

“ thing to whisper me? and when frustrated of my Hopes,  
 “ how often have I taken my Revenge in Kisses from  
 “ her Cheeks and Eyes, and softly wooed her to my Em-  
 “ brace, whilst she (as to me it seem’d) only withheld  
 “ her Tongue the more to inflame me. But, Madman  
 “ that I am, shall I be thus taken with the Representation  
 “ only of a beauteous Face and flowing Hair, and thus  
 “ waste my self and melt to Tears for a Shadow? Ah,  
 “ sure ’tis something more, ’tis a Reality! for see her  
 “ Beauties shine out with new Lustre, and she seems to  
 “ upbraid me with such unkind Reproaches. O may I  
 “ have a living Mistress of this Form, that when I shall  
 “ compare the Work of Nature with that of Art, I may  
 “ be still at a Loss which to choose, and be long per-  
 “ plex’d with the pleasing Uncertainty. T



N<sup>o</sup> 239. *Tuesday, December 4.*

— *Bella, horrida bella!* Virg.

I Have sometimes amused my self with considering the several Methods of managing a Debate which have obtained in the World.

THE first Races of Mankind used to dispute, as our ordinary People do now-a-days, in a kind of wild Logick, uncultivated by Rules of Art.

SOCRATES introduced a catechetical Method of Arguing. He would ask his Adversary Question upon Question, till he had convinced him out of his own Mouth that his Opinions were wrong. This Way of Debating drives an Enemy up into a Corner, seizes all the Passes through which he can make an Escape, and forces him to surrender at Discretion.

ARISTOTLE changed this Method of Attack, and invented a great Variety of little Weapons, called Syllogisms. As in the *Socratick* Way of Dispute you agree to every thing which your Opponent advances, in the *Aristotelick* you are still denying and contradicting some Part or other of what he says. *Socrates* conquers you by

Stratagem, *Aristotle* by Force: The one takes the Town by Sap, the other Sword in Hand.

THE Universities of *Europe*, for many Years, carried on their Debates by Syllogism, inasmuch that we see the Knowledge of several Centuries laid out into Objections and Answers, and all the good Sense of the Age cut and minced into almost an Infinitude of Distinctions.

WHEN our Universities found that there was no End of Wrangling this Way, they invented a kind of Argument, which is not reducible to any Mood or Figure in *Aristotle*. It was called the *Argumentum Basilinum* (others write it *Bacilinum* or *Baculinum*) which is pretty well express'd in our *English* Word *Club-Law*. When they were not able to confute their Antagonist, they knock'd him down. It was their Method in these polemical Debates, first to discharge their Syllogisms, and afterwards to betake themselves to their Clubs, till such Time as they had one Way or other confounded their Gainfayers. There is in *Oxford* a narrow Defile, (to make use of a military Term) where the Partisans used to encounter, for which Reason it still retains the Name of *Logick-Lane*. I have heard an old Gentleman, a Physician, make his Boasts, that when he was a young Fellow he marched several Times at the Head of a Troop of *Scotists*, and cudgel'd a Body of *Smiglefsians* half the Length of *High-street*, till they had dispersed themselves for Shelter into their respective Garrisons.

THIS Humour, I find, went very far in *Erasmus's* Time. For that Author tells us, That upon the Revival of *Greek* Letters, most of the Universities in *Europe* were divided into *Greeks* and *Trojans*. The latter were those who bore a mortal Enmity to the Language of the *Grecians*, inasmuch that if they met with any who understood it, they did not fail to treat him as a Foe. *Erasmus* himself had, it seems, the Misfortune to fall into the Hands of a Party of *Trojans*, who laid him on with so many Blows and Buffets that he never forgot their Hostilities to his dying Day.

THERE is a way of managing an Argument not much unlike the former, which is made use of by States and Communities, when they draw up a hundred thousand Disputants on each Side, and convince one another  
by



by Dint of Sword. A certain Grand Monarch was so sensible of his Strength in this way of Reasoning, that he writ upon his great Guns—*Ratio ultima Regum, The Logic of Kings*; but, God be thanked, he is now pretty well baffled at his own Weapons. When one has to do with a Philosopher of this kind, one should remember the old Gentleman's Saying, who had been engaged in an Argument with one of the *Roman Emperors*. Upon his Friend's telling him, That he wonder'd he would give up the Question, when he had visibly the Better of the Dispute. *I am never asham'd, says he, to be confuted by one who is Master of fifty Legions.*

I shall but just mention another kind of Reasoning, which may be called arguing by Poll; and another which is of equal Force, in which Wagers are made use of as Arguments according to the celebrated Line in *Hudibras*.

BUT the most notable way of managing a Controversy, is that which we may call *Arguing by Torture*. This is a Method of Reasoning which has been made use of with the poor Refugees, and which was so fashionable in our Country during the Reign of Queen *Mary*, that in a Passage of an Author quoted by Monsieur *Bayle*, it is said the Price of Wood was raised in *England*, by reason of the Executions that were made in *Smithfield*. These Disputants convince their Adversaries with a *Sorites*, commonly called a Pile of Faggots. The Rack is also a kind of Syllogism which has been used with good Effect, and has made Multitudes of Converts. Men were formerly disputed out of their Doubts, reconciled to Truth by Force of Reason, and won over to Opinions by the Candour, Sense and Ingenuity of those who had the Right on their Side; but this Method of Conviction operated too slowly. Pain was found to be much more enlightning than Reason. Every Scruple was looked upon as Obstinacy, and not to be removed but by several Engines invented for that Purpose. In a word, the Application of Whips, Racks, Gibbets, Gallies, Dungeons, Fire and Faggot, in a Dispute, may be look'd upon as Popish Refinements upon the old Heathen Logick.

THERE is another way of Reasoning which seldom fails, tho' it be of a quite different Nature to that I have last mentioned. I mean, convincing a Man