

**THE ART OF PLUCK. BEING
A TREATISE AFTER THE
FASHION OF ARISTOTLE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649408467

The Art of Pluck. Being a Treatise After the Fashion of Aristotle by Scriblerus Redivivus

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

SCRIBLERUS REDIVIVUS

**THE ART OF PLUCK. BEING
A TREATISE AFTER THE
FASHION OF ARISTOTLE**

*Keep open
the
Garden*

THE ART OF PLUCK.

BEING

A TREATISE

AFTER THE

FASHION OF ARISTOTLE;

WRIT FOR THE USE OF STUDENTS IN THE UNIVERSITIES.

TO WHICH IS ADDED,

FRAGMENTS FROM THE EXAMINATION PAPERS.

Ridiculum acri
Fortius ac melius magna plerumque secat res. HER. SAT.

Πᾶσα τέχνη καὶ πᾶσα μέθοδος ἀγαθῶν
τιμὸς ἐπιτείνει δοκεῖ. ARIST. Eth. Lib. 1.

Thus have I described and opened these peccant humours which have given impediment to the proficience of learning, wherein if I have been too plain, it must be remembered "Fidelia vulnera amantia, sed dolosa oscula malignantia."

BACON'S ADVANCEMENT OF LEARNING.

BY

SCRIBLERUS REDIVIVUS.

Eighth Edition.

OXFORD:

PRINTED AND PUBLISHED BY J. VINCENT.

1843.

TO THE REV. HENRY FORMBY.

MY DEAR FORMBY,

It was a curiously mixed feeling with which I heard the other day from the Publisher of this little work, that a new edition of it was about to appear.

You, who were among my contemporaries at Brasenose when it first came out, can doubtless still remember the sudden popularity which it obtained, not only amongst the Undergraduates of that day, but even with the more sober Bachelors, and in part too at the very High Tables. By all which surprised and delighted as I was at the time, I little expected that The Art would ever survive the term, much less continue to this period.

Generations which in the great world are reckoned three to a century, are in the Universities of but a brief date. There every term beholds as it were a fresh race ushered in, and an old race depart; an evanescent population of gownsmen grows up, flourishes, and dies away with marvellous rapidity. And, as Lucretius has it,

*Augescunt aliae gentes, aliae minuuntur :
Inde brevi spatio mutantur secula animantum,
Et, quasi cursores vitae lampada tradunt.*

Hence it comes to pass, that on looking back upon

the origin of this little book, and perceiving through how many terms it has survived, I seem to behold it already invested as it were with an ephemeral antiquity; and, on comparing the present with the past, am hardly able to realize to myself that I was the actual author of it; and reasons indeed there are, why in one respect I might wish this were truly the case.

Tempora mutantur nos et mutamur in illis.

You who have been with me, and known my private sentiments during the changeful interval which has elapsed since our Undergraduate days, will bear me witness how from year to year, with increasing thoughtfulness, I have learnt more and more to regret the introduction both into this book, and that called the Examination Papers, of certain passages, containing sentences from Holy Scripture. I refer particularly to certain anecdotes, introduced under the head of Answers in Divinity, the profaneness of which, to my shame be it said, I did not at the time perceive. Not that I actually invented any one of these, for indeed I did but borrow them from the current anecdotes of the day; nevertheless, even with this allowance, I have in later years come to perceive, that in those times, in the vanity of my mind, and the desire of making my Art as effective as possible, I committed no small sin, doing thoughtlessly what lay in my power towards investing certain passages of the Divine Word with ridiculous associations.

If for no other cause, yet for this, that this confession of mine may continue to bear witness against me in this respect, I earnestly hope that this book may last. And I here solemnly affirm, that whatever were the pleasures of gratified vanity, which as an Undergraduate I experienced from the rapid popularity which this pamphlet acquired in both Universities, they have been more than counterbalanced in later years by the consideration of the dishonour therein done by me to the Word of God, and the great injury committed against the Church of Christ, the witness and keeper of that Word. And this I here record, not only as my own humble confession, that as the sin was public, so may also be the acknowledgment of it; but as a warning to those Undergraduates who shall hereafter read this work, lest they should, in the heyday of youthful ambition, fall into the same or a similar error.

Alas! how true is it, "*Nescit vox missa reverti;*" and again, "*Volat irrevocabile verbum;*" and again, "By thy words thou shalt be justified, and by thy words thou shalt be condemned!"

In respect to the work as now published, that is to say, with the omission of those particular anecdotes, my honest conviction is, that it exhibits, in a plain and conclusive view, the essential absurdity and folly of that miserable course which by too many young men of our Universities is so studiously pursued, as though it were the end of their residence. Which,

if it be absurd in the sight of man, and by the dictates of common sense, (which is all that this treatise professes to shew,) let every person reflect for himself, what such a waste of time, opportunities, and energies must appear in the sight of God, and when judged by his Holy Law.

To you, my dear friend, whose office, like my own, is now something more than to ridicule vice as absurd, I dedicate these pages; in the humble hope that nothing remains in them which need cause you shame on my account. And I here conclude, with expressing my high veneration for the authorities and discipline of both Universities, and my trust that nothing in this book will ever be construed as casting any slight upon them. Did I think so, I would long since have done my best, at any expense, to put a stop to the present publication of it, as I did two years back in respect to the Examination Papers; a few extracts from which is all that I judge proper to be appended to this edition.

Ever, my dear FORMBY,

Faithfully yours,

EDWARD CASWALL.

Vicarage House, Stratford Sub-Castle,

Feb. 3rd, 1843.

CONTENTS.

The Preface; which teacheth three things . . .	ix
--	----

BOOK I.

Chap. 1. A Division of the Treatise . . .	1
2. A still further Division . . .	2
3. Concerning Construing . . .	3
4. Concerning Parsing . . .	5
5. Concerning Logic . . .	ib.
6. Concerning Euclid . . .	7
7. Concerning History . . .	ib.
8. Concerning Divinity . . .	8
9. Concerning Sciences . . .	9
10. Concerning the Composition of Latin and Greek	10
11. Concerning Poesy . . .	11

BOOK II.

Chap. 1. Concerning Idleness . . .	13
2. The Idleness of Smoking . . .	ib.
3. The Idleness of Love . . .	16
4. The Idleness of Novels . . .	19
5. The Idleness of Riding and Driving . . .	20
6. The Idleness of Billiards . . .	22
7. The Idleness of Rowing . . .	23
8. The Idleness of Music . . .	ib.
9. The Idleness of Wine Drinking . . .	24
10. Concerning other Idlenesses . . .	ib.
11. The Things to be avoided so as to get Plucked	25