

IT2t
10.0


## A 532091






M+FPrikncl 4930


```
AZ
999
.F78
```



Google


# A NEW <br> CATALOGUE OF <br> VULGAR ERRORS. 

> BY

## STEPHEN FOVARGUE, A.M.

Fellow of St. John's College, Cambridggie

> In many Cafes one with Amazement hears the Arguings, and is aftonifhed at the Obfinacy, of a worthy Man, who yields not to the Evidence of Reafon, tho' laid before him as clear as, Day-light. Locke.

Sunt delia amen, qüibus ign innvife velimus. Hor.
$C A M B R I D G E$, Printed for the AUTHOR: Sold by Fletcher \& Hodson in Cambridge ; S. Crowder in Pater-nofter-Row, J. Dodsley in Pall-Mall, M. Hingegton near Temple-Bar, and G. Kearsly in Ludgate-ftreet, London; J. Fletcher at Oxford; and the BookSellers at Norwich, Lynn, York, and Newcafle. 1767.
(Price HALF A CROWN.)

Go gre
4UDOtAJA.

## (i)

## PREFACE.

 $T$ explain the USe of Educaion, no Method can be more effectual, than to flew what dull Miftakes and filly Notions Men are apt to be led into for Want of it. There Miftakes are fo numerous, that if we were to undertake to divulge all the Errors that Men of no Knowledge in the Sciences labour under, the fhortef Way would be to publifh a compleat Syftem of Natural Philofophy, which Learning, as it may be acquired by reading the different Books, which have already been wrote upon that Subject, in this Eta of the Sciences, fuch an Undertaking would be quite needlefs at this Time, even fuppofing the Author capable of that laborrousW work. If the following Sheets do butferve to diveft Men of fome of thofe unreafonable Obftinacies with which they and their Forefathers have long been prepoffeffed, the Time will be well laid out, both of the Writer and Reader.

Be not affronted, gentle Reader, at my taxing thee with Error, with Obftinacy, or the like; thou mayeft not be one of that Stamp; for any Thing I know you may have ftudied the Sciences, you may be well verfed in Mechanics, Optics, Hydroftatics, and Aftronomy; you may have made the Tour of Europe, if not, you may foon do it in Poft-Chaifes, and be almoft as wife as you was when you went out ; or you may be one of thofe whom bountiful Nature has bleffed with a moft excellent Underftanding, a quick Apprehenfion, and a difcerning Judgment, and yet not have been fo fortunate, or unfortunate,
nate, which you think proper to term it, as to have been brought up a Scholar.

Scoff not when we dwell fo much upon Scholarship; for I would have thee know, whether thou thinkeft proper to believe me or not, that had it not been for the four Branches of Learning abovementioned, thou wouldeft not have been fmoaking that Pipe of right Virginia, which in all Probability (whether thou art a Farmer in the Country, or a Mechanic in London) thou art now moft pompoufly blowing to Afhes: Neither would that charming Bowl of Rum and Brandy Punch mixed, have waited at thy Elbow to infpire thee with generous Sentiments (which Punch, let me tell thee, if thou drinkeft in Moderation, may keep thee from the Ague, if thou liveft in the Hundreds of Effex.)-Nay, thou wouldeft not a 2
even
(iv)
even have known what it was to have tafted a Plumb-Pudding, which, tho' now, thy Palate being vitiated with falt Pork and Muftard, and bottled Beer, thou haft no Relifh for, yet thou mayef rernember the Time when thou didft think it moft delicious Food. To Philofophy art thou beholden for all thefe Dainties and Comforts of Life, which if thou doft contradiet, and doft frill obftinately perfift in thy own Opinion, and wilt not be convinced of thy Errors, know, Duft and Alpes, that thou art not fenfible whether thou moveft or fandeft ftill; and doft imagine, that the glorious Sun is an extempore Whirligig.

Wonder not, Reader, if thou art a Man of Senfe, that thou fhouldeft be miftaken in many Things: For what Mortal can pretend to fuch Knowledge as never to be miftaken? Truth

## ( v )

is more difficult to be found out than is generally imagined: Error is eafily fallen into; by fo much the eafier as the Odds are againft us: For in the Difquifition of any Point, there are numberless Wrongs, but there is only one Right. Numberless Falfhoods and Errors may be railed about any Thing, but Truth is invariable, and remains the fame to all Eternity.

The following Sheets will not contain many philofophical Terms ; we fall rather avoid foch a Step as would hinder a great Part of our Readers from underfanding us, and fall endeavour to explains ouffelves by fuch Methods as the meanef Capacity will be able to comprehend. Moreover, all fuch Subjects will be avoided as may interfere with any religious Tenets, it not being the Intention of this Pamphlet to deprive Men of their Reft, by tearing from their Confciences
fciences thole fixed Proteftant Principles of Religion (let them be what they will) which they and their Anceftors have long and peaceably enjoyed. But our Difquifitions will be chiefly confined to natural Objects, and the Phænomena which daily prefent themselves to our View. We fall likewife endeavour to rectify forme of thole Miftakes in the common Arts of Life, whether of Bufines or Pleafure, which Men by an accuftomed Tradition are apt mort obstinately to perfevere in.

IN.

## (vii)

## INTRODUCTION.

THE third Error is one which Sir Thomas Brown has taken Notice of; and it mut be acknowledged, that the inferting of it here was a Miftake. However, we hope that it will be excufed, fince it is feven Years fine the Author of this litthe Pamphlet had the Pleafure of reading a Part of Dr. Brown's Vulgar Errors, and then he didnot fee that Error; it being not regularly placed among the others, but in a Separate Detachment from the main Body. Notwithftanding the general Perfpicuity of this Author, we are apt to think that he never heard a Bittern himfelf, but only went by Hearfay with respect to the Noife which is made by that Bird, however skilled he flews himfelf in the Anatomy of it. He fays, that it differs but little from the croaking of a Raven. We can affure the Reader, that neither the Noife it makes when it draws in the Air, nor the Sound it gives when it throws it out again, have the leaft Refemblance to the Croaking of a Raven, as he calls it.

A

## (viii)

A Raven makes a much fhriller Noife than any of the Crow Kind, notwithftanding it is a larger Bird. I make no Doubt but the Voice of a Raven is twelve or theirteen Notes higher than the Voice of a Rook; befides, he makes his Notes quick and Tharp one after another; whereas a Bittern takes near five Seconds between every Sound, and (as will be affirmed) in as deep a Note as the fourth String of a double Bafs.

## ERROR I,

That the more Ammunition is put into a Fowling Piece, the farther it will do Execution.

HIS Error is often of very danger I ous and dreadful Confequence; I have known People fo obstinate in it, that even ocular Demonftration would not convince them of their Mistake.

It proceeds from a Notion, that the more a Gun recoils, the better and ftronger will be the Force with which the Shot fly out.

B
There

There is nothing which requires more Nicety and Exactness than the finding out the proper Charge of a Gun; it is fomething fimilar to finding out the Tone of a mufical Inftrument; of which more in its Place.

It will be fufficient here to fay, that every Gun has a certain fixed Quantity of Ammunition, with which it does the molt Execution. I have feen Lectures in the Art of Gunnery, which come under the Science of Mechanics, and even the Author himelf, though a Man of Learning and Abilities, feems to have been ignorant of the Art of charging a Gun, when he fays, "If you put in a Gun, a Ball upon a Quantity of Powder as (i), it will throw the Ball to fuch a Diftance; if you put in a Quantity as (2), it will throw it as far again. This feems to be a Miftake; becaufe, if that was the Cafe, a Perron would have nothing to do but to put Powder enough into his Gun, and have the Barrel made
strong

## VULGAR ERRORS. II

 ftrong enough, and he need not fear killing at any Diftance. As to the Recoil it would give, if the Gunner was a ftrong Country Gentleman, and a keen Sportfhan, and an Englifhman, it would be the leapt of his Thoughts whether it Struck him a great Blow or a fall one.But to the Point: There is no better Way of finding out the proper Charge of a Gun, than by the Report it gives. If there is too much Powder and too litthe Shot, the Report will be a kind of a deep Roar ; if too little Powder and too much Shot, it will be an infignificant, fort, narrow Smack; but if it is charged properly, the Report will be a fart, ffirill Clap, fomething refembling Thunder.

This is the Reafon why the Report of a Sportsman's Gun is fo different from that of a Field-Keeper's. The FieldKeeper has, or ought to have, no Shot in his Piece; the Sportfman's is properly loaded.

B 2
In
ii A New Catalogue of
In fort, there is a Tone in the Barrel of a Gun, and the better the Temper of the Metal is, the more frill will be the Report, and the farther it will do Execution.

I have dwelt the longer upon this Subject, becaufe a Gun is an ugly Weapon in the Hands of thole who are either ignforint or careless, or both.

## 11.

That the Heron makes a Hole in the
Bottom of her Nell, through which. her Feet hang, when Be fits upon her Eggs.

What feems to have led People into this Error, is, the Appearance which a Heron makes upon her Nett: You may fometimes fee her Feet when fie is fitting.

Now

## VULGAR ERRORS. is

Now it feems unaccountable, how a Bird fhould fit upon her Eggs on a Tree, and yet her Feet appear to a Spectator below. For any Perron who takes Notice of a Bird fitting upon her Eggs, will find that the doubles them up under her, and that they are hid among her Fenthers and the Eggs; fo that if this is the Cafe, there can be no other Way of feeing her Feet, but by a Hole through the Bottom of the Nett.

But this is not the Cafe with the Heron, nor the Bittern, another Bird referbling the Heron. When there Birds fit upon their Nefts, their Legs lie ftraight out behind them, in a Line parallel to the Plain of the Horizon, in the fame Pofture as when they fly. This accounts for the Phoenomenon of the Feet appearing on the outfide of the Nett.

[^0]14 A New Catalogue of when they fit, or rather lie, upon their Eggs in the abovefaid Pofture, the Neft is unable to contain thefe long Legs, and by that Means they hang over the Side of it, and are feen by thofe who are under the Trees on which they build.

With regard to any Thing of a Hole through the Bottom of the Neft, nothing can be more fabulous: I once had the Sight of a large Tree, which had been blown down in a high Wind, and was full of Heron's Nefts. They are built exactly in the Form of a Crow's Neft, and of the fame Materials, only as the Nefts were larger than thofe of Crows, fo there were fome larger Pieces of Sticks than Grows generally make Ufe of ; and fo far are they from having a Hole at the Bottom, that it was impoffible to find a Paffage through any Part of the Nêt, with a ftout walking Stick, fo firm was the Texture of them.

If any one doubts of this, if he will take the Trouble to climb any Tree in

## VULGAR ERRORS. 15

 a Heronry, he will be convinced of the Truth of what has been raid, by ocular Demonftration. But I would not advife him to do it when there are young ones.As the Bittern has been mentioned in this Section, it will not be amis to put in a Word or two concerning an Error, which pales very current in Countries where this Bird is found, and which we may venture to affert is equally fabulous with the former. It is,

## III.

That the Bittern puts bis Bill or Beak into a Reed, and that the Reed gives, by the Breath and Motion of the Beak of the Bird, that deep and loud Note wobich we fo frequently bear bim make as be lies in a Fern.

This Bird, on Account of the Noife he makes, which is much fuck a one as if a Perron was to express the Word Bump in a deep Note, is in many Countries called

16 A Nerw Catalogue of called a Butter-Bump: Neverthelefs the true Name of him is Bittern, as may be feen in feveral Books.

One particular Proof that Bittern is the true and ancient Name, may be feen in Stephens's Monafticon. The Author is giving us an Account of fome Expences which the Abbey of Peterborough was at, and among others there is a Bill made of the Expences for the Supper at the Funeral of one of the Abbots of that Convent, in which, among a great Number of other coftly Difhes, and a Hogfhead or two of Wine, which were drank, and an incredible Quantity of other Things too tedious to mention, there is a Sum fet down for a great Number of Bitterns ; from which we may venture to conclude, that they were efteemed very delicate eating amongft thofe Connoiffeurs.

I hope the Reader will pardon this Digreffion from the Point in Hand, when I take Occafion to obferve, that here is another

## VULGAR ERRORS. I

 another vulgar Error, which fuppofés, that the prefent Times are more luxurious than the pat. For to convince us of this Mistake, we need go no father than the aforefaid Book, and there we fall find, that as much Money was laid out, (in Proportion to the Scarcity of Coin in thole Times) upon the Funeral of one of thole Abbots, as in the prefent Age will pay the Expences of a whole College for a Twelvemonth.But toreturn to our Bitterns: That they were efteemed very delicate eating at that Time, is plain, by their being ferved up at fo foplendid an Entertainment; and we think it may be called another vulgar Error, in a Farmer to fuffer fo fine a Bird to lie upon his Dunghill, while he and his Wife and Family are regaling upon reftic Bacon; which, as great an Error as it is, I have known done, and a Perron who knew the Value of the Bird, has taken the Bittern from off the Dunghill, and dreffed it, and made a delicious. Meal.
C

## 18

 A Nero Catatogue ofBut it is now Time to fay fomething concerning the Error about the Noife it makes.

It is very abfurd to fuppofe it poffible, that this deep Note can proceed from the Bird's putting his Beak into a Reed, even if it's Beak was formed for the Purpofe. Every one who knows of what valt Dimenfions an Organ-Pipe muft be, to give fuch a loud, deep, bafs Note as the Noife of a Bittern, knows alfo, that a Reed is incapable of making fuch a Noife as that. It muft be fomething with a hollow Tube of a much larger Diameter than a Reed, and the Wind muft be thrown in with the greateft Exactnefs, both in regard to the Quantity of the Wind, and the Manner in which it is let in; and moreover the Tube muft have a proper Aperture made towards the End of it, of an exact Dimenfion according to the Size of the Tube, before it will give any thing like a Tone at all. But here is a Sound as deep as the fourth String of a double Bafs, given

## VULGAR ERRORS. 19

 given by an Animal, that may be heard four or five Miles off, in a fill Evening.The mot probable Conjecture is, that the Noife is made by the Animal itself, with the Affiftance of Nature alone; and we fall have the more Reafon to be of that Opinion, if we examine the Throat of the Bird, which is of fo uncommon a Size, that a moderate Hand would go down it.

Now a Sound given from the Windpipe into fuch a Cavern as this, may very probably be the Caufe of this deep Tone. It acts upon the fame Principle as when a Perron clofes his Lips, and founds a deep Note with his Voice. Perhaps after the Reader has made the Experiment, (as in all Probability he will do) he may be convinced that it is a vulgar Error, to fuppore that a Bittern puts his Beak into a Reed, when he makes that remarkable "Noife which is heard in a Fern,

$$
\mathrm{C}_{2}
$$

It

It may not appear foreign to the Pure pore, when I fay that I have heard a Bittern make the Noife abovementioned, and that I have gone to the Spot, which was coarse Graft or Flags, jut mowed, where there were no Reeds; and the Bird role up up before me.

Here I muff beg Leave to put in a Word or two, by way of corroborating what has been faid about the Heron and the Bittern lying flat upon their Nefts, with their Legs parallel to the Plain of the Horizon.

When the aforesaid Bittern rove up, I foot, and wounded him flighty, and marked him down again in the fame Kind of Grass or hort mowed Flags, As the Graft was not higher than one's Shoes, and it was wounded, I was in Hopes of having the Pleafure of feeding him lie on the Ground very plain. However I let my Pointer go firft, knowing that he would fang at the Place. Accordingly

## VULGAR ERRORS. 2*

 made a dead Point at it. I came up as fllent as poffible, to take a View of it, but to my great Surprize, nothing was to be fees.There was indeed fomething which appeared long, like two green Weeds lying among the Graft, and there wasfomething like a large Spot of dyed Grads or Flags a little before them,

While I was looking at the Place, the Dog, being out of Patience, feized Hold of this Phenomenon, which proved to be no other than the Bittern itfelf. Thole Things which feemed to be green Weeds, were it's Legs extended at the full Length, behind the Bird, as it lay quite flat upon it's Belly ; and that broad Spot of brown or dried Grails was the Body, with the Wings extended to their full Stretch, quite flat upon the Ground, which, I believe, formed as compleat a Deception Vifûs as any Thing in Nature.

Thus
2. 2 A New Catalogue of

Thus we fee how wonderfully there Animals are formed for their Self-Prefervation; fo wonderfully; that though they are near as large as a Heron, and much of the fame Shape, it muff be a keen Eye that diftingnifhes their long green Legs from Weeds, and their brown Backs from dried Graft ; but this Deceptio Vifus is fo notorious in Partridge, and many other Species of Game, that there is no Occafion to dwell any longer upon that; only what has been fid may ferve to convince the Reader of the Truth of what has been obferved in the foregoing Section, concerning the Pofture of a Heron and a Bittern on their Nets.
IV.

That the Tone of a Violin is to be brought out, by laying on like Blacksmith.

Before we can convince fuch of our r Readers as have no Knowledge in that Part

## VULGAR ERRORS. 2

Part of Pneumatics which is called Harmonics, of this Miftake, it will be neceffary juft to give a fhort Account of the Caufe of Sound in ftringed Inftruments.


#### Abstract

In the fint Place, all Sound proceeds from Undulations in the Air, which is an elatic Fluid ; and with regard to thefe $\mathrm{Un}_{n}$ dulations, is much of the fame Nature as Water, which is another Fluid, but differs from Air in many Repects. Now when a Perfon throws a Stone into Water, thefe Undulations or Waves are raifed in the Fluid for fome Diftance, by the Force and Action of one Wave upon another. This is the Cafe with regard to Sound; only the Air being an elaftic Fluid, thefe Undulat tions are more quick ahd brisk in their Motions than in Water. So much for Sound itelf. Now for the Gaufe of this Sound, or of thefe Undulations.


Thefe Undulations are caured by the Vibration of fome elaftic Body, which is put into Motion by a Stroke of another Body againft it. It mutt be an elaftic Bot dy,

14 A Nero Catalogue of
dy, (take notice) for upon that Word der pends the Truth of what is going to be alleged. To convince the Reader of the Truth of this, he has nothing to do but to take a Rolling Pin, and frise it againft a Pound of Butter, and he will find very litthe or no Sound at all, becaufe Butter has very little Elafticity or Spring in it; but if he frikes the aforefaid Implement againft the Table, he will find Sound enough, becaufe moot Tables are made of Wood, which is a very elaftic Body. If there is no Butter in the House, Wax will do as well or better, for it will prove that a Body may be hard without being elaftic, and which will be very much to the Burpole. It will be neceffary, before we can get any further, to explain what Vibration is, a Word very commonly made Use of among Mufical Men, tho' but little underflood.

To be as flit t as poffrble; a Piece of Lead hung upon the End of a String, which moves backwards and forwards of itfelfafier being first put into Motion, is
called

VULGAR ERRORS. 25
called a Pendulum, and that Motion backwards and forwards is called its Vibration; it is upon this Principle that elaftic Bodies are the Cafe of Sound. It will be belt illuftrated in a Mufical Inftrument, befides that is the Point in Hand; and to be more to the Point fill, we will fuppofe it a Volin, though any other fringed Inftrument would anfwer the fame End.

Here we have four Strings fetched out upon a Bridge, or thin Piece of Wood, which communicates to the Belly of the Inftrument, from which Belly the greateft Part of the Tone proceeds, Now astring drawn tight at both Ends, when it is truck, will have a Vibration or tremulous Motion, which Vibration, or tremulous, Motion, acts upon the fame Principle as a Penduhum does in a Cycloid, or, to peak as plain as poffible, as a Pendulum does when it is put into it's proper Motion.

It is upon this Principle of Vibration then, or tremulous Motion, that the String

26 A New Catalogue of of a Violin, being moved by the Bow, is, to act : The String immediately communicates it's tremulous Motion to the Bridge, and the Bridge to the Belly of the Inftrument, which Belly being made of a very elastic Wood, by it's Vibration and free Motion, acts upon the Air in the Manner abovementioned.

As it is the great Elafticity of the Wood which is to caufe the Tone, it ought to have as little Confinement init's Vibrations as is poffible ; the Weight of the Strings mut indeed pref againft it, otherwife they could not communicate their Motion to it. We fhould therefore be careful not to over-ftring the Inftrument, fince it fo plainly contradicts the Principles of Pneumatics.

It is cary to hear when an Inftrument is over-ftrung; and fometimes an Octave in a Harpfichord, by it's additional Number of Strings, fill render the Tone of the Infrument fo dead, that, though it gives

## VULGAR ERRORS. 27

 a Sprightliness peculiar to an Octave, yet it fometimes hardly compenfates for the Loft of Tone which it causes in the Unifond, by it's too great Preffure upon the Belly of the Inftrument.And yet notwithftanding all this, what is more common than to fee a Performer, with his Waiftcoat unbuttoned, laying Strokes on a Violin, heavy enough to fell an Ox .

The Truth is, managing the Bow is flight, and we mutt make Ufe of Art more than Strength in our Performance : moreover, it is an Art which cannot be wrote down upon Paper, norexplained in Words, but muff be learned by the Example and Direction of forme affiduous, Matter. However what has been aid may ferve to flew, from Philofophical Principles, the Error of leaning too hard upon the Inftrument, which was the Thing intended to be done.

D $2 \quad V$.

## V.

That the farther you go South, the botter is the Climate.

Gentle Reader, as thou art a Perfon of Underftanding, thou wilt pardon the Want of Connection and Form which thou findeft in the different Subjects which are here farted for thy Entertainment: It would be very eafy, in the fair Copy which will be wrote over, to range them in an Order, fuitable to the different Branches to which they belong; but why fhould I pefter thee with Form, when there is nothing fo agreeable to a Man of Tafte as an eafy Variety? Therefore, though it is ten to one that, before I have done with thee, I hall have forme more Difcourfe with thee about Mufical Inftruments, yet I fhall not humour thee as a Critic fo much as to give thee it now; well knowing, that if thou art determined to Revierv me, thou mayeft find Aboundance of other Opportunities for it in this Book: And likewife, that if thou doff approve

## VULGAR ERRORS. 29

 approve of what is here difcuffed, thou wilt, if thou art a good-natured honeft Fellow, pals by a little Incorrectness; for what elfe can a Man hope for in a Book. which treats of nothing but Blunders? However the two following Sections may afford thee forme Entertainment, if thou art a Man of Learning, and if thou ant not a Man of Learning, they will give thee forme Inftruction; and to tell thee the Truth, the Subject of them is fo Philofophical, that if we were not fully convince of the Truth of what will be alledged, fhould be afraid to undertake it. is theFor in this little Pamphlet, Phil will be avoided as much as poffible is, it never will be introduced at a to be less it is absolutely neceffary to callourfe Aid, in order to prove the Truth of ant Thing which fall be alerted. But ${ }^{\text {it. }}$ the Point; which is, to rectify the vulgar Error, which fuppofes, that the farthen a Perron goes South, the hotter will be the Climate.

This

30 A New Catalogue of
This is fo well known to be an Error, by all Men of Science, and by all Navigators, that it is needles to fay much about it, only juft to relate the Truth, that thole who are miftaken in their Way may be feet in the right Road. But to proseed.

The two Poles of the Earth, that is, the wo North and South Extremities of the globe, are in fuch a Pofition, or are fo inin ed to the Sun, or to the Plain of the Braptic, as never to have any Rays fall foot thy over their Heads, or they never there ${ }^{i m}$ any higher than a little above Taft Horizon, or the Surface of the though; for which Reafon it is always done the North and South Poles, which $\mathrm{Di}_{\mathrm{i}}$ naturally be the Cafe, as any one w. $y$ experience by the different Pofition of the Sun, in Summer and Winter, in our own Climates.

The Cafe is exactly contrary at the 左quator, or on the Middle of the Globe, which

## VULGAR ERRORS.

 which is fartheft from the two Poles, for there they have the Sun over their Heads at Noon all the Year round; for which Reafon it is always hot under the Line, yet not always the hotteft of any Part of the Globe, as has been fometimes philofophically fuppofed, and which foal be the Subject of the next Chapter, to introduce which this was principally intended.
## VI.

That exactly under the Equator is always the botteft Climate on the Globe.

This Error by no Means ought to be called a vulgar one; becaufe it is a Courfe of Philosophical Study, joined to a Want of Experience, which gives Occafion to it. It is the Refult of a Knowledge of the general Caufe of Heat and Cold, in different Degrees of Latitude upon the Surface of the Earth; which Knowledge is apt, to apply the Rules of Aftronomy, that explain the Phoenomena of Nature in generall,
$3^{2}$ A Nev Catalogue of
rall, to every Purpofe that offers itfelf, in all Cafes, without being able to fearch into the individual Parts of a Syftem, on Account of the Diftance of the Objects which are the Subjects of Enquiry. For though, as has been faid before, for a juft Aftronomical Reafon, the Pofition will hold good, that thofe Inhabitants who are under the Line, live in the hotteft Climate in general, yet it is proved by the Experience of Navigators, that in feveral Parts under the 不quator there is a fine, mild, fort Climate, even excelling any of thole in the temperate Zones; fo happily are Things difpofed for the Purpofes of Animal Life, by the Author of Nature.

This is a Truth whichwe are conftrained to believe, as we have fo many living Witneffes in our own Country, who are ready to affert it.

We have one accurate Account in Anfon's Voyage, where the Author reafons very Philofophically upon the Subject. This Author tells us, that the Crew of the Centurion

Centurion were in forme Uneafinefs about the Heat of the Climate, which they expected they were to undergo, when they came to that Part of the equator which is near the American Coat, upon the South Sea; but that when they came under the Line, inftead of thole falling Winds which fometimes blow in in ${ }^{-1}$ menfely hot Climates, they were agreeaBy furprized with the fofteft Zephyrs imaginable; and that, inftead of being fcorched by the perpendicular Rays of the Sun, they had a fine Covering of thin grey Clouds over their. Heads, and jut enough of them to ferve for a Screen, without looking dark and difagreeable. Many other Beauties of the Climate the Author defrribes, which need not be mentioned here, as it is eafy to fee the Book:

Heaccounts for the extraordinary Mildnets of the Climate in Words to this Purepore:

4 "There
" There are Mountains on the Sea Coat of this Latitude, of an enormous Height and great Extent, called the Andens, the Tops and Sides of which are coversed with everlafting Snow. There Mountains catt a Shade and Coolnefs round them, for feveral Leagues, and by their Influence it is, that the Climate is fo temperate under that Part of the Line. But, fays the Author, when we had failed beyond the Equator, into four or five De gree of North Latitude, and were got out of the Influence of thole Mountains covered with Snow, we then began to feel that we were near the Line, and the Climate was as hot as we could have expected to have found it at the equator itfelf."

There can be no Doubt of the Truth of this Account: No Man would have made foch Affertions as thee, if they had not been true, when there were fo many hiving Witneffes to have contradicted fuch an idle, needles Fallhood as this would have been. And indeed the Appearance

- VULGAR ERRORS. 35 of wife Defign in the Author of Nature is no where more confpicuous than in there Inftances of his Care for the Prefervation of the animal Syitem. What could we have expected more than Mountains of Snow in Greenland ? And even in thole frozen Regions we have as great Inftances of the fame Providence: When the Springs are all frozen up, in that Revere Climate, they have fometimes, even in the middle of Winter, fuch mild South Winds as ferve to thaw the Snow, fo as to caufe Water to fettle in the Valleys, and to run under the Ice in Quantities large enough to ferve the Purpofes of animal Life; not to mention the great Quantities : of Timber which the Surf of the Sea brings upon that Coaft, from other Countries; without which the Inhabitants would have no Firing, nor Timber for their Huts, nor Shafts for their Arrows, as, there are no Trees in that Country.

And now 1 hope it will not be thought too bold an Analogy if we prefume to fay, that as, contrary to all Expectation, at the E 2 Equator
> $3^{6}$ A New Catalogue of Equator (where intolerable Heat might be expected) the Inhabitants are provided with Mountains covered with Snow, to qualify their Atmofphere; why may not we fuppofe, that at the very Poles them: felves there may be forme Caufe, unknown to us, which may render the Climate ferene and mild, even in that fuppofed uninhabitable Pare of the Globe? Why may there not be hot, burning Minerals in the Earth at the Poles, as well as frow Mountains at the Equator ?

We have Reafon to think that the Composition of the Earth, at that Part of the Globe, is of an extraordinary Nature ${ }_{-}$ as the magnetic Quality of it is to be apprehended, from it's immediate Attraction of the Needle. We are entirely ignorant of the Soil, of the Place, and of the Confitution of the Inhabitants, if there are any. We are certain that, near Greenland, there are Sands of fo extraordinary a Nature, that the Wind will carry great Clouds of them feveral Leagues toSca, and they will fall into the Eyes and Mouths

## VULGAR ERRORS. 37

 of Navigators, who are failing part the Coat, at a great Diftance. This Inftance only ferves to thew, that we may be quite ignorant of the Nature of the Soil which is under the Pole ; we cannot tell whether it confifts of Mountains or Caverns, fiery: Volcano or craggy Rocks, of Ice, Land, or Water, cultivated Fields or barren Defarts.What has been fid will feem less flange, if we look back into the Notions which the Ancients had of the Torrid Zone, It is not long fine it was thought, that only the Temperate Zone on this Side the 灰quator was habitable; fo far were they from attempting to find out another Temperate Zone beyond the 不quator, that nobody dare approach near the Line, for Fear of being rooted alive. This is the true State of the Cafe; and if it be fo that the Ancients were, for fuck a raft Number of Years, under a miftaken Notion, concerning the Poffibility of liveing under or near the Line, why may not, we, who are neither more daring nor more ingenious of the Climates at the Pole ?

23 And here I beg Leave to offer a Philofophical Reafon, why it fhould not, according to the Nature of Things, be any colder at the Poles themfelves, than ten Degrees on this Side of them. Not that I by any Means infift upon the Truth of what I am going to fay; I only juft offer it as a Subject to be difcuffed by thofe who are more learned, and are able to take more exact Menfurations of the Phoenomena of Nature than myfelf,

What I would offer is, that there is no Reafon to apprehend more Cold at the Extremities of the Poles than ten Degrees on this Side of them, on Account of the Figure of the Earth. The Figure of the Earth is found, by Obfervations which have been made, upon the Difference of the Vibrations of Pendulums at the $\not \Phi$ quator and near the Poles, and by other Experiments, to be not a Sphere, but a Spheroid;

## VULGAR ERRORS. 39

 Spheroid; it is not exactly round, neither is it oval, but (if I may make U fe of the Comparifon) more in the Shape of a Turnip.Now the Climate is hotter at the 灰quator than in high Latitudes, on Account of the Inclination of the Poles to the Sun, as has been raid before : What I would urge is, that the Surface of the Earth, at ten Degrees on this Side of the Poles, is as much or nearly as much incline to the Plain of the Ecliptic as the Poles themfelves.

If that is the Cafe, no Reafon can be given why the Poles fhould be colder than Greenland, where, if we may believe the Accounts of Navigators, though in the Winter the Cold is fo intenfe as to freeze Brandy, yet, in the middle of Summer it is fometimes fo hot, that People have been glad to Atrip off their Cloaths, for an Hour or two in a Day, in order to go through their Work. But to return to the Surmife, that the Poles are no colder
than

40 A New Catalogue of than ten Degrees on this Side of them, on Account of the Spheroidical Figure of the Earth

I mut trouble the Reader with a very plain Figure, in order to illuftrate the Meaning of this.


By this Figure we may obferve, that any Rays of the Sun A, which fall upon a Place fituated ten Degrees on our Side of the Pole B, and Rays which fall on the Pole itfelf, do not make fo large an Angee, as they would if the Form of the Earth was a Sphere; for if we extend the two Points B and C fo far as to make a compleat Sphere, we mut be obliged likewife

## VULGAR ERRORS. 4

 likewife to move the Line $\mathbf{D}$ along with it to the Point E, which would make a larger Angle, and in that Cafe the Sur s face of the Earth at the Pole B would be more inclined to the Plain of the Ecliptic than it is, and confequently it would be colder, as the Cure of Heat and Cold in different Parts of the Globe is owing to the Inclination of the Poles to the Plain of the Ecliptic, and not to the Diftance of the Sun from the Earth at the different Seaions of the Year; for if that was the Cafe, we fhould have colder Weather in July than we have in December, the Sun being rather nearer to us in Winter thai in Summer.I hope that this little Philosophical Effort, which has been made here, will not be looked upon as unfeafonably introduced in this Place ; and I likewife hope, that while I gaze with Wonder on the ftupendous Frame of the Universe, 1 fall not be thought prefumptuous in having taken a little Survey of one of the Wheels, which duly performs it's F Revolutions

42 A New Catalogue of
Revolutions in that glorious Machine, the Solar Syftem; the exact and regular Movements of which infpire the curious Beholder with a more awful Idea of the Greatness of the Fabricator, than it is polfible for any one to conceive, who is entirely ignorant of the Accuracy of the Conftyuction.

## VII.

That the more Hay is dried in the Sun, the better it roil be.

As Hay is an Herb which is dried in order to lay up all the Winter, when it cannot be found in the Fields, and as it is intended for the Food and Nourifhment of Animals, that Nourifhment muff confift of fuch of the Juices as are left behind in the Herb.

It is very poffible, by the Art of Chemiftry, to extract from Hay all the eparate Salts, Spirits, \& c. of which it is compoled. Now in a Chymical Preparation, there

## VULGAR ERRORS. 43

 there is always fomething left behind in the Still, out of which it is impoffible to extract any more Juices; that the Caymiffs call Caput Mortuum. This Caput Mortuum is of no Service, and is entirely void of all thole Salts and Spirits with which every other Subfance on the Surface of the Earth abounds more or left.The Sun acts upon Bodies much in the Nature of a Still. He, by his Heat, caufes the Vapours of all Kinds, which any Subfrance contains, to ascend out of their Refidences into the Atmofphere, to forme little Height, from whence either the Wind carries them, if there is any, or if there is no Wind, they fall down again upon the Earth by their own Weight, at Sun-fet, and are what is called Dew.

Since this is the Cafe, and the Sun acts upon Bodies in the fame Manner as a Still, we should take Care not to make Caput Mortuum of our Hay, by ex poling it too. long to his Rays; for by that. Means we Shall extract from it moot of thole Salt: and F 2

Spirits

44 A New Catalogue of
Spirits of which Food muft confift, and of which all Animal Substance is composed.

The Botanifts are fenfible of this: When they dry their Herbs, they lay them in a Place where no Sun can come to them, well knowing that too much Sun would take off their Flavour, and render them unfit for their different Phyfical Ufes. Not that Hay would be made fo well without Sun, on Account of the Largenets of the Quantity, and at the fame Time it ought to be dryed enough, and no more than enough; for it is as early to roaft Hay too much as a Piece of Meat.

## VIII.

That the Violin is a wanton Infrumont, and not proper for PSalms; and that the Organ is not proper for Country-Dances, and brisk Airs.

This Error is entirely owing to Prejudice. The Violin being a light, fall Inftrument, early of Conveyance, and withal

## VULGAR ERRORS. 45

 withal much played upon in England, and at the fame Time being powerful and capable of any Expreffion which the Performer pleafes to give it, is commonly made Ufe of at Balls and Affemblies; by which Means it has annexed the Idea of Merriment and Jollity to itself, in the Minds of thole, who have been fo happy as to be Caperers to thofe fprightly Englii Airs, called Country Dances.The Organ, on the other Hand, being not eafily moved on Account of it's Size, and expenfive on Account of the complicrated Machinery which is neceffary to the Conftruction of it, is not convenient for Country Dances; and at the fame Time being loud, capable of playing full Pieces of Music, Chorufes, Services, \&c. is made Use of in mot Churches where the Inhabitants can afford to purchafe this fine $\mathrm{In}_{n}$ ffrument.

Neverhelefs, notwithstanding there great Advantages, two or three Violins and a Bars, are more capable of performing
$46 \quad$ A New Catalogue of ing any folemn Hymn or Anthem than an Organ; for the Violin, as has been before observed, is capable of great Expreffion, but efpecially it is moot exquifitely happy in that grave and refigned Air, which the common Singing-Pfalms ought to be played with. When the Bow is properly made Ufe of, there is a Solemnity in the Strokes of it, which is peculiar to itself. And on the other Hand, on Account of the Convenience of Keys for the Readiness of Execution, nothing can be more adapted to the Performante of a Country-Dance, than an Organ. For the Truth of which Affection I appeal to thole who have been fo often agreeably furprized with thole fprightly Allegros, in the Country-Dance Style, with which many Organists think fit to entertain the Ladies, in the middle of Divine Service.

If Jack Latten is played at all, it is Jack Latten fill, whether it be played in Church or in an Affembly Room ; and I am only furprized, that People can fo obftinately

## VULGAR ERRORS. 47

 ftinately perfift in the Denial of a Thing; concerning the Truth of which it lies in their Power to be convinced every Sunday.
## IX.

That the Organ and Harpsichord are the two Principal Inftruments, and that other Inftruments are inferior to them in a Concert.

Notwithftanding the great Advantage which there Inftruments have of playing Several Parts together, there is neverthelefs one Imperfection which they have, or rather they want one, or more properly a thoufand Beauties contained in one Word; which is no left material an Article than that of Expreffion.

There is no Word more frequently in the Mouths of all Sorts of Performers, than this of Expreffion; and we may venture to affirm, that it is as little underfood as
any
$48 \quad$ A New Catalogue of any one Term which is made Ufe of, in the Science of Music.

Above three Parts in four make Ufo of it, without having any Meaning of their own, only having heard fame one elfe obferve, that fuch or fuck a Perfon plays with great Expreffion, they take a Fancy to this new adopted Child, and become as fond of it, as if if was the legitimate Offfiring of their own Brain. Some who are more confiderate, think that the Meaning of it entirely conifits in playing Stackcato; and indeed there' People come nearer the Mark than the others, but they have not picked up all the Meaning of the Word.

One who plays with Expreffion, is he who, in his Performance, gives the Air or Piece of Music (le tot be what it will) fuch a Turn, as conveys that Paffion into the Hearts of the Audience, which the Compoler intended to excite by it. Dryden, in that mafterly Poem, his Ode in Honour of St. Cecilia's Day, has given us a true Idea

## VULGAR ERRORS. 49

Idea of the Meaning of the Word; the Beauties of which Poem, though they are enough to hurry any Man away from his Subject, fhall not be difcuffed at prefent, not being to the Point in Hand. We shall only make Use of an Instance or two out of it, to illuftrate what has been fid.

Handel was fo fenfible of it's being capable, by the Help of Mufical Sounds, of railing thole very P thins in the Hearts of the Audience, which Dryden fables Alexander to have felt by the mafterly. Hand of Timotheus, that, by fetting it to Mufic, he has himfelf boldly ftepped into the Place of Timotheus.

In this Performance called Alexander's Feaft, it may eafily be difcerned, that Expreffion does not confift in the Staccato only, or in any one Power or Manner of playing. For Inftance this Air, Softly feet in Lydian Meafures, \&rc. would be quite ruined by playing it saccato; and again,
G Revenge,

Revenge, Revenge, Timotbeus cries, \&̌c. requires to be played in a very different Style from the foregoing Air.

Paffions are to be expreffed in Mufic, as well as in the other Sifter Arts, Poetry and Painting.

Having thus explained what is meant by Expreffion in Mufic, we will return to the Point, viz. that the Organ and Harpfichord, though they have many other Advantages, yet want that great Excellence of Mufic, Expreffion. Surely it may not be thought a Straining of the Meaning of St. Paul's Words too far, when I furmife, that he, who had a fine Education, and in all Probability knew Mufic well, might have an Eye to the Want of Meaning or Expreffion of the ancient Cymbal, when he fays, "Tho' I peak with the Tongues of Men and of Angels, and have not Charity, I am become as a founding Brafs, and a tinkling Cymbal." That is, though I have ever fo much Skill in Languages, and the

VULGAR ERRORS. SI Arts and Sciences, my Knowledge is vain if I am without the Virtue of Charity, and my Works will have no Force, and will in that Refpect refemble the Cymbal, which, though it makes a tinkling, and plays the Notes, yet is deftitute of the main Article Expreffion. For we muft not fuppofe, that fo refined a Scholar as St. Paul was, could have fuch a fettled Contempt for the Science of Mufic, as to make Use of it even as a Simile for what is trifling. We may venture to think, that the Apostle alluded to that Want of Power in the Cymbal to move the Paffions, which other Inftruments have.

This is the very Cafe with the modern Harpfichord; it is very pretty, notwithstanding it's Imperfections, with Regard to the Change of Keys. (of which more in it's Place.) But no one can fay, that it fucks to his Paffions like thole Inftruments which have fo immediate a Connection with the Finger of the Performer, as to found jut in the Manner which he directs.

$$
G^{\prime}=
$$

In
$52 \quad A$ New Catalogue of
In that Cafe the Powers are great; you have the Numbers of Graces which have Names to them, and the fill greater Number which have none; you have the Staccato and the Slur, the Swell and the Smotzato, and the Softenuto, and a great Variety of other Embellishments, which are as neceffary as Light and Shade in Painting.

To convince the Reader of this, let him hear any Matter play Handel's Song, Pious Orgies, pious Airs, upon the Organ or Harpfichord, and he will find, that, though it will appear to be Harmony, yet it will want that Meaning, and ( not to make UTe of the Word too often) Expreffion, which it is intended to have given it by the Word Softenuto, which Mr . Handel has placed at the Beginning of the Symphony.

Now a fine Performer upon the Violin or Hautboy, with a Bass to accompany him, will give it that Softenuto, even with
greater

## VULGAR ERRORS. 53

 greater Strength than the human Voice itself, if poffible.: I by no Means intend to debase that noble and folemn Inftrument the Organ, nor the Wonders that are done upon it, nor the great Merit of the Performers who execute them, by what has been here fid; only to difcufs a little upon the Perfections and Imperfections of different Inftruments, as the more the Imperfections of an Inftrument are looked into, the more likely is the Ingenuity of Mechanics one Day or other to rectify them.

## X.

That every different Key in Mufic ought to have a different Effect or Sound.

This is an Error which belongs chiefly to thofe who play a little upon the Harpfichord; it arifes from the Imperfection of their Inftrument. As a greater Nomper of Keys would be inconvenient to the Performer, they are obliged to make one

54 A New Catalogue of one Note ferve for another, fuch as B flat for A fharp, and many others, which neceffarily renders fome of the Keys imperfect. But weare not to take Notice of the Imperfection of any one Inftrument, and regulate our Ear by that alone; we are to confider what is the real Scheme of Mufic, and what was the Intent of having different Keys iintroduced into Harmony.
C. It was intended for the Sake of Variety. When the Ear begins to be furfeited with too much of the Cantilenam eandem Conis, as Terence exprefles it, then Contrivances are made, without infringing upon the Laws of Harmony, to have the Burthen of the Song upon a different Note; not that this Key is to differ from the former in it's Menfurations from one Note to another, unlefs it changes from a flat third Key to a fharp third, or vice verfa. For notwithftanding all the different Sounds which an imperfect Inftrument will give, in different Keys, there are in Reality but two Keys, viz. a flat third Key, and a fharp third Key; and however the differ-

ent

## VULGAR ERRORS. 55

 ont Keys upon any particular Inftrument may found, we will venture to affirm $_{\text {c }}$ that any Piece of Mufic, let it be feet in what Key it will, either is not true Compofition, or is performed badly, if it does not found froth and harmonious.For though we do agree, that Variety is grateful in this Cafe as well as in others, yet that Variety ought to be introduced with as little Inconvenience as poffible, When we fhift our Scenes, we fhould order the Carpenters to make as little Noife in the Execution of it as they can help, and take Care that the Sallies are all well oiled. For fall any Man entertain me, by making a molt hideous jarring Difcord before he begins what he intends to be Harmony? It is as abfurd as for a Lady to take you half a dozen Boxes on the Ear, before fly permits you to falute her, and then to tell you fie only did it, that you might have a more lively Apprehenfion of the exquifite Happiness which her unparallelled Charms should very food make you fencible of.

We

5 $\quad$ A New Catalogue of
We may apprehend the Difference of perfect and imperfect Inftruments, by liftening to a Harpfichord, when any $\mathrm{Mu}-$ fic, where the Key changes often, is played, and to a fine Band, foch as the Playhouse or the Opera. We fall find, in the latter, that the Compofer has taken Care to make every Tranfition quite froth and harmonious; and that tho the Kufic be ever fo aromatic, yet it never departs from it's melodious Effect. Whereas in an Organ or Harpfichord, even the greateft Performers cannot avoid a diffagreeable Roughnefs in complicated Marmong. Nevertheless, as has been before observed, we mut acknowledge the Organ to have Powers which other Inftrutents have not.

## XI.

That a Piece of Music which has Flats Set before it, is in a Flat Key on that Account, and vice versa woitbSharps.

This is fo well known to be an Error, by all thofe who have arrived at any Pro--
ficiency

## VULGAR ERRORS. 5

 ficiency in Music, that very little need be fail about it; however, it is a very com. mon Error.A Key is not conflituted flat or harp, by. having Flats or Sharps at the Beginning of the Piece of Kufic; but it depends upon the third Note upwards from that Note in which the Music is compoled. For Inflance, if the Piece is compoled in $D$, and we find that $F$ is natural; or only half a Note from E, then it is in a flat, or flat third, Key; if F is fharp, or a whole Note above E, then the Piece of Kufic is compofed in a harp third Key, But as there are fo many Books extant about Thorough Bass, which give a full Account of this, it will be needles to fay any more about it, only to mention it as an Error, among other Errors. The Reader Shall not be tired any more with Mufic at prefent, but for Variety we will fhift the Scene a little while.

## H

XII.
$5^{8}$ A Nero Catalogue of

## XII.

That Apparitions or Spectres do exit; or that the Gbofts of Men do appear at, before, or after their Deaths.

We would not be thought, in the following Difcourfe, to call in Queftion that great Miracle of our Saviour's r ling again the third Day, and appearing to the Twelve: What shall be here faid, will rather prove the Miracle to be the greater, and therefore more worthy the interfering Hand of Omnipotence.

But we muff not fuppofe that the $\mathrm{Su}-$ preme Being will condefcend to pervert the Order of Nature for Individuals. The ancient Heathens had a true Notion of the Greatness of him, qui Templa Coli fumma fonitu concutit. Ter. En. And Horace obferves,
Neo Deus interfit, niff dignus vindice nodus. Art. Poet.

Since

## VULGAR ERRORS. 59

Since it mut be no less than a Miracle which caufes an Apparition, I hall proc. ed, without any Scruple, to prove that there is no fuch Thing in Nature really exiting.

Of all the Errors with which the Brains of Mankind have been troubled, there is none of fuch ancient Standing as this. We have Ghofts and Hobgoblins even in Homer; not that there is Reafon to furpelt that Homer ever believed in them himfelf; he feemed too well verfed in the real Phœenomena of Nature, to entertain any fuch chimerical Dreams as Truth; for Dreams they are, and no better: the true Somnia Vatum of the Ancients, handed down to Pofterity, even to there enlightene Times. How many horrible Nights have been gaffed in cold Sweats, by otherwife very fenfible People, owing to nothing ellie but the Apprehenfions which they have had of there no-exifting Gentry! How was even the Metropolis itfelf terrified the other Day, by the Scratching-

Ghoft

60 A Nerv Catalogue of
Ghoft at Cock Lane! I think enough has been faid, even in this little Book, to prove that no Noife ean be made, unlefs by the Vibration of fome elaftic Body. If a Noife is made by a Voice, it mult be from an Animal, which has Lungs and Breath to do it ; if a Scratching is made, it muft be done by fomething which has Hands, and Sinews to move thofe Hands; and it muft have Nails, or fome other bodily Subftance, to fcratch with ${ }_{2}$ before it can caufe a Sound to proceed from an elaftic Body. So much for Scratching, and difmal Yellings, and Groanings of all Sorts, which have been fabled of Ghofts.

It will require a little Differtation upon Optics, in order to explain the Caufe of Light and Colours, before we can confute the Poffibility of feeing an Apparition.

Light is found to be a real Subftance; it is fwift beyond Comprehenfion; if $\mathbf{I}$ miftake not, it is calculated by Sir Ifaac Newton, to be only eight Minutes in paffing from the Sun to the Earth; it is
yery

VULGAR ERRORS. 6 very fuibtle, paffing through the hardeft transparent Bodies ; it is capable of Refraction and Reflection, that is, either of paffing through a transparent Body, as a Window, or of being reflected from an even Surface, as a Looking-Glafs, or a Piece of polifhed Steel; fo that if we fee any Object at any Time, the Cure of our freeing it, if there is no Window between, is by Reflection, or by the Rays of Light being reflected from the Object to the Eye of the Beholder, which is formed for the Reception of the Rays which come from the Object, in the fame Manner as a Camesa obfcurà.

> When the Rays have found a Paffage into the Pupil of the Eye, they fall upon a thin Membrane which is called the Retina, upon which Retina the exact Picture of the Object is reprefented, as may befeen by the Eye of an Ox, properly prepared and placed in the Hole of a WindowShutter. This Retina is an Elongation from the Brain ; and by this Means it is, that we receive thofe various agreeable
$\sigma_{2}$ A New Catalogue of or difagreeable Senfations with which we find ourfelves affected, by the Sight of external Objects. So that we may obferve, that it muff be not only real Subftance which muft reffect Rays to the Eye, in order to caufe Vifion, but the Rays themfelves, likewife, which come from that Object, are Subftance.

If this is the Cafe, the Apparition of a Perfon muft be a Subitance, which is reflected from a Subftance, which belongs to the Body of him who is dead, or is going to die. With regard to him who is dead and buried, one would think, that he and hisSubftance are fo fafe under Ground, that no Part of him can reflect any Rays; but a Perfon who is above Ground, either dead or dying, may reflect Rays to the Eye of a Beholder, and if it happens to be a Friend or Relation, fuch Rays will make fo ffrong an Impreffion upon the Retina, that they fhall in fuch a Manner imprint themfilves upon that pliable Spot, as will caufe the Brain and Nerves of the Beholder to have the Senfation of feeing

## the

## VULGAR ERRORS. $\sigma_{3}$

 the dead or dying Perron Pome Time after the real Action of feeing him.This will account for mot of thole pofictive Affertions, which we may hear in any Village, of the freeing the Apparitions of People after they are dead, or jut before they die, sis all one. We very heldom hear of any fuck Thing in Town, which correfponds with what has been fid; for in Town it is fo common to have Deaths and Funerals, \&c. that People are no more affected with the Sight of a dead Man than a living one. But the Care is quite different in Villages. A Village with fifty Houses in it, fituated in a wholefome Country, fall not have above one Perfon die in a Year ; this makes fuck a Stir, that all the old Women in tie Town muff have a Peep at the deceaf d, as he lies in his Coffin, with his Shroud on ; which Alteration of Appearance in the dead Perfon, from what they remember him, a little while fince, leaves foch an Impreffrom upon the Retinas of there old Women, that' 'is ten to one but forme of them
think

64 1. New Catalogue of think they fee him, as foo as the dark Hour comes on. And, very likely, a Perron who thinks he fees an Apparition may not be altogether wrong; there may be forme of the Picture of the dead Perron fill faintly remaining upon his Retina; and if fo, it certainly will give the fame Sennatron as if he faintly fay the Perfon. If this is the Cafe, it is not the deceafed come back again to bully us, as is generally limagined, if we do apprehend we fee him; but the Remembrance of him frons in that Organ the Eye, by which we formed the Idea of him in our Minds, when we really did behold him.

Homer feems to allude to this, when he makes Patroclus's Ghoft appear to Achills. When Patroclus was flain by Hector before Troy, the Body, after a long Difpute for it, between the Greeks and Trojans, was brought to Achilles's Tent, where Achilles is defribed by the Poet, as making bitter Lamentations over the Body of his deceafed Friend. At Night he lays himfelf down upon the Sea Shore,

VULGAR ERRORS. $6_{5}$ Shore, and falls afleep, when the Ghoft of Patroclus comes to demand the funeral Obfequies.


 How. Iliad. Lib. 23.

Homer never introduces an Incredulus̀ Oi into his Works; he has an Eye upon Probability in all his Fictions. It feems probable, that Achilles, after he had been hanging over the Body of Patroclus, either quite afleep, or between fleeping and waking, fhould imagine that he haw his Friend's Apparition. And though Homer might not have heard of fuch a Thing as the Retina 'in the Eye, (though it is not at all impoffible he fhould, for he Hews himfelf a great Anatornift) yet he very well knew the Impreffion which the Sight of a departed Friend is fure to make upon the Mind of the Beholder. By this Propriety of Introduction, he keeps' up the Appearance of Probability, fo necer-


#### Abstract

man di I fry


## 86 <br> A New Catalogue of

fary even in Poetry itfelf, which is genes tally Fiction.

By this it fhould feem, that Homer was tacitly of Opinion, that there is really no fuch Thing in Nature as an Apparition, and that it has no other Exiftence than in the Imaginations of Men. And we have the more Reafon to believe that this was his Opinion, as we find that he did not choofe to introduce the Ghoft of Patroclus to Achilles, when he was broad awake; but, as he thought it might feem to want the Air of Probability, if he made Patroclus appear to Achilles when awake, he takes Care to compofe Achilles into a Nap firft, and by that means leaves the Reader to his own Opinion, whether the Ghoft did really come, or whether Achilles only thought fo. This is one of thofe Touches of Art with which Homer abounds。

But there is another Reafon why we have fo many of thefe Stories told us of Apparitions by our Grandmothers; and that is, the Tricks which the Priefts of the Roman

## VULGAR ERRORS. 67

Roman Catholic Times found it neceffary to put upon their Flock, in order to keep up their Credit.

Chymiftry was the Study of thole Times, and Lectures were given in them at the Univerfities, as frequently as they are in Philofophy at prefent. It is for this Reafon, I apprehend, that Shake-' fpeare introduces Friar Lawrence, a Student in a Convent or Roman Catholic College, with Several Kinds of Herbs in a Basket, the particular Virtues of which he feems perfectly to underftand, and which he is going to extract from them, for phyfical Ufes: Had Shakefpeare lived in there Times, mot likely he would have introduced him with a Quadrant, a Globe, or a Prifm, or fome other Philofophical Inftrument. Now thole who have not feed forme little of Chymiftry, have no Notion of the Wonders that are to be done by it; and there crafty Priefts knew fo well how to make Use of their Art to the belt Advantage, that they could frighten a whole Village, whenI 2 ever.

68 A New Catalogue of ever they had an Inclination to play their Pranks. Friar Bacon, who was perhaps the greateft Chymift in Europe, fed to play fo many Tricks, that he was thought by the whole Country, to deal with the Devil ; and many Stories of him are now extant, to that Effect. One of the molt common Pranks amongst thee Gentry was this: They fed to get one who could draw well, to take forme Phofphorus (which is a Chymical Preparation from Urine) in his Pocket; having thus armed themfelves, they perhaps would ftep into the firft Alehoufe where they fam a Light, and mix with the Company. He who was in Poffeffion of the Phofphorus would get up and go to the Wall, under forme. Pretence or other, upon which he would draw what Picture came firf into his Head, very likely the Picture of the Devil. Nothing is to be feed by CandleLight, and it muff be dark, before the Marks made by Phofphorus upon a Wall will appear like Fire. After fitting a litthe while, one of them would either introduce forme Difcourfe about the Wickednets.

## VULGAR ERRORS. $\sigma_{2}$

 nefs of the Times, or would tell fome Story about Apparitions; in the middle of which another would run againft the Candle, as if by Accident, and put it out. As foon as the Candle is out, another of them pretends to have found out this Fi gure upon the Wall, which will appear like Fire. You may guefs the Surprize of the poor Country People, at feeing the Old Gentleman upon the Wall.-They all take to their Heels. In the mean Time, to improve their Ideas, another of the Confederates fets Fire to Brimftone, or fome other ftinking Combuftible, and pops it againft all their Nofes, as they run out of Doors; and after thefe two powerful Senfations of feeing and fmelling, it would be quite impoffible, by any Arguments, to perfuade any of the Company, that they had not actually feen the Prince of Darknefs. By thefe and fuch like Arts, the Roman Catholic Priefts fo long kept this now well-delivered Country under their Subjection.Though A Neru Catalogue of

Though this Account appears ridiculous enough, the Effect which fuch Sort of Pranks have upon the weak Minds of Women and Children, are very ferious; and the Ideas which are received at this Time of Life, make fuch an Impreffion upon fome People, that they are unable to get the better of their Apprehenfions, even when they grow up.

I know a Perfon of the firf Senfe, and a great Scholar, who retams t thele Stories fo ftrong in his Meriory, that he dare as well put his Fingers into the Old Lion's, Mouth at the Tower, as go up to a Monument, which ftands in a certain Chapel in this Univerlity, after it is dark; not that he really believes any Thing would hurt him there ; neverthelefs he declares he cannot get the better of it. And I make no Doubt, that not only this Gentleman, but Thoufands more of his Majefty's good and bold Subjects, are in the fame Way.

## VULGAR ERRORS. TE

I look upon our Sailors, to care as little what becomes of themfelves, as any Set of People under the Sun; and yet no People are fo much terrified at the Thoughts of an Apparition. Their Sea Songs are full of them ; they firmly believe their Exitence; and honeft Jack Tar hall be more frightened at a glimmering of the Moon upon the Tackling of the Ship, than he would be if a Frenchman was to clap a Blunderbuss to his Head.

I was told a Story by an Officer in the Navy, which may not be foreign to the Purpose.

About half a Dozen of the Sailors on board a Man of War, took it into their Heads, that there was a Ghoft in the Ship; and being asked by the Captain, what Reafon they had to apprehend any fuch Thing, they told him, that they were fire there was a Ghoft, for they fmelt him. The Captain at firft laughed at them, and called them a Parcel of Lubbers, and adwiled

92 A New Catatogue of
vifed them not to entertain any fuch filly Notions as thefe, but mind their Work. It paffed on very well for a Day or two; but one Night, being in another Ghoftimelling Humour, they all came to the Captain, and told him, that they were quite certain, there was a Choff, and he was fomewhere behind the Small-beer Barrels: The Captain, quite enraged at their Folly, was determined, they fhould have fomething to be frightened at in earneft; and fo ordered the Boatfman's Mate to give them all a Dozen of Lafhes, with a Cat'o nine Tails; by which means, the Ship was entirely cleared of Ghofts, during the remainder of the Voyage. However, when the Barrels were removed, fome Time after, they found a dead Rat, or fome fuch Thing, which was concluded, by the reft of the Crew, to be the Ghoff, which had been frelt a little before. Thus we fee, that the braveft Men of the Univerf, may be terrified, if they give way to their own chimerical Ideas; and that it is only for want of fearching into the Caufes of the Phœenomena of Nature, that

## VULGAR ERRORS. S\%

We will endeayour to explain our Meaning, by a Cork fwimming down a Cutrent of Water.

If any one throws a Cork into a Streain of Water, he will find that the Gork will be attended, during its Progrefs down the Stream, by the fame Particles of theFluid, which it happened to fall upon, when it firft fet off; notwithftanding, it changes its Pofition, with regard to the Surface of the Earth. This is the Gafe with a Ship; failing before the Wind; the receives nothing near the Quantity of Air, upon her Sides and between her Deeks, in a full Wind, that fhe dees, when the Wind is upon her Beam, or on one Side of her; which may be demonftrated, by a fecond Experiment upon the Gork in the Water.

[^1]82. A Nerw Catalogue of to fay any more about it; and we humbly apprehend, that the Cafe would be the fame, with regard to a Ship which is fails ing before the Wind, or going down a Current of Air. We do alledge, that the frefh Air running between the Decks of a Ship, would fweeten and clear away the bad $V$ apours and Filth from the Menin her, as much more in the Pofition of a SideWind, as a Stream of Water would wafh more Dirt off a Cork, if it was drawn fideways along it by a Thread, than if it was fuffered to fwim down by itfelf. For the Motion of a good Ship, when fhe has all her Sails up in a moderate Gale before the Wind, is very near, if not quite, as fwift as the Wind itfelf.

Therefore, what I would advance hete is, that as the Sea Scurvy in long Voyages proceeds as much from the Confinement of a Ship, as from any other Caufe, may it not be deemed reafonable, that any Scheme, which ferves to make a more free Current of Air through a Ship, may be

## VULGAR ERRORS. $8_{3}$ <br> a great Hindrance to the Progress of the Scurvy?

The Sc heme is only this plain and eafy one, viz. that when a Ship is upon a long Voyage, before a Trade Wind, the Captain once a Day fhould give Orders, to lay her upon a Side-Wind, or a Quarter's Wind, if he thinks it more fife, for about a League or two, during which Tack, he may open the Port-holes of her Windward Side; and after going a League or two in that Manner, The might be tacked about and laid upon her other Side; and by doing this, he would fweeten every Corner of the Ship, and at the fame Time evercife his Men. Now, though this Practice would retard him a little in his Voyage, would it not be better to lore a little Time, and bring a Ship's Crew Home in tolerable good Plight, than to have half of them dead, before they get to the End of their Voyage? I am far from infifting, that this Scheme would anfwerthe End ; all that I know is, that if I was Captain of a Ship, I would try; and if it anfwered no End,

$$
\text { I. } 2
$$

it And I hope the Sea Gentlemen will not be angry at this little Effay, as it is wrote for the Sake of their Health and Coniftitutions.

They know very well, that Wind travels much flower than is imagined by the Generality of Landmen; which brings me to another Erro, (viz.)

## XIV.

That nothing which moves upon the Surface of the Earth, is so froift as the Wind.

Though, in a Storm, Wind moves with a great Velocity, yet in a moderate Gale, it is nothing near fo fwift as is generally apprehended.

The Ancients were fo wrapped up in their Opinion of the Swiftnefs of Wind, that they were fure to introduce it as a Simile,

## VULGAR ERRORS. 85

 Simile, when they intended to defcribe any Thing that was rapid in it's Motion.Horace, for one, was fo fond of it, that he has introduced it into his elegant Ode, Otium Divas, \&c.
Scandit aratas vitiofa Naves,
Sura; neo Turmas Equitum relinquit
Ocyor Cervis, et agente Nymbos Ocyor Euro.

However, one would think, that if he was determined to compare Wind to an Idea or Senfation in the human Mind, he might have thought of one more fwift in it's Motions. For though the Eat Wind is a heavy Wind, and lays very keen Hold of a Sail, as being cold, and therefore more condenfed, and moving with greater Moment, on Account of it's Weight; yet I am very much mistaken if we have any Eat Winds, that travel near fo faft as the South-Weft Winds which we have in March; nay, fo far is it from being fwift, that when it is fet in, we may feel it blow againft our Bodies,
with

86 A Nerw Catalogue of with a more fteady, flow Motion than any other; and it is reafonable to fuppofe, that it ought to move flower according to the Rules of Philofophy: For the Barometer fhews, that the colder the Air is, the more it weighs; and a heavy Body takes more Time in changing it's Place, by a Force or Caufe, than a light one.

However, we will not tax Horace with Impropriety, in fo fine an Ode; as we do not know, what the Eaft Winds may be in Italy. They had not the German Ocean to pafs over, before they came to Horace, and may be warm, light, and foft, in that Country.

But to return : There are many Things upon the Surface of the Earth, (without being obliged to have Recourfe to the extraordinary Velocity of Light) which move fafter than the Wind. We have no Oicafion to go any further than the Flight of a Pigeon, or a Swallow, even for a Storm ; which we may obferve, by the Motion of light Bodies, fuch as Feam thers

## VULGAR ERRORS. 87

 theirs and Straws, which have no Power to refift it's Force, and mut be hurried away with the fame Velocity as the Wind itfelf. We may eafily try the Expertmont, by throwing Feathers from off a Church Steeple, or any high Place; and we foal find, that though they will be hurried off at a great Rate, yet not fo fwift as a Pigeon upon her full Stretch. Thole who are at Sea have a much better Opportunity of observing it's Motions than Landmen: Nothing is more common, than to fee that the Wind has chopped about, by it's Action upon the Sails of a Ship at a great Diftance off; and it is a long Time before it reaches the Sails of the Ship from whence it is firft difcovered; and even when a Storm is len coming at a Diftance, they have Time enough to reeve the Sails, and lie in a Pofture to receive it. It would be very eafy at Land, to take an exact Meafure of the Velocity of any Wind, by watching it when it firn comes. It might be done in this Manner, viz. by taking the exact Diftance of all the Churches in the Neighbourhood88 A Nevi Catalogue of
bourhood from each other, and retting Flags upon the 'Steeples of thole which ftand cary to be feen, and which are in different Directions; after which, a Per for might go up to the Top of one which flood in the middle of them, with a Telefcope, and as foo as he raw the Flags upon any of the Steeples at a Diftance move from the Directions which they flood in when he firft afcended the Steeole, he might be certain of a frefh Gale being come, and that it had jut then reached that Steeple. Upon feeing this, all that he would have to do would be, to look at his Watch, and by that Means he would know how fat the Gale of Wind had travelled; by observing how many Miles it had gone in fuck a Time. For by observing the Flag on the Steeple at Diftance, he might know when it had reached that Place, and by the Flag upon the Steeple where the Obierver himfelf flood, he might fee when it reached him, and by his Watch he might know how long it had been coming.
XV.

## VULGAR ERRORS. 89

## $\mathrm{x} v$.

That there is now, or ever was, fuck a Science as Agrology.

Reader, when thou doff peruse this Book, I would have thee fenfible of the intrinfic Value of Truth ; one fingle Page of this ineftimable Commodity, is worth a Thoufand Volumes of Lies. I do not intend to impose upon thee, and lead thee affray, and laugh at thee afterwards; even as the Egyptian Priefts of old did deceive their Flock, and at the fame Time did laugh at them, for worthipping the monstrous Idols, which were the Compofitons of their own Craft. Thou wouldeft hardly believe that the fe Idolaters were fo grossly impofed upon, as to be induced to worfhip Garrick and Onions; and yet, we have Accounts; that if the Priefts of thole Times did fix their Eyes upon a good Crop of thole Vegetables, they could very eafily rank them amongst the Number of their Gods; and, by that Means; render them M
un*
go IA New Catalogue of
unlawful to be handled by any one, exsept themfelves. What might be their Intent, in fuch a Cafe, we will not preflume to determine, but leave it to thy own fuperior Judgment.

Indeed, thou mayeft think thyself happy, in being a Native of a Country, where the exact Boundary is fixed to every one's Property; and where, though when thou doff endeavour to defend thy Right, thou wilt find forme who are ready to go Halves with thee, yet, thou mayeft in Time hin $\rightarrow$ der thy Adversary from enjoying what is thy Due.

And moreover, thou mayeft think thyfelf very comfortable, that thou doff breathe in fo free an Air, where thou haft the refrefhing Liberty of hearkening to Reafon, and of thinking as thou doff like beft; for if thou didst live in forme Cointries, thou wouldeft find, that thou mut either think as others pleafe to dictate to thee, or elfe keep thy Thoughts to thyself; otherwife, it had been better for thee, if
thou

## VULGAR ERRORS. gi

 thou hadft never been able to come at the Knowledge of Truth, and had been as ionorant as thofe Idolatrous Egyptians before mentioned; who, while the Priefts were ftudying the real Science of Aftronomy, kept the Laity in the dark, and amazed them with the false Science of Afrology; making them believe that they could foretell all Things which fhould happen to them and their Families, by their Knowledge of the Stars; and perfading them, that the Stars had an $\mathrm{In}_{\mathrm{n}}$ fluence upon the Lives and Fortunes of Individuals; introducing the Jargon of being born under particular Planets, and the like. To all which their Impolitions they gained the greater Credit, by being able to calculate, and therefore to foretell the Eclipfes of the Sun and Moon; which Phenomena of Nature they unfed to explain fo as to anfwer their own finifter Views; conftruing the common Motions and Ap pearances of the Heavenly Bodies, into Prodigies and Wonders; fortelling the Deaths of thole they hated, and taking the Opportunity of that Time of Confter$\mathrm{M}_{3}$ na-92 $\quad 1$ New Catalogue of nation, to dispatch them, in order to make their Words prove true. I tell thee, Reade er, thou arts happy in being a Native of a Country where thou art not deceived by the false Science of Aftrology; and where any one who underftands it, whether Prieft or Layman, will hew thee as much of the real Science of Aftronomy, as thou defireft to learn, for a Bottle or two of Wine, with all his Heart ; well knowing, that it will be a Means to give thee a more fublime Notion of the Supreme Being: For the more thou doff contemplate the vat Machinery of the Heavenly Bodies, and the exact Time which they keep in their Revolutions, the more thou wilt be convinced of the immense Contrivance of Him who laid the Foundation of the Heavens.

## XVI.

Moft Londoners are miffaken women they think that they have Wit enough to. impose upon Countrymen.
This Error chiefly proceeds from the outward Appearance of Countrymen, when they

# VULGAR ERRORS. 93 

 they arrive at the Metropolis. They are frock with the Grandeur of the Place, and on that Account keep their Heads up in the Air, as if they were contemplating forme Phenomenon in the Heavens. Then theirCloaths, being calculated forStrength and Wear, are fun thick, which gives them a ftiff, aukward Gait, and this is not a little augmented by the robuft Labour which they daily undergo, and the great Burthens, of different Sorts, which they are continually obliged to bear, through the Courfe of their Farming Buffnets. This Aukwardnefs, joined to an Abfence, which the Contemplation of any Thing fine is fare to beget, makes high Diverfion for the Londoners, and they are apt to put many Tricks upon them, as Clowns, which the Countrymen (being Strangers to the Place) eafily fall into; upon which Account, thofe Urban Mobility, are apt to tax them with Want of Quickness of Apprehension.But,

## 94 A New Catalogue of

But, O Cives ! let us firth examine into the real State of the Cafe, and make a little Allowance for Robin's Parallax, before we are too hard upon his Abilities. I tell thee, your right Clown is the Sharpeft Fellow in the World; and if thou hadft any Dealings with him in his own Way, thou wouldeft foo find him fo, to thy Coff. If he came from Yerk/bire, thou wouldeft have no Chance with him. And we humbly conceive, that it is upon this Account that Countrymen have the Name of Clowns given them : For we take the Original Meaning of a Clown to be, one who is a quick, bright, witty Fellow, who puts on the Appearance of Folly, while his Head is at Work to dereive you. Such as there were Shakefpeare's Clowns, who knew the Meaning of the Word too well to make Fools of them. There were the Fellows that he has employed, when there was any Buffnets to difpatch, which required more than ordinary Addrefs and Secrefy in the Management of it, and who were to make $\mathrm{Di}-$ verb

## VULGAR ERRORS. 95

 verfion to crowned Heads by the Sprightlinefs of their Wit. So that we apprehend the Word Clown, in it's original Meaning, does not lignify an aukward Lout, but a bright, quick Fellow, who does more by his natural Parts, than by the Help of Education. From hence it was that Goontrymen came to be called Clowns. They, were found, upon Examination, to be much brighter and harper than they appared to be at firft Sight.We have a true Specimen of one of there Kind of Geniuses, in The Journey to London, in the Character of John Moody; who, though he was bewildered in the Hurry and Bute of London, and broke his Coach, and loft his Monkey, yet we find John has Senfe enough to make jut Objet rations upon his Matter's Conduct, as well as his Miftrefs's ; and, no Doubt, had John been a real Character, inftead of a fictitious one, he would have withed in his Heart, that he had had the Offender, who broke his Coach, before his Matter as a Justice of the Peace, at his own Quarter Seffions
96. A Nero Catatoguic of

Seffions in the Borough of Guzzledown is for if he had once got him there, whether the Accident which befell the Carriage? was occafioned by his own aukward diving on the wrong Side of the Street, or whether the Fellow did it on Purpofe, would have been all one in the Borough of Guzzledown. The Breaking his WorShip's Coach, would have been füficient to have had him lent to Limbo.

## XVII.

That a Pointer, if be lifts up bis Foot, when be comes upon Game, does it in order to fere bis Matter the Spot where the Birds lie.

This is fo well known to be an Error, that no Perron, who is a Sportfiman, need be informed of the Miftake, with any other Defign, than by Way of Ridicule. It truly deferves the Name of a Vulgar Error : However, we fall put in a Word or two concerning the Nature of Pointers; and explain by what Means they arrive at fuck

VULGAR ERRORS. S* fuck Perfection, as to point at a Partridge for two Hours together; as it will be ne* ceflary, in order to confute the Error.

There are different Kinds of Pointers, fame are of Spanifi Extraction, forme Prtuguefe, forme French, and I have lately heard of a rough Breed from Germany; in the Weft of England, and in Wales, they make them of Englifh Spaniels, but as that is done by meet Dint of Correction, we fall pats them over in Silence; though they are efteemed excellent when they are well broke.

What we fall endeavour to explain is, how it comes to pars, that a real true bred Pointer, fall point or ftand at his Game, for a fort Time, without having any Ins ftructions given him at all by any Perron,

I apprehend, that a Pointer, if he was in a State of Nature, wild in the Woods and Fields, would procure his Suftenance in this Manner: He would beat about, till he came upon the Scent of fomething N which
which ftruck him confiderably, and feemed worth his Attention; after which he would, by the Direction of the Scent, creep a little nearer, till he found himfelf quite certain that he was very near fome Game; upon which, fuch is the vaft Pleafure which this Animal receives from the Senfation of Smelling, that his Limbs are feized with a Sort of Convulfion, which cautes him to make a full Stop, for a fhort Time, not only in order to contemplate his agreeable Situation, but likewife to confider, how he may beft make fuch a fure Leap as to feize on his Prey.

Reader, when thou art hungry, and art going about thy Bufinefs in Hafte thro' the City, did the favoury Effluvia which arifes from roaft Beef never ftrike thy olfactory Nerves? Yes, no Doubt, thou haft been fo agreeably accofted; thou haft made a full Stop; throu haft been fo captivated with the Odour thereof, that thou haft begun to confider, even like a Pointer, how to feize upon this thy Game. If thou haft ever had fuch an Accident, thou mayeft

## VULGAR ERRORS.

mayeft eafily know the Situation of a Pointer, by confulting thy own Breaft. It will be objected, that a Pointer wild in the Woods, could not fupport himfelf, at all Times of the Year, by catching Game. In anfwer to which, I fay, that it is the Cold which hinders Game from breeding continually. Now in Portugal, and thole other warm Countries, of which there Dogs are Natives, the Objection of Cold is removed, and for that Reafon there always will be, either young Partridges, or Young Pheafants, or Leverets, \&c. upon which a Pointer might live all the Year round, though the old ones would prove too quick for him. It will be no Objection, neither, to fay, that a true bred Pointer will not break or tear his Game; for that is owing to the Care which is taken, not to let him play with a Bird too long, after it is shot, when he is firft entered; for if once a Dog has a Tafte of the Blood, and gets a Habit of breaking his Game, it will be almoft impoffible to cure him of it again.

It is the Nature of molt Animals of Prey, to play with their Game before they devour it. Every one mut have obferved how a Cat plays with a Moue, before the difpatches it : It is a Kind of a Superfion of the Pleasure, which they promife themselves, in the devouring fo delicious a Morel. And though Human Nature is apt to reflect upon the other Parts of the Creation for Cruelty, he is not a bit better himfelf; for what Angler is not fenfible of the high Pleafure of having a Trout at his Line? which he fuffers to flounce and faring in the Water much longer than he has Occafion, to which violent Pain and Fright of the Fifth he gives the Name of fine Sport. Not to mention hunting an Animal to Death by Inches, with Hounds, when he might take a Gun, and difpatch it in a Second. The Truth is, no Animal can be taxed with Cruelty, fo long as he purfues the Dictates of his Nature.

Since

## VULGAR ERRORS. Not

Since then it is the Nature of molt Anmails to play with their Game before they difpatch it, we may conclude, that if a young Pointer does not devour his Game when it is foot to him, it is only becaure we do not give him Time enough, and that, like other Animals of Prey, it is not his Manner to do it immediately.

Having shewn that a Pointer is an Anmat whole Prey is Game, we may conclue, that a young Dog makes that fudden Stop when he comes upon Game, for the fame Reason that a Cat flops before fie leaps upon a Sparrow; viz. that he may dart the firer upon them when he does leap.

As to the Article of holding up his Foot, it entirely depends upon what Pofition his Legs happen to be in, when his Note frt catches the full Scent of the Birds; he flands in a convulfed Situation; and whatever Pofture a Leg is in, at the Time of his firft being fire of the Scent, in that Attitude

102 A New Catalogue of
Attitude he remains, whether his Leg happens to be lifted up or on the Ground. So that if he does lift up his Leg, when he points at the Game, it is not in order to flew his Matter the Spot where they lie, as forme have imagined, but is entirely accidental.

## XVIII.

That the Way to make Boys learn their Books, is to keep them in School all Day, and whip them.

Chough the Examples which we have of the Behaviour of the Ancient Worthies and Heroes, hew, that neither Bonds nor Imprifonment can abate the Intrepidity of a Man of true Courage: Yet, to Mankind in general, and efpecially to thole who are but of tender Years, Imprifonment and Scourging together, are mot likely to blunt the Underftanding, and take off the Edge of the Genius. And indeed, the Miftake of imprifoning Boys in a School, for whole Days together, is wractiled

## VULGAR ERRORS. IO $_{3}$

 tiled only in Country Schools, where the Matters of them know no better. At Eaton and Weftminfter, that foolish Cuftom has been abolifhed for forme Time; at Eaton especially, they perfect themselves in their Leffons out of School, and only come into School to repeat them. And, not to mention, how greatly the frefh Air contributes towards clearing the Head, as all Students mut have obferved; the very Thoughts of Liberty, and the knowing that after they have done with their Leflons, they can follow their Amusemints, is enough to make them apply with double Diligence to what they are about: It is a Kind of Fighting for Liberty in that Cafe. Whereas, when a Boy is confined to School for a whole Day together, he has no Encouragement to exert himfelf in the Caufe of Liberty; for when he has fought his Battle bravely, and gone through all the Dangers of his Campaign, he is no nearer to his wifhed-for Mark, Liberty, than the dulleft Boy at the lower End of School. But this leads me to another Entor, (viz.)
## XIX.

104 A New. Catalogue of

## XIX.

That clogging their Parts with long Grammar Rules, will make them bright Scholars.

This Practice too begins to be left off in the great Schools. I remember, when I was a Boy, though I was exceedingly well grounded, and had the whole Scheme of the Grammar quite clear in my Head; yet they thought proper to torment me a long Time, with Rules at the End of the Syn -1 tax.

There was licet, and there was decent, and tredet, and oportet, and nocet, and Abundance more, Verbs Imperfonal, that: ought to be tied upon a String, like the Roman-Catholic Beads, before they are given to Boys to get by Heart, without any Connection between them. I was in Phaedrus's Fables, and should have known any of there independent Gentry, if I had met them fingly in any Country in Europe; with ${ }^{-}$

## VULGAR ERRORS. 105

 without being tormented with them alltogether.Such Methods as there, are apt to make a Boy apprehend, that the Intention of Grammar is meerly to give Trouble, and perplex; without any View of Advantage, which may hereafter arife from fuch an intenfe Application.

And indeed, whatever the Intent of them may be, a Lad of fuck a Perfuafion, (would not be much mistaken, with regard to the Effect they have.

It mut be a very different Kind of Ge nisus; which can attain to the Repetition of dull Grammar Rules, from one, who has Fire enough to digeff the Beauty of fuck Lines as there:
Confedere Duce, et Vol giftante Coronas, surgit ad hos Clypei Dominus Jeptems plicis Ajax; Utque rat impatiens ire, Sigcia fordo Littora refpexit, Cladfemque in Littord Tultu, sic. Ovid Metarhs
©
By

106 A New Catalogue of
By letting him tafte a little of the Kernel, without keeping him too long in the difagreeable Part of getting off the Outfide of the Walnut, he would make a much quicker Progrefs; as he would find, that the Trouble he had underwent would be rewarded with fuch Pleafure, as nothing but the Idea of Bufinefs, or Force, which accompanies it, could render tirefome. It will be objected here, that nothing can be done without thefe Grammar Rules, and that howeverdifagreeable they may be, they are what muft be gone through, in order to make good Scholars. To which I anfwer, Firf, that common Grammar not only may be, but is, contracted into a much lefs Compafs than is generally made ufe of. Nay, I will go farther: A certain Clergyman, whofe Name it is needlefs to mention here, was determined to try if he could not teach a Boy Latin and Greek, without any Grammar at all; and he chofe to try the Experiment firft upon his own Son, who feems to be about twelve Years of Age. The Boy can now conftrue any Latin or Greek, that is tolerably eafy, very readily. And

VULGAR ERRORS. 107 And I make no Doubt, but as the World grows wifer, they will reduce Grammar into a fhorter Compass fill than ever has been done yet. The Grounds of Mufick, are to the full as dry as the Rules of Latin Grammar; and it was formerly a great Work to teach Youth the Rules of Compofition: Nevertheless, they have lately found out a much fhorter Way of going to Work, and every one now begins to have a little Smattering of Compofition; which they attain to by reading thofe little Pamphlets, which have been wrote lately upon that Subject.

I heard a Gentleman fay, that he learned more of Compofition, by reading a little fort Thing of Pafquali's, than he could acquire by having a Matter, who taught by the old Method, in a couple of Years: It is the very fame in Grammar, and indeed, it is the fame in all Sciences. There is an eafy Way of doing every Thing, if we could but find it out; and if any Thing appears difficult, it is, becaufe we are in a wrong Method,

That

## XX.

That teacbing Boys Bawdy Books, will. make them religious Men and good Clergymen.

Though moft of the greateft Geniuffes among the Ancients, have touched upon that String; and though, reading the Works of the great Poets, who have wrote in that Style, does ripen the Genius, and teach Lads an elegant Expreffion, as well as fet them forward in the Languages; yet, I cannot come into the Opinion, that Youth, efpecially thofe who are intended for the Church, fhould be fuffered to read the Compofition of fuch a Mafter of Intrigue, as Ovid; or fome of the Odes of fuch a Libertine, as Horace.

An Englifh Reader will underftand my Meaning, when I tell him, that fome of the common School-books, which Boys learn at the Age of Sixteen, are more lewd than any Thing in Rochefter's Poems.

For

## VULGAR ERRORS. Io

For though this Lord was pretty plain in his Expreffions, and his Compofition is quite Spiritofo, yet his Works may rather be faid to inftruct a Perfon in the Science of Wickednefs, than to fir him up to it.

The Cafe is very different with regard to fuck a Writer as Ovid. He had the great Advantage of calling in the Religion of the Times to his Affiftance, when he had a mind to be more wicked than ordinary: He could make the molt lewd and profligate Scenes appear faced Myfteries, by giving them the pious Title of the Rites of Venus. Then there is a Softnefs through all his Works, which attacks the Heart with a feeming harmlefs Familiarity, and differs very much from the Air of Kochefter; whole Strokes may be compared to the fluty ones which Hogarth has given us, in forme of his Paintings; while thofe of Ovid have the alluring Attitude of a Venus de Medicis.

Par-

Pardon, Reader, if I tranfgrefs a little, by owning, that I have feen fuch a Book as Rochefter's Poems long ago ; and you will the more eafily excufe me, when I tell you, that I was taught fuch a Book as Ovid at School. What has been faid about thefe Books, is intended to fhew the Impropriety of ufing fuch Authors in a School : And a Clergyman need not be afhamed of owning, that he has readeven an Atheiftical Book: For how fhould any Perfon be able to confute an Author, unlefs he firf perufes his Work, in order to know the Fallacy of the Arguments, which are made ufe of in it? After that, he may fairly endeavour to fay fomething againft it, but not before.

What I would here urge is, that Boys might have many entertaining, ufeful Books put into their Hands, which may be very elegant, and yet very innocent; without ftirring up their Paffions to a lighter Pitch, than Nature has intended, by letting them into the Hiftory of the Amours which were carried on among the

## VULGAR ERRORS. II

 ancient Romans, who were, if poffible, more lafcivious than the modern; as Rome Was at that Time of a larger Extent, and more wealthy, and consequently more able to carry on the Schemes of Vice, than at prefent.When Ovid wrote, the Rom ans might be faid to be at the Height of their Luxury, in which they were not a little improved by their Eaftern Expeditions. And tho' Ovid's Epiftles, which are more usually taught at School, than his other Works, are modeft enough in themfelves, and would be proper enough for grown up People to read, being nothing but a polite Correfpondence between Lovers of Diptinction; yet there is fomething fo tender in the Style of them, that they are apt to give Youth a Turn for Love Affairs, rather Goner than they would have, if Nature was left to itfelf.

For tho the Soil of England is fertile, and it may be called a fine, flourifhing Country; yet, the Weather we have here

112 A New Catalogue of is rough molt Part of the Year, and in many Parts of it, the Air is chill, and unwholeforme ; and on that Account, nothing but the hardy Diverfions, which are generally followed by Youth, fuch as Hunting, and the like, can ever keep them in Health. Excels of Venery would agree much better with any Constitution, in the fort Atmofere of Italy, than among the rough Blats of Old England; fo that if we give way to their Vices, we fhall foo find that our Conftitutions will not endure any fuch Excels of Pleafure, as the Italians are able to fuftain more eafily on Account of the Mildness of their Climate, and the France of their Conftitutions. Not that I would be thought to juftify Lewdnefs and Debauchcry in Italy, any more than in England. I only endeavour to shew the double Tmpropriety of fuffering Englifh Youth, to be acquainted with the Vices of the Italians

I am for having an Edition of Horace printed, which foal contain only fuck of his Odes as do not touch upon the Affair of Love. It is in vain to fay that

Boys

## VULGAR ERRORS. 113

Boys need only be taught the modeft Part of his Works; for if they are taught only the modeft Odes by their Matters, they will be fare to read the bawdy ones by themselves.

But if $I$ was to offer ever fo many juft Reafons, for the Confirmation of what has been here fid, I am afraid it would be exceeding difficult to perfuade any one to leave a Track, which they have long been ufed to.

## x xt.

That the present Age is a duller Age; and less ingenious, than thaje robich are past.

This Error is owing to thole Harangues, which the old People entertain their Poftefruity with, over the Fire in the Winter, about what was done in their Time, and what clever Fellows they themiflves were in their Youth, and how much the Age declines, \&tc. In hort, an old Man, as HoP race

114 A New Catalogue of race defcribes him, is Laudator Temporis. active Puero. But we muff beg Leave to tell there venerable Declaimers, that however they may be wrapped up in the Greatnets of their own Exploits, England never: could boat a brighter Age, nor perhaps fo bright a one, as the can at prefent; and we challenge any one who contradicts it, to tell us, if the Ancients were greater Geniuffes than the Moderns, in what Art or Science it was, that they did fo greatly outftrip us. Perhaps fuch a Perfon might begin firf, and fay, that they excelled us greatly in Carving and Painting. With regard to there I acquiefce, and do acknowledge, that the Art of Carving is not in fuch Perfection as in former Ages, becaufe it is not practifed, and is not the prefent fashionable Ornament of Houfes; and we do likewife acknowledge, that the Art of Painting on Glass is very near loft, and is not likely to be revived whilft the Win-dow-tax continues.

We agree, I fay, that the Arts of Catving, and Painting upon Glafs, are almoft

VULGAR ERRORS. 115 extinct ; and allowing that former Ages excelled the prefent in Painting in general, yet, What are there few Polite Arts? They are quite infignificant, when compared to the vat Improvements, which have been made in many other really ufeful Branches: In Agriculture, in Navigation, in War, in gaining Settlements in foreign Countries, in Trading to thole Settlements, in Printing, in carrying on Correfpondence by Pots, in Roads, in Carriages, in the Breed of Horfes, in Manufactures, and in numberlefs other Articles, too tedious to mention.

It muff be acknowledged, that for all there Improvements, we are obliged to the Arts and Sciences. They are as it were the frt moving Force of Power in any Country; and if we take a Survey of all the Nations of the Earth, we fall find, that thor Monarchs, whoencourage Learning, and fupport Academies, are able to extend their Dominions farther than thole, who, by a total Attention to Military Dirspline, (though even that too depends upon
is A Nerw Catalogue of the Sciences) neglect the Cultivation of that Learning, upon the Support of which, the Extenfion of their Dominions to foreign Parts depends, It is to the Invention of Aftronomers, Mechanics, and Opticians, that we owe the principal Inftruments; which are made Ufe of in Navigation; to their Ingenuity we owe the Quadrant, without which we fhould never know ous Latitude; to thefe we are indebted for the Teleffope, by which we difcover Jupiter's Satellites, and find out our Longitude; to thefe we owe the Explanation of the Compafs; to thefe the Contrivances of Pullies, by which we hale up our Tackling. In flort, all the Inventions, which we find in the different Machines made Ufe of, either by Land or Water, though by long Ufe they are become familiar in the Hands of illiterate Perfons, were no doubt originally contrived by the Study and Ingenuity of Men of Science at Home. And if Nature fhould fhew her difine to a Stagnation, and exprefs her wonted Approbation of a Vici fiftude in Human Affairs; who knows, but when the Sciences are fore

## VULGAR ERRORS. II 7

 forgot in this Kingdom, and we, by that Means, lore the Art of exerting that Force, which mut keep up the Dignity of England over her Colonies; who knows (which Heaven avert!) but America may fee herfelf the Miftrefs of the World, and the Seat of Empire, whilft we are reduced once more to the State of unletter'd Savages; and fall in vain difcharge our feeole Arrows, and caft our ill-directed Janelis, againft the Sides of their perhaps Five Hundred Gun Ships of War : Or the great Mogul, with his prodigious Armies, for Want of there Arts and Sciences abovementioned, and for no other Reafon, may one Day or other find himfelf dethroned by a Prince, who will be able to reach him, though his Dominions do lie on the other Side of an unfathomable Sea.> And if the fe Viciffitudes fhould in Procefs of Time happen, they will be no other than what have been before. What is become of Palmyra? Where is Troy? The stately Palaces of Troy are removed into the peaceful Habitation of the once Areadian

118 A Nerw Catalogue of
dian Shepherds: And if the Difpofer of all Things fhould fo order it, Daphnis and Menalcas, may again fing their rural Songs on the very Spot, where now the Seraglio of the Grand Signior feemsto bid Defiance to a whole Continent.
-Though there is a large Scope for Differtation, on the various Improvements of different Kinds, which have been made in almoft all Branches, both of Science and Commerce, it caanot be expected, (even fuppofing the Author capable of fuch a Task) that they fhould all be brought intoa Work of this Nature, as we have already enlarged more upon this Subject, than was at firft intended. However, as it is a difputed Point, whether the Science of Mufic is improved or not, we thall beg Leave to fay a little upon that Subject. -And as Mufic is a Science, which, though it is not equal to fome others in Utility, falls fhort of none, for the ionocent Entertainment which it affords to thofe, who care fo happy as to be formed by Nature, -with Organs for the Enjoyment of it; WE

## VULGAR ERRORS. 119

 we will venture to make it the Subject of the next Chapter. And we think it is an Error to affirm,That the Mufical Compofition of this prefent Age is inferior to that of the last.

Though we are very fenfible that we Shall have a Multitude of Mouths open againft us, for being fo hardy as to affeet what will be the Contents of this Chapter, and fall be exclaimed againft by many, who never yet came to the Knowledge of any other Mufic than Corelli's Sonatas, which muff indeed be allowed to be almoft the Foundation of Mufie; and though all thofe Performers who live in the Country, and either through Bufinefs at Home, or other Reafons, have not had the Opportunity of hearing the bet modern Mulic performed in Town, and having tried forme of the wort of it over by themfelves, upon their frftruments, of it too difficult for their Performance; on Account of their being unacquainted with the modern Manner of bowing and fingering, together with a total Miftake of the Air and Manner, in which the Compofition fet before them ought to be played: All thefe Obftacles pit together, I fay, are apt to induce fuch, as are not very ready at Sight, and labour under the aforefaid Inconveniences, to pronounce all Modern Mufic, of what Kind foever, (taking it all in the Lump, as one would do Soap or Tallow) to be exceeding bad and foolifh, and therefore not worth a Gentleman's Attention.

Now begging Pardon firf, for the ill Manners of Contradiction, I fhall take the Liberty to offer a few reafonable Ar guments, to fhew, that tho' there has lately been a great deal of very bad Mufic performed, yet there has likewife beenk publifhed a great Variety of exceeding fine Compofition.

## Without

## VULGAR ERRORS. Iii

Without mentioning the Names of the Composers, or the Names of their Mufic, we foal endeavour to give forme fubftantial Reafons, why the prefent Compofiton, fhould excel that of thole, who wrote in thole Times when Matters were but newly become acquainted with the Laws of Harmony.

The Cafe is the fame in Kufic as it is in all other Matters; we find that all Arts have the greater Improvements made in them, the longer they have been introduce into any Country, and the more they are followed. This is natural; because the more Hands a Science has to go through, the greater Chance it has to meet with Men of Ingenuity in its Progrefs, who may forward it towards Perfection, What a forty Appearance would an ancient Galley make against one of our Firft-rate Men of War, either in Sailing or Fighting? Orifit had been poffible for Julius Cæfar, with, all his Romans, when they invaded Britain, to have met with a Forty Gun Ship; they would have been all funk by a Q few

122 A New Catalogue of
few Broad Sides. This is a Truth that every one will acknowledge; and it is as true, that the present Muficians do very much excel thole who lived forme Time ago.

Mafters of Music, by Practice, have lately found out a better, eafiér, and flronger Way of Performing upon their feveral Inftruments, than was formerly known ; and to this new and better Methad of Performance they have compofed fuitable Kufic, which admits of greater Execution, greater Variety of Expreffion, and a better Tone, than could be brought out of Inftruments before fuck Improvemints were made. And we find that Geminiani, who was a clofe Follower of Corelli, has thought proper to make Concerts of what Corelli intended for Solos ; well knowing, that though the Ground of them was exceeding fine, yet they (were very capable of being improved by adding Parts to them, and adorning them with what might be called, at that Time, modern Embellifhments and Graces.

And

## VULGAR ERRORS. ${ }^{123}$

And if one of fo fall Judgment as myfell, may fay any Thing about the Compofition of fo great a Genius as Geminiani, I will venture to think, that we have Mafters now living, who are capable of aking forme of the ancient Stiffness of Style from that great Compofer, and giving him a more eafy, free, and flowing Air; without taking from the Greatnefs of the Subject, or varying from the Groundwork of the Harmony, in the leafs.

For the Intent of Mufic is not to puzzle People's Heads, by confifting of intricate Harmony, and ftiff Mathematical Tranfitons from one Key to another ; by that Means, it would become the mont dry and infipid of all Sciences, and fit for none but Pedants. No, the role Intent of Mufic is to give Pleafure, which it is more likely to do, by the Freedom and Eafe of its Tranfitions, and the Softnefs of its flowing Numbers, than by a tiff, ftarched, and over formal Compofition.

$$
Q_{2} \quad \text { The }
$$

## 124 A Nerw Catalogue of

The prefent Muficians excel the ancient ones, as much as the modern Ladies do thofe of former Times in Drefs; and their Compofitions differ as much from thofe which were played fome Time ago, as the elegant Eafe of a modern Lady's Shape, excels the fliff Stays and monffrous Hoop Petticoats of thofe who had the Honour to be the Grand-mothers of the prefent Age; and which are apt to give us the Idea of an Engagement of a different Nature from one where Cupid is fuppofed to prefide: It rather puts us in Mind of fomething Martial, and makes us almoft ready to apprehend we are going to exchange Hardinient, as Shakefpeare calls it, inftead of raifing our Expectations into a Duel of another Nature.

Having now fhewn our utter Averfion to Stays, we will return to our Subject. And we hope the Reader will pardon the Digreffion, as this is not the firft Time that a Pair of Stays have made a Man turn out of his Road.

But

## VULGAR ERRORS. 125

But there is another Reafon why the modern Kufic should excel the ancient; and that is, the Difference in the Make and and Length of the Bow with which a Violin is ftruck. Violins are the Sinews of a Concert; they are, as it were, the main Body of a Band of Mufic; they are the Roman Legions of the Army; while the other Inftruments are Slingers, Archers, and Light-hore. Now in the Time of Corelli, who mut be allowed to be the $\mathrm{Fa}-$ then of Harmony, the Bows were not above half fo long as they are at prefent, neither were they fo well fhaped, either at the Heel or Point, nor had they the Spring which the Bows now made have. So that a Piece of Mufic which is calculated for the modern Manner of Bowing, could not have gone off fo well in former Times: They had not the Power of felling a Note out, in Imitation of the Human Voice, which may be done with a modern Bow; and the old Bows were fo aukwardly made, that they could not be held

126 A Nerw Catalogue of
at the End, but were obliged to be kept in a Kind of Ballance tow ards the Middle; and we may guefs what fpudding Work it muft be, when there were not above a Couple of Inches in a Bow which could be conveniently ufed. However, thefe little fhort Bows fuited very well for even Semiquavers and Quavers, of which we find the old Mufic chiefly to confit. So that we by no Means call in Queftion the Abilifies of the Compofers who lived at that Time; fince it appears, that they compofed their Mufic fuitable to the Inftruments which they had to perform it upon. No; we have a due Reverence for the Memory of thofe very great Geniuffes; and are fully perfuaded, that if it was poffible for them to live again, with the Advantages which the Moderns enjoy the Benefit of, they would excel not only what they have done themfelves, but likewife what any one elfe has done.

That

## VULGAR ERRORS. <br> 137

## XXIII.

That the Hearing of Muscal Perform mances, is apt to foften Men too much, and by that Means to give them an effeminate Manner.

Whether this Error proceeds from the Idea of that Facility with which Mufic is able to fir up a Variety of Pafficns in the Heart, annexed to the Idea of that Difpofition which appears to be ftronger in Women than in Man, and is called the Weakness of the Sex; or whether it procreeds from a Notion that Pity and Sorrow, and the like, are Paffions which are not worthy the Breaft of a Man, and are only fit for the timorous Conftitution of Women, it favours equally of Absurdity and Barbasty in both Cafes.

For fo far is Pity from denoting any Cowardice or Effeminacy, that it is a certain Indication of a great Soul; we find it frequently mentioned among the mont con-
piecuous

128 A Nerw Catalogue of
fpicuous Virtues, with which the greateft Heroes among the Ancients were faid to be endued. And with regard to the Paffions, which are raifed by Mufic in the Heart it depends upon the Nicety of the Feelings in the Nerves of the Hearer ; and we cannot help obferving, that Men of the greateft Senfibility are generally Perfons of the ftricteft Honour and the moft exalted'Courage.

As for thofe who are fo unfortunate as not to be formed by Nature for the Reception of harmonious Sounds, we do not entirely give them up: But we refer the Reader to a Paffage, which he will find in the Merchant of Venice, and which, tho the Obfervation may hold good in fome Cafes, yet, we muft beg to be excufed inferting the Words here, as we think the Remark is rather too fevere and too general, and was introduced by the Poet chiefly with an Intent to fet his malicious Jew off in the moft odious Light, who had been declaring, that he detefted the vile Squeaking of the Wry-neck'd Fife, and O
dered his.*Windows to be fhut up, that the Sound of them might not be heard in his House. And if the old Poet is a little fewere in this Place, he does it principally with an Intention to divert the Audience of any Compaffion; which might otherwife be fired up in their Minds by the Mesfortunes which will attend Shylock in the following Scenes; and by that Means the Plot turns out according to the With of the Spectators. This is one of thole Preparatons of the enfuing Scene for which Shakefpeare is fo notorious; and which may be obferved in all his Plays. But to return to our Subject; it feems that thole People who have Organs for the Reception of Mufical Sounds, are affected with fuch Paffions as the Compofer of good Mulic intends to excite in them. And we believe that the Constitution of a Hearer may be moulded and formed into various Shapes by the ifferent Airs which he hears; and moreover, R if

[^2]if a Perron was always to be accuftomed tó foft, effeminate Mufic, we agree that it flight render his Conffitution effeminate likewife; but as there are fuch great Variety of different Movements, which are adapted to different Songs, all which raife different Paffions in the Mind, it is very abfurd to tax all Mufic in the Lump with Softners and Effemininacy.

Any one may perceive the Difference of thefe two Songs, hoth of which have their Effect when they are well fung:

$$
\begin{aligned}
& \text { Gently touch the warbling Lyre, } \\
& \text { Cloe feems inclin'd to reft; } \\
& \text { Fill her Sout woith fond Defre, } \\
& \text { Softeft Notes will pleafe ber beft. }
\end{aligned}
$$

Thefe Words, which are fung to an Air of Geminiani's, caufe a very different Eenfation from thefe which follow, and are fect to a fuitable Air :

Come cheer up my Lads, 'tis to Glory weve fteer, \& \&
Whatever the firt Song may do, this laft is not likely to make any Body effeminate.

## VULGAR ERRORS. In

I mention there two common Songs, becafe they are what every Reader is capebile of digefting; and on that Account are more proper for the Purpofe than any of thole Songs put of Operas, which are not generally known.

But we beg Leave here to make a necef fry Diftinction between two Ideas, which are fometimes confounded together, and which is apt to lead People into this Erxor as much as any Thing.

It would be very proper in us, before we prejudice ourfelyes against any Art or Science, to be quite clear in the Objections which we raife against it; we fhould be ceretain that they are jut, and founded upon good Grounds. Some People are apt to confound the Idea of raining the fofter Parfrons, which have their Refidence in our Nature, with the Idea of Effeminacy, which, as I raid before, are quite diftinct. We have an Instance of the Paffion of Pity in the well known Picture of Bellifarius. The Hero, who stands in the dejected At-
R. 2
titude,

132 A New Catalogue of
titude, appears to be very much foftened by the Misfortunes and Diffrefs to which he fees Bellifarius reduced; and yet no one will fay that he is an effeminate Fellow for it; on the contrary, it will be allowed that he fhews a Greatnefs of Soul; he is ftruck with a contemplative Sorrow at the Misfortunes of a General, whofe invincible Courage and great Worth he himfelf had been Witnefs of. And Bravery in Diftrefs is not only the Subject of Painting, but it is the confant Theme of Mufic: The Operas and Oratorios are full of it; and though the Misfortunes of the Heroes which are the Subject of them do foften, yet it is not fuch a Kind of Softnefs as to beget any Effeminacy, but of a contrary Nature, and is fuch a Senfation as an ordinary Hearer will perceive at the Beginning of this common Song, which is well enough in its Way. How little do the Landmen know, What we poor Sailors feel, When Seas do roar, and Winds do bluw;
But we bave Hearts of Steel.

## VULGAR ERRORS. ${ }^{13} 3$

If we are to be moved by fuck a Song as this, what fall we feel at forme of the mafterly Strokes of Handel in his Oratorio of Samfon.
Total Eclipse, no Sun, no Moon, All dark, amidst the Blaze of Noon. One would think, by the refigned Solemnifty of this following Movement, Bring the Laurel, bring the Bays, \&cc. that he had been reading Milton's Paradife Loft as well as thc Samfon Agoniftes. This feems to be the very Mufic of the fallen Angels, where he fays, they made Ufe of fort Airs, which inspired true Heroic Bravery, and which he prefers to the noify, as it was the Cure of a lafting, fixed, and referred Courage. Milton fays, that as foin as the Coirs were displayed, they marched to the Sound of Flutes and fort Recorders:

> Anon they move
> In perfect Pbalans, to the Dorian Mood Of Flutes and Soft Recorders; Such as rais'd
> To Height of noblest Temper Heroes old Arming to battle, and infead of Rage De-

## 134 A New Catalogue of

Deliberate Valour breathed firm and sunmov'd.
With Dread of Death to Flight and foul Retreat.

In fort, the March in Reinaldo might poffibly make Soldiers frize hold of their Arms and March, but it muff be fuch an Air as that in the Overture of Berenice which makes them face an Enemy.

## XXIV.

That the Italian Operas confer of effed: minate Maffick.

Though it muff be acknowledged that the Language of Italy is fmooth and flowing, and therefore very much adapted to mufical Sounds, and though thole Songs: which are picked out of Operas, and fang by Ladies at Home, are generally the Love Songs in the Opera, being fuch as belt fit the Taftes and Geniuffes of fuck amiable Performers; yet, it is equally an Error to fay that Operas are effeminate, or that

## VULGAR ERRORS. 135

that all the Songs in them are Love Songs. No one will fay that Quilici with his Bars Voice, in the Character of Athridates, acted an effeminate Part; he was one of the principal Characters, and acted the Part of a Tyrant, to which the Mufic was excellently adapted, which was greatly ret off by his deep Voice and the proper Carriage of his Perfon: So when Mattel orders her General to be difarmed, the Majesty of a Queen is admirably fupported. Operas are like other Performances of Entertainmint; they confift of the fublime, the cruel, the tender, the diftreffed, the morows; in fort, they mut have Variety of Scenes and Incidents in order to make them pleafe the Audience, and ate like other Dramatic Pieces, not to be taxed with any particular Style or Mode of Acting, but confift of fuch Scenes, Plots, Mufic, and Decorations, as are mofthkely to give Ert tainment to an Audience.

We by no Means defend the Impropriety of a Squeaking Hero, and think that it is a Pity it cannot be altered; however, that

136 A Nero Catalogue of
Imperfection is generally palliated, by Propriety of Action, treading the Stage well; Greatness of Performance, and many other Excellencies, which thofe who are much unfed to hear mufical Entertainments will eafily difcern.

## XXV.

That nothing is Poetry but what is zurote in Rhyme.

This may truly be called a vulgar Error, becaufe it is a Mistake of which none but the Vulgar are guilty of. Though there is a Kind of harmonious Jingle in Rhyme, which makes the Compofition have an agreeable Sound, yet it is looked upon by all Judges to be the loweft Kind of Poetry. And though Pope, and other great Writers, have fucceeded to Admiration in the Amprovement of it, yet it is in Reality nothing but the barbarous Remains of the wild Tate of our Anceftors; not to mention how it cramps the Genius of a Writer, after he has hit upon a favourite Thought, to be forced

## VULGAR ERRORS. 137

 forced to look out for a Rhyme, which muft, in Spite of every Thing that can be faid in Favour of it, be exceeding laborious.I. And hotwithfanding Poets endeavour to hide this Labour and Pains they have been at, and affect to have fet down their firft Thoughts, yet, as Horace obfervee, the foul Copy of a good Writer will always have a great Number of Blots and Alterations in it: This is true of all Poetical Compofition ; but a Poem which is wrote in Rhyme, muft, according to the Nature of the Thing, be more laboured than one that is not. And even Prior himfelf, whofe Wörks are allowed to be all Eafe and Elegance, is faid to have taken more Pains with his Compofition, than any other Writer of Eminence. That, very Eafe and Elegance, which we perceive in the beft Poets, is the Refult of great Pains and Study, and is no other than a judicious Choice of Words and Phrafes, till they have found fome that will finit. And however-a Foetical Author may boaft of writing his firt Thoughts,

13 ${ }^{8}$ A New Catalogue of we cannot poflibly have any Teftimony of it but his own.

Befides, when we have done (1), Verfes wrote in Rhyme are nothing ne a to musical as thole which are without it. Where shall we find Verfes, among even the beft of our Englifh Poets who wrote in Rhyme, whish are equal in Smoothness and Marmon to there two Lines in Theocritus?



Id. I .
Or the fe of Ovid, which, though they are far from being the moft finooth in the Book, are however more harmonious than any we can produce now. Sic rbi Fat volant udis abjectis in Herbis,
Advada Meandri, concinit albus Olor. Though the firft of theft Verfes makes a Whittling like the Reeds in a River, the haft runs fo glib, that it is ready to flip from under one before one would have it.

We

## VULGAR ERRORS. I 19

We acknowledge that the Latin Language is a great Help to the Rupning of a Verfe, and if the Reader infifts upon that: to be the only pre-eminence which Latin Verfes have over Englifh, he is very welcome to think as he likes beft. Moreover, if he is fo fond of Rhyme, we can inform him of a Book which is wrote in Latin Rhyme, and is very much at his Service: The Title of the Book is Drunken Barnaby; which, as it is wrote in a dead Language, will moft likely remain an everlaiting Burlefque upon the Barbarity of Rhyme.

But we may venture to go a little farther : It is not neceflary for a Work to be wrote in Verfe at all to entitle it to the Name of Poetry. Any Work of a fictitious Nature, and which is calculated meerly for Entertainment, has as juft a Claim to be ftiled Poetical Compofition, as one that is wrote in the ftricteft and moit confined Metre; Poetry taking its Name from the Matter of which it is compofed, and not from the Length or Sound of its Words; and we

140 A Nerw Catalogue of may obferve, that fuch Poetry as confifts of thofe Numbers which are leaft confined in their Metre, is generally the moft fpirited and fublime. We have an Inftance of this in the Writings of Pindar, a Poet of whofe Abilities, Horace gives an Account in his Ode,

> Pindarum quifquis, \&c.

And indeed we have no Occafion to gol any farther for Examples of excellent Poetry wrote in Profe, than fome of the Plays in our own Language; Ben Johnfor, Congreve, and many more who wrote in Profe, are neverthelefs ranked among the Poets.

Reader, when thou feef any Thing in this Book which thou didit know before, it is hoped thou wilt be fo candid as to confider, that although thou art fenfible of the Errors of other People, yet they themfelves may not be fenfible of them : Yes, even thou, O ! profound Philofopher ! mayeft have fome miftaken Notions of thy own; for what mortal Man can pretend to fuch Knowledge as never to be miftaken? And we ourfelves, while we are endeavour-

VULGAR ERRORS. $\quad \mathbf{4 x}$ ing to rectify the Errors of others in this Book, are as likely to be milfaken as any Body.

- However, there is one Reafon why a Work of this Nature is likely to give fome Entertainment; it treats of fuch Variety of Subjects, that there is Matter for Argumentation in every Page. And it may be obferved too perhaps, that it treats of more Subjects than the Author himfelf feems to underftand; which we do very readily acknowledge: And if a Profeffor in any of the different Branches which are here treated of, who is better verfed in the Nature of the Subject than the Author, thinks proper to rectify any Miffake which may be here made, and does it in a liberal Way, we thall not take it amifs, but perhaps may endeavour to anfwer him, if we fhould fill differ from him in our Opinion.

On the other Hand, we fhall be under no great A pprehenfions from the Criticifms of fuch Readers who have not good Nature enough to be entertained with the Matter of

142 A New Catalugue of
of a Book, and only read for the Pleafure of Pointing out the Faults in Public; of which Sort we are very forry to fay that we know too many. Thefe are fuch Kind of Geniuffes as read more out of Pa rade than with a Defign to be entertained; and may read.* $\qquad$
They feldom acquire any
Knowledge, having generally bad Memosies and confufed Heads, devouring every Thing, but digefting Nothing. I tell thee, a Man of true Parts, and found Memory, will acquire more by reading one Hour, than fuch Whipperfnappers as thefe are able to attain to by lumbering over a Folio.

## XXVI.

That kirking up the Heel belbind, and - trvifting round upon one Leg, is fine Scating.

There are two Methods of Scating, one is made Uie of for the Sake of Expedi- . tion and Conveyance from Place to Place, and ${ }^{+}$

[^3]
## VULGAR ERRORS． 143

 and is practifed by the Boors or Peafants in Holland；the other is calculated entirely： for Amusement，and anfwers the End of Shining upon the Ice，and therefore is fuited for Gentlemen near Towns upon Canals，and broad Pieces of Water．The frit of there Methods is performed by throwing the Body into foch an erect Pot－ tare inclining a little upon the Outride of the Sate，and drawing in the Hip gradu－ ally，as will defribe a fall Curve upon the Icc；this Practice of Seating cafes the In－ fine of the Thigh，and rets it in foch a Manner as to allow it Time to regain Strength for the next Stroke，and there－ fire is very useful in long Journies；or elf as to the Article of Swiftness，a straight Line will carry a Perfon on fatter than a Curve， becaufe while he is defribing a Curve he has more Ground to run over．The other Method of Sating，which is known in England by the Name of Rolling， it done upon the fame Principle as the for－ mort，only as you have no Occasion for Ex－ pedition，y you have an $\mathrm{O}_{\text {pert un }}$ 位y of due 1－
ing

> 144 A New Catalogue of ing longer upon your Strokes, andtaking your Time; by which Means, inftead of defcribing a fall Curve, you defcribe a large one.

> It will be neceffary to explain the Caufo of this Motion, before we can make the Reader fenfible of what we intend to fay.

All Bodies that are put into Motion upon the Surface of the Earth, are acted upon by two Forces; namely, a Projectile Force and a Centripetal Force. The Projectile Force is that which is given it by the Hand or Strength of any Peron, and the Centripetal Force is that which causes all Bodies to reek the Center of the Earth. For Inftance, when a Stone is catt into the Air to any Diftance, the Reafon why it does not move on to Eternity without fop* ping (as it ought to do by the Principles of Mechanics) is, because the Centripetal Force keeps continually acting upon, it till it has pulled it down to the Ground again: This ferves to explain what is meant by a Centripetal Force.

Now,

## VULGAR ERRORS. 145

Now, when a Perfon fates, he is acted upon by there two Forces, as other Bodies in Motion are. It is the Projectile Force which throws him upon the Outfide of the Sate, till he has got quite out of the Center of Gravity, by which Means he would be pulled to the Ground by the Centripeal Force, if he was not fupported by the Projectile Force, which is ftrong enough to make Head againft the Centripetal for a little while (in the fame Manner as it is able to keep a Stone in the Air till it is pent) and by that Time the Perron cating has recovered himfelf into an erect Poltore. This Projectile Force is given by a Stroke of the Foot, inclined to the Plain of the Ice; by which Means, the whole Edge of the Scate takes hold, and is your moving Force; and the more of the Edge of the Sate a Perfon utes in his Stroke, the eafier he will go to himfelf, and the greater Velocity he will move with : For if he dwells more upon the Heel of the Sate than the Toe, or vice verâa be not only loses Part of his moving Force, by
losing

146 A Nerw Catalogue of
lofing Part of the Edge of his Scate, which is abfolutely the moving Force, but he likewife encreafes his Friction, which ought to be deffroyed as much as poffible; and at the fame Time lofes that Symmetry of Gefture, upon which the Gracefulnefs of his Attitude depends.

When a Perfon fcates properly, he keeps the Foot that he ftrikes with in fuch a Pofture upon the Ice, as to make the whole Scate take hold of it fideways, without deffroying his progreflive Motion ; and inftead of kicking up his Heel behind, juft when he takes Leave of the Ice, with the Foot which has been ftriking, he gives his Toe a Turn outwards, which not only gives him a genteel Air, being according to the Rules of Dancing, but likewife fends him with twice the Force upon the Outfide, as it adds to that Projectile Force which is to make Head againft the Centripetal, and to keep him upon his Legs after he has got out of the Center of Gravity; and which uncommon Phœenomenon gives that Surprize and Pleafure to a Beholder,

## VULGAR ERRORS. 147

 holder, which he perceives at the Sight of a fine Stater.I mention this, becaufe I have met with thole who have obstinately perfifted in it, that forme Perfons who kick up their Heels behind, and ftrike only with the Toe of their Sate, becaufe they can go a Snail's Gallop upon the Outride, are fine Scaters; when they are making Ufe of a Method which is repugnant to the very Principles of Mechanics.

## XXVII.

That upping bard Words and long Sentences, in Discourse or in Writing, is an Indication of Scholarbip.

It muff be allowed, that good Langage is a very great Embellifhment, cithen to a Perfon's Converfation, or his Writing; but as it is intended only to fut off what we have to fay to the bet Advantage, we fhould endeavour to ufe it with fuch Moderation, as will anfwer that

$$
\mathrm{T}_{2} \quad \text { End, }
$$

148 A New Catalogue of
End, and no more; otherwife, we foal make ourfelves appear very ridiculous in the Eyes of Men of Learning and Knowledge.

Good Language, in the Mouth of a Fine Gentleman, refembles the Elegance of his Drefs; it becomes equally ridiculous when ill-juaged, or over done: For as there is no Doubt but good Cloaths fer off the Perfon to a great Advantage, when they are made with Judgement, and worn with a becoming Carriage, fo an elegant Choice of Words and Sentences are a great Ornament to Converfation. But on the other Hand, a Suit of Cloaths, though made of the fineft Materials and covered with Lace, will make but an aukward Appearance if it is ill-made, and worn by one who has not the Carriage of a Gentleman. So it is with Language. Fine Words, in the Mouths of the Ignorant, are as unbecoming as Gold Lace upon the Back of a Porter. -And not only the Ignorant are guilty of this Error, but even thole who do know the Meaning of the Words they ufe, are apt, by

## VULGAR ERRORS. 149

by affecting an elegant Diction, to run themfelves into Obscurity; and while they are attending to their Language, and ftudying hard Words, neglect the Matter of their Difcourfe; to explain which is the foll End of Speaking. The Ufe of Words being only to convey our Ideas to each other.

There is a Shew-board over a Watchmaker's Shop at Oxford, which may ferve for a Burlefque upon the Folly of ufing hard Words: I cannot charge my Memory with all the Jargon wrote upon that Board; however, I remember that it was a long Account of what the Man in the Shop fold, and what he did; and among other Things it faid that Horologies were mundified there; which Expreffion we think is enough to make any Man fick of the Languages; and abjure every Thing that belongs to Literature for the future.

I have met People in the Street, whole profound Ignorance I have been well affared of, who have immediately ftunned me upon the firth entering into Difcourfe with

150 A Nerw Catatogue of
with half a Dozen hard Words: And it. is not long fince, a young Gentleman came. to the Coffee-houfe; and ordered the Waiter, when he fent Coffee and Tea to his Chambers, to let him have an additional Muffin: The Man flared at him, and told him, that he did not know how to do one in that Manner, but he could carbonade him one if he pleafed.

A Lady would think it extraordinary Language, upon a Gentleman's defiring to carry on an Intrigue with her, if he was to ask her, whether fhe would have an additional Husband, or not? However, as this is a prodigious fine Word, and as fine Words are always made ufe of in addreffing the Ladies, we are of Opinion that it would be proper to adapt this as an Improvement in the Language of Lovers.

Almoft all Profeffions are fuffed fo full of Terms of Art, that to underitand the Meaning of all the Words which are made the in any one of them, is long enough for a Science of itfelf. The only End they

## VULGAR ERRORS. ${ }^{51}$

 anfwer, is to puzzle thole who are not of the fame Profeffion, Not long ago, a young Man in the Country, who had weak Eyes, applied to a Surgeon for Relief in his Diforder. The Surgeon, upon examineing his Patient, told him, that he would fend him forme Drops which would refit grate his Eye.The young Man came Home again, not very well fatisfied, being not certain what he might have to undergo by this Refrigeration, having never heard the Wo rd before. Surely he might with as much Propriety have been told, that what was in the Bottle would put him to no Pain, but was only intended to cool his Eyes.

It is incredible to think how cleverly forme People, who have not had the Advantages of Education, will manage about Half Dozen of thee Words when they have got them. I have known forme, who, for the Space offour or five Minutes, would deceive a Stranger, and induce him to think that he had met with a Perfon of
$1_{52}$ A Nerw Catalogue of
great Learning. And however odd this may appear, we think we ourfelves can manage the few hard Words which have been mentioned here, in fuch a Manner as to make an extraordinary Sentence of them: For Inftance, fuppofing a Perfon had no other fine Words but thefe in his Catalogue, and had an Occafion for them in addreffing a Lady ; we are of Opinion, that he might fhine by ranging them all in this Order.
> - Madam, I prefume your Horologie will never go right unlefs it is mundified by an additional Lover; therefore, let me have the Honour to refrigerate your Eye.

A Swain of a more happy Invention, might make a much finer Speech out of thefe Words; but as we have done our utmoft in the Attempt, we fhall take Leave of the Subject; having fhewn, to a Demonftration, the fingular Advantage of making Ufe of fine Words.

That

## VULGAR ERRORS.

## XXVIII.

That the Way to get a Sailing Boat off - the Shore, women foe is fast by any. Acstrident, is to let go both or all the si Sails, and find at her Head, and - puifl reith a sprit.

This Error, though it may lem ridiculows to thole who have been brought up at Sea, and underftand Sailing, is nevertheleis very common in Inland Rivers, where Sailing is but little underfood. You may very frequently fee frefh-water Sailors, as foon as they find that their Boat has ftruck, immediately let both their Main-fail and Fore-fail fly, after which they all run to the Head of the Boat with Sprits, and begin to endeavour to pul her off; which Method is contrary to the Rules of Mechanics, and therefore of Sailing.

A Boat or Veffel of any Size (a. 90 Gun Ship moving upon the fame Principle as the fmalleft Cutter, is acted upon by the U Powers

### 154.2 A Ne te Catalogue of

Powers which are the Cause of her Motion as the fwims in the Water, in the fame Manner as a Lever of the firft Kind, whole Center or Prop is between the Power and the Weight. To explain this, let us fuppore a Boat, inffead of Swimming in the Water, to be upon dry Land, and to have her Maft run quite through her, and fartensed into the Ground, upon which fie might be turned at Pleafure, as upon -an Axle-Tree: In this Cafe, as her Malt is rather nearer her Head than her Steen, it would be more cary to turn her Head round by laying hold of her Stern, becaufe there would be a Mechanical Advantage, by the greater Length from the Steen to the Mart, than from the Head to the Mart. And in whatever Direction the Stern of the Veffel is turned, her Head mut move the contrary Way, and vice verfá. Now, the fame will happen to a Veffel in the Water; if you puff her Head in one Direction, her Stern will move in the other, and vice vera. So that a Deffer under Sail with a Side-wind, may be called a I curer of the frt Kind, both whole Extremities are kept

## VULGAR ERRORS. I55

 in a Ballance by the Sails and Rudder; Forces which keep continually acting upon her. The Rudder may be confidered as a Kind of Moderator, which is to interpofe when the Sails which are before the Maft, or thofe which are behind the Maft, or abaft, overpower each other, and deftroy that Ballance which a Veffel rightly trimmed very near preferves of herfelf. It muft be obferved, that the Sails before the Maft of a Veffel, and thofe behind it, act in contrary Directions. Thofe which are before the Maft turn her Head from the Wind, and thofe which are behind it turn her Head towards the Wind.By this Time, we fee the Impropriety of letting both the Main-fail and Fore-fail of a Veffel go, when fhe ftrikes upon Ground, and then running to her Head in order to pufh her off: For firft, concerning the Article of going to hér Head to pufh her off; if fhe is a fmall Veffel, the Weight of two or three People at her Head will prefs that Part, which generally happens to be the Part upon the Shore, fill clofer down; $\mathrm{U}_{2} \quad$ which

15 $\mathcal{A}$ Nerw Catalogue of
which is a Thing fo well known to every
Waterman, that we fhall fay no more about that. Now, as to letting both the Sails go, they might with as much Propriety both be fet, for as they ad in contrary Directions, they deftroy each other's Force, if the Veffel is well trimmed; fo that a Veffel will come off the Ground no fooner for letting both the Sails go. The Method that I fhould take in a Cafe of that Kind, would be to fet the Main-fail and let the Fore-fail fly, and if that would not do alone, to affift the Main-fail by pufhing at the Windward-fide of her Stern with a Sprit, both which Forces acting together, namely the Main-fail and the Sprit, would in all Probability put her Head about fo as to bring it beyond the Point from which the Wind blows, which Point after I had got her paft, I would fet the Fore-fail to the other Tack, and let the Main-fail go ; and by that Means, the Fore-fail would put her Head almoft round; then the Main-fail might be fet, and after Sailing back fo far as to get quite clear of the Place where the Veffel fluck faft

VULGAR ERRORS. 157 faff before, the might be tacked about again, and purfue her intended Voyage.

- I don't prefume to fay, that this is the very beft Method of getting a Veffel off the Shore ; as thole who have been used to the Sea may have a more ready Method fill: But I do fay, that it is a Method which is confonant to the Principles of Me chanics, for which Reafon, it may very fafely be put in Execution, either at Sea or in frefh Water.


## XXIX.

That planting Aquatics upon Banks in the Fenns, will preserve and fireng then them, $\sqrt{0}$ as to render them more able torefilt the Force of a Flood.

What will be afferted in this Chapter is not the Refult of Surmife, but is what I have been an Eye Witnefs of. Be it known then unto all thole, who think proper to do this Book fo much Honour as to give it a Perufal, that the Author is a Fenman :

Why

158 A Nero Catalogue of
Why should he be afhamed of his Native Country? A Country, where they have inverted the following Lines of Horace:
One cum Proteus pecks edit altos Vijere Montes:
Pifcium © © summa genus befit Elmo, Not qua aedes fer at columbis, Et fuperjectop pavid d natarunt Aquore Dame.

For here, inftead of thole Places which were the Habitations of Doves, being vifired by Fifth, jut the contrary has happend. By the Ingenuity of there People, barren Sands, over which Ships ufed to ride at Anchor, are changed into pleafant Mexdow and rich Inclofures.

Having now shewn how much of a Fenman we are, it will be proper to return to the Subject.

> There can be no Doubt, but that every Attempt which is made to promote the Improvement of Agriculture, is highly commendable; and on the other Hand, it

## V ULGAR ERRORS. 159

it is the Duty of every one, to endeavour to rectify fuch of thore Attempts as he knows, as well from his own Experience, as from the Converfation of skilful Engineers, to be erroneous: And we are forry to fay, we are very clear that the Scheme of planting Aquatics upon Banks in the Fenns, notwithflanding what has been affirmed about it, is fo far from being likely to ftrengthen fuch Banks, that it is a certain Way to deftroy them.

In order to make fome of our Reader , who live in the high Country, fenfible of the Truth of what will be here afferted, it will be neceffary to explain the Nature of Fenn-Draining, which fhall be done in as few Words as politib.


#### Abstract

Water is a Fluid, as has been before obferved; and it is the Nature of a Fluid to be always endeavouring to reftore an Equilibrium in it's Parts, which we may oblefve by it's reftlefs Motion after the Surface of it is made uneven. It is in order to reftore this Equilibriom, that Wa-


160 A New Catalogue of
ter ruffles down with fuch Rapidity, from the high Country into the Fens; where, when it has got, the Surface of the whole Country being even, and in general no higher than the Bottom of the adjacent Seas, it remains quiet; Fenn-Draining, therefore, muff be a Work of Art. -Now let us examine into the Principles of this Art.

The firft Thing to be done is, to four out the Bottoms of the Rivers, which run through them, from Sand and Filth, and by that Means to make a good Outfall; then to make Banks of Earth on the Sides, of thole Rivers, to prevent, as much as poffible, the Water which comes down in a Flood from overflowing the Country, as well as to retain fuck Water as fall be thrown into the Rivers by Engines. It will be needles here to defrribe the Machinery of a Water Engine; it will be fufficient to fay, that Drains are cut which lead from there Engines to the Rivers, which Drains are banked likewife, and that the fe Engines, by the Help of the Wind, have a Power

## VULGAR ERRORS. 16t

 Power of Drawing the Water from the Lands which aredrowned, into thefeDrains, till they are quite full, and till the Water has got to a Level which is higher than the Bottom of the adjacent Sea; and by the Principles of Hydroftatics is forced to run into the Sea to reftore the Equilibrium: It is by the Srength of the Banks, the Force of the Engines, and the Goodnefs of the Outfall, that a Fern mut be drained. Now, I affirm that planting Aquatics upon Banks in the Fend will not ftrengthen them, but deftroy them.All Vermin in a Fens are fond of a Bank; it is high Ground, and therefore dry and comfortable for them in the Winter, for which Reafon they are always full of Moles, and particular Kinds of Rats and Mice, with long Noes, called Field Mice and Rats, and abundance more Animall, which breed inceflantly; and make Holes and Burrows through the Banks in all Directions. One Kind of there Rats builds his Houfe fo commodious, that it is worth while to relate the Ingenuity of this X little

162 A New Catalogue of
little Free Marron: He begins by making a Hole in the Top of the Bank, and after a Labyrinth of many Windings and Turninge, he finishes all, by making another towards the Bottom of the Bank clofe to the Water's Edge; by that Means he extends his Territories from the Top of the Bank to the Bottom, and has a Supply of frei Water; without being feen by the Enemy, who is continually upon the Watch for him. Owls, Buzzards, Kites, Ravens, Carrion Crows, and other Birds of Prey in the Tenn, always frequent the Banks in the Evening, and if the Grads is kept low by Cattle, they will deffroy mot of the Dermin upon them.

But then we muff not plant Trees upon: them, as they will be the fineft Cover impginable for thole Rats; Trees will not only hide them from the Sight of the Birds of Prey, but will likewife hinder thole Birds from darting down upon them when they have got a Sight of them.

I re-
chis

## VULGAR ERRORS. 163

I remember, near eighteen Years ago, feveral Sorts of Aquatics were planted upon the Banks in the Fenns near ThorneyAbbey; the Confequence was, the Roots of the Trees ferved for Timber for the Houfes of thefe Vermin, and the Branches were a Shelter from the Birds of Prey, by which Means they were full of Holes, thro, which the Water ufed to run back again to the Lands as fart as the Engines threw it out; for which Reafon the Trees were ordered to be grubbed up, by the principal Engineer.

[^4]164 A New Catalogue of

## XXX.

That tho fe who lived Two Thousand Tears ago, were larger than the present Race of Mankind.

We are obliged to the Poets for this $\mathrm{Pa}-$ tagonian Syftem. Their Fictions of Titan and Briareus, and the whole Fraternity of Giants, is a Fable which conveys a Moral : The Giants, upon attempting to fcale the Walls of Heaven by heaping Mountains one upon another, are repelled by Jupiter's Thunder, made Prifoners, and bound under thofe Mountains upon which they made the Attempt. The Moral of the Fable is only this, that it is impoffible for any Force to oppofe the Omnipotent. Not to difpute whether the Ancients were of Opinion, that at the Creation of the World all the Animals were of a gigantic Size, or what might be their Sentiments about that Matter; it is certain that there has been an Opinion among Men, in all Ages, that the Time in which they themfelves lived, produce Men of less Stature than thole who lived

## VULGAR ERRORS. 165

lived forme Time before them. This is a Perfuafion which the Poets all encouraged, as it fuited their Purpofe; nothing being fo great an Enchantment, to the Mind of a poetical Reader, as to be ftruck with the Marvellous.

When Virgil makes Turnus throw a large Stone at Æneas, he tells us, that it was fuch a Stone as twelve Men of his degenerate Age could farce have carried upon their Shoulders.
Nee plural, effatus, faxum circum/picit ingens:
Saxum antiquum ingens, campo quod forte jabebat,
Limes agro pofitus liter ut difcerneret arvis.
Fix illud lecti bis lex cervice fubirent, Qualia nun bominum producit corpora tellus.

A Perfon who reads this Paffage, and really believes that Men were larger in Areas' Time than in Virgil's, reafons thus with himself: "The Works of Nature dege-

## A New Catalogue of

degenerate : Thofe who lived in 历neas's Time, were larger than thofe who lived in Virgii's; and thofe wholived in the Time of Virgil, were larger than thofe who live now.

With regard to thofe who lived in AEneas's Time, we cannot indeed have any pofitive Proof to the contrary ; but it is not impoffible to prove, that the generality of thofe Romans who lived in Virgil's Time, were not fo tall as the prefént Inhabitants of Great Britain are at this Day.

The Englifh in general are a tall People; we are obliged to a Mixture of Saxons and Danes for our Stature. A curious Obferver may diffover a great deal of the Dane in many of the Englif, not only from their Names, but likewife from their Features and Complexions. Thofe People who have ftraight Hair between a white and a sed, and have fine Skins, but withall a fierce Countenance, feem to be of Danifh Extraction. It is not difficult, neither, to trace the Saxon in many of our Nation; fuch

## VULGAR ERRORS. 167

 fuck as are tall and lufty, and of a peaceable and quiet Demeanor till they are proyoked, and with nothing very brisk in their Countenances, feem to have had Saxon Anceftors. Not to dwell long upon this, as it is certain that England has been overrun by the Danes and Saxons (whonz it would be prudent not to freak ill of, left we fhould abuse forme of our own Relations) we will return to our Subject.There is no Cause to apprehend that the Works of Nature degenerate in the leafs, as it is a Suppofition which is repugnant to all the Observations which may be made upon the Generation of Animals. Any one who has bred Horfee, Dogs, or Pourtry, muff have observed, that inftead of degenerating, they always improve upon his Hands, unlef's he oppofes Nature, which ferns to ftruggle hard againft a Stagnation, by confining the Breed too long in the fame Family.

> We have two Reafons, then, to fuppofe that the prefent Inhabitants of Great Mri- tain

168 A Nero Catalogue of
tain are larger in Stature than the old Roomans were, viz. becaufe they are the Porterity of a taller People, and becaufe the Breed is fo much croffed.

But we beg Leave to offer a Reafon why it may be apprehended that the Ancients were not larger in Stature than the Moderns, which feems to carry along with it fomething which has very much the Air of a Proof.

Whoever observes the Size of the Remains of thole People who lived in the Time of the old Romans, or before that Time, will find, that they are no larger in their Dimenfions than the Remains of thole who died fifty Years ago. I have feed Abundance of Stone Coffins, which, as they are found in a Place which has all the manifeft Signs of having been a Noman Camp, both in refpect of it's advantageous Situation, the Name of the prefent Town, which is Cater, the Roman Coin which is conflantly found there, the Urns in which the Coin is found, the Infrciptions

## $\forall$ ELGAR ERRORS. 169

 cut in Cedar in the Coffins, the Stones of a Bridge, which may be felt with a Sprit, at the Bottom of the River, at the Back of an Enclofure, which is called the Cattle Ground to this Day; all there are Indiatons of a Roman Camp, and may be feer near the great North Road between Stilton and Stamford; where the Curious, by a proper Application, may have a Pocket full of Roman Coin for a Shilling. Indeed, whether there Stone Coffins, which are found in this Camp, contained the Bodies of Romans, no one can pofitively determine, efpecially as the Romans generally burnt their Dead, if they had a convenient Opportunity: However, as they are found in a Roman Camp, upon the fame Spot where the Coin is found, it is enough to make one think that they are Roman Coffins, and that the Romans did fometimes bury their Dead; nevertheless, we leave that to the Determination of the Curious.--Of whatever Nation their Contents were, the Marks of great Antiquity are flong upon them; and we can affure the Reader, that Y none170 A New Catalogue of
none of them were ever troubled with the Remains of a Patagonian.

But thefe are not the only Reliques by which we may form our Judgments; numberlefs Libraries and Repofitories in this Kingdom afford us Inftances of the Size of the Ancients: We have feveral Egyptian Mummies which feem to be of very ancient Standing, and muit have contained the Bodies of Men of lefs Stature than the prefent Englifh.

Upon the whole, then, we have juft Caure to conclude, that in all Ages of the World, the Egyptians and Romans were in general of the fame Size with the prefent Inhabitants of thofe Countries.

It muft neverthelefs be allowed, that Luxury and Debauchery, which are the Concomitants of Wealth, do very much tend to decreafe the Stature of the Inhabitants of thofe Cities which have long continued in that State. To which we may apply

# VULGAR ERRORS. 171 

 apply this Philofophical Maxim, When any Thing is fo small as to be of no Conequence to the Point in Hand, it is confidered as Nothing. Thofe Cities which have acquired fo much Wealth as to be able to commit fuch Exceffes, are inconfiderable when compared to the Inhabitants of the whole Earth, therefore they are to be confidered as nothing.Befides, fo great is the Caprice of Fortune, that even the molt powerful State in the Universe, cannot prefume to declare how foon a Peroid may be put to its Grandeur. But having faid fomething upon this Subject before, we shall proceed to another Error,

## XXXI.

That Bleeding in May will preserve the Conftitution againft Illness during the ensuing Summer.

This Hereditary Whim has long been practifed in many genteel Families in Eng= land,
Yo Without

Without confulting any of the Faculty, whofe Blood is too thick, or whofe too thin, who have got too much Blood in their Veins, or who too little, they fend for fome Six-penny Bleeder, who performs this Operation upon the whole Family every Year, on May-day in the Morning.

Not to examine into the Caufes of Mortality in May, leaving that Task to thofe who are able to affign them, it will be fufficient to remark, that the weekly Bills generally contain more Deaths in May than in any Month throughout the whole Year.

We are fure to have a Fortnight of $\mathrm{un}^{=}$ wholefome agueifh Weather in May; and one would think, that the common Proverbs which are made ufe of in the Country to that purpofe, would be fufficient to deter a Perfon from lofing any Blood at that Seafon of the Year.

It is not impoffible, but the Prepofeffions which we have in Favour of the Charms of this

## VULGAR ERRORS.

 this Month, may proceed from a Perufal of the Latin Poets, or their Tranflators; whole Works are full of the various Beauties of the Spring. And very poffibly, in Italy, where thee Poets lived, that Part of the Spring may be pleafant and wholerome.In England, we are all of us very fenfiole of the cold and wet Weather, which generally happens in this Month. And for my own Part, I mut confers, that I think May not only the mort dangerous, but likewife, upon the whole, the mort difagreeable Part of the Year; and am quite certain, that if I was to be let Blood on Mayday, I fhould have the Ague.

## XXXII.

That Negroes are not a Part of the Human Species.

[^5]174 A New Catalogue of
Wretches are fo unfortunate as to undergo. The paffive Appearance of thee unhappy People at their Work, which fometimes refembles that of a Horde in a Mill, gives Matter Tommy Sugar-Cane an Idea, which is the Cause of an Opinion, that a Negroe is Part of the Brute Creation, and therefore ought to be thrafhed,

But indeed, Matter Tommy, if I had the Care of thy Education, 1 would teach thee a more reafonable Way of Thinking.

Young Gentleman, you ought to confiq der that the Works of Nature are neither better nor worfe either for your Approbation or Disapprobation of them. That Black is as good a Colour as White in itfelf; and that the Effect which particular Rays of Light have upon your Eye, is by no Means to determine the Beauty or Proportion of any Part of the Creation: And though your faithful Negroe does appear rude and uncultivated, that is owing to his Want of Education. Let him have Instructions in Music, you will find that his

## VULGAR ERRORS. 175

 his Genius is greater than your own; teach him to fence, his Activity and Statagem will furprize you. In fort, inftruct him in any Science, and he will difcover a Ca pacity.Therefore, if you have read Mr. Locke, (and if you have not, I would advife you to fit out one of your Ships and make a Voyage in Queft of him) Mr. Locke will tell you, that it is the Underftanding that fees Man above the reft of fencible Beings, and gives bim all the Advantage and Dominion reich be has over them. And in another Place the fame Author will tell you, that it is a wrong Connection of Ideas which is the great Caufe of Errors: There are his Words, This wrong Connection in our Minds of Ideas, iv themselves loose and independent one of annthee, bas fuck an Influence, and is of So great Force to Jet us a wary in our $A g-$ tions, as well moral as natural Raffrons, Reafonings, and Notions themSelves; that perhaps there is not any one Thing that deferves more to be look-

156 A Nev Catalogue of
ed after. This is the very Cafe with Mafer Tommy Sugar-Cane ; a wrong Connection of Ideas have lead him into this Error, concerning his poor Negroes; he has connected the Ideas of Horde, Slave, and Negroe, fo frongly together in hs Mind, that it is not in his Power to eparate them again. And I am credibly informed by thole who underfand it, that there is as much Pleafure in whipping a Negroes, as in driving a Photon and Pair.

## XXXIII.

That Negroes are the Descendants of Cain, and that the Colour of their Skins is that Mark wobich was Set upon Cain, after killing Abel.

This is a very pretty ingenious Thought of rome one, who was doubtlefs in love with his own Complexion. I have heard it affirmed by forme with foch Warmth, that it feemed in vain to reafon with them about it.

Before

## VULGAR ERRORS. 177

Before we can have any Grounds for fuck an Affirmation, it will be neceffary to prove that it is a Difgrace to have a dark Complexion ; for if it is no Difgrace to have a dark Complexion, then there can be no Badge or Mark of Infamy in being black; if it is a Difgrace to have a dark Complexion, then the Way of Reafoning mut be this: The Irifh and Scotch having fine Skins, are better than the Englifh; the English and French, than the Italians and Spaniards; the Italians and Spaniards, than the Algerines; and fo on, till we come to the Line. To me, this feems $\mathrm{f}_{\mathrm{o}}$ abfurd, that I muff beg Leave to quit the Subject, till forme one has convinced me, that a white Horde is better than a black one.

## XXXIV.

That Love is nothing but Concupiscence to a high Degree, or that Love and Luff are the fame Thing.

Love is a Paffion, which, though we Z read

178 A New Catalogue of read of it in the Claffics, is but feldom experienced in there Northern Climates.

I never met with a North-countryman who would allow that there is any Differrene between Love and Luff, and even in the Southers Parts of the Kingdom it is but slightly felt; what little we have of it in England, ferves only to make Diverfion for the Girls, one among another, and does not often produce any Thing of bad ConSequence, But in Southern Climes the Eftfeats of it are violent, as well as much more frequent. The defperate Actions which our Tragedies are full of, will appear more natural, if we confider what Country we are in during the Time of the Play.

In England, we Should efteem a Perron, who killed himfelf for the Love of one of inferior Birth and Fortune, but a very filely Fellow; whereas in Spain or in Italy, to fall upon a Sword for a beautiful Woman, is looked upon as a certain Indication of a great Soul, and as a Proof that the Heart of

## VULGAR ERRORS. 179

 of the Enamoured was poffeffed of Senitiment unknown to the Minds of the Vulgar. Not to dwell upon the many Inflancees, which have happened both among the Ane cents and Moderns, of People who havedied for Love, I fall loft make a little Enquiry into the Nature of that Disorder, for fo it may be called, fine it fometimes proves fatal.That Affection which is called Love, rems to be a Fever, not only in the Mind, but an actual Fever, attended with the Symptoms of that Diforder; and differs from all others in this Particular, it is what no Phyfic can cure. The Symptoms of it are much like thole of that Diftemper, which the Eaft-Indians rometimes die of, when they pine for their fiative Country.

If this is the Cafe, Love is fo far from being another Term for Luff, that it rathen opposes that Defire, which is generally the Concomitant of Health,

$$
\mathrm{Z}_{2}
$$

180 A New Catalogue of
The Heart is capable of a Wound from this little mifchievous Urchin, before Max turity arrives; for the Truth of which I appeal to every one who has Senfibility enough, to be capable of receiving the Itpreffion of Love, whether he never found himfelf electrified by a fine Lady, when he was about the Age of thirteen.

To conclude : If I hear a Peron very pofitive that Love and Luff are the fame Thing, I take it for granted, that his Nerves are fo coarfe and callous, that nothing left than the Stroke of a Blackfmith's Hammer can poffibly have any Effect upon him.

## XXXV.

That the Hedge-Hog is a mifobievous Animal; and particularly, that be fucks Cows, when they are afleep in the Night, and causes their Teats to be fore.

The Antipathy which People have taken againft this Animal, is chiefly owing to his

## VULGAR ERRORS. 181

 his Form. He is ugly and clumpy, and, not being able to run away, like mot other Animals, is forced to have Recourfe to his natural Armour, which, though it is merely defenfive, is apt to difguft thole, who cannot fatisfy their Curiofity about him; as there is nothing to be fee but a round Ball of fharp-pointed Bristles, till he is put into Water, and then he is forced to open himfelf and dim.By the bye, forme Naturalifts have affirmed, that he is like the Porcupine; but that, we can affure the Reader, is a Miftake. A Porcupine is as large as ten Hedge-Hogs; befides, there is not the leaf Refemblance in the Form of the Animals, or in their Manner of Defence. The Hedge-Hog, upon being difcovered, lies quite fill, and depends upon the Impenetrability of his Armour for Safety; whereas the Porchpine is tolerably fwift, and is not able to conceal himfelf under his Quills, as they do not cover above half his Back. When he is pursued he makes a full Stop, and has the Power of drawing up the whole Body

182 A New Catalogue of of his Quills, fo as to dart them all together into any one who attacks hint; and in all Probability he will leave one of two in your Legs, if you go too near him, and make him angry, which is very food done. I once flaw a Stick put to a Porcupine, and he broke two or three of his Quills again the Stick, though they are very hard and tough. Some fay, that the Quills of a Porcupine are of a poifonous Nature. But, begging Pardon for this Digreffion about the Porcupine, we will return to the Error which was mentioned, concerning the Hedge-Hog.

It may be observed in the Works of Natare, that all Animals, of whatfoever Kind they are, whether they come under the Denomination of Birds, Quadrupeds, Rep ${ }^{4}$ tiles, or Fifhes, are provided with foch Orgens and Weapons as are convenient fog the procuring of their Suftenance, as well as fuck as are formed for their Self-Defence.

The Lion roaring after bis Prey, has Weapons

## VULGAR ERRORS. 183

 Weapons proper for the vanquifhing and devouring that Prey.The Bull, whole principal Food is Graft, is provided with Armour round his Tongue and Noftrils, which is Proof againft the Thistles and venomous Infects that make a Part of his coarfe Diet.

> The Monkey is poffeffed of Hands for felecting the eatable Parts of his Nuts and Fruit from the poifonous Rind.

The Hawk is furnished with long Wings for pursuing, keen Eyes for diffcorning, and flare Talons for taking the granivorous Birds, which are his Prey; whilft they are provided with Beaks of a proper Shape for picking up the Corn, as well as Gizzards, of frons Muffles, which, by the Help of Gravel Stones, that are contained in them, grind the feparate Grains of Corn, as they are discharged from the Crop, out of which they proceed gradually $Y$.

The

184 A New Catalogue of
The numberlefs Inftances of this Kind which might be brought, are too tedious to mention here; it will be fufficient to temark, that there is no fuch Monster to be found in the Creation, as an Animal with Weapons and Implements improper for the Acquifition of that Food which is to be the Support of its Life, or unfurnished with fuch a Means of Defence, as is mot fuitable to its Self-prefervation.

> The Hedge-Hog is a peculiar Inftance of this: As he is rather flow of Foot, if he fhould happen to be furprized in his $\mathrm{Tra-}$ veld, he can gather himfelf up into a Coat of Mail, which anfwers two Ends; as it is a Deception Virus, looking like a Clot coversed with dried Graft; and as it confifts of fharp Spikes upon a thick Skin, which ferve both for a Sword and Target, either to fecure him againft the Tread of a Horfe, or the Affaults of Dogs and Hawks. Then as his Habitation is in Hedges, he has a Mouth formed for the Reception of Hips, Haws, and Sloes, which are his Food ; and which

## VULGAR ERRORS. ${ }^{3} 85$

 which, doubtless, he hoards up in dome little Repofitory, known only to himfelf. His Nope is formed to fearch for Roots near the Surface of the Earth, which muft not be very large, otherwise he would be unable to manage them, as his Mouth is remarkably fall, and does not feem capable of containing any Thing larger than a fall Pea; for which Reafon we may fuppofe it not only improbable and unnatural, that the Hedge-Hog fhould attempt to fuck the Teats of a Cow, when the is afleep, as it does not feer formed by Nature for fuck an Operation; but we will endeavour to prove from Hydroftatics, that it would be impoffible for him to acquire any Milk at all by foch a Trial.It is certainly true, that the Reafon why a Veffel contains Water, or any other Fluid, within it's ides, and hinders it from difperfing, is, becaufe the Preffure of the Air at the Top of the Veffel keeps it down; and it is as true, that when the Velfol it urned up file down, the Liquor in it will fill be kept in, by the fame Preffure A a
of

186 A Nev Catalogile of of the Air, notwithftanding the Force of Gravity, provided the Surface of the Water is not difturbed in turning the Veffel; which may be eafily proved by the Experiment of a Drinking-Glafs and a Piece of Paper. It is upon this Principle, that the Milk in the Dug of an Animal, is kept in it's proper Place, and does not fall to the Ground ; though it mut be acknowledged, that there may be forme other Caufes affigned likewife.

Now if a Veffel of Water is put into an Air Pump, as foo as the Air is extracted from the Receiver, in which the Veffel ftands, the Water immediately afcends up out of the Veffel, and overflows the Brim, the Air, which was the Cause of it's being kept down, being removed.

This is the Cafe with an Animal which gives Suck. The Teat is clofe embraced round by the Mouth of the young one, fo that no Air can pals between: A Vacuum is made, or the Air is exhaufted from it's Throat, by a Power in the Lungs; neverthelef,

## VULGAR ERRORS. 18y

 thelefs, the Preffure of the Air remains fill upon the Outride of the Dug of the Mother, and by there two Caufes together, the Milk is forced into the Mouth of the young one.But a Hedge-Hog has no fuch Mouth, as to be able to contain the Teat of a Cow; therefore any Vacuum, which is caufed in it's own Throat, cannot be communicated to the Milk in the Dug. And if he is able to procure no other Food, but what he can get by fucking Cows in the Night, there is likely to be a Vacuum in his Stomach tog.

It may be objected here, that former Legiflators have thought proper to allow a Reward to be given for killing this AmimaI, on Account of the Mifchief he has been fuppofed to do. To which I anfiwer, that former Legiflators have thought proper to burn old Women, for being Witches, if they would not fink when they were put into a Pond; and I will venture to affirm, that there is juft as much Senfe

Aa 2 in

188 A New Catalogue of in burning a Witch, as in felting a Reward upon a Hedge-Hog.

## XXXVI.

That a Perfon is the better or the rworle for being of any particular Calling or Profefion.

This Error shall be dreffed in a Clerical Habit. But I fear thole venerable Robes will flare the fame Fate here, which attends them in other Places; they will give a double Force to the Miftakes and Failings of the Wearer.

Luke XVIII Verfes the $x$ th, with, with, and xiiith. Iwo men went up into the temple to pray; the one a Mbarifer, and the other a publican. The Pbarifee flood and prayed thus with bimfelf; God, I thank thee, that I am not as other men are, extortioners, unjuft, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I poffefs. And the publican,

## VULGAR ERRORS. 189

publican, ftanding afar off, would not lift up fo much as bis eyes unto heaven, but fmote upon bis breaft, flying, God bo merciful to me a inner.

The Oriental Teachers thought proper to convey their Doctrines of Morality in Parable. Doubtless, the Method is plain and eafy to be underftood; elegantly Shewing us the Truth, whilft we cannot help confeffing that we difcern it, and this without giving much Difguft by laying open the Foibles of any Party; it is capable of comprehending all the Figures of Poetry and Rhetoric, and the fe Wigures are the leaft liable to be detected, whilft they are clothed in the Difguife of Parable, which muft be allowed to be a great Advantage; Artis eft celare artem holds good in this Cafe, as well as in others. And if one Perron has an Inclination to bring another to his Way of Thinking, he mut endeavour to be as plain and fimple in his Manner as poffible, for this Method alone carries with it the Appearance of Truth; whether we argue on the tight Side

190 A New Catalogue of Side of the Queftion, or on the wrong, this Method of Proceeding will hold good in forme Meafure; but efpec ally, if we want to inftil true Principles of found Mo rality, it has a double Force. Our Bleffed Saviour, doubtlefs, for this Reafon thought proper to deliver his Doctrines of Morality in this convincing, felf-evident Dialect; he daw plainly that the Cabaliftical Stile of the Pharifees, was by no Means a Language proper to convey new and wholefome Precepts into the Minds of the Vulgar. No: He chofe rather to make Ute of this compact and intelligible Method of incurrating his Precepts, namely Parable. We have no greater Inftance of his Skill, than this of the Pharifee and Publican.

In the Handling of this Subject, we Shall confider the Human Species in different Lights; as a reafoning philofophizing Animal, who thinks he has a right to enquire into the Phenomena of Nature, and to make Ufe of that Right, and of thole Senfes, which God has given him ; and as a Perron, who is forced to fubmit to the the

## VULGAR ERRORS. 191

 the fuperior Judgment of other Men, and takes Things for granted as he is told them. The firit of thee is what we generally underftand when we fay Men of Science, Men of Learning, Men of regular Educaton, and the like. There may be ranged into Variety of different Orders and Ranks, in regard to their different Profeffions, Studies, Turns of Genius, Amufements, Abilities, Applications, \&cc.We may with Propriety reduce all there different Sentiments concerning Mankind, into two Branches; namely, Men of Buffnets, and Men of Recreation or Pleafure.

Of thole who come under the Denominaton of Men of Bufinets, each one is apt to think himfelf of that Order which is molt reffectable. For Inftance, one who profefles the Law, may know that Mankind is apt to tax him with Injustice and Difhoniffy, but that, he comforts himfelf, is of no great Signification; for what among ht the Vulgar is filed Difhoneft, among People of Fafhion, would te palliated by the what vulgar Imputations may be laid to his Charge by the Mob, folong as he has the Gentry on his Side. And they too may tax him with Difhonefly if they pleafe, but he makes no Doubt but he fhall foon have fome of them applying to him for Juffice, as all Caufes muft go through the Hands of thofe of his Profeffion; and he does not fee but Things are determined fairly enough in the End. In fhort, he concludes with thinking, that his Profeffion is as ufeful as any other, (and in that perhaps he may be right) and that it is profitable, and of great Importance, and therefore, that the Sons of the Robe may juftly be faid to be moft honourable.

The Phyfician is of another Way of Thinking. He knows full well, that Health is of more Confequence than Riches, for (fays he) what Pleafure can a Man have from a great Eftate, if he has not Health to enjoy it? The Lawyer may out talk him perhaps, but he thinks he has faved

## VULGAR ERRORS. 193

 faved more Lives, at a much cheaper Rate than the other has recovered Effaces in Chancery. They may make light of his Art, but he is certain likewife, that they will all fad in Need of his Skill formetime or other ; and therefore thinks, on Account of the Importance of his Profferfirn, that the Sons of Galen are moot honourable.The Philofopher differs from them both. He thinks, that all that is wrote upon Parchment muff treat of fomething very trifling, with Refpect to what he is concerned in. It may be, fays he, that this Parchment may contain rome Conveyance of forme fall Tract of Land, belonging to forme one private Perron; but what is that? he has jut been taking Measure of the whole Earth. He thinks that Phyfic may have Merit in it's Way; for a Man skilled in Phyfic may preferve the Life of an Animal who inhabits the Globe; but what is this to what he has been contrivi $g$ of? He has been taking Care of the Health of the Univerfe; he bras difoovered a CoBb met,

194 A New Catalogue of met, and has been calculating how near it will approach to the Earth's Orbit; he has been fettling the Degrees of Heat it contains, at fuck and fuch Diffances, and what Danger we fhould all be in, of being totally demolifhed, if it was to approach but a fall Diftance nearer; he has been finding out the Situation of the Polar Stars, that Navigators may fail in an unknown Sea without Danger ; he has been fixing the exact Limit of is e Trade Winds, where they may be certain of being blown Home again faff. He thinks there are Matters of a high Nature, much beyond any Thing elfe, and therefore, that his Profeffion is of the higheft Importance. Three Profeffions have been mentioned, every one of which is apt to think his own Order of the greateft Consequence. We fhould find it exactly the fame, if we were to take a Survey of the inferior Trades, and mechanical Men.

Thofe likewife, who think proper to devote their Time to Amufements, if we examine

## VULGAR ERRORS. 195

 examine into their Behaviour, we fall find them, in general, no less partial to their own Tafte than the Men of Bufnefs; which we fhall eafily difcern, if we make Observations at any Public Place, where many of this Kind refort to. Gentlemen who are fond of Play, molt heartily defpife all the Noifes that can he made upon Inftruments, all the Daubing which can be feared upon Canvafs, and all the Nonfenfe that can be crammed into Books, The only Mufic that can give them any Pleafure, is the rattling and Spirited Sound of the all-hazardous Dice-Box; the only Paintings which can frize them, muff be drawn at full Length, upon the mercenary Card-Table; the only Books which, in their Opinion, contain any Senfe in them, are thole which treat upon the noble Science of Gaming.The Sportfman wonders what any Body can fee in London, or in thole make-fhift Entertainments which are contrived to pals Time away in Town; he cannot bear Bb 2
to
196. A New Catalogue of
to fit fretting over a Card Table. The only Kufic that delights him, is the chearing Senfation which he perceives, when he is awaked from Sleep, by the confuted Harmony which pierces his Ear, from the frill Throats of his never-erring Hounds, impatient for the glorious Fatigue (as he calls it) of the enfuing Day; which he follows at the Hazard of his Life, over Dangers of Mountains, and Woods, and Rivers, and craggy Cliffs, and returns Home well pleated and happy with the Thoughts of his Exploits : Whilft the London Citizen prefers his Armed-chair, and a good Fire, and the Daily Adverfifer; and fneers at all the others for fenfelefs Wretches, becaufe they don't underftand the Rules of Principal and Intereft.-All there Examples may ferve to flew, how wrapt-up Men are in their particular Engagements of Bufinefs and Pleafure, and how in love they are with their own Upinoons : So in love with them, that they cannot look upon the Sentiments of others with common Charity.

## VULGAR ERRORS. 197

We all think ourfelves of the higheft Importance, and that there would no exifting without us; how this comes to pars fall be next enquired into, by returning to the Matter of different Profeffions. We behave with regard to our public Profferfrons, in this Refpect, jut as we do in our private Characters: As we can eafily diffcern the Vices of other Men, and forget our own, fo it happens in the prefent Cafe; we can eafily difern the Advantage which the Public reaps from our own Profeffion, but it is with great Difficulty that we are brought to examinine what, UTe we ourfelves derive from that of another. This was the very Cafe with the Pharifee in the Text; he flood, and prayed and fid, God, I thank thee, that I am not as other men are, extortioners, unjuff, adulterers, or even as this publican. He payed Tithes of all that he poffefled. And what great Merit was there in that? If he had not thought proper to pay Tithes of his own Accord, no Doubt, there was as much

Law

198 A New Catalogue of Law to compel him in thole Times as in there ; but the Misfortune is, this Sharifee was under the fame Miftake which Shanifees in all Ages labour under, he could fee plain enough into what he thought his own private Qualifications, but could not difcern the Ufe which the Public reaped from his Companion. The Publican on the other Hand dd not fo much as lift up his Eyes to Heaven, but fmote his Breaft, and laid, God be merciful to me a funner. He acknowledged that he was of a Profeffirn which, however neceffary it might be in itfelf, nevertheless brought upon him the Odium of his Countrymen, and which made him liable to many Irregularities in his Behaviour, made him forced to be guilty of many Extortions from the poorer Sort of People; he confeffed that his Profeffion did neceffarily bring all there Sins upon him, for which he then implored Forgivenefs. I tell you, fays our Saviour, this man went doreen to bis boule juftifled rather than the other. But what Reaion can be given, why the Pharifee Should not be juftified? It might be fid, that

## VULGAR ERRORS. 199

 that the Pharisee was confcious to himfelf of living according to the Laws of his Country, and of doing his Duty, and that he thought it incumbent upon him to return Thanks to the Maker of all Things, for giving him fuch good Inclinations, and for putting it into his Power to make a good Use of them.This would be very charitable Reafoning, if one could be brought to believe, that the Pharifee was really fuch a Sort of a Man as, he pretended to be; but it is furficiently evident, by the Stile and Mannee of the Parable, that this Pharifee was intended to be like other Pharifees in all Times: he would be thought to be much better than he really was, and had worked himfelf up to fuch a high Pitch of Pride and Self-Conceit, as to boat of his fuppoled Qualifications even to his Maker.

Doubtlefs this excellent Parable ftrikes at the very Root of all Hypocrify, and vainglorious outfide Shew. For here was the Publican, very probably a much better

Man

200 A New Catalogue of
Man than the Pharifee, who had neither imbibed fuch high Notions of his own Worth, nor pretended to any fuch fine Qualifications; he very willingly acknowledged his Faults, and with the greateft Modefty and Diffidence of himfelf, that high Recommendation both in the Eyes of God and Man, did not even think himfelf worthy to look up to Heaven, but fmote upon his Breaft and faid, God be merciful to me a finner.

What has been faid may ferve to fhewthe excellent Morality, which the fe Parables of our Saviour's contained ; they contained fuch Sort of Leffons as muft be ufeful, fo long as the World exifts; for there will always be fuch Pharifees as are here mentioned by our Saviour, and to whom, in another Place, he repeats the Words, Wo unto you fcribes and Pbarifees, hypocrites, fo often. Ifaiah fays, Chap. ix. ver. 20, 2 I. Wo unto them tbat call evil good, and good evil; that put darknefs for light, and light for darkne/s; that put bitter for fweet, and
frocet

## VULGAR ERRORS. 201

 frweet for bitter! Wo unto them that are wife in their own Eyes, and prodent in their oren Sight!Our Saviour did not mean to aim with the Force of his Doctrine at Publicans and Pharifees alone, his Doctrine was of an Univerfal Nature: And we mut not puppole that could ever be his Intention; and left future Ages fhould hereafter make fuch a Miftake, the Evangelift has given us his Opinion what he thought our Saviour intended by this Parable. He Spake this Parable, fays St. Luke, unto thole which trufted in themfelves that they were righteous, and defpijed others.

Here it mut be obferved, that though our Saviour was pleafed to fay, that the Publican went down to bis House justfled rather than the Pbarilee, yet he by no Means Rets either of them as a Pattern for our Example. We muff not therefore mifunderftand this Paffage fo dangeroufly as to think, that if we be but modeft, we may be guilty of what enormous

Vices

202 A Nero Catalogue of
Vices we think proper, becaufe that would be giving the Words of our Saviour a wrong Interpretation. A middle Chiracter, between there two Extremes, is rather to be aimed at. It is to be wifhed, that we could fo navigate ourfelves through the dangerous Rocks and Quickfands of Land, as to avoid both the Sins of the Publican, and the vain-glorious Boating of the Sharifee: And by that Means, we foal be endbled without Fear, to fail through the dark Sea of Death, even into the Regions of Eternity, where the Gates of Hell fall not prevail against us.

$$
\begin{array}{lllll}
F & I & N & I & S
\end{array}
$$

## $\begin{array}{llllll}\mathbf{E} & \mathbf{R} & \mathbf{R} & \mathbf{A} & \mathbf{T} & \mathbf{A} .\end{array}$

Page 54, inftead of Conis read Canis. ${ }^{72}$, inftead of Boatman's read Boat/wain's. 91 , inftead of the read tbeir. ditto, inftead of amazed read dmused. 110 , inftead of ligbter read bigber. 165 , inftead of jabebat read jacebat.

## 1. A A A \& 9 B <br>     



13


Go gle


[^0]:    There Birds have Legs of a remarkable Length, as every one mut know, for they are a very common Bird; and when

[^1]:    If any one takes a Cork, and ties along Thread to it, and throws it into a Stream, he will find, that the Cork; when he draws it fideways along the Stream, changes its Place in the Waterevery Inch he draws it. This is fo plain, that there is no Occafion I. to

[^2]:    * What are there Marks? Hear you me, Jeffica, Lock up in y Doors, and when you hear the Drum, Had the vile Squeaking of the Wry-ntek'd Fife, \&ie.,

[^3]:    - Ruficus exp:Ctat dum deffarat amnis.

[^4]:    There is nothing which frengthens a Bank like a good Covering of Grafs, clofe eat by Cattle; for if once Water penetrates through the outfide Coat of a Bank, it is not in the Power of Aquatics to hinder it from tearing the Earth away with it. If Aquatics are planted any where, they ought to be at fome Diftance before the Bank, in order to keep the Lafh of Water from wearing it away.

[^5]:    This is a Creolian Error, imbibed partly by the Prejudice of Education, and partly by the compleat Slavery which thee poor Wretches

