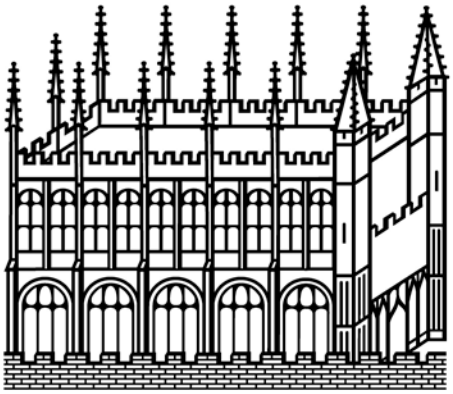


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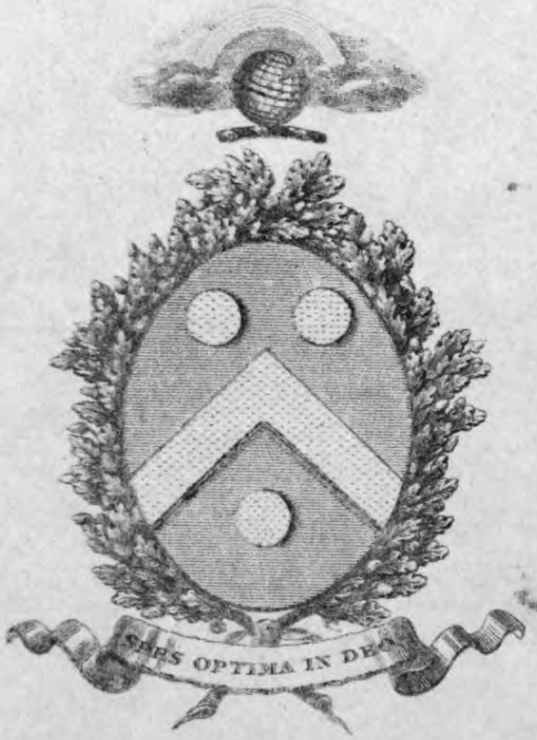
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Hope Essays 222.



John Thomas Hope.

ESSAYS
Upon Several
Moral Subjects.

In Two PARTS.

PART I.

Upon Pride. Upon Cloaths. Upon Duelling. Upon General Kindneſs. Upon the Office of a Chaplain. Upon the Weakneſs of Human Reaſon.

PART. II.

Of Fame. Of Muſick. Of the Value of Life. Of the Spleen. Of Eagerneſs of Deſire. Of Friendſhip. Of Popularity. A Thought. Of the Entertainment of Books. Of Confidence. Of Envy. Of the Aſpect. Againſt Deſpair. Of Covetouſneſs. Of Liberty. Of Old Age. Of Pleaſure.

By JEREMY COLLIER, M.A.

The Sixth Edition, Corrected and Enlarged.

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TO

TO THE READER.

I Eaſily foreſee ſome People will be diſobliged with the Freedom of theſe Papers, and think themſelves treated with too little Ceremony; But unleſs they can diſarm their pretended Adverſary, and confute his Arguments, I would deſire them by all Means to ſmother their Reſentments: For, as bad as the World is, to appear in Defence of Pride, and turn Advocate for the Devil, looks like an untoward Sort of an Employment. However, to ſweeten their Humour as much as may be, they may pleaſe to conſider that there was no Good to be done in this Caſe without Plain-dealing; This Malady of all others muſt be well examined, otherwiſe it's in vain to expect a Cure. 'Tis to no Purpoſe to declaim in general againſt a

Proud

To the READER.

Proud Man, and to give him a great many hard Names; for unleſs you point directly upon his Vice, diſtinguiſh it's Nature, and diſcover the Weakneſs of that which he builds upon, every one will be ſure to avoid the Charge, and parry againſt the Application. Farther, to abate their Cenſure, I think it not improper to acquaint them that here are no particular Characters attempted; nor is there the leaſt Intention to provoke, or expoſe any Perſon Living. Beſides, when a Piece, like this, is drawn from ſo many different Faces; the mixing of Features and Complexions, will keep the Originals *from being diſcover'd. In ſhort, the Deſign of this ſmall Diſcourſe is only to make Men more Uſeful and Acceptable to Society, and more Eaſie to themſelves then they generally are: And that thoſe who over-top their Neighbours upon any conſiderable Account, may manage their Advantage with that Modeſty and good Humour, that none may have any juſt Occaſion to wiſh them leſs.*

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A MORAL ESSAY UPON PRIDE.

IN A DIALOGUE BETWEEN *Philotimus* and *Philalethes.*

Philot. PHILALETHES, I am glad to ſee you, though you are ſo wrapt up in *Speculation* that I ſcarce knew you at firſt ſight; pray why ſo Thoughtful? you don't uſe to have ſo much Philoſophy in your Face.

Philal. I have a particular Reaſon to look a little pretendingly at preſent; therefore I hope you will excuſe it.

Philot. With all my Heart; for I ſuppoſe you will not make a Practice of it: But whatever Emergency you may be under, I would adviſe you to appear in your old ſhape again; for in my Judgment that contemplative Figure does not become you.

Philal. I am ſorry to hear *Thinking* agrees ſo ill with my Conſtitution; but I hope this Alteration does not ariſe from any natural Antipathy I have to Senſe; but from the unacceptableneſs of the Subject I am upon.

Philot. Pray if it be not too free a Queſtion, What were you muſing upon?

Philal. Why laſt *Night* I happen'd to light upon an overgrown Fop, who plagued the Company with ſuch an impertinent Hiſtory of his Quality and Performances, and was ſo vain and inſolent in all his Behaviour, that as ſoon as I was delivered from him, I had a plentiful occaſion to conſider the unreaſonableneſs of Pride; which is the preſent Employment of my Thoughts: And upon a full View, I find ſo much Folly, and ill Humour, and Monſter, in the Compoſition of this Vice, that I am aſhamed, and almoſt afraid, of the *Idea* I have raiſed.

Philot. 'Tis ſomewhat hard you can't ſtand the Charge of your own Imagination;

on; but though I ſhall not diſpute your Courage, yet I much queſtion your Mortification.

Philal. The Reaſon of your Cenſure?

Philot. Becauſe I have obſerved it's but a bad Sign of Humility to declaim againſt Pride; for he that is really Humble will be unconcerned about Reſpect and Applauſe; ſuch a Perſon values himſelf upon nothing but his Conſcience and Integrity; and therefore the Haughtineſs of another can't make him uneaſie; ſo that if he finds himſelf wince upon the Account of Neglect, he may be pretty well aſſured he has a Sore Place.

Philal. I think you are ſomewhat out in your Notion of Humility; for that Virtue does not make us either ſervile or inſenſible; it does not oblige us to be ridden at the Pleaſure of every Coxcomb: We may ſhew our diſlike of an imperious Humour, as well as of any other fooliſh Action; both for the Benefit of Others, and in Vindication of our own Right.

Philot. I am glad to hear this Conceſſion from you; becauſe from hence it follows, that a Man may have a juſt Eſteem of himſelf without being Proud: Now if this Obſervation was remembred and rightly applyed, Men would not be ſo Cenſorious in this Point, nor miſtake their own Pride for

their Neighbours ſo often as they do. For inſtance, a Man whom the Law has made my Superiour, may take notice of his Quality if he pleaſes; but this can't well be done except he makes me an Abatement of the Regard he receives from me; therefore I ought not to interpret the *Reſerve* or *Familiarity* of his Carriage, as a Neglect; for provided he keeps within his Proportion, he Challenges nothing but his own; ſo that if I am diſpleaſed, the Pride lies on my ſide, for affecting to have an equal Regard paid to Perſons who are unequal.

Philal. I have nothing to Object againſt the Main of your Diſcourſe; and conceive that the beſt way to know whether we are Guilty or not, and to prevent charging this odious Imputation unjuſtly upon Others, is to State the Nature of Pride, and to enquire into the Grounds of it.

Philot. I confeſs that is the way to Pinch the Queſtion; therefore let what will come of it, I will ſtand the Teſt of your Method, though I am afraid you will ſay ſome unacceptable Things.

Philal. Suppoſe I do; if the Subject leads me to it, the Fault is not mine: But to come to the Point: Pride has a very ſtrong Foundation in the Mind; it's bottom'd upon Self-love.

Philot.

Philot. Then I find there is ſomewhat to Work upon. —

Philal. Pray give me leave, I ſay Pride is originally founded in Self-love; which is the moſt intimate and inſeparable Paſſion of humane Nature. The Kindneſs Men have for themſelves, is apt to put them upon over-valuing their own Things: which Humour unleſs check'd in time, will make them take moſt delight in thoſe Circumſtances and Actions which diſtinguiſh them from their Neighbours; and place their ſuppoſed Advantages in the beſt Light. Now this Deſign is beſt purſued by being Maſter of uncommon Excellences; which though deſired by all, are poſſeſſed but by a few; for the Rareneſs of Things raiſes their Eſteem, and draws a general Admiration. And their Deſire of being diſtiuguiſhed, is one Reaſon why they love to keep the Odds in their own Hand, and to make the Diſtance between themſelves and their Neighbours as Wide as may be; which often runs them upon a vain, and tyrannical Oſtentation of their Power, Capacity, *&c.* For this magnificent Diſcovery makes the Difference between them and their Neighbours more Apparent; and conſequently, occaſions their own Greatneſs to be the more Remarkable.

Philot. I think you have ſaid ſomething very remarkable; and I don't know but you may grow conſiderable by it; if you can prove your Aſſertion.

Philal. Pray what riſing Doctrine have I laid down?

Philot. You ſay that Pride is founded in Self-love, which is an unſeparable Paſſion of humane Nature; from whence I gather, that it's impoſſible for a Man not to be Proud, becauſe it's impoſſible for a Man not to Love himſelf. We are like to have an admirable Preſervative from you at this Rate.

Philal. Not ſo faſt, If you had attended to the Whole, you might have obſerved, That by Self-love I meant the Exceſſes of it.

Philot. I thought a Man could not have loved himſelf too well.

Philal. If by loving, you mean wiſhing himſelf Happy, I agree with you; for we may, or rather we muſt deſire to be as Happy as is poſſible; provided it be without Prejudice to another. But then if Eſteem is underſtood by Love, it's eaſie (without Care) to exceed in our own Behalf; and in this ſenſe we certainly do love our ſelves too well, as often as we ſet an over-proportioned and unuſual Value upon any Thing, becauſe it's our own; as if our Fondneſs and

Par-

Partiality was the true Standard of Worth; and we had the Faculty of turning every Thing we touch into Gold.

Philot. I will not Conteſt this Point any farther with you; but as I remember you ſtarted another Paradox, by intimating, that it was a ſign of Ambition to eſteem any Excellency the higher for being uncommon: Now ſince the Value of an Advantage is enhanſed by its ſcarceneſs, and made more Reputable to the Owner: I think it ſomewhat hard not to give a Man leave to Love that moſt which is moſt ſerviceable to him.

Philal. So it would if he had no Body to Love but himſelf; but ſince he is both obliged and naturally inclinable to univerſal Benevolence, this alters the Caſe: for he who Values any Thing the more for being uncommon, will deſire it ſhould continue ſo; which is no kind wiſh to his Neighbours; and is an Argument that a Man does not delight in an Advantage ſo much for it ſelf, as for the Compariſon; not ſo much for its own irreſpective Goodneſs, as becauſe others want it. Now it affords a more generous, and I believe, a more tranſporting Pleaſure, to Converſe with univerſal Happineſs, tho' we make no greater Figure in it, than the reſt of our Neighbours; then to be gazed at, and admired by a Crowd of indigent and inferiour People.

Philot. The World does not ſeem to be of your Opinion; however, I will let your Argument paſs, for the good Nature of it. But after all let me tell you, though I have no Mind to be counted Proud, yet I have a ſtrong Fancy for my ſelf; and therefore if you will not allow me to be Civil to my Perſon, we might e'en as good Diſpute no farther, for---

Philal. Don't trouble your ſelf, if your Terms are moderate, we'll never break off upon that Score; therefore I will offer at a ſhort Negative Deſcription of Pride; in which if it's poſſible, I will give you Satisfaction.

Philot. Pray let us ſee how liberal you will be.

Philal. Firſt, it's no Part of Pride to be conſcious of any Perfections we have, whether Intellectual or Moral; for this is in many Caſes neceſſary, and impoſſible to be avoided. He that is Wiſe or Learned muſt know it, otherwiſe he can't underſtand when he judges True or Falſe; nor diſtinguiſh difficult and noble Speculations, from trifling and vulgar Remarks; nor tell when he acts rationally or not. Now a Man that is ignorant of theſe Things, can neither be Wiſe nor Knowing: Therefore as he that has a juſt and vigorous Senſe of the Magnitude, Diſtance and Colours of Objects, muſt

muſt conclude that he has Eyes whether he will or not; ſo theſe Perfections of the Mind diſcover themſelves by their own Light: The Poſſeſſor can no more be Ignorant of them, than he can doubt of his Exiſtence when he is Awake. To give one Inſtance more: How can any Perſon have true Fortitude, who does not know how far he ought to hazard himſelf; and wherein the Baſeneſs of Cowardice conſiſts? So that to affirm a Man may be ignorant of his own Conſiderableneſs, is to make him Wiſe and Great, and Good by Chance; which is a Contradiction to the *Excellences* ſuppoſed in him.

Philot. Right. And ſince I like the Frankneſs, and Tendency of your Argument, I'll try if I can Reinforce it: I ſay then, ſuppoſing it was Poſſible for a Man to be Ignorant of his good Qualities; it was by no Means convenient: For if he carried ſuch a Treaſure about him, without knowing how well furniſhed he was; it's ſomewhat hard to conceive how he could either Improve or Uſe it: If it lay thus cloſe, it would be little better, than a Mine undiſcovered; for which neither the Owner of the Ground, or any Body elſe, are ever the Richer.

Philal. You ſay well, and therefore I ſhall venture in the Second Place to affirm,

That

That as we may be acquainted with our own Accompliſhments, without being guilty of Pride, ſo neither is it any Branch of this Sin to diſcover that they are greater than ſome of our Neighbours enjoy. If we have a real Advantage over another, it's no Sin to be ſenſible of it; to apprehend otherwiſe, is to judge contrary to the Reaſon of Things; when the Caſe is plain, we may believe we have more Honeſty, Senſe, *&c.* than ſome others: This is as allowable as it is for us to think, that we have better Complexions than Moors, and are Taller than Pygmies.

Philot. Can you go on?

Philal. Yes, I'm not afraid to add. Thirdly, That we don't fall into the Sin of Pride, by being delighted with thoſe Advantages of Mind, Body or Fortune, which Providence has given us; theſe Things in the very Notion of them are ſuppoſed to be Beneficial. Now it's natural and neceſſary for us to be pleaſed with the Enjoyment of that which is good; of that which is agreeable to our Faculties, and an Advancement of our Nature: To ſpeak ſtrictly, when the Faculty and the Object are rightly proportioned, Satisfaction follows of Courſe; and it's as impoſſible for us not to be pleaſed, as it is for Fire not to aſcend: Farther, if we are not allowed to take any Satisfaction in our Con-

Condition, we are not bound to give God Thanks for it; for we are not obliged to be Thankful for that which does us no good: But nothing can do us any good, except it be by giving us a Pleaſure either in Hand or in Proſpect. *Fourthly*, It is no part of Pride, to be more pleaſed with having an Advantage our ſelves, than by ſeeing one of the ſame Value poſſeſſed by another.

Philot. Make this out, and you will oblige me.

Philal. Very well: I prove my Propoſition thus. *Firſt*, Becauſe that which is in our Poſſeſſion, or *incorporated into* our Eſſence, is always in our Power; and ready to be made uſe of when we think fit. But that which belongs to another is often at a diſtance, and out of our reach; and can't be communicated to us, though the Owner was never ſo willing. *Secondly*, It muſt be more agreeable to be Maſter of any Perfection our ſelves, than to contemplate one of the ſame Nature in another; becauſe every one is more certain of the kind Inclination he has to himſelf, than he can be of the Affection of any other Perſon whatever: That I will be always Kind to my ſelf, I am as well aſſured of, as that I have a Being; but that another will be ſo, is impoſſible for me to know: And therefore let a Man be never ſo good natured,

it

it muſt be ſomewhat more Satisfactory to him, to ſee himſelf well furniſhed in any kind, than his Neighbour. *Thirdly*, That which is our Own, and in our Nature, we have the moſt intimate and vigorous Senſe of; for the Preſence of any deſirable Object, we know is more Acceptable and Entertaining, than either the Notion or Proſpect of it: Poſſeſſion gives us the Life of the Thing; but Hopes and Fancy can furniſh out no more at the beſt, than a Picture finely drawn. So that, for Example, let a Man be of never ſo generous and diſintereſted a Spirit, yet it's Natural for him to be better pleaſed with being Rich himſelf (if he has any Value for Riches) than in having the bare Idea of an Eſtate: Beſides, as I obſerved, that which is our Own, is always at our Diſpoſal, and does not depend upon the uncertain Inclination and Humour of Another.

Philot. Very comfortably argued: I find then by your Diſcourſe, that a Man may without Vanity be pleaſed with his Circumſtances; and have good Thoughts of himſelf too if he deſerves it. Now ſome People are ſo unreaſonable, that they will neither give Men leave to Love, nor Underſtand themſelves; if they are Conſcious of any commendable Quality, they muſt be ſure to lay it out of the Way, that they

they may not ſee it: Nay, if a Man has taken never ſo much Care to make himſelf Inſignificant, in Order to the promoting of Humility, they will ſcarce let him know he is good for nothing, for fear he ſhould grow Conceited of his Virtue. But I perceive you are not ſo ſtrait-laced, and pedantick in your Notions. Therefore if you can recover us no more Ground, let us know directly what Pride is; and be as fair as you can.

Philal. Why Pride in the plaineſt Words which *I can think of, is too* high an Opinion of our own Excellency.

Philot. How ſhall we know when we over-rate our ſelves.

Philal. That is a very ſeaſonable Queſtion, and abſolutely neceſſary to the State of the Caſe: Therefore I ſhall lay down ſome indiſputable Marks of this Vice; that whenever we ſee the Tokens, we may conclude the Plague is in the Houſe.

Philot. Let us hear your Diagnoſticks.

Philal. Firſt, Then we may be aſſured we have this Diſeaſe, when we value any Perſon chiefly becauſe his Advantages are of the ſame Nature with thoſe we Enjoy; neglecting Others who have an equal Right to Regard, only becauſe their Privileges are of a different Kind from our own. For inſtance, When Men who derive their Conſide-

ſiderableneſs from the Sword, the Gown, or their Anceſtors, think none worthy their Eſteem but ſuch as claim under their own Pretences; in this Caſe it's evident it can be nothing but Partiality and Conceitedneſs which makes them give the Preheminence.

Secondly, We may certainly conclude our ſelves infected with this Vice, when we Invade the Rights of our Neighbour; not upon the account of Covetouſneſs, but of Dominion; only that we have it in our Power to create Dependencies, and to give another that which is already his own.

Thirdly, When Men don't meaſure their civil Advantages by the Laws of their Country, but by their own Fancies, and the Submiſſion of Flatterers; this is another infallible Sign they are Proud.

Fourthly, To mention no more, When Men love to make themſelves the Subject of Diſcourſe: To con over their Pedigrees, and obtrude the Blazon of their Exploits upon the Company; this is an Argument they are overgrown with Conceit; and very much ſmitten with themſelves.

Philot. Though I think you have hit the Symptoms pretty well, yet except they are marked ſomewhat more diſtinctly, 'tis poſſible for a Man to have moſt of them without being e'er the Wiſer. For unleſs we are able to draw up a juſt State of the Degrees

of

of Merit, we can never take the true Height of our Pretenſions; and being in this Uncertainty, it's odds if Self-love does not make us determine to the Prejudice of our Neighbours. Now I would gladly know how we muſt go to work, to be ſufficiently informed in this Point.

Philal. We muſt endeavour to get right Apprehenſions of the ſeveral Excellencies of human Nature; and what Proportion they hold to each other: In Order to the aſſiſting our Judgment in this Caſe, I ſhall lay down theſe general Rules.

Firſt, Thoſe Advantages which ſpring from our ſelves; which are the Effects of our Power and Courage; of our Induſtry or Underſtanding, are more valuable than thoſe which are derived, and borrowed; becauſe they are a Sign of a Richer and more Active Nature.

Secondly, Thoſe Qualities which are moſt uſeful ought to have the Preference: For ſince Acknowledgments ought to be ſuitable to the Nature of Benefits received, thoſe who have the largeſt Capacity of Obliging, may fairly Challenge the Preheminence in our Eſteem; and therefore in the Third Place, The Duration of an Advantage ought to be conſider'd; and that which has the firmeſt Conſtitution, and is moſt likely to continue, ought to be prefer'd to

Others

Others which are brittle and ſhort-lived. Theſe Rules carefully apply'd will ſhew us how far our Pretenſions to Regard are ſhort of, or exceed other Mens; and ſo prevent an over-weening Opinion of our ſelves. However, we are to obſerve that outward Reſpect ought to be given according to the Diſtinctions of Law; and though a Man may happen to be very Defective in Point of Merit, yet we ought to take Notice of the Value Authority has ſet upon him.

Philot. Give me Leave to put in a Word, which is to tell you, that though I am not ſatisfied with your Inſtances, yet I am glad to find you will allow us different Degrees of Worth. I was almoſt afraid you would have ſet all Mankind upon a Level.

Philal. To deliver you from ſuch Apprehenſions, I freely grant you that the Diſtinctions of Quality ought to be kept up for the Encouragement of Induſtry, and the Support of Government. I hope, now you have the Reaſon of my Conceſſion, you will not be ſo ſuſpicious for the future.

Philot. No, not till you give me a farther Occaſion; eſpecially ſince the Inference of your Diſcourſe is not unacceptable; from whence it followeth, That when a Man ſees plainly that he has the Advantage of his Neighbour, he may let him underſtand ſo much without any Offence to Humility.

Philal.

Philal. No doubt of it; eſpecially when his Station is Publick: But then the Diſcovery of his Superiority ought to be managed with a great deal of Art and good Nature; to which we are oblig'd not only in Point of Complaiſance, but Juſtice: For though there is often a real Difference between one Man and another, yet the Party who has the Advantage uſually magnifies the Inequality beyond all Senſe and Proportion. Men don't conſider that the great Privileges of humane Nature are common to the whole Kind; ſuch as being equally related to God and *Adam*, Reaſon and Immortality, the ſame Number of Senſes, and much of the ſame Perfection and Continuance. And as for thoſe Things which are the peculiar Advantages of a few; they are either acquired and enjoyed by the Strength of thoſe general Ones I have mentioned, or elſe they are foreign, and in a great Meaſure Chimærical; and therefore can be no real Enrichments of our *Nature:* They are often no more than the Bleſſings of Chance, of Flattery, and Imagination; and though they may ſet us upon higher Ground, yet they can add nothing to the true Stature of our Being: But to Combate this Vice more ſucceſsfully, we'll examine its moſt plauſible Pretences, and ſee if we can diſcover the Weakneſs of them.

Philot. What Pretences are thoſe?

Philal. I mean Learning, Nobility, and Power; for theſe you know are accounted the brighteſt and moſt diſtinguiſhing Advantages. But though they ought all to be conſidered, yet I believe there is much more Weight laid upon them, than in ſtrict Reaſon they will bear.

Philot. You talk as if you were retained by the Mobile, and had a Mind to bring us back to our Original State of Ignorance and Peaſantry.

Philal. I tell you once again, you are much miſtaken. I have no Deſign to leſſen the Value of any Man's Honour, or Underſtanding: Let People have as much Senſe and Quality as they pleaſe; provided they don't grow troubleſome and ridiculous about it.

Philot. I ſomewhat ſuſpect you have a Mind to engroſs this Vice of Pride to your ſelf. This Sort of Diſcourſe looks like declaiming againſt Arbitrary Power; where the ſharpeſt Invectives are commonly made by the moſt enterprizing, and unmortified Men; who are only Angry that they are not poſſeſſed of that Abſoluteneſs themſelves which they endeavour to render Odious in Others.

Philal. You are ſomewhat ſmart! However let me tell you, if I have any ſuch Project

ject as you imagine, you have me upon a fair Dilemma. For, if my Reaſons againſt Pride hold good, they will ſtand upon Record againſt my Self; which I ſuppoſe will be no unacceptable Revenge for you: If they are inſignificant, you will have the Diverſion of Laughing at the Folly of the Attempt: And which is more conſiderable, you may keep your good Opinion of your Self into the Bargain.

Philot. Pray begin your Attack as you think fit, and for Diſpute ſake, I'll try how far I can maintain the Ground againſt you.

Philal. Firſt then, Learning (to begin there) and High Conceit agree very ill together: For a Man of Letters may have a clear Notion of the Stupidneſs and Deformity of this Vice; and being better acquainted with the Frame and Paſſions of human Nature, he can't chuſe but diſcover how unacceptable it muſt make him to all Mankind. Beſides, he is ſuppos'd to know, that nothing in ſtrict Reaſon deſerves a true Commendation, but a right Uſe of the Liberty of our Will; which is in every Ones Power to manage to Advantage.

Secondly, Learning gives us a fuller Conviction of the Imperfection of our Nature; which one would think might diſpoſe us to Modeſty. The more a Man knows, the more he diſcovers his Ignorance. He can ſcarce

look upon any Part of the Creation, but he finds himſelf encompaſſed with Doubts and Difficulties. There is ſcarce any thing ſo Trifling, or ſeemingly Common, but perplexes his Underſtanding; if he has but Senſe enough to look into all the Objections which may be raiſed about it. He knows he has a Being, 'tis true; and ſo does a Peaſant: But what this Thing is which he calls himſelf, is hard to ſay. He has Reaſon to believe, that he is compounded of two very different Ingredients, Spirit, and Matter; but how ſuch unallyed and diſproportioned Subſtances ſhould hold any Correſpondence, and Act upon each Other, no Man's Learning yet could ever tell him. Nay, how the Parts of Matter *cohere*, is a Queſtion which it's likely will never be well anſwer'd in this Life. For though we make uſe of the faireſt *Hypotheſes*, yet if we purſue the Argument home, we ſhall go nigh to Diſpute away our Bodies, and Reaſon our ſelves all in Pieces. Inſomuch, that if we had Nothing but Principles to encourage us, we might juſtly be afraid of going Abroad, leaſt we ſhould be blown away like a Heap of Duſt: For it's no Solution to ſay, the greater Parts of Matter are connected with hooked Particles; for ſtill the Difficulty returns, how theſe Hooks were made? *Quis cuſtodiet ipſos Cuſtodies?* What is it that faſtens this

this Soder, and links theſe Firſt Principles of Bodies into a Chain? And as the more refined Underſtandings know little or nothing of themſelves, and of the material World; ſo upon Enquiry, we ſhall find them as Defective in their Skill about Moral Truths: (excepting thoſe who are taught by Revelation; which ſupernatural Diſcoveries the unlearned are capable of underſtanding, as far as their Happineſs is concerned.) Thoſe who made Laws in their reſpective Countries, we have Reaſon to believe *had their* Minds poliſhed above the vulgar Rate: And yet we ſee how unaccountably the publick Conſtitutions of Nations vary. The *Perſians* and *Athenians* allowed Inceſt; the *Lacedemonians*, Stealing; and ſome *Indians Herodotus* mentions, uſed to bury their beſt Friends in their Stomachs. In ſhort, the Rules of Decency, of Government, of Juſtice it ſelf, are ſo different in one Place from what they are in another, ſo Party-coloured and Contradictious, that one would almoſt think the Species of Men altered according to their Climates; and that they had not the ſame Nature in common. One would almoſt think, that Right and Wrong lay rather in the Fancies of Men, than in the Reaſon of Things; and was bounded more by Seas and Rivers, than by any unalterable Limits of Nature; that Vir-

tue and Vice were Minted by the Civil Magiſtrate; and like Coins, would paſs for Currant only in his own Dominions. The Heathen Philoſophers may fairly be granted, to have as good Pretences to Learning, as any other Sort of Men among them: And yet we may obſerve from *Tully* and *Laertius*, what a ſmall Proportion of ſolid Knowledge they were Maſters of; how ſtrangely did they differ in Matters of the higheſt Import? How eagerly did they Diſpute, and not without Probability on both Sides: Whether there was any Thing certain? Whether the *Criterions* of Truth and Falſhood were clear and indubitable, or not? Whether the Government of the World was Caſual, Fatal, or Providential? How many *Summum Bonums* have they preſented us with; Some of them only fit to entertain a Brute: Others Noble enough for a Spirit of the higheſt Order? It were tedious to recount the Differences one Sect had with another; their Inconſiſtences with themſelves, and the ridiculous and ill-ſupported Tenets ſome of the moſt famous of them have held. Inſomuch that *Tully* takes Notice, that there was no Opinion ſo abſurd, but was held by ſome Philoſopher or other. 'Tis true, they could Wrangle and Harangue better than the common People; they could talk more plauſibly

about

about that they did not underſtand; but their Learning lay chiefly in Flouriſh, and Terms, and Cant; for as for any real Improvements in Science, they were not much Wiſer than the leſs-pretending Multitude. Indeed the more Modeſt of them would confeſs, That the chief Uſe of Learning was to give us a fuller Diſcovery of our Ignorance; and to keep us from being Peremptory and Dogmatical in our Determinations. Now one would imagine, the more intimate Acquaintance we had with the Imperfections of our Nature, the greater Reaſon we ſhould have *to be humble.* Is Weakneſs a proper Foundation to erect our lofty Conceits upon? Indeed he that has not the Leiſure or Capacity to examine how it's with him, may be fondly perſuaded to fancy himſelf ſome Body; and grow Vain upon the kind Preſumption: But for a Man to be Proud who can demonſtrate his own Poverty, is little leſs than Madneſs.

Philot. If the Caſe ſtands thus, to make all ſure, we had beſt get an Order to burn The Twenty Four Letters, and hang up *Cadmus* in Effigy; for----

Philal. Pray don't interrupt me, and I will try if I can give you a little Eaſe. Granting therefore, as we may, that Learning does give ſome Advantage; and that our Underſtandings are really enriched by it;

yet in Regard we have but few Principles to build upon, the greateſt Part of our Knowledge muſt conſiſt in Inferences; which can't be wrought out without great Labour and Attention of Mind: And when we are at any Diſtance from ſelf-evident Truths, the Mind is not only perplexed with the Conſideration of a great many Circumſtances, but which is worſe, Forgetfulneſs, or Miſtake in the leaſt of them, fruſtrates our whole Deſign; and rewards us with nothing but Error for our Trouble.

Now he that is ſo liable to be impoſed upon, who riſes but by Inches, and enriches himſelf by ſuch ſlow and inſenſible Degrees; 'tis a Sign that his Stock was either very ſmall, or that he is unskilful in the Management of his Buſineſs; and therefore he has no Reaſon to be proud of what he has gotten: Beſides, it's an humbling Conſideration to reflect what Pains we are obliged to take to muſter up our Forces; and to make that little Reaſon we have ſerviceable. How faſt does Obſcurity, Flatneſs and Impertinency, flow in upon our Meditations? 'Tis a difficult Task to talk to the Purpoſe; and to put Life and Perſpicuity into our Diſcourſes: Thoſe who are moſt ready and Inventive, have not their beſt Thoughts uppermoſt: No, they muſt think upon the Stretch; ranſack, and turn over the Mind,

and

and put their Imagination into a Kind of Ferment, if they intend to produce any Thing extraordinary: So that conſidering the Trouble, and almoſt Violence we are put upon, one would think that Senſe and Reaſon was not made for Mankind; and that we ſtrive againſt our Natures when we pretend to it.

Philot. Well; What though our Minds were poor, and unfurniſhed at firſt; Is it any Diſparagement to us to have more Wit than we were Born with? What though we can't ſtrike out a Science at a Heat, but are forced to Poliſh our ſelves by Degrees, and to Work hard for what we have? The leſs we were Aſſiſted by Nature, the greater Commendation it is to our Induſtry; and our Attainments are ſo much the more our own. And ſince we have thus fairly diſtinguiſhed our ſelves by Merit, why ſhould we ſeem unapprehenſive of our Performances? Since we have paid ſo dear for the Improvements of our Underſtanding, and our Advantages are gained with ſo much Difficulty, what harm is it to make our beſt of them? Why ſhould we not oblige the Negligent to Diſtance and Regard; and make thoſe who are younger, or leſs knowing than our ſelves, ſenſible of their Inferiority?

Philal.

Philal. I agree with you, as I have already hinted, That a Man may lawfully maintain his Character and juſt Pretences againſt Rudeneſs and Ignorance; eſpecially when the Publick Good is concerned in his Reputation. But when he acts a private Part, and Converſes with People of Senſe and Modeſty, he ſhould give them but very gentle Remembrances of his Prerogative: His Opinion of his own Worth ſhould but juſt Dawn upon them; and at the moſt, give them but an obſcure and remote Notice, that he expected any ſingular Acknowledgment: He ſhould take the Reſpect that is paid him, rather as a Preſent than a Debt; and ſeem thankful for that which is his own: But to be Stiff and formally Reſerved, as if the Company did not deſerve our Familiarity; to be Haughty and Contemptuous, and to make ſcanty and underproportioned Returns of Civility: This is a downright Challenge of Homage; and plainly tells People, They muſt be very mannerly: 'Tis in Effect to ſay; Gentlemen, I have more Learning; and have done the Publick greater Service than you; and therefore I expect to be conſidered for it: You may poſſibly ſay, That I have more Preferment too, and am paid for my Merit in Money; but that ſhall not ſerve your Turn: For except you ſhew your ſelves very Dutiful,

ful, I ſhall give you broad Signs of my Diſſatisfaction; and never let you have the Honour of Converſing with me again. Now ſuch a Man, if he went much Abroad, would plague Mankind more with his Company, than he could oblige them with his Writings; though they were never ſo conſiderable. Such People ſeem to owe their Parts to their ill Temper: Their Induſtry is Malicious; and they have taken Pains not ſo much to oblige the World, as to get an Opportunity of Trampling upon their Inferiours. Had they been good-natured, they would have been as dull and inſignificant as their Neighbours. But their imperious Carriage is juſt as reaſonable, as it would have been for the old *Athletæ* to have drudged hard in Eating and Exerciſe, that they might employ their Bulk and Activity in beating every one who was weaker, and leſs skilful than themſelves.

Philot. By your Diſcourſe you ſeem to miſtake the Matter; and not to weigh Things rightly. 'Tis not Superiority that theſe Gentlemen of Learning are ſo ſolicitous about; 'tis not Perſonal Advantage which they chiefly intend by their Reſervedneſs: They have, no doubt, a more publick and generous Deſign: For you may obſerve, they uſually bear hardeſt upon thoſe of their own Order and Profeſſion; which

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is nothing but a forced and politick Statelineſs for the promoting of Knowledge in Others. The young Fry, whether you know it or not, muſt be held at a Diſtance, and kept under the Diſcipline of Contempt. If you give them any tolerable Quarter, you indulge them in their Idleneſs; and ruin them to all Intents and Purpoſes. For who would be at the Trouble of Learning, when he finds his Ignorance is careſſed; and that he is eaſie and acceptable enough in the Company of the beſt Authors of the Town? But when you Brow-beat them, and Maul them, you make them Men for ever: for *Vexatio dat intellectum*; though they have no natural Mettle, yet if they are ſpurred and kicked they will mend their Pace, if they have any Feeling. Such rigorous Uſage will make them ſtudy Night and Day to get out of this ignominious Condition; in hopes, that it may come to their own Turn to be Proud one Day. Take my Word for it, There is no ſuch Way to make a Scholar, as to keep him under while he is Young, or Unpreferred.

Philal. Notwithſtanding your Flouriſh, I can't perſwade my ſelf, that this Diſpenſation of Pride is ſo mighty uſeful as you pretend. I ſhould think ſuch an untoward Management of any Accompliſhment, ſhould rather diſcourage Others from attempting

tempting ſuch dangerous Circumſtances. If Senſe and Learning are ſuch unſociable imperious Things, a good-natur'd Man ought to take eſpecial Care not to improve too faſt. He ought to keep down the Growth of his Reaſon, and curb his Intellectuals, when he finds them ready to outſtrip his Neighbours. I aſſure you, If I was of your Opinion, and thought my ſelf near the Temptation to ſo much ill Humour, I would never look on a Book again.

Philot. Come, when you have ſaid all, there is no keeping up the Credit of Learning, without that which you call a reſerved Behaviour. For if thoſe who are Eminent this Way, ſhould condeſcend to thoſe Familiarities which you ſeem to deſire, the Honour of their Profeſſion would ſuffer much by it; if they ſhould converſe upon the Level, the Veneration which their Inferiours have for them would quickly wear off: And if the Vulgar obſerved there was no Diſtinction kept up amongſt the Men of Letters; they would ſuſpect there was nothing extraordinary in any of them. Pray who are ſuppoſed to be the beſt Judges of Learning, Thoſe who have it, or Others?

Philal. No Doubt, Thoſe who have it.

Philot.

Philot. Then if they ſeem to undervalue it themſelves, is not this the Way to bring it into a general diſ-repute? I tell you once again, if the Privileges of Merit are not inſiſted upon, all muſt go to wrack. If a Man who has digeſted all the *Fathers*, and is ready to add himſelf to the Number, ſhews any tolerable Countenance to one who has ſcarce rubbed through *Ignatius*, and lets a pure *Engliſh* Divine to go Cheek by Jole with him, the Commonwealth of Learning will grow almoſt as contemptible as that of the Pigmies; and be only fit to write Romances upon.

Philal. I ſhall not enquire how far this lofty Method may advance the Reputation of Learning; but I am pretty ſure it's no great Addition to theirs who uſe it; for it only makes others more inquiſitive into their Defects, and more inclinable to expoſe them. If they take them tardy, they endeavour to humble them by way of Reprizal. Thoſe Slips and Miſmanagements are uſually ridiculed and aggravated, when ſuch Perſons are guilty of them; which would be overlooked, or excuſed, in others of a more modeſt and affable Converſation. If they happen to be found inconſiſtent with themſelves: If their Vanity of appearing ſingular puts them upon advancing Paradoxes, and proving them as Paradoxically. If a

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Preſumption upon their own Strength, and a Deſire of greater Triumph makes them venture too far into the Enemies Quarters, and take up a Poſt which they can't maintain; they are uſually Laught at for their Folly, and left to ſhift for themſelves: For Pride never has any Friends; and all Men are glad of a juſt Occaſion to leſſen his Reputation who makes ſuch an ill-natured Uſe of it.

Philot. I conceive you harp a little too much upon one String: Do you think the *inferiour* Clergy, for whom you are now pleading, are diſcouraged by none but thoſe of their own Profeſſion?

Philal. No, I grant there is another Sort of People who uſe them with Neglect enough: But then they are ſomewhat more to be excuſed. They have not ſuch fair Opportunities to underſtand the juſt Pretences of a liberal Education, and a religious Employment. They are apt to fall under unfortunate Hands in their Minority: The Vanity of their Parents, and the Knavery of Flatterers, often gives them a wrong Notion of themſelves; and makes them admire nothing but Wealth and Greatneſs; and think no Condition deſerves Regard but that which reſembles their own. Beſides, their Neglect looks leſs unaccountable by reaſon of their Quality; and *their* Breeding

Breeding makes their Pride ſit more decently upon them. They uſually Contemn with a better Grace than others: For there is a great deal of Art and Myſtery in Pride, to manage it handſomely: A Man might almoſt as ſoon learn a Trade: And if we obſerve, we ſhall find that thoſe who were not brought up to it, ſeldom prove their Craftsmaſter; or practice with any ſort of Addreſs. To which I may add, That ſuch Perſons are uſually willing to pay for their *Imperiouſneſs*; ſo that a Man is not made a Fool for nothing. But when this lofty Humour is clumſily and inartificially managed, when it's affected by thoſe of a ſelf-denying and mortified Profeſſion; and who get their Living by declaiming againſt it: When it's taken up by Men of Senſe, who may well be expected to ſee through the Folly of this Vice; and who generally have not thoſe Pretences of a byaſſed Education to miſguide them: Eſpecially when they play it upon Perſons of their own Order, who were Born and Bred to as fair Expectations of Regard as themſelves; and are ſometimes their Inferiours in nothing ſo much as in Succeſs; This is ſuch a ſingular Practice, that I had rather leave it undeſcribed, than be forced to give it its proper Character.

Philot. I believe you will be willing to abate, if not to retract your Cenſure, when you

you conſider that theſe Gentlemen of the Gown, whom you think too much depreſſed, are many of them Curates: And is it not very reaſonable there ſhould be a Diſtance obſerved between Maſters and Servants? If you confound theſe two Relations by laviſh and indiſcreet Familiarities, you deſtroy the Reſpect; and by Degrees, the very Notion of Superiority. If there is not a due Homage paid in Converſation, thoſe who are in a State of Subjection, will neither know their Condition, nor their Duty: They will be apt to forget they hold by a ſervile Tenure; and think themſelves enfranchiſed from all Manner of Suit and Service. Beſides, if the Parſon ſhould uſe his Curate with that Freedom which you inſinuate, as if there was neither Dependence nor Obligation between them; this might be of very ill Example to the Pariſh, and make all other Servants challenge the ſame Liberty; and grow pert upon their Maſters: And when this Sawcineſs became univerſal, as it's likely it might do in a ſhort Time, what leſs Miſchief could be expected from it, than an old *Scythian* Rebellion?

Philal. I confeſs, I was not aware the Being of Government depended ſo much upon the Diſtinction between Rector and Curate; and that if the modern Way of Diſtance and Subordination was not kept up;

we muſt preſently return to *Hob*'s State of Nature. If a Curate be ſuch a dangerous Thing, that a little civil Uſage to him is ready to make the World fall about our Ears, I wonder why ſo many of them are ſuffered. Now without raiſing the *Poſſe Comitatus*, if the *Pluraliſts* would but do their beſt to ſuppreſs them, their Number might quickly be ſo retrenched, that they would not be in the leaſt formidable. But you ſeem to argue all this while upon a wrong Principle; you take it for granted, that Curates are Servants; Now if this proves a Miſtake, you will own they may be treated with a little more Freedom, without any Danger to Authority.

Philot. Who doubts their being Servants?

Philal. I do; and for very good Reaſons.

Philot. See how a Man may be miſtaken! I thought the *Engliſh* of Curate, had been an Eccleſiaſtical Hireling.

Philal. No ſuch Matter; the proper Import of the Word ſignifies, One who has the Cure of Souls: Therefore in *France*, all Parochial Prieſts are called Curates; as they are likewiſe in our Rubrick and Common-Prayer.

Philot. I find then there lies no Servitude in the Name; ſo that it muſt be either the De-

Deputation, or Salary which they receive from the inſtituted Prieſt, which ſinks them into this Condition.

Philal. That there is no Servitude in either of theſe, I am ready to make good. 1. Not in the Office: And here I muſt crave Leave to ask you a few Queſtions.

Philot. Take your own Method.

Philal. What in your Apprehenſion is a Curate's Employment?

Philot. To ſerve God in the Publick Offices of Religion; and to take Care of the Pariſh.

Philal. Then he is not entertained to ſerve the Rector.

Philot. Go on.

Philal. In the next Place, I deſire to know whether Authority is not Eſſential to a Maſter?

Philot. Who Queſtions it?

Philal. Has the Curate his Authority to Preach, and Adminiſter the Sacraments from the Rector?

Philot. No; from the Biſhop.

Philal. May not a Maſter turn away his Servants when he pleaſes?

Philot. I think ſo.

Philal. But the Rector has no Power to remove the Curate, after he is Licenſed and Fixed by the Biſhop. To Sum up the Evidence therefore; if the Curate was not en-

tertained to wait upon the Rector, nor has his Authority from him, nor can be removed from his Employment, I think it is pretty plain, he is none of his Servant.

Philot. Well; but does not the Parſon make Choice of him, and pay him?

Philal. Don't a Corporation chooſe a Mayor?

Philot. What then?

Philal. Pray whoſe Servant is he after his Election?

Philot. None but the King's, that I know of: But you have not anſwered the later Part of my Objection, about his being paid by the Rector.

Philal. If you had not called for my Anſwer, I had waved it for your Sake; becauſe I think your Objection borders ſomewhat upon Treaſon.

Philot. How ſo?

Philal. Why; Is it not of Kin to Treaſon to ſay, the Subjects are Maſters over the Supreme Authority?

Philot. If Nonſenſe will not excuſe a Man, I think it is.

Philal. But your Argument proves the King a Servant to the People.

Philot. How?

Philal, Becauſe they pay him Taxes; and that among other Reaſons, by way of Acknowledgment of the Benefits of his Government;

vernment; and that they may ſhew themſelves willing, if it was in their Power, to requite him for his Care of the State.

Philot. Pray why ſo much Concern to prove Curates no Servants?

Philal. Becauſe I am willing to reſcue them from that Contempt which they will certainly fall into, as long as they paſs under this Notion: Which conſidering the Number of Perſons Officiating this Way, muſt be very Prejudicial to Religion. Beſides, it makes ſome Perſons, who are fit to do the Church Service, *ſuſpend* themſelves; and ſhew their Prieſthood only by their Habit, rather than ſerve God under ſuch uncreditable Circumſtances: And for the ſame Reaſon, Others are tempted to grow too fond of a Preſentation; and chooſe rather to court it by Flattery, or other indirect Practices, than be condemned to the ſervile Condition of a Curate. For let me tell you, it is no ordinary Piece of Self-Denial, for a Man of a generous Education, who has been trained up all along to Freedom and good Uſage, to be degraded in his Manhood, when the Mind is moſt in Love with Liberty, and to enter upon Buſineſs with Marks of Diſadvantage, when he ſtands moſt in need of Reputation. To my thinking, this is a very diſcouraging and prepoſterous Way of Educating the

Clergy. If a Man muſt go to Service, he had better begin with it as they do in Trades, and not be Maſter at firſt, and then be forced to turn Apprentice, or Journey-man afterwards. Of ſuch ill Conſequence it is to miſ-call Things; and as *Plato* obſerves, That an Alteration of the Notes in Muſick is apt to produce an Innovation in the Laws and Cuſtoms of a Country: So by changing the Names of Offices for Others of leſs Repute, we change the Uſes and Deſigns of them; and make them leſs ſatisfactory to thoſe engaged, and leſs ſerviceable to the Publick, than they would have been if the Character of their Inſtitution had been kept up.

Philot. Granting at preſent what you ſay to be true, yet a Curate ſeems to lie under another Diſadvantage; which makes him conſidered with Abatement.

Philal. What is that?

Philot. Why, People are apt to Fancy, that it is the Want either of Parts or Conduct, which keeps him without a Patron.

Philal. If People think ſo, I am ſorry their Senſe and Charity is no greater; for if they examined Things fairly, they would find that the being a Curate is no Argument of a Man's Inſignificancy; nor any juſt Blemiſh to his Reputation. For it is often the Integrity and generous Temper of his Mind, which

which hinders him from a better Proviſion; it is becauſe he will not flatter the Pride of Some, nor keep pace with the Bigotry of Others; becauſe he will neither court Greatneſs nor Faction; nor make himſelf Popular to the Diſadvantage of his Audience. Becauſe he cannot digeſt a Simoniacal Contract; nor charge through Perjury with the Courage of an *Evidence.* In ſhort; it is plain and impartial Dealing with the People, his Reſolution to preſerve the Decency of his Character, and the Innocence of his Conſcience which bars his Promotion: So that if he was mean enough to complain, he might have the Satisfaction to apply this Sentence of *Tully* to himſelf, *Non nos vitia ſed virtutes afflixerunt.*

Philot. What a broad *Inuendo* is here upon the Beneficed Clergy?

Philal. I am glad you have given me an Opportunity of explaining my ſelf. My Meaning is not, That thoſe who are poſſeſſed of Livings, have gained them by ſuch indirect Courſes: God forbid! I only ſay, That all Men are not ſo lucky as to have the Offer of fair Conditions; and thoſe who have not, muſt be Curates if they will be honeſt; or elſe lay by the Uſe of their Prieſthood; which I am afraid is not very accountable.

Philot. I confeſs you have brought your ſelf off well enough: But now I think on't, you muſt try to maintain the Liberty of your Curate a little more convincingly. For ſome ſay, there lies Preſcription and immemorial Cuſtom againſt it; and then you know he is a Servant by common Law.

Philal. Not at all; For as we are lately told by a great Lawyer, Preſcription is good for nothing where there are any Records to the contrary.

Philot. What Records can you produce?

Philal. Why, to mention no more, the 18*th.* of the Apoſtles Canons, and the 80*th.* of the Council of *Eliberis*, are, I think, conſiderable Evidence; the firſt of which, forbids the Ordaining of Thoſe who had married a Servant; and the Other, excludes manumized Perſons, while their Patrons were living, from the Prieſthood.

Philot. Say you ſo? Then I fancy thoſe who drew up Queen *Elizabeth*'s Injunctions, knew nothing of this Piece of Antiquity you mention.

Philal. Your Reaſon?

Philot. Becauſe by thoſe Injunctions, a Clergy-man could nor lawfully marry till he had gone and made his Complaint againſt Celibacy, before two Juſtices of the Peace; and gained their Conſent, and the *good Will of the Maſter, or Miſtriſs, where the Damſel ſerved.*

Philal.

Philal. And then I ſuppoſe, if he could not prevail by his Rhetorick, they gave him a Warrant to Diſtrein.

Philot. Or poſſibly, if he courted in *forma pauperis*, they aſſigned him a Wife *gratis* out of an Hoſpital.

Philal. Upon my Word, this Order, take it which Way you will, has a ſingular Aſpect; and looks as if it intended to put the Clergy in Mind, that they ought not to aſpire above an *Abigail*. Certainly, Diſcretion and Merit ran very low in the Church at that Time; or elſe, ſome People were willing to make the Nation believe ſo. But to return to the *Canons*; the Deſign of which was to ſecure the Reputation of the Clergy; but according to the modern Opinion, this Proviſion ſignifies nothing; for if a Man muſt go to Service after he is in Orders, had he not as good do it before? In your Senſe, he often only changes his Lay for an Eccleſiaſtical Maſter; which ſometimes might be ſo far from an Advantage, that it would make the Servitude the more uneaſy; by being ſubjected to One, no more than Equal to himſelf.

Philot. I grant you; in the Primitive Times, the Advantage of Prieſthood was equally ſhared among all the Order; and none of that Character had any Superiority over another. For then the Revenues of the

the Church conſiſted only in the voluntary Offerings of the People; which were all depoſited with the Biſhop; who aſſigned every one his reſpective Portion; ſo that no Prieſt had any Dependence upon another for his Maintenance: But now the Caſe is otherwiſe; and a Man ought to be ſubject to him that ſupports him.

Philal. 'Tis ſomewhat hard, that the bare Alteration of the Church Revenues, ſhould make ſo wide a Difference, between thoſe who were equal before; that a Man muſt loſe his Freedom only for Want of a Preſentation; and be made a Servant becauſe he does not take Tithes; though he has as much ſpiritual Authority as if he did: But I perceive, you think there is no Conſideration equivalent to a little Money; and that he who receives it muſt be no longer at his own Diſpoſal; though he makes never ſo valuable a Return. Since therefore, you inſiſt ſo much upon Maintenance, what if it appears that the Curate maintains the Parſon?

Philot. That would be ſtrange indeed.

Philal. To what End were the Church Revenues intended?

Philot. To keep up the Worſhip of God.

Philal. Which Way?

Philot. By ſettling a competent Maintenance upon the Miniſters of Religion, that they

they may be in the better Capacity to diſcharge their Office; and not be obliged to loſe their Time, and leſſen their Character, by engaging in laborious or mechanical Employments.

Philal. By your Arguing, there ſhould be ſomething for them to do.

Philot. Yes, they are to take Care of that Precinct to which their Endowment is annex'd.

Philal. I hope you don't mean, not to come at it.

Philot. I mean, they are to take Care of the Performance of the Duties of their Office.

Philal. Then ought not he to have the Revenues, who Performs theſe Duties?

Philot. I am not willing to grant that.

Philal. Have a care of denying the Concluſion; you grant, the Revenues of the Church were deſigned for the Support of the Clergy.

Philot. Yes.

Philal. Of what Clergy? Thoſe who live many Miles diſtant from the Premiſes?

Philot. No; I'm afraid they were intended for thoſe who live upon the Place; otherwiſe, methinks Endowments are a very ſlender Proviſion for the Benefit of the Pariſh.

Philal.

Philal. Then if the Curate does all the Work, ought he not to have the Reward for his Pains? In ſhort, either he is qualified to undertake the Pariſh,or not; if not, with what Sincerity can he be employed? If he is qualified, why is he barred the Profit, when he only performs the Conditions upon which they were ſettled; when none but himſelf anſwers the Deſign they were intended for? To ſpeak properly, the Rector ſeems to live out of the Labours of another; He is maintained by the Perquiſites of the Curates Office; and therefore is in effect, but a kind of Penſioner to him.

Philot. I ſee, you are an everlaſting Leveller; you won't allow any Encouragement to extraordinary Induſtry and Merit.

Philal. You miſtake me. I would have the beſt Men, have the beſt Livings; but then before we go to doubling of Preferments, poſſibly it were not amiſs to examine, whether the Number of Benefices exceeds the Perſons who are capable of them. Let us firſt examine, whether they will hold out one a Piece; and when every Man has One, then the ſupernumerary Livings may be divided amongſt thoſe who are moſt Deſerving.

Philot. In good time; when it's likely there will be none left! Now, do you Imagine

gine the Church can be defended againſt her Adverſaries by the Strength of a ſingle Parſonage? But it may be you will ſay, all our Plurality-Men are not Writers.

Philal. No; nor Readers neither. Beſides, We may obſerve, that Hereſie and Schiſm were very ſucceſsfully Combated before Unions, Diſpenſations, and Conſolidations were heard of. If you Conſult Father *Paul*'s Hiſtory of the Council of *Trent*, (p. 216.) he will inform you, that Non-reſidence and Pluralities are Things of no very Primitive Eſtabliſhment. I confeſs, ſome of the Lay-managers of our Reformation have not been over-kind to the Church; ſo that Affairs are not in ſo good a Poſture as they might have been: But God be thanked, there is ſtill ſome Proviſion left for the Ornament and Defence of Religion.

Philot. What Proviſion do you mean?

Philal. Why, to ſpeak to your Caſe; there are Dignities to which thoſe Gentlemen who are prepared to engage in the Controverſie, have a good Right: And with ſubmiſſion to better Judgments, I think it would not be amiſs, if all dignified Perſons held their Preferments by a new Tenure?

Philot. What Tenure?

Philot. By Knights Service; purſuant to which, they ſhould be obliged to draw their

their Pens in the Cauſe, whenever their Superiours required them; to appear in the Field upon an Invaſion, with their *Quota*; and in ſhort, to Maintain any Poſt that ſhall be aſſigned.

Philot. What if a Man has not a Mind to Quarrel, muſt he be turn'd out of his Dignity for being of a peaceable Diſpoſition?

Philal. Thoſe peaceable Men you ſpeak of, are none of the moſt uſeful in a time of War; and therefore a ſmaller Gratification ſhould content them. However, I don't pretend to make good any general Rules; for there may be other Qualifications Equivalent to Writing.

Philot. What if they are diſabled by Age?

Philal. Then they ſhould be continued for their paſt Services.

Philot. Truly, this is a good probable Expedient to keep the Church Militia in Diſcipline; and might, for ought I know, very much improve the *Noble Science of Controverſie*. But to turn the Old Argument; if you intend to bring me over to your Opinion of the Curate, you muſt clear the Buſineſs of his Salary a little better; for I am afraid, where he has his Money, he ought to own he has his Maſter too.

Philal. I confeſs there would be a great deal in what you ſay, if the Rector had the Right of Coinage. If the Money had his Image

Image and Superſcription upon it, the Curat's taking it for Currant, would conclude him under his Juriſdiction: But that the bare receiving a Sum ſhould ſink a Man into a ſervile State, is paſt my Comprehenſion. For conſidering that Money is a Thing of ſuch Quality, and ſoveraign Sway in the World, one would imagine it ſhould bring Power and Reputation along with it; and rather enlarge, than abridge a Man's Liberty by receiving it. And to mention nothing farther, the Nature of the Contract between the Rector and Curate, is ſufficient to give you Satisfaction; for there, as has been obſerved, the Curate undertakes no other Employment, but the Inſtruction and Government of the Pariſh. There is no Attendance upon the Parſon, no running upon his Errands, nor Subjection to his Humour indented for.

Philot. Methinks it is a little hard, a Curate muſt not be called a Servant, as well as a Cook, or a Footman; ſince he has Wages as much as the other.

Philal. Poſſibly not always ſo much neither; but waving that, if you had remembred what I urged to you before, this Objection would have been no Difficulty.

Philot. What was that?

Philal. Why, that the Curate is to wait upon none but God Almighty; That the Manage

Manage of his Employment is not preſcribed by the Rector; but by the Rubrick and Conſtitutions of the Church; And that he is not removeable at Pleaſure. I ſuppoſe by this Time, you apprehend there is a Difference between him and a Footman; or a Steward either.

Philot. Well! Notwithſtanding your Subtlety, this Notion of Wages ſticks in my Stomach ſtill.

Philal. I wonder the glitter of a little Money ſhould dazle your Eyes at that Rate, that you cannot ſee ſo plain a Diſtinction. You don't ſeem to underſtand Commerce, if you think that ſomething of Authority and Dominion is always given in Exchange for Money. Now I am of *Diogenes* his Mind, and believe it poſſible for one to buy a Maſter, as well as a Servant.

Philot. As how?

Philal. Why, for the Purpoſe, if a Perſon of Twenty One puts himſelf Apprentice to another, you know this is ſeldom done without Charge: Now what does a Man do in this Caſe, but purchaſe his Subjection, and hire himſelf a Drubbing upon Occaſion? To give one Inſtance more, When a Woman of Fortune marries a Man with Nothing, does ſhe not give him Meat, Drink, and Wages to govern her? And to end this Diſpute, you know, Phyſicians, and Lawyers,

yers, and Judges, have Fees, or Wages, either given, or aſſigned them by Law, without being thought Servants to Thoſe they are concerned with: Now, what Reaſon is there a Curate ſhould have worſe Luck with his Money than other People?

Philot. To deal plainly; I ſuppoſe it is becauſe he does not get enough of it. If his Fees were as conſiderable as any of thoſe Gentlemen you ſpeak of, I queſtion not but his Office would be much more Reputable.

Philal. Well gueſſed; and therefore what Character do they deſerve who confine him to this ſcandalous Pittance? I believe you can ſcarcely name any Sort of Injuſtice, which has a more malignant Influence upon Religion, than this Oppreſſion of Curates.

Philot Why ſo Tragical?

Philal. Becauſe their Poverty expoſes them to Contempt; which renders their Inſtructions inſignificant; and which is worſe, makes them leſs conſiderable in themſelves, as well as in the Opinion of others.

Philot. I hope Poverty is no Crime.

Philal. No; but it's a ſcurvy Temptation; eſpecially to thoſe who have lived freely, and being bred to better Expectations: For when a Man finds his Hopes diſappointed, himſelf unſupported, and topp'd upon by Perſons of meaner Pretences and Employments; this is apt to pall his Spirits, and

check the Courage of his Thoughts; ſo that his Compoſitions and Fortune will ſeem to be much of a Piece.

Philot. I thought the ſtrait Circumſtances had been none of the worſt Promoters of Learning; according to the old Saying, *Ingenii largitor Venter.*

Philal. I grant there is ſome Truth in your Obſervation; and that it is Want which often reconciles Men to Labour and Letters; but this is at their firſt ſetting out; when though they have not gained their Point, yet they are full of Hopes; which pricks them on, and puts them upon their utmoſt. But after they are once qualified for Succeſs, and find their Induſtry diſcouraged, this makes them ſink in the Socket, and fret away their Strength and Spirits; ſo that either out of Impotence, or Diſguſt, or Deſpair, they give over the fruitleſs Purſuit; and ſeldom make any generous Attempt ever after. 'Tis true, there are ſome hardy Souls that won't be beaten off by ill Uſage; but theſe are very rarely to be met with.

Philot. Then you think there would be a ſtrange Improvement in the unbeneficed Clergy, if they had a better Salary.

Philal. Yes; I think they would have more Books, and more Learning, and more Credit. They would not be ſo eaſily obliged

liged to improper Compliances; nor ſo liable to ſeveral other Miſcarriages in their Conduct.

Philot. By your Diſcourſe, the ſlender Proviſion which is made for them, ſhould be very Criminal.

Philal. Doubtleſs ſo it is. For pray conſider.

Philot. Pray be as Brief as you can.

Philal. I ſay then, for a Clergy-Man to enrich himſelf by the Labour and Neceſſities of One of his own Order, and make his Figure out of the Church, without performing the Services required, is a direct tranſlating the Holy Revenues to a Foreign and Secular Uſe; and conſequently, beſides other Aggravations, is no better than Sacrilege; which is a very uncanonical Sin: And unleſs we are very much in the dark, will be accounted for afterwards. In ſhort, this Practice has been the main Ground of the Contempt of the Clergy; making one Part of them grow Cheap by their Poverty, and the Other by their Covetouſneſs.

Philot. Pray, what Allowance would you oblige the Rector to, if you had the Regulation of that Affair?

Philal. To ſpeak within Compaſs, in my Opinion the Curate ought to have half the Profits, let the Value of them be never ſo Conſiderable; for if the Parſon has the other

Moiety for doing nothing, I think he has no reaſon to Complain. But if the Living be ſmall, then he that ſupplies it, ſhould have two Thirds aſſigned him; becauſe he cannot be decently Supported under that Proportion.

Philot. Well, I am not diſpoſed to examine that Matter any farther. But I beſeech you, what is all this to the Buſineſs of Pride? I think your Zeal for the Curates has tranſported you a little out of your Subject.

Philal. No ſuch Matter; for it is generally nothing but Ambition which makes Men Covetous and Mean: Beſides, if it is a Digreſſion, it is a very ſeaſonable One. However, I am willing to take my leave of this Part of the Argument; therefore, if you pleaſe, we will call a new Cauſe.

Philot. I think it beſt to Adjourn at preſent; and when we meet again, I will venture the other Bruſh with you.

Philal. Till then Farewel.



A SECOND DIALOGUE BETWEEN *Philotimus* and *Philalethes.*

Philal. WELL met! I am glad the Opportunity you mentioned is ſo quickly returned.

Philot. So am I; and therefore if you pleaſe, without any further Ceremony, let us purſue the Argument we were laſt upon.

Philal. With all my Heart, and ſince (as has been ſhewed) Learning and Conceit, make ſo odd a Figure; let us proceed to examine the Pretences of Nobility, for I am afraid the Vulgar Notion of it is ſcrew-

ed ſomewhat too high, and that it has not Ballaſt enough to carry all the Sail which is commonly made out.

Philot. I muſt tell you, you are upon a touchy Point, and therefore I hope you will treat ſo nice a Subject as this is with proportionable Caution.

Philal. I am ſenſible of what you ſay, and ſhall manage my Enquiry with all the Fairneſs and Decency, the free Diſcuſſion of the Queſtion will allow. To begin, you know all Men were equally Noble, or, if you will, equally Plebeian at firſt: Now I would gladly underſtand how they came to be ſo much Diſtinguiſhed afterwards, for there are different Reaſons aſſigned.

Philot. I ſuppoſe the Diſtinctions you mentioned were founded upon extraordinary Performances, and won at the Expence of Induſtry and Merit: For how can you imagine any Perſons ſhould Emerge out of the common Maſs of Mankind, unleſs by the Advantages of Capacity, Labour, and Reſolution? Their mounting, argues that Fire was the ruling Element in the Compoſition; and that they were of a more vigorous and enterprizing Spirit than their Neighbours.

Philal. I am willing to ſuppoſe with you, that they made a generous Uſe of theſe Advantages, and employed them for the Benefit of Mankind; being as Remarkable for

their

their Juſtice, Fidelity, and good Humour, as for their Conduct and Courage; and therefore I am not willing to believe the Account which ſome pretend to give concerning the Original of Nobility.

Philot. What is that?

Philal. They will tell you that it has been often Founded upon Rapine and Injuſtice. It ſeems they have obſerved out of *Thucydides*, that in ancient Times it was counted an Heroick Atchievement to Plunder luſtily; and he was a Man of the beſt Quality, who was able to Steal moſt Cattle. Theſe *Nimrods* (ſay they) grew great by the Strength of their Limbs and their Vices, engraved their Murthers upon their Shields, and Hectored all the Little and Peaceable People into Peaſantry.

Philot. This looks ſo like a Chimerical and Ill-natur'd Opinion, that I ſhall not do it the Honour of a Confutation.

Philal. I have no Exceptions to your Reſentment; but to go on, for the more diſtinct Conſideration of the Argument, we will divide Nobility into two Kinds, *Hereditary*, and *Acquired*. The firſt is tranſmitted to us from our Anceſtors, the other is immediately conferred by the Favour of the Prince.

Philot. Proceed upon the ſeveral Parts of your Diviſion.

Philal. 1. Then, *Hereditary* Nobility ſeems no juſt Ground for a high Opinion, becauſe it is borrowed. Thoſe great Actions which we had no Share in, cannot properly be any Part of our Commendation, eſpecially if we want Abilities to imitate them. 'Tis true, they ought to be taken notice of by others for the Encouragement of Virtue, and the Ornament of Society. But then he that depends wholly upon the Worth of Others, ought to conſider that he has but the Honour of an Image, and is worſhipped not for his own Sake, but upon the Account of what he Repreſents. To be plain; it is a Sign a Man is very Poor, when he has nothing of his own to appear in; but is forced to patch up his Figure with the Relicks of the Dead, and rifle Tombſtones and Monuments for Reputation.

Philot. Notwithſtanding your Rallying, I cannot conceive what Crime it is to poſſeſs the Inheritance of our Forefathers. Now Honour is part of their Eſtate, which was raiſed on purpoſe that we might be the better for it. And ſince their Children were the occaſion of their Merit, and puſhed them on to generous Undertakings, ought they not to ſhare in the Glory of the Succeſs?

Philal. Yes. But it ſhould be managed with great Modeſty, becauſe though an honourable Title may be conveyed to Poſterity;

rity; yet the ennobling Qualities, which are the Soul of Greatneſs, are a Sort of Incommunicable Perfections, and cannot be transferred. Indeed, if a Man could bequeath his Virtues by Will, and ſettle his Senſe, and Learning, and Reſolution upon his Children, as certainly as he can his Lands, a brave Anceſtor would be a mighty Privilege.

Philot. I hope thoſe fine Qualities are not ſo Incommunicable as you ſuppoſe; for methinks, there is a *Je ne ſcay quoi*, in Perſons well Born: there is a peculiar Nobleneſs of Temper in them, their Converſation is inimitably Graceful, and a Man may diſtinguiſh their Quality by the Air of their Faces.

Philal. I wiſh that Spirit of Honour and Bravery you mention, was inſeparable to their Quality; but it is too plain that great Minds, and great Fortunes don't always go together; however, I grant there is ſome Truth in your Obſervation, but am afraid the Diſtinction does not always ſpring from the Cauſe you aſſign. For by the Gracefulneſs of Converſation, I ſuppoſe you mean a decent Aſſurance, and an Addreſs in the Modes, and Geſtures of Salutation. Now theſe are pretty Accompliſhments I confeſs, and recommend a Man to Company with ſome Advantage; but then they are eaſily gained

gained by Cuſtom and Education, and therefore we need not fetch them *ex Traduce*. And moreover, theſe little Formalities are often magnified beyond all Senſe and Reaſon; And ſome People are ſo Fantaſtically fond of them, as if they were the top Perfections of Humane Nature; and that it were in Reality a more valuable and gentile Quality to dreſs well, and come handſomely into a Room, than to take a Town, or to be fit to diſcharge the Office of a Privy Counſellor. Now, with Submiſſion to theſe Ceremonious Gentlemen, I am not of their Mind in this Matter, but think it much better for a Man's Part to lie in his Head, than in his Heels.

Philot. I think ſo too, but you have not anſwered the whole.

Philal. True! Your Air was omitted: Now if this was a conſtant Privilege of Birth, which you know it is not, yet in this deceitful Age of ours, there is no Arguing from an Out-ſide. Beſides, I doubt this Advantage is ſometimes the Effect of a Slothful and Effeminate Life. When Men will attempt nothing either in the Field, or in their Cloſets: When they will neither trouble themſelves with Thinking, nor endure to be expoſed to the Weather: This Niceneſs, though it renders them Inſignificant to the great Purpoſes of Life, yet it poliſhes their Com-

Complexion, and makes their Spirits ſeem more moving and tranſparent. Sometimes this Sprightlineſs and Grandure of Face, is painted by Flattery; for when Men are once made to believe they are very Conſiderable, they are preſently for trying to write the Inſcription of their Quality upon their Forehead. Now Conceit, when it is corrected with a Mixture of Gravity, is an admirable *Waſh*, and will make one look as Wiſe, and as Great as you would wiſh.

Philot. This Grandure of Face, as you call it, may poſſibly be explained upon kinder Principles; for I am apt to believe that a quick Senſe of Honour, a Conſciouſneſs of Worth, an Elevation of Thought, will ſometimes break out into a Luſtre, and make the great Soul ſparkle in a Man's Eyes.

Philal. I cannot deny what you ſay, and therefore the beſt Conſtruction ought to be made, where the known Character of the Perſon does not diſallow it.

Philot. I ſee you can be fair when you liſt, therefore I ſhall venture to go on with you to another Advantage of Nobility, *viz.* Antiquity. Now to begin in your own way, Don't you think it is a great Addition to ones Birth, to ſtand at the Bottom of a long Parchment Pedigree, and be ſome Yards removed from the firſt Eſcutcheon? Is not

that

that Family ſubſtantially built which can ſtand the Shock of Time, and hold out againſt all Varieties of Accidents? How generous muſt that Blood be, which has been ſo long refining, and run through the Channels of Honour for ſo many Ages, where it is ſometimes as hard to come to the Plebeian Fountain, as to find out the Head of *Nilus*?

Philal. Not ſo hard neither, For if you go but one Inch farther then the Gentleman at the Top you ſpoke of, it is ten to one but you take old *Goodman*, *&c.* by the leathern Breeches. And as for the Antiquity of a Family, though it looks prettily at firſt Sight, yet I fear it will abate upon Examination.

Philot. Pray try your Skill upon it, for I am not of your Mind.

Philal. Then to deal plainly with you, I conceive the Antiquity you talk of, is commonly nothing but ancient Wealth; and therefore the chief Commendation of this Privilege conſiſts in the long continued Frugality of the Family; who after they were once poſſeſſed of an Eſtate, had the Diſcretion to keep it.

Philot. Is it nothing then for a Man's Anceſtors to have lived in Reputation, and to have had Intereſt and Command in their Country, for ſo many Generations?

Philal.

Philal. I ſuppoſe the *Engliſh* of all this is no more than that they have lived in good Houſes, eat and drank better, and born higher Offices than thoſe who have wanted a Fortune. Now Money, and a moderate Share of Senſe, will furniſh any Man with all theſe Advantages. And as to the holding out againſt ſo many Accidents, and Alterations of State, I am afraid it ſometimes proceeds from ſhifting and indifferent Principles; and from a ſervile Compliance with whatever is uppermoſt. So that what my Lord *Bacon* mentions, in Reference to Notions and Inventions, may be ſometimes applicable to Families; where he tells us, That Time is like a River, in which Metals and ſolid Subſtances are ſunk, while Chaff and Straws ſwim upon the Surface.

Secondly, You are to conſider that an ancient Gentility does not neceſſarily convey to us any Advantage either of Body or Mind: And, to ſpeak like Philoſophers, theſe are the only two Things in which we are capable of any real Improvement. I confeſs, if every Generation grew wiſer, ſtronger, handſomer, or longer lived than the other; if the Breed of a Man's Family was thus improved, the farther it was continued; then indeed the Quality of an Eſcutcheon would be exactly contrary to that of Cloaths, and the One would always grow better, as the Other

Other does worſe, by wearing. From whence it would follow, that if the Seven Sleepers had been made Gentlemen immediately before they entred their Cave, and had held on their Nap from Seventy to Seven Hundred Years, they had moſt undeniably ſlept themſelves into a conſiderable Degree of Quality.

Philot. You may talk as ſubtilly as you pleaſe, but you muſt not think to baffle eſtabliſhed and unconteſted Opinions, with a few logical Quirks.

Philal. Pray don't grow warm, and I will endeavour to ſatisfy you; and in order to it, I obſerve, in the third Place, That an ancient Gentility makes a Man ſuperior only to thoſe of the ſame Quality, (*viz.* an Eſquire, to an Eſquire, and ſo in the reſt) and that in nothing but in Point of Precedency. The Reaſon, I ſuppoſe, why thoſe which are placed in any Degree of Honour, precede others who are afterwards raiſed to the ſame Height, is for the Encouragement of Induſtry. To make Men forward to exert their earlieſt Endeavours, to deſerve well of the State; for this Reaſon there is a Diſtinction made between Merit, otherwiſe equal, only upon the Account of the Priority of Time.

Philot. Is this all you can afford?

Philot.

Philal. Look you! We that pretend to be ſubject to a Conſtitution, muſt not carve out our own Quality; for at this Rate a Cobler may make himſelf a Lord.

Philot. And what then?

Philal. Why, then I ſay, it is Vanity for any Man to have a better Opinion of his Family than the Law allows: My Reaſon is, becauſe the Law is the Meaſure of Honour, as well as of all other civil Rights. Beſides, I muſt tell you, that it is both reaſonable, and the Intereſt of the State, that Merit ſhould be conſidered, of what Date ſoever it is. A worthy Action ought to be as much rewarded now, as one of the ſame Kind was a Thouſand Years ſince. The Proſpect of Honour, to a generous Mind, is the chief Incitement to all great Undertakings. This Conſideration poliſhes Arts and Sciences, makes Men induſtrious in improving their Underſtandings, and reſolute in expoſing their Perſons for the Publick Service. If therefore we dote upon Antiquity ſo far, as to undervalue the Merit of the preſent Age, the Government muſt neceſſarily ſuffer by it; for ſuch a Partiality will ſlaken the Nerves of Induſtry, and occaſion a Negligence both in thoſe who have an ancient Title to Honour, and in thoſe who have not. The firſt will grow ſluggiſh, becauſe they have a ſufficient

Share

Share of Reputation already; and therefore need not run any Hazards about getting more. The latter will abate in their Forwardneſs to oblige their Country, becauſe they know their Service, though never ſo great, will be contemned; and for that very Reaſon which ought to make them the more valued; that is, becauſe their Conſiderableneſs came from themſelves. Moreover, if the Inheritors of antient Honour, have not by perſonal Additions improved that Stock which was granted to their Anceſtors; there is no Reaſon it ſhould be rated above the ſame Degree (Precedency excepted) which is given now. For to affirm that a Family raiſed to Nobility by this King, is not as good as one raiſed by the Conqueror, is a Reflection upon his preſent Majeſty: It ſuppoſes his Judgment, or his Authority, leſs conſiderable than that of his Predeceſſors; and that the Fountain of Honour is almoſt dried up, and runs more muddy than in former Ages.

Philot. How plauſibly ſoever you may make your Opinion look, I'm ſure it has the Diſadvantage of being ſingular. For you know a plain Gentleman of an ancient Family is accounted a Perſon of better Quality than a new made Knight; though the Reaſon of his Dubbing was never ſo Meritorious. Honour, like *China* Diſhes, muſt lie ſome

Ages

Ages under Ground before it comes to any Perfection. And to carry on your own Figure, the greater Diſtance from the Spring, always makes the Stream the more conſiderable.

Philal. This it is to be wiſer than the Laws! And ſince you are for Illuſtrations, I reply, That to ſuppoſe an ancient Title (though leſſer in Degree) is preferable to a greater of late Creation, is as if one ſhould affirm that an old Shilling is better than a new Half-Crown, though the Alloy and Impreſſion are the ſame in both. Nay, from your Argument a Man may conclude, that a coarſer Metal, only by being digg'd and refin'd in the Days of our Great Grandfathers, (though perhaps it has contracted ſome Ruſt by lying) is more valuable than the ſame Weight in Gold, but lately ſeparated from the Ore. And that an ancient Eſtate is really better than one newly purchaſed, though the Lands of the latter are richer, and the Survey larger than the other. Now if a Man ſhould prove ſo fanciful, as to demand a greater Rent for his Farm, becauſe it has been in the Poſſeſſion of his Family for ſome Hundred of Years, I believe the Want of Tenants would ſoon convince him of his Error. From whence it's evident, that in taking an Eſtimate of Nobility we are not ſo much to conſider it's

Antiquity, as the Merit of the firſt Grantee, and the Diſtinction the Prince has put upon it; which like Figures or other Marks upon Money, ſtamp the Value, and tell the Subject for how much it is to paſs.

Philot. Pray, by your Favour, are not Medals, and Coins valued more for their Antiquity than their Metal?

Philal. That Queſtion is to the Point; and therefore I anſwer,

Firſt, That Coins, *&c.* though they are valuable as Rarities, yet they ſignify little in Exchange and common Uſe; And if a Man has any Debt to pay, or Commodities to buy, King *Charles* his Image, and Superſcription will do him much more Service than *Cæſar*'s.

Secondly, The Reaſon why theſe Things are ſometimes ſo much valued, is not becauſe they are old, but uſeful: They often rectify Chronology, and explain Hiſtory, and retrieve us ſeveral material Parts of Learning; which might otherwiſe have been irrecoverably loſt.

Thirdly, There is a Diſparity in the Caſe of ancient Coins and Families; For in the firſt you have the ſame numerical Piece, in the latter nothing but the Name or Relation; ſo that the Change and Succeſſion of Perſons ſeems to deſtroy the Notion of Antiquity.

quity. To make the Inſtance parallel, we muſt ſuppoſe a Gentleman as old as *Methuſalem*, and then I confeſs he would be a great Curioſity; and ought to be valued accordingly.

Philot. As I remember you were ſaying, the Merit of the firſt Gentleman of the Houſe ought to be conſider'd

Philal. Yes; I conceive that Circumſtance very material; and that if upon Enquiry it proves unintelligible, or unlucky, it's no ſmall Abatement to the Family. For if he advanced himſelf by a voluntary Engaging in unjuſt Quarrels, he has no better Pretence to Honour than what a reſolute and ſucceſsful Padder may challenge. If he owes his Heraldry to a ſervile Flattery, and a dextrous Application to the Vices of Princes; the Marks of their Favour are rather infamous than honourable to his Poſterity; becauſe he is ennobled for thoſe Qualities, for which he ought to have been puniſhed.

Philot. What if the Gentility was purchaſed, I hope we may make the beſt of what we have paid for?

Philal. By all Means! But then this is a Sign that Worth and diſtinguiſhing Qualities were wanting; otherwiſe the Honour had been conferred *Gratis*. The ſame may be ſaid when *Arms* or *Titles* are given at the In-

ſtance or Recommendation of a Favourite; for this is down-right begging for Quality; and looks more like an Alms than an Honour. Farther, it's a Leſſening to a Man's Nobility, when the Reaſon and Grounds of it are unknown; for if his Riſe had been derived from worthy and creditable Cauſes, he would in all likelihood have been as certainly acquainted with them, as with his Arms; It being both eaſie and for the Reputation of the Family, that Records of this Nature ſhould have been preſerv'd; and therefore the Loſs of them ſeems rather to proceed from Deſign than Neglect. In ſhort, if the firſt Principles of Honour happen to be thus coarſe, or counterfeit, it's not in the Power of Time to mend them: A Pebble or *Briſtol* Stone will not change their Natures, and improve into Diamonds; though they are laid up a Thouſand Years together.

Philot. Hark you Mr. I doubt your Effects (if you have any) have lain but a little while in the Heralds Office.

Philal. Probably as long as your Worſhip's: But I take it to be much more a Gentlemanly Quality to diſcover ſuch unſociable Miſtakes than to abett them. If we are capable of underſtanding any Thing, it muſt undoubtedly be more creditable to promote good Humour and Modeſty in Con-

Converſation, and give Men right Apprehenſions of themſelves; than to flatter them into groundleſs Conceits, and make them believe they may be truly great, and yet good for Nothing. To maintain ſuch indefenſible and dangerous Principles of Honour, which not only impoſe upon our Underſtandings, but emaſculate our Spirits, and ſpoil our Temper, and tend only to the nouriſhing of Idleneſs and Pride; is, in my Opinion, no very Heroical Undertaking.

Philot. Then I find we muſt come to the Merits of the Cauſe, as you call them; and examine upon what Foundation the Family ſtands.

Philal. I think that is the only Way to know what we have to truſt to; and how far we may inſiſt upon the Advantages of Birth.

Philot. What are the uſual Steps to Honour?

Philal. I ſuppoſe one of theſe Three, Learning, Commerce, or Arms. The Pretences of Learning have been examined already; To which I ſhall only add, That if a Perſon whoſe Mind is enlarged, and beautified with all Sorts of uſeful Knowledge, is notwithſtanding obliged to Modeſty, and Sobriety of Thought, then certainly thoſe who claim under him, and are

wiſe only by Proxy, ought not to grow too big upon their Relation to the *Muſes*. To proceed, *Commerce* is another Expedient which often diſtinguiſhes a Man from the Vulgar. For Trading raiſes an Eſtate, and that procures Honour; ſo that in this Caſe Wealth is the main of the Merit; and that which is chiefly inſiſted on by thoſe who inherit it. But here we ought to be very cautious and meek-ſpirited, till we are aſſured of the Honeſty of our Anceſtors; for *Covetouſneſs* and *Circumvention* make no good *Motto* for a *Coat*. And yet your Men of Trade are too often aſſiſted in their Fortunes by theſe Qualities.

Philot. I think you are too hard upon them; and believe they may come into their Eſtates by more accountable Methods, *viz.* by their Induſtry, by underſtanding how to make Uſe of all fair Advantages, and by the Luck of a good Acquaintance.

Philal. I grant there is a great deal of Good Faith, Frankneſs and Generoſity to be found among Tradeſmen; and that ſuch Profeſſions are neceſſary to the Convenience and Splendor of Life; and being thus uſeful, ought to be eſteemed honourable. But their being uſed to value ſmall Gains is apt (without Care) to make them contract a Narrowneſs of Spirit, and to ſtand too much to the Point of Intereſt. *Philot.*

Philot. What is that which they call the Myſtery of Trade?

Philal. A great Part of it conſiſts in the Skill of Over-reaching their Cuſtomers; which Science, I fear is not learned meerly for Speculation.

Philot. Poſſibly it may be for Caution, that they may not be impoſed on by others.

Philal. I am willing to think ſo, however theſe *Arcana Officinæ*, are counted ſuch Eſſentials, that except an Apprentice is fully inſtructed how to Adulterate, and Varniſh, and give you the Go-by upon occaſion, his Maſter may be charged with Neglect; and ſued for not Teaching him his Art, and his Trade.

Philot. It ſeems then he cannot be an Honeſt Man, except he teaches his Servant to play the Knave.

Philal. Granting your Inference, yet you know a Man may underſtand his Weapon better than his Neighbour; and notwithſtanding be of a very peaceable Inoffenſive Temper. However, when the Riſe of the Family is owing to ſuch an Original, a Man has a particular Reaſon not to flouriſh too much upon the Glitter of his Fortune; for fear there ſhould be too much Alloy in it. For ſome People are forced to Climb in a very mean and ſervile Poſture. They muſt Flatter, Deceive, and Pinch; uſe their

Neighbours, and themſelves too, very unkindly, before they can gain their Point. So that if the Anceſtor had not been remarkably Little, his Poſterity had never been reputed Great.

Philot. But what needs all this Scruple? Why ſhould I enquire ſo Anxiouſly how my Anceſtors came by their Eſtate? Let their Merit be as ſmall as you pleaſe, the Revenue will not ſink upon this Score. Now, if you conſidered the Sovereignty of Money, how it commands Honour, and Beauty, and Power; how much of Ornament, and Defence, and Pleaſure there is in it; you would allow us to be a little Uppiſh upon the Matter: For when a Man has ſuch a Univerſal Inſtrument of Delight, and is Maſter of that, which is Maſter of every Thing elſe, he ought viſibly to Congratulate his Happineſs, and pay himſelf a particular Reſpect.

Philal. If I could purchaſe a parcel of new Senſes, and ſome pretty undiſcovered Curioſities to pleaſe them with, I confeſs I ſhould be more deſirous of growing Rich than I am.

Philot. What though you cannot buy any New, you may pleaſe the Old Ones better; and make one Senſe go as far as two, with Poverty.

Philal. I am not altogether of your Mind; beſides, if my Underſtanding does not improve

prove proportionably, I am only in the fairer Way to be more a Brute.

Philot. Underſtanding! Money will buy good Books; and though the Owner ſhould not know how to uſe them, yet if he has an Eſtate, he will never want People to make him believe he has Senſe, which will be in a Manner as well; for Pleaſure conſiſts moſtly in Fancy.

Philal. I don't envy ſuch a one the Entertainment of his Imagination, though I believe it is much ſhort of the Tranſports of Lunacy: But withal I think, That Folly and Madneſs are no proper Judges to pronounce upon the Advancements of human Nature. But to return to the Argument; no Perſon can be great by being Owner of thoſe Things which wiſe Men have always counted it a Piece of Greatneſs to deſpiſe. To which I muſt add, That it is not the Poſſeſſing, but the right Management of any valuable Advantage, which makes us conſiderable. He that does not employ his Fortune generouſly, is not to be reſpected meerly becauſe he has it. Indeed, if a Man gives me Part of his Eſtate, I am bound to make him Acknowledgment; but I am not obliged to honour him, becauſe he is pleaſed to keep it to himſelf.

Philot. Well! Since Merchandize is ſometimes liable to Exceptions, and antient

Wealth

Wealth has no Right to challenge Worſhip and Homage, pray what do you think of Nobility raiſed by Arms? I hope here you will grant the Materials are all ſhining, and ſolid. And when an Anceſtor works out his Fortune by great and hazardous Undertakings, by Contempt of Danger and Death, and all the Inſtances of an heroick Gallantry; is it not highly reaſonable, his Deſcendants ſhould ſhare his Honour, as well as his Inheritance? Nay, they ſeem obliged, in Juſtice to his Memory, to have ſome Stroaks of Greatneſs and Reſerve in their Carriage. They might better be profuſe in their Expences, than their Familiarities. The Waſting his Eſtate, and Razing him out of the Heralds Books, is ſcarce more injurious to his Name, than the heedleſs Condeſcenſions of his Family. For by ſuch ill managed Humility, they do as it were proſtitute his Quality; mingle his Aſhes with ignoble Duſt; and deface the Monuments and Diſtinctions of his Merit.

Philal. I confeſs, a Man ought to be civil to his Generation; but not to that Degree, as to plague the Living, only in Ceremony to the Dead. And I may ſay farther, That a noble Anceſtor, does not deſire his Poſterity ſhould pretend to honour him this way; except his Qualities, as well as his Name, deſcend upon them. A Perſon truly Great,

is never fond and unreaſonable; he hates to ſee Folly idolized, though it be in his own Children; and had rather have his Memory buried in Oblivion, than his Honour ſhould be uſurped by a degenerate inſignificant Off-ſpring. Beſides, the Reaſons you aſſign why Martial Men ought to be valued by After-Ages, ſeem to be common to other Pretences to Nobility.

Philot. I am ſorry if they appear ſo; ſince I deſigned them chiefly for the Advantage of Arms. For in my Judgment, the Profeſſion of a Souldier has a particular, and paramount Title to Honour. For can there be a more extraordinary Inſtance of Greatneſs, than for a Man to be undiſmayed, amidſt ſo many horrible Inſtruments and Images of Death? To expoſe his Perſon as freely as if he knew himſelf Immortal; and to fear Nothing but Obſcurity and Diſgrace? And therefore though there are many other creditable Employments and Accompliſhments, yet there is a tranſcendent, and almoſt an aſtoniſhing Greatneſs and Gracefulneſs in Valour. It has ſomething more Illuſtrious and Sparkling, more Noble and Majeſtick than the reſt.

Philal. Hold! You are going to deſcribe *Alexander* or *Cæſar*; Do you think that every *Field*, or *Charge* in *Gules*, can pretend to all theſe fine Things? This muſt be examined farther

farther by and by: At preſent I ſhall only obſerve to you, That though I have a great Eſteem for a Gentleman of the Sword, and don't in the leaſt intend to leſſen the juſt Character of military Glory; yet I conceive there is another Profeſſion, which poſſibly does not glitter altogether ſo much upon the Senſe; but for all that, if you touch it, 'twill prove right Sterling.

Philot. What Profeſſion do you mean?

Philal. That of Learning; Therefore if you pleaſe, I will juſt glance upon the Advantages of Learning; without interpoſing my Judgment by way of Compariſon.

Philot. Do ſo; for I think you had need ſay ſome kind Things upon this Argument, to make Amends for the Freedom you took with it in our former Conference.

Philal. Don't miſtake me; I am conſcious of no Injury; and therefore deſign nothing by way of Reparation.

Philot. Take your Courſe.

Philal. 1. Then not to mention, That Learning is an improvement of our Minds; which is the Nobleſt Part of us. I ſay not to mention this, you may pleaſe to take notice, that without ſome ſhare in this Accompliſhment, War it ſelf cannot be ſucceſsfully managed. Without the Aſſiſtance of Letters, a Man can never be qualified for any conſiderable Poſt in the Camp. For Cou-

Courage and corporal Force, unleſs joined with Conduct, and reach of Thought (which are the uſual Effects of Contemplation) is no more fit to Command, than a Tempeſt; doing for the moſt part more harm than good; and deſtroying it ſelf by it's blind and ill-directed Motion. It is Learning which teaches a General the Succeſſes and Events of Action in former Ages; which makes him better able to Judge of his preſent Preparation. It Inſtructs him how to take Advantage of his Enemies; and avoid thoſe Miſcarriages which have been Fatal to Others before him. It teaches him how to Fortifie and Aſſault; how to manage the Difference of Ground and Weather. It lets him into the Knowledge of Humane Nature; and ſhews him how to underſtand the Tempers of other Men; and to Govern his Own. It diſcovers by what ſecret Springs the Paſſions are moved; what are the moſt probable Cauſes of Hope and Fear; of Reſolution and Cowardice; and how ſtrangely they are mixed, and varied according to the Difference of Climates, Governments, Conditions, and Occupations; eſpecially according to the different Age, Temper, Intereſt, and Experience of Thoſe who are in Power.

Philot. Yes; no doubt it teaches a Man to take a Soul in Pieces, as eaſily as a Watch! If ever I heard ſuch Conjuring! *Philal.*

Philal. Pray be not ſo ſevere; the Diſcourſe is not ſo Romantick as you ſuppoſe.

Philot. Go on.

Philal. Secondly, I obſerve that the Advantages of Learning are more Laſting and Extenſive than thoſe of Arms. The Courage of a Soldier, does his Country not much Service after his Death; the Benefit of it being uſually confined to one Age: Whereas by the Knowledge of Men and Things, Publick Proviſions for Society are Framed, and the Conſtitution adjuſted to the Temper and Convenience of the People; of the happy Effects of which, remote Poſterity is often ſenſible. And as the Conſequences of Valour, ſeldom reach beyond the Death of him who ſhewed it; ſo there are few the better for it, except thoſe a Man engages for; which are commonly none but his Country-men. But Learning, by Inventing and Improving Arts and Sciences, ſcatters its Favours in a much larger Compaſs; becomes a univerſal Benefactor; and obliges Mankind in its moſt Comprehenſive Latitude of Place and Time.

Philot. I hope you will grant, That Learning muſt fly to the Protection of the Sword to ſecure it's Quiet; and all the Profits accrewing from thence. For in earneſt, Notions and Syllogiſms, are very defenceleſs Things againſt Violence. If we had nothing

thing but Philoſophy, *Statutes* and *Reports*, to ſecure the Peace; our *Meum* and *Tuum* were but in an ill Condition.

Philal. I agree with you; and ſhall juſt add in the third Place, That the Succeſſes of Learning are naturally of a very Innocent Tendency; and under good Management, Prejudicial to None. The Conqueſts of Arts are not like thoſe of Arms; gained by Slaughter, and attended with Ruin and Deſolation. No; Here is nothing routed but Ignorance and Errour; nothing deſtroyed but obſtinate Humour, and ſavage Diſpoſition:

Emollit mores nec ſinit eſſe feros.

But a Martial Man, except he has been ſweetned, and poliſhed by a Lettered Education, is apt to have a Tincture of Sowerneſs and Incompliance in his Behaviour. And therefore if you obſerve your old Heroes in *Homer*, (for want of being Book-Learned) were none of the Gentileſt-Men. What a rugged, tempeſtuous, unconverſable Mortal, was *Achilles*; I could never fancy that ſame πόδας ὠκὺς.

Philot. Well! I perceive it is requiſite for a Man to get ſome Senſe to his Courage if he can: But have we not loſt all our Pride; and gone ſomewhat off from the Point?

Philal.

Philal. No; We have only fetched a Compaſs; and throw our Reaſoning more into a Circle, to inveſt the Place: And now we will come on directly, and make a little Aſſault, only to try the Strength of the Garriſon.

Philot. Very Soldier-like! In plain *Engliſh*, I doubt you are attempting to ſhew, that it is not ſo much the Profeſſion of Arms, as the unexceptionable Management of that Profeſſion, which makes a Family honourable.

Philal. Yes. Therefore before we fall too much in Love with the Buff in the Wardrobe, we ſhould examine whether the War was juſt; whether our Anceſtor fought in Defence of his Prince and Country; or let himſelf out to any Perſon, who would hire him to murther. We ſhould conſider, whether the Enterprize was great and dangerous; whether the Advantages were gained by open Bravery and Reſolution; or were no more than the Effects of Chance, of Treachery, or Surprize? And though a Man can give a creditable Anſwer to all theſe Queſtions, he ſhould ſtill remember, there are a great many Perſons who have ventured as far as himſelf; and yet continue in their firſt Obſcurity: ſo that, had it not been his good Fortune to have fallen under the Notice of his General, his Merit had

been

been unrewarded. There are many Perſons who perform ſignal Service in a Breach, or Scalado; and yet their Courage is often unregarded; and loſt in the Crowd and Tumult of the Action; ſo that they get Nothing but Blows for their Pains. To wind up this Part of the Diſcourſe: Let the Riſe of the Family be never ſo conſiderable (I mean none but Subjects) it ought not to ſupercede the Induſtry; or ſtop the Progreſs of Thoſe who are thence deſcended. For if we rely wholly upon the Merit of Others, and are great only by Imputation, we ſhall be eſteemed by none, but the injudicious Part of the World. To ſpeak out; If neither the Advantages of Fortune and Education (which often concur in theſe Caſes) the Expectation of Others, nor the Memory of Worthy Anceſtors; if none of theſe Motives can prevail with a Man, to furniſh himſelf with Supravulgar and Noble Qualities; this is an Argument, that he is either under a natural Incapacity, or elſe has abandoned himſelf to Sloth and Luxury. And without Diſpute, he is moſt emphatically Mean, who is ſo under the greateſt Advantages and Arguments to the Contrary. So that the Luſtre of his Family, ſerves only to ſet off his own Degeneracy; it does *Facem præferre pudendis*; and makes him the more remarkably Contemptible.

Philot. You are Smart upon the empty Sparks! And I perceive by your Diſcourſe, That if we intend to ſet up Strong, we muſt do ſomething for our ſelves.

Philal. Yes: And therefore I preſume, that Women have more Reaſon to inſiſt upon their Birth than Men; Becauſe they have not ſo fair a Trial to diſcover their Worth. They are by Cuſtom, made incapable of thoſe Employments, by which Honour is uſually gain'd. They are ſhut out from the Pulpit and Barr; from Embaſſies, and State Negotiations; ſo that notwithſtanding (as I believe it often happens) their Inclinations are generous; and their Abilities great, to ſerve the Publick; yet they have not an Opportunity of ſhewing it.

Philot. Truly, I think you need not have been ſo liberal to the *Beau-Sex*; you know they have enough to be proud of, beſides Heraldry.

Philal. What do you mean?

Philot. Their Beauty, Man.

Philal. Right; I believe that may diſturb them ſometimes; but they have no great Reaſon for it. For Beauty, though it's a pretty Varniſh; yet it's of a frail Conſtitution; liable to abundance of Accidents; and but a ſhort-lived Bleſſing at the beſt. And waving this Conſideration; it ſeems to be

be made chiefly for the Entertainment of the Lookers-on. Thoſe who are ſo much admired by Others, can't ſhare the Pleaſure of the Company, without the Help of a Glaſs; for the Eyes which ſhew us other Objects, cannot ſee themſelves. Nature ſeems to have laid the moſt graceful Parts of our Fabrick out of our way; to prevent our Vanity. For could ſome People always command a Sight of their Faces, they would *Narciſſus* like, be perpetually poring upon their Handſomeneſs; and ſo be neither fit for Buſineſs, nor Company.

Philot. To my thinking, you have not cleared the Point; For why may we not inſiſt upon the Privileges of Nature? Why ſhould a fine Woman, be ſo prodigal of her Beauty; make Strip and Waſte of her Complexion, and ſquander away her Face for Nothing? There is no Reaſon Perſons of a leſs agreeable Aſpect (except they have ſome other Advantage) ſhould converſe with Beauty upon a Level. For thoſe who cannot furniſh out an equal Proportion, towards the Pleaſure of Converſation, ought to pay for their Inſufficiency in Acknowledgments. Beauty without doubt, was deſigned for ſome Advantage; and if ſo, certainly the Owners have the beſt Right to it.

Philal. I grant it; and therefore it's allowable for them to ſet a Value upon their Perſons, for the better Diſpoſal of them. And farther if they have a Mind to it, they may pleaſe themſelves; becauſe they are acceptable to others; which is a dangerous Satisfaction: But when they grow humourſome, they ſpoil all; For Pride not only raiſes their Prejudice againſt their Beauty; but really leſſens it. For if you obſerve, it paints an ill-natured Air upon their Face; and fills them with Spleen, and Peeviſhneſs, and Paſſion; which exhauſts their Spirits; and makes their Blood leſs florid; ſo that their Beauty is neither ſo agreeable, nor laſting, as otherwiſe it would be: And if the preſent Inconvenience will not cure them, they will do well to remember, That they muſt of Neceſſity, grow humble when they are Old; unleſs they are ſo fanciful, as to doat upon Rubbiſh and Ruins.

Philot. Pray let us take Leave of the Ladies; and proceed to the other Branch of your Diviſion, *viz.* to acquired Nobility. And here methinks, every Thing looks unexceptionable and fine, upon your own Principles. For here we are beholden to none but our ſelves; we are not thrown up the Hill by another's Arms; and made conſiderable by Diverſion, or Chance-medly; but climb the

the Aſcent by plain Strength, and indefatigable Activity. Is it not a ſingular Commendation, to have our Circumſtances not only large and honourable, but independent; and almoſt to create the Privileges we enjoy? Here is no gilding of a coarſe Subſtance; no borrowed Glory; no faint Reflection from an Anceſtor; but the Man is all bright and luminous to the Center; and ſhines and ſparkles in his own Worth. He is not great by Genealogy and ancient Title; by the Favour of Fortune, and the Labours of thoſe he never help'd; but by Nature and Performances; by having Greatneſs incorporated in himſelf. Now, may not a Perſon who has thus diſtinguiſhed himſelf by his Merit, make Uſe of the Honour which has been ſo juſtly confer'd upon him, and put the lazy and leſs ſignificant in mind of their Defects?

Philal. If you recollect your ſelf you will find, that this Point concerning Acquired Nobility has been occaſionally diſcourſed already; Therefore I ſhall only add, that upon Suppoſition a Man has obliged the Publick, and is remarkable for great Abilities and a generous Uſe of them; he would do well to remember that there are others who have ventured as far, and performed as conſiderably as himſelf, whoſe Services all miſcarried as to any private Advantage, becauſe

they were not ſo lucky as to act under the Notice of thoſe who were able to reward: And that many Perſons well furniſh'd for Employment and Honour, go out of the World as obſcurely as they came in; only for Want of a proper Opportunity to bring them into Light, and publick View.

Philot. What tho' ſome People are unlucky, ought their Misfortunes to be pleaded to the Prejudice of Deſert in others?

Philal. No. But when a Man has received ſo valuable a Conſideration for his Service as Honour and Eſtate, he ought to acquieſce; and not preſs too arbitrarily for Submiſſion. He ſhould not ſet a Tax upon Converſation, and put the Company under Contribution for Reſpect. Beſides, a Gentleman of the firſt *Head* has a particular reaſon to manage his Advancement obligingly; For by treating the little People roughly, he does in Effect but expoſe his Anceſtors, and reproach his own former Condition.

Philot. You have ſo many Fetches with you! But what do you think of Magiſtrates? In my Opinion thoſe who repreſent their Prince, and are the Miniſters of Juſtice cannot practice that Humility and Condeſcenſion you ſeem to admire, with any Manner of Decency, or Security to the Publick. For if they don't oblige their Inferiours

riours to Diſtance, their Reputation will ſink, and the Majeſty of the Government will be leſſen'd; and then it's eaſie to gueſs what the Conſequence muſt be.

Philal. I agree with you: Magiſtrates ought to aſſert their Office, and not make themſelves cheap by improper Familiarities. But their Character may be over-ſtrain'd. To prevent which Inconvenience, they may pleaſe to remember, That their Power was given them upon a publick Account, more for the Benefit of others than themſelves. They are deputed by their Prince, for the countenancing of Virtue, for the Eaſe and Protection of the People; and therefore they ſhould diſcourage none who are regular and fair; they ſhould ſhew their Authority upon Nothing but Inſolence and Injuſtice, Thieves and Malefactors; upon thoſe who affront the Government, or break the Peace. There is no Neceſſity they ſhould bring the Air of the Bench into common Converſation, and wear their *Commiſſions* always upon their Faces. To manage their Power thus ſingularly, looks like a little private Deſign of ſetting up for themſelves; as if they procured their Authority to fright the King's Liege-Subjects; and to over-awe the Neighbourhood into a greater Reverence.

Philot. But if they ſhould happen to take too much upon them, are the People to ſlight them upon this Account?

Philal. By no Means: The Authority ought to be conſider'd, let the Men be what they will. However in general, I obſerve, That the beſt Way to ſecure Obſervance, is not to inſiſt too violently upon it: For Pride is a moſt unfortunate Vice. Other Immoralities uſually gain their Point, though they loſe more another Way: But a Proud Man is ſo far from making himſelf Great by his haughty and contemptuous Port, that he is uſually puniſhed with Neglect for it: And that Diſdain with which he treats others, is returned more juſtly upon himſelf: Which may be done without much Difficulty; in Regard Honour is not become a Property ſo far, as to have all it's Appurtenances, bounded and fix'd by Law. The Circumſtantials, and oftentimes the moſt pompous Part of Ceremony, are arbitrary and undetermined. For we are not told either by *Statute*, or Common Law, how many Bows a Superiour of ſuch a Degree may expect from us; nor how low we are to make them; nor how often the Terms of Reſpect are to be uſed in our Application.

Philot. What do you mean?

Philal.

Philal. I mean that it is not ſettled by Act of Parliament, how many *Sirs* and *Madams*, a Diſcourſe of ſuch a Length is to be ſprinkled with; and therefore a croſs-grained Fellow, will tell you he has his Betters upon their Good Behaviour: If he likes their Humour, he will be as liberal to them in Acknowledgments as they pleaſe; if not, he ſhall take the Freedom to hold his Hand; and let them help themſelves how they can.

Philot. Well! I cannot reconcile this Self-denying Humour you are Contending for, to the Character of a Gentleman. Such an untoward Management of Fortune and Honour as this is, argues either that a Man wants Senſe to underſtand his Condition, or Spirit to maintain it. To throw away the Prerogatives of our Birth, or the Rewards of our Induſtry, at ſuch a careleſs Cynical Rate, is a Sign of a Ruſtick inapprehenſive Meanneſs; and that we have not the leaſt Inclination to Greatneſs in us. For thoſe who deſire to be Great, will endeavour to Excel; and thoſe who Excel, will be ſure to ſhew it: For the Eſſence of Greatneſs lies in Compariſon. A tall Man loſes the Advantage of his Stature, unleſs he ſtands Streight, and overlooks his Neighbour.

Philal. Methinks you are ſomewhat out in your Notion of Greatneſs.

Philot.

Philot. Let us hear if you can hit it better.

Philal. To ſpeak freely, I conceive it a much more ſubſtantial and better natured Thing than you have made it. Greatneſs certainly does not conſiſt in Pageantry and Show, in Pomp and Retinue; and though a Perſon of Quality will make uſe of theſe Things to avoid Singularity, and to put the Vulgar in mind of their Obedience to Authority, yet he does not think himſelf really the bigger for them: For he knows that thoſe who have neither Honeſty nor Underſtanding, have oftentimes all this fine Furniture about them. Farther, to be Great, is not to be Starched, and Formal, and Supercilious; to Swagger at our Footmen, and Brow-beat our Inferiors. Such a Behaviour looks as if a Man was conſcious of his own Inſignificancy; and that he had nothing but Out-ſide, and Noiſe, and ill Humour, to make himſelf Conſiderable with: But he that is truly Noble, has far different Sentiments; and turns his Figure quite another Way. He hates to abridge the Liberties, to depreſs the Spirits, or any ways to impair the Satisfaction of his Neighbour. His Greatneſs is eaſie, obliging, and agreeable; ſo that none have any juſt Cauſe to wiſh it leſs. And though he has a general Kindneſs for all Men; though he deſpiſes not the meaneſt Mortal; but deſires to ſtand

Fair

Fair in the Opinion of the World; yet he never Courts any Man's Favour at the Expence of Juſtice, nor ſtrikes in with a Popular Miſtake. No, He is ſenſible it is the Part of true Magnanimity to adhere unalterably to a wiſe Choice: not to be overrun by Noiſe and Numbers; but to appear in Defence of injured Right, of neglected Truth, notwithſtanding all the Cenſure and Diſadvantage they may ſometimes lie under. To conclude his Character, A Great Man is Affable in his Converſe, Generous in his Temper; and Immoveable in what he has maturely Reſolved upon. And as Proſperity does not make him Haughty and Imperious, ſo neither does Adverſity ſink him into Meanneſs and Dejection: For if ever he ſhews more Spirit than ordinary, it is when he is ill uſed; and the World Frowns upon him. In ſhort, he is equally removed from the Extremes of Servility and Pride; and ſcorns either to trample upon a Worm, or ſneak to an Emperor.

Philot. In earneſt; you have deſcribed a Perſon of Honour: And I am ſo far pleaſed with the Character, that I would give all I am Maſter of to make it my own. But can we receive no other Advantages from Nobility, but what have been hinted already?

Philal.

Philal. All that I can think of at preſent are theſe following:

Firſt, It gives a fair Occaſion to excite the Generoſity of our Minds, and diſpoſes us to the Imitation of great Examples; that ſo we may not ſeem unworthy our Predeceſſors. Indeed, a Man is bound in Juſtice not to impair the Reputation, nor ſpoil the Breed of the Family: but to hand down the Line to his Poſterity; at leaſt with the ſame good Conditions he received it.

Secondly, Theſe Privileges of Birth may ſerve to check an inſolent Humour in others, who behave themſelves contemptuouſly towards us upon leſſer, or but equal Pretences.

Thirdly, A Man may may make ſome Advantage this Way, when he falls undeſervedly under Publick Diſgrace; or is unrighteouſly oppreſſed. For in ſuch a Caſe, the Mention of his Anceſtors ſeems free from all Suſpicion of Vanity; and may fairly be interpreted to proceed either from Self-Defence, or Greatneſs of Spirit.

Fourthly, The ſame may be done when any Office or Promotion, may legally be claimed by Vertue of an honourable Condition. For Example, If a Man ſhould put in to be one of the Knights of *Malta*, he might modeſtly enough publiſh his Pedigree; and

prove

prove his ſix Deſcents, againſt a leſs qualified Competitor.

Philot. If you are at a Stop, I think I can carry your Conceſſions ſomewhat farther. For, as I remember, it has been granted already, that the common People may pay a Reſpect to Quality; though you mortifie the Pleaſure a little ſeverely in thoſe who receive it.

Philal. May pay a Reſpect, call you it? I ſay they muſt. For not to mention that Gentlemen have generally a greater Share of Fortune and Senſe too, than thoſe of vulgar Condition; not to mention this I ſay, If they had nothing to plead but their Quality, they ought to be regarded upon that Score, becauſe the *State* ſets a Value upon it; and that for Publick and Conſiderable Reaſons.

Philot. I perceive if a Man will but ſtay and hear you out, you are civil enough at the laſt. Pray what are we to do next?

Philal. Why, now I could run a Diſcourſe with you upon the Inconveniences of Pride; and ſhew you in particular, what an unconquerable Averſion it gives all Mankind againſt us, when we are overgrown with it. How it multiplies, and conceals our Defects from us; and makes us do a Thouſand ſilly Things, without taking Notice of them. How it makes us a

Prey

Prey to Flatterers; and puts us to great Expences, only to be laughed at. I might debate with you, how it ſpoils Converſation; and takes away the Pleaſure of Society. How often Families, Kingdoms, and Churches are embroiled; and the World turned topſie-turvy by this Vice. Theſe and many other ill Conſequences of Pride, might be enlarged upon: But this Part of the Argument is, I conceive, more proper for Divines; and therefore I ſhall purſue it no farther.

Philot. Well moved! For now I think it is almoſt Time to give over.

Philal. I won't tire you.

Your Humble Servant.

A MORAL ESSAY CONCERNING CLOATHS.

Philot. RHilalethes, I'm glad to meet you again; Where have you been this long Time?

Philal. Sometimes not juſt where I would be: But now I have no Reaſon to complain; for I always think my ſelf Well, when I am with a Friend.

Philot. I muſt have half an Hours Converſation with you before we part.

Philal. You oblige me extreamly. I was afraid your Time had been pre-ingaged to thoſe Gentlemen and Ladies you parted with at

at the Coach; I heard them deſire you not to ſtay long. By their Habit and Equipage they ſeem to be Perſons of Condition; and therefore you know the Appointment muſt be well remembred.

Philot. Leave that to me. But by the Way, I thought you laid ſomewhat of an Accent upon their *Habit*; Were they too Fine for you?

Philal. They may be ſo for themſelves for ought I know.

Philot. I perceive you are for making *Prize* of me again. I remember what mortifying Diſcoveries you made at our laſt Meeting. I wiſh you had kept your Cynical Truths to your ſelf; for I'm ſure my *Miſtakes* were much more entertaining.

Philal. It ſeems they were Truths then.

Philot. Yes. And that's it which vexes me; for now I have much ado to keep my ſelf in my own good Opinion.

Philal. I'm ſorry you ſhould be in Love with a Deluſion; eſpecially when you know it to be ſuch. Fevers and Intemperance bring a great many gay Fancies with them; and yet they are not accounted any of the Bleſſings or Ornamentals of Life.

Philot. Happineſs is Happineſs; whether 'tis founded in Reaſon or Imagination, 'tis all a Caſe to me, provided I have a vigorous Senſe of it. Nay, in my Judgment,

ment, thoſe which you call the Satisfactions of *Fancy* are the better of the two. They are more at Command than the other; and ſtand in no Need of a Foreign Supply. The Want of *Tools* and *Materials*, if the Model is anſwered, is a Commendation to the Workman. To make ſo fine a *Something* out of *Nothing*, has ſome Reſemblance to Creation: So that if this Way has as much Pleaſure in the Effect; it ſeems to have more Magnificence in the Cauſe.

Philal. I grant you, if a Man could be always dreaming of Paradiſe: The Dream would go a great Way towards making the Thing. But alas! The viſionary Pleaſure will quickly diſappear. The agreeable Part of the *Fit* won't laſt; therefore let us get rid of it as ſoon as may be. The longer it continues, the worſe and the weaker 'twill leave us. We may, like the *Romans*, *Deify a Diſeaſe*, if we pleaſe; but if we expect any Return of the Worſhip, we ſhall be miſtaken.

Philot. I tell you, I came off with Loſs the laſt Rencounter: And now by your ſurveying me from Head to Foot, I find you think I have too much of Expence and Curioſity about me: But if you expect to diſpute my Cloaths off my Back, you will be diſappointed.

Philal. I have no Deſire you ſhould turn either *Adamite* or *Quaker*; but yet I believe ſome People throw away too much Money, and Inclination, upon theſe Things.

Philot. You ſeem to forget, That the Diſtinctions of Rank and Condition cannot be kept up, without ſomething extraordinary in this Kind; And unleſs this be done, Government muſt ſuffer.

Philal. For all that, *Noah* had large Dominions; and, for ought appears, kept his Subjects in good Order without any great Aſſiſtance from the *Wardrobe*.

Philot. But Princes Subjects are not ſo near of Kin to them now; and therefore not ſo eaſily governed.

Philal. We will diſpute no farther about Princes: Beſides, I grant the World is alter'd; and am willing to make an Allowance upon that Score.

Philot. I ſhall proceed upon your Conceſſion. And endeavour to prove in the

Firſt Place, That Richneſs of Habit is not only lawful, but convenient for thoſe who are poſſeſſed of Publick Charges; eſpecially when they execute their Office. For the People generally take their Meaſures more from the Appearance, than the Reaſon of Things. Their Apprehenſions are ſo diſpoſed, that they think Nothing Great but what

what is pompous and glitters upon the Senſes. If their Governours had not ſome Advantage of them in Figure; they would be apt to over-look their Character, and forget their Diſtance.

Philal. I have no Intention to argue againſt *Gold Chains*, *Velvet Caps*, or *Sables*; or any Thing of this Nature: But granting this Furniture may be ſomewhat of a Guard to Authority, yet no publick Perſon has any Reaſon to value himſelf upon it. For the Deſign of this Sort of State, is only to comply with the Weakneſs of the Multitude. 'Tis an innocent Stratagem to deceive them into their Duty; and to awe them into a juſt Senſe of Obedience. A Great Man will rather contemn this Kind of Finery, than think himſelf conſiderable by it. He will rather be ſorry that his Authority needs the Support of ſo little an Artifice; and depends in any Meaſure upon the Uſe of ſuch Trifles. To ſtoop to the vulgar Notion of Things, and eſtabliſh ones Reputation by counterfeit Signs of Worth, muſt be an uneaſy Task to a noble Mind. Beſides, We are not to think the Magiſtrate cannot ſupport his Office without fine Cloaths: For if he is furniſh'd with general Prudence; with Abilities particular to his Buſineſs; and has a competent Share of Pow-

er, he needs not doubt his Influence over the People.

Philot. Pray what do you think of private Quality? I hope you don't intend to ſtrike us out of Diſtinction, to run all Metals together; and make a Sort of *Corinthian Braſs* of us.

Philal. By no Means. However, your Argument muſt abate farther upon this Head. For Quality ſeparated from Authority, is ſufficiently maintained by *Title, Arms*, and *Precedency:* This is enough to keep up *Diſtinction*, and to encourage Induſtry and Merit. There is no Neceſſity for Perſons, without Juriſdiction, to march always with *Colours diſplayed.* It ſeems more agreeable that they ſhould conceal, than make a needleſs Oſtentation of their Wealth. Would it not look odly in a Soldier, to give in a *Hiſtory* of his Valour and Conduct in Converſation? Or for a Man of Learning, to make Harangues upon his own Parts and Performances; and tell the Company how ignorant they are in Reſpect of him?

Philot. That would be a little Fulſom I confeſs; But is the Caſe the ſame?

Philal. Much at one, in private Perſons. For them to appear pompous in Equipage, or Habit, is but a vain-glorious publiſhing their

their own Grandeur; a ſilent Triumphing over the Inferiority of others; and is in Effect to proclaim themſelves extraordinary People. Whereas a modeſt Man, if he was ſomewhat taller than his Neighbours, would chuſe to ſhrink himſelf into the Dimenſions of the Company; and be contented rather to loſe ſomething of his own Stature, than to upbraid them with the Littleneſs of theirs.

Philot. What, becauſe a Lord of a Manor has not always a *Commiſſion*, muſt he be allowed no better Cloaths than a Cottager?

Philal. Yes. There may be ſome Difference; and yet it needs not be very expenſive. A Gentleman's Mien and Behaviour is ſufficient to diſcover him, without any great Dependance upon *Shops* and *Taylors*. After all, the beſt Way of diſtinguiſhing, is by the Qualities of the Mind: Let Perſons of Condition ſtrive rather to be richer in their Diſpoſition than the vulgar: Let them put on a better Humour, wear a finer Underſtanding, and ſhew a more ſhining Fortitude: Let them appear remarkably Juſt, Inoffenſive, and Obliging. This is the Way to be nobly Popular, and gives them the Hearts, as well as the Ceremony, of their Inferiors.

Philot. How muſt they ſpend their Eſtates; they cannot eat and drink them all?

Philal. However, they ſeem willing enough to try their Skill; and I believe the Experiment ſucceeds ſometimes. But to your Queſtion: Was the Surpluſage of Wealth employed in charitable Uſes, and Entertainments ſoberly hoſpitable, I conceive it would run in a more proper Chanel: Did Men lay out their Abilities in the Service of Religion, and for the Promoting of Arts and Knowledge, how might they advance the Proſperity and Glory of a Nation this Way? How much wiſer, and eaſier, and richer, might they make their Inferiors? And as they would be more Beneficial to their Country, ſo they would ſerve the Deſigns of Greatneſs much more effectually. Such a generous Uſe of Fortune, would give Luſtre to their Reputation; and make the World look with Wonder and Regard upon them. How would it raiſe a declining Intereſt to it's former Height; and with what Advantage convey their Memories to Poſterity? But to return; Richneſs of Habit is not only unneceſſary to keep up the Diſtinction of Degrees, but inſufficient: For where there are no *Sumptuary Laws* to confine the Condition of Perſon, and aſcertain the *Heral-*

dry

dry of the *Wardrobe*, every one has the Liberty of being as expenſive and modiſh as he pleaſes. And accordingly you may obſerve, that ordinary People, when they happen to abound in Money and Vanity, have their Houſes and Perſons as richly furniſhed, as thoſe who are much their Superiors. There are other Inſtances in which methinks, theſe Things are a little miſplaced.

Philot. As how?

Philal. Why, to ſee Gold and Scarlet condemn'd to *Liveries*, the Coach-box furniſh'd like the *Council Chamber*, and the Horſes wear as good *Velvet* as the *Company*; is methinks not very agreeable. This Proſtitution of Finery, is enough to make it nauſeous; and to ruin it's Reputation to all Intents and Purpoſes.

Philot. When you have ſaid all, A good Suit does a Man Credit; and puts People in Mind of paying him a proper Reſpect. And ſince others eſteem me upon this Account, I ought to follow their Opinion. For why ſhould I think my ſelf wiſer than the *Majority* of Mankind? Singularity ſeems to have always a *Spice* of Arrogance in it.

Philal. You are wonderfully reſigned in your Underſtanding; I gueſs the Occaſion; and ſhall endeavour to diſappoint your Hu-

mility. For notwithſtanding your *Majority*, I conceive Reaſons of Things are rather to be taken by *Weight* than *Tale*: And if ſo, fine Cloaths will ſignify nothing in the Value of a Man, becauſe they are but Signs of *Wealth* at the beſt; which generally ſpeaking, is no more an Argument of Worth, than of the contrary. And as Cloaths don't ſuppoſe a Man conſiderable, ſo neither can they make him ſo. This will appear, if we examine either the Materials of which they conſiſt, or the Art and Curioſity which is ſhewn in the Faſhioning of them. The *Matter* of which a Rich Habit conſiſts, is either the Skins of Beaſts, the Entrails of Worms, the Spoils of Fiſhes, ſome ſhining Sand or Pebbles, which owe their humble Original to the Dirt: And is it not a ridiculous Vanity to value our ſelves upon what we borrow from Creatures below *Reaſon* and *Life*? In ſhort, Either they are a real Advantage, or not: If they are, they prove our Dependance upon inferior Things; which ought to be a mortifying Conſideration; unleſs we can be proud of Beggary: If they are not, then to dote on them, is a Sign we are ſunk beneath our proper Level; that we admire Trifles, and diſgrace the Dignity of our Nature. To ſee theſe inſignificant Ornaments valued at ſo great a Rate, and preferred to the Neceſ-

ceſſaries of Life, is no ſmall Diſparagement to the Underſtandings of Men; and is an Argument of the Littleneſs, and Degeneracy of our Kind. One would think, he that has the Liberty of looking upon the Sun and Moon for Nothing, would never purchaſe the Glimmerings of a Pebble at ſo high a Price.

Philot. I find you imagine *Pearls* were made only for *Cordials*; and that *Diamonds* are fit for nothing but *Bartholomew-Babies* to ſparkle in: But I believe the *Jewellers* would do well enough if they had nothing but your Philoſophy to damp their *Trade.*

Philal. That may be; But what if I can prove that the Price of them is kept up by Imagination, and ill Humour; and that the very Reaſon which makes them *Dear*, ought to make them *Cheap.*

Philot. Let's hear.

Philal. You may obſerve then, That moſt of theſe Ornaments owe their Value to their Scarcity; For if they were common, Thoſe who moſt admire them, would be ready to throw them away. *Tertullian (de Habit. Muliebr.)* obſerves, That ſome People bound their Malefactors in Chains of Gold; And if a Man's Crime was very notorious, they would make him as *fine* as a *General Officer.*

Philot.

Philot. I ſuppoſe they were Sir *Thomas Moor*'s *Utopians.* A pretty Device! 'Tis Pitty *Whitehall* was not plundered to ornament *Newgate*?

Philal. Tertullian obſerves farther, That Diamonds and Rubies were little eſteemed by the *Eaſtern* Nations; where they were the Growth of the Country. So that I ſuppoſe, when the *Parthian* Children, and *Milk-maids*, had worn them till they were weary, they were bought up for the *Roman* Ladies.

Now to be fond of any Thing, purely becauſe it is uncommon, becauſe the Generality of Mankind wants it, is an ill-natured Pleaſure; and ariſes from an unbenevolent, and ungenerous Temper.

Philot. Pray what do you think of the Artificial Improvement; Is not a rich Dreſs an Addition to the *Wearer* upon this Account?

Philal. Not at all. 'Tis true, the Refining upon what was more imperfectly begun by Nature; the graceful Diſpoſition of the Parts; and the judicious Mixture of Colours; are Arguments of Induſtry and Ingenuity: But then this Commendation does not belong to thoſe that buy them. If the meer *Wearing* them is any ways creditable, it is becauſe the Taylors, *&c.* are the *Founains* of *Honour.*

Philot.

Philot. I grant you, thoſe People make 'em; but the *Suiting* them is above their Talent. None but Perſons of Condition can hit this Point. Indeed they have a great Delicacy and Exactneſs in their Fancy: They pitch upon nothing that is tawdry and mechanick, ſtaring, or ill matched. One may know a Gentlewoman almoſt, as well by ſeeing her chuſe a Mantua, or a Ribbon; as by going to *Garter*, or *Clarencieux*.

Philal. The Mixing of *Light* and *Shade*, handſomely, looks like a Genius for *Painting*: And that is the moſt you can make of your Obſervation. To go on with you: I ſhall venture to add, That for private Perſons to expect an uſual Obſervance upon Account of *fine Cloaths*, argues them conſcious of their own little Worth; and that the greateſt Part of their Quality comes out of the *Dreſſing Room*. Having nothing to prefer them to the Eſteem of the Judicious, they are contented to take up with the Ceremony of the Ignorant; and with a little Glitter and Pageantry, draw the gazing, unthinking *Mobile* to admire them. Now to deſire Reſpect where we have no Juriſdiction, purely upon our own Account, is an Argument either of a weak Judgment, or weak Pretences. If we underſtood the true Grounds of Eſteem; If we were well

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ſtock'd with Abilities, or good Actions, to entertain us at home; we ſhould not make our ſelves ſo mean as to let our Satisfactions depend upon the Reverences of the Ignorant, or Deſigning. Beſides, to delight in the Submiſſions of others, is a certain Sign of Pride. This ſuppoſes, That we are not ſo much pleas'd with our own Station; as with looking down, and ſeeing our Neighbours, as we fancy, in a worſe Condition than our ſelves. Whereas a generous Mind has its Happineſs encreaſed, by being communicated.

Philot. I ſuppoſe your Artillery may be almoſt ſpent by this Time.

Philal. I was going to tell you, that rich Cloaths are accounted unſuitable to Old Age; which is a farther Proof of their Inſignificancy. That Age which is moſt remarkable for Wiſdom and Temper; which is particularly honoured with the Weight of Buſineſs, and Dignity of Office; and has deſervedly the greateſt Regard paid it: That Age, I ſay, chuſes to appear in a plain, unornamented Garb. Whereas, were fine Cloaths Marks of true Honour; were they Ornament great enough for a Man's Reaſon to delight in, the wiſeſt Part of the World would not go without them: Eſpecially ſince the Decays of Nature give ſo fair a Plea for the Aſſiſtances of Art. There cannot be a

greater

greater Diſparagement to this Sort of Finery, than its being refuſed by that Age which ſeems to need it moſt; and if it was conſiderable, beſt deſerves it. Since Men at the Height of Diſcretion are aſhamed of theſe Additions; this is a convincing Proof that they are childiſh and trifling; and fitteſt for thoſe who carry more *Body* than *Soul* about them.

Philot. Your Inference is, that there ſhould be a Reſemblance between Age and Habit; and that a Finical Old Spark, can never be in the Faſhion.

Philal. Right. For old People to ſet up for Mode and Dreſſing, is a nauſeous Piece of Vanity. Indeed, when we come into the World firſt, 'tis not ſo remarkable an Imprudence, if we miſplace our Eſteem, and make an indiſcreet Choice. 'Tis no Wonder if we ſtick upon a gaudy Out-ſide, when we are not ſharp enough to look through it. When our Minds are unfurniſhed with Materials for Thinking; and ſcarce ſtrong enough to weild a rational Pleaſure; they are apt to divert themſelves with the Amuſements of Senſe. But when we have run through the Experience of many Years, and had ſo many Opportunities of Improvement: When our Reaſon is grown up to Maturity; and we are ſuppoſed to have made our laſt Judgment upon Things:

Things: When every Thing we ſay or do, ſhould have an Air of Gravity and Greatneſs in it; then to dote upon Trifles, is a ſhrewd Sign that our Minds are no leſs decay'd than our Bodies. It looks as if we were aſhamed of making any Pretences to Wiſdom, and betrays an impotent Deſire of returning to the Extravagance of Youth.

Philot. After all your Strictneſs, I hope you have ſome Reſerve of Liberty for Women. They have the Excuſes of Cuſtom, the Agreeableneſs of Figure, and the Inclinations of Sex, to plead in their Behalf. Beſides, I am told St. *Auguſtine* (*Ep.* 245. *Tom.* 2.) abates very much of the Rigour of your *Tertullian*; and ſpeaks with great Moderation upon the Point. "He thinks fine "Cloaths ought not to be forbidden married "Women; who are obliged to pleaſe their "Husbands. And if they may uſe this Expedient to *Pleaſe* them when they have them; why may they not do it that they may *Pleaſe* to have them? Why may not the ſame little Charm be practiſed to begin, as well as to entertain the *Relation?*

Philal. With all my Heart; let St. *Auguſtine*'s Indulgence paſs. But 'tis my humble Opinion, they ſhould keep their Inclinations unengaged. They would do well not to dreſs their Fancy, nor wear their Finery in their Head; nor think their Afternoon

ternoon Quality better than their Morning. For when a Woman is once ſmitten with her *Drapery*, Religion is commonly laid aſide; or uſed more out of Cuſtom, than Devotion. When her governing Paſſions lie this way, Charity is diſabled, and Good-nature fails, and Juſtice is overlook'd; and ſhe is loſt to all the noble Purpoſes of Life. How often are Relations neglected, Tradeſmen unpaid, and Servants ſtinted to mortifying Allowances, for the Support of this Vanity? How patched and un-uniform does it make the Figure of ſome Families? And what a diſagreeable Mixture of Poverty and Riches, do we ſee ſometimes within the ſame Walls? Theſe Exceſſes make them forget the Compaſſion of their Sex; and the Duties of their Station: They Rob the Neceſſities; and Flouriſh in the Penance; and Wear that which ſhould have been the *Fleſh* and *Blood* of their own *Retinue*.

Philot. What do you think of thoſe below the *Gentry*? Ought they not to be ſomewhat Frugal, and Unpretending in their *Appearance*?

Philal. Truly I think the Taylor ſhould *take Meaſure* of their *Quality*, as well as of their Limbs. For thoſe who make their *Cloaths* much better than their Condition, do but expoſe their Diſcretion. Perſons of

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Quality have ſome little Colour for their Vanity: But as for Others, they have nothing to ſay for Themſelves. In them it looks like a Levelling Principle; like an Illegal Aſpiring into a forbidden Station. It looks as if they had a Mind to deſtroy the Order of Government, and to confound the Diſtinctions of Merit and Degree. In a Word, At this rate of Management, a Man loſes his Wealth and Reputation at the ſame Time; makes himſelf expenſively Ridiculous; and over-ſhoots Extravagance it ſelf

Philot. My Time is up, I muſt leave you

Philal. Adieu

OF

DUELLING.

THE FOURTH DIALOGUE BETWEEN *Philotimus* and *Philalethes*.

Philal. Whither ſo faſt this Morning; methinks you are ſomewhat earlier than uſual?

Philot. May be ſo. But when a Man's Occaſions are up, and abroad, 'tis fit he ſhould attend them.

Philal. Pray what may your Buſineſs be; for you don't uſe to break your Sleep for Trifles?

Philot. Why laſt Night Mr. *A.* and I happen'd to fall into a Miſunderſtanding over a Glaſs of Wine. At length he told me the Controverſy could not be taken up, without giving the *Satisfaction* of a *Gentleman.* My Anſwer was, That I would debate the Matter with him in his own way this Morning. And I am now going to ſettle ſome little Affairs before the Time of *Meeting.*

Philal. If you deſign to make your *Will,* you are out: For to do that to any Purpoſe, a Man muſt be *ſound in Mind and Memory*; which is none of your Caſe. For the Buſineſs you are going about, is ſufficient to prove you *Non Compos.*

Philot. Pray let us have no Bantring. You know me too well, to imagine that a Concern of this Nature ſhould make any diſhonourable Impreſſion: However, Becauſe an Accident may happen, I love to make a proper Proviſion, and leave my Diſcretion unqueſtioned.

Philal. That you will not do with me, I promiſe you; unleſs you can give a better Account of your Undertaking than is uſually done.

Philot.

Philot. I am now obliged to diſpute the Matter at the Sword's Point; ſo that it will be to no Effect to Argue it any other Way: For a Man of Honour muſt keep his Word.

Philal. Yes, no doubt on't. If he promiſes to ſet a Town on Fire, 'tis as much as his Eſcutcheon and Pedigree is worth, to fail in the Performance. Look you; you ſeem ſenſible that you are within a Hazard: If you are a Gentleman, learn to value your ſelf. Don't ſtake your Life againſt a Nutſhel; nor run into the other World upon every *Fop*'s Errand.

Philot. I tell you I am engaged. What if I underſtood the Practice as little as you do? Since it is the Cuſtom, I muſt defend my Honour; For to ſuffer under the Imputation of Cowardiſe, is worſe than being buried Alive. However, if you have any Thing to ſay, I have an Hour good to hear you.

Philal. As much a Cuſtom as you make it, 'tis not improved into common Law; That is point Blank againſt you; and *Tyes* you all up, if you kill upon the Occaſion.

Philot. 'Tis the Cuſtom of Gentlemen; and that is ſufficient for my Purpoſe.

Philal. What if it was the Cuſtom to tilt your Head againſt a Poſt, for a Mornings Exerciſe; would you venture the Beating

out your Brains, rather than be unfaſhionable? what if it was the Cuſtom for People of Condition to betray a *Truſt*; to forſwear a *Debt*; or forge a *Conveyance*; would you follow the Precedent, or forfeit their good Opinion?

Philot. You ſeem to miſtake the Point. I grant you, Men of Figure are too often Faulty in ſome of the Inſtances you mention: But then they are not bound to it upon the Score of Reputation; which makes a Diſparity in the Caſe.

Philal. They are not; true. But ſuppoſe they were, what then; Does not this Suppoſition clearly prove, That we are not to take the Conduct of any Sort of People upon *Content*: But to examine the Reaſonableneſs of a Cuſtom, before we go into it? Whatever is beneath a Man, is beneath a Gentleman: But to Act without Thinking, is beneath a Man; much more againſt it.

Philot. I perceive you believe this Sort of *Satisfaction* very Unaccountable.

Philal. I do ſo. And the Law is of my Opinion; which I hope is no Contemptible Authority.

Philot. Hark you, We do but laugh at theſe Stories. Do you think a Parcel of ſtarched Lawyers, with a *Jury* of *Haberdaſhers*, and *Chandlers*, are proper Judges in the

the Caſe? Are ſuch *Pedants*, and *Mechanicks* as theſe, fit to give Rules to *Men of Honour?*

Philal. I perceive you think Ignorance and Idleneſs, neceſſary Qualifications of a Gentleman; and doubt not, but that you practice accordingly. But if Men of Honour are too Great to be govern'd by the Law, they ſhould be ſo modeſt as not to plead It for their Advantage. They ſhould throw up their Fortune; and disband from Society. Yes, and their Quality too; for this, as well as the other, is ſettled by the *Conſtitution.*

Philot. I thought *Quality* had been the ſole Privilege of Birth; or at leaſt of the Prince's Favour.

Philal. All Honour, as well as Land, is Originally a Gift from the Crown. Now *Prerogative* is a Part of the Law. And though Quality and Eſtate are ſettled upon a Man and his Heirs; yet the Grant runs always with a Condition of Forfeiture, in Caſe of Treaſon. And therefore the Son of an unreſtored Traytor, has no Pretences to the Quality of his Anceſtors.

Philot. I know we ſay, That Treaſon taints a Man's Blood, and makes it baſer than that of a Peaſant: But I look upon this as a Kind of Whimſey. For though the Government may take away my Eſtate; yet it

cannot make me Nothing of Kin to my Father. So that the Son of a Gentleman muſt be a Gentleman, in ſpight of Fate.

Philal. But not in ſpight of Treaſon. For in that Caſe, he is baniſhed the *Blood*; and tranſplanted from the Family of his Anceſtors. His Leaſe of Heraldry is expir'd, his Title is extinct; and he can no more claim his former Honour, than an Eſtate which was ſold by his great Grand-father. I grant you, the Relation between him and his Father continues, and that's it which deſtroys his Pretenſions; The Stream of Honour is dryed up, before it reaches the Chanel of Poſterity. The Father has loſt all; and therefore can convey nothing *over*. The Son, if he pleaſes, may be of Kin to the Treaſon; for the Infamy of that remains: But as for the Quality 'tis all wiped out, as if it had never been. And therefore though your Inſtance is true, your Inference fails; for the Son of a Traytor, is not the Son of a Gentleman. In ſhort, You muſt either allow that Quality, like other Branches of Property, ſtands upon the Baſis of Law; or elſe you unavoidably run into the Principle of Levelling. For where the Diſtinctions of Condition are not aſcertained by publick Proviſion, every one is at Liberty to rate his own, and his Neighbour's Station, as he pleaſes. Where there are no

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Inclotures, all People may intercommon, without Preference or Ceremony. Now Grounds of Honour may be ſet up, and the old ones diſclaimed; and a Taylor may make himſelf a Lord; and clap a Coronet upon his *Gooſe*, if he has a Mind to it.

Philot. I ſuppoſe your Concluſion is, That the Notion of Honour is to be taken from the Laws and Government; and not from any private Set of People, how valuable ſoever in other Reſpects.

Philal. Right. And from thence I infer, That Duelling is a very diſhonourable Practice. For when you have given the beſt Proof of your Sufficiency, and *killed your Man*, you are ſeized into the Hands of *Juſtice*; treated like Aſſaſſins; and condemned to Die with Circumſtances of Ignominy. You are not *Indicted* for acquitting your ſelves like Gentlemen; but for diſturbing the Publick Peace, and murthering the King's Subjects. Now the Law never loads a Man with Reproaches, nor puniſhes him thus coarſely, for doing a handſom Action.

Philot. What do you tell me of Lawyers Cant; *Murdravit, ſtragem exercuit, & practicavit:* Very pretty Stuff to diſpatch a Man of Honour with! You ſee how the Men betray their Ignorance by their

Forms of ſpeaking: And as for the Bench, they have a Thouſand Pound *per Annum*, for making of Malefactors; and they muſt ſay ſomething in Defence of their Trade.

Philal. As for the *Bench*, the *Bar*, and the reſt, they are not the *Makers*, but the *Miniſters* of *Law*; they are the Servants of the Government; and their Methods of Proceeding are chalked out by their Superiors: And when the Reaſon of Things is good, 'tis not material though the *Latin* proves otherwiſe. Indeed, I think the Laws can't uſe you too rigorouſly; for I'm ſure you treat Them with great Contempt. When Highway-men kill, 'tis commonly for a Livelihood; to prevent Diſcovery; or in the Heat and Surprize of Paſſion: And when 'tis over, they ſeldom juſtify the Fact; but condemn what they have done. But your Tribe are Murtherers by *Principle*; which is ſomething worſe than *Malice prepence*, becauſe 'tis ready upon all Occaſions, and often acts without any Provocation; except the Vanity of complying with a barbarous Cuſtom. As if it was as indifferent a Thing to cut a Man's Throat, or let it alone, as to wear a broad or narrow brim'd Hat: And that theſe little Concerns of *Blood*, ought to be perfectly governed by the *Faſhion*. And when the Barbarity is com-

committed, you have the Aſſurance to maintain it; and to argue for the Murther againſt Law and Goſpel. In ſhort, I think you ſtand in the greateſt Defiance to Authority of all Men living.

Philot. How ſo?

Philal. I have given you ſome of my Reaſons; and you ſhall have the reſt.

1. You ſcorn to refer your Differences to the Law; but make your ſelves your own Judges.

Philot. If the Government will not make a ſufficient Proviſion for the Honour of Gentlemen, they muſt right their own Caſe; and there's an End on't.

Philal. You would do well to prefer a *Bill* againſt all Kings and Parliaments ſince the Conqueſt; and if that won't do, *Challenge* the Crown, and the two Houſes at their next Meeting, to give you Satisfaction. Do you not perceive, That by thus taking the Buſineſs out of the Hands of the Government, you both reproach, and in Effect, renounce it at your Pleaſure. The Laws very well ſuppoſe, that People are apt to be too partial and paſſionate in their own Concerns; and therefore remit to a publick Deciſion. Now 'tis a Kind of Maxim with us, That *no Perſon ſhould be wiſer than the Laws.*

Philot.

Philot. What would you have me complain to a Magiſtrate, when a Man gives me the *Lye*; or any ſuch Sort of Affront? Theſe Things won't bear an Action; and yet a Gentleman will rather dye than put them up.

Philal. By the way, a *Lye* was not counted ſo mortal an Affront till *Charles* the Fifth happened to ſay, he was no Gnteleman that would take it. Now what has *England* to do with *Germany*? If an Emperour throws out an unweigh'd Sentence, muſt we be governed by it? Are Law and Juſtice ſuch Phantoms, that a *Spaniſh* Rhodomontade ſhould make them vaniſh? Or muſt a Foreign Prince's Humour command farther than his legal Authority?

Philot. The Prince's Opinion is the Standard of Mode. And to be preciſe and ſingular, looks like Spleen, and Monkery, and ill Breeding. You know when *Dyoniſius* of *Sicily* had a Fit of Geometry upon him, his Court took it immediately. You could ſcarce meet a Man of Quality without a Pair of *Compaſſes* about him; and Viſits were moſtly ſpent about *Squares* and *Circles*. But as ſoon as the King grew weary, the Faſhion was quite laid aſide. And then as *Plutarch* obſerves, nothing was a greater *Pedant* than a Mathematician.

Philal.

Philal. You lay ſo much Streſs upon theſe Compliances, one would think you took them for part of your *Allegiance.*

Philot. Not to follow a Prince's Opinion, is in effect to ſay, he is miſtaken; which is an unhandſom Reflection.

Philal. In Things indifferent you ſay well. But where Juſtice and Conſcience are concerned, meer Complaiſance ſhould not carry it. By the Extent of your Maxim, you would have made an admirable *Æthiopian* Courtier.

Philot. What is that?

Philal. Diodorus Siculus tells us (*Biblioth. l.* 3.) That the *Æthiopians* happened once to have a One-Eyed Bandy-Leg'd Prince; now ſuch a Perſon would have made but an odd Figure if care had not been taken.

Philot. Pray how did the Court behave themſelves upon this Accident?

Philal. Like Men of Honour. They made a Faſhion of their Prince's Misfortune; and immediately ſhut up one of Natures Windows, and got a ſort of *Scotch-Boot* to bend their Hams in.

Philot. I think I could have imitated *Alexander*'s wry Neck, as well as the *Macedonians.* But this which you mention is a chargeable Faſhion.

Philal. However it prevailed ſo far, that a Gentleman would no more appear with ſtrait

ſtrait Legs, or Two Eyes in his Head, than you would in a Pink'd-Doublet, or Boot-Hoſe-Tops. You ſee how far good Breeding will carry a Man, if he will but ſtick to his Principle. But to return.

Your ſaying that theſe Indignities won't *bear an Action*, is to confeſs that the Wiſdom of the Nation has thought them below Notice. And will you venture your *All* upon a Cauſe, which would be hiſſed out of all the Courts of *England* as ridiculous? Will you take away a Man's Life upon a Provocation, for which no Government will allow you Six- peny Worth of Damages? A Complaint fitter for a Boy to run to his Mother with, than to diſorder a Man. If there was but a few of you, and you ſhould talk at this Rate, you would be ſent to *B--lum*; but *Defendit numerus*; and that's the beſt of your *Plea*.

Philot. As the Caſe ſtands, He who refuſes a *Challenge*, loſes the Reputation of a Gentleman; none of that Quality will keep him Company.

Philal. Lucifer's Excommunication exactly! And I perceive you dread the *Cenſure* much more than that of the Church. The beſt on't is, you are ſomewhat out in your Calculation. For there are not a few of good Extraction, of another Opinion.

Philot.

Philot. I ſuppoſe you mean Eccleſiaſticks. Now we have nothing to ſay to them: Their Profeſſion exempts them from a Neceſſity of Fighting.

Philal. I mean *Seculars* too. I hope the Temporal Lords and Commons are no Peaſants. And will they account any Perſon infamous for the Regularity of his Behaviour? For not breaking thoſe Laws which they either made, or approved themſelves? At this Rate they muſt be a very extraordinary Aſſembly; and *Weſtminſter* altogether as great a Sight as the *Tower*. Will not the Judges and Juſtices go for Gentlemen; and do you think they will avoid a Man's Company for declining a Challenge; and yet commit and hang him up for ſucceeding in it? Pray don't make the Governing Part of a Nation ſo extravagantly ridiculous. There are many other grave Perſons of Worth and Blood, who would give the Cauſe againſt you: But I find none of theſe will paſs Muſter. It ſeems *Beau*'s, and *Bully*'s, and their wiſe Admirers, have ſeized the *Heralds Office*; and engroſſed all the Quality to themſelves.

Philot. When you have declaimed till you are weary, I muſt tell you that we have no ſmall Party of as much Honour, and Value, as any you have mentioned; who will very hardly be brought over to your Sentiment.

Philal.

Philal. I hope not. 'Tis true, I know ſome People are all Quality: You would think they were made up of nothing but Title and Genealogy. If you happen to encounter a Prejudice, or croſs upon their Fancy, they are too conſiderable to underſtand you. Theſe, I confeſs, I almoſt deſpair of; but hope their Number is not great. By the way, let me tell you, your Fraternity take a very great Liberty in their Opinion; you make nothing to renounce the Publick Senſe in Matters of the higheſt Importance: And count that a noble Atchievement, which the Laws puniſh as a capital Offence. Now to ſet up a Notion of Honour againſt the Government, with ſuch Circumſtances as theſe, is of very dangerous Conſequence. 'Tis ſuch an Affront to the *Conſtitution*; ſuch a deliberate Contempt; ſuch an open Defiance of Authority, as nothing can be more. It makes the Laws cheap and ridiculous; the Solemnities of Juſtice a piece of Pageantry; the Bench a few reverend Prophets, or Scharamouche's in *Scarlet*. And thus by expoſing the Adminiſtration, the very Foundations of Peace and Property are ſhaken and *ſap'd*.

Philot. Certainly you are retained by the whole Corporation of Cowards, you make ſo tragical a Buſineſs on't!

Philal.

Philal. By your Favour. To have our Swords ready to execute the Orders of every paultry Paſſion; To put Murther into our Creed, and cut Throats upon profeſſed Principles, is a tragical Buſineſs; and I believe you'll find it ſo.

Philot. Trouble not your ſelf; we value neither your Judges, nor your Juries. If we kill *fairly*, we have always Intereſt at Court to bring us of.

Philal. You may ſet up a Science againſt the Government; and range murthering under Diſcipline and Rule; and call it by what fine Names you pleaſe: But your Methods of Killing and that of Highwaymen, are alike *fair* in the Eye of Juſtice; and the ſame Rewards are aſſigned to both. As for your Friends in Court, 'tis to be hoped that Princes in time will reſent the Breach of their Laws, and the Loſs of their Subjects, a little more heartily: That they will not encourage a Practice which inſults their Authority, and ridicules their Miniſters; and keeps up a Spirit of Barbarity throughout the Nation. Beſides, there are Things they call *Appeals*; and in that Caſe you know your Pardon is out of Doors.

Philot. We muſt take our Chance for that.

Philal. You are hardy Men ſome of you. If all the Subjects ſhould take the ſame Liberty,

berty, we ſhould have wild Work. You ſay, the Government is defective in conſidering the Reſpects of Honour; and therefore are reſolved to be your own Carvers. What if the underſort of People ſhould take the Hint, and practice upon it, in the Inſtance of Property? *Look ye Neighbours* (ſays a ſharp Country Fellow) *the Fine Folks have gotten away all the Land from us; for my Part I want ſo many Score Acres to live eaſily, and I ſuppoſe you do ſo too; and I think our Induſtry deſerves it. 'Tis true, Eſtates are otherwiſe* ſettled; *and I ſhould believe my ſelf obliged to obſerve my Countries Cuſtom, if others would do the ſame: But I perceive the Gentry can ſet the* Conſtitution *aſide without any Scruple. They can tilt through one anothers Lungs in a Bravado, though the Law makes hanging Matter on't. Why ſhould we be more Slaves to the Government than others; I'm ſure we do not get ſo much by it? We are enough of us; let us mind our Buſineſs.* 'Tis true, this would be a lewd Project; but 'tis the Conſequence of your own Principle; therefore have a Care of ſetting the Example.

Philot. If we take a greater Freedom with the Government than the Vulgar, our Quality is our Excuſe; that will bear us out.

Philal. Quite contrary. For *Firſt*, a Gentleman is ſuppoſed to be better acquainted with

with the Laws than a Peaſant; therefore his *breaking* them muſt be a greater *Fault*; becauſe it implies more of Contempt in the Action.

Secondly, Where the Example is of worſe Conſequence, the Care to check it ſhould be the greater. The Influence of Men of Figure is conſiderable. When they are at the Head of an ill Cuſtom, they have preſently a Train to attend them. The Infection ſpreads like Lightning; and 'tis a Credit to live counter to Reaſon and Regularity. The ſlender Principles, the looſe Practices of theſe Men, is that which has ſo effectually debauched the Age. This is it which has expoſed Virtue, and baniſhed Religion, and almoſt buried the *Diſtinctions* of *Good* and *Evil*.

Thirdly, Since Quality is a Diſtinction ſettled by Law; thoſe who have the greateſt Share of this Privilege, are moſt obliged to obſerve the publick Regulations. The Government is a greater Benefactor to ſuch Perſons; and they are very ungenerous and ungrateful, if they fly in the Face of it. A Man that enjoys Honour and Eſtate by a Society, has greater Engagements to regard it, than he who receives only a common Protection. One has perhaps a 1000 *l. per Annum* for keeping the Laws; and the other, nothing but his Labour for his Pains: And pray which is moſt to blame then, if they break them?

Philot. You ſeem to forget, that their Fortune and Condition follows their Birth; ſo that they are only obliged to their Family for the Advantage.

Philal. You argue too faſt. Pray are not *Deſcents* and Inheritances governed by Law? What Claim can we make to Privilege or Property, without it? A Man when he is about it, may as eaſily be born to 10000*l.* a Year, as to 10 Pence. The Trouble to himſelf, or his Mother, is much the ſame as to that Matter. People come into the World in *Turkey* the ſame Way they do here; and yet, excepting the Royal Family, they get but little by it. Nature has ſet us all upon a Level, as to theſe Things: 'Tis only the *Conſtitution* which makes the Difference; and therefore thoſe who have the Advantage, ſhould pay it a proportionable Reſpect.

Philot. I perceive you are coming on again; and to ſtop you a little, let me tell you, 'tis my Obſervation, That the Cuſtom of Duels puts Gentlemen upon their good Behaviour; 'tis a Check upon Converſation, and makes it more inoffenſive than it would be otherwiſe.

Philal. An admirable Remedy! Juſt ſuch a one as Death is againſt all Diſeaſes. If there muſt be Diſputes, is not Squabling leſs inconvenient than Murther? Had not a

Man

Man better have a black Eye, than a Napkin drawn through him; and bleed rather at the Noſe than at the Heart? Theſe Conteſts, though much better let alone, make neither Orphans nor Widows; nor perpetuate Feuds among Families. Beſides, the Diſorders of Converſation may be prevented without ſuch a dangerous Expedient. For not to mention Religion, a moderate Share of Prudence and Behaviour will do the Buſineſs. 'Tis not yet the Faſhion, for Women of Quality to tilt. Now though they can hate one another pretty heartily; though their Humours are full as nice, and their Paſſions as ſtrong, as thoſe of the other Sex; yet the Senſe of Decency is ſufficient to keep them from coarſe Language, and rude *Provocations*.

Philot. However, Miſunderſtandings will happen ſometimes. And when they do, it does not become Gentlemen to manage them like leſſer People. Their Revenges muſt be particular; as well as the reſt of their Breeding. It looks as odly for them to quarrel, as to ſalute like a Clown.

Philal. So that I perceive if Butchers had but the Manners to go to *Sharps*, Gentlemen would be contented with a Rubber at Cuffs. If they muſt be ſingular in their Diſputes, let it be for the better I beſeech you. Let us not be ſo vain, as to think it a Commendation to be more unreaſonable in our Demands,

and more ſavage in our Reſentments than the meaneſt, and moſt undiſciplined. If they muſt run counter to the Vulgar in every Thing, I wonder they don't leave off Swearing, Drinking, *&c.* Theſe, by their Aſſiſtance, are grown *Plebeian* Vices: Inſomuch that Porters and Footmen, are as perfect in them as themſelves.

Philot. I grant you, Clowns may box it off, and be quiet; this way of Satisfaction is agreeable enough to their little Pretenſions. But the Honour of a Gentleman muſt have other ſort of Damages.

Philal. If the Diſpute was between *Peaſant* and Gentleman, you would ſay ſomething, though not enough. But you know a Gentleman is not obliged, to fight another who is not ſo. Now where the Condition of the diſobliged is equal, at leaſt to the Degree of Gentlemen; why ſhould the Affront be counted ſo mortal an Injury? I know no Reaſon for this, unleſs you will ſay, That Men of Quality are obliged to be more bloody and implacable; and to carry their Paſſions to greater Heights of Fury, than other People. But this Plea proves them really leſs, not greater than the common Size of Mankind; and is far wide of the true Character of Honour. If Quality conſiſts in ſuch Sallies as theſe are; Tigers and Fiends may put in for a conſiderable Share.

Philot.

Philot. If this way of deciding Quarrels among Gentlemen were peculiar to our Age, or Country, your Reaſoning would have more Force; but we have almoſt a general Preſcription of Time and Place againſt you.

Philal. Not ſo general as may be brought for the Heathen Religion, or the *Alcoran*; and yet I hope you will not plead in Defence of either of theſe. To give you an Inſtance near home. The *French* you know are far from being an inconſiderable Nation. Their Nobility are as numerous, and their Pretenſions as well ſupported; they have as much Fire in their Tempers, and as much Regard for their Honour, as any of their Neighbours: Notwithſtanding this, you ſee the Practice of Duelling is abſolutely ſuppreſſed; and they are all contented to refer their Grievances to the Government.

Philot. The *French* King takes more Care to right a Gentleman's Honour, than is done with us; which makes the Caſe different.

Philal. Particular Satisfaction for every Affront in Converſation cannot be awarded by *Stated Laws*; the Circumſtances are too many to be brought within a Rule. A Prince muſt be little leſs than abſolute to do this effectually. Now ſuch a Stretch of Prerogative, would be agreeable neither to the *Engliſh* Genius, nor *Conſtitution*. And is it not a hard Caſe, that we muſt either de-

liver up all our Property to the Crown; or our Lives to every ungovernable Paſſion and Caprice?

Farther. You may remember, that the Subject holds his Honour and Eſtate by no other Tenure than the Laws. What a monſtrous Injuſtice; what an Ingratitude; what an inſufferable Pride muſt it then be, for private Men to erect a Magiſtracy of their own; to *Judge* and *Execute* in Matters of Life and Death; and to *Hang* and *Draw* within themſelves? If the Subjects may ſet the Laws aſide with ſo little Ceremony, and make ſupplemental Proviſions at Diſcretion, the Significancy of Government will be unintelligible. If Authority may be ſlighted in an Inſtance of ſo high a Nature, why not in a Hundred? And when the *Fences* are thus broken down, Peace and Property Good-night!

Philot. Your mentioning the *French*, puts me in Mind of the old *Romans*; they were a very brave People: Pray what was their *Practice* in the Caſe; for I have almoſt forgot it?

Philal. Not at all for your Purpoſe. 'Tis true, There was a Sort of Duelling among them, as that of the *Horatii*, and *Curatii*; of *Manlius Torquatus*, and the *Gaul* that challenged the Army. But then there was a Difference in the Perſons and Occaſion. Theſe Duelliſts were Enemies, Subjects of different

rent Princes, a Sort of Fighting *Repreſentatives*, choſen like *David* and *Goliah*, to decide the Controverſy of the Field. At leaſt, the Conteſt was allowed by publick Authority; and undertaken upon the Score of their Country. But as for one Subject's cutting another's Throat about private Diſputes, they were perfect Strangers to theſe Methods of Juſtice. When *Milo* killed *Clodius* upon the Road, though there was no ſuch Thing as a Challenge; though *Tully* proves it no more than a *Rencounter*; yet becauſe there was a former Miſunderſtanding between them; neither the *Rhetorick* of the *Council*, nor the Bravery of the *Priſoner*, could prevent the *Sentence*.

Philot. After all; you cannot deny but that the *preſent Cuſtom* has prevail'd for *ſeveral Ages*.

Philal. So have a great many other ill Things beſides. There is ſcarcely any Extravagance ſo ſingular as to want a Precedent. But Cuſtom without Reaſon, is no better than ancient Error. And now ſince you preſs your Preſcription, I ſhall trace it to the Original. Now the Practice of Subjects righting themſelves by the Sword, was introduced by the *Lombards*, *Saxons*, and *Normans*. A People, who poſſibly at that time of Day, had not Brains to decide the Matter any other Way. For how much ſoever they may be of Kin to us, we muſt own they were a

very unpoliſhed Sort of Mortals; and why ſhould we be tied up to the Dictates of Paganiſm and Ignorance? If a Man's Houſe, and Habit, and Eating, was not better than theirs; he would not be thought to have much of the Spirit of a Gentleman. If we are bound to implicit Submiſſion; if we are to follow Antiquity, without any Exceptions of Judgment; Why don't we feed upon *Maſt*, and lodge in *Caves*, and go almoſt *Naked?* And to come nearer our *Northern* Anceſtors; why don't we vindicate our ſelves by Tryal *Ordeal*; bathe our Innocence in *ſcalding Water*; and hop over *heated Plowſhares* blindfold?

Farther, We may obſerve, that the Barbarity of this Cuſtom was ſomewhat reſtrained, and bound up to certain Forms of Law. The Occaſion was generally conſiderable: Either for wiping off Imputations of Treaſon, or proſecuting Appeals of Murther, or trying Titles of Land. As for the Diſputes of *Sharpers*, of Bottles, Dice, and Wenches, we don't read of any Proviſions made for the Honour of ſuch Sparks, and Diverſions as theſe. We may obſerve,

Secondly, That the Men were juſt come off from Heathenism; and very undiſciplined in Life. Their Reaſon was in the *Oar*; and their Underſtandings as low as their Morals. This Condition of Things, made their Princes

ces either miſlead or indulge them. They had Authority to miſguide their Conſcience, to encourage their Revenge; and in ſome Meaſure to excuſe it. The *Writ of Combate* was made out in the King's Courts; and the whole Manage of the Quarrel under the Direction of the Government. 'Twas none of their way to be kill'd in Hugger-mugger; and *ſteal a Stabbing* as they do now. *(Cotton. Poſtum.)*

Thirdly, If they fought without publick Allowance, and any Perſon fell in the Quarrel, the Survivers were apprehended and tryed for *Murther*.

Fourthly, Theſe *Combats*, though governed by theſe Reſtrictions, and under the Countenance of Law, were always condemned by the *Cenſure* of the Church.

Philot. Do you think then, they are not capable of Regulation?

Philal. No more than Adultery. This Practice is *Malum in ſe*; and an ill Thing cannot be done within a Rule. 'Tis a ſtrong Poyſon, it muſt be expelled; for all the Cooking in Nature will ne'er make Diet on't. 'Tis true, there are Degrees in Deformity, as well as Beauty; and therefore ſome Caſes may be more remarkable than others. For the Purpoſe; when a Gentleman of Eſtate fights an indigent Bully, who poſſibly knows no more how to live in this World than he does in the next. This Man

is

is angry to ſee his Neighbour in eaſy Circumſtances. And when it comes once to this; The Strength of his Malice, and the Opinion of his Skill, will pick a Quarrel from a ſlender Occaſion. Now ſhould I deſire him to get an anſwerable Fortune before the *Glove* comes: To make the Hazards of the Combat equal, their Pockets as well as their Weapons, ſhould be in ſome Meaſure adjuſted. To throw down a few Farthings, and make a Noiſe to have them covered with Gold, would be abſurd in a *Wager*: And a Man muſt be very weak to accept it. And if Life be either valuable to keep, or dangerous to loſe, one would think the Parallel ſhould hold. This venturing All againſt Nothing, puts me in mind of *Mark Antony*, who after he had loſt the Battle at *Actium*, and was penned up in *Alexandria*, would needs ſend *Auguſtus* a Challenge. *Cæſar*'s Anſwer was, *That if he was weary of Living, there were other Ways of Diſpatch beſides Fighting him; And for his Part, he ſhould not trouble himſelf to be his Executioner. Antony*, I ſuppoſe, thought the Return reaſonable; and in a ſhort Time did his own Buſineſs.

Philot. I confeſs, as you have repreſented the Caſe, it looks oddly enough.

Philal. I will give you one that's more odd, if you call it ſo. I mean the Myſtery of *Seconds*, and *Thirds*. This

This is ſuch a Maſterpiece; that I think no Deſcription can reach it. Theſe Underpullers in Diſtraction, are ſuch implicit Mortals as are not to be matched upon any other Occaſion: A perfect Stranger ſhall engage them at the firſt Word. To ask Queſtions would be ungentile. On they go without any Acquaintance, either with the Man, or the Matter. A moſt honourable Undertaking, to fight about they know not what; for, and againſt, they know not whom! So that for ought they can tell, they may be under the pious Neceſſity of murthering their Father.

Philot. However, you can't ſay there is any *Malice Prepence.*

Philal. Right! There is nothing *Prepence*; neither Malice nor Reaſon. But for all that I don't like a Man that can hate at firſt Sight; and kill *Extempore?*

Philot. You miſtake; a *Second* is not angry. He only engages in Complaiſance to his *Principal.*

Philal. So much the worſe; becauſe it argues the greater Contempt of Human Kind. For my Heart, I can't underſtand a Combatant that can kill in cool Blood; and ſhew the utmoſt Effects of Rage without Paſſion! 'Tis a Sign his common Temper is as bad as the Malice, and Provocations of other People. This Stoical Improvement,

ment, is the Philoſophy of a Butcher. It makes a *Beaſt* of an Enemy; and knocks him down with as little Concern as if he were an Ox.

Philot. To requite you for your extraordinary Inſtances, I will give you a pretty tough one on the other Side. If a Soldier refuſes a Challenge from another, he will not only be counted a Coward; but in all likelihood, Caſhiered into the Bargain.

Philal. The Caſe is hard, I confeſs, but not yours; for you are none of the *Military Liſt.* To thoſe who may be concerned, I anſwer.

1. You know the Challenger is puniſhed as well as the Challanged; which Diſcipline will prevent the Caſe from being common. But when it does happen, it may be replied in the

Second Place, That he who profeſſes Arms, may prove his Courage by more defenſible Inſtances. His former Behaviour in the Field, is oftentimes ſufficient to wipe off an Aſperſion of Cowardiſe.

Thirdly, If he is not furniſhed with Proof this Way: Let him deſire his Superiour Officer, that the next time he is drawn out, the Challenger may be poſted near him; And then would I heartily convince him, and the Enemy to boot, that I wanted no Reſolution. If a Man miſcarries in ſuch

a Tryal, he may juſtify himſelf to his Reaſon. He dyes in his *Calling*; and if nothing elſe hinders, he may look the other World in the Face.

Philot. But a Soldier may ſometimes wait a long while for ſuch an Opportunity of purging himſelf: And would you have him ſtarved, and laughed at, in the mean Time?

Philal. Let him remember he is a Chriſtian, as well as a Soldier; and that he was firſt *Liſted* under God Almighty.

Now a Man of Honour will rather ſtarve, than be falſe to a ſolemn Engagement. And where the Cauſe is juſt, he is to be commended for his Conſtancy. And if Intereſt ſtrikes in too, 'tis not only criminal, but Weakneſs to deſert it.

As for the Point of Contempt, let him return it with Pity; 'Tis no Diſhonour to be undervalued by thoſe who want either Underſtanding, or Conſcience, or both. If bare Contempt without Reaſon is ſo terribly Significant, a Fool would be better than a Philoſopher; a Slave than an Emperour; provided the firſt had but the Inſolence to Scorn the latter.

Philot. For all that, you will have a great many againſt you.

Philal. So there are a great many *Sheep*, but I think ne'er the *Wiſer* for their *Number*.

Philot.

Philot. Do you think then this Cuſtom is ſo abſolutely forbidden by Religion?

Philal. I am ſurprized one Baptized ſhould put the Queſtion! In earneſt, I believe this Notion of Honour as much an Idol, as *Nebuchadnezar*'s *Golden Image*: 'Tis ſet up by the ſame Intereſt; and probably has done more Miſchief.

Philot. If it be ſo, the *Metal* muſt be good; according to your own Compariſon.

Philal. Yes. But the Worſhip is ſtark naught; and leſs to be choſen than the *Fiery Furnace*. 'Tis great Pity ſo much good *Blood* ſhould be offered at it. That Men who have ſuch Opportunities for Senſe, ſhould be entangled in ſo monſtrous an Abſurdity! That thoſe who might be the Ornament of their Age, and Defence of their Country, ſhould make themſelves a Misfortune to both!

Philot. I believe the Danger of the Adventure makes them think it Honourable.

Philal. Look you! To riſque the *Main* without Reaſon or Warrant, is Raſhneſs: 'Tis to be more Stupid than Brave. If a Man ſhould leap a *Garret*, or vault down the *Monument*; do you imagine he would leave the *Memory* of a Heroe behind him?

Philot. Methinks 'tis fine to ſeem above the Impreſſions of Fear; and to Flaſh in the Face of Danger.

Philal.

Philal. I grant you, Fortitude is a very valuable Quality. But then it muſt be under the Conduct of Prudence and Juſtice: Without this Aſſiſtance, the beſt Event will prove *Ruinous*; and the *Victory* it ſelf a *Defeat.*

Philot. You mean Religion will not endure the Duelling Principle.

Philal. No more than all the *Hereſies* ſince *Simon Magus.* 'Tis a Principle ſo full of Pride, and Paſſion, and Revenge; ſo Tempeſtuous and Abſurd; ſo abſolutely unallied to Reaſon and Good-nature, that poliſh'd Heathenism would be aſhamed on't. In a Word, 'Tis as contrary to the Tendency and Temper of Chriſtianity, as *Hob*'s *Creed* is to the *Apoſtles*; as Light is to Darkneſs, as God is to the Devil.

Philot. 'Tis a hard Matter to part with the Character of a Gentleman.

Philal. Fear it not. As long as the Laws are on our ſide, the Heraldry is all ſafe. And if it were otherwiſe, let us remember we are Chriſtians. If there happens a Competition between theſe two Pretentions, let us drop the Gentleman and keep the Chriſtian; for he is a Perſon of the beſt Quality.

Philot. Say you ſo?

Philal. Yes. I ſay a Chriſtian and no Gentleman, is more a Perſon of *Condition*, than a Gentleman and no Chriſtian. The former is more nobly *Related*, born to a greater

greater *Fortune*, and better *founded* in perſonal Merit.

Philot. You ſay ſomething. I wiſh you would enlarge upon this Head.

Philal. You know my *Buſineſs* is not *Preaching*; any Divine will give you *Satisfaction*.

Philot. Upon ſecond Thoughts, they need not; a little of the Bible will do it without them. To ſpeak frankly, I am ſo well ſatisfied upon the Whole, that I am reſolved to take no notice of my Spark; but I am afraid he will poſt me up for a Coward, and how then?

Philal. I would mind it no more than the Railing of a Feaver, or a Proclamation from *Bedlam*.

Philot. I ſhall take your Advice. But I muſt tell you withal, That if he draws upon me in the Streets, I will not be ſo paſſive as to let the Sun ſhine through me, if I can help it.

Philal. I have nothing to ſay as to that. But then you ſhould wiſh the Occaſion may never happen; and keep your Reſolution to your ſelf. For to give out this Sort of Language, looks too like a Provocation: And if you ſhould be ſo unfortunately ſet upon, be ſure you keep within the Compaſs of Self-defence.



OF

General KINDNESS.

THE FIFTH DIALOGUE BETWEEN *Philotimus* and *Philalethes*.

Philot. WHAT falſe, humourſome, inſipid Creatures are Men! Sure theſe are none of the beſt Things God ever made! Upon the Whole, I think one might as good diſband, and turn Hermit, as be troubled

with them any longer. I begin now to underſtand the Conduct of the firſt *Monks*; but believe their *Hiſtory* miſ-reported. They fled the Perſecution of Mankind, more than that of a ſingle Tyrant. They prefer'd the Wilderneſs to the Town; and found their Safety and their Satisfaction better ſecured in *Solitude*, than *Society*. For a wild Beaſt does not pretend above his *Order*; and is ſo frank as to diſcover his Deſign; But a Man is a Beaſt; and yet has not the Modeſty to own it. Hah! Here is *Philalethes*, he has overheard me: In earneſt, I ſhall be called to an Account for my Expoſtulations.

Philal. What Mr. *Hob*'s Ghoſt! No leſs than a Satyr upon your whole Kind? I'm not ſorry I have interrupted your Soliloquies, except they had been better natured.

Philot. I did not think you had been ſo near: But ſince you have catched me, give me Leave to tell you, I know the World; and upon Experiment I find, there is not one in Forty without Deſign, or Vanity, in their Converſation. Pray peruſe your Acquaintance well, and if you don't diſcover ſome *Flaw* in their Honeſty, or their Humour, I'm much miſtaken.

Philal. Are not you a Man, *Philotimus*?

Philot. What then?

Philal. Then by your own Confeſſion, 'tis forty to one but that ſome Part of the diſagreeable Character belongs to your ſelf. *Phi-*

Philot. However, you know Odds will not win Wagers; Difficulties are not Demonſtrations; 'tis unreaſonable to argue from Improbabilities againſt Matter of *Fact*. If I find my ſelf well; if my Conſtitution, or my Care, is my *Preſervative*, you muſt not charge the *Plague* upon me; becauſe I converſe with *Epidemical* Infection.

Philal. You are reſolved to keep *Well* with your ſelf: I doubt not but in Time your good Opinion will reach your Neighbours: They may, to uſe your own Similitude, be as free from *Contagion* as your ſelf: And if they are ſeized, the Plague is not always *Mortal*. Beſides, it might have been your own Caſe. So that all Things conſidered, I hope you will not *Mark* the *Houſe* upon bare Suſpicion: And when the *Tokens* appear, you will pity their Condition and endeavour their Recovery.

Philot. To deal freely, I ſhall take Care of my ſelf, and ſo I ſuppoſe will every Body elſe that is wiſe. For that which People call *Univerſal Benevolence*, is but a Piece of *Knight Errantry*: it looks prettily in a *Romance*; but in *Life*, 'tis neither prudent, nor practicable.

Philal. Do you think it ſo impracticable an Abſurdity to wiſh all People well; and endeavour to make them ſo?

Philot. What, of all Perſwaſions, Countries, Tempers, and Conditions, whatſoever?

Philal. Yes. We comprehend all Mankind in the *League*.

Philot. You have a notable Graſp: I dare not ſtrain my Inclinations at that Rate. I love to keep fair with the World as well as you; but it may be upon different Reaſons. In a Word, I take Civility to be only a Compilance with the Mode; Friendſhip but another Name for Trade; All mercenary and deſigning. Indeed, conſidering the State of human Affairs, 'tis next to impoſſible to be otherwiſe. Where there is ſo much of Indigence, Competition, and Uncertainty, you muſt expect Self-Intereſt will govern. You may obſerve, That which you call *Good Nature*, is moſt remarkable in the Young and Unexperienced. Such Perſons I confeſs are often very laviſh of their Favours, and careſſing in their Converſation: But theſe Blandiſhments ſeem only deſigned for a State of Impotence; that what they can't carry by Force and Foreſight, they may obtain by Flattery. Like unfledged Birds, they are fond of every one, that they may be *Fed* the better. And where this Reaſon fails, that which I am going to add will ſupply it.

Philal. What is that?

Philot.

Philot. Why young People generally don't think ſo far as others, nor conſider a Neceſſity at a Diſtance: This often makes them more Liberal than Wiſe. They are apt to be over credulous at firſt Setting out; and cannot ſo well ſee through Artifice and Pretence: So that 'tis no Wonder if they beſtow their Inclinations too freely upon their Neighbours.

Philal. This early Diſpoſition to *Oblige*, appears to me an Impreſſion of Nature, which was intended for Continuance: For as the Uſe and Poſture of the *Limbs* hold the ſame in Manhood as they were in Infancy; ſo one would think the Motions of the Mind ſhould be ſet Right at firſt. And therefore when good Humour happens to wear off with *Age*, it ſeems to proceed from Miſmanagement; and looks more like a Degeneracy of Nature, than an Improvement of Reaſon. If you pleaſe to hear me, I ſhall endeavour to prove *Univerſal Benevolence* both an acknowledged, and a practicable Diſpoſition.

Philot. Pray begin.

Philal. My firſt Argument then ſhall be drawn from Community of Nature. We are all caſt in the ſame *Mould*, allied in our Paſſions, and in our Faculties: We have the ſame Deſires to ſatisfy, and generally the ſame Pleaſure in ſatisfying of them. All

Mankind is as it were one great *Being*, divided into ſeveral Parts; every Part having the ſame Properties and Affections with another. Now as we can't chuſe but deſire Accommodations for our own Support and Pleaſure; ſo if we leave Nature to her Original Biaſs, if we heaken to the undepraved Suggeſtions of our Minds, we ſhall wiſh the ſame Conveniencies to others. For the apprehending a Being ſo like our own, in proſperous Circumſtances, muſt be an Advancement of our ſelves: By this we ſee as it were our own Nature pleaſed, and flouriſhing in another. And thus much Mr. *Hobs* himſelf confeſſes to the Ruin of his *Cauſe*, *That the Senſe of having communicated Satisfaction is naturally delightful.*

Philot. But will this Notion ſpread wide enough to do any Execution?

Philal. Yes. For if a Man can but diſengage himſelf from the Exceſſes of Self-love, in a ſingle Inſtance, he does the Buſineſs. If he can but wiſh well to another, without making Intereſt the only Motive, he may be generous enough to take all Mankind into his Affections. For he that can do it to one, without any mercenary View, may for the ſame Reaſon do it to a Million. 'Tis but repeating the Action, where for his Encouragement, the Pleaſure will be likewiſe repeated.----

Philot.

Philot. You are going too faſt. The different Capacities and Behaviour of Men, will leave your Repetition neither Senſe, nor Poſſibility: For to love Inſignificancy is dotage; and ſeldom paſſes any farther than Children or *Relations*.----

Philal. For all that, one may wiſh a poor Man an Eſtate; or a Fool Underſtanding; There is no unconquerable Averſion, nor ſo much as any Difficulty in theſe Things

Philot. I ſay farther; to love malicious, and diſobliging Qualities, is impoſſible.

Philal. If thoſe Qualities were inſeparable from the *Object*, I grant your Meaning: But where Malice is only *Accidental*, and Reformation poſſible, the Caſe is otherwiſe. A Phyſician may have a Kindneſs for the *Patient*, without being fond of the *Diſeaſe*.

Philot. To illuſtrate your Diſtinction. If a Man gives me a ſower Box on the Ear; I may love the *Hand*, though I don't like the *Blow*. I aſſure you he that can thus abſtract the Affront from the Perſon that gives it; and take off a Cuff ſo metaphyſically, is very much a Philoſopher.

Philal. If you are not ſatisfyed, I'll conſider your Objection farther afterwards. At preſent I ſhall go on to a ſecond Proof, that Univerſal Benevolence is agreeable to human Nature; unleſs you have a Mind to interpoſe.

Philot. Not juſt now. Take your Method.

Philal. I prove my Point, from that *Compaſſion* which generally follows any conſiderable Misfortune. This Civility is ſo very common, and ſo much expected, that thoſe who are unconcerned at the Troubles of another, are called *Inhumane, i. e.* They are degenerated from their Kind; and don't deſerve the Name of Men. And does it not plainly follow, that thoſe who are thus ſenſibly touched, muſt have a real Kindneſs for the unfortunate?

Philot. I think not. For Compaſſion is but the Conſequence of Infirmity; and bottom'd upon Self-love. We are affected with what another ſuffers; becauſe this puts us in Mind we are not ſecure our ſelves. And when our Neighbour's Calamity diſcovers more than the Poſſibility of our own, 'tis no Wonder if we are ſomewhat uneaſy.

Philal. I grant you, Compaſſion may be ſometimes accounted for, as you ſay: But then 'tis a Miſtake to ſuppoſe it can come from no other Cauſe. For 'tis eaſy to obſerve, that the moſt generous Diſpoſitions are the moſt compaſſionate. Such Perſons, though their Fortune is never ſo well guarded; though the Greatneſs of their Mind exempts them from Fear, and makes them leaſt concerned for any Accident of their own,

own, yet none condole and ſympathize more heartily than they. 'Tis plain therefore, that this Pity and Tenderneſs, being ſo void of Self-Intereſt, muſt proceed from Good-will.

Philot. Go on. I ſhall come in with you by and by.

Philal. I affirm then in the

Third Place, That 'tis not agreeable to the Attributes of God to ſuppoſe, that he has made the Nature of Man ſuch, that according to his Original Inclinations, he ſhould be unconcerned about the Happineſs of his Neighbour.

Philot. Why ſo?

Philal. Becauſe, this would be a Reflection, both upon the Goodneſs and Wiſdom of God Almighty.

Philot. Prove the Parts of your Aſſertion.

Philal. I. This Suppoſition is repugnant to the Goodneſs of God. For can we imagine that God, who is infinite Goodneſs himſelf; who made all rational Creatures that they might be happy; can we imagine that he ſhould contradict the Affections of his own Bleſſed Nature; and form a *Being* wholly unlike himſelf? A *Being* which he would not only hate as ſoon as it was made; but, which is more, he could impute his Diſlike to nothing but his own Workmanſhip? But if either out of Indifference,

rency, or Diſaffection, 'twas contrary to the Nature of Man to wiſh the Happineſs of another; he muſt be ſuch a Thing as I have deſcribed. And is it poſſible to conceive, That Goodneſs and Perfection can be the Parent of ſo unlovely an Off-ſpring? That the over-flowing Generouſneſs of the Divine Nature, would create immortal Beings with mean or envious Principles? To be thus furniſh'd, would make them both Miſerable and Troubleſome: Neither acceptable to this World, nor fit for the other.

Philot. Theſe Inclinations you ſo much diſlike are very common; therefore if they don't come from *Above*, you muſt find them out ſome other Original.

Philal. That will be done without Difficulty. To begin; The Reaſon which hinders Men from wiſhing the Happineſs of others, proceeds ſometimes from the Prejudices of Education; from the ill Examples and Flatteries of thoſe they firſt converſed with; and ſometimes 'tis afterwards contracted by their own Fault. The general Cauſe of this Depravation, is Covetouſneſs, and Pride.

1. An immoderate Love of Money ſpoils thoſe generous Diſpoſitions they were ſent into the World with. It confines their Affections to their *Pockets*, and ſhrinks up their

their Deſires into the narrow and ſcandalous Compaſs of their own Concerns. Their Nature is ſo impoveriſh'd by their ill Management, that they are not able to ſpare one kind Wiſh from themſelves; nor expend one generous Thought in Favour of another.

Philot. The Caſe is ſomewhat worſe than you have repreſented it. People don't always keep within the Terms of Neutrality. They are not contented to forbear wiſhing well; but are oftentimes averſe to the Happineſs of others.

Philal. Right. When Pride ſtrikes in, that is the Conſequence. This Vice makes Men think their Neighbours Advantage prejudicial to their own; and that the greateſt Pleaſure is to ſee others beneath them. Such an ill-natured Notion as this made *Lucifer* uneaſy, and envious in Heaven; and we know what was the Iſſue. Far be it from us to ſuppoſe, That God would ſtamp ſuch Ignoble, ſuch Apoſtatizing Qualities upon any rational Being. Theſe would not be the *Image* of the Deity, but the Devil.

Philot. In my Opinion, *Self-love* ſeems the beſt Expedient to ſecure *Individuals*. By ſuch a Bent of Nature, a Man will be ſure to take Care of one; and not leave his

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Buſineſs to the Generoſity of his Neighbours.

Philal. If every one could ſtand upon his own Legs, what you ſay would have a better Colour. However, your Objection leads me to ſhew you, That it reflects upon the *Wiſdom* of God, to ſuppoſe Men made with ſuch narrow inconverſable Inclinations: For by this Temper, they would be unfit for *Society*. But God has deſign'd Man a *ſociable* Creature. To this End, he has ſent him into the World weak, and defenceleſs; ſo that without the Care of others, 'tis impoſſible for him to ſubſiſt. And when he is beſt able to ſhift, if he had no Aſſiſtance or Converſe but his own, the Indigence of his Nature would make him very uneaſy, and ill ſupplied.

Now there is Nothing ſo ſtrongly cements Socioty; nothing makes it flower, and flouriſh ſo much, as a hearty Regard to the Publick Good. 'Tis *general Kindneſs* and Good Will, which eſtabliſhes the Peace, and promotes the Proſperity of a People: To ſay, This *Diſpoſition* keeps Men juſt and innoffenſive, is too mean a Commendation. It improves their Practice much higher; and makes them Munificent and Obliging. Without this Virtue, the publick Union muſt unlooſe; the Strength decay; and the Pleaſure grow faint and languid.

guid. And can we ſuppoſe, that God would underfurniſh Man for the State he deſigned him, and not afford him a Soul large enough to purſue his Happineſs? That he ſhould give him *Solitary* Principles; and yet intend him for publick Converſe? Create him ſo, that he ſhall naturally care for nothiug but himſelf; and at the ſame Time, make his Intereſt depend upon mutual Affection, and good Correſpondence with others? Is it imaginable, that ſuch a comprehenſive Wiſdom; which has made all Things in *Number*, *Weight*, and *Meaſure*; ſecured the Preſervation of *Brutes*, by Inſtinct and Sympathy; and made ſo fair a Provſion for the inferiour World; Is it to be conceived, I ſay, that ſo glorious a *Providence* ſhould not proportion the Faculties of his nobleſt Creatures; but ſend them into *Being* with Inclinations unſuitable to the Condition they muſt neceſſarily be placed in?

Philot. Under Favour, there are other *Materials* for a Commonwealth, beſides *ſtark Love* and *Kindneſs*; and I believe the Building might laſt, without tmepering the Mortar with *Honey*. What do you ſay to the Fear of receiving *Harm*; and the Hopes of Aſſiſtance? Theſe are the Motives of Self-love; and I think ſufficient to make Men juſt? and willing to do a good Turn.

Philal.

Philal. Truly I think not. I grant you, theſe Motives are not inſignificant: They have an Intereſt in Life; but not enough to puſh it to Perfection; and ſecure its Happineſs. For firſt, They will not reſtrain a ſecret Miſchief; which conſidering the unfortified State of Mankind, is a great Defect. Beſides, the Agreeableneſs of Society muſt be loſt this way. 'Tis Inclination and Endearment, that gives Life and Pleaſure. But when People have nothing but Fears, and Jealouſies, and Plots in their Heads, there is no *Muſick* in their Company. And farther, I would gladly know, how theſe ſcanty Principles can explain, why Men ſhould die for their Friends, and ſacrifice their Intereſt for their Country, without Neceſſity? By the Maxims of Self-love, ſuch Actions as theſe muſt be fooliſh and unnatural: And yet thoſe who are thus forgetful of themſelves, have been always reckon'd the Nobleſt, and beſt Deſerving.

Philot. You forget that there is ſuch a thing as Honour and Vain-Glory in the World. This is the Bait that catches the Men you ſpeak of: 'Tis the Reputation of the Action that fires their Spirits; and makes them ſo prodigal and reſigning.

Philal. In earneſt, you are catched your ſelf! Your Objection ſuppoſes the Truth of what I am contending for. It ſuppoſes, that

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Benevolence and Generoſity are poſſeſſed of the publick Eſteem; that they have Cuſtom and *Preſcription* on their ſide; that they are the higheſt Improvements of the Will; the moſt admired and Heroick Qualities. Now 'tis very ſtrange, ſo univerſal a Conſent ſhould be founded in a Miſtake; and none but Mr. *Hobs*, and ſome few of his Diſciplining, ſhould underſtand the Operations of their own Minds; and the right Conſtitution of them.

Philot. Well! If this World won't ſatisfy you, the other ſhall. I ſay then, That the Fear of *inviſible Powers*, and the Expectations of future Puniſhments, are ſufficient to keep Men upon their *good Behaviour*; to be a Check upon their Privacies; and make them Honeſt at Midnight. And yet after all, they may have no great Stomach to the matter. 'Tis the *Rod*, not the Inclination, which learns the *Leſſon*.

Philal. I grant you the Diſciplining Part of Religion is very ſignificant. However, it would not give a ſufficient Relief in this Caſe.

Philot. Why ſo?

Philal. Becauſe, upon your Suppoſition, the Force of it would be loſt. For if the Nature of Man was averſe to *general Kindneſs*; if he could not chuſe but think it unreaſonable, to love any Body but himſelf; then God

God in commanding him to love his Neighbour, would oblige him to an Impoſſibility. We might as well be commanded to taſte Gall as ſweet as Honey: For 'tis as much in our Power, to alter the *Perceptions* of our Senſes, as to love any Thing contrary to our Reaſon and Inclination. Upon this Suppoſition therefore no Man could have an inward Affection for his Neighbour; which yet 'tis certain we are obliged to have.

Philot. If I am uſed well, I'll ne'er trouble my ſelf about what People think. If they always act like Friends, they may *wiſh* like Enemies, if they pleaſe.

Philal. Have a Care! If they are not ſo *within*, they will not be long ſo *without*, For if we had a Kind of Antipathy againſt minding any Thing but our ſelves: If we thought our own Intereſt prejudiced, or our Quiet embarraſſed by being concerned for others; in this Caſe, all Offices of Humanity and Obligation, would be ſo many Acts of Penance. And ſince the Opportunities of obliging return ſo faſt; to be commanded the Uſe of them, would make our Lives almoſt a perpetual Torment. It would be like feeding upon that we naturally abhor; which inſtead of nouriſhing, would throw us into *Sweats* and *Convulſions*. And at this Rate, a Kindneſs would often be a greater

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Miſchief to the Doer, than a Benefit to the Receiver. The Upſhot is, That if the Mind of Man was naturally averſe from Wiſhing well to any Thing but himſelf, the Command of *general Benevolence* would be impoſſible to be entertain'd in Principle, and Affection. And as for the Counterfeit in outward Practice, that would be ſuch a Grievance to ill Nature, that very few would ſubmit to it. For if Men are ſo unreaſonable, as not to be governed by Religion now, when 'tis both profitable and pleaſant; of how little Force would it be, ſhould it lie almoſt wholly in Violence and Averſion? If Envy, and Ill-nature, were the natural Frame and Complexion of the Mind, Religion would ſignify not much towards Reformation; ſo that *Society* could receive but ſmall Advantage from thence.-----

Philot. Hold! Don't cry Victory; I have a Reſerve for you. Beſides, you owe me ſome Satisfaction to an old Objection.

Philal. What's that?

Philot. I told you, that the Injuriouſneſs and the Vanity of a great Part of the World was ſuch, that general Kindneſs, if it came down from Speculation to Practice, would be quickly out of Doors. I confeſs, if we could ſtand clear of the *Troubleſome* and the *Treacherous*, I could be as good-natured as the

beſt of you. But alas, we are in *fæce Romuli*; and that's enough to ſtir any Man's Spleen, that has either his Underſtanding, or his Senſes about him.

Philal. You find Coldneſs and Diſaffection very general; and thence you argue from *Fact* to Neceſſity. 'Tis ſo, therefore it muſt be ſo. Under favour, that's no Conſequence. I ſuppoſe that you'll grant, that Men don't act always up to the Stretch of their Capacities: And that 'tis poſſible for them to be much more Prudent, Benign, and Inoffenſive, than they are.

Philot. What then! would you have a Man a Stock; muſt he not be ſenſible of ill Uſage?

Philal. Look you, all ill Uſage proceeds from Ignorance, and Diſorder of Mind. Thoſe that give it are the greateſt Sufferers. They deſtroy their own Happineſs more than ours. And under this Notion, they will deſerve our Compaſſion much better than our Hatred: Our Charity will take them in as naturally as *Bedlam*. 'Tis true, there may be ſome Degrees of Difference in the Diſtraction; but that is all. And as we may Wiſh, we may likewiſe attempt their Welfare: Not only out of Pity, and common Alliance; but alſo from the Proſpect of a Return.

Philot. How ſo?

Philal.

Philal. Why, by our Kindneſs we ſhall either reform the injurious Perſon, or not; if we do, the Ground of our Diſlike is gone; and we have made him more commodious for our Purpoſe: If we are diſappointed, we ſhall have the Satisfaction of doing Good againſt Evil; which as 'tis the moſt Divine Quality, ſo to maintain it, the Pleaſure is proportionably raiſed. There is a ſecret Triumph, and Exultation of Spirit, upon ſuch an Occaſion. There is no one that acts in this Manner, who does not inwardly applaud himſelf for it; which is as much as to ſay, God bids him go on.

Philot. If we may be kind to thoſe we believe our Enemies: If we can fall in Love with Malice and Oppoſition; then by Parity of Reaſon, we may court undiſguiſed Ruin, and hate our ſelves.

Philal. If by Kindneſs you mean Pity and good Wiſhes, I think it very practicable to go thus far with an Enemy; but if you enlarge your Senſe to Complacency and Affection, I grant it impoſſible. Beſides, there is no need of winding up the String thus high; we are not obliged to be pleaſed with thoſe that do us Miſchief; the Goodneſs of God himſelf does not proceed thus far. For tho' he is kind to the *Unthankful*, and the *Evil*; and *deſires* the *Converſion* of a *Sinner*; yet he does not delight in him while he continues ſuch.

Philot. When you have made the moſt of it, I foreſee this Latitudinarian Love will be expenſive; and therefore, I would gladly be farther informed what is to be gotten by it.

Philal. Very much. In good earneſt, this Quality is well worth the courting; 'tis valuable in *Fortune*, as well as in *Beauty* and *Humour*. 'Twill make a Man an Intereſt in the World. It removes Difficulties, and ſmooths the Paſſage for Buſineſs; and like the Marriage of Princes, there is Policy as well as Pleaſure in the *Alliance*. You know the Trade of Life can't be driven without *Partners*; there is a reciprocal Dependance between the *Greateſt* and the *Leaſt*. And the beſt Figure is but a *Cypher*, where it ſtands alone. For this Reaſon, a wiſe Man will ſtrengthen the Confederacy; and take in all the Help he can get. Now, there is nothing ſo engaging as a benevolent Diſpoſition. This Temper makes a Man's Behaviour inoffenſive, affable, and obliging; it multiplies Friends; and diſarms the Malice of an Enemy. He that is kind out of Principle will be ſo to all the Advantages of Decency and Compaſs. That which is natural, is uniform, conſtant, and graceful. Whereas, he who counterfeits good Nature; he who is civil only out of Breeding or Deſign, will be apt to have *Breaks*, and

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Inequalities in his Humour. A Man cannot always ſtand bent; ſo that either Negligence or Paſſion, or Intereſt, will ſometime or other return the Poſture, and unmask the Pretence; and then the Labour is all loſt. But the natural Complexion of Goodneſs will hold.

Philot. Yes, till the Man breaks.

Philal. No Fear of that. This Quality will do more than pay for its keeping. Remember, that Power goes in with the Inclinations of Courſe: Get but Mens Hearts, and their Hands will follow. But to do this there is Nothing more likely than a plauſible and obliging Honeſty. The Charms of Kindneſs are irreſiſtable; they conquer, and captivate; and return with Spoil and Triumph. Beſides, the Aſſiſtance that comes from Inclination, is generally ſafer, and more ſerviceable, than that which is haled in by Force or Money. He that reigns in the Affections is the happy Prince; for in Love there's neither Treachery nor Deſertion. A Man remarkably obliging, is almoſt Proof againſt the moſt Malicious. They'll be afraid of attacking one ſo fortified in publick Eſteem; and under ſo ſacred a Character. Though his Virtue may be overlooked, the Infamy of the Action will prevent an Injury.

Philot. Will this Diſpoſition do us any farther Service?

Philal. Yes; our Affection to others gives us a Share in their Happineſs; and ſo becomes an Addition to our own. Wiſhing well, enlarges a Man's Capacity of being Happy: This hinders his Satisfaction from being confined to his private Intereſt. He is really the better for whatever Good his Neighbour enjoys; becauſe every Thing of this Nature ſatisfies his Deſires; and gives him that he delights in.

Philot. I warrant you, his Mind is like a Burning Glaſs! The Rays of good Fortune from all Diverſities of Points, concenter in his Benevolence; and excite an intenſe and multiplied Pleaſure.

Philal. Yes. And in a great meaſure make him Maſter of all the Happineſs he ſees, or hears of. All proſperous Events, all Improvements of Induſtry, and Bleſſings of Providence which he is acquainted with, his excellent Temper gives him an Intereſt in; for tho' he has not the Poſſeſſion of theſe Things, he has what is moſt deſirable, the Satisfaction of them. Nay, I believe the generous Congratulation may be improved to exceed the Occaſion; and make a Man more happy than thoſe he rejoyces for. In this Caſe, the Laws of Nature give way

for

for the Encouragement of Goodneſs; the Stream riſes higher than the Fountain; and the Rebound is ſtronger than the firſt Motion.

Philot. This is a new way of extracting the *Spirit* of Happineſs; the Chymiſtry of a Bee is nothing to it; it ſucks the *Sweet*, without impoveriſhing the *Flower*. Were I Maſter of this *Secret*, I would not concern my ſelf about laying in the uſual Proviſion for Satisfaction. No, I would rather chuſe to be happy at the ſecond hand; that is much the eaſier way; there the Gains come in a Main, without any Venture. For Inſtance. I would not trouble my ſelf about getting an Eſtate; 'twere only loving a Man dearly that has one; and that will do as well. But the Miſchief is, at preſent I am not a Man of that fortunate Imagination.

Philal. The Power of Thought and Imagination you know, is very great; and therefore 'tis prudent to ſet them the right way at work.

Philot. Be it ſo. I ſhall allow your Argument in ſome meaſure; and make my Advantage upon it.

Philal. Which way?

Philot. Why, if kind Wiſhing and Obliging are ſuch entertaining Actions; If they may be carried up to tranſport, and almoſt

Senſuality ; then your general Benevolence is nothing but a refined Sort of Self-love ; becauſe it acts upon a foreſeen Reward. I told you, *Self*, would be at the Bottom after all.

Philal. So let it, ſince it has Company. For let me tell you, to be delighted in the Happineſs of another, is ſo far from being mercenary, that 'tis an infallible Proof of a natural and undiſſembled Goodneſs. How can we better demonſtrate the Reality of our Affections to a Friend, than by rejoycing at his Proſperity? As for the Pleaſure which attends ſo noble a Diſpoſition, the Fxpectation of that is no vicious Self-deſign. For we are allowed to love our ſelves, as well as our Neighbour: So that the Proſpect of being pleaſed, does not leſſen the Generoſity of the Action, if his Advantage was as ſincerely ſought, and delighted in, as our own. Therefore by Charity's not *ſeeking her own*, (which you know is made a Part of it's Character) is only meant, that it does not ſeek its own, without a joynt Reſpect to the Welfare of another. In ſhort, I think the Pleaſure of Congratulation is ſo far from a Fault, that the firſt Satisfaction ought rather to create a ſecond ; we ſhould be pleaſed with our Pleaſure, becauſe it brings us the good News, that our Minds are rightly diſpoſed.

Philot,

Philot. I confeſs I am beaten off here; but hope to ſucceed better in my next Attempt.——

Philal. In the mean time give me Leave to obſerve, that Envy and Diſquiet are uneaſy Paſſions; they fret and exhauſt the Spirits. The Mind is as it were ſore, and put to Pain at every turn; which is a fair Intimation, Things are not in the Condition they ſhould be.

Philot. And what Help is there for all this?

Philal. A kind reconciling Thought is preſent Remedy. This Balſamick Humour cloſes the Wound, and ſcatters the Anguiſh. Like the Motion of *Reſtitution*, it returns Nature to her Eaſe, and ſets her in the Poſture ſhe was made for.

Philot. I grant you, Benevolence has a healing Quality; and ſits very ſmooth at firſt. But as the World goes, the Conſequences of it are more likely to make us unhappy, than otherwiſe.

Philal. How ſo?

Philot. If you look abroad, you'll find Indigence, and Diſappointment, and Vexation, much more common than Proſperity. Now this Predominancy of Misfortune lies very hard upon *Benevolence*; and makes the kindeſt People the greateſt Sufferers. Their Compaſſion riſes in Proportion to their Gene-

neroſity; their Tenderneſs is more paſſive; which makes a Foreign Clamity ſtrike deeper, and grow more pungent. Having ſtrong Deſires to relieve, but ſmall Abilities to effect it; their good Nature muſt needs grow troubleſome, becauſe 'twill often make 'em wiſh thoſe Things, which they ſee are impoſſible to compaſs. But others who keep their Inclinations at Home, are not ſo much expoſed to Diſquiet; becauſe their Paſſions and Expectations being confined to their private Intereſt, they are concerned for no Misfortune but their own.

Philal. Suppoſing what you ſay would hold, it would be no juſt Diſcouragement to Goodneſs; conſidering how much it will be rewarded hereafter. But becauſe your Objection relates chiefly to the *Preſent*, I ſhall direct my Anſwer againſt that Senſe; and give it you by Parts.

I affirm therefore, that if a Man does but joyn Conſideration with his Benevolence; if his Underſtanding be good, as well as his Will, his Affection for the common Welfare will never hurt him. For

1. He will perceive, that the unhappy Part of the World is not ſo numerous as at firſt it appeared. Thoſe who are of low Condition, tho' they may ſeem moſt deſerted, are not the worſt provided for. Their Fortune is little, 'tis true; and ſo generally are

their

their Deſires; which makes them want as few Things as thoſe whoſe Poſſeſſions are larger. They have the Pleaſure of their Senſes as well as others; and what is denyed in Variety, is ſupplied by Labour; which ſharpens the Appetite, and ſtrengthens the Conſtitution.

2. As for thoſe who are real Objects of Compaſſion, the old Maxim will in great meaſure relieve them; *Dolor, ſi gravis brevis, ſi longus levis.* At the worſt. Life and Miſery will be diſpatched e're long; and then if they deſerve it, they are happy; as happy as Goodneſs can wiſh.

3. Commiſeration has a mixture of Satisfaction, as well as Trouble in it. By this a Man is conſcious he does the Office of a Friend; that he is of a generous and human Diſpoſition. Theſe Thoughts make the Pleaſure of the Sympathy equalize the Trouble; if the Perſon be not very near, or the Calamity very great, which we are concern'd for.

Philot. There is ſomething in what you ſay; for I have obſerved, that Women will weep and condole with Abundance of Tenderneſs and Affection: I believe they are pleaſed with the Pomp and Paſſion of their Sorrow; and think themſelves the beſt natur'd People in the World for't.

Philal.

Philal. We ſhould interpret all Signs of good Nature in the faireſt Senſe. But I ſhall proceed, and obſerve,

4. A wiſe Well-wiſher will conſider, there is a Neceſſity of Diſcipline; both to ſecure the Orderly, and reclaim the Evil. Goals and Gibbets are as uſeful in a State, as great Places, and *Patents* of *Honour*. Where Goodneſs is mutable, and Reaſon unabſolute, there muſt be Rigour to fence in Duty, and check the Abuſe of Liberty. As Things ſtand, 'tis not conceivable how Providence can govern without puniſhing. Upon this Contemplation, a good Man will no more be diſturbed at the Methods of Correction, than by ſeeing his Friend take unpalatable Phyſick; which he knows to be proper for his Health. And as for thoſe who are loſt beyond Recovery, tho' he wiſhes 'twere otherwiſe, yet their Obſtinacy does not ſo deeply affect him as to make him uneaſy.

Philot. Is not ſuch a Sedateneſs, a Sign of Neglect, and Stoical Indifference?

Philal. Not at all. The Saints above are not afflicted at the Puniſhment of the damned; and yet they have Charity in Perfection: But your Objection runs into an abſurd Inference. It dilutes the Happineſs of the other World; and gives Hell an Influence upon Heaven.

Philot.

Philot. I have nothing farther to object; and therefore muſt be your Proſelyte: But if you have any more to ſay, let's hear it; for a Man can never be too well fortified againſt Cuſtom.

Philal. Yes. *General Kindneſs* may be recommended from the Nobleneſs of ſuch a Temper. It ſprings from a generous Root; and ſpreads and flouriſhes upon the beſt Nouriſhment imaginable. There's nothing in it that is mercenary or fantaſtical. 'Tis not ſupported by Chance or Humour; by Flattery or Deſign: it ſtands upon its own independent Strength; and holds on through all Oppoſition. 'Tis above Diſcouragement and ill Uſage; and not ſo much as checked into Indifferency, by frequent Injury and Provocation. I need ſay no more for this Vertue, than that 'tis the Temper of God. This Truth I ſhall take for granted. Indeed the Univerſe proves it; all the Powers and Delights of Nature are ſtanding Evidence: If Omnipotence were in other Hands than Goodneſs, we ſhould feel terrible Effects on't. Now to reſemble God, is the Perfection of Vertue; 'tis doing the wiſeſt, and the greateſt Action in its Kind. To mention but one Advantage, we can't recommend our ſelves more effectually to God Almighty, than by delighting in the ſame Actions which he does. Love naturally

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ariſes from Likeneſs of Diſpoſition. Our Imitation of another, is an unqueſtioned Proof that we value his Perſon, and admire his Choice; which lays a Kind of an Obligation for a Return. Such a Conſent of Wills, ſuch an Uniformity of Deſires, does as it were incorporate diſtinct Eſſences; and makes us almoſt the ſame Thing with another; ſo that as long as he has a Regard for himſelf, he muſt have one for us too. By being of the ſame Temper with God Almighty, we do as it were, engage his Inclinations to make us happy. While we are thus affected, he can no more be unconcerned about our Welfare, than he can deny himſelf; or put a Neglect upon his own Attributes.----

Philot. You may pleaſe to hold your hand. For I am ſo far convinced, That unleſs I am Kind to others, I ſhall now be forced to fall out with my ſelf.

Philal. May the Impreſſion continue.

Philot. I hope recollecting the Reaſons, will make it do ſo.

Your Servant.

TO

TO THE

READER.

'TIS ſome Years ſince the Publication of this ſmall Treatiſe: I am ſtill convinced, the Intereſt of Religion is not a little concern'd in the Enquiry. The Office *lies among Perſons who have a great Force upon Cuſtom and Practice: and where the* Motion *is ſtrong, the Direction ſhould be well ſecured.* 'Tis *true,* Milton *treats the Argument, as he does the King, with great Contempt: but to be ill uſed by ſuch a Hand, and in ſuch Company, is rather an Honour than otherwiſe.* The Scripture *(ſays this Man)* owns no ſuch *Order*; and therefore they muſt be left to the Examination the Sons of *Sceva* met with. Biſhops or Presbyters we know, and Deacons we know, but what are Chaplains? *(Eiconocl.* p. 163.) *He might have anſwered in his own Words,* (p. 164.) *That they were* Houſhold Prieſts; *and given an Inſtance from the old Teſtament. For there we find, that* Micah *entertain'd a Levite with Sa-*

Salary and Diet; *and after all told him*, He ſhould be a Father, and a Prieſt to him. (*Judg.* 17. 10.) *It ſeems, he did not think he had hired a* Servant *with his* ten Shekels. *As for the Heathen, they had a modeſter Senſe of Religion, than to rob their Gods of their* Miniſters; *and make them their own. The* Roman *Emperours were Prieſts themſelves; but had none* Belong *to them till they were Dead and Deifyed. Towards the Declenſion of Philoſophy, now and then a grave* Pretender *was drawn off by the* Steams *of the* Kitchin. Lucian *ridicules theſe Men for their little Compliances. One of them it ſeems made his Court to the* Lap-dog, *to improve his Intereſt with the* Lady. *But an envious* Foot-man *happening to ſmoak the Matter, broke a Jeſt upon the Favourite, and the Philoſopher, and ſpoiled all. But theſe Sages don't come ſtrictly within the Queſtion. They were only* Seculars; *and entertian'd upon the Score of Learning, not Religion.*

In the Church, the Buſineſs of a Chaplain ſeems not of the higheſt Antiquity. In the firſt Ages the Clergy were ſupported by their Biſhop; and generally lived under his Obſervation. (Can. Apoſt.) *And afterwards, when they removed from the* Mother Church, *they had* Titles, *i. e.* Cures *aſſigned them; much larger than ſingle Families. The firſt Chaplain I meet with, was one* Majorinus; *a very unfortunate Perſon. He lived in the Reign of* Diocleſian: *And was* Ordained *by the* Donatiſts, *for the See of* Carthage;

thage ; *againſt the Catholick Biſhop* Cæcilian. *He was ſet up and countenanced by his Patroneſs* Lucilla, *a high Spirited Lady ; who refuſed Communion with* Cæcilian, *for being reproved by him when he was Arch-deacon.* (Optat. Lib. 1. cont. Parmen.) *However, by the Story,* Majorinus *might be no more than a Reader in the Family ; who in the Cuſtom of thoſe Times, was leſs than a Sub-deacon.*

The wrong Uſe the rich Laity *might make of the Indigence or Ambition of theſe Houſhold Clergy, was I ſuppoſe, the Reaſon why the Second Council of* Orange (Can. 9. *held* Ann. 533.) *allow'd no Prieſt to reſide with Secular Perſons, without the Biſhop's Leave.*

Dr. Heylin *Reports* (Cypr. Ang.) *That* " *Biſhop* Laud *obſerved, the Intereſt of the* " *Church prejudiced by the great Increaſe of* " *Chaplains in the Houſes of private Gentle-* " *men. To prevent this Inconvenience, and ſome others, King* Charles *the Firſt publiſhed his* Inſtructions *to Archbiſhop* Abbot, An. 1629. *containing* Orders *to be executed by the Biſhops in the Province of* Canterbury. *The Inſtructions were comprehended in ten Articles. The Seventh enjoyns, That* the Biſhops ſuffer none under Noble-men, and Men qualified by Law, to have any private Chaplain in his Houſe.

I have mentioned theſe Inſtances, to ſhew the Difficulty of the Office. 'Tis a nice Undertaking ; and requires a more than ordinary Sufficiency. And therefore an unexperienced, unballaſted

Divine, muſt be an improper Miſionary. 'Twere well if he underſtood Something of Men and Things; if he was furniſhed both with Matter *and* Form; *and rather brought his Education, than received it. For a Diſadvantage in the Beginning of Buſineſs is not eaſily overcome. There ſhould be Vigilance in Converſation, a Sweetneſs of Temper, an unaffected Piety, and a noble Contempt of Intereſt. And ſince the Clergy thus engaged, are more numerous than formerly, they ſhould manage with the greater Care. For when the Prieſthood is miſunderſtood, Religion muſt decline of Courſe. And when Religion is gone, we have loſt the beſt Support of this Life, as well as the other. This Reaſoning muſt be allowed, by thoſe who are not ſunk below the Doctrines of Providence. Indeed, if a Man ſets up for a* Sceptick, *I don't expect the Argument ſhould reliſh: But the Opinion of ſuch Judges is neither Credit, nor Misfortune. With theſe People, a Jeſt paſſes for a Demonſtration; and to laugh, and confute, is the ſame Thing. It ſeems, Truth and Falſhood, depends upon their good Liking: And they have the peculiar Privilege of Wiſhing Things* in, *or* out *of* Being, *at Pleaſure. Who would expect ſuch Flights of Conceit from ſo humble Pretences? For an Athieſt, if you will take his Word for it, is a very deſpicable Mortal. Let us deſcribe him by his* Tenents, *and copy him a little from his own* Original. *He is then no better*

than

than a Heap of Organized Duſt; a ſtalking Machine; a Speaking Head *without a Soul in it. His Thoughts are bound up by the Laws of* Motion; *his Actions are all preſcribed. He has no more Liberty than the Current of a Stream; or the Blaſt of a Tempeſt. And where there is no* Choice, *there can be no Merit. The* Creed *of an Atheiſt is a degrading Syſtem; a moſt mortifying Perſwaſion. No Advantages can make him* Shine: *He ſtrikes himſelf out of all Claim to* Regard: *And has no Alliance to any honourable Diſtinction. He is the Off-ſpring of* Chance; *the Slave of* Neceſſity; *danced by Foreign Impulſes no leſs than a* Puppet: *Ignoble in his Deſcent; Little in Life; and nothing at the End on't. Athieſm, the Reſult of Ignorance and Pride; of ſtrong Senſes, and feeble Reaſon; of Good* Eating, *and Ill* Living! *Athieſm, the Plague of* Society; *the Corrupter of* Manners; *and the Underminer of* Property! *What can the Raillery, the Reproaches, the ſupercilious Cenſures of this* Sect *ſignify? Why ſhould they be raiſed above their Principle; and rated higher than their own Valuation! They are below all Conſideration, except that of* Pity *and* Prayers; *and theſe I heartily give them.*

If the Plainneſs of what Follows *diſguſts the ſober Reader, I am ſorry for it. 'Tis a Circumſtance which could not be declined, without Prejudice to the* Subject. *The Over-ſmoothneſs of an Argument, is apt to abate the Force. You muſt give it a Point,*

to make way for Paſſage. Pleaſure cannot always be made the Vehicle of Health. And when the Caſe requires it, no Man blames the Doctor for preferring the Cure to the Palate. Beſides, the bare Mention of ſome Practices is enough to Expoſe them. And when Things are a Satyr upon themſelves, who can help it? The Deformity lies in the Monſter; not in him that ſhows it.

I am far from deſiring a Depreſſion of the Laity; *or abetting any* Spiritual Uſurpation. *Honour and civil Pretences, are not Held at the* Will *of the* Church; *and therefore, She ſhould not ſeize without Warrant. To make* Orders *a* Patent *for Pride, and a Privilege for Misbehaviour, is much more than runs in the* Commiſſion. *I am pleading for no Cynical Neglect; no ill ſupported Forwardneſs; no Briskneſs above Mens Buſineſs, or their Talent. But then I hope, 'tis no Harm for Church-men to maintain their Liberty; and keep the Property of their Perſons to themſelves. Eſpecially ſince they live amongſt a* Free People; *and have ſo good Evidence for their Title. Farther, There is no Fear of* Levelling *from this* Enquiry. *For Independency does not ſuppoſe Equality: Freedom and Degrees are well enough Conſiſtent.*

To prevent all Miſconſtruction. I willingly grant it no Diſadvantage to a Gentleman to Belong *to a Perſon of Quality; provided his Employment be* Secular. *But the Function of an Eccleſiaſtick, requires another* Relation.

THE

THE OFFICE OF A CHAPLAIN ENQUIR'D into, &c.

Juvenal obſerves, *Sat.* 7. that the Practice of the Lawyers in his Time, was uſually proportioned to the Figure they made at the Bar; where he that appear'd in the beſt Equipage, was ſuppoſed to have the greateſt Share of Law and Senſe in him: So that had the Vulgar had any Power in determining Right, a good Cauſe might oftentimes have been loſt. for want of fine Cloaths to plead it in, Whether any Part of this Va-

nity prevails with us, I ſhall not diſpute; however, this Inference may be fairly allowed, That the Succeſs of Truth depends very much upon the Reputation of its Advocate. For the Generality often ſtick in the Surface of Things, and are more affected with Appearance than Reality. They want either Force, or Inclination, to go to the Bottom, and try the Merits: So that when a Man is maim'd in his Credit, or burleſqu'd in his Office, he muſt not expect to do any great Execution. The Audience muſt be prepared no leſs than the Orator: For Reaſons, without a Diſpoſition to receive them, ſignify not much: Where the Aſſent is barr'd up with Prejudice, the Weight of the Matter, and the Addreſs of the Management, are ſcarcely felt. For Perſwaſiveneſs is the Effect of Eſteem, and right Underſtanding. It goes againſt the Grain, for Men to learn Conduct from thoſe they contemn: 'Tis a Contradiction of their own Cenſure, and ſets the deſpiſed Perſon, in ſome meaſure, above them. Beſides, Intelligence from ſuch a Quarter, is often thought impracticable, as well as unpleaſant: For 'tis generally preſumed, that Diſcourſes cannot riſe much above the Pitch of thoſe that make them; and that 'tis ſcarce poſſible, for an inconſiderable Man to talk to the Purpoſe. To entertain a contemptible Opinion of any

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Perſon, cramps his Power, and diſables his Friendſhip; and puts him under a mighty Diſadvantage of doing any Good. Little Notions, and unfavourable Prepoſſeſſions, give an ill Tincture to the Judgment, and a wrong Turn to the Scale: They keep Men from ſeeing Things in their true Colours; and allowing them their proper Weight: And thus good Arguments, and ſerviceable Advice, are often turned back, for want of Character and Recommendation.

This Conſideration puts ill Men upon their Guard; They ſee the Truth of the Remark; and provide againſt the Conſequence. They make it their Buſineſs to miſrepreſent the Miniſters of Religion: to depreſs their Authority; and decry the Uſefulneſs of their Profeſſion. And when their Adverſaries, as they count them, are diſarmed of their Reputation, the Point is gained, and the Diſturbance at an End. From hence forward 'tis to be hoped, They may have Pleaſure without Reſtraint; and Vice without Infamy.

For this Purpoſe, They would fain perſwade the World, that the Clergy gain no creditable *Addition* by their Office; That they are rather diſtinguiſhed for Diſadvantage than Regard. By this wiſe Reaſoning, Learning ſhould be a Crime; and Prieſthood a Puniſhment: And if ſo, Thoſe who

have it, ought to forfeit the Privileges of Birth and Education; or at leaſt, not enjoy them without Abatement.

Now, that there are ſome Perſons, and thoſe not all of the loweſt Rank, who ſeem to be of this unreaſonable Opinion, is too apparent; and therefore I ſhall deſire them to conſider, That thoſe who account the Prieſthood a Leſſening of a Man's Quality, muſt either believe all Religion to be an Impoſture; or if they do own the Being of a God, their Apprehenſion of him is ſo ſcandalous and unworthy, that I think it would be a Kindneſs to them, to ſuppoſe them Athieſts: For 'tis not ſo monſtrous and provoking, to deny the Exiſtence of a Deity, as to ſuppoſe him void of Excellency and Perfection: To imagine him to be ſo far from being the Fountain of Honour, that he is rather to be accounted a Diſcredit to thoſe who belong to him; and that a Perſon of Condition ought to be aſham'd of his Service: Such a Notion of God Almighty as this, beſides the Abſurdity of it, looks like a malicious Acknowledgement of his Being; only to make him capable of Contempt.

But beſides that, the Function of the Clergy in general, is too often miſunderſtood; (which in ſuch a ſceptical and licentious Age, we need not wonder at) Thoſe who officiate in private Houſes lie under

under particular Diſadvantages: Here the Maſter of the Family uſually expects an extraordinary Obſervance from the Prieſt; and returns him leſs Notice in Exchange, than to others of the ſame Order and Condition. Now one would think in Point of Reaſon that an Eccleſiaſtical (as well as a Civil or Military) Officer, ſhould be more conſider'd within the Limits and Extent of his Employ, than elſewhere; both upon the account of the Juriſdiction he hath there; and becauſe of the Advantage thoſe he is concern'd with, do or may receive from the Execution of his Office.

Now the Reaſon of this unaccountable Practice, muſt be reſolved into one or both of theſe Pretences; either

1. That a Clergy-man officiating in a Family, ought to be entertain'd no otherwiſe than under the Notion of a Servant: or

2. Becauſe 'tis in the Patron's Power to oblige the Prieſt with Church-Preferment.

It will be therefore the Deſign of theſe Papers to ſhew,

1. that a Prieſt or Chaplain in a Family, is no Servant.

2. That whatever fair Expectations the Patron may have given the Prieſt of future Advantage, thoſe are no ſufficient Grounds to juſtify an imperious Deportment on the one Hand; or a ſervile Submiſſion on the other.

1. I ſhall prove, That a Prieſt, or Chaplain in a Family, is no Servant; the contrary of which I believe he is often thought to be, though 'tis not always ſpoken out. Now in order to the removing this Miſtake, I ſhall in the

Firſt Place, anſwer thoſe Objections, which ſeem to have given the moſt probable Occaſion of its Riſe.

Secondly, I ſhall give a ſhort Deſcription of the Office of a Chaplain, and ſhew how much it differs from that of a Servant.

1*ſt*. I ſhall anſwer thoſe Objections, which have given the moſt probable Occaſion to this Miſtake: Among which, we may reckon the Prieſts being entertained with Diet.

But that Eating at another's Table, does not make a Man a Servant, is plain; for if it did, then every one that viſits his Friend, if he happens to eat or drink without paying for it, muſt immediately forfeit his Liberty. If it be ſaid, That 'tis not Eating now and then upon a Viſit, which brings a Man into the Condition of a Servant, but doing it conſtantly, and with the ſame Perſon: To this I anſwer, That if Eating by the Year, makes a Man Servant for a Year, then Eating by the Day, muſt make him a Servant for that Day: The only Difference in this Caſe is, that the one who eats but a Meal or two, comes into his Liberty ſooner than the other.

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But poſſibly, 'tis the Prieſts contracting for Diet, which makes him miſtaken for a Servant to him that affords it; and here 'tis ſuppoſed to come under the Notion of Wages, becauſe the Prieſt is to do ſomething for it. Now becauſe a Conſideration of this Nature, whether it be received in Money or Diet, or both, is the ſame Thing: I ſhall prove, that a Man's Receiving Money in Conſideration of beſtowiug his Time and Pains upon another, does not make him a Servant to him that returns him a Recompence for his Trouble. For Example, Lawyers and Phyſicians have their Fees, or their Wages, if you pleaſe; and yet I ſuppoſe none will ſay, that they are Servants to all their Clients and Patients that employ them; and if not to all, then for the ſame Reaſon not to any: The Judges have a Fee for every Cauſe which is tryed at the *Niſi prius* Bar; and a Juſtice of Peace hath Money allowed him for making a Warrant, which both of them may receive without forfeiting their Authority. The Houſe of Commons likewiſe, have Penſions from their Electors, during the Seſſion of Parliament: I confeſs, 'tis not uſually paid now, but if they did receive it, as formerly they have done, I hope no one would ſay, a Knight of a Shire was Servant to a Man of Forty Shillings *per Annum*, becauſe he contributed

tributed ſomething towards his Maintenance. In all theſe Caſes, a Man is engaged in the Buſineſs of others; and receives a Conſideration for his Employment, and yet hath no Reaſon to be accounted a Servant for his Pains.

If it be ſaid, that in moſt of theſe Inſtances, the Salaries are aſſign'd by Law; and conſequently, that there is no Contract between him that receives, and him that gives the Conſideration: I anſwer, that there is a vertual, though not an expreſs Contract; becauſe the People have agreed, to conſent to whatever their Repreſentatives ſhall determine.

2*dly*, As to the Caſe of the Lawyers, though their Fees are ſtated by Law, yet, every one chuſes whom he will make Uſe of; ſo that the voluntary Retaining any one, is no leſs than a plain Contract; and the giving him ſo much Money, upon Condition that he will plead for him.

3*dly*. 'Tis not the Contracting for Money in lieu of ſome other Exchange, which makes a Man a Servant; for then every one that ſells for Money would be a Servant to the Buyer; and conſequently, a Pedlar might make himſelf a Maſter of the beſt Merchant in *London*, if he ſhould happen to be ſo ambitious as to be his Cuſtomer: And which is moſt to be lamented, if a Man could

could not by way of Contract receive Money with one Hand, without parting with his Liberty with the other, then the Landlord muſt be a Servant to the Tenant, for the bare contracting for Rent, though he never receiv'd a Peny, is enough to bring him under; ſo that according to this Opinion, a Man cannot let his Farm, without demiſing and granting away himſelf.

But further, That the Entertaining the Clergy with Diet and Salary, is no Argument of their Subjection, will appear, if we conſider that we are bound to contribute towards the Support of our Parents if they ſtand in need of it; and yet I ſuppoſe it does not follow, that this makes us their Superiors: 'Tis ſo far from it, that our aſſiſting them, is accounted part of that Honour which the Fifth Commandment enjoyns us to pay them; and is ſo interpreted by our Saviour himſelf, St. *Matth.* 15. 4. 5. 6. The Communication therefore of part of our Wealth, to the Clergy officiating in our Houſes, is in Reaſon, nothing but a due Reſpect to their Function, and a grateful Acknowledgment of their Care: What the Prieſt receives from us, is in Effect offered to God Almighty; becauſe 'tis given upon the Account of the Relation he hath to him; and the Advantages we receive from thence. *This is honouring God with our Subſtance*; who

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in Regard he ſtands in need of Nothing himſelf, hath ordered thoſe Perſons (whom he hath ſet a-part to keep up his Service and Worſhip) to receive what Men preſent to him, in token of his Sovereignty and Providence. Thus what was offer'd to God under the Old Teſtament (except what was ſpent in Sacrificing) was the Prieſt's Portion, aſſign'd by the Divine Appointment, *Numb.* 18. 8, 9. and in the 20*th. Verſe* of that Chapter, the Reaſon why the Tribe of *Levi* was to have no Inheritance in the Land which was to be devided, is given, becauſe God promiſed to be their Inheritance; that is, to give them thoſe Offerings which were made to him: And that this was a very liberal Aſſignment; and much exceeded the Proviſion which was made for the reſt of the Tribes, might eaſily be made good, were it not foreign to the preſent Argument.

There are many other Places in the Old Teſtament, which may be alledg'd for the Confirmation of this Truth, as *Deut.* 18. 2. *Joſh.* 13. 14. *Ezek.* 44. 28, *&c.* And that this Practice did not depend upon any Ceremonial Conſtitution; but was founded in the unalterable Reaſon of Things, will appear if we look into the New Teſtament; where St. *Paul* tells us, that God has ordained *that thoſe that Preach the Goſpel* (which every

every Prieſt does who reads the New Teſtament) *ſhould live of the Goſpel*, 1 *Cor.* 9. 14. Our Spiritual Governours are *Miniſters of God* to us, as well as our Temporal, *Rom.* 13. 4. and therefore the Apoſtle's Inference, *v.* 6. may in a qualified Senſe at leaſt, be applied to them, *For this Cauſe pay you Tribute alſo.* And that the ſame Apoſtle did not believe, that a Conſideration of this Nature ought to ſubject the Clergy to Diſtance and ſubmiſſive Behaviour, is beyond Queſtion; for he plainly tells the *Corinthians*, 1 Cor. 9. 11. *If we have ſown unto you Spiritual Things, is it a great Thing, if we ſhall reap your Carnal Things?* It ſeems, he did not believe this Favour ſo extraordinary; or to have any ſuch commanding Quality in it, as to make him their Servant, or Dependant, if he had received it. Nay he tells them, that he had *Power to eat and to drink*; that is, God had given him a Right to a competent Maintenance out of the Eſtates of thoſe he inſtructed; which without Queſtion, where the Circumſtances of the Perſon will permit, ought to be proportioned with Reſpect to the Perſon repreſented; and to the Nature and Quality of the Employ. 'Tis plain therefore, that the Apoſtle thought, that if God's Miniſters lived out of the Fortunes of their Charge, yet they were not ſo mightily indebted beyond a Poſſibility of Requital;

tal; but that the Obligation was full as great on the other ſide; and the Reaſon why ſome Men now a Days are not of the ſame Mind, is, becauſe the Concerns of another World have none, or a very ſlender Conſideration allowed them; for otherwiſe without Queſtion, Men would look upon thoſe as none of their leaſt beneficial Friends, who are appointed by God to guide them ſecurely in their Paſſage to Eternity: But now 'tis the Mode with too many, to live as if their Souls were the moſt inconſiderable Thing they carried about them.

4*hly*. It may be objected, That every Family ought to be under the Government of one ſingle Perſon; and becauſe the Prieſt is confeſſed not to be the Maſter, therefore he muſt be under Command; and conſequently a Servant. Now this is ſo ſlender an Objection, that I ſhould have waved the mention of it, but that ſome People ſeem deſirous of being impoſed upon in this Matter; and we know when Men are in Love with a Miſtake, the leaſt Appearance of a Reaſon is apt to entangle their Underſtandings; and make them overlook the Evidence of an Aſſertion they are prejudiced againſt.

To what is objected therefore, I anſwer, That this Argument proves all Boarders Servants, though their Office, or Quality, be

be never ſo much above thoſe they ſojourn with. I grant, the Prieſt is not to diſturb the Maſter of the Houſe in the Government of his Family; nor to intermeddle in his Affairs, (to do this were an unreaſonable Incroachment) but the Living under his Roof makes him no more his Servant, than his Father or Mother are, when they reſide with him.

There may be ſeveral other Things urged againſt the Truth of the Propoſition I am to defend; but the ſolving the remaining Objections will fall in more conveniently, after I have given a ſhort Deſcription of the Office of a Chaplin, and ſhewn how much it differs from that of a Servant; and how inconſiſtent it is with it; which I ſhall proceed to.

1. Therefore, The Office of a Clergyman in a Family, is to Pray for, Bleſs, and give Abſolution to Thoſe he is concerned with; which are all Acts of Authority and Juriſdiction. He is to Counſel, Exhort, and Reprove the Maſter of the Family himſelf, upon occaſion (though with reſpect to his Station) which Offices are inconſiſtent with the Condition of a Servant; and muſt be very unſucceſsfully performed by him, as will further appear afterwards.

2. He does not receive this Commiſſion from the Maſter of the Family, or from

any human Authority, but from God himſelf, whoſe Deputy he is in Things pertaining to Religion: He is not entertain'd upon any ſecular Account; or to manage any other Buſineſs but what relates to another World; and is Conſecrated to this Function by the Divine Warrant and Appointment; and conſequently he is God's Miniſter not Man's. The Place in which he is engaged is his Pariſh; and the Difference between a Parochial Prieſt and him, lies in this, That the Extent of his Charge is not ſo large as that of a Pariſh Prieſt; the one having but only one ſingle Family to take care of; and the other a great many: But the Office is the ſame; and therefore the one hath no more Reaſon to be accounted a Servant than the other.

3. However Pride, Ignorance, or Inconſideration, may ſometimes Byaſs Men's Minds; yet if they would but attend to their own Practice, they would ſee that the Concern of a Prieſt in a Family, is no ſervile Employment; becauſe in the Abſence of a Prieſt, the Maſter of the Family ſupplies his Place, as far as lawfully he may; that is, in Praying and giving Thanks at Meat; which is a plain Confeſſion, that Men are ſatisfied, that 'tis very improper to employ any of their Servants in the Performance of Holy Offices; the doing of which

which would be diſhonourable to God, and weaken the Force and Majeſty of Religion: And therefore when One Conſecrated to Holy Miniſtrations is not preſent, God ought to be addreſſed to by a Perſon of the greateſt Conſideration in the Family; which implicit Confeſſion of theirs, is both agreeable to the Reaſon of Mankind in general, and the Practice of the firſt Ages of the World, when the Civil and Eccleſiaſtical Authority were united; the ſame Perſon being both Prieſt and Prince in his Family; as appears from *Abraham*, *Iſaack*, *Jacob*, and *Job*'s erecting Altars, and offering Sacrifices: And before the Inſtitution of the *Moſaick* Law (in which God choſe a diſtinct Tribe to ſerve him in Holy Offices) the Firſt-born, among other conſiderable Privileges, had the Prieſthood annext to his Birthright.

4. This Notion of a Servant, deſtroys the End and Deſign of the Prieſtly Office; it renders his Perſon cheap; and his Diſcourſe inſignificant; it cauſes his Reproofs to be look'd upon as preſumptious: and makes a generous Freedom and impartial Plainneſs, to be interpreted a Forgetfulneſs of Diſtance: And yet this Sort of Plain-dealing is not more neceſſary toward any Sort of People, than thoſe who are Wealthy and Honourable: The Nature of their Circum-

ſtances being ſuch, as make them much more apt to flatter themſelves, and to be flatter'd by others; which made St. *Paul* command St. *Timothy*, to *charge thoſe that* were *Rich, that they ſhould not be High-minded:* The Apoſtle well knew, in what great Danger ſuch Perſons were of taking the Heighth of their Condition amiſs; and confiding too much in it; for to this unhappy Miſtake, they have not only the common Artifices of Self-love to betray them; but ſeveral confederate Circumſtances from without, ſtrike in to carry on the Impoſture, and to cheat them into a wrong Opinion of themſelves. They ſee how they are reverenced and admired, by almoſt all Sort of People; and that Men frequently reſign their Eaſe, their Liberty and Conſcience too, to purchaſe fewer Conveniences than they are already poſſeſſed of: They find that Wealth and Reputation puts them into a Capacity of gratifying their Senſes; and their Humour, gives them many Opportunities of obliging their Friends, and cruſhing their Enemies, and makes their Will a Kind of Law to their Inferiors and Dependants. Now theſe Advantages, when they are not throughly examined, but rated according to the Value which vulgar Eſtimation ſets upon them, are apt to ſwell them into an unreaſonable Conceit of themſelves; which Vanity is ſtill fed and inflamed,

med, becauſe they are often ſo unfortunate, as not to attend, that theſe worldly Accommodations are Things really diſtinct from their Owners; that theſe ornamental Privileges are but a decent Varniſh, which enriches no deeper than the Surface; an Impreſſion, which, though Royal, cannot alter the Metal: But on the contrary, they are apt to fancy their Fortunes and themſelves to be all of a Piece; that this glorious Outſide grows out of ſome intrinſick Prerogative, and is the genuine Luſtre and Complexion of their Nature. And ſince a flouriſhing Condition is thus apt to impoſe upon Men, and hath ſuch a natural Tendency to give them a falſe *Idea* of their own Excellency, have they not need of a prudent and conſcientious Friend, to inſinuate that they have no eſſential Advantages above the reſt of Mankind, to awaken them into right Apprehenſions of Things, and reſcue them from that Deluſion which their own Vanity, and the Ignorance, or Deſign of others, often puts upon them? Therefore if Men would have their Lives correct and happy, they ought to encourage their Friends, (eſpecially thoſe who are particularly concern'd in the Regulation of their Conſcience) to tell them of their Faults; they ſhould invite them to this Freedom, if not by expreſs Declaration, yet by affable

Deportment; always receiving the Performance of the nice Office, with Demonſtration of Pleaſure and Satisfaction. Did Men conſider, how ſlippery and difficultly manageable an elevated Station is, they would eaſily diſcern, that it was not the ſafeſt way to truſt altogether to their own Conduct; but to take in the conſtant Aſſiſtance of a Religious Perſon; that ſo their Miſcarriages might be repreſented; their Conſciences directed in doubtful Caſes; and their Minds fortifyed with Defenſatives proper to the Temptations of their Condition and Temper. Indeed, the very Converſe of ſuch a Guide, if his Character was rightly underſtood, and prudently ſupported, would help to keep them upon their Guard; and by ſtriking a Kind of Religious Awe upon their Spirits, make their Converſation more ſtaunch and regular; and often prevent their falling into any remarkable Exceſſes: But theſe Advantages are all loſt upon thoſe who miſapprehend the Prieſt's Office; and entertain him upon the ſame Account they do their Footmen; only to garniſh the Table, and ſtuff out the Figure of the Family. When a Man hath received ſuch a diſparaging Notion of the Prieſt, and rang'd him amongſt his Servants, there is ſmall Liklihood of his being the better for his Company; for this Conceit will make

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his Carriage lofty and reſerv'd; his Words, Geſtures, and Silence, will all carry Marks of Neglect and Imperiouſneſs in them: Which are plain and deſigned Intimations, that the Prieſt muſt not inſiſt upon the Privileges of his Function; that he muſt not pretend to any Liberty, but what his Patron is pleas'd to allow; with the Direction of whoſe Actions he is not to intermeddle; nor remonſtrate againſt the Unreaſonableneſs of any Practice; nor ſhow him the Danger of continuing in it: For though all this be done with Caution and Tenderneſs, and Reſpect, yet he muſt look for Nothing but Diſdain and Diſappointment in Requital, for preſuming to admoniſh his Superiors: Which is ſuch an Uſurpation upon Dominion and Quality as is not to be endur'd; being neither agreeable to the ſervile Employment of the one, nor conſiſtent with the Honour of the other.

5. This degrading the Prieſthood into a ſervile Office, takes off from that Veneration which is due to the ſolemn Myſteries of Religion; and makes them look common and contemptible, by being adminiſtred by Perſons not *ſui juris*, but obnoxious to the Pleaſure of thoſe who receive them: God therefore, to prevent his Ordinances from falling into Contempt, and to make them effectual to procure the Happineſs of Man-

kind, hath given his Prieſts Authority over all they are concern'd with; they are to *bleſs* the People in his Name; and the Author of the *Hebrews* tells us, *that without Contradiction the leſs is bleſſed of the better*, Hebr. 7.7. They are called *the Lord's Prieſts*, 1 Sam. 22. 17. *The Meſſengers of the Lord of Hoſts*, Mal. 2. 7. And in the New Teſtament they are ſtiled the *Stewards* and *Ambaſſadors of God*; and made *Overſeers of his Church by the Holy Ghoſt*, 2 Cor. 5. 20. Acts 20. 28. The Senſe of which Texts, and partly the Words, are by the Appointment of our Church, applied to thoſe who are ordain'd Prieſts, to put them in Mind of the Dignity of their Office; and the great Care they ought to take about the conſcientious Diſcharge of it.

I confeſs, 'tis poſſible for a Prieſt to make himſelf a Servant; he may 'tis likely, be Steward, or Clerk of the Kitchen, if he pleaſes; (as Biſhop *Latimer* complains ſome of the Clergy were forced to be in his Time, *Heylin*'s Hiſt. Refor. p. 61.) but as long as he does not engage in any Employment which is intended for State, or the Convenience of Life; as long as he keeps to his Prieſtly Function, ſo long he may be aſſured he hath no Maſter in the Houſe; and for any to ſuppoſe he hath, is an unreaſonable and abſurd Miſtake: (to ſay no worſe of it) 'tis an inverting that Order

which

which God made between the Prieſt and People; and denies that Authority which God hath granted for the Edification of his Church. It endeavours to deſtroy that honourable Relation which the Prieſt hath to the Divine Majeſty (to whoſe Service he is appropriated) which God is pleas'd to dignify him with, that he might have the greater Influence upon thoſe he is concern'd with; and be ſucceſsful in the Execution of his Office: And therefore for a Patron to account ſuch a Conſecrated Perſon his Prieſt, as if he belonged to him as a Servant, is in effect to challenge Divine Honours; and to ſet up himſelf for a God: For if he is any Thing leſs, he muſt own that the Service of the Prieſt does not belong to him; for that in the very Terms and Notion of it, is intended for no Being Inferior to that which is ſuppos'd to be Divine.

If it be objected, That the Prieſt hath obliged himſelf to remove with the Patron, when and whither he thinks fit; and therefore ſeems to be in the ſame Condition with the reſt of the Attendants: To this I anſwer, That this makes him no more a Servant than the travelling and ambulatory way of Living amongſt the *Tartars*, would make the Prieſts Servants to the People; provided they were Chriſtians: To make it plainer, ſuppoſe a Biſhop Ordain'd over the Com-

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pany of a Ship; and that his Dioceſs lay only in one Bottom; can we imagine that he would loſe his Epiſcopal Power, and fall into the Condition of other Sea-men, as ſoon as the Ship was order'd to weigh Anchor; and began to make its Voyage from one Port to another? At this rate, a Man may call a Guardian Angel one of his Domeſticks; becauſe for the Security and Protection of their Charge, theſe benevolent Spirits are pleas'd to accompany us from one Place to another. I grant the Scripture tells us, they are ſent forth *to miniſter for thoſe who are Heirs of Salvation*, Hebr. 1. 14. but then we muſt allow them to be God's Miniſters, not ours; and ſo likewiſe are thoſe of whom I am now ſpeaking; as among other Places, may be ſeen from 2 *Cor.* 6. 4. God hath pleas'd to put the Clergy in joint Commiſſion with the Angels themſelves, for the Guidance of, and ſuperintending his Church. When St. *John* would have worſhipped the Angel which appear'd to him, he is forbid to do it; and the reaſon alleged is, *becauſe I am thy fellow Servant*, Rev. 19. 10. that is, as *Grotius* expounds it, we are both Ambaſſadors of the ſame King. And although St. *John*, and the reſt of the Apoſtles, had Privileges peculiar to themſelves, both in reſpect of the Extent of their Juriſdiction, the Infallibility of their

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Doctrine, and other miraculous Gifts with which they were endowed; to which Biſhops themſelves, much leſs inferior Prieſts, have no reaſon to pretend; yet though God was pleas'd, for the more ſpeedy and effectual planting of Chriſtianity, to qualify the Apoſtles in an extraordinary Manner; and to give them a larger Commiſſion than to the Clergy of ſucceeding Ages; yet they all Act by the ſame Authority, and for the ſame End: Therefore the unfixt and moving Nature of a Cure, does not altar and degrade the Office of a Prieſt: He is not leſs a Shepherd, becauſe the Flock happens ſometimes to wander unaccountably, from one Paſture to another: He is bound to attend the Charge he hath undertaken; and muſt anſwer the Neglect of it to God; and when it does not continue in the ſame Place, to accompany its Motion, is no more a Diminution to his Office, than it is to that of a Judge to go the Circuit; whoſe Commiſſion is as conſiderable, though it travels with him from one Country to another, as if he had been always fix'd in *Weſtminſter-Hall.*

If it be farther objected, That the Patron appoints the Hours of Prayer; which ſeems to imply ſomething of Command: To this I anſwer, That in his chuſing the Time of Prayer, he does not appoint any Service

Service for himſelf, but only declares when He and his Houſhold are ready for God's Worſhip, and deſirous of the Prieſtly Abſolution and Bleſſing, which is proper for him to do; becauſe the Family is employed in his Buſineſs, and under his Command; and therefore without his Permiſſion, they have not many times an Opportunity of meeting together for Divine Service: Which is ſtill more reaſonable; becauſe the Prieſt is ſuppoſed only to intend the Affairs of Religion; and to be always ready for the Performance of his Office; and conſequently, that Time which is moſt convenient for thoſe under his Care, and in which the Aſſembly is like to be moſt Numerous, he is by Vertue of his Office bound to obſerve, whether his Cure lies in a private Family, or a whole Pariſh.

But laſtly, it may be urged, That the 13 of *Hen.* 8. *cap.* 28. calls the Patrons of Chaplains their Maſters; and will any Man be ſo hardy, as to queſtion the Judgment and Determination of the Parliament? But here we may obſerve,

Firſt, That though the Parliament calls them Servants, yet it does not Enact them ſuch. Now 'tis not impoſſible, but that the Penners of a Bill may ſometimes draw it up in improper Language.

Secondly, This Act calls only thoſe Patrons Maſters, who can give Qualifications for Plu-

Pluralities. Having premiſed this Obſervation, I anſwer, with all due Submiſſion and Reſpect to his Legiſlative Council, that if the Queſtion was concerning any Civil Right, then 'tis confeſſed, 'tis in the Power of the Parliament either to limit, or take it away; becauſe the whole Power and Authority of the Kingdom is there, either Perſonally, or by Repreſentation; and therefore they may deprive any Perſon of his Honour, or Eſtate, (the Right of the Succeſſion to the Crown excepted) as far as they pleaſe: Not that 'tis impoſſible for them to act Unjuſtly, but only that what they Determine hath the Force of a Law; becauſe every Man is ſuppoſed to have given his Conſent to it. But here we muſt obſerve, That the Church is a diſtinct Society from the State; and independent upon it: The Conſtitution of the Church is founded in the Appointment of Chriſt; in that Commiſſion which he gave the Apoſtles and their Succeſſors; and conſequently, does not derive its Authority from any Earthly Power. The Civil Magiſtrate never yet made a Biſhop, Prieſt, or Deacon; nor ever can; and therefore we may ſafely affirm, without any Injury or Diſreſpect to him, that he cannot make thoſe Spiritual Offices greater or leſs than they are: Therefore if God hath made the Prieſts Office

fice (as nothing is plainer in Scripture than that he hath) an Office of Government, Direction, and Superintendence over thoſe he is concerned with; then 'tis not in the Power of the Parliament to make his Condition ſervile; becauſe no Perſon, or Society of Perſons, can take away that Power which they never gave: The Parliament may with equal Right Enact, That Parents ſhall be ſubject to their Children; and that the Wife ſhall be her Husband's Miſtreſs, without a Compliment, as make the People the Prieſts Maſters; and give the Flock a Juriſdiction over the Shepherd: They may with the ſame Juſtice, repeal the moſt Eſtabliſhed Laws of Nature; and invert the Right of the two former Relations, as of this latter; for this hath its Eſtabliſhment from the ſame God that the other have; and for Ends, at leaſt equally weighty, and momentous. This Power of their Spiritual Governours they have no more Authority to Deſtroy, than they have to Vote down the Canon of Scripture; or to Decree, Sacrilege to be no Sin: 'Tis granted, That all Eccleſiaſtical Perſons, as they are Members of the State, are ſubject to its Authority; and that a Prieſt, or Biſhop, may properly be a Servant to the Magiſtrate, if he hold any Secular Em-

Employment under him; becauſe in this Caſe, he acts by a Commiſſion from the Civil Government; but this only concerns him as he is a Member of the State; and does not in the leaſt affect his Spiritual Capacity: The Power which reſults from that, flows from another Fountain; and is given by our Saviour himſelf; and therefore cannot be weakened, or recalled, by any State-Conſtitution whatever. Men ſhould do well therefore to conſider, That as a Prince hath no Reaſon to take it well, if the People ſhould look upon his Officers as their Servants; ſo 'tis not over reſpectful to God Almighty, to ſuppoſe his Miniſters ſtand in that inferior Relation to thoſe they are concern'd with.

To go to the Bottom of the Matter; and to put the Churches Independency beyond all Diſpute, I ſhall throw the Argument into a Method, and Treat it a little more at Large.

But to prevent Miſconſtruction, I deſire to be underſtood that by *Church-Power*, I mean only that which is *purely Spiritual*: And that Eccleſiaſticks, as ſuch, can make no direct or indirect Claim to any other. And therefore,

Firſt, They are no leſs the Subjects of Princes than the Laity.

Secondly, Their merely ſecular Eſtates, their Civil Privileges and Juriſdictions, are all under the Cognizance of the State; of which they may be legally (though not always equitably) diſſeized, whenever the Legiſlative Authority of a Kingdom ſhall think fit to do it: Having premiſed this, I ſhall endeavour to prove their Independency in Things purely Relating to their Function.

1. From the Original of Eccleſiaſtical Authority.

2. From the End and Deſign of it.

3. From the Practice of the Primitive Church.

1. From the Original of Eccleſiaſtical Authority: The Power of Governing the Church, and Performing the Offices of Religion is neither any Gift of the People, nor held by Commiſſion from Kings and Princes: It ſprings from a greater Original; and derives no lower than from Heaven it ſelf. Our Bleſſed Saviour, who Redeem'd the Church, was pleaſed to ſettle the Adminiſtration of it by his own Appointment: From him the Apoſtles received Authority to Teach and Govern, ſuch as were converted by them; the Words of their Commiſſion are plain, and Expreſſed with all imaginable Advantage. *As my Father hath ſent me, even ſo ſend I you; whoſoever Sins ye remit,*

they

they are remitted, &c St. *John* 20, 21, 23. Upon this Account the Apoſtles are call'd *Ambaſſadors and Miniſters of Chriſt*, 1 *Cor.* 4. 1. And the People are commanded *to Obey, and ſubmit themſelves to thoſe* who have this Spiritual Authority, *Heb.* 13. 17. Neither was this Power to expire with the Apoſtles, but to be conveyed by Succeſſion, through all Ages of the World; there being the ſame Cauſe for its Continuance, as for its firſt Inſtitution: And accordingly we find from St. *Paul*, that one Reaſon of his giving *Titus* the ſuper-intendency of *Crete* was, *to ordain Elders in every City*, *Tit.* 1. 5. Thus *Clemens Romanus* (I. *Ep. ad Cor.*) tells us, the Apoſtles in their Travels uſed to Ordain Biſhops, *&c.* for the Advantage of ſuch as were only Chriſtians in Proſpect, as well as for thoſe who were already converted. And thus the ſacred Order has been continued, without Interruption, for near 1700 Years: Now our Saviour, we know was no Temporal Prince. He refuſed to interpoſe in a Caſe of Property; and declared expreſly, that his Kingdom was not of this World, St. *Luke* 12. 14. St. *Joh.* 18. 36. from whence 'tis plain, that the Authority which our Saviour gave the Church, can have no Dependance upon the State; becauſe it was never derived from thence. 'Tis true, all Power, both Sacred and Civil, came originally from

God; yet under the *Jewiſh*, and eſpecially under the *Chriſtian* Inſtitution, the Crown and Mitre have been devided: And though the ſame Perſons are capable of both, yet the Claim muſt be made upon a different Account, and conveyed by Titles perfectly diſtinct: And ſince the Eccleſiaſtical Authority doth not hold of the Civil Magiſtrate, it cannot be forfeited to him: As the State cannot conſecrate Biſhops and Prieſts, ſo neither can they recal their Character, or reſtrain them in the Exerciſe of their Function; there being no Reaſon, a Privilege ſhou'd be either extinguiſhed, or limited by thoſe who were never Maſters of the Grant: For what a Man has no Power to give, he can have no Right to take away. This will further appear, if we conſider the Means by which the Advantages of Chriſtianity are conveyed to us. Now that the Sacraments are neceſſary for this Purpoſe, is evident from Scripture: For concerning Baptiſm 'tis ſaid, *That except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God*, St. *John* 3. 5. And the Lord's Supper is ſtiled by St. *Paul* (*Cor.* 10. 6.) *The Communion of the Body and Blood of Chriſt*; that is, the Means by which the Benefits of Chriſt's Death are applied to us. So that without being Partakers of the Sacraments, we can have no Pretence to the Co-

venant

venant of Grace; no Title to the Aſſiſtance of God's Spirit; nor any Aſſurance of a Bleſſed Immortality.

Now I ſuppoſe, none of the Laity will pretend to an Authority to adminiſter the Sacraments: They will not challenge a Right to ſeal Covenants in God's Name; or to repreſent him in Acts of ſolemn Bleſſing and Abſolution. *No Man* (as the Apoſtle argues) *ought* to *take* this *Honour* to *himſelf*, but *he that* is called *of God*; as was *Aaron*, *Heb.* 5. 4. The Fate of *Corah* and *Uzziah*, (*Numb.* 16. 2. *Chron.* 26.) are ſufficient to deter all Secular Perſons from an Encroachment of this Nature; which if made, God would both puniſh the Uſurpation, and null the Act; as a Prince would be obliged to do in Point of Government, if any Perſon ſhould forge a Commiſſion in his Name. Now ſince the Sacraments, which are both neceſſary to make us Members of the Church, and to convey the Advantages of Chriſtianity to us, are by our Saviour's ſpecial Appointment entruſted with the Clergy, and the Adminiſtration of them is lodged in their Hands; from hence it follows, That thoſe who have the ſole Right of admitting into a Society, or excluding from it; and of diſpenſing the Rewards and Puniſhments, are the proper and only Gover-

nors of that Society; and can have no Dependance upon any other.

Secondly, The Independency of Eccleſiaſtical Authority, may be proved from the End and Deſign of it.

I ſuppoſe, I need not prove that the Chriſtian Religion, as contained in the New Teſtament, is the *laſt Revelation* which God intends to make to the World. Now this being granted, we muſt ſuppoſe, that our Bleſſed Saviour Founded his Church upon ſuch Laws; and gave it ſuch laſting Principles of Government, as ſhould beſt maintain its Continuance; and ſecure thoſe important Truths He had entruſted it with: Leaſt of all can we imagine, He would build it upon a Sandy Foundation; and make it depend upon the Arbitrary Power of its Enemies. Our Saviour foreſaw, that all the Princes of the World would disbelieve; and many of them, Perſecute his Doctrine for ſeveral Ages together; and therefore would be very improper Perſons to have been truſted with the Sovereign Adminiſtrations of Eccleſiaſtical Affairs. Had the Government of the Church been derived from them; or depended upon their Allowance, Chriſtianity had been a very ſhort liv'd Religion; and never out-grown its Infancy. In this Caſe the Publick Aſſemblies, Or-

Ordinations, Sacraments, and Diſcipline muſt have lain at the Mercy of Unbelievers; and the Clergy ought not to have Executed their Function, nor taken Care of their Flock, unleſs the Civil Magiſtrate would have given them Leave. For if the Spiritual Supremacy were the Right of Princes, though they might poſſibly Abuſe the Management of this Prerogative; yet it ought to lie abſolutely at their Diſpoſal; and under their Regulation: And for any Perſon to meddle in Eccleſiaſtical Matters, without a Commiſſion from them, but eſpecially againſt their Commands, would be an open Violation of their Right; which no Man ought to be guilty of, tho' for the Support of the beſt Religion; *becauſe we ought not to do Ill that Good may come of it.* And ſince no Society can ſubſiſt without Government and Diſcipline; if the Biſhops could exerciſe no Spiritual Authority without a Lay-Permiſſion, it would be in the Civil Magiſtrates Power to make the Perpetuity of the Church impracticable; and the Chriſtian Religion would depend upon the Pleaſure of the Prince. But beſides the Abſurdity of this Way of Reaſoning, we have in the

Third Place, the Practice of the Apoſtles, and of the whole Primitive Church, to prove that the Eccleſiaſtical Authority was perfectly *ſui juris*; and never under the Controul of the Secular Magiſtrate. Thus when the Sanhedrim of the *Jews*, who acted by the Authority of the *Romans*, and had the Aſſiſtance of the Captain of the Temple; when they impriſoned the Apoſtles, and *commanded them not to ſpeak at all, nor teach in the Name of Jeſus. Acts* 4. 19. to this their Anſwer is plain and poſitive; *Whether it be right in the ſight of God to hearken unto you more than unto God, Judge ye, ver.* 20. that is to ſay, they had a Commiſſion from Heaven to preach the Goſpel, which they were bound to execute, and which no Temporal Juriſdiction had any Authority to revoke. Whereas, had the Church been under the State in *Matters purely Spiritual*, St. *Peter* and St. *John* were much to blame for refuſing to obey their Superiors; they ought to have acquieſced in the Sanhedrim's Prohibition; and not to have purſued their Function after they were ſolemnly ſilenced; and that by thoſe whom themſelves owned to be *Rulers of the People, Act.* 4. 8. Either therefore the Church muſt be conſtituted independent

of

of the State; or the Apoſtles can never be cleared of the Charge of Sedition.

The ſame Imputation will, upon the Modern Principles, affect the Biſhops of the univerſal Church for the firſt 300 Years; who held Publick Aſſemblies, Governed their Clergy, and their People, and performed all Parts of their Office, not only without any Authority from their reſpective Princes, but often, contrary to their expreſs Commands; which Matter of Fact is ſo well known, that 'twould be ſuperfluous to enlarge upon the Proof of it.

If it be ſaid, that theſe were Heathen Princes; but when the Emperors became Part of the Church, the Caſe was otherwiſe.

To this I anſwer, that the Change of the Emperor's Religion could not gain them any ſuch New Juriſdiction as is pretended. For as Magiſtracy in general, does not imply Right to Spiritual Authority; ſo neither doth the Denomination of *Chriſtian* give it any ſuch Advantage. For, I ſuppoſe Spiritual Dominion is no more founded in Grace, than Temporal. In ſhort, if Princes receive any ſuch Authority by Vertue of their Chriſtianity, it muſt be conveyed either by Revelation; or implyed in a Notion of Baptiſm.

As to the Point of Revelation, the Scripture no where teaches us, That Princes upon their turning Chriſtian, ſhould have their Commiſſion enlarged, with the Addition of Epiſcopal, or Prieſtly Power. I grant it was foretold, *That Kings ſhould be nurſing Fathers to the Church, Iſa.* 44. 23. but then it is added, That *they ſhall bow down to Her with their Faces towards the Earth*; and elſewhere, *that they ſhall Miniſter to Her, or ſerve Her, Iſa.* 60. 10. We ſee therefore we muſt not ſtrain upon the Letter, in theſe Expreſſions; nor preſs the Metaphor too far, unleſs we will conclude Contradictions: Therefore the Character of their being nurſing Fathers, is ſufficiently fullfiled by their affording Chriſtians Protection and Encouragement under their Government; and by puniſhing the Contempt of Religion. But that the Magiſtrates Converſion ſhould alter the Seat of Eccleſiaſtical Government, put a period to the Apoſtolical Succeſſion, and diſſolve the Church into the State, is not ſo much as the leaſt hinted. And as for Baptiſm, there is no Authority of any Kind implyed in the receiving that Sacrament; if there were, every Chriſtian would have an equal Share in this Privilege, which would make the Conſtitution of the Church monſtrous, in which all its Members would be Governors;

vernors; and ſo none under an Obligation of being governed.

From the Independency of the Church thus proved, theſe Concluſions naturally follow.

Firſt, That it is no more in the Power of the State, to deprive the Church Governors of their *purely Spiritual Authority*, than it is in the Power of the Church to remove the Magiſtracy, or diſincorporate the State. For all Puniſhment and Cenſure ſuppoſes Juriſdiction in the Perſon who inflicts it. But this Suppoſition, is Inconſiſtent with the Notion of Independency: Thoſe who are Independent being in this Senſe equal, ſo far as their Independency reaches; and have no Privileges to Command, or Duties to Obey on either ſide. From whence it follows,

Secondly, That this *Privilege* of *Independency* in *Matters purely Spiritual*, will Reach the Inferior Clergy; for their Authority being derived from the Biſhops, and of the ſame Nature with Theirs, it can be ſubordinate, or related, to no other Head of Juriſdiction; and therefore Theſe are no more Liable to have their Rights Extinguiſhed, or their Character Abated by Lay-Power, than the Biſhops.

I ſhall now proceed to the Second Thing at Firſt propounded, *viz.* to ſhew, That whatſoever

whatſoever fair Expectations the Patron may have given the Prieſt, yet theſe are not ſufficient Grounds for an Imperious Carriage on the one hand, or a ſervile Submiſſion on the other.

1. This Sort of Deportment were unreaſonable; ſuppoſing the Patron had as full and abſolute a Right in Church-Preferment, as he hath in any other Part of his Eſtate. For what can be a more ungenerous and ungentlemanly Practice, than to require that a Man ſhould reſign up his Liberty, and forfeit the Privileges of his Station, only upon the probability of receiving ſome ſort of Conſideration for it afterwards? How unlike a Benefactor does he look, who ſets an Exciſe upon his bare Word; and clogs the Expectation of future Advantage with preſent Inconvenience? Thus to anticipate the Revenues of a Favour, is like taking Uſury for Money before 'tis Lent; which certainly is one of the worſt Sort of Extortion; becauſe here a Man not only pays for that he hath not, but for that which poſſibly he may never have.

But,

2. Let us ſuppoſe the Prieſt in actual Poſſeſſion of ſome conſiderable Preferment, yet being 'tis pretended to be given, it ought certainly to come diſincumber'd from all Conditions which may abate the Kind-

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neſs of it. He that pretends to give, ſhould chiefly reſpect the Advantage of him to whom the Favour is granted. He ſhould demean himſelf towards the obliged Party, as if the Obligation had never been; that it may plainly appear, that his Intention in conferring it, was diſintereſted; that he had no little Deſigns of Profit, or State, to ſerve in it; but that it proceeded purely from a generous Inclination to promote the Happineſs of another. Whereas on the contrary, to part with any Thing out of a ſelfiſh Deſign, is an Exchange, not a Gift; which when 'tis done by a Perſon of Eſtate, is an Argument of a mean and mercenary Spirit. But then to purſue a Benefit with Supercilioufneſs and Contempt, to expect a Compliance with the moſt unreaſonable Humours; to give upbraiding and contumelious Signs of the Dependence and Unworthineſs of the Receiver; to require a Man to relinquiſh the neceſſary Freedom of one of the moſt ſolemn and honourable Profeſſions; this turns an Obligation into Injury and Affront; and looks like a malicious Trap ſet to catch a Man's Reputation. Who, that hath either Senſe, or Honeſty, would turn his Canonical Habit into a Livery; and make himſelf uſeleſs and ridiculous for the greateſt Conſideration

on whatever? A worthy Perſon would ſcorn a Kingdom, proffer'd upon ſuch diſhonourable Terms.

3. If we put the Caſe as 'tis determined by Law, this Practice will appear ſtill more unreaſonable. 'Tis ſufficiently known, and were it not for the overgrown Prejudices of ſome Perſons, it were ſuperfluous to mention, that the Patron is ſo far from having a full Propriety in Church Preferments, that his Right only conſiſts in a Power to Nominate who ſhall enjoy them. Which very Nomination, muſt be made within Six Months, and fix't upon a Perſon Canonically qualified; otherwiſe 'tis wholly invalid. His Intereſt in Church Livings, only enables him to give them away; not to keep them. He hath no Power to enter upon any Part of the *Glebes*, or *Tithes*; or ſo much as to ſequeſter the Profits for the next Incumbent. He is only a Truſtee authorized under certain Conditions, to diſpoſe of the Patrimony of the Church; which is ſettled upon it by as good Laws as any he holds his Eſtate by. That Right which he hath, was originally granted in conſideration of Works of extraordinary Piety, in Building, or Endowing, of Churches: Which is a Title very few (except the King) can pretend to; either upon their

their own, or their Anceſtors Accounts. From all which it appears, that the Patrons giving an Annuity out of his Eſtate is a quite different Thing from his Preſenting to a Living; and therefore his Expectations of Gratitude and Obſervance, ſhould not be ſet ſo high in this latter Caſe: For here neither Law, nor Religion, allow the Donor to be a Penny the better for what he diſpoſes of; he cannot Detain the leaſt Part of it without Injuſtice and Sacrilege; nor Confer it upon exceptionable Perſons, without Breach of Fidelity.

The Truſt indeed is honourable and weighty; it being in the Power of thoſe to whom 'tis committed, to encourage Learning; and to provide the People with prudent and conſcientious Guides: But then I muſt add, that it ought to be diſcharged accordingly; and that thoſe who do not chiefly aim at theſe Ends in the exerciſe of it, have little either of Conſcience or Honour in them.

We have Reaſon to believe, That when the Church gave this Right of Preſentation to Lay-Patrons, (for that the Biſhops had Originally the Right of Judging the Qualifications of Prieſts, and fixing them in their reſpective Cures, without being accountable to a *Quare impedit* for their refuſal of the

the Peoples Choice, might be made evident, were it pertinent to the Buſineſs in Hand,) When the Church I ſay parted with this Right, ſhe had no Suſpicion of the Degeneracy of after Ages; but imagined that the Integrity, and Conſcience, if not the Munificence of the firſt Patrons, might have been tranſmited to the Heirs, or Purchaſers of their Right. The Piety of thoſe Times would have made it look uncharitable, to have been apprehenſive of *Reſignation Bonds*; of forced Compoſitions; and Contracts for *Farms*, or *Women*. But ſome People have now learn'd to make Bold with God Almighty, beyond the Imagination, as well as the Example, of their Predeceſſors; and to be Guilty of thoſe Sacrilegious Frauds, which by the late Proviſion of our Laws againſt ſome of them, ſeem not to have been ſo much as thought on, in thoſe more Primitive and Religious Days.

And here in Point of Charity, I think my ſelf obliged to deſire thoſe, who are concern'd in the Rights of Patronage, to conſider before 'tis too late, how great a Sin it is to abuſe their Power; and through Covetouſneſs, or ſome other unwarrantable Principle, to betray the Church; which hath in ſome Meaſure made them her Guardian: It imports them very much to reflect, how unwor-

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thy and unchriſtian it is to play upon the Indigence or Irreſolution of another; and take an Advantage from the Unfortunateneſs of his Condition or Temper, to oblige him to mean and ſinful Complyances! and what an open and undiſguiſed Affront it is to the Divine Majeſty, to endeavour to make his Miniſters cheap and inſignificant; both before, and after the conferring our pretended Favours upon them? To create ſervile Dependances, and raiſe our private Grandeur upon the Endowments of Religion, is a perfect Contradiction to the End and Deſign of them. This makes the Church contemptible by the Strength of her own Revenues; and cauſes the Monuments of our Fore-fathers Piety to be inſtrumental in undermining, and expoſing that Faith they thereby intended to ſecure and advance: Which whoſoever is guilty of, he may be aſſured he hath a Right to the Imprecations, as well as the Patronage of the firſt Endowers of Churches; which dreadful Legacy they were generally very careful to ſettle upon ſuch irreligious Poſterity, *Spelman de non temerand. Eccl.*

In ſhort, To proſtiture ſo ſacred a Truſt as this is, to Pride and Ambition, is in Effect to ſacrifice to the Devil with

that

that which is conſecrated to God Almighty; and looks like a more provoking Impiety, than *Belſhazzer*'s debauching to the Honour of his Idols, in the Veſſels of the Temple, *Dan.* 5. 3, 4. For here is not only an Abuſe ef Holy Things, but Perſons too; and God is diſhonoured in thoſe that Repreſent him upon a moſt ſolemn and important Account.

I ſhall now at laſt crave Leave to deſire thoſe of the Clergy, who are engaged in the Families of Secular Perſons, (for I mean no other) to reflect of what ill Conſequence it is to Religion, for them not to aſſert their Office in a prudent defenſible Way: And how cheap in their Perſons, and unſucceſsful in their Employment, they muſt neceſſarily be, if they betray the Privileges of their Function, by ſervile Compliance and Flattery. People will be apt to imagine (and not without Reaſon) that thoſe who will cringe below the Gravity of their Character, to gain a little of this World, can ſcarce have any Great and Religious Apprehenſions of the other. Overmuch Ceremony in a Clergyman is frequently miſinterpreted; and ſuppoſed to proceed not from his Breeding, or Humility, but from a Conſciouſneſs of his Meanneſs; and others are willing

willing to allow him ſo much Senſe, as to be a competent Judge of his own Inconſiderableneſs; and ſince he confeſſes himſelf contemptible by his Carriage, they think it but Juſt to treat him accordingly. For Men of Figure, excepting thoſe who are very Underſtanding and Religious, are apt to have Miſapprehenſions conveyed into them by over-proportioned Reſpect; and to imagine the Diſtance between him that gives it, and themſelves, to be much greater than really it is. Since therefore as Things ſtand, there is ſome Danger leaſt Church-men ſhould complement away the Uſefulneſs and Authority of their Calling; they would do well to decline ſuperlative Obſervance; for Fear they give others a wrong Notion of their Employ; or be thought to have *Mens Perſons in Admiration becauſe of Advantage.* It would be no more than requiſite, if they would reſerve their *Duty* for their King, their Biſhop, and their Parents, and expreſs their Gratitude to their Patrons in Language leſs liable to Miſconſtruction, and more proper to the Relation between them. For as they ſhould not be unwilling to own the Diſtinctions which the King's Laws

have made, as they ought to make ſome particular Acknowledgments for the Favours and Civilities of thoſe they are more immediately concern'd with, and by inoffenſive and agreeable Converſation, prevent all reaſonable Suſpicion of their being diſpleas'd with the ſuperior Quality, or Fortune, of others; ſo likewiſe are they obliged, not to be ſo officiouſly, or rather paraſitically mindful of the Condition of any Perſon as wholly to be forgetful of their own. For notwithſtanding the Diſadvantages they may ſometimes happen to come into the World with; the Conſtitution of the Government hath ſet them upon the ſame Level with the inferior Gentry, as a Reward of their Education; and out of Regard to their Function: Now that the Laws were not Prieſt-ridden, and ſuperſtitioſly laviſh of their Honour in this Caſe, might, were it neceſſary, be abundantly proved from the Reaſon of the Thing, and the general Practice of other Countries; both with Reſpect to ancient and modern Times. Theſe Privileges therefore being confer'd upon juſt and publick Accounts, a Man is ſometimes bound to maintain; And to ſurrender them up to the Superciliouſneſs of every

ry aſſuming, or ignorant, Pretender, is a Reflection upon the Wiſdom, and Ingratitude to the Religious Bounty of thoſe Kings who granted them: And which is worſe, a Churchman by making himſelf contemptible, hath parted with his Power of doing Good; and conſequently, diſappointed the great End of his Calling. Whereas without Doubt, 'tis part of the Deſign of theſe Privileges, to create a ſuitable Reſolution and Preſence of Mind in thoſe that have them; that ſo their Spirit being raiſed up to their Civil Station, their Character and Deportment may be the better proportioned; and their Actions keep a truer Decorum with the Nature of their Office, that they might not be over-awed, and almoſt ſtruck Dumb with the Glitterings of Title, or Fortune; but retain a Graceful Freedom in Converſation; neither Idolizing Greatneſs, nor Neglecting it. The Intention of the Laws in diſtinguiſhing the Clergy from the Vulgar, beſides the Conſideration of their Merit, was to put them into a better Capacity to maintain the Honour and Intereſt of Religion among all Sorts of Perſons; that the Rich as well as the Poor might be advantaged by their Miniſtry; and when Perſons of Condition

were to be told of their Faults, the Prieſt might be fortified with a convenient Courage to give the Reproof, and the others diſpos'd to receive it without Diſguſt and Impatience. Now to be ready upon all Occaſions, to reſent any Diſhonour done to Religion with a prudent Gravity and Aſſurance, carries ſuch a noble Air of Greatneſs and undeſigning Honeſty in it, that it forces a ſecret Veneration from Enemies themſelves; and though a Man may happen to be unjuſtly hated for ſpeaking unacceptable Truths; yet he is ſure never to be deſpiſed. Whereas a diffident and unſupported Behaviour in a Clergyman, is often ſuppos'd to proceed from ignoble Qualities; and conſequently, will be ſure to weaken the Force of his publick Inſtructions; it being natural for ill Men eſpecially, to diſregard, if not to deride the Admonitions of thoſe they believe are afraid of them; and he that cannot talk without Concern before a Sinner of Quality any where but in the Pulpit, might almoſt as good ſay Nothing to him there. For if a Churchman's Converſation be ſervile and deſigning all the Week, his appearing with a new Set of Notions upon the *Sunday*, will be interpreted only a formal Compliance with his Profeſſion: His preſſing thoſe Doctrines

which

which his Practice contradicts, will ſignify little either to his own Advantage, or theirs that hear him: For though Men ought to mind what is ſaid, and not who ſays it; yet the Prejudices of the Generality are ſuch, that a good Cauſe uſually ſuffers very much when 'tis pleaded by an improper and exceptionable Advocate: How fulſome an Entertainment is it, to hear a Coward harangue upon Valour; or a covetous Miſer preach up Contempt of the World? The Man might better have ſpared his Rhetorick; for his commending thoſe good Qualities he neither hath the Honeſty or Courage to be Maſter of, is in Effect but a Satyr upon himſelf; and ſerves only to make him more deſpicable and ridiculous; and which is worſe, the ſecret Diſdain the Audience hath for ſuch a Panegyriſt, often ſlides from his Perſon to his Subject; which makes his Exhortation nauſeous; and helps to bring Virtue it ſelf into Diſgrace.

If it be objected, That the Poverty of ſome of the Clergy forces them to ſuppreſs their Sentiments in ſome Things; and to ſuffer whatever an encroaching Temper ſhall think fit to put upon them: To this I anſwer, That the Temptation to this Sin ought to have been prevented before their going into Holy Orders: For thoſe who cannot be ſupplied with a competent Fortune by themſelves,

ſelves, their Relations, or at leaſt, by ſome creditable independent Preferment, had much better chuſe ſome other inferiour Employment; than expoſe themſelves to ſuch apparent Danger in this: But if their own, or their Friends Imprudence, hath ſent them unprovided into the Church, 'tis more reputable, conſcientious, and to a generous Mind more eaſy too, to ſubmit to the Inconveniences of their own Poverty, than to the Pride of others; and to prefer a homely, unornamented Liberty, to a ſplended Servitude. And as for thoſe (if there be any ſuch) who do not diſcharge their Office with that Plainneſs, and diſcreetly managed Reſolution which God and the Church expects from them; it will not be improper to remind them of what Mr. *Herbert* hath written upon this Occaſion, *Country Parſon*, pag. 5. where he tells us, "That ſuch Per-"ſons wrong the Prieſthood, neglect their "Duty, and ſhall be ſo far from that which "they ſeek by their Over-ſubmiſſiveneſs "and Cringing, that they ſhall ever be de-"ſpiſed. Indeed they have no Reaſon to expect any better Uſage; for as Flattery is deſervedly accounted one of the moſt contemptible Vices; ſo a Clergyman when he is guilty of it is the worſt of Flatterers. To which we may add, That 'tis hard to conceive how the Oath againſt Simony can be fairly

fairly taken by ſuch Perſons; for certainly he that purchaſes his Preferment with the Prevarication of his Office, does no leſs contradict the Deſign of this Oath, than if he had paid down the full Value in Money for it: He that hath barter'd away his Freedom and Uſefulneſs, (and as much as in him lies the Reputation of his Order) cannot in any reaſonable Conſtruction be ſaid to be preſented *Gratis*.

Thoſe therefore who are this way concern'd, ſhould do well to conſider, How mean it is to be over-awed, and how mercenary to be bribed into an Omiſſion of their Duty! What a ſordid and criminal Perfidiouſneſs is it, to betray the Honour of their Function, and the Happineſs of their Charge, *For Handfuls of Barley and Pieces of Bread?* Ezek. 13. How ill do they repreſent the God of Faithfulneſs and Truth; who either by verbal or ſilent Flattery deceive Men into a falſe Perſwaſion of Security; and diſſemble their Apprehenſions of Danger, when the Miſtake is likely to prove fatal to thoſe that lie under it? Can they that pretend (and that truly) a Commiſſion from our Bleſſed Saviour, That good Shepherd, *Who laid down his Life for the Sheep*; Can they have ſo little Charity for the Souls of Men, as to let them miſcarry out of Ceremony and Reſpect; and rather venture their being

damn'd, than diſobliged? How ſuch a treacherous Obſervance will be look'd upon in the great Day of Accounts, is not difficult to foretel; were it not too ſad an Argument to dilate upon: I ſhall only add, That thoſe, who in Proſpect of Preferment, neglect any Admonition or Reproof, are falſe to the Intereſts of *Religion*, the Ends of their Commiſſion; and the Authority of their *Maſter*. And may in ſome Senſe, be ſaid to repeat the Crime of *Judas*; and ſell their *Saviour*.

OF THE WEAKNESS OF Human REASON.

THERE are few Things Reaſon can diſcover with ſo much Certainty and Eaſe, as its own Inſufficiency. This is an over officious Truth, and is always at a Man's Heels; ſo that if he looks about him, he muſt take notice of it whither he will or not. Thoſe who are ignorant of this Imperfection, are the greateſt Proofs of it. When the Wound does not complain upon *Searching*, 'tis a ſign of *Mortification*. He that is almoſt Blind, and cannot ſee it, ſeems to have loſt the Notion, as well as the *uſe* of *Sight*.

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In ſuch Caſes, to be without *Senſe*, is commonly to be without Cure: And though it may ſeem an odd Undertaking, to give a good Reaſon why a Man's Reaſon is not *Good*: Yet upon the leaſt Enquiry, we ſhall find too many Experiments to keep up the Paradox. To give ſome Inſtances of the Shortneſs and Diſorder of this *Faculty*. How Languid it is under the Impotencies of Immaturity, and Age. How often it Drops, or overſhoots by the Diſproportions of Diſtance, or Application. How 'tis run down by Fancy, and debauched by Intereſt. For the Purpoſe, as Monſieur *Paſchall* obſerves, The Extreams either of Youth, or Age, make a Man's Judgment fail him. If he thinks too *Little* upon Things, he overlooks Truth; and if too Long, he is too much dozed to perceive it. He that views his own Handy Work juſt as it comes off the Anvil, is apt to be too favourably prepoſſeſſed to pronounce: And if he ſtays till 'tis Cold, and the Model is decay'd in his Memory, 'tis odds but ſome of the Finer Parts will eſcape him. There is but one preciſe Point proper to ſhew a Picture in; The reſt Miſrepreſent by Nearneſs, or Diſtance; by being too High, or too Low. *Perſpective* will tell us this Nice Place in Painting; but in *Thinking* and *Morality* 'tis not to ſo eaſily fixed. Things are often Miſ-

marked

marked both in Contemplation and Life, for want of Application or Integrity. We are too Lazy to find out Truth; or too much Intereſted to confeſs it. In ſetling the Value and Quality of an Object, we either follow the Multitude, who judge at random, take Things upon Truſt, and dote upon Cuſtoms, though never ſo unreaſonably begun: Or elſe, we are governed by thoſe who *Lead the Faſhion*; where the danger of Imitation is little leſs, through the Vanity and Deſign of our Guides. Upon this Baſis *Opinion* is erected, as it ſtands in Oppoſition to *Reality*: Hence proceed the Miſtakes of Choice, and Averſion; the Miſcalculations upon Merit; and the Miſmanagements of Purſuit. And the worſt is, Opinion, or the Common Sentiment deceives the more dangerouſly, becauſe it do's not Deceive always: It would be infallibly Right, if 'twas infallibly Wrong. For then we might judge by Contradiction. But being Counterfeit only for the moſt part, it gives us no Marks to diſcover the Impoſture, but ſtamps Truth and Falſhood with the ſame Impreſſion. What procures Regard and Reputation to Perſons and Things? Truly often nothing but Opinion; for if you come to examine them cloſely, you will find them ſhrink in the Argument. What gives a Value to Jewels, and other

Little

Little Curioſities? What heightens the Expences of Luxury in Rarities; and ſets the Dice upon a Man's Palate? Why nothing but Fancy ſtill; for if theſe Trifles were rated only by Art and Uſefulneſs, we ſhould have them much Cheaper. To go on with Mr. *Paſchall*; Opinion commands every Thing; 'Tis in a great meaſure the Fountain of *Honour*; and the Sovereign Judge of Sufficiency, of Beauty, and Behaviour; for theſe Qualities are formed upon different Actions, Geſtures, and Complexions; according to the Variety of Cuſtom. And which is more ſuprizing, the Standard of *Juſt* and *Unjuſt*, is often alter'd with the Climate; Two or three Degrees of *Latitude*, is enough to ruin a Lawyer; to make the *Twelve Tables* Uſeleſs; and Repeal the *Statute Book*. A Meridian upon the Globe, or a few Years of Poſſeſſion, decides a Cauſe; for it ſeems *Right* as well as *Hiſtory*, has its Chronological Epocha's.

Another Inſtance of the Impotency of Reaſon, may be taken from the Prevalence of Fancy. For Example, Let a Bridge, ſomewhat Broader then the ſpace a Man uſually takes up in Walking, be laid over a Precipice, or deep River; deſire ſome eminent Philoſopher to take a Turn or Two upon it for Meditation ſakes; I warrant you for all the Strength of his Notions, he begs your Pardon.

Pardon. For though he can demonſtrate himſelf as ſafe, as if he was upon a *Bowling Green*; yet he is ſo Ridden by his Imagination, that he dares not venture. And ſome are ſo ſtruck, that the very Thought of ſuch an Undertaking, will make them turn Pale, and fall a Sweating. I need not run through all the Particulars of this Kind. 'Tis well known, that the Sight of a Cat, or the ſcratching of a *Plate*, will diſcompoſe ſome People almoſt into an Agony; and throw their Reaſon quite off the Hinges.

Who would think, but that a Judge, Venerable for his Years, and Eminent for his Ability, ſhould keep up his Character; and behave himſelf ſuitably to Place, and Occaſion? One would ſuppoſe ſuch a Perſon ſhould be entirely Governed by the Reaſon of Things; and not have his Imagination diſorder'd by the trifling Amuſements, and Diverſions of little People. However, for once, Let us ſeat him upon the *Bench* in his *Furs* and *Scarlet*; with all the Formalities of a Court about him. And in the mid'ſt of the Cauſe, when one would leaſt expect it, if any of the Council, or Witneſſes, happen to have a ruſty Voice, or a fantaſtical Face; or have been ill Treated by the Barber, I'll hold you a Wager this Reverend Man forgets his Age, his Habit,

and

and his Office ſo far, as to forefeit his Gravity.

The Mind of the greateſt Man Living is far from being Independent of the moſt Contemptible Accidents. The leaſt Noiſe is enough to diſturb the Operation of his Brain. You need not diſcharge a Cannon to break the Chain of his Thoughts: The *Patt* of a ſhittle Cock, or the creaking of a *Jack* will do his Buſineſs. It may be you are ſurpriz'd to hear him argue at an untoward incoherent rate. Don't fret your ſelf, there is a Fly buzzing at's Ear. That's enough to make him Deaf to the beſt Advice. If you would have him come to himſelf, you muſt take off his little *Teazer*, which holds his *Reaſon* at *Bay*; and diſorders that Sovereign Underſtanding, which gives Law to Towns and Kingdoms.

To proceed, *Diſeaſes* may likewiſe be reckoned among the Principles of *Miſtake*: For they ſpoil the Temper of the Blood and Spirits; and by Conſequence, impair the Judgment, and dull the Senſes, which ſhould give us Intelligence. And if great Sickneſſes make a ſenſible Alteration in the Caſe; I doubt not but ſmaller Indiſpoſitions do a proportionable Diſſervice.

Farther; Our Intereſt and *Inclinations* have a ſtrange Power in Deceiving us.

A ſtrong Affection or Diſlike, is apt to repreſent Matters in a different Light; and to alter their Moral Appearances. A Council retained before hand, finds the Juſtice of the Cauſe improve ſtrangely under a good Fee. On the other ſide, ſome are ſo humourſomely fearful of being betray'd by Partiality, that they are govern'd by a moſt unreaſonable Counter-Byaſs. The only way to ruin a Concern depending before them, is to get it recommended by their near Relations. Then, They will be ſure to give it againſt you, Right or Wrong.

To wind up theſe Reflections in an Inſtance or two more. A Regard for Antiquity, does not only hold us in unreaſonable Servitude; The Charms of Novelty have an equal Aſcendant over us. Hence it is, that you ſhall hear Men charge each other in Diſputes, either with being governed by the Impreſſions of their Childhood; or with Rambling after new Chimera's and Fancy's. 'Tis an hard Matter not to encline to one of theſe Extremes. I would be glad to ſee the Man who can prove himſelf exact. There are few natural Principles (excepting thoſe relating to Religion) againſt which there may not be plauſible Objections drawn up: Inſomuch, that they may be made to paſs for falſe Impreſſions either of *Senſe* or *Inſtruction*. For the Purpoſe, One ſtarts up and

ſays,

ſays, " Becauſe you have been uſed from " your Childhood to believe a Veſſel empty " when you ſee Nothing in it, this makes " you fancy the Probability of a *Vacuum*. " But under Favour, 'tis a meer Deluſion " of your Senſes fortifyed by Cuſtom; " which you muſt rectify by *Science*, and " Second Thoughts, if you intend to make " any Thing of your Underſtanding. In good Time replies another, " You have " heard them diſpute againſt a *Vacuum* in " the *Schools*; Now the Reputation of the " Place, and the Jargon of Logick, has made " you diſtruſt your Senſes; and grow mad " in *Mood* and *Figure*. Prethee let's have " no more of this Philoſophical Foppery: " Return to your firſt Miſtreſs Nature; " and believe your Eye-ſight, unleſs you " have a Mind to be Remarkable.

But to leave theſe Diſputants, and conclude.

We may plainly perceive, That the Prejudices of Education have a great Stroak in many of our Reaſonings; and that the Sentiments of Men, diſcover the Colour of their Original Tinctures. And as there are ſome Inbred-Principles impregnable againſt Cuſtom; ſo there are ſome Cuſtoms, which Nature finds very Difficult to deal with.

F I N I S.

ESSAYS

Upon Several

MORAL SUBJECTS.

PART II.

By

JEREMY COLLIER, M. A.

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TO THE READER.

Nothing ſeems leſs underſtood, than the true Intereſt of Mankind. 'Tis granted, many vigorous Efforts are made, but oftentimes to ill Purpoſe. We love to diſtinguiſh our ſelves by Exceſſes, and be great in Diſproportions, as if 'twas more creditable to be a Monſter than a Man. Our Attainments cannot be over-large; and yet we manage a narrow Fortune, very unthriftily. Some Truths are over-looked, and others are ſtifled, and betray'd: So that when Ignorance and Hu-

mour, and Flattery, have done their Parts, there's little remaining. And which is worſe, ſome Failings are ſo ſtrongly entrenched, that 'tis hard coming at them. They have the Protection *of Names and Numbers, and claim a Privilege from* Arreſt. *But with Submiſſion, Errors have no better Right to this Sort of Sanctuary, than* Treaſon *had to the other. It can be no Harm therefore to drag them out and bring them to Juſtice. For* Cuſtom *has no Authority to preſcribe againſt* Reaſon. *Actions have not their Quality from Men, but Men from Actions. What's done, and why; not who did it, is the right Way of enquiring. But 'tis a terrible Thing to ſtem the*

Stream

Stream of Practice: We muſt be in the Faſhion, *how ill or unreaſonable ſoever. And yet if the* Leading People *ſhould fire their Houſes in a Frolick, or catch the Plague, the Humour would ſcarcely go round: They might e'en die, and be undone by themſelves.*

I have endeavour'd to remove theſe Miſtakes in the Former Eſſays: *The Deſign of what* Follows *is much the ſame. It is to diſingage us from Prejudice and falſe Reaſoning. To proportion our Hopes and our Fears. To keep us from drawing our Pretenſions too big, and our Faults too little. 'Tis to expoſe the Weakneſs of Atheiſm, and to unmask the Deformities of Vanity and Ill-Nature. In ſhort, 'tis to* direct *the*

Offices of Life, and reach into Buſineſs, and Converſation.

Some of the Subjects *ſeem to require* brighter *Colours; And there the Turn is ſomewhat different from what it had been, upon a more ſolemn Argument. As for the Performance, I can only wiſh it would have held up. I am ſenſible* Sufficiency, *and Expectations, and Cenſure, run high at preſent. There's no Proportion between Senſe and Conſcience. Men write and reliſh much better, and live much worſe than formerly. Beſides, a Cauſe of Concern ought to be pleaded to Advantage. Virtue, if one could go to the Expence on't, deſerves an Equipage, both to mark her Quality, and command Reſpect.*

I'm ſure the Reader is heartily beſpoke

beſpoke on the other ſide. Some Authors, (I am ſorry it may be ſaid ſo) ſeem to ſolicit for Vice. One would think, Atheiſm and Lewdneſs were ſome very uſeful Diſcoveries, they are ſo carefully cultivated and improv'd. With what Magnificence of Art are theſe Things ſet off? With what affecting Ideas, Points of Wit, and pompous Deſcriptions? As if it was a glorious Exploit to ſap the Foundations of Juſtice, to ſtrike at the Vitals of Religion, and debaſe Mankind into Brutes! No doubt on't, Modeſty and Conſcience are great Enemies to Society; 'tis pity therefore they are not thrown off their Baſis, and laugh'd out of Countenance. What then; muſt fine Thoughts be ſtifled, and the Range of Fancy check'd? Is not this to

cramp

cramp our Underſtandings, and impoſe Dullneſs on the World? Yes, ſuch Reſtraints without Queſtion, are great Grievances: If a Man did not murther now and then, he might poſſibly forget the Uſe of his Weapon. Well! if Senſe be ſo Ill-natur'd a Quality, I wiſh we had leſs on't. What if ſome People have Wit? Muſt we therefore have no Religion? muſt the Scriptures *be ill treated, the nobleſt Profeſſions ridiculed, and the Dignity of Things made an Argument for Contempt? I grant there may be* Rhiming *in ſuch Conſequences, but certainly no* Reaſon. *To be Muſe-ridden at this Rate is ſomwhat hard. If theſe Outrages are repeated, we muſt think of Reprizals; and that's all I ſhall ſay at preſent.*

Of

OF

FAME.

IN A

DIALOGUE

BETWEEN

Philalethes and *Philotimus.*

Philal. YOur Servant. I'm afraid I may diſoblige your Buſineſs: You ſeem to ſit in a Poſture of Thinking.

Philot. I am ſo: And without more Ceremony, for that Reaſon am glad to ſee you: For 'tis in your Power to aſſiſt me in the Argument I am upon.

Philal. I dare not ſay ſo. But pray what is it?

Philot. I was conſidering the Shortneſs of Life, and what ill Husbands we are of ſo ſlender a Fortune. We manage at that rate of Sluggiſhneſs and Neglect, as if we had a thouſand Years for Leiſure and Improvement. The greater Part enter only like *Mutes*, to fill the Stage.' Sure they think themſelves born to ſhew their Inſignificancy: Why elſe do they make the Voyage of Life to ſo little Purpoſe, and ſpend their Taper in ſmoke and ſmother?

Philal. Look you! All Metals will not ſhine alike. Beſides, the Generality want opportunity to brighten and burniſh. They are diſabled by Labour and Indigence; and cannot diſtinguiſh themſelves with that Advantage you ſeem to expect.

Philot. However, if they would put on, they might be remarkable in their own Way. Glow-worms will ſhine though under a Hedge; and when the Wine is generous the leaſt Drop will ſparkle. But, like Beggers, People are willing to diſſemble their Ability; and charge their Sloth upon their Impotence: Whereas if they would rowſe their Spirits, and awaken their Vigour, they might probably in a ſhort time command the Force of Nature, reduce their Buſineſs to the Art of Clock-work, and make it ſtrike of its own accord. For if you obſerve, the Drudging part of Life is chiefly owing

owing to Clumſineſs and Ignorance; which either wants proper Tools, or Skill to uſe them. But this is not all: For in my Opinion, the *Credit* of the Improvement would exceed the Convenience.

Philal. If every Body did their beſt, and ſtrain'd to the Extent of Poſſibility, I grant you, *Things* and *Perſons*, would be really valuable; and Admiration an Argument of Worth; But now, conſidering the Degeneracy of Mankind, the common *Cry* ſignifies not much. If a Man does well, let him think ſo, and reward himſelf. To creep after Applauſe, is a ſervile and precarious Satisfaction.

Philot. Without Reflection; thoſe who deſpiſe Fame ſeldom deſerve it. We are apt to undervalue the Purchaſe we cannot reach, to conceal our Poverty the better.

Philal. What if 'tis held too high, or I don't need it; Is it any Harm to ſay ſo?

Philot. It argues a Tincture of Conceit; for we cannot leſſen the common Opinion, without preferring our own,

Philal. You know I am not ſingular; but if I were, I might modeſtly enough appeal from *Numbers* to *Reaſon*; for there the Cauſe muſt be tryed at laſt.

Philot. I am willing to caſt it upon that Iſſue. And to my thinking, the general Deſire of Fame, if we had nothing more for't, proves

proves it reaſonable. People of all Conditions have a Regard for publick Eſteem, and are willing to be remembred as long, and to as much Advantage as may be: Now Nature does not uſe to ſpread an Inclination ſo wide but for ſignificant Purpoſes. It ſeems to be given for an Incitement to Induſtry, a *Ferment* thrown into the Blood to work it up to Action. It reconciles Men to Labour and Hazard, ſupports their Conſtancy, and helps them to ſhake off Sloth and Deſpair. And as there are few unaffected with it in ſome Meaſure, ſo it takes the firmeſt Hold of generous Minds. 'Tis a Spark which kindles upon the beſt Fuel, and burns brighteſt in the braveſt Breaſt. Wealth and Pleaſure are vulgar Aims, but 'tis Glory which is the Ambition of an Hero. And when Honour has once gained the Affections, they ſcorn to admit a Rival. Eaſe, and Luxury, and Love, and all muſt give way to the favourite Deſire.

The Man is not to be engaged by any Diverſions, excepting thoſe which ſecond his Paſſion, and ſerve him in his Deſign. And it muſt be granted, The World has not been a little obliged this Way: The famous Generals, Hiſtorians, Poets, and Painters of Antiquity, whence were they produced but from this generous Principle? This was the Paſſion that puſhed on *Themiſtocles* and *Braſidas*, that raiſed the *Stile* of *Thucydides*; that formed

formed the Greatneſs of *Philip* and *Alexander*. This is that which gives the Heart and the Head their laſt Improvement; ſharpens the Invention, and the Sword; and ſhews us all the Wonders of Art, of Conduct, and Courage. Had it not been for this noble Ardour, Men would have ſtop'd at bare Convenience: The Growth of Science and Ingenuity had been check'd, and Life not graced with ſo much Ornament and Magnificence. The *Rhodian Coloſſus* had been loſt; the *Carian Mauſoleum*, and the *Egyptian Pyramids* unbuilt. Now why a Quality thus beneficial may not be cheriſhed and admired, is paſt my Underſtanding.

Philal. After all your magnifying of Fame, I'm afraid 'twill not hold up to your Standard. 'Tis a rich Soil I grant you; but oftner cover'd with Weeds than Grain. You ſay it produces Heroes; ſo much the worſe. 'Twas well if there were fewer of them: For I ſcarcely ever heard of any excepting *Hercules*, but did more Miſchief than Good. Theſe overgrown Mortals commonly uſe their *Will* with their Right-Hand, and their *Reaſon* with their Left. Their Pride is their *Title*, and their *Power* puts them in Poſſeſſion. Their Pomp is furniſhed from Rapine, and their Scarlet dyed with human Blood. To drive Juſtice, and Peace, and Plenty

Plenty before them, is a noble Victory; and the Progreſs of Violence goes for Extent of Empire. To mention ſome of your own Inſtances: Pray how did *Philip's* glorious Humour diſcover it ſelf? Why moſtly by debauching, outraging, and murthering his Neighbours. 'Tis true the Man was brave; and had been ſeverely handled by ſhewing it. He had fought himſelf almoſt to the Stumps, but ſtill he went on: And had rather have neither Limbs, nor Senſes, than *Greece* ſhould have any Liberty. And am I to admire a Man becauſe he will uſe himſelf ill, to uſe me worſe? And as for *Alexander*, what Extent of Country did he ravage; and how many Thouſands were ſacrificed to his Caprice? What Famine, what Inundation, what Plague, could keep pace with him? Did he not burn the Capital of an Empire in a Frolick? If his Power had been equal to his Ambition, God could ſcarcely have made the World faſter than he would have deſtroyed it. If Wrecks, and Ruins, and Deſolations of Kingdoms, are Marks of Greatneſs; Why don't we worſhip a Tempeſt, and erect a Statue for the Plague? A Panegyrick upon an Earthquake is every jot as reaſonable, as upon ſuch Conqueſts as theſe. As for the active and preſſing Induſtry of theſe Men, and the Hardſhips they ſubmit to; what is it, in plain

Engliſh,

Engliſh, but indefatigable Ill-nature; and laborious Malice. And are we in love with a Wolf for his Diligence, or a Highway-man for being on the Road late, and in bad Weather? But they have Courage too. What then? Courage, when 'tis only a Second to Injuſtice, and falls on without Provocation, is a Diſadvantage to a Character. Is a Tyger to be courted for its Fierceneſs? Does the Strength of a Poyſon make it the more glorious? Or is a Fire to be commended for being ſo bold as to burn a Houſe down? If you ſay they hazard their Perſons, let them take what follows; that will not mend the Matter, unleſs their Quarrel was more defenſible. He that will venture the cutting his own Throat rather than not cut mine, ſhall ne'er be a Hero of my making, I promiſe you. In a Word; this Thirſt after Glory often tranſports Men into very dangerous Exceſſes, and makes them the Bane of the Age they live in. 'Tis true, it helps to keep the World from being overſtock'd; and if that be a Credit, let them make their moſt on't. Your Improvement of Arts and Sciences, I grant, deſerves Commendation; provided they were laboured to oblige the World. But if Men beat their Brains only to be talk'd of; I think their Skill can hardly exceed their Vanity: And as for thoſe magnificent Structures you mentioned, I con-

conceive them but ſmall Additions to thoſe who built them. For what Connexion is there between a great Heap of Stones, and a great Man? Or how can you infer the one from the other?

Philot. Certainly ſuch a ſtupendious Pile beſpeaks the Power of him that raiſed it.

Philal. Yes. It proves a Prince had Men and Mony in abundance; and is that ſuch a Wonder?

Philot. I thought the Nobleneſs and Curioſity of the Work had proved ſomething more.

Philal. It does ſo. But the Credit of that does not belong to the Monarch, but the Maſon.

Philot. However the Prince has the Name on't. Now methinks 'tis a glorious Priviledge to have one's Memory honourably handed down to after Ages; and to ſtand upon Record to the lateſt Periods of Time. To be contented with Three or Fourſcore Years of *Breath* looks like a vulgar Satisfaction.

Philal. As much *Breath* as you pleaſe: But pray let it come from my own Lungs, not from the Trumpet of Fame; for that's too thin to live on.

Philot. 'Tis Life at ſecond Hand, and in ſome Degree preferable to the firſt; becauſe 'tis freer from Envy; and laſts longer into the Bargain.

Philal.

Philal. A Man is longer dead than living; therefore it ſeems he had better be the firſt. This Logick won't do. And as for your ſecond-hand Living, before you depend too much upon it, you would do well to try it in a parallel Inſtance.

Philot. How is that?

Philal. Why, by ſecond-hand *Eating* and *Drinking*; or doing it by Proxy. Be not ſurprized, the Caſes are plainly alike; For if another Man's *Talking* can give me a Sort of Life, why not his Eating too; eſpecially when 'tis done upon my Account? Now if you pleaſe, I will act for you in this latter Buſineſs, and then ſee how you will thrive upon the Repreſentation.

Philot. Well! When you have ſaid all, I would not have my *Name* thrown into my Coffin, if I could help it. Oblivion methinks looks like Annihilation: And not be *Talk'd* of, is almoſt not to be.

Philal. Your *Name!* A Chimerical Advantage! I'm ſorry you are ſo ſollicitous to immortalize a *Sound.* What is *Cæſar* the better for our knowing he was called ſo? Was it worth his while to charge in Fifty Battles, only to leave a few Letters of the Alphabet behind him?

-------Si decora novimus vocabula,
Num ſcire conſumptos datur?

A *Name* is but a weak Repreſentation:

And if the *Piece* was never ſo well finiſhed, what ſignifies that which is never ſeen?

Philot. You mean by him for whom it was drawn?

Philal. Yes. For ſuppoſing a Man's Memory never ſo honourably treated at *Japan*, if he was not to come there, nor receive intelligence of the Reſpect, what could he make on't? Such an unknown Ceremony would ſignify juſt as much as Adoration to a Statue: He that is inſenſible of the Fact, muſt be inſenſible of the Pleaſure.

Philot. Why cannot the Preſumption of what is done give him ſome Satisfaction?

Philal. The Certainty of ſuch an Advantage cannot be reaſonably preſumed. Many a one dies, and makes a large Proviſion for his *Memory*; and leaves it very rich in Tombſtones, Pictures, Records, and ſuch other Chattels of Reputation: But he is no ſooner gone, but comes a Fire, a Deluge, or an Earthquake, ſweeps away all the Diſtinctions of Condition, and buries the great and ſmall in a common Obſcurity. Now the Concern, for Fear of ſuch an Accident, muſt ſpoil the Pleaſure of your Preſumption. Beſides, take Things at the beſt, you muſt expect your Memory will be much confined, and as it were, baniſhed from the greater Part of the World. You are abſolutely loſt to all the Ages before you. And

as

as for the reſt, if you were a Prince, you would be farther unknown than known; which makes your Obſcurity greater than your Renown. What Tribute of Honour had the Four Empires from *China* or *America?* How many Nations have there been which never ſo much as heard of the *Roman* Name? Alas! what can a private Man expect at this Rate? What a ſlender Portion muſt fall to his Share; and that without Security? The Cuſtoms of his Country may be changed, the Notions of Honour reverſed, and the Language which ſhould commend him worn out. Thus the conquering *Goths* altered the State of Things, defaced the Monuments of Antiquity, rifled the Living and the Dead, and ſuffered no Marks of Greatneſs but their own.

Philot. Theſe Caſualties muſt be ventured; what may be, may be otherwiſe. Let us over-ſhoot the Grave as far as we can, and make the moſt of our Materials.

Philal. What are thoſe?

Philot. They are thoſe Advantages of Perſon, Fortune, or Improvement; which every one values himſelf moſt upon.

Philal. Let's ſee then how durable and ſhining they are. Now take them in general, and you'll find them no more than ſome little Progreſs in Art, ſome ſmatterings in Science, ſome Pretenſions in Figure

and Station; ſomething remarkable it may be in *Eating*, *Dreſſing*, or *Diverſions*. Theſe are the Inclinations of no ſmall Number: Theſe are the Qualities they ſtrive to excel in; and this oftentimes is the true Inventory of their Glory. And can they think it worth their while to be remember'd by ſuch Tokens as theſe? I'm ſorry they think their Underſtandings will be no better improved by Dying.

Philot. After all, there muſt be ſomething more in the Matter: For every one is ſtriving to fortify againſt the Aſſaults of Time. You ſee Artificers, Men of Learning and Fortune, get their Names wrought into their *Works*, and Eſtates, as far as they can: And for this Reaſon the Bulk of the Inheritance is caſt upon a ſingle Perſon.

Philal. The Vanity of ſome Parents makes them unnatural; and act as if they were of Kin to none but the Eldeſt Son. 'Tis true, their Project of perpetuating is common and antient too. The *Scripture* (*Pſal.* 49.) mentions ſome who *called their Lands after their own Names*, out of the ſame fanciful Proſpect: But mark what follows, *This is their Fooliſhneſs, and* yet *their Poſterity praiſe their Saying*; that is, they did as fooliſhly too. Not that 'tis a Folly for a Man to leave his Name upon his Eſtate: But to imagine that this Proviſion will do

him

him any Service when he is dead; there is the Weakneſs. People may talk what they pleaſe of Titles for ever, and *Fees Simple*; but to ſpeak properly, there is none a *Tenant* longer than for *Life:* If this be not Law, 'tis Senſe; and that is as good.

To come cloſer. When People die, 'tis either very well, or very ill with them: If they miſcarry, they will take but little Pleaſure in the Ceremony and Civilities of the *Living*. Then they will underſtand themſelves too well to be flattered. Pray what would the Reſpect of the Company ſignify to a Man ſtretched upon the Rack? Alas! He is not to be relieved with ſuch Fooleries. All the Homage and Rhetorick in the World can ne'er perſwade him out of his Miſery. He that is contemn'd by the Wiſe, and puniſh'd by the Mighty; what Comfort can he receive by the Applauſe of the Little and Inſignificant? The Acclamations of an Infant, or a Parrot; would be a ſlender Satisfaction to one that lay bleeding under the Sentence of his Prince; that was degraded and ſtigmatiz'd, tortur'd with Pain and Ignominy. Now this is the Fate of thoſe who raiſe themſelves upon the Ruins of Conſcience, wreſt their Figure from Law and Juſtice, and ſeize a Greatneſs God never meant them. And as for thoſe who land on the right Side of the *Shore*, they will have

much bigger Company, much better Entertainment than this World affords. They'll leave their childiſh Fancies behind them, out-grow the Stature of mortal Deſires, and ſcorn thoſe little Amuſements which pleaſed them here. All this is ſaid on Suppoſition that departed Spirits have the Knowledge of human Affairs, which is not very probable. The other World, and this, ſeem too far aſunder to be within Hearing. And for the Liberty of returning *Incognito*, I believe 'tis no common Privilege. When we are once dead, in all likelihood the Scene of this World is wholly withdrawn: And that we either have not the Curioſity, or the Power, to recover it.

Philot. I muſt repeat, That this Earneſtneſs for recommending the Memory to Poſterity, is an unextinguiſhable Deſire. It governs in all Places, Times, and Conditions. And to think a little Philoſophy can check the Force, and damm up the Current of Nature, is a fanciful Undertaking. You might as good attempt to lay a Storm by reaſoning; and ſtop a Sea-breach by proving the Water gets Nothing by over-flowing.

Philal. There are ſeveral Diſeaſes as univerſal as the Deſire you mention, and as much fixed in the Conſtitution; but becauſe they are natural, it ſeems we muſt not go about to cure them.--

Philot.

Philot. One Word and I have done. I ſay then, To baffle the Expectations of Fame is to diſcourage Deſert. It ſtrikes Induſtry almoſt dead, damps the Spirits, and makes the *Pulſe* beat lazily. If your Maxims ſhould take Place, Mens Underſtandings would grow downwards; their Courage and Capacity ſhrink up; and a little Time would return us into the unpoliſh'd Ignorance of the firſt Ages.

Philal. No. Preſent Neceſſity, and Convenience, would prevent that Conſequence. And to ſilence your Fears more effectually, there are a great many other Motives to Merit ſtill remaining.

A Man may affect an Excellency for the Sake of Improvement; for the Satisfaction of Significancy. He may do it to excite an Emulation in others, to oblige his Poſterity, to ſerve his Country; and to furniſh out Life to the beſt Advantage, Diſcoveries of Truth, Defence of Juſtice, Examples of Courage, and ſuch other diſtinguiſhing Qualities, are allowed to entertain the Owner, and reward him for the Expence of the Practice. We may pleaſe our ſelves by conſidering, that our good Deeds will ſurvive us; and that the World is, and is likely to be, the beter for our coming into it.

And if this will not ſatisfy you, as indeed it ought not, you may carry your Ambition

to a nobler Height. I ſay, to a nobler Height; for I cannot help reminding you, that the Opinion of poor Mortals ſignifies not much. They pronounce upon imperfect Views, ſhoot their Bolt at Random; and want either Strength or Steadineſs to hit the Mark. Their Partialities ſpoil their Judgment, and make them praiſe and cenſure without Reaſon or Meaſure. Like ſome Spectators in a Play, they are apt to laugh and admire in the wrong Place: To commend a Man for his Follies and his Faults; or for that which is not properly his own. But to ſpeak familiarly, There are great People in the other World: For Rank, for Merit, and Sufficiency, extreamly valuable. The Reſpect of theſe, I confeſs, is worth the Working for. Their Commendation is a Title indeed, enough to affect the moſt mortified Humility. But if we expect this Honour, we muſt live as it were under their Obſervation; and govern our Behaviour by their Maxims. Taking this for a Rule, that with them, there is no being Great, and good for Nothing; no Poſſeſſing without Purchaſe; and nothing current, but Honeſty and Virtue.

Good Night.

OF

MUSICK.

I Shall ſay Nothing concerning the Theory of *Muſick:* Thoſe who have a Mind to inform themſelves about it, may conſult *Boethius*, *Glareanus*, *Galtruchius*, and others, who have written upon this Subject. My Buſineſs ſhall only be to touch a little upon the Antiquity, the Reputation, and the Force of this Science. The Antiquity of Muſick reaches beyond the *Flood: Jubal*, *Noah*'s Brother, is ſaid to be the *Father*, or firſt Teacher, *of thoſe who handled the Harp, and the Organ.* And how far a Genius which lay that Way might improve his Invention, in Seven or Eight Hundred Years of Life and Vigour, is not eaſy to imagine. So that for ought we know, an Antediluvian Air might as far exceed all the later Performances of *Greece* and *Italy*, as *That* World is ſuppoſed to have done the *preſent.* And how much ſoever This, as well as other entertaining Arts, might ſuffer by the *Flood*, by the Shortneſs

neſs of Life, and the Neceſſity of Labour; it was not long before it emerged again: As we may learn from the *Song* of *Moſes*, and the *Timbrel* of *Miriam*. *Job* likewiſe, who is ſuppoſed no leſs antient than the other, mentions ſeveral Sorts of Muſical Inſtruments, (*Ch.* 21.) And which is obſervable, neither of theſe Divine Authors ſpeak of them as Things newly invented. As for the Heathen, they did not forget to divert themſelves this Way in thoſe earlier Ages: *Linus* and *Amphion*, and *Orpheus*, and *Chiron*, who all lived before the *Trojan* War, were famous Muſicians in their Times. Some of theſe Heroes were at the Head of the *Argonautick* Expedition. And therefore I cannot ſee why the *Welch Harp*, if it was dubbed, might not make as honourable a Knighthood as the *Golden Fleece*; eſpecially ſince they would have *Apollo* for the *Sovereign* of their *Order*. To come a little lower: *Homer* brings in *Achilles*, relieving his Melancholly with his *Lute*. And *Tully* tells us, that the antient *Grecians*, the moſt poliſhed Nation at that Time, did not think a Gentleman well *Bred*, unleſs he could perform his Part at a Conſort of Muſick. Inſomuch that *Themiſtocles*, though otherwiſe a great Perſon, was taxed for being defective in this Accompliſhment. 'Tis true he turn'd off the Cenſure with a rough Sort of a Jeſt.

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He knew how to take a Town, he ſaid; but as for Thrumming upon a Fiddle, he left it to ſuch Finical Sparks as they were. Muſick was antiently uſed in the beſt Company, and upon the greateſt Occaſions. 'Twas the Entertainment of People of Quality: It bore a Part in the Magnificence of Triumphs, and in the Solemnities of Religion. The Heathen *Liturgy* conſiſted partly in Hymns; and their Sacrifices were offer'd up with Muſick; as *Plutarch* informs us: The Jewiſh *Service*, though with a proper Diverſity, was likewiſe thus regulated: And by the *Scripture-Deſcriptions* ſeems to be perform'd with that Exquiſiteneſs, as if nothing but the *New Jeruſalem* could reach the Harmony of the *Old*. The beſt *Poets* thought this Entertainment great enough for the *Eliſian* Fields. And St. *John* has brought it into Heaven, or into the *Millennial* Paradiſiacal Earth, which is next to it. (*Rev.* 14.) Indeed Muſick, when rightly order'd, cannot be prefer'd too much. For it recreates and exalts the Mind at the ſame Time. It compoſes the Paſſions, affords a ſtrong Pleaſure, and excites a Nobleneſs of Thought. But of this more afterwards.

The Manner of the Conveyance of Sounds, which as it were the Baſis of Muſick is unintelligible. For what can be more ſtrange, than that the rubbing of a little

little *Hair* and *Cat-gut* together, ſhould make ſuch a mighty Alteration in a Man that ſits at a Diſtance? But this Wonder of *Perception* is not peculiar to the *Ear*: For the Operations of all the *Senſes* are in ſome Reſpect incomprehenſible. The Senſe of *Hearing*, as well as that of *Sight*, ſeems to be of a ſuperior Order to the reſt. It commands a Satisfaction at a greater Diſtance, ſtrikes a finer Stroke, and makes a ſingle Object divide it ſelf without leſſening. For Inſtance: A Man may ſee the Light of a Candle, and hear a Voice or Inſtrument, as well if there be Ten in the Room, as if he was there alone. The Stream of Sounds, though cut into ſeveral Rivulets, comes as full to the Ear as if it had but one Channel to feed. The *Taſte* and *Touch* are, if one may ſay ſo, more narrow ſpirited. They engroſs an Object to themſelves, and won't let the Company ſhare with them. They take faſter Hold 'tis true, but then they do not ſalute ſo ceremoniouſly. They are, comparatively, a Sort of robuſt, peaſantly Senſes: And thoſe who indulge them are, in Reality, of the loweſt Rank of Mankind. The Force of Muſick is more wonderful than the Conveyance. How ſtrangely does it awaken the Mind? It infuſes an unexpected Vigour, makes the Impreſſion agreable and ſprightly, and ſeems to furniſh a new Capacity, as well

well as a new Opportunity of Satisfaction. It raiſes, and falls, and counterchanges the Paſſions at an unaccountable Rate. It charms, and tranſports, ruffles and becalms, and governs with an almoſt arbitrary Authority. There is ſcarcely any Conſtitution ſo heavy, or any Reaſon ſo well fortified, as to be abſolutely proof againſt it. *Uliſſes*, as much a Hero as he was, durſt not truſt himſelf with the *Syrens* Voices: He knew, if he had not waxed up his Ears, they would quickly have ſpoiled his Philoſophy. I believe the ſofter Muſick may be the more irriſiſtible of the two; becauſe the Soul has a Sort of Generoſity in it, which loves rather to be courted than ſtormed. However, the rougher Sounds are not without their Effect. Have you not obſerved a *Captain* at the Head of a *Company*, how much he is alter'd at the Beat of a Drum? What a vigorous Motion, what an erected Poſture, what an enterprizing Viſage, all of a ſudden? His Blood charges in his Veins, his Spirits jump like Gunpowder, and ſeem impatient to attack the Enemy. The Antients were much our Superiors in this Myſtery. They knew how to arm a Sound better, and to put more Force and Conqueſt in it than we underſtood. To give an Inſtance or two: *Thimotheus*, a *Grecian*, was

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ſo great a *Maſter*, that he could make a Man ſtorm and ſwagger like a Tempeſt. And then, by altering the *Notes*, and the *Time*, he would take him down again, and ſweeten his Humour in a trice. One Time, when *Alexander* was at Dinner, this Man play'd him a *Phrygian* Air: The Prince immediately riſes, ſnatches up his Lance, and puts himſelf into a Poſture of Fighting. And the Retreat was no ſooner ſounded by the Change of the Harmony, but his Arms were grounded, and his Fire extinct; and he ſat down as orderly as if he had come from one of *Ariſtotle*'s *Lectures*. I warrant you *Demonſthenes* would have been flouriſhing about ſuch a Buſineſs a long Hour, and may be not have done it neither. But *Timotheus* had a nearer Cut to the Soul: He could neck a Paſſion at a Stroke, and lay it Aſleep. *Pythagoras* once met with a Parcel of drunken Fellows, who were likely to be troubleſome enough. He preſently orders the *Muſick* to play Grave, and chop into a *Dorion*: Upon this, they all threw away their *Garlands*, and were as ſober and as ſhame-faced as one would wiſh.

That the Muſick of the Antients could command farther than the Modern, is paſt Diſpute. Whether they were Maſter, of a greater Compaſs of *Notes*, or knew the Secret of varying them more artificially: Whether

ther they adjuſted the Intervals of Silence more exactly, had their Hands or their Voices farther inproved, or their Inſtruments better contrived: Whether they had a deeper In-ſight into the Philoſophy of Nature, and underſtood the *Laws* of the *Union* of the Soul and Body more throughly; and from thence were enabled to touch the Paſſions, ſtrenghen the *Senſe*, or prepare the *Medium* with greater Advantage: Whether they excell'd us in all, or in how many of theſe Ways, is not ſo clear. However, this is certain, That our Improvements of this Kind are little better than *Alehouſe-Crowds*, with Reſpect to theirs.

'Tis likely this Declenſion of Muſick has laid ſome Powers of the Soul perfectly aſleep, for want of an Occaſion ſtrong enough to call them up. But poſſibly we are no great Loſers by it: For the Heathens often made an ill Uſe of this Advantage. The *Fathers* declaim againſt their Theatre Muſick, as lewd and licentious. No doubt 'twas capable of being reformed to manly and religious Purpoſes. And, on the other Hand, 'tis no leſs probable we might have miſemploy'd it as much as they did.

And here it may not be improper to conſider, whether there may not be ſome *Counter-Sounds*; which may give the Mind as high

high a Diſguſt, as the other can a Pleaſure. For the Purpoſe: I believe 'tis poſſible to invent an *Inſtrument* that ſhall have a quite contrary *Effect* to thoſe *Martial Ones* now in Uſe. An *Inſtrument* that ſhall ſink the *Spirits*, and ſhake the *Nerves*, and curdle the *Blood*, and inſpire *Deſpair*, and *Cowardice*, and *Conſternation*, at a ſurprizing Rate. 'Tis probable the Roaring of Lions, the Warbling of Cats and Scritch-Owls, together with the Mixture of the Howling of Dogs, judiciouſly imitated and compounded, might go a great Way in this Invention. Whether ſuch Anti-muſick as this might not be of Service in a Camp, I ſhall leave to the Military Men to conſider. To return.

Though the Entertainments of Muſick are very engaging; though they make a great Diſcovery of the Soul; and ſhew it capable of ſtrange Diverſities of Pleaſure: Yet to have our Paſſions lye at the Mercy of a little Minſtrelſy; to be Fiddled out of our Reaſon and Sobriety; to have our Courage depend upon a *Drum*, or our Devotions on an *Organ*, is a Sign we are not ſo great as we might be. If we were Proof againſt the Charming of Sounds; or could we have the Satisfaction without the Danger; or raiſe our Minds to what Pitch we pleas'd by the Strength of *Thinking*, it would be a nobler Inſtance of Power and Perfection. But ſuch

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an Independency is not to be expected in this World, therefore we muſt manage wiſely and be contented.

One Word of *Church-Muſick*, and I have done. The End of Church-Muſick is to relieve the Wearineſs of a long Attention; to make the Mind more chearful and compoſed; and to endear the Offices of Religion. It ſhould therefore imitate the *Perfume* of the *Jewiſh Tabernacle*, and have as little of the Compoſition of common Uſe as is poſſible. There muſt be no voluntary *Maggots*, no military *Tattoos*, no Light and Galliardizing *Notes*; nothing that may make the Fancy trifling, or raiſe an improper Thought: This would be to prophane the *Service*, and bring the *Play-Houſe* into the Church. Religious Harmony muſt be moving, but Noble withal; Grave, Solemn, and Seraphick: Fit for a Martyr to *play*, and an Angel to hear. It ſhould be contrived ſo as to warm the beſt Blood within us, and take hold of the fineſt Part of the Affections: To tranſport us with the *Beauty of Holineſs*; to raiſe us above the Satisfactions of Life, and make us ambitious of the Glories of Heaven. And without doubt if the *Morals* of the *Quire* were ſuitable to the *Deſign* of the *Muſick*, it were no more than requiſite. To come reeling from a *Tavern*, or a worſe *Place*,

into a *Church*, is a monſtrous *Incongruity*. Such irregular *People* are much fitter for the Exerciſes of *Pennance*, than *Exaltation*. The *Uſe* of them deſerves the *Intereſt* of *Religion*: And is in Effect little better than *Singing* the *Praiſes* of *God*, through the *Organ* of the *Devil*.

OF THE VALUE *of* LIFE.

NO Quarrel with the preſent *State* of *Mankind*, is an ungrateful *Reflection* upon *Providence*. What if the *Offices* of *Life* are not ſo fine, and great, as we can fancy; they are certainly much better than we can challenge? What Pretence could *Nothing* have to inſiſt upon Articles? As long as the Conveniences of Being may, if we pleaſe, exceed the Inconveniences, we ought to be thankful: For the Overplus of Advantage is pure unmerited Favour. He that repines becauſe he is not more than a Man, deſerves to be leſs: Indeed the very

Complaint

Complaint makes him ſo. But the Errours on this Hand are not ſo common: People are not ſo apt to be too big to live, as too little to die. They are much more frequently over-fond of the World, than aſham'd on't. Not that there is a perfect Indifferency required. The Laws of Self-preſervation, the long Acquaintance of Soul and Body, the untry'd Condition of a Separation, and Reſpect to our Friends, are ſufficient Reaſons not to turn our Backs upon Life out of an Humour. The very uneaſineſs of taking Leave, is a fair excuſe to ſtay, when it may be done handſomely: For *Nobody* is bound to put himſelf to Pain to no Purpoſe. Now 'tis odds but that there will be a Pang at Parting: For though a Man is born into this World with his Mother's Labour, yet 'tis his own that muſt carry him to the other. Beſides, he that does not go off with a good Conſcience, muſt expect a very bad Reception. This Conſideration was overlooked by moſt of the Heathen Philoſophers. They thought *Annihilation* was the hardeſt of the Caſe: That Death would make a Man *Cæſar aut Nullus*, Happy or Nothing. This Miſtake made their Arguments bear up with a more negligent Romantick Sort of Bravery, than otherwiſe they would have done. But Religion, which gives us a Proſpect of Horror beyond the Grave, ſhould

make us careful how we go thither. Life was given for noble Purpoſes; and therefore we muſt not part with it fooliſhly. It muſt not be thrown up in a Pet, nor ſacrificed to a Quarrel, nor whined away in Love. Pride, and Paſſion, and Diſcontent, are dangerous Diſeaſes to Dye of. We are liſted under Providence, and muſt wait till the Diſcharge comes. To Deſert our Colours will be of more than mortal Conſequence. He that goes into the other World before he is ſent for, will meet with no good Welcome. On the other ſide, a Man may be too backward, as well as too forward, in reſigning. Life may be over-valued, as well as other Things; and he that buys it at the Expence of Duty, purchaſes too dear. Some People ſeem reſolved to Spin out Life as long as they can: They are for going to the utmoſt Extent of Nature: And will not venture a ſingle *Pulſe* upon any Conſideration. But to dote upon Breathing (for 'tis little more) at this rate, is to turn Slave to all Sorts of Meanneſs and Vice. Fright ſuch a One but with the Fear of Death, and you may make him ſay or do what you pleaſe; though never ſo Infamous or Ridiculous. And if his Cowardice is not tryed thus far, yet this lean Principle will be ſure to keep him Servile and Inſignificant. He will never Touch at a great Propoſal; nor run any generous Ha-

Hazards for his Friends or Country. And is it worth One's while thus to value Life, above the Ends and Purpoſes of Living? The Reſolution of *Pompey* was much more becoming; who when he was diſſwaded from embarking, becauſe the Weather was tempeſtuous, replied very handſomely, *Gentlemen, make no more Words on't. My Voyage is neceſſary, my Life is not ſo.*

The true Eſtimate of Being is not to be taken from Age, but Action. A Man, as he manages himſelf, may Die Old at Thirty, and a Child at Fourſcore. To nurſe up the vital Flame as long as the Matter will laſt, is not always good Husbandry. 'Tis much better to cover it with an *Extinguiſher* of Honour, than let it conſume till it burns Blew, and lies Agonizing within the Socket; and at length goes out in no *Perfume*. If the Sun were not to riſe again, methinks it would look bigger for him to tumble from the Sky at Noon, with all his Light and Heat about him, than to gain a Courſe of four or five Hours, only to Languiſh and Decline in.

When a noble Occaſion preſents; An Occaſion that will bear a cool Debate, and ſtand the Teſt of Reaſon, and may be pleaded to Advantage in the other World; When a Man is called upon to offer up himſelf to his Conſcience, and to Reſign to

Juſtice and Truth: In ſuch a Caſe, one would think, he ſhould be ſo far from avoiding the Liſts, that he ſhould rather Enter with Inclination, and thank God for the Honour of the Opportunity. He ſhould then be more Solicitous about his Behaviour than his Life. Then,

Fortem poſce animum & mortis terrore carentem.

Let him pray for Reſolution to act up to the Height of the Occaſion. That he may diſcover nothing of Meanneſs, or Diſorder; nothing that may Diſcredit the *Cauſe*, Tarniſh the Glory, and Weaken the Example of the Suffering. There are ſome Opportunities of going out of the World, which are very well worth One's while to come in for. The laſt Act of Life, is ſometimes like the laſt Number in a *Sum*, Ten times greater than all the reſt. To ſlip the Market when we are thus fairly offer'd, is great Imprudence; Eſpecially conſidering we muſt part with the Thing afterwards for Leſs. But is it not a ſad Thing to fall thus plumb into the Grave? To be well one Minute, and dead the next? Not at all! If we are prepared, the ſhorter the Voyage is, the better. Is it not more eligible to come in with a ſmooth Gale, than to be toſſed at Sea with a Storm; and then thrown a Shore when the Veſſel is wreck'd?

Is it ſo deſirable a Condition to run through a long Courſe of Pain, to conſume by Inches, and loſe ones Blood by Drops? A Death-Bed Figure is certainly the moſt humbling Sight in the World. To ſet in ſo dark a Cloud, and to go off with Languor, Convulſions, and Deformity, is a terrible Rebuke to the Dignity of Human Nature. Beſides, People are frighted by Phantoms of their own raiſing, and impoſed on by Words and Things ill joined together. A *Natural* Death is generally the moſt *Violent*. An Executioner does the Buſineſs more gently than a Diſeaſe. He that can conquer his Imagination, may poſſibly die eaſier of a Faggot than of a Fever: And had better chuſe to have the Fire kindled without, than within him.

To ſay *Fleſh* and *Blood* cannot be reconciled to this, is a Miſtake. People have ſomtimes too much Courage this Way: How often does Revenge, and Poverty, and Diſappointment, make Men force their Paſſage into the other State? A Slave has Stomach enough to kill himſelf: And he that is not Maſter of his Liberty, will be Maſter of his Life. There is no Age nor Sex, no Paſſion or Condition, ſo diſpirited and low, but affords Inſtances of the Contempt of Death. The old *Goths*, from whence the *Saxons* are probably Deſcend-

ed, were ſo hardy, that it was part of their Diſcipline and Religion to ſcorn their Lives. If they were afraid of any Thing, it was of dying in their Beds.

In *Alexander*'s Time, the *Indian* Philoſophers, when they were weary of Living, uſed to lye down upon their Funeral Pile, without any viſible Concern. And afterwards, about the Reign of *Adrian*, *Lucian* mentions one *Peregrinus*, who jump'd into a fiery Furnace at the *Olympick* Games, only to ſhew the Company how far his Vanity could carry him. At this Day, the Heathen Women under the *Mogul*, offer themſelves to the Flames at the Death of their Husbands. 'Tis true, the *Mahometans* won't always let them have their Will: But they think they are hardly dealt with, when refuſed; and make all the Intereſt they have for the Honour. I need not mention the Primitive Chriſtians, whoſe Fortitude was both General and Extraordinary. Inſomuch that *Lactantius*, and others, obſerve, That the Women and Children did not ſhew the leaſt Signs of Complaint, either in Looks, Voice, or Motion, when they ſeemed to lye under the Extremity of Torture. But it may be replied, and that truly, That Theſe were ſupported by ſupernatural Strength. However, the former Inſtances may ſuffice to ſhew, That there

there is a Greatneſs in human Nature not to be over-awed by Death. The way to be poſſeſs'd of this Quality to Purpoſe, is to live well. There is no ſuch Bravery as that of a good Chriſtian. He that can look the other World in the Face, needs fear Nothing. But as for the Courage of *Bullys* and *Town-Sparks*, who are ſo hardy as to riſque Body and Soul, upon a Point of pretended Honour, There is no Language can reach their Evtravagance. They are diſtempered beyond the Lunacy of *Bedlam*, and ſhould be taken care of accordingly,

OF

The SPLEEN.

THE Spleen is oftentimes Nothing but a nice and exceptious Temper, which takes check at every little Diſappointment. A Tincture of Conceit, will make a Man ſubject to this Diſtemper. Thoſe who over-value their Pretenſions are apt, upon

upon every little Occaſion, to think they are ill uſed. That Quality ſhould grow thus cheap, and Merit be thus over-look'd! Who could have imagined People ſo ſtrangely ſtupid and unacknowledging? Well! I'll lock up my Face, and draw in my good Humour, and do my ſelf the Juſtice of a private Reſentment. Theſe Expoſtulations in Words would be ridiculous, and therefore they are ſuppreſſed; but they ſeem to be the Thoughts of ſome Perſons. You need not provoke their Spirits by Outrages, either in Fame or Fortune, or by any Injury of a greater Size. A careleſs Geſture, a Word, or a Look, is enough to Diſconcert them. Such a ſuppoſed Neglect, ſpreads a Gloominеſs upon their Humour, and makes them grow Sullen and Unconverſable. And when they are diſturbed only by their own Weakneſs, and doing Penance for their Vanity, they lay the Fault upon their Conſtitution.

'Tis commonly ſaid the *Spleen* is a *Wiſe Diſeaſe*, which I believe makes ſome fond of catching it. 'Tis poſſible it may be the only Symptom of *Senſe* they have about them. But if a Man can ſhew his Underſtanding no better way, than by troubling himſelf and the Company, let him e'en pretend to it no longer; but rather make it his Buſineſs to be a Fool. However, it

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muſt be granted that theſe Fits of Chagrin proceed ſometimes from natural Cauſes. The Fumes of Indigeſtion, inſenſible Abatements of Health, ſudden Changes of Weather, affect the Brain, though they make no ſenſible Impreſſion elſewhere. This diſturbs the Imagination, and gives a new and melancholy Complexion to the Appearances of Things. Wiſe Thinking and good Humour, unleſs People look to it, are precarious Advantages; a Cloud is enough to over-caſt them; they riſe and fall with the *Mercury* in the *Weather-glaſs*. Some Men can ſcarcely talk *Senſe*, unleſs the Sun ſhines out. Underſtanding requires a kind Climate, as well as Plants. And if a Man would make nice Remarks, he might almoſt tell in what *Latitude*, Seaſon, and Circumſtances, a Book was writ in. Generally ſpeaking, *Northern* and *Southern* Wit differ almoſt as much as Fruits; by Conſequence, Summer and Winter muſt have a proportionable Influence. *Ovid de Triſtibus* has nothing of the Air of his *Metamorphoſis*; and *Tully* offer'd to prove himſelf not depreſſed by a Misfortune, by the Spirit he wrote with under it.

When outward Cauſes concur, the Idle, the Anxious, and the Unfortunate, are ſooneſt ſeized by this Infection. At ſuch a time, a Man ſhould awaken himſelf; and im-

immediately ſtrike off into Buſineſs, or *in*nocent Diverſion. Next to Religion, there is nothing like a vigorous Mind. Reſolution, and Spirit, will quickly repel the Malignity, and diſcuſs the Humour. Now every one is bound in Honour, as well as Intereſt, to do his Beſt. For to lye at the Command of ſo many little Accidents, can be no pleaſing Diſcovery. To loſe the Comforts of Life in a few *Vapours*, and to be ſmoaked and ſmothered out of ones *Reaſon*, are far from Circumſtances of Credit. What wiſe Man would bring the Nightmare upon his Fancy; and conjure up Apparitions to frighten himſelf? Who would double his Misfortunes, and ſpoil the Habit of his Body and his Mind, if he could help it? The Evils of Neceſſity are numerous enough without being multiplied by thoſe of Choice.

And as the Spleen has great Inconveniences, ſo the Pretence of it is a handſom Cover for many Imperfections. It often hides a Man's Temper, and his Condition, from breaking out to Diſadvantage. For the Purpoſe: One Man is preſs'd with unuſual Poverty, and looks, as he has Reaſon, ſomewhat oddly upon it. What makes this Alteration? Why his Blood is over-run with Melancholy; whereas if you examine farther, you will find the *Seat* of the Diſtemper

ſtemper lies in the *Pocket*. Another is ſeverely mortified by ſome great Diſappointment; but this muſt not be owned: No. The Man is impregnable, he has his Mind in a String; but no body can command a Conſtitution. He that has diſpirited himſelf by a Debauch, drank away his good Humour, and it may be raiſed his Conſcience a little upon him, has this Pretence to guard againſt Cenſure: A civil Gueſſer will believe him Hypocondriacal, and all is well. If he is ſilent and unentertaining to a Viſiter, the Spleen is his Excuſe, and conveys his Pride or Diſaffection out of Sight. In ſhort, the Spleen does a great deal of Service in Converſation: It makes ill Nature paſs for ill Health, Dulneſs for Gravity, and Ignorance for Reſervedneſs.

The Way to prevent this Diſtemper, and cure it when it lies in the Mind, is not to be *over Expecting*. If we take it amiſs that our Acquaintance are not always ready to ſolicit our Buſineſs, to ſtudy our Inclinations, and to compliment our Humour, we are likely to have Work enough. To look for ſo obliging a World as this comes to, is to miſcalculate extreamly. When all's done, moſt People will love themſelves beſt. Therefore we ſhould not be ſurprized when we ſee them prefer their own Intereſt, break a Jeſt at our Coſt, or raiſe themſelves

themſelves by our Depreſſion. 'Tis poſſible they may only make Reprizals, and return our own Uſage upon us. However 'tis good not to build too much upon the Fairneſs of others. More eſpecially; thoſe who would be Eaſy, muſt not be Nice in trivial Matters; nor inſiſt on Punctualities in Behaviour; nor be afflicted at the Omiſſion of a little Ceremony. All People do not love to be tyed down to Forms, nor to walk in Trammels. If a Man values Regard, he needs not ask the Company; he may give it himſelf if he pleaſes. Theſe Diſputes commonly diſorder none but Weak and Fantaſtick Minds, who have taken a Surfeit of Proſperity: And ſince God has ſent them no Croſſes, they are reſolved to make ſome out of their own Indiſcretion. To conclude: He that would live at Eaſe, ſhould always put the beſt Conſtruction on Buſineſs, and Converſation. He ſhould not ſuppoſe there was Malice, or Contempt, meant him in every Action he does not underſtand. To interpret up to this Rigour, will make him often Miſtaken, and always upon the *Fret*: And is the Way neither to be juſt to others, nor kind to himſelf.

OF

Eagerneſs of DESIRE.

DEſire is a conſcious Emptineſs, an unſatisfied Capacity: It implies want in the very Nation, and ſuppoſes the Abſence of the Thing deſired. Was our Power equal to our Will, Deſire would be a ſhort-liv'd Paſſion; it would generally begin and end at a ſingle Thought. For then we ſhould put our ſelves in Poſſeſſion, at the firſt Sight, of whatever we believed agreeable. Every intelligent Being, if its Force was not limited, would ſoon be Maſter of all known Perfections. And as Deſires are the Conſequence of Imperfection, ſo 'tis likely they are naturally enlivened to awaken our Induſtry, and make us purſue an Advantage. Did our Wiſhes keep a due Proportion to the Goodneſs of Things, and not mount above the probability of Succeſs, all were well enough. But Men are apt to miſcalculate, both upon the *Value*, and the *Event*: And then wrong Judgments, and viſionary Hopes, always produce extravagant

gant Deſires. And how gay ſoever the Fancy may be made this Way, yet there is great reaſon for Caution and Temper. To deſire with Eagerneſs is a beggarly Condition: It argues a keen Senſe of Want, and makes the Mind run ſtrolling after foreign Objects, and grow Clamorous and Importunate. And he that begs hard, is either very poor, or very covetous. A wiſe Man ſhould be ſatisfied with himſelf, and live upon the Fund of his own Sufficiency. He ſhould keep his Inclinations within the Compaſs of his Power, and wiſh himſelf always juſt what he is. There is Freedom, and Greatneſs, and Pleaſure, in ſuch a Management as this. But to over-look the Entertainment before him, and languiſh for that which lies out of the way, is ſickly and ſervile. To ſay, He muſt have ſuch a Thing, is to ſay, he muſt be a Slave. It lays him at the Mercy of Chance and Humour, and makes his Happineſs precarious. Now he that cannot give himſelf leave to be Eaſy, will hardly ever be ſo long together. What a long Courſe of Submiſſion and Attendance, muſt a Man run through when his Apetite preſcribes to him? Reſolving to purchaſe at any Rate, is in Effect to ſend a *Blank*, to the *Cellar*. It encourages him to draw up the Conditions at Pleaſure, and to riſe upon us at the diſcretion of Avarice, or Ill-nature. If we examine

amine theſe violent Purſuits, we ſhall find they have more of Heat than Light in them. The Object is over-flouriſhed by the Fondneſs of Imagination, which uſually paints beyond the Life, and ſticks in the outward Varniſh, without having either Leiſure or Capacity to Diſcover the Coarſneſs underneath. How happy ſhould I be, crys one, if I had ſuch an Eſtate, ſuch a Place at Court, or Poſt in the Army? 'Twould ſuit my Genius, and my Honour exactly. Give me but That, and I have done *Wiſhing* for my Life time. You have it already, Ten Times finer than 'tis any where elſe. Make much of your Imagination; for you'll ſcarcely ever Pattern it. 'Tis not poſſible to build up to the Model of the Brain: Nature does not Furniſh ſo faſt as we can Think. For oftentimes the Scenes of *Fancy* are richer than thoſe of *Creation*. Gold ſhines no where ſo gloriouſly as in the Miſer's Head: And Ambition makes a Crown ſparkle, more than the Jewels of the *Indies*. Nothing *Draws* ſo finely as Affection: There muſt be ſome Colouring extraordinary to juſtify the Ardour, and reconcile the Dotage to Senſe. And thus Things are often half ſpoiled before they are gained, and grow cheap under Uſe and Experiment. He that would reliſh Succeſs to purpoſe, ſhould keep his Paſſion cool, and his Expectation low;

and then 'tis poſſible his Fortune might exceed his Fancy. Now an Advantage always riſes by ſurprize; and is almoſt doubled by being unlooked for. To go on, Thoſe who Deſire too eagerly, generally Hope too faſt; 'Tis natural to paſs from Wiſhing, to Believing. And thus their Affections impoſe upon their Reaſon, put them upon expecting Improbabilities; and ſo lay them open to Miſcarriages. Now Deſire and Deſpair when they are both at the height, are ſome of the ſtrongeſt Ingredients of Unhappineſs. He that gets a fall upon the *Speed*, comes off well if he does break his Limbs. To miſs that which a Man ſets his Heart upon, puts his Fancy into a Feavour; it drinks up his Blood, and fires his Spirits; and throws him into all the Poſtures of Impatience. Such a grating Diſappointment ſtupifies the Senſe, and ſpoils the Palate; and makes the remaining Satisfaction of Life flat and inſipid. Like Children when we loſe our Favourite Play-Thing, we throw away the reſt in a Fit of Pettiſhneſs. We ſee therefore if we would play a ſafe Game, and keep Matters quiet at Home, we muſt engage with Temper, and ſecure a Retreat; and not love any Thing without Reſerve, or Meaſure. Farther:

Strong Deſires are commonly attended with Fears proportionable. The Man is kept

kept waking, and ſolicitous: He ſtarts at the leaſt check in Motion; every Cloud over-caſts him with the Spleen; and he is equally anxious both how to get and ſecure. And what can be expected in this Region of Inconſtancy, where Accidents are ſo numerous, where Hopes appear and vaniſh like Phantoms; where neither Things nor Perſons continue the ſame long together?

Beſides, Were there no other Motive, the ſhortneſs of our Sight ought to moderate our Affections. To wiſh violently for Things, unleſs we underſtood our ſelves and them better, is like running in the Dark; a Man may happen to juſtle a Poſt. However, the Hurry of the Purſuit will make but a ſhuffling Pace, and ſpoil the Gracefulneſs of the Motion. But the Luſtre of the Surface dazles the *Senſe*, and conceals the more inward Defects. People don't conſider, that the beſt Metal is not without Alloy; and that there are Spots in the Sun. To this we may add, That the Name of Misfortune is often miſapplied: There are many Adventures would *Plague* more than *Pleaſe*, if they were driven Home. And yet when Men are reſcued from the Danger of their own Choice, they commonly want the Diſcretion to be either Eaſy or Thankful. But let the Event be never ſo lucky, the Satisfaction will wither, and the Appetite wear off in Time. Diamonds grow

dim, by being long look'd on: And Muſick may play till the Ears are almoſt grated.

To proceed: Strong Deſires are Temptations to the Uſe of ill Means. In the Tumults of Paſſion, Reaſon is ſeldom heard. He that will have a Thing will have it, Right or Wrong. When Covetouſneſs or Ambition are in their full Career, there is no ſtopping them with Notions. *Si violandum eſt jus regnandi cauſa, violandum eſt*, and there is an End. *Ahab* could neither Eat nor Drink 'till he had the *Vineyard*. And therefore e'en left it to *Jezebel*'s Conſcience to put him in Poſſeſſion. And if the Purſuit were never ſo innocent, the Purchaſe is not *tanti*: The Mind is over-proportioned to the Advantages of Life; they will not hold out to the Length of Deſire. And ſince they are not big enough to ſatisfy, they ſhould not be big enough to diſſatisfy. *Solomon* tells us, *All is but Vanity, and Vexation of Spirit*. And does any Man think to make more of the World than *Solomon*? Can he expect to command, or improve it farther than that wiſe and mighty Prince? We do but diſturb our Quiet, and miſpend our Thoughts, and make our ſelves Mean, by throwing away our Inclinations upon theſe Things. To make ſhort Work on't: Let a Man Deſire to be Wiſe: And if he has this *Wiſh*, 'tis likely he may ne'er be troubled with another.

OF

FRIENDSHIP:

IN A

DIALOGUE

BETWEEN

Philander and *Sophronius.*

Phil. SIR, you are welcome to Town. Methinks 'tis almoſt an Age ſince I ſaw you laſt.

Soph. Sir, I thank you: I had been here ſooner at your Service, had I not been detained by a Misfortune.

Phil. I am ſorry for the Occaſion: Pray what is it?

Soph. I have loſt my old Friend, on whoſe Acquaintance you have heard me value my ſelf ſo much.

Phil. Is he dead? That is a Misfortune indeed! He was a moſt admirable Perſon, by the Report of all that knew him.

Soph. Yes. His Character could ſcarcely be raiſed too much. Were I not well aſſured he was removed to Advantage, I ſhould paſs my Time extreamly ill without him. But now I am almoſt aſhamed to *Grieve*, becauſe it looks more like *Self-love*, than Friendſhip,

Phil. Truly to be ſorry a Friend is not with us, when he is better from us, is a Sign we rate our Convenience higheſt; and mourn more for the *Living* than the *Dead*. However, 'tis cuſtomary to do ſo; and it paſſes for Affection well enough; and I believe is ſo in a leſs perfect Degree.

Soph. I am glad you have made me an Excuſe; for I was carried off my Philoſophy a little at firſt, do what I could.

Phil. Be not concern'd. A Sigh or a Tear, juſt at Parting, is natural and generous. But you have quickly conquer'd the common Infirmity, and reſign'd your ſelf to the Happineſs of your Friend. I'm confident, he that acquits himſelf ſo handſomely, muſt have a juſt Idea to form his Practice: And I heartily wiſh you would pleaſe to lay it before me.

Soph.

Soph. You are reſolved to treat People in *Mourning* with Ceremony. I thank you for your Civility; and for propoſing ſo agreeable a *Subject*. Were I qualified to deſcribe the Offices of Friendſhip, none could undertake it more willingly. Such an Employment would affect me to that Degree, that I ſhould almoſt fancy my Friend Alive again. But I think I had better decline the Task, than injure the Argument. However, if you pleaſe to aſſiſt, and ſet me in: I will endeavour to recollect my ſelf for a ſhort Conference, as well as I can.

Phil. To begin then, ſince you will have it ſo: I remember 'tis a famous Saying in *Ariſtotle*, That *he who is pleas'd with Solitude muſt be either a wild Beaſt, or a God.* This Sentence, though it favours what we are upon in the Application, yet methinks it is a ſtrange Paradox in the Poſition. But for the Credit of the Author, if it can be made ſerviceable, I ſhould be glad to ſee it.

Soph. I confeſs it looks ſomewhat ſurprizing at firſt *Sight*, that Two ſuch different Natures ſhould agree in any Diſpoſition, or Branch of Life. But with Submiſſion, the *Saying* carrys a very ſignificant Meaning: And imports, That thoſe *Beings* who can live without a Sociable Correſpondence, are extraordinary either in their *Defects*, or *Per-*

fections. They muſt be under the Standard of human Nature, or above it: And have ſomething that is either *Savage*, or *Divine*, in their Compoſition. The firſt is not generous enough to reliſh ſuch a *Communication*; the other is above the Uſe of it. That human Friendſhips are partly founded upon the Wants and Imperfections of Nature, may be ſaid without Diſparagement to ſo noble a *Relation*. A Man has not every Thing growing upon his own *Soil*, and therefore is willing to *Barter* with his Neighbour. This Exchange of Offices, when 'tis managed with Frankneſs and Fidelity, excites native Generoſity, and improves into Confidence and Affection. But God is all Things to himſelf: He needs no foreign Commerce to furniſh his Happineſs. And as he cannot receive an Advantage, ſo neither does his Satisfaction depend upon giving one.

Phil. As to what you remark upon the Divine Nature, I agree with you. But for the reſt, if it is the Author's Meaning, I am not over-fond of it. To derive Friendſhip from Indigence, is in my Opinion to miſtake its Original, and aſſign it too mean an Extraction. Inclination, and Eſteem, and Generoſity, ſeem more creditable and likely Cauſes of ſo noble a production. 'Tis Worth, and Bravery, and good Humonr, which en-

engages one Vertuous Perſon to another. Theſe Qualities excite Admiration; and Admiration improves into Love; and Love proceeds to Intimacy and Union. And all this, without any little Expectations of Advantage. To give Intereſt a Share in Friendſhip, is in effect to ſell it by *Inch* of *Candle*. He that bids moſt ſhall have it. And when 'tis thus mercenary, there is no depending on't. 'Twill be always Shifting from one Point to another, and deſert upon Danger and Diſtreſs; and when a Man has moſt need of his Friend, he may go look him.

Soph. Don't miſtake me, I am far from giving Intereſt the Aſcendant. I would have Honour and Inclination manage the Affair, over-rule the Choice, and govern in the Progreſs. But after all, I muſt ſay a Proſpect of Advantage may come under a lower Conſideration, without doing either Damage or Diſcredit. For why ſhould not a juſt Regard be allow'd to that which betters my Condition? The Appearance of *Good* moves the *Will* by natural Neceſſity: And that which excites Deſire, will have a Weight in Conſultation, and help to determine for the Deſign.

Phil. If Profit is at all concern'd, I wonder thoſe who have leaſt Need of it, and ſeem moſt above it, ſhould be moſt forward to engage? Are not the greateſt Men oftentimes

times ſtrongly diſpos'd for Friendſhip? Do they not invite Fairly to it, and reward it Liberally? To give an Inſtance: What Occaſion had *Lælius* and *Africanus* for Aſſiſtance? Perſons of their Fortune and Quality could well have ſtood upon their own Legs, and needed not to lay in for Countenance and Support: And yet none cloſed more heartily, or carried their Friendſhip to a nobler Height.

Soph. Under Favour, Great Men want Supporters as well as others; and wiſe Men will provide them. But allowing your Inſtance: I grant you Mony, or Protection, may not be always projected in Friendſhip. A Man may engage to entertain himſelf with a wiſe and agreeable Acqaintance. Now Pleaſure is an Intereſt of the higheſt Kind. 'Tis the laſt End of Action and Deſire. Why does any Man take Pains, but to live eaſier either in his Mind, or ſomeway elſe? Why is he fond of Wealth, of *Power*, or Company, but only to pleaſe himſelf? Now 'tis almoſt impoſſible to live pleaſantly without Friendſhip. Human Nature is imperfect. It has not Fund enough to furniſh out a Solitary Life. Paradiſe, barr'd from all Commerce, would be inſupportable; and make a Man run mad with his Happineſs. But without a Friend a Man is almoſt alone in Company. Reſerve, and

Suſ-

Suſpicion, and guarding againſt Miſconſtruction, cramp the Freedom of Strangers, and dilute the Entertainment. I may add, that Virtue it ſelf is not ſufficient to attain its End ſingle. A good Man often wants an Aſſiſtant to direct his Judgment, and quicken his Induſtry, and fortify his Spirits. Inſomuch that the very Inclination to an intimate Correſpondence, ſeems contrived for Advantage.

Phil. As I take it, A Friend is called, *Alter Idem.* From whence I conclude the Motives to Friendſhip and Self-Love ſhould be the ſame. Now a Man does not expect to make a *Penny* of himſelf. 'Tis not the Proſpect of Reward which makes him affected to his Perſon, but *ſtark Love* and *Kindneſs.* And how then can we be juſt to the Relation we are treating, unleſs our Inclinations go upon the ſame generous Ground.

Soph. With Submiſſion, your Objection goes upon a Miſtake. For there is a great deal of Intereſt in *Self-Love.* A Man is conſiderably paid for his Pains. The Caſe ſtands thus: Every one is more intimately ſenſible of *Pleaſure* or *Pain*, in his own Perſon, than in that of another. For this Reaſon he will find himſelf extreamly concerned to cheriſh that, which entertains him ſo well. And unleſs he takes care, will give him the great-

greateſt Diſturbance. Now Intereſt lies only in a Proportion of Loſs, or Gain: And where theſe run higheſt, as they do at Home Intereſt is moſt concern'd. From whence it follows, That *Self-love*, is one of the moſt *Mercenary* Actions in Nature.

Phil. 'Tis the firſt time I have heard ſo. I perceive you are reſolved to ſtick to your point of Intereſt: But ſince you have allowed it ſo moderate a Share, refined the Notion, and corrected the Malignity, I ſhall e'en let it paſs. And before we go any farther, give me leave to add, That Conformity of Judgment and Temper, ſeems no inconſiderable Motive to begin a Friendſhip.

Soph. Right. A Reſemblance in Humour or Opinion, a Fancy for the ſame Buſineſs or Diverſion, is oftentimes a Ground of Affection: Men love to ſee their Thoughts and Inclinations approved. This confirms them in the good Opinion of themſelves; And therefore they ſeldom fail of being grateful to the Occaſion. *Nature*, like *Narciſſus*, is ſtrangely Taken with its own Reflection. A Conformity of Opinion and Deſire, looks like a Multiplication of ones Self. A Man ſees his own *Being*, as it were, doubled and extended in his Friend; and then 'tis no wonder if he loves him.

Phil. I think now, we may have accounted for the Riſe of Friendſhip; I wiſh you would

would run over the *Means* of Cultivating and Preſerving it; the Extent of the *Offices*, and the Advantages of the *Relation*. For now I have you engaged, I ſhall leave you to your ſelf.

Soph. Then briefly to obſerve your Order. There goes a great many Qualifications to the compleating this Relation. There is no ſmall Share of Honour, and Conſcience, and Sufficiency required. There will be Occaſion for Largeneſs of Mind, and Agreeableneſs of Temper. For Prudence of Behaviour; for Courage and Conſtancy; for Freedom from Paſſion, and Self-conceit. A Man that's fit to make a Friend of, muſt have Conduct to manage the Engagement, and Reſolution to maintain it. He muſt uſe Freedom without Roughneſs, and Oblige without Deſign. Cowardiſe will betray Friendſhip; and Covetouſneſs will ſtarve it. Folly will be nauſeous; Paſſion is apt to ruffle; and Pride will fly out into Contumely and Neglect. Pride is ſo unſociable a Vice, and does all Things with ſo ill a Grace, that there is no cloſing with it. A proud Man will be ſure to challenge more than belongs to him. You muſt expect him ſtiff in his Converſation, fulſom in Commending himſelf, and bitter in his Reproofs. 'Tis well if his Favours are not turn'd into Injury and Affront; ſpoiled either by the Contemptuous way of doing,

doing, or by upbraiding after they are done. Such Behaviour as this frights away Friendſhip, and makes it ſtand off in Diſlike and Averſion. Friendſhip, though not nice and exceptious, yet muſt not be coarſely treated, nor uſed with Diſtance or Diſdain. A Correſpondence managed at this Rate, may be ſupported by Neceſſity, but never by Inclination. The *Man* may be kept for ſome time, but the *Friend* is loſt. Friendſhip, to make it true, muſt have *Beauty* as well as *Strength*: Charms to *endear*, as well as Power to *ſupply*. An obliging Air is a Circumſtance of great Moment. 'Tis a good Sign of a benevolent Mind; which to ſpeak properly gives the whole value to a Courteſy. To improve the *Relation*, there muſt be a Willingneſs to receive a Kindneſs, as well as to do one. He who always refuſes, taxes the Profferer with Indiſcretion; and declares his Aſſiſtance needleſs.

An inoffenſive Pleaſantneſs is another good Quality for the ſame Purpoſe. This Talent enlivens Converſation, and relieves Melancholy, and conveys Advice with better Succeſs than naked Reprehenſion. This guilding of the Pill, reconciles the Palate to the Preſcription, without weakening the Force of the Ingredients. And he that can cure by Recreation, and make Pleaſure the Vehicle

Vehicle of Health, is a *Doctor* at it in good Earneſt.

Phil. Spare me a Word, or I ſhall loſe the Opportunity of a Queſtion. 'Tis ſaid, That Friendſhip either finds People equal, or makes them ſo: Do you think it ſo much a Leveller as this comes to?

Soph. No. There is no more neceſſity for an Equality of *Condition*, than that their Knowledge, or Stature, ſhould be of the ſame Proportion. I confeſs where the Difference is conſiderable, the Invitation muſt be the fairer. A Man muſt ſtoop his Hand for his Friend, and raiſe him up towards his own Ground. The Advantage muſt be laid aſleep. There muſt be no challenge of Superiority, or diſcountenancing of Freedom, on the one Hand: Nothing of Envy, or Repining, on the other. In my Opinion, Diſparity in Age, ſeems a greater Obſtacle to an intimate Friendſhip than inequality of Fortune. For the Humours, Buſineſs, and Diverſions, of young and old Men, are generally very different. So that if they uſe a full Freedom, and let their Inclinations ſtrike out, they will diſpleaſe: if they balk them, they'll be uneaſy. Beſides, the Occaſion of theſe different Thoughts, is not to be removed. A wealthy Perſon may cure the Indigence of his Friend, and make him as Rich as himſelf, if he pleaſes. But Age and Youth

Youth cannot be *made over*, or adjuſted. Nothing but *Time* can take away Years, or give them. However, this Impediment does not always take Place: *Socrates* and *Alcibiades* may ſerve for an Inſtance. And old *Lælius* profeſſes he had an extraordinary Kindneſs for ſeveral young People.

Phil. Now if you pleaſe to the Extent of the *Office*. How far is a Man obliged to ſerve his Friend?

Soph. As far as he is able, and the Intereſt of the other requires it. As far as Opportunity, Diſcretion, and former Preingagements will give leave. To *Break* upon the Score of Danger, or Expence, is to be mean and narrow Spirited. Provided always the Aſſiſtance may be given without undoing a Man, or prejudice to a Third Perſon; without Violations of Conſcience, or Honour. Where the Thing is unlawful, we muſt neither Ask, nor Comply. All Importunities againſt Juſtice, are Feveriſh Deſires, and not to be gratified. Where Vertue is not made the Meaſure of a Correſpondence, 'tis no better than that of Thieves and Pyrats. 'Tis a ſcandalous Excuſe to ſay, I murther'd a Man, or betray'd my Country, at the Inſtance of a Friend. When Principles and Duty lie thus at the Mercy of a little Ceremony, we are likely to have a good Time on't! He that would engage me unwarrantably,

rantably, takes me for an ill Perſon. His Motion is an Affront; and I ought to renounce him for the Injury of his Opinion.

Phil. I am perfectly of your Mind; and ſhall go on to another Queſtion. Is it fair to conceal any Thing from a Friend? Or muſt the Communication be entire, and without Limitation? Are not *Secrets* in Reſerve, ungenerous Suſpitions; and inconſiſtent with the Confidences of Friendſhip?

Soph. 'Tis poſſible ſome People have ſtrain'd Courteſy in this Point: And made their good Nature over-ballance their Caution. My Anſwer, ſince you are pleaſed to ask it, is This: Whatever my Friend is concerned to know, I ought to acquaint him with; and ſtand the Hazard of the Diſcovery. But in other Caſes, a Man may be allowed to keep a Corner of his Soul to himſelf. While the *Secret* is lodged at Home, it can never hurt me. For 'tis certain I ſhall always be true to my own Intereſt; and have a Kindneſs for my ſelf: But I cannot ſo well *Enſure* the Conſtancy of another. And why then ſhould I put my ſelf in his Power to no Purpoſe?

To diſpatch the whole Point. As far as Prudence and Juſtice will permit, we ought to uſe a Friend with all the Frankneſs and Generoſity imaginable. There muſt be no ſtinting of Inclination, no computing upon

Favours; for fear we ſhould do more than we receive. This is to *State Accounts*, and looks more like Merchandize than Friendſhip. Exactneſs, and Management, and Obſervation, is a Sign of Indifferency and Diſtruſt. It may do well enough among Strangers, but a Friend ſhould be treated at a nobler Rate; and uſed with more Confidence and Affection. We ſhould examine his Occaſions, and prevent his Deſires, and ſcarce give him time to think he wanted an Aſſiſtance. A Forwardneſs to oblige, is a great Grace upon a Kindneſs, and doubles the intrinſick Worth. In theſe Caſes, that which is done with *Pleaſure*, is always received ſo.

To paſs on to the Advantages of Friendſhip: Now theſe are ſo noble, and ſo neceſſary, that Empire it ſelf is inſipid without it. *Auguſtus*, and *Tiberius*, had Loftineſs enough in their Temper, and affected to make a Sovereign Figure; and had their Nature been more independent, would have liked a *Solitary* Pride very well. But this diſtance would not do their Buſineſs. They were glad to part with the Singularity of their State in ſome Meaſure; to lay their Majeſty aſide; and to purchaſe Freedom and Familiarity at the Expence of Prerogative. Where they ſaw the Diſpoſition agreeable, they made no Scruple to raiſe mean

Subjects

Subjects to the higheſt Honours, to qualify them for Intimacy and Converſation. They found the Satisfactions of Greatneſs imperfect, without the Additions of Friendſhip. They thought themſelves unſafe without the Supports of *Truſt*; and uneaſy without the Permiſſions of Freedom. To appear in their *Robes* always, would be a troubleſome Piece of State. Unleſs they can be contented with the Happineſs of a Pageant, they muſt to ſome Perſons at leaſt condeſcend to the *Habit*, and wear the Humour of other Mortals.

'Tis ſomewhat Remarkable what *Commines* obſerves of *Charles* Duke of *Burgundy*: This Prince was ſo very reſerv'd, that he would impart his *Secrets* to No-body; eſpecially thoſe which troubled him moſt. Whereupon the Hiſtorian tells us, That this Cloſeneſs did *Impair, and a little Periſh his Underſtanding*. *Pompey*'s Ambition was as great as *Cæſar*'s; his Project was the ſame, but his Over-reſervedneſs undid him. He might have been Maſter of the Enterprize before *Cæſar*'s Competition: But he was ſo Myſterious, that his Party knew not what he would be at. And their having no Aim to direct and proportion their Aſſiſtance, was the Cauſe of his Miſcarriage. But beſides the Diſappointments attending this Humour, the Uneaſineſs of it muſt be

almoſt iuſupportable; eſpecially to thoſe who are in Buſineſs, or Trouble. Thoſe who have no Friend to diſcharge their Cares, and their Grievances upon, are (if one may uſe ſo hardy an Expreſſion) a Sort of *Cannibals* to themſelves; and prey upon their own *Vitals*. A ſwelling Diſcontent is apt to Suffocate and Strangle, without Paſſage. Whereas thoſe who live within the Communication of Friendſhip, have a Vent for their Misfortunes. They may ſafely go to the Bottom of the Matter, report the niceſt Caſe, and expoſe the affected Part to Cure and Compaſſion. Friendſhip has a noble Effect upon all Accidents and Conditions: It relieves our Cares, raiſes our Hopes, and abates our Fears. It doubles our Joys, and divides our Griefs. A Friend who relates his *Succeſs*, talks himſelf into a new Pleaſure. And by opening his Misfortunes, leaves part of them behind him. Friendſhip, like ſome univerſal Medicine, works contrary Ways; but always to the Benefit of Nature. And as the Union of *Bodies* fortifies the Action at Home, and weakens the Impreſſions of *Violence*, ſo there is a proportionable Improvement from the Union of *Minds*.

Neither is *Friendſhip* only ſerviceable to heighten our Pleaſures, and compoſe our Paſſions. 'Tis likewiſe of Sovereign Uſe to the

the Underſtanding. The Benefit of Converſation, if there was nothing elſe in it, would be no inconſiderable Improvement. Diſcourſe (without Enthuſiaſm) creates a *Light within* us, and diſpels the Gloom and Confuſion of the Mind. A Man by tumbling his Thoughts, and forming them into Expreſſions, gives them a new kind of *Fermentation*; which works them into a finer Body, and makes them much clearer than they were before. A Man is willing to ſtrain a little for Entertainment, and to *burniſh* for *Sight*, and Approbation. The very Preſence of a Friend, ſeems to inſpire with new Vigor. It raiſes Fancy, and reinforces Reaſon; and gives the Productions of the Mind better Colour and Proportion. Converſation is like the Diſcipline of *Drawing out*, and Muſtering; it acquaints a Man with his *Forces*, and makes them fitter for Service. Beſides, there are many awakening Hints and Rencounters in Diſcourſe, which like the Colliſion of hard Bodies, make the Soul ſtrike *Fire*, and the Imagination ſparkle: Effects not to be expected from a ſolitary Endeavour. In a Word, the Advantage of Converſation is ſuch, that for want of Company a Man had better talk to a *Poſt*, than let his Thoughts lie Smoking and Smothering in his Head.

Another Advantage of *Friendſhip*, is the Opportunity of receiving good Advice: 'Tis dangerous relying upon our own Opinion. Affecton is apt to corrupt the Judgment. Men, like falſe Glaſſes, generally repreſent their Complexion better than Nature has made it. And as they are likely to over-flouriſh their own Caſe, ſo their Flattery is hardeſt to be diſcover'd. For Who would ſuſpect ſuch Treachery at Home? Who would imagine his Reaſon ſuborn'd againſt his Intereſt; and that himſelf was guilty of putting Tricks upon himſelf? Now Nothing is ſo effectual to reſcue a Man out of his own Hands, as the plain Dealing of a Friend. For Inſtruction from Books, ſtrikes the Imagination more faintly, than that which is delivered *vivâ voce*. And obſerving reſembling Miſcarriages in others, may miſlead us by the Diſparity of the Inſtance. Beſides, People are not fond of ſearching after their own Faults. To lye poring upon their Imperfections, and Deformities, is a dull Entertainment. A Man has no Pleaſure in proving that he has play'd the *Fool*: And therefore had rather go upon any other Diſcovery. Accordingly we may obſerve, That they who are too Big, or too Wiſe, for Admonition, do a great many ill, unbecoming, and rediculous Things. As for *Buſineſs*, the Aſſiſtance of a *Friend* is moſt

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uſeful, to form the Undertaking, and ſecure the Steadineſs of the Conduct. In Matters of Moment, our Hopes and Fears are commonly ill ballanced. A Man is apt to be too eagerly engaged, to make juſt Remarks upon the Progreſs and Probability of Things. Nothing ſo proper as a judicious *Friend* in ſuch a Caſe, to temper the Spirits, and moderate the Purſuit; to give the Signal for Action, to preſs the Advantage, and ſtrike the Critical Minute.

Foreign Intelligence may have a *Spy* in it, and therefore ſhould be cautiouſly received. Strangers (I call all ſuch excepting *Friends*) are often Deſigning in their Advice, and make a Property of their *Client*. And though their Inclinations are hearty, they may give wrong Meaſures, by miſtaking the Caſe. An old *Friend* has the whole Scheme in his Head. He knows the Conſtitution; and the Diſeaſe, the Strength and the Humour of him he aſſiſts: What he can do, and what he can bear. And therefore none ſo fit to preſcribe; to direct the Enterprize, and ſecure the *Main-Chance*.

Farther: *Friendſhip* is not confined to the conſulting Part; it comes in likewiſe at the Execution. Some Caſes are ſo nice that a Man cannot appear in them himſelf, but muſt leave the Solliciting wholly to his *Friend*. For the Purpoſe: A Man cannot re-

recommend himſelf without Vanity, nor ask many Times without Uneaſineſs. But a kind Proxy will do Juſtice to his *Merits*, and relieve his Modeſty, and effect his Buſineſs; and all without Trouble, Bluſhing, or Imputation.

Theſe Conſiderations ought to make Friendſhip ſacred, and guard off all Injury and Miſunderſtanding. 'Tis great Folly, as well as Injuſtice, to break off ſo noble a Relation; eſpecially one which has ſtood the Teſt of a long Experience. For Friendſhip is one of thoſe few Things which are the better for the *Wearing*. *Alphonſus* the Wiſe, King of *Arragon*, tells us, That *all the Acquiſitions and Purſuits of Men, excepting Four, were but Bawbles*; i. e. *old Wood to burn, old Wine to drink, old Books to read, and old Friends to converſe with.*

To part with a tried Friend without great Provocation, is unreaſonable Levity. It looks as if a Man's Spirits were turned Eager, and his good Humour worn out. Such Inconſtancy of Temper, ſeems to be govern'd by Caprice, and Curioſity; and to turn more upon Intereſt than Affection. An ambiguous Expreſſion, a little Chagrin, or a ſtart of Paſſion, is by no means enough to take leave upon. The beſt People cannot be always Even, Awake, and Entertaining. No Perſon perſorms at this Rate

of

of Exactneſs, and therefore ſhould not require it. The Accidents of Life, the Indiſpoſitions of Health, the Imperfections of Reaſon, ought to be allow'd for. A *Paradiſiacal* Temper is not to be expected from *Poſtdiluvian* Mortals. The bare Inequality of the *Seaſons*, is enough to give one the Spleen. And therefore your *Iſlanders* ought to bear with their Friends, more than thoſe that live upon the *Continent*. A Man that would make the beſt on't, muſt live under the *Æquator:* And in that ſteady *Climate*, he may poſſibly find People always in the *Humour*. To be ſerious: Nothing but plain Malevolence can juſtify Diſunion. Malevolence ſhewn either in a ſingle Outrage unretracted, or in habitual *Ill-nature*. Such Behaviour, I confeſs, is a norotious Breach of Articles; it ſtrikes at the Fundamentals, and makes a Correſpondence impracticable.

When the Engagement proves thus unlucky, the Way is to draw off by Degrees, and not to come to an open Rupture. Let the Acquaintance be decently buried; and the Flame rather *go out*, than be *Smother'd*. For as *Cato* well obſerves, though in the Phraſe of a Taylor, *Friendſhip* ought not to be *Unrip'd*, but *Unſtitch'd*.

OF POPULARITY.

Popularity, is a Courting the Favour of the People by undue Practices, or for unwarrantable Ends. By the *People*, I mean thoſe who are under the Government of falſe Reaſoning, or vitious Inclinations, let their Condition be what it will. The Popular Man's Deſigns are Power, Wealth, Reputation, or all together. He that is Conſcious how much his Vanity exceeds his Force, and that his Merit will never carry up to his Ambition; if he gets but a favourable Juncture, and a riſing Ground, to Work he goes. He pretends a great Concern for his Country, and a more than ordinary Inſight into Matters. Now ſuch Profeſſions as theſe, when they are ſet off with ſomewhat of Gravity and Figure, eſpecially when they are recommended by a *Treat*, are very proper to diſpoſe an Audience to hear Reaſon. So that now he ventures to acquaint them with the *Secret* of their Privileges. That the People are the

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Original of Power: That Government is always convey'd with an Implication of Truſt, and Reſervation: That Governours are only the Executors and Adminiſtrators of the Peoples *Will*: That in ſtrict Reaſoning, 'tis a nobler Prerogative to give a Crown than to wear it: That the Pomp of Princes is nothing but the *Livery* of the Subjects Bounty; and that the Greatneſs of their *Wages*, ought not to exempt them from the Condition of a *Servant*. This, with a little Flouriſh about Miſcarriages and Arbitrary Deſigns, is ſtrangely Taking. He that has ſuch a burning Zeal, and ſprings ſuch mighty Diſcoveries, muſt needs be an admirable Patriot. What can a civil People do leſs than reſign themſelves up to his Conduct; and preſent him with their Underſtandings?

To come from the *State* to the *Church*: He that would be an agreeable Eccleſiaſtick, muſt ſurvey the Poſture of Things; examine the Ballance of *Intereſts*; and be well read in the Inclinations and Averſions of the Generality: And then his Buſineſs will be to follow the Loudeſt Cry, and make his Tack with the Wind. Let him never pretend to cure an Epidemical Diſtemper, nor fall out with a Faſhionable Vice, nor queſtion the infallible Judgment of the Multitude. Let him rather down with

with a Sinking Faction, charge a Stragling Party, and hang upon a broken Rear. Let him declaim againſt a ſolitary Errour, and batter a Publick Averſion, and preſs the People upon thoſe Extremes, to which of themſelves they are too inclinable. And when Fears and Jealouſies become clamorous, when Diſcontents run high, and all grows Mutinous and Mad; Then eſpecial Care muſt be taken not to dilate upon the Authority of Princes, or the Duties of Obedience. Theſe are dangerous Points, and have ruined many a good Man, and are only to be handled when there is leaſt Occaſion. There are other nice, though inferiour Caſes, in which a Man muſt Guard, if he intends to keep Fair with the World, and turn the Penny. For the Purpoſe: If he is in the City, he muſt avoid haranguing againſt Circumvention in Commerce, and unreaſonable Impoſing upon the Ignorance or Neceſſity of the Buyer. If you meddle with *Diana of the Epheſians*, you muſt expect to loſe *Demetrius*'s Frindſhip. The Dues will come in but heavily at this Rate: But to be ſure all the Voluntary Oblations in *Preſents* and *Reſpect*, are abſolutely loſt. We are a *Trading People*, (ſay ſome of us) and muſt have no interfering between Buſineſs and Religion. If the *Pulpits* and the *Exchange* will not agree, we muſt *Live*, and there is an End on't. To

To proceed: If his *Cure* lyes among the Lawyers, let there be Nothing ſaid againſt Entangling Property, Spinning out of Cauſes, Squeezing of *Clients*, and making the *Laws* a greater Grievance than thoſe who break them. No Rhetorick muſt be ſpent againſt Defending a known Injuſtice, againſt Croſs-biting a Country *Evidence*, and frighting him out of Truth, and his Senſes. 'Tis granted that Touching ſometimes upon theſe *Heads*, is the only way to improve the Audience: Such plain Dealing would either Recover, or Diſarm them; reform the Men, or expoſe the Practice. But then you'll ſay, this Method goes too much to the Quick. This Divinity may bring the *Benchers* upon the Preacher, and make him fall under Cenſure and Diſcountenance. Now a Perſon of Diſcretion will take care not to Embarras his Life, nor Expoſe himſelf to Calumny, nor let his Conſcience grow too ſtrong for his Intereſt, upon any Account.

To ſpeak generally. A Popular Man always ſwims down the Stream: He never croſſes upon a prevailing Miſtake, nor Oppoſes any Miſchief that has Numbers, and Preſcription on its Side. His Point is to Steal upon the Blind Side, and apply to the Affections: To flatter the Vanity, and play upon the Weakneſs of thoſe in Power,

er, or Intereſt; and to make his Fortune out of the Folly of his Neighbours.

Not that 'tis a Commendation to be of a Moroſe and Cynical Behaviour; to run counter to the innocent Humours and Cuſtoms of Mankind; to be Coarſe or Unſeaſonable in Admonition; or to avoid the good Opinion of People, by Ruſtick Incompliance, by Peeviſhneſs or Singularity. But then neither ought a Man to *Pleaſe* another to his Prejudice, to fortify him in an Errour by an Over-officiouſneſs, and to Careſs him out of his Safety, and Diſcretion.

And after all, the Succeſs is no ſuch mighty Matter. If one conſiders, he'll find as little Credit as Conſcience in the Purchaſe. For what ſort of Reputation muſt that be which is gained by Methods of Infamy? To debauch Men's Underſtandings in order to procure their good Word, is a moſt admirable Teſtimony of our Worth! A blind Man muſt needs be a fit Judge of Proportions and Colour. Theſe *Patents* of *Honour*, which are Granted thus by *Surprize*, are always Recalled when the Party is better Adviſed. The Eſteem gained this way, like a Love-Potion, works more by the Strength of Charm, than Nature; and if ever the Perſon Recovers, the Hatred will be much greater than the Affection.

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The Truth is, if there was no Foul Play uſed, or the Artifice undiſcovered, there would not be much to Brag of. For a Univerſal Applauſe, is ſeldom little leſs than two Thirds of a Scandal. A Man may almoſt ſwear he is in the *Wrong*, when he is generally Cryed up. Either Incapacity or Prejudice, Negligence or Impoſture, diſorders the Judgment of the Multitude. Their Underſtandings are often too Weak, or their Paſſions too Strong to Diſtinguiſh Truth, or Pronounce upon the Right of the Caſe. If a Great Man happens to make a falſe Step, and ſtrikes out into a Sudden Irregularity, he needs not queſtion the Reſpect of a *Retinue*. How is an Exploit of this Nature celebrated by the Crowd, and ſhouted Home with the Pomp of a *Roman* Triumph? In fine: To endeavour not to *Pleaſe*, is Ill-Nature; altogether to Neglect it, Folly; and to Over-ſtrain for it, Vanity and Deſign.

A

THOUGHT.

IN A

DIALOGUE

BETWEEN

Hylarchus and *Lucretianus.*

Hyl. I Have often thought what it is to *Think*; and the more I preſs the Enquiry, the farther I am from Satisfaction. The Operations of the *Mind* are ſo peculiar, ſo foreign to all the other Appearances of Nature, that 'tis hard to aſſign them a proper Original. With-

Without *Thinking*, we can have no Senſe of *Being*; and with it, we are we cannot tell what. So that the ſame Faculty ſeems to make us acquainted with, and Strangers to our ſelves.

Luc. I am ſurpriz'd to find you entangled in ſo ſlender a Difficulty. *Thinking* every Body knows is the Work of the *Brain*: That is, the Forge in which all the Speculations of the Underſtanding, and the Appetites of the *Will*, are hammer'd out.

Hyl. I confeſs Poſſibilities go a great Way. But in my Opinion, the *Brain* has a very unpromiſing Aſpect for ſuch a Buſineſs. It looks like an old ſort of Bog for *Fancy* to paddle in. When I can ſee People tread *Senſe* out of Mud, as they do Eels, then I may be enclined to believe that *Brains* and *Reaſoning* are of Kin; in the mean time I deſire to be excuſed.

Luc. I'm ſorry your Conceptions are ſo Unphiloſophical. You ſeem to forget that the *Brain* has a great many ſmall *Fibres*, or Strings in its Texture; which according to the different Strokes they receive from the *Animal Spirits*, awaken a correſpondent Idea, and give us thoſe Notices of Things which we call *Thoughts*.

Hyl. A little clearer, if you pleaſe.

Luc. You muſt know then, that the Nerves, which are their Origin in the

Brain, are branched into a great many fine Subdiviſions, and ſpread upon all the Surface of the Body, They are the Channels in which the Animal Spirits move: So that as ſoon as any foreign Object preſſes upon the *Senſe*, thoſe *Spirits* which are poſted upon the Out-guards, immediately take the Alarm, and ſcower off to the *Brain*, which is the Head-Quarters, or *Office* of *Intelligence*, and there they make their Report of what has happen'd.

Hyl. I ſuppoſe they return loaden like Bees, and diſburthen themſelves in the *Cells* much after the ſame manner?

Luc. I have told you the Information is convey'd by ſtriking upon the *Fibres*, and giving them a particular Bent; which imprints the Character of the Object upon the Mind.

Hyl. I ſhould almoſt as ſoon imagine, that the ſtriking a Viol with the Bow, ſhould entertain the Inſtrument with its own Muſick. But as I remember, ſome ſay the *Spirits* Tilt ſo violently, that they make Holes where they ſtrike; which are no ſooner open, but the *Ideas* run into them as faſt as may be. And after they have lain there a little while, grow as drowſy as Dormice, unleſs they are rowſed by a new Summons. By the Way, what are *Animal Spirits*; methinks they perform ſtrange Things?

Luc.

Luc. They are a kind of litttle Pellets, wrought off the finer Parts of the Blood.

Hyl. Then I perceive they are Bodies all this while.

Luc. Yes. But admirably furniſh'd for Diſpatch and Intelligence.

Hyl. Let them be as Sleek, and well Timber'd, as thoſe *Atoms Epicurus* made his *Soul* of; yet I'm afraid they are not altogether qualified for that Office you have put them in. For ſuppoſing a Bird ſits before me; theſe *Mercuries* immediately run up to the Center of *Senſation*, to give an Account of what is arrived. Now in doing this, either every ſingle *Animal Spirit* muſt convey a whole *Repreſentation*, which would multiply the Object, if not overload the Carrier; or elſe they muſt divide the Image among them, and ſo lug off every one his Share. This I confeſs is the more equal Way: But then, when they have taken the Object to Pieces, how they will ſet it together again, is hard to imagine. For they cannot ſtrike all upon one Point; and if they could, they would jumble the Proportions, and run the Object all on heaps; where the latter Impreſſion would go near to deface the former. But if they impinge upon different Parts, and make every Part ſenſible with the Stroke; 'Tis true then they have it among them, but which way the whole ſhould

emerge, is ſtill incomprehenſible. For ſuppoſe the Image was painted in Order, without any Diſlocation, vacant Intervals, or Interloping; yet the Parts of the *Fibres* being diſtinct, and impregnated by diſtinct Spirits, they can account no farther than their Share of Motion reaches. And therefore how they ſhould club their particular Informations into a common Idea, is inconceivable. For inſtance: If a Cake is broken among Twenty People, though there may be nothing loſt in the Diviſion, yet 'twill be next to impoſſible for each Perſon, from the View of a ſingle Fragment, to underſtand what Relation either in Sight, or Magnitude, his Proportion bears to the whole. Beſides, if any of the returning *Spirits* ſhould happen to fall foul upon others which are *outward Bound*, (which is not unlikely) theſe Countermotions would overſet them, or occaſion a later Arrival; either of which Accidents would maim the Image, and make it imperfect.

Theſe Rubs you ſee will lie in the Way of *Senſation*: But then in the Buſineſs of *Imagination*, the Difficulty is ſtill greater. For here are no external Impreſſions to begin the *Motion*. 'Tis true, outward Objects will make us perceive them, whether we will or no. But the Exerciſes of *Imagination* are oftentimes purely voluntary.

When

When the Paſſions are not violent, we may check or quicken, change or extinguiſh the Operation as we pleaſe. Now I would gladly know the main Spring of the Motion. What Power is it which opens the Scene and gives Direction to the whole Management; which chalks out the Courſe of the *Spirits*, and limits their Commiſſion, both as to Time, and other Circumſtances of Action?

Luc. I perceive you imagine a *Mechanical* Solution impoſſible. But if you examined the exquiſite Fineneſs of the *Animal Spirits*, and the exact Proportion between them and the *Fibres*, to give and receive Impreſſions, I believe you would alter you Opinion: Eſpecially conſidering this Hypotheſis is ſupported by matter of *Fact*.

Hyl. We'll examine your Matter of *Fact* afterwards. At preſent let me tell you, ſince both the *Fibres*, and *Spirits*, are *Material*, I think it impoſſible for them to produce Effects, ſo much above the Vigour of the Cauſe. You may as well expect that two Bowls ſhould grow ſenſible by *Rubbing*? as that the Rencounter of any *Bodies*, ſhould awaken them into *Perception* and *Reaſoning*. The whole Force of *Mechaniſm*, conſiſts in *Matter* and *Motion*. *Matter* is nothing but *Extention*, that is, Length, Breadth, and Depth. And *Motion* implies no more than a Change of Situation in the Parts of *Mat-*

ter. Now theſe two Ingredients, though never ſo well mix'd, will not riſe into the Compoſition of a Spirit. *Thoughts*, and *Dimenſions*, are the moſt incompatible, unreſembling Things in Nature. To make the firſt out of the later, is a harder Metamorphoſis than any is in *Ovid.* Who ever heard of an Ounce of Pain, and an Inch of Deſire, or an Ell of Contemplation.

Luc. I ſuppoſe you fancy, if *Matter* and *Motion* can make a *Thought*, a *Thought* may make *Matter* and *Motion.*

Hyl. Why not? What ſhould hinder this *Mercury* from being fixed after Sublimation, and thrown back into its former State? But as this won't do, ſo neither will the other. Take a Body and run it through all Shapes, and Changes; force it into all Climates, and bandy it through the Univerſe; yet, like ſome young Travellers, 'twill come Home as dull, and unthinking, as it went out. For all this Buſtle amounts to no more than making the Parts and Motion greater, or leſſer, than they were before; and giving them a new Neighbourhood.

Luc. I ſhould have fancied that when the Parts were broken fine, and curiouſly filed, a brisk Touch of Motion would have quickned them into *Thinking.*

Hyl. Motion make them *Think!* You may as well expect Diſcourſe from a Tempeſt,

or

or Conflagration. And as for the Fineneſs of Parts, if that ſignifies any Thing, a Mite would have more *Senſe* than a Man. And to carry on the Improvement, one would think we might beat *Spice* till it felt the *Peſtle*; and with a good Flint and Steel, ſtrike *Conſciouſneſs* into a Tinder-box.

Luc. What makes you ſo poſitive againſt the Senſibility of *Matter?*

Hyl. Becauſe 'tis nothing but *Extenſion* variouſly figured.

Luc. Do you know all the *Affections* of Bodies? If not, why do you confine their Operations?

Hyl. If you ask me whether I know all the Effects which may reſult from all the poſſible Combinations of *Matter*, and Motion, I anſwer, No; neither is it neceſſary. But this I know, That all your Tranſmutations can never hunt a Body out of *Extenſion.* You may divide, or conſolidate; alter the Superficies, the Bulk, or Place; quicken the Motion, or interrupt the Quiet; but after all 'twill have Longitude, Latitude, and Profundity, in ſpight of Fate. The Conſequence is, That all the Revolutions in Nature, can give it nothing more than different Degrees of theſe Dimenſions. And what affinity has *Thinking* with ſuch *Attributes* as theſe? No more than there is between a Syllogiſm and a *Yard-wand.* In

a word: If Thinking is Eſſential to *Matter*, then all *Matter* muſt *Think*; and if ſo, Stocks and Stones will come in for their Share of Privilege. But if all Matter does not *Think*, none can; for the Eſſence of all *Matter* is the ſame.

Luc. Does it imply a Contradicton for *Matter* to *Think*?

Hyl. Truly, in my Opinion, as much as for a Man to be a Horſe.

Luc. Why ſo? Does *Thinking* extinguiſh *Extenſion*?

Hyl. It extinguiſhes the Idea if you will; and that is ſufficient Proof it does not belong to the Thing.

Luc. Becauſe *Extenſion* and *Cogitation* are unallied in their Ideas, and this later is not implied in the Notion of *Matter*, you conclude this Faculty does not belong to it.

Hyl. Yes; and with good Reaſon. For how can the Diſtinction of Subſtances be known, but by the different Properties and Operations which proceed from them; and which way can theſe be diſcovered, but by the diſtinct Notions, and *Sentiments*, we have of them?

Luc. Are you ſure your Idea of Matter is compleat?

Hyl. That the full Notion of *Corporeity* is comprized within the Three *Dimenſions*, is as clear as that Two and Two makes Four.

To

To theſe *Dimenſions* add what Doſe of *Motion* you pleaſe, and then you have raiſed the whole *Poſſe* of Mechaniſm. And when you have diſciplined it in all Poſtures, and Figures, 'twill be *Matter* and *Motion* ſtill. For you may better ſuppoſe, That a Mouſe may produce an Elephant, than that *Matter* and *Motion* ſhould propagate out of their own *Species*. Now theſe Two Principles fall vaſtly ſhort of the Notion of *Conſciouſneſs*; and are no more like *Perception*, than Colours reſemble Sound.

Luc. You take the Differences of Ideas, for Demonſtrations of Diſtinction in Things; will that hold?

Hyl. Yes, or elſe we have Nothing to truſt to. If clear and diſtinct *Perception*, is not the infallible *Mark* of Truth, 'tis impoſſible to know any Thing. For all Reaſoning is at laſt reſolved into Self-evident Principles: Now theſe Magiſterial Propoſitions don't diſpute for Belief, but demand it: They flaſh Conviction ſo powerfully that there is no reſiſting them, unleſs you will ſuppoſe our *Faculties* are falſe: And then it will be Madneſs to argue about any Thing. To return: Don't you think the *Whole* is greater than any *Part* of it?

Luc. I allow it an indiſputable Axiom; what follows?

Hyl.

Hyl. Why as plain and as primary a Truth as it appears, 'tis but a Conſequence of what I mentioned before.

Luc. What, that a Diſtinction of Ideas infers a Diſtinction in Things?

Hyl. Yes. For do but attend, and you'll find that the Reaſon why you pronounce the *Whole* bigger than a *Part*, is becauſe the firſt takes up a greater room in the Notion, and includes a more comprehenſive *Reality*, than the later.

Luc. It ſeems then the Functions of *Life* and *Reaſoning*, proceed from an *immaterial* Subſtance; and that the *Body* and *Spirit*, are perfectly diſtinct.

Hyl. Nothing more certain: And if a Spirit has no *Extenſion*, it can have no Parts; from hence it becomes indiviſible, and thence immortal.

Luc. I own theſe Conſequences are very clear; but then they are embaraſſed with ſome appendant Difficulties which ſhock a Man's Underſtanding.

Hyl. Look you! We muſt not let go manifeſt Truths, becauſe we cannot anſwer all Queſtions about them. Objections are no good Evidence againſt poſitive Proofs. This ſcrupulous way would make Us deny our Senſes: For there is ſcarcely any thing we meet with, but puts our Reaſon to ſtand, in ſome Circumſtance or other: But pray where does the Pinch lye? *Luc.*

Luc. Why, by this Scheme all Communication between Soul and Body is cut off; and yet Nothing is more certain than that thoſe two maintain a large Correſpondence. You ſee we move our Limbs at our Pleaſure, and receive various Impreſſions according to the Objects of Senſe, and the Habits of Conſtitution. But how the Soul can move the Body, or be affected by it, without Extenſion, is paſt my Comprehenſion. For all Motion is perform'd by Reſiſtance, and Reſiſtance ſuppoſes Contact, and Contact requires a Superficies, and this implies Extenſion; ſo that where Extenſion is abſent, the other Requiſites muſt fail of Courſe: At this rate, a Soul may as ſoon puſh down a Church-Steeple, as ſtir a ſingle Atom.

Hyl. I confeſs I can't tell you how this Affair is managed. 'Tis poſſible the Soul does not move the Body at all.

Luc. How then comes it to paſs that Motion is ſo perpetually conſequent to our Will? For the Purpoſe: When I have a Mind to walk, the Muſcles are immediately put into a Poſture of Travelling, and do their Office at the leaſt Notice imaginable.

Hyl. I believe this myſterious Correſpondence depends on the Laws of the Union; which by Sovereign Appointment are order'd

der'd to conſiſt in a certain Reciprocation of *Thoughts* and *Motions*, and ſo *vice verſâ*.

Luc. You mean, when I would move my Finger, God directs the Organ for ſuch a Performance: And on the other hand, gives me Ideas ſuitable to the Preſence of ſenſible Objects, and to the State of the *Union*.

Hyl. Right.

Luc. But why do you make uſe of this Suppoſition? Do you believe the Power of Exciting *Motion* exceeds the Force of the Soul?

Hyl. 'Tis not improbable it may. For if this Privilege lay within our reach, one would imagine we ſhould know ſomething more of the Manner of uſing it. But I don't pretend to determine any Thing.

Luc. You don't think it impoſſible for a *Spirit* to move Matter?

Hyl. By no means: If it were, there would be no ſuch Thing as *Motion*. For *Extenſion* implies no Neceſſity of being moved; It ſuppoſes no more than a bare Capacity for ſuch an Event. Now that Power which brings this Poſſibility into Act, muſt be ſomething Diſtinct from *Matter*. Beſides: The Regularity of Motion, viſible in the great Variety and Curioſity of Bodies, and the conſtant and even Revolutions of ſome of them, is a Demonſtration that the whole Maſs of *Matter* is under the Conduct of a mighty *Intelligence*.

Luc.

Luc. By your Reaſoning, I conceive you believe that the Power of *Motion*, is either an incommunicable Perfection of the Supreme *Being*, or elſe a ſort of Prerogative Royal, which he is pleaſed to keep in his Hands, that we may be the more ſenſible of our Dependance.

Hyl. I think that Opinion not improbable. You know the Apoſtle tells us, That *in Him we Live, Move, and have our Being:* Which Words 'tis likely will bear a more literal Senſe than is uſually imagined.

Luc. May be ſo. But to return: If *Matter* be ſo uncapable of *Thinking*, as ſeems to have been proved, how comes it about that the Operations of *Senſe*, and Reaſon, vary ſo much according to the Diſpoſition of the Organs? For if the Muſick does not depend on the Inſtrument, what's matter whether 'tis in Tune, or not? Now you know any conſiderable Degrees of Sickneſs, or Age, flat the Senſes, extinguiſh the Memory, and weaken the Underſtanding: So that the Vigour of the Mind ſeems almoſt ſtifled under theſe Corporeal Oppreſſions.

Hyl. I grant the Powers of *Senſation* are contracted or enlarged, made keen or languid, according to the Temper of the *Body*. But 'tis likely theſe Circumſtances are no more than occaſional Cauſes of this Variety. My Meaning is, That there is no natural Con-

Connexion between *Thought* and *Matter* and *Motion*: Or that the Soul and Body do not act by direct Force upon each other. 'Tis true, *Senſations* and *Paſſions*, ſeem to depend upon a particular Set of *Motions*: And the Body, on the other hand, ſeems to fall into different Poſtures by the Orders of the Mind; yet theſe Effects may not reſult from any mutual Agency, but meerly from the Will of a Third Power. That this Suppoſiton is poſſible, needs no Proof: That 'tis Matter of Fact, ſeems likely; becauſe the Two Parties are ſo eſſentially foreign and diſſimilar, that they ſeem uncapable of entertaining any Commerce by Virtue of their own Strength.

Luc. If the Operations of Life have no immediate dependance on the Quality of the Organ; why are our Senſes worn up with Age, and decay with the viſible Parts of the Body?

Hyl. When the common Period of the *Union* is almoſt expired, 'tis likely Providence gives us notice of it by ſuch ſenſible Declenſions, that we may diſengage from the World by Degrees, and prepare the better for ſo great an Alteration.

Luc. Why does *Pain* follow from Obſtructions, Diſlocation, Diſcontinuity, *&c.* and Pleaſure from thoſe Actions which ſupport the Frame? *Hyl.*

Hyl. To encourage us to keep the Body in repair, and to prevent Diſſolution.

Luc. Your anſwering in the *Final* Cauſe, makes me believe you are at a Loſs for the *Efficient*.

Hyl. As to that, 'Tis probable the Divine Oeconomy has ſetled ſuch an interchangeable Train of *Thoughts*, and *Motions*, between Soul and Body, that as ſoon as the occaſional Hints ſpring out, the other will as conſtantly follow, as if they were produced by the moſt immediate *Cauſality*. For Inſtance: If I cut my Finger, I ſhall as certainly feel Pain, as if my Soul was coextended with the Limb, and had a Piece of it Sawn through. So when I am diſpoſed to Strike, the Action will be performed with the ſame Force and Regularity, as if it was conducted, and puſhed on by the *Will*, in the moſt corporeal Manner.

I mention this both to illuſtrate the Point, and to ſhew that we ought to guard upon both Parts of our Compoſition: That there may be nothing done which is unbecoming, or diſagrees with the Intendments of Providence.

Luc. If the Soul and Body have no intrinſick or eſſential Aptneſs to take or receive Impreſſion from each other; why is the Structure of the latter ſo curiouſly Framed? Why is there ſuch variety of Parts, and

and ſuch admirable Proportion? By your Scheme the Soul might have the ſame compaſs of *Sentiment* and *Perception*, and do every jot as well, if it were united to a Clod.

Hyl. So it might, though it had never an Atom belong to it. However, your Queſtion about the Curioſity of the Body, may be anſwer'd by ſaying, That 'tis probably ſo framed to ſhew the Wiſdom and Power of the Architect, and to heighten the Beauty and Dignity of the Creature.

Luc. Do you ſay the Soul may be as happy without a Body, as with it?

Hyl. I ſay 'tis poſſible to be ſo. Though God may order it otherwiſe, if he pleaſes; as in Effect he has done with reſpect to the Reſurrection. But let this laſt Diſpute lie undecided. And before I take my leave, I can't but obſerve to you, that there are a great many ſtrange Appearances in *Thoughts*. Methinks, if it might be, I would gladly underſtand the Formation of a Soul, run it up to its *Punctum Saliens*, and ſee it beat the the firſt *conſcious* Pulſe. Theſe *Thoughts!* whence do they ariſe? What Stuff are they made of? And what Vigour is it that gives them ſuch an Inſtantaneous Production? They are conceived in full Maturity, and ſtep into Perfection at firſt. They ſcorn the Gradations of *Bodies*, and the heavy Succeſſions of *Motion*. They gain the Race at a Start,

Start, out-ſtretch the Speed of Gunpowder, and *Diſtance* Light and Lightning.

Luc. If they come up in that Perfection, why are ſome *Thoughts* ſaid to be unfiniſhed, and to require the working off with Labour and Time?

Hyl. I grant you Projects, Harangues, and Chains of Reaſoning, are not ſo quickly Wrought up. They include Multitude, and Order, and Choice; and therefore muſt have ſome Leiſure for Ranging and Invention. But as to ſingle Ideas, Inconnexions, and ſlight Touches, my Obſervation holds good. For pray what Time does it take to raiſe the Notion of a Mountain? Or to *Think* from *England* to *Japan?* A Man may ſet both the *Poles* together in his Head, without trouble; and Clutch the whole *Globe* at one intellectual Graſp, if he pleaſes. To go on: Methinks the Conveyance and Diſpoſition of Things in the Mind, is very extraordinary. What Faculty is it which takes the Model of the largeſt Objects, and draws the Picture in Little? That reconciles all diſagreeing Qualities, and lodges Sympathy and Antipathy, Fire and Water, together without diſturbance? That contracts the Intervals of *Space*, unites the Diſtances of Time, and draws *Paſt*, *Preſent*, and *Future*, into a ſingle View? How comes it to paſs that ſuch an infinite Number of Things are placed with

ſuch Order and Diſtinction in the *Memory*; notwithſtanding the Tumults and Confuſions, Marches, and Counter-marches, of the *Animal Spirits*? What room is there for ſuch variety of *Characters*, and length of *Records*? What is the Reaſon ſome remarkable Paſſages will remain freſh and entire for Sixty Years together; when all the Furniture of the Head has been often renewed in that Period?

Luc. I confeſs I can't explain the *How* to you, unleſs the impregnated *Fibres*, or *Spirits*, at their going off, depoſit the *Charge* with thoſe that remain.

Hyl. They are very juſt if they do ſo: But I am afraid this handing of *Notions* from one Piece of Brain to another, is ſomewhat unintelligible. In ſhort, if you reflect upon the Liberty of *Thought*, the Extent, the Abſtractions, and all the Singularities of its Operations; you'll be obliged to aſſign it a nobler Original than *Matter* and *Motion*.

Luc. I am ſatisfied with what you ſay; and upon a through View, I find the Syſtem of a *Mechanical Soul*, wretchedly ridiculous.

Hyl. All the Branches of Scepticiſm are ſo. If the Succeſs of our *Hobbiſts* were no better than their Reaſoning, they would have few Diſciples. But ſome People are willing to be impoſed upon. For looſe Practiſes muſt have ſupporting Principles, otherwiſe there will be no Quiet.

Adieu.

OF

OF THE *Entertainment of* BOOKS.

THE Divérſions of *Reading*, though they are not always of the ſtrongeſt Kind, yet they generally Leave a better Effect than the groſſer Satisfactions of *Senſe*: For if they are well choſen, they neither dull the Appetite, nor ſtrain the Capacity. On the contrary, they refreſh the Inclinations, and ſtrengthen the *Power*, and improve under Experiment: And which is beſt of all, they Entertain and Perfect at the ſame Time; and convey Wiſdom and Knowledge through Pleaſure. By *Reading* a Man does as it were Antedate his Life, and makes himſelf contemporary with the Ages paſt. And this way of running up beyond ones Nativity, is much better than *Plato*'s *Pre-exiſtence*; becauſe here a Man knows ſomething of the *State*, and is the wiſer for it; which he is not in the other.

In converſing with Books we may chuſe our Company, and diſengage without Cere-

mony or Exception. Here we are free from the Formalities of Cuſtom, and Reſpect: We need not undergo the Penance of a dull Story, from a Fop of Figure; but may ſhake off the Haughty, the Impertinent, and the Vain, at Pleaſure. Beſides, Authors, like Women, commonly Dreſs when they make a Viſit. Reſpect to themſelves makes them poliſh their Thoughts, and exert the force of their Underſtanding more than they would, or can do, in ordinary Converſation: So that the Reader has as it were the *Spirit* and *Eſſence* in a narrow Compaſs; which was drawn off from a much larger Proportion of Time, Labour and Expence. Like an Heir, he is born rather than made Rich; and comes into a Stock of *Senſe*, with little or no Trouble of his own, 'Tis true, a Fortune in Knowledge which *Deſcends* in this manner, as well as an inherited *Eſtate*, is too often neglected, and ſquandered away; becauſe we do not conſider the Difficulty in Raiſing it.

Books are a Guide in Youth, and an Entertainment for Age. They ſupport us under Solitude, and keep us from being a Burthen to our ſelves. They help us to forget the Croſſneſs of Men and Things; compoſe our Cares, and our Paſſions; and lay our Diſappointments aſleep. When we are weary of the *Living*, we may repair to the *Dead*, who have nothing of Peeviſhneſs,

neſs, Pride, or Deſign, in ther Converſation. However,

To be conſtantly in the *Wheel* has neither Pleaſure nor Improvement in it. A Man may as well expect to grow ſtronger by always *Eating*, as wiſer by always *Reading*. Too *much* over-charges Nature, and turns more into Diſeaſe than Nouriſhment. 'Tis Thought and Digeſtion which makes Books ſerviceable, and gives Health and Vigour to the Mind. Neither ought we to be too Implicit or Reſigning to *Authorities*, but to examine before we *Aſſent*, and preſerve our Reaſon in its juſt Liberties. To walk always upon *Crutches*, is the Way to loſe the Uſe of our Limbs. Such an abſolute Submiſſion keeps us in a perpetual *Minority*, breaks the *Spirits* of the Underſtanding, and lays us open to Impoſture.

But Books well managed afford Direction and Diſcovery. They ſtrengthen the *Organ*, and enlarge the Proſpect, and give a more univerſal Inſight into Things, than can be learned frm *unlettered* Obſervation. He who depends only upon his own *Experience*, has but a few Materials to work upon. He is confined to narrow Limits both of Place, and Time: And is not fit to draw a large *Model*, and to pronounce upon Buſineſs which is complicated and unuſual. There ſeems to be much the ſame difference

between a Man of *meer Practice*, and another of *Learning*, as there is between an *Empirick* and a *Phyſician*. The firſt may have a good Receipt, or two; and if Diſeaſes and Patients were very ſcarce, and all alike, he might do tolerably well. But if you enquire concerning the *Cauſes* of *Diſtempers*, the *Conſtitution* of human Bodies, the Danger of *Symptoms*, and the Methods of *Cure*, upon which the Succeſs of *Medicine* depends, he knows little of the Matter. On the other ſide: To take Meaſures wholly from *Books*, without looking into *Men* and Buſineſs, is like Travelling in a *Map*, where though Countries and Cities are well enough diſtinguiſhed, yet Villages and private *Seats* are either Over-looked, or too generally Marked for a Stranger to find. And therefore he that would be a *Maſter*, muſt *Draw* by the *Life*, as well as Copy from *Originals*, and joyn Theory and Experience together.

OF

CONFIDENCE.

CONfidence as 'tis oppoſed to Modeſty, and diſtinguiſhed from decent Aſſurance, proceeds from Self-Opinion; occaſioned by Ignorance or Flattery. When a Man over-rates himſelf by his own Folly, or the Knavery of others, he is preſently for falling to work with his Privileges; and takes Care upon all Occaſions to do Juſtice to his Merit. This Extravagance makes him over-forward in Buſineſs, aſſuming in Converſation, ſuddain and peremptory in his Anſwers, and afraid of Nothing ſo much as to ſeem within the Poſſibility of a Miſtake. 'Tis true, it ſometimes happens that People who have the Wit to know they are good for little, ſet up notwithſtanding for Men of Sufficiency. They are for trying if they can ſerve a Turn upon the Weakneſs of the Company. But this Trick ſeldom ſucceeds long together: For if a Man wants a good Opinion of himſelf, and is not ſincere

in his Vanity, he will be apt to want Spirits, and Preſence of Mind, to do his Buſineſs: A Diffidence of himſelf will make the Paint fall off, ſink his Figure, and betray his Meanneſs; eſpecially when he meets with thoſe who are his Superiors in Quality, or Senſe. A Man muſt firſt put a Cheat upon himſelf, before he can expect to do any Good with other People: For he that is not conceited in his Conſcience, is never likely to make a Coxcomb worth a Groat. But when the Mind is throughly tinctured, the Face will hold the ſame Colour; and the Man will be Proof againſt all Oppoſitions of Senſe and Difficulty: For as *Malbranche* obſerves, Peoples Opinions of themſelves, are commonly legible in their Countenances. Thus a kind Imagination, makes a bold Man have Vigour and Enterprize in his Air and Motion. It ſtamps Value and Significancy upon his Face, and tells the People he is to go for ſo much; who oftentimes being deceived by the *waſh*, never examine the Metal, but take him upon *Content*. Not that Men are bound to look as ſheepiſhly as they can, for fear of an Imputation: For ſometimes a Conſciouſneſs of Worth; a Nobleneſs and Elevation of Mind, together with Fineneſs of Conſtitution, gives Luſtre and Dignity to the Aſpect, and makes the Soul, as it were, ſhine through the Body.

But

But to return: A Man of Confidence preſſeth forward upon every Appearance of Advantage; and thinks nothing above his Management, or his Merit. He is not eaſily diſcouraged by the Greatneſs of an Attempt, by the Quality of Rivals, or the Frequency of Miſcarriage. He is ready to rally after a Defeat; and grows more troubleſome upon Denial. Thus where his Force is too feeble, he prevails by dint of Impudence: Thus People are ſtormed out of their Reaſon and Inclinations, plagued into a Compliance; and forced to yield in their own Defence. Theſe Men of Forehead, are magnificent in their Promiſes, and infallible in their Preſcriptions. They love to enſure a Cauſe, and ſeldom talk under Certainty and Demonſtration. This Talent makes them often ſucceed againſt modeſt Men of much geater Sufficiency, where the Competition is governed by a popular Choice. For though there is Reaſon in many Caſes to decide Controverſies by the Vote; yet 'tis no leſs true, on the other Hand, that the Majority of Mankind is ſeldom the Wiſeſt. The Multitude are more ſmitten with Appearances, than Things. The Noiſe, and Glitter, and Parade of a Pretender, calls up their Attention; and flaſhes upon their Weakneſs, at an irreſiſtable Rate. It ſurprizes their Imagination,

and

and ſubdues their Judgment: So that a bold Undertaker gains mightily upon the People, eſpecially at his firſt Setting out. Nay, wiſe Men are ſometimes over-born, or impoſed on this way, when they are taken at a Diſadvantage. Indeed this Faculty is of great Uſe to play a Prize with, or carry on an Impoſture; and therefore your Quacks, Figure-flingers, Petty-foggers, and Republican Plotters, cannot well live without it. It enables a Man to Flouriſh, Rail, and Romance, to Admiration. It makes Impertinences ſhine, Impoſſibilities ſeem credible, and turns Rats-bane into *Elixir Vitæ*. And when Matters are brought to a Pinch, and the Crowd drawn out, in Expectation of ſomthing extraordinary; then if the Mountain will not come to *Mahumet*, he will for once condeſcend to go to the Mountain. And thus by entertaining the Company with a Jeſt; the Prophet's diſengaged, and the Miracle adjourned to a more convenient Seaſon. However, theſe Sparks meet with their Mortifications: For when they happen to fall among People of Judgment, they are looked through immediately; and then the Diſcovery ſpreads apace: For Confidence is apt to expoſe it ſelf; to over-graſp Buſineſs; to talk without thinking; and to fail in the Decencies of Converſation. Now when a bold Man

is

is out of Countenance, he makes a very wooden Figure on't. He has no Hand at Bluſhing for want of Practice: And acts Modeſty with ſo ill a Grace; that he is more rediculous in the Habit of Virtue, than in that of Vice. To go on with him a little farther: One of this Character, is like an out-landiſh Show; moſt admired at firſt Sight. He has Gloſs, but without either Fineneſs, or Subſtance, and therefore, like Cloath ill made, he looks better in the Shop, than he wears in the Suit. In a Word, He is the Jeſt of wiſe Men, and the Idol of Fools: And commonly his *Patent* runs for his Life-time.

OF

ENVY.

ENvy is a *Diſpleaſure for ſome ſuppoſed Advantage in another.* The Object of this Paſſion is ſomething deſirable. And though Exellency, preciſely conſidered, cannot occaſion Diſlike; yet Excellency miſplaced may. The Envious believes him-

himſelf eclipſed by the Luſtre of his Neighbour. That which is good in it ſelf, becomes an Evil to him; which makes him wiſh it either Removed, or Extinguiſhed. The Diſcovery of the Riſe and Unreaſonableneſs of Envy, and the Way to prevent being either Active in it, or Paſſive under it, will comprehend the Argument. To begin with the firſt. Envy lyes moſtly between Beings equal in Nature, though unequal in Circumſtances. We don't envy *Brutes*, though they exceed us in many Reſpects not inconſiderable. No Body is angry with a Bird becauſe ſhe can *Fly*. We are not offended with the Strength of an *Elephant*, or the Speed of a *Horſe*; or with a *Dog*, for having a better *Noſe* than his Maſter: Theſe are all foreign Commodities, they are not look'd on as the Growth of our Soil; which makes them neither expected, nor deſired. Beſides, we excel theſe Creatures in other Qualities more valuable: So that upon the whole Compariſon, we remain their Superiours; which is ſufficient to lay our Envy aſleep. On the other hand, Men are not ſubject to repine at the higher Condition of an *Angel*: They know there is a comparative Diſadvantage in their firſt Compoſition: The Model of Humanity was drawn leſs. Our Capacities, if they were all fill'd, are not large enough to hold

ſo

ſo much Happineſs. To this I may add, That the Angelick Grandeur is ſeldom ſeen. By being thus conceal'd, it does not awaken our Poverty, nor mortify our Littleneſs ſo much, as if it was always diſplay'd before us. And laſtly, our Hopes of riſing to this Height hereafter, makes us bear our preſent Inferiority well enough.

But where the Eſſential Properties are alike, Pretenſions are apt to Mount, unleſs ſeaſonably check'd. "I am (crys the Envious) of the ſame Nature with the reſt, "and why then ſhould ſuch a Man Top me? "Where there is an Equality of Kind, there "ſhould be no Diſtinction of Privilege. I "am as near of Kin to God Almighty as the "Beſt; and he is certainly the Nobleſt Anceſtor. I am caſt in the ſame *Mould*, made "up of the ſame *Matter*, and ſtamp'd with "the ſame *Impreſſion*; and why ſhould I not "paſs equally in general Eſteem? In taking "Gold and Silver, 'tis not enquired what "Mines they came from, nor how long "they have been dig'd; if they anſwer the "Qualities of the Metal, that's enough. "Why then ſhould one Piece of human Nature be thought ſo much worſe than another; ſince it keeps within the *Species*, "and ſhines true upon the Touch-ſtone?

In anſwer to this Expoſtulation; I ſhall only ſay, That though the Metal is the ſame, yet

yet the Figure, the Quantity, and the Fineneſs, is often different, which makes a Difference in the Value. To proceed.

Thoſe antiently poſſeſs'd of Honour, are apt to envy others newly raiſed: The Reaſon is, This later Promotion takes away the former Difference between the Perſons. The Singularity of a Man's Greatneſs is in ſome Meaſure deſtroy'd. He has fewer to look down upon than he had before: He has loſt an Inferiour; which, without being well conſidered, will make him uneaſy, like a Prince who has Part of his Dominions won from him. But this Practice how common ſoever is unreaſonable, where the later Riſe is creditable. For all Quality that is good for any thing, is originally founded upon Merit. Now when a Man purchaſes Honour at as great an Expence of *Deſerving* as my ſelf; why ſhould not his Title be as good? And if ſo, why ſhould I grudge him the Poſſeſſion? To value *Worth* in my ſelf, or my Family, and over-look it in another, is plain Partiality; and Partiality is always Injuſtice.

When Two *ſtart* into the World together, he that is thrown behind, unleſs his Mind proves generous, will be diſpleaſed with the other: For the Succeſs of the firſt, ſeems to preſs upon the Reputation of the later. For what will the World ſay? Why could not he

he hold up? What made him come on ſo heavily, but that he wanted either Management or Metal? With Submiſſion, this Inference is not good, and therefore one ſhould not grow Peeviſh about it. Succeſs does not always attend Deſert. Sometimes Favour, and Opportunity, and Fortune, run moſt on one Side. Sometimes a Man cracks his Conſcience as a Horſe does his *Wind*, by ſtraining up the Hill.

But if the Advantage was fairly gained, 'tis unbecoming to complain. If my Friend charges in the Poſt of Honour, while I am ſleeping in my Tent, 'tis great Injuſtice to envy him the Reward of his Bravery. In all likelihood I brought all my Limbs out of the *Bed*, which 'tis probable he has not done off the *Breach*. And if he has, his *Merit* ſhould not be leſſen'd by his good Fortune. He that hazards his Life upon an honourable Score, deſerves the ſame Regard as if he had loſt it.

Envy among Perſons of the ſame Trade, is common. The Competition of Intereſt occaſions this Malevolence. They Glean up Cuſtom from their Neighbours; and ſo what one gets, the other loſes.

But why ſhould I grudge a Man the common Advantage of his Employment? Why ſhould I deſire more than my Share of Buſineſs, and be ſorry to ſee another thrive by his

his Induſtry ? Here can be nothing but Covetouſneſs at the bottom, and that is never to be ſatisfied. However, it muſt be granted that all Concurrences of this Nature, whether for Money, Favour, or Power, are in danger of being diſpleaſed with a fortunate Rival. The Pinch lyes here; The Matter in competition is often Indiviſible. An *Office*, or a *Miſtreſs*, can't be Apportion'd out like *Common*, and ſhared among diſtinct Proprietors. The Caſe is like a Lottery with one *Prize*, a ſingle *Ticket* is only enrich'd, and the reſt are all *Blanks*. So that they'll tell you, 'tis not ſo much ill Nature as Diſappointment, which *Sowres* the Humour. Where the Objects of Deſire are more Communicative, there is no Exceptions taken. People don't like a Proſpect the worſe, becauſe others have the Pleaſure of it. They are ſeldom diſturb'd, becauſe their Neighbours hear the ſame Muſick, or ſmell the ſame *Perfumes* with themſelves: For here is enough for them all. The ſatisfaction is ſo noble, that it ſpreads without Leſſening; 'tis not the thinner for being Beaten; But if there was any interfering, if the *Senſes* ſhould engroſs, or balk one another, as in the Caſe of Eating and Drinking, you would quickly ſee the Tables turn'd. If a fine Object ſhould tarniſh by having a great many See it: or the *Muſick* ſhould run moſtly into one

one Man's Ears, theſe Satisfactions would be made Incloſure as well as the reſt. Farther.

Thoſe Advantages, which 'tis no Diſcredit to want, are not uſually envied in another. For Inſtance: He that does not pretend to *Painting*, is not Touched at the Commendation of a *Maſter* in that Profeſſion. A Woman does not envy a Man for fighting Courage; nor a Man a Woman for her Beauty. An old Man is not uneaſy at the Strength and Activity of thoſe who are younger; neither does Youth envy the Knowledge and Experience of Age. In theſe Caſes, Reputation is unconcerned, and the Eſteem of the Perſon is not ſunk by being unfurniſh'd: For either the Advantage is foreign to the Condition of Life, or Sex; either we have been poſſeſſed already, or have time enough to gain it afterwards. The Abſurdity of this Paſſion has partly been diſcover'd already, and may be farther enlarged.

Envy is an ill-natured Vice; 'tis made up of Meaneſs and Malice, It wiſhes the Force of Goodneſs reſtrain'd, and the Meaſure of Happineſs abated. It laments over Proſperity, and ſickens at the Sight of Health. Had Envy the governing of the Creation, we ſhould have a ſad World on't. How would it infect the Air, and darken the Sun; make the Seas unnavigable, and blaſt the Fruits of the Earth? How would the Face

of Nature be over-caſt? How ſoon would Peace be baniſh'd, and Pleaſure languiſh and expire? We ſhould ſee Confuſion without Settlement, Madneſs without Intervals, and Poyſon without Antidote. Diſcord, and Diſappointment, and Deſpair, would then be the only Bleſſings and Entertainments of Life. Could the Envious prevail, all noble Undertakings would be cruſh'd, and Invention nip'd in the Bud. Nothing extraordinary in Induſtry, Senſe, or Bravery, would be endured. Whatever was ſhining would ſoon be eclipſed. Beauty would be deform'd, and Courage turn'd into Cowardize. To excel either in Art or Nature would be a Crime: And none could be ſafe, but the Ill and the Uſeleſs.

Emulation is a handſom Paſſion, 'tis enterprizing, but juſt withall: It keeps a Man within the Terms of Honour, and makes the Conteſt for Glory fair and generous. Here is Nothing Malevolent and Inſidious: The Advantage is gained by Improvement, not by Injury. The Man ſtrives to excel, but then 'tis by raiſing himſelf, not by depreſſing another. But Envy oftentimes wants Spirit, as well as Good-nature: Like a cold Poyſon, it benumns and ſtupifies. And thus as it were conſcious of its own Impotence, it folds it Arms in Deſpair, and ſits curſing in a Corner. When Envy conquers,

quers, 'tis commonly in the Dark; by Treachery and Undermining, by Calumny and Detraction. The Envious are always ungrateful; they hate a noble Temper, though ſhewn upon themſelves. If you oblige them, 'tis at your Peril: They'll fly in the Face of a good Turn, and Out-rage where they ought to Reward. Has not many a brave Man been ruined, by being over-charged with Merit? What baniſh'd *Themiſtocles*, and ſent *Baliſarius* a begging, but doing too much for their Country? The Comfort is, Envy is no leſs fooliſh than deteſtable; 'tis a Vice which they ſay keeps no Holy-Days, but is always in the *Wheel*, and working upon its own Diſquiet. Envy, ſtrictly conſidered, is a Mark of Inferiority. It ſuppoſes ſome Excellency in another which is wanting in it ſelf. This is a cruel Mortification; for the Envious are generally Proud. 'Tis a ſtrong Deſire to be *Above*, which makes People uneaſy *Beneath*. Now to ſee a hated Perſon ſuperior, and to lie under the Anguiſh of a Diſadvantage, is far enough from Diverſion. Envy is of all others the moſt ungratifying and diſconſolate Paſſion. There is Power for Ambition, and Pleaſure for Luxury, and Pelf even for Covetouſneſs; but Envy can give Nothing but Vexation. 'Tis made up of Impotence and Malice; and where theſe

two Qualities are well compounded, there needs no other Ingredients of Miſery. Envy how carefully does it look? How meager and ill-complexioned? It preys upon it ſelf, and exhauſts the Spirits: 'Tis a Diſeaſe in its Conſtitution, and every *Pulſe* is a Pain. Eaſe muſt be impracticable to the Envious: They lie under a double Misfortune; common Calamities, and common Bleſſings, fall heavily upon them: Their Nature gives them a Share in the one, and their Ill-nature in the other. And he that has his own Troubles, and the Happineſs of his Neighbours, to diſturb him, is likely to have Work enough. Envy looks ill under every Aſpect. For if a Man be Good, he ought to be Loved; if Bad, to be Pitied. To envy a Superior, makes the Odds more ſmarting, and the Diſtance more ſenſible. To envy an Inferior, is to loſe the higher Ground, and to ſet him upon a Level. To grudge any Man an Advantage in Perſon or Fortune, is to cenſure the Liberalities of Providence, and be angry at the Goodneſs of God.

And ſince Envy is ſo odious, and every way unlucky; and does ſo much Miſchief to it ſelf, and others, it may not be improper to offer ſomething more particular to prevent it.

Firſt then let us conſider, That Providence has given the leaſt of us more than we

we can pretend to. If we could make out a Title to more Privilege, to complain were not unreaſonable: But I ſuppoſe no one is ſo hardy as to ſay, God is in his Debt; that he owed him a nobler Being, or a better Subſiſtance. For Exiſtence muſt be antecedent to Merit. That which *was not*, could not oblige; and *Nothing* can claim Nothing. You'll ſay ſuch a one is much better furniſh'd than my ſelf. Beſides, I want ſeveral Conveniences which I could mention; And if I muſt not have them, I wiſh they had not come in my way. Look you! Are we to cry, like ill-managed Children, for every Thing before us? If I give a Beggar Six-pence, has he Reaſon to grumble becauſe he has ſeen a Shilling, or knows how to ſpend a Crown? Let him give me leave to be Maſter of my Charity, and do what I pleaſe with my own. If bare *Knowledge* would give *Poſſeſſion*, and our Senſes could challenge all they lay hold of; there would be a ſtrange World quickly: But theſe are wild and impracticable Suppoſitions: There is neither Juſtice, nor Convenience, nor Poſſibility, in ſuch an Expectation. Let us remember we are well dealt with; and then we ſhall not be troubled to ſee another in a better Condition. To conſider we have more than we deſerve, will help our Reaſon to ſilence our Murmuring, and

make us aſhamed to repine. Juſt Thoughts, and modeſt Expectations, are eaſily ſatisfied. If we don't over-rate our Pretenſions, all will be well. Humility diſarms Envy, and ſtrikes it dead.

Secondly, We ſhould endeavour to improve our reſpective Abilities. Men naturally deſire to ſtand fair in the Opinion of others: And to have ſomething of Value to ſupport them in their own Thoughts. When they are the worſt of their Way, and fixt in the Fag-end of Buſineſs, they are apt to look not kindly upon thoſe who go before them. He that can be reconciled to the Character of an Inſignificant Perſon, has a mean Soul. To be eaſy, a Man ſhould examine his Genius, and exert his Spirits, and try to make the moſt of himſelf. 'Tis true, every one cannot expect to diſtinguiſh himſelf in the higheſt Poſts; To command an Army, or ride Admiral in a Fleet, or be at the Head of *Juſtice*, or *Religion*: (Neither is it material to the Point.) Notwithſtanding there are few but may ſhine in their own Orb, and be remarkable in their Station; ſo far at leaſt as to guard off Contempt, and ſecure a moderate Repute: And thoſe that are eaſy at Home, will not be envious Abroad. Thoſe that are Good for ſomething themſelves, will be contented that others ſhould be ſo too. All things con-

conſidered, They have their Share of Regard, and let who will take the reſt.

Thirdly, The proportioning Reward to Merit, (which will be done *Hereafter*) is a ſufficient Expectation to remove Envy. The Perſwaſion of ſuch a Regulation of Honour, is certainly the moſt ſolid Principle for this Purpoſe imaginable. For this way all the ſeeming Partialities of Birth, and Fortune, are ſet aſide. And to ſpeak familiarly, every one has a fair Turn to be as Great as he pleaſes. Here all People are upon equal Terms of Advantage: The Temple of Honour ſtands open to all Comers; and the Peaſant has an Opportunity of being as great as a Prince. Thus Station and Happineſs lies in every ones Power: The Management of the *Will* determines the Precedency. A ſlender Share of preſent Advantage, will do no Prejudice to future Pretenſions. For Men will not be valued by the Size of their Underſtandings, but their Honeſty. Not conſider'd by the Height of their Character, but for the Decency of *Perſonation*. When the Scene of Life is ſhut up, the Slave will be above his Maſter, if he has acted better. Thus Nature and Condition, are once more brought to a Ballance; And as all Men were equal at firſt, ſo they may be at laſt; if they take Care. This Conſideration digs up Envy by the Roots; be-

cauſe no Man can be leſs than another, without his own Fault. The way

To prevent being Envied, (for that ſhould be thought on too,) in a Privilege, is to ſhew it not undeſerved. That 'tis either tranſmitted from worthy Anceſtors, or acquired by Qualities extraordinary. He that riſes above a common Performance, and goes far in an honourable Danger, may be thought to Earn the Diſtinction of his *Circumſtances*. In ſuch Caſes, People are more inclined to commend the Merit, than repine at the Succeſs: Eſpecially if the Advantage be civilly managed. Conceit, and Arrogance, and Oſtentation, ſpoils all. Pride, and ill Nature, will be hated in Spight of all the Worth in the World. But he that is obliging in his Exaltation, and makes a modeſt Uſe of his Superiority, may ſit ſecure, and have the Odds of good Wiſhes on his Side.

OF THE

ASPECT.

THE Countenance ſeems deſigned not only for Ornament, but Information. The Paſſions there diſplayed make way for Commerce and Communication; and help to let one Man into the Sentiments and Affections of another. 'Tis true, the Soul is not altogether Diſcovered. If the *Thoughts* lay open to Obſervation, there would great Inconveniences follow. Many good Deſigns would be defeated: Many improper Averſions and Deſires would appear: The Buſineſs of Life would be diſturbed, and Converſation made almoſt impracticable. In ſuch Caſes, People would chuſe to converſe in the dark, rather than truſt themſelves with the Sight of each other. However, though the Soul can't be all forced into the Face, yet there is no ſmall part of it to be ſeen there; eſpecially when it comes of its own accord. Here the different

rent Apprehenſions of the Mind diſcover themſelves. I grant, they are not always fully diſtinguiſhed in their Cauſes, and their Kind. But though they are not drawn at Length, you have ſomething of the Colour, and Proportion. Here Joy and Grief, Reſolution and Fear, Modeſty and Conceit, Inclination, Indifferency and Diſguſt, are made legible. The Character is faireſt and beſt marked in Children, and thoſe who are unpractiſed in the little Hypocriſies of Converſation. For when Nature has learnt to put on Art, and Diſguiſe, the Forehead is not eaſily read. Now 'tis very ſurprizing to ſee the Image of the Mind ſtamp'd upon the Aſpect: To ſee the Cheeks take the Dye of the Paſſions thus naturally, and appear in all the Colours and Complexions of Thought. Why is this Variety of Changes confined to a ſingle Place? What is the Reaſon a Man's *Arm* won't ſmile and frown, and do all the intellectual Poſtures of the Countenance? The *Arm* ſeems to have a finer Skin than the Face: 'Tis leſs expoſed to the Weather; the Veins are larger, and more viſible, and the Pulſe beats ſtronger. In ſhort, If *Matter* and *Motion* would do the Buſineſs, the Arm, excepting the Eye, ſeems to have the Advantage, and might put in for the Index and Interpreter of the Mind. And yet we ſee 'tis ſtrangely uniform

form and unaffected upon every Accident and Turn of Thought; and Nothing but a Blow, or a Pinch, can make it change Colour. But the Face being deſign'd to be uncloath'd, and in View, God has there fixed the Seat and Viſibility of the Paſſions; for the better Direction of Converſation. The ſuddain Alteration of the Countenance, is very remarkable. A forcible Object will rub out the freſheſt Colours at a Stroke, and paint others of a quite different Appearance. A vigorous Thought, or a Surprize of good Fortune, diſpels the Gloom, and brightens the Air, immediately. To metamorphoſe the *Blood* and *Spirits* thus *extempore*, is not a little ſtrange. It argues an amazing Fineneſs and Curioſity in the *Parts*; that the leaſt Touch of the Imagination can alter them into almoſt what Appearances it pleaſes. The Strength of the Repreſentation, is another Circumſtance worth conſidering. The inward Motions and Temper, are ſometimes drawn with wonderful Life. The Advantages of Youth and Complexion, the particular Force of the Mind and Occaſion, anſwer to the Fineneſs of the *Colours*, and the Skill of the *Painter*. When all theſe Cauſes meet, the Paſſions are marked with extraordinary Clearneſs, and Strength. What can be more ſignificant than the ſuddain Fluſhing and

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Confuſion of a Bluſh, than the Sparklings of Rage, and the Lightning of a Smile? The Soul is as it were viſible upon theſe Occaſions; The Paſſions ebb and flow in the Cheeks; and are much better diſtinguiſhed in their Progreſs, than the Change of the Air in a *Weather-glaſs*. Some People have an Air of Dignity and Greatneſs, and an unuſual Vigour, in their Aſpect. Others have a Sweetneſs and good Humour printed upon them, which is very engaging: A Face well furniſh'd out by Nature, and a little diſciplined, has a great deal of Rhetorick in it. A Graceful Preſence beſpeaks Acceptance, gives a Force to Language, and helps to Convince by *Look*, and *Poſture*. But this Talent muſt be ſparingly uſed, for fear of falling into Affectation; than which nothing is more nauſeous. Of all the *Appearances*, methinks a *Smile* is the moſt extraordinary. It plays with a ſurprizing Agreeableneſs in the Eye; breaks out with the brighteſt Diſtinction, and ſits like a *Glory* upon the Countenance. What Sun is there within us that ſhoots his Rays with ſo ſuddain a Vigour? To ſee the Soul flaſh in the Face at this Rate, one would think might convert an Atheiſt. By the way, we may obſerve that *Smiles* are much more becoming than *Frowns*: This ſeems a natural Encouragement to good Humour: As much

much as to ſay, If People have a Mind to be *Handſom*, they muſt not be *Peeviſh*, and *Untoward*.

Another Thing remarkable, is the Obſequiouſneſs of the Aſpect. It goes as true to the Mind, when we pleaſe, as the Dial to the Sun. The Orders are publiſh'd as ſoon as given. 'Tis but throwing the *Will* into the Face, and the inward Direction appears immediately. 'Tis true, a Man cannot command the ſtanding Features and Complexion; but the Diverſities of Paſſion are under Diſpoſal. The Image of Pleaſure is never ſeen, when Anger was intended. No. The Sentiments are painted exactly, and drawn by the *Life* within.

And ſince 'tis in our Power not to give a wrong Sign, we ſhould not pervert the Intendments of Providence. To *waſh* over a coarſe or inſignificant Meaning, is to counterfeit Natures Coin. We ought to be juſt in our *Looks*, as well as in our Actions; for the Mind may be declared one way no leſs than the other. A Man might as good break his *Word*, as his *Face*, eſpecially upon ſome critical Occaſions. It may ſo happen that we can converſe no other way, for want of an Interpreter. But though I cannot tell what a Man ſays, if he will be ſincere, I may eaſily know what he looks. The Meaning of *Sounds* are uncertain, and tyed

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to particular Times and Places: But the Language of the *Face* is fixt, and univerſal. Its Conſents and Refuſals, are every where alike. A *Smile* has the ſame Form and Senſe in *China*, as with us. If *Looks* were as arbitrary as Words, Converſation would be more in the Dark; And a Traveller would be obliged to learn the Countenances, as well as the Tongues of Foreign Countries.

And as the Language of the Face is univerſal, ſo 'tis very comprehenſive. No *Laconiſm* can reach it. 'Tis the *Short-hand* of the Mind, and crowds a great deal in a little room. A Man may Look a Sentence, as ſoon as Speak a Word. The Strokes are ſmall, but ſo Maſterly drawn, that you may eaſily collect the Image and Proportions of what they reſemble.

Whether Honeſty and Diſhoneſty are diſcernable in the Face, is a Queſtion which admits of Diſpute. King *Charles* the Second thought he could depend upon theſe Obſervations. But with Submiſſion, I believe an Inſtance might be given in which his Rules of Phyſiognomy failed. 'Tis true, the Temper and inward Diſpoſitions is ſometimes viſible in the Countenance. Thus *Saluſt* tells us, *Cataline* had Rage and Defiance in his Looks, even after he was dead. However, here the Impreſſion was partly deſign'd, and volun-

voluntary: He had a Mind no queſtion to appear as Fierce and Formidable as he could: But in Inſincerity the Caſe is otherwiſe; for no Man is willing to be known for a Knave. Whether Men, as they ſay of *Plants*, have *Signatures* to diſcover their Natures by, is hard to determine. Some People fancy an honeſt Man looks plain, and open, and all of a Piece: And therefore when they ſee a ſhy and compounded Air, a remote and abſconding kind of Countenance, they conclude it *Cain*'s Mark. This, in their Opinion, is either a Caution given us by Providence, or the natural Effect of a crafty and ſuſpicious Mind. A Knave, ſay they, is apprehenſive of being diſcover'd; and this habitual Concern puts an Odneſs into his Looks. But

After all, no Man's Face is Actionable. Theſe Singularities are interpretable, from more innocent Cauſes. And therefore though there may be ground for Caution, there is none for Cenſure.

AGAINST

DESPAIR.

THE Trouble of Deſpair always riſes in Proportion to the Evil that is feared. By Conſequence, the greateſt Agonies of Expectation, are thoſe which relate to another World. But I ſhall leave this Conſideration to the *Pulpits*, and proceed upon a lower Object. Now Deſpair, as it reſpects the Buſineſs and Events of Life, is an uneaſy and impolitick Paſſion: It Antedates a Misfortune, and *Torments* a Man *before his Time*. It ſpreads a Gloomineſs upon the Soul, and makes her live in a Dungeon beyond the Notion of *Pre-exiſtence*. It preys upon the *Vitals*, like *Prometheus*'s *Vultur*; and eats out the Heart of all other Satisfactions. It cramps the Powers of Nature, and cuts the Sinews of Enterprize, and gives Being to many croſs Accidents, which otherwiſe would never happen. To believe a Buſineſs impoſſible, is the way to make it ſo. How many feaſible

ſible Projects have miſcarried by Deſpondency, and been ſtrangled in the Birth, by a cowardly Imagination? If Things will not do of themſelves, they may let it alone; for he that Deſpairs is reſolved not to help them: For who would work upon an Impoſſibility? Such an Expectation, crys one, will never come to paſs: Therefore I'll e'en give it up, and go and fret my ſelf. How do you know that? Can you ſee to the utmoſt Limits of Nature? And are you acquainted with all the Powers in Being? Is it an eaſy Matter to pronounce upon all the Alterations of Time, and Accident? And to foretel how ſtrangely the Ballance of Force and Inclination may be turned? Pray let us ſee whether 'twill or no, before we grow too poſitive, and give Sentence againſt our Intereſt. A very pretty Device you'll ſay! For at this Rate, a Man muſt never Deſpair while he lives! And pray where is the Harm on't, if it ſhould be ſo? Is Deſpair ſo entertaining a Campanion? Are the Pleaſures of it ſo inviting, and rapturous? Is a Man bound to look out ſharp to plague himſelf? And to take Care that he ſlips no Opportunity of being unhappy? As *long as there is Life, there is Hope*: And if ſo, 'tis Prudence not to deſert it. Hope is a vigorous Principle: 'Tis furniſhed with Light and Heat, to adviſe and execute: It ſets

the Head and the Heart on work, and animates a Man to do his utmoſt. And thus by perpetual Puſhing, and Aſſurance, it puts a Difficulty out of Countenance, and makes a ſeeming Impoſſibility give way. At the worſt, if the Succeſs happens to fail; 'tis clear Gains, as long as it laſts. It keeps the Mind eaſy, and expecting; and fences off Anxiety and Spleen. 'Tis ſometimes ſo ſprightly and rewarding a Quality, that the Pleaſure of Expectation exceeds that of Fruition. It refines upon the Richneſs of Nature, and paints beyond the *Life*: And when the Reality is thus out-ſhined by the Imagination, Succeſs is a Kind of Diſappointment; and to hope, is better than to have. Beſides, Hope has a creditable Complexion: It throws a generous Contempt upon ill Uſage, and looks like a handſom Defiance of a Misfortune: As who ſhould ſay, You are ſomewhat troubleſome now, but I ſhall conquer you afterwards. And thus a Man makes an honourable *Exit*, if he does Nothing farther. His Heart *Beats* againſt the Enemy when he is juſt expiring, and Diſcharges the laſt *Pulſe* in the Face of Death.

But Deſpair makes a deſpicable Figure, and deſcends from a mean Original. 'Tis the Off-ſpring of Fear, of Lazineſs, and Impatience. It argues a defect of Spirits, and Reſolution; and oftentimes of Honeſty too.

After

After all, the Exerciſe of this Paſſion is ſo troubleſome, that methinks Nothing but Dint of Evidence, and Demonſtration, ſhould force it upon us. I would not Deſpair unleſs I knew the irrevocable Decree was paſt: Unleſs I ſaw my Misfortune recorded in the Book of *Fate*, and Signed and Sealed by *Neceſſity*. Indeed where the Act is unmannerly, or the Expectation immoral, or cantradictious to the Attributes of God; we ought to drop our Hopes, or rather never entertain them. And therefore I would neither hope to play the Fool, or the Knave, or be Immortal. But when the Object is defenſible and fair, I would not quit my Hold, as long as it was within the Reach of Omnipotence. What then, muſt we hope without Means? Yes; why not? When we cannot work them out of our own Induſtry. Pray what *Means* was there to make the World with? There was neither Timber nor Tools to raiſe the Building, and yet you ſee what a noble Pile it is. Why ſhould we ſuppoſe a Miracle ſo ſtrange a Thing, ſince Nature herſelf was produced this way? He that made *Second Cauſes*, can as eaſily work without, as with them.

——— *Quicquid Dii voluere peractum eſt.*

To Will, and to Do, is the ſame Thing with an Almighty Power. If we could cure a Fever with a Wiſh, decree up a Houſe, and

make what we would, conſequent upon Inclination: In ſuch a Caſe, we need not tye our ſelves to Application, and Materials. The bare *Fiat* of our Will would give Birth to the Idea: And make it ſtart out into Exiſtence without more ado.

To uſe the Miniſtrations of ſubordinate Cauſes, looks like a Going about: For where there is *Matter* and *Motion*, there muſt, in human Apprehenſion, be Succeſſion of Parts, and Reſiſtance, and Time, for the Performance. The Powers of Nature ſeem too heavy, to keep Pace with Thought, and to drive out an Inſtantaneous Production: So that one would almoſt imagine, the Acting by immediate Omnipotence, was the moſt diſencumber'd, as well as the moſt magnificent Method. But is it not extravagant to expect a Miracle? Not at all. I believe we are aſſiſted with many more Miracles than we are aware of. For the Purpoſe: A Man in a Storm prays that he may eſcape being Wreckt. I deſire to know, whether he thinks it poſſible for him to be the better for his Devotions? If he does not, he is an impertinent Atheiſt for uſing them: If he does, he muſt believe that Providence will interpoſe, and diſarm Nature, or divert her Violence. Now to check Second Cauſes in their Career, to change their Motion, or lay them Aſleep before

before they are Spent, is no leſs a Miracle than to Act without them.

Let no Man therefore diſquiet himſelf about the Future, nor quit a juſt Undertaking, out of Deſpondency. Honeſt People ought to be careful, if it was only for the Credit of their Vertue. Let us not grow Malancholick upon a ſuperficial View of Things; for that is as far as we can diſcover. 'Tis a much better Way to do our own Parts carefully, and reſt the Event with God Almighty.





OF COVETOUSNESS.

IN A DIALOGUE BETWEEN DEMEAS *and* MITIAS.

Dem. I Thought I ſhould have Dined with you to Day; What made you fail your uſual *Eating-houſe?*

Mit. I ask your Excuſe. I have been at a Miſer's Feaſt: I went thither to entertain my Curioſity rather than my Palat; for you know that is a Sight which is not every Day to be met with?

Dem.

Dem. And was it as great as the Proverb makes it?

Mit. Every jot. I have not had my Senſes ſo regaled this long time: 'Twas ſo inviting, that I'm afraid the Founder has taken a Surfeit.

Dem. You mean of the Expence. Fear it not, he will have a *Lent* after his *Carnival*; that will cure him.

Mit. This Fit of *Feaſting* comes upon him once a Year. If you did not know him, you'd think it was an Ague; he looks ſo deſperately Pale, and Thin, for a great while after. And now, as you ſay, he will go into a Courſe of Abſtinence, but I wiſh we could prevent the return of the Diſtemper; for in my Opinion, he is well neither Full, nor Faſting. In ſhort, The Diſeaſe lies in his Mind, and how to reach it with a *Recipe*, I can't tell; for Covetouſneſs is generally incurable.

Dem. I own 'tis difficulty removed, and uncreditable into the Bargain; and therefore I hope you will not Report it upon any Perſon, unleſs the Symptoms are very clear, and undiſputed. Give me leave to tell you, there are often great Miſtakes in this Matter. Some think to ſcreen their own Profuſeneſs from Cenſure, by reproaching the Frugality of their Neighbours: And others pronounce raſhly out of Ignorance. With

their good Favour, wiſe Men will look beyond their Noſe, and take care of the main Chance, and provide for Accidents and Age. They know that Poverty is unfaſhionable, and Dependance uneaſy; and that a generous Mind cannot live upon *Curteſy*, with any great Reliſh. Beſides, ſome People do not decline Expence out of Parſimony, but becauſe they do not care for the Trouble of a Figure. They do not care to be crowded with Viſitors, to have their Table peſtered with Flies and Flatterers, and to be always yoked in Ceremony. They don't believe any Maſter the more conſiderable by keeping a great many idle People about him; or that any true Greatneſs can be made out of that which is Little. And becauſe a Man is willing to have his Houſe and his Head cool, and to keep his Time and his Liberty to himſelf, muſt he be called Covetous upon this Account?

Mit. I have no Intention to condemn a juſt Value for Money. And if any Man has more Senſe and Sobriety than his Neighbours, I think it great Injuſtice to burleſque his Prudence, or repreſent him in any Character of Diſadvantage: But then I muſt ſay, That ſome People have the Misfortune to fall into the Extremes, and that Covetouſneſs does not lie only in Satyr and Speculation.

Dem.

Dem. I perceive you have a Mind to ſay ſomething upon this Argument: With the Precautions above-mentioned, I am willing to hear you: Take your Method, and draw out into what Length you pleaſe; you will have no Interruption, for at preſent I am not in the diſputing Humour.

Mit. To begin then. There is no need of giving a cloſe Definition of this Vice; 'twill be ſufficiently diſcovered in the Deſcription. Covetouſneſs has a Relation to Wealth, or Fortune. Whether a Man has no more than a juſt Value for this Advantage, is ſeen in his Getting, Keeping, and Uſing it. A ſhort Survey of the Miſmanagement in theſe three Particulars, will take in the Compaſs of the Caſe.

But leaſt you may think this Method ſomewhat too looſe, I ſhall come a little nearer in a Word or two; and affirm, That he is Covetous who balks any Part of his Duty, for Fear he ſhould grow the Poorer; and chuſes rather to ſave his Mony, than his Conſcience. He that denies himſelf the Conveniences of Life, without either Neceſſity or Religion. He that is anxious in Riches. He that ſets his Intereſt above his Honour; and values inſignificant Gains, which hold no Proportion with his Fortune.

As for the Getting Part, a covetous Man never troubles himſelf with the Niceties of Mo-

Morality. His Buſineſs is to ſecure the End, not to diſtinguiſh upon the Means. Let the Project be but Rich and Practicable, and he enquires no farther. Honour and Conſcience are fine Things, but they ſeldom fill the Pocket. When they will purchaſe any Thing, a good Manager can counterfeit them; but to be tyed down to a Set of Notions, is the way to be a Beggar. He that reſolves to thrive, won't be diſcouraged by a few hard Names. His Induſtry is not to be check'd by Fancies, and common Miſtake. He will ſcarcely believe himſelf, when it makes againſt him. Inward Reluctance, paſſes for Spleen, and Vapours; Shame, for an infirm Vanity *that hangs* too ſervilely upon foreign Opinion; Generoſity, is Nothing but a ceremonious Prodigality; and Pity, a fooliſh Tenderneſs. Theſe Maxims remove the Difficulties of Buſineſs, and open the way for Expedition and Succeſs.

Reaſon and Religion 'tis likely will interpoſe ſometimes, but the covetous Man goes on for all that. And though he can't command his *Principles*, he is Maſter of his *Practice*. Sometimes a Man gets only to ſpend: In that Caſe, Covetouſneſs is but a miniſterial Vice; and ſerves under Luxury, or Ambition. But here I ſhall conſider it as having the Aſcendant. Now to recount the

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Diſorders of Life, the Knavery, and little Practices that flow in upon us from this Spring, were almoſt infinite. Whence comes all circumvention in Commerce, adulterating of Wares, vouching and varniſhing againſt all good Faith, and Honeſty? 'Tis Covetouſneſs that Brews and Daſhes; gives you falſe Lights, and falſe Language; and ſhews many other Dexterities to get your Money. Now what can be meaner, than to make over-reaching a Part of a Profeſſion? And to impoſe upon the Ignorance, or Neceſſity of a Neighbour; Let an Apprentice be bound to a Miſer, and he might as good be Becalmed, or Beſieged; for he is ſure to be put to *ſhort Allowance*. One would think Hunger was put into his Indentures, he is ſo conſtantly held to it. His Maſter will not let him grow to his *Joynts*, nor *Set up*, with all the Fleſh and Bones which Nature deſign'd him; but he is reſolved to put Part of his Limbs in his Pocket. What is the Reaſon of racking of Tenants, and rigorous Seizures, that the Rich oppreſs the Poor, and the Poor ſteal from the Rich, but becauſe they are not contented with their own?

Whence come Soldiers of *Fortune*, and Lawyers of Fortune; Men that will Fight and be Fee'd of any Side, and ſometimes of Both? What makes the Courtier ſupplant his Friend, and betray his Maſter, and ſell his

his Country? Why 'tis oftentimes Nothing but the Love of Money, which makes the Court, and the Camp, and the *Bar*, thus Mean, and Mercenary. How many Truſts are abuſed, *Wills* forged, Orphans and Widows rob'd and ruin'd upon this Score? Where Avarice rules and rages, there is Nothing of Humanity remaining. Hence it is that thoſe who recover from the Plague die ſometimes of the Nurſe; that the Shipwreckt are diſpatched on Shore, that they may not claim their Goods; that Travellers are murther'd in the Houſes of Protection and Entertainment. Things ſo bloody and barbarous, that the Guilty are ſometimes as it were diſcovered by Miracle, proſecuted by Apparitions, and purſued by *Hue* and *Crys* from the other World.

To leave theſe Extremities of Wickedneſs, and proceed to Inſtances of a lower Nature. What can be more rediculouſly Little, than to ſee People of Figure, and Fortune, weigh an Intereſt to the utmoſt Grain? Haggle away Time and Credit about Trifles, and part with a Friend to keep a Shilling?

'Tis not unentertaining to ſee Men how they can make their State truckle to their Parſimony. How they will draw in their Figure upon the Road, ſink their Titles to ſave their Purſe, and degrade themſelves to

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lie cheaper at an Inn. Covetouſneſs is a moſt obliging Leveller; It mingles the Great and Small with wonderful Condeſcention; and makes L--ds, and *Vallets*, company for one another. But theſe are but petty Indecencies. Covetouſneſs will ſink much lower if there be but any Oar at the Bottom: It will ſollicit in the meaneſt Office, and ſubmit to any infamous Diſguiſe. It turns Lions into Jack-calls; engages Honour in the moſt ſcandalous Intrigues, and makes it under-pull to *Cheats* and *Sharpers*.

And as the Drudgery of this Vice is mean, ſo 'tis conſtant too. It keeps a Man always in the *Wheel*, and makes him a Slave for his Life-time. His Head or his Hands are perpetually employ'd: When one Project is finiſh'd, his Inclinations roll to another; ſo that his Reſt is only variety of Labour. This evil *Spirit*, throws him *into the Fire, and into the Water*; into all Sorts of Hazards and Hardſhips: And when he has reached *the Tombs*, he *ſits Naked*, and out *of his right Mind*. Neither the Decays of Age, nor the Approach of Death, can bring him to his Senſes, nor ſhew him the Extravagance of his Paſſion; on the contrary, his Folly commonly encreaſes with his Years. Wolves, and other Beaſts of prey, when they have once ſped, can give over and be

be quiet 'till the Return of Appetite: But Covetouſneſs never lies down; but is ever Hungry, and Hunting. 'Tis perpetually haraſſing others, or it ſelf, without Reſpit, or Intermiſſion. The Miſer *enlarges his Deſires as Hell*; he is a Gulph without a Bottom; all the Succeſs in the World will never fill him. Sometimes the Eagerneſs of his Appetite makes him ſnap at a Shadow, and drop the Subſtance. Thus *Craſſus* loſt himſelf, his Equipage, and his Army, by over-ſtraining for the *Parthian* Gold. Thus the Mareſchal *Balagny* was outed of the Soveraignty of *Cambray*, by the Covetouſneſs of his Lady, who ſold the *Spaniards* the Stores which ſhould have maintained the Gariſon. And thus the Bait of a cheap Bargain, or a large Intereſt, often helps a Man to ſtolen Goods, and crackt Titles. And if he has better Luck than he deſerves, the Poſſibilty of a Miſcarriage keeps him uneaſy. The Miſer is ſeldom without Pain: The Shortneſs of human Foreſight, and the Uncertainty of Accidents, and the Knavery of Men, haunt his Imagination with all the Poſſibilities of Danger. He ſtarts at every new Appearance, and is always waking and ſollicitous for Fear of a Surprize. Like a Night Centinel, the leaſt Noiſe alarms him, and makes him apprehenſive of the Enemy. And let a Man's Fright be never ſo viſionary

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in the Cauſe, the Trouble will be real in the Effect. But ſometimes the Anxiety does not lie altogether in a Romance, but comes out of Life and Buſineſs. And then you may be ſure his Fears will encreaſe with his Danger. The Loſs of a Battle, or the Revolution of a Kingdom, don't affect him half ſo much, as the News of a Goldſmith's, or Money Scrivener's going aſide. Here, though the Misfortune is remote, he is not inſenſible. Indeed 'tis the only Sympathy he ſeems capable of. But then the Agonies he lies under, when he comes to be touched in his own Caſe! When a Bond or a *Mortgage* fails, there is Nothing can ſupport his Spirits, or keep him within the Compaſs of Decency. How paſſionately does he lament over the *Parchment-Carcaſs*, when the *Soul* of the Security is departed? His Humour and his Face is put into Mourning, and ſo would the reſt of his Perſon were it not for the Charge. However, a covetous Man is not eaſily baffled: He has a great many Tools to work with. If Deceit makes for his Purpoſe, he will uſe it to the beſt of his Skill. If Cruelty will ſave a Penny, he will not ſtick to flay a poor Debtor for the Price of his Skin. No Turn either in State or Religion can hurt him: He receives any Impreſſion; and runs into any Mould the Times will caſt him. He is a Chriſtian at

Rome,

Rome, a Heathen at *Japan*, and a Turk at *Conſtantinople*. What you will *Without*, and Nothing *Within*. 'Tis a Jeſt in a Miſer to pretend to be Honeſt. To reſolve againſt Poverty, is in Effect to forſwear Juſtice and Truth. The Knavery of ſuch People, is as indiſputable as an Axiom; and ought to be ſuppoſed as a *Poſtulatum* in Buſineſs. They are falſe by Neceſſity of Principle, and want Nothing but an Occaſion to ſhew it. Conſcience and Covetouſneſs are never to be reconciled: Like Fire and Water, they always deſtroy each other, according to the Predominancy of the Element.

Now one would think he that takes ſuch Pains for a Fortune, and purchaſes ſo dear, ſhould know how to uſe it. One would think the covetous Man had refined upon the Satisfactions of Life; and diſcovered ſome unheard of Myſteries of Epicuriſm. One would imagine his Appetites were more keen and laſting; his Capacities enlarged; and that he could pleaſe himſelf faſter, and farther than his Neighbours. For why ſhould we put our ſelves to an uncommon Trouble, for a common Advantage? But how can this be? How can Anxiety and Eaſe ſtand together? Strong Pleaſures and ſtrong Fears are incompatible. A conſtant dread of Death, makes Life inſipid. And he that is always afraid of *Loſing*, has little Lei-

Leiſure to enjoy. Beſides, a continual load of Cares depreſſes the Vigour of the Mind, and dulls the Inclination, and clouds the Chearfulneſs of the Spirits: Like a Labourer worked down, he is too much tired for Entertainment.

But alas! were he never ſo much diſpos'd, he has not the Courage to recreate his Senſes, and reward his Induſtry. No. He has more reſpect for his Wealth, than to take thoſe Freedoms. He ſalutes it at an humble Diſtance, and dares not be too familiar with an Object of Worſhip. His Gold might as good have ſtay'd at *Peru*, as come into his Cuſtody; for he gains nothing by Poſſeſſion, excepting the Trouble of looking after it. 'Tis true, he can command the Sight on't this way; but if ſeeing an Eſtate would make one Rich, there's few but the Blind would be Poor. He calls it his own too; but with great Impropriety of Language. My own! What is my own? Why 'tis ſomething that I eat, or drink, or put on. Something which makes my Body, or my Mind, the better. Something with which I ſerve my Friend, or my Country, or relieve the Poor. Property without Application to advantage, is meer Cant, and Notion. The beſt Metals will ruſt, by lying under Ground; and loſe their Colour, unleſs brightned by Uſe. But where Covetouſ-

neſs governs, the Appetite is tyed up, and Nature is put under Penance. Like a Malefactor, a Man has juſt enough to keep him alive in Pain; enough to Suffer with, but not to Pleaſe. The Covetous guards againſt himſelf, as well as againſt Thieves: He loves to ſtep ſhort of Neceſſity, and hates Convenience no leſs than a wiſe Man does Exceſs. And he that dares not enjoy, wants that which he has, as well as that which he has not. The Encreaſe of his Fortune, is but an Addition to his Trouble. The more he has, the more he has to take Care for; and an Aſs is as much enriched by his Burthen, as ſuch a one is by his Eſtate. He may, like a *Sumpter*, carry Things of Value; but he never wears them. He is only tired, and galled, with his Furniture. Nothing is more uneaſy when 'tis on, nor looks more wretchedly when 'tis off. If a Man lays his Meat upon his Shoulder inſtead of putting it in his Stomach, the Quantity may load him if he will, but never nouriſh. And as 'tis eaſier, it would be more reputable for the Miſer to be poor. The Pretence of Neceſſity might cover a narrow Soul. A Coward will paſs, when there is little Tryal for Courage. Wealth does but ſerve to expoſe Covetouſneſs, and make it more rediculous. For what can be a more wretched Sight, than to ſee a Man mortify without Religion? to ſubmit to ſuch volun-

voluntary Hardſhips to no Purpoſe, and loſe the Preſent, without providing for the Future. But thus Covetouſneſs revenges the Quarrels of others upon it ſelf, and makes a Sort of Reprizals at Home. The Truth is, if the Covetous did not make their Neighbours ſome amends, by uſing themſelves thus ill, they were ſcarcely to be endured.

But they are generally fair enough to give Satisfaction this way. This Diſeaſe ſometimes riſes up almoſt to Lunacy and Diſtraction: Sometimes it over-caſts them with Gloom and Melancholy; and ſometimes breaks out in the Clamours of Deſpair and Impatience. They are tortured with raging Fears of Want; and the greateſt Abundance is not able to keep them in tolerable Humour. To eat, or wear any Thing, till 'tis paſt the Beſt, is Luxury and Profuſeneſs. They muſt have their Meat tainted, and their Bread mouldy, and their Cloaths moth eaten, before they dare venture on them. It would be great Charity to take them out of their own unmerciful Hands, and put them under Wardſhip. But 'tis likely the Laws leave them to their Liberty for a Puniſhment. For as this Vice ought to be ſeverely corrected, ſo there is ſcarce any Diſcipline ſharper than its own. And if the Rigour ſhould abate at Home, the Cenſures of the Neighbourhood would help to

do Juſtice. The covetous Man is *Homo illaudatus*, A Man that you can ſay no Good of. He abuſes all his Advantages either of Perſon, or Fortune. His Inclinations are ungenerous, his Underſtanding cheats, and his Power oppreſſes his Neighbour. He is not Big enough to Love, to Pity, or Aſſiſt? Neither Blood, nor Honour, nor Humanity, can take any hold, where Intereſt comes in Competition. So far from doing any Good, that he deſires none. His Wiſhes are often malevolent; for *Blaſting* and *Mildew*, for Rots and Murrain, for Storms and Shipwrecks; that he may put off his Stock, and his Stores the better. Upon theſe Accounts he generally receives as little *Kind*neſs as he does, and finds as few Friends as he deſerves. Every one think themſelves authoriſed to execute his Credit, to palt and laſh him; and make him either the Subject of their Anger or their Scorn.

To ſum up the Evidence. A covetous Man loves to be boring in the Earth, like an *Inſect*; and lives always in a creeping and inglorious Poſture. His Satisfactions are as mean as his Figure. He has not the Heart to oblige any Body, no not himſelf; and therefore is both hated and deſpiſed.

Dem. Enough ſaid. I think your *Correction* is neither *Exceſſive*, nor *Miſplaced*. If thoſe concern'd will not mend their *Manners*, they may e'en take it for their *Pains*.

OF LIBERTY.

BY Liberty, I mean a Latitude of Practice within the compaſs of Law, and Religion. 'Tis a ſtanding clear of inferiour Dependances, and private Juriſdiction. He who is Maſter of his Time, and can chuſe his Buſineſs and Diverſions; He who can avoid diſagreeable Company, and be alone when his Humour or Occaſions require it, is as Free as he ought to wiſh himſelf. 'Tis true, as the World ſtands, general Liberty is impracticable. If one had nothing but a *Soul* to *keep*, he need not go to *Service* to maintain it: But a *Body* at preſent is a very indigent ſort of a Thing; it can't ſubſiſt upon its own Growth, but ſtands in want of continual Supplies. This Circumſtance of *Eating*, and *Drinking*, is a cruel Check upon many a Man's Dignities; and makes him hold his Life by a *Servile Tenure*. However, he that lies under this Incumbrance, ſhould make his beſt on't, and not quarrel with the Order of Providence. At the worſt, Death

will knock off his Chain ſhortly: In the mean time his Buſineſs is to play with it. But where the Neceſſaries of Life may be had at a cheaper Rate, 'tis Folly to purchaſe them this way. He that will ſacrifice his Liberty to his Palat, and convey over his Perſon for Superfluities, is a Slave of his own making, and deſerves to be uſed accordingly.

Dependance goes ſomewhat againſt the Grain of a generous Mind; and 'tis no wonder it ſhould be ſo, conſidering the unreaſonable Advantage which is often taken of the Inequality of Fortune. The Pride of Superiors, and the wanton Exerciſes of Power, make Servitude much more troubleſome than Nature intended. Some People think the Life of Authority conſiſts in Noiſe and Imperiouſneſs, in menacing and *Executions*. To let their Servants live eaſy, is in ſome Meaſure to make them their Equals: Therefore they love to be always brandiſhing their Advantage, to part with Nothing without a Stroke of Diſcipline; and to qualify their Favours with Penance, and Mortification. But the being enfranchiſed from Arbitrarineſs and ill Humour, is not the only Convenience of Liberty. This State affords great Opportunities for the Improvement of Reaſon. It gives Leiſure for Readding and Contemplation; for an Acquaintance with Men and Things; and for look-

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ing into the Hiſtory of Time and Nature. He that has the Buſineſs of Life at his own Diſpoſal, and hasno Body to account to for his Minutes but God and himſelf, may if he pleaſes be happy without Drudging for it. He needs not flatter the Vain, nor be tired with the Impertinent, nor ſtand to the Curteſy of Knavery, and Folly. He needs not dance after the Caprice of an Humouriſt, nor bear a Part in the Extravagance of another. He is under no Anxieties for Fear of diſpleaſing, nor has any Difficulties of Temper to ſtruggle with. His Fate does not hang upon any Man's Face: A Smile will not tranſport him, nor a Frown ruin him: For his Fortune is better fixed, than to float upon the Pleaſure of the nice and Changeable. This Independance gives Eaſineſs to the Mind, and Vigour for Enterprize, and Imagination. A Man has nothing to ſtrike a Damp upon his Genius, to overaw his Thoughts, and check the Range of his Fancy. But he that is embaraſſed in his Liberty, is apt to be unaſſured in his Actions; palled and diſpirited in his Humour and Conceptions; ſo that one may almoſt read his Condition in his Converſation. 'Tis true, a peculiar Greatneſs of Nature, or the Expectations of Religion, may relieve him; but then every one is not furniſhed with theſe Advantages. The Reaſon why *Parmenio*

menio could not riſe up to *Alexander*'s Height of Thinking, was poſſibly becauſe he was under his Command. *Longinus* obſerves, That there were no conſiderable *Orators* in *Greece*, after their Government was altered by the *Macedonians* and *Romans*. According to him, their Elocution and their Freedom ſeem'd to languiſh and expire together. When they were once enſlaved, the *Muſes* would keep them Company no longer. The Vein of Rhetorick was ſeared up, the Force of *Demoſthenes* ſpent, and no *Sublime* to be had for Love, nor Money.

Now though Freedom within a Rule is very deſirable; yet there is ſcarcely any one Thing has done more Miſcheif than *this Word* miſunderſtood. Abſolute Liberty is a Jeſt; 'tis a viſionary and Romantick Privilege, and utterly inconſiſtent with the preſent State of the World. The Generality of Mankind muſt have more Underſtanding, and more Honeſty too, than they are likely to have as long as they live, before they are fit to be at their own Diſpoſal. To tell People they are free, is the common Artifice of the Factious and Seditious. Theſe State-Gypſies pick the Pockets of the Ignorant with this ſpecious *Cant*, and with informing them what mighty Fortunes they are all born to. And what is this fine Freedom, after all, that theſe *Sparks* can help them

them to? Why they are free to be out of their Wits, and to be undone, if they take their Advice; To loſe their Conſcience, their Credit and their Mony, and to be ten Times more preſs'd than they were before.

There is ſtill a more extravagant Notion of Liberty behind. Some People are for repealing the Laws of Morality, for throwing open the Incloſures of Religion, and leaving all in common to Licentiouſneſs and Violence. They are for making their Inclinations the Rule, and their Power the Boundary of their Actions. They hate to let any Opportunity ſlip, or any Capacity lie Idle: But are for graſping at all Poſſibilities of Pleaſure, and Playing their Appetites at whatever comes in their Way. To tye Men up from Enjoyment, and cramp them with Prohibitions, is an Encroachment upon the Rights of Nature. Theſe ungenerous Impoſitions are it ſeems the Dotages of Age, the Reſults of *Spleen* and *Impotence*; or at beſt the Pretences of Deſigning Power, which lays an Embargo upon ſome Branches of *Trade*, to engroſs the Advantages to it ſelf. I wonder why theſe Men don't improve their Principle farther. Why they don't dance upon the Battlements of Houſes, Vault down the *Monument*, and jump into a Furnace for Diverſion. To forbear theſe Things are great Re-

Reſtraints upon the Liberties of Motion, and make many of the Faculties of Nature inſignificant. They ought to ſtep in to the Reſcue of Feavers and Phrenſy, and not let their Acquaintance lie under ſuch an ignominious Confinement, eſpecially when their Spirits are up, and they are ſo well diſpoſed for Satisfaction. Why do they not draw up a *Remonſtrance* againſt *Goals*, *Pillories*, and *Executions*; What! have they no Senſe of the Grievances of their Fellow Subjects? Can they ſee their own generous Principle ſuffer, their very *Magna Charta* violated, and do nothing towards a Relief? They ask your Pardon; To embark in ſuch Expeditions might endanger their Intereſt, and come home to them at laſt. And to ſpeak Truth, they are for having this Arbitrary Privilege in no Hands but their own. For Touch them in their Honour or Property, and you'll find them ſenſible enough. A ſmall Injury to themſelves ſeems intolerable, and fires them with a Zeal for Juſtice and Reſtitution. Then the Laws are defective, and give too little Damages; And therefore though they venture their *Necks* for it, they muſt have a ſupplemental Satisfaction. Their own Caſe, one would think, might ſhew them the Unreaſonableneſs of their Scheme; And that a Liberty againſt Virtue and Law, is only a Privilege to be unhappy; And a Licenſe for a Man to murther himſelf. O F

OF OLD AGE.

IN A DIALOGUE BETWEEN PHILEBUS *and* EUTROPIUS.

Phil. YOUR Servant, This Viſit is very obliging. If ſo good a Friend as you are can be more welcome at one time then another, you are ſo now. I was juſt going to ſend to you, to beg a little of your Converſation.

Eutrop.

Eutrop. Sir, I thank you, you are always contriving to give your Friends a Pleaſure, one way or other: But methinks you ſeem ſomewhat concern'd. I hope no Accident has happen'd.

Phil. Nothing but what I'm afraid you'll ſmile at; and yet it ſits pretty hard upon my Spirits.

Eutrop. I'm ſorry for that; pray what's the Matter?

Phil. Then without any farther Preamble, I muſt challenge you upon your laſt Promiſe. You may remember we were talking about *Old Age*, and the Inconveniences attending it. This Speculation has hung cruelly in my Head ever ſince: I *think* my Fancy is grown quite *Grey* upon't.

Eutrop. If that be your Caſe, 'tis ſomewhat unlucky; I have no Receipt againſt that Diſtemper. What would you be exempted from the common Fate, and have Nature alter'd, for your ſingle Satisfaction?

Phil. With all my Heart, if I knew which way. Not but that I could wiſh the Advantage was univerſal, as much as any Man. To be plain, I don't think my ſelf over-furniſh'd, and ſhould be glad to keep up my Perſon in Repair as long as it laſts. In earneſt, it troubles me to conſider the greateſt Part of Life is no better than a ſlow Conſumption; That we muſt ſhortly ſink into

a State of Weakneſs and Inſignificancy, and grow unacceptable both to others, and our ſelves. When our Limbs and our Memory, and it may be our Underſtanding too, will fail us; when Nothing but a Feaver will warm our Blood; and all the lively *Perceptions* are forced out of Pain. We begin Life with a ſlender Stock, and yet it improves ſtrangely. I wonder when we are well-furniſhed we can't hold it: What! Turn Bankrupts when we have more Effects to trade with, and more Skill to manage? a Flame well kindled and ſupplied, will burn for ever. When a Man is Rich, a little Care keeps him ſo. But Life, like an ill gotten Eſtate, conſumes inſenſibly, in Deſpight of all imaginable Frugality. Infancy is a State of Hope; and has the Tenderneſs of Parents, or the Compaſſion of Strangers to ſupport it. Youth, like a Bloſſom, gives us Beauty in Hand, and Fruit in Proſpect. But Age grows worſe and worſe upon the Progreſs; ſinks deeper in Sorrow and Neglect, and has no Relief to expect but the Grave.

Eutrop. I think you are too Tragical upon the Occaſion; Health, and Vigour, and Senſe, hold out ſometimes to the Length of a long Journey. *Plato* enjoyed them all at 80 And ſo, if you'll take his Word for't, did *Cato Major*; and reckons you up

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a great many more. *Tully* was more than 60 when he wrote his famous *Philippicks*: In which his Rhetorick is not only more correct, but more moving and tempeſtuous, than in his younger Orations. The Poetick Fire, which is ſooneſt extinct, ſometimes rages beyond that Period. Of this I could give modern Proof, were it neceſſary. To go on; old Father *le Moin* writes now with all the Force, and Spirit, and Pleaſantneſs of 35. And a Gentleman of our own Country, has the ſame Happineſs. Now thoſe that can entertain others, are never ill entertain'd themſelves.

Phil. One Swallow makes no Summer. One had need have a Body and Soul *made* on Purpoſe to do theſe Things you talk of. I am ſure it is otherwiſe with the Generality: And ſince Age ſeems a common Penance impoſed upon Mankind, I could almoſt wiſh we had it ſooner; and that the ſweet Morſel of Life was left for the laſt.

Eutrop That might engage your Appetite too much. What! you would be old when you are young, would you?

Phil. No; it may be I would be young after I am old.

Eutrop. Not in this World if you pleaſe; all old People have had their Time, they were young once, let that ſuffice.

Phil.

Phil. Were young once! That is in plain *Engliſh* they have loſt the Advantage; a very comfortable Reflexion! *Were*, ſerves only to trouble what we *Are*. *Fuimus* may make a *good Motto*, but in *Life* it is ſtark *naught*.

Eutrop. If the whole Buſineſs was as bad as you repreſent it, there is no Help for't, therefore we ſhould be contented.

Phil. Under Favour, therefore we ſhould not be contented. What! is Deſpair an Argument for Satisfaction?

Eutrop. For Patience it is, when we have other Conſiderations to ſupport us. Beſides, are no Favours valuable but thoſe which laſt a Man's Life Time? Does Nothing leſs than an Annuity, deſerve Thanks? Certainly we ought to be of a more acknowledging Temper than this comes to; eſpecially where we have nothing of Merit to plead. Upon the whole, I conceive the Conſequence may be work'd another way to better Advantage.

Phil. How ſo?

Eutrop. Why, ſince we can avoid *Old Age* by nothing but Death; our Buſineſs is to make it as eaſy as may be. If you ask me which way? My Anſwer is, we muſt guard againſt thoſe Imperfections, to which *Old Age* is moſt liable. By Imperfections, I mean, Moral ones; for the other are not to be fenced off. In the ſecond Place, let

us conſider, that *Age* is not altogether Burthen and Incumbrance. There are ſeveral peculiar Privileges and Dignities annext to this Part of Life. A ſhort View of the Reaſon of theſe Advantages, will help to relieve us under the Decays of the Body.

Phil. I am glad to hear it; pray go on with your Method.

Eutrop. To begin then with the *Imperfections.* Not that they are as unavoidable as Grey-Hairs; or to be charged upon *Age* without Exception. My Meaning only is, that without Care People are more in Danger of them when they are Old, than at any other Time. The firſt I ſhall mention, is a Forwardneſs to be diſpleaſed upon little Occaſions; to take Things by the wrong Handle; and to put ſevere Conſtructions upon Words and Actions. This unhappy Temper may be aſſigned to ſeveral Cauſes.

1*ſt.* Old Perſons, may be over-ſuſpitious of being contemn'd. Long Experience has taught them that the World is generally unbenevolent and narrow-ſpirited; that Self-Love, and Ill nature, are extreamly common; and that the Pleaſures of too many are drawn from the Misfortunes of their Neighbours. Theſe Remarks confirmed by repeated Inſtances, make no kind Impreſſion. So that when a Man is conſcious of his own Decay, when he grows leſs active

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and agreeable, when he can neither oblige, nor puniſh, with the uſual Advantage: When this happens, he is apt to fancy younger People are more ready to divert themſelves with his Declenſion, than to pity it. This Apprehenſion makes him interpret with Rigour, conclude himſelf injur'd upon a remote Appearance, and grow diſguſted upon every Ambiguity.

Phil. By the way, is Mankind capable of ſuch Barbarity as this Jealouſy ſuppoſes? Can they miſapply their Paſſions at ſo ſcandalous a Rate? Can they inſult an unavoidable Infirmity, and trample upon the Venerable Ruins of Human Nature? This Inſolence is fooliſh, as well as unnatural. He that acts in this Manner, does but expoſe his own future Condition, and laugh at himſelf before-hand.

Eutrop. You ſay well. But very ill Things are often done. And thoſe who have ſeen moſt of them, are moſt Apprehenſive. On the other Side, Thoſe who are leſs acquainted with the Vanity and Vices of the World, and have met with fewer Diſappointments, are inclin'd to a kinder Opinion.

Phil. A very charitable Ignorance! However I think your Remark not ill founded; for I have obſerved an unuſual Sweetneſs of Temper in Children. Na-

ture uſually makes a very obliging Diſcovery of her ſelf in them. They throw themſelves with entire Confidence upon Converſation. They act without Artifice or Diſguiſe; and believe others as kind and undeſigning as themſelves: But when they once underſtand what a Sort of World they are come into: When they find that Eaſineſs of Belief betrays them, and that they are loſers by the Openneſs of their Carriage, then they begin to be upon their Guard, to grow cautious and reſerv'd, and to ſtand off in Jealouſy and Suſpition. Like Birds that are ſhot at, Nature grows wild by ill Uſage; and neither Loves, nor Truſts, ſo much as before.

Eutrop. Moſt certainly, unleſs Care be taken. For this Reaſon, if a Man does not uſe to reflect upon his Temper; if he does not ſhake off his Spleen, and check his Diſguſts; if he does not ſtrive to ſweeten his Blood, and refreſh his Generoſity, his Eſteem of Mankind will abate too faſt. This Humour, unleſs prevented, will ſlide into Indifferency and Diſinclination; and make him have a Kindneſs for Nothing but himſelf. And becauſe odd Diſcoveries, Ruffles and Diſcouragements, encreaſe upon him in his Journey, the farther he travels, the leſs he will like the Company. And ſince the World has loſt his good Opinion,

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a ſlender Preſumption will be apt to awaken his Jealouſy, make him ſuſpect hard Meaſure, and put the worſt Interpretation upon Things.

Phil. May not this Forwardneſs to be diſobliged, proceed from the Infirmities of Age? The laſt Part of Life is a perpetual Indiſpoſition; you are ſeldom free from the Pain, or the Weakneſs of a Diſeaſe. The Feaver of the Fit may ſometimes intermit, but then your beſt Days are ſhort of Health. Such uneaſy Diſcipline is apt to make the Spirits turn eager. When a Man is loaden a Feather is felt, and the leaſt Rub will make him complain.

Eutrop. I believe the Difficulty of ſome Humours may be thus accounted for. And where this Reaſon fails, I think I could aſſign another.

Phil. What is that?

Eutrop. With Submiſſion; I'm afraid old Perſons may ſometimes over-rate their own Sufficiency. 'Tis true, generally ſpeaking, Knowledge is the Conſequence of Time, and *Multitude of Days* are fitteſt to *teach Wiſdom.* But this Rule, like others, has its Exception. For all that, People are apt to fancy their Underſtandings move upon an Aſcent, and that they muſt grow Wiſer of Courſe, as they grow Older. Thus they often take their Improvement

upon *Content*, without examining how they came by it. As if the meer Motion of the Sun, or the Running of an Hour-glaſs, would do the Buſineſs. Now a Miſtake in this Caſe makes them impatient of Contradiction, and imagine themſelves always in the Right. To argue the Point, and debate their Opinions is to injure them. Young Men ought to believe hard, and take Authority for the laſt Proof.

To proceed. Reſting too much upon the Privilege of their Years, may be the Occaſion of a ſecond Imperfection; *i. e.* Incompliance with the innocent Demands and Satisfactions of thoſe who are Younger. Their Opinions are the Standard of *Truth*, and their Deſires the Meaſure of Agreeableneſs.

This Partiality of Thought, this indulging their own Inclinations, makes them firm to Prepoſſeſſion, and difficultly removed from thoſe Cuſtoms which firſt engaged them. The bare Novelty of a Thing is enough to caſt it: They condemn the prudent Alterations of the preſent Age, and are too kind to the Errors of the former.

Phil. Under Favour, I conceive this Method ſcarcely defenſible. 'Tis true, they are old when they maintain theſe Opinions, but were they not Young when they took them up? And why ſhould they

they prefer the Judgment of their own Youth, to that of a later Generation? Is it ſuch an Advantage to ſtand firſt upon the Roll of Time? Or does Senſe and Underſtanding wear out the farther a Line is continued? That a ſucceeding Age is born with the ſame Capacity with the former, that it may uſe the ſame Induſtry, cannot be deny'd: Why then ſhould we be barr'd the Privilege of our Fore-Fathers? Why may we not pronounce upon the State of Truth, upon the Decency of Cuſtom, and the Oeconomy of Life, with the uſual Liberty? Is Human Nature improved to the utmoſt, or was Infallibility the Gift of thoſe before us? If not, what Harm is it to chuſe for our ſelves? Why ſhould we be ſervilely ty'd to their Reaſon, who uſed the Freedom of their own? Thoſe who come laſt, ſeem to enter with Advantage. They are born to the Wealth of Antiquity. The Materials for Judging are prepar'd, and the Foundations of Knowledge are laid to their Hands; why then may they not be allowed to enlarge the Model, and beautify the Structure? They view in a better Light than their Predeceſſors, and have more Leiſure to examine, to poliſh and refine. Beſides, if the Point was try'd by Antiquity, Antiquity would loſe it. For the preſent is really the Oldeſt, and has the largeſt Experience to plead.

Eutrop. If you pleaſe I'll go on to a third Misfortune incident to Old Age, and that is *Covetouſneſs*. This, I confeſs, looks like ſo great a Paradox, that nothing but Matter of Fact could force me to believe it. I have leſs Time to ſtay in the World, and leſs Capacity to enjoy it; therefore I muſt love it better than ever: What Sort of Reaſoning is this? To what Purpoſe ſhould a Man graſp ſo hard when he can take the leaſt Hold? Why ſhould he make himſelf uneaſy with ſo ill a Grace? Who could imagine the Appetite ſhould thus exceed Digeſtion, and that the Age of *Wiſdom* ſhould make ſo prepoſterous a Judgment? If there were any juſt Fears of Poverty, or the Proviſion was moderate, 'twas ſomething. Fore-ſight and Frugality are good Things. But alaſs! Covetouſneſs in old People is often unfurniſhed with theſe Excuſes.

Phil. Had you thought fit, I could have liked a Reaſon upon the *Cauſe*, as well as a Declamation upon the *Effect*.

Eutrop. To ſatisfy you, I'll give you my Conjecture; You know Age is not vigorous enough for Buſineſs and Fatiguing. 'Tis no Time to work up an Eſtate in, or to repair a Miſadventure. A Strain in an old Man's Fortune, like one in his Limbs, is ſeldom out-grown. And where Labour

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is impracticable, and Recovery deſpaired of, Parſimony has the better Colour. Old Perſons are apt to dread a Misfortune more than others. They have obſerved how Prodigality is puniſhed, and Poverty neglected: Theſe Inſtances hang like Executions before them, and often fright them into the other Extream. They are ſenſible their Strength decays, and their Infirmities encreaſe; and therefore conclude their Supplies ſhould encreaſe too. They are beſt acquainted with the Uncertainty of Things, and the Deceitfulneſs of Perſons. They know People won't do their Duty out of meer good Will, that Obſervance muſt be purchaſed, and that Nothing engages like Intereſt and Expectation. Now the natural Diffidence, and Anxiouſneſs of Age, is apt to preſs the Reaſons of Frugality too far, to be over-apprehenſive of an Accident, and guard with too much Concern. Their Blood grows cool and diſpirited; And unleſs they relieve themſelves by generous *Thinking*, they'll be in Danger of falling into exceſſive Cares, unneceſſary Proviſions, and little Management. I have now laid the hardeſt of the Caſe before you. Theſe are the worſt Diſeaſes of Age; And yet not ſo formidable neither but that Prudence and Precaution may prevent them.

Phil. I hope ſo too. However your Inference from the Decay of Conſtitution, does not pleaſe me; Becauſe, I doubt, there is ſomething more in it than what you mentioned.

Eutrop. Pray what do you mean?

Phil. Why, I'm afraid a Man may live ſo long till he wants Spirits to maintain his Reaſon, and to face an honourable Danger. Some People will undertake to *Bleed*, or Faſt a Man into Cowardiſe. Now if this may be done, The Conſequence may be untoward: For the Diſadvantages of Age ſeem no leſs than either of theſe Experiments. This Thought has ſometimes made me uneaſy. For what can be more wretched than to ſurvive the beſt Part of our Character, and cloſe up our Lives in *Diſgrace*?

Eutrop. A Concern ſo generous as yours needs not fear the Event. Reſolution lies more in the *Head* than in the *Veins*. A brave Mind is always Impregnable. True Courage is the Reſult of Reaſoning. A juſt Senſe of Honour, and Infamy, of Duty and Religion, will carry us farther than all the Force of *Mechaniſm*. The Strength of the Muſcles, and the Ferment of the Humours, are nothing to it. Innocence of Life, and Conſciouſneſs of Worth, and great Expectations, will do the Buſineſs alone. Theſe Ingredients make a richer *Cordial* than

Youth

Youth can prepare. They warm the Heart at 80, and ſeldom fail in the Operation. *Socrates* was advanced to the common Period of Life at his Tryal. But the Chilneſs of his Blood did not make him ſhrink from his Notions. He acted up to the Height of his Philoſophy, and drank off his *Hemlock* without the leaſt Concern. *Eleazar*, a *Jewiſh* Scribe, was an older Man than he, and yet behav'd himſelf with admirable Fortitude under Extremity of Torture, (*Macchab.*) St. *Ignatius* and *Polycarp* were Martyrs after 80, and as fearleſs as Lions. In military Men Inſtances of this kind are numerous; though I don't think Courage altogether ſo well try'd in a *Field*, as at a *Stake*.

Phil. The Reaſon of your Opinion.

Eutrop. Becauſe in a Battle, the encouraging Muſick, the Examples of Reſolution, the univerſal Tumult, will ſcarcely give a Man Leave or Leiſure to be a Coward. Beſides, the Hopes of eſcaping are no ordinary Support. Of this we have a famous Inſtance in Mareſchal *Biron*. No Perſon living could be braver in the Field than He. And when he was afterwards Tryed for Treaſon, his Spirit ſeem'd rather too big than otherwiſe. He uſed the King roughly, and out-raged his Judges, and appear'd fortified at a wonderful rate. But when Death came near him, and he ſaw the Blow was not to be avoided,

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he ſunk into Abjection; and dyed much to the Diſadvantage of his Character.

Now as to outward Appearance, the Caſe of Martyrdom is the ſame with that of the Duke of *Biron*'s, and oftentimes much harder. Here is the Certainty of Death, the Terror of the Execution, and the Ignominy of the Puniſhment. And beſides all this, leiſure and cool Thoughts to contemplate the Melancholy Scene. In earneſt, theſe are all trying Circumſtances, and make the diſparity of the Proof very viſible.

Phil. I can't deny what you ſay. But tho' a Soldier can't diſtinguiſh himſelf ſo well as a Martyr, he may do enough to ſhew himſelf no Coward. If you pleaſe, let us have an Inſtance or two from the Camp, to the Point in hand.

Eutrop. That you may a Hundred, were it neceſſary. I ſhall mention a few. To come to our own Times. The *Baſha* of *Buda*, when it was laſt taken, was upwards of 70. But this did not hinder him from any military Function: Like *Ætna*, he was Snow a Top, but all Fire within. For after a noble Defence he dy'd fighting upon the *Breach*. The late Prince of *Conde*, the Duke of *Luxembergh*, and Mareſchal *Schombergh*, were old Generals. For all that, upon Occaſion, they would Charge at the Head of the Army with all the Heat and Forwardneſs

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of the youngeſt Cavalier. In ſhort, Courage is at no Time impracticable. Providence has dealt more liberally with Mankind than to make any Action neceſſary, which is mean.

Phil. I am glad to hear it; You have reconciled me to Age much better than I was before. To deal freely, Cowardiſe makes a Man ſo inſignificant, and betrays him to ſuch wretched Practices, that I dreaded the Thoughts of *it*. If you pleaſe now let's go on to the *Privileges* of Honour, and examin how the Claim is made out.

Eutrop. That Age has a peculiar Right to regard, is paſt diſpute: Nature teaches it, Religion enjoins it, and Cuſtom has made it good. And in my Opinion, the Reaſons of the Privilege are very Satisfactory. For,

Firſt, Old Age is moſt remarkable for Knowledge and Wiſdom. When we firſt come into the World, we are unimproved in both parts of our Nature: Neither our Limbs, nor Underſtandings, are born at their full Length, but grow up to their Stature by gradual Advances. —

Phil. So much the better: For if we were Infants in our Bodies, and Men in our Souls, at the ſame time, we ſhould not like it. The Weakneſs, the Reſtraints, the Entertainment, and the Diſcipline of the firſt Years, would reliſh but indifferently: A Spirit of *Age* could hardly bear ſuch Uſage. Methinks

I ſhould be loath to *Tranſmigrate* into a Child, or lie in a Cradle, with thoſe few Things I have in my Head.

Eutrop. You are ſafe enough. But to return: For the Reaſons above mentioned; Thoſe who have had the longeſt Time to furniſh and improve in, muſt be the wiſeſt People: I mean, generally ſpeaking, where Care and other Advantages are equal. Men of Years have ſeen greater Variety of Events; have more Opportunities of remarking Humours and Intereſts. Who then can be ſo proper to draw the Model of Practice, and ſtrike out the Lines of Buſineſs and Converſation? The Hiſtory of themſelves is not unſerviceable. The Revolutions at Home will open the Scene in a great Meaſure. Thus they may trace their Actions to the firſt Exerciſes of Reaſon. This will ſhew them the Diſtinctions of Life, and the Complexion of every Period: How Novelty pleaſes, and Inclinations vary with the Progreſs of Age. And thus with ſome Regard to the Diverſities of Circumſtance; with ſome Allowance for Cuſtom and Government, for Fortune and Education, for Sex and Temper; they may give probable gueſſes at the Workings of Hamane Nature: They may reach the Meaning, and interpret the Behaviour, and calculate the Paſſions of thoſe they converſe with. Theſe Lights will almoſt

moſt force a Proſpect into the Heart, and bring the Thoughts into View. This Advantage is of great Uſe, it helps us to Diſcover, and to pleaſe; It directs us in our Application, and often prevents us from doing, or receiving an Injury. Farther; Old Perſons have the beſt Opportunities for reviewing their Opinions, and bringing their Thoughts to a ſecond Teſt. For trying what they took upon Truſt, and correcting the Errors of Education. And thus their Judgment becomes more exact: They may know more Things, and know them better, and more uſefully than others. This will appear farther by conſidering

A ſecond Advantage of Old Age; and that is, Freedom from violent Paſſions. This Advantage is partly the Effect of Conviction and Experience. The Danger is conſider'd better, and the Indecency more diſcover'd than formerly. The Conſtitution likewiſe contributes its Share. The Current of the Blood moves more gently, and the Heat of the Spirits abate. This Change makes the Mind more abſolute, and the Counſels of Reaſon better regarded. The Object and the Faculty are eaſier parted. And thus the Exceſſes of Anger and Deſire grow leſs intemperate. Whereas younger People, as they are apt to contrive amiſs, ſo they often fail in the Execution. Their

Proſpect

Proſpect is too ſhort for the one, and their Paſſions too ſtrong for the other. Either they are impatient to wait, or purſue too far, or divert too ſoon: And thus the Deſign often miſcarries. But Age views the Undertaking on all Sides, and makes fewer Omiſſions in the Scheme: It computes more exactly upon Hopes and Fears, and weighs Difficulty and Succeſs with better Judgment. Now, Men have Temper to ſtay for the Ripeneſs of Things; they don't over-drive their Buſineſs, nor fly off to unſeaſonable Pleaſure. They can attend with Patience, and hold on with Conſtancy. In ſhort, this is the Time in which the Mind is moſt Diſcerning and Diſpaſſionate; furniſhed with the beſt Materials for Wiſdom, and beſt diſpoſed to uſe them. For theſe Reaſons Men of Years have generally been thought the moſt proper to preſide in Councils, and to have the Direction of Affairs. *Ariſtotle*, as I remember, obſerves, that Odds in Underſtanding ſeems to give a natural Right to Command. Corporal Force is a Miniſterial Talent, and ought to be under Government. If this Privilege needed Preſcription; we have all the Advantage of Time and Place. Age has ſet at the *Helm* ſo long, that the Name of Office and Authority is derived from thence; Witneſs the Jewiſh *Elders*, the *Spartan* γερουσία, the

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Roman Senate, and the *Saxon Aldermen*. *Not*, but that younger People were ſometimes join'd in the Commiſſion. This Favour was ſometimes earlier beſtowed, either as a Reward to extraordinary Merit, or indulged to Quality, for Diſcipline and Improvement. Matters of Moment eſpecially ſhould be managed with Conduct and Temper; brought under the beſt Regulation; and put into the wiſeſt Hands. 'Tis true, Order and Right muſt not be diſturb'd; but where there is Liberty to chuſe, Age has the cleareſt Pretences, and ſtands faireſt for the Honour. There is a great Difference due to the Judgment of *Years*; their bare Affirmation and Authority ſhould have its Weight; eſpecially when they pronounce upon their own Experience and Employment. Here the Incompliance of our Reaſon ought to be ſuſpected, and nothing but Evidence ſhould make us diſſent.

3*dly*. Old Perſons deſerve a more than ordinary Regard, becauſe their Performances are ſuppoſed to have been more than ordinary: When nothing to the contrary appears, Juſtice as well as Charity will report kindly, and conclude in Favour of another. In ſuch Caſes we ſhould preſume People have underſtood their Opportunities, and managed their Talent, and their Time to Advantage. Upon this equitable Suppoſition

ſition 'twill follow, That thoſe who have lived longeſt, have done moſt Good. And is it not reaſonable that Returns and Benefits ſhould keep a Proportion; and that thoſe who have obliged moſt, ſhould receive the faireſt Acknowledgement? Old Perſons have been upon *Duty* a great while, and ſerved the *Publick* upon many Occaſions. They are the *Vetereans* of the *State*, and ſhould be particularly conſider'd. The Reaſons of Order and Diſcipline, and Merit, require no leſs. And ſince Power muſt be kept in a few Hands: Since Property won't reach a general Diſtribution; ſince they can't be all gratified with *Offices* and *Eſtates*, let them be paid with Honour.

Methinks their very Infirmities look not unhandſomly. They carry ſomething of Dignity in them, when well underſtood. They are not to be wholly attributed to the Force of Time: But partly to their generous Labours, to that conſtant Fatigue of Buſineſs, to that Expence of Thought and Spirits, for the publick *Advantage*. Let not the *Alterations* in their Perſon be meerly thrown upon Age, and reſolved into *Decay*. Let's rather conſider them as honourable Scars, Marks of Hardſhip and repeated Action, in the Service of their Country. Under this Notion they'll ſhine upon the Underſtanding, and move more for Reſpect than Pity. I might now

aſſign

aſſign a Reaſon of a lower kind to the ſame Purpoſe. And that is, meer Decency and Breeding, and good Nature, ſhould make us reſpectful to Age. An old Man muſt ſhortly take his final Leave, and embark for a foreign Country; And therefore ſhould be treated with the Ceremony of a departing Friend. We ſhould do ſomething to ſhew that we are loath to loſe him, and wiſh him happy in his Removal. Beſides, ſomething of Regard is due to his Condition: We ſhould divert the Senſe of his Declenſion, ſupport his Spirits by Obſervance, and keep him eaſy by obliging Behaviour.

Phil. I confeſs, I think you have done ſome Juſtice to Age: You have proved its Privileges, and ſettled his Preference, upon Grounds not unſatisfactory. But ſuppoſing the young People ſhould not do us Right, can't we relieve our ſelves without ſtanding to their Courteſie?

Eutrop. Yes; There are two Things will do us a Kindneſs. Firſt, we may conſider, that the Declenſions of Age are commonly very gradual, like the Shadow of a Dial, the Motion is too ſlow for the Eye to take Notice of. Could the Decays in us be mark'd through all their Progreſs, Life would be more uneaſy. But a Man looks at Night, as he did in the Morning. He does not ſee that when he is paſt his Prime;

his Vigour is perpetually wearing off, that the Blood grows leſs florid, and the Spirits abate: That no Day comes but impairs the Strength, and cramps the Motion, and tarniſhes the Colour, and makes us worſe for Service and Satisfaction than we were before. But our Senſes are not fine enough to perceive the Leſſening, and ſo all goes tolerably well. If we were thrown out of our Youth, as we are ſometimes out of our Fortune, all at once; it would ſenſibly touch us. To go to Bed at Thirty, and riſe with all the Marks of Eighty, would try one's Patience pretty ſeverely. But we walk down the Hill ſo very gently, that the Change of Situation is ſcarcely perceiv'd, till we are near the Bottom. This Advantage lies ready to our Hands, and wants little Improvement. But the other which remains, and is the moſt conſiderable, depends upon Conduct.

Phil. Pray let's hear it.

Eutrop. Why, if we would enter upon Age with Advantage, we muſt take care to be regular and ſignificant in our Youth. This is the way to make both the Mind and the Body more eaſy. I ſay the Body, for Intemperance antedates Infirmities, and doubles them. It revenges its own Exceſſes, and plunges us ſooner and deeper in the Mire, than otherwiſe we ſhould fall. He that would have his Health hold out, muſt not

live

live too faſt. A Man ſhould husband his Conſtitution, and not throw it away till he has done living, if he can help it. Not to provide thus far is to betray our Senſes, and prove falſe to the Intereſt of Eaſe and Pleaſure. And as to the Mind, a well managed Life will be of great Service. Such a Perſon will be more diſengag'd from the Entertainments of Senſe, and not miſs his Youth ſo much as another. He won't be troubled with impracticable Wiſhes, but Strength and Deſire will fall off together. The Powers of Reaſon will improve by Exerciſe; and he that has govern'd a ſtronger Appetite, will eaſily govern a weaker. In ſhort, if we would be well provided we muſt begin betimes. Habits of Virtue, and handſome Performances, are the beſt Preparatives. Let's lay in a Stock of good Actions before-hand. Theſe will ſecure our Credit *without*, and our Peace *within*. Are the Spaces of Life not ill fill'd up? Is the World the better for us? Have we any ways anſwer'd the Bounties of Providence, and the Dignity of our Nature? Theſe Queſtions well anſwer'd, will be a ſtrong Support to Age; they'll keep of a great Part of the Weight of it; and make a Man's Years ſit eaſy upon him. The Mind has a mighty Influence upon the Body; and operates either way, according to the Quality of Reflexion.

The Diſorders of Paſſion or Guilt, enflame a Diſtemper, envenom a Wound, and boil up the Blood to a Feaver. They often baffle the Virtue of Drugs and the Preſcriptions of Art. On the other-hand; When the Review pleaſes, when we can look backward and forward with Delight; to be thus ſatisfied and compoſed, is almoſt a Cure of it ſelf. 'Tis true, a good Conſcience won't make a Man Immortal. But yet the Quiet of his Mind often keeps him from wearing out ſo faſt. It ſmooths his Paſſage to the other World, and makes him ſlide into the Grave by a more gentle and inſenſible Motion. And when the Body is ſhaken with Diſeaſes, when it bends under Time or Accident, and appears juſt ſinking into Ruin; 'tis ſometimes ſtrangely ſupported from within. The Man is prop'd up by the Strength of Thought; and Lives upon the Chearfulneſs and Vigour of his Spirit.

Even Vanity, when ſtrongly impreſs'd, and luckily directed, will go a great way. Thus *Epicurus* in *Tully* tells us, that the pleaſure of his *Writings*, and the hopes of his *Memory*, abated the ſharpneſs of his Pains, and made the Gout, and the Stone, almoſt ſleep upon him.

Phil. Epicurus had a ſtrong Fancy: Though I muſt own that pleaſant Retroſpections, and eaſy Thoughts, and comfortable

able Preſages, are admirable Opiates: They help to aſſwage the Anguiſh, and diſarm the Diſtemper; and almoſt make a Man deſpiſe his Miſery. However I'm ſtill a little concern'd, that I muſt go leſs and leſs every Day, and do the ſame Things over again with Abatements of Satisfaction. To live only to nurſe up Decays, to feel Pain, and wait upon Diſeaſes, is ſomewhat troubleſome and inſignificant.

Eutrop. Pardon me there! Not inſignificant, if it ſhould happen ſo.

To bear Sickneſs with Decency, is a noble Inſtance of Fortitude. He that charges an Enemy, does not ſhew himſelf more brave, than he that grapples handſomely with a Diſeaſe. To do this without abject Complaints; without Rage, and Expoſtulation, is a glorious Combat. To be Proof againſt Pain, is the cleareſt Mark of Greatneſs: It ſets a Man above the Dread of Accidents. 'Tis a State of Liberty and Credit. He that's thus fenced, needs not fear nor flatter any thing. He that diſtinguiſhes himſelf upon theſe Occaſions, and keeps up the Superiority of his Mind, is a Conqueror, though he dyes for't; and rides in Triumph into the other World. And when we are engag'd in theſe honourable Exerciſes, and proving the moſt formidable Evils to be tolerable; are we Inſignificant all this while?

Thus to teach Reſignation and Greatneſs, and appear in the Heights of Paſſive Glory, is, I hope, to live to ſome Purpoſe. Other Performances, I grant, are more agreeable; but poſſibly none more uſeful. Beſides, every one has not this Tryal. Sometimes the Senſes are worn up, and the Materials for Pain are ſpent, and the Body is grown uncapable of being pleaſed, or troubled in any great Degree. To relieve you a little farther; give me leave to add, That the more we ſink into the Infirmities of Age, the nearer we are to immortal Youth. All People are young in the other World. That State is an Eternal Spring, ever freſh and flouriſhing. Now to paſs from Midnight into Noon on the ſudden: To be decrepid one Minute, and all Spirit and Activity the next, muſt be an entertaining Change. Call you this Dying? The Abuſe of Language! To fly thus ſwiftly from one Extream to another; To have Life flow in like a Torrent, at the loweſt Ebb, and fill all the Channels at once; This muſt be a Service to the Caſe in hand. For this Reaſon old People will go off with Advantage. At their firſt Arrival they ſeem likely to be more ſenſible of the Difference. They ſeem better prepar'd to reliſh Liberty, and Vigour, and Indolence, than others. The Hardſhip of their former Condition rewards

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its own Trouble. It burniſhes their Happineſs, and awakens the Mind to take hold of it. Health after Sickneſs, and Plenty upon Poverty, gives double Pleaſure.

In ſhort, *Philebus*, to be afraid of growing Old, is to be afraid of growing Wiſe, and being Immortal. As if we could be happy too ſoon! Pray what is there in this World to make us fond of? None yet were ever fully pleaſed with it. If the Publick Intereſt was generally purſued, and Men did their beſt to make each other happy, it would not do. Our Ideas of Satisfaction can meet with nothing to anſwer them. And as long as Fancy out-ſhines Nature, and Thoughts are too big for Things, we ſhall always be craving. I could draw up a Scheme of Happineſs, if I could have it as eaſily, that ſhould mortifie the moſt fortunate Ambition; kill *Alexander* with Envy, and make *Cæſar* pine away at his own Littleneſs. And do we imagine God would make an Appetite without an Object? Muſt we be always wiſhing for Impoſſibilities, and languiſh after an everlaſting Nothing? No, *Philebus*, the Being of Happineſs is more than a Dream. There are Entertainments which will carry up to Deſire, and fill up all the Vacancies of the Mind. But theſe Things are not to be met with here. One would think we ſhould be glad to go

upon a farther Diſcovery; and that Curioſity ſhould almoſt carry us into the other World. Happineſs is ſure well worth our Enquiry. Who would not try the moſt unknown Paths in Search of ſo noble an Object? Who would not look into all the Regions of Nature; travel over the Sky, and make the Tour of the Univerſe? And can we then be ſorry to ſee our Voyage fixt, and ſtart back when we are juſt embarking? This is to be over-fond of our Native Country, and to hang about Life a little too meanly.

Phil. I thank you. I perceive my Apprehenſions were unreaſonable. Age has no ſuch formidable Aſpect, as I ſuppoſed. I am now convinced, that if the other parts of Life have been well managed, this will prove tolerable enough,

OF

PLEASURE.

THAT *Pleaſure*, preciſely conſider'd, is an Advantage, muſt be granted by the moſt ſevere Philoſophy: 'Tis the principal Intendment of Nature, and the ſole Object of Inclination. Every thing Good, is ſo far deſirable. And why is it ſo? Becauſe it affords a Satisfaction to him that has it. The only Reaſon why *Being*, is better than *Not Being*; is becauſe of the agreeable *Perceptions* we have in the firſt, which are impoſſible in the later. Without Pleaſure either in *Hand*, or in *Remainder*, Life is no Bleſſing, nor Exiſtence worth the owning. Were I ſure never to be pleaſed, my next Buſineſs ſhould be to *unwiſh* my ſelf, and pray for Annihilation. For if I have nothing which delights me in my *Being*, the very Senſe of it muſt be unacceptable; and then I had better be without it. He that

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can prove himſelf *Something*, by no other Argument than *Pain*, will be glad to be rid of the Concluſion. For to ſuppoſe that Miſery is preferable to *Not Being*, is, I believe, the wildeſt Thought that ever entred the Imagination. A very ſhort Fit of Torture, and Deſpair, would convince the moſt Obſtinate: Now though there are Degrees of Happineſs or Miſery, there *is no Middle* between them. A Man muſt feel one or the other. That which ſome Philoſophers call *Indolence*, is properly a State of *Pleaſure*. For though the Satisfaction may be ſomewhat Drowſie; yet, like the firſt Approaches of Sleep, it ſtrikes ſmooth and gently upon the *Senſe*. To return; 'tis *Pleaſure*, which is the laſt and fartheſt Meaning of every reaſonable Action. 'Tis upon this Score that the Husband-man Labours, and the Souldier Fights, and all the Hazards and Difficulties of Life are undergone. Wealth and Honour, and Power, as Topping as they ſeem, are but Miniſterial to *Satisfaction*. They are ſuppoſed to furniſh a Man's Perſon, and fix him in a Place of Advantage. They feed his Appetites, and execute his Will, and make him valuable in his own Opinion, and in that of his Neighbours. Theſe Services they promiſe at leaſt, which makes them ſo earneſtly deſired: 'Tis *Pleaſure* which reconciles

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us to *Pain*. Who would ſubmit to the Naufeouſneſs of *Medicine*, or the Torture of the *Surgeon*; were it not for the Satisfaction of receiving our Limbs, and our Health? *Pleaſure* is purſued where it ſeems moſt renounced, and aimed at even in Self-denial. All voluntary Poverty, all the Diſcipline of Penance, and the Mortifications of Religion, are undertaken upon this View. A good Man is contented with hard Uſage at preſent, that he may take his *Pleaſure* in the other World. In ſhort, To diſpute the Goodneſs of *Pleaſure*, is to deny Experiment, and contradict *Senſation*, which is the higheſt Evidence.

But there needs no more to be ſaid in Recommendation of *Pleaſure*. The greateſt Danger is, leaſt we ſhould value it too much. The *Seaſon*, the *Object*, and the *Proportion*, are all Circumſtances of Importance: A Failure in any of them ſpoils the Entertainment. He that buys his Satisfaction at the Expence of Duty and Diſcretion, is ſure to over-purchaſe. When Virtue is ſacrificed to Appetite, Repentance muſt follow, and that is an uneaſy Paſſion. All unwarrantable Delights have an ill *Farewel*, and deſtroy thoſe that are greater. The main Reaſon why we have Reſtraints clap'd upon us, is becauſe an unbounded Liberty would undo us. If we examine Religion,

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we ſhall find few Actions forbidden, but ſuch as are naturally prejudical to Health, to Reaſon, or Society. The Heathen Philoſophers, excepting ſome few of the Cyrenaicks, and Epicureans, were all agreed in the Folly of forbidden Pleaſure. They thought the very Queſtion ſcandalous; and that it was in Effect to diſpute, whether 'twere better to be a *Man*, or a *Beaſt*.

The general Diviſion of *Pleaſure*, is into that of the Mind, and the other of the Body. The former is the more valuable upon ſeveral Accounts. I ſhall mention ſome of them.

1*ſt*, The Cauſes of theſe *Satisfactions* are more reputable than the other. Corporeal Pleaſures are comparatively ignoble. They ſeem founded in Want and Imperfection. There muſt be ſomething of Uneaſineſs to introduce them, and make them welcome. When the Pain of Hunger is once over, Eating is but a heavy Entertainment. The Senſes are ſome of them ſo mean that they ſcarce reliſh any Thing, but what they beg for. But Rational Delights have a better Original. They ſpring from noble Speculations, or generous Actions; from Enlargements of Knowledge, or Inſtances of Virtue; from ſomething which argues Worth, and Greatneſs, and Improvement.

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2*dly*, The Satisfactions of the Mind are more at Command. A Man may think of a handſom Performance, or a Notion, which pleaſes him at his Leiſure. This Entertainment is ready with little Warning or Expence. A ſhort Recollection brings it upon the Stage, brightens the Idea, and makes it ſhine as much as when 'twas firſt ſtamp'd upon the Memory. Thoughts, take up no Room. When they are right, they afford a portable Pleaſure. One may Travel with it without any Trouble or Incumbrance. The Caſe with the Body is much otherwiſe. Here the Satisfaction is more confin'd to Circumſtance of Place, and moves in a narrower Compaſs. We cannot have a pleaſant *Taſte* or *Smell*, unleſs the *Object* and the *Senſe*, are near together. A little Diſtance makes the Delight withdraw, and vaniſh like a Phantoſm. There is no perfuming of the Memory, or regaling the Palate with the Fancy. 'Tis true, we have ſome faint confuſed Notices of theſe abſent Delights, but then 'tis Imagination, and not Senſe, which giveth it. I grant the *Eye* and *Ear* command farther, but ſtill theſe have their Limits. And beſides, they can only reach an Object *Preſent*, but not make it ſo. Whereas the Mind, by a Sort of natural Magick, raiſes the Ghoſt of a departed Pleaſure, and makes it

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appear without any Dependence upon Space, or Time. Now the almoſt Omnipreſence of an Advantage, is a Circumſtance of Value; it gives Opportunity for Uſe and Repetition, and makes it ſo much the more one's own.

3*dly*. Intellectual Delights are of a nobler Kind than the other. They belong to *Beings* of the higheſt Order. They are the *Inclination* of Heaven, and the Entertainments of the Deity. Now God knows the choiceſt Ingredients of Happineſs; He can command them without Difficulty, and compound them to Advantage. Omnipotence and Wiſdom, will certainly furniſh out the richeſt Materials for its own Contentment. 'Tis natural for every *Being* to graſp at Perfection, and to give it ſelf all the Satisfactions within Thought and Power. Since therefore Contemplation is the Delight of the *Deity*, we may be aſſured the Flower and Exaltation of Bliſs, lies in the Operation of the Mind.

To go no higher than the Standard of Humanity. Methinks the Satisfactions of the Mind are of a brighter Complexion, and appear with a diſtinguiſhing Greatneſs. There is a nothing of Hurry and Miſtineſs in them. The *Perceptions* are all clear, and ſtay for Peruſal and Admiration. The Scene is dreſs'd up like a Triumph, the Fancy

cy is *Illuminated*, and the *Show* marches on with Dignity and State. If the Senſes have any Advantage, it lies in the Strength of the Impreſſion. But this point may be fairly diſputed. When the Mind is well awaken'd, and grown up to the Pleaſures of Reaſon, they are ſtrangely affecting. The Luxury of *Thought*, ſeems no leſs than that of the *Palate:* The Diſcovery of a great *Invention*, may be as moving as Epicuriſm. The Entertainments of *Plato* were as high-ſeaſon'd, as thoſe of *Apicius*. And *Archimedes*, by his Behaviour, ſeems to have paſſed his time as pleaſantly, as *Sardanapalas*. The Charms of Authority, made *Cato* aver, that Old Age was none of the moſt undiverting Periods of Life. And in all likelihood the Victory at *Pharſalia*, tranſported *Cæſar* beyond all the Delights of the *Roman* Court.

The Senſes ſeem not to be built ſtrong enough for any great Force of *Pleaſure*. A ſudden Exceſs of Joy has ſometimes prov'd Mortal. 'Tis as dangerous as Gun-powder, charge too high, and you ſplit the Barrel, it flaſhes too hard upon the tender Organ, and ſtupifies more than pleaſes. To look upon the Sun ſtrikes us blind. Thus a glorious Appearance from the other World, has often over-ſet the beſt Men. Nature ſunk under the Correſpondence, and was too weak to bear the Luſtre of the Object. The

The *Body* was not made to be Maſter *in* this Affair. This may appear from Self-denial, which has a Mixture of ſomething agreeable. 'Tis a Pleaſure to refuſe one. To arreſt an importunate Appetite, to ſilence the Clamour of a Paſſion; and repel an Aſſault upon our Virtue, is a noble Inſtance of Force, a handſom Proof of Temper and Diſcretion. A brave Mind muſt be entertain'd by ſurveying its Conqueſts, and being conſcious of its Soveraignty. And thus by frequent Reſiſtance, and generous Thinking, the Forbearance grows an Equivalent to Fruition. And that which at firſt was almoſt too big for Oppoſition, is at laſt too little for Notice. Theſe Satisfactions of *Reſtraint*, are a fair Proof of the Diſtinction of *Soul* and *Body*. And that we are made up of ſomething greater than *Matter* and *Motion*. For that *Atomes* ſhould Diſcipline themſelves at this Rate, check their own agreeable Progreſs, and clap one another under Hatches, is very unconceivable. *Atomes* don't uſe to be ſo croſs as this comes to. *Pleaſure*, of what kind ſoever, is nothing but an Agreement between the Object and the Faculty. This Deſcription well applied, will give us the true Height of our ſelves, and tell us what Size we are of. If little Things will pleaſe us, we may conclude we are none of the

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biggeſt People. Children are as well known by their Diverſions, as their Stature. Thoſe Satisfactions which require Capacity and Underſtanding to reliſh them, which either ſuppoſe Improvement, or promote it, are of the better Sort. On the other ſide: To be pleaſed with Gawdineſs in Habit, with Gingles and falſe Ornament in Diſcourſe, with antick Motions and Poſtures, is a Sign that the Inclinations are trifling, and the Judgment vulgar and unpoliſh'd. There ſhould be ſomewhat of Greatneſs and Proportion, and Curioſity in Things, to juſtify our Appetite. To be gain'd by every little pretending Entertainment, does but ſhew our Meanneſs.

'Tis ſomewhat ſurprizing to obſerve how eaſily we are ſometimes engag'd, and one would think, when we were leaſt in Humour. For the Purpoſe. Here's a Man that has lately buried his only Son, and is embarraſs'd with Debts and Diſputes in his Fortune: How comes it about that he is ſo airy and unconcern'd on the ſudden? No longer ago than this Morning, he was extreamly ſenſible of his Misfortune; what has made him forget it in ſo ſhort a Time? Why nothing, but he is juſt chop'd in with a *Pack* of Dogs, who are Hunting down a Hare, and all *Opening* upon the *View*. The Man needs no more to change his Paſſions.

This Noiſe has drown'd all his Grief: He is Cured and made Happy Extempore. And if it would laſt, 'twas ſomething. But alas, 'tis quickly over. 'Tis a Happineſs without a Fond: 'Tis no more than a little *mantling* of the Spirits upon ſtirring: A Childiſh Exultation at the Harmony of a *Rattle*. It proceeeds not from any Thing rich or ſolid in Nature: 'Tis meer Levity of Mind, which ſnatches him a little from his Miſery. The Cauſe of the Intermiſſion is uncreditable. The Entertainment is not big enough for the Occaſion. 'Tis true, the Trouble is remov'd, and ſo far the Point is gain'd. But when the Satisfaction is ſo Fantaſtick and Feaveriſh, that the Cure it ſelf is an ill Symptom, and almoſt worſe than the Diſeaſe. Upon the whole, I think, we ought to be concern'd, that ſuch Trifles can provoke our Appetite. And that we may be toſs'd from one State to another, by ſo weak a Motion. The Truth is, as we manage the Matter, our Diverſions are oftentimes more uncreditable than our Troubles. However, ſince Health is kept up, and Melancholy diſcharg'd by theſe Amuſements, they may be tolerable enough within a Rule. But to purſue them with Application, to make them our Profeſſion, and boaſt of our Skill in theſe little Myſteries, is the Way to be uſeleſs and ridiculous.

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The Being of Pleaſure, as Things ſtand at preſent, is very precarious. Not to mention any other Inconvenience, it lies terribly expoſed to the Incurſions of *Pain*. And when theſe Two Parties happen to meet, the Enemy always gets the better. Pain is a ſtrange domineering *Perception*. It forces us into an Acknowledgment of its Superiority: It keeps off Satisfactions when we have them not, and deſtroys them when we have them. The Prick of a Pin, is enough to make an Empire inſipid for the Time. The *End* of *Pleaſure* is to ſupport the Offices of Life; to relieve the Fatigues of Buſineſs; to reward a regular Action, and encourage the Continuance. None are allow'd this Privilege, but ſuch as keep within the Order of Nature. 'Tis true, it becomes the Greatneſs of the Deity, to work by the moſt comprehenſive, unvariable Methods; and therefore Satisfaction is tyed to certain general Laws, which it is in the Liberty of Man to abuſe. And when this happens, the Force of the firſt Decree is not ſuſpended. God does not think fit to alter the Courſe of Nature, and break through a Chain of Cauſes, to puniſh every Miſmanagement. The *Senſes* turn upon Capacity and Proportion, not upon Juſtice and Property. For Inſtance, He that ſteals a Dinner may taſte it as well, as if

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it had been his own. If Things were otherwiſe, Vertue would have no Tryal. But let every one take heed, not to make bold with the Divine Eſtabliſhment, nor Riot in the Liberalities of Providence. All Exceſſes and Miſapplications are Uſurpations of Pleaſure, and muſt expect an after Reckoning. A Man will be ſure to pay for them in Repentance, or ſomething worſe.

FINIS.





