



The Works Of Alexander Pope Esq.

In Nine Volumes Complete. With His Last Corrections, Additions, And Improvements; As they were delivered to the Editor a little before his Death

Containing His Miscellaneous Pieces In Verse and Prose

Pope, Alexander

London, 1751

Memoirs of the extraordinary Life, Works, and Discoveries of Martinus Scriblerus

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XV
For One who would not be buried in
Westminster-Abbey
MEMOIRS

Of the Extraordinary

Life, Works, and Discoveries

OF

MARTINUS SCRIBLERUS.

INTRODUCTION

To the READER.

MY design in this little piece, is to present to the Reader, a short and plain account of the life and death of King Charles the First, who reigned in England, Scotland, and Ireland, from the year 1625 to 1649. I have endeavoured to relate his story as impartially as possible, without being influenced by any party or interest. I have also taken care to insert such particulars as are necessary to give a full and true notion of his character and actions. I have not thought fit to mention any of the private conversations or secret intrigues of his court, as they are not necessary to the understanding of his public conduct. I have only taken notice of those things which are either generally known, or which have been recorded by credible authors. I have also taken care to mention the names of the several persons who were concerned in his death, and the manner of his execution. I have not thought fit to mention any of the particulars of his private life, as they are not necessary to the understanding of his public conduct. I have only taken notice of those things which are either generally known, or which have been recorded by credible authors. I have also taken care to mention the names of the several persons who were concerned in his death, and the manner of his execution.

INTRODUCTION

To the READER.

IN the Reign of Queen ANNE, (which, notwithstanding those happy Times which succeeded, every Englishman may remember) thou may'st possibly, gentle Reader, have seen a certain venerable Person who frequented the outside of the Palace of St. James's, and who, by the Gravity of his Deportment and Habit, was generally taken for a decay'd Gentleman of Spain. His stature was tall, his visage long, his complexion olive, his brows were black and even, his eyes hollow yet piercing, his nose inclin'd to aquiline, his beard neglected and mix'd with grey: All this contributed to spread a solemn Melancholy over his countenance. Pythagoras was not more silent, Pyrrho more motionless, nor Zeno more austere. His Wig was as black and smooth as the plumes of a Raven, and hung as strait as the hair of a River God rising from the water, His Cloak so completely covered his whole person, that whether or no he had any other cloaths (much less any linnen) under it, I shall not say; but his sword appear'd a full yard behind him, and his manner of

wearing it was so stiff, that it seem'd grown to his Thigh. His whole figure was so utterly unlike any thing of this world, that it was not natural for any man to ask him a question without blessing himself first. Those who never saw a *Jesuit*, took him for one, and others believed him some *High Priest of the Jews*.

But under this macerated form was conceal'd a Mind replete with Science, burning with a zeal of benefiting his fellow-creatures, and filled with an honest conscious pride, mixt with a scorn of doing, or suffering the least thing beneath the dignity of a Philosopher. Accordingly he had a soul that would not let him accept of any offers of Charity, at the same time that his body seem'd but too much to require it. His lodging was in a small chamber up four pair of stairs, where he regularly payed for what he had when he eat or drank; and he was often observed wholly to abstain from both. He declined speaking to any one, except the Queen, or her first Minister, to whom he attempted to make some applications; but his real business or intentions were utterly unknown to all men. Thus much is certain, that he was obnoxious to the Queen's Ministry; who, either out of Jealousy or Envy, had him spirited away, and carried abroad as a dangerous person, without any regard to the known Laws of the Kingdom.

One day, as this Gentleman was walking about dinner-time alone in the Mall, it happened that a

Manuscript dropt from under his cloak, which my servant pick'd up, and brought to me. It was written in the Latin tongue, and contain'd many most profound secrets, in an unusual turn of reasoning and style. The first leaf was inscribed with these words, *Codicillus, seu Liber Memorialis, Martini Scribleri*. The Book was of so wonderful a nature, that it is incredible what a desire I conceived that moment to be acquainted with the Author, who I clearly perceived was some great Philosopher in disguise. I several times endeavoured to speak to him, which he as often industriously avoided. At length I found an opportunity (as he stood under the Piazza by the Dancing-room in St. James's) to acquaint him in the Latin tongue, that his Manuscript was fallen into my hands; and saying this, I presented it to him, with great Encomiums on the learned Author. Hereupon he took me aside, survey'd me over with a fixt attention, and opening the clasps of the Parchment cover, spoke (to my great surprize) in English, as follows:

“ Courteous stranger, whoever thou art, I embrace thee as my best friend; for either the Stars
 “ and my Art are deceitful, or the destin'd time is
 “ come which is to manifest Martinus Scriblerus to
 “ the world, and thou the person chosen by fate for
 “ this task. What thou seest in me is a body ex-
 “ hausted by the labours of the mind, I have

“ found in Dame Nature not indeed an unkind,
 “ but a very coy Mistrefs: Watchful nights, anxi-
 “ ous days, slender meals, and endless labours,
 “ must be the lot of all who pursue her, through
 “ her labyrinths and mæanders. My first vital air
 “ I drew in this Island (a soil fruitful of Philoso-
 “ phers) but my complexion is become adust, and
 “ my body arid, by visiting lands (as the Poet has
 “ it) *alio sub sole calentes*. I have, through my
 “ whole life, passed under several disguises and un-
 “ known names, to skreen myself from the envy
 “ and malice which mankind expresses against those
 “ who are possessed of the *Arcanum Magnum*. But
 “ at present I am forced to take Sanctuary in the
 “ British Court, to avoid the Revenge of a cruel
 “ Spaniard, who has pursued me almost through
 “ the whole terraqueous globe. Being about four
 “ years ago in the City of Madrid in quest of natu-
 “ ral knowledge, I was informed of a Lady who
 “ was marked with a Pomegranate upon the in-
 “ side of her right Thigh, which blossom'd, and,
 “ as it were, seem'd to ripen in the due season.
 “ Forthwith was I possessed with an insatiable cu-
 “ riosity to view this wonderful Phænomenon. I
 “ felt the ardour of my passion encrease as the sea-
 “ son advanced, till, in the month of July, I could
 “ no longer contain. I bribed her Duenna, was
 “ admitted to the Bath, saw her undress'd, and
 “ the wonder displayed. This was soon after dis-
 “ covered by the husband, who finding some let-

“ ters I had writ to the Duenna, containing ex-
 “ pressions of a doubtful meaning, suspected me
 “ of a crime most alien from the Purity of my
 “ Thoughts. Incontinently I left Madrid by the
 “ advice of friends, have been pursued, dogg’d,
 “ and way-laid through several Nations, and even
 “ now scarce think myself secure within the sacred
 “ walls of this Palace. It has been my good for-
 “ tune to have seen all the grand Phænomena of
 “ Nature, excepting an Earthquake, which I wait-
 “ ed for in Naples three years in vain ; and now by
 “ means of some British Ship (whose Colours no
 “ Spaniard dares approach^a) I impatiently expect
 “ a safe passage to Jamaica, for that benefit. To
 “ thee, my Friend, whom Fate has marked for my
 “ Historiographer, I leave these my Commenta-
 “ ries, and others of my works. No more — be
 “ faithful and impartial.”

He soon after performed his promise, and left
 me the Commentaries, giving me also further lights
 by many Conferences ; when he was unfortunat-
 ly snatched away (as I before related) by the jea-
 lousy of the Queen’s Ministry.

Tho’ I was thus to my eternal grief deprived of
 his conversation, he for some years continued his
 Correspondence, and communicated to me many
 of his Projects for the benefit of mankind. He
 sent me some of his Writings, and recommended

^a This marks the time when the Introduction was written.

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to my care the recovery of others, stragling about the world, and assumed by other men. The last time I heard from him was on occasion of his Strictures on the Dunciad: since when, several years being elapsed, I have reason to believe this excellent person is either dead, or carried by his vehement thirst of knowledge into some remote, or perhaps undiscovered Region of the world. In either case, I think it a debt no longer to be delayed, to reveal what I know of this Prodigy of Science, and to give the History of his life, and of his extensive merits to mankind; in which I dare promise the Reader, that, whenever he begins to think any one Chapter dull, the style will be immediately changed in the next.

MEMOIRS

OF

MARTINUS SCRIBLERUS.

BOOK I. CHAP. I.

Of the Parentage and Family of Scriblerus, how he was begot, what Care was taken of him before he was born, and what Prodigies attended his Birth.

IN the City of Munster in Germany, lived a grave and learned Gentleman, by Profession an Antiquary; who, among all his invaluable Curiosities, esteemed none more highly, than a Skin of the true Pergamenian Parchment, which hung at the upper-end of his hall. On this was curi-

Memoirs.] Mr. Pope, Dr. Arbuthnot, and Dr. Swift projected to write a satire, in conjunction, *on the abuses of human learning*; and to make it the better received, they proposed to do it in the manner of Cervantes (the original author of this species of satire) under the history of some feigned adventures. They had observed those *abuses* still kept their ground against all that the ablest and gravest Authors could say to discredit them;

ously traced the ancient Pedigree of the *Scribleri*, with all their Alliances and collateral Relations (among which were reckoned Albertus Magnus, Paracelsus Bombastus, and the famous Scaligers in old time Princes of Verona) and deduced even from the Times of the Elder Pliny to Cornelius Scriblerus: For such was the name of this venerable Personage; whose glory it was, that, by the singular Virtue of the Women, not one had a Head of a different Cast from his family.

His wife was a Lady of singular beauty, whom not for that reason only he espoused, but because she was undoubted daughter either of the great Scriverius, or of Gaspar Barthius. It happened on a time, the said Gaspar made a visit to Scriverius at Harlem, taking with him a comely Lady

they concluded therefore, the force of ridicule was wanting to quicken their disgrace; which was here in its place, when the abuses had been already detected by sober reasoning; and *Truth* in no danger to suffer by the *premature* use of so powerful an instrument. But the separation of our Author's friends, which soon after happened, with the death of one and the infirmities of the other, put a final stop to their project, when they had only drawn out an imperfect essay towards it, under the title of the *First book of the Memoirs of Scriblerus*.

Polite letters never lost more than in the defeat of this scheme, in which, each of this illustrious triumvirate would have found exercise for his own peculiar talent; besides constant employment, for that they all had in common. Dr. Arbuthnot was skilled in every thing which related to *science*; Mr. Pope was a master in the *fine arts*; and Dr. Swift excelled in the *knowledge of the world*. *WIT* they had all in equal measure, and that so large, as no age perhaps ever produced three men, to whom *Nature* had more bountifully bestowed it, or *Art* brought it to higher perfection.

of his acquaintance, who was skilful in the Greek Tongue, of whom the learned Scriverius became so enamoured, as to inebriate his friend, and be familiar with his Mistress. I am not ignorant of what ^a Columesius affirms, that the learned Barthius was not so overtaken, but he perceived it; and in Revenge suffered this unfortunate Gentlewoman to be drowned in the Rhine at her return. But Mrs. Scriblerus (the issue of that Amour) was a living proof of the falsehood of this Report. Dr. Cornelius was farther induced to his marriage, from the certain information that the aforesaid Lady, the mother of his wife, was related to Cardan on the father's side, and to Aldrovandus on the mother's: Besides which, her Ancestors had been professors of Physick, Astrology, or Chemistry, in German Universities, from generation to generation.

With this fair Gentlewoman had our Doctor lived in a comfortable Union for about ten years: But this our sober and orderly pair, without any natural infirmity, and with a constant and frequent compliance to the chief duty of conjugal life, were yet unhappy, in that Heaven had not blessed them with any issue. This was the utmost grief to the good man; especially considering what exact Precautions and Methods he had used to procure that Blessing: for he never had cohabitation with his

^a Columesius relates this from Isaac Vossius, in his Opuscul. p. 102. P.

spouse, but he pondered on the Rules of the Ancients, for the generation of Children of Wit. He ordered his diet according to the prescription of Galen, confining himself and his wife for almost the whole first year to ^b Goat's Milk and Honey. It unfortunately befel her, when she was about four months gone with child, to long for somewhat, which that author inveighs against as prejudicial to the understanding of the infant. This her husband thought fit to deny her, affirming, it was better to be childless, than to become the Parent of a Fool. His Wife miscarried; but as the Abortion proved only a female Fœtus, he comforted himself, that, had it arrived to perfection, it would not have answer'd his account; his heart being wholly fixed upon the learned Sex. However he disdained not to treasure up the Embryo in a Vial, among the curiosities of his family.

Having discovered that Galen's prescription could not determine the sex, he forthwith betook himself to Aristotle. Accordingly he withheld the nuptial embrace when the wind was in any point of the South; this ^c Author asserting that the grossness and moisture of the southerly winds occasion the procreation of females, and not of males. But he redoubled his diligence when the wind was at West, a wind on which that great Philosopher bestowed the Encomiums of Father of the earth,

^b Galen Lib. de Cibis boni et mali succi, cap. 3. P.

^c Arist. xiv. Sect. Prob. 5. P.

Breath of the Elyfian Fields, and other glorious Elogies. For our learned man was clearly of opinion, that the Semina out of which Animals are produced, are Animalcula ready formed, and received in with the Air^d.

Under these regulations, his wife, to his unexpressible joy, grew pregnant a second time; and, (what was no small addition to his happiness) he just then came to the possession of a considerable Estate by the death of her Uncle, a wealthy Jew who resided at London. This made it necessary for him to take a journey to England; nor would the care of his posterity let him suffer his Wife to remain behind him. During the voyage, he was perpetually taken up on the one hand, how to employ his great Riches; and on the other, how to educate his Child. He had already determined to set apart several annual Sums, for the recovery of *Manuscripts*, the effusion of *Coins*, the procuring of *Mummies*; and for all those curious discoveries by which he hoped to become (as himself was wont to say) a second *Peireskius*^e. He had already chalked out all possible schemes for the improvement of a male child, yet was so far prepar'd for the worst that could happen, that before the nine months were expired, he had composed two

^d Religion of Nature, Sect. v. Parag. 15. P. The seriousness with which this strange opinion, on so mysterious a point, is advanced, very well deserved this stroke of ridicule.

^e There was a great deal of trifling pedantry and curiosity in that great Man's character.

Treatises of Education; the one he called, *A Daughter's Mirrour*, and the other *A Son's Monitor*.

This is all we can find relating to Martinus, while he was in his Mother's womb, excepting that he was entertained there with a Concert of Musick once in twenty four hours, according to the Custom of the Magi: and that on a particular day, he was observed to leap and kick exceedingly, which was on the first of April, the birthday of the great *Basilus Valentinus*.

The Truth of this, and every preceding Fact, may be depended upon, being taken literally from the Memoirs. But I must be so ingenuous as to own, that the Accounts are not so certain of the exact time and place of his birth. As to the first, he had the common frailty of old men, to conceal his age: as to the second, I only remember to have heard him say, that he first saw the light in St. Giles's Parish. But in the investigation of this point, Fortune hath favoured our diligence. For one day as I was passing by the *Seven Dials*, I overheard a dispute concerning the place of Nativity of a great Astrologer, which each man alledged to have been in his own street. The circumstances of the time, and

^f Ramsey's Cyrus. P. It was with judgment, that the Authors chose rather to ridicule the modern relator of this ridiculous practice, than the Ancients from whence he took it. As it is a sure instance of folly, when amongst the many excellent things that may be learned from antiquity, we find a modern writer only picking out their absurdities.

the description the person, made me imagine it might be that universal Genius whose life I am writing. I returned home, and having maturely considered their several arguments, which I found to be of equal weight, I quieted my curiosity with this natural conclusion, that he was born in some point common to all the seven streets; which must be that on which the column is now erected. And it is with infinite pleasure that I since find my Conjecture confirmed, by the following passage in the Codicil to Mr. Neale's Will.

I appoint my Executors to engrave the following Inscription on the Column in the Centre of the seven streets which I erected.

LOC. NAT. INCLVT. PHILOS. MAR. SCR.

But Mr. Neale's Order was never performed, because the Executors durst not administer.

Nor was the Birth of this great man unattended with Prodigies: He himself has often told me, that on the night before he was born, Mrs. Scriblerus dream'd she was brought to bed of a huge *Ink-horn*, out of which issued several large streams of Ink, as it had been a fountain. This dream was by her husband thought to signify, that the child should prove a very voluminous Writer. Likewise a *Crab-tree* that had been hitherto barren, appeared on a sudden laden with a vast quan-

Virgil's Laurel. Donat. P.

† I 3

tity of Crabs: This sign also the old gentleman imagined to be a prognostic of the acuteness of his Wit. A great swarm of ^h *Wasps* play'd round his Cradle without hurting him, but were very troublesome to all in the room besides: This seemed a certain presage of the effects of his Satire. A Dunghill was seen within the space of one night to be covered all over with *Mushrooms*: This some interpreted to promise the infant great fertility of fancy, but no long duration to his works; but the Father was of another opinion.

But what was of all most wonderful, was a thing that seemed a monstrous *Fowl*, which just then dropt through the sky-light, near his wife's apartment. It had a large body, two little disproportioned wings, a prodigious tail, but no head. As its colour was white, he took it at first sight for a Swan, and was concluding his son would be a Poet: but on a nearer view, he perceived it to be speckled with black, in the form of letters; and that it was indeed a Paper kite which had broke its leash by the impetuosity of the wind. His back was armed with the Art Military, his belly was filled with Physick, his wings were the wings of Quarles and Withers, the several Nodes of his voluminous tail were diversify'd with several branches of Science; where the Doctor beheld with great joy a knot of Logick, a knot of Metaphysick, a knot of Casuistry, a knot of Polemical

^h Plato, Lucan, etc. P.

Divinity, and a knot of Common Law, with a *Lanthorn* of *Jacob Behmen*.

There went a Report in the family, that, as soon as he was born, he uttered the voice of nine several animals: he cry'd like a Calf, bleated like a Sheep, chattered like a Mag-pye, grunted like a Hog, neighed like a Foal, croaked like a Raven, mewed like a Cat, gabbled like a Goose, and bray'd like an Ass. And the next morning he was found playing in his bed with two Owls, which came down the chimney. His Father greatly rejoiced at all these signs, which betokened the variety of his Eloquence, and the extent of his Learning; but he was more particularly pleas'd with the last, as it nearly resembled what happen'd at the birth of Homerⁱ.

CHAP. II.

The Speech of Cornelius over his Son, at the Hour of his Birth.

NO sooner was the cry of the Infant heard, but the old gentleman rushed into the room, and snatching it in his arms, examined every limb with attention. He was infinitely pleas'd to find,

ⁱ Vid. Eufath. in Odyss. l. xii. ex Alex. Paphio, et Leo. Allat. de patr. Hom. pag. 45. P.

that the Child had the Wart of Cicero, the wry neck of Alexander, knots upon his legs like Marius, and one of them shorter than the other like Agefilaus. The good Cornelius also hoped he would come to stammer like Demosthenes, in order to be as eloquent; and in time arrive at many other defects of famous men. He held the child so long, that the Midwife, grown out of all patience, snatched it from his arms, in order to swaddle it. "Swaddle him! (quoth he) far be it from me to submit to such a pernicious Custom! Is not my son a Man? and is not Man the Lord of the Universe? Is it thus you use this Monarch at his first arrival in his dominions, to manacle and shackle him hand and foot? Is this what you call to be free-born? If you have no regard to his natural Liberty, at least have some to his natural Faculties. Behold with what agility he spreadeth his Toes, and moveth them with as great variety as his Fingers! a power, which in the small circle of a year may be totally abolished, by the enormous confinement of shoes and stockings. His Ears (which other animals turn with great advantage towards the sonorous object) may, by the ministry of some accursed Nurse, for ever lye flat and immoveable. Not so the Ancients, they could move them at pleasure, and accordingly are often describ'd *arrectis auribus.*" "What a devil (quoth the Midwife) would you have your son move his Ears like a

“Drill?” “Yes, fool (said he) why should he
 “not have the perfection of a Drill, or of any
 “other animal?” Mrs. Scriblerus, who lay all
 this while fretting at her husband’s discourse, at
 last broke out to this purpose. “My dear, I have
 “had many disputes with you upon this subject
 “before I was a month gone: We have but one
 “child, and cannot afford to throw him away up-
 “on experiments. I’ll have my boy bred up like
 “other gentlemen, at home, and always under
 “my own eye.” All the Gossips with one voice,
 cried, Ay, ay; but Cornelius broke out in this man-
 ner. “What, bred at home! Have I taken all
 “this pains for a creature that is to lead the inglo-
 “rious life of a Cabbage, to suck the nutritious
 “juices from the spot where he was first planted?
 “No; to perambulate this terraqueous Globe is
 “too small a Range; were it permitted, he should
 “at least make the Tour of the whole System of
 “the Sun. Let other Mortals pore upon Maps,
 “and swallow the legends of lying travellers; the
 “son of Cornelius shall make his own Legs his
 “Compasses; with those he shall measure Con-
 “tinents, Islands, Capes, Bays, Streights, and
 “Isthmus’s: He shall himself take the altitude of
 “the highest mountains, from the peak of Derby
 “to the peak of Tenariff; when he has visited the
 “top of Taurus, Imaus, Caucasus, and the famous
 “Ararat, where Noah’s Ark first moor’d, he may
 “take a slight view of the snowy Riphæans; nor

“ would I have him neglect Athos and Olympus,
 “ renowned for poetical fictions. Those that vo-
 “ mit fire will deserve a more particular atten-
 “ tion: I will therefore have him observe with
 “ great care Vesuvius, Ætna, the burning moun-
 “ tain of Java, but chiefly Hecla the greatest ra-
 “ rity in the Northern Regions. Then he may
 “ likewise contemplate the wonders of the Mephi-
 “ tick cave. When he has div’d into the bowels
 “ of the earth, and survey’d the works of Nature
 “ under ground, and instructed herself fully in the
 “ nature of Vulcanos, Earthquakes, Thunders,
 “ Tempests, and Hurricanes, I hope he will bless
 “ the world with a more exact survey of the de-
 “ serts of Arabia and Tartary, than as yet we are
 “ able to obtain: Then will I have him cross the
 “ seven Gulphs, measure the currents in the fif-
 “ teen famous Streights, and search for those foun-
 “ tains of fresh water that are at the bottom of the
 “ Ocean.” — At these last words Mrs. Scriblerus fell
 into a trembling: the description of this terrible
 Scene made too violent an impression upon a wo-
 man in her condition, and threw her into a strong
 hysteric Fit; which might have proved dangerous,
 if Cornelius had not been push’d out of the room
 by the united force of the women.

particularly the
 chronology thereof
 With this Treatise, and a modest suppo-
 sition to entertain his Guests, tho’ he had all
 See the Dissertation on Dr. Woodward’s Mineral

C H A P. III.

Shewing what befel the Doctor's Son and his Shield, on the Day of the Christ'ning.

THE day of the Christ'ning being come, and the house filled with Gossips, the Levity of whose Conversation suited but ill with the Gravity of Dr. Cornelius, he cast about how to pass this day more agreeably to his Character; that is to say, not without some *Profitable Conference*, nor wholly without observance of some *Ancient Custom*.

He remembered to have read in Theocritus, that the Cradle of Hercules was a Shield; and being possess'd of an antique *Buckler* which he held as a most inestimable Relick, he determined to have the infant laid therein, and in that manner brought into the Study, to be shown to certain learned men of his acquaintance.

The regard he had for this Shield, had caused him formerly to compile a Dissertation concerning it^k, proving from the several properties, and particularly the colour of the Rust, the exact chronology thereof.

With this Treatise, and a moderate supper, he propos'd to entertain his Guests; tho' he had also

^k See the Dissertation on Dr. Woodward's Shield.

another design, to have their assistance in the calculation of his Son's *Nativity*.

He therefore took the Buckler out of a Case (in which he always kept it, lest it might contract any modern rust) and entrusted it to his Housemaid, with orders, that when the company was come she should lay the Child carefully in it, cover'd with a mantle of blue Sattin.

The Guests were no sooner seated, but they entered into a warm Debate about the *Triclinium* and the manner of *Decubitus* of the Ancients, which Cornelius broke off in this manner :

“ This day, my Friends, I purpose to exhibit
 “ my son before you ; a Child not wholly unwor-
 “ thy of Inspection, as he is descended from a
 “ Race of Virtuosi. Let the Physiognomists exa-
 “ mine his features ; let the Chirographists behold
 “ his Palm ; but above all let us consult for the
 “ calculation of his *Nativity*. To this end, as the
 “ child is not vulgar, I will not present him unto you
 “ in a vulgar manner. He shall be cradled in my
 “ Ancient Shield, so famous through the Univer-
 “ sities of Europe. You all know how I pur-
 “ chased that invaluable piece of Antiquity at the
 “ great (though indeed inadequate) expence of all
 “ the Plate of our family, how happily I carried
 “ it off, and how triumphantly I transported it hi-
 “ ther, to the inexpressible grief of all Germany.
 “ Happy in every circumstance, but that it broke
 “ the heart of the great Melchior Insipidus !”

Here he stopp'd his Speech, upon sight of the Maid, who enter'd the room with the Child: He took it in his arms and proceeded:

“ Behold then my Child, but first behold the
 “ Shield: Behold this Rust,—or rather let me call
 “ it this precious *Ærugo*,—behold this beautiful
 “ Varnish of Time,—this venerable Verdure of so
 “ many Ages—

In speaking these words, he slowly lifted up the Mantle, which covered it, inch by inch; but at every inch he uncovered, his cheeks grew paler, his hand trembled, his nerves failed, till on sight of the whole, the Tremor became universal: The Shield and the Infant both dropt to the ground, and he had only strength enough to cry out, “ O
 “ God! my Shield, my Shield!”

The Truth was, the Maid (extremely concern'd for the reputation of her own cleanliness, and her young master's honour) had scoured it as clean as her *Andirons*¹.

Cornelius sunk back on a chair, the Guests stood astonish'd, the infant squaul'd, the maid ran in, snatch'd it up again in her arms, flew into her mistress's room, and told what had happen'd. Down stairs in an instant hurried all the Gossips, where they found the Doctor in a Trance: Hungary water, Hartshorn, and the confused noise of shrill voices, at length awaken'd him: when open-

¹ Poor Vadius, long with learned spleen devour'd,
 Can taste no pleasure since his Shield was scour'd.

ing his eyes, he saw the Shield in the hands of the House-maid. "O Woman! Woman! he cry'd
 " (and snatch'd it violently from her) was it to
 " thy ignorance that this Relick owes its ruin?
 " where, where is the beautiful Crust that cover-
 " ed thee so long? where those Traces of Time,
 " and *Fingers* as it were of Antiquity? Where all
 " those beautiful obscurities, the cause of much
 " delightful disputation, where doubt and curio-
 " sity went hand in hand, and eternally exercised
 " the speculations of the learned? All this the rude
 " Touch of an ignorant woman hath done away!
 " The *curious Prominence* at the belly of that figure,
 " which some taking for the *Cuspis* of a sword,
 " denominated a Roman Soldier; others account-
 " ing the *Insignia Virilia*, pronounced to be one
 " of the *Dii Termini*; behold she hath cleaned it
 " in like shameful sort, and shewn to be the head
 " of a Nail. O my Shield! my Shield! well
 " may I say with Horace, *non bene relicta Par-*
 " *mula.*"

The Gossips, not at all inquiring into the cause of his sorrow, only asked if the Child had no hurt? and cry'd, "Come, come, all is well; what has
 " the woman done but her duty? a tight cleanly
 " wench I warrant her; what a stir a man makes
 " about a *Bason*, that an hour ago, before this la-
 " bour was bestowed upon it, a Country Barber
 " would not have hung at his shop door." A *Ba-*
 " *son!* (cry'd another) no such matter, 'tis no-

“ thing but a paultry old *Sconce*, with the nozzle
 “ broke off.” The learned Gentlemen, who till
 now had stood speechless, hereupon looking nar-
 rowly on the Shield, declared their Assent to this
 latter opinion; and desired Cornelius to be com-
 forted, assuring him, it was a *Sconce* and no other.
 But this, instead of comforting, threw the Doctor
 into such a violent Fit of passion, that he was car-
 ried off groaning and speechless to bed; where,
 being quite spent, he fell into a kind of slumber.

C H A P. IV.

Of the Suction and Nutrition of the Great
 Scriblerus in his Infancy, and of the
 first Rudiments of his Learning.

AS soon as Cornelius awaked, he raised him-
 self on his elbow, and casting his eye on
 Mrs. Scriblerus, spoke as follows. “ Wisely was
 “ it said by Homer, that in the Cellar of Jupiter
 “ are two-barrels, the one of good, the other of
 “ evil, which he never bestows on mortals sepa-
 “ rately, but constantly mingles them together.
 “ Thus at the same time hath Heav’n blessed me
 “ with the birth of a Son, and afflicted me with
 “ the scouring of my Shield. Yet let us not re-

“ pine at his Dispensations, who gives, and who
“ takes away; but rather join in prayer, that the
“ Rust of Antiquity which he hath been pleased
“ to take from my Shield, may be added to my
“ Son; and that so much of it, as it is my pur-
“ pose he shall contract in his Education, may
“ never be destroy’d by any Modern Polishing.”

He could no longer bear the sight of the Shield, but ordered it should be removed for ever from his eyes. It was not long after purchas’d by Dr. Woodward, who, by the assistance of Mr. Kemp, incrusted it with a new Rust, and is the same whereof a Cut hath been engraved, and exhibited to the great Contentation of the learned.

Cornelius now began to regulate the Suction of his child. Seldom did there pass a day without disputes between him and the Mother, or the Nurse, concerning the nature of Aliment. The poor woman never dined but he denied her some dish or other, which he judged prejudicial to her milk. One day she had a longing desire to a piece of beef, and as she stretch’d her hand towards it, the old gentleman drew it away, and spoke to this effect. “ Had’st thou read the Ancients, O Nurse,
“ thou would’st prefer the welfare of the Infant
“ which thou nourishest, to the indulging of an
“ irregular and voracious Appetite. Beef, it is
“ true, may confer a Robustness on the limbs of
“ my son, but will hebetate and clogg his Intel-
“ lectuals.” While he spoke this, the Nurse

looked upon him with much anger, and now and then cast a wishful eye upon the Beef — “Passion
 “ (continued the Doctor, still holding the dish)
 “ throws the mind into too violent a fermentation;
 “ it is a kind of Fever of the soul, or, as Horace
 “ expresses it, a *Short Madness*. Consider, Wo-
 “ man, that this day’s Suction of my son may cause
 “ him to imbibe many ungovernable Passions, and
 “ in a manner spoil him for the temper of a Phi-
 “ losopher. Romulus by sucking a Wolf, be-
 “ came of a fierce and savage disposition; and were
 “ I to breed some Ottoman Emperor, or Founder
 “ of a Military Commonwealth, perhaps I might
 “ indulge thee in this carnivorous Appetite.” —
 What, interrupted the Nurse, Beef spoil the un-
 derstanding? that’s fine indeed—how then could
 our Parson preach as he does upon Beef, and Pud-
 ding too, if you go to that? Don’t tell me of your
 Ancients, had not you almost killed the poor babe
 with a dish of Dæmonial black Broth? — “Lace-
 “ dæmonian black Broth, thou would’st say, (re-
 “ plied Cornelius) but I cannot allow the surfeit
 “ to have been occasioned by that diet, since it was
 “ recommended by the Divine Lycurgus. No,
 “ Nurse, thou must certainly have eaten some
 “ meats of ill digestion the day before, and that
 “ was the real cause of his disorder. Consider,
 “ Woman, the different Temperaments of diffe-
 “ rent Nations: What makes the English Phleg-
 “ matick and melancholy, but Beef? what renders

“ the Welsh so hot and cholerick, but Cheese and
 “ Leeks? the French derive their levity from their
 “ Soups, Frogs, and Mushrooms: I would not
 “ let my Son dine like an Italian, lest like an Ita-
 “ lian he should be jealous and revengeful: The
 “ warm and solid diet of Spain may be more be-
 “ neficial, as it might indue him with a profound
 “ Gravity, but at the same time he might suck in
 “ with their food their intolerable Vice of Pride.
 “ Therefore, Nurse, in short, I hold it requisite
 “ to deny you at present, not only Beef, but like-
 “ wise whatsoever any of those Nations eat.” Du-
 ring this speech, the Nurse remain'd pouting and
 marking her plate with the knife, nor would she
 touch a bit during the whole dinner. This the
 old Gentleman observing, ordered that the Child,
 to avoid the risque of imbibing ill humours, should
 be kept from her breast all that day, and be fed
 with Butter, mix'd with Honey, according to a
 Prescription he had met with somewhere in Eu-
 stathius upon Homer. This indeed gave the Child
 a great looseness, but he was not concerned at it,
 in the opinion that whatever harm it might do his
 body, would be amply recompenced by the im-
 provements of his understanding. But from thence-
 forth he insisted every day upon a particular Diet
 to be observed by the Nurse; under which having
 been long uneasy, she at last parted from the fa-
 mily, on his ordering her for dinner the *Paps* of

a *Sow* with Pig; taking it as the highest indignity, and a direct Insult upon her Sex and Calling.

Four years of young Martin's life passed away in squabbles of this nature. Mrs. Scriblerus considered it was now time to instruct him in the fundamentals of Religion, and to that end took no small pains in teaching him his *Catechism*. But Cornelius looked upon this as a tedious way of Instruction, and therefore employed his head to find out more pleasing methods, the better to induce him to be fond of learning. He would frequently carry him to the *Puppet-show*, of the Creation of the world, where the Child with exceeding delight gained a notion of the History of the Bible. His first rudiments in prophane history were acquired by seeing of *Raree-shows*, where he was brought acquainted with all the Princes of Europe. In short, the old Gentleman so contrived it, to make every thing contribute to the improvement of his knowledge, even to his very Dress. He invented for him a Geographical suit of cloaths, which might give him some hints of that Science, and likewise some knowledge of the Commerce of different Nations. He had a French Hat with an African Feather, Holland Shirts and Flanders Lace, English Cloth lined with Indian Silk, his Gloves were Italian, and his Shoes were Spanish: He was made to observe this, and daily catechis'd thereupon, which his Father was wont to call "Travelling at home." He never gave him a Fig

or an Orange but he obliged him to give an account from what Country it came. In Natural history he was much assisted by his Curiosity in *Sign-Posts*, insomuch that he hath often confessed he owed to them the knowledge of many Creatures which he never found since in any Author, such as White Lions, Golden Dragons, &c. He once thought the same of Green Men, but had since found them mentioned by Kercherus, and verified in the History of William of Newbury^a.

His disposition to the Mathematicks was discovered very early, by his drawing^b parallel lines on his bread and butter, and intersecting them at equal Angles, so as to form the whole Superficies into Squares. But in the midst of all these Improvements, a stop was put to his learning the *Alphabet*, nor would he let him proceed to Letter D, till he could truly and distinctly pronounce C in the ancient manner, at which the Child unhappily boggled for near three months. He was also obliged to delay his learning to *write*, having turn'd away the Writing Master because he knew nothing of Fabius's Waxen Tables.

Cornelius having read, and seriously weighed the methods by which the famous Montaigne was

^a Gul. Neubrig. Book i. ch. 27. P.

^b Pascal's Life—Locke of Educ. etc. P.—There are some extravagant lies told of the excellent Pascal's amazing genius for Mathematics in his early youth; and some trifling directions given for the introduction to the elements of Science, in Mr. Locke's book of Education.

educated^c, and resolving in some degree to exceed them, resolved he should speak and learn nothing but the learned Languages, and especially the Greek; in which he constantly eat and drank, according to Homer. But what most conduced to his easy attainment of this Language, was his love of Ginger-bread; which his Father observing, caused it to be stampd with the Letters of the Greek Alphabet; and the child the very first day eat as far as Iota. By his particular application to this language above the rest, he attained so great a proficiency therein, that Gronovius ingenuously confesses he durst not confer with this child in Greek at eight years old^d, and at fourteen he composd a Tragedy in the same language, as the younger^e Pliny had done before him.

He learned the Oriental Languages of Erpenius, who resided some time with his father for that purpose. He had so early a Relish for the Eastern way of writing, that even at this time he composd (in imitation of it) the *Thousand and*

^c Who was taught Latin in his nurses arms, and not suffered to hear a word of his mother tongue, till he could speak the other perfectly.

^d So Montaigne says of his Latin. — George Bucanan et Mark Antoine Muret, mes precepteurs domestiques, m'ont dit souvent que j'avois ce langage en mon enfance si prest et si à main qu'ils craignoient à m'acoster. — Somme, nous nous latinizames tant, qu'il en regorgea jusque à nos villages tout autour, ou il y a encores, et ont pris pied par l'usage, plusieurs appellations Latines d'Artisans et d'outils.

^e Plin. Ep^l. Lib. 7. P.

One Arabian Tales, and also the *Persian Tales*, which have been since translated into several languages, and lately into our own with particular elegance, by Mr. Ambrose Philips. In this work of his Childhood, he was not a little assisted by the historical Traditions of his *Nurse*.

C H A P. V.

A Dissertation upon Play-things.

HERE follow the Instructions of Cornelius Scriblerus concerning the Plays and Play-things to be used by his son Martin.

“ *Play* was invented by the *Lydians* as a remedy against *Hunger*. Sophocles says of Palamedes, that he invented *Dice* to serve sometimes instead of a dinner. It is therefore wisely contrived by Nature, that Children, as they have the keenest *Appetites*, are most addicted to *Plays*. From the same cause, and from the unprejudic’d and incorrupt simplicity of their minds it proceeds, that the Plays of the Ancient Children are preserved more entire than any other of their Customs^t. In this matter I would recommend

^t Dr. Arbuthnot used to say, *Men* might talk what they pleased of the safe conveyance of *Tradition*; but it was nowhere preserved pure and uncorrupt but amongst Children, whose Customs and Plays, he observed, were delivered down invariably from one generation to another.

“ to all who have any concern in my Son’s Edu-
 “ cation, that they deviate not in the least from
 “ the primitive and simple Antiquity.

“ To speak first of the *Whistle*, as it is the first
 “ of all Play-things. I will have it exactly to
 “ correspond with the ancient *Fistula*, and accord-
 “ ingly to be compos’d *septem paribus disjuncta*
 “ *cicutis*.

“ I heartily wish a diligent search may be made
 “ after the true *Crepitaculum*, or *Rattle* of the An-
 “ cients, for that (as *Archytas Tarentinus* was of
 “ opinion) kept the children from breaking Earth-
 “ ern Ware. The *China* cups in these days are not
 “ at all the safer for the modern *Rattles*; which is
 “ an evident proof how far their *Crepitacula* ex-
 “ ceeded ours.

“ I would not have Martin as yet to scourge a
 “ *Top*, till I am better informed whether the *Tro-*
 “ *chus* which was recommended by *Cato* be really
 “ our present *Top*, or rather the *Hoop* which the
 “ boys drive with a stick. Neither *Cross* and *Pile*,
 “ nor *Ducks* and *Drakes* are quite so ancient as
 “ *Handy-dandy*, tho’ *Macrobius* and *St. Augustine*
 “ take notice of the first, and *Minutius Fœlix*, de-
 “ scribes the latter; but *Handy-dandy* is mention’d
 “ by *Aristotle*, *Plato*, and *Aristophanes*.

“ The Play which the Italians call *Cinque*, and
 “ the French *Mourre*, is extremely ancient; it
 “ was played at by *Hymen* and *Cupid* at the Mar-

“riage of *Psyche*, and term’d by the Latins, *di-*
 “*gitis micare*.

“Julius Pollux describes the *Omilla* or *Chuck-*
 “*farthing*; tho’ some will have our modern
 “*Chuck-farthing* to be nearer the *Aphetinda* of the
 “Ancients. He also mentions the *Bafilinda*, or
 “*King I am*; and *Myinda*, or *Hoopers-Hide*.

“But the *Chytrindra* described by the same Au-
 “thor is certainly not our *Hot-cockle*; for that was
 “by pinching and not by striking; tho’ there are
 “good authors who affirm the *Rathapygismus* to
 “be yet nearer the modern *Hot-cockles*. My son
 “Martin may use either of them indifferently, they
 “being equally antique.

“*Building of Houses*, and *Riding upon Sticks*
 “have been used by children in all ages, *Ædificare*
 “*casas, equitare in arundine longa*. Yet I much
 “doubt whether the *Riding upon Sticks* did not
 “come into use after the age of the *Centaur*s.

“There is one Play which shews the gravity of
 “ancient Education, called the *Acinetinda*, in
 “which children contended who could longest
 “*stand still*. This we have suffer’d to perish en-
 “tirely; and, if I might be allowed to guess, it was
 “certainly first lost among the *French*.

“I will permit my Son to play at *Apodidas-*
 “*cinda*, which can be no other than our *Puffs in*
 “*a Corner*.

“Julius Pollux in his ninth book speaks of the
 “*Melolonthe* or the *Kite*; but I question whether

“ the Kite of Antiquity was the same with ours :
 “ And though the *Opruloxoria* or *Quail-fighting* is
 “ what is most taken notice of, they had doubt-
 “ less *Cock-matches* also, as is evident from certain
 “ ancient Gems and Relievo's.

“ In a word, let my son Martin disport himself
 “ at any Game truly Antique, except one, which
 “ was invented by a people among the Thracians,
 “ who hung up one of their Companions in a
 “ Rope, and gave him a Knife to cut himself
 “ down ; which if he failed in, he was suffered
 “ to hang till he was dead ; and this was only rec-
 “ koned a sort of joke. I am utterly against this,
 “ as barbarous and cruel.

“ I cannot conclude, without taking notice of
 “ the beauty of the *Greek* names, whose Etymolo-
 “ gies acquaint us with the nature of the sports ;
 “ and how infinitely, both in sense and sound, they
 “ excel our barbarous names of Plays.

Notwithstanding the foregoing Injunctions of
 Dr. Cornelius, he yet condescended to allow the
 Child the use of some few modern Play-things ;
 such as might prove of any benefit to his mind, by
 instilling an early notion of the sciences. For ex-
 ample, he found that *Marbles* taught him *Percus-*
sion and the *Laws of Motion* ; *Nut-crackers* the
 use of the *Lever* ; *Swinging* on the ends of a
 Board, the *Balance* ; *Bottle-screws*, the *Vice* ; *Whir-*
ligigs the *Axis* and *Peritrochia* ; *Bird-cages*, the
Pully ; and *Tops* the *Centrifugal* motion.

Others of his sports were farther carried to improve his tender soul even in Virtue and Morality. We shall only instance one of the most useful and instructive, *Bob-cherry*, which teaches at once two noble Virtues, Patience and Constancy; the first in adhering to the pursuit of one end, the latter in bearing a disappointment.

Besides all these, he taught him as a diversion, an odd and secret manner of *Stealing*, according to the Custom of the Lacedæmonians; wherein he succeeded so well, that he practised it to the day of his death.

C H A P. VI.

Of the Gymnasticks, in what Exercises Martinus was educated; something concerning Musick, and what sort of a Man his Uncle was.

NOR was Cornelius less careful in adhering to the rules of the purest Antiquity, in relation to the *Exercises* of his Son. He was stript, powder'd, and anointed, but not constantly bath'd, which occasioned many heavy complaints of the Laundress about dirtying his linen. When he played at Quoits, he was allowed his Breeches and Stockings; because the *Discoboli* (as Cornelius

well knew) were naked to the middle only. The Mother often contended for modern Sports, and common Customs, but this was his constant reply, "Let a Daughter be the care of her Mother, but the Education of a Son should be the delight of his Father."

It was about this time, he heard, to his exceeding content, that the *Harpastus* of the Ancients was yet in use in *Cornwall*, and known there by the name of *Hurling*. He was sensible the common *Foot-ball* was a very imperfect imitation of that exercise; and thought it necessary to send Martin into the West, to be initiated in that truly ancient and manly part of the *Gymnasticks*. The poor boy was so unfortunate as to return with a broken leg. This Cornelius looked upon but as a slight ailment, and promised his Mother he would instantly cure it: He slit a green Reed, and cast the Knife upward, then tying the two parts of the Reed to the disjoined place, pronounced these words^s, *Daries, daries, astataries, disjunapiter; huat, hanat, huat, ista, pista fista, domi abo, damnaustra*. But finding, to his no small astonishment, that this had no effect, in five days he condescended to have it set by a modern Surgeon.

Mrs. Scriblerus, to prevent him from exposing her Son to the like dangerous Exercises for the fu-

^s Plin. Hist. Nat. lib. xvii. in fine. *Carmen contra luxata membra, cujus verba inferere non equidem serio ausim, quanquam a Catone prodita. Vid. Caton. de re rust. c. 160. P.*

ture, propos'd to send for a Dancing-Master, and to have him taught the Minuet and Rigadoon. "Dancing (quoth Cornelius) I much approve, "for *Socrates* said the best Dancers were the best "Warriors; but not those species of Dancing "which you mention: They are certainly Cor- "ruptions of the Comic and Satyric Dance, which "were utterly disliked by the founder Ancients. "Martin shall learn the Tragic Dance only, and "I will send all over Europe, till I find an Anti- "quary able to instruct him in the *Saltatio Pyr- "rhica*.^b Scaliger, from whom my son is lineally "descended, boasts to have performed this war- "like Dance in the presence of the Emperor, to "the great admiration of all Germany. What "would he say, could he look down and see one "of his posterity so ignorant, as not to know the "least step of that noble kind of *Saltation*?"

The poor Lady was at last enur'd to bear all these things with a laudable patience, till one day her husband was seized with a new thought. He had met with a saying, that "*Spleen, Garter, and "Girdle* are the three impediments to the *Cursus*." Therefore Pliny (lib. xi. cap. 37.) says, that such as excel in that exercise have their *Spleen* cauterized, "My son (quoth Cornelius) runs but hea-

^b Scalig. Poetic. l. i. c. 9. *Hanc saltationem Pyrrhicam, nos sæpe et diu, jussu Bonifacii patruī, coram Divo Maximiliano, non sine stupore totius Germaniæ, repræsentavimus. Quo tempore vox illa Imperatoris, Hic puer aut thoracem pro pelle aut pro cunis habuit. P.*

“vily; therefore I will have this operation per-
 “formed upon him immediately. Moreover it
 “will cure that immoderate Laughter to which I
 “perceive he is addicted: For Laughter (as the
 “same author hath it, *ibid.*) is caused by the big-
 “ness of the Spleen.” This design was no sooner
 hinted to Mrs. Scriblerus, but she burst into tears,
 wrung her hands, and instantly sent to his Brother
 Albertus, begging him for the love of God to
 make haste to her Husband.

Albertus was a discreet man, sober in his opi-
 nions, clear of Pedantry, and knowing enough
 both in Books and in the World, to preserve a due
 regard for whatever was useful or excellent, whe-
 ther ancient or modern: If he had not always the
 authority, he had at least the art, to divert Cor-
 nelius from many extravagancies. It was well he
 came speedily, or Martin could not have boasted
 the entire Quota of his Viscera. “What does it
 “signify (quoth Albertus) whether my Nephew
 “excels in the *Curfus* or not? Speed is often a
 “symptom of Cowardice, witness Hares and
 “Deer.”—“Do not forget Achilles (quoth Cor-
 “nelius) I know that Running has been condemn-
 “ed by the proud Spartans, as usefess in war; and
 “yet Demosthenes could say, Ἀνὴρ ὁ Φόδ' ἄν κ' ἐπάλλιν
 “μαχήσειαι; a thought which the English Hudi-
 “bras has well rendered,

*For he that runs may fight again,
 Which he can never do that's slain.*

“ That’s true (quoth Albertus) but pray consider
 “ on the other side that Animalsⁱ spleen’d grow
 “ extremely falacious, an experiment well known
 “ in dogs. Cornelius was struck with this, and
 “ replied gravely; If it be so, I will defer the
 “ Operation, for I will not encrease the powers of
 “ my son’s body at the expence of those of his
 “ mind. I am indeed disappointed in most of my
 “ projects, and fear I must sit down at last con-
 “ tented with such methods of Education as mo-
 “ dern barbarity affords. Happy had it been for
 “ us all, had we lived in the age of Augustus!
 “ Then my son might have heard the Philosophers
 “ dispute in the Porticos of the Palæstra, and at
 “ the same time form’d his Body and his Under-
 “ standing.” “ It is true (reply’d Albertus) we
 “ have no *Exedra* for the Philosophers, adjoining
 “ to our Tennis-Courts; but there are Ale-houses
 “ where he will hear very notable argumenta-
 “ tions: Tho’ we come not up to the Ancients in
 “ in the *Tragic-dance*, we excel them in the *ὑστέρ-
 “ σινη*, or the art of *Tumbling*. The Ancients
 “ would have beat us at *Quoits*, but not so much
 “ at the *Faculum* or *pitching the Bar*. The^k *Pu-
 “ gilatus* is in as great perfection in England as in
 “ old Rome, and the *Cornish-Hug* in the^l *Luctus*
 “ is equal to the *volutatoria* of the Ancients.”
 “ You could not (answered Cornelius) have pro-

ⁱ Blackmore’s Essay on Spleen. P. ^k Fifty-Cuffs. P.

^l Wrestling. P.

“ duced a more unlucky instance of modern folly
 “ and barbarity, than what you say of the *Jacu-*
 “ *lum*. ^m The Cretans wisely forbid their servants
 “ Gymnasticks, as well as Arms; and yet your
 “ modern Footmen exercise themselves daily in
 “ the *Jaculum* at the corner of *Hyde-Park*, whilst
 “ their enervated Lords are lolling in their chariots
 “ (a species of Vectitation seldom us'd amongst
 “ the Ancients, except by old men.) You say
 “ well (quoth Albertus) and we have several other
 “ kinds of Vectitation unknown to the Ancients;
 “ particularly flying Chariots, where the people
 “ may have the benefit of this exercise at the small
 “ expence of a farthing. But suppose (which I
 “ readily grant) that the Ancients excelled us al-
 “ most in every thing, yet why this singularity?
 “ your son must take up with such masters [as the
 “ present age affords; we have Dancing-masters,
 “ Writing-masters, and Musick-masters.

The bare mention of *Musick* threw Cornelius into
 a passion. “ How can you dignify (quoth he)
 “ this modern fiddling with the name of Musick?
 “ Will any of your best Hautboys encounter a
 “ Wolf now-a-days with no other arms but their
 “ instruments, as did that ancient piper Pythocha-
 “ ris? Have ever wild Boars, Elephants, Deer,
 “ Dolphins, Whales or Turbots, shew'd the least
 “ emotion at the most elaborate strains of your mo-

^m Aristot. politic. lib. ii. cap. 3. P.

“ dern Scrapers, all which have been, as it were,
 “ tamed and humanized by ancient Musicians?
 “ Does not ⁿ Ælian tell us how the Libyan Mares
 “ were excited to horsing by Musick? (which
 “ ought in truth to be a caution to modest Wo-
 “ men against frequenting Operas; and consider,
 “ Brother, you are brought to this dilemma, either
 “ to give up the virtue of the Ladies, or the power
 “ of your Musick.) Whence proceeds the degene-
 “ racy of our Morals? Is it not from the loss of
 “ ancient Musick, by which (says Aristotle) they
 “ taught all the Virtues? Else might we turn Newgate
 “ into a College of Dorian Musicians, who should
 “ teach moral Virtues to those people. Whence
 “ comes it that our present diseases are so stub-
 “ born? whence is it that I daily deplore my scia-
 “ tical pains? Alas! because we have lost their
 “ true cure, by the melody of the Pipe. All this
 “ was well known to the Ancients, as ^o Theophra-
 “ stus assures us, (whence ^p Cælius calls it *loca do-*
 “ *lentia decantare*) only indeed some small remains
 “ of this skill are preserved in the cure of the Ta-
 “ rantula. Did not ^q Pythagoras stop a company
 “ of drunken Bullies from storming a civil house,
 “ by changing the strain of the Pipe to the sober
 “ Spondæus? and yet your modern Musicians

ⁿ Ælian Hist. Animal. lib. xi. cap. 18. and lib. xii. cap. 44. P.

^o Athenæus, lib. xiv. P. ^p Lib. de sanitate tuenda, cap. 2. P.

^q Quintilian, lib. i. cap. 10. P.

“ want art to defend their windows from common
 “ Nickers. It is well known that when the Lace-
 “ dæmonian Mob were up, they^a commonly sent
 “ for a Lesbian Musician to appease them, and they
 “ immediately grew calm as soon as they heard
 “ Terpander sing: Yet I don't believe that the
 “ Pope's whole band of Musick, though the best
 “ of this age, could keep his Holiness's Image from
 “ being burnt on a fifth of November. Nor
 “ would Terpander himself (reply'd Albertus) at
 “ Billingsgate, nor Timotheus at Hockley in the
 “ Hole have any manner of effect, nor both of
 “ them together bring^b Horneck to common civi-
 “ lity.” “ That's a gross mistake (said Cornelius
 “ very warmly) and to prove it so, I have here a
 “ small Lyra of my own, fram'd, strung, and
 “ tun'd after the ancient manner. I can play
 “ some fragments of Lesbian tunes, and I wish I
 “ were to try them upon the most passionate crea-
 “ tures alive.”---“ You never had a better oppor-
 “ tunity (says Albertus) for yonder are two Ap-
 “ ple-women scolding, and just ready to uncoif
 “ one another.” With that Cornelius, undress'd
 as he was, jumps out into his Balcony, his Lyra
 in hand, in his slippers, with his breeches hang-
 ing down to his ankles, a stocking upon his head,
 and a waistcoat of murrey-coloured sattin upon his

^a Suidas in Timotheo. P.

^b Horneck, a scurrilous Scribler, who wrote a weekly paper,
 called *the High German Doctor*. P.

body: He touch'd his Lyra with a very unusual sort of an Harpegiatura, nor were his hopes frustrated. The odd Equipage, the uncouth Instrument, the strangeness of the Man and of the Musick, drew the ears and eyes of the whole Mob that were got about the two female Champions, and at last of the Combatants themselves. They all approach'd the Balcony, in as close attention as Orpheus's first Audience of Cattle, or that of an Italian Opera, when some favourite Air is just awakened. This sudden effect of his Musick encouraged him mightily, and it was observed he never touched his Lyre in such a truly chromatick and enharmonick manner as upon that occasion. The mob laugh'd, sung, jump'd, danc'd, and used many odd gestures, all which he judged to be caused by the various strains and modulations. "Mark (quoth he) in this, the power of the "Ionian, in that, you see the effect of the Æolian." But in a little time they began to grow riotous, and threw stones: Cornelius then withdrew, but with the greatest air of Triumph in the world. "Brother " (said he) do you observe I have mixed unawares "too much of the *Phrygian*; I might change it "to the *Lydian*, and soften their riotous tempers: "But it is enough: learn from this Sample to speak "with veneration of ancient Musick. If this "Lyre in my unskilful hands can perform such "wonders, what must it not have done in those of "a Timotheus or a Terpander?" Having said

this, he retired with the utmost Exultation in himself, and Contempt of his Brother; and, it is said, behaved that night with such unusual haughtiness to his family, that they all had reason to wish for some ancient Tibicen to calm his Temper.

C H A P. VII.

Rhetorick, Logick, and Metaphysicks.

Cornelius having (as hath been said) many ways been disappointed in his attempts of improving the bodily Forces of his son, thought it now high time to apply to the Culture of his Internal faculties. He judged it proper in the first place to instruct him in *Rhetorick*. But herein we shall not need to give the Reader any account of his wonderful progress, since it is already known to the learned world by his Treatise on this subject: I mean the admirable Discourse Περὶ Βάβυς, which he wrote at this time, but conceal'd from his Father, knowing his extreme partiality for the Ancients. It lay by him concealed, and perhaps forgot among the great multiplicity of other Writings, till, about the year 1727, he sent it us to be printed, with many additional examples drawn from the excellent live Poets of this present age. We proceed therefore to *Logic* and *Metaphysicks*.

The wife Cornelius was convinced, that these being *Polemical Arts*, could no more be learned alone, than Fencing or Cudgel-playing. He thought it therefore necessary to look out for some Youth of pregnant parts, to be a sort of humble Companion to his son in those studies. His good fortune directed him to one of the most singular endowments, whose name was Conradus Crambe, who by the father's side was related to the *Crouches* of Cambridge, and his mother was Cousin to Mr. *Swan*, Gamester and Punster of the City of London. So that from both parents he drew a natural disposition to sport himself with *Words*, which as they are said to be the counters of wise Men, and ready-money of Fools, Crambe had great store of cash of the latter sort. Happy Martin in such a Parent, and such a Companion! What might not he achieve in Arts and Sciences.

Here I must premise a general observation of great benefit to mankind. That there are many people who have the use only of one Operation of the Intellect, tho', like short-sighted men, they can hardly discover it themselves: They can form *single apprehensions*^c, but have neither of the other two faculties, the *judicium* or *discursus*. Now as it is wisely ordered, that people deprived of one

^c When a learned Friend once urged to our Author the Authority of a famous Dictionary-maker against the latinity of the expression *amor publicus*, which he had used in an inscription, he replied, that he would allow a Dictionary-maker to understand a single word, but not two words put together.

sense have the others in more perfection, such people will form single Ideas with a great deal of vivacity; and happy were it indeed if they would confine themselves to such, without forming *judicia*, much less *argumentations*.

Cornelius quickly discovered, that these two last operations of the intellect were very weak in Martin, and almost totally extinguished in Crambe; however he used to say, that Rules of Logick are Spectacles to a purblind understanding, and therefore he resolved to proceed with his two Pupils.

Martin's understanding was so totally immers'd in *sensible objects*, that he demanded examples from Material things of the abstracted Ideas of Logick: As for Crambe, he contented himself with the Words, and when he could but form some conceit upon them, was fully satisfied. Thus Crambe would tell his Instructor, that All men were not *singular*; that Individuality could hardly be prædicated of any man, for it was commonly said that a man *is* not the same he *was*, that madmen are *beside themselves*, and drunken men *come to themselves*; which shows, that few men have that most valuable logical endowment, Individuality^d. Cor-

^d “ But if it be possible for the same man to have distinct in-
 “ communicable consciousness at different times, it is without
 “ doubt the same man would at different times make different
 “ persons. Which we see is the sense of mankind in not pu-
 “ nishing the mad man for the sober man's actions, nor the
 “ sober man for what the mad man did, thereby making them
 “ two persons; which is somewhat explained by our way of

nelius told Martin that a shoulder of mutton was an individual, which Crambe denied, for he had seen it cut into commons: That's true (quoth the Tutor) but you never saw it cut into shoulders of mutton: If it could (quoth Crambe) it would be the most lovely individual of the University. When he was told, a *substance* was that which was *subject to accidents*; then Soldiers (quoth Crambe) are the most substantial people in the world. Neither would he allow it to be a good definition of *accident*, that it could be *present or absent without the destruction of the subject*; since there are a great many accidents that destroy the subject, as burning does a house, and death a man. But as to that, Cornelius informed him, that there was a *natural death*, and a *logical death*; that though a man after his natural death was not capable of the least parish-office, yet he might still keep his Stall amongst the logical prædicaments.

Cornelius was forced to give Martin sensible images; thus calling up the Coachman he asked him what he had seen at the Bear-garden? the man answered, he saw two men fight a prize; one was a fair man, a Sergeant in the Guards; the other black, a Butcher; the Sergeant had red Breeches, the Butcher blue; they fought upon a Stage about four o'clock, and the Sergeant wound-

“speaking in *English*, when they say such an one *is not himself*, or *is besides himself*.” *Locke's Essay on Hum. Underst.*
B. ii. c. 27.

ed the Butcher in the leg. “Mark (quoth Cornelius) how the fellow runs through the prædicaments. Men, *substantia*; two, *quantitas*; fair and black, *qualitas*; Sergeant and Butcher, *relatio*; wounded the other, *actio & passio*; fighting, *situs*; Stage, *ubi*; two a Clock, *quando*; blue and red Breeches, *habitus*.” At the same time he warn’d Martin, that what he now *learn’d* as a Logician, he must *forget* as a natural Philosopher; that tho’ he now taught them that accidents inher’d in the subject, they would find in time there was no such thing; and that colour, taste, smell, heat, and cold, were not in the things but only phantasms of our brains. He was forced to let them into this secret, for Martin could not conceive how a habit of dancing inher’d in a dancing-master, when he did not dance; nay, he would demand the Characteristicks of Relations: Crambe used to help him out by telling him, a Cuckold, a losing gamester, a man that had not din’d, a young heir that was kept short by his father, might be all known by their countenance; that, in this last case, the Paternity and Filiation leave very sensible impressions in the *relatum* and *correlatum*. The greatest difficulty was when they came to the Tenth prædicament: Crambe affirmed, that his *habitus* was more a substance than he was; for his cloaths could better subsist without him, than he without his cloaths.

Martin supposed an *Universal Man* to be like a Knight of a Shire or a Burgess of a Corporation, that represented a great many Individuals. His Father ask'd him, if he could not frame the Idea of an Universal Lord Mayor? Martin told him, that, never having seen but one Lord Mayor, the Idea of that Lord Mayor always returned to his mind; that he had great difficulty to abstract a Lord Mayor from his Fur, Gown, and Gold Chain; nay, that the horse he saw the Lord Mayor ride upon not a little disturbed his imagination. On the other hand Crambe, to show himself of a more penetrating genius, swore that he could frame a conception of a Lord Mayor not only without his Horse, Gown, and Gold Chain, but even without Stature, Feature, Colour, Hands, Head, Feet, or any Body; which he supposed was the abstract of a Lord Mayor^e. Cornelius told him that he was a lying Rascal; that an *Universale* was not the object of imagination, and that there was no such thing in reality, or a *parte Rei*. But I can prove (quoth Crambe) that there are *Clysters a parte Rei*, but *Clysters* are *universales*; ergo. Thus I prove my Minor. *Quod aptum est inesse multis*, is an *universale* by definition: but every clyster before it is administered has that quality; therefore every clyster is an *universale*.

^e This is not a fair representation of what is said in the *Essay on Human Underst.* concerning *general and abstract ideas*. But serious writers have done that Philosopher the same injustice.

He also found fault with the Advertisements, that they were not strict logical *definitions*: In an advertisement of a Dog stolen or strayed, he said it ought to begin thus, *An irrational animal of the Genus caninum, &c.* Cornelius told them, that tho' those advertisements were not framed according to the exact rules of logical definitions, being only *descriptions* of things *numero differentibus*, yet they contained a faint image of the *prædicabilia*, and were highly subservient to the common purposes of life; often discovering things that were lost, both animate and inanimate. *An Italian Greyhound, of a mouse-colour, a white speck in the neck, lame of one leg, belongs to such a Lady.* Greyhound, *genus*; mouse-colour'd, etc. *differentia*; lame of one leg, *accidens*; belongs to such a Lady, *proprium*.

Though I'm afraid I have transgressed upon my Reader's patience already, I cannot help taking notice of one thing more extraordinary than any yet mentioned; which was Crambe's *Treatise of Syllogisms*. He supposed that a Philosopher's brain was like a great Forest, where Ideas ranged like animals of several kinds; that those Ideas copulated, and engendered Conclusions; that when those of different Species copulate, they bring forth monsters or absurdities; that the *Major* is the male, the *Minor* the female, which copulate by the Middle Term, and engender the Conclusion. Hence they are called the *præmissa*, or Predecessors of the

Conclusion ; and it is properly said by the Logicians *quod pariant scientiam, opinionem*, they beget science, opinion, etc. Universal Propositions are Persons of quality ; and therefore in Logick they are said to be of the first *Figure*. Singular Propositions are private persons, and therefore placed in the third or last figure, or rank. From those principles all the rules of Syllogisms naturally follow.

- I. That there are only three Terms, neither more nor less ; for to a child there can be only one father and one mother.
- II. From universal premisses there follows an universal conclusion, as if one should say, that persons of quality always beget persons of quality.
- III. From the singular premisses follows only a singular conclusion, that is, if the parents be only private people, the issue must be so likewise.
- IV. From particular propositions nothing can be concluded, because the *Individua vaga* are (like whoremasters and common strumpets) barren.
- V. There cannot be more in the conclusion than was in the premisses, that is, children can only inherit from their parents.
- VI. The conclusion follows the weaker part, that is, children inherit the diseases of their parents,

- VII. From two negatives nothing can be concluded, for from divorce or separation there can come no issue.
- VIII. The medium cannot enter the conclusion, that being logical incest.
- IX. An hypothetical proposition is only a contract, or a promise of marriage; from such therefore there can spring no real issue.
- X. When the premisses or parents are necessarily join'd (or in lawful wedlock) they beget lawful issue; but contingently joined, they beget bastards.

So much for the Affirmative propositions; the Negative must be deferred to another occasion.

Crambe used to value himself upon this System, from whence he said one might see the propriety of the expression, *such a one has a barren imagination*; and how common it is for such people to *adopt* conclusions that are not the issue of their premisses? therefore as an Absurdity is a *Monster*, a Falsity is a *Bastard*; and a true conclusion that followeth not from the premisses, may properly be said to be *adopted*. But then what is an Enthymem? (quoth Cornelius,) Why, an Enthymem (replied Crambe) is when the Major is indeed married to the Minor, but the Marriage *kept secret*.

METAPHYSICKS were a large field in which to exercise the Weapons *Logick* had put into their

hands. Here Martin and Crambe used to engage like any prize-fighters, before their Father, and his other Learned companions of the Symposiacks. And as Prize-fighters will agree to lay aside a buckler, or some such defensive weapon, so would Crambe promise not to use *simpliciter et secundum quid*, provided Martin would part with *materialiter et formaliter*: But it was found, that without the help of the defensive armour of those Distinctions, the arguments cut so deep, that they fetched blood at every stroke. Their *Theses* were picked out of Suarez, Thomas Aquinas, and other learned writers on those subjects. I shall give the Reader a taste of some of them.

- I. If the Innate Desire of the knowledge of Metaphysics was the cause of the Fall of Adam; and the *Arbor Porphyriana*, the Tree of Knowledge of good and evil? *affirm'd.*
- II. If transcendental goodness could be truly predicated of the Devil? *affirm'd.*
- III. Whether one, or many be first? or if one doth not suppose the notion of many? *Suarez.*
- IV. If the desire of news in mankind be *appetitus innatus*, not *elicitus*? *affirm'd.*
- V. Whether there is in human understandings potential falsities? *affirm'd.*
- VI. Whether God loves a *possible Angel* better than an *actually-existent flye*? *deny'd.*

- VII. If Angels pass from one extreme to another without going through the middle? *Aquinas.*
- VIII. If Angels know things more clearly in a morning? *Aquinas.*
- IX. Whether every Angel hears what one Angel says to another? *deny'd. Aquinas.*
- X. If temptation be *proprium quarto modo* of the Devil? *deny'd. Aquinas.*
- XI. Whether one Devil can illuminate another? *Aquinas.*
- XII. If there would have been any females born in the state of Innocence? *Aquinas.*
- XIII. If the Creation was finished in six days, because six is the most perfect number; or if six be the most perfect number, because the Creation was finished in six days? *Aquinas.*
- There were several others, of which in the course of the life of this learned Person we may have occasion to treat; and one particularly that remains undecided to this day; it was taken from the learned Suarez.
- XIV. *An præter esse reale actualis essentiæ sit aliud esse necessarium quo res actualiter existat?* In English thus. Whether besides the real being of actual being, there be any other being necessary to cause a thing to be?

This brings into my mind a Project to banish Metaphysics out of Spain, which it was supposed might be effectuated by this method: That no-

body should use any Compound or Decomound of the Substantial Verbs but as they are read in the common conjugations : for every body will allow, that if you debar a Metaphysician from *ens, essentia, entitas, subsistentia, &c.* there is an end of him.

Crambe regretted extremely, that *Substantial Forms*, a race of harmless beings which had lasted for many years, and afforded a comfortable subsistence to many poor Philosophers, should be now hunted down like so many Wolves, without the possibility of a retreat. He considered that it had gone much harder with them than with *Essences*, which had retired from the *Schools* into the *Apothecaries Shops*, where some of them had been advanced into the degree of *Quintessences*. He thought there should be a retreat for poor *substantial forms*, amongst the Gentlemen-ushers at court ; and that there were indeed *substantial forms*, such as *forms of Prayer*, and *forms of Government*, without which the things themselves could never long subsist. He also used to wonder that there was not a reward for such as could find out a *fourth Figure* in *Logick*, as well as for those who should discover the *Longitude*.

C H A P. VIII.

A N A T O M Y.

Cornelius, it is certain, had a most superstitious veneration for the Ancients; and if they contradicted each other, his Reason was so pliant and ductile, that he was always of the opinion of the last he read. But he reckoned it a point of honour never to be vanquished in a dispute; from which quality he acquired the Title of the *Invincible Doctor*. While the Professor of Anatomy was demonstrating to his son the several kinds of *Intestines*, Cornelius affirmed that there were only two, the *Colon* and the *Aichos*, according to Hippocrates, who it was impossible could ever be mistaken. It was in vain to assure him this error proceeded from want of accuracy in dividing the whole Canal of the Guts: Say what you please (he replied) this is both mine and Hippocrates's opinion. You may with equal reason (answer'd the Professor) affirm, that a man's Liver hath five Lobes, and deny the Circulation of the blood. Ocular demonstration (said Cornelius) seems to be on your side, yet I shall not give it up: Show me any viscus of a human body, and I will bring you a monster that differs from the common rule in the structure of it. If Nature

shews such variety in the same age, why may she not have extended it further in several ages? Produce me a man now of the age of an Antediluvian; of the strength of Samson, or the size of the Giants. If in the whole, why not in parts of the body, may it not be possible the present generation of men may differ from the Ancients? The Moderns have perhaps lengthened the channel of the guts by Gluttony, and diminished the liver by hard drinking. Though it shall be demonstrated that modern blood circulates, yet I will believe with Hippocrates, that the blood of the Ancients had a flux and reflux from the heart, like a Tide. Consider how Luxury hath introduced new diseases, and with them not improbably altered the whole Course of the Fluids. Consider how the current of might Rivers, nay the very channels of the Ocean are changed from what they were in ancient days; and can we be so vain to imagine that the Microcosm of the human body alone is exempted from the fate of all things? I question not but plausible Conjectures may be made even as to the Time when the blood first began to circulate.—Such disputes as these frequently perplex'd the Professor to that degree, that he would now and then in a passion leave him in the middle of a Lecture, as he did at this time.

There unfortunately happened soon after, an unusual accident, which retarded the prosecution of the studies of Martin. Having purchased the

body of a Malefactor, he hir'd a Room for its dissection near the Pest-fields in St. Giles's, at a little distance from Tyburn Road. Crambe (to whose care this body was committed) carried it thither about twelve a clock at night in a Hackney-coach, few House-keepers being very willing to let their lodgings to such kind of Operators. As he was softly stalking up stairs in the dark, with the dead man in his arms, his burthen had like to have slipp'd from him, which he (to save from falling) grasp'd so hard about the belly, that it forced the wind through the *Anus*, with a noise exactly like the *Crepitus* of a living man. Crambe (who did not comprehend how this part of the Animal Oeconomy could remain in a dead man) was so terrified, that he threw down the body, ran up to his master, and had scarce breath to tell him what had happened. Martin with all his Philosophy could not prevail upon him to return to his post. --You may say what you please (quoth Crambe) no man alive ever broke wind more naturally; nay, he seem'd to be mightily relieved by it.--The rolling of the corpse down stairs made such a noise that it awaked the whole house. The maid shriek'd, the landlady cried out Thieves; but the Landlord, in his shirt as he was, taking a candle in one hand, and a drawn sword in the other, ventured out of the Room. The maid with only a single petticoat ran up stairs, but spurning at the dead body, fell upon it in a swoon. Now the

landlord stood still and list'ned, then he looked behind him, and ventured down in this manner one stair after another, till he came where lay his maid, as dead, upon another corpse unknown. The wife ran into the street and cried out Murder! the Watch ran in, while Martin and Crambe, hearing all this uproar, were coming down stairs. The Watch imagined they were making their escape, seized them immediately, and carried them to a neighbouring Justice; where, upon searching them, several kind of knives and dreadful weapons were found upon them. The Justice first examined Crambe.—What is your Name? says the Justice. I have acquired (quoth Crambe) no great Name as yet; they call me Crambe or Crambo, no matter which, as to myself; though it may be some dispute to posterity.—What is yours and your Master's profession? “It is our business to imbrue
“our hands in blood; we cut off the heads, and
“pull out the hearts of those that never injured
“us; we rip up big-belly'd women, and tear
“children limb from limb.” Martin endeavoured to interrupt him; but the Justice, being strangely astonished with the frankness of Crambe's Confession, ordered him to proceed; upon which he made the following Speech.

“May it please your Worship, as touching the
“body of this man, I can answer each head that
“my accusers alledge against me, to a hair. They
“have hitherto talk'd like num-sculls without

“ brains ; but if your Worship will not only give
 “ ear, but regard me with a favourable eye, I will
 “ not be brow-beaten by the supercilious looks
 “ of my adversaries, who now stand cheek by
 “ jowl by your Worship. I will prove to their
 “ faces, that their foul mouths have not opened
 “ their lips without a falsity; though they have
 “ showed their teeth as if they would bite off my
 “ nose. Now, Sir, that I may fairly slip my neck
 “ out of the collar, I beg this matter may not be
 “ slightly skinned over. Tho’ I have no man here
 “ to back me, I will unbosom myself, since Truth
 “ is on my side, and shall give them their bellies
 “ full, though they think they have me upon the
 “ hip. Whereas they say I came into their lodg-
 “ ings, with arms, and murdered this man with-
 “ out their Privity, I declare I had not the least
 “ finger in it; and since I am to stand upon my
 “ own legs, nothing of this matter shall be left till
 “ I set it upon a right foot. In the vein I am in,
 “ I cannot for my heart’s blood and guts bear this
 “ usage: I shall not spare my lungs to defend my
 “ good name: I was ever reckoned a good liver;
 “ and I think I have the bowels of compassion. I
 “ ask but justice, and from the crown of my head
 “ to the soal of my foot I shall ever acknowledge
 “ myself your Worship’s humble Servant.”

The Justice stared, the Landlord and Landlady
 lifted up their eyes, and Martin fretted, while
 Crambe talk’d in this rambling incoherent man-

ner; till at length Martin begg'd to be heard. It was with great difficulty that the Justice was convinced, till they sent for the Finisher of human laws, of whom the Corpse had been purchased; who looking near the left ear, knew his own work, and gave Oath accordingly.

No sooner was Martin got home, but he fell into a passion at Crambe. "What Dæmon, he cried, hath possessed thee, that thou wilt never forsake that impertinent custom of punning? Neither my counsel nor my example have thus misled thee; thou governeest thyself by most erroneous Maxims." Far from it (answers Crambe) my life is as orderly as my Dictionary, for by my Dictionary I order my life. I have made a Kalendar of radical words for all the seasons, months, and days of the year: Every day I am under the dominion of a certain Word: but this day in particular I cannot be misled, for I am governed by one that rules all sexes, ages, conditions, nay all animals rational and irrational. Who is not governed by the word *Led*? Our Noblemen and Drunkards are pimp-led, Physicians and Pulses fee-led, their Patients and Oranges pil-led, a New-married Man and an Afs are bride-led, an old-married Man and a Pack-horse sad-led, Cats and Dice are rat-led, Swine and Nobility are sty-led, a Coquet and a Tinder-box are spark-led, a Lover and a Blunderer are grove-led. And that I may not

be tedious --- Which thou art (replied Martin, stamping with his foot) which thou art, I say, beyond all human toleration. Such an unnatural, unaccountable, uncoherent, unintelligible, unprofitable—There it is now! (interrupted Crambe) this is your Day for *Uns*. Martin could bear no longer—however, composing his Countenance, Come hither, he cried, there are five pounds, seventeen shillings and nine pence: thou hast been with me eight months, three weeks, two days, and four hours. Poor Crambe upon the receipt of his Salary, fell into tears, flung the money upon the ground, and burst forth in these words: -- O Cicero, Cicero! if to pun be a crime, 'tis a crime I have learned from thee: O Bias, Bias! if to pun be a crime, by thy example was I bias'd. -- Whereupon Martin (considering that one of the greatest of Orators, and even a Sage of Greece had punned) hesitated, relented, and reinstated Crambe in his Service.

C H A P. IX.

How Martin became a great Critick.

IT was a most peculiar Talent in Martinus, to convert every Trifle into a serious thing, either in the way of Life, or in Learning. This can no

way be better exemplified, than in the effect which the Puns of Crambe had on the Mind and Studies of Martinus. He conceived, that somewhat of a like Talent to this of Crambe, of *assembling parallel sounds*, either *syllables*, or *words*, might conduce to the Emendation and Correction of *Ancient Authors*, if applied to their Works, with the same *diligence*, and the same *liberty*. He resolved to try first upon Virgil, Horace, and Terence; concluding, that, if the *most correct* Authors could be so served with any reputation to the Critick, the amendment and alteration of *all the rest* would easily follow; whereby a new, a vast, nay boundless Field of Glory would be opened to the true and *absolute Critic*.

This Specimen on Virgil he has given us, in the Addenda to his Notes on the Dunciad. His Terence and Horace are in every body's hands, under the names of Richard B—ley, and Francis H—re. And we have convincing proofs that the late Edition of Milton published in the name of the former of these, was in truth the Work of no other than our Scriblerus.

C H A P. X.

Of Martinus's uncommon Practice of Physick, and how he apply'd himself to the Diseases of the Mind.

BUT it is high time to return to the History of the Progress of Martinus in the Studies of Physick, and to enumerate some at least of the many Discoveries and Experiments he made therein.

One of the first was his Method of investigating latent Distempers, by the sagacious Quality of *Setting-Dogs* and *Pointers*. The success, and the Adventures that befel him, when he walked with these Animals, to smell them out in the Parks and publick places about London, are what we would willingly relate; but that his own Account, together with a *List of those Gentlemen and Ladies* at whom they made a *Full set*, will be published in time convenient. There will also be added the Representation, which, on occasion of one distemper which was become almost epidemical, he thought himself obliged to lay before both Houses of Parliament, intitled, *A Proposal for a General Flux*, to exterminate at one blow the P—x out of this kingdom,

But being weary of all practice on *fœtid Bodies*; from a certain niceness of Constitution, (especially when he attended Dr. Woodward thro' a Twelve-months course of Vomition) he determined to leave it off entirely, and to apply himself only to diseases of the *Mind*. He attempted to find out Specificks for all the *Passions*; and as other Physicians throw their Patients into sweats, vomits, purgations, etc. he cast them into Love, Hatred, Hope, Fear, Joy, Grief, etc. And indeed the great Irregularity of the *Passions* in the English Nation, was the chief motive that induced him to apply his whole studies, while he continued among us, to the Diseases of the *Mind*.

To this purpose he directed, in the first place, his late acquired skill in *Anatomy*. He consider'd *Virtues* and *Vices* as certain Habits which proceed from the natural Formation and Structure of particular parts of the body. A Bird flies because it has Wings, a Duck swims because it is web-footed: and there can be no question but the aduncity of the pounces and beaks of the Hawks, as well as the length of the fangs, the sharpness of the teeth, and the strength of the crural and masticator-muscles in Lions and Tygers, are the cause of the great and habitual Immorality of those Animals.

1st, He observed, that the Soul and Body mutually operate upon each other, and therefore if

you deprive the Mind of the outward Instruments whereby she usually expresseth that Passion, you will in time abate the Passion itself, in like manner as Castration abates Lust.

2dly, That the Soul in mankind expresseth every Passion by the Motion of some particular *Muscles*.

3dly, That all Muscles grow stronger and thicker by being *much used*; therefore the habitual Passions may be discerned in particular persons by the *strength* and *bigness* of the Muscles used in the expression of that Passion.

4thly, That a Muscle may be strengthen'd or weaken'd by weakning or strength'ning the force of its Antagonist. These things premised, he took notice,

That *complaisance*, *humility*, *assent*, *approbation*, and *civility*, were expressed by nodding the head and bowing the body forward: on the contrary, *dissent*, *dislike*, *refusal*, *pride*, and *arrogance*, were marked by tossing the head, and bending the body backwards: which two Passions of *assent* and *dissent* the Latins rightly expres'd by the words *adnuere* and *abnuere*. Now he observed that complaisant and civil people had the Flexors of the head very strong; but in the proud and insolent there was a great over-balance of strength in the Extensors of the Neck and the Muscles of the Back, from

whence they perform with great facility the motion of *tossing*, but with great difficulty that of *bowing*, and therefore have justly acquired the Title of *stiff-neck'd*: In order to reduce such persons to a just balance, he judged that the pair of Muscles called *Recti interni*, the Mastoidal, with other flexors of the head, neck, and body must be strengthen'd; their Antagonists, the *Splenii Complexi*, and the Extensors of the Spine weaken'd: For which purpose Nature herself seems to have directed mankind to correct this Muscular Immorality by tying such fellows *Neck and heels*.

Contrary to this, is the pernicious Custom of Mothers, who abolish the natural Signature of Modesty in their Daughters, by teaching them *tossing* and *bridling*, rather than the bashful posture of *stooping*, and *hanging down the head*. Martinus charged all husbands to take notice of the *Posture of the Head* of such as they courted to Matrimony, as that upon which their future happiness did much depend.

Flatterers, who have the flexor Muscles so strong that they are always bowing and cringing, he supposed might in some measure be corrected by being tied down upon a Tree by the back, like the children of the Indians; which doctrine was strongly confirm'd by his observing the strength of the *levator Scapulae*: This Muscle is called the Muscle of *patience*, because in that affection of Mind people shrug and raise up the shoulder to the

tip of the ear. This Muscle also be observed to be exceedingly strong and large in *Henpeck'd Husbands*, in *Italians*, and in *English Ministers*.

In pursuance of his Theory, he supposed the *constrictors* of the *Eye-lids*, must be strengthen'd in the supercilious, the *abductors* in drunkards and contemplative men, who have the same stiddy and grave motion of the eye. That the *buccinators* or blowers up of the *cheeks*, and the *dilators* of the *Nose*, were too strong in Cholerick people; and therefore Nature here again directed us to a remedy, which was to correct such extraordinary dilatation by *pulling by the Nose*.

The rolling amorous Eye, in the passion of Love, might be corrected by frequently looking thro' glasses. Impertinent fellows that jump upon Tables, and cut capers, might be cur'd by relaxing medicines applied to the *Calves* of their *Legs*, which in such people are too strong.

But there were two cases which he reckoned extremely difficult. First, *Affectation*, in which there were so many Muscles of the bum, thighs, belly, neck, back, and the whole body, all in a false tone, that it required an impracticable multiplicity of applications.

The second case was immoderate *Laughter*: When any of that risible species were brought to the Doctor, and when he consider'd what an infinity of Muscles these laughing Rascals threw into a convulsive motion at the same time; whether

we regard the spasms of the Diaphragm and all the muscles of respiration, the horrible *riētus* of the mouth, the distortion of the lower jaw, the cramping of the nose, twinkling of the eyes, or spherical convexity of the cheeks, with the tremulous succussion of the whole human body: when he considered, I say, all this, he used to cry out *Casus plane deplorabilis!* and give such Patients over.

C H A P. XI.

The Case of a young Nobleman at Court, with the Doctor's Prescription for the same.

AN eminent Instance of Martinus's Sagacity in discovering the Distempers of the Mind, appeared in the case of a young Nobleman at Court, who was observed to grow extremely affected in his speech, and whimsical in all his behaviour. He began to ask odd questions, talk in verse to himself, shut himself up from his friends, and be accessible to none, but Flatterers, Poets, and Pick-pockets; till his Relations and old Acquaintance judged him to be so far gone, as to be a fit Patient for the Doctor.

As soon as he had heard and examined all the symptoms, he pronounced his distemper to be *Love*.

His friends assured him that they had with great care observed all his motions, and were perfectly satisfied there was no Woman in the case. Scriblerus was as positive that he was desperately in love with some person or other. "How can that be?" (said his Aunt, who came to ask the advice) "when he converses almost with none but himself?" Say you so? he replied, why then he is in love with himself, one of the most common cases in the world. I am astonished, people do not enough attend this Disease, which has the same causes and symptoms, and admits of the same cure with the other: especially since here the case of the Patient is the more helpless and deplorable of the two, as this unfortunate passion is more blind than the other. There are people, who discover from their very youth a most amorous inclination to themselves; which is unhappily nurs'd by such Mothers, as, with their good will, would never suffer their children to be *crossed in love*. Ease, luxury, and idleness, blow up this flame as well as the other: Constant opportunities of conversation with the person beloved (the greatest of incentives) are here impossible to be prevented. Bawds and pimps in the other love, will be perpetually doing kind offices, speaking a good word for the party, and carry about Billet doux. Therefore I ask you,

Madam, if this Gentleman has not been much frequented by Flatterers, and a sort of people who bring him dedications and verses? "O Lord! Sir, (quoth the Aunt) the house is haunted with "them."—There it is (replied Scriblerus) those are the bawds and pimps that go between a man and himself. Are there no civil Ladies, that tell him he dresses well, has a gentlemanly air, and the like? "Why truly, Sir, my Nephew is not awkward"—Look you, Madam, this is a misfortune to him: In former days these sort of lovers were happy in one respect, that they never had any rivals, but of late they have all the Ladies so---Be pleased to answer a few questions more. Whom does he generally talk of? Himself, quoth the Aunt.—Whose wit and breeding does he most commend? His own, quoth the Aunt.—Whom does he write letters to? Himself.—Whom does he dream of? All the dreams I ever heard were of himself.--Whom is he ogling yonder? Himself in his looking-glass.—Why does he throw back his head in that languishing posture? Only to be blest with a smile of himself as he passes by.--Does he ever steal a kiss from himself, by biting his lips? Oh continually, till they are perfect vermilion.—Have you observed him to use Familiarities with any body? "With none but himself: he often embraces himself with folded arms, he claps his hand often upon his hip, nay sometimes thrusts "it into his breast."

Madam, said the Doctor, all these are strong symptoms; but there remain a few more. Has this amorous gentleman presented himself with any Love-toys; such as gold Snuff-boxes, repeating Watches, or Tweezer-cases? those are things that in time will soften the most obdurate heart. "Not only so (said the Aunt) but he bought the
 " other day a very fine brilliant diamond Ring for
 " his own wearing.--Nay, if he has accepted of this
 " Ring, the intrigue is very forward indeed, and it is high time for friends to interpose.—Pray Madam, a word or two more: Is he jealous that his acquaintance do not behave themselves with respect enough? will he bear jokes and innocent freedoms?
 " By no means; a familiar appellation makes him
 " angry; if you shake him a little roughly by the
 " hand, he is in a rage; but if you chuck him
 " under the chin, he will return you a box on the
 " ear."---Then the case is plain: he has the true Pathognomick sign of Love, *Jealousy*; for no body will suffer his mistress to be treated at that rate. Madam, upon the whole this Case is extremely dangerous. There are some people who are far gone in this passion of self-love; but then they keep a *very secret Intrigue* with themselves, and hide it from all the world besides. But this Patient has not the least care of the Reputation of his Beloved, he is downright scandalous in his behaviour with himself; he is enchanted, bewitch'd,

and almost past cure. However let the following methods be try'd upon him.

First, let him ****Hiatus**** Secondly, let him wear a Bob-wig. Thirdly, shun the company of flatterers, nay of ceremonious people, and of all Frenchmen in general. It would not be amiss if he travelled over England in a Stage-coach, and made the Tour of Holland in a Track-scout. Let him return the Snuff-boxes, Tweezer-cases (and particularly the Diamond Ring) which he has received from himself. Let some knowing friend represent to him the many vile Qualities of this Mistress of his: let him be shewn that her Extravagance, Pride, and Prodigality will infallibly bring him to a morsel of bread: Let it be proved, that he has been false to himself, and if Treachery is not a sufficient cause to discard a Mistress, what is? In short let him be made to see that no mortal besides himself either loves or can suffer this Creature. Let all Looking-glasses, polished Toys, and even clean Plates be removed from him, for fear of bringing back the admired object. Let him be taught to put off all those tender airs, affected smiles, languishing looks, wanton tosses of the head, coy motions of the body, that mincing gait, soft tone of voice, and all that enchanting woman-like behaviour, that has made him the charm of his own eyes, and the object of his own adoration. Let him surprize the Beauty he adores at a

disadvantage, survey himself naked, divested of artificial charms, and he will find himself a forked stradling Animal, with bandy legs, a short neck, a dun hide, and a pot-belly. It would be yet better, if he took a strong purge once a week, in order to contemplate himself in that condition: at which time it will be convenient to make use of the Letters, Dedications, etc. abovesaid. Something like this has been observed by Lucretius and others to be a powerful remedy in the case of Women. If all this will not do, I must e'en leave the poor man to his destiny. Let him *marry himself*, and when he is condemned eternally to himself, perhaps he may run to the next pond to get rid of himself, the Fate of most violent Self-lovers.

C H A P. XII.

How Martinus endeavoured to find out the Seat of the Soul, and of his Correspondence with the Free-Thinkers.

IN this Design of Martin to investigate the Diseases of the Mind, he thought nothing so necessary as an Enquiry after the *Seat of the Soul*; in which at first he laboured under great uncertainties. Sometimes he was of opinion that it lodged

in the Brain, sometimes in the Stomach, and sometimes in the Heart. Afterwards he thought it absurd to confine that sovereign Lady to one apartment, which made him infer that she shifted it according to the several functions of life: The Brain was her Study, the Heart her State-room, and the Stomach her Kitchen. But as he saw several Offices of life went on at the same time, he was forced to give up this Hypothesis also. He now conjectured it was more for the dignity of the Soul to perform several operations by her little Ministers, the *Animal Spirits*, from whence it was natural to conclude, that she resides in different parts according to different Inclinations, Sexes, Ages, and Professions. Thus in Epicures he seated her in the mouth of the Stomach, Philosophers have her in the Brain, Soldiers in their Heart, Women in their Tongues, Fiddlers in their Fingers, and Rope-dancers in their Toes. At length he grew fond of the *Glandula Pinealis*, dissecting many Subjects to find out the different Figure of this Gland, from whence he might discover the cause of the different Tempers in mankind. He supposed that in factious and restless-spirited people he should find it sharp and pointed, allowing no room for the Soul to repose herself; that in quiet Tempers it was flat, smooth, and soft, affording to the Soul as it were an easy cushion. He was confirmed in this by observing, that Calves and Philosophers, Tygers and Statesmen, Foxes and Sharp-

ers, Peacocks and Fops, Cock-Sparrows and Coquets, Monkeys and Players, Courtiers and Spaniels, Moles and Misers, exactly resemble one another in the conformation of the *Pineal Gland*. He did not doubt likewise to find the same resemblance in Highwaymen and Conquerors: In order to satisfy himself in which, it was, that he purchased the body of one of the first Species (as hath been before related) at Tyburn, hoping in time to have the happiness of one of the latter too, under his Anatomical knife.

We must not omit taking notice here, that these Enquiries into the *Seat of the Soul* gave occasion to his first correspondence with the society of *Free-Thinkers*, who were then in their infancy in England, and so much taken with the promising endowments of Martin, that they ordered their Secretary to write him the following Letter.

To the learned Inquisitor into Nature, MARTINUS SCRIBLERUS: The Society of Free-Thinkers greeting.

Grecian Coffee-House, May 7:

IT is with unspeakable joy we have heard of your inquisitive Genius, and we think it great pity that it should not be better employed, than in looking after that Theological Non-entity commonly call'd the *Soul*: Since after all your enquiries, it will appear you have lost your labour in

seeking the Residence of such a Chimera, that never had being but in the brains of some dreaming Philosophers. Is it not *Demonstration* to a person of your Sense, that, since *you cannot find it*, there is *no such thing*? In order to set so hopeful a Genius right in this matter, we have sent you an answer to the ill-grounded Sophisms of those crack-brain'd fellows, and likewise an easy *mechanical explication* of *Perception* or *Thinking*.

^a One of their chief Arguments is, that *Self-consciousness* cannot inhere in any system of Matter, because all matter is made up of several distinct beings, which never can make up one individual thinking being.

This is easily answered by a familiar instance. In every *Jack* there is a *meat-roasting* Quality, which neither resides in the fly, nor in the weight, nor in any particular wheel of the Jack, but is the result of the whole composition: So in an Animal, the Self-consciousness is not a real Quality inherent in one Being (any more than meat-roasting in a Jack) but the result of several Modes or Qualities in the same subject. As the fly, the wheels, the chain, the weight, the cords, etc. make one Jack, so the several parts of the body make one Animal. As perception or consciousness is said to be inherent in this Animal, so is meat-roasting said to be inherent in the Jack. As sensation, reason-

^a This whole Chapter is an inimitable ridicule on *Collins's* arguments against *Clarke*, to prove the Soul only a Quality.

ing, volition, memory, etc. are the several Modes of thinking; so roasting of beef, roasting of mutton, roasting of pullets, geese, turkeys, etc. are the several modes of meat-roasting. And as the general Quality of meat-roasting, with its several modifications as to beef, mutton, pullets, etc. does not inhere in any one part of the Jack; so neither does Consciousness, with its several Modes of sensation, intellection, volition, etc. inhere in any one, but is the result from the mechanical composition of the whole Animal.

Just so, the Quality or Disposition in a Fiddle to play tunes, with the several Modifications of this *tune-playing* quality in playing of Preludes, Sarabands, Jigs, and Gavotts, are as much real qualities in the Instrument, as the Thought or the Imagination is in the mind of the Person that composes them.

The Parts (say they) of an animal body are perpetually changed, and the fluids which seem to be the subject of consciousness, are in a perpetual circulation; so that the same individual particles do not remain in the Brain; from whence it will follow, that the idea of Individual Consciousness must be constantly translated from one particle of matter to another, whereby the particle A, for example, must not only be conscious, but conscious that it is the same being with the particle B that went before.

We answer, this is only a fallacy of the imagination, and is to be understood in no other sense than that maxim of the English Law, that the *King never dies*. This power of thinking, self-moving, and governing the whole Machine, is communicated from every Particle to its immediate Successor; who, as soon as he is gone, immediately takes upon him the Government, which still preserves the Unity of the whole System.

They make a great noise about this Individuality: how a man is conscious to himself that he is the same Individual he was twenty years ago; notwithstanding the flux state of the Particles of matter that compose his body. We think this is capable of a very plain answer, and may be easily illustrated by a familiar example.

Sir John Cutler had a pair of black worsted stockings, which his maid darn'd so often with silk, that they became at last a pair of silk stockings. Now supposing those stockings of Sir John's endued with some degree of Consciousness at every particular darning, they would have been sensible, that they were the same individual pair of stockings both before and after the darning; and this sensation would have continued in them through all the succession of darnings; and yet after the last of all, there was not perhaps one thread left of the first pair of stockings, but they were grown to be silk stockings, as was said before.

And whereas it is affirmed, that every animal is conscious of some individual self-moving, self-determining principle; it is answered, that, as in a House of Commons all things are determined by a *Majority*, so it is in every Animal system. As that which determines the House is said to be the reason of the whole assembly; it is no otherwise with thinking Beings, who are determined by the greater force of several particles; which, like so many unthinking Members, compose one thinking System.

And whereas it is likewise objected, that Punishments cannot be just that are not inflicted upon the same individual, which cannot subsist without the notion of a spiritual substance: We reply, that this is no greater difficulty to conceive, than that a Corporation, which is likewise a flux body, may be punished for the faults, and liable to the debts, of their Predecessors.

We proceed now to explain, by the structure of the Brain, the several Modes of thinking. It is well known to Anatomists that the Brain is a *Congeries* of Glands, that separate the finer parts of the blood, called Animal Spirits; that a Gland is nothing but a Canal of a great length, variously intorted and wound up together. From the Arietadion and Motion of the Spirits in those Canals, proceed all the different sorts of Thoughts. Simple Ideas are produced by the motion of the Spirits in one simple Canal: when two of these

Canals disembugue themselves into one, they make what we call a Proposition; and when two of these propositional Channels empty themselves into a third, they form a Syllogism, or a Ratiocination. Memory is performed in a distinct apartment of the brain, made up of vessels similar, and like situated to the ideal, propositional, and syllogistical vessels, in the primary parts of the brain. After the same manner it is easy to explain the other modes of thinking; as also why some people think so wrong and perversely, which proceeds from the bad configuration of those Glands. Some for example, are born without the propositional or syllogistical Canals; in others, that reason ill, they are of unequal capacities; in dull fellows, of too great a length, whereby the motion of the spirits is retarded; in trifling genius's, weak and small; in the over-refining spirits, too much intorted and winding; and so of the rest.

We are so much persuaded of the truth of this our Hypothesis, that we have employed one of our Members, a great Virtuoso at Nuremberg, to make a sort of an Hydraulick Engine, in which a chemical liquor resembling blood, is driven thro' elastick channels resembling arteries and veins, by the force of an Embolus like the heart, and wrought by a pneumatick Machine of the nature of the lungs, with ropes and pullies, like the nerves, tendons, and muscles: And we are persuaded that this our artificial Man will not only walk,

and speak, and perform most of the outward actions of the animal life, but (being wound up once a week) will perhaps reason as well as most of your Country Parsons.

We wait with the utmost impatience for the honour of having you a Member of our Society, and beg leave to assure you that we are, etc.

What return Martin made to this obliging Letter we must defer to another occasion: let it suffice at present to tell, that Crambe was in a great rage at them, for stealing (as he thought) a hint from his *Theory of Syllogisms*, without doing him the honour so much as to mention him. He advised his Master by no means to enter into their Society, unless they would give him sufficient security, to bear him harmless from any thing that might happen after this present life.

C H A P. XIII.

Of the Secession of Martinus, and some Hint of his Travels.

IT was in the year 1699 that Martin set out on his *Travels*. Thou wilt certainly be very curious to know what they were. It is not yet time

to inform thee. But what hints I am at liberty to give, I will.

Thou shalt know then, that in his first Voyage he was carried by a prosperous Storm, to a Discovery of the Remains of the ancient *Pygmean* Empire.

That in his second, he was as happily shipwreck'd on the Land of the *Giants*, now the most humane people in the world.

That in his third Voyage, he discover'd a whole Kingdom of *Philosophers*, who govern by the *Mathematicks*; with whose admirable Schemes and Projects he returned to benefit his own dear Country; but had the misfortune to find them reject-ed by the envious Ministers of *Queen Anne*, and himself sent treacherously away.

And hence it is, that in his fourth Voyage he discovers a Vein of Melancholy proceeding almost to a Disgust of his Species; but above all, a mortal Detestation to the whole flagitious Race of *Ministers*, and a final Resolution not to give in any *Memorial* to the *Secretary of State*, in order to subject the Lands he discovered to the *Crown of Great Britain*.

Now if, by these hints, the Reader can help himself to a farther discovery of the Nature and Contents of these Travels, he is welcome to as much light as they afford him; I am obliged, by all the ties of honour, not to speak more openly.

But if any man shall ever see such very extraordinary Voyages, into such very extraordinary Nations, which manifest the most distinguishing marks of a Philosopher, a Politician, and a Legislator; and can imagine them to belong to a *Surgeon of a Ship*, or a *Captain of a Merchantman*, let him remain in his Ignorance.

And whoever he be, that shall farther observe, in every page of such a book, that cordial *Love of Mankind*, that inviolable *Regard to Truth*, that *Passion for his dear Country*, and that particular attachment to the excellent Princess *Queen Anne*; surely that man deserves to be pitied, if by all those visible Signs and Characters, he cannot distinguish and acknowledge the Great *Scriblerus*^a.

C H A P. XIV.

Of the Discoveries and Works of the Great Scriblerus, made and to be made, written and to be written, known and unknown.

HERE therefore, at this great Period, we end our first Book. And here, O Reader, we entreat thee utterly to forget all thou hast hitherto read, and to cast thy eyes only forward, to

^a *Gulliver's Travels* were first intended as a part of Scriblerus's Memoirs.

that boundless Field the next shall open unto thee; the fruits of which (if thine, or our sins do not prevent) are to spread and multiply over this our work, and over all the face of the Earth.

In the mean time, know what thou owest, and what thou yet may'st owe, to this excellent Person, this Prodigy of our Age; who may well be called, *The Philosopher of Ultimate Causes*, since by a Sagacity peculiar to himself, he hath discover'd Effects in their very Cause; and without the trivial helps of Experiments, or Observations, hath been the Inventor of most of the modern Systems and Hypotheses.

He hath enriched Mathematicks with many precise and geometrical *Quadratures of the Circle*. He first discovered the *Cause of Gravity*, and the intestine *Motion of Fluids*.

To him we owe all the observations on the *Parallax of the Pole-Star*, and all the new *Theories of the Deluge*.

He it was, that first taught the right use sometimes of the *Fuga Vacui*, and sometimes of the *Materia Subtilis*, in resolving the grand Phænomena of Nature.

He it was, that first found out the *Palpability of Colours*; and by the delicacy of his Touch, could distinguish the different Vibrations of the heterogeneous Rays of Light.

His were the Projects of *Perpetuum Mobiles*, *Flying Engines*, and *Pacing Saddles*; the Method

of discovering the *Longitude* by *Bomb-Vessels*, and of increasing the *Trade-Wind* by vast plantations of *Reeds* and *Sedges*.

I shall mention only a few of his Philosophical and Mathematical Works.

1. A compleat Digest of the Laws of Nature, with a Review of those that are obsolete or repealed, and of those that are ready to be renew'd and put in force.

2. A Mechanical Explication of the Formation of the Universe, according to the Epicurean Hypothesis.

3. An Investigation of the Quantity of real Matter in the Universe, with the proportion of the specifick Gravity of solid Matter to that of fluid.

4. Microscopical Observations of the Figure and Bulk of the constituent Parts of all fluids. A Calculation of the proportion in which the Fluids of the earth decrease, and of the period in which they will be totally exhausted.

5. A Computation of the Duration of the Sun, and how long it will last before it be burn'd out.

6. A Method to apply the Force arising from the immense Velocity of *Light* to mechanical purposes.

7. An answer to the question of a curious Gentleman; How long a *New Star* was lighted up before its appearance to the Inhabitants of our earth? To which is subjoined a Calculation, how

much the Inhabitants of the *Moon* eat for Supper, considering that they pass a Night equal to fifteen of our natural days.

8. A Demonstration of the natural Dominion of the Inhabitants of the Earth over those of the Moon, if ever an intercourse should be opened between them. With a Proposal of a *Partition-Treaty*, among the earthly Potentates, in case of such discovery.

9. Tide-Tables, for a Comet, that is to approximate towards the Earth.

10. The Number of the Inhabitants of London determined by the Reports of the Gold-finders, and the Tonnage of their Carriages; with allowance for the extraordinary quantity of the *Ingesta* and *Egesta* of the people of England, and a deduction of what is left under dead walls, and dry ditches.

It will from hence be evident, how much all his Studies were directed to the universal Benefit of Mankind. Numerous have been his Projects to this end, of which *Two* alone will be sufficient to show the amazing Grandeur of his Genius. The first was a Proposal, by a general contribution of all Princes, to pierce the first crust or *Nucleus* of this our *Earth*, quite through, to the next concentrical Sphere. The advantage he proposed from it was, to find the *Parallax* of the *Fixt Stars*; but chiefly to refute Sir Isaac Newton's Theory of *Gra-*

vity, and Mr. Halley's of the *Variations*. The second was, to build *Two Poles* to the *Meridian*, with immense *Light-houses* on the top of them; to supply the defect of Nature, and to make the *Longitude* as easy to be calculated as the *Latitude*. Both these he could not but think very practicable, by the Power of all the *Potentates* of the *World*.

May we presume after these to mention, how he descended from the sublime to the beneficial parts of Knowledge, and particularly his extraordinary practice of *Physick*. From the Age, Complexion, or Weight of the person given, he contrived to prescribe at a distance, as well as at a Patient's bed-side. He taught the way to many modern Physicians, to cure their Patients by *Intuition*, and to others to cure *without looking on them at all*. He projected a Menstruum to dissolve the Stone, made of Dr. Woodward's *Universal Deluge-water*. His also was the device to relieve Consumptive or Asthmatick persons by bringing fresh Air out of the Country to Town, by pipes of the nature of the Recipients of Air-pumps: And to introduce the Native air of a man's country into any other in which he should travel, with a seasonable Intromission of such Steams as were most familiar to him; to the inexpressible comfort of many Scotsmen, Laplanders, and white Bears.

In *Physiognomy*, his penetration is such, that from the *Picture* only of any person, he can write

his *Life*; and from the features of the Parents, draw the Portrait of any Child that is to be born.

Nor hath he been so enrapt in these Studies, as to neglect the Polite Arts of Painting, Architecture, Musick, Poetry, etc. It was he that gave the first hint to our modern *Painters*, to improve the *Likeness* of their Portraits by the use of such *Colours* as would faithfully and constantly accompany the *Life*, not only in its present state, but in all its alterations, decays, age, and death itself.

In *Architecture*, he builds not with so much regard to present symmetry or conveniency, as with a Thought well worthy a true lover of Antiquity, to wit, the noble effect the Building will have to posterity, when it shall fall and become a Ruin.

As to *Musick*, I think Heidegger has not the face to deny that he has been much beholden to his Scores.

In *Poetry*, he hath appeared under a hundred different names, of which we may one day give a Catalogue.

In *Politicks*, his Writings are of a peculiar Cast, for the most part Ironical, and the Drift of them often so delicate and refin'd as to be mistaken by the vulgar. He once went so far as to write a Persuasive to people to eat their own Children, which was so little understood as to be taken in ill part^b. He has often written against *Liberty* in the name

^b Swift's ironical tract on that subject.

of *Freeman* and *Algernoon Sydney*, in vindication of the Measures of *Spain* under that of *Raleigh*, and in praise of *Corruption* under those of *Cato* and *Publicola*.

It is true, that at his last departure from England, in the Reign of Queen *Anne*, apprehending lest any of these might be perverted to the Scandal of the weak, or Encouragement of the flagitious, he cast them all, without mercy, into a Bog-house near *St. James's*. Some however have been with great diligence recover'd, and fish'd up with a hook and line, by the Ministerial Writers, which make at present the great Ornaments of their works.

Whatever he judged beneficial to Mankind, he constantly communicated (not only during his stay among us, but ever since his absence) by some method or other in which Ostentation had no part. With what incredible Modesty he concealed himself, is known to numbers of those to whom he address'd sometimes Epistles, sometimes Hints, sometimes whole Treatises, Advices to Friends, Projects to First Ministers, Letters to Members of Parliament, Accounts to the Royal Society, and innumerable others.

All these will be vindicated to the true Author, in the Course of these Memoirs. I may venture to say they cannot be unacceptable to any, but to those, who will appear too much concern-

ed as *Plagiaries*, to be admitted as *Judges*. Wherefore we warn the publick, to take particular notice of all such as manifest any indecent Passion at the appearance of this Work, as Persons most certainly involved in the Guilt.

The End of the First Book.