Περὶ ὕψους 781

Or

Dionysius Longinus

of the

HEIGHT

OF

ELOQUENCE.

Rendred out of the Originall.

By *J. H. Esq;*

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1652.

To my Lord,

the Lord Commissioner.

WHITELOCK.

My Lord,

S*Ince I have overcome my nature to so much impudence as to throw this little thing at your Lordships feet (though it be with the same devotion as the* old *superstition inscribed the names of their greatest* Deities *upon their meanest* Donaries) *I conceive my self*

oblig'd in justice to give you an account of what I have done, and for what causes I was ambitious it should live under your shadow, that so I may be in a greater possibility of pardon, in case your Lordship descend to take notice of it, by diverting, so far as to a perusall, from your high Judiciall *Trust, and those noble* endeavours *which employ you in the* Best *and* Justest *cause that ever mankind can engage in.*

To

To make therefore the best thrift I can with the time which possibly your Lordship may waste in running over these miserable sheets, I doubt not in the first place to professe, that this addresse is such, that upon the best consideration I could make, I could not avoid it, as not finding a better protectour for such a discourse then your Lordship, who as you are intrusted with the greatest civil *employment that this Nation can make use of,*

and to civil *persons* Longinus (*who I dare say writes up to his own rules*) *tells us he intended it, so you will find it a short draught, or to speak rashly, a kind of prophecy of your own most excellent elocution.*

In the 2d I consider'd that as Greece *had the greatest* Ascendant *over Eloquence of any nation whereof we have memory or acquaintance, and so deriv'd it to* Rome, *and thereby for any thing I know) to all the West, so know I not whether this great* Critick (*for even so his own age acknowledg'd him, insomuch that* Eunapius *whose profession this was, and who hath put upon the file the Eminent of his Time, mentions him no otherwise then* ἔμψυχός τις βιβλιοθήκη καὶ πειρατὴν μουσεῖον, *and from thence* Athens *her self not onely employed him to put an* Asterisme *or* spit *upon Spurious things of the Ancients, but the glorious and unfortunate*

tunate Zenobia *gave him occasion of bravely dying for her in being her Secretary) may not now though* hoary *and* dismembred *(for time hath wasted him to what you see) find acceptance with a person that in the* Hurricans *of these great Transactions, is serenely pleased to throw off the publick person, and adopt into his* tenderness *and* protection *all that, unto which worth and letters may make a claim.*

'Tis

'Tis an easie objection, my Lord, that from the difference of Tongue, *and* Time *(which ever change the conceptions of men) this piece must be look'd on as obsolete, and to this age not at all pertinent, as that which expects men to learn their* Eloquence *from their own* Genius, *rather then the* Schools, *which manacle it with these old maximes; but yet if we will remember that though the old* Tacticks *and* Strata-

gems

gems *are, by the invention of Gunpowder made in effect uselesse in this age, yet the greatest* Captains *have made considerable use of them, and from* Histories *of different* Climes *and* Gouernments, Politicians *draw no small advantage; so in this very point of* Oratory, *if we remember how those wrastled with the disadvantage of single nature, and at last threw it into Rule, reign'd over the minds of men, and did many strange things, we may consider that these old precepts may very well conduct the greatest wits, and the sharpest observatours, through those obstacles which otherwise they might not so easily overcome, as we see Logick files and keens the Reason of many men, who otherwise had been blunt and in the wedge, and in Tongues, (which is the onely distinction of man from Beast) 'Tis a rare happinesse perfectly to overcome any one*

one without Grammer.

Though I am to yield thus much, that the Crisis of eloquence is not a little altered; In Senates and Harangues to the people length was necessary, for the same men acted both parts, (and that in a single Citie) & that which was necessary to gain the people, degenerated in time to be in fashion in counsel, so that this was play'd for a prize, and was held so far unnecessary, that as if the best Masters had not been enough, it was the care of parents themselves to instruct their children, who seeing it the readiest way of advancement, were not like to be wanting in emulation and indeavour, whereas now the Scene is changed, and (in Civil matters) we are to speak to the few and not the many: For as the corruption of time hath diseas'd most Governments into Monarchies, so the least of these few populacies now in being, is

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Standard Rate	Applies for all locations without specified rates	83	83	83	83	83	83	83	83	83	83	83	83	46
Antioch / Brentwood / Concord	Contra Costa	122	122	122	122	122	122	122	122	122	122	122	122	66
Bakersfield / Ridgecrest	Kern	92	92	92	92	92	92	92	92	92	92	92	92	51
Barstow / Ontario / Victorville	San Bernardino	98	98	98	98	98	98	98	98	98	98	98	98	56
Death Valley	Inyo	100	100	100	100	100	100	100	100	100	100	100	100	46
Eureka / Arcata / McKinleyville	Humboldt	91	91	91	91	91	91	91	91	91	109	109	91	61
Fresno	Fresno	89	89	89	89	89	89	89	89	89	89	89	89	61
Los Angeles	Los Angeles / Orange / Ventura / Edwards AFB less the city of Santa Monica	138	138	138	138	138	138	138	138	138	138	138	138	71
Mammoth Lakes	Mono	102	102	128	128	128	128	102	102	102	102	102	102	61
Mill Valley / San Rafael / Novato	Marin	133	133	133	133	133	133	133	133	133	133	133	133	56
Modesto	Stanislaus	85	85	85	85	85	85	85	85	85	85	85	85	51
Monterey	Monterey	131	131	131	131	131	131	131	131	131	166	166	131	71
Napa	Napa	171	171	131	131	171	171	171	171	171	171	171	171	66
Oakhurst	Madera	87	87	87	87	87	87	87	87	111	111	111	87	56
Oakland	Alameda	124	124	124	124	124	124	124	124	124	124	124	124	61
Palm Springs	Riverside	110	110	110	128	128	128	128	128	90	90	90	90	71
Point Arena / Gualala	Mendocino	96	96	96	96	96	96	96	96	96	96	96	96	66
Redding	Shasta	89	89	89	89	89	89	89	89	89	89	89	89	61
Sacramento	Sacramento	107	107	107	107	107	107	107	107	107	107	107	107	61
San Diego	San Diego	142	142	142	142	142	142	142	142	142	142	142	142	71
San Francisco	San Francisco	251	209	209	219	219	219	219	219	219	219	219	251	71
San Luis Obispo	San Luis Obispo	111	111	111	111	111	111	111	111	111	111	111	111	56

San Mateo / Foster City / Belmont	San Mateo	155	155	155	155	155	155	155	155	155	155	155	155	61
Santa Barbara	Santa Barbara	151	151	151	151	151	151	151	151	151	200	200	151	66
Santa Cruz	Santa Cruz	128	128	128	128	128	128	128	128	168	168	168	128	66
Santa Monica	City limits of Santa Monica	190	190	190	202	202	202	202	202	230	230	230	190	71
Santa Rosa	Sonoma	121	121	121	121	121	121	121	121	121	121	121	121	61
South Lake Tahoe	El Dorado	114	114	114	114	114	114	114	114	114	114	114	114	71
Stockton	San Joaquin	93	93	93	93	93	93	93	93	93	93	93	93	56
Sunnyvale / Palo Alto / San Jose	Santa Clara	162	162	162	162	162	162	162	162	162	162	162	162	56
Tahoe City	Placer	87	87	87	87	87	87	87	87	87	87	87	87	61
Truckee	Nevada	106	106	106	106	106	106	106	106	106	106	106	106	71
Visalia / Lemoore	Tulare / Kings	88	88	88	88	88	88	88	88	88	88	88	88	61
West Sacramento / Davis	Yolo	108	108	108	108	108	108	108	108	108	108	108	108	51
Yosemite National Park	Mariposa	90	90	113	113	113	113	113	113	124	124	124	90	71

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is too great to be included in the same walls, or brought to the hearing of one voice (long studied Orations being become uselesse) and therefore as men now endeavour to summe up their Notions, and draw them into a sharp angle, expecting reason should overcome, so in the management and conueiance of that reason, there must be needfull so many artifices, charms, masteries, and such subtle conducts, that without them a man cannot so well obtain his end, and a man of skill that brings not so much force of reason may easily avoid them.

By this time it must be necessary (since I have talk'd so boldly) that I explain my conception of Eloquence, which though I think tis such a thing as we may rather Ideate *and wish then describe, yet when once a man is of opinion (and I think there are few dissentors) that the end of Oratory is to per-*

swade or Gain, I think he wants not a description, which if I may language is this, A way of speech prevailing over those whom we designe it prevail. *This is if we will take it in the short or* Laconick *way, a distilling our Notions into a* Quintescence, *or forming all our thoughts in a* Cone, *and smiting with the point; if the more spacious or* Asiatick *'tis hard to describe, but in its own manner, 'Tis what*

what Tully *sayes of the* τὸ πρεπον, *Resultance and to be gathered not expressd, the* Galileans Via lactea *a conflux of lesser starres clear, yet undistinguish'd, the* Chymist's Elixar *conteining all Qualities in it, yet not one perceivable; 'Tis* Empire *wholly commanding, yet never to be commanded.*

But this my Lord is a thing so unattainable, *and Nature hath seem'd to have placed it so farre above*

the reach of man, that notwithstanding all the addresse and advantage it gives to publick persons, all the means and establishment of future fame, the number of Oratours truly great, is scarce equall to those precedent ages wherein letters have thriven: The encouragement of Greece and Rome brought it up in their severall times to an admirable height, but this was so fatall and so verticall, that it could in neither coun-

countrey stay an age in its Meridian, but it declined immediately; And in that Age it was but one or two who by sovereignty of Genius and strange indulgence of their starres could become consummate, and triumph in a true perfection, though many others offered at it, rather to the commendation of their excellent endeavours, or their happinesse in some particular kind, then in attaining the whole Tour entregent, and sway thereof.

It must therefore have somewhat I cannot tell how divine in it, for it depends not of the single amassing or embrodery of words, there must be in it, excellent knowledge of Man, deep and studied acquaintance with the passions, a man must not onely know very perfectly the agitations of his own mind, but be seen and conversant in those of others, he must know all what the Sciences & Prudence *teach, what* history *hath remembred, he must know the instinct, and regular motions of nature that all may proportionably resemble her that she may never be overdone, or too near the life. And yet all this without somewhat which I cannot expresse, is but the smallest part that goes to the building up of such a prodigy, there must be somewhat* Ethereall, *somewhat above man, much of a soul* separate, *that must animate all this, and breath into it a fire*

to make it both warm and shine.

I conceive therefore my Lord, that this being a businesse wherein man can onely, and that so hardly, be excellent, and withall a thing of so tender a nature and easie to be offended in, that the observations of regular and vast minds ought not to be neglected in it, especially considering how easie and willing we are to adventure and transgresse, in things which nature seems of her self to teach us, and therefore was I the readier to make this publication in acknowledgement of what my self had profited by this curious monument, and having no better Present, *I was encouraged by your Lordships generall indulgence and affection to all learning, to make this choise not without deep acknowledgement of your Lordships favours to my self, which besides the shape and apprehension of your great worth,*

worth, fully seated and ruling in my soul, will tyme in all the thoughts and actions of my life, zealously to aim at the Honour of Being

My most honoured Lord,

Your most devoted and faithful servant

J. Hall.

To the Reader.

THough I am of the unfittest making for a *Translatour* in the world, yet the *Generosity* and *Spirit* of this *Authour*, besides the exercise of the *Tongue*, engaged mee some yeares past to adventure this *Translation*, and the rather for that I saw him so excellent a *Judge*, and so many men, to my thinking, pretending to be *Criticks* in things

things of this nature, and that but out of very little reason, that I thought it was some service to them, and posibly a right to some ingenuities and a means to bring true writing into esteem, and discover that much of *Tinsill* and *Sophisticate* which now passes as currant: though to the disadvantage of my Authour, the *air* and *vivacitie* of whose *Spirit* is such, as it is imposible to be rendered; and

and therefore it was in my thoughts and preparations to discourse severall things by way of *Commentary* which he had onely touched and glanced at, or time had bereaved us of his, or were relating to the point in hand. Besides some light to *Antiquity*, which was but necessary to a full understanding of him. But call'd on to other employments, and considering the length and weight of the

the Book was not onely too much for me; but such as the *Stationer* was not willing to undergo, I suffer it to passe thus *naked*, though it had been but necessary, that even for justification of the Translation, I had made use of some short *Notes*. However if I have done ill I have not done much, and I am lesse criminall because I have not offended in any great Volume and the thing it self, I confidently say, is of such worth, that I am onely to begg a forgiveness for my own defects.

ΠΕΡΙ ΥΨΟΥΣ:

Dionysius Longinus

OF THE HEIGHT OF ELOQUENCE.

WHen *you* and I (my dear *Posthumius Terentianus*) had together perused, (as you remember) *Cecilius* his book of *Height*, methought, besides that it was not carried on with a *greatnesse* proportionate to the Subject, it *blanched* many unnecessary points, and requited not the Reader with that profit which every *diligent* Writer ought principally to endeavour. Now there being in the *handling* of every *Art*, two things principally required, *First*, To demonstrate the Subject, and *Secondly*, (though it be first by *power* and *use*) how and by what means

we may obtain it; *Cecilius* hath taken a great deal of pains to shew what *Height* is, as though we had not known it before, but how we may *advance* our *Natures* to some degree of *excellency*, he hath quite neglected to set down, for what reason I know not, unless perhaps it be that he judged it *unnecessary*. But it is better *justice* to commend the man for his *pains* and *curiosity*, then to blame him for what is *deficient*.

But since it is your pleasure I should say somewhat of the same *Theam*, let me see if for your sake I can produce any thing that may be *serviceable* to *civill* persons. But you (sweet friend) who best can and ought, must in every particular give me your *truest* judgment; for it was well said of *Him*, who being asked wherein we are like the Gods, answered, in *Truth* and *Goodnesse*.

Now writing to you that are such a *knowing* Lover of Learning, I am almost eased of the trouble of Prefacing by laborious Hypotheses, That the *bravest* and most *shining* parts of Speech are *Height*, that *Height* to which *Poets* and other *Authors* owe their Eminency, and by which they have made their names to *flourish* in all ages. For these sublimities do not only *win*, but *astonish* their Hearers, and generally *high* and *noble* passages smite sooner, and ore-top those others that are rather disposed for persuasion

suasion or ornament. For though *Persuasion* be to be accounted amongst such things as are commonly in our power; yet those things that have within them *force* and an *irresistible violence* orepell the hearer and overcome him. And whereas the *vivacity* of Invention, the *harmony* and *order* of Disposition cannot be discerned out of *one* or *two* clauses, but difficultly make themselves appear in a generall *Survey* of the whole fabrick; *Height* wheresoever it *seasonably* breaks forth, bears down all before it like a whirlwind, and presently evidences the *strength* and ability of the speaker. But of things of *this* and the like nature, experience hath enabled you (sweetest *Terentianus*) to direct and *judge*.

§. 2.

But we must in the beginning clear the *question*, whether *Height* or *Depth* be an *Art*, because there have not been some awanting that thought them in an errour that endeavoured to draw it into *Rules* and *Observations*. For *Greatnesse* (say they) must be innate to our Genius, not acquired, and the only way to *obtain* it is to be *born* a possessour of it; for (as they think) the works of Nature are *impaired* and *lessened* when they suffer under the harsh *Anatomy*

of Art. But I can evidently disprove their *assertion*, if we will consider that as Nature in matter of *passion* and *exaggeration* is commonly *free* and *careless*, so generally in all other cases she follows a *secret* kind of *order*, and declines *irregularity*. Now she indeed affords the first *elements* and materials of every thing, but for *increase*, *opportunity*, and *Height*, she leaves it to the determination and power of *method*: And as those things are most dangerous to themselves, that are not *poized* with any Art, but left to *float* on their own bottome; so are Great things when hurried on with an *unadvised* boldnesse, and left to hang on their own weight; so that a *Spur* is not more necessary to the *one* then a *Bitt* to the *other*. And as *Demosthenes* said, the greatest blessing in all the life of man was to be *Happy*, and *next* to it (though it were no lesse valuable) to Deliberate *soberly*, which who wanted could not be said to enjoy the *former*; the like may I say of Speech, That Nature without Art is blind and imperfect.

* * * * * * *
* * * * * *

And kept the ravenous *flames within their* chimney,

Could

Could I but catch one house-keeper alone,
I'd take a squirt of fire *and burn the house*
And presently reduce it into Cinders,
But yet I have not heard the pleasant song.

These are not Tragicall at all but Bombast, *Squirts of fire, Vomit as high as heaven, to make Boreas a pipe*, and other like trash; but these things proceed rather from a *troubled* then *fierce* fancie, and if you look on any of them by the light of *Reason*, they by degrees slip from the *terrour* (which they menace at first sight) into a *poor* and *contemptible* lownesse. And if in a Tragedy which is naturally *high* and capable of *elevation*, it be unpardonable to *swell* out of season, how may we think it suits with *calm* and *sober* Orations? For such as this was *Leontinus Gorgias* laught at, when he called *Xerxes* the *Iupiter of the Persians*, and *Cyphons living Sepulchres*. Such as these, though they are not *heights* but rackt *extensions*, are common with *Calisthenes*, and much more with *Chitarchus*, a fellow made up of *Puffpaste* and *Cork*, and one that (as *Sophocles* said) *playes on the small pipe without a muzzel*. Such are *Amphicrates*, *Hegesias*, and *Matris*, who many times when they conceive themselves in a *fury*, vent not *raptures* but childish *petulancies*; insomuch that it appears one of the *nicest* cautions in all Speech to beware of *Tumour*; for all

men naturally aim at *high* things, and ambitiously avoid the imputation of *drought* or *weaknesse*, and therefore suffer themselves to be carried on I know not how) beyond their *due* bounds, perhaps under this persuasion, That

To fail in great things is a noble Crime.

But *fungous* and *empty* inflations are evill in an *Oration*, as well as in a *naturall* body, and for the most part produce *effects* contrary to those for which they were *intended*, for nothing (as we say) is *dryer* then a man in a *dropsie*. Now as this *boisterous* stuffe boyls up above just *greatnesse*, so a *childish flatnesse*, which is a poor sneakling and *ignoble* evill on the contrary directly *opposes* it. But what is this childishnesse? A *scholastick* affectation with a great deal of *pains laboured* into *coldnesse*, into which they fall who endeavouring either an exact *flosculent*, or *delightfully* formed speech make use of *ill-favoured Tropes*, and bad imitation. To these we may adde a *third* Incident to the *passions*, *Theodorus* calls it παρενθυρσος, which is either an unseasonable use of passion when there is no occasion, or immoderate use of it when there is but ordinary occasion. Now those who use it like *drunken* men are carried on with their own *peculiar* and *artificiall* passions, which are not at all *consistent* with the work

work in *hand*, and *trifle* away a great deal of action before their *unengaged* and *sleepy* auditors, and very likely, when they themselves are *elevated*, the others are not *stirred* at all. But we shall more largely discusse the businesse of *Passions* in *another* place.

§. 3.

But for the other Vice, that I mean of *Coldnesse*, *Tymæus* is full of it, a man *otherwise* able enough and sometime in *high* Eloquence not *unfortunate*, and of a *various* knowledge and *acute* discourse, but that he is *implacable* to *other* mens errours, and *insensible* of his *own*. Besides that out of *newfangledness*, he many times slips into very *childish* and *low* Absurdities. One or two of which I will now produce, and the rather because *Cecilius* did not stick to quote far more of him. When he commends *Alexander* the Great, he sayes he overcame *Asia* in fewer years then *Isocrates* composed his Panegyrick against the *Persians*. A very rare parallel indeed of so great a Conquerour and a Sophister. But by this account of yours, *Tymæus*, it will soon appear that the *Lacedemonians* were far inferiour in point of valour to *Isocrates*, for whereas *they* were thirty years in taking *Messana*, *he* writ his Panegyrick in

ten. But when the *Athenians* were defeated in *Sicilie*, what a strange exclamation does he burst into? *Because they had offended* Mercury *and maimed his Statues they were punished, and the rather for one man* Hermocrates *the son of* Hermon, *who had some guilt entayl'd upon him from his Ancestors.* I have stranged with my self (sweetest *Terentianus*) why he writ not also against *Dionysius* the tyrant, since he exercised many bold impieties against *Iove* and *Hercules*, for which *Dion* and *Heraclides* turned him out of his government. But what speak we of *Tymæus*, when those Heroes (*Xenophon* I mean and *Plato*) that had been under the Tuition of *Socrates*, have through these *littlenesses* sometimes forgot themselves? For thus writes the later in his Book of the Policie of *Sparta*; *You shall no more hear them speak then if they were all stone, you shall no more see their eyes turn then if they were brasse, nay you will suppose them more modest then the virgins in our eyes.* It had become *Amphicrates* and not *Xenophon* to call the apples of eyes *modest virgins*: but what a folly were it to believe that the apples of all eyes are shame-fac'd, since the *impudence* of some men is not otherwise discovered then by their *eyes*? and therefore *Homer* terms such a kind of person,

A Dog-eyed *Drunkard.*

Yet

Yet had *Tymæus* such an itch to be medling with it that he could not be content to let *Xenophon* alone enjoy such a *poornesse*; This therefore he sayes in *Agathocles*, *He that would steal away his Neece that had been bestowed on another, on the day of her marriage, I dare say hath not* virgins *in his eyes, but* whores. What difference is there betwixt this and that of the otherwise divine *Plato*, who being to name Note-books, sayes, *They shal place the* Cypres memorials *among the holy things*: And again, *For my part* Megillus *I should advise the Spartans to let their wals lye and sleep on the ground, but by no means to raise them up again*? Nor is that of *Herodotus* afar off, when he calls women a *sicknesse of the eye*: Although this may be said in his excuse, that those whom he makes speak it are *drunken Barbarians.* But it is not handsom under the pretence of *such* persons to commit these *sordid* poornesses unto *memory.*

§. 4.

All these extream *unbecommingnesses* have *defaced* Eloquence upon no other ground then the *lechery* that some men have to declare their *notions* with somewhat of *novelty*, a crime *passionately* courted at this day. For we must note that from

from those very causes from whence we derive our *best* things we commonly use to receive very near the *contrary* inconveniencies. Hence the *happinesse* of composure, the *strengths*, *beauties*, and *allurements* of Eloquence, as they may fortunately succeed, so are the foundations and hypotheses of their *contraries* to be considered in the *same* Nature. The like we are to suppose of *Hyperboles* and *Plurals*. Now in the following discourse I shall shew the *danger* that men conceive in them, and therefore it will be very necessary to *enquire* and *resolve* by what means we may avoid those *vices* which commonly *sully* and *deforme* very excellent *heights*. And this (friend) we cannot better do then if we first *possesse* our selves of a right knowledge and *judgment* of what is *just* and *true Height*: though I confesse I do not look on this as a thing so *easily* feasible; for to judge rightly of a book is but the *reward* and *happinesse* of a great experience; yet notwithstanding (to tell you so much by the way) I conceive it not impossible, but a *considerate* mind may even from *this* Treatise, find a way to make himself *master* of it.

§. 5.

Now my dear *Terentianus*, we are to note that as it happens in the *course of life*, there

there is nothing *great* which we can say it is *noble* in any man to *contemn*; as for instance, *Wealth*, *Honour*, *Repute*, *Empire*, and all those other things that to the *outward* appearance seem most *majestick*. For certainly no rationall man can think these so *absolutely good* when 'tis no mean *happinesse* to *despise* them, and therefore they must necessarily *admire* them that might enjoy them if they *pleased*, but through *royalty* of mind *despise* them. The like we are also to judge of all *Elations* in *Poesy* and *Oratory*, least some things which may appear *big* and *lusty* and (at the first sight) *wrought* with a great deal of *skill*, when they come to be *weighed* become *miserably* empty, and much *fitter* for *contempt* then *wonder*. For indeed naturally our souls are so enflamed by true *heights* that they generally *elevate* themselves, and in a *transport* of *joy* and *wonder* own and father those great things that are presented to them, as if themselves had *produced* them.

Therefore when we hear any *wise* and *eloquent* man *utter* and *repeat* any thing that *touches* and *pierces* not, and *fastens* no more in the mind then a meer remembrance that it was *spoken*, but after serious *consideration decayes* and *vanishes*, this we cannot call *true Height*, as that which can scarce *outlast* the hearing. For that indeed is only *truly*

truly noble which will stand to the test of a *scrutinous consideration*, and which so *possesses* us that we are not able to *forget* it; for the memory is *greedy* and will not shake hands with a thing *acceptable*. But believe you those things to be only *truly* and *exquisitely high*, that can please *all men* and at *all times*; therefore when you see men of *different customes opinions* and *ages* unanimously approve *one* speech, it is to be supposed that the judgment of so many *various* minds *consenting* therein is uncontroulable and to be acquiesc'd in.

§. 6

Now since there are *five* most *rich fountains* (if I may term them so) of *sublime* Eloquence, (we supposing the *faculty* of Oratory as a common *base* to these five *pillars* of the building without which we cannot build at all) The first and indeed the most royall is *regular vastnesse of thought* (as we have already declared when we writ concerning *Xenophon*). The second, *fierce and transporting passion*. (But *these* two are commonly received from the indulgency of Nature, these other we must be indebted for to *Art* and *Industry*.) The third, *a right fashioning and variation of Figures*, (which again are two, those of *sentence* and those of *speech*.) The fourth is *generous* and *select phrase*, which we must subdivide into *choice of words*, and *flourishing elaborate elocution*. The fifth and that which indeed consummates all the rest is *nobility* and *beauty of disposition*. And now let us consider the *latitude* and *extent* of each of these *Ideas*, premising thus much, that *Cecilius* hath not mentioned some of these *five*, as for example *Passion*. But if he thought *height of mind* and *vehemence of passion* to be the same, or *congeniall* and producing the same effects, he is much deceived. For there are some *passions* which are *low* and *miserable*, as *Regret*, *Sorrow*, and *Fear*, which cannot be allyed to *Height*; and besides there are abundance of *heights* which are wholly *dispassionate*. For example (not to instance a thousand others) what a daring speech of the Poet is this concerning the *Aloidæ*?

They would have Ossa *on* Olympus *thrown*
And over that the shady Pelion
For to scale heaven---

But that which is biggest of all

---And they had done it too.

So among the *Oratours* those speeches which are either *Panegyricall* or else *pompous* and *ostentatory* are proudly full of *sublimity* and *bravery*, though commonly void of *passion*. Hence is it that an *Oratour* that can best move

move the *affections* is the unfittest to *praise*, and he to *praise* that can best *charm* the *affections*. And if again *Cecilius* conceived that *passion* was not sometimes *necessary* to *Height*, and consequently not worth the mentioning, he is grosly mistaken. For I confidently affirm it, that above all other things whatever, *Generous passions* make men speak *the most illustrious* things, and *breath* such a gallant and admirable *madnesse* that there is nothing nearer *divine inspiration*.

§. 7.

Now for that which I placed *first* as indeed the most considerable of all, *Vastnesse of thought*, it will be necessary we examine whether it be meerly *naturall* or possibly *acquirable*, though notwithstanding we ought to *nurture* our souls to *greatnesse*, and *impregnate* them (as I may say) to *thoughts* high and *extraordinary*. But by what means say you? I have said here and upon other occasions, that this *greatnesse* was but an *Image* or *Resultance* of the *mind*. Hence is it that many *naked sentences*, wanting the advantage of a *voice*, are admired meerly for their *strength* and *worth*. For instance, the silence of *Ajax* in νεκυια [ΟΔ. Λ.] is *stately* and indeed more forcible than any *speech*.

We

We are therefore first to enquire for a foundation upon which all this may be built, and then we shall find that an *Oratour* ought not to have any thing in his thoughts *low* or *unworthy*. For 'tis impossible that men whose thoughts are dayly *cageol'd* to servile and mean designs can produce any thing miraculous and fit to survive to all Generations; for we must conceive that those men *speak* the *bravest* things that have the fullest and *lustiest thoughts*; therefore men of *vast* spirits speak the hugest things. Thus [*Alexander*] to *Parmenio* telling him, I should have been satisfied

* * * * * * * * * * * *

as I am *Alexander*; And so I protest I would if I were *Parmenio*. This shews a *Royalty* of spirit. And the like of *Homer*, in a description of *Eris* or strife,

She walks on earth, yet her head reaches heaven.

This any man will easily apprehend to be rather the *stature* of *Homers* mind then of *Eris*. How unlike to which is that of *Hesiod* in his *shield* (if you will allow it his)

Her nosthrils dropt base nasty matter--

Here he makes his *Idea* not *terrible* but *hatefull*. But see the other [*Homer*] aggrandize his divinities,

So

So much of Air as a ſurvaying eye
Freely ſtretch'd o're the Ocean can eſpie,
So far the Gods high-creſted horſes leap
At once---

Meaſuring (you ſee) their *leaps* by the breadth of the *horizon*. Would not any man then probably aſtoniſhed at theſe vaſt conceptions, cry out, If theſe horſes of the Gods ſhould leap twice, there were no room in the world for them to leap a third time?

Now obſerve but how *Gigantick* and *tranſcendent* are thoſe *images* about the [Giants] fight with the Gods:

Olympus, *nay even heaven* ecchoed *round*, and,
Pluto *the God of ſhades trembling* below
And ſtarting from his throne, muſt Neptune *now*
(Venting his fears, cry'd he) the earth divide
And with his Waters *in theſe* caves *abide,*
Theſe horrid *ghaſtly miſerable abodes*
Vnknown to light *and* hated *of the Gods?*

See here (friend) the *earth ſhaken, broken,* and *clefted*, nay even *hell* it ſelf *laid open*, apprehending a turn and diſſolution of the whole; nay altogether *Heaven*, *Earth*, *Mortals*, *Immortals* equally endangered and concerned in this fight. But theſe are terrible, and, unleſſe *allegorically* underſtood, abſolutely *Atheiſticall* and indeed improper. For

For truly *Homer* (if my opinion be any thing) when he brings in his Gods *wounded, riding, revenging, weeping, bound, ſuffering in loſſes*; makes the actours in the *Trojan* war, as far as lyes in him, Gods, and the Gods men. For death to us is a certain *haven* and *repoſure* after all unhappineſſe; but he made the nature and infelicity of his Gods equally eternall. Thoſe things are far better which he ſayes of the ſame fight, when he mentions no *Go lhead* but as *great* (as it is very juſt) *pure* and *incorruptible*; for example (though many before have noted the place)

--Each Mountain trembled, *and each wood*
Where the immortall feet of Neptune *trod.*
He drove to th'Sea, where the glad Whales advance
From their vaſt holes and to their Monarch dance,
(Knowing his power) they rather fly then glide,
Whileſt the glad Seas their trembling waves divide.

Thus the *Law-giver* of the *Iews*, and an *excellent* perſon, after he had ſufficiently declared the *power* of the *Divinity*, and acknowledged it, in the very beginning of the Book of his Laws ſaid, *God ſpoke*; what? *Let there be light, and there was light; Let there be earth, and there was earth.* Pray you,

you, my noble friend, think me not troublesome, if out of the Poet I make bold to quote one thing, and such a one as concerns the affairs of mankind, and that for instruction sake, that we may know a means, and learn the custome how to *aggrandize* our natures to these *heroick* pitches. There was a darknesse suddenly happened and a dismall obscurity waited on it which withheld the Grecians from fight; *Ajax* being at a stand, sayes;

Dear Jove *clear up these mists, let th'*Grecians *see*
A clearer day and not still darkened be;
Give day and let me perish---

Nothing can be more like *Ajax* then this *passion*; for he begs not life of *Iupiter*; (that had been a *Petition* much below an *Hero*) but when he considered that the night made men *uncapable* of shewing their *valour*, or at least, the *mist* would render them *undistinguished*, he breaks into *disdain* and *begs* a suddain approach of *light*, as one that would *find* himself a *sepulchre* worthy of his *valour*, though *love* himself would combat with him. Herein *Homer* pursues *combats* with equall violence, a man engag'd and in fury could do no other.

Like dreadful Mars *or* hungry *fires that rove*
In their free *rage and prey upon a grove*,
He foam'd *for very wrath.*

And

And indeed we may perceive by the *Odysses* (this in many respects is worth our consideration) *great* minds in their *declination stagger* into *Fabling*; for 'tis apparent out of many visible inferences, that the *Odysses* were a second work of the Poets as *additionall* to what he had formerly treated of the war of *Troy*; and thus much you cannot but acknowledge from those *griefs* and *lamentations* we find *there*, which we must suppose to be made to people that knew them *before*; for I may justly say the *Odysses* were but a *corollary* to the *Iliads*.

Here *lies stout* Ajax; here Achilles; here
Patroclus, *whose great mind the Gods might steere*;
And here *mine own dear son---*

From this very cause I think it proceeds that the *Iliads* written in the *strength* and *exaltation* of his spirit were wholly full of *life* and *action*; But the *Odysses* solely abound with *Narrations* which is the *property* of old Age, so that in them a man may compare *Homer* to the *setting* Sun, who though he have lost much of his *vigour* retains his *greatnesse*: For indeed he preserves not the *magnificence*, the stayed *height*, the *collections*, *constant* Gravity, *brave uniting* of different *passions*, *subtle conduct* and *depths* of Policy, *shadow'd* and *veyld* with appearances of Truth. But as the unquiet *Ocean* removes

it self and *deserts* those shoars it had *formerly* overflown; so may we *say* of him, that this *remainder* was the *Ebbe* of his greatnesse, though this will seem very *improbable* to such as are *delighted* with *Fables*, or will remain *incredulous*. When I say this I forget not the *Tempests*, the *Cyclops*, and many others; but I put a *remark* on old Age, or to say better, the old age of *Homer*: Only in these that I am now to quote the *Fabulous* part very much exceeds the *Reall*. I have *digressed* thus far as I formerly intimated, that I might *shew* how the most *consummate* minds being once in the wane, become *darkened* by the greatest *follies*: to go no further for *instance* then the *story* of the *enchanted Bottles*; *Circe's* transformed hogs, which *Zoilus* pleasantly called *weeping swine*; the nursing of *love* by *Doves* [or the *Pleiades*] *He* that after *shipwrack* liv'd 10 dayes without meat; and these *absolute impossibilities* of slaying the *woers*; what can a man think otherwise of *these* but as *excellent* dreams? *Another* question will now arise why I so often mention the *Odysses*, and I must answer; To make it appear how far *decrepit* wits dwindle into things that *concern manners*, as the things morally related to *Vlysses* [at his return concerning his wife and woers,] seem to carry the *shape* and *fashion* of an exact *Comedy*.

§. 8.

§. 8.

To *pursue* our *Businesse* we'l consider whether there be any more wayes to *advance* Eloquence and render it *illustrious*. Now since upon every *occasion* or *subject* there are some *parts* or *circumstances* that must necessarily *relate* unto it, we shall find a very good *advantage* to our intentions if we will *choose* the *best* of those things that *offer* themselves unto us, and so *cement* them together that (like *Musive* work) they may appear *altogether* but as *one* thing; for *choice* of the most *considerable* notions, and *beauteous disposure* and *crowding* them together *persuades* not the Reader, but *enforces* him. Thus did *Sappho single* out all those *accidents* that are either *inherent* or *consequentiall* to *love* and *melancholy*, and, apprehending what they are, really dispose them to the *best* advantage. But *where* appeares this great *skill*? she knew how to call out the *greatest* and *bravest* things, and then to *mould* them into *proportion* and *correspondencie*:

He that sits next thee now and hears
Thy charming *voyce to me appears*
Beauteous *as any* Deity
That rules the skie.

How did his pleasing *glances dart*
Sweet *languors to my* ravish'd *heart!*
At the first *sight thou so* prevail'd
That my voice fail'd.

I'me speechlesse, feav'rish, *fires assail*
My fainting flesh, *my* sight *doth fail,*
Whilest to my restlesse *mind my* ears
Still hum *new* fears.

Cold sweats *and* tremblings *so invade*
That like a wither'd flower I fade,
So that my life *being almost lost*
I seem a Ghost.

Yet since I'me wretched I must dare.

Wonder you not at this? The *soul*, the *body*, the *tongue*, the *ears*, the *eyes*, the *complexion*, things so widely *different* are here by a strange *artifice* brought *together*, and according to her severall contrary *agitations*; how she *burns*, how she *freezes*, how she *raves*, & how she *deliberates*! for either she's in *fear* or at the point of *death*; so that it appears not a *single passion*, but a *conflux* and general *rendezvouz* of them *all*; yet all this is no lesse then what any *lover* undergoes. Now the choice as I have told you of the *best*, and *handsome* disposure hath *wrought up* this excellency, and thus in my

my opinion the *Poet* mentioning a *tempest* brings in the *terriblest* things can be expected. Now he that writ the *Arimaspeia* conceived these circumstances full of dread;

'Tis strange nor can our thoughts the reason *tell,*
Men far from Land *in* Seas *and* Water *dwell,*
All *are unhappy though their task behard,*
Their thoughts *in th'*Sea, *their* eyes *to* heaven *rear'd;*
Whilest to the careless *Gods their* hands *they heave.*
And the search'd entrails *no assurance give.*

I think any man may conceive that this is very *pleasant* and *flosculent*: But to shew you what *Homer* hath done in this point, I will give you this one *instance* in stead of many.

He fell, as on a ship *an* angry *wave*
Tost by the wind *which* forcibly *doth rave*
Covering her all with froth, *whilest* whirlwinds *shake*
Their Masts, *and the despairing Sea-men* quake,
Seeing how little distant they're from death.

This did *Aratus* endeavour to imitate;

A little timber keeps *them out of* hell.

Now in steed of making the business *dreadfull* he hath made it *smooth* and *little*, for he

he ended their danger when he sayes, *Keeps them out of Hell*, that is to say, secures them. Now the *Poet* not content with the single mention of their danger describes them *continually* and *variously* perishing, and ready to be *swallowed* up by *every* wave. Besides, how *fitly* hath he brought together two *prepositions* of a *different* nature, *forcing* them as it were in *despight* of their *singularity* to join, ὑπ' ὀκ θανάτοιο, the verse being *troubled* like the *passion* it treats of. Now this *fainting* of the verse doth the most *naturally* resemble *fear* of any thing possible, having so properly *languag'd* the danger that were it *reall* it could not *produce* any thing more *passionate*; ὑπ' ὀκ θανάτοιο φέρονται. Thus *Archilochus* in his Poem called the *Ship-wrack*, and *Demosthenes* of the coming of Tidings, *It grew toward night*, sayes he. But *these* men (some will tell me) choosing the most *illustrious* things that had been said, and *knitting* them according to their *severall worths* into *one* piece, produc'd nothing that was *swelling*, *unbecoming*, or *Pedantick*. For such things *infect* the whole like *washes*, but great *Buildings* are raised up by the *correspondence* of parts *one* towards *another*.

§. 9.

§. 9.

Another *vertue collegue* to these is *Amplification*, that is, when, the *Subject* bearing it, *causes* and *circumstances* are considered and *thrown* into such *Periods* and *turns* and *stoops*, that they are so *incircled* and *twisted* one with another, that they *mount* up by equall *stebs* to just *greatnesse*, and this either upon the handling a *Common-place*, or upon *exaggeration*, or *justification* of an action, or *strengthening* an *argument*, *methodizing Relations*, or *Passions*, and millions of other. Now must the Oratour know that none of *these* can *stand* by it *self*, but it is utterly *lame* without *Height*, unlesse it be in cases of *commiseration* or *extenuation*; But for all other *Amplifications*, deprive them but of *Height*, and like *soulelesse carkasses* they *fall* down *dead*. For that which is *forcible* in them if not *strengthened* and *back'd* with *Height*, *languishes* and *decayes* immediately. Now what we at *present* speak is of a very *different* nature from what we have *formerly said*, for that was meerly a *dischesiling* of the general design, and *considering* it all together; but now we are to consider how far *Heights* and *Amplifications differ* in the *main*, and that we shall *briefly* and *perspicuously* determine.

§.10.

§. 10.

I am to confesse that I am very much *dissatisfied* with the *definition* which they who have treated of this *Art* generally give; *Amplification* (say they) is that *which brings a lustre or noblenesse to the subject matter.* This may as well be a common definition to *Heights*, *Passions*, and *Tropes*, which all derive *lustre* and *greatnesse* to what they treat of. Now (to me) there appears a very great difference between *Height* and *Amplification*: from the *first* we must expect *elation*, from the *second*, *plenty*; therefore we often find the *one* in a *particular* sentence, the other must come in a *Bulk* and out of *abundance*. For *Amplification* (to be *short* in the business) is a *comprehension* of *all* those *circumstances* that concern the *matter*, and enforcement of the *memory* to a compliance with the *design* in hand; and so it differs from *strong argument*, because it must be admitted to the *determination* of the controversie.

* * * * * * * * * * *

Thus does Greatnesse oftentimes *richly pour* forth it self, and like a *large ocean overwhelm*

whelm all round about it. Hence is it I conceive *this* Oratour to be so *nobly* passionate in his *Orations*, and have so much of *flame* and *fiery agitation* of mind. Now he retaining his *majesty* and *becoming* magnificence *decayes* not at all: but methinks, *Terentianus*, in other places he doth not so well *turn* and *wind* himself as *here*; yet this I shal not so *confidently* affirm, because possibly *we Grecians* are no competent judges of *Cicero*. Now *Cicero* and *Demosthenes* differ very much in their *Heights*, for those of *Demosthenes* are *summ'd* up into *brevity*, those of *Cicero spread* themselves at *full*. *Our* Oratour is so *forcible* that with his *fiercenesse*, *swiftnesse*, and *strength*, as a *whirlwind* or *thunderbolt*, he *overthrows* and *burns* all. Now *Cicero* is like a prevailing *conflagration* preying upon all, continually *mounting*, and not *easie* to be *extinguish'd*, but ever *enlarging* it self, as indeed it is in *him*, *varying* it many wayes, but yet *perpetually nourished* and *shining*. But of these things *your self* may *better* judge. Now the *Demosthenicall elevation* is *then* proper when we have occasion to *exaggerate*, when we would *violently hurry* all before us with *great* passion, and indeed at once *storm* the *mind* of the Auditour and *take* him *in*. The other greatnesse which is *copious* and *Asiatick*, is then to be used when we have a mind to *stroak* and *sur-*

surprise the Auditors with some *blandishments*, when we have any *common place* to handle, in all *expatiations* and *digressions*, in all *relations demonstrations*, or *histories*, in all *descriptions* of *natural*l things, besides amany other occasions whereunto this *plentifull way of speech* is much more serviceable then the *restrained*.

§. 11.

Nay that *Plato* too (for I *return* from this digression) like a *deep* river glides *smoothly* and *silently*, yet notwithstanding wants not his *sublimities*, you your self must acknowledge if you read his *Politicks*. *Now these* sayes he, *that are strangers to wisdome and vertue, and lavish their time in banquets and such entertainments, methinks are perpetually sinking downward, and do nothing but straggle all their lives through, for their eyes are too feeble ever to look upon truth, much lesse to gaze on her and admire her: Nor did they ever taste any reall or stedfast pleasures, but like beasts lay perpetually groveling and poaring on the earth, considering no further then their victuals, with which being once glutted and satisfied, there is nothing to do but to dance and wanton. Hence is it that the greedinesse of these things encreasing with the debauchery, they assail one another with a mutuall*

tuall rage, and fighting with iron horns and hoofs perish in this brutall avarice. Now this *great man* here shews us if we will but be *content* to *learn* from him, that there is *another* way unto *Height* besides those we *formerly* mentioned: and *what* should *this* be? A *diligent* and *strict imitation* of such *famous Poets* and *Writers* as have gone *before* us. And this is a *mark*, my dear friend, that we ought to spend all our *skill* and *industrie* to *hit* exactly: For many are so *rapt* and *transported* with the conceptions of *another*, that they are possessed like the *Pithia raving* upon her *Tripos*, where there is a *cleft* of the earth *breaths up* (as they say) a *strong inspiring* vapour, which seizing the prophetesse *shakes* her, and *fils* her with such *divine furies* that she *raves* out mysteries and *prophesies* accordingly. Such kind of *airs* and *vapours shoot* themselves from the *admirable* writings of *ancient* Authors, as it were from some *secret* cave, which *breath* upon the souls of their *imitatours* though possibly not made for such high transports, and *swell* them up into a *greatnesse* like their *own*. *Herodotus* was in a manner a *sole* imitatour of *Homer*, and before him *Stesichorus* and *Archilochus*, but none more *studiously* followed him then *Plato*, who deriv'd many *streams* from *Homers* great *River* into his own *channells*.

Nor

Nor are we to call this *theft*, but a *representation* of the *best Thoughts, Artifices* or *Inventions*. Yet doth he not seem to me to mingle these so *commonly* with his *Philosophy*, or *ordinarily* to *digresse* into *Poeticall* expressions or conceptions: but only when with a *settled* purpose he endeavours to dispute *prehe-minence* with *Homer* (though already *settled* in a high *reputation*) which he doth with so much eagernesse, that *skirmishing* (as it were) with him he often not *unfortunately* enters the *lists*, and maintains the *Combat*: but as *Hesiod* sayes

---*These* strifes *are* good *in men*---

And indeed these are the *noblest* and *worthiest* contentions that are about the *crown* of *glory*, for in this to be *overcome* by ones *predecessors* is not *dishonourable*.

§. 12.

Therefore when we goe about any thing which should carry in it *sublimity* of spirit, it will be very good strongly to *imagine* in our selves how *Homer* if there were occasion would have said such a thing, how *Plato*, how *Demosthenes* would have *rais'd* it, or if it be in *History*, how *Thucydides*; for by that means such *illustrious* shapes *appearing* to us, and, as it were, *conversing* with us, *whisper* unto us expressions to *shadow* out what we

we shall conceive; or rather if we can *possesse* our selves with a *jealousie*, how *Homer* if he were present, or *Demosthenes* would judge of such a thing. For it is no mean *incitement* unto *glory* for a man to propose unto himself such a *Theatre* and such a *Tribunall*, and to have such *Heroes* the *judges* or *advocates* of his writings, and this in realty. Above all this there is nothing more *incites* then if you *weigh* with your self how every succeeding *eye* would *receive* those things which are in writing. Now if a man be afraid lest he may *live* to see the *funerall* of what he goes about, it is an evident sign that his *conceptions* are but *flat*, *narrow*, *abortive*, and *shapelesse*, and not able to endure and survive to the enjoyment of any future glory.

§. 13.

Now is *youth* to be acquainted, that *Pomp*, *wealth of Speech*,, *proud Emulations*, are by no means better acquir'd then by *Phantasies*, which some have called εἰδωλοποιΐαι [or inward images of things.] Now by *Phantasie* is *generally* understood any conception which may be *fashion'd* into *Speech*; but more *particularly* it hath prevailed to be accepted only of such *representations* as being to be *worded*, thou wilt be so

so *agitated* with *fury* and *passion* as to think thou *really* seest them, and so make them *visible* even to the hearers. Notwithstanding you must take this by the way, that a *Rhetoricall* and *Poeticall phantasie* are quite different, for that which the *Poet* ought to aim at is *Amazement*, that which the *Orator*, *clearnesse* and *conviction*, yet both of them equally require *commotion* or *agitation*.

O mother *I beseech thee send not hither*
These Serpent-hair'd, *these* bloody-visag'd *hags*.
O they're *at* hand, *and* now *begin to* seize *mee*.

and

O she *will* slay *me*, *whither shall I* fly?

Here the Poet *himself* saw not these *furies*, yet so *imag'd* them that he almost *forc'd* the spectators to believe they were before their eyes. And indeed to speak truth *Euripides* is very diligent in *exalting* and *enflaming* of those two *grand* agitations of *love* and *madnesse*, and in *them* (I cannot say in the *rest*) extreamly *fortunate*, although he hath not wanted *courage* to attempt other phantasies: for though his mind was not *fram'd* with the *greatest*, yet hath he often *forc'd* it into many *brave* raptures and *tragicall* excesses, but especially *greatnesses*, that we may apply to him that of the Poet [speaking of a Lion]

Then

Then with his tail lashing *his sides and thighs*
He gathers *wrath and to the* combat *flyes*.

Now when the *Sun* delivers the reins of his charriot to *Phaeton*;

Drive, but be sure thou shun *the* Africk *skie*,
For shee no moisture *hath to* cool *the* heat
Of thy hot *wheels*---
And afterward,
Towards the seven Pleiades *Child bend thy course*.
He hearing this eagerly *snatch'd the reins*,
And sharply lashing *the* swift fiery *steeds*,
Gave rein; *they through the airs blew* convex *flew*,
Whilest that his Father *as* Postilion *rode*
Instructing him which way *and* how to *drive*;
But he drove up *and* down---

Would not any man say the soul of *Euripides* hath here taken *coach* with *Phaeton*, and with like *danger* was *hurried* along by the horses? for it had been *impossible* for him to have *figur'd* such things, had not his thoughts been *mightily elevated* in the *contemplation* of what was done in *heaven*. Parallel to these is that in his *Cassandra*,

But O Horse-loving Trojans---

Now *Æschylus* was very daring in these *heroicall* conceptions, let this in his *Seven at Thebes* demonstrate,

---Seven *stout undaunted Captains*,
Slaying a Bull *upon a broad black* shield,
Covenanted by oath to Mars *and fierce* Enyo
And pale blood-thirsty fear---

They without remorse *mutually* swearing their *own deaths*: and yet as he sometimes *flags* into thoughts not only *little* and *inconsiderable*, but *deformed* and *unpolished*; so *Euripides* out of an affectation of honor *imbarks* himself in the same *danger*. Thus in *Æschylus*, when the court of *Lycurgus* was divinely *agitated* at the unexpected appearãce of *Bacchus*,

The Court grew furious *& the* roofs *lik* rage.

Euripides speaks the same thing though he speak it otherwise:

---*The whole mountain* rag'd.

Nay and *Sophocles* admirably represents *Oedipus* dying in the midst of a great *Tempest* and *burning* himself: As also the setting sail of the *Grecians*, and likewise the appearance of *Achilles* from the *Tombe* when they were setting forward. Which very *Imago* I know not who hath *drawn* better to the *life* then *Simonides*. Now these *Ideas* we find in Poets are more *fabulously* raised (as we said before) and not to be *calculated* by faith; But the *Rhetoricall* are then most excellent when they are *efficacious* and *veritable*. But *digressions* are *unproper* and *unsufferable* if they *ramble* into *Poetry* or *fictions*, or any thing that seems to carry an *impossibilitie*:

bilitie: Yet now adayes (forsooth) we see a many of those that *would be* thought no small *Orators swell* in a Tragick manner and seem *furies*, yet will these *brave* men *condescend* to consider or *learn* that when *Orestes* saves

Unclasp thou *that art one of my* Tormenters,
And grasp me not to throw me down---

He imagines these things because he was *mad*. But then will you say, What use of *Rhetoricall* Phantasie? Marry to carry on high *emulations*, and *heighten* great passions, besides many *other*; so that being *mingled* with other Arguments to the purpose, they do not only *persuade* the Hearer but *conquer him*. *If any* (sayes the Oratour) *should hear a great noise before the Hall of Justice, and some body should bring word that the Prison were broke open, what old or young man would be so unworthy as not to give all possible assistance in this case? But if some passing by should say this is the man* [that broke the prison and shew him] *and he not be admitted to speak, he could not escape suddan death*. Thus *Hyperides haranguing* when he had set free the *slaves* after the defeat [of *Cheronæa*]. *This was* (sayes he) *not done by voices, not by perswasions of Orators, but the Battle of Cheronæa*. Thus he not only *fortifies* his argument, but makes way for a *Phantasie*

and-

and therefore by this *assumption* exceeded the *common* bound and *means* of *persuasion*; for naturally in most things of *this* nature we mostly *fix* our *ears* on that which is *gallantest*; hence are we drawn from the *Argumentative* part to a *smiting phantasie*, whereby the other is both *bid* and *enlightned*. Nor is it *improbable* that we should find this *effect*; for *two* things *joining* forces, the *greater* usurps to it self the *force* of the *lesser*. Now for *height* of *conception*, *bravery* of *Thought*, *Imitation*, *Phantasie*, and what *concerns* them, we think what we *have* said may well *suffice*.

§. 14.

Since we therefore have *assigned* [Sect. 6.] a proper place to *figures*, I am to tell you that if they be *choicely* and *regularly* inserted, they are not inconsiderable *advancements* to *Height*. But since to *handle* them *all* at present would be a *tedious* work, or, to say better, *impossible*, we will ony *pitch* upon a *few* of such as conduce to the *perfection* of *Height*, and *assertion* of what we have *proposed*. *Demosthenes* remonstrates concerning the management of the *Common-wealth*: but what was the naturall *use* or *end* thereof? *You were not deceived* (Athenians) *when you undertook to protect the Liberty of Greece, though with your own hazard: nor want ye examples of this at home, nor did they amisse that engaged at* Marathon, *nor those at* Salamis, *nor those at* Platææ. But then as though he had been *suddenly ravished* with divine *afflation*, and *struck* into a *Transport*; he swears by the *gallant* men of *Greece*; *By all those* (sayes he) *that were in danger at* Marathon. Now by this *figurate oath* (which we will here call an *Apostrophe*) does he intimate the *deification* of his *Ancestors*, calling them though *dead* to *witnesse*, to whom as *Gods* we ought to *appeal*. Now he recalling *this* action into the *memory* of his *Hearers*, and raising up his *demonstration* to such a *transcendencie* and *vigour*, and confirming it with *new* and *venerable oaths*, then giving *lenitives* and *cordials* to their spirits, so *enflames* them with *praises* that they cannot *imagine* or *expect* any thing lesse from the *fight* with *Philip* then *victories* as signall as those of *Marathon* and *Salamis*: and yet they say he had the *seed* or *hint* of this from *Eupolis* [the *Comedian*]

Now by my victory at Marathon
Their *merriment shall cause no* grief *in me*.

Now to swear *commonly* or upon no occasion is *little worth*, but *where*, *how*, upon what *occasions*, and for what *ends* [make the *Height*:] so that here [in *Eupolis's* verses] there is nothing but a *meer* oath, and that

to

to the *Athenians* flourishing and not needing *consolation*, nor doth this *oath* imply the *death* of the men he swears by, that by the *vertues* of such men he might *instill* some *concernment* into the minds of his hearers; but in stead of insinuating of *dangers* makes only a *dull* mention of a *victory*. But in *Demosthenes* the oath wholly *levels* at them that were *overcome*, that so the businesse of *Cheronea* might be no longer accounted a great *misfortune* to the *Athenians*: So that here at *once* (as I said before) he not only *evinces* their war no *errour*; but brings a *president*, the assurance of *oath*, *commendation* and *instigation*. But some may object to the Orator and say, *You that are a publick* Minister and mentioning a *defeat* swear by a *victory*. [*Ἡττῶν*.] For this cause he *weighs* his words, and that he may with more *safety* utter them, he wisely *restrains* them: (teaching us, that in the greatest *deboucheries* there must be some *sobriety*) He sayes his were in *danger* at *Marathon*, he sayes they had a *Sea-fight* at *Salamis*, he sayes they were *vanquished* at *Platæa*, not that they *overcame*; but still he forbears any mention of the *event*, because it was *fortunate* and quite contrary to that of *Cheronea*. Wherefore suddenly *surprizing* his hearer, he addes, *All these (Æschines) the City buried at the publick charge, not only those that returned victorious.* §.15.

§. 15.

Now it will be *worth* our labour (friend) not to omit one thing which hath fain into my *consideration*, and *this* in a word it is; That *Figures* are very good *servants* to *Height*, and *Height* a very noble *master* to *Figures*: But *how* and on what *occasion* I will now set down. It occasions *suspicion* to *affect* the use of *single* figures, and raises a *jealousie* lest we intend either *surprise*, *deceit*, or *fallacies*, but especially if we addresse to a *Judge* that hath full *power* in his hands; much more to a *Tyrant*, *King*, or *General*: *Imo*, for they *stomach* presently if you endeavour to *catch* them like *schoolboyes*, with unbratil *Pedanteries* of *Rhetorick*, and *interpreting* such *little* Sophistry to be brought in contempt of them, *disgust* the whole, so that though *courted* with all the *blandishments* and *graces* of speech, yet will they never be *persuaded*. This then is the excellency of a *Sophist*, that it be *advantageous*, yet *unaffected*: therefore *Height* and *adorned Passion* are the most *safe disguises* and *sovereign Remedies* for such a suspicion; so that if a man can *cunningly* throw them into such a *posture* as that they are *overshadowed* with *Grandezza's* and *beauties*, he avoids all suspicion. We need

 no

no better instance then that we had even now, *by those at* Marathon. But wherein here hath the Oratour *concealed* his *figure*? [*Answ.*] 'Tis as clear as *light*; for set how like as a small *gleam approacht* by the *Sun* in its full lustre presently *disappears*; so the *Sophistry* of Rhetorick is wholly *overshadowed*, being so *circumfused* and *covered* by *Height*. Not *unlike* this is an observation we find in *picture*; for after that Lines are drawn upon a *plain* and colours *laid on* and *shadowed*: and *enlivened*, this set in the light projects a *pleasant* brightnesse, which is so much the more *visible* by how much you nearer *approach* it: even so *Heights* and *Passions* of speech *neighbouring* to our souls, as *knit* thereunto by a *straight allyance*, *out-shine* the figures, and *only* stand in *sight*, *overshadowing* their *Art* and *clouding* it in obscurity.

§. 16.

What shall we then say of *Questions* and *Interrogations*? does not any Oration become much more *intense* and *forcible* by *shaping* and *molding* figures in this form? *Whether will you, I pray you tell me, meeting one another, Ask what news? Can there be any greater then to hear that a man of* Macedonia *should orecome the* Athenians *and rule in* Greece?

Greece? *What is Philip dead? No indeed is he not, but he is sick: but I pray you what will you gain by it? for should he dye never so soon, you your selves would make another* Philip. And again he sayes; *Let's sail into* Macedonia. *But where shall we land asks another? War it self will find out the weaknesses occasioned by the badnesse of* Philips *actions.* Now if he had *simply* propounded the businesse, it had been *inferiour* and *insufficient* for its end. Now the *suddennesse* and swift *prosecution* of *Interrogations* and answering of *Objections*, is not only a means of *heightning* the *shape* of an *Oration*, but of rendring it more *probable*. For the *intervention* of some *hinderances* then draw the Hearer more *forcibly* on: when it seems that they are not *raised* by [the Orator] himself, but *brought* forth by *occasion*. For *enquiries* to a mans *self* and *sudden* resolving of them seem to afford a just *opportunity* of vehemencie. For as if we be *asked* any question by others, we are *obliged* to make a *present* return, and such satisfaction as may *clear* it out of the *truth* it *self*; so the figure of *Question* and *Interrogation* makes things that were *premeditated* to seem to be *thought* and *said* on the sudden, and so *beguile* and *seduce* the Hearer. And therefore (if there can be any thing *higher* then this of *Herodotus*) suppose thus.

*** How

* * * * * *

How singly things *fall* and are in a manner *poured* forth, *preventing* in a manner the very Hearer! And *joining shields together* (sayes Xenophon) *they pushed, they fought, they slew, they dyed.* And that of *Euryalochus*,

* * * * * * *

We search'd the woods (Sir) following your commands,
Where in the vales Circe's proud Palace stands.

These words thus *dislocated* yet *speeded*, shew a great deal of *grief*, yet both *prevailing* and *moderated*. Yet this did the Poet by using *Asyndeta's* [or words not *bound* by *Ands*.]

§. 17.

Besides all this a *confluxe* of *Sobernes* prevails not a little, that is when *two* or *three* joined in an *association*, lend *vigour*, *prevalescence*, and *ornament* to one another: such are those *Asyndeta's* against *Midias* twice together with *Anaphora's* [or Repetitions] and a Diatypose [or description] *He*

He that beat [him] *did many outrages, which he that was beaten could scarce tell to another by gesture, eyes, speech.* Therefore least the speech might *relapse* into the *same* things, (for in *orderly* speeches all things must be *quiet* and *serene*; in *disorderly*, *passionate*, and proceeding from *trouble* and *commotion* of soul) he presently leaps into other *Asyndeta's* and *Epanaphora's*, *when as insulting*, *when as an enemy*, *sometimes with his fist*, *sometimes upon the face.* Now the Oratour by all this endeavours as if he *himself* had beaten his *Client*, to work upon the minds of the *Judges*, by a continuall *addition* of new *circumstances*: then again like a *whirlwind* making a *new* assault; *These things move*, *these things enrage them unaccustomed to put up injuries*; *Whoever relates this can hardly tell how hainous a matter it is.* So he still makes use of new *Epanaphora's* and *Asyndeta's*, yet is always *counterchanging* them, so that his very *order* seems to be *disorderly* and his *disorders* are *rang'd* into a certain kind of *order*.

§. 18.

Now to consider of *Conjunctions* which [being contrary to *Asyndeta's*] the followers of *Isocrates* affect, we must not passe over this; He that *beat him did many outrages*,

outrages, first by his gesture, secondly by his looks, and thirdly, even with his voice. Now you must know that this *urged* in the *latter* manner neither *urges* nor *exasperates*, but being *slackened* and *disjointed* by *conjunctions* falls into an harmlesse *smoothnesse* and *extinguishes* it self: as if you should *ty* two together that were running a *race*, you hinder the *speed* of *both*; so passions *manacled* by *conjunctions* and other *hinderances* are *smothered* and *stifled*, for they *deprive* them of their *liberty* and *force*, which is such as if it were *shot* from an *Engine*.

§. 19.

Vnder this Idea must we place *Hyperbata's*, which is a *troubled* and *disorderly* placing either of *words* or *notions*, and indeed the truest *character* of a *struggling* and *contending* passion; as those who are really *angred* or *afraid* or *provoked*, or possessed with *jealousie*, or any other *passion*, (for they are *innumerable*, and 'tis only not *impossible* to reckon them *all*) falling from their first thoughts *straggle* into others, and speak things clean *different*, interrupting the *series* of the discourse with some *new* and *improper* things, yet at last *winding* into what they had formerly *propos'd*: And this through *vexation* of mind, being drawn *aside* and *tos'd* up and down by a *giddy* and *unruly* spirit, *disordering* and *entangling* both their words and notions a thousand wayes *contrary* to the *conduct* and order of *reason*. So even the most excellent *writers* have taken occasion to *imitate* this work of *nature*, and that by *Hyperbata's*: for then doth *Art* appear *perfect*, when she can scarce be *distinguished* from *nature* it self; and again *nature* is ever happy, because she alwayes carries a *hidden Art* in her own *bosome*. Such as this was *Dionysius Phocensis*; *Into this pitch of extremity are our affairs fallen, O men of* Ionia, *that we must either be free, or slaves, or in a manner fugitives. Now if you have a mind to avoid these ensuing calamities, you must presently employ your selves in labour and hardship, for so having overcome your enemies you will be free men.* Now if he had said this in order, he should have said; *Men of* Ionia, *'Tis now time for you to undergo labour, for your affairs are in a pitch of extremity*: But he transpos'd *Men of Ionia* to another place, and then mentions them when he had *hinted* his *fears*, least in the beginning he might have called the hearers to have *learned* their danger; and after this he wholly *inverts* the order of his *conception*, for before he tells them that they were to *undergoe labour* which was his businesse to *persuade* them to, he *first* gives a reason

reason why they ought to *undergo* it; *for*, sayes he, *our affairs are in a pitch of extremity*; so that he does not seem to speak things *fore-thought*, but *arising* from the *occasion*. But besides this *Thucydides* is especially skilfull in the *severing*, *dividing*, and *transposing* things of one *nature* and in a manner *inseverable*. But *Demosthenes* a *venture* is not so far in *this* case as *Thucydides*, who most frequently uses this *figure* of any other, conceiving it should seem both *vehemency*, and (if you will) *extemporary* expression very much *furthered* by these *transpositions*. Hence is it that he not seldome brings his *auditors* into very great *danger* of long *Hyperbata's* (by oftentimes *forsaking* the matter he had in *hand*, and inducing *forein* things *one* upon *another*, as though it were his *order* for to *hedge* in things *strange* and *inconsistent*, he casts the Auditour into a *fear* least the whole Oration *fall* to pieces and so *enforces* him by his attention, equally to *rove* and *wander* with *himself*;) yet *unexpectedly* after a long time he handsomely *returns* to his *first point* and *finishes* it; with these *adventures* and *excursions*, leaving the Hearer in much more *astonishment*. But I forbear *examples* because they are so numerous [in him.]

§. 19.

§. 19.

Now for those that are called *Polyptota* [or of many cases] *collections*, *interchanges*, *gradations*; they are large supplyes of *courage* and *bravery*, and wholly *operate* to *ornament* all kind of *Height* and *Passion*. But what can the changes of Cases, Times, Persons, *numbers*, and *genders* do? How do they *diversifie* and *work* up Eloquence? I affirm as concerning *numbers*, that *these* not only adorn that have a *singular termination*, yet after consideration are found to have the *power* and *nature* of *plurals*; *Presently* (sayes he) *a multitude of people rush'd towards the shore and dividing it self made a shout*; But *those* are *more worthy* observation when *grand Plurals* fall in *together* and *triumph* in their own *multitude* and *number*, such as are *these* of *Sophocles* concerning *Oedipus*;

O marriages, *O* marriages,
From you *I sprung, and being sprung return'd*
To whence you *brought me, in me* you *have shew'd*
Fathers *and* Brothers, children *and* affinitie,
Brides, Wifes, *and* Mothers, *and whatever else*
Mankind knows horrid and detestable.

All

All these are but *one* name *Oedipus*, and on the other part *Iocasta*, so that the number being spread into the plurall *multiply'd* his misfortunes. The like dilatation is in this,

The Hectors *and* Sarpedons *issued out.*

And *that* of *Plato* which we quoted in *another* place when we spoke of the *Athenians*; *Neither the Pelops's, nor the Cadmus's, nor the Ægyptus's, nor the Danaus's, nor any of the barbarous Nations dwell with us, but only Grecians, we have not the least commerce with Barbarism, &c.* For naturally when words are so *heap'd* and *amass'd* together, we easily imagine the *things* they represent far more *great* and *magnificent*. But this must *not* be done in *all* cases, but only in such where the *subject matter* is capable of *Aggrandization*, *plenty*, *excesse*, or *passion*, or *one* of these or *all* of them; therefore to be alwayes *tinckling* of *Cymbals* is miserably *Sophisticall*.

§. 21.

On the *other* side, those that are *plurals* yet *summ'd* up into *singulars* carry in them a great deal of *Height*: *After that all* Peloponnesus *was rent into factions*, *Phrynichus* acting a play of the taking of *Miletus*, the spectators fell all a *weeping*. For the *reduction* of *different* things into a *single* number

number carries with it a *bignesse* and *corpulency*. Now the reason why either of them conduces so much to *ornament*, I conceive to be this; for when there are many *singulars*, to make them *unexpectedly plurals*, shews a mind *settled* and *compos'd*; but if they be *plurals*, and many of them *gather'd* into a right *sound* by *sudden changes* of the things into their *Contraries* * * *

§. 22.

Now [for Times] if you bring in things as *now* in action and *present*, you will make your speech no *narration*, but a *representation* of a thing in *being*. *A man*, sayes Xenophon, *falling under the horse of* Cyrus, *is trod upon, he thrusts his sword into the horses belly*, Cyrus *falls*. This is very frequent with *Thucydides*.

§. 23.

Of equall *efficacy* to this is the change of *persons*, whereby oftentimes the hearer thinks *himself engag'd* in the midst of *danger*;

You'ld say unwearied *and* untam'd *they were,*
They fought so fiercely *and with such carreer.*

 And

And *Aratus*;

In that month do not trust thy self to Sea.

And the like *Herodotus*; *He going from the Elephantine City, [and after] passing the Country, and again taking ship, thou wilt be twelve days at Sea, and afterwards arrive at a great City called* Meroe. See now friend, as if he had the guidance of thy soul, he leads it through regions, making a report in a manner visible. Now all these passages apply'd to the things themselves *arrest* and *fasten* the Auditour: The like it is to make a shew not to speak to all but one person:

---you could scarce divine
To whether Diomed *did most* incline.

For certainly a man is more *mov'd* and made more *attentive* and *interested*, when he is *awak'd* with such speeches as directed to *him*.

§. 24.

WVithall it *often* happens that an Author making a narration in *another* person, suddenly *forsakes that* and assumes his *own*; for this *scheme* is a grand *enforcement* of passion:

Hector *withall his voice bid th'*Trojans *dare*
T'attempt the ships as spoils of bloody war.

Whom

Whom I at distance from their ships espy,
That *mans* death *I resolve---*

The narration (as well became him) the *Poet* assum'd to *himself*, yet he before all *expectation*, inserted that *precipitous* threat of the Generall. For alas! the Speech had *fainted* had he said, Hector *said these things*, or *to this purpose*; when as now the *swiftnesse* of the translation of his speech prevents him in *all* his haste. And therefore the *opportunest* use of the *figure* is in the very *nick* of time when the writer cannot *stay*, but is enforc'd upon the instant to *change person* for *person*; as this of *Hecateus*: *The Ambassadour thinking these propositions very harsh, commanded all the family of the* Heraclidæ *to depart, for it is not in my power to help you, for if I perish you perish; indeed you may banish me and force me into another Country.* But *Demosthenes* by *another* way, and with greater *variety* and nimble *turning* represented this in *Aristogiton*: *None of you,* says he [Demosthenes] *will be found unprejudic'd or unoffended in those things wherein this detestable and shamelesse man hath violated the Laws; who (O thou wickedest of mankind) debarr'd of thy accustom'd petulancy, neither by grates nor by doores, which notwithstanding some may open,* --changing you see in an *imperfect* sentence (through *choler*) and in a manner

 by

by *one* word, his speech into two *persons*; *who* (*O thou wickedest of men*) turning at *one time* his speech to *Aristogiton*, and *seeming* to *fall off*; yet by *this* passion he much *prevail'd*. Nor otherwise *Penelope*:

Herald, did these proud *suitors send thee here.*
To bid the Great Ulysses *maids forbear*
Their usuall tasks, and feasts for them *prepare?*
Suitors and those that of acquaintance are
Must not expect to feast here any more.
You *whose perpetuall resorts devour*
The wise Telemachus *goods, did you not hear*
Your fathers (you being children yet) declare
What brave Ulysses *was---*

§. 25.

Now for *Periphrases* [or circumlocutions] I think none doubts but that they very much *elevate Speech*. As in Musick from discords there results the sweetest harmony: so a periphrasis very often *winds up* it self in its own *expatiation*, and most commonly *tunes* up it self into an *agreeable* sweetnesse, especially if it hath nothing in it *blown up* or *inconsistent*, but all proportionably *tempered* together. I cannot cite a better witnesse

nesse then *Plato* in the very beginning of a funerall Oration: *And indeed we pay these Obsequies unto them as the last duties they can receive now they are upon that journey which Fate hath preordain'd them, dismiss'd both by the publick honours of the City, and private offices of friends.* Here he calls death a *preordain'd journey*, and the buriall by the publick charge a *pompous dismission by their own Country*. Now by this means he either gently *swell'd* up his conceit, or else so *dispos'd bare* words by this Periphrasis, that he *wound* them up into *concord* and *melody*. And *Xenophon*: *Believe that labour is the truest Patron of a happy life; and you are now possess'd of the bravest endowment and fittest for a Warriour, that above all things you are delighted with praise*: for in stead of saying you must labour, he sayes, *Believe it the truest Patron of a happy life*, and so *enlarging* himself in the *rest*, addes a huge *notion* unto his *praises*. And truly that of *Herodotus* is imitable: *The Goddesse* [Venus] *punish'd those* Scythians *that spoil'd her Temple with the feminine disease.*

§. 26.

But above any of the rest a Periphrasis must *choicely* and *opportunely* be made *use* of, and without immoderation, for so it grows

remisse, *faints*, and pitifully *puffs* up it self into *light* and *empty* obesitie. Hence is it that *Plato* (who very excellently makes use of *figures*, though sometimes *unseasonably*) hath incurr'd *censure* and *laughter* for saying thus in his book of *Lawes*: *They must neither suffer silver riches, nor golden riches to take place in the City and dwell there.* For, say they, if he had forbid the keeping of *cattle*, he must at that rate have call'd it *Oxe-wealth*, or *Sheep-wealth*. And now (my dearest *Terentianus*) I think we have sufficiently *insisted* upon those *figures* which promote *Height*, and declar'd their *use*, how all of them *inspire* an oration with *life* and *vehemence*; for *Passion* partakes so much of *Height*, as *Height* of *Delectation*.

§. 27.

Now since in an Oration both the *conception* and *phrase* receive *spirit* and *lustre* from one another, let us bestow our consideration about that part of *phrase*, if there be any thing *remaining* to be said in it. That the election therefore of *big* and *magnificent* words strangely *strooks* and *wins* the Hearers and supplyes all Oratours and other Writers aiming at *Height*, not only with *Majesty*, but *beauty*, *clearnesse*, *weight*, *strength*, *prevalescence*, and what ever else can

can yeeld any help thereunto, *animating* and *polishing* speeches like rare *Statues*, and striking a *Morbidezza* and *sprightlinesse* into them, inspiring the subject with a *vocall* kind of *soul*, I conceive it unnecessary to *demonstrate* to a man of *understanding*. For indeed selected and *flourishing* words are *reflexions*, and (as a man may say) *transparences* of the mind: yet is not the *state* and *bignesse* in them *always* requir'd; for to enunciate *slight* and *creeping* matters in terms *grave* and *lofty*, is a businesse no more congruous, then to *impose* an high *tragicall* person upon an *Infant*: yet in Poetry

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Yet rich and plentifull. And that of *Anacreon*, *The Threician* [*harp*] *shall no more take up my thoughts*. The like is that of *Theopompus*, very laudable, for the *analogy* of it seems to me very *significant*, although *Cecilius*, I know not for what reason, *blames* it: *Philip*, sayes he, *knows how to swallow and put up any thing*. For a *naturall* expression is many times more *prevalent* then *ornament*, as is easily observed out of the *common course* of life; for things we are *accustom'd* to, soonest gain our *belief*, and

 therefore

therefore to a man that can *patiently sit down* under things *unhandsome* and *ill-favour'd*, nay be *glad* of them so they may bring him in some profit, it is most properly said, *He can swallow and put up any thing.* And I pray you what *think you of* that of *Herodotus*, saying, Cleomenes *being mad cut his flesh with his sword into small bits, till he was slic'd and minc'd to death*; Pythes *fought so long upon the deck that he was at length chopt all to pieces*? These seem to rule upon a *plain* simple man, though the *sense* of them is *nothing* such.

§. 28.

Now for many *metaphors* [put together] *Cecilius* seems to be of their opinion who will not allow above *two* or *three* at the most to any *one* sentence. But we must make *Demosthenes* our *rule* and *law* in *this* matter. Then therefore are they fitly us'd, when passions *rush* in like a *Torrent*, and forcibly drive them along in great numbers. *Detestable men* (sayes he) *Flatterers, Furies, who have maim'd their Country, drinking and guzzling up her liberty, first to* Philip, *now to* Alexander, *measuring* [her] *happinesse by their bellies and vices, and overturning liberty and freedome from any Master, which were formerly the very essence and bounds of the Grecian*

sian Felicitie. Here doth the mind of the Oratour *fall* in upon those with a *band* of *Tropes.* Therefore *Aristotle* and *Theophrastus* prescribe us some *allayes* for the *boldness* of such *Translations*; as, *As I may say*, or, *as it were*, and, *if I may speak it in such a manner*, or, *if a thing so daring may be spoken*: for such *acknowledgments lessen* the appearance of *Boldnesse.* For my part, I also willingly admit them, yet so as I believe the number and *pride* of Metaphors, (as I said) the seasonable *enamel* of schemes, *concitated* passions, and Generositie to be the strongest *Antidotes* of *Height.* For by their *force* and *impetus*, they *bear down* and *chase* all other things before them, and make the greatest *sparings* of speech seem meerly *necessary*, not permitting the Reader to *weigh* their *number* and *use*, as being equally *entranc'd* with the Speaker. But in all tractations of *places* and *descriptions*, there is nothing so significant as *numerous* and *continued Tropes*; By which means the Anatomy of an *humane Tabernacle* is pompously *describ'd* by *Xenophon*, and much more divinely *painted* by *Plato.* The head of a man he called a Cittadell; and that *the neck was an Isthmus rais'd in the midst between it and the breast*; *That the muscles were plac'd there as hinges for it to turn about upon*; *That pleasure was a bait of evill to mankind*; *the*

the Tongue the tryer of Taste; so [the heart] the spring and maker of the veins, and fountain of Bloud which swiftly glides through all the members, which is guarded in the Quarters of the spear-men; so the passages of the pores he calls *streights*: Now for the palpitation of the heart in great fears and disturbances of anger, *The Gods* (say they) *preparing a remedy, joined unto it the lungs, which consist of a soft and bloudlesse substance, having certain pipes and passages, and easie conveyances, least when Choler boils too much in it, it be corrupted into obedience. Thus did he call the house [or seat] of Desire a Nursery; that of Wrath an Andreion, [or place of the house where men only converse] the spleen the Cook house of the entralls, by whose excrements it being once filled it swells up with a great deal of fulsome matter: Yet all these are covered over with flesh both as a defence and assistance from cold and heat, and such as like wool it gently yeelds and obeys any impressions made upon it: Blood (he call'd) the supplyer of flesh; the easie currents of the veins for the better disposing of nourishment disperse themselves like channels artificially cut in a garden for to moisten it, gushing through their little [valunlaes or] openings as through a pipe.* And when death approaches, he sayes, *the faculties of the soul are loosened like the ropes of a ship [setting sail] and so she is set free.*

There are many *other* like to *these* in the same place, but these we have *instanc'd* are enough to manifest of what *brave* use and how conducing to *Height* are *exchanges* of words and metaphors, and how much all places both *passionate* and *expository* may be beholding to them. And yet we conceive, should we be silent, it is evident, that the *entertainment* of figures as all other *gallantries* helps mainly to bring on somewhat *extraordinary*, and *too Giantly* in speech. And in this *Plato* himself hath incurr'd no little censure, as one *led away* out of a *Phrenzie* of Eloquence into *rough* and *savage Metaphors* and *ranting* Allegories: *'Tis not easily apprehended* (quoth he) *what a City must be temper'd as you mingle a glasse of wine: for the wine first pour'd in flyes and mantles, but when once punish'd and weaken'd by the other sober god, tempers it self with it and becomes good and wholesome drink.* To call water a *sober god*, say they, and *mingling punishment*, were proper only for a Poet, for no *sober* man would ever affect such *pitious decadences*. Nay and from this place *Cecilius* in his discourses upon *Lysias*, takes the *boldnesse* to pronounce *Lysias* absolutely a *better* [Oratour] then *Plato*, *but* it appears by two *inconsiderate* passions; *as* a lover of *Lysias* even more then *himself*, *and* more to all purposes *hating Plato* then he *loved*

loved *Lysias*. But as it may be all this proceeded from his *prejudice* and *partiality*, so are not his considerations to be received as *clear* and *indubitable*; for he makes [*Lysias*] a *consummate* and *faultlesse* Oratour, and cites many *lapses* in *Plato*, but it is so farre from being true that it seems not probable. But I pray let us once find some *perfect* and *blamelesse Writer*.

§. 29.

But it will be worth our pains *first* to enquire in the Generall, whether in Poems and Orations an *irregular* and *luxuriant greatnesse* be sometimes better then a *staid proportionate* and *steddy* regulation: And withall whether *many* vertues or the *greater* ought justly to obtain the *primacy* in speech. For *these* questions are very proper to the disquisition of *Height*, and therefore cannot but require our determination. Now I observe that *excesses* of greatnesse are naturally the *least pure*, but what is *nicely exact* is in danger of *littlenesse*. Thus in *sublimities* as in *vast* estates, there must be somewhat to *contemn* and throw away. And must not this also be necessarily found, that men whose *understandings* are of a *little making*, never adventuring themselves in *attempts* of *height*, seldome or never *fall*, but walk on sure *ground*? yet for all this it is not to be *conceal'd*, that naturally all humane

mane things are ever rather *adjudg'd* by the *worse*, and the memory of the *bad* stands *fixt* and *permanent*, but that of the *good* glides away and *vanishes*. Now should I instance some no smal *faults* both of *Homer* and other *Grandees*, though for my part as I am as little pleas'd with their failings [as any man] so would I rather call them *voluntary* [errours] then offences, or [properly] failings of *carelessnesse*, heedlessly overseen by *chance* in severall places by a *noble pride* of nature: yet nevertheleſse I think the *greatest* vertues, although not equally *regnant* in the whole piece, ought to carry the *suffrage* for *precedency*, were it for no other cause then their *height* and *greatnesse*. Now though *Apollonius* that writ the *Argonauticks* hath never *offended*, and *Theocritus* in Pastorals (excepting somewhat he has of *forein*) is most fortunate; pray whether would you choose rather to be *Homer* or *Apollonius*? and whether is *Eratosthenes* for his *Erigone*, (a Poem absolutely *unblameable*) to be accounted a greater Poet then *Archilochus*, that sayes many things in *confusion*, yet proceeding from the *motion* and *dictates* of some *assisting spirit*, which so break out that they cannot be *digested* into order? And in Lyricks, whether would you be *Bacchylides* or *Pindar*? and in Tragœdy, *Ion*, or *Chius*, or (*O difference!*) *Sophocles*? *these* have

struck into a passion?) whilest the other taking the *accents* of *Height* it self from the *highest* pitch of *advanc'd* Nature, and of *skill perfected* to the most exquisite *extremity*, breaths out *living passions*, *substantiall plenty*, *skill*, *swiftnesse*, and thereby a *lordly*, and, which is above all the rest, an *unaccessible* fiercenesse, drawing all these *divine endowments*, (for I do not think it lawfull to call them *humane*) unto himself. And therefore these *excellencies* which he bids at he *solely Masters*, and without a *Rivall*; and in stead of those which he hath not, *thunder-strikes* and in a manner *enlightens* the Oratours of all ages, that a man may sooner open his eyes to a *flash* of *lightning* then look *fixtly* upon *his motions* and wonderfull *agitations*.

§. 31.

Now in *Plato* (as I have said) there is another difference; for *Lysias* is not only *inferiour* to him in the *greatnesse*, but in the *number* of his *vertues*, and so much the rather *exceeds* him in many more *faults*, then *comes short* of him in *vertues*. What therefore saw these *godlike* men, and endeavourers of the *sublimest* writing, that they seem to *contemn* and slight this *exactnesse* in *all*? Among the rest this; that nature making us

us no *humble* or *inferiour* creatures, but framing man into *bravery*, and bringing him into *life* and *view* of the world as a *full* and large *Theatre*, to be spectator of all that should be *acted* therein, and an *emulous* contender; engrafted at the same time in his soul an indeleble desire of *greatnesse* and somewhat *to us divine*. Therefore to the consideration and *attempt* of his own *advancement* the whole world *suffices* not, but his thoughts very often mount further then the *surface* that comprehends it. And if a man look about and examine what in *life* is *excellent*, great, and *worthy* above the rest, he will soon understand for what *end* we enjoy *it*. Hence is it that even out of common notion, we admire not little *pure* or *usefull* streams, but the *Rhine*, *Nile*, or the *Danow*, and above these the Ocean. Neither do we the most look at our ordinary fire, although we see it dayly burn shine and *recruited*, but we rather look up and adore those celestiall flames, though to us often darkened. Nor do we think any thing more wonderfull then the *Pits* and *vortices* of the *Etna*, whose *eructations* throw whole stones from its *depths*, and huge fragments, nay *poures* out *rivers* of no other species, which is *fire*. So that from all this we may well draw this result that what is *profitable* and necessary for Man-

 kind

kind is easily *attainable*, but what is *admirable* is beyond his *expectation* or *attempt*.

§. 32.

In all the *braveries* therefore of speech to wch *Height* concurs not without *use* or *profit*, we must here note that such men though they could not arrive to a pitch above falling, yet they have put themselves in a condition above *Death* or *oblivion*: And as the *other* things do but shew they were *men*, so their *greatnesse* hath set them in a condition next to *Immortality*; and indeed their *fallibility* is not so much *blam'd*, as what is *laudable admir'd*. But what need I adde any more? Any of those *Heroes* are able to *expiate* all their offences with one *glorious* and *fiery* passage: and that which is of greatest consideration, if a man should pick out all the *errours* of *Homer*, *Demosthenes*, or *Plato*, or any other of those *renowned* men, and put them all together, they would be found not the *thousand* part of those exquisite things *scatter'd* up and down in their *immortall* papers; and therefore all *Ages*, and the *men* of those Ages could not be so *infatuated* with envy, as not with a joint consent to raise up *tropheys* to them, which *to this day* remain fair and undemollish'd, and are like ever so to do

Whilest springs shall glide, and woods their leaves renew.

You

You will therefore say that a writer is an *irregular Colosse*, no better then the *Doryphorus* of *Polycletus*; but among other things it may be answered, That in *Artificials* we require *exactnesse*, in *Naturals*, *greatnesse*; now nature made a man *rationall*, and in *statues* we expect a thing like a man; but in *Speech*, some what, I know not how *exceeding* (as I have said) *Man*: yet ought we (for now we return to that *Monition* we began with in *this* Book) since *infallibility* is for the most part the effect of *Art*, and *sublimities* are *various* and *different*, call in *Art* always to the assistance of *Nature* for their better *perfection*, for by their *confederacy* all must be *consummated*. And thus much was *necessary* for us to resolve upon the *Questions* we formerly propos'd, every man make *election* what he will follow.

§. 33.

Of near kin to *Metaphors* are *Parables* and *Descriptions*, [or *Pictures*] differing only in this

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And such as these, if you brought *your brains plac'd in your head and not in your heels*. Therefore it will be necessary we

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know how farre we may *proceed* in any thing, for to adventure beyond the set *limits*, destroyes the hyperbole, and *slackens* and *breaks* the things so *stretch'd*, nay and sometimes they are *perverted* into utter *contrarieties*. And therefore *Isocrates* I know not how play'd the very *child* in his sedulous affectation of speaking all his things *largely* and *copiously*. Now the end of his *Panegyrick* is, to shew how far the *good turns* of the *Athenians* to the other *Grecians* exceeded those of *Sparta*; but he in the very beginning brings in this; *Since that Orations have such a naturall property, as they can devance and lessen great things, and exalt and heighten little, and repeat matters of Antiquity as done yesterday, and discourse of Novelties as things of many ages standing.* But I pray (may some say) *Isocrates*, are you about to make such a *counterchange* of the affairs of *Lacedemon* and *Athens*? Now this commendation of Orations did little lesse then give his hearers faire *warning* and premonition to be *incredulous*. And therefore the best *Hyperboles* are those, (as we said before of *Schemes*) when they are *so* dispos'd that they are *not known* to be *Hyperboles*: and then is it, when in the *height* of *perturbation* they *fall in* with the *circumstance* it self, as was handsomely done by *Thucydides* [writing] of those that were slain

slain in *Sicily*; *The* Siracusians (sayes he) *coming down did most execution upon those that were in the River, so that the water was in an instant corrupted, and yet nevertheleſſe, for all it was bloody and dirty, they drank of it, nay some fought about it.* Now the transport of passion and the circumstance make it probable that they might *drink mudde* and *blood*, and *quarrell* about *it*. Like to this is that of *Herodotus* of those [*that fought*] at *Thermopylæ*; *In this place whilst they defended themselves with such swords as they had left, the* Barbarians *encompass'd them, and falling upon them both with hands and mouths overthrew them.* You would say 'tis strange they should fall upon *armed men* with their *mouths*, and that it is not usuall [*for a number*] to be *overthrown* with *darts*, and yet this is as credible [*as the other.*] But we must not take occasion to bring things *in order* to bring in Hyperboles, but we must make Hyperboles arise from the *things*: and indeed (to prosecute my purpose) *passions* and *circumstances* coming near the thing in hand, are great *remedies* and *qualifiers* of *Height*; hence is it that many *comick* passages though *stretch'd* unto *impossibility* seem to be *probable* because they are *ridiculous*; [as that] *He had a piece of groundlesse then a* Laconic *Epistle*; for laughter is a passion that consists of *pleasure*. Now Hyperboles

perboles are as well admitted for *diminution* as *augmentation*, for both extreams *correspond* and *answer* one another, and indeed *elevation* is nothing but the *plucking up* of *depression*.

§. 34.

We are now arrived at the *fifth* branch, which we said in the beginning was to *glorifie* speech, and that is (my noble friend) the *disposure* and *Architecture* which we have already sufficiently discourse of in *two* Treatises. Yet for so much as I did then insert to this purpose, I thought it but necessary to *transcribe* hither: as, that *harmonious* fabrick of speech is not only very fortunate in *persuasions*, and naturally full of *allurement* and delight, but also a most admirable *promotion* and *engine* of *liberty* and passion. For a *Pipe* makes not only an *impression* upon the hearers, but *unsettles* them and makes them rove about like *mad* men, and if you choose any *particular* tune compells them to *dance* after it, and by severall gestures to *answer* and *imitate* it, or any other when 'tis chang'd: And can it be deny'd that the severall *Tunes* of a *Lute* (though they signifie nothing in *themselves*) *varied* and chang'd by severall *touches* and *stops* into a sweet concord, do not

not wonderfully *charme* and *bewitch* the *spirit*? But these *airs* and imitations are force'd and *bastardly*, not reall and *genuine* movers of the mind of man. Shall we not therefore think that *Composition* being a *Musick* resulting from words which are *naturall* to men, gains admission as wel in the *soul* as at the *ear*; when it musters up numerous *Idea's* of *words*, *things*, *lustre*, *proportion*, and what ever else is *innate* or *congeniall* with us, and by *mixing* and *moulding* their sounds *disperses* the passion of the Speaker, and *infects* all near *him*, and by all this adding magnificence to the *structure* of words, and raising them up to *glory* and *majesty*, and whatever it *comprehends* within it self or may *touch* upon *our* spirits, or any way master our *understandings*? But it would but seem *madnesse* to *doubt* any longer of things so *universally acknowledg'd*, for there needs no other proof but *experience*. 'Tis a very *rich* and indeed extraordinary *thought* that of *Demosthenes* after the decree; *This very Vote made all the danger that hung over the City to vanish like a cloud.* Yet was the *musick* and *utterance* of it not at all inferiour to the conceit, for it all *runs* upon *Dactyls*, which are the most *heroick* and *stately* measure, and therefore are they chosen for *that* verse [*the heroick*], which is the *gallantest* and most *princely* of all the rest.

rest. Now if you should transpose any thing here out of its place according to pleasure, as τῶν τὸ ἥφισμα ὥσπερ κίρφ ἐπόησι τοῦτο δ' τότε κίνδυνον παρελθεῖν, or but cut off one syllable ἐπόησι παρελθεῖν ὡς κίρφ, you would find how much the time sets off Height; for that ὥσπερ κίρφ knit to the *former* long foot is of four syllables, but being *mangl'd* into ὡς κίρφ it comes *lame* and the greatnesse is lost, but if again you *stretch* it out to παρελθεῖν ἐπόησι ὥσπερ κίρφ it runs otherwise and becomes the same it was formerly, for by the length and stop of the last particle the breach *closes* up, and it runs *free* and *smoothly*.

§. 35.

Besides that this apt *disposure* of parts doth *greaten* speech, as the like in *members* does a *body*: for if one be once cut off and *severed* from another there is nothing *comely*, but all remaining together make up an *handsome system*; so *generous* things being *scatter'd* and *parcel'd* one from another can never *close* into any *Height*, but brought into a *coalition* and *bound* up into *harmony*, they *circulate* and become *sonorous*; so that the true sounds and tones of *Periods*, may be compar'd to a great *feast* made up of many dishes. And indeed a many both *Poets* and

and other *Writers*, though they had none of the *highest* natures, and use mostly but *low*, *common*, *triviall* and *plain* words, yet by the *contexture* and *fabrick* of them have arriv'd at *pride* and stately *interstices*, and made shew of nothing lesse then their *meannesse*: as for example (among many others) *Philistus* in *some* things, *Aristophanes* in *many*, *Euripides* as we have sufficiently manifested. Thus *Hercules* [*in* Euripides] when he had *slain* his *children*;

I'm full *of evils, there's no* place *for more.*

This is but *popularly* spoken, yet is made Tragicall by its *order* and *figuration*. Now if you will but *discompose* it a little, you wil find that this proceeds rather from the *modelling* of the words, then the *notion* they comprehend. And of *Dirce* being hurried about by a Bull,

---Where e're
He turn'd about, he turn'd about withall
The Woman, Stones, *and* Oaks, *throwing them round.*

The speech is *lofty*, but is made more *weighty* in regard the *tone* is not made too *swift* and *precipitate*, but hath its *stays* and *rests* at every name, and *pauses* of time, whereby it *established* it self into just bignesse.

§. 36.

§. 36.

Nothing at all so *enervates* greatnesse, as numbers *rent* and *shatter'd* in the pronunciation; as the *Pyrrichii*, *Trochæi*, *Dichoræi*, which can only be accommodated to a *nimble* dance; for all such [*things*] as are *bundled* into numbers, presently become *pretty*, *thin*, and *dis-passionate*, flowing *silently* and *untroubledly* by reason of their too much *smoothnesse*, and which is worst of all in them they *withdraw* the hearer from what they treat of, and entertain him only with their *noise*. So these *Rhythmicall* and *footed* passages feed not the *attention* of the hearers with their *matter*, but their *sound*, and *they* foreseeing their periods join with them in the *close*, and as in a *consort anticipate* the *conclusion*. So [we may say of] these small things *triflingly flatted* and *smooth'd*, and *slic'd* into particles, which seem'd to have their fractures naild up, and *botch'd* into a continuity.

§. 37.

§. 37.

That which also *diminishes* Grandeur is too much *concisenesse* of phrase, for if it be too *Laconic* it *dismembers* it: but this must not be understood of such as are *limited* to a just *narrownesse*, but such as from which somewhat is *lopp'd*; for such *maims* arrest the understanding; *compendiousnesse* furthers *it*, but *lifelesse* and *tedious* prating is to be held *excrement* and *excrescency*.

§. 38.

Withall the use of *little words* is a great *shame* and *blemish*, and therefore *Herodotus* excellently describes *Winter* as to his *notions*, though his subject is not so worthy of it; as in this, ζοιάνης τ' θαλάσσης, the Sea frothing, ζοιάνης is very eloquent by reason of the harshnesse of the sound; ὁ ἄνεμος (sayes he) ἐκόπασε, καὶ τὰς νῆας τὸ πελάγεος βραχυάζοντας ἐξεδέξατο πάλιν ἄγαμαι. this ἐκόπασε is unhandsome because of his *commonnesse*, and Ἄγαμαι is unsuitable to such a passion. So *Theopompus* endeavouring *magnificently* to describe the expedition of the *Persians* into *Egypt*, *stabb'd* his narration by a few little words; *What City*, or *What Nation* (sayes he) *in all* Asia *sent not*

their

their Ambassadours to the King? What was it that grows upon the earth, and could either be made curious or precious by Art, which was not brought and presented to him? How many rich Carpets and Robes? some purple, some particolour'd, some white, Golden tents fitted with all kind of utensils, many under-garments, and embroidered beds, silver and gold already coin'd, platters and goblets, some whereof you might see studded with gemmes, others wrought with exquisite skill and vast charge. Adde to this innumerable myriads of Arms, some of the Greek, *some of the* Barbarie *fashion, besides Beasts for carrying of Baggage above all account, and besides others for sacrifices, a number of bushels of seasoning for them, many sacks and packs of Books, and what ever else could be necessary, so many Tubs of all kind of Sacrifices salted and prepared, pil'd into such heaps, that viewing them afar off you would have suppos'd them Hills and Mountains new risen up.* Here when he should have *pursued* the highest things, he *falls* upon the lowest, whereas to have *gain'd his* point, he should have done the *contrary*; and in this *grand news* of such a preparation, mentioning *chests* of *seasonings* and *sacks*, he makes the *business* little better then the march of a *Sutlery*; for it is no other, if in the same memoriall, wherein he mentions *golden and studded*

studded cups, stampt money, golden tents, he also places *chests* and *sacks*, which certainly were a very *unfitting* and *unbecoming* sight; so the words expressing them must needs be ugly *scars* as *unhappily* placed there. He might as well to make a *full* narration, have told what *Mountains* they were that were conjectur'd *to rise*, and have made the Camels *discourse* one with another what kind of preparation the *other* was, or a multitude of *Beasts* carrying all that might serve the *luxury* of the *Palat* and *Table*, or have *particularized* the heapes of all those provisions, and told whether they serv'd rather for *necessary* food or *wantonnesse* of Banquet; or else in this manner he might have mention'd all things he thought requisite either for *Table* or *Banquet*. For in high matters there must be no *tumbling* into other *base* and *sordid*, unlesse there be an absolute and *unavoidable* necessity: For words ought to carry a *stamp* worthy of the things they *represent*, and in this to *imitate* nature in the *making* of man, who neither plac'd our *privy parts* nor our *excrements* in view; but as well became her, *hidde* them; and, as *Xenophon* sayes, *turn'd their channels and passages another way*, least there should be any thing to impair the comlinesse of the whole. But I will

will no longer insist upon these causes of littlenesse, for having once shewn what makes speech *generous* and *sublime*, it will follow that the *contrary* for the most part *humbles* and *deforms* it.

§. 39.

It only remains, and for your better *information* (dearest friend) I will go through with it, to satisfie a question which a certain Philosopher sometimes ask'd; *'Tis a great wonder* (said he) whence it should come that in *our age* as well as in many *others*, large *capacities*, deep *judgments*, clear and *searching* heads, but especially *vigorous* and *fiery* wits, made for the *enriching* of Eloquence, are very seldome or not at all *found*, such a generall dearth there is of all men *constellated* for the sciences: Shall wee I beseech you believe that which hath been in many mens mouths, that a *Democratie* is the best *Nurse* of *high* Spirits, and under it so many great Oratours have in a manner not only *flourish'd*, but even *decay'd* with it? For just liberty *feeds* and *nourishes* the thoughts with great *notions*, and *draws* them forward, and encreases their *emulations*

lations and the *strong* desires they have to obtain the *priority* of honour, and that by the rewards propos'd to them in such *Republicks*: the faculties of their minds and all their skills are *whetted*, and in a manner *kindled* into a flame, which commonly *shines* freely and *brightly* as the things they deal with. But we of this age, said hee, seem to be taught from children to endure *slavery*, being *swath'd* as it were in these *customes* and persuasions even from our *tenderest nails*, so that we cannot possibly *taste* of that *rich* and *full fountain* of Eloquence, I mean, sayes he, *Liberty*. So that in the end we become at best but excellent *flatterers*, and from hence, sayes he, these kinds of habits follow us to our *own homes*; and 'tis impossible for a *servile man* to be a true *Oratour*, for presently his *Liberty* and his *boldnesse decayes* and *consumes*, and being as it were by custome used to *buffeting* we dare never speake *out* but onely *mutter*. *Wee lose one half of our vertue* (sayes *Homer*) *in one day of our servitude*. And as (if it be *true* which I have *heard* reported) they say the cages in which *Pigmies* commonly called *dwarfes* are nourished not only *hinder* the *encrease* and *growth* of

of them, but even streighten them by a *muzzle* [or band] put about their mouths: So may we say that any *slavery* be it never so just, may truly be called a *cage* of the soul and a *common Goal* of it. But my good friend, said he, I believe that it is proper to man to *blame* and *repine* at the present time, but looke if * * * * *

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'Tis peace that *corrupts* the greatest wits in the world, and so much the rather that this *Warre* which is *endlesse* puts a *stop* upon our *inclinations*: And besides wee may adde to this the *perturbations* that *besiege* the present way of living, and oftentimes *tosse* it and *disorder* it; For Covetousnesse as a *generall feaver* will not suffer our *thirst* to be *quenched*, and our *pleasures* lead us *captive*, or, to say better, *swallow* up both our *manners* and *designs*. Now *Covetousnesse lessens* a man the most of any thing, and *pleasure* renders him the most *ungenerous*: nor upon the deepest *resuerie* can I finde or *opinion* that it can possibly be, that those who can value such *unmeasurable* wealth, or to

to speake truer, *adore it*, can lay aside those base humours that *infect* the mind at the same time with it. Now to such excessive and *unbridled* wealth, there necessarily follows like a *shadow* at the heeles *prodigality* and *other vices*, she opening the *Gates* and entrances of Cities, *possessing* her self of them and *seating* there. Now when *these* have had any *long* entertainment in the *life* of man, they *build* nests there (as the *wise* men have said) and presently *impregnate*; and doe but you consider what they must bring forth, marry *haughtinesse* and *luxury*, which are not their *bastard-children* but *legitimate*. Now if any *cherish* these grand-children of wealth, they breed up incontroulable *Tyrants* over their souls, *contumely*, and *shamelessenesse*: for these things must *necessarily* follow, and 'tis impossible men should look up to the *pinnacles* of honour, or *say* any thing *more* then ordinary. Thus are these corruptions of life *perfected* by degrees in a circle, and the excellencies of the soule *decay*, *languish* and grow *drowsie*, since they perceive men cherishing only their *passible* and *mortall* parts, and *slumbering* in irrationality, so that they neglect the *pursuit* of the *vertues*. For 'tis impossible

 in

in a Judgement seat that any man *bribed* or *prepossessed* should be a *good* judge of what were *just* or *unjust*, for whoever takes a *bribe*, must needs think that which is *domestick* to him the *best* and *honestest*. Now since bribes and false judgments *follow* us all our lives, and *contrivances* and *expectances* of [*others*] deaths, and *falsifying* of Testaments, and *truckings* for gain out of any thing whatever, every man *selling* into slavery his owne *minde*; can we think in such a pestilent *perversion* to expect any *free* and *right judge* of such things, as being *great* and *generous* would divert him from his former *designs*, and not gratifie him with the *flattery* of his present *oberrations*? Now is it not better for us that are men of this *kidney* to have a *Ruler* set over us then to be left to our freedome, since that our *Covetousnesse* let wholly *loose* (like *prisoners* set out of prison into the *voysinage*) would run *headlong* into such mischiefs as may set all the world on *fire*? Then (said he) the *lazinesse* of our modern wits proceeded also from *profusion*, to which, except a few, wee are all *enclined*, not otherwise labouring then men newly *recovered* out of *sicknesse*, unlesse it be for *praise* or *pleasure*, but out

out of no *zeal* or to any profit worthy of *praise*. But it would be better perhaps to *dismisse* this point and fall upon that which must *next* follow, and that is the *passions*, which wee have promised to treat of in *another* discourse, in which both other *speech* as well as *Height* will I suppose have a share.

THE END.