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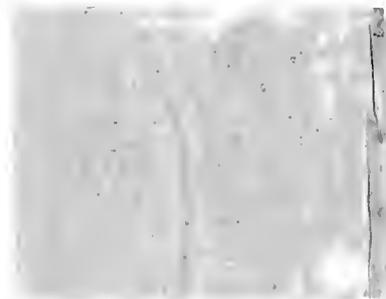




THE GLEN COLLECTION  
OF SCOTTISH MUSIC

Presented by Lady Dorothea Ruggles-  
se to the National Library of Scotland,  
in 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 Pritty 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.*

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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.

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

**T**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 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.



*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:*

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

*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.*

How Church-  
Musick is come  
to Decay.

Besides,

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

*No Robes Adorn High Persons, like to It,  
No Ornaments for Pure Divines more Fit.  
That Council 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 sine Arte, That cannot be Done,  
Et sine Arte, Better let alone.

Christs Com-  
mand for the  
use of It.

Ile 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 Imita-  
tion.

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  
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 Myserie :  
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 Myserie.

\* 1 Chr. 23. 5.

The Greatest  
Quire in the  
World.

King David's  
Extraordinary  
Skill, and A-  
ctivity in Mu-  
sick.

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, Skillful ; 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'l 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 Dilligent 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 *Tryal* 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 Tryal*) 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 Knavish 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 Inconveniencies.*

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 Swing* 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 Jingles*, *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*.

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 Sum, and Great Benefit of the whole Book.

## 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 Sense*,  
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*.

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## The Preface.

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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

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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 Tinct'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-Ordring-Might,  
 Not only made the Darknes, but the Light.*

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

*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 Contraries in Nature.

## *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, Lessning 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 Camelion, Living 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 Enjoy 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.
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	Sim. Sterne	Gent.	Walter Laycock	Gent.
	Lyon. Fanshaw	Gent.	Sam. Savile	Gent.
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Jo: Hawkins	
Mich. Belk	<i>B.D.</i>

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Geo: Griffith	
Tho: Fairmeadow	
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Tho: Gipps	
Tho: Boteler	
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Sam: Scattergood	<i>and Fellows.</i>
Isa: Newton	}
Jo. Batteley	
Jo: Wickins	
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Ric. Staunton	}
Rob: Paston.	
Will: Humble	
Maurice Kay	<i>Fellow-Com-</i>
Jo: Milner	<i>moners.</i>
Hum: Skipwith	}
Will Bowes	
Will. Sampson	
Nat. Coga	}
Marm: Urlin	
Ric: Neech	
Fr: Grigg	<i>Mr's of Art,</i>
Rob: Peachey	<i>and Fellowes:</i>
Ed: Duncon	}
Tho: Browne	
Ric: Blyth	
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Joh: Alport	
O. Doyley	<i>Fellow Com.</i>
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Edw: Goodall	}
Matth: Rutton	
Nat: Vincent	
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Rich: Hooke	
Joh: Scamler	
Joh. Love	}
Ja: Hollis	
Sam: Herne	
Rich: Leach	<i>Mr's A. &amp; Fel.</i>

Will:

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	Cha: Alston		Joh: Hobert	<i>Esq;</i>
	Geo: Whichcot		VVill: Crabe	M.D.
	Ja: Goodwin		Ow: Hughes	LL.D.
	Jof: Maryon		Tho: Tenison	B.D.
	Luke Bagwith		Cha: Robotham	B.D.
	Tho: Houghton		VVill: Adamson	Cler.
	Joh: Spencer	} <i>Mrs of Art. and Fellows.</i>	Jo: Connould	A.M.
	Edm: VValthew		Hen: Mazey	Cler.
	Jo: Eachard		Jo: Paris	A.M.
	Jo: Spurling		Gawen Nash	Cler.
	Jo: Pern		VV: Rawley	Gent.
	Jo: Glover		Joh: Hayward	<i>School-master.</i>
	Barlow Wickham		Tho: Pleasants	<i>Organist.</i>
	Robert Eade		Sam: Cook	Gent.
	Jo: Hughes		Sam: Rix	A.B.
	Geo: Oxinden		Rich: VVeber	Cler.
	Tho: Fairmeadow	Fra: Price	Gent.	
	Char: Smithson	Fra: Emperour	Gent.	
	Tho: Burlz	VVill: Ferrer	Gent.	
Robert Drake	Ja: Lawes	} <i>Masters in Musick.</i>		
Robert Wilson	Tho: Lawes			
Tho: Tudway	Nath: Burrel of Sudbury	Cler.		
Fra: Crispe	Hen: Bell Junr	Gent.		
Dan: Price	Hen: Hoogan	M.D.		
Jo: Brookbank	Jo: Putuertoft	Gent.		
Jo: Tuthill	Joh: Cary	Gent.		
Jof: Oldroyd	Nich: Stratford	<i>Warden</i>		
Joh: Caesar	Fra: Mofely	} <i>Fel- lows</i>		
Jo: Galurd	Mich: Adams			
Wil: Umfrevile	Sir Robert Bolles	<i>Baronet.</i>		
Tho: Felstead	Math: Barraford	A.M.		
VVill: Ashton	Ja: Spencer	A.M.		
Ja: Roblon	Fra: Standish	Cler.		
Isa: VVatlington	Joh: VVorkman	Cler.		
Tho: Flack	VVill: Forster			
Mrs. Eliz. Heath	Rich: Carier	Cler.		
Mrs. Sarah Lilly	Jo: VVyldebore			
Joh: Robson	Dr. Hen: Bridgeman	<i>Bishop of the Isle of Man.</i>		
Rich: VVinde	Sr VVill: Langham	<i>Knight.</i>		
Char: Studeville	Sir Sam: Morland	<i>Baronet.</i>		
Captain Roger Thornton	Sim: Patrick	D.D.		
Joh: Badcock	Jo: Gardiner	D.D.		
Tho: Archer	Luke Ridgeley	M.D.		
Rich: Lee	Peter Barwick	M.D.		
Jo: Browne	Edw: Duke	M.D.		
Hen: Beacher	Dr. Chamberlaine Junr	M.D.		
Tho: Salmon	Robert			

Norwich and Norfolk

Peterbor. Linc. Sh. Manch. C. Kings-Lynn.

At London.

The University of Cambridge.

Cambr. Town.

Bedf. Shire. County of Camb.

} *Mrs of Art. and Fellows.*

} *Mr. in Musick.*

} *Bachelors in A.*

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VVill: Herbert D.D.  
Joh: Hobert *Esq;*  
VVill: Crabe M.D.  
Ow: Hughes LL.D.  
Tho: Tenison B.D.  
Cha: Robotham B.D.  
VVill: Adamson Cler.  
Jo: Connould A.M.  
Hen: Mazey Cler.  
Jo: Paris A.M.  
Gawen Nash Cler.  
VV: Rawley Gent.  
Joh: Hayward *School-master.*  
Tho: Pleasants *Organist.*  
Sam: Cook Gent.  
Sam: Rix A.B.  
Rich: VVeber Cler.  
Fra: Price Gent.  
Fra: Emperour Gent.  
VVill: Ferrer Gent.  
Ja: Lawes } *Masters in Musick.*  
Tho: Lawes }  
Nath: Burrel of Sudbury Cler.  
Hen: Bell Junr Gent.  
Hen: Hoogan M.D.  
Jo: Putuertoft Gent.  
Joh: Cary Gent.  
Nich: Stratford *Warden* D.D.  
Fra: Mofely } *Fel- lows* } A.M.  
Mich: Adams } A.M.  
Sir Robert Bolles *Baronet.*  
Math: Barraford A.M.  
Ja: Spencer A.M.  
Fra: Standish Cler.  
Joh: VVorkman Cler.  
VVill: Forster  
Rich: Carier Cler.  
Jo: VVyldebore  
Dr. Hen: Bridgeman *Bishop of the Isle of Man.*  
Sr VVill: Langham *Knight.*  
Sir Sam: Morland *Baronet.*  
Sim: Patrick D.D.  
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Edw: Duke M.D.  
Dr. Chamberlaine Junr M.D.  
Robert

## The Subscribers Names.

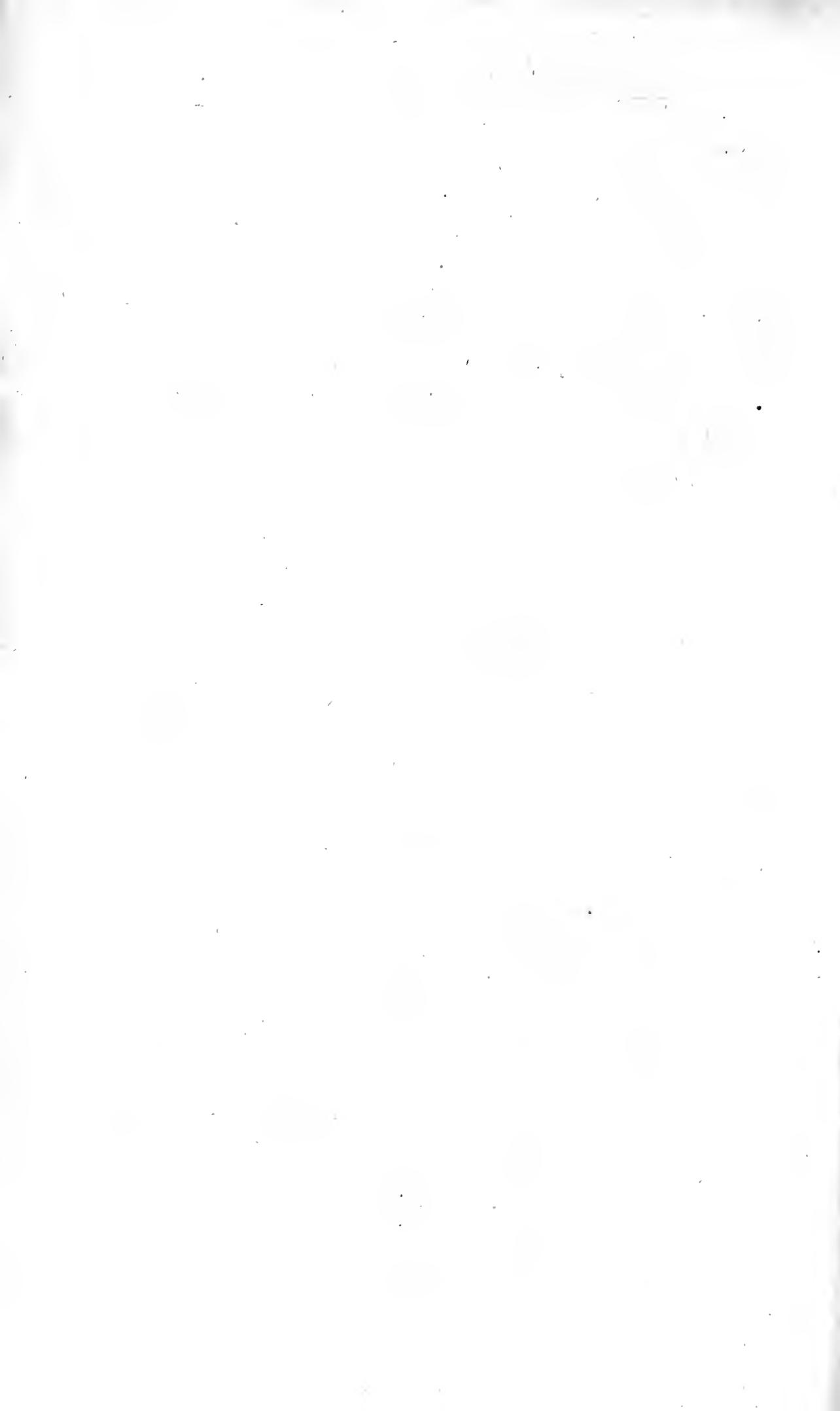
At London.	Peter Vinke	B.D.	Lawr: Fogge, of Chester	B.D.
	Robert Tatnall	A.M.	Tho: Clark of Chester	Cler.
	Eze: Lampen	Gent.	Jo: Nicolson, of Durham	M.D.
	Hum: Dove	Gent.	Jo: Orleber	Esq;
	Hen: Dove	Gent.	Tho Serjeant	Gent.
	Ja: Chase	Gent.	Tho: Brandon	Gent.
	Ja: Hart of the Royal Chap.	Gent.	Char: Blount	Gent.
	Bryan Fairfax	Esq;	Jo: Sturt	Gent.
	Geo: Evelyn	Esq;	Justin Paget	Esq;
	Madam Ann Monteth		Will: Drake	Gent.
	Jer: Forcer <i>Mr. in Musick</i>		Rich: Hacker	Gent.
	Jofias Chorley	A.M.	Sir Rich: Stote <i>Kt. &amp; Serj. at Law</i>	
	Tho: Clebourne	Gent.	Will: Lodge	Gent.
	Bafil Hill	<i>Chyrurgion.</i>	Fra: Bowes	Gent.
	Ja: White	<i>Organmaker.</i>	Will: Jenifon	Gent.
Sam: Bishop, of Finchingfeild	Cler.	Will: Faithorne, for 3 Books.	Gent.	
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 Purpose, for the Names of All Such Persons, as may happly 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.

1<sup>st</sup>.

2<sup>d</sup>.

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

3<sup>d</sup>.

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

4<sup>th</sup>.

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 Lute.

I Write It likewise, for That Feruent 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.

5<sup>th</sup>.

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.

6<sup>th</sup>.

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

7<sup>th</sup>.

A N  
A D V E R T I S E M E N T,  
Concerning the Value and  
Price of the B O O K.

Licensed R.  
L'Estrange,  
May 5. 1675

Reader,



*YOU may see, by This Worthy Person, ( the Licenſer ) 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 aboveſaid ) 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 1<sup>st</sup>. 3 Months, viz. before the 10<sup>th</sup>. 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 Procuriſg 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  
**P O E T R Y:**  
 Composing and Singing of them.

*By way of Preparation.*

C H A P. I.



**A**Ll 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 Ayrs:

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

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 *Statelines* 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.

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 infer 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.*

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

The Explanation of St. Paul's words.

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

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 *lamely* or *ill-favour'dly* 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-inbarmonious-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 teeming to approve of *his counsel*, in doing of some *slight things scurvily*, which please your own *lazie 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.

**D**avid 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*.

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:

Note carefully.

'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 *rouze* 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 *inferiour-low-slighted-undervalu'd-regardless-despicable-needleless Thing*, and not at all thought fit to be brought into the *House and Service of God*.

And others again there are who can *justly 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 sings 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 chearfully, 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 ingenious-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 busines*s.

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 cheer 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.

**T**He *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 *Psalme*, although it be never so *indifferently*.

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*.

A far easier way how to procure an Organist.

Note, Note.

This I believe no *judicious person* in the *Art* will *doubt of*. And then, when *this Clark* is thus well *accomplish'd*, 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 Service*.

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 *rejoyce* 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 satisfi-  
 cation in your so doing.

A most excel-  
 lent Benefit  
 arising to all  
 young Chil-  
 dren.

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,  
 contemn and slight 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 Farrings*, 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 Divi-*  
*nity*, have found as much (in a comparative way) as *this* comes  
 to, upon my *own Soul* and *violent passions*.

Musick is a  
 Divine-Magi-  
 cal-Spell a-  
 gainst 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, be-  
 lieved, 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 apti-*  
 ‘ *tude* they shall do it *well*.

## C H A P. VII.

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

**H**AVING 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 *Forecast, 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 *Christs 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 Be-  
nefits attend-  
ing 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 *gain- ing* 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* *In- struments* 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 *re- joyce* 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 *seriously* to consider what it is you are about, when you **C H A P. IX.** *offer up 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. *See, or hindrance lies, and*

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*

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

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

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. 13.  
Num. 28 31.  
Deut. 15. 21.  
17. 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 margin 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 *gripping 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 *Herd*s and *Flock*s, 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.

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,

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.

'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 than 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,

What are the Christians Sacrifices.

The Best way to Examine them.

How they are to be performed.

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 babbling, 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, Lieutenant-General ————; for the Northern, Sir Thomas (now Lord) Fairfax; and for the Southern, Oliver Cromwell, (afterwards Lord Protector.)

 The Chief Note.

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

The occasion of that Singing.

By

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*.

## C H A P. XI.

## Concerning Cathedrall Musick.

**H**AVING 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*.

The best way to Refine and Illustrate Cathedrall Musick.

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 Cathedrall 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 Dayes* 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*.

Our Cathedral Store, of the best Pieces of Art in the 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 *Excell'd* 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*.

Never to be Exceeded or Excell'd.

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*

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.

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.

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.

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.

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 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 most Excellent Works of best Authors.

The most Excellent Singers of this our Age.

The perpetual Allowances given to the Church.

Stately Churches built us.

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

The *Sampler* or *Pattern* is express'd before, *viz.* the *Cathedrall 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 Cathedrall 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, Hoarceness, 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) elected 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 easie 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 Refin'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 *Cathedrall Musick* in the general;

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 *Bene-factors*, towards the *Augmenting* or *Maintaining* of it, since the first very *liberal* and *well-meaning Founders* large *Bounties* and

*Donations*;

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

*Donations*; which although *They* were *very large, liberal, and sufficient Then*, yet *They* are *Now* in a manner as it were *shrunke 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 fundry 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 *Deareness*, 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 Contrivance*

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 Witness* 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) Egreiously 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 *Cholerick 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 likewise 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 *opportunities*

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 *destitute* 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 *Heartly 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, Farring, 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 Allelujahs*.

Glory be to God.

*The end of Cathedrall Musick.*

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

**K**Ind 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'le for Thy sake a shorter way contrive,  
 And Here in These few Lines my Counsel give :  
 But first I'le 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 Laves ;  
 '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'n's 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.*