

Preface to Temple's *Miscellanea: The Third Part*

Running Commentary

The Publisher] The Editor.

Of Popular Discontents, *and* Of Health and long Life, *were written many Years before the Author's Death*] Woodbridge surmises that both essays were written at Sheen before 1686 (*Sir William Temple: The Man and his Work* [New York: The Modern Language Association, and London: Oxford University Press, 1940], p. 212). Clara Marburg and Richard Faber concur (Marburg, *Sir William Temple: A Seventeenth-Century "Libertin"* [New Haven: Yale University Press, and London: Humphrey Milford and Oxford University Press, 1932], p. 98; Faber, *The Brave Courtier: Sir William Temple* [London: Faber and Faber, 1983], pp. 88-90).

if the later part of his Life had been attended with any sufficient Degree of Health] A "habitual sufferer from gout and other painful disorders" (Thomas Peregrine Courtenay, *Memoirs of the Life, Works, and Correspondence of Sir William Temple, Bart.*, 2 vols [London: Longman, *et al.*, 1836], II, 135), Temple fell seriously ill some time in 1693. Upon his recovery, in December of the same year, Swift wrote his ode, "Occasioned by Sir W— T—'s Late Illness and Recovery" (*Poems*, ed. Williams, I, 51-55). Temple's terminal illness set in around June 1698 (*Correspondence*, ed. Woolley, I, 134n). In his "Essay upon the Cure of the Gout" (written in the Netherlands in 1677), Temple said of the gout that, "among all the Diseases, to which the intemperance of this age disposes it," none had increased "so much within the compass of [his] memory and conversation" nor any "[he thought] of worse consequence to mankind" (*Miscellanea* [London: by A. M. and R. R. for Edward Gellibrand, 1680], p. 193).

I cannot well Inform the Reader upon what Occasion it was writ, having been at that time in another Kingdom] A disingenuous argument for which Swift was taken to task by William Wotton in his *Defense of the Reflections upon Ancient and Modern Learning* appended, in 1705, to the third edition of the *Reflections*: "This is an odd Passage; because both his own Brother [Thomas Swift], who lived at that Time near Sir *W. Temple*, and was a great Admirer of that Gentleman, who was his Patron, could have certainly informed him of the true

Reason why it was written ... which therefore every Prudent Editor should for his Author's sake have consulted" ([London: Tim. Goodwin, 1705], p. 486). Besides, Temple mentions the occasion himself (A Fragment written upon the Subject of Ant. & Mod. Learning, p. ; *Sir William Temples Essays "Upon Ancient and Modern Learning" und "Of Poetry"*, ed. Kämper, pp. vii-viii, 127-31). See also the Textual Introduction, p. .

The Two next Papers ... intended to have been written upon the Different Conditions of Life and Fortune; and upon Conversation] Woodbridge speculates that these never completed essays were drawn up during the last years of Temple's life: "They are of interest as they stand ... not only for their merit but for the light they throw on Temple's method of composition" (*Sir William Temple*, p. 235).

I believe there are few who will not be content to see even the First Draughts of any thing from this Author's Hand] "This may justly be applied to such parts of Dr. Swift's Works as may to some Readers appear exceptionable," John Nichols commented in 1775 (HAWKESWORTH, p. 352nb).

At the End I have added a few Translations from Virgil, Horace, and Tibullus] See *Miscellanea: The Third Part*, pp. 337-68.

the First was Printed among other Eclogues of Virgil in the Year 1679] Untraced so far. The title that comes closest is a collection of *Virgil's Eclogues Translated by Several Hands* ([London], 1684 [ESTCR34732]).

I was informed of several Copies that were got abroad, and those very imperfect and corrupt] Assertions like this are commonplace in seventeenth-century book production and were frequently parodied. Bishop Edward Stillingfleet, for example, remarked in the Preface to *Origines sacrae*: "IT is neither to satisfy the importunity of friends, nor to prevent false copies (which and such like excuses I know are expected in usual Prefaces) that I have adventured abroad this following Treatise" (4th ed. [London: by R. W. for H. Mortlock, 1675], sig. b2r). Stillingfleet's work was in Swift's library (PASSMANN AND VIENKEN III, 1752-54), as was Sir William Petty who also used the topos (*Several Essays in Political Arithmetick* [London: Robert Clavel and Henry Mortlock, 1699], sig. A2r [PASSMANN AND VIENKEN, II, 1413-14]). In *A Tale of a Tub*, Swift utilized the cliché in order to explode the vacuous portentousness of the Grub Street hack (p. □).

However, clichéd though they may sound, these asseverations are not without truth claims at times, being rooted, as they are, in the multiple forms of seventeenth-century “scribal publication,” frequently “made through a desire to evade censorship” (Harold Love, *Scribal Publication in Seventeenth-Century England* [Oxford: Clarendon Press, 1993], p. 185). While this was an advantage in many cases, scribal publication also posed a danger to the authorial control of the text and authorial property rights (Brean S. Hammond, *Professional Imaginative Writing in England, 1670-1740: “Hackney for Bread”* [Oxford: Clarendon Press, 1997], particularly pp. 32-37). The more advanced the professionalization of copying networks, the greater the number of multiplied copies, and, consequently, the circulation of forbidden and oppositional documents became, the greater the temptation was to “outsiders to seek to obtain manuscripts from these networks,” even at the risk of disseminating “imperfect and corrupt” copies in print (Love, *Scribal Publication in Seventeenth-Century England*, particularly pp. 184-211). Finally, given the fact that Temple’s friend, Sir Robert Southwell, is known to have been in possession of a transcript of at least one of the essays, it is safe to assume that Swift was serious here.

S^r W T being asked by some of his Friends whether He would take notice of them or no; & having answerd, he would not] In a similar manner, Temple refused to engage with Bentley’s *Dissertation upon the Epistles of Phalaris* of 1697. As he told an anonymous correspondent, he had “*no mind to Enter the List, with such a Mean, Dull, Unmannerly P E D A N T*” ([William King], *A Short Account of Dr Bentley’s Humanity and Justice* [London: Thomas Bennet, 1699], p. 140).

a Discharge of this Authors Common-place-books] Commonplace books are storehouses of learning, compendia of knowledge culled from a very great variety of sources, usually „ancient“ sources, such as dictionaries and encyclopaedias, histories of philosophy and handbooks of mythology, anthologies of anecdotes, fables, and proverbs, touching on a very great variety of time-honoured subjects and themes, motifs and ideas. At the same time, a commonplace book is a record of private memorabilia, of “well-known or personally meaningful textual excerpts,” as a rule “organized under individual thematic headings” (Earle Havens, *Commonplace Books: A History of Manuscripts and Printed Books from Antiquity to the Twentieth Century* [New Haven: University Press of New England, 2001], pp. 7-11, 25-37, and *passim*). The keeping of a commonplace book for the noting of aphorisms and apophthegms, adages and axioms, maxims and mottoes, proverbs and puns, themes, theorems, and hypotheses, not

to forget facts and cases as well as sacred formulae and catchwords of all kinds, was a tried and trusted educational method. Having originated in classical antiquity with Aristotle and Cicero, the practice was particularly recommended to young gentlemen during the revival of ancient learning in the Renaissance, and it continued to flourish throughout the seventeenth and eighteenth centuries (for valuable observations on the structure and function of commonplace books, buttressed by impressive documentary evidence, see Peter Beal, "Notions in Garrison: The Seventeenth-Century Commonplace Book," *New Ways of Looking at Old Texts: Papers of the Renaissance English Text Society, 1985-1991*, ed. W. Speed Hill [Binghamton, New York, 1993], pp. 131-47; and, for more insightful remarks on the historical roots, on flower-collecting, the arrangement of authors and subjects as well as the organization of quotations and the question of language *inter alia*, Ann Moss, *Printed Commonplace-Books and the Structuring of Renaissance Thought* [Oxford: Clarendon Press, 1996], particularly pp. 24-39, 101-33, and *passim*). See also the Textual and Historical Introduction to *A Critical Essay upon the Faculties of the Mind*, pp. GG.

In the light of this evidence, Temple's dissuading his friends, howsoever sincere, from a rejoinder with the argument that Wotton's *Reflections* were but "a Discharge of this Authors Common-place-books" not only turns out to be studied indifference towards Wotton's self-proclaimed originality (see the Historical Introduction to *The Battle of the Books*, pp. GG) but also projects the insinuation that the Modern Wotton had in fact availed himself of ancient creative and compositional methods. Swift was to resort to this technique several times in the *Tale* (pp. GG).

D^r Fullham acquainted Him] Dr George Fulham was a neighbour of Temple's, Rector from 1685 of Compton, Surrey, a short ride of eight miles from Moor Park (FOSTER II, 538). Temple's rejoinder to Wotton was written out by Swift and is headed "Hints, written at the Desire of D^r. F[ulham] and of His Friend." The material was subsequently worked up and published posthumously by Swift in *Miscellanea: The Third Part* under the title "Some Thoughts upon Reviewing the Essay of Antient and Modern Learning" (*Correspondence*, ed. Woolley, I, 134-35n; Elias, *Swift at Moor Park*, pp. 113-20 and 238n45, 325-28). A modern edition of "Some Thoughts upon Reviewing the Essay of Ancient and Modern Learning" is available in *Five Miscellaneous Essays by Sir William Temple*, ed.

Samuel Holt Monk (Ann Arbor: The University of Michigan Press, 1963), pp. 72-97. David Woolley's annotated copy of this edition is now at the Ehrenpreis Centre (EC 7593), showing his detailed collation of the manuscript with the

printed edition.

M^r H. a Friend of his at Oxford] Mr H. remains to be identified. He is possibly identical with the man who is referred to in Temple's "Heads, Designed for an Essay upon the Different Conditions of Life and Fortune": "Mr. *H.* to me. If a King were so great to have nothing to desire nor fear, he would live just as You do" (*Miscellanea: The Third Part*, p. 308).

He was prevayld with to write these following Papers] Presumably written c.1695 (*Correspondence*, ed. Woolley, I, 134n).

M^r Wotton has thought fitt to revive his Quarrell without any Provocation] Swift reiterated this charge in the Apology to the fifth edition of the *Tale* (see pp. QQ).

by setting out a second Edition of his Book, & to make it pass th better, has joynd it with anothr Dissertation, wherein Sr W T is concernd] Swift was to poke fun at Wotton's and Bentley's compound edition of 1697 not only in *The Battle of the Books* but also repeatedly in the *Tale* (see the gloss on "*William W[o]tt[o]n*, B. D. who has written a good sizeable Volume against a *Friend of Your Governour*," p. QQ). See also Historical Introduction, p. QQ.

like a true Grammarian] In the sense of narrow-minded, pedantic philologist, chiefly concerned with trivia. The view of a "stiff haughty *Grammarian*" was frequently associated with Richard Bentley in the public debate after the appearance of *Dr Bentley's Dissertations on the Epistles of Phalaris and the Fables of Aesop, Examin'd by the Honourable Charles Boyle* (3rd ed. [London: Tho. Bennet, 1699]), which has to be attributed to Francis Atterbury (see the Historical Introduction to *The Battle of the Books*, p. □).

Scipio] Since the identity of Mr. H. is unknown, it is impossible to say which of the Scipios is meant.