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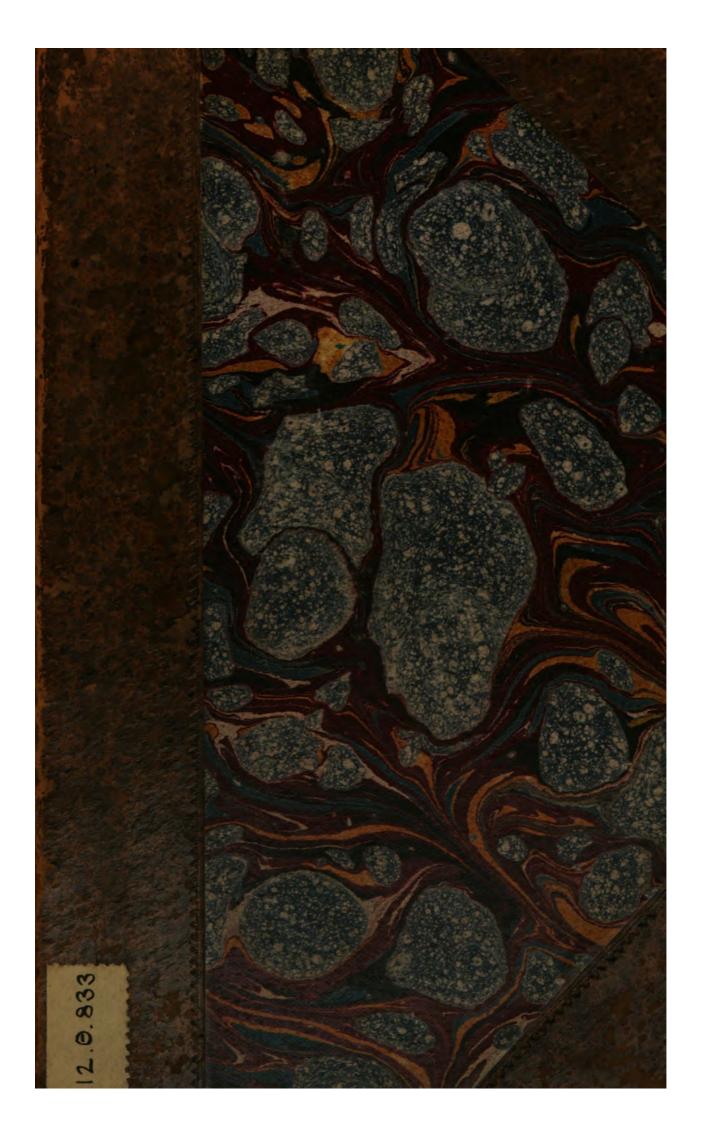
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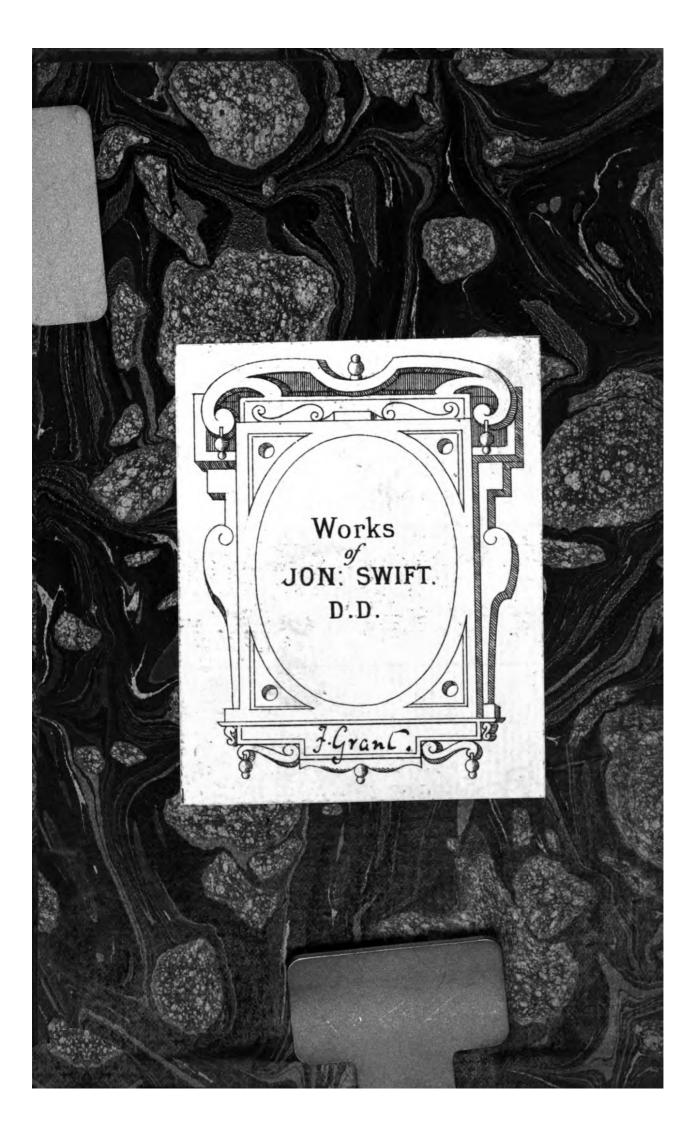
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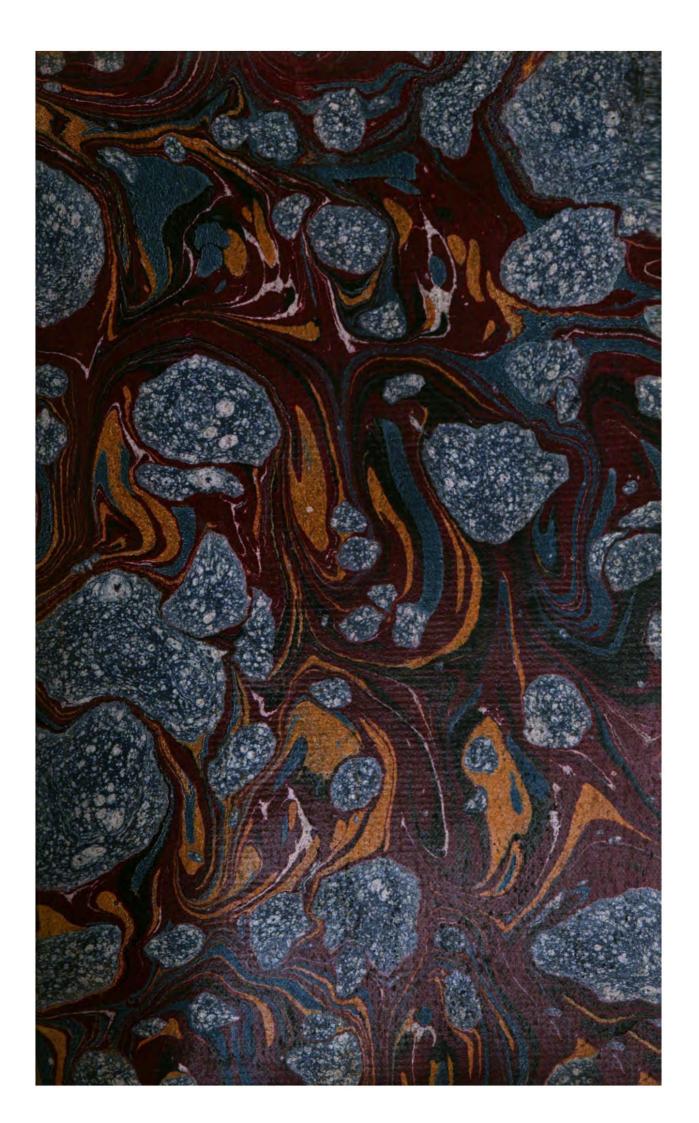
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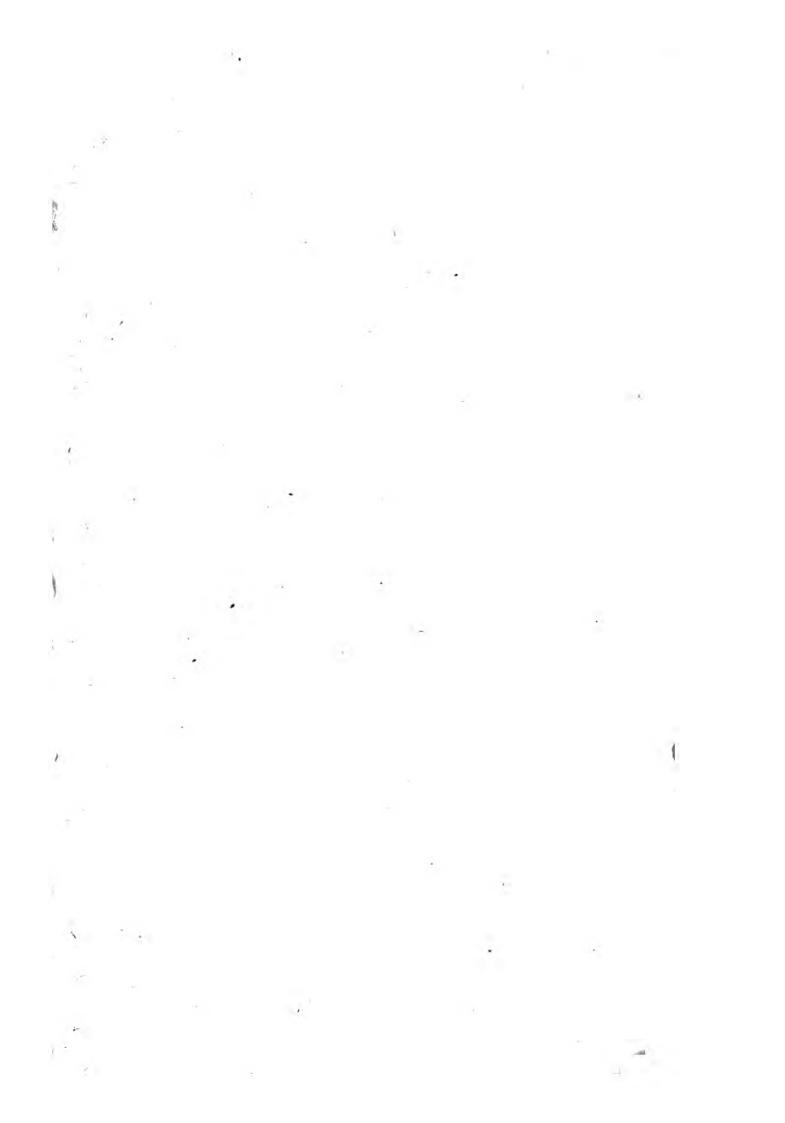




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TIMB



#### Advertisements:

Hereas Mr. Lintott and others have published several false and impersect Editions of a late Poem, intitled, MUSCIPULA. By Mr. Holdsworth, of Magd. Col. Oxon. These are to certify, that the true Copy; with large Additions and Corrections, adorn'd with a Cut curiously engraven, will be published next Week, by Edmund Curll, at the Peacock without Temple-Bar. N. B. The Works of the Earls of Rochester, and Roscommon: To which is added, a Collection of Original Poems, by the most eminent Hands; among which are, Baucis and Philemon, Mrs. Harris's Perition, and Cupid's Contrivance: By the Author of the Tale of a Tub. Pr. 5 s. A new Edition, being the correctest Extent, of Petronius Arbiter. Pr. 1 s. 6 d. Both Printed for E. Curll.

# MISCELLANIES

BY

# Dr. Jonathan Swift.

#### VIZ.

- I. A MEDITATION upon a BROOM-STICK according to the Style and Manner of the Honourable ROBERT BOYLE'S Meditations.
- II. BAUCIS and PHILEMON, Imitated from the VIII. Book of Ovid.
- III. To their Excellencies the Lords Justices of IRELAND,

The Humble Petition of Frances Harris, Who must Starve, and Die a Maid if it miscarries.

IV. To Mrs. BIDDY FLOYD.

V. The History of VANBRUGH's House.

To all which is prefix'd,

A Complete KEY to the TALE of a Tub.

#### LONDON,

Printed for E. CURLL, at the Dial and Bible against St. Dunstan's Church in Fleetstreet, 1711.

(Price I s.)







S these Notes were communa nicated to me purely for my own Use, so had I never the least Intention of making 'em publick: But finding what various Opinions are entertain'd of the Authors, and Misrepresentations of the Work to which they belong, insomuch that Mr. Wotton has added to his Reflectis

ons upon Learning some severe Remarks, in which he represents the Book as a design'd Satyr upon the Church of England; and even to ridicule the

Dostrine

### The PREFACE.

Doctrine of the Trinity; upon which score these Papers now appear, plainly to demonstrate, that the true Intent and Aim of the Authors was not to ridicule all Religion, but to assert and defend the Purity of our Church's Doctrine, which Mr. Wotton and his Party would insinuate they have aspers'd, and to display the Innovations of Rome and Fanatical Hypocrisy in their proper Colours.



SOME



SOME

# ANNOTATIONS

EXPLANATORY NOTES

UPON THE

# TALE of a TUB.

# The Occasion of Writing it.



Preface of the Bookseller to the Reader before \* the Battle of the Books shews the Cause and Design of the whole Work, which

was perform'd by \*a couple of young Clergy-

\* Pag. 225.

<sup>\*</sup> Generally (and not without sufficient Reason) said to be Dr. Jonathan and Thomas Swift; but since they don't think fit publickly to own it, wherever I mention their Names, 'tis not upon any other Affirmation than as they are the Reputed Authors.

# The Occasion of Writing

men in the Year 1697. who having been Domestick Chaplains to Sir William Temple, thought themselves oblig'd to take up his Quarrel in Relation to the Controversy then in Dispute between him and Mr. Wotton concerning Ancient and Modern Learning.

The \* one of 'em began a Defence of Sir William under the Title of A Tale of a Tub, under which he intended to couch the General History of Christianity; shewing the Rife of all the Remarkable Errors of the Roman Church in the same order they enter'd, and how the Reformation endeavour'd to root 'em out again, with the different Temper of Luther from Calvin (and those more violent Spirits) in the way of his Reforming: His aim is to Ridicule the stubborn Errors of the Romish Church, and the Humours of the Fanatick Party, and to shew that their Superstition has fomewhat very fantastical in it, which is common to both of 'em, notwithstanding the Abhorrence they feem to have for one another.

The Author intended to have it very regular, and withal fo particular, that he thought not to pass by the Rise of any one

<sup>\*</sup> Thomas Swift.

fingle Error or its Reformation: He defign'd at last to shew the Purity of the Christian Church in the primitive Times, and confequently how weakly Mr. Wotton pass'd his Judgment, and how partially in preferring the Modern Divinity before the Ancient, with the Confutation of whose Book he intended to conclude. But when he had not yet gone half way, his \* Companion borrowing the Manuscript to peruse, carried it with him to Ireland, and having kept it feven Years, at last publish'd it imperfect; for indeed he was not able to carry it on after the intended Method; because Divinity (tho it chanc'd to be his Profession) had been the least of his Study: However he added to it the Battle of the Books, wherein he effectually pursues the main Design of lashing Mr. Wotton, and having added a jocofe Epistle Dedicatory to my Lord Sommers, and another to Prince Posterity, with a pleasant Preface, and interlarded with one Digression concerning Criticks, and another in the Modern kind, a Third in Praise of Digressions, and a Fourth in Praise of Madness (with which he was not acquainted) concludes the Book with a Frag-

<sup>\*</sup> Dr. Jonathan Swift.

# 4 The Occasion of Writing

ment which the first Author made, and intended should have come in about the middle of the Tale, as a Preliminary to Jack's Character.

Having thus shewn the Reasons of the little Order observed in the Book, and the Impersectness of the Tale, 'tis so submitted to the Reader's Censure.

Thomas Swift is Grandson to Sir William D'avenant, Jonathan Swift is Cousin German to Thomas Swift both Retainers to Sir William Temple.

The two Gentlemen as before hinted being the reputed Authors of the Work, the feveral Parts of the Book are thus attributed to 'em, viz.

The Dedication to my Lord Sommers, the Preface, Epistle to Prince Posterity, the four Digressions, viz. 1. Concerning Criticks. 2. In the Modern kind. 3. In Praise of Digressions. 4. In Praise of Madness and the Battle of the Books are assign'd to Dr. Jonathan Swift; and the Tale of a Tub, and the Fragment containing a Mechanical Account of the Operation of the Spirit, to Thomas Swift.

#### CLAVIS.

In blank Page 32. Insert these Words, Democritus dum Ridet Philosophatur.

Pag. 33. SECT. I. The Introduction.

Pag. 47. last Line. The Word Exantlation (signifies) an overcoming with much Labour and Difficulty.

Page 54. SECT. II.

The three Sons mention'd in the 2<sup>d</sup>. Section are the three Religions, Viz. the Church of Rome, England, and Presbytery.

Pag. Idem. Line 15.

After the old Man's Description of the Virtues of the Coats, bequeathed to his Sons, and Instructions given for the wearing of 'em, add this Note.

Religion, if well us'd, will continue still the same, (alluding to the first Virtue of the Coats, that they would last fresh and sound to their Lives end) and admits of decent Ceremonies, according to Times and Places; (second Virtue, Lengthening and widening of themselves) Keep up to the Purity of it, and if there creeps in any Corruption correct it; i.e. wear them clean, and brush them often.

Pag. Idem, Line 23. The Will mention'd is the Bible.

Pag. 55. Line 7. By the old Man's Advice to his Sons, of living together in one House like Brethren and Friends, Unity is enjoined.

Pag. Idem, Line 14. The first seven Years the Sons carefully observed their Father's Will.

i. e. The first Centuries kept pure, and abolish'd Heathenism.

Pag. Idem, Line 25. The three Ladies they fell in Love with, allude to the Vices of Covetousness, Ambition, and Pride.

The Idol mention'd in the 57<sup>th</sup>. Page is a Description of a Taylor, the Goose the Iron he uses, Hell a Hole so call'd, where he throws his Shreds; the Creature whose bourly Food is buman Gore, is a Louse; the Tard and Needle two necessary Instruments belonging to the Idol.

Pag. 59. The Allusion of "Religion to a Cloak, Honesty to a Pair of Shoes worn out

out in the Dirt, Self-Love a Surtout, Vanity a Shirt, and Conscience a Pair of
Breeches, which tho' a Cover for Lewdness, as well as Nastiness, is easily slipt
down for the Service of both", is a severe Satyr upon the Fanaticks, who have
ever made Religion a Cloak for all the Villanies committed by them, despising and
treading real Honesty under Foot, extolling
the divine Vertues of Self-Love and Vanity, and always making their Consciences
subservient to their Interest.

Pag. 60. This and the next Page is a merry Banter upon those Gentlemen, who reduce all Points of Gentility to this one of dressing nicely, as is prov'd in the 62d. Page.

Pag. 63. The Allusion to Shoulder-Knots is to ridicule Innovations; and shews, That the Plainness of Religion was corrupted by forming it so, as to comply with the Humours of the three Mistresses before mention'd; the Principles of Religion being too strict for the Modish (as is prov'd Pag. 64.) which are therefore stretch'd by degrees to give more Liberty.

Pag. 65. Points out The Distinctions of the School-Men, the first Corrupters of the holy Text, the frivolous nicety of which is here ridicul'd: Aiming likewise at The Roman Catholicks false printing of the Fathers, and corrupting and counterfeiting ancient Manuscripts, to countenance those Errors they have introduc'd.

Pag. 66. Jure Paterno for Jure Divino, more Corruption in Religion, for which, no warrant in Scripture; alluding to the introducing of Gold Lace after Shoulder-Knots.

Pag. 67. Tradition expos'd, a Point much rely'd on by the Roman Catholicks; also Processions, and such vain Pomp.

By Flame-colour'd Satin, in Page 68. is meant the Fire of Purgatory; and that Cuftom which hath arisen from it, of praying for the Dead, set forth as the Lining, because it is a very material Point, of which there is no warrant in Scripture. A mention of Fire by St. Peter, which is therefore laid hold on as an Argument, tho' nothing to the Purpose. Therefore they have added the Apocrypha to the Scripture, which expressly mentions and commends praying

for the Dead, and making Offerings for them, as in Maccab. Chap. 12. Ver. 43, 44, 45.

Pag. 69. 'Tis the Prohibition of Idolatry, which so very positive is evaded by the Romanists frivolous Distinction of δατρεια and δελεια, which is here ridical'd by distorting the Word Fringe.

Pag. 70. The Word Fringe again is used to signify any thing quite different; as it is likewise in this Page made to signifie a Broomstick; under which Figure is couch'd, Their abusing the Distinctions of a literate and significative Sense: Their commanding an implicit Faith, and the Authority of God's Commands lessen'd to increase the Church's Power.

Pag. 71. By the Embroidery of Indian Figures, Image-Worship is forbidden, but the Command evaded by Distinctions, in particular by denying Theirs to be that fort of Worship which was forbid the Jews. The Son's locking up their Father's Will in a strong Box, brought out of Greece and Italy, is meant of Their Probibition of the Laity's reading the Scriptures, and using the Service

vice of the Church in Greek and Latin, that it may not be understood by the com-

mon People.

The Mode of wearing an infinite number of Poynts most of 'em tagg'd with Silver, alludes to those several Points commanded merely by the Power of the Church, as doing Penance, &c. In the same Page, ex Cathedra, is the Pope's infallible Chair. Paterno Divino for Jure Divino as before; The Power the Sons claim'd of adding Clauses to their Father's Will, shews the Power the Church of Rome claims in modelling Religion according to the Times.

Pag. 73. The Lord here mention'd, is, The German Emperor. The Deed of Conveyance alludes to the Pope's setting up for a temporal Sovereign independent of the Empire.

Pag. 74. SECT. III.

A Digression concerning Criticks. By J. S.

Pag. 92. SECT.IV.

A Continuation of the Tale. This Sethion is begun with an Allusion to the Pope's setting up for the Supremacy, taking to himself the Title of Papa & Dominus Dominorum, norum, and finding ways and means to raife

a Fund for supporting his Grandure.

The middle of this Page minicks the common Vanity of Authors in extolling their own Works.

In Pag. 94. Is ridicul'd, The imaginary Place between Heaven and Hell, which the Pope has fold to many Purchasers. The Remedy for the Worms is the Application of Relicts for Physical Cures.

Pag. 95. By the whispering Office is meant auricular Confession; and likewise alluding to whispering Places, such as the Hole in the Cathedral Church of Gloucester.

Furance, are meant such Indulgences as were to free the Sinner from Purgatory, sending him immediately to Heaven.

Lord Peter was also beld the original Au-

thor of Puppets and Raree-Shows, &c.

This Paragraph relates to Images of Saints, that seem to perform the Actions of Life, such as the Kentish Idol at Boxly Abby, that moved by secret Wires, as Puppets do.

C 2 By

### 12 Annotations and Notes

By Lord Peter's Pickle is meant, The holy Water us'd by the Papists to confecrate Churches and Bells, to wash away Sin, to clear a House from Infection, to drive away evil Spirits, Witches, &c. from those who are haunted.

Pag. 97. The last Paragraph, Lord Peter's sett of Bulls, wittily ridicules Popish Bulls, being not so effectual as the Absolution of the Primitive Christians, because corrupted by Partiality, and to be purchas'd with Money.

Pag. 98. "Lord Peter's Bulls were ex"tremely vitiated by the rust of time in
"the Metal of their Feet, which was now
"funk into common Lead; (this alludes to
"the Leaden Seal.) However, the terrible
"roaring, peculiar to their Lineage, was
"preserv'd; i.e. The highest Excommuni"cation of Anathema Maranatha, which
"however some do not value.

Refractory and Schismatical Persons, never leaving their Quality of thundering out Excommunication, till brib'd off with Gold.

Pag. 101. The Form of the Pope's General Pardon expos'd, concluding thus,

Tour most humble

Man's Man

EMPEROR PETER.

i. e. Servus Servorum Dei, being the words us'd at the Conclusion of a Pardon granted by the Pope.

Pag. 103. Exposes the Insolent Titles the Pope assumes to himself; the Triple Mitre, his mimicking St. Peter, and offering his Toe to kiss.

Pag. 104. His divorcing the married Priests and allowing them Concubines, Lord Peter's nailing up the Cellar Door, and not allowing his Brothers a Drop of Drink to their Victuals, i.e. Taking the Cup from the Laity, a Representation of the Absurdities of Transubstantiation; which Doctrine the Pope will not suffer to be so much as once Disputed.

Pag. 108. The Rupture mention'd, hints at the Reformation, which will be more largely treated on in the next Section.

Lord

## 14 Annotations and Notes

Lord Peter's Faculty of Lying, alludes to the Positiveness and Impostures of the Church of Rome, " One time he swore, he " had a Cow at home, which gave as much " Milk at a Meal, as would fill Three "Thousand Churches; and what was yet " more extraordinary, would never turn fower, i. e. meaning, The Virgin Mary's Milk which is pretended to be shewn in so many Places, by the Papists. " Another time, " he was telling of an old Sign-post that " belong'd to his Father, with Nails and "Timber enough in it to build fixteen " large Men of War, i.e. The many Relicks which are shewn, as the Nails, and Part of the Wood of our Saviour's Cross.

Pag. 109. Talking one Day of Chinese Waggons, which were made so light as to sail over Mountains: "Z—nds says Peter, "where's the Wonder of that? By G—, "I saw a large House of Lime and Stone travel over Sea and Land (granting that it stopt sometimes to bait) above two "Thousand German Leagues, i.e. The Temple of Loretto carried thither by Angels, as pretended, which Legends whosever will not believe must be Excommunicated.

In fhort Peter grew fo scandalous, that all the Neighbourhood began in plain words to fay, " he was no better than a Knave, i.e. expressing, The Roman Church so full of Tricks, that at length it grows scandalous, upon which the Reformers desire the Liberty of Reformation according to Scripture, (as hinted by Lord Peter's two Brothers desiring a Copy of their Father's Will) that is denied them, upon which they translate the Scriptures into their natural Language (as hinted by Lord Peter's two Brothers taking a true Copy of their Father's Will) restored the Cup to the Laity, (as hinted by breaking open the Cellar Door to get a little good Drink to comfort and spirit their Hearts.) Marriage to the Priests, (as hinted by the Precept they found in the Will against Whoring) and rejecting Indulgences, advise Sinners to apply to God, (as hinted by the Solicitor's petitioning Lord Peter for a Thief's Pardon) upon which the Pope employs the Civil Powers against them, (as hinted by Lord Peter's Dragoons.)

Pag. 112. SECT. V. A Digression in the Modern kind. By J. S. Pag. 123. SECT. VI. The Tale continued.

Pag. 124. The two Exiles (Lord Peter's Brothers) so nearly united in Fortune and Interest, took a Lodging together &c. i.e. The Reformers agree one with another at First. Pag. 125. Martin and fack, i.e. Martin Luther and John Calvin.

Pag. 126. Lord Peter's Instructions to his Brothers "to wear on their Coats "whatever Trimmings came up in Fashion; never pulling off any &c. alludes to the Romish Ceremonies multiplying so fast that there was little left of Religion besides the Form.

Pag. 127. Poynts tagg'd with Silver, i.e. Such as brought in Gain. The Handful of Poynts which Martin pull'd off the Coat at one twitch, allude to those Ordinances of the Church which Luther abolish'd: The ten Dozen Yards of Fringe tore off at the second Pull, i.e. The abolishing of Image Worship. The pulling the Poynts and Fringe off the Coats, alludes to The Reformers leaving of the Ceremonies too hastily, which

had like to have deform'd Religion. The Coat very narrowly escap'd a swinging Rent by pulling off those Points tagg'd with Silver, i. e. Those Ceremonies that brought in Gain were so sirmly interwoven and so artisticially inserted, that the Resormers found some Disticulty to abolish them: Therefore Luther (as hinted by the judicious Workman) used Caution in Resorming even the useless Ceremonies (and then sell about the embroider'd Indian Figures,) i. e. Image Worship.

Pag. 129. An Allusion to Calvin's Proceedings, viz. Calvin under whom the other Reformers are comprehended goes on more violently, asting with more Spite than Discretion in their Reforming; Throwing off at once all the Ceremonies of the ancient Church, not so much considering what they were in their own Nature, as rejecting 'emmerely out of Indignation to the Romanists, in which Martin acts more considerately than the other, as is shewn in the two following Pages.

Pag. 133. The Description given in this Page imports that, The Whims of Calvinistical Zeal do in some things look very like the Superstition of the Roman Catholicks.

D

Pag. 136. SECT. VII.

A Digression in Praise of Digressions. By

J. S.

Pag. 146. SECT. VIII.

Pag. 148. Inspiration being grolly abus'd by the Ignorance of the illiterate Fanatick, is the Author's Design in this Place to expose.

Pag. 151. " Almighty North, an ancient " Deity, whomthe Inhabitants of Megalopo- " lis in Greece, had in highest Reverence.

This Passage alludes to the most Northern Parts of Scotland, from which Region the most rigid Fanaticks come; the Words Gasp and Pant in the last Line of this Page, are canting Words in common use among the Fanaticks.

Pag. 152. The Original of Tub Preaching describ'd. The Funnel mention'd, alludes to the way by which the Priestess of Delphor us'd her Inspiration.

In

Pag. 153. This Page paints some of the Sectaries in their old Gestures at their Meetings.

Pag. 134. A farther Description of the manner by which the Priestess of Delphos us'd her Inspiration, the Quakers are alluded to in this Place.

Pag. 156. The Camelion mention'd in this Place, i.e. The Priest who denies

Inspiration.

The Infidel who argues against such a Thing as a Deity from his shuffling and Turning every way that will make for his Argument is here (also) represented by Moulinavent.

Pag. 157. " The Laplanders mention'd " for buying and felling of Air, &c. An Allufion from the Devil's being stil'd The Prince of the Power of the Air.

" The Laplanders again mention'd in " the same Page for selling their Winds either by Wholesale or Retail to their " Customers; alludes to those who are so weak as to give Credit to the Legends of the Romish Priests.

n

In the middle of this Page the Question is put, Whether Inspiration was originally from the Fanaticks, or borrow'd from the Heathens. But the the Question is not about folutely determin'd, the Paragraph concludes thus, "This I may affirm, that fack, (i.e. Calvin) gaye it at least a new Turn, and form'd it in the same Dress and Moment del, as it lyes deduc'd by me.

Pag. 159. SECT. IX.

Pag. 161. Two famous Instances of Mad-

I. "A certain great † Prince rais'd a mighty Army, fill'd his Coffers with infinite Treasures, provided an invincible fleet; and all this, without giving the least part of his Design to his greatest Ministers, or his greatest Favourites. Immediately the whole World was alarm'd; the neighbouring Crowns in trembling Expectation, toward what Points the Storm

Henry IV. of France in Love, & would

would burft. The fmall Politicians every where forming profound Conjectures; fome "believ'd he had laid a Scheme for univerff fal Monarchy others, after much in-"Hight, determin'd the Matter to be a Pro-Briject for pulling down the Pope, and fet-Sting up the reform'd Religion, which had Some again, of a 5 deeper Sagacity, fent him into Afia to "fubdue the Turk, and recover Palestine, "In the midst of all these Projects and " Preparations, a certain State-Surgeon ga-" thering the Nature of the Disease, by "these Symptoms, attempted the Cure, "at one blow perform'd the Operation, broke the Bag, and out flew the Vapour. "Nor did any thing want to render it a "compleat Remedy, only, that the Prince "unfortunately happen'd to die in the Per-" formance.

Cunnus teterrimi Belli

"The other Instance is what I have "read somewhere, win a very ancient Au" thor, of a † mighty King, who for the

<sup>+</sup> Lewis XIV. of France.

" space of above thirty Years, amus'd him-" felf to take and lose Towns, beat Ar-" mies, and be beaten; drive Princes out " of their Dominions; fright Children from " their Bread and Butter; burn, lay waste, " plunder, dragoon, massacre Subject and Stranger, Friend and Foe, Male and Fe-" male. Tis recorded, that the Philoso-6 phersoof each Country were in grave "Dispute, upon Causes Natural, Moral, # and Political; to find out where they " should assign an original Solution of this " Phanomenons At last the Vapour or Spi-"mit), which animated the Hero's Brain"; Sicheing in perpetual Circulation, feiz'd up-"non than Region of human Body, fore-" nowned for furnishing the Zibeta Occi-" dent die; and gathering there into a Tumor, " left the rest to the World, for that time " in Peace. .50m ...... mgc. " Of fuch mighty Consequence it is,

"Of such mighty Consequence it is,
"where these Exhalations six; and of so
"little, from whence they proceed. The
"same Spirits, which in their superiour
"Progress would conquer a Kingdom, de"skending upon the Anus, conclude in a Fi"struke on we good ythem, conclude in a Fi-

Pag. 177. The Persons here mention'd are supposed to be Sir Edward Seymour, Sir Christopher Musgrave, Sir John Bowles, and John How, Esq;

Pag. 184. SECT. X.
The Tale continued.

Pag. 185. A merry Description of the Self-conceit of the Scriblers of the Town, and the Humours of Booksellers.

Pag. 186. A Ridicule upon Authors, in their Excuses for writing, when 'tis commonly for want of Bread.

Pag. 187. The writing of second Parts of Books merrily exposed; a common way with the Hackney Authors, when a Piece takes, to write a second Part in Imitation. O imitatores servum pecus. A late Instance of which "Madam Manley has furnished "us with, in a second and third Part of her "Memoirs from the New Atalantis; but how successfully, I shall leave to the O-"pinion of the wide World; which if savourable and pleasing to her, I am apt to believe that a Lady of her obliging Complacency,

### 24 Annotations and Notes

cency, and being qualifyed with the Pen of a ready Writer, will for the farther obliging of so august an Assembly, endeavour to let us see some other of her polite Productions, and masterly Stroaks in Characterizing so far as to vie with the voluminous Gresbamites, even in the Choice of nice Subjects and new Phanomena, and at last end her most useful Female Labours (being particularly adapted to that part of the Globe) with an Essay towards compleating the Character of a Character.

Pag. 191. A Jeer upon those who ascribe a particular Power to odd Numbers, as 3, 9, &c. Toward the bottom of this Page; and part of the next, is a jocose Banter of Chymistry, by Eugenius Philalethes; about which the Author of this spent many Hours to little purpose.

The Fragment concerning Enthusias as intended to be brought in hereabours.

nations dispose 'em " to reduce all things " into Types; who can make Shadows, no " thanks to the Sun; and then mold 'em " into

" into

" into Substances, no thanks to Philoso-

" phy; whose peculiar Talent lies in fix-

" ing Tropes and Allegories to the Let-

" ter, and refining what is literal, into

" Figure and Mystery.

This Passage plainly describes the common Practice of the Fanaticks in perverting the Scripture.

" Jack (i.e. Calvin) had provided a fair " Copy of his Father's Will, engrossed in " Form upon a large Skin of Parchment, " and refolving to act the part of a most " dutiful Son, he became the fondest Crea-" ture of it imaginable. For altho, as I have " often told the Reader, it confifted wholly " in certain plain easie Directions about the " Management and wearing of their Coats, " with Legacies and Penalties, in Cafe of " Obedience or Neglect. Yet he began to " entertain a Fancy, that the Matter was " deeper and darker, and therefore must " needs have a great deal more of My-" stery at the bottom. Gentlemen, said he, " I will prove this very Skin of Parchment " to be Meat, Drink, and Cloth, to be " the Philosopher's Stone, and the universal Medicine.

This Passage shows their Affectation in bringing in the Phrase, and Expressions of Scripture into the most trivial Concerns; and pretending that nothing is lawful which is not expressly commanded, altho' it be of no Consequence, and in its own Nature ever so indifferent, which is the import of this and the next Page.

Pag. 199, 200, and 201. Predestination fet in its true Light, by a Burlesque Description of it, in the Story of Jack's Nose and the Post.

Pag. 232. "When Jack had some roguish Trick to play, he would down with his Knees, up with his Eyes, and fall to Prayers, tho' in the midst of the Kennel. Then it was, that those who understood his Pranks, would be sure to get far enough out of his way; and whenever Curiosity attracted Strangers to laugh, or to listen, he would of a sudden, with one Hand, out with his Gear and piss full in their Eyes, and with the other all to bespatter them with Mud.

This Paragraph is a just Satyr, upon the Fanaticks Custom of introducing the Scripture,

ture, when they are dealing with any Perfon for the Commodities they are about to fell, ever and anon larding their Discourse with a Text of Scripture, or those old proverbial Scraps and Sayings, of Let us do as we would be done unto, this is the Golden Rule, for Honesty is the best Policy, and will carry a Man through the World. These indeed are the Rules that every Man ought to walk by, but when mention'd by them are not the least in their Thoughts, but only used as mere Cant, to blind the Person from discovering the Cheat they intend to put upon him, and when found out by any Person, he is not only calumniated and abus'd by them, but an Opportunity watch'd to do him some secret Prejudice, either in his Business or Reputation,

The remaining part of this Section, and the Fragment, sets their other Hypocrisies in a true Light; as their affected Tones, and irreverent and noisy manner of preaching; (by which they would infinuate a more than ordinary Earnestness;) the Inconveniencies they run themselves into, and then pretend to suffer such Missortunes for the Good of the Publick. In short, a complete Character of 'em is so truly drawn, and all their Evasions, E 2 Shiftz

#### 28 Annotations and Notes, &c.

Shiftings, and Villanies so clearly detected, that a Man of sincere Principles can pronounce no less a Sentence upon em than Solomon did against Lying Lips, That such Practices are an Abomination to the Lord.

AN



AN

## EXAMINATION

OF

# Mr. WOTTON'S OBSERVATIONS Upon the Tale, &c.

R. Wotton having been mention'd in the Advertisement to the Reader, it will not be improper in this Place, to produce a Copy

of his Charge exhibited against the Authors of the Tale, &c. Upon Examination of which with these Notes, and the Book it self

felf will be plainly seen, how far fetch'd, and groundless those Reasons are, by which he endeavours to maintain the Aspersion he has given out.

In the last Edition of his Reflections upon Learning, Pag. 520. He positively declares in one Word, "That 'tis a design'd Banter upon all that is esteem'd sacred among Men; and that God and Religion, Truth and moral Honesty, \* Learning and Industry are made a May-Game.

To support which Charge he brings the

following Reasons.

I. The Coats given to Peter, Martin, and Jack, were to last 'em fresh and sound as long as they liv'd: By this he says, Pag. 521. "The "Garments of the Israelites are exposid, "which by the miraculous Power of God waxed not old, nor were worn out for "\$\dagger\$40 Years together in the Wilderness.

\* Alluding to his own Book.

<sup>†</sup> The Coats were to last the three Sons as long as they liv'd, which might probably be to David's Period of Threescore Years and Ten; whereas the Garments of the Israelites according to his own Computation lasted but 40 Years; upon which 'tis presum'd the Ground for this Conjecture is not very strong.

#### Mr. Wotton's Observations, &c. 3 t

2. "The \* Number of these Sons born thus at one Birth, look asquint upon the "Trinity, and one of the Books in the Ca- talogue fronting the Title, is a Panegy- rick upon the Number Three, which "Word is the only one that is put in Capitals in that whole Page.

The next Article against the Tale Teller is bearing so hard upon the Fanaticks, and proving that they make no other use of Religion but for Self-Interest; nay his Charity is equally extensive to Jews, Turks, Insidels, Heathens and Hereticks, insomuch that he thinks, it an offence to expose in a ludicrous manner even the Errors of the Romanists, but the greatest Difficulty he meets with, is the Intricacy of the Author of the Tale; who, in the Description of the † Cloth of which

Prodigy as perhaps Mr. Wotton has never heard or read of: I must own 'twas a little unlucky that the Printer us'd his Capitals in the Word Three to make the Essay upon that Number the more remarkable; but I am glad he did not set it in a Black Letter which would have look'd much Darker, and certainly have amounted to a plain Proof with a Man of Mr. Wotton's known Erudition.

<sup>†</sup> Vid. Pag. 63.

An Examination of

23

Meaning than the Words may seem to import; which if so, must be no small Mortification to a Man of Mr. Wotton's Learning and Industry to think, that the meaning of any Passage should be so far hid, as that he cannot be able to tell what it really means.

He likewise thinks the Author guilty of a very heinous and unpardonable Crime, in falling upon Jack, and dealing so freely with the fanctifyed Principles of Geneva, as he has done through his whole Tale, in comparing the Agreement between \* Jack's Nose and the Post to Predestination, and by his Admiration and love of || a Musical Bag-Pipe to ridicule the Aversion which the Protestant Dissenters have for the use of Church-Music.

Having thus shewn his Compassion for the erronious Doctrines of the Church of Rome, and afferted the Cause of the well-meaning conscientious Fanatick, he concludes his Observations with a sparring Blow upon the Tale-Teller; in behalf of whom, the most that can be offer'd is the Opinion of a late eminent Author. But whether that will be allow'd as sufficient, in Mr. Wot-

<sup>\*</sup> Pag. 198.

Mr. Wotton's Observations, &c. 33 ton's Esteem, I dare not take upon me to determine.

The Accusation is this, "Before I leave " this Author, (fays he) be he who he " will, I shall observe that his Wit is not " bis own, in many Places; and that his " Banter of Transubstantiation is taken from " the Duke of Buckingbam's Conference " with an Irish Priest; the Duke bantering " that Doctrine by changing a Cock into a " Horse, which he has done by turning " + Bread into Mutton, Wine, &c. and that " the Battle of the Books is taken mutatis

" mutandis out of a French Book, entitul'd,

" Combat des Livres.

Now taking this Accufation for granted, the Earl of Roscommon has laid it down as an establish'd Maxim:

That by improving what was wrote before, Invention labours less, but Judgment more.

Having gone through all I intended, in relation to Mr. Wotton's Charge against the Tale-Teller, I cannot conclude without owning, that I think him and his Friend Dr. Bentley, are highly to be commended upon Account of their prudent Behaviour, as to that part of the Book which more immediately

related to them, viz.

Mr. Wotton fairly owns to his Friend Mr. Hammond, to whom his Observations upon the Tale are address'd, "That as "to what concern'd them, they ought to

" fit down quietly under it, leaving their "Cause very willingly to the Publick, not

" being able to undertake a Defence of it.

Thus from what has been faid, and hoping it will appear that the Authors of the Tale had no other Design than to vindicate the Church of England, expose the Errors of the Romanists, and the Hypocrisic of the Fanaticks, I shall end all in Mr. Wotton's own Words, "That by falm" ling upon the ridiculous Inventions of "Popery, by which the Church of Rome

" intended to gull superstitious People, and

" to rook 'em of their Money; that the

"World had been but too long in Slavery; that our Ancestors gloriously redeem'd us

" from that Yoak, that the Church of Rome.

"therefore ought to be exposed (as well as the Vizor of the Fanatick pull'd off) and

" that the Author of fuch a Work deserves

" well of Mankind.

Mr. Wotton's Remarks upon the Quotation out of Irenæus in the Title-Page, which it seems are the Words of a Form of Redemption, used some time ago.

Thus transcrib'd from the Title,

B Asima eacabasa eanaa irraurista, diarba
da caeotaba fobor camelanthi.

Iren. Lib. I. C. 18.

A various Reading of it, Basima eaca basa ea naa irraurista, diarbada, caeotaba sobor camelanhi.

So it is in the old Editions of Iraneus, thus interpreted by him.

Hoc quod est super omnem virtutem Patris invoco, quod vocatur Lumen & Spiritus & Vita, quoniam in Corpore regnâsti, i. e.

I call upon this, which is above all the Power of the Father, which is called Light,

Mr. Wotton's Observations, &c. 36 and Spirit, and Life, because thou hast reigned in the Body.

"The Greek Words which were faulty at first, made the Latin ones yet more so; it is probable that \* Irenaus might not understand 'em right at first. They are Sy"riac, and in the very learned Mr. (now Dr.) Grabe's Edition of Irenaus, they are very ingeniously restor'd out of Jacobus Rhenferdius (i.e. James Rhenford's) Distration upon the Redemption of the Marcosians and Heracleonites.

#### FINIS.

#### ERRATA.

P. 3. 1. 26. for acquainted, read unacquainted. P. 19. 1. 2- for old read odd.

<sup>\*</sup> Irenaus corrected by Mr. Wotton: O! the depth of Modern Learning.

# MEDITATION

UPONA

Broom-Stick, &c.

AT

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# MEDITATION

UPONA

# Bzoom-Stick,

AND

Somewhat Beside;

OF

The Same Author's.

——Utile dulci.

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(Price 6 d.)



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#### A

## MEDITATION

UPON A

# Broom Stick.



HIS single Stick, which you now behold Ingloriously lying in that neglected Corner, I once knew in a Flourishing State in A Forest, it was full of Sap, full of Leaves, and full of Boughs; but now, in vain does the buse Art

now, in vain does the busic Art of Man pretend to Vye with Nature, by tying that wither'd Bundle of Twigs to its sapless.

Trunk;

Trunk; 'tis now at best but the Reverse of what it was, a Tree turn'd upfide down, the Branches on the Earth, and the Root in the Air; 'tis now handled by every Dirty Wench, condemn'd to do her Drudgery, and by a Capricious kind of Fate, destin'd to make other Things Clean, and be Nasty it felf: At Length, worn to the Stumps in the Service of the Maids, 'tis either thrown out of Doors, or condemn'd to its last use of kindling Fires. When I beheld this, I figh'd, and faid within my felf, Surely Man is a Broom-Atick; Nature fent him into the World Strong and Lufty, in a Thriving Condition, wearing his own Hair on his Head, the proper Branches of this Reasoning Vegetable, till the Axe of Intemperance has lopt off his Green Boughs, and left him a wither'd Trunk: He then flies unto Art, and puts on a Peruque, valuing himself upon an Unnatural Bundle of Hairs, all cover'd with Powder that never grew on his Head; but now should this our Broom-Stick pretend to enter the Scene, proud of those Birchen. Spoils it never bore, and all cover'd with Dust, tho' the Sweepings of the Finest Lady's Chamber, we should be apt to Ridicule and Despise its Vanity, Partial Judges that we are! of Our own Excellencies, and other Men's Faults.

But a Broom-stick, perhaps you'll say, is an Emblem of a Tree standing on its Head; and pray what what is Man, but a Topfy-turvy Creature, his Animal Faculties perpetually a Cock-Horse and Rational; His Head where his Heels should be; groveling on the Earth, and yet with all his Faults. he fets up to be an universal Reformer and Corrector of Abuses, a Remover of Grievances, rakes into every Slut's Corner of Nature, bringing hidden Corruptions to the Light, and raises a mighty Dust where there was none before, sharing deeply all the while, in the very same Pollutions he pretends to sweep away: His last Days are spent in Slavery to Women, and generally the least deferving; 'till worn to the Stumps, like his Brother Bezom, he's either kickt out of Doors, or made use of to kindle Flames, for others to warm Themfelves by.





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### BAUCIS

AND

#### PHILEMON.

Imitated, From the Eighth Book of OVID.

To a finall Correct camp at laik

N antient Times, as Story tells,
The Saints would often leave their Cells,
And strole about, but hide their Quality,
To try good People's Hospitality.

It happen'd on a Winter Night,
As Authors of the Legend write;
Two Brother Hermits, Saints by Trade,
Taking their Tour in Masquerade;
Disguis'd in tatter'd Habits, went
To a small Village down in Kent;
Where, in the Strolers Canting Strain,
They beg'd from Door to Door in vain;
Try'd ev'ry Tone might Pity win,
But not a Soul would let them in.

Our wand'ring Saints in woful State,
Treated at this ungodly Rate,
Having thro' all the Village pass'd,
To a small Cottage came at last;
Where dwelt a good old honest Yeoman,
Call'd, in the Neighbourhood, Philemon.
Who kindly did the Saints invite
In his Poor Hutt to pass the Night;
And then the Hospitable Sire
Bid Goody Baucis mend the Fire;

While

While He from out of Chimney took A Flitch of Bacon off the Hook; And freely from the fattest Side Cut out large Slices to be fry'd: Then stept aside to fetch them Drink, Fill'd a large Jug up to the Brink; And faw it fairly twice go round; Yet (what is wonderful) they found, 'Twas still replenish'd to the Top, As if they ne'er had toucht a Drop. The good old Couple was amaz'd, And often on each other gaz'd; For both were frighted to the Heart, And just began to cry; - What art! Then foftly turn'd afide to view, Whether the Lights were burning blue, 1981 The gentle Pilgrims foot aware on't, Told 'em their Calling, and their Errant: Good Folks, you need not be affaid, We are but Saints, the Hermits faid; No Hurt shall come to You, or Yours; But, for that Pack of churlish Boors,

B 2

Not

Not fit to live on Christian Ground,
They and their Housesshall be drown'd:
Whilst you shall see your Cottage rise,
And grow a Church before your Eyes.

They scarce had Spoke; when, fair and soft,
The Roof began to mount alost;
Alost rose ev'ry Beam and Raster,
The heavy Wall climb'd slowly after.

The Chimney widen'd, and grew higher,
Became a Steeple with a Spire.

.comCleif of drt. . 'S

The Kettle to the Top was hoist,
And there stood fast ned to a Joist:
But with the Upside down, to shew
Its Inclination for below;
In vain; for a Superior Force
Apply'd at Bottom, stops its Course,
Doom'd ever in Suspence to dwell,
'Tis now no Kettle, but a Bell,

Par that Park of the Will Proge

A wooden Jack, which had almost Loft, by Difuse, the Art to Roast, A fudden Alteration feels, Increas'd by new Intestine Wheels: And, what exalts the Wonder more, The Number made the Motion flow'r: The Flyer, tho't had Leaden Feet, Turn'd round fo quick, you scarce cou'd fee't; But flacken'd by fome fecret Power, Now hardly moves an Inch an Hour. The Jack and Chimney near ally'd, Had never left each other's Side; The Chimney to a Steeple grown, The Jack wou'd not be left alone, But up against the Steeple rear'd, Became a Clock, and still adher'd: And still its Love to Houshold Cares By a shrill Voice at Noon declares. Warning the Cook-maid, not to burn That Roaft-meat which it cannot turned

The Groaning Chair began to crawl
Like an huge Snail along the Wall;
There stuck aloft, in Publick View,
And with small Change, a Pulpit grew.

The Porringers, that in a Row
Hung high, and made a glitt'ring Show,
To a less Noble Substance chang'd,
Were now but Leathern Buckets rang'd.

The Ballads pasted on the Wall,
Of Joan of France, and English Moll,
Fair Rosamond, and Robin Hood,
The Little Children in the Wood:
Now seem'd to look abundance better,
Improv'd in Picture, Size, and Letter;
And high in Order plac'd, describe
The Heraldry of ev'ry Tribe.

A Bedstead of the Antique Mode, Compact of Timber many a Load,

it is the second

Such as our Ancestors did use,
Was Metamorphos'd into Pews;
Which still their antient Nature keep;
By lodging Folks dispos'd to sleep.

The Cottage by such Feats as these, Grown to a Church by just Degrees, The Hermits then desir'd their Host To ask for what he fancy'd most:

Philemon, having paus'd a while, Return'd 'em Thanks in homely Stile; Then said; my House is grown so Fine, Methinks, I still wou'd call it mine:

I'm Old, and sain wou'd live at Ease, Make me the Parson, if you please.

He spoke, and presently he feels,
His Grazier's Coat fall down his Heels;
He sees, yet hardly can believe,
About each Arm a Pudding-sleeve;
His Wastcoat to a Cassock grew,
And both assum'd a Sable Hue;

But being Old, continu'd just
As Thread-bare, and as full of Dust.
His Talk was now of Tythes and Dues,
Cou'd smoak his Pipe, and read the News;
Knew how to preach old Sermons next,
Vampt in the Preface and the Text.
At Christnings well could act his Part,
And had the Service all by Heart;
Wish'd Women might have Children fast,
And thought whose Sow had farrow'd last.
Against Dissenters wou'd repine,
And stood up firm for Right Divine.
Found his Head fill'd with many a System,
But Classic Authors—he ne'er miss'd'em.

Thus having furbish'd up a Parson,

Dame Baucis next, they play'd their Farce on:
Instead of Home-spun Coifs were seen,
Good Pinners edg'd with Colberteen:
Her Petticoat transform'd apace,
Became Black Sattin, Flounc'd with Lace.

# BAUCIS and PHILEMON. Plain Goody would no longer down, 'Twas Madam, in her Grogram Gown. PHILEMON was in great Surprize, And hardly could believe his Eyes, Amaz'd to fee Her look fo Prim,

And the admir'd as much at Him.

Thus, happy in their Change of Life,
Were feveral Years this Man and Wife;
When on a Day, which proved their last,
Discoursing on old Stories past,
They went by chance, amidst their Talk,
To the Church-yard, to take a Walk;
When Bauers hastily cry'd our;
My Dear, I see your Forehead sprout:
Sprout, quoth the Man, What's this you tell us?
I hope you don't believe me Jealous:
But yet, methinks, I feel it true;
And truly, Yours is budding too—
Nay, — now I cannot stir my Foot:
It seels as if 'twere taking Root.——

Description would but tire my Muse: In short, they both were turn'd to Yeres. Old Good-man Dosson of the Green Remembers, He the Trees has feen; He'll talk of them from Noon till Night. And goes with Folks to shew the Sight: On Sundays, after Ev'ning Prayer, He gathers all the Parish there 5 Points out the Place of either Tem; Here BAUCIS, there PHILEMON grew. Till once, a Parson of our Town, To mend his Barn, cut BAUCIS down; At which, 'tis hard to be believ'd, How much the other Tree was griev'd: Grew Scrubby, dy'd a-top, was stunted; So, the next Parson stub'd and burnt it.



#### TO

# Their Excellencies, &c.

The Humble Petition of Frances Harris, Whomust Starve, and Die a Maid, if it miscarries.

Humbly Sheweth,

Hat I went to warm my self in Lady Betty's Chamber, because I was cold,

And I had in a Purse, seven Pound, and sour Shillings, and fix Pence, besides Farthings, in Money, and Gold;

So because I had been buying Things for my Lady last Night,

I was resolved to tell my Money, to see if it was right:

Now

- Now you must know, because my Trunk has a very bad Lock,
- Therefore all the Money, I have, which, God knows, is a very small Stock,
- I keep in a Pocket ty'd about my Middle, next my Smock.
- So when I put up my Purse, as God would have it, my Smock was unript,
- And, instead of putting it into my Pocket, down it slipt:
- Then the Bell rung, and I went down Stairs to put my Lady to Bed,
- When, God knows, I thought my Money was as fafe as my Maidenhead.
- So when I came up again, I found my Pocket very light,
- But when I fearch'd, and miss'd my Purse, Lard!
  I thought I should have sunk out-right:
- Lord! Madam, fays Mary, how d'ye do? Indeed, fays I, never worfe;
- But pray, Mary, can you tell what I have done with my Purse!
- Lord help me, said Mary, I never stirr'd out of this Place!
- Nay, said I, I had it in Lady Betty's Chamber, that's a plain Case.

So

So Mary got me to Bed, and cover'd me up warm,

However, she stole away my Garters, that I might do my self no Harm:

So I tumbl'd and tos'd all Night, as you may very well think,

But hardly ever fet my Eyes together, or flept a Wink.

So I was dream'd, methought, that we went and fearch'd the Folks round,

And in a Corner of Mrs. Duke's Box, ty'd in a Rag, the Money was found.

So next Morning we told Whittle, and he fell a Swearing;

Then Mrs Wadgar came, and she, you know, is thick o' Hearing;

Dame, said I, as loud as I could bawl, do you know what a Loss I have had?

Nay, faid she, my Lord \* Collway's Folks are all very sad,

For my Lord † Dromedary comes a Tiesfday without fail;

Pugh! faid I, but that's not the Business I ail.

<sup>\*</sup> Gallway.

- Says Carr, fays he, I have been a Servant this Five and Twenty Years, come Spring,
- And in all the Places I liv'd, I never heard of fuch a Thing.
- Yes, fays the Steward, when I was at my Lady Shrewsbury's,
- Such a Thing as this happen'd, just about the Time of Goosberries.
- So I went to the Party suspected, and found her full of Grief;
- Now you know, of all Things in the World, I hate a Thief:
- However, I was refolv'd to bring the Discourse slily about,
- Mrs. Dukes, said I, here's an ugly Accident has happen'd out;
- Tis not that I value the Money three Skips of a Louse;
- But the Thing I stand upon, is the Credit of the House;
- 'Tis true, feven Pound, and four Shillings, and fix Pence, makes a great Hole in my Wages,
- Besides, as they say, Service is no Inheritance in these Ages.
- Now, Mrs. Dukes, you know, and every Body understands,

- That the 'tis hard to judge—Money can't go without Hands.
- The Devil take me, said she, blessing her self, if ever I saw't!
- So the roar'd like a Bedlam, as tho' I had call'd her to naught;
- So you know, what could I fay to her any more,
- I e'en left her, and came away as wise as I was before.
- Well: But then they would have had me gone to the Cunning Man;
- No, faid I, 'tis the same Thing, the Chaplain will be here anon.
- So the Chaplain came in; now the Servants fay, he is my Sweet-heart,
- Because he's always in my Chamber, and I always take his Part 5
- So, as the Devil would have it, before I was aware, out I blunder'd,
- Parson, said I, can you cast a Nativity, when a Body's plunder'd?
- Now you must know, he hates to be call'd Parson, like the Devil.
- Truly, sayshe, Mrs. Nab, it might become you to be more civil:

#### 24 Mrs. Harris's Petition.

- If your Money be gone, as a Learned Divine fays, d'ye fee,
- You are no Text for my Handling, take that from me:
- I was never taken for a Conjurer before, I'd have you to know.
- Lord, faid I, don't be angry, I'm fure I never thought you so;
- You know, I honour the Cloth, I design to be a Parson's Wife,
- I never took one in Your Coat for a Conjurer in all my Life.
- With that, he twisted his Girdle like a Rope, as who should say,
- Now you may go hang your felf for me, and fo went away.
- Well, I thought I should have swoon'd; Lord, faid I, what shall I do?
- I have lost my Money, and shall lose my True-Love too.
- Then my Lord call'd me; Harris, said my Lord, don't cry,
- I'll give fomething towards thy Loss; and says my Lady, so will I.

Oh but, said I, what if after all my Chaplain won't come to?

For that, he said, (an't please your Excellencies) I must Petition You.

The Premises tenderly consider'd, I desire your Excellencies Protection,

And that I may have a Share in next Sunday's Collection:

And over and above, that I may have your Excellencies Letter,

With an Order for the Chaplain aforesaid; or instead of Him, a Better:

And then your poor Petitioner, both Night and Day,

Or the Chaplain, for 'tis his Trade, as in Duty bound, shall Pray.



#### TO

# Mrs. Biddy Floyd.

When Cupid didhis Grandsire Jove intreat,
To Form some Beauty by a new Receit,
Jove sent and sound far in a Country Scene,
Truth, Innocence, Good Nature, Look serene;
From which Ingredients, First the dext'rous Boy
Pickt the Demure, the Aukward, and the Coy;
The Graces from the Court did next provide
Breeding, and Wit, and Air, and decent Pride;
These Venus cleans'd from ev'ry spurious Grain
Of Nice, Coquet, Affected, Pert, and Vain.
Jove mix'd up all, and his best Clay imploy'd;
Then call'd the happy Composition, Flox D.

#### THE

# HISTORY

O F

#### VANBRUGH'S House.

Hen Mother Club had rose from Play,
And call'd to take the Cards away;
Van Saw, but seem'd not to regard,
How Miss pickt ev'ry Painted Card;
And Busse both with Hand and Eye,
Soon Rear'd a House two Story high;
Van's Genius without Thought or Lecture,
This hugely turn'd to Architesture:
He view'd the Edifice, and smil'd,
Vow'd it was pretty for a Child;
It was so perfect in its Kind,
He kept the Model in his Mind,

But when he found the Boys at Play, And Saw 'em dabling in their Clay 5 He stood behind a Stall to lurk, And mark the Progress of their Work; With true Delight observ'd 'em All Raking up Mud to build a Wall; The Plan he much admir'd, and took The Model in his Table-Book; Thought himself now exactly skill'd, And so resolv'd a House to build; A real House, with Rooms and Stairs, Five Times at least as big as Theirs; Taller than Miss's by two Yards, Not a sham Thing of Clay, or Cards 5 And so he did: For in a while, He built up fuch a monstrous Pile, That no two Chair-men cou'd be found, Able to lift it from the Ground; Still at White-Hall it Stands in View, Just in the Place where first it grew;

There all the little School-Boys run, Envying to see themselves out-done.

From such deep Rudiments as these,

VAN is become by due Degrees,

For Building Fam'd, and justly Reckon'd

At Court, VITRUVIUS the Second:

No wonder, since wise Authors show,

That Best Foundations must be Low;

And now the Duke has wisely ta'en him

To be his Architect at Blenheim:

But Railery for once apart,

If this Rule holds in ev'ry Art;

Or if his GRACE was no more Skill'd in

The Art of Batt'ring Walls, than Building,

We might expect to find next Year,

A Mouse-trap Man, Chief Engineer.

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