of our Language. But if Persons who have gone no farther than a Smith’s Anvil to gain an Ear, are yet likely, on fair trial, to find a plain defect in these Ten-Monosyllable Heroicks; it wou’d follow, methinks, that even a Prose Author, who attempts to write politely, shou’d
MISCELLANEOUS

Misc.5. Shou'd endeavour to confine himself within
those Bounds, which can never, without
breach of Harmony, be exceeded in any
just Metre, or agreeable Pronunciation.

THUS HAVE I ventur'd to arraign
the Authority of those self-privileg'd Wri-
ters, who won'd exempt themselves from
Criticisme, and save their ill-acquir'd Reputa-
tion, by the Decrial of an Art, on
which the Causé and Interest of Wit and
Letters absolutely depend. Be it they
themselves, or their great Patrons in their
behalf, who won'd thus arbitrarily sup-
port the Credit of ill Writings; the At-
temp, I hope, will prove unsuccessful.
Be they Moderns or Antients, Foreigners
or Natives, ponderous and austere Writers,
or airy and of the humorous kind: Who-
ever takes refuge here, or seeks Protec\tion
hence; whoever joins his Party or In-
tereft to this Causé; it appears from the
very Fact and Endeavour alone, that there
is just ground to suspect some Insufficiency
or Imposture at the bottom. And on this
account the Reader, if he be wise, will
the rather redouble his Application and
Industry, to examine the Merit of his af-
fuming Author. If, as Reader, and J udg,
he dare once affert that Liberty to which
we have shewn him justly intitled; he will
not easily be threaten'd or ridicul'd out of
the
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the use of his examining Capacity, and na-tive Privilege of CRITICISM.

'Twas to this Art, so well understood and practis'd heretofore, that the wise Antients ow'd whatever was consummate and perfect in their Productions. 'Tis to the same Art we owe the Recovery of Letters in these latter Ages. To this alone we must ascribe the Recognition of antient Manuscripts, the Discovery of what is spurious, and the Discernment of whatever is genuine of those venerable Remains which have pass'd thro' such dark Periods of Ignorance, and rais'd us to the Improvements we now make in every Science. 'Tis to this Art, that even the Sacred Authors themselves owe their highest Purity and Correctness. So sacred ought the Art itself to be esteem'd; when from its Supplies alone is form'd that judicious and learned Strength by which the Defenders of our Holy Religion are able so successfully to refute the Heathens, Jews, Sectarians, Hereticks, and other Enemys or Opposers of our primitive and antient Faith.

But having thus, after our Author's example, asserter'd the Use of CRITICISM, in all literate Works, from the main Frame, or Plan of every Writing, down to the minutest Particle; we may now proceed to exercise this Art upon our Author himself.
and by his own Rules examine him in this his last Treatise; reserving still to ourselves the same Privilege of Variation, and Excursion into other Subjects, the same Episodick Liberty, and Right of wandering, which we have maintain'd in the preceding Chapters.
CHAPTER II.

Generation and Succession of our national and modern Wit.—Manners of the Proprietors.—Corporation and Joint-Stock—Statute against Criticism. A Coffee-House Committee.—Mr. BAYS.—Other Bays's in Divinity.—Censure of our Author's Dialogue-Piece; and of the Manner of Dialogue-Writing, us'd by Reverend Wits.

According to the common Course of Practice in our Age, we seldom see the Character of Writer and that of Critick united in the same Person. There is, I know, a certain Species of Authors who subsist wholly by the criticizing or commenting Practice upon others, and can appear in no other Form besides what this Employment authorizes them to assume. They have no original Character, or first Part; but wait for something which may be call'd a Work, in order to graft upon it, and come in, for Sharers, at second hand.
The Pen-men of this Capacity and Degree, are, from their Function and Employment, distinguish’d by the Title of Answerers. For it happens in the World, that there are Readers of a Genius and Size just fitted to these answering Authors. These, if they teach ’em nothing else, will teach ’em, they think, to criticize. And tho’ the new practising Criticks are of a sort unlikely ever to understand any original Book or Writing; they can understand, or at least remember, and quote the subsequent Reflections, Flouts, and Jeers, which may accidentally be made on such a Piece. Where-ever a Gentleman of this sort happens, at any time, to be in company, you shall no sooner hear a new Book spoken of, than ’twill be ask’d, “Who has answer’d it?” or “When is there an Answer to come out?”—Now the Answer, as our Gentleman knows, must needs be newer than the Book. And the newer a thing is, the more fashionable still, and the genteeeler the Subject of Discourse. For this the Bookseller knows how to fit our Gentleman to a nicety: For he has commonly an Answer ready bespoke, and perhaps finish’d, by the time his new Book comes abroad. And ’tis odds but our fashionable Gentleman, who takes both together, may read the latter first, and drop the other for good and all.

But
But of these answering Wits, and the manner of Rejoinders, and reiterate Replys, we have said what is sufficient * in a former Miscellany. We need only remark in general, "That 'tis necessary a writing Critick shou'd understand how to write. And tho every Writer is not bound to shew himself in the capacity of Critick, every writing Critick is bound to shew himself capable of being a Writer. For if he be apparently impotent in this latter kind, he is to be deny'd all Title or Character in the other."

To censure merely what another Person writes; to twitch, snap, snub up, or banter; to torture Sentences and Phrases, turn a few Expressions into Ridicule, or write what is now-a-days call'd an Answer to any Piece, is not sufficient to constitute what is properly esteem'd a Writer, or Author in due form. For this reason, tho there are many Answerers seen abroad, there are few or no Critics or Satirists. But whatever may be the State of Controversy in our Religion, or politick Concerns; 'tis certain that in the mere literate World Affairs are manag'd with a better Understanding between the

* Viz. Supra, Misc. I. chap. 2.
Misc. 5. principal Party's concern'd. The Writers or Authors in possession, have an easier time than any Ministry, or religious Party, which is uppermost. They have found a way, by decrying all Criticism in general, to get rid of their Dissen- ters, and prevent all Pretences to further Reformation in their State. The Critick is made to appear distinct, and of another Species; wholly different from The Writer. None who have a Genius for Writing, and can perform with any Success, are presum'd to ill-natur'd or illiberal as to endeavour to signalize themselves in Criticism.

'Tis not difficult, however, to imagine why this practical Difference between Writer and Critick has been so generally establish'd amongst us, at to make the Provinces seem wholly distinct, and irreconcilable. The forward Wits, who without waiting their due time, or performing their requisite Studys, start up in the World as Authors, having with little Pains or Judgment, and by the strength of Fancy merely, acquir'd a Name with Mankind, can on no account afterwards submit to a Decrual or Disparagement of those raw Works to which they ow'd their early Character and Distinction. Ill wou'd it fare with 'em, indeed, if on these tenacious Terms, they shou'd venture upon Criticism,
REFLECTIONS.

CISM, or offer to move that Spirit which would infallibly give such Disturbance to their establish'd Title.

Now we may consider, That in our Nation, and especially in our present Age, whilst Wars, Debates, and publick Convolusions turn our Minds so wholly upon Business and Affairs; the better Genius's being in a manner necessarily involv'd in the active Sphere, on which the general Eye of Mankind is so strongly fixt; there must remain in the Theatre of Wit, a sufficient Vacancy of Place: and the quality of Actor upon that Stage, must of consequence be very easily attainable, and at a low Price of Ingenuity or Understanding.

The Persons therefore who are in possession of the prime Parts in this deserted Theatre, being suffer'd to maintain their Ranks and Stations in full Ease, have naturally a good Agreement and Understanding with their Fellow-Wits. Being indebted to the Times for this Happiness, that with so little Industry or Capacity they have been able to serve the Nation with Wit, and supply the Place of real Dispensers and Ministers of the Muses Treasures; they must, necessarily, as they have any Love for themselves, or fatherly Affection for their Works, conspire with one another, to preserve their common Interest of Indolence,
MISCellanEOUS
Misc. 5. dolence, and justify their Reminifefs, Un-
correctness, Insipidness, and downright Ignorance of all literate Art, or just poe-
tick Beauty.

* Magna inter molles Concordia.

For this reason you see 'em mutually courteous, and benevolent; gracious and obliging, beyond measure; complimenting one another interchangeably, at the head of their Works, in recommendatory Verses, or in separate Panegyricks, Essays, and Fragments of Poetry; such as in the Miscellaneous Collections (our yearly Retail of Wit) we see curiously compacted, and accommodated to the Relish of the World. Here the Tyrocinium of Genius's is annually display'd. Here, if you think fit, you may make acquaintance with the young Offspring of Wits, as they come up gradually under the old; with due Courtship, and Homage, paid to those high Predecessors of Fame, in hope of being one day admitted, by turn, into the noble Order, and made Wits by Patent and Authority.

This is the young Fry which you may see busily surrounding the grown Poet, or chief Play-house-Author, at a Coffee-House. They are his Guards; ready to take up

* Juven. Sat. 2. ver. 47.
Arms for him; if by some presumptuous Critick he is at any time attack'd. They are indeed the very Shadows of their immediate Predecessor, and represent the same Features, with some small Alteration perhaps for the worse. They are sure to aim at nothing above or beyond their Master; and wou'd on no account give him the least Jealousy of their aspiring to any Degree or Order of writing above him. From hence that Harmony and reciprocal Esteem, which, on such a bottom as this, cannot fail of being perfectly well established among our Poets: The Age, mean while, being after this manner hopefully provided, and secure of a constant and like Succession of meritorious Wits, in every kind!

If by chance a Man of Sense, un-apprised of the Authority of these high Powers, shou'd venture to accost the Gentlemen of this Fraternity, at some Coffee-house Committee, whilst they were taken up, in mutual Admiration, and the usual Praise of their national and co-temporary Wits; 'tis possible he might be treated with some Civility, whilst he inquir'd, for Satisfaction fake, into the Beautys of those particular Works so unanimously extoll'd. But shou'd he presume to ask, in general, "Why is our Epick or Dramatick, our Essay, or common Prose no better
"better executed?" Or, "Why in particular does such or such a reputed Wit write so incorrectly, and with so little regard to Justness of Thought or Language?" The Answer would presently be given, "That we Englishmen are not ty'd up to such rigid Rules as those of the antient Grecian, or modern French Criticks."

"Be it so (Gentlemen!) 'Tis your good Pleasure. Nor ought any one to dispute it with you. You are Masters, no doubt, in your own Country. But (Gentlemen!) the Question here, is not What your Authority may be over your own Writers. You may have them of what Fashion or Size of Wit you please; and allow them to entertain you at the rate you think sufficient, and satisfactory. But can you, by your good Pleasure, or the Approbation of your highest Patrons, make that to be either Wit, or Sense, which would otherwise have been Bombast and Contradiction?

If your Poets are, still * Mr. Bays's, and your Prose-Author Sir Rogers, without

* To see the Incorrigibleness of our Poets in their pedantic Manner, their Vanity, Defiance of Criticism, their Rhodomontade, and poetical Bravado; we need only turn to our famous Poet-Laureat (the very Mr. Bays himself) in one of his latest and most valu'd Pieces, wrt many years after
Reflections

without offering at a better Manner; Ch. 2.

must it follow that the Manner itself is good, or the Wit genuine? — What say you (Gentlemen!) to this new Piece? — Let us examine these Lines which you call shining! This String of Sentences which you call clever! This Pile of Metaphors which you call sublime! — Are you unwilling (Gentlemen!) to stand the Test? Do you despise the Examination?

after the ingenious Author of the Rehearsal had drawn his Picture. "I have been listening (says our Poet, in his Preface to Don Sebastian) what Objections had been made against the Condukt of the Play, but found them all so trivial, that if I shou'd name them, a true Critick would imagine that I plaid bootie — Some are pleas'd to say the Writing is dull. But asatem habet, de se loguatim. Others, that the double Poison is unnatural. Let the common receiv'd Opinion, and Aesopius's famous Epigram answer that. Lastly, a more ignorant sort of Creatures than either of the former, maintain that the Character of Dorax is not only unnatural, but inconsistent with its-self. Let them read the Play, and think again. — A longer Reply is what those Cavillers deserve not. But I will give them and their Fellows to understand, that the Earl of * * * was pleas'd to read the Tragedy twice over before it was acted, and did me the favour to send me word, that I had written beyond any of my former Plays, and that he was displeas'd any thing shou'd be cut away. If I have not reason to prefer his single Judgment to a whole Faction, let the World be judge: For the Opposition is the same with that of Lucan's Hero against an Army, concurrere Bellum atque Virum. I think I may modestly conclude, &c."

Thus he goes on, to the very end, in the self-same Strain. Who, after this, can ever say of the Rehearsal-Author, that his Picture of our Poet was over-charged, or the national Humour wrong describ'd?

Vol. 3.  

"Sir!"
SIR! —— Since you are pleased to take this liberty with us; May we presume to ask you a question? —— O gentlemen! as many as you please: I shall be highly honour'd. Why then (pray Sir!) inform us, Whether you have ever writ? —— Very often (Gentlemen!) especially on a post-night. But have you writ (for instance, Sir!) a play, a song, an essay, or a paper, as, by way of eminence, the current pieces of our weekly wits are generally styl'd? —— Something of this kind I may perhaps (gentlemen!) have attempted, tho' without publishing my work. But pray (gentlemen!) what is my writing, or not writing to the question in hand? Only this, (Sir!) and you may fairly take our words for it: That, whenever you publish, you will find the town against you. Your piece will infallibly be condemn'd. So let it. But for what reason, gentlemen? I am sure, you never saw the piece. No, Sir. But you are a critic. And we know by certain experience, that, when a critic writes according to rule and method, he is sure never to hit the English taste. Did not Mr. R——, who criticized our English tragedy, write a sorry one of his own? If he did (Gentlemen!) 'twas
Reflections.

"twas his own fault, not to know his Ch. 2.
"Genius better. But is his Criticism the
"less just on this account? If a Music-
"ian performs his Part well in the har-
"dest Symphonys, he must necessarily
"know the Notes, and understand the
"Rules of Harmony and Musick. But
"must a Man, therefore, who has an Ear,
"and has study'd the Rules of Musick, of
"necessity have a Voice or Hand? Can
"no one possibly judg a Fiddle, but who
"is himself a Fiddler? Can no one judg
"a Picture, but who is himself a Layer
"of Colours?"

Thus far our rational Gentleman per-
haps might venture, before his Coffe-
house Audience. Had I been at his Elbow
to prompt him as a Friend, I shou'd hard-
ly have thought fit to remind him of any
thing further. On the contrary, I shou'd
have rather taken him aside, to inform him
of this Cabal, and establish'd Corporation
of Wit; of their declar'd Aversion to Cri-
ticism, and of their known Laws and Sta-
tutes in that Cafe made and provided. I
shou'd have told him, in short, that learned
Arguments wou'd be mispent on such as
thee: And that he wou'd find little Suc-
cess, tho' he shou'd ever so plainly demon-
strate to the Gentlemen of this Size of
Wit and Understanding. "That the greatest
"Masters of Art, in every kind of Wri-
T 2 
"ting,
MISCELLANEOUS

MISC. 5. "Ting, were eminent in the critical practice." But that they really were so, wit- nels, among the Antients, their greatest * PHILosophers, whose critical Pieces lie intermixt with their profound philo- phical Works, and other politer Tracts ornamentaly writ, † for publick use. Wit- nels in History and Rhetorick, Isocrates, Dionysius Halicarnasseus, Plutarch, and the corrupt Lucian himself; the only one perhaps of these Au- thors whom our Gentlemen may, in some modern Translation, have look'd into, with any Curiosity or Delight. To these among the Romans we may add Cicero, Varro, Horace, Quintilian, Pliny, and many more.

Among the Moderns, a Boileau and a Corneille are sufficient Prece- dents in the Case before us. They apply'd their Criticism with just Severity, even to their own Works. This indeed is a Manner hardly practicable with the Poets of our own Nation. It wou'd be unreasonable to expect of 'em that they shou'd bring such Measures in use, as be- ing apply'd to their Works, wou'd disco-

* Viz. Plato, Aristotle. See, in particular, the Phadrus of the former; where an entire Piece of the Orator Lysias is criticiz'd in form.
† The distinction of Treatises was into the ἀπόταξιν, and ἐξάποταξιν.
ver 'em to be wholly deform'd and dis-proportionable. 'Tis no wonder there-fore if we have so little of this critical Genius extant, to guide us in our Taste. 'Tis no wonder if what is generally cur-rent in this kind, lies in a manner bury'd, and in disguise under Burlesque, as particu-larly in the * witty Comedy of a noble Author of this last Age. To the Shame, however, of our profes'sd Wits and Enter-prizers in the higher Spheres of Poetry, it may be observ'd, that they have not wanted good Advice and Instruction of the graver kind, from as high a Hand in respect of Quality and Character: Since one of the justest of our modern Poems, and so confess'd even by our Poets them-selves, is a short Criticism, An Art of Poetry; by which, if they themselves were to be judg'd, they must in general appear no better than mere Bunglers, and void of all true Sense and Knowledge in their Art. But if in reality both Critick and Poet, confessing the Justice of these Rules of Art, can afterwards, in Practice, condemn and approve, perform and judg, in a quite different manner from what they acknowledg just and true: it plainly shews, That, tho perhaps we are not in-digent in Wit; we want what is of more

* The Rehearsal. See VOL. I. pag. 259, and just above, pag. 277, in the Notes.
MISCELLANEOUS

Misc. 5. consequence, and can alone raise * W i t t o
any Dignity or Worth; even plain Ho-

nesty, Manners, and a Sense of that
Moral Truth, on which (as has been
often express'd in these * Volumes) poetick
Truth and Beauty must naturally depend.

† Qui didicit Patriæ quid debeat, &
quid Amicis,
Quo sit amore parens, quo frater a-
mandus & hospes,
Quod sit Conscripti, quod Judicis offi-
cium,—

—————— ille profecto
Reddere personæ scit convenientia cui-
que.

As for this Species of Morality which
distinguishes the Civil Offices of Life, and
describes each becoming Personage or Cha-
acter in this Scene; so necessary it is
for the Poet and polite Author to be ap-
priz'd of it, that even the Divine himself
may with juster pretence be exempted from
the knowldge of this sort. The Composer
of religious Discourses has the advantage of
that higher Scene of Mystery, which is a-
bove the level of human Commerce. 'Tis
not so much his Concern, or Business, to be

* Viz. V O L. I. pag. 207, 208. and 277, 278. and 336,
cfr. So above, pag. 260. and in the Notes.
† Horat. de Arte Poet. ver. 312, cfr.

agree-
agreeable. And often when he wou'd endeavour it, he becomes more than ordinarily displeasing. His Theater, and that of the polite World, are very different: Information that in a Reverend Author, or Declaimer of this sort, we naturally excuse the Ignorance of ordinary Decorum, in what relates to the Affairs of our inferior temporal World. But for the Poet or genteel Writer, who is of this World merely, 'tis a different Case. He must be perfect in this moral Science. We can easily bear the loss of indifferent Poetry or Essay. A good Bargain it were, cou'd we get rid of every moderate Performance in this kind. But were we oblig'd to hear only excellent Sermons, and to read nothing, in the way of Devotion, which was not well writ; it might possibly go hard with many Christian People, who are at present such attentive Auditors and Readers. Establish'd Pastors have a right to be indifferent. But voluntary Discourses and Attempters in Wit or Poetry, are as intolerable, when they are indifferent, as either Fiddlers or Painters:

* Poterat duci quia Cena sine isis.

Other Bays's and Poetasters may be lawfully baited; tho' we patiently submit to our Bays's in Divinity.

* Hor. Ars Poet. ver. 376.
Had the Author of our *Subject-Treatises consider'd thorowly of these literate Affairs, and found how the Interest of Wit stood at present in our Nation, he wou'd have had so much regard surely to his own Interest, as never to have writ unless either in the single Capacity of mere Critick, or that of Author in form. If he had resolv'd never to produce a regular or legitimate Piece, he might pretty safely have writ on still after the rate of his first Volume, and mixt manner. He might have been as critical, as satirical, or as full of Raillery as he had pleas'd. But to come afterwards as a grave Actor upon the Stage, and expose himself to Criticism in his turn, by giving us a Work or two in form, after the regular manner of Composition, as we see in his second Volume; this I think, was no extraordinary Proof of his Judgment or Ability, in what related to his own Credit and Advantage.

One of these formal Pieces (the Inquiry already examin'd) we have found to be wholly after the Manner, which in one of his critical Pieces he calls the Methodick. But his next Piece (the Moralists, which we have now before us)

* Supra, pag. 135, 189.
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must, according to his own * Rules, be Ch. 2. reckon'd as an Undertaking of greater weight. 'Tis not only at the bottom, as Systematical, didactic and preceptive, as that other Piece of formal Structure; but it assumes withal another Garb, and more fashionable Turn of Wit. It conceals what is scholastical, under the appearance of a polite Work. It aspires to Dialogue, and carrys with it not only those poetick Features of the Pieces antiently call'd MIMES; but it attempts to unite the several Personages and Characters in ONE Action, or Story, within a determinate Compass of Time, regularly divided, and drawn into different and proportion'd Scenes: And this, too, with variety of STYLE; the simple, comick, rhetorical, and even the poetick or sublime; such as is the aptest to run into Enthusiasm and Extravagance. So much is our Author, by virtue of this Piece †, a POET in due form, and by a more

* VOL. I. pag. 193, &c. and pag. 257.
† That he is conscious of this, we may gather from that Line or two of Advertisement, which stands at the beginning of his first Edition. "As for the Characters, and Incidents, they are neither wholly feign'd (says he) nor wholly true: but according to the Liberty allow'd in the way of DI A-LOGUE, the principal Matters are founded upon Truth; and the rest as near resembling as may be. 'Tis a Sceptick recites: and the Hero of the Piece paufes for an Enthusiaft. " If a perfect Character be wanting; 'tis the same Case here, as with the Poets in some of their best Pieces. And this surely is a sufficient Warrant for the Author of a PHI LO-" SOPHICAL
MISCELLANEOUS

Misc. 5. more apparent claim, than if he had writ a PLAY, or dramatick Piece, in as regular a manner, at least, as any known at present on our Stage.

It appears, indeed, that as high as our Author, in his critical Capacity, would pretend to carry the refined Manner and accurate Simplicity of the Antients;

"SOPHICAL ROMANCE"—Thus our Author himself; who to conceal, however, his strict Imitation of the antient poetick DIALOGUE, has prefix'd an auxiliary Title to his Work, and given it the Sirname of RHAPSODY: As if it were merely of that Essay or mix'd kind of Works, which come abroad with an affected Air of Negligence and Irregularity. But whatever our Author may have affected in his Title-Page, 'twas so little his Intention to write after that Model of incoherent Workmanship, that it appears to be sorely against his Will, if this Dialogue-Piece of his has not the just Character, and correct Form of those antient Poems describ'd. He would gladly have constituted ONE single Action and Time, sutable to the just Simplicity of those Dramatick Works. And this, one would think, was easy enough for him to have done. He needed only to have brought his first Speakers immediately into Action, and say'd the narrative or recitative Part of PHILOCLES to PHALEMON, by producing them as speaking Personages upon his Stage. The Scene all along might have been the Park. From the early Evening to the late Hour of Night, that the two Galants withdrew to their Town-Apartments, there was sufficient time for the Narrator PHILOCLES, to have recited the whole Transmigration of the second and third Part; which wou'd have stood thro'out as it now does: only at the Conclusion, when the narrative or recitative Part had ceas'd, the simple and direct DIALOGUE wou'd have again return'd, to grace the Exit. By this means the temporal as well as local Unity of the Piece had been preserv'd. Nor had our Author been necessitated to commit that Anachronism, of making his first Part, in order, to be last in time.
Reflections

he dares not, in his own Model and principal Performance, attempt to unite his Philosophy in one solid and uniform Body; nor carry on his Argument in one continu'd Chain or Thred. Here our Author's Timorousness is visible. In the very Plan or Model of his Work, he is apparently put to a hard shift, to contrive how or with what probability he might introduce Men of any Note or Fashion, * reasoning expressly and purposely, without play or trifling, for two or three hours together, on mere Philosophy and Morals. He finds these Subjects (as he confesses) so wide of common Conversation, and, by long Custom, so appropriated to the School, the University-Chair, or Pulpit, that he thinks it hardly safer or practicable to treat of them elsewhere, or in a different Tone. He is forc'd therefore to raise particular Machines, and constrain his principal Characters, in order to carry a better Face, and bear himself out, against the appearance of Pedantry. Thus his Gentleman-Philosopher Theocles, before he enters into his real Character, becomes a feign'd Preacher. And even when his real Character comes on, he hardly dares stand it out; but to deal the better with his Sceptick-Friend, he falls again to personating, and takes up the

Misc. 5. Humour of the Poet and Enthusiast. Palemon the Man of Quality, and who is first introduc'd as Speaker in the Piece, must, for fashion-lace, appear in Love, and under a kind of Melancholy produc'd by some Mis-adventures in the World. How else shou'd he be suppos'd so serious? Philocles his Friend (an airy Gentleman of the World, and a thorow Raillyer) must have a home-Charge upon him, and feel the Anger of his grave Friend before he can be suppos'd grave enough to enter into a philosophical Discourse. A quarter of an hour's reading must serve to represent an hour or two's Debate. And a new Scene presenting it-self, ever and anon, must give Refreshment, it seems, to the faint Reader, and remind him of the Characters and Business going on.

'Tis in the same view that we Miscellanarian Authors, being fearful of the natural Lassitude and Satiety of our indolent Reader, have prudently betaken ourselves to the way of Chapters and Contents; that as the Reader proceeds, by frequent Intervals of Repose, contriv'd on purpose for him, he may from time to time be advertis'd of what is yet to come, and be tempted thus to renew his Application.

Thus in our modern Plays we see, almost in every other Leaf, Descriptions or Illustra-
Illustrations of the Action, not in the Poem itself, or in the mouth of the Actors; but by the Poet, in his own Person; in order, as appears, to help out a Defect of the Text, by a kind of marginal Note, or Comment, which renders these Pieces of a mix'd kind between the narrative and dramatick. 'Tis in this fashionable Style, or manner of dumb Show, that the Reader finds the Action of the Piece more amazingly express'd than he possibly cou'd by the Lines of the Drama itself; where the Partys alone are suffer'd to be Speakers.

'Tis out of the same regard to Ease, both in respect of Writer and Reader, that we see long Characters and Descriptions at the head of most dramatick Pieces, to inform us of the Relations, Kindred, Interests and Designs of the Dramatis Personae: This being of the highest importance to the Reader, that he may the better understand the Plot, and find out the principal Characters and Incidents of the Piece; which otherways cou'd not possibly discover themselves, as they are read in their due order. And to do justice to our Play-Readers, they seldom fail to humour our Poets in this respect, and read over the Characters with strict application, as a sort of Grammar, or Key, before they enter on the Piece itself. I know not whether they wou'd
Miscellaneous

Misc. 5. won'd do so much for any philosophical Piece in the world. Our Author seems very much to question it; and has therefore made that part easy enough, which relates to the distinction of his Characters, by making use of the narrative Manner. Tho' he had done, as well, perhaps, not to have gone out of the natural plain way, on this account. For with those to whom such philosophical Subjects are agreeable, it cou'd be thought no laborious Task to give the same attention to Characters in Dialogue, as is given at the first entrance by every Reader to the eaisest Play, compos'd of fewest and plainest Personages. But for those who read these Subjects with mere Supineness, and Indifference; they will as much begrudg the pains of attending to the Characters thus particularly pointed out, as if they had only been discernible by Inference and Deduction from the mouth of the speaking Party's themselves.

More Reasons are given by our * Author himself, for his avoiding the direct way of Dialogue; which at present lies so low, and is us'd only now and then, in our Party-Pamphlets, or new-fashon'd theological Essays. For of late,

* Vol. II. pag. 187, 188.
it seems, the Manner has been introduc'd into Church-Controversy, with an Attempt of Raillery and Humour, as a more successful Method of dealing with Heresy and Infidelity. The Burlesque-Divinity grows mightily in vogue. And the cry'd-up Answers to heterodox Discourses are generally such as are written in Drollery, or with resemblance of the facetious and humorous Language of Conversation.

Joy to the reverend Authors who can afford to be thus gay, and condescend to correct us, in this Lay-Wit. The Advances they make in behalf of Piety and Manners, by such a popular Style, are doubtless found, upon experience, to be very considerable. As these Reformers are nicely qualify'd to hit the Air of Breeding and Gentility, they will in time, no doubt, refine their Manner, and improve this jocular Method, to the Edification of the polite World; who have been so long seduced by the way of Raillery and Wit. They may do wonders by their comick Muse, and may thus, perhaps, find means to laugh Gentlemen into their Religion, who have unfortunately been laugh'd out of it. For what reason is there to suppose that Orthodoxy shou'd not be able to laugh as agreeably, and with as much Refinedness, as Heresy or Infidelity?
At present, it must be own'd, the Characters, or Personages, employ'd by our new orthodox Dialogists, carry with 'em little Proportion or Coherence; and in this respect may be said to fute perfectly with that figurative metaphorical Style and rhetorical Manner, in which their Logic and Arguments are generally couch'd. Nothing can be more complex or multi-form than their moral Draughts or Sketches of Humanity. These, indeed, are so far from representing any particular Man, or Order of Men, that they scarce resemble any thing of the Kind. 'Tis by their Names only that these Characters are figur'd. Tho they bear different Titles, and are set up to maintain contrary Points; they are found, at the bottom, to be all of the same side; and, notwithstanding their seeming Variance, to co-operate in the most officious manner with the Author, towards the display of his own proper Wit, and the establishment of his private Opinion and Maxims. They are indeed his very legitimate and obliqueous Puppets; as like real Men in Voice, Action, and Manners, as those wooden or wire Engines of the lower Stage. Philotheus and Philatheus, Philautus and Philalethes are of one and the same Order: Just Tallys to one another: Questioning and Answering in concert,
Reflections.

concert, and with such a sort of Alternative as is known in a vulgar Play, where one Person lies down blindfold, and presents himself, as fair as may be, to another, who by favour of the Company, or the assistance of his Good-fortune, deals his Companion many a sound Blow, without being once challeng'd, or brought into his Turn of lying down.

There is the same curious Mixture of Chance, and elegant Vicissitude, in the Style of these Mock-Personages of our new Theological Drama: with this difference only, "That after the poor Phantom or Shadow of an Adversary has said as little for his Cause as can be imagin'd, and given as many Opens and Advantages as cou'd be desir'd, he lies down for good and all, and passively submits to the killing Strokes of his unmerciful Conqueror."

Hardly, as I conceive, will it be objected to our Moralist (the Author of the philosop'hick Dialogue above) "That the Personages who sustain the sceptical or objecting Parts, are over-tame and tractable in their Disposition." Did I perceive any such foul Dealing in his Piece; I shou'd scarce think it worthy of the Criticism here bestow'd. For in this sort of Writing, where Personages are exhibited,
Miscellaneou\ns

Misc. 5. ted, and natural Conversation set in view; if Characters are neither tolerably preserv'd, nor Manners with any just Similitude describ'd; there remains nothing but what is too gross and monstrous for Criticism or Examination.

'Twill be alledged, perhaps, in answer to what is here advanced, "That thou'd a Dialogue be wrought up to the Exactness of these Rules; it ought to be condemn'd, as the worse Piece, for affording the Infidel or Sceptick such good Quarter, and giving him the full advantage of his Argument and Wit."

But to this I reply, That either Dialogue shou'd never be attempted; or, if it be, the Party's shou'd appear natural, and such as they really are. If we paint at all; we shou'd endeavour to paint like Life, and draw Creatures as they are knowable, in their proper Shapes and better Features; not in Metamorphosis, not mangled, lame, distorted, awkward Forms, and impotent Chimera's. Atheists have their Sense and Wits, as other Men; or why is Atheism so often challeng'd in those of the better Rank? Why charg'd so often to the account of Wit and Subtle Reasoning?
We are to advise the Authors to wards whom I am extremely well affected and the zealous Socinians of their Religion: I must say 'em, Gentlemen, Be not so cautious of furnishing your Representative Scerrik with too good Arguments, or too fine a Turn of Wit or Humour. Be not so fearful of giving quarter. Allow your Adversary his full Redon, the Height of the Hero of your Piece. Make him as dazzling bright, as you are able. He will undoubtedly overcome the utmost Force of his Opponent, if the Adversary has not the Brightness of the Cloud, which the Adversary may unluckily have raised. But if you have fairly wrought up your Adversary to his due Strength and cognizable Pro portion, your chief Character cannot afterwards prove a match for him, or shine with a superior Brightness. Whole Faults and confider well your Strength and Merit in this manner of Writing, and in the qualifying Practice of the Po-
Misc. 5. "on the Stage. For if real Gentlemen seduced, as you pretend, and made erroneous in their Religion or Philosophy, discover not the least Feature of their real Faces in your Looking-glass, nor know themselves, in the least, by your Description; they will hardly be apt to think they are refuted. How vitriol foever your Comedy may be wrought up, they will scarce apprehend any of that Wit to fall upon themselves. They may laugh indeed at the Diversion you are pleas'd to give 'em: But the Laugh perhaps may be different from what you intend. They may smile secretly to see themselves thus encounter'd; when they find, at last, your Authority laid by, and your scholastic Weapons quitted, in favour of this weak Attempt, To master them by their own Arms, and proper Ability."

THUS WE have perform'd our critical Task, and try'd our Strength, both on our Author, and those of his Order, who attempt to write in Dialogue, after the active dramatick, * mimical or personating Way; according to which a Writer is properly poetical.

WHAT remains, we shall examine in our succeeding and last Chapter.

* See VOL. I. pag. 193, &c.
C H A P. III.

Of Extent or Latitude of Thought.—Free-Thinkers.—Their Cause, and Character.—Dishonesty, a Half-Thought.—Short-Thinking, Cause of Vice and Bigotry.—Agreement of Slavery and Superstition.—Liberty, civil, moral, spiritual.—Free-thinking Divines.—Representatives incognito.—Ambassadors from the Moon.—Efectual Determination of Christian Controversy and Religious Belief.

Being now come to the Conclusion of my Work; after having defended the Cause of Criticks in general, and employ'd what Strength I had in that Science upon our adventurous Author in particular; I may, according to Equity, and with the better grace, attempt a line or two, in defence of that Freedom of Thought which our Author has us'd, particularly in one of the Personages of his last Dialogue-Treatise,

U 3 There
There is good reason to suppose, that however equally fram'd, or near alike the Race of Mankind may appear, in other respects, they are not always equal Thinkers, or of a like Ability in the Management of this natural Talent which we call Thought. The Race, on this account, may therefore justly be distinguish'd, as they often are, by the Appellation of the Thinking, and the Unthinking sort. The mere Unthinking are such as have not yet arriv'd to that happy Thought by which they shou'd observe, "How necessary "Thinking is, and how fatal the want "of it must prove to 'em." The Thinking part of Mankind, on the other side, having discover'd the Affiduity and Industry requisite to right-Thinking, and being already commenc'd Thinkers upon this Foundation; are, in the progress of the Affair, convinc'd of the necessity of thinking to good purpose, and carrying the Work to a thorough Issue. They know that if they refrain or stop once, upon this Road, they had done as well never to have set out. They are not so supine as to be with-hold by mere Laziness; when nothing lies in the way to interrupt the free Courte and Progress of their Thought.

Some Obstacles, 'tis true, may, on this occasion, be pretended. Specters may come
come a-cross; and Shadows of Reason rise up against Reason it-self. But if Men have once heartily espous'd the reasoning or thinking Habit; they will not easil'y be induc'd to lay the Practice down; they will not at an instant be arrested, or made to stand, and yield themselves, when they come to such a certain Boundary, Land-Mark, Post, or Pillar, erected here or there (for what reason may probably be guess'd) with the Inscription of a Ne plus ultra.

'Tis not, indeed, any Authority on Earth, as we are well affur'd, can stop us on this Road, unless we please to make the Arrest, or Restriction, of our own accord. 'Tis our own Thought which must restrain our Thinking. And whether the restraining Thought be just, how shall we ever judge, without examining it freely, and out of all constraint? How shall we be sure that we have justly quitted Reason, as too high and dangerous, too aspiring or presumptive; if thro' Fear of any kind, or submitting to mere Command, we quit our very examining Thought, and in the moment stop short, so as to put an end to further Thinking on the matter? Is there much difference between this Case, and that of the obedient Beasts of Burden, who stop precisely at their appointed Inn, or at whatever Point the Chariateer, or
MISCELLANEOUS

Misc. 5. Governour of the Reins, thinks fit to give the signal for a Halt?

I cannot but from hence conclude, That of all Species of Creatures said commonly to have Brains; the most insipid, wretched and preposterous are those, whom in just Propriety of Speech, we call Half-thinkers.

I have often known Pretenders to Wit break out into admiration, on the sight of some raw, heedless, unthinking Gentleman; declaring on this occasion, That they esteem’d it the happiest Cafe in the World, “Never to think, or trouble one’s Head with Study or Consideration.” This I have always look’d upon as one of the highest Airs of Distinction, which the self-admiring Wits are us’d to give themselves, in publick Company. Now the Echo or Antiphony which these elegant Exclamers hope, by this Reflection, to draw necessarily from their Audience, is, “That they themselves are over-frighted with this Merchandize of Thought; and have not only enough for Ballast, but such a Cargo over and above, as is enough to sink ’em by its Weight.” I am apt however to imagine of these Gentle-men, That it was never their over-thinking which oppress’d them, and that if their Thought had ever really become oppressive

3
to 'em, they might thank themselves, for Ch. 3.
having under-thought, or reason'd short, so
as to rest satisfy'd with a very superficial
Search into Matters of the first and highest
Importance.

If, for example, they over-look'd the
chief Enjoyments of Life, which are found-
ed in Honesty and a good Mind; if they pre-
sum'd mere Life to be fully worth what
its tenacious Lovers are pleas'd to rate it
at; if they thought publick Distinction,
Fame, Power, an Estate, or Title to be
of the same value as is vulgarly conceiv'd,
or as they concluded, on a first Thought,
without further Scepticism or After-Deli-
beration; 'tis no wonder, if being in time
become such mature Dogmatists, and well-
practis'd Dealers in the Affairs of what they
call a Settlement or Fortune, they are so
hardly put to it, to find ease or rest within
themselves.

These are the deeply-loaded and over-
penlive Gentlemen, who esteeming it the
truest Wit to pursue what they call their
Interest, wonder to find they are still as
little at ease when they have succeeded, as
when they first attempted to advance.

There can never be less Self-enjoyment
than in these suppos'd wise Characters,
these selfish Computers of Happiness and
private
MISCELLANEOUS

Mis. 5. private Good; whose Pursuits of Interest, whether for this World or another, are attended with the same steddy Vein of cunning and low Thought, fordid Deliberations, perversé and crooked Fancys, ill Dispositions, and false Relishes of Life and Manners. The most negligent undesigning thoughtless Rake has not only more of Sociablenens, Eafe, Tranquillity, and Freedom from worldly Cares, but in reality more of Worth, Virtue, and Merit, than such grave Plodders, and thoughtful Gentlemen as these.

If it happens, therefore, that these grave, more circumspect, and deeply interested Gentlemen, have, for their Soul's sake, and thro' a careful Provision for Hereafter, engag'd in certain Speculations of Religion; their Taste of Virtue, and Relish of Life is not the more improv'd, on this account. The Thoughts they have on these new Subjects of Divinity are so bias'd, and perplex'd, by those Half-Thoughts and raw Imaginations of Interest, and worldly Affairs; that they are still disabled in the rational Pursuit of Happiness and Good: And being necessitated thus to remain Short-Thinkers, they have the Power to go no further than they are led by those to whom, under such Disturbances and Perplexitys, they apply themselves for Cure and Comfort.
IT HAS been the main Scope and principal End of these Volumes, "To af-
"fert the Reality of a Beauty and "Charm in moral as well as natural "Subjects; and to demonstrate the Rea-
"sonableness of a proportionate Taste, "and determinate Choice, in Life and "Manners." The Standard of this kind, and the noted Character of Moral Truth appear so firmly establish'd in Nature it-self, and so widely display'd thro' the intelligent World, that there is no Ge-
nius, Mind, or thinking Principle, which (if I may say so) is not really conscious in the case. Even the most refractory and obstinate Understandings are by certain Reprisés or Returns of Thought, on every occasion, convinc'd of this Existence, and necessitated, in common with others, to acknowledge the actual Right and Wrong.

'Tis evident that whensoever the Mind, influenc'd by Passion or Humour, consents to any Action, Measure, or Rule of Life contrary to this governing Standard and primary Measure of Intelligence, it can only be thro' a weak Thought, a Scantiness of Judgment, and a Defect in the application of that unavoidable Impression and first natural Rule of Honesty and Worth; against
against which, whatever is advanc’d, will be of no other moment than to render a Life distracted, incoherent, full of Irresolution, Repentance, and Self-disapprobation.

Thus every Immorality and Enormity of Life can only happen from a partial and narrow View of Happineſs and Good. Whatever takes from the Largeness or Freedom of Thought, must of necessity detract from that first Relish, or Taste, on which Virtue and Worth depend.

For instance, when the Eye or Appetite is eagerly fix’d on Treasure, and the money’d Bliss of Bags and Coffers; ’tis plain there is a kind of Fascination in the case. The Sight is instantly diverted from all other Views of Excellence or Worth. And here, even the Vulgar, as well as the more liberal part of Mankind, discover the contracted Genius, and acknowledg the Narrowness of such a Mind.

In Luxury and Intemperance we easily apprehend how far Thought is oppress’d, and the Mind debar’d from just Reflection, and from the free Examination and Censure of its own Opinions or Maxims, on which the Conduit of a Life is form’d.

Even in that complicated Good of vulgar kind, which we commonly call Interest,
Reflections.

Of Pleasure, Riches, Power, and other exterior Advantages; we may discern how a fascinated Sight contracts a Genius, and by shortening the View even of that very Interest which it seeks, betrays the Knave, and necessitates the ablest and wittiest Profelyte of the kind, to expose himself on every Emergency and sudden Turn.

But above all other enslaving Vices, and Restrainers of Reason and just Thought, the most evidently ruinous and fatal to the Understanding is that of Superstition, Bigotry, and vulgar Enthusiasm. This Passion, not contented like other Vices to deceive, and tacitly supplant our Reason, professes open War, holds up the intended Chains and Fetters, and declares its Resolution to enslave.

The artificial Managers of this human Frailty declaim against Free-Thought, and Latitude of Understanding. To go beyond those Bounds of thinking which they have prescrib'd, is by them declar'd a Sacrilege. To them, Freedom of Mind, a Mastery of Sense, and a Liberty in Thought and Action, imply Debauch, Corruption, and Depravity.

In consequence of their moral Maxims, and political Establishments, they can indeed
Misc. 5. deed advance no better Notion of human Happiness and Enjoyment, than that which is in every respect the most opposite to Liberty. 'Tis to them doubtless that we owe the Opprobriousness and Abuse of those naturally honest Appellations of Free-Livers, Free-Thinkers, Latitudinarians, or whatever other Character implies a Large-ness of Mind, and generous Use of Understanding. Fain would they confound Licentiousness in Morals, with Liberty in Thought and Action; and make the Libertine, who has the least Mastery of himself, resemble his direct Opposite. For such indeed is the Man of resolute Purpose and immovable Adherence to Reason, against every thing which Passion, Possession, Craft, or Fashion can advance in favour of ouch else. But here, it seems, the Grievance lies. 'Tis thought dangerous for us to be over-rational, or too much Masters of our-selves, in what we draw, by just Conclusions, from Reason only. Seldom therefore do these Expositors fail of bringing the Thought of Liberty into disgrace. Even at the expence of Virtue, and of that very Idea of Goodness on which they build the Mysteries of their profitable Science, they derogate from Morals, and reverse all true Philosophy; they refine on Selfishness, and explode Generosity; promote a slavish Obedience in the room of voluntary Duty, and free Ser-
vice; exalt blind Ignorance for Devotion, Ch. 3. recommend low Thought, decry Reason, extol * Voluptuousness, Wilfulness, Vindicativeness, Arbitrariness, Vain-Glory; and even † deify those weak Passions which are the Disgrace rather than Ornament of human Nature.

But so far is it from the Nature of ‡ Liberty to indulge such Passions as these, that whoever acts at any time under the power of any single one, may be said to have already provided for himself an absolute Master. And he who lives under the power of a whole Race (since 'tis scarce possible to obey one without the other) must of necessity undergo the worst of Servitudes, under the most capricious and domineering Lords.

That this is no Paradox, even the Writers for Entertainment can inform us; however others may moralize who discourse or write (as they pretend) for Profit and Instruction. The Poets even of the wanton fort, give ample Testimony of this Slavery and Wretchedness of Vice. They may extol Voluptuousness to the Skys, and point their Wit as sharply as they are able against a virtuous State. But when they

* VOL. II. pag. 256. And below, pag. 310.
† VOL. I. pag. 38.
‡ VOL. II. pag. 252, 432.
Misc. 5. come afterwards to pay the necessary Tri-
but to their commanding Pleasures; we
hear their pathetick Moans, and find the
inward Discord and Calamity of their Lives.
Their Example is the best of Precepts;
since they conceal nothing, are sincere,
and speak their Passion out aloud. And 'tis
in this that the very worst of Poets may
justly be prefer’d to the generality of mo-
dern Philosophers, or other formal Writers
of a yet more specious name. The Mu-
se's Pupils never fail to express their Pas-
fions, and write just as they feel. 'Tis not,
indeed, in their nature to do otherwise;
whilst they indulge their Vein, and are un-
der the power of that natural Enthusiasm
which leads 'em to what is highest in their
Performance. They follow Nature. They
move chiefly as she moves in 'em; with-
out Thought of disguising her free Mo-
tions, and genuine Operations, for the sake
of any Scheme or Hypothetis, which they
have form'd at leisure, and in particular
narrow Views. On this account, tho at
one time they quarrel perhaps with VIRTU,
for restraining 'em in their forbidden
Loves, they can at another time make her
sufficient amends; when with indignation
they complain, "That MERIT is neg-
lected, and their * worthless Rival pre-
fer'd before them."

* VOL. I. pag. 141:

Contrane
* Contrane lucrum nil valere candidum
Pauperis ingenium?

And thus even in common Elegiack, in
Song, Ode, or Epigram, consecrated to
Pleasure itself, we may often read the do-
lorous Confession in behalf of Virtue, and
see, at the bottom, how the Case stands:

Nam vero Voces tum demum pectore ab
Eliciuntur.

The airy Poets, in these Fits, can, as freely
as the Tragedian, condole with Virtue,
and bemoan the case of suffering Merit;

Th' Oppressor's Wrong, the proud Man's
Contumely,
The Insolence of Office, and the Spurns
That patient Merit of th' Unworthy
takes.

The Poetick Chiefs may give what rea-
son they think fit for their Humour of
presenting our mad Appetites (especially
that of Love) under the shape of Urchins
and wanton Boys, scarce out of their State
of Infancy. The original Design, and
Moral of this Fiction, I am persuaded, was
to shew us, how little there was of great
and heroick in the Government of these

* Horat. Epod. ii.
Vol. 3. X Pre-
Pretenders, how truly weak and childish they were in themselves, and how much lower than mere Children we then became, when we submitted our-selves to their blind Tuitorage. There was no fear left in this Fiction the boyish Nature shou’d be misconstru’d as innocent and gentle. The Storms of Passion, so well known in every kind, kept the tyrannick Quality of this wanton Race sufficiently in view. Nor cou’d the poetical Description fail to bring to mind their mischievous and malignant Play. But when the Image of imperious Threatning, and absolute Command, was join’d to that of Ignorance, Puerility and Folly; the Notion was compleated, of that wretched slaveish State, which modern Libertines, in conjunction with some of a graver Character, admire, and represent, as the most eligible of any.—“ Happy Condition! (says one) “ Happy Life, that of the indulg’d Passions; might we pursue it! “ Miserable Condition! Miserable Life, that of Reason and Virtue, which we are bid pursue!”

’Tis the same, it seems, with Men, in Morals, as in Politicks. When they have been unhappily born and bred to Slavery, they are so far from being sensible of their slaveish Course of Life, or of that ill
Reflections.

Usage, Indignity and Misery they sustain; Ch. 3. that they even admire their own Condition: and being us'd to think short, and carry their Views no further than those Bounds which were early prescrib'd to 'em; they look upon Tyranny as a natural Case, and think Mankind in a sort of dangerous and degenerate State, when under the power of Laws, and in the possession of a free Government.

We may by these Reflections come easily to apprehend What Men they were who first brought Reason and Free-Thought under disgrace, and made the noblest of Characters (that of a Free-Thinker) to become invidious. 'Tis no wonder if the same Interpreters wou'd have those also to be esteem'd free in their Lives, and Masters of good Living, who are the least Masters of themselves, and the most impotent in Passion and Humour, of all their Fellow-Creatures. But far be it, and far surely will it ever be, from any worthy Genius, to be consenting to such a treacherous Language, and Abuse of Words. For my own part, I thorowly confide in the good Powers of Reason, "That Liberty and Free-
"dom shall never, by any Artifice or De-
"lusion, be made to pass with me as fright-
"ful Sounds, or as reproachful, or invi-
"dious, in any sense."

X 2  I CAN
I can no more allow that to be Free-
living, where unlimited Passion, and un-
examin'd Fancy govern, than I can allow
that to be a Free Government where the
mere People govern, and not the Laws.
For no People in a Civil State can possibly
be free, when they are otherwise govern'd
than by such Laws as they themselves have
constituted, or to which they have freely
given consent. Now to be releas'd from
these, so as to govern themselves by each
Day's Will or Fancy, and to vary on every.
Turn the Rule and Measure of Government,
without respect to any ancient Constitu-
tions or Establishments, or to the stated
and fix'd Rules of Equity and Justice; is
as certain Slavery, as it is Violence, Disfrac-
tion and Misery; such as in the Issue must
prove the Establishment of an irretrievable
State of Tyranny and absolute Dominion.

In the Determinations of Life, and in
the Choice and Government of Actions,
he alone is free who has within himself no
Hindrance, or Controul, in acting what he
himself, by his best Judgment, and most
deliberate Choice, approves. Cou'd Vice
agree possibly with itself; or cou'd the vi-
cious any way reconcile the various Judg-
ments of their inward Counsellors; they
might with Justice perhaps affert their Li-
berity and Independency. But whilst they
are
are necessitated to follow least, what, in Ch. 3.
their sedate hours, they most approve; whilst they are passively assign'd, and made over from one Possessor to another, in contrary Extremes, and to different Ends and Purposes, of which they are themselves wholly ignorant; 'tis evident That the more they turn † their Eyes (as many times they are oblig'd) towards Virtue and a free Life, the more they must confess their Misery and Subjection. They discern their own Captivity, but not with Force and Resolution sufficient to redeem themselves, and become their own. Such is the real Tragick State, as the old ‡ Tragedian represents it:

——Video meliora proboque,
Deteriora sequor.

And thus the highest Spirits, and most refractory Wills, contribute to the lowest Servitude and most submissive State. Rea-
son and Virtue alone can bestow Liberty. Vice is unworthy, and unhappy, on

* Hancine an hunc sequeris? Subeas alternus aportes
Ancipiti obsequio Dominos.———Perf. Sat. 5.
See VOL. I. pag. 285, 309, 323, &c.
† Magne Pater divum, savas punire Tyrannos
Haud aliè ratione velis, cum dira libido
Moveris ingenium servo tribus teneta veneno,
Virtustem vidant, intabescantque relietis.
Perf. Sat. 3.
‡ Καὶ καθὰν εὐδ᾽ διὰ τεσσάραν κακά. Θυμὸς δὲ κεφασον

X 3   this
THUS HAVE we pleaded the Cause of Liberty in general; and vindicated, withal, our Author's particular Freedom, in taking the Person of a Sceptick, as he has done in this * last Treatise, on which we have so largely paraphras'd. We may now perhaps, in compliance with general Custom, justly presume to add something in defense of the same kind of Freedom we ourselves have assum'd in these latter Miscellaneous Comments; since it would doubtless be very unreasonable and unjust, for those who had so freely play'd the Critick, to expect any thing less than the same free Treatment, and thorough Criticism in return.

As for the Style or Language us'd in these Comments; 'tis very different we find; and varies in proportion with the Author commented, and with the different Characters and Persons frequently introduc'd in the original Treatises. So that there will undoubtedly be Scope sufficient for Censure and Correction.

As for the Observations on Antiquity; we have in most Passages, ex-

*Viz. The Moralists, or Philosophick Dialogue, recited in the Person of a Sceptick, under the name of Philocycles. See Treatise V. VOL. II. pag. 206, 207, &c.
REFLECTIONS.
cept the very common and obvious, pro-
duc'd our Vouchers and Authoritys in our
own behalf. What may be thought of our
Judgment or Sense in the Application of
these Authoritys, and in the Deductions
and Reasonings we have form'd from such
learned Topicks, must be submitted to the
Opinion of the Wise and Learned.

IN MORALS, of which the very force
lies in a love of Discipline, and in a will-
ingness to redress and rectify false Thought,
and erring Views; we cannot but patiently
wait Redress and amicable Censure from the
sole competent Judges, the Wife and Good;
whose Interest it has been our whole Endea-
vour to advance.

THE only Subject on which we are per-
fectly secure, and without fear of any just
Censure or Reproach, is that of FAITH,
and Orthodox Belief. For in the first
place, it will appear, that thro' a profound
Respect, and religious Veneration, we have
forborn so much as to name any of the sa-
cred and solemn Mysteries of * Revelation.
And, in the next place, as we can with con-
fidence declare, that we have never in any
Writing, publick or private, attempted such
high Researches, nor have ever in Practice
acquitted our-selves otherwise than as just
Conformists to the lawful Church; so we

* Supra, pag. 70, 71.

X 4 may,
Miscellaneous

Misc. 5. may, in a proper Sense, be said faithfully and dutifully to embrace those holy Mysteries, even in their minutest Particulars, and without the least Exception on account of their amazing Depth. And tho we are sensible that it wou'd be no small hardship to deprive others of a liberty of examining and searching, with due Modesty and Submission, into the nature of those Subjects; yet as for our-selves, who have not the least scruple whatsoever, we pray not any such Grace or Favour in our behalf: being fully assured of our own stead Orthodoxy, Resignation, and intire Submission to the truly Christian and Catholick Doctrines of our Holy Church, as by Law establish'd.

'Tis true, indeed, that as to * Critical Learning, and the Examination of Originals, Texts, Glosses, various Readings, Styles, Compositions, Manuscripts, Compilements, Editions, Publications, and other Circumstances, such as are common to the Sacred Books with all other Writings and Literature; this we have confidently asserted to be a just and lawful Study. We have even represented this Species of Criticism as necessary to the Preservation and Purity of Scripture; that Sacred Scripture, which has been so miraculously preserved in its successive Copys and Transcriptions,

* Vol. I. pag. 146, 147.
under the Eye (as we must needs suppose) of holy and learned Criticks, thro' so many dark Ages of Christianity, to these latter times; in which Learning has been happily reviv'd.

But if this critical Liberty raises any jealousy against us, we shall beg leave of our offended Reader to lay before him our Case, at the very worst: That if on such a naked Exposition, it be found criminal, we may be absolutely condemn'd; if otherwise, acquitted, and with the same favour indulg'd, as others in the same Circumstances, have been before us.

On this occasion therefore, we may be allow'd to borrow something from the Form or Manner of our Dialogue Author, and represent a Conversation of the same free nature as that recited by him in his * Night-Scene; where the suppos'd Sceptick or Free-Thinker delivers his Thoughts, and reigns in the Discourse.

'TWAS IN a more considerable Company, and before a more numerous Audience, that not long since, a Gentleman of some Rank, (one who was generally esteem'd to carry a sufficient Caution and

* VOL. II. pag. 321, 2, 3, 4, &c.

Reserve
Misc. 5. Reserve in religious Subjects of Discourse, as well as an apparent Deference to Religion, and in particular to the national and estableish'd Church) having been provok'd by an impertinent Attack of a certain violent bigotted Party, was drawn into an open and free Vindication not only of Free-Thinking, but Free-Professing, and Discoursing, in Matters relating to Religion and Faith.

Some of the Company, it seems, after having made bold with him, as to what they fancy'd to be his Principle, began to urge "The Necessity of reducing Men to one Profession and Belief." And several Gentlemen, even of those who pass'd for moderate in their way, seem'd so far to give into this Zealot-Opinion as to agree, "That notwithstanding the right Method was not yet found, 'twas highly requisite that some way should be thought on, to reconcile Differences in Opinion; since so long as this Variety shou'd last, Religion, they thought, cou'd never be successfully advance'd."

To this our Gentleman, at first, answer'd coldly, That "What was impossible to be done, cou'd not, he thought, be properly pursu'd, as necessary to be done." But the Raillery being ill taken, he was forc'd at last to defend himself the best he cou'd,
Reflections.

I well know, said he, "That many pious Men, seeing the Inconveniences which the Dis-union of Persuasions and Opinions accidentally produces, have thought themselves oblig'd to stop this Inundation of Mischiefs, and have made Attempts accordingly. Some have endeavour'd to unite these Fractions by propounding such a Guide, as they were all bound to follow; hoping that the Unity of a Guide, would have produc'd Unity of Minds. But who this Guide shou'd be, after all, became such a Question, that 'twas made part of that Fire it-self which was to be extinguish'd. Others thought of a Rule.—This was to be the effectual Means of Union! This was to do the Work, or nothing cou'd!—But supposing all the World had been agreed on this Rule, yet the Interpretation of it was so full of variety, that this also became part of the Difcute.

The Company, upon this Preamble of our Gentleman, press'd harder upon him, than before; objecting the Authority of Holy Scripture against him, and affirma
To this our Gentleman, at first, reply'd only, by desiring them to explain their word Scripture, and by inquiring into the Original of this Collection of antienter and later Tracts, which in general they comprehended under that Title: Whether it were the apocryphal Scripture, or the more canonical? The full or the half-authoriz'd? The doubtful, or the certain? The controverted, or uncontroverted? The singly-read, or that of various Reading? The Text of these Manuscripts, or of those? The Transcripts, Copys, Titles, Catalogues of this Church and Nation, or of that other? of this Sect and Party, or of another? of those in one Age call'd Orthodox, and in possession of Power, or of those who in another overthrew their Predecessors Authority, and in their turn also assum'd the Guardianship and Power of holy Things? For how these sacred Records were guarded in those Ages, might easily (he said) be imagin'd by any one who had the least Insight into the History of those Times which
REFLECTIONS.

which we call'd primitive, and those CHA-
RACTERS of Men, whom we styl'd FA-
thers of the Church.

"It must be confess'd (continu'd he)
"twas a strange Industry and unlucky Di-
ligence which was us'd, in this respect,
"by these Ecclesiastical Fore-FATHERS.
"Of all those Heresys which gave them
"Implyment, we have absolutely no Re-
"cord, or Monument, but what them-
"selves who were Adversarys have tran-
mitt'd to us; and we know that Adver-
"sarys, especially such who observe all
"Opportunitys to discredit both the Per-
"sons and Doctrine of their Enemys, are
"not always the best Recorders or Wit-
"nesses of such Transactions." We see it
(continu'd he, in a very emphatical, but
somewhat embaraiss'd Style) "We see it
"now in this very Age, in the present Dis-
temperatures, that Partys are no good
"Registers of the A&ctions of the adverse
"Side: And if we cannot be confident of
"the Truth of a Story now, (now, I say,
"that it is possible for any Man, especially
"for the interested Adversary, to discover
"the Imposture) it is far more unlikely,
"that After-Ages shou'd know any other
"Truth than such as serves the ends of the
"Representers."

Our
Our Gentleman by these Expressions had already given considerable Offence to his Zealot-Auditors. They ply'd him faster with passionate Reproachs, than with Arguments or rational Answers. This, however, serv'd only to animate him the more, and made him proceed the more boldly, with the same assum'd Formality, and air of Declamation, in his general Criticism of Holy Literature.

"There are, said he, innumerable Places that contain (no doubt) great Mysterys, but so wrap'd in Clouds, or hid in Umbrages, so heighten'd with Expressions, or so cover'd with Allegorys and Garments of Rhetorick; so profound in the matter, or so alter'd and made intricate in the manner; that they may seem to have been left as Trials of our Industry, and as Occasions and Opportunities for the exercise of mutual Charity and Toleration, rather than as the Repositorys of Faith, and Furniture of Creeds. For when there are found in the Explications of these Writings, so many Commentarys; so many Senses and Interpretations; so many Volumes in all Ages, and all like Mens Faces, no one exactly like another: either this Difference is absolutely no fault at all; or if it be, it is excusable. There are, be-
sides, so many thousands of Copyes that Ch. 3.
were writ by Persons of several Interests ( )
and Persuasions, such different Understandings and Tempers, such distinct Abilities and Weaknesses, that 'tis no wonder there is so great variety of Readings :
whole Verses in one, that are not in another :—whole Books admitted by one Church or Communion, which are rejected by another : and whole Stories and Relations admitted by some Fathers, and rejected by others.—I consider withal, that there have been many Designs and Views in expounding these Writings: many Sense in which they are expounded; and when the Grammatical Sense is found out, we are many times never the nearer. Now their being such variety of Sense in Scripture, and but few Places so mark'd out, as not to be capable of more than one; if Men will write Commentary by Fancy, what infallible Criterion will be left to judge of the certain Sense of such Places as have been the matter of Question? I consider again, that there are indeed divers Places in these Sacred Volumes, containing in them Mysteries and Questions of great Concernment; yet such is the Fabric and Constitution of the Whole, that there is no certain Mark to determine whether the Sense of these Passages should be taken as literal or fi-

"gurative. 
There is nothing in the nature of the thing to determine the Sense or Meaning; but it must be gotten out as it can. And therefore 'tis unreasonably requir'd, That what is of itself ambiguous, shou'd be understood in its own prime Sense and Intention, under the pain of either a Sin, or an Anathema. Very wise Men, even the antient Fathers, have expounded things allegorically, when they shou'd have expounded them literally. Others expound things literally, when they shou'd understand them in Allegory. If such great Spirits cou'd be deceiv'd in finding out what kind of Senses were to be given to Scriptures, it may well be endur'd that we, who sit at their Feet, shou'd be subject at least to equal Failure. If we follow any One Translation, or any One Man's Commentary, what Rule or Direction shall we have, by which to chuse that One aright? Or is there any one Man, that hath translated perfectly, or expounded infallibly? If we resolve to follow any one as far only as we like, or fancy; we shall then only do wrong or right by Chance. If we resolve absolutely to follow any-one, whither-soever he leads, we shall probably come at last, where, if we have any Eyes left, we shall see our-selves become sufficiently ridiculous."
Reflections

The Reader may here perhaps, by his natural Sagacity, remark a certain air of study'd Discourse and Declamation, not so very proper or natural in the mouth of a mere Gentleman, nor suitable to a Company where alternate Discourse is carry'd on, in un-concerted Measure, and un-premeditated Language. Something there was so very emphatical, withal, in the delivery of these words, by the sceptical Gentleman; that some of the Company who were still more incens'd against him for these Expressions, began to charge him as a Preacher of pernicious Doctrines, one who attack'd Religion in form, and carry'd his Lessons or Lectures about with him, to repeat by rote, at any time, to the Ignorant and Vulgar, in order to seduce them.

'Is true indeed, said he, Gentlemen! that what I have here ventur'd to repeat, is address'd chiefly to those you call Ignorant; such, I mean, as being otherwise engag'd in the World, have had little time perhaps to bestow upon Inquiries into Divinity-Matters. As for you (Gentlemen!) in particular, who are so much displeas'd with my Freedom; I am well assured, you are in effect so able and knowing, that the Truth of every Assertion I have advanc'd is sufficiently understood and acknowledg'd by you; however it

Vol. 3. Y may
Misc. 5. may happen, that, in your great Wisdom, you think it proper to conceal these Matters from such Persons as you are pleas'd to style the Vulgar.

'Tis true, withal, Gentlemen! (continu'd he) I will confess to you, That the words you have heard repeated, are not my own. They are no other than what have been publickly and solemnly deliver'd, even by * one of the Episcopal Order, a celebrated Churchman, and one of the highest fort; as appears by his many devo-

* The pious and learned Bishop Taylor, in his Treatise on the Liberty of Prophecy, printed in his Collection of Polemical and Moral Discourses, Anno 1657. The Pages answering to the Places above-cited are 401, 402, (and in the Epistle-Dedicatory, three or four Leaves before) 438, 439 — 444, 451, 452. After which, in the succeeding Page, he sums up his Sense on this Subject of sacred Literature, and the Liberty of Criticism, and of private Judgment and Opinion in these Matters, in the following words: "Since there are so many Copies, with infinite Varieties of Reading; since a various Interpunction, a Parenthesis, a Letter, an Accent may much alter the Sense; since some Places have divers literal Senses, many have spiritual, mystical, and allegorical Meanings; since there are so many Tropes, Metonymy, Irony, Hyperbole, Propietys and Improprieties of Language, whose understanding depends upon such Circumstances, that it is almost impossible to know the proper Interpretation, now that the knowledge of such Circumstances and particular Storys is irrecoverably lost: since there are some Mysteries, which at the best Advantage of Expression, are not easy to be apprehended, and whose Explication, by reason of our Imperfections, must needs be dark, sometimes weak, sometimes unintelligible: And lastly, since those ordinary means of expounding Scripture, as searching the Originals, Conference of Places, Pa-
devotional Works, which carry the Rites, Ceremonys and Pomp of Worship, with the Honour and Dignity of the Priestly and Episcopal Order, to the highest Degree. In effect, we see the Reverend Doctor's Treatises standing, as it were, in the Front of this Order of Authors, and

"... the right of Reason, and the Analogy of Faith, are all dubious, unand certain, and very fallible; he that is the wisest, and by consequence the likeliest to expound truest, in all probability of Reason, will be very far from Confidence; because every one of these, and many more, are like so many degrees of Improbability and Incertainty, all depressing our Certainty of finding out Truth, in such Mysteries, and amidst so many Difficulties. And therefore a wise Man that considers this, would not willingly be prevailed on by others; for it is best every Man should be left in that liberty, from which no Man can justly take him, unless he could secure him from Error." 

The Reverend Prelate had but a few Pages before (viz. pag. 427.) acknowledged, indeed, "That we had an Apostolical Warrant to contend earnestly for the Faith. But then," (says the good Bishop, very candidly and ingenuously) "As these Things recede farther from the Foundation, our Certainty is the less. And therefore it were very fit that our Confidence should be according to our Evidence, and our Zeal according to our Confidence." He adds, pag. 307. "All these Disputes concerning Tradition, Councils, Fathers, &c. are not Arguments against or besides Reason, but Conclusions and Pretences of the best Arguments, and the most certain Satisfaction of our Reason. But then all these, coming into question, submit themselves to Reason, that is, to be judged by human Understanding, upon the best Grounds and Information it can receive. So that Scripture, Tradition, Councils and Fathers, are the Evidence in a Question, but Reason is the Judge: That is, we being the Persons that are to be persuaded, we must see that we be persuaded reasonably; and it is unreasonable to assent to a lesser Evidence, when a greater and clearer is pronounced: but of that every Man for himself is to take cognizance, if he be able to judge; if he be not, he is not bound under the eye of necessity to know any thing of it."
as the foremost of those Good-Books us'd by the politeest and most refin'd Devotees of either Sex. They maintain the principal Place in the Study of almost every elegant and high Divine. They stand in Folio's and other Volumes, adorn'd with variety of Pictures, Gildings, and other Decorations, on the advanc'd Shelves or Glafs-Cupboards of the Lady's Closets. They are in use at all Seasons, and for all Places, as well for Church-Service as Closet-Preparation; and, in short, may vie with any devotional Books in British Christendom. And for the Life and Character of the Man himself; I leave it to you, Gentlemen (you, I mean, of the Zealot-kind) to except against it; if you think proper. 'Tis your Manner, I know, and what you never fail to have recourse to, when any Authority is produc'd against you. Personal Reflection is always reasonable, and at hand, on such an occasion. No matter what Virtue, Honesty or Sanctity may lie in the Character of the Person cited. No matter tho' he be ever so much, in other respects, of your own Party, and devoted to your Interest. If he has indiscreetly spoken some Home-Truth, or discover'd some Secret which strikes at the temporal Interests of certain spiritual Societys; he is quickly doom'd to Calumny and Defamation.

I shall
I shall try this Experiment, however, once more (continu’d our Gentleman) and as a Conclusion to this Discourse, will venture to produce to you a further Authority of the same kind. You shall have it before you, in the exact Phrase and Words of the great Author, in his theological Capacity; since I have now no further occasion to conceal my Citations, and accommodate them to the more familiar Style and Language of Conversation.

Our excellent * Archbishop, and late Father of our Church, when expressly treating that very Subject of a Rule in matters of Belief; in opposition to Mr. S... and Mr. R...... his Romish Antagonists, shews plainly how great a shame it is, for us Protestants at least (whatever the Case may be with Romanists) to disallow Difference of Opinions, and forbid private Examination, and Search into matters of antient Recored, and scriptural Tradition; when, at the same time, we have no pretence to oral or verbal; no Claim to any absolute superior Judg, or decisive Judgment in the Case; no Polity, Church, or Community; no particular

Man, or number of Men, who are not,
even by our own Confession, plainly falli-
ble, and subject to Error and Mistake.

"The Protestants" (says his Grace,
-speaking in the Person of Mr. S. ... and
the Romanists) "cannot know how many
the Books of Scripture ought to be;
and Which of the many controverted
ones may be securely put in that Cata-
logue; Which not.—But I shall tell
him (replies his Grace) That we know
that just so many ought to be receiv’d
as uncontroverted Books, concerning
which it cannot be shewn there was ever
any Controversy." It was not incumbent
perhaps on my Lord Archbishop to help
Mr. S. ... so far in his Objection, as to
add, That in reality the burning, suppres-
sing, and interpolating Method, so early in
fashion, and so tightly practis’d on the
Epistles, Comments, Histories, and Writings
of the Orthodox and Hereticks of old,
made it impossible to say with any kind of
Assurance, "What Books, Copies, or Tran-
scripts those were, concerning which
there was never any Controversy at all."
This indeed wou’d be a Point not so easily
to be demonstrated. But his Grace proceeds,
in shewing the Weakness of the Romish
Pillar, Tradition. "For it must ei-
ther (says he) acknowledge some Books
so have been controverted, or not. If
not,
not, why doth he make a Supposition of controverted Books? If Oral Tradition acknowledges some Books to have been controverted; then it cannot assure us that they have not been controverted, nor consequently that they ought to be receiv'd as never having been controverted; but only as such, concerning which those Churches who did once raise a Controversy about them, have been since satisfy'd that they are Canonical. Where is then the Infallibility of oral Tradition? How does the living Voice of the present Church assure us, that what Books are now receiv'd by Her, were ever receiv'd by Her? And if it cannot do this, but the matter must come to be try'd by the best Records of former Ages (which the Protestants are willing to have the Catalogue try'd by) then it seems the Protestants have a better way to know what Books are Canonical, than is the infallible way.

* His Grace says, join's immediately: "The Traditionary Church now receives the Epistle to the Hebrews as Canonical. I ask, Do they receive it as ever deliver'd for such? That they must, if they receive it from oral Tradition, which conveys things to them under this Notion as ever deliver'd; and yet St. Hieronym (speaking not as a Speculator, but a Testifier) says expressly of it, That the Custom of the Latin Church doth not receive it among the Canonical Scriptures. What faith Mr. S... to this? It is clear from this Testimony, that the Roman Church in St. Hieronym's time did not acknowledge this Epistle for Canonical; and 'tis as plain, that the present Roman Church doth receiv it for Canonical."
Thus the free and generous Archbishop. For, indeed, what greater generosity is there, than in owning Truth frankly and openly, even where the greatest Advantages may be taken by an Adversary? Accordingly, our worthy Archbishop speaking again immediately in the Person of his Adversary, "The Protestants, says he, cannot know that the very Original, or a perfectly true Copy of these Books, hath been preserved. Nor is it necessary (replies the Archbishop) that they should know either of these. It is sufficient that they know that those Copies which they have, are not materially corrupted. — But how do the Church of Rome know that they have perfectly true Copies of the Scriptures in the original Languages? They do not pretend to know this. The learned Men of that Church acknowledge the various Readings as well as we, and do not pretend to know, otherwise than by probable Conjecture (as we also may do) Which of those Readings is the true-one."

* Pag. 578.
† The Reader perhaps may find it worth while to read after this, what the Archbishop represents (pag. 716, et.) of the
Reflections.

And thus (continu’d our Lay-Gentleman) I have finish’d my Quotations, which I have been necessitated to bring in my own Defence; to prove to you That I have asserted nothing on this Head of Religion, Faith, or the Sacred Mysteries, which has not been justly’d and confirm’d by the most celebrated Church-Men and respected Divines. You may now proceed in your Investives; bestowing as free Language of that kind, as your Charity and Breeding will permit. And You (Reverend Sirs!) who have assum’d a Character which sets you

the plausible Introduction of the grossest Article of Belief, in the times when the Habit of making Creeds came in fashion. And accordingly it may be understood, of what effect the Dogmasizing Practice in Divinity has ever been. “We will suppose then, that about the time, when universal Ignorance, and the genuine Daughter of it (call her Devotion or Superstition) had over-spread the World, and the generality of People were strongly inclin’d to believe strange things; and even the greatest Contradictions were recommended to them under the notion of MYSTERIES, being told by their Priests and Guides, That the more contradictitious any thing is to Reason, the greater merit there is in believing it: I say, let us suppose, that in this state of things, one or more of the most Eminent then in the Church, either out of Design, or out of superstitious Ignorance and Mistake of the Sense of our Saviour’s Words used in the Consecration of the Sacrament, shou’d advance this new Doctrine, that the Words of Consecration, &c.

* * * Such a Doctrine as this was very likely to be advance’d by the ambitious Clergy of that time, as a probable means to draw in the People to a greater Veneration of them. * * * Nor was such a Doctrine less likely to take and prevail among the People in an Age prodigiously ignorant and strongly inclin’d to Superstition, and thereby well-
Miscellaneous

Misc. 5. you above that of the mere Gentleman, and
releases you from those Decorums, and con-
straining Measures of Behaviour to which we of an inferior fort are bound; You
may liberally deal your religious Compli-
ments and Salutations in what Dialect you
think fit; since for my own part, neither
the Names of Heterodox, Schismatrick, Heretick, Skeptic, nor even Infidel, or Atheist it-self,
will in the least scandalize me, whilst the
Sentence comes only from your mouths.
On the contrary, I rather strive with my-
self to supprest whatever Vanity might
naturally arise in me, from such Favour be-
flow'd. For whatever may, in the bot-

" prepar'd to receive the grossest Absurdities under the notion
of Mysteries. " * * * Now supposing such a Doctrine as
this, to fitted to the Humour and Temper of the Age, to
be once asser'ted either by chance or out of design, it
wou'd take like Wild-fire; especially if by some one or
more who bore sway in the Church, it were but recom-
men'd with convenient Gravity and Solemnity. " * * * *
And for the Contradictions contain'd in this Doctrine, it
was but telling the People then (as they do in effect now)
That Contradictions ought to be no Scuple in the way of
Faith; That the more impossible any thing is, 'tis the fitter
to be belief'd; That it is not praiseworthy to believe
plain Possibilitys, but this is the Gallantry and heroctal
Power of Faith, this is the way to oblige God Almighty for
ever to us, to believe flat and downright Contradictions.
" * * * The more absurd and unreasonable any thing is, it
is for that very reason the more proper matter for an Arti-
cle of Faith. And if any of these Innovations be objec-
ted against, as contrary to former Belief and Practice, it
is but putting forth a luyt Act of Faith, and believing anoth-
other Contradiction, That tho' they be contrary, yet they are
the same," Above, pag. 80. 1, 2,
tom, be intended me, by such a Treat-ment; 'tis impossible for me to term it other than Favour; since there are certain Enmitys which it will be ever esteem'd a real Honour to have merited.

If, contrary to the Rule and Measure of Conversation, I have drawn the Company's Attention towards me thus long, without affording them an Intermission, during my Recital; they will, I hope, excuse me, the rather, because they heard the other Recitals, and were Witnesses to the heavy Charge and personal Reflection, which without any real Provocation was made upon me in publick, by these Zealot-Gentlemen, to whom I have thus reply'd. And notwithstanding they may, after such Breaches of Charity as are usual with them, presume me equally out of Charity, on my own side; I will take upon me however to give them this good Advice, at parting: "That since they have of late been so elated by some seeming Advantages, and a Prosperity, which they are ill fitted to bear; they wou'd at least beware of accumulating too hastily those high Characters, Appellations, Titles, and Ensigns of Power, which may be Tokens, perhaps, of what they expect hereafter, but which, as yet, do not answer the real Power and Authority bestow'd on them."

The
The Garb and Countenance will be more graceful, when the Thing itself is secure'd to 'em, and in their actual possession. Mean while, the Anticipation of high Titles, Honours, and nominal Dignities, beyond the common Style and antient Usage; tho' it may be highly fashionable at present, may not prove beneficial or advantageous in the end.

I would, in particular, advise my elegant Antagonists of this Zealot-kind; That among the many Titles they assume to themselves, they wou'd be rather more sparing in that high-one of Embassador, till such time as they have just Means and Foundation to join that of Plenipotentiary together with it. For as matters stand hitherto in our British World, neither their Commission from the Sovereign, nor that which they pretend from Heaven, amounts to any absolute or determining Power.

The first holy Messengers (for That I take to be the highest apostolick Name) brought with them their proper Testimonials in their Lives, their Manners and Behaviour; as well as in powerful Works, Miracles, and Signs from Heaven. And tho' indeed it might well be esteem'd a Miracle in the kind, shou'd our present Messengers go about to represent...
represent their Predecessors in any part of Ch. 3.
their Demeanour or Conversation; yet there are further Miracles remaining for 'em to perform, ere they can in modesty plead the Apostolick or Messenger-Authority. For tho in the torrent of a sublime and figurative Style, a holy Apostle may have made use, perhaps, of such a Phrase as that of Embassy or Ambassador, to express the Dignity of his Errand; 'twere to be wish'd that some who were never sent of any Errand or Message at all from God himself, would use a modester Title to express their voluntary Negotiation between Us and Heaven.

I must confess for my own part, that I think the Notion of an Embassy from thence to be at best somewhat high-strain'd, in the metaphorical way of Speech. But certain I am, that if there be any such Residenship or Agentship now establish'd; 'tis not immediately from God himself, but thro' the Magistrate, and by the Prince or Sovereign Power here on Earth, that these Gentlemen-Agents are appointed, distinguish'd and set over us. They have undoubtedly a * legal Charter, and Character, legal Titles, and Precedencies, legal Habits, Coats of Arms, Colours, Badges.


But
Misc. 5. But they may do well to consider, That a thousand Badges or Liverys bestowed by Men merely, can never be sufficient to entitle 'em to the same Authority as Theirs who bore the immediate Testimony and Miraculous Signs of Power, from Above. For in this case, there was need only of Eyes, and ordinary Senses, to distinguish the Commission, and acknowledge the Embassy or Message as divine.

But allowing it ever so certain a Truth, "That there has been a thousand or near two thousand Years Succession in this Commission of Embassy:" Where shall we find this Commission to have lain? ——How has it been supply'd still, or renewed? ——How often dormant? ——How often divided, even in one and the same Species of Claimants? ——What Party are they, among Moderns, who by virtue of any immediate Testimonial from Heaven are thus intitled? ——Where are the Letters-Patent? The Credentials? For these thou'd, in the nature of the thing, be open, visible, and apparent.

A certain Indian of the Train of the Embassador-Princes sent to us lately from some of those Pagan Nations, being engag'd, one Sunday, in visiting our Churches, and happening to ask his Interpreter, "Who
"Who the eminent Persons were whom he observ'd haranguing so long, with such Authority from a high Place?" was answer'd, "They were Embassadors from the Almighty, or (according to the Indian Language) from the Sun."

Whether the Indian took this seriously or in raillery, did not appear. But having afterwards call'd in, as he went along, at the Chapels of some of his Brother-Embassadors, of the Romish Religion, and at some other Christian Dissenting Congregations, where Matters, as he perceiv'd, were transacted with greater Privacy, and inferior State; he ask'd "Whether These also were Embassadors from the same Place." He was answer'd, "That they had indeed been heretofore of the Embassy, and had Possession of the same chief Places he had seen: But they were now succeeded there, by Others. If those therefore, reply'd the Indian, were Embassadors from the Sun; these, I take for granted, are from the Moon."

Supposing, indeed, one had been no Pagan, but a good Christian; conversant in the original Holy Scriptures, but unacquainted with the Rites, Titles, Habits and Ceremonials, of which there is no mention in those Writings: Might one not have inquir'd, with humble Submission, in-
Miscellaneous

Misc. 5. to this Affair? Might one not have softly, and at a distance, apply’d for information concerning this high Embassy, and addressing perhaps to some inferior Officer or Livery-Man of the Train, ask’d modestly, "How and Whence they came? Whose Equipage they appear’d in? At Whose Charges they were entertain’d? and by Whose Suffrage or Command appointed and authorize’d?—Is it true (pray Sirs!) that their Excellencies of the present Establishment, are the sole-commission’d? Or are there as many real Commissioners as there are Pretenders? If so; there can be no great danger for us, which-ever way we apply our-selves. We have ample Choice, and may ad here to which Commission we like best. If there be only One single True-one; we have then, it seems, good reason to look about us, search narrowly into the Affair, be scrupulous in our Choice, and (as the current Physick-Bills admonish us) beware of Counterfeits; since there are so many of these abroad, with earthly Powers, and tem- poral Commissions, to back their Spiritual Pretences.—

'Tis to be fear’d, in good earnest, that the Discernment of this kind will prove pretty difficult; especially amidst this universal Contention, Embroil, and Fury of religious Chal...
Challengers, these high Defiances of contrary Believers, this zealous Opposition of Commission to Commission; and this Din of Hell, Anathema’s, and Damnations, rais’d every where by one religious Party against another.

So far are the pretendedly commission’d Party’s from producing their Commission openly, or proving it from the original Record, or Court-Rolls of Heaven, that they deny us inspection into these very Records they plead, and refuse to submit their Title to human Judgment or Examination.

A Poet of our Nation infinuates indeed in their behalf, That they are fair enough in this respect. For when the murmuring People, speaking by their chosen Orator, or Spokes-man, to the Priests, says to ’em,

(Care,
With Ease you take what we provide with And we who your Legation must maintain,
Find all your Tribe in the Commission are, And none but Heav’n cou’d send so large a Train;

The Apologist afterwards excusing this Boldness of the People, and soothing the incens’d Priests with fairer Words,
Vol. 3. Z says
Miscellaneouss
Mift. 5. says to 'em, on a foot of Moderation, which
he presumes to be their Character:

* You with such Temper their Intemperance bear,
To shew your solid Science does rely
So on it-self, as you no Tryal fear:
For Arts are weak that are of Scepticks joy.

The Poet, it seems, never dreamt of a
time when the very Countenance of Moderation shou'd be out of fashion with the
Gentlemen of this Order, and the Word
it-self exploded as unworthy of their Profession. And, indeed, so far are they at
present from bearing with any Sceptick, or Inquirer, ever so modest or discreet, that to hear an Argument on a contrary side to theirs, or read whatever may be writ in answer to their particular Affertions, is made the highest Crime.
Whilst they have among themselves such Differences, and sharp Debates, about their heavenly Commission, and are even in one and the same Community or Establishment, divided into different Sels and Headships; they will allow no particular Survey or Inspection into the Foundations of their controverted Title. They would have us inferior passive Mortals, amaz'd

REFLECTIONS

as we are, and beholding with astonishment from afar these tremendous Subjects of Dispute, wait blindfolded the Event and final Decision of the Controversy. Nor is it enough that we are merely passive. 'Tis requir'd of us, That in the midst of this irreconcilable Debate concerning heavenly Authorities and Powers, we shou'd be as confident of the Veracity of some one, as of the Imposture and Cheat of all the other Pretenders: and that believing firmly there is still A real Commission at the bottom, we shou'd endure the Mifery of these Conflicts, and engage on one side or the other, as we happen to have our Birth or Education; till by Fire and Sword, Execution, Massacre, and a kind of Depopulation of this Earth, it be determin'd at last amongst us, "Which is the true Mission, exclusive of all others, and superior to the rest."

HERE our secular Gentleman, who in the latter end of his Discourse had already made several Motions and Gestures which betoken'd a Retreat, made his final Bow in form, and quitted the Place and Company for that time; till (as he told his Auditors) he had another Op-

* supra, pag. 89.
MISC. REFLEC.

Misc. 5. portunity, and fresh Leisure to hear, in his turn, whatever his Antagonists might a-new object to him, in a Manner more favourable and moderate; or (if they so approv'd) in the same Temper, and with the same Zeal as they had done before.

TREATISE
TREATISE VII.

VIZ.

A NOTION of the Historical Draft or Tablature

OF THE

Judgment of Hercules,

According to Prodicus, Lib. II. Xen. de Mem. Soc.

Ptoiores
Herculis ærumnas credat, sævosque Labores,
Et Venere, & cœnis, & plumâ Sardanapalli.

Nov. Sat. 10.

Printed first in the Year M.DCC.XIII.
THE JUDGMENT OF HERCULES.

INTRODUCTION.

(1.) BEFORE we enter on the Examination of our Historical Sketch, it may be proper to remark, that by the word Tablature (for which we have yet no name in English, besides the general one of Picture) we denote, according to the original word Tabula, a Work not only distinct from a mere Portraiture; but from all those wilder sorts of Painting which are in a manner absolute, and independent; such as the Paintings in Fresco upon Vol. 3. [Z 3] the
the Walls, the Cielings, the Stair-Cases, the Cupolo's, and other remarkable Places either of Churches or Palaces.

(2.) Accordingly we are to understand, that it is not merely the Shape or Dimension of a Cloth, or Board, which denominates the Piece or Tablature; since a Work of this kind may be compos'd of any colour'd Substance, as it may of any Form; whether square, oval or round. But 'tis then that in Painting we may give to any particular Work the Name of Tablature, when the Work is in reality "a single Piece, comprehended in one View, and form'd according to one single Intelligence, Meaning, or Design; which constitutes a real Whole, by a mutual and necessary Relation of its Parts, the same as of the Members in a natural Body." So that one may say of a Picture compos'd of any number of Figures differently rang'd, and without any regard to this Correspondency or Union describ'd, That it is no more a real Piece or Tablature than a Picture wou'd be a Man's Picture, or proper Portraiture, which represented on the same Cloth, in different places, the Legs, Arms, Nose, and Eyes of such a Person, without adjusting them according to the true Proportion, Air, and Character which belong'd to him.

(3.) This
of HERCULES. 349

(3.) This Regulation has place even in the inferior degrees of Painting; since the mere Flower-Painter is, we fee, obli'd to study the Form of Festions, and to make use of a peculiar Order, or Architecture of Vases, Jars, Cannisters, Pedestals, and other Inventions, which serve as Machines, to frame a certain proportionate Assemblage, or united Mafs; according to the Rules of Perspective; and with regard as well to the different shapes and sizes of his several Flowers, as to the harmony of Colours resulting from the whole: this being the only thing capable of rendering his Work worthy the name of a Composition or real Piece.

(4.) So much the more, therefore, is this Regulation applicable to History-Painting, where not only Men, but Manners, and human Passions are represented. Here the Unity of Design must with more particular exactness be preserv'd, according to the just Rules of poetick Art; that in the Representation of any Event, or remarkable Fact, the Probability, or seeming Truth (which is the real Truth of Art) may with the highest advantage be supported and advanc'd: as we shall better understand in the Argument which follows on the historical Tablature of The Judgment of HERCULES; who being young, and retir'd
The Judgment

Ch. 1. tire'd to a solitary place in order to deliberate on the Choice he was to make of the different ways of Life, was accosted (as our Historian relates) by the two Goddesses, Virtue and Pleasure. 'Tis on the issue of the Controversy between these Two, that the Character of Hercules depends. So that we may naturally give to this Piece and History, as well the Title of The Education, as the Choice of Judgment of Hercules.

CHAP. I.

Of the general Constitution or Ordonnance of the Tablature.

(1.) This Fable or History may be variously represented, according to the Order of Time:

Either in the instant when the two Goddesses (Virtue and Pleasure) accost Hercules;

Or when they are enter'd on their Dispute;

Or when their Dispute is already far advanced, and Virtue seems to gain her Cause.

(2.) According to the first Nation, Hercules must of necessity seem surpriz'd
surpriz'd on the first appearance of such miraculous Forms. He admires, he contemplates; but is not yet engag'd or interested. According to the second Notion, he is interested, divided, and in doubt. According to the third, he is wrought, agitated, and torn by contrary Passions. 'Tis the last Effort of the vicious one, striving for possession over him. He agonizes, and with all his Strength of Reason endeavours to overcome himself:

Et premitur ratione animus, vincique la-

(3.) Of these different Periods of Time, the latter has been chosen; as being the only one of the three, which can well serve to express the grand Event, or consequent Resolvolution of Hercules, and the Choice he actually made of a Life full of Toil and Hardship, under the conduct of Virtue, for the deliverance of Mankind from Tyranny and Oppression. And 'tis to such a Piece, or Tablature, as represents this Issue of the Ballance, in our pondering Hero, that we may justly give the Title of the Decision or Judgment of Hercules.

(4.) The same History may be represented yet according to a fourth Date or Period: as at the time when Hercules is intirely won by Virtue. But then the signs of this resolute Determination reign-
ing absolutely in the Attitude, and Air of
our young Hero; there wou’d be no room
left to represent his Agony, or inward
Conflict, which indeed makes the principal Action here; as it wou’d do in a Poem,
were this Subject to be treated by a good
Poet. Nor wou’d there be any more room
left in this case, either for the persuasive
Rhetorick of Virtue (who must have
already ended her Discourse) or for the insinuating Address of Pleasure, who
having lost her Cause, must necessarily ap-
pear displeas’d, or out of humour: a Circum-
cumstance which wou’d no way suit her
Character.

(5.) In the original Story or Fable of
this Adventure of our young Hercules,
’tis particularly noted, that Pleasure,
advancing hastily before Virtue,
began her Plea, and was heard with pre-
vention; as being first in turn. And as
this Fable is wholly philosophical and mo-
ral, this Circumstance in particular is to
be consider’d as essential.

(6.) In this third Period therefore of
our History (dividing it, as we have done,
into four successive Dates or Points of
Time) Hercules being Auditor, and
attentive, speaks not. Pleasure has
spoken. Virtue is still speaking. She
is about the middle, or towards the end of
her
of HERCULES.

her Discourse; in the place where, according to just Rhetorick, the highest Tone of Voice and strongest Action are employ'd.

(7.) 'Tis evident, that every Master in Painting, when he has made choice of the determinate Date or Point of Time, according to which he would represent his History, is afterwards debar'd the taking advantage from any other Action than what is immediately present, and belonging to that single Instant he describes. For if he passes the present only for a moment, he may as well pass it for many years. And by this reckoning he may with as good right repeat the same Figure several times over, and in one and the same Picture represent HERCULES in his Cradle, struggling with the Serpents; and the same HERCULES of full Age, fighting with the Hydra, with Anteus, and with Cerberus: which would prove a mere confus'd Heap, or Knot of Pieces, and not a single intire Piece, or Tablature, of the historical kind.

(8.) It may however be allowable, on some occasions, to make use of certain enigmatical or emblematical Devices, to represent a future Time: as when HERCULES, yet a mere Boy, is seen holding a small Club, or wearing the Skin of a young Lion. For so we often find him in the
The Judgment
Ch. 1. the best Antiques. And tho History had never related of Hercules, that being yet very young, he kill'd a Lion with his own hand; this Representation of him would nevertheless be entirely conformable to poetick Truth; which not only admits, but necessarily presupposes Prophecy or Prognostication, with regard to the Actions, and Lives of Heroes and Great Men. Besides that as to our Subject, in particular, the natural Genius of Hercules, even in his tenderest Youth, might alone answer for his handling such Arms as these, and bearing, as it were in play, these early tokens of the future Hero.

(9.) To preserve therefore a just Conformity with historical Truth, and with the Unity of Time and Action, there remains no other way by which we can possibly give a hint of any thing future, or call to mind any thing past, than by setting in view such Passages or Events as have actually subsisted, or according to Nature might well subsist, or happen together in one and the same instant. And this is what we may properly call The Rule of Consistency.

(10.) How is it therefore possible, says one, to express a Change of Passion in any Subject, since this Change is made by Succession; and that in this case the Passion which is understood as present, will re-
quire a Disposition of Body and Features, wholly different from the Passion which is over, and past? To this we answer, That notwithstanding the Ascendancy or Reign of the principal and immediate Passion, the Artist has power to leave still in his Subject the Tracts or Footsteps of its Predecessor; so as to let us behold not only a rising Passion together with a declining one; but, what is more, a strong and determinate Passion, with its contrary already discharg'd and banish'd. As for instance, when the plain Tracts of Tears new fallen, with other fresh tokens of Mourning and Dejection, remain still in a Person newly transported with Joy at the sight of a Relation or Friend, who the moment before had been lamented as one deceas'd or lost.

(11.) Again, by the same means which are employ'd to call to mind the Past, we may anticipate the Future: as would be seen in the case of an able Painter, who should undertake to paint this History of Hercules according to the third Date or Period of Time propos'd for our historical Tablature. For in this momentary Turn of Action, Hercules remaining still in a situation expressive of Sulpence and Doubt, would discover nevertheless that the Strength of this inward Conflict was over, and that Victory began now to declare her-self in favour of Virtue. This Transition,
Transition, which seems at first so mysterious a Performance, will be easily comprehended, if one considers, That the Body, which moves much slower than the Mind, is easily outstrip'd by this latter; and that the Mind on a sudden turning itself some new way, the nearer situated and more sprightly parts of the Body (such as the Eyes, and Muscles about the Mouth and Forehead) taking the alarm, and moving in an instant, may leave the heavier and more distant parts to adjust themselves, and change their Attitude some moments after.

(12.) This different Operation may be distinguish'd by the names of Anticipation and Repeal.

(13.) If by any other method an Artist shou'd pretend to introduce into this Piece any portion of Time, future or past, he must either sin directly against the Law of Truth and Credibility, in representing things contrary and incompatible; or against that Law of Unity and Simplicity of Design, which constitutes the very Being of his Work. This particularly shews itself in a Picture, when one is necessarily left in doubt, and unable to determine readily, Which of the distinct successive parts of the History or Action is that very-one represented in the Design. For even here the

case
of HERCULES. case is the same as in the other circumstan-

ces of Poetry and Painting: "That what

"is principal or chief, thou'd immediately-

ly shew it-self, without leaving the Mind

"in any uncertainty."

(14.) According to this Rule of

do Unity of Time, if one thou'd ask an
Artist, who had painted this History of
The Judgment of HERCULES, "*Which
of these four Periods or Dates of Time
above propos'd he intended in his Pic-
ture to represent;" and it thou'd happen
that he cou'd not readily answer, 'Twas
this, or that: It wou'd appear plainly he
had never form'd a real Notion of his
Workmanship, or of the History he in-
tended to represent. So that when he had
executed even to a Miracle all those other
Beautys requisite in a Piece, and had fail'd
in this single one, he wou'd from hence

* If the same Question concerning the instantaneous Ac-
tion, or present Moment of Time, were apply'd to many
famous historical Paintings much admir'd in the World,
they wou'd be found very defective: as we may learn by
the Instance of that single Subject of ACTEON, one of
the commonest in Painting. Hardly is there any where seen
a Design of this poetical History, without a ridiculous An-
ticipation of the Metamorphosis. The Horns of ACTEON,
which are the Effect of a Charm, thou'd naturally wait the
execution of that Act in which the Charm consists. Till the
Goddes therefore has thrown her Caff, the Hero's Person
suffers not any Change. Even while the Water flies, his
Forehead is still found. But in the usual Design we see it
otherwise. The Horns are already sprouted, if not full
grown: and the Goddes is seen watering the Sprouts.
alone be prov’d to be in truth no History-
Painter, or Artist in the kind, who under-
stood not so much as how to form the real
Design of a historical Piece.

CHAP. II.

Of the First or Principal Figure.

To apply therefore what has been said above to our immediate De-
sign or Tablature in hand; we may observe, in the first place, with regard to Hercu-
les, (the first or principal Figure of our Piece) that being plac’d in the middle, be-
tween the two Goddesses, he shou’d by a skilful Master be so drawn, as even setting
aside the Air and Features of the Face, it shou’d appear by the very Turn, or Posi-
tion of the Body alone, that this young Hero had not wholly quitted the ballancing
or pondering part. For in the manner of his turn towards the worthier of these God-
desses, he shou’d by no means appear to averse or separate from the other, as not
to suffer it to be conceiv’d of him, that he had ever any inclination for her, or had ever hearken’d to her Voice. On the con-
trary, there ought to be some hopes yet remaining for this latter Goddess Plea-
sure, and some regret apparent in Hercu-
cules.
of Hercules. Otherwise we shou’d pass immediately from the third to the fourth Period; or at least confound one with the other.

(2.) Hercules, in this Agony describ’d, may appear either sitting, or standing: tho’ it be more according to probability for him to appear standing; in regard to the presence of the two Goddesses, and by reason the case is far from being the same here as in The Judgment of Paris; where the interested Goddesses plead their Cause before their J udg. Here the Interest of Hercules himself is at stake. ’Tis his own Cause which is trying. He is in this respect not so much the Judge, as he is in reality the Party judg’d.

(3.) The superior and commanding Passion of Hercules may be express’d either by a strong Ad miration, or by an Admiration which holds chiefly of Love.

—Ingenti perculsus amore.

(4.) If the latter be us’d, then the reluctant Passion, which is not yet wholly overcome, may shew itself in Pity and Tenderness, mov’d in our Hero by the thought of those Pleasures and Companions of his Youth, which he is going for ever to abandon. And in this sense Hercules may look either on the one or the other
alone be prov'd to be in truth no his difference. Painter, or Artist in the kind. Pleasure, it stood not so much as how reaching his Eyes Design of a historical P dome his Action and way towards Virtue, he looks on Virtue earnestly, and with exactness, having some part of the body inclining still towards

Of it discovering by certain Fea
cern and Pity, intermix'd with commanding or conquering Passion, Decision he is about to make in fa-

(5.) If it be thought fit rather to make use of Admiration, merely to express the commanding Passion of Hercules: then the reluctant-one may discover itself in a kind of Horror, at the thought of the Toil and Labour, to be sustaine'd in the rough rocky way apparent on the side of Virtue.

(6.) Again, Hercules may be represented as looking neither towards Virtue nor Pleasure, but as turning his Eyes either towards the mountainous rocky Way pointed out to him by Virtue, or towards the flowry Way of the Vale and Meadows, recommended to him by Pleasure. And to these different Attitudes may be apply'd the same Rules
of HERCULES. 361

ules for the Expression of the Turn or Ch. 2. Silence of Judgment in our pensive Hero.

Whatever may be the manner for the designing of this Figure of
ules, according to that part of the
story in which we have taken him; 'tis
certain he shou'd be so drawn, as neither by
the opening of his mouth, or by any other
sign, to leave it in the least dubious whe-
ther he is speaking or silent. For 'tis abso-
lutely requisite that Silence shou'd be dis-
tinctly characteriz'd in HERCULES, not
only as the natural effect of his strict Atten-
tion, and the little leisure he has from what
passes at this time within his breast; but in
order withal to give that appearance of Ma-
jecty and Superiority becoming the Person
and Character of pleading VIRTUE; who
by her Eloquence and other Charms has ere
this made her-self mistress of the Heart of
our enamour'd Hero:

* —Pendetque iterum narrantis ab ore.

This Image of the Sublime in the Discourse
and Manner of VIRTUE, wou'd be ut-
terly lost, if in the instant that she em-
ploy'd the greatest Force of Action, she
shou'd appear to be interrupted by the ill-
im'd Speech, Reply, or Utterance of her
Auditor. Such a Design or Representation
as this, wou'd prove contrary to Order,
The Judgment

Ch. 3.

contrary to the History, and to the Decorum, or Decency of Manners. Nor can one well avoid taking notice here, of that general Absurdity committed by many of the esteem'd great Masters in Painting; who in one and the same Company, or Assembly of Persons jointly employ'd, and united according to the History, in one single or common Action, represent to us not only two or three, but several, and sometimes all speaking at once. Which must naturally have the same effect on the Eye, as such a Conversation would have upon the Ear were we in reality to hear it.

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C H A P. III.

Of the Second Figure.

(1.) After what has been said on the Subject of Hercules, it appears plainly what the Attitude must be of our second Figure, Virtue; who, as we have taken her in this particular Period of our History, must of necessity be speaking with all the Force of Action, such as would appear in an excellent Orator, when at the height, and in the most affecting part of his Discourse.

(2.) She ought therefore to be drawn standing; since it is contrary to all probable Ap-
of HERCULES.

Appearance, and even to Nature itself, that in the very heat and highest transport of speech, the speaker shou'd be seen fitting, or in any posture which might express Repose.

(3.) SHE MAY BE habited either as an Amazon, with the Helmet, Lance, and in the robe or vest of Pallas; or as any other of the Virtues, Goddesses, or Heroines, with the plain original Crown, without Rays, according to genuine Antiquity. Our History makes no mention of a Helmet, or any other Armour of Virtue. It gives us only to understand that she was dress'd neither negligently, nor with much study or ornament. If we follow this latter method, we need give her only in her hand the Imperial or * Magisterial Sword; which is her true characteristic Mark, and wou'd sufficiently distinguish her, without the Helmet, Lance, or other military Habit. And in this manner the opposition between her-self and her Rival wou'd be still more beautiful and regular.—"But this Beauty, saies one, wou'd be discoverable only by the Learned."—Perhaps so. But then again there wou'd be no loss for others: since no-one wou'd find this piece the less intelligible on the account of this Regulation. On the contrary, one who chanc'd to know

* Parazonium.
little of Antiquity in general, or of this History in particular, would be still further to seek, if upon seeing an armed Woman in the Piece, he should pretend to himself either a Pallas, a Bellona, or any other warlike Form, or Deity of the female kind.

(4.) As for the Shape, Countenance, or Person of Virtue; that which is usually given to Pallas may fitly serve as a Model for this Dame; as on the other side, that which is given to Venus may serve in the same manner for her Rival. The Historian whom we follow, represents Virtue to us as a Lady of a goodly Form, tall and majestick. And by what he relates of her, he gives us sufficiently to understand, that tho' she was neither lean, nor of a tann'd Complexion, she must have discovered however, by the Substance and Colour of her Flesh, that she was sufficiently accustomed to exercise. Pleasure, on the other hand, by an exact Opposition, is represented in better case, and of a Softness of Complexion; which speaks her Manners, and gives her a middle Character between the Person of a Venus, and that of a Bacchinal Nymph.

(5.) As for the Position, or Attitude of Virtue; tho' in a historical Piece, such as ours is design'd, 'twould on no account be proper to have immediate recourse to the
the way of Emblem; one might, on this occasion, endeavour nevertheless by some artifice, to give our Figure, as much as possible, the resemblance of the same Goddess, as she is seen on Medals, and other antient emblematick Pieces of like nature. In this view, she shou’d be so design’d, as to stand firm with her full poise upon one foot, having the other a little advanc’d, and rais’d on a broken piece of ground or rock, instead of the Helmet or little Globe on which we see her usually setting her foot, as triumphant, in those Pieces of the emblematick kind. A particular advantage of this Attitude, so judiciously assign’d to Virtue by antient Masters, is, that it expresses as well her aspiring Effort, or Ascent towards the Stars and Heaven, as her Victory and Superiority over Fortune and the World. For so the Poets have, of old, describ’d her.

* — Negata tentat iter via.  
† Virtutisque viam deserit ardua.

And in our Piece particularly, where the arduous and rocky way of Virtue requires to be emphatically represented; the ascending Posture of this Figure, with one Foot advanc’d, in a sort of climbing Action, over the rough and thorny Ground, must of

* Horat. Lib. 3. Od. 2.  
† Idem ibid. Qd. 24.  

A a n c e f
necessity, if well executed, create a due effect, and add to the Sublime of this * ancient Poetick Work.

(6.) As for the Hands or Arms, which in real Oratory, and during the strength of Elocution, must of necessity be active; 'tis plain in respect of our Goddess, that the Arm in particular which she has free to herself, and is neither incumber'd with Lance or Sword, shou'd be employ'd another way, and come in, to second the Discourse, and accompany it, with a just Emphasis and Action. Accordingly, Virtue wou'd then be seen with this Hand, turn'd either upwards to the rocky Way mark'd out by her with approbation; or to the Sky, or Stars, in the same sublime sense; or downwards to the flowry Way and Vale, as in a detecting manner, and with abhorrence of what passes there; or last of all (in a disdainful sense, and with the same appearance of Detestation) against Pleasure herself. Each Manner wou'd have its peculiar

* As ancient as the Poet Hesiod: which appears by the following Verses, cited by our Hesiodan, as the Foundation, or first Draught of this Herculean Tablature.

\[\text{advan-}\]
advantage. And the best Profit shou’d be Ch. 3. made of this Arm and Hand at liberty, to express either the Disapprobation or the Applause propos’d. It might prove, however, a considerable advantage to our Figure of Virtue, if holding the Lance, or Imperial Sword, slightly, with one of her Hands stretch’d downwards, she cou’d, by that very Hand and Action, be made to express the latter meaning; opening for that purpose some of the lower Fingers of this Hand, in a refusing or repelling manner; whilst with the other Arm and Hand at liberty, she shou’d express as well the former meaning, and point out to Hercules the way which leads to Honour, and the just Glory of heroick Actions.

(7.) From all these Circumstances of History, and Action, accompanying this important Figure, the difficulty of the Design will sufficiently appear, to those who carry their Judgment beyond the mere Form, and are able to consider the Character of the Passion to which it is subjected. For where a real Character is mark’d, and the inward Form peculiarly describ’d, ’tis necessary the outward shou’d give place. Whoever shou’d expect to see our Figure of Virtue, in the exact Mein of a fine Talker, curious in her Choice of Action, and forming it according to the usual Decorum, and regular Movement of one of the
fair Ladys of our Age, wou'd certainly be far wide of the Thought and Genius of this Piece. Such study'd Action and artificial Gesture may be allow'd to the Actors and Actrices of the Stage. But the good Painter must come a little nearer to Truth, and take care that his Action be not theatrical, or at second hand; but original, and drawn from Nature her-self. Now altho' in the ordinary Tenor of Discourse, the Action of the Party might be allow'd to appear so far govern'd and compos'd by Art, as to retain that regular Contraste and nice Ballance of Movement which Painters are apt to admire as the chief Grace of Figures; yet in this particular case, where the natural Eagerness of Debate, supported by a thorow Antipathy and Animosity, is join'd to a sort of enthusiastick Agitation incident to our prophetick Dame, there can be little of that fashionable Mein, or genteel Air admitted. The Painter who, in such a Piece as we describe, is bound to preserve the heroic Style, will doubtless beware of representing his Heroine as a mere Scold. Yet this is certain, That it were better for him to expose himself to the Meanness of such a Fancy, and paint his Lady in a high Rant, according to the common Weakness of the Sex, than to engage in the Embe- lishment of the mere Form; and forgetting the Character of Severity and Reprimand belonging to the illustrious Rival, present her
her to us a fair specious Personage, free of Ch. Emotion, and without the least Bent or Movement which thou'd express the real Pathetick of the kind.

CHAP. IV.

Of the Third Figure.

(1.) CONCERNING PLEASURE there needs little to be said, after what has been already remark’d in relation to the two preceding Figures. The Truth of Appearance, that of History, and even the Decorum it-self (according to what has been explain’d above) require evidently that in this Period or Instant describ’d, PLEASURE shou’d be found silent. She can have no other Language allow’d her than that merely of the Eyes. And ’twou’d be a happy Management for her in the Design, if in turning her Eyes to meet those of HERCULES, she shou’d find his Head and Face already turn’d so much on the contrary side, as to shew it impossible for her as yet to discover the growing Passion of this Hero in favour of her Rival. By this means she might still with good right retain her fond Airs of Dalliance and Courtship; as having yet discover’d no reason she has to be dissatisfy’d.

(2.) SHE
(2.) She may be drawn either standing, leaning, sitting, or lying; without a Crown, or crown'd either with Roses, or with Myrtle; according to the Painter's Fancy. And since in this third Figure the Painter has so great a liberty left him, he may make good advantage of it for the other two, to which this latter may be subjected, as the last in order, and of least consequence.

(3.) That which makes the greatest difficulty in the Disposition or Ordonnance of this Figure Pleasure, is, that notwithstanding the supine Air and Character of Ease and Indolence, which shou'd be given her, she must retain still so much Life and Action, as is sufficient to express her persuasive Effort, and Manner of Indication towards her proper Paths; those of the flowery kind, and Vale below, whither she wou'd willingly guide our Hero's steps. Now shou'd this Effort be over-strongly express'd; not only the supine Character and Air of Indolence wou'd be lost in this Figure of Pleasure; but, what is worse, the Figure wou'd seem to speak, or at least appear so, as to create a double Meaning, or equivocal Sense in Painting; which wou'd destroy what we have establish'd as fundamental, concerning the absolute Reign of Silence thro'out the rest of the Piece, in favour of Virtue, the sole
of HERCULES.

sole speaking Party at this Instant, or third Ch. 4.
Period of our History.

(4.) According to a Computation, which in this way of Reasoning might be made, of the whole Motion or Action to be given to our Figure of Pleasure; she shou'd scarce have one fifth reserved for that which we may properly call active in her, and have already term'd her persuasive or indicative Effort. All besides shou'd be employ'd to express (if one may say so) her Inaction, her Supineness, Effeminacy, and indulgent Ease. The Head and Body might entirely favour this latter Passion. One Hand might be absolutely resign'd to it; serving only to support, with much ado, the lolling lazy Body. And if the other Hand be requir'd to express some kind of Gesture or Action toward the Road of Pleasures recommended by this Dame; the Gesture ought however to be slight and negligent, in the manner of one who has given over speaking, and appears weary and spent.

(5.) For the Shape, the Person, the Complexion, and what else may be further remark'd as to the Air and Manner of Pleasure; all this is naturally comprehended in the Opposition, as above stated, between Her-self and Virtue.
TIS sufficiently known, how great a liberty Painters are us’d to take, in the colouring of their Habits, and of other Drapery belonging to their historical Pieces. If they are to paint a Roman People, they represent ’em in different Dresses; tho’ it be certain the common People among ’em were habited very near alike, and much after the same colour. In like manner, the Egyptians, Jews, and other ancien Gentile Nations, as we may well suppose, bore in this particular their respective Likeness or Resemblance one to another, as at present the Spaniards, Italians, and several other People of Europe. But such a Resemblance as this wou’d, in the way of Painting, produce a very untoward effect; as may easily be conceiv’d. For this reason the Painter makes no scruple to introduce Philosophers, and even Apostles, in various Colours, after a very extraordinary manner. ’Tis here that the historical Truth must of necessity indeed give way to that which we call poetical, as being govern’d not so much by Reality, as by Probability, or
or plausible Appearance. So that a Painter, Ch. 5.
who uses his Privilege or Prerogative in
this respect, ought however to do it cau-
tiously, and with discretion. And when
occasion requires that he should present us
his Philosophers or Apostles thus variously
colour'd, he must take care at least so to
mortify his Colours, that these plain poor
Men may not appear, in his Piece, adorn'd
like so many Lords or Princes of the mo-
dern Garb.

(2.) If, on the other hand, the Painter
should happen to take for his Subject some
solemn Entry or Triumph, where, ac-
cording to the Truth of Fact, all manner of
Magnificence had without doubt been ac-
tually display'd, and all sorts of bright and
dazzling Colours heap'd together and ad-
vanc'd, in emulation, one against another;
he ought on this occasion, in breach of the
historical Truth, or Truth of Fact, to do
his utmost to diminish and reduce the exce-
sfive Gayety and Splendor of those Objects,
which would otherwise raise such a Confu-
sion, Oppugnancy, and Riot of Colours,
as would to any judicious Eye appear abso-
lutely intolerable.

(3.) It becomes therefore an able Pain-
ter in this, as well as in the other parts of
his Workmanship, to have regard principi-
ally, and above all, to the Agreement or
The JUDGMENT

Ch. 5. Correspondency of things. And to that end 'tis necessary he shou'd form in his Mind a certain Note or Character of Unity, which being happily taken, wou'd, out of the many Colours of his Piece, produce (if one may say so) a particular distinct Species of an original kind: like those Compositions in Musick, where among the different Airs (such as Sonatas, Entries, or Sarabands,) there are different and distinct Species; of which we may say in particular, as to each, "That it has its own proper Character or Genius, peculiar to it-self."

(4.) Thus the Harmony of Painting requires, "That in whatever Key the Painter begins his Piece, he shou'd be sure to finish it in the same."

(5.) This Regulation turns on the principal Figure, or on the two or three which are eminent, in a Tablature compos'd of many. For if the Painter happens to give a certain Height or Richness of colouring to his principal Figure; the rest must in proportion necessarily partake this Genius. But if, on the contrary, the Painter shou'd have chanc'd to give a softer Air, with more Gentleness and Simplicity of colouring, to his principal Figure; the rest must bear a Character proportionable, and appear in an extraordinary Simplicity; that
of HERCULES. 375
that one and the same Spirit may, without Ch. 5.
contest, reign thro' the whole of his Design.

(6.) Our Historical Draught of HER-
CULES will afford us a very clear example
in the case. For considering that the Hero
is to appear on this occasion retir'd and
gloomy; being withal in a manner naked,
and without any other Covering than a
Lion's Skin, which is it-self of a yellow
and dusky colour; it wou'd be really
impracticable for a Painter to represent
this principal Figure in any extraordinary
brightness or lustré. From whence it fol-
lows, that in the other inferior Figures or
subordinate parts of the Work, the Pain-
ter must necessarily make use of such still
quiet Colours, as may give to the whole
Piece a Character of Solemnity and Sim-
plicity, agreeable with it-self. Now shou'd
our Painter honestly go about to follow his
Historian, according to the literal Sense of
the History, which represents VIRTUE to
us in a resplendent Robe of the purest and
most glossy White; 'tis evident he must
after this manner destroy his Piece. The
good Painter in this, as in all other occa-
sions of like nature, must do as the good
Poet; who undertaking to treat some com-
mon and known Subject, refuseth however
to follow strictly, like a mere Copyist or
Translator, any preceding Poet or Histio-
rion; but so orders it, that his Work in
it-self
it-self becomes really new and original.

* Publica materies privati juris erit, se
   Nec circa vilem patulumque moraberis
   orbem;
   Nec verbum verbo curabis reddere fidus
   Interpres.

(7.) As for what relates to the Perspective or Scene of our historical Piece, it ought so to present it-self, as to make us instantly conceive that 'tis in the Country, and in a place of Retirement, near some Wood or Forest, that this whole Action passes. For 'twou'd be impertinent to bring Architecture or Buildings of whatever kind in view, as tokens of Company, Diversion, or Affairs, in a place purposely chosen to denote Solitude, Thoughtfulness, and premeditated Retreat. Besides, that according to the Poets (our Guides and Masters in this Art) neither the Goddesses, nor other divine Forms of whatever kind, car'd ever to present themselves to human Sight, elsewhere than in these deep Re-cesses. And 'tis worth observing here, how particularly our philosophical Historian affects to speak, by way of prevention, of the solitary place where Hercules was retir'd, and of his Thoughtfulness preceding this Apparition: which from these Circumstances may be constru'd

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hence-
of HERCULES.

hence-forward as a mere Dream; but as Ch. 5.

such, a truly rational, and divine one.

(8.) As to the Fortress, Temple; or Palace of Virtue, situated on a Mountain, after the emblematical way; as we see represented in some Pieces form'd upon this Subject; there is nothing of this kind express'd by our Historian. And shou'd this or any thing of a like nature present itself in our Design, it wou'd fill the Mind with foreign Fancys, and mysterious Views, no way agreeable to the Taste and Genius of this Piece. Nor is there any thing, at the same time, on Pleasure's side, to answer, by way of opposition, to this Palace of Virtue; which, if express'd, wou'd on this account destroy the just Simplicity and Correpondency of our Work.

(9.) Another Reason against the Perspective-part, the Architecture, or other Study'd Ornaments of the Landskip-kind, in this particular Piece of ours, is, That in reality there being no occasion for these Appearances, they wou'd prove a mere Incumbrance to the Eye, and wou'd of necessity disturb the Sight, by diverting it from that which is principal, the History and Fact. Whatsoever appears in a historical Design, which is not essential to the Action, serves only to confound the Representation, and perplex the Mind: more

Vol. 3. B b particularly,
particular, if these Episodick parts are so lively wrought, as to vie with the principal Subject, and contend for Precedency with the Figures and human Life. A just Design, or Tablature, shou'd, at first view, discover, What Nature it is design'd to imitate; what Life, whether of the higher or lower kind, it aims chiefly to represent. The Piece must by no means be equivocal, or dubious; but must with ease distinguish it-self, either as historical and moral, or as perspective and merely natural. If it be the latter of these Beautys, which we desire to see delineated according to its perfection, then the former must give place. The higher Life must be allay'd, and in a manner disconvenanc'd and obscur'd; whilst the lower displays it-self, and is exhibited as principal. Even that which according to a Term of Art we commonly call Still-Life, and is in reality of the last and lowest degree of Painting, must have its Superiority and just Preference in a Tablature of its own Species. 'Tis the same in Animal-Pieces; where Beasts, or Fowl are represented. In Landskip, Inanimates are principal: 'Tis the Earth, the Water, the Stones and Rocks which live. All other Life becomes subordinate. Humanity, Sense, Manners, must in this place yield, and become inferior. 'Twas'd be a fault even to aim at the Expression of any real Beauty in this kind, or go about to animate or
or heighten in any considerable degree the Ch. 3., accompanying Figures of Men, or Deities which are accidentally introduc'd, as Appendices, or Ornaments, in such a Piece. But if, on the contrary, the human Species be that which first presents itself in a Picture; if it be the intelligent Life, which is set to view; 'tis the other Species, the other Life, which must then surrender and become sublervient. The merely natural must pay homage to the historical or moral. Every Beauty, every Grace must be sacrific'd to the real Beauty of this first and highest Order. For nothing can be more deform'd than a Confusion of many Beautys: And the Confusion becomes inevitable, where the Subjection is not compleat.

(10.) By the word Moral are understood, in this place, all Sorts of judicious Representations of the human Passions; as we see even in Battel-Pieces; excepting those of distant Figures, and the diminutive kind; which may rather be consider'd as a sort of Landskip. In all other martial Pieces, we see express'd in lively Action, the several degrees of Valor, Magnanimity, Cowardice, Terror, Anger, according to the several Characters of Nations, and particular Men. 'Tis here that we may see Heroes and Chiefs (such as the Alexanders or Constantines) appear, even in the hottest of the Action,
The Judgment

Ch. 5. with a Tranquillity and Sedateness of Mind peculiar to themselves: which is, indeed, in a direct and proper sense, profoundly moral.

(11.) But as the Moral part is differently treated in a Poem, from what it is in History, or in a philosophical Work; so must it, of right, in Painting be far differently treated, from what it naturally is, either in the History, or Poem. For want of a right understanding of this Maxim, it often happens that by endeavouring to render a Piece highly moral and learned, it becomes thoroughly ridiculous and impertinent.

(12.) For the ordinary Works of Sculpture, such as the Low-Relieves, and Ornaments of Columns and Edifices, great allowance is made. The very Rules of Perspective are here wholly reversed, as necessity requires, and are accommodated to the Circumstance and Genius of the Place or Building, according to a certain Economy or Order of a particular and distinct kind; as will easily be observ’d by those who have thorougly study’d the Trajan and Antoninus-Pillars, and other Relieve-Works of the Antients. In the same manner, as to Pieces of ingraft’d Work, Medals, or whatever shews it-self in one Substantce (as Brass or Stone) or only by Shade and Light (as in ordinary Drawings,
Drawings, or Stamps) much also is al-Ch. 5.

low'd, and many things admitted, of the

fantastick, miraculous, or hyperbolical kind.

'Tis here, that we have free scope, withal,

for whatever is learned, emblematical, or

enigmatical. But for the compleatly imita-
tive and illusive Art of Painting,

whose Character it is to employ in her

Works the united Force of different Co-
lours; and who, surpassing by so many

Degrees, and in so many Privileges, all o-
 ther human Fiction, or imitative Art, aspires

in a directer manner towards Deceit, and a

Command over our very Sense; she must

of necessity abandon whatever is over-

learned, humorous, or witty; to maintain

her-self in what is natural, credible, and

winning of our Assent: that she may thus

acquit her-self of what is her chief Pro-

vince, the specious Appearance of the Ob-

ject she represents. Otherwise we shall na-

turally bring against her the just Criticism of

Horace, on the scenical Representation

so nearly ally'd to her;

Quodcunque ostendis mihi sic, incredulus odi.

(13.) We are therefore to consider this

as a true Maxim or Observation in Paint-
ing, "That a historical and moral Piece

must of necessity lose much of its natu-

ral Simplicity and Grace, if any thing of

the emblematical or enigmatical kind be

visible
The JUDGMENT
Ch. 5.

"visibly and directly intermix'd." As if, for instance, the Circle of the *Zodiack, with its twelve Signs, were introduc'd. Now this being an Appearance which carries not any manner of similitude or colourable resemblance to any thing extant in real Nature; it cannot possibly pretend to win the Sense, or gain Belief, by the help of any poetical Enthusiasm, religious History, or Faith. For by means of these, indeed, we are easily induc'd to contemplate as Reality's those divine Personages and miraculous Forms, which the leading Painters, antient and modern, have speciously design'd, according to the particular Doctrine or Theology of their several religious and national Beliefs. But for our Tablature in particular, it carries nothing with it of the mere emblematical or enigmatic kind: since for what relates to the double Way of the Vale and Mountain, this may naturally and with colourable appearance be represented at the Mountain's foot. But if on the Summit or highest Point of it, we shou'd place the Fortresses, or Palace of Virtue, rising above the Clouds, this wou'd immediately give the enigmatical mysterious

* This is what Raphæl himself has done, in his famous Design of The Judgment of Paris. But this Piece having never been painted, but design'd only for Marc Antonio's engraving, it comes not within our Censure; as appears by what is said in the Paragraph just preceding.

Air
Air to our Picture, and of necessity destroy its persuasive Simplicity, and natural Appearance.

(14.) In short, we are to carry this Remembrance still along with us, "That the fewer the Objects are, besides those which are absolutely necessary in a Piece, the easier it is for the Eye, by one simple Act and in one View, to comprehend the Sum or Whole." The multiplication of Subjects, tho subaltern, renders the Subordination more difficult to execute in the Ordonnance or Composition of a Work. And if the Subordination be not perfect, the Order (which makes the Beauty) remains imperfect. Now the Subordination can never be perfect, except "* When the Ordonnance is such, that the Eye not only runs over with ease the several Parts of the Design, (reducing still its View each moment on the principal Subject on which all turns) but when the same Eye, without the least detainment in any of the particular Parts, and resting, as it were, immovable in the middle, or center of the Tablature, may see at once, in an agreeable and perfect Correspondency, all which is there exhibited to the Sight."

* This is what the Grecian Masters so happily express'd, by the single word Ευόροπλον. See V O L. I. pag. 143, &c.
CHAP. VI.

Of the Casual or Independent Ornaments.

(1.) Here remains for us now to consider only of the separate Ornaments, independent both of Figures and Perspective; such as the *Machine-Work or Divinities in the Sky, the Winds, Cupids, Birds, Animals, Dogs, or other loose Pieces which are introduc'd without any absolute necessity, and in a way of Humour. But as these belong chiefly to the ordinary Life, and to the comick, or mix'd kind; our Tablature, which on the contrary is wholly epick, heroick, and in the tragick Style, wou'd not so easily admit of any thing in this light way.

(2.) We may besides consider, that whereas the Mind is naturally led to fancy Mystery in a Work of such a Genius or Style of Painting as ours, and to confound with each other the two distinct kinds of the emblematick and merely historical, or poetick; we shou’d take care not to afford

* This is understood of the Machine-Work, when it is merely ornamental, and not essential in the Piece; by making part of the History, or Fable it-self.
of HERCULES.

it this occasion of Error and Deviation, by Ch. 6.

introducing into a Piece of so uniform a

Design, such Appendices, or supplementary
Parts, as, under pretext of giving light to
the History, or characterizing the Figures,
should serve only to distract or dissipate the
Sight, and confound the Judgment of the
more intelligent Spectators.

(3.) "WILL it then, says one, be pos-

sible to make out the Story of these two

Dames in company with HERCULES,

without otherwise distinguishing them

than as above describ'd?"—We an-
swer, it is possible; and not that only, but
certain and infallible, in the case of one
who has the least Genius, or has ever
heard in general concerning HERCULES,
without so much as having ever heard this
History in particular. But if notwithstanding
this, we would needs add some exterior
marks, more declaratory and determina-
tive of these two Personages, VIRTUE and
PLEASURE; it may be perform'd, how-
ever, without any necessary recourse to
what is absolutely of the Emblem-kind.
The Manner of this may be explain'd as
follows.

(4.) THE Energy or natural Force of
Virtue, according to the moral Philoso-
phy of highest note among the Antients,
was express'd in the double effect of
The Judgment

Ch. 6. * Forbearance and Indurance, or what we may otherwise call, Refrainment and Support. For the former, the Bit or Bridle, plac'd somewhere on the side of Virtue, may serve as Emblem sufficient; and for the second, the Helmet may serve in the same manner; especially since they are each of them Appurtenances essential to Heroes (who, in the quality of Warriors, were also Subduers or ↑ Managers of Hor-fes) and that at the same time these are really portable Instruments, such as the martial Dame, who represents Virtue, may be well suppos'd to have brought along with her.

(5.) On the side of Pleasure, certain Vases, and other Pieces of imboss'd Plate, wrought in the figures of Satyrs, Fauns, and Bacchanals, may serve to express the Debauches of the Table-kind. And certain Draperys thrown carelessly on the ground, and hung upon a neighbouring Tree, forming a kind of Bower and Couch for this luxurious Dame, may serve sufficiently to suggest the Thought of other Indulgences, and to support the Image of the effeminate, indolent, and amorous Passions.

* Eαγγελεων, 'Εκαγγελεων: They were describ'd as Sistors in the emblematick Moral Philosophy of the Antients. Whence that known Precepts, 'Ανήχυς, 'Ανίχνης, Sustine & Abstine.

↑ Castror, Polux; all the Heroes of Homer; Alexander the Great, &c.

Besides
Besides that for this latter kind, we may rest satisfy'd, 'tis what the Painter will hardly fail of representing to the full. The fear is, lest he shou'd overdo this part, and express the Affection too much to the life: The Appearance will, no doubt, be strongly wrought in all the Features and Proportions of this third Figure; which is of a relish far more popular, and vulgarly engaging, than that other oppos'd to it, in our historical Design.

CONCLUSION.

(1.) We may conclude this Argument, with a general Reflection, which seems to arise naturally from what has been said on this Subject in particular: "That in a real History-Painter, the same Knowledge, the same Study, and Views, are requir'd, as in a real Poet." Never can the Poet (whilst he justly holds that name) become a Relator, or Historian at large. He is allow'd only to describe a single Action; not the Actions of a single Man, or People. The Painter is a Historian at the same rate, but still more narrowly confin'd, as in fact appears; since it wou'd certainly prove a more ridiculous Attempt to comprehend two or three distinct Actions or Parts of History in one Picture.
than to comprehend ten times the number in one and the same Poem.

(2.) 'Tis well known, that to each Species of Poetry, there are natural Proportions and Limits assign'd. And it wou'd be a gross Absurdity indeed to imagine, that in a Poem there was nothing which we cou'd call Measure or Number, except merely in the Verse. An Elegy, and an Epigram have each of 'em their Measure, and Proportion, as well as a Tragedy, or Epick Poem. In the same manner, as to Painting, Sculpture, or Statuary, there are particular Measures which form what we call a Piece: as for instance, in mere Portraiture, a Head, or Bust: the former of which must retain always the whole, or at least a certain part of the Neck; as the latter the Shoulders, and a certain part of the Breast. If any thing be added or retrench'd, the Piece is deftroy'd. 'Tis then a mangled Trunk, or dißmember'd Body, which presents it-self to our Imagination; and this too not thro' use merely, or on the account of custom, but of necessity, and by the nature of the Appearance: since there are such and such parts of the human Body, which are naturally match'd, and must appear in company: the Section, if unskillfully made, being in reality horrid, and representing rather an Amputation in Surgery, than a seemly Division or Separation.
of HERCULES.

...ion according to Art. And thus it is, that in general, thro' all the plastick Arts, or Works of Imitation, "Whatsoever is drawn from Nature, with the intention of raising in us the Imagination of the natural Species or Object, according to real Beauty and Truth, thou'd be com- priz'd in certain compleat Portions or Districrets, which represent the Corre- spondency or Union of each part of Nature, with intire NATURE her-self." And 'tis this natural Apprehension, or antici-pating Sense of Unity, which makes us give even to the Works of our inferior Artizans, the name of Pieces by way of Excellence, and as denoting the Justness and Truth of Work.

(3.) In order therefore to succeed right- ly in the Formation of any thing truly beautiful in this higher Order of Design; 'twere to be wish'd that the Artist, who had Understanding enough to comprehend what a real Piece or Tablature imported, and who, in order to this, had acquir'd the Knowledg of a Whole and Parts, wou'd afterwards apply himself to the Study of moral and poetick Truth: that by this means the Thoughts, Sentiments, or Manners, which hold the first rank in his historical Work, might appear suitable to the higher and nobler Species of Humanity in which he practis'd, to the Genius of the Age which
which he describ'd, and to the principal or main Action which he chose to represent. He wou'd then naturally learn to reject those false Ornaments of affected Graces, exaggerated Passions, hyperbolical and prodigious Forms; which equally with the mere capricious and grotesque, destroy the just Simplicity, and Unity, essential in a Piece. And for his Colouring; he wou'd then soon find how much it became him to be rever'd, severe, and chaste, in this particular of his Art; where Luxury and Libertinism are, by the power of Fashion and the modern Taste, become so universally establish'd.

(4.) 'Tis evident however from Reason it-self, as well as from * History and Experience, that nothing is more fatal, either to Painting, Architecture, or the other Arts, than this false Relish, which is govern'd rather by what immediately strikes the Sense, than by what consequentially and by reflection pleases the Mind, and satisfys the Thought and Reason. So that whilst we look on Painting with the same Eye, as we view commonly the rich Stuffes, and colour'd Silks worn by our Ladys, and admir'd in Dress, Equipage, or Furniture; we must of necessity be effeminate in our Taste, and utterly set wrong as to all

* See VITRUVIUS and PLINT.
of HERCULES.

Judgment and Knowledge in the kind. For of this imitative Art we may justly say;
"That tho' it borrows help indeed from Colours, and uses them, as means, to execute its Designs; It has nothing, however, more wide of its real Aim, or more remote from its Intention, than to make a show of Colours, or from their mixture, to raise a * separate and flattering Pleasure to the Sense."

* The Pleasure is plainly foreign and separate, as having no concern or share in the proper Delight or Entertainment which naturally arises from the Subject, and Workmanship itself. For the Subject, in respect of Pleasure, as well as Science, is absolutely compleated, when the Design is executed, and the propos'd Imitation once accomplisht. And thus is always the best, when the Colours are most subdued, and made subservient.

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