

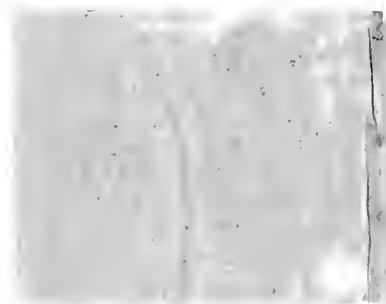
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THE GLEN COLLECTION
OF SCOTTISH MUSIC

presented by Lady Dorothea Ruggles-
se to the National Library of Scotland,
memory of her brother, Major Lord
George Stewart Murray, Black Watch,
killed in action in France in 1914.

28th January 1927.



Glen 243.

X

Musick's Monument;

OR, A

REMEMBRANCE

Of the Best

Practical Musick,

Both *DIVINE*, and *CIVIL*, that has ever
been known, to have been in the World.

Divided into Three Parts.

The First PART,

Shews a *Necessity of Singing Psalms Well*, in *Parochial Churches*, or not to *Sing* at all; Directing, how They may be *Well Sung*, Certainly; by Two several *Ways*, or *Means*; with an *Assurance* of a *Perpetual National-Quire*; and also shewing, How *Cathedral Musick*, may be much *Improved*, and *Refined*.

The Second PART,

Treats of the *Noble Lute*, (the *Best of Instruments*) now made *Easie*; and all *Its Occult-Lock'd-up-Secrets Plainly laid Open*, never before Discovered; whereby It is now become so *Familiarly Easie*, as *Any Instrument of Worth*, known in the *World*; Giving the *True Reasons* of *Its Former Difficulties*; and Proving *Its Present Facility*, by *Undeniable Arguments*; Directing the most *Ample Way*, for the use of the *Theorboe*, from off the *Note, in Consort*, &c. Shewing a *General Way* of *Procuring Invention*, and *Playing Voluntarily*, upon the *Lute*, *Viol*, or any other *Instrument*; with Two *Pretty Devices*; the One, shewing how to *Translate Lessons*, from one *Tuning*, or *Instrument*, to *Another*; The other, an *Indubitable Way*, to *know the Best Tuning*, upon any *Instrument*: Both done by *Example*.

In the Third PART,

The *Generous Viol*, in *Its Rightest Use*, is Treated upon; with some *Curious Observations*, never before Handled, concerning *It*, and *Musick in General*.

By Tho. Mace, *one of the Clerks of Trinity Colledge, in the University of Cambridge.*


L O N D O N,

Printed by T. Ratcliffe, and N. Thompson, for the Author, and are to be Sold by Himself, at His House in *Cambridge*, and by John Carr, at His Shop at the *Middle-Temple Gate in Fleetstreet*, 1676.





T H E
E P I S T L E
D E D I C A T O R Y.

 O Thee, One-Only-Oneness, I Direct
My Weak Desires, and Works; please to Protect
Both Them, and Me; For Thou alone art Able,
(And none but Thee) to make us Acceptable
Unto the World. —

I am not of That Catholick Belief,
(I mean the Roman's Faith) who seek Relief
(At th' Second Hand) from Saints; but I Thus take
My Freedom, and (sans Complement) Thus make
My Seeming-Bold-Address: Not Judging It
A Crime with Thee; but rather count It fit;
Part of my Duty call'd for, which I owe
Unto Thy Goodness; Therefore Thus It show:

I've wonder'd much, to see what Great Ado
Men make, to Dedicate their Works, unto
High Mortals; who Themselves can no way Save,
From th' Slan'drous Tongues, of every Envious Knave.

Thou (only) art The Able-True-Protector;
Oh be my Shield, Defender, and Director,
Then sure we shall be Safe. —

Thou know'st, (O Searcher of All Hearts) how I,
With Right-Downright-Sincere-Sincerity,
Have Longed Long, to do some Little Good,
(According to the Best I understood)
With Thy Rich Tallent, though by me made Poor;
For which I Grieve, and will do so no more,
By Thy Good Grace Assisting, which I do
Most Humbly beg for: Oh Adjoyn It, to
My Longing-Ardent-Soul; And have Respect
To This my weak Endeavour; and Accept
(In Thy Great Mercy) both of It, and Me,
Ev'n as We Dedicate Our Selves to Thee.



A N
E P I S T L E
TO ALL
DIVINE READERS;
ESPECIALLY,

Those of the *Discenting Ministry*, or
Clergy, who want not only *Skill*, but *Good-Will* to
This Most Excelling-Part of *Divine-Service*, viz.
Singing of Psalms, Hymns, and Spiritual Songs; to the
Praise of the *Almighty*, in the *Publick Assemblies* of
His Saints; And yet more Particularly, to *All Great*,
and *High Persons, Supervisors, Masters, or Governors*
of the Church, (if any such should be) wanting *Skill*,
or *Good-Will* Thereunto.



The Best way
to Refine our
Cathedral-
Church-Mu-
sick.

How Church-
Musick is come
to Decay.



An Excellent
Ornament, for
Great, and Di-
vine Persons.

*Ext unto God, I turn my Self to You,
High Men of Honour, Judging It your Due;
You are the Chiefest Objects of Respect;
And Therefore you (if Any) might Protect
Such Works as These: But not by your Great Names;
Renowned Titles; Worshipnesses; Fames:
Those will not do't; Example is The Thing;
Ther's but One Way, which is, Your Selves to Sing:
That sure will do't; for when the Vulgar see,
Such Worthy Presidents, Their Leaders be,
Who Exercise Therein, and Lead the Van,
They will be brought to't, do they what they can;
But otherwise, for want of such Example,
'Tis meanly Vallu'd, and on It they Trample:
And by That Great Defect, so long unsought.
Our Best Church-Musick's well-nigh brought to Nought.*

Besides,

*No Robes Adorn High Persons, like to It,
No Ornaments for Pure Divines more Fit.
That Councel giv'n by the Apostle Paul,
Does certainly Extend to Christians All;*

Especially

An Epistle to the Divine Readers.

*Especially to You, who Leaders are;
And therefore Judg'd to have the Greater Care.*

Colossians the 3d. the 16th. Verse,

*(Turn to the Place ;) That Text will Thus Reberse,
(Viz.) Let th' Word of Christ dwell in you Plentifully,
(What Follows ? Musick in Its Excellency)
Admonishing your selves, (in Sweet Accord)
In Singing Psalms, with Grace unto the LORD.
Sed fine Arte, That cannot be Done,
Et fine Arte, Better let alone.*

Christs Com-
mand for the
use of It.

*Please Hint you to an Eminent Example,
Who was a Singer, Singularly Ample ;
Though not a Priest, yet He a Prophet was,
And did All Priests, and Prophets far surpass,
In This same Art ; and in It Sang so Well,
That He, The Singer Sweet of Israel,
Was call'd. —*

A Most Emi-
nent Example
in Musick,
worthy Imit-
tation.

*He was both Prophet, and Great King of Fame,
Of High-Transcendent-Acts D A V I D by Name,
A Man (Recorded) after Gods own Heart ;
And (Scripture says) could Sing, and Play His Part ;*

*Or else, what mean Those Instruments, which Those
* Four Thousand us'd, (in Chronicles). He chose*

* 1 Chr. 23. 5.

*To Praise the Lord with ? Nay, Much more than That,
He did, towards That Great Work : But wat ye what ?
He made Those Instruments ; which shews, That He
Did more than Slightly Prize This Mysterie :*

The Greatest
Quire in the
World.

And had much more than Ordinary Skill :

Nor was He Lazie in His Mind, or Will ;

He was Mechanick, Musieus, and Poet ;

His Various Works in Scripture, Plainly show It.

He was not well Content to be One Thing :

(The Greatest Thing that was, to be a King ;)

Much less to be enclos'd within a Cell,

'Mongst Piles of Books, which All Things would Him tell,

And He tell Them again, as if that He

Had Skill and Knowledge, in each Mysterie.

Lip-Knowledge was to Him no Satisfaction,

But Vigorous He always was for Action ;

He would be ever Doing something ; and

What e're oppos'd Him, could not Him withstand.

Who can Example better for you be,

Than such a Man ? Yea such a Man as He ?

WHO was Belov'd of God ; His Chosen One ;

WHO sat upon an Everlasting Throne ;

WHOSE Pow'r was such, as He commanded All,

Both Princes, Priests, and Levites at His Call ;

He Summon'd Those together, and They came

Immediately, to Perform That same,

The Best Ex-
ample for
Great Persons,
and Divines, in
the World, as
to This Thing.

1 Chro. 23. 3.

An Epistle to the Divine Readers.

Chap. 25. 7.

Which He should Them Command ; and Streightway They

(As you may read) fell close to Sing, and Play,

Till they were Cunning ; that is, Skilful ; and

Not only Chatter'd, but did Understand

The Mystery, (without all doubt) so well,

Verse 8.

That None each Other Therein did Excel ;

For by That Text, you'll read, They Lots did Cast,

Who should be First, and who should be the Last :

So Equal were They, Learned in Their Skill,

That Any might, Anothers Place well fill,

Without Defect, or Blemish ; which (in such

* 288

*A Number as we Read of * There) was much*

And shows, a Wondrous Dilligentia! Care

Was had, to make That Service Choicely-Rare :

Nor can This Service, which we now do use,

(Instead of It) be done without Abuse,

Except such Hints as I have given, may

Prevail with You ; not only for to Say ;

And Sit ; and Hear ; and Pay ; and give Command,

In That same Thing you do not understand ;

But that you enter your own Selves into It,

That, That's the only way will surely do It.

How can a Master be a Right Commander,

When as He stands under so great a Slander,

As Ignorance ?

How can He be a Judge of Good, or Ill,

When (in That Thing) Defective He's of Skill ?

Or how can He tell, who Sings Right, or Wrong,

Who in the Chorus, cannot Joyn among ?

What shall I say ? or shall I say no more ?

I must go on, I'm Brim-full, Running o're :

But yet I'll hold, because I judge ye wise ;

And few words unto such, may well suffice.

But Much-much more than This, I could Declare ;

Yet for some Certain Reasons I'll forbear ;

But less than This, I could not say ; because,

If saying less, I should neglect Gods Cause ;

For 'tis His Cause Alone, I plead so strong for ;

And 'tis His Cause-Completed, that I long for :

And 'tis True Doctrine certainly, I Preach :

And 'tis That Doctrine every Priest should Teach :

Therefore I hope your Pardon I shall have,

For being Thus Bold ; the which I Humbly Crave.



T H E

P R E F A C E.



Although I have Fronted my Book, with the Divine Part ; in which I have Preached my Little Short Sermon, upon That Text of St. Paul, (as you will find) Relating to the Most Excellent Part, or Piece of All True Christians Publick Service, to God Almighty ; the which I hope I have done, to the Satisfaction of All Rationally-Pious Christians, who do, and cannot but Account It Most Necessary, to Serve Him, according to His Own Exhortations, Order, or Appointment. Yet My 1st. and Chief Design, In Writing This Book, was only to Discover the Occult Mysteries of the Noble Lute, and to show the Great Worthiness of That too much Neglected, and Abused Instrument ; and my Good Will to All the True Lovers of It ; in making It Plain and Easie ; (as now It will certainly be found) Giving the True Reasons, why It has been Formerly, a Very Hard Instrument to Play Well upon ; And also why Now, It is become so Easie, and Familiarly Pleasant. And I believe, that Whosoever will but Trouble Himself to Read Those Reasons, which he shall find, in the First Chapter of the 2d. Part of This Book ; and Joyn his own Reason, with the Reasonableness of Those Reasons, will not be able to find the Least Reason to Contradict Those Reasons ; But must needs Conclude with Me ; That the Lute is a very Easie Instrument.

That is, Any Person (Young or Old) shall be Able to Perform so Much, and so Well upon It, in so Much, or so Little Time ; (towards a Full, and Satisfactory Delight, and Pleasure ; Yea, if it were but only to Play Common Toys, Giggs, or Tunes) as upon Any Instrument whatever ; yet, with This most Notable, and Admirable Exception, (for the unspeakable Commendations of the Lute) that they may (besides such Ordinary, and Common Contentments) Study, and Practice It, all the Days of Their Lives ; and yet find New Improvements ; yea doubtless, if They should live unto the Age of Methusalem, Ten times over ; for there is no Limitation to Its Vast Bounds, and Bravery.

Yet for Common Pleasure, (such as most Ayrey, and Ingenious Persons Learn upon Instruments for) I do Really Affirm, There is no Easier Instrument in use, than is the Lute.

I have spoken in That 2d. Part to every Particular Thing, (so far as I could Remember) concerning Its whole Progress, from the

No Limitation to the Bounds, and Bravery of the Lute.

The Preface.

the very *Rudimental Beginning*, to the *Highest known Perfections* of It; and in such a *Plain*, and *Exact Manner*, that *None* can doubt of my *Meaning*, or of a *Right Information* concerning It; so that (*Now*) the *Lovers of It* can find no *Greater Enemy* to It, and *Themselves*, than *Faithlesness*; nor *Greater Friend*, than *Belief*, and *Resolution* to Attempt the *Trial* of It.

Nothing omitted concerning the very Mystery of the Lute, either Practical, or Mechanical.

Eminent confirm'd-Testimonies, concerning the easiness of the Lute.

I have Prov'd This out, by several *Young Ladies*, and others, in *London*, during the Time of my *Attending the Press*, since I began to *Print*; and *Two of Those Young Ladies*, before *They* had *Learn'd* out their *1st. Month*, (which was but *Twelve Times* to *Their Month*) were so *Fully Satisfy'd*, (by *Their own Experimental Trial*) that *Both of Them* agreed in the very same *Saying*, viz. *That They did wonder, why any Body should say, the Lute was Hard*. And *These Two Persons* were not at all *Acquainted* with each other, nor had either *Seen*, or *Heard* one another *Play*; But both *Play'd* so very well for such a Time, as much *Rejoyced* both *Themselves*, and all *Their Parents*, and *Friends*, beyond all *Expectation*.

This is a *Real Truth*, of which I can *Produce divers Witnesses*, if need were.

Why the Mechanical Part is Publish'd.

And as to the *Mechanical Part* *Thereof*, (about which I have taken up the *Room* of 2 *Chapters*, viz. the *4th.* and *5th.*) I apprehend, that some will think It *Superfluous*, and others, a *Thing* too far below *Them* to undertake; which I grant may be for very many; yet *Below None* to be able to know how It should be done, or when *Well*, or *Ill* done; so that *Thereby* *They* may not be *Gull'd*, or *Their Instrument Injur'd* by some *Ignorant*, *Careless*, or *Knawish Work-man*; who too often *Abuse* both It, and the *Owners*; which *He* durst not venture to do, but that he presumes *They* are wholly *Ignorant* of *His Art*.

No Injury to an Honest Work-man.

A Great Loss for want of the Knowledge of It.

Besides, I have known many, Living in the *Countrey*, (Remote from *Good Work-men*) upon some very *Slight Mischance* happening to their *Instrument*, (for want of *That Knowledge*, which *Here* they may find) quite *Lay It by*; and the *Instrument*, for want of *Timely Assistance*, has grown *Worse and Worse*, (sometimes) to *Its Utter Ruine*.

These are no Small Inconveniences.

Besides, (to some sort of *Ingenious*, and *Active Persons*, (although of *Quality*) there is a *Satisfactory Recreation*, attending such *Agitations*.

And whereas in my *Expressions* I am very *Plain*, and *Down-right*, and in my *Teaching-Part*, seem to *Tautologize*; It would be *Consider'd*, (and whoever has been a *Teacher*, will Remember) that the *Learners* must be *Plainly dealt with*, and must have *Several Times Renewed* unto *Them* the same *Thing*; which according to my *Long*, and *Wonted Way of Teaching*, I have found very *Effectual*; Therefore I have chosen so to do in several *Places*; because I had rather (in such Cases) *speak 3 Words too Many*, than *one Syllable too Few*.

But

The Preface.

But if I had been only to have spoke to *Those of Experience* and to show the *Elegancy* of my *Tongue*; I should have contriv'd my *Discourse* into another *Shape*; But in that I intend It chiefly for *Learners*, I conceive I have not spoke *Much too Much*: And whereas I may seem too *Smart*, or *Satyrical*, in some *Particular Places*, concerning the *Great Abuse*, and *Abusers of Musick*; I do not at all *Repent me*, as thinking what is said to such *Ill deserving Persons*, *Much too Little*.

'Tis like I may be condemn'd by some, for speaking so *Confidently*, against the *General Spring* of the *Times*, so very much in *Force*, and *Estimation*.

The Truth is, I have consider'd: that if I should say *Any Thing* to the *Purpose*, I cannot tell how to say otherwise, except I should be a *Time-Server*; to *Connive*, *Dissemble*, *Flatter*, and *Speak against my own Knowledge*, and *Conscience*; in Joyning with what is *Sleight*, and *Trivial*, and forsaking that which is *Solid*, and *Substantial*; which, (*I thank God*) I have been too *Long*, and *Well Grounded in*, to *Renounce*; and to *Turn me (now)* to *Embrace Fingles*, *Toys*, or *Kick shawes*; which at *This Day*, too *Generally bear Sway*, to the *Great Prejudice*, both of the *Art*, and the *True Lovers* of It.

If This *Apology* will not serve, to *Excuse the Errat's* in my *Book*, of *Those Natures*; I must rest satisfied, to undergo the *Brunt* of It.

The Best on't is, I need not *Fear*, any *Judicious Masters*, or other *Ingenious Knowing Solid Persons*, (some such, God be thanked, we have still *Living*;) and as for others, I am as *Careless*, as They can be *Envious*.

And although These *Instructions*, are chiefly intended for *Learners*; yet (upon due *Examination*, it will be found) they may be of *Good*, and *Necessary use*, to some *Young*, *Raw*, and *Unexperienced Teachers*, who are often too *Confident* of their *Own Supposed-Skill*, and *Ways*.

But the Chief *Sum* of the whole *Work* is: That It shall stand as a *Monument*, or *Remembrancer* of the *Very Best Performances* in *Musick*, (both *Divine*, and *Civil*) which have been known in the *World*; and (as to the *Civil Part*) *Practiz'd* by the *Best Masters* of These last 50 *Years*; Better than Which, no *Memory* of *Man*, *Record*, or *Author* can be produced, which can say, That *Ever there was Any that could Equal It*; nor certainly *Any Ever likely to Exceed It*.

The Sum, and Great Benefit of the whole Book.

But yet more especially, as to the *Particular Benefit* of *Any Person* making use of This *Book*, whether He be *Skilful*, or not *Skilful* in the *Art*; yet if He shall employ a *Teacher* in His *Family*, for His *Children*, or *Others*; He shall need, but to turn to the *Contents*, of whatsoever *Business* may be in *Hand*; and by That, He may be able to judge (*Exactly*) of the *Right*, or *Wrong Dealing* of such a *Teacher*; and may (if He have any *Indifferent Skill in Song*) *Teach Himself*, without the *Assistance* of any other *Teacher*.



The Preface.

Of Procuring
Invention,
or Playing
Voluntarily.

The *Hints* and *Directions* which I have given, as towards the Procuring of *Invention*; or *Playing Voluntarily*, will be of no *Small*, but *Great Advantage*, to any who are capable of such *Observations*, and will take *Good Notice* of the manner of Them, in Their *Explanation*; the *Way* to which may be Plainly Perceived, in the whole *Number* of *Lessons*, quite through the *Book*.

Concerning
the Language
of Musick

And whereas I *Treat*, and *Compare*, or *Similize Musick* to *Language*, I would not have *That* thought a *Fantasy*, or *Fiction*. For whosoever shall *Experience* It, as I have done, and consider It Rightly, must needs *Conclude* the *same Thing*; there being no *Passion* in Man, but It will *Excite*, and *Stir up*, (*Effectually*) even as *Language*, or *Discourse*. It self can do. This, very many will acknowledge with me.

The Divinity
of Musick.

But whereas I *Similize* It to *Divinity*, &c. I am not unsensible, but too-too many will *Discent* from me, in *That Particular*; concerning *Which*, I shall *Conclude* my *Preface* with *These* following *Rhimes*, and only *Thus* much say.

Where in *This Book*, in certain *Places*, I
Do mention *Musick*, in *Its Mystery*;
And in *Its Vast Profundity*, do tell
Such *Stories*, as perchance won't *Relish* well,
In th' *Ears* of some; To whom I thus much say;
Let Them go *Practice* well, to *Sing* and *Play*,
And *Study* in the *Art*, as much as I:
Then, may They *Understand* *Its Mystery*,
As I have done. — 'Tis *Foolishness* in Men,
To *Contradict*, they know not what; and when
They've done, *Pretend Authority*; because
They'r some ways *Learnd*: Therefore their *Words* are *Laws*
They think; or else would have Them so; but I
Do understand, that *True Authority*,
Comes from *True Knowledge*, and *Experience*,
In *That Same Thing*, of *Which* It gives *Its Sence*,
And by no other means.

How can a *Blind Man*, *Judge* of *Colours* be,
Which should be *Judg'd*, by *Those*, who *Well* can *See*?
How can a *Deaf Man* *Judge* of *Sounds*, by th' *Ear*,
Who, *Thundring Cannons*, cannot cause to *Hear*?
Or how can He, who *Understanding Lacks*,
In th' *Mystery*, be *Judge*? although He *Cracks*
Never so much, of *His Great Wit*, and *Parts*;
True *Artists* They must be, who *Judge* of *Arts*.

Therefore,
Forbear to *Judge*, who e're you be, that *Thus*
In your own *Conscience*, are *Thus Conscious*:
Let *Things Alone*, you do not *Understand*;
Take Them on *Trust*, rather at th' *Second-Hand*;
'Tis far more *Credit* so to do, than *Vant*
Of *Skill*, and *Knowledge*, when you'r *Ignorant*.

The Preface.

*The Fool, oftentimes by Silence, Credit gains,
And is thought Wise, whilst Wiselings for their Pains,
In Talking, oft are known for Fools; yet They
(Through Self-Conceit) will still find what to say,
Though little to the Purpose; and their Talk,
Much like to Parrots, who Cry, Walk Knave Walk;
Though Nought they understand, as to the Sence;
Yet think Themselves the Birds of Eloquence.*

*What Here I've said, I've said to None but Such,
Whose Knowledge, is Beneath their Tongues, too Much:*

And if I've said too much, they'l say;

I'm Sorry not at all;

For much more unto Such, I may,

And not be Criminall.

The



A Short
EPISTLE
OF
THANKFULNESS,
To all my
NOBLE SUBSCRIBERS;



*What Differs Men, but Heav'n? Inspiring Arts
Into some Certain Souls of Worthy Parts;
And Tint'ring them, (at least) with so much Love,
That Nothing seems so Good, They'l Prize, above
Such Excellent Endowments; which they show,
By Countenancing All Things, that they know
Are Fit, and Worthy to be Known, and Priz'd,
By True Ingenious Souls, and Exercis'd.*

*Loe, Here such be; Each in This Number stand,
Who Freely lent, a Ready-Helping-Hand,
To Raise This Work of Mine; which otherwise
Would Scarce 'been Able of It Self to Rise.*

*Alas, Alas! Poor Arts; yea Artists too;
Were't not for Such as These; what would you do?
I say again, wer't not for Such as These,
What could you do? — You might go do your Ease;
And when ye'd done, ye might go Beat your Brains
Again; and have your Labour for your Pains;
This would be your Reward; and Nothing More,
Which to a Manly-Man must needs seem Poor;*

*But Thanks to Heav'n, whose Wisdom's-Ording-Might,
Not only made the Darknes, but the Light.*

*Those Two Contraries, which in Nature be,
In All Created Things, are Myserie.*

*Good, could not (Properly) be said to Be,
Were not the Ill, to cause Diversitie;
Nor could the Ill, be said to bear a Name,
But for the Good, which Diff'renceth the Same.*

*The Ill in all Things, is of Ex'lent use,
If Men could use It Right, without Abuse;*

The 2 Con-
traries in Na-
ture.

An Epistle to the Subscribers.

*The very worst of Evils, (understood)
Was made (for certain) to Set off the Good,
Those Heavy-Moulded-Saturnines, which do
Despise all Liberal-Arts; yea Artists too,
Are much to be Regarded in their Places,
Ev'n like Black-Patches, in Fair-Ladies Faces;
Which though They Bright, and Beautious were before;
Yet when Those Dulls appear, They are much more
Esteemed Fair. —*

*God 'twixt His Creatures, has Vast-Diff'rence made,
Witness the Racey Courcer, and the Jade,
The Towering-Faulcon, Lefsnig in his Flight,
The Buzzard-Dull, the Heavy-winged Kite,
The Nightingale, with Her Sweet-Juggling-Note,
The Screech-Owle, with His Dismal-Frightful-Tote,
The Fam'd Camelon, Liwing on the Air,
The Cormorant, who no Good Things will Spare.*

*And as the Creatures Thus do plainly show,
This Contrariety which All Men know;
So may the very Same be seen 'mongst Men;
Yet Differenc'd Thus; that scarcely One in Ten
Adheres unto True Worth,*

*But You,
Renowned Worthies, worthy of Renown,
You are the Men, High Jupiter will own:
And wer't not for Those Vertues you Retain,
Within Your Noble-Breasts, It were in Vain,
For Artists Thus to strive, as I've done Here,
(For Publick Good) in making Art appear
Delightful; Lovely; Facile; Acceptable
Unto the Weaker Sort; who are made Able
Now, to Enjey such Things, as formerly were Hard,
And They (by that means) utterly Debarr'd.*

*Therefore to You, and only Such as You
Belongs all Real Praises, as Your Due;
You are the Men I'll Value, Love, and Prize,
And whom (if any) I would Idolize.*

*But lest I should both You, and Heav'n Offend,
(In Modesty to Yours) I'll make an End;*

*Only
My Just-Due-Debt I'll Pay: My Thanks*

*I give
And Thus will own Your Favours whilst
I Live.*

The Subscribers Names.

The Names of Divers Honourable, Reverend, Worshipful, and very Worthy Persons, who did Encourage towards the Printing of This Book, by Subscribing Their Names, Each One to take a Copy of the Same, at the Price of 12 s. But It cannot be Expected, in the setting down of These Names, that I should know How to Place every One according to the Right of Precedency; nor (It may be) give every One His Due Title: because many (unknown to me) sent in Their Names without any Titles Express'd; Therefore I hope None will take Offence, that I Thus set Them down Promiscuously, as They hapned to come to my Hands, from Their own Hand Writings; yet I have, (as near as I could) Set Such and Such of a County, &c. to stand together; and Begin with the City of York First; because There, I First Tendred This Business to the Right Honourable

Bisshopthorpe.	John Lord Frescheville Baron of Stavely, and Governour of York.		Sir Jo. Reresby	Baronet.
			Sir Tho. Yarbrough	Knight.
	Rich. Sterne	Esq;	Walter Laycock	Gent.
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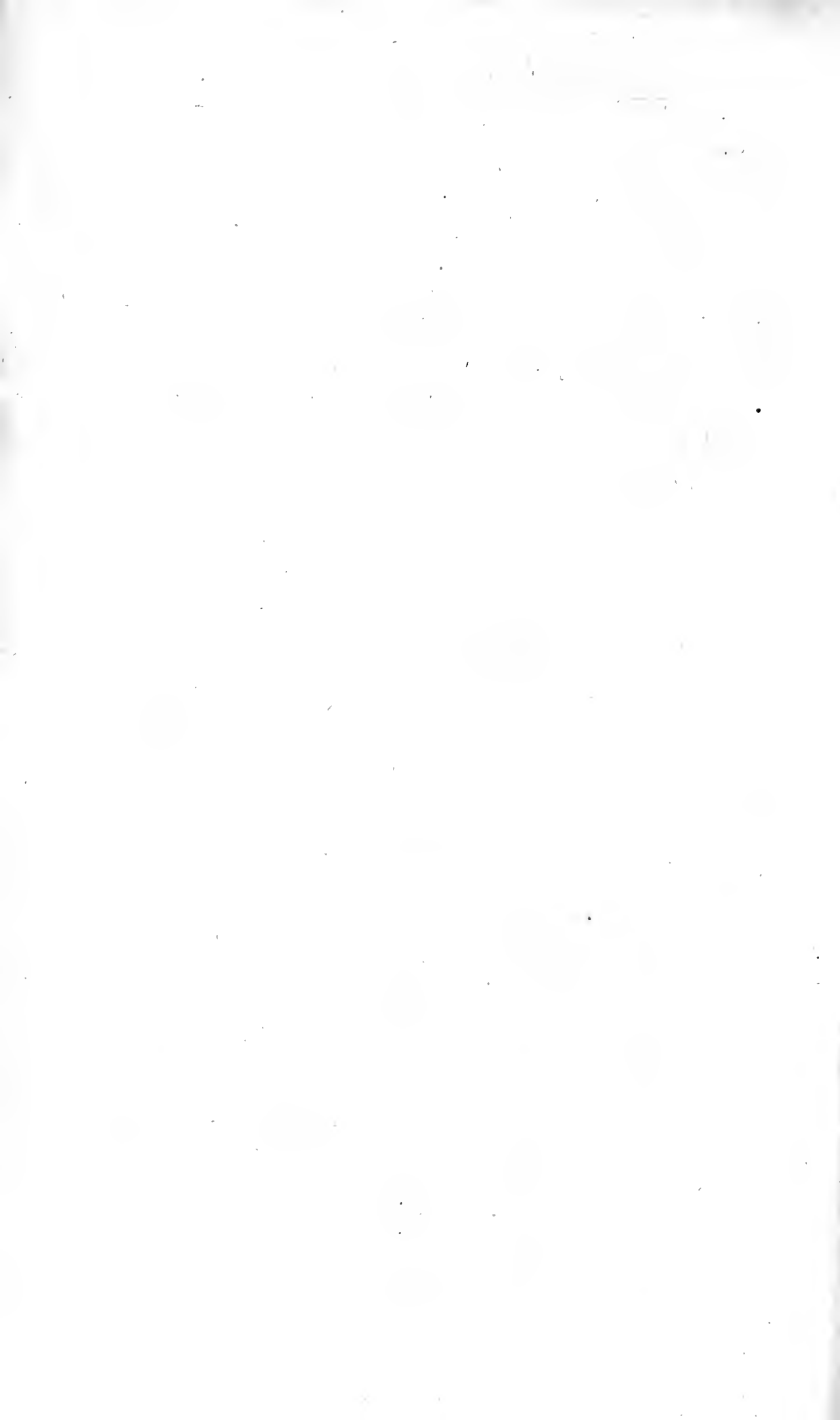
Jo: Bourn, of Wiltshire Cler.

Hum: Salt, the Printer-Composer of This Book.

These are All the Names which have been Hitherto sent me In, from Sundry Friends, (My Self having Visited very Few, of the whole Number;) Therefore I hope I shall not be Blam'd, for not Publishing the Names of Divers, (who I doubt not but have already Subscribed; but (as yet) not come to my Hands) the Work not admitting any Longer Delay. Yet I have left This Next Page Blank, on Purpofe, for the Names of All Such Persons, as may happily be sent In, before the whole Impression be Quite put off: And if so, I do intend (God willing) to have Them set down in That Page, in Those Books which shall Then Remain un-put off.

Having This Little Room to Spare, I thought It convenient to infert Thus much, by way of Answer to some, who seem to dislike my way of Rhiming.

I Hear, some Are, who do pretend to Spie
 Faults in my Rhimes, but give no Reason why.
 The Rhimes are Perfect; All True-Number'd-Feet;
 Run Glib, and Smooth; and in True Accent meet;
 What should They more? Ple tell Them: There's Good Store
 Of Sence, and Reason too; which They, Alas!
 Regard not much; But let That Sleightly pass;
 That's not the Thing They Look for; yet should be:
 And is The Chief, Wise Folks desire to see.
 If That be wanting Here; Then let Them Shame Me:
 If Otherwise; Then let Them Cease to Blame Me.
 Yet for Their Further Answer, let Them know,
 'Tis for my Recreation, Thus I do;
 And for my Pleasure, why I Thus sometimes
 Link Sence, and Reason In, with Musick-Rhimes;
 (Yea, Solid Matter too.) Let This Suffice
 To Answer Those, who are so very Wise.



A Short Epistle to the *READER*, concerning the Authors several *Reasons* for Writing This *Book*.



Look for no Splendid-Painted-Outside Here ;
 But for a Work, Devotedly Sincere ;
 A Thing Low-Priz'd, in These too High-flown Days ;
 Such Solid, Sober Works get Little Praise ;
 Yet some there be,
 Love True Solidity.

1st.

2^d

And unto Such Brave Noble Souls I Write,
 In Hopes to do both Them, and Musick Right.
 I Write It not to please the Itching Vain
 Of Idle-Headed Fashionists, or Gain
 Their Fond Applause ;
 I Care for no Such Noise.

I Write It Only for the Sober Sort,
 Who love Right Musick, and will Labour for't :
 And who will Value Worth in Art, though Old,
 And not Affrighted with the Good, though told

3^d.

'Tis out of Fashion,
 By * — of the Nation:

I Write It also, for to Vindicate
 The * Glory of Instruments, now out of Date,
 And out of Fashion Grown, (as Many Tell)
 'Tis doubtful (sure) that All Things are not Well,
 When Best Things are
 Most Sleighted, though most Rare.

* The Reader has Liberty to put in what Word he thinks most Proper.
 4th

* The Lute.

I Write It likewise, for That Fervent Love
 I Bear unto the Lute, which far Above
 Most Instruments I Prize ; This cannot be
 A Fault ; For All Men have Liberty,
 To Like, and Love,
 What They do Most Approve.

5th:

I Write It also, out of Great Good Will
 Unto my Countrey-men ; and Leave my Skill
 Behind me, for the Sakes of Those, that may
 Not yet be Born ; But in some After-day
 May make Good Use
 Of It, without Abuse.

6th.

But Chiefly, I do Write It, for to show
 A Duty to my Maker, which I Owe ;
 And In no Better Way know how to do,
 Than Thus, to strive to make One Talent Two :
 If Thus too Blame,
 I'll Humbly Bear my Shame.

7th.

A N
A D V E R T I S E M E N T,

Licensed R.
L'Estrange,
May 5. 1675

Concerning the Value and
Price of the B O O K.

Reader,



YOU may see, by This Worthy Person, (*the Licensor*) who is an Eminent, and Skilful Critick in This Noble Art) and by Those Honourable, Learned, and Worthy Persons (*my Subscribers*) before mentioned, what Fair Encouragement I have had to Publish This Piece; (*the which has been freely Exposed to the View, and Examination of many of Them;*) However, I must not expect It can Please All; But if It Please the Judicious, Wise, and Sober Sort, I shall have what I look for.

And as to the Price :

Take Notice, That although It has been Hitherto Subscribed but at 12 s. in Sheets, by All Those Honoured Persons, Yet in regard of My Unexpected Great Charge, besides My Unconceivable Care and Pains, to have It Compleatly done; It cannot well be Afforded at That Price, to return Me any Tollerable, or Reasonable Requital.

However, out of a High Respect to All the True Lovers of the Art; and more especially to Divers, (and I believe very many) who would willingly have been Subscribers, (together with Those above-said) had they known of It; or could have had opportunity of So Doing; I do (I say for Their sakes) Declare, That whosoever shall Purchase This Book within the 1st. 3 Months, viz. before the 10th. day of August, in This Present Year 1676. shall be look'd upon as a Subscriber, and shall only pay for It, the Subscription Price, viz. (in Sheets) 12 s. But after That day is past, the Price is intended to be Raised; There being not Many of Them Printed.

I shall only Add Thus much, (as being bold to say) That there are several Pages; yea several Lessons in This Book, (according to the Ordinary Value, Esteem, or Way of Procuring such Things) which are every one of Them of more Value than the Price of the whole Book, by Far.

And for the peculiar Credit of my Printer, (upon the Comparative Examination of the Well-doing of This Work, in reference to his Undertaking,) It will be found that He has Out-done all Musick-work in this kind, Ever before Printed in this Nation; And is the only fit Person to do the like : He only having those New Materials, the like to which we never had made before in England.

Concerning



Concerning the

Church-Psalms,

In reference to the

POETRY:

Composing and Singing of them.

By way of Preparation.

CHAP. I.



ALL things in the *Church*, and in its *Service*, would be so contriv'd and order'd, that the *Common-Poor-Ignorant-People* might be so much capable as 'tis possible of Apprehending, Discerning or Understanding; so, as they might *unite* their *Voices, Hearts and Affections* together with the *Congregation*, and the *Service*. The which cannot more hopefully be effected, or brought to pass, than by making all things in the *Service* plain and easie to their *Capacities*.

Now as to *Musick*, 'tis known and observed by Experience, that *Short-square-even and uniform-Ayres* are both Pleasant, and readily Apprehended and Learned by most.

The benefit
of short and
uniform Ayres.

And as there are likewise a great number, who are but indifferently inclined by Nature to *Singing*, who notwithstanding, if they were considered after this manner, together with what I shall further make mention of, would make a very good Assistance in the *Chorus*, which otherwise are utterly debarr'd, and made incapable.

There are two things very considerable as to this Preparation of good Singing in *Churches*.

First, the *Poetry*. Secondly, the *Composition of Musick*.

The *Poetry* would be, 1. *Even and uniform*, as to the number of Feet in each *Staff*.

2ly. Every *Staff* of the same *Psalms* would correspond with the

B

first

For Psalms
what manner
of Poetry best.

first *Staff*, in the same order of *Feet*; otherwise the same *Tune* which fits the first *Staff*, will not serve the whole *Psalms*.

There would not be too great a variety.

Again, (as to the whole number of *Psalms*) there would not be too great a variety of *Poetical forms* or *Shapes* in the *Staves*: Because that then a fewer number of *Tunes* might serve for the whole; so that if the *Book of Psalms* were composed by an *Excellent Poet*, and as *Excellent a Musician*, into a matter of 8, 10, or 12 *Varieties*, and those *Varieties* even, smooth, short, and uniform to themselves, it might be enough, and doubtless conduce very much to the drawing in of a *Congregational-good-Quire*.

But if the *Poetry* be too *various* and *intricate*, as I will instance in that *Excellent Piece* of Mr. or Dr. Woodford's, (which I have lately seen) in which there is scarcely two of the whole number of his *Psalms* which are of the same order or quantity of *Feet* quite through his whole *Book*, and several of them *un-uniform* to themselves, viz. not one *Staff* like another of the self-same *Psalms*. I say, that although it be an *Excellent Piece*, for a *Poet* to look upon, yet it is not a fit *Piece* to be composed for the use of a *Congregational Quire*, for those Reasons aforesaid. There being work more than enough, for a most *excellent Musician* during his whole life, to compose proper and fit *Ayres* to those *Psalms*, but never to have them Sung by any *Country or City Congregation*.

For those *Ayres* which are *intricate* and *un-uniform* (the which I call *unnatural*, as those must needs be) are difficult to be Sung, especially by those who have no *skill*.

The Poet and the Composer to be of the same understanding.

The *Poet* therefore and the *Composer* ought both to be so much of the same Understanding in each *Art*, that these, or such like Observations might guide them both. And doubtless he is to be look'd upon as the most *exquisite Poet*, who is thus able to command his *Fancy*.

Many of our old Psalm Tunes excellent.

The *Common Rhimes* and *Phrases* in our *Psalms* are many of them very *absurd* and *ridiculous*, and it is to be wished that they might be amended. But many of our *old Psalm Tunes* are so excellently good, that I will be bold to say, *Art* cannot mend them or make better.

The benefit of retaining them.

I conceive it might be very well worth a Considerative *Poet's* undertaking, to suit some of those *Psalms* which need amendment, to some of those our *old good Tunes*; because those *Tunes* are already apprehended and learned by most of the *Common People*. Therefore they will the more readily embrace a *new Alteration*, when as they find they are not too much puzzled with *Novelty*, but can bring them with ease into their *old Tunes*.

Concerning the Composer, and his Observations in Composing.

As for the *Composition*, making, or *inventing Tunes* for the *Church-Psalms*, it would, First, be done by a *Chief Musician*, according to the Example of the Prophet King David.

Secondly, the *Musician* should observe to cast all such *Psalms* as are concerning *Humiliation, Confession, Supplication, Lamentation or Sorrow, &c.* into a flat, solemn, mournful Key; and on the contrary, all such as are concerning *Rejoycing, Praising of God, giving Thanks, or extolling his wondrous works or goodness, &c.* into

into a *sharp, sprightly, brisk Key*; contriving for both as much *Majesty* and *Stateliness* as can be found out in the *Art*, which abounds with *plenty*; observing the *nature* of the words, so as to suit them with the *same likeness* of *conceit* or *humour* from his *Art*. There being a very great *affinity, nearness, naturalness* or *sameness* betwixt *Language* and *Musick*, although not known to many. And it is a bemoanable pity to consider how few there are who know, but fewer who consider, what *wonderful-powerful-efficacious Virtues and Operations* *Musick* has upon the *Souls* and *Spirits* of *Mén Divinely-bent*. And to publish here what I am able to say in this particular, according to a daily experience which (I thank God) I have of it, will be look'd upon as a piece of *Vanity*, therefore (as to that) I shall be silent, and so proceed to my intended purpose of giving Directions for the best way of *Singing Psalms in Parochial Churches*; concerning which there are two ways which I have prompted unto, so that either may be followed to very good purpose, but both together put into Practice will be most *magnificent*, and is as followeth.

The great affinity betwixt Language and Musick too much neglected; and known to very few.

CHAP. II.

Concerning Parochial Musick, viz. Singing of Psalms in Churches.

I Shall not need to *blazon* it abroad in Print, how miserably the *Prophet David's Psalms* are (as I may say) *tortur'd* or *tormented*, and the *Service of God dishonoured*, made *course*, or *ridiculous* thereby; seeing the generall *outcries* of most *Parochial Churches* in the Nation are more than sufficient to declare and make manifest the same, so often as they make any attempt to *sing at those Psalms*.

Therefore I will say no more to that particular, nor *rub* that *fore place*. Only thus much I will presume to say, *viz.* That (sure) it were far better *never to sing at all in Churches*, or in *Gods Service*, than to sing *out of Tune*: that is, not in *Harmonical Conchord* or *Agreement*.

For as I often use to say, that as *Conchording unity* in *Musick* is a *lively* and very significant *simile of God*, and *Heavenly joyes and felicities*, so on the contrary, *Jarring Discords* are as apt a *simile* of the *Devil*, or *Hellish tortures*.

The signification of Conchords and Discords in Musick.

This observation is *clear* enough to all who understand *those Admirable-Divine-Mysteries*, which lie couch't in *Musick*, and *This* (too much neglected) *part thereof* (*Singing*.)

Certainly the first *Institution of Singing of Divine Hymns and Psalms in Churches* was, both to *illustrate* and *adorn* the *Service*, and likewise to be as a means or an occasion of *help* towards the raising of our *Affections and Devotions*, to *praise* and *extoll* *God's Holy Name*.

How Christ's Church was exhorted to Sing with a Grace, and to make melody.

'Tis very well worth noting how St. Paul instructed the *Ephesians*, chap. 5. vers. 18, & 19. Thus. Be fulfilled with the *Spirit*, speaking to your selves in *Psalms and Hymns*, and *spiritual Songs*; *singing and making melody to the Lord in your hearts*, &c.

So likewise doth he exhort the *Colossians*, chap. 3. vers. 16. in these words: Let the word of Christ dwell in you plenteously in all wisdom, *teaching and admonishing your own selves in Psalms and Hymns, and spiritual Songs, singing with a Grace in your hearts to the Lord.*

This was (we may see) the undoubted *practice and endeavour of Christ's Church in His, and the Apostles time*, not only to Sing, but to Sing with a *Grace* and making *melody*. The which *two things* are not possibly to be done, without some *skill*, and *singing in Tune*.

And that (*viz*, Singing in Tune) I do confidently affirm can *never be done*, except there be some other way found out than that which at the present is generally in practice in our Churches; the which I shall by and by demonstrate and make very plain, by undeniable Arguments.

But first I desire that *Those* foregoing *Admonitions of St. Paul* might be a little better taken notice of than generally they are.

And because I am as much a *Divine* (I mean a *Priest*, and *Son of the Church*) as a *Master in Musick*: I will take the liberty to give my Explanation of *those words of St. Paul*, yet humbly submitting to better Judgments.

The Explanation of St. Paul's words.

St. Paul speaks to the *Colossians* thus: Let the word of Christ dwell in you plenteously in all wisdom, teaching and admonishing your own selves in *Psalms and Hymns, and spiritual Songs, &c.* which to me seems as much as if he should have said, Let *that word which Christ formerly spake unto you* about such things dwell in you, or be *remembered by you*, &c.

Whence I do inerr thus much, *viz.* that it was *Christ's own instruction, direction, advice, or command* formerly given unto them, to *teach and admonish* one another in that very exercise of *Singing of Psalms, &c.* otherwise what can be meant by that saying of St. Paul's, Let the words of Christ dwell in you, but that Christ had taught and admonished them before concerning it, and so that by their *diligence and careful practice therein* (which was a piece of *wisdom* in them so to do, in regard they had been formerly so admonished by Christ) they might thereby be enabled so to Sing, as it might be both *graceful*, and *melodious*.

The Reason why Christ and St. Paul gave this earnest Instruction.

For without all question *Christ* (who was the *wisdom* of his *Father*) was not *ignorant* of the least *secret* or *mysterie* in any *Art* whatsoever, nor of any thing that might conduce to the Benefit or Compleating of any Performance in reference to any undertaking. Christ knew the *difficulty* of *that service of Singing* so very well, that (I am subject to believe) *therefore* it was that he had formerly by his own word admonished them to *that Duty of practising* and *teaching* one another: And therefore likewise was it, that St. Paul thus was to *re-mind* them of it, *their Duty*; well

well knowing how very *needfull* such a piece of *practice* was to the right performing of so *solemn* and *Saint-like* a *Duty*, in that it was as a *Sacrifice* done unto *God*. And how subject men are to do it *lame*ly or *ill-favour'd*ly without *skill*, *care*, or *practice*, is too manifest by the general *ignorance* in that *quality* of *Singing*, which may be perceived in most, who *chiefly* should, or ought to have so much *skill* in it, as both to *perform* in it *themselves*, and also to *teach* and *admonish* those who are weak or ignorant, according to that *Exhortation* of the *Apostle* in those last quoted places. By which *Exhortation* it plainly appears, that *Singing of Psalms* is not a *Duty* of so *slight* or *negligent* regard, as all *those* who do not enable *themselves* to have that *skill*, seem to believe it is, otherwise (sure) they would not be so *idle*, *careless* or *negligent*, to make so *slight* of it, as not to endeavour for so much *skill* (at least) as to be able to *set* or *lead* a *Psalms-Tune* by the Rule of *Art*, which a *Child* may be taught to do in a *months* time or less.

Singing of Psalms no slight or negligent business, as too often is seen.

And *those* who have not that *faculty*, nor do endeavour so far as in them lies to obtain it, shall never make me believe that *they* have the word of *Christ* dwelling in them *plenteously*, &c. let them talk never so fairly and well.

Yet I will not deny but some there are who by *Nature* are absolutely *unable* of *Singing* any *Tune* *Harmonically*

Who are to be excus'd from it.

Such, I say, after they have endeavour'd all *they* can, and find that *impossibility* of attaining it, are justly *excusable*.

Provided they still *encourage* and *promote* it in others. But certainly all *Christians* who are in *Nature* capable of it, and do *neglect* it, are *culpable* before *God*.

Who are culpable.

Now by what I have here said it cannot but appear, that *Singing of Psalms* is both a *Christian mans* *Duty*, and ought to be his *great* care to do it *well*, and no ways *slightly* or *negligently*.

But because *this* *Duty* is generally neglected in most *Parochial* *Congregations* in the *Nation*, and that they are also at a *loss* how to have it well performed, (and I do confidently affirm that 'tis absolutely *impossible* ever to have the *Psalms* *rightly* and well performed according to the common way used throughout the *Nation*) I will (here following) first give my *Reasons* why I thus conclude, as also propose an *absolute-certain* and *infallible* way, how to have them *well* and *rightly* performed.

Impossible to have the Psalms constantly well Sung, but by some other means than formerly.

CHAP. III.

AND as concerning this matter, I will not deliver my *Opinion*, but my *practical* *Experience*, *Knowledge* and *Judgment*, both according to the rules of *Reason*, and above 50 *years* *experience* and *practice* in *this* *Art* of *Singing*. And thus I proceed.

First, It is to be noted what a *general* *defect*, or *insufficiency* there is in *Nature*, observable in all *Voices* whatever; so that let the

Note how hard it is to Sing in Tune.

Proved by the
rule of Reason
and Experi-
ence in the
Art.

the most *curious, tractablest, and best accomplish'd Voice*, adjoyned to the most *exact Ear*, both which uniting in one person, together with the most *perfect and profound skill* in the *Art of Musick* that can be imagined; this person (I say) shall not assure himself to be able to Sing any *one Song* (although never so *well practis'd in it*) of the length of one of our ordinary Church-Psalms, but that he shall be prov'd to have Sung *out of Tune*, before he hath finished *that Song*.

This is a *real Truth*, which I doubt not but *all experienced Masters* in the *Art* will affirm with me; Experience having all along *confirmed this thing*, (*viz.*) *That no Voice has ever been found able (certainly) to sing steadily and perfectly in Tune, and to continue it long, without the assistance of some Instrument, but that it would either Rise or Fall some small matter from the first pitch it began at before it had made an end.*

Yet I will not say that it is so impossible but that by *chance* it may be done, but not *certainly*.

Nor need any one fear to lay a *good wager* against the most confident *Attempter* of such an undertaking; especially when the *Key* shall be given him from *another person*, as always the Psalm-Tunes are (in Churches) given by the *Clarks*.

The conse-
quence, Pro-
ving the ne-
cessity of some
assistance.

Now what I would infer from hence, is this, *viz.* That if such an *absolute Voice* as I have made mention of, shall be thus *uncertain of Singing in Tune, &c.* what shall the *unskilfull-inharmonious-course-grain'd-harsh-Voice* be able to do without some certain *help or support*? most apparent it is, that it must needs Sing *miserably out of Tune*, and all others who venture at it thus confusedly, without regard, skill, or any other help besides their own *ignorance, &c.* And this is the general *condition* of most of our *Parochiall Quires*. And certainly *God Almighty* can take no *delight or pleasure* in such *halt, lame and blind Sacrifices*.

Therefore I say, and *advise*, that if you will Sing Psalms in Churches, *Sing in Tune*.

Note just here
what you are
to do.

But now you will say, That's *impossible* by your own *Arguments*. I say so still. Why, what will you have us to do? you'll say. Still I say, Either *Sing in Tune*, or *Sing not at all*. Why then you'll say, Sure we must not Sing at all. I say not so, but yet I say *Sing*, for *Christ* has bid you *Sing*, and *Sing in Tune too*, or *with a Grace*, which can never be without it, *viz. Singing in Tune*. How can that be? why now I'll tell you how, *viz.*

The certain
way how to
Sing Psalms
well and in
Tune accord-
ing to the
best Advice.

If you will Sing *well and in Tune*, the first thing you are to do is to take the *advice* of *St. Paul*, which is to *teach and admonish* one another, as before he has directed you unto, in *Psalms and Hymns, and spiritual Songs, &c.* This is his *advice and counsel*; and if it be worth any thing take *notice of it*: but if you think it be *not worth noting*, continue still in your *ignorance*, but yet speak *plainly and out-right* what you think, *viz. That St. Paul's counsel is not worth a Rush*, and that you care not a *pin for it*: Plain dealing's a *Jewel* you know; and this would be far better so to say, and make an end of the *business and trouble*, than to guggle and

and gull, or sooth up your selves in a false shew, Hypocritically seeming to approve of *his counsel*, in doing of some *slight things scurvily*, which please your own *lazier humours*, and are things of *little labour and small cost*: But where you can *swallow such goblets*, (I mean, as to save both your *pains*, and your *purse*) let St. Paul go *whistle* with his *Psalms*, and give his counsel to those who have *nothing else to do*.

These, or such like *close-lurking-sayings*, *Arguments* or *Thinkings* must needs be supposed to be the result of such strange and *gross negligence*, which is *generally* found, and too apparent in most *Parish Congregations*.

But now methinks I hear some of the most *ingenuous and pious* of you say, Alas, how is it possible that we should *teach and admonish* one another according to St. Paul's *directions and advice*? since none of us have any (the least) skill in the *Art of Singing*, nor was it ever put to us; and so are utterly destitute of *all hopes* of ever attaining to *that ability*.

Truly this is a very *sad complaint*, and much to be *lamented*. And the first thing I shall say unto it is this, *viz.* *The more shame* be upon *your Parents* and *your selves* for it.

But here secondly I would ask *this one Question*, *viz.* Whether you think that St. Paul was such an *impertinent Fellow* (as by your neglect he seems to be made) to *counsel and advise* the *Colossians* to a thing with such *Emphasis*, as here in this place he doth, where he saith, *Let the word of Christ dwell in you plenteously in all wisdom, teaching and admonishing one another in Psalms and Hymns, and spiritual Songs; Singing with a Grace in your Hearts unto the Lord*: if it were not a matter of more then *ordinary concern*? Sure, sure, sure, *Singing of Psalms and spiritual Hymns by Art and skill* (though it be much out of *fashion*, and slightly regarded, or *ill-favourdly* performed by most, or very many) is a thing of so much *wisdom*, whereby *good Christians* might shew the *plenteousness* of *Christs word* dwelling in them, that it would undoubtedly most gloriously become the *gravity, splendour, or function* of the most *illustrious*, even *Princes themselves*; and if so, then questionless *All others*.

A very pertinent Question.

CHAP. IV.

DAVID the King, and the beloved Prophet of God, was called the *sweet Singer of Israel*, 2 Sam. 23. 1. which denotes to us, that he did not only satisfy himself with that most *eminent Quire* that ever mention was made of in the *whole World*, *viz.* 4000 persons, of *Princes, Priests and Levites*, and the very *best* of the People, who praised the Lord with *Instruments*, which he (*David the King*) himself had made, 1 Chron. 23. 5. But without all question he himself was a performer amongst them, yea and a very *skilfull*

The most magnificent Quire that ever was in the world.

skilfull one too : otherwise he would never have *made*, or *given directions* for *those Instruments*, much less have assumed *that Name* of the *sweet Singer of Israel*.

Note carefully.

Now upon a solemn consideration of *these things*, how really true they were, how *wonderfully Glorious* they must needs be, considering that *choice* and *curious care* which was taken in the preparation for *that Service*, and how exceedingly acceptable they were unto *God Almighty*; for 'tis doubly worth my writing and your reading to take notice of *that place of Scripture* which here I will set down, viz. 2 Chron. 5. 12, 13, 14. the words are these :
 'And when the *Priests* were come out of the *Sanctuary*, (for they were all sanctified) and the *Levites the singers* of all sorts being clad in *fine linen*, stood with *Cymbals*, and with *Viols*, and *Harpes*, at the *East-end* of the *Altar*, and with them an *hundred and twenty Priests*, blowing with *Trumpets*; And they were all as one, blowing *Trumpets* and *singing*, and made one sound to be heard in praising and thanking the Lord; And when they lifted up their voice, with *Trumpets*, and *Cymbals*, and with *Instruments of Musick*, and when they praised the Lord, singing, *For he is good, because his mercy lasteth for ever* : Then the house was filled with the *Glory of the Lord*, so that the *Priest* could not stand to minister.



The wonderful effects of Musick and that Quire.

These things, I say, upon a solemn consideration how exceedingly acceptable *this Service* (thus unanimously and univocally offer'd) was unto the *Almighty*, should stir us up, and rouse us from that drowsiness, or lethargie of stupidity, which has well-nigh benum'd us into an insensibility, and an uncapableness of understanding any thing in these *Divine Mysteries*.

How Musick has come to be undervalued.

And certainly *Musick*, (especially such *Singing*, I mean, with the skill and Art thereof) for want of a true rational and pious consideration of its unexpressible excellency and Divine worth and use, has come to fall into the conceits of most men, (and which is most to be lamented, of some who pass for learned and pious Divines) an inferior-low-slighted-undervalu'd-regardless-despicable-needless Thing, and not at all thought fit to be brought into the *House and Service of God*.

And others again there are who can just endure it there, but take no care to understand any thing in it, letting it pass for an *Airy-vapour*, a pretty Toy to keep them from sleeping, and so forth.

Yet (thanks be to God) some there are who on the contrary are more considerative, pious and worthy, who esteem it (as indeed it is most fit to be esteem'd) an Ordinance of God, otherwise why should the *Apostle Paul* so pressingly call upon the *Colossians* to let *Christ's words dwell* with them plenteously in reference to it, as hath been before declared sufficiently.

I will now proceed and make good my Promise; and propose an undoubted way how the *Psalms* may be exactly performed, to the great illustration of the *Service of the Church*, your own comforts, and the *Glory of God*; infinitely beyond whatever has been, or can be by the contrary.

And

And because I have made it manifest how difficult a thing it is for any person to Sing in Tune alone; but ten times more difficult when he is within hearing of any who sing out of Tune; (nor is it possible for any to do it) It is to be noted, that where Nature is deficient, or obstructed, God Almighty has infus'd into the Understandings of men wit and ingenuity, by Art to be assisting unto it.

Note when 'tis impossible to sing in Tune.

And it is known by all experience, that there are certain ways found out in this Art to cause men and women, who are but of indifferent capacities, (as to Musick) so to Sing in Tune that (at the worst) they shall not interrupt or disturb any who are within hearing of them, but (with a very little use and practice) they shall assist and augment the Chorus to very good purpose.

CHAP. V.

NOW as to this, there is no better way than to Sing to some certain Instrument, nor is there any Instrument so proper for a Church as an Organ; so that it will follow by right reason in consequence, that if you will Sing Psalms in Churches well, and in Tune, you must needs have an Organ to Sing unto; by which means the whole Congregation will be drawn (or as it were compell'd) into Harmonical unity; even so, that 'tis impossible for any person, who has but a common or indifferent Ear, (as most people have) to Sing out of Tune.

The best assistance for Voices in singing Psalms.

When impossible to sing out of Tune.

This is the way, and None in compare unto it; nor can the performance be excellent without it, or as it ought to be.

For when we Sing unto God, we ought to Sing cheerfully, and with a loud voice, and heartily to rejoyce: The Scriptures make mention of all this, and much more, as I have quoted elsewhere sufficiently in this Book.

'Tis sad to hear what whining, toting, yelling, or screeking there is in many Country Congregations, as if the people were affrighted, or distracted. And all is for want of such a way and remedy as this is.

The sad Singing in most Country Churches.

Now if (by what I have hitherto said) I may (happily) have gained so much credit as thus far to be believed by any, as I doubt not but I have with the rational and ingenuous-well-composed-willing-good-Christians, who would gladly serve God aright, if possibly they knew but how; yet methinks I hear them make this scruple, and doubt whether or no this thing be possible ever to be attain'd unto, saying, What! An Organ in our poor Parish Church? and An Organist too? (for if we have the one, we must have the other) This sure can never be; which way can we compass two such difficult things as These? Answer. Most easily.

But before I shew you the way, I would propose unto your consideration only these two things, which will be a right preparative to the business.

Two needfull things by way of preparation towards a right singing the Psalms, easily attainable.

The first is, I would have you *seriously* to consider *what it is you are about*, when you pretend to offer *this Sacrifice of praise and thanksgiving* to the *Great God, Creator of Heaven and Earth*; and likewise consider and ask your self *this Question*, viz. If you ought not to perform *that Service* in the most *exact, sincere, and excellent manner* that possibly you can imagine lies in you, both as to *Body, Soul, Spirit, and Estate*. This you must needs grant is your *Duty*, and that you cannot think any thing *too good, too precious, or too dear* unto you to part withall for *his Service*. All this I am confident you will say is *true*.

Now take heed you *lye not to God*: for if you say it, and are unwilling to *doe it*, you do *worse* than *lye*, for you know your Masters will, but do it not.

The second thing I would have you consider is, only to *examine well* where the main *impediment, stop, or hindrance* lies, and if you can once find it out, *remove it*.

This with the *former* will certainly put you upon *doing the business*.

And *now* methinks I hear you cry out *aloud* and say, that truly if we knew how to *raise an Organ*, we would have it very suddenly.

An easie way how to procure an Organ in every Parish Church.

If therefore ye be brought but to *this place*, doubt it not; for I make no question but to put you into a *ready way*, which is *this*: viz. First I would have you propose to your selves some very *great and urgent occasion, or necessity* for a *speedy raising of a sum of Money*, supposing such an one as *this*; viz. the *Parliament* has made a *great Tax* to run quite through the *Nation*, such an one as the *last 18 months Tax*, or rather the *Chimney-money*; and it must be *paid in presently*, without any *contradiction or delay*.

This I know you would most certainly prepare to do, without accounting it *impossible*.

Now I say, do but *suppose this*, or some *such like thing*, and presently go about getting up the *money*, every man his *share*, and lay it by for *that use*, till your *Organ* be ready, and you will soon see it set up in your *Parish Church*, to your *great content and commendations*:

The Charge of procuring an Organ in every Parish Church.

The matter of 30, 40, 50, or 60 *pounds* will procure a *very good Instrument*, fit for most *little Churches*, and so accordingly in proportion for *greater*.

Therefore now chear up, the way is plain and easie, if you be *willing*, and dare but venture *thus much* upon the *account of Gods Service*, (supposing he has commanded you to this small, or great *Tax*.) Thus much for an *Organ*.

But now as to an *Organist*; That is such a *difficult business*, as I believe you'll think *absolutely impossible* ever to be obtained; a *constant Charge*! a *Terrible business*!

For how many *hundred Parish Churches* are there in *England*? and there must be so many *Organists* at a *yearly charge*, whereas when our *Organ* is once set up, a small matter will *maintain* it for ever; But as to the charge of an *Organist*, this is sad.

Now

Now for your comfort know, that this is *ten times more easie* and *feasible* than that other of the *Organ*; and that after ye are once gotten into the way, you will have *Organists* grow up amongst you as your *Corn* grows in your *Fields*, without much of your *Cost*, and less of your *Care*.

CHAP. VI.

How to procure an Organist.

THe certain way I will propose shall be *This: viz.* First, I will suppose you have a *Parish Clark*, and such an one as is able to set and lead a *Psalm*, although it be never so *indifferently*.

A far easier way how to procure an Organist.

Now *This* being granted, I may say, that *I will*, or any *Musick Master* will, or many more *Inferiours*, (as *Virginal-Players*, or many *Organ-makers*, or the like) I say, any of those will teach such a *Parish Clark* how to pulse or strike most of our common *Psalm-Tunes*, usually Sung in our *Churches*, for a trifle, (*viz.* 20, 30, or 40 *shillings*;) and so well, that he need never bestow more cost to perform that *Duty* sufficiently during his life.

Note, Note.

This I believe no *judicious person* in the *Art* will doubt of. And then, when this *Clark* is thus well accomplished, he will be so doated upon by all the pretty *ingenuous Children*, and *Young men* in the *Parish*, that scarcely any of them, but will be begging now and then a *shilling* or two of their *Parents* to give the *Clark*, that he may teach them to pulse a *Psalm-Tune*; the which any such *Child* or *Youth* will be able to do in a *week* or *fortnights time* very well.

And then again each *Youth* will be as *ambitious* to pulse that *Psalm-Tune* in publick to the *Congregation*, and no doubt but shall do it sufficiently well.

And thus by little and little, the *Parish* in a short time will swarm or abound with *Organists*, and sufficient enough for that *Servic*.

For you must know, (and I intreat you to believe me) that (seriously) it is one of the most *easie pieces of performance* in all *Instrumental Musick*, to pulse one of our *Psalm-Tunes* truly and well, after a very little shewing upon an *Organ*.

What is one of the most easie performances in Musicks Art.

The *Clark* likewise will quickly get in his *Money*, by this means.

And I suppose no *Parent* will grutch it him, but rather rejoice in it.

Thus may you perceive how very *easily*, and *certainly* these two *Great difficulties* may be overcome, and with nothing so much as with a *willing mind*.

Therefore, be but *willingly resolv'd*, and the work will soon be done.

‘ And now again methinks I see some of you *tossing up your Caps*, and crying aloud, *We will have an Organ, and an Organist too*; for ‘tis but laying out a *little dirty money*: and how can we lay it out *better*, than in *that Service* we offer up unto *God*? and who should we bestow it upon, if not upon *Him, and His Service*.

This is a very *right* and an absolute good *Resolve*; *persist* in it, and you will do *well*, and doubtless find much content and satisfaction in your so doing.

A most excellent Benefit arising to all young Children.

For there lies link’d to *This* an unknown, and unapprehended *Great good Benefit*, which would redound certainly to *All*, or most *young Children*, who by this means would in their minorities be so sweetly *tinctur’d*, or *seasoned*, (as I may say) or brought into a kind of *familiarity*, or *acquaintance* with the *harmless-innocent-delights* of such *pure and undefilable practices*, as that it would be a great means to win them to the *love of Virtue*, and to disdain, condemn and flight those common *gross ill practices*, which most *Children* are incident to fall into in their ordinary and accustomed pursuits.

For if they be once truly *principled* in the *Grounds of Piety and Musick* when they are *young*, they will be like *well-season’d Vessels*, fit to receive all other *good things* to be put into *them*: And I am not only subject to believe, but am very confident, that the *vast Jarrings*, and *Dischording-untunablenesses*, *over-spreading the face of the whole Earth*, might be much *rectified*, and put into *Tune* sooner *this way*, than by any other way (*without a miracle*) that can be thought upon.

This I speak from an *experience* in my *own Soul*, who am a man subject to the *passions and imperfections* of the *worst of men*: Yet by *This virtue*, *This sublime Elixir of Musical and Harmonical Divinity*, have found as much (in a comparative way) as *this* comes to, upon my *own Soul* and *violent passions*.

Musick is a Divine-Magical-Spell against the Devil.

It cannot be too often repeated, how the *Evil Spirit* departed from *Saul*, when *David played upon his Harp*: *True Musick* being a certain *Divine-Magical-Spell*, against all *Diabolical* operations in the *Souls of Men*. But how little *This* is taken notice of, believed, or regarded by most, is *grievous and lamentable* to be thought upon.

Well; *Let thus much suffice* as to an *encouragement* towards an *Organ*, and an endeavour to have good *Church-Musick* after this manner, which is the most easie and sure way I can think upon: ‘ *An Organ* being such a *prevailing, or commanding Instrument*, and ‘ *so naturally-suitable to our humane Organs, viz. our Voices*, that ‘ *after a little time of use and custom to it*, there will scarce be *one Voice* in an *hundred*, but will be *drawn in*, and be able to *unite Harmonically*, and to very-very good *purpose*, although *he or she* ‘ *should have no skill at all in Song*, but by a meer *natural aptitude* they shall do it *well*.



CHAP. VII.

*How Psalms may be well performed in Churches
without an Organ.*

HAVING laid you down the most certain, easie, and excellent way of *Singing Psalms* to an *Organ*, which (whatever else can be said or contriv'd) shall (still) be the most glorious, magnificent, and a stately-steady way. Yet because I know there are many who take Boggle at the very Name of an *Organ*, and yet otherwise (perhaps) would be content to *Sing Psalms well* if they knew how.

The best way for a certain and continual Quire in every Parish, or a National Quire.

I will therefore (according to my best Ability) put them into a most substantial and infallible way, whereby the *Psalms* shall not only be well Sung, and gracefully; but that there shall also be an ability of teaching and admonishing one another perpetually: (But it is suppos'd they must follow my counsel.)

And as to *This*, it must be consider'd, that nothing of Excellency or of High-worth can be done without Fore-cast, Care, and Industry.

Therefore if we think *this Thing* we are talking about be such a Thing, viz. of Excellency, or High-worth, and worthy of our Fore-cast, Care, and Industry: Then I say there is no way but one to compass or effect it. That is,

We must once more Face about, and back again to Good old St. Paul, (one of Christs Deputies) and try if his counsel be like yet to do us any good, who says still, Teach and admonish one another in *Psalms*, &c. (These words must not be raz'd out of the Gospel.)

But as to *This*, 'tis already confess'd, that none of you are able to teach or admonish in That Faculty; and it may be some of you are grown so old, and others too full of more necessary Business in your Worldly Affairs, than to look after such needless things of this nature, due to God and his Service, (for so it must needs be judg'd of all, who do so shamefully neglect it.)

But although you will not trouble your selves in *This matter*, yet it cannot be thought, but that you'll find some little scruples, or motions of Conscience, secretly whispering and telling you, (as it doth all sorts of Sinners) That you ought to do it, and that it is your Duty so to do it. For 'tis Christs own Order to St. Paul to put you in mind of it, (as hath been already prov'd) and no humour or conceit of mine, but Christ's and St. Paul's, (if you dare, and will call it so:) Therefore look to it, as you intend to answer for the contrary.

But now (to ease you a little of that burthen of Conscience) I'll tell you how you may in some measure make amends for your former neglect, if first (after your true Repentance) you'll strive but to bring up your Children so, as (in time to come) they may be

be enabled to *understand*, and capable to *perform* in this *so Christian a Duty*.

And *This* must be done by putting them to *learn the Art and skill of Song, or Singing*.

Pretend not
to serve God
at all except
&c.

Now this again will seem a *hard task* for those who *love their Money better than the Service of God*. And to such I say, *Pretend not to serve God at all, or else serve him as he hath commanded you; You must bestow something upon Him and his Service*.

Imitate *that most eminent pattern and example*, which you will find in the *2 Sam. 24. & 24.* no worse Person then a *Prophet and a King*, who would not offer up *That* unto God which *cost him nought*; yea although he might have had it freely given him, as there you may read he might.

Consider, I say, and *bestow something upon God*; or if not upon *Him*, *bestow it upon your Children for shame*.

The many Benefits attending those who attain to skill in Musick.

For this *Quality of Musick* is a *Gentile Quality* at the very worst: And it will *adorn your Children* much more than *ten times the cost* can be worth, which you shall bestow upon *them* in the *gaining of it*.

Besides, it will make them *acceptable to all ingenuous people*, and *valued amongst the best*.

They will be more capable of *Preferment* in the world, in case of any necessity.

Moreover, the great *content and delight your selves will daily take in them*, and *they in themselves*, in that they are made *fit Instruments to serve God* in the *best of his daily Services*, which is to *Sing*, and *set forth his praises*, in imitation of the *glorious Saints and Angels*, in his *Heavenly Quire*, where they eternally *sing and rejoyce before God*.

And now methinks I hear some of you say, that you would gladly have your *Children learn this so excellent a Quality*, if you knew how to have them taught.

To this I must confess I know not readily how to assist you, (the Harvest is great, and the Labourers but few) yet I doubt not but to find out a way how to advise you.

The truth is, there is so great a *barrenness of Musical Assistants* in most *Country Towns*, caused through the *neglect, disesteem*, or the *undervaluing of this Divine Quality* in some, and also through the *ill use, and abuse of it* in others, that at the present it will be something *difficult to have all Children taught* who live remote from *great Towns*.

But if I could be assured that you all would be as willing to *promote the business*, as I am willing and ready to *advise you*, I question not but that I have already found out the way for it: As thus:

CHAP. VIII.

W Herefoever you send your *Children to School*, (I mean to the *Grammar-School*) indent so with the *Master*, that your *Children* shall be taught one hour every day to *Sing*, or one half day in every week at least, either by himself, or by some *Musick-Master* whom he should procure: And no doubt but (if you will pay for it) the *business* may be effected.

How all Children may be so brought up as they may be usefull in the Church and Service ever after.

For there are divers who are able to *teach to Sing*, and many more would quickly be, if such a general course were determin'd upon throughout the Nation.

There would scarcely be a *Schoolmaster*, but would, or might be easily able himself to do the *business*, once in a quarter or half a year; and in a short time every *senior Boy* in the School will be able to do it sufficiently well.

And this is the most certain, easie, and substantial way, that can possibly be advis'd unto.

And thus, as before I told you, how that your *Organists* would grow up amongst you, as your *Corn* grew in the *Fields*, so now (if such a course as *This* would be taken) will your *Quiresters* increase even into swarms like your *Bees* in your *Gardens*, by which means the next *Generation* will be plentifully able to follow *St. Paul's Counsel*, namely, to teach and admonish one another in *Psalms* and *Hymns*, and *spiritual Songs*, and to *Sing with a Grace* in their hearts and voices unto the Lord, and to the setting forth of his glorious praise.

A perpetual ability to follow *St. Paul's* counsel.

Which that they may do, I pray God to give all *Parents* of ingenuous *Children* so much *Grace*, as to bestow this little-poor-trifle upon them, (I mean, that pitifull-inconsiderable-cost) in their *Educations* extraordinary, the which will extraordinarily much conduce to their *Advantages*, your own *Comforts*, the *Churches Service*, and the *Glory of God*.

Thus have I with much ardency and zeal for God, and with no less love and affection unto his true Service, and unto all *Christian* people, laid down two undoubted certain-good wayes of *Singing Psalms* well; and either of which will serve very well, but both together much-much better.

And if neither of *These two ways* shall be thought fit to be followed, nor some other way, that may be equivalent (at least) thereunto; whereby the *Common way* of *Singing* may be amended, so as the *Service* may not become injured or blemished thereby; it were far better sure only to have the *Psalms* Read, and never more pretend, or offer at the *singing* of them.

The first is, I would have you *begin* to consider what it is you are about, when you *offer* the *Sacrifice* of praise and thanksgiving to the *Great God*, *Creator* of Heaven and Earth; and likewise consider and ask your self this *Question*, viz. If you *Will* now conclude all with this general and very needfull *Caution* to all *Christians*, of what *Rank* or *Qualities* soever, (for it highly concerns every one, to take especial notice of it) And it is this, viz.

A very needfull Caution for every Christian to take notice of.

That every Person (who at any time shall attempt to *Sing* a Psalm in the Church) do well consider what it is he is about, or in doing at that time; and whether or no that performance be not, or ought not to be esteemed as a *sacrifice* which he is then offering up unto God? The which surely cannot be denied.

And if so, then to consider farther the *Nature* of a *Sacrifice*, and how it ought to be prepar'd and offer'd.

Now to know all this, and clearly to understand it, there is no readier way than to turn to the 22d. Chapter of *Leviticus*, and read from the 17th. verse to the end of that Chapter.

But more especially take notice of verſe the 19th. where 'tis said thus, (by Gods own Commandment unto Moses.) I have it very

Concerning the Sacrifices offered unto God, and the Purity of them.

Ye shall offer of a free mind a Male without a blemish, &c.

Where note, first, that the *sacrifices* offer'd unto God, should be done willingly and freely, and not by compulsion or force.

Again, in the 20th. verse, Ye shall not offer any thing that hath a blemish, for that shall not be acceptable.

Again, verſe 21. His offering shall be perfect, no blemish in it.

And in verſe the 22d. (mark well) Blind, or Broken, or Maimed, or having a Wen, or Scurvy, or Scabby, or Ill-favour'd, &c. these shall ye not offer unto the Lord.

Note here how often 'tis pres'd verſe after verſe, [not having blemish.]

Lev. 1. 10.
Num. 28. 21.
Deut. 18. 21.
1^a. 1. Ezek.
43. 22. Eccl.
35. 12. &c.

Sure 'tis of very great concern. And to this very purpose I could quote you many more places quite through the whole *Levitical Law*, as in the margent here I have set some down; whereby you may plainly see your own Duty, and the great Care you ought to take therein.

An Objector against Sacrifices.

But here an *Objector* tells me, that then, under the *Law*, such *sacrifices* were indeed so and so performed; but now, under the *Gospel*, there are no such things to be done.

Answered.

To the which I first answer thus, That herein we may be said to be the more beholding unto God Almighty, who has disburthen'd us of such grievous burthens.

And I cannot but so call them *grievous*, because when I reflect upon the great charge, constant trouble and attendance belonging unto them, and also upon the general covetousness, and griping humours of too too many in these our dayes, and how loath they are to bestow any thing either upon the Church, or its Services, or upon God himself.

And that if now they were called so constantly to bring in of the best and fattest of their Herds and Flocks, as then they were; how

how loath, I say, and grudgingly surely would they do it? and not at all freely, and of a willing mind, as God requires it.

I say, when I consider upon these things, I cannot but still say we are much beholding unto God, for so great an ease and freedom, both to our Purse and Persons in that particular.

But now secondly, although we are not commanded any of these things under the Gospel, yet we cannot deny but that we are to do some Duties to God, which stand in the room of those Legal Sacrifices; the which can be none other than the Sacrifices of Praise, Thanksgiving, Adoration, and sincere Devotion, &c.

What are the Christians Sacrifices.

These certainly every good Christian will affirm to be still due unto God; nor can it be deny'd, but that these ought to be done without blemish; that is, not Blindly, Maimedly, Scurvily, Scabbily, or Ill-favour'dly, according to the words before recited.

Now I say, how these Sacrifices in our time are generally performed, is the thing chiefly to be noted and regarded.

Nor is there any better way to examine them, than according to the last repeated words which God spake unto Moses his Servant, saying,

The Best way to Examine them.

Speak unto Aaron and his Sons, and to all the Children of Israel, &c.

'Ye shall offer of a free mind, a Male without a blemish unto the Lord; not Blind, nor Broken, or Maimed, or having a Wen, or Scurvy, or Scabby, or Ill-favour'd, &c.

'Which to me seems as if Christ Jesus, or any of his Deputies, (viz. St. Paul, &c.) should say now unto Aaron, viz. the Archbishop; and to his Sons, viz. the whole Clergie; and unto the people of Israel, viz. the whole Christian Congregational Churches, (none excepted,)

'Ye shall offer these Sacrifices of Praise and Thanksgiving, viz. Psalms, and Hymns, and spiritual Songs, of a free mind, viz. liberally, willingly, chearfully, and without constraint or grudging.

How they are to be performed.

'A Male without a blemish, viz. the most principal piece of Industry, which Art or Nature has furnish'd you with ability to perform with.

'Not Blind, viz. not ignorantly, but skilfully, (for we ought to be skilfull in the service of God.)

'Nor Broken, viz. not divided, but united.

'Nor Maimed, viz. not out of Tune, but in Conchord.

'Nor having a Wen, viz. not having any superfluous vain actions either of ostentation, or seeming Holiness; but in all humility, and simplicity of heart.

'Nor Scurvy, viz. not envious at another who has a better faculty then your self; but rather rejoyce in him, and applaud him.

'Nor Scabby, viz. not giving any infectious ill examples, in superfluity of gorgeous Attire, (beyond your Degree, Rank, or Quality) by Pride, or other impurity, but in all purity and humility both of body and mind,

'Nor Illfavour'dly, viz. no conceited humorous behaviours or affected gestures,

‘*stures*, unbecoming the *service of God*, but in all *comeliness*, *sincere-pious-gravity* and *sobriety*.

‘Thus may the *Sacrifices of Praise* and *Thanksgiving* be offered up unto *God*, and *accepted of Him*; but otherwise *not*.

Therefore it behoves every *Christian* to *examine himself*, how he is *affected* when he is in *these Performances*, and above all whether his *Heart* go along with his *Voice* or not; without the which all will be but as *vain babling*, *sounding Brass* or *Tinckling Cymbals*.

And thus have I according to my *small Talent*, cast into *Gods Treasury* my *little Mite*, *sincerely praying Him so to bless it*, as it may become of some *good use* to my *Fellow-Christians*, to the *Praise and Glory of His Eternal Name*. Amen.

The end of the Directions for Parochial Musick.

CHAP. X.

Concerning the great Excellency and Eminency of a Psalm well Sung.

I Will now in the *Conclusion* of this *Discourse*, adde only one Chapter more, in making mention, both of the *Time* and *Place*, when and where was heard (I believe) the most remarkable, and most excellent *Singing of Psalms*, that has been known or remembered any where in *These* our latter Ages.

But most certain I am, that to my self, it was the very best *Harmonical-Musick* that ever I heard; yea far excelling all other either private, or publick *Cathedral-Musick*; and infinitely beyond all verbal expression or conceiving.

The *Time* when, was in the year 1644. the *Place* where, was in the *stately Cathedral Church* of the *Loyal City York*.

And because by the occasion of it, you may the better apprehend, and the more easily be brought to believe the *gloriousness* and *illustriousness* of that *Performance*; I will here (in a *Short seeming-Digression*) declare it unto you: As also something of more then ordinary remark, relating to that *Time* and *Place*.

The occasion of it was, the great and close *Siege* which was then laid to that *City*, and strictly maintain'd for eleven weeks space, by three very notable and considerable great *Armies*, viz. the *Scotch*, the *Northern*, and the *Southern*; whose three *Generals* were these, for the *Scotch*, the old *Earl of Leven*, viz. *David Lesley*, (alias *Lashley*;) for the *Northern*, the old *Ferdinando Lord Fairfax*; for the *Southern*, the *Earl of Manchester*: And whose three *Chief Commanders* next themselves, were, for the *Scotch*, *Lientenant-General* —————; for the *Northern*, *Sir Thomas* (now *Lord*) *Fairfax*; and for the *Southern*, *Oliver Cromwell*, (afterwards *Lord Protector*.)

By

The Chief Note.

Where and when has been the Best singing of Psalms that ever the Author heard.

The occasion of that Singing.

By *This* occasion, there were shut up within that *City*, abundance of People of the *best Rank and Quality*, viz. *Lords, Knights, and Gentlemen* of the Countries round about, besides the *Souldiers* and *Citizens*, who *all or most* of them came constantly every *Sunday*, to hear *Publick Prayers* and *Sermon* in that spacious *Church*.

And indeed their *Number* was so exceeding great, that the *Church* was (as I may say) even *cramming* or *squeezing full*.

Now here you must take notice, that they had then a *Custom* in that *Church*, (which I hear not of in any other *Cathedral*, which was) that always before the *Sermon*, the *whole Congregation* sang a *Psalm*, together with the *Quire* and the *Organ*; And you must also know, that there was then a most *Excellent-large-plump-lusty-full-speaking-Organ*, which cost (as I am credibly informed) a *thousand pounds*.

A Good Custom, not commonly used in Cathedrals.

This *Organ*, I say, (when the *Psalm* was set before the *Sermon*) being let out, into all its *Fulness of Stops*, together with the *Quire*, began the *Psalm*.

But when *That Vast-Conchording-Unity* of the whole *Congregational-Chorus*, came (as I may say) *Thundering in*, even so, as it made the very *Ground shake* under us; (*Oh the unutterable ravishing Soul's delight!*) In the which I was so *transported*; and *wrapt up into High Contemplations*, that there was no room left in my *whole Man*, viz. *Body, Soul* and *Spirit*, for any thing below *Divine* and *Heavenly Raptures*; Nor could there possibly be any *Thing* in *Earth*, to which *That very Singing* might be truly compar'd, except the *Right apprehensions* or *conceivings* of *That glorious and miraculous Quire*, recorded in the *Scriptures*, at the *Dedication* of the *Temple*, of which you may read in the *2 Chron. ch. 5.* to the end; but more particularly eminent in the two last verses of that *Chapter*, where *King Solomon* (the wisest of men) had congregated the most *Glorious Quire* that ever was known of in all the world: And at their *Singing of Psalms, Praises, or Thanksgivings*, the *Glory of the Lord* came down amongst them, as there you may read.

The unutterable Excellency and Benefit of a Psalm Rightly sung.

I say, the true apprehensions of *This Quire*, comes nearest of any thing to be admitted as a *Comparison*.

But yet still beyond *This*, I can truly say, it was usefull to me in a much higher manner, viz. even as a most lively *Similitude*, or *Representation of the Beatifical, Cælestial, or Angelical Quires* above, which continually *Rejoyce before God, Adoring and singing Praises to Him and of Him in all Eternity*.

☞ idem.

But still further, that I may endeavour to make this something more *livelily apprehended*, or *understood* to be a *real true Thing*;

It would be considered, that if at any *Time*, or *Place*, such a congregated *Number* could perform such an *outward Service* to the *Almighty*, with *True-ardent-inward-Devotion, Fervency* and *Affectionate-zeal*, in expectation to have it accepted by *Him*; Doubtless it ought to be *believ'd*, that it might be and was done *There, and Then*.

A strange
piece of Hea-
thenish Inci-
vility of the
Enemy in
time of Divine
Service.

Because that at *That Time*, the *desperateness* and *dismaidness* of their *Danger* could not but draw *them* unto it, in regard the *Enemy* was so very near, and *Fierce* upon them, especially on *That side* the *City* where the *Church* stood; who had planted their *Great Guns* so *mischievously* against the *Church*, and with which constantly in *Prayers time* they would not fail to make their *Hellish disturbance*, by *shooting* against and *battering* the *Church*, in so much that sometimes a *Canon Bullet* has come in at the windows, and *bounc'd* about from *Pillar* to *Pillar*, (even like some *Furious Fiend*, or *Evil Spirit*) backwards and forwards, and all manner of side-ways, as it has happen'd to meet with *square* or *round Opposition* amongst the *Pillars*, in its *Returns* or *Rebounds*, untill its *Force* has been quite spent.

And here there is one thing most *eminently remarkable*, and well worth noting, which was, That in all the whole time of the *Siege*, there was not any *one Person* (that I could hear of) did (in the *Church*) receive the least *Harm* by any of their *Devillish Canon Shot*: And I verily believe, there were constantly many more then a *thousand Persons* at *That Service* every *Sunday*, during the *whole Time* of that *Siege*.

Thus much shall suffice to notifye the (*General-unknown* or *unconceiv'd*) *Excellency* and *Divine worth* of *Singing Psalms* well.

I will now proceed to *Cathedral Musick*.

CHAP. XI.

Concerning Cathedrall Musick.

HAVING said so much concerning *Parochial Musick* in the preceding Part, there is but little left for me now to say as to *This*, because the *Fundamental Supports* of *Both* being the *very same*, the *very same Fundamental Rules* ought to be observed in *Both*.

That is, that *All* who have any *Relation* to the *Service* of the *Church*, to be able to teach and admonish one another in *Psalms* and *Hymns* and *spiritual Songs*; And to *Sing* with a *Grace* in their *Hearts* unto the *Lord*: For there is nothing wanting in the *Cathedrall Musick* of our *Nation*, so much as *This*.

And if *This One Thing* were but done, *This Alone* would do *The Work*; viz. *Refine*, *Illustrate*, and make a *Glorious Quire*, in imitation of *That* in *King Solomon's time*, mentioned before in the *2 Chron.* ch. 5. which, undoubtedly was *The Pattern* or *Original* from whence *All Cathedral Musick* was first deriv'd; and in *Allusion* to which it is still (even) kept *Alive*, or *used* to this day in *All Cathedrals*: Yet *Infinitely short* of what was *Then*.

But why we in *These our Days* should come so short of *Them*, I can see no reasonable cause for in *Nature* or *Art*; because we are without doubt in all *outward Respects*, in as good a capacity as *They* then were, if not in a far better.

For we have in *This our Nation* a large *Collection*, *Store* or *Provision* of the very *Best Pieces* of *Art* (properly fit for *That Service*) that can be produced in the *whole World*.

Made by the most *Principal* and *Choice Masters* in *That Art*; so magnificently lofty and sublime, that (truly I believe) it is impossible they should ever be *Exceeded* by *Art* or *Industry*.

For certainly we (in these our latter Ages) are arrived to that *Eminent height* of *Knowledge*, *Skill* and *Excellent Proficiency*, both as to *Composition*, and *Expression*, *Vocal* and *Instrumental*, which never was before attained unto in *This Art*.

Except it might possibly be by *Those* most *Excellent* and *Choice Musicians* which the *Holy Scriptures* make mention of in *King David* and *King Solomon's time*; those *Prophetical Singers*, *Asaph*, *Heman*, *Jeduthun*, together with their *Sons*, *Priests* and *Levites*, and the rest of that *Vast Quire*, the like to which was never any known to be in the world.

And therefore we may probably be thought to have the very *Best*, *Utmost* and *Principal Part* of *That Knowledge* and *Skill*, which the *Almighty* has permitted and thought *sufficient* for the *Sons* of *men* to enjoy *Here*, till *transplanted Hence*.

And also in regard there is *Nothing remaining* of their *Art*, *Skill*, or *Labours* in this kind; And likewise in that the *World* has labour'd ever since in this most *worthy* and *profound Art*, and *nothing*

The best way to Refine and Illustrate Cathedral Musick.

Our Cathedral Store, of the best Pieces of Art in the world:

Never to be Exceeded or Exceeded.

is produceable which may be compared to what at *This Day* we do most happily enjoy ; yet too much unhappy in that so few know, or endeavour to understand the Thing, much less the unexpressible Good of it ; and therefore make not the Right use thereof, (nor can,) but rather (on the contrary) slight, disregard, contemn, or prophane it.

Therefore I say, we may with much Reason conclude, that we are arrived to the utmost height that is permitted the Sons of men to reach unto.

The most Excellent Works of best Authors.

And the rather we may so conclude, in that if it be considered how in *This present Age*, (if we seem not to decline, or go backwards, yet) we nothing at all Excell or Exceed those Divine Works of the foregoing, and never to be forgotten admired rare Authors of the last Century of Tears, whose Names are recorded in our Church-Books, and (doubtless) will be preserved, as precious Monuments and Examples to all after Generations, so long as the World and the Church endure.

The consideration of these things should excite and stir us up to endeavour more after the Knowledge, Skill, and true Understanding of it, and its Divine Use, than is generally known or done.

The most Excellent Singers of this our Age.

2dly. We have likewise in *This our Nation*, Men most Excellently skilfull and Expert, as to the Art of Singing ; sufficiently able to perform Those so Eminent and Artificial Composures and Services, far beyond whatever History or Record makes mention of, since those Prophetical Singers.

The perpetual Allowances given to the Church.

3dly. We have also Pious and very worthy Donations, Stipends or Allowances left us, by the Devout Zeal of many our Godly and very Exemplary Predecessors, towards a perpetual maintaining of That so Glorious and Illustrious Service.

Stately Churches built us.

4thly. We have moreover many stately and magnificent Structures, ready built us, by the Care, Industry and Cost of Those our Benefactors, fit for such Services.

Now all These Things considered, and Thus concurring, how should it be doubted, but that we must necessarily have Excellent, and most Exquisite Church-Musick ?

The truth is, I do not doubt it, but can say, I Know, and am Assured that we have, in some Places.

But this also I must needs say, that in many, or most Places, it is Deficient, Low, Thin and Poor ; and the Great Grief is, in that it cannot possibly be Better'd or Amended, (*Rebus sic stantibus*) as the Constitution of things stand at present, except there be some other way found out for its Assistance, then now is.

Now here it may be demanded, what way that should, or might be ?

The best way to discover the defects in our Church-Musick.

The which to answer Rightly, can be done no better way then first to consider well, what may be the Defect ; which still can be no better way done, or discerned, then by making a Comparison, betwixt the Original Sampler, and the Sample, and by observing how They agree, or differ, or what likeness or unlikeness there may be between Them.

The

The *Sampler* or *Pattern* is expreſſ'd before, viz. the *Cathedral Musick of King Solomon's Temple*.

And here I confeſs I could make a *Long-comparative-Recital*, between what was *Then*, and what is *Now*; but I ſhall forbear *That* (in *This Place*) and leave it to the Conſiderations and Apprehenſions of the *Learned and Skilfull* in the *Art*, and ſhall only ſpeak ſomething to the *Defect*.

And as to *That*, it is moſt apparently to be ſeen, and in theſe two Reſpects.

First, By the *General Thinneſs* of moſt *Quires*, viz. the *Paucity* or *ſmall number* of *Clarks* belonging to each *Quire*.

Two Defects generally in Cathedral Muſick.

Secondly, By the *Diſability* or *Insufficiency* of moſt of *Thoſe Clarks*.

Now the *Thinneſs* of our *Quires* will appear by *This*, viz. that in moſt *Quires* there is but allotted *One Man to a Part*; and by reaſon of *which* it is impoſſible to have *That Service* conſtantly performed, although but in a very ordinary manner, (*Thinly, yea very Thinly*) becauſe that often by reaſon of *Sickneſs, Indispoſitions, Hoarſeneſs, Colds, Buſineſs*, and many other *Accidents* and *neceſſary Occaſions*, *Men muſt be Abſent, Diſabled, or Impeded* from doing *Their Duties*; ſo that at *ſuch Times*, the *Service* muſt ſuffer: And ſuch like *Accidents* happen too often.

Then again, 2dly. As to the *Insufficiency* of many of *Thoſe* (*Few*) *electd Clerks*; it is likewise apparent, that very *Few of Them* are (or can poſſibly be) *Masters* in the *Art of Song*, or *Singing*; much leſs in the *Art of Muſick* in general.

And except they be *Masters* in the *Art of Singing*, (*which* is no ſuch *eaſe Task* as is vulgarly thought to be) *They* are *not* to be accounted *Fit* for the Performance of *That Choice Duty*, which is the *moſt Eminent Piece of Our Church Service*.

If therefore *Theſe two Defects* were *Well Weighed*, and conſidered upon, *ſo*, as they might poſſibly be *Remedied*; doubtleſs our *Church-Muſick* would be *Exceedingly much Reſin'd*, and *Improved*; otherwiſe *Not*.

And now becauſe it muſt needs ſeem a *Hard matter* to *Rectifie* *Theſe two* ſo very *Great Difficulties*, in regard they proceed from an *Occult, Remote*, or ſeeming *undiscernable Cauſe*; I will firſt lay open *That unperceivable Cauſe*, and then ſhew how both *Thoſe former Difficulties* may (very probably) be *Overcome*, or *Rectified*.

And as to this *Cauſe* of the *Thinneſs* and *mean performance* of our *Cathedral Muſick* in the general;

The undiſcernable but true Cauſe of the Defects in our Church-Muſick laid open.

I conceive it proceeds from nothing ſo much as from the *low Eſteem*, and *great Diſregard*, which *moſt People* have, and all along have had of it, in *Theſe latter Ages*, ſince the firſt *Inſtitution* *Thereof*.

The which may be well perceived, in that there is *Nothing*, or *very Little* (to be ſeen or heard of) *Given* from any late *Beneſactors*, towards the *Augmenting* or *Maintaining* of it, ſince the firſt very *liberal* and *well-meaning Founders* large *Bounties* and

Donations;

Donations ; which although *They* were very large, liberal, and sufficient *Then*, yet *They* are *Now* in a manner as it were shrunk to *Nothing*.

This very *Thing*, I say, must needs argue a general *Low*, *Slight*, and *Disregardless value or Esteem* had unto *This Service*.

Whereas (on the contrary) if we cast our Eyes about, into any *County, City, Town-Corporate, or University, &c.* we may soon find out *Numbers of late Benefactors or Donors*, to sundry and various intended *Good Ends and Purposes*.

As, *viz.* so much given for *Ever* (in *Good Lands*) towards the maintaining of a *Lecture, a Free-School, an Almes-house, a Fellowship, a Scholarship, Building of Churches, Chappels, Monuments, or* such like.

But still we see *This very Excellent, and most Glorious piece* of the *Church-Service*, to stand *Forlornly Thin*, and very meanly accommodated or *Provided* for.

No late Benefactors towards that Service of the Church.

No *Great-Rich-Men* (Living or Dying) in *These our latter Ages*, so much as *Thinking*, or taking the *Least Notice* of its *Absolute* and very *Great Necessities*, so as to *bequeath* some *small matter* towards its *Needfull Augmentation and Illustration*.

The Clerks Statutable Wages.

And that there is such an absolute *Necessity*, must needs appear, if it shall be consider'd, what manner of *pittifull-low* and *mean Allowances* the *Poor Servants* of the *Church* (in such *Places*) are *Generally* forc'd to *Live* upon ; where *Their Yearly Wages* are in some *Quires* not exceeding *eight, ten, or twelve pounds a year* ; but none amounting to *One quarter* so much as may sufficiently, or comfortably maintain such *Officers*, according to the *Nature* or *Dignity* of *Their Places*, in *These our Excessively-heightned and Dear Times*.

Large, liberal and sufficient when.

Yet I do verily believe, that such *Stipends* or *Wages* might plentifully suffice *Them*, in *Those former Cheap Times*, when (as I have heard) *Good Wheat* was bought for *4 d. the Bushel* ; and so in proportion (doubtless) all other *Commodities* answerably *low-priz'd* and *Cheap* : And *Money Then* (on the contrary) at a *High value*.

When insufficient, and the Reason why.

So that (without all Question) such a *Provision* of *eight, ten, or twelve pounds a year*, was *Then* a very *Considerable, Ample* and *sufficient Provision* ; whereas *Now*, All things being so mightily alter'd from *Cheapness* to *Dearness*, it must needs be judg'd a very *Low, Inconsiderable, Insufficient, Unbecoming* and *Uncomfortable Livelihood*, for such an *Officer of the Church*, who (according to the Exhortation of the Prophet *King David*) should *Sing chearfully unto God, and Heartily Rejoyce*.

But *Alas ! Alas !* He or *They* have little *Heart* or *Courage*, in *These our Griping Dayes, So to Do* ; but rather on the contrary, to make *Sowr Faces*, and *Cry, or Roar out aloud*, and say, *Who will do us any Good ? &c.* For *We* and our *Families* are almost starv'd.

And how should they be thought otherwise then well-nigh starv'd ; were it not for that *Notable piece* of *Connivance, or Con-*
trivance

trivance of the worthy Prelates and Masters of our Churches, who suffer *Them* to Work and Labour (otherwise) for Their necessary Livelihoods; some in *one Calling*, and some in *another*, viz. in the Barbers Trade, the Shoe-makers Trade, the Taylors Trade, the Smiths Trade, and divers other (some) more Inferiour Trades or Professions, (God knows.)

These Things, although they seem to the Eyes of *some* very commendable and plausible; yet to *others* Not; who say, 'tis rather a kind of Dishonour to the Function of a Church-man, and his Office, &c.

Yet I confess, considering the *urgent Necessity*; as First, That no more then *Statutable-denominated-Wages* can be had;

Then 2dly. That *Meat, Drink, Cloaths, and House-Rent* must be had for *Themselves, Wives and Children*:

Therefore of *Two Evils* the *Less* is always to be chosen.

So that in *This Hard Case*, there is a seeming kind of *Necessity* (pleaded for) to make *Choice* of *such Men* into *Those Places*, as will *Sing* so well as *They Can*, for *so much Money*, although they be of other *Trades and Professions*.

And indeed *This* is the *Real, True, and Miserable Condition* of the *Church-Service*, (in *That kind*) and of *Those Poor-drudging-Clarks* of *Quires* generally at *This Day*, for want of some *Open-hearted-Good-willing-Benefactors*, to *This Choice Piece* of the *Service*.

The great need of some new Benefactors.

So that considering the *Old-nominated-Statutable-Wages*, being (as I have said) but *so or so*; and those who list not to *Sing* (as generally most of them do) *so or so*, for *so Much*, may go *Whistle* if they will; for they are like to get *No More*; there being *No other Provision* (as 'tis said) left, by the *Precise Words* of the *Statutes*. (A *sad Case* indeed, in *These Miserable-hard-dear-Gripping-Times*!)

Now I say, *These Things* considered how certainly *True* they are, first in reference to the *Clarks Pitifull-poor-Wages*, and likewise to the general *Dead-heartedness*, or *Zeal-benumb'd-Frozen-Affections* in *These our Times*, towards the *Incouragement* of *Such Things*; how can it be imagined, that such *Clarks* should be *Fit and Able Performers* in *That Duty*, which necessarily depends upon *Education, Breeding, and Skill* in *That Quality of Musick*, which is both a *Costly, Carefull*, and a *Laborious-Attainment*, not at all acquirable (in its *Excellency*) by any *Inferiour-low-capacitated Men*.

Nor can *Such Men* be any way *Capable* of getting *It*, in *That Condition* *They Now* are in; and very few of *Them* brings it with *Them* into *Those Places*, (as is too generally seen.)

And here to say what I my self have been an *Experimental Witnes* of, for more then *these 50 years*, (in which I have been all along a *Member* of the *Church*, and in *That particular Service*) would be too *tedious* and *uncomely* a *Recital* in *This Place*.

Therefore out of a very *Real and True Respect*, which I bear to the *Honour* of our *Church* and *its Service*, I shall forbear.

The Author's
Good Hopes.

Yet hoping, that *This Little* which I have here said, may (one time or other) happily appear unto the Eyes, and enter into the Hearts of some Considerative, worthy, Able, and Willing-Good-Christians, who may possibly think it (as indeed it is) a *Most Necessary* piece of Renowned and Christian Benefactorship, to Assist (by Augmentation) our *Cathedrall Musick* in These Two former recited needfull Respects.

The Alpha
and Omega of
this Discourse.

And in the mean time, till *This* shall happen to be done, by the Large-heartedness, Freeness and Zealousness of some such Nobly-minded Benefactors, (Lovers of That Art and Service;) There can doubtless be found out no better present Remedy, then has been already (above) mentioned; which is, by adhering to, and putting into Practice, the Counsel and Advice of Good St. Paul; which as it has been the Alpha of *This* my Discourse, so likewise must it be the Omega; viz. that every one who is Related to, and receives Benefit of the Church, (being in a Fit Capacity thereunto) endeavour to have so much skill, as to be Able to Teach and Admonish one another in Psalms and Hymns and spiritual Songs, &c.

For doubtless there cannot possibly be found out or thought upon a Better or more Certain way than That, especially in *This* so Difficult a Case.

CHAP. XII.

Many of the
Masters of our
Church very
Skillfull at this
Day, to the
great advantage of the
Service.

AND that there are many such Able, and very Skillfull-worthy Persons, Masters of Our Church at *This* Day, who are Thus Extraordinarily Qualified, is sufficiently known, to Their own deserved Great Commendations, and the Churches most happy and necessary Support.

Who so often as They can be Resident; Themselves not only help to bear up the Burthen of That most Excellent Service, by uniting their Voices (in Skill) together with the Quire; But also by reason of Their so Great Knowledge and Understanding in the Art, are able to discover any the least Fault or Blemish in the Service, committed by others who are less Skillfull: And Thereby become much more Usefull and Helpfull in that particular Service, in many Respects, than otherwise They could possibly be, (had they but little or No skill in the Art.)

For They give Example to others Profitably; Rectifie Errours Effectually; and Reprove Ignorance or Insufficiency Knowingly and Confidently.

A notable
Story of a
confident ignorant
Clark.

Whereas on the contrary, I have known a Reverend Dean of a Quire (a very notable, smart-spirited Gentleman) Egregionly Baffled by one of the present Clarks; who to my knowledge was more Ignorant in the Art of Song, then a Boy might be thought to be, who had Learn'd to Sing but only One month; yet could make a shift
to

to Sing most of the *Common Services* and *Anthems*, by long use and habit, (with the *Rest*) pritty well, (as *Birds in Cages* use to whistle their *Old Notes*.)

Yet I say, *This Dean* being known by *This Bold-Confident-Dunce-Clark* (who you must know took himself to be a kind of *Pot-Wit*) to have *No Skill* at all in the *Art of Musick*; *The Dean*, I say, upon a *Time* (after *Prayers*) coming out and following *This Great-Jolly-Boon-Fellow*, and as he was pulling off his *Surplice*, began to *Rebuke him sharply*, (and indeed very *justly*) for a *Gross Absurdity* committed by *Him* in *That very Service Time*, by reason of his *Great-Dunstical-Insufficiency* in *Singing* of an *Anthem* alone; in *which* he was so *Notoriously and Ridiculously Out*, as caused *All*, or most of the *Young People* then present, to burst out into *Laughter*, to the *Great Blemish* of the *Church-Service*, and the *Dishonour* of *God*, (at *That Time*, and in *That Place*.)

But *Thus* it fell out, (in short) viz. that after the *Angry Dean* had *Ruffled* him soundly in very *smart Language*, so that he thought he had given him *Shame enough* for his *Insufficiency* and *Duncery*;

How think ye *This Blade* came off?

Why, most *Notably*, and in such a manner as made all the *standers* by *Wonder* and *Admire Him*; venting himself in *These very Words*, (for I my self was both an *Eye* and *Ear witness*) with a most *stern Angry Countenance*, and a *vehement Rattling Voice*, even so as he made the *Church Ring* withall, saying, *Sir-r-r-r* (shaking his head) I'd ha' you know I Sing after the *Rate of so much a Tear*, (naming his *Wages*) and except ye *Mend my Wages*, I am resolv'd *Never to sing Better whilst I live*.

Hark ye *Here, Gentlemen!* was there ever a more *Nicking* piece of *shrewd Wit*, so suddenly shew'd upon the *Occasion*, than *This* was? Yea, or more *Notable* and *Effectual* to the *Purpose*? as you shall hear, by the *Sequel*.

For the *Choleric Dean* was so *fully* and *sufficiently Answer'd*, that turning immediately away from him, without *one word* more, He *Hasted* out of the *Church*, but *Never* after found the least *Fault* with *This Jolly Brave Clark*; who was *Hugg'd* more then *sufficiently* by *all the Rest* of the *Puny-Poor-Fellow-Clarks*, for *This* his *Heroick Vindication* and *Wit*.

I have here set down *This Story* out of no *Jocundity*, or *Jolly-Light-Humour*, (*God* knows) but only to shew what *Confidence* many such *Ignorant Clarks* have grown up unto, meerly as it were to *shrowd* themselves in their *Insufficiency*; and seemingly like-wise to *Justifie* the same, only for want of *Better* or more sufficient *Allowances*.

Therefore that they might be void of *All Excuse*, and also be in a *Capacity* to be *Able Performers*, there can be but *One way* to *Effect* it; which is, that if it were *possible*, *Their Wages* might be *Enlarg'd*, so that *They* might be taken off, from all other *Employments* whatever, and wholly *attend* and *wait* upon the *Church*, and *Its Service*; by which means they would not only have *All the oppor-*

The strange Confidence and shrewd Wit of an ignorant Clark of a Quire.

An assured way to take off all Excuse for Faults committed by the Clarks.

An assured way to stop all the mouths of the Adversaries of This Service.

tunities imaginable for their *Improvements in the Art*, whereby to gain *perfect Skill*, &c. but also it would be no small *Inducement* (but a *main Motive*) to *Encourage*, or *win Them to Sanctified and Pious Lives and Conversations*; the which questionless would so *Amplifie and Adorn* (yea make *Amiable*) the *whole Service*, that the very worst of its *Enemies*, must necessarily (at least) *stop their mouths from speaking Evil* either against *It* or *Them*, (which too many do;) if not also be a means whereby to draw *Them* into a *Love and Delight of That Service*.

This I humbly conceive may be a *Business* worthy *Consideration*; But which way to bring it to pass is the *Great Difficulty*, for want of *Open-hearted New Benefactors*, which we are utterly *desstitute* of in *These* our Days.

However, I am not *doubtfull* but I shall here propose a *Way*, both very *Natural* and *suitable*, if it may only find *Favour* in the Eyes of our *Reverend* and *worthy Masters and Rulers* of our *Church*, (for it solely depends upon their *Goodness, Good-wills* and *Kindness*.)

A way proposed for a present Help.

The way is *This*, viz. That considering there is *Much* given by the *Old Founders and Benefactors* in *Good Lands* for *Ever*, toward the *maintaining* of the *Church*, its *Officers* and *Services*; And all which *Lands*, have undoubtedly been mightily *Improved*, as to the *Increase* of *Rents*, for *Stipends, Wages* or *Dividends*, &c.

If therefore, in regard of *This*; and also, that the *Poor Clerks Proportion* of *Lands* (if any such may be thought to be, which in *Reason* might well be conceived to be) yet *stands at a stay*, and *nothing* at all *Improved* since the *first beginning*, by any *signs* of *Increase* coming to *Them*, (*Poor men*.)

And that the seeming present *urgent necessity* of *Augmentation* in *That kind* does so plainly appear, and as it were *Cry out aloud* for some *Relief* or *Assistance*, and no other *Hopes* or *Expectation* in any kind (effectual) can *Probably* be *Thought upon*, *Hoped for*, or *Expected*.

How the Business might be much assisted, in case of no more Benefactors.

I say, if therefore (in *This sad Case*) *They Themselves* would please to be so *kind*, as to *Condescend* a little, and allow *Them something* (if not the *whole*) of such *Improvements, Proportionable* to *Those Ancient* (former denominated) *Statutable Wages* of 8, 10, or 12 *l.* a year, &c. to the present very needfull support of *Them* and the *Service*; the *Business* (no question) might (in *This respect*) be *Effectually done*.

And *This* I presume cannot be thought an *Unsuitable, Unnatural, or Unreasonable Remedy* or *way*, and therefore may as *Reasonable* be allow'd an *Humble Desire*, or a *Longing Expectation*.

But if *This cannot be Had*, *Things* are like to stand as *They do*, without any *Hopes* of *Refinement* or *Improvement*.

And thus I humbly leave them to the *Wise, Just, and Pious Considerations* of *All Those* who have to do, and are chiefly concern'd in *This Great and most Eminent Affair* of our *Church-Musick*.

Very

Very much more might be said (in divers and fundry Particulars) concerning *This Business of Cathedral Musick*; But *These Two* chiefly being the *Principal and Main Considerable Things*, whereby our *Service* can possibly be thought any way to be *Illustrated*, (and by *No other way Imaginable*) for if *They* were once *perfectly* and *sufficiently Effected*, they would consequently draw after them, or to them, whatever else might be thought *needfull*; Therefore I say, *These Two Things*, viz. the *Thinness* or *Weakness* of most of our *Quires*, and the *too low Wages* or *Allowance* of the present few *Clarks*, would *necessarily* be *provided* for, or else it is in *vain* to think of, or expect any *Illustration* of *That Service*, otherwise then what at the present we now enjoy.

These two main things provided for, would draw All whatever else is needfull.

Therefore I shall here conclude All, with my very *Hearty Prayers*, and *Fervent Desire*, that (as *This most Illustrious* and *Best Piece* of our *Publick Church-Service* to the *Almighty*, has in *All Ages* been had in high veneration and esteem amongst the *Saints* and *Servants of God*, even from the first Institution of it, all along down through the *Law* and the *Gospel*, until *This day*) it might still *Flourish*; and *more and more* appear to be (what indeed it is, if *Rightly performed*) **THE MOST EXCELLENT AND MOST GLORIOUS THING IN THE WHOLE WORLD.**

The high Veneration in all Ages had unto This Service.

Which that it may,

The *God* of all *Harmony*, bring into *Concord* and *Perfect Unity* *All Dissenting, Jarring, and Discording Christians*, so that they may have a *Right Discerning* of the *True Worship* and *Service of Him*; And if it be possible, that they might *Joyn Hearts, Affections, and Voices* in the *Publick Assemblies*; in *Zeal to God*, and *Love* to one another.

No Illustration conceivable like This, and which must needs be Acceptable unto the Almighty.

By *which means only*, might our *Christian Oblations*, and *Sacrifices* of *Praise, Thanksgiving* and *Adoration*, be both *Augmented, Refined* and *Illustrated*, and also assuredly *Acceptable unto Him*; As are *Those* of the *Cælestial Quires Above*, whose *Eternal Work* and *Recreation* is, *Only Singing, and Rejoycing* before Him the *Eternal Being*, in *Unutterable* and *Unconceivable Allelnjahs*.

Glory be to God.

The end of Cathedrall Musick.

AN EPISTLE
 To all Ignorant Despisers
 OF THIS
 Divine Part of MUSICK.

KInd Ignoramus, *whosoe're* Thou art,
 Not having Skill in This most Glorious Art ;
 Nor knowing Note, and Careless e're to Learn,
 I prithee Read This Book : Thou'lt then Discern
 Thy Gross Defect ; and th' great Necessity
 Of Learning something in This Mystery.

But now I think on't, lest Thou shouldest Grutch
 So Hard a Task, and think such Pains too much,
 I'll for Thy sake a shorter way contrive,
 And Here in These few Lines my Counsel give :
 But first I'll ask Thee This one Question,
 Which is a Question worthy Thinking on.

And This it is,

'What think'st Thou Musick was ordained for ?
 'That Thing which Angels Love, and Devils Abhor ;
 'That Thing which Evil Spirits doth Expell ;
 'That Thing which clearly differs Heav'n from Hell ;
 'That Thing which Best of Men do chiefly Use ;
 'That Thing which Worst of Men most what Refuse ;
 'That Thing which sure's of Chiefest Excellence,
 'Next to Divinity's Preheminence ;
 'That Thing which in High Heav'ns Angelick Quire,
 'Both Cherubins, and Seraphins Admire ;
 'That Thing in which th' Enthroned Hosts do Praise
 'The Lord of Life, in Everlasting Layes ;
 'That Thing which all along in Churches Story,
 'Both Jews and Christians us'd for God's (true) Glory :
 'They knew 'mongst Arts no Better Art than This ;
 'No, none so Good to suit Heav'ns Mysteries.

This

*This Art Excelleth All without Controul ;
The Faculties it moveth of the Soul :
It stifles Wrath, it causeth Grievs to cease ;
It doth excite the Furious Mind to Peace :
It stirs up Love, Increaseth Good Desires ;
To Heav'n alone, its Center, it Aspires.
It kindles Heav'nly Raptures, and doth make
That Soul that's thus inflam'd for to partake
Of Heav'nly Joys. ———*

*And canst Thou think that God made This for nought ?
Or that Its Mysteries should not be sought,
But be neglected by His Chiefest Creature
Man ?*

*Oh fie ! Oh fie ! Sure, sure The Wise Creator
Did not intend It so to be Neglected ;
But by Thy wise Regard to be Respected ;
And sought into ; and Labour'd for ; and Us'd ;
But Great Care taken, Not to be Abus'd,
As 'tis too much by most : But Musick Right,
And Rightly Us'd, No better Soul's Delight.*

*These are such Certain Truths, none can deny ;
The Scripture speaks them plain, much more then I.
Read, Read Those Sacred Texts ith' Margent Quoted,
Then sure Thou'lt think Them worthy to be Noted ;
If any Spark of Love-Divine be in Thee
Unto God's Glory, doubtless then they'l win Thee
Not only to the Love of This High Art,
But also move Thee 'strive to bear Thy Part
In This so Heav'nly and sublime a Thing,
In which the Angels, and Archangels Sing }
Eternal Allelujahs to Heav'ns King.*

*This out of Great-good-will to Thee I write,
Hoping it may help Tune thy Soul aright.*

1 Chron. 23. 3.
ch. 25. 7.
Eph. 5. 18. 19.
Col. 3. 16.
Psa. 33. Psa. 45.
Psa. 47. Psa. 81.
Psa. 92. Psa. 95.
Psa. 96. Psa. 98.
1 Chron. 15.
6, 7, 8. ch. 15.
16, 28. 2 Chr.
29. 25. 26. 27.
28. ch. 30. 21.
Judg. 5. Ex. 15.
Ezra 3. 10, 11.
2 Sam. 6. 5.
2 Chron. 5.
12, 13, 14.

*Read, Read Those Quoted Places ; Read but Four,
And if Thou like them not, then Read no more.*