

ESSAY
ON THE
GENIUS AND WRITINGS
OF
POPE.

IN TWO VOLUMES.

By JOSEPH WARTON, D. D.

VOL. II.

THE FIFTH EDITION, CORRECTED.

To which is now added,
AN INDEX.



Satyra quidem tota nostra est : in qua primus insignem laudem adeptus est
Lucilius ; qui quosdam ita deditos sibi adhuc habet amatores, ut eura, non
ejusdem modo operis autoribus, sed omnibus poetis, præferre non dubitent.

QUINTILIAN.

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1806.



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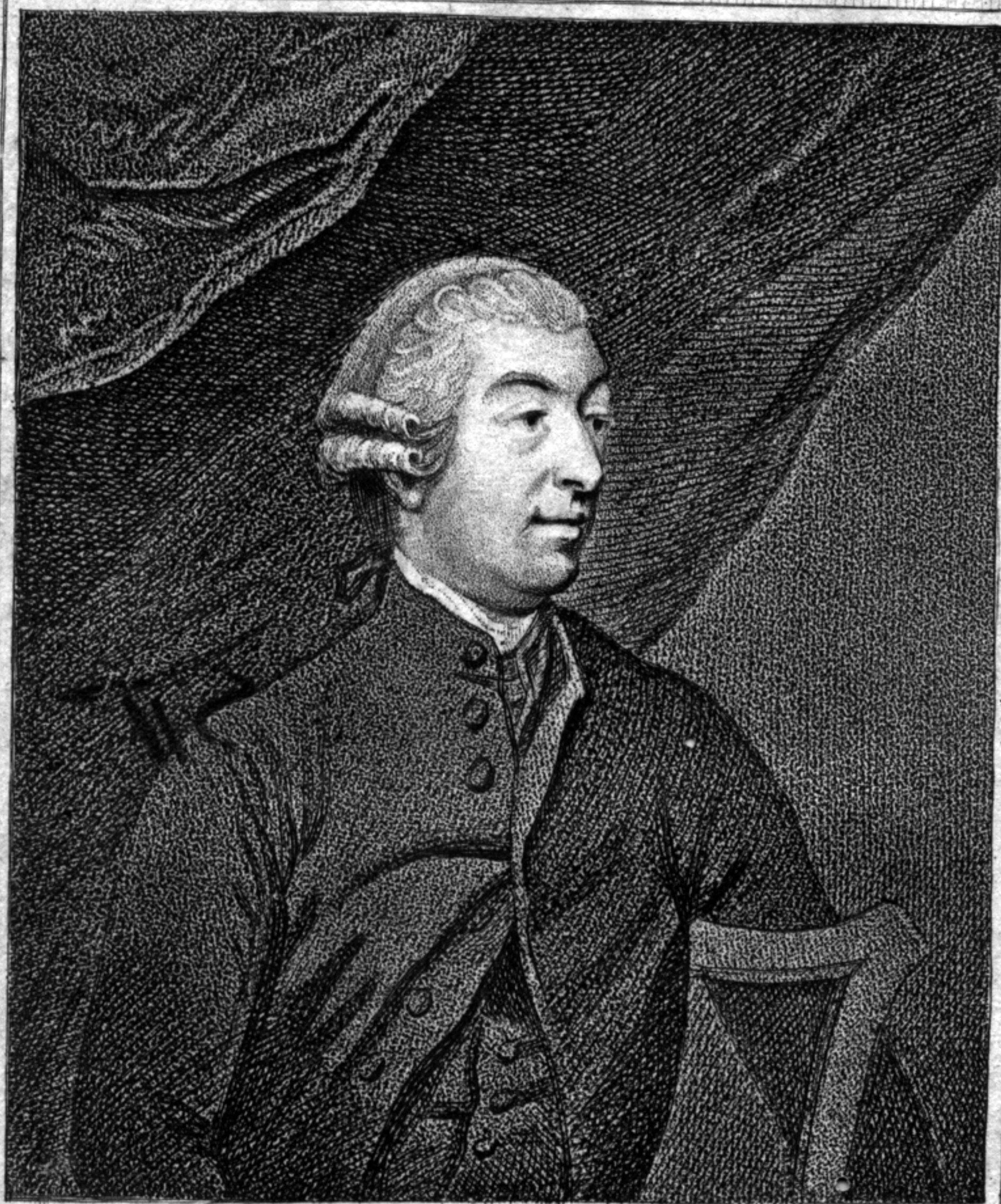
ESSAY

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OF

POPE.



J. Jones Engraver Extraordinary to his R. H. the Prince of Wales &c.

THOMAS TYRWHITT, ESQ^r,

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XXXV.H.



AN

ESSAY

ON THE

GENIUS AND WRITINGS

OF

POPE.

SECTION VIII.

OF JANUARY AND MAY, THE WIFE OF BATH,
AND TRANSLATIONS OF STATIUS AND
OVID, AND THE IMITATIONS OF
SOME ENGLISH POETS.

THE first dawnings of polite literature in Italy, appeared in tale-writing and fables. Boccace gave a currency and vogue to this species of composition. He collected many of the common

tales of his country, and delivered them in the purest stile, enlivened with interesting circumstances. Sacchetti published tales before him, in which are many anecdotes of Dante and his contemporaries. Boccace was faintly imitated by several Italians, Poggio, Bandello, Cinthio, Firenzuola, Malespini, and others. * Machiavel himself did honour to this species of writing, by his Belphegor.

To produce, and carry on with probability and decorum, a series of events, is the most difficult work of invention; and if we were minutely to examine the popular stories of every nation, we should be amazed to find how few circumstances

* Michiavel, who possessed the liveliest wit with the profoundest reflection, wrote also two comedies, *Mandragora* and *Clytia*, the former of which was played before Leo X. with much magnificence; the latter is an imitation of the *Cassina* of Plautus: “Indigna vero homine Christiano (says Balzac) qui sanctiores Musas colit, et, in ludicris quoque, meminisse debet severitatis.” *Epist. Select.* pag. 202. I have been informed that Machiavel, towards the latter part of his life, grew religious, and that some pieces of ascetic devotion, composed by him, are preserved in the libraries of Italy. Lord Bacon says remarkably of Machiavel, that he

circumstances have been ever invented. Facts and events have been, indeed, varied and modified, but totally new facts have not been created. The writers of the old romances, from whom Ariosto and Spenser have borrowed so largely, are supposed to have had copious imaginations : but may they not be indebted, for their invulnerable heroes, their monsters, their enchantments, their gardens of pleasure, their winged steeds, and the like, to the Echidna, to the Circe, to the Medea, to the Achilles, to the Syrens, to the Harpies, to the Phryxus, and the Bellerophon, of the ancients ? The Cave of Polypheme might furnish out the ideas of their giants : and Andromeda might give occasion for stories of distressed damsels on the point of being devoured by dragons, and delivered at such a critical season by their favourite knights. Some faint traditions of the ancients might have been kept glimmering and alive during the whole barbarous ages, as they are called ; and it is not impossible, but these have been the parents of the Genii in the eastern, and the Fairies in the western world. To say that Amadis and Sir Tristan have a clas-

B 2

sical

sical foundation, may at first sight appear paradoxical; but if the subject were examined to the bottom, I am inclined to think, that the wildest chimeras in those books of chivalry with which Don Quixote's library was furnished, would be found to have a close connection with ancient mythology.

We of this nation have been remarkably barren in our inventions of facts; we have been chiefly borrowers in this species of composition; as the plots of our most applauded plays, both in tragedy and comedy, may witness, which have generally been taken from the novels of the Italians and Spaniards.

The story of JANUARY and MAY, now before us, is of the comic kind; and the character of a fond old dotard betrayed into disgrace by an unsuitable match, is supported in a lively manner. POPE has endeavoured suitably to familiarize the stateliness of our heroic measure in this ludicrous narrative; but, after all his pains, this measure is not adapted to such subjects, so well as the
lines

lines of four feet, or the French numbers of Fontaine.* Fontaine is, in truth, the capital and unrivalled writer of comic tales. He generally took his subjects from Boccace, Poggius,† and Ariosto; but adorned them with so many natural strokes, with such quaintness in his reflections, and such a dryness and archness of humour, as cannot fail to excite laughter.

Our Prior has happily caught his manner, in many of his lighter tales; particularly in Hans Carvel, the invention of which, if its genealogy be worth tracing, is first due to Poggius. It is found in the hundred and thirty-third of his *Facetiæ*, where it is entitled *Visio Francisci Philphi*:

B 3

lelphi :

* It is to be lamented that Fontaine has so frequently transgressed the bounds of modesty. Boileau did not look upon Fontaine as an original writer, and used to say, he had borrowed both his stile and matter from Marot and Rabelais.

† “ Poggius Florentinus in hoc numero eloquentium virorum singulare nomen obtinet. Scripsit de nobilitate, de avaritia, de principum infelicitate, de moribus Indorum, *FACE-TIARUM* quoque librum unum. Ab adversariis exagitatus orationes plerasque invectivas edidit. In epistolis etiam laudatur. *Cyropædiam*, quam Xenophon ille scripsit, latinam reddidit, atque Alphonso regi dedicavit, pro qua a rege magnam mercedem accepit.” *Facius de viris illustribus. Florentiæ. 1745.*

lelphi: from hence Rabelais inserted it, under another title, in his third book and twenty-eighth chapter. It was afterwards related in a book called the HUNDRED NOVELS.* Ariosto finishes the fifth of his incomparable satires with it. Malespini also made use of it. Fontaine, who imagined Rabelais to be the inventor of it, was the sixth author who delivered it; as our Prior was the last; and perhaps not the least spirited.

RABELAIS was not the inventor of many of the burlesque tales he introduced into his principal story; the finest touches of which, it is to be feared, have undergone the usual and unavoidable fate of satirical writings; that is, not to be tasted or understood, when the characters, the facts, and the follies, they stigmatize, are perished and unknown. Gulliver in the next century, will be as obscure as Garagantua: and Hudibras, and the satire Menippeè, cannot be read without voluminous commentaries.

The WIFE OF BATH is the other piece of Chaucer which POPE selected to imitate. One cannot
but

* See Menagiana, Vol. I, p. 368.

but wonder at his choice, which, perpaps, nothing but his youth could excuse. Dryden, who is known not to be nicely scrupulous, informs us, that he would not versify it on account of its indecency. POPE, however, has omitted or softened the grosser and more offensive passages. Chaucer afforded him many subjects of a more serious and sublime species ; and it were to be wished, POPE had exercised his pencil on the pathetic story of the Patience of Grisilda, or Troilus and Cressida, or the Complaint of the Black Knight ; or, above all, on Cambuscan and Canace. From the accidental circumstance of Dryden and POPE's having copied the gay and ludicrous parts of Chaucer, the common notion seems to have arisen, that Chaucer's vein of poetry was chiefly turned to the light and the ridiculous.* But they who look into Chaucer, will soon be convinced of this prevailing prejudice ; and will find his comic vein, like that of

B 4

Shakespeare,

* Cowley is said to have despised Chaucer. I am not surprised at this strange judgment. Cowley was indisputably a genius, but his taste was perverted and narrowed by a love of witticisms.

Shakespeare, to be only like one of mercury, imperceptibly mingled with a mine of gold.

CHAUCER is highly extolled by Dryden, in the spirited and pleasing preface to his fables ; for his prefaces, after all, are very pleasing, notwithstanding the opposite opinions they contain, because his prose is the most numerous and sweet, the most *mellow* and *generous*, of any our language has yet produced. His digressions and ramblings, which he himself says he learned of honest Montaigne, are interesting and amusing. In this preface is a passage worth particular notice, not only for the justness of the criticism, but because it contains a censure of *Cowley*. “ Chaucer is a perpetual fountain of good sense ; learned in all sciences ; and therefore speaks properly on all subjects. As he knew what to say, so he also knows where to leave off ; a continence, which is practised by few writers, and scarcely by any of the ancients, excepting Virgil and Horace. *One of our late* great poets is sunk in his reputation, because he could never forgive any *conceit* that came in his way ; but swept, like
a drag-

a drag-net, great and small. There was plenty enough, but the dishes were ill-sorted; whole pyramids of sweet-meats for boys and women; but little of solid meat for men. All this proceeded not from any want of knowledge, but of judgment: neither did he want that, in discerning the beauties and faults of other poets; but only indulged himself in the luxury of writing; and, perhaps, knew it was a fault, but hoped the reader would not find it. For this reason, though he must always be thought a great poet, he is no longer esteemed a good writer; and for ten impressions which his works have had in so many successive years, yet at present a hundred books are scarcely purchased once a twelvemonth." It is a circumstance of literary history worth mentioning, that Chaucer was more than 60 years old when he wrote *Palamon and Arcite*, as we know Dryden was 70 when he versified it. The lines of POPE, in the piece before us, are spirited and easy, and have properly enough, a free colloquial air. One passage I cannot forbear quoting, as it acquaints us with the writers who were popular in the time of Chaucer. The jocose old

1 woman

woman says, that her husband frequently read to her out of a volume that contained,

Valerius whole; and of Saint Jerome part;
Chrysippus, and Tertullian, Ovid's Art,
Solomon's Proverbs, Eloisa's Loves;
With many more than sure the church approves.*

POPE has omitted a stroke of humour; for in the original, she naturally mistakes the rank and age of St. Jerome: the lines must be transcribed:

Yclepid Valerie and Theophrast, ♦
At which boke he lough alwey full fast;
And eke there was a clerk sometime in Rome,
A cardinal, that hightin St. Jerome,
That made a boke agenst Jovinian,
In which boke there was eke Tertullian,
Chrysippus, Trotula, and Helowis,
That was an Abbess not ferr fro Paris;
And eke the Parables of Solomon,
Ovid' is art, and bokis many a one.†

In the library which Charles V. founded in France about the year thirteen hundred and seventy-six, among many books of devotion, astrology, chemistry, and romance, there was not one

* Ver. 359.

† Ver. 671.

one copy of Tully to be found; and no Latin poet, but Ovid, Lucan, and Boethius; some French translations of Livy, Valerius Maximus, and St. Austin's City of God. He placed these in one of the towers of the old Louvre, which was called the Tower of the Library. This was the foundation of the present magnificent Royal Library at Paris.

The tale to which this is the Prologue, has been versified by Dryden; and is supposed to have been of Chaucer's own contrivance: as is also the elegant *VISION of the Flower and the Leaf*, which has received new graces from the spirited and harmonious Dryden. It is to his Fables, though wrote in his old age,* that Dryden will owe his immortality; and among them, particularly, to Palamon and Arcite, Sigismunda and Guiscardo, Theodore and Honoria; and,
above

* The falling off of his hair, said a man of wit, had no other consequence, than to make his laurels to be seen the more. A person who translated some pieces after Dryden, used to say,

— Experto credite, quantus
In clypeum assurgat, quo turbine torqueat hastam.

above all, to his exquisite music ode. The warmth and melody of these pieces has never been excelled in our language; I mean in rhyme. As general and unexemplified criticism is always useless and absurd, I must beg leave to select a few passages from these three poems; and the reader must not think any observations on the character of Dryden, the constant pattern of POPE, unconnected with the main subject of this work. The picture of Arcite, in the absence of Emilia, is highly expressive of the deepest distress, and a complete image of anguish :

He rav'd with all the madness of despair ;
 He roar'd, he beat his breast, he tore his hair.
 Dry sorrow in his stupid eyes appears ;
 For wanting nourishment, he wanted tears :
 His eye-balls in their hollow sockets sink ;
 Bereft of sleep, he loaths his meat and drink ;
 He withers at his heart, and looks as wan
 As the pale spectre of a murder'd man.*

The image of the Suicide is equally picturesque and pathetic.

The

* Palamon and Arcite. Book I.

The slayer of himself yet saw I there,
 The gore congeal'd was clotted in his hair :
 With eyes half-clos'd and gaping mouth he lay,
 And grim as when he breath'd his sullen soul away.

This reminds me of that forcible description in a writer whose fancy was eminently strong, "*Catiline vero, longe a suis, inter hostium cadavera repertus est, paululum etiam spirans ; ferociamque animi, quam habuerat vivus, in vultu retinens.*" Nor must I omit that affecting image in Spenser, who ever excels in the pathetic:

And him besides there lay upon the grass
 A dreary corse, whose life away did pass,
 All wallow'd in his own, yet lukewarm, blood,
 That from his wound yet welled fresh, alas !
 In which a rusty knife fast fixed stood,
 And made an open passage for the gushing flood.*

When Palamon perceived his rival had escaped,

—— He stares, he stamps the ground ;
 The hollow tow'r with clamour rings around :
 With briny tears he bath'd his fetter'd feet,
 And dropp'd all o'er with agony of sweat.

Nor

* *Fairy Queen, Book I. Canto 2. Stanza 106.*

Nor are the feelings of Palamon less strongly impressed on the reader, where he says,

The rage of Jealousy then fir'd his soul,
And his face kindled like a burning coal :
Now cold despair succeeding in her stead,
To livid paleness turn'd the glowing red.*

If we pass on from descriptions of persons to those of things, we shall find this poem equally excellent. The temple of Mars is situated with propriety in a country desolate and joyless ; all around it,

The landscape was a forest wide and bare,
Where neither beast nor human-kind repair ;
The fowl, that scent afar, the borders fly,
And shun the bitter blast, and wheel about the sky.
A cake of scurf lies baking on the ground,
And prickly stubs instead of trees are found.

The

* These passages are chiefly of the pathetic sort ; for which Dryden in his tragedies is far from being remarkable. But it is not unusual for the same person to succeed in describing externally a distressful character, who may miserably fail in putting proper words in the mouth of such a character. In a word, so much more difficult is DRAMATIC than DESCRIPTIVE poetry !

The temple itself is nobly and magnificently studied; and, at the same time, adapted to the furious nature of the god to whom it belonged; and carries with it a barbarous and tremendous idea.

The frame of burnish'd steel, that cast a glare
From far, and seem'd to thaw the freezing air.
A strait long entry to the temple led,
Blind with high walls and horror over-head:
Thence issued such a blast and hollow roar,
As threaten'd from the hinge to heave the door;
In through the door a northern light there shone;
'Twas all it had, for windows there were none.
The gate of adamant, eternal frame,
Which, hew'd by Mars himself, from Indian quarries
came.

This scene of terror is judiciously contrasted by the pleasing and joyous imagery of the temples of Venus and Diana. The figure of the last goddess is a design fit for GUIDO to execute:

The graceful Goddess was array'd in green;
About her feet were little beagles seen,
That watch'd with UPWARD eyes the motions of their
queen.

But, above all, the whole description of the entering the lists,* and of the ensuing combat, which is told at length, in the middle of the third book, is marvellously spirited; and so lively, as to make us spectators of that interesting and magnificent tournament. Even the absurdity of feigning ancient heroes, such as Theseus and Lycurgus, present at the lists and a modern combat, is overwhelmed and obliterated amidst the blaze, the pomp, and the profusion, of such animated poetry. Frigid and phlegmatic must be the critic, who could have leisure dully and soberly to attend to the anachronism on so striking an occasion. The mind is whirled away by a torrent of rapid imagery, and propriety is forgot.

The tale of Sigismunda and Guiscardo is heightened with many new and affecting touches by Dryden. I shall select only the following picture of Sigismunda, as it has the same attitude

* The reader is desired all along to remember, that the first delineation of all these images is in Chaucer, or Boccace; and it might be worth examining how much Dryden has added purely from his own stock.

tude in which she appears in a famous piece of
CORREGGIO.

Mute, solemn sorrow, free from female noise,
Such as the majesty of grief destroys :
For bending o'er the cup, the tears she shed,
Seem'd by the posture to discharge her head,
O'erfill'd before ; and oft (her mouth apply'd
To the cold heart) she kiss'd at once, and cry'd.

There is an incomparable wildness in the vision of Theodore and Honoria,* that represents the furious spectre of "the horseman ghost that came thundering for his prey;" and of the gaunt mastiffs that tore the sides of the shrieking damsel he pursued ; which is a subject worthy the pencil of Spagnoletti, as it partakes of that savageness which is so striking to the imagination. I shall confine myself to point out only two passages,

VOL. II.

C

sages,

* This is one of Boccace's most serious stories. "It is a curious thing to see at the head of an edition of Boccace's tales, printed at Florence in 1573, a privilege of Gregory XIII. who says, that in this he follows the steps of Pius V. his predecessor, of blessed memory, and which threatens with severe punishments, all those who shall dare to give any disturbance to those booksellers to whom this privilege is granted. There is also a decree of the inquisition in favour of this edition, in which the holy father caused some alterations to be made. LONGUE-

sages, which relate the two appearances of this formidable figure ; and I place them last, as I think them the most lofty of any part of Dryden's works :

Whilst list'ning to the murm'ring leaves he stood,
More than a mile immers'd within the wood,
At once the wind was laid—the whisp'ring sound
Was dumb—a rising earthquake rock'd the ground :
With deeper brown the grove was overspread,
And his ears tingled, and his colour fled.

The sensations of a man upon the approach of some strange and supernatural danger, can scarcely be represented more feelingly. All nature is thus said to sympathize at the second appearance of

— — The felon on his sable steed
Arm'd with his naked sword, that urg'd his dogs to speed.

Thus it runs——

The fiend's alarm began ; the hollow sound
Sung in the leaves, the forest shook around,
Air blacken'd, roll'd the thunder, groan'd the ground.

But to conclude this digression on Dryden. It must be owned, that his Ode on the Power of Music, which is the chief ornament of this volume, is the most unrivalled of his compositions. By that strange fatality which seems to disqualify authors from judging of their own works, he does not appear to have valued this piece, because he totally omits it in the enumeration and criticism he has given of the rest in his preface to the volume. I shall add nothing to what I have already said on this subject,* but only relate the occasion and manner of his writing it. Mr. St. John, afterwards Lord Bolingbroke, happening to pay a visit to Dryden, whom he always respected,† found him in an unusual agitation of spirits, even to a trembling. On enquiring the cause, “I have been up all night, (replied the old bard.) My musical friends made me promise to write them an ode for their feast of St. Cæ-

C 2

cilia:

* Vol. I. pag. 51.

† See his verses to Dryden, prefixed to the translation of Virgil. Lord Bolingbroke assured POPE, that Dryden often declared to him, that he got more from the Spanish critics alone, than from the Italian, French, and all other critics put together; which appears strange. This from Mr. Spence.

cilia : I have been so struck with the subject which occurred to me, that I could not leave it till I had completed it : here it is, finished at one sitting." And immediately he shewed him this ode, which places the British lyric poetry above that of any other nation. This anecdote, as true as it is curious, was imparted by Lord Bolingbroke to POPE, by POPE to Mr. Gilbert West, by him to the ingenious friend who communicated it to me.* The rapidity, and yet the perspicuity, of the thoughts, the glow and the expressiveness of the images, those certain marks of the first sketch of a master, conspire to corroborate the truth of the fact.

THE TRANSLATION of the *first Book of Statius* is the next piece that belongs to this Section. It was in his childhood only that he could make choice of so injudicious a writer. It were to be wished, that no youth of genius were suffered ever to look into Statius,† Lucan, Claudian, or
Seneca

* Richard Berenger, Esq.

† Writers of this stamp are always on the stretch. They disdain the natural : they are perpetually grasping at the vast,

Seneca the tragedian ; authors, who, by their forced conceits, by their violent metaphors, by their swelling epithets, by their want of a just decorum, have a strong tendency to dazzle and to mislead inexperienced minds, and tastes unformed, from the true relish of possibility, propriety, simplicity, and nature. Statius had undoubtedly invention, ability, and spirit; but his images are gigantic and outrageous, and his sentiments tortured and hyperbolical. It can hardly, I think, be doubted, but that Juvenal intended a severe satire on him, in these well known lines, which have been commonly interpreted as a panegyric :

Curritur ad vocem *jucundam* et carmen *amicæ*
 Thebaidos, *latam* fecit cum Statius *urbem*,
 Promisitque *diem* ; tanta *dulcedine* captos
 Afficit ille animos, *tantaque libidine vulgi*
 Auditur : sed, cum *fregit subsellia* versu,
 Esurit.——

C 3

In

the wonderful, and the terrible. “Καν ἱκασον αυτων προς αυγας ανασκοπης, εκ τε φοβερη κατ’ ολιγον ὑπονοσει προς το ευκαταφρονητον.—Κακοι δε ογκοι, και επι σωμάτων και λογων, οι χαυνοι και αναληθεις, και μηποτε περισαντες ἡμας εις τανααντιον εδαν γαρ φασι, ξηροτερον ὑδρωπικη.” Longinus, *περι ὑψους* τμ. γ. Sect. iii. They should read the sensible discourse of S. Wedrenfels, of Basle, *De Meteoris Oratorionis*.

In these verses are many expressions, here marked with italics, which seem to hint obliquely, that Statius was the favourite poet of the vulgar, who were easily captivated with a wild and inartificial tale, and with an empty magnificence of numbers; the noisy roughness of which may be particularly alluded to in the expression, *fregit subsellia versu*. One cannot forbear reflecting on the short duration of a true taste in poetry among the Romans. From the time of Lucretius, to that of Statius, was no more than about one hundred and forty-seven years; and if I might venture to pronounce so rigorous a sentence, I would say, that the Romans can boast of but eight poets who are unexceptionably excellent; namely, **TERENCE, LUCRETIVS, CATULLUS, VIRGIL, HORACE, TIBULLUS, PROPERTIVS, PHÆDRUS**. These only can be called legitimate models of just thinking and writing. Succeeding authors, as it happens in all countries, resolving to be original and new, and to avoid the imputation of copying, became distorted and unnatural: by endeavouring to open an unbeaten path, they deserted simplicity and truth; weary of common and obvious beauties, they must

needs

needs hunt for remote and artificial decorations. Thus was it that the age of Demetrius Phaleræus succeeded that of Demosthenes; and the false relish of Tiberius's court, the chaste one of Augustus. Among the various causes, however, that have been assigned, why poetry and the arts have more eminently flourished in some particular ages and nations than in others, few have been satisfactory and adequate. What solid reason can we give why the Romans, who so happily imitated the Greeks in many respects, and breathed a truly tragic spirit, could yet never excel in tragedy, though so fond of theatrical spectacles? Or why the Greeks, so fruitful in every species of poetry, yet never produced but one great epic poet? While, on the other hand, modern Italy can shew two or three illustrious epic writers, yet has no Sophocles, Euripides, or Menander. And France, without having formed a single *Épopée*, has carried dramatic poetry to so high a pitch of perfection in Corneille, Racine, and Moliere.

For a confirmation of the foregoing remark on Statius, and for a proof of the strength and spi-

rit of POPE's youthful translation, I shall select the following passage :

He sends a monster horrible and fell,
 Begot by furies in the depth of hell.
 The pest a virgin's face and bosom wears ;
 High on her crown a rising snake appears,
 Guards her black front, and hisses in her hairs :
 About the realm she walks her dreadful round,
 When night with sable wings o'erspreads the ground ;
 Devours young babes before their parents' eyes,
 And feeds and thrives on public miseries.*

Oedipus, in Statius, behaves with the fury of a blustering bully; in Sophocles,† with that patient submission, and pathetic remorse, which are suited to his lamentable condition.

Art thou a father, unregarding Jove!
 And sleeps thy thunder in the realms above?
 Thou, fury, then, some lasting curse entail,
 Which o'er their childrens' children shall prevail;
 Place on their heads that crown distain'd with gore,
 Which these dire hands from my slain father tore.

OVID

* B. I. ver. 705.

† See his address to the furies in the *Œdipus Coloneus* of Sophocles, beginning at the words, *Ω ποτνια δεινῶτες*, at verse 85, down to verse 117. And afterwards, when he becomes more particularly acquainted with the unnatural cruelty of his sons, yet his resentment is more temperate. See verse 433 down to verse 472 of the same most enchanting tragedy.

OVID is also another writer of a bad taste, on whom POPE employed some of his youthful hours, in translating the stories of Dryope and Pomona. Were it not for the useful mythological knowledge they contain, the works of Ovid ought not to be so diligently read. The puerilities and affectations with which they abound, are too well known to be here insisted on. I chuse rather to account for Ovid's falling into so blameable a species of writing, in the words of a sensible critic,* who, after he has censured, what he

* Francisci Vavassoris de Epigrammate Liber. Parisiis 1672. Pag. 47, edit. 8vo.

About this time it became fashionable among the wits at Button's, the mob of gentlemen that wrote with ease, to translate Ovid. Their united performances were published in form by Garth, with a preface written in a flowing and lively style, but full of strange opinions. He declares, that none of the classic poets had the talent of expressing himself with more force and perspicuity than Ovid; that the Fiat of the Hebrew law-giver is not more sublime than the Jussit et extendi campos of the Latin Poet; that he excels in the propriety of his similes and epithets, the perspicuity of his allegories, and the instructive excellence of his morals. Above all, he commends him for his unforced transitions, and for the ease with which he slides into some new circumstance, without any violation of the unity of the story. "The texture (says he) is so artful, that it may be compared to the work of his own Arachne, where the

he calls, the *pigmenta*, the *lascivias*, and *aucupia sermonum* of PATERCULUS, of VALERIUS MAXIMUS, of PLINY the Naturalist, and PLINY the Consul, of FLORUS, and TACITUS, proceeds as follows: "Apud Ovidium, cum in Heroidum epistolis, tum vero præcipue in libris Metamorphoseon, deprehendunt qui ista curant, multa solerter et acute dicta. Sed advertit nemo, quod sciam, unde exorta hæc ei præter cæteros libido, et quæ causa festivitatis novæ, et prioribus inusitatæ poetis, esse potuerit. Natus Ovidius eodem, quo Cicero mortuus,

shade dies so gradually, and the light revives so imperceptibly, that it is hard to tell where the one ceases and the other begins." But it is remarkable that Quintilian thought very differently on this subject of the transitions, and the admirers of Ovid would do well to consider his opinion. "Illa vero frigida et puerilis est in scholis affectatio, ut ipse transitus efficiat aliquam utique sententiam, et hujus velut præstigiæ plausum petat: ut Ovidius lascivire in Metamorphosi solet, quem tamen excusare necessitas potest, res diversissimas in speciem unius corporis colligentem." Garth was a most amiable and benevolent man. It was said of him, that "No Physician knew his Art more, nor his Trade less." Pope told Mr. Richardson, "that there was hardly an alteration, of the innumerable, that were made throughout every edition of the Dispensary, that was not for the better." The vivacity of his conversation made Garth an universal favourite both with Whigs and Tories when party-

mortuus; anno, in hæc incidit tempora, ut ita dicam, declamatoria, hoc est, ea, quibus inductus primum est, et valere cœpit, et in honore esse, strictior is habitus et comptior scripturæ; ubi color sententiarum, plurimi ac densi sensus, et qui cum quodam lumine terminarentur, non tarda nec inertī structura. Sic enim nove loqui cœptum est de novo genere loquendi. Itaque ejus adolescentia iis maxime studiis ac disciplinis declamitandi traducta, exercitataque tunc, cum Portio Latroni et Arellio Fusco rhetoribus daret operam, cumque sese non ad forum, a quo laboris fuga abhorrebat, sed ad poeticam, in quam erat natura propensior, contulisset: detulit una secum figuram hanc et formam sermonis, cui assueverat aliquandiu, et institutum jam oratione soluta morem retinuit in versibus."

We are now advanced, through many digressions, that I would hope are not wholly impertinent, to POPE'S IMITATIONS of *Seven English Poets*, some of which were done at fourteen or fifteen years old. His early bent to poetry has been already taken notice of in the First Vo-

lume,* to which the following anecdote must be added, which I lately received from one of his intimate friends : “ I wrote things (said POPE) I am ashamed to say how soon ; part of my epic poem ALCANDER, when about twelve. The scene of it lay at Rhodes, and some of the neighbouring islands ; and the poem opened under the water, with a description of the court of Neptune. That couplet on the circulation of the blood, which I afterwards inserted in the Dunciad,

“ As man’s meanders to the vital spring

“ Roll all their tides, then back their circles bring,

was originally in this poem, word for word.”

The first of these Imitations is of Chaucer ; as it paints neither characters nor manners like his original, as it is the only piece of our author’s works that is loose and indecent, and as therefore I wish it had been omitted in the present edition, I shall speak no more of it.

The

The Imitation of Spenser is the second ; it is a description of an alley of fishwomen. He that was unacquainted with Spenser, and was to form his ideas of the turn and manner of his genius from this piece, would undoubtedly suppose that he abounded in filthy images, and excelled in describing the lower scenes of life. But the characteristics of this sweet and amiable allegorical poet, are not only strong and circumstantial imagery, but tender and pathetic feeling, a most melodious flow of versification, and a certain pleasing melancholy in his sentiments, the constant companion of an elegant taste, that casts a delicacy and grace over all his compositions. To imitate Spenser on a subject that does not partake of the pathos, is not giving a true representation of him ; for he seems to be more awake and alive to all the softnesses of nature, than almost any writer I can recollect. There is an assemblage of disgusting and disagreeable sounds in the following stanza of POPE, which one is almost tempted to think, if it were possible, had been contrived as a contrast, or rather burlesque, of a most exquisite stanza in the FAERY QUEEN.

not to have suffered him to make a kind of travesty of them.

The next stanza of POPE represents some allegorical figures, of which his original was so fond.

Hard by a sty, beneath a roof of thatch,
Dwelt OBLOQUY, who, in her early days,
Baskets of fish at Billingsgate did watch,
Cod, whiting, oyster, mackarel, sprat, or plaice :
There learn'd she speech from tongues that never cease.
SLANDER beside her, like a magpie chatters,
With ENVY (spitting cat) dread foe to peace ;
Like a curs'd cur, MALICE before her clatters,
And vexing every wight, tears cloaths and all to tatters.

But these personages of Obloquy, Slander, Envy, and Malice, are not marked with any distinct attributes ; they are not those living figures,*
whose

* Mr. Hume is of opinion, that the perusal of Spenser becomes tedious to almost all his readers. " This effect, (says he, History of England, page 738.) of which every one is conscious, is usually ascribed to the change of manners ; but manners have more changed since Homer's age, and yet that poet remains still the favourite of every reader of taste and judgment. Homer copied true natural manners, which, however rough and uncultivated,* will always form an agreeable

whose attitudes and behaviour Spenser has minutely drawn with so much clearness and truth, that we behold them with our eyes, as plainly as we do on the cieling of the banqueting-house. For, in truth, the pencil of Spenser is as powerful as that of Rubens, his brother allegorist; which two artists resembled each other in many respects; but Spenser had more grace, and was as warm a colourist. Among a multitude of objects delineated with the utmost force,* which
we

able and pleasing picture; but the pencil of the English poet was employed in drawing the affectations, and conceits, and fopperies, of chivalry, which appear ridiculous as soon as they lose the recommendation of the mode." But they had not ceased to be the mode in Spenser's time.

* Whence it came to pass that Spenser did not give his poem the due simplicity, coherence, and unity, of a legitimate Epopea, the reader may find in Mr. Hurd's entertaining letter to Mr. Mason, on the Marks of imitation, pag. 19, and in Observations on the Faery Queen, pag. 2, 3, 4. "How happened it (says Mr. Hurd) that Sir Philip Sydney, in his Arcadia, and afterwards Spenser, in his Faery Queen, observed so unnatural a conduct in those works; in which the story proceeds, as it were, by snatches, and with continual interruptions? How was the good sense of those writers, so conversant besides in the best models of antiquity, seduced into this preposterous method? The answer, no doubt, is, that they were copying the design, or disorder rather, of Ariosto,
the

we might select on this occasion, let us stop a moment, and take one attentive look at the allegorical figures that rise to our view in the following lines :

By that way's side there sat infernal Pain,
 And fast beside him sat tumultuous Strife ;
 The one in hand an iron whip did strain,
 The other brandished a bloody knife ;
 And both did gnash their teeth, and both did threaten life.*

22.

But gnawing Jealousie, out of their sight
 Sitting alone, his bitter lips did bite ;

VOL. II.

D

And

the favourite poet of that time." We must not try the charming sallies of Ariosto by the rigid rules of Aristotle.

There is a remarkable letter of Bernardo Tasso, the father of Torquato, in which is this passage: " Ne sò io s'Aristotele nascesse a questa età, et vedesse il vaghissimo poema dell'Ariosto, conoscendo la forza de l'uso, et vedendo che tanto diletta, come l'esperienza ci dimonstra, mutasse opinione, et consentisse che si potesse far poema heroico di piu attione: Con la sua mirabil dottrina, et giudicio, dandogli nova norma, et prescrivuendogli novi leggi."

Lettere di XIII. Huomini Illustri da Tomaso Porcacchi.

In Venetia, 1584. . Libro XVII. pag. 422.

And trembling Feare still to and fro did flie,
 And found no place where safe he shroud him might.
 Lamenting Sorrow did in darknesse lie,
 And Shame his ugly face did hide from living eye.

To shew the richness of his fancy, he has given us another picture of Jealousy, conceived with equal strength, in a succeeding book.*

Into that cave he creepes, and thenceforth there
 Resolv'd to build his baleful mansion
 In dreary darknesse, and continual feare
 Of that rock's fall; which ever and anon
 Threats with huge ruin him to fall upon,
 That he dare never sleep, but that one eye
 Still ope he keeps for that occasion;
 Ne ever rests he in tranquillity,
 The roaring billows beat his bowre so boisterously.†

Here all is in life and motion; here we behold the true Poet or MAKER; this is creation; it is here, "might we cry out to Spenser," it is here that you display to us, that you make us feel the
 sure

* Lord Somers was passionately fond of the Faery Queen; it was his favourite work; in the last picture which he sat for to Sir Godfrey Kneller, he desired to be painted with a Spenser in his hand.

sure effects of genuine poetry, ὅταν αἱ λεγῆς, ὑπ' ενθουσιασμοῦ καὶ παθὸς βλέπειν δοκῆς, καὶ ὑπ' οὐκ ὀφείν τιθῆς τοῖς ἀκροῦσιν. Longinus.*

It has been fashionable of late to imitate Spenser; but the likeness of most of these copies hath consisted rather in using a few of his ancient expressions, than in catching his real manner. Some, however, have been executed with happiness, and with attention to that simplicity, that tenderness of sentiment, and those little touches of nature, that constitute Spenser's character. I have a peculiar pleasure in mentioning two of them,† *The SCHOOL-MISTRESS*, by Mr. Shenstone; and the *EDUCATION OF ACHILLES*, by Mr. Bedingfield.‡ To these must be added that exquisite piece of wild and romantic imagery, Thomson's *Castle of Indolence*; the first canto of which, in particular, is marvellously pleasing,

D 2

and

* Περὶ οὐ. Sect. 15.

† Dodsley's *Miscellanies*, Vol. I. pag. 247, and Vol. III. pag. 119.

‡ And also Dr. Beattie's charming *Minstrel*.

and the stanzas have a greater flow and freedom than his blank-verse.

POPE* has imitated WALLER in the third place, and has done it with elegance; especially in the verses on a fan of his own design; for he designed with dexterity and taste. The application of the story of Cephalus and Procris, is as ingenious as Waller's Phœbus and Daphne. Waller abounds, perhaps to excess, in allusions to mythology, and the ancient classics. The French, as may be imagined, complain that he is too learned for the ladies. The following twelve lines contain three allusions, delicate indeed, but some may deem them to be too far-fetched, too much crowded, and not obvious to the Lady to whom they were addressed, on her singing a song of his composing :

Chloris, yourself you so excell,
When you vouchsafe to breathe my thought,
That like a spirit with this spell,
Of my own teaching I am caught.

That

* Speaking of his imitations, POPE said to Mr. Spence, " I had once a design of giving a taste of all the Greek poets; I would have translated a hymn of Homer, an ode of Pindar, an idyllium of Theocritus, &c. so that I would have exhibited

That eagle's fate and mine are one,
 Which on the shaft that made him die,
 Espy'd a feather of his own,
 Wherewith he wont to soar so high.
 Had Echo, with so sweet a grace,
 Narcissus' loud complaints return'd,
 Not for *reflexion* of his face,
 But of his voice, the boy had burn'd.

Here* is matter enough compressed together for Voiture to have spun out into fifty lines. If I was to name my favourite among Waller's smaller pieces, it should be his apology for having loved before. He begins by saying, that "they who never had been used to the surprising juice of the grape, render up their reason to the first delicious cup:" this is sufficiently gallant; but what he adds has much of the sublime, and is like a thought of Milton's :

To man that was i' th' evening made,
 Stars gave the first delight;
 Admiring, in the gloomy shade,
 Those little drops of light.

D 3

Then

* Spenser and Waller were POPE's great favourites, as he told Mr. Spence, in the order they are named, in his early reading.

Then at Aurora, whose fair hand
Remov'd them from the skies,
He gazing tow'rd the East did stand,
She entertain'd his eyes.
But when the bright sun did appear,
All those he 'gan despise ;
His wonder was determin'd there,
And could no higher rise.

Which of the French writers has produced any thing at once so gallant and so lofty ? The English versification was much smoothened by Waller, who used to own that he derived the harmony of his numbers from Fairfax's Tasso, who well-vowelled his lines ; though Sandys was a melodious versifier ; and Spenser has, perhaps, more variety of music than either of them.* A poet who addresses his pieces to living characters, and confines himself to the subjects and anecdotes of his own times, like this courtly author, bids fairer to become popular, than he that is employed

* “ Even little poems (said POPE) should be written by a plan. This method is evident in Tibullus, and Ovid's Elegies, and almost all the pieces of the ancients. A poem on a slight subject requires the greater care, to make it considerable enough to be read.”

ployed in the higher scenes of poetry and fiction, which are more remote from common manners. It may be remarked, lastly, of Waller, that there is no passion in his love verses ; and that one elegy of Tibullus, so well imitated by Hammond, excels a volume of the most refined panegyric.

The next imitation is of COWLEY, in two pieces, on a garden, and on weeping, in which POPE has properly enough, in conformity to his original, extorted some moral, or darted forth some witticism, on every object he mentions. It is not enough to say that the laurels sheltered the fountain from the heat of the day, but this idea must be accompanied with a conceit.

——Daphne, now a tree, as once a maid,
Still from Apollo vindicates her shade.

The flowers that grow on the water-side, could not be sufficiently described without saying, that

The pale Narcissus on the bank, in vain,
Transformed, gazes on himself again.

In the lines on a lady weeping, you might expect a touching picture of beauty in distress ; you will be disappointed. Wit, on the present occasion, is to be preferred to tenderness ; the babe in her eye is said to resemble Phaeton so much,

That heaven, the threat'ned world to spare,
Thought fit to drown him in her tears :
Else might th' ambitious nymph aspire
To set, like him, the world on fire.

Let not this strained affectation of striving to be witty upon all occasions, be thought exaggerated, or a caricatura of Cowley. It is painful to censure a writer of so amiable a mind, such integrity of manners, and such a sweetness of temper. His fancy was brilliant, strong, and sprightly ; but his taste false and unclassical, even though he had much learning. In his Latin compositions, his six books on plants, where the subject might have led him to a contrary practice, he imitates Martial rather than Virgil, and has given us more Epigrams than Descriptions. I do not remember to have seen it enough observed, that Cowley had a most happy talent of imitating the easy manner of Horace's epistolary writings ;

I must therefore insert a specimen of this, his excellence :

Ergo iterum versus? dices. O Vane! quid ergo
 Morbum ejurasti toties, tibi qui insidet altis,
 Non evellendus, vi vel ratione, medullis?
 Numne poetarum (merito dices) ut amantum
 Derisum ridere deum perjuriam censes?
 Parcius hæc, sodes, neve inclementibus urge
 Infelicem hominem dictis; nam fata trahunt me
 Magna reluctantem, et nequicquam in vincla minacem,
 Helleborum sumpsi, fateor, pulchreque videbar
 Purgatus morbi; sed Luna potentior herbis
 Insanire iterum jubet, et sibi vendicat ægrum.

There is another epistle also, well worthy perusal, to his friend Mat. Clifford,* at the end of the same volume. POPE,† in one of his imitations of

* Settle was assisted in writing the *Anti-Achitophel* by Clifford, and others, the best wits of that time, who combined against Dryden.

† Another line likewise of POPE exactly characterises him :

The *pensive* Cowley's *moral* lay.——Vol. VI. p. 37.

His general* preface; his discourse concerning Cromwell; his essays on liberty; on obscurity; on agriculture; on greatness; and on himself; are full of pleasing and virtuous sentiments, expressed without any affectation; so that he appears to be one of the best prose writers of his time.

of Horace, has exhibited the real character of Cowley, with delicacy and candour :

Who now reads Cowley? If he pleases yet,
His moral pleases, not his pointed wit;
Forgot his epic, nay, Pindaric art,
But still I love the language of his heart.

His prose works give us the most amiable idea both of his abilities and his heart. His Pindaric odes cannot be perused with common patience by a lover of antiquity. He that would see Pindar's manner truly imitated, may read Masters's noble and pathetic ode on the Crucifixion; and he that wants to be convinced that these reflections on Cowley are not too severe, may read also his epigrammatic version of it :

Η εκ οραας ὀλοπορφυρον
Στιλβοντ' η φλογι
Σιδονιης αλος, αλ-
-λ, αιματι σαζομενω————

Dost thou not see thy prince in purple clad aîl o'er,
Not purple brought from the Sidonian shore?
But made at home with richer gore.

COWLEY.

* *Ἀνοιγ', ανοιγε*
Πυλας οὐρανῶν
Και πηγὰς ἑλεφάντων
Λυσαι, ψεκαζε, δεινὴ γαίαν.

Open, oh ! open wide the fountains of thine eyes,
 And let them call
 Their stock of moisture forth where e'er it lies,
 For this will ask it all,
 'Twould all, alas ! too little be,
 Though thy salt tears came from a sea.

COWLEY

* Compare Cowley's ode on presenting his book to the Bodleian Library, with one of Milton on the same subject, *Ad Johannem Rouseium*, 1646, written in the true spirit of the ancient Lyrics, and an excellent imitation of Pindar. One allusion to Euripides, of whom Milton is known to have been so fond, I cannot omit :

Æternorum operum custos fidelis,
Quæstorque gazæ nobilioris,
Quam cui præfuit Ion,
Clarus Erechtheides,
Opulenta dei per templa parentis,
Fulvosque tripodas, donaque Delphica,
Ion Actea genitus Creusa.

Nothing can more strongly characterize the different manner and turn of these two writers, than the pieces in question. It is remarkable, that Milton ends his ode with a kind of prophecy, importing that, however he may be at present traduced, yet posterity will applaud his work.

At

COWLEY being early disgusted with the perplexities and vanities of a court life, had a strong desire to enjoy the milder pleasures of solitude and retirement; he therefore escaped from the tumults of London, to a little house at Wandsworth; but, finding that place too near the metropolis, he left it for Richmond, and at last settled at Chertsey. He seems to have thought that the swains of Surrey had the innocence of those of Sydney's Arcadia; but the perverseness and debauchery of his own workmen soon undeceived him; with whom, it is said, he was sometimes so far provoked, as even to be betrayed into an oath. His income was about three hundred pounds a year. Towards the latter part of his life, he shewed an aversion to the company of women, and would often leave the room if any happened to enter it whilst he was present; but still he retained a sincere affection for Leonora.

His

At ULTIMI Nepotes,

SERIQUE POSTERI,

Judicia rebus ÆQUIORA forsitan

Adhibebunt INTEGRO sinu,

Tum, livore sepulto,

Si quid MEREMUR, SERA POSTERITAS sciet.

His death was occasioned by a singular accident ;* he paid a visit on foot, with his friend Sprat, to a gentleman in the neighbourhood of Chertsey, which they prolonged and feasted too much, till midnight. On their return home, they mistook their way, and were obliged to pass the whole night exposed under a hedge, where Cowley caught a severe cold, attended with a fever, that terminated in his death.

The

* There is something remarkable in the circumstances that occasioned the deaths of three others of our poets.

OTWAY had an intimate friend who was murdered in the street. One may guess at his sorrow, who has so feelingly described true affection in his *Venice Preserved*. He pursued the murderer on foot, who fled to France, as far as Dover, where he was seized with a fever, occasioned by the fatigue, which afterwards carried him to his grave in London.

SIR JOHN SUCKLING was robbed by his Valet-de-Chambre: the moment he discovered it, he clapped on his boots in a passionate hurry, and perceived not a large rusty nail that was concealed at the bottom, which pierced his heel, and brought on a mortification.

LEE had been some time confined for lunacy, to a very low diet ; but one night he escaped from his physician, and drank so immoderately, that he fell down in the Strand, was run over by a hackney-coach, and killed on the spot. These three facts are from Mr. Spence, though OTWAY's death has been differently related.

The verses on Silence are a sensible imitation of the Earl of Rochester's on Nothing; which piece, together with his Satire on Man, from the fourth of Boileau, and the tenth Satire of Horace, are the only pieces of this profligate nobleman, which modesty or common sense will allow any man to read. Rochester had much energy in his thoughts and diction; and though the ancient satirists often use great liberty in their expressions, yet, as the ingenious historian * observes, "their freedom no more resembles the licence of Rochester, than the nakedness of an Indian does that of a common prostitute."

POPE, in this imitation, has discovered a fund of solid sense, and just observation upon vice and folly, that are very remarkable in a person so extremely young as he was at the time he composed it. I believe, on a fair comparison with Rochester's lines, it will be found that, although the turn of the satire be copied, yet it is excelled. That Rochester should write a satire on Man, I am not surprized; it is the business of the Libertine

* Hume's History of Great Britain, Vol. II. pag. 434.

bertine to degrade his species, and debase the dignity of human nature, and thereby destroy the most efficacious incitements to lovely and laudable actions: but that a writer of Boileau's purity of manners should represent his kind in the dark and disagreeable colours he has done, with all the malignity of a discontented HOBBIST, is a lamentable perversion of fine talents, and is a real injury to society. It is a fact worthy the attention of those who study the history of learning, that the gross licentiousness, and applauded debauchery, of Charles the Second's court, proved almost as pernicious to the progress of polite literature and the fine arts, that began to revive after the Grand Rebellion, as the gloomy superstition, the absurd cant, and formal hypocrisy, that disgraced this nation during the usurpation of Cromwell.*

ARTEMISIA

* Lord Bolingbroke used to relate, that his great grandfather Ireton, and Fleetwood, being one day engaged in a private drinking party with Cromwell, and wanting to uncork a bottle, they could not find their bottle-screw, which was fallen under the table. Just at that instant, an officer entered to inform the Protector, that a deputation from the Presbyterian ministers

ARTESMISIA and PHRYNE are two characters in the manner of the Earl of Dorset, an elegant writer, and amiable man; equally noted for the severity of his satire, and the sweetness of his manners, and who gave the fairest proof that these two qualities are by no means incompatible.

“The greatest wits (says Addison) I have ever conversed with, were persons of the best tempers.” Dorset possessed the rare secret of uniting energy with ease in his striking compositions. His verses to Mr. Edward Howard, to Sir Thomas St. Serfe, his epilogue to the *Tartuffe*, his song written at sea in the first Dutch war, his ballad on knotting, and on Lewis XIV. may be named as examples of this happy talent, and as confutations of a sentiment of the judicious M. de Montesquieu, who, in his noble chapter on the English Constitution, Book 19, speaks thus of our writers: “As society, and the mixing in company, gives to men a quicker sense of ridicule,

ministers attended without. “Tell them (says Cromwell, with a countenance instantly composed) that I am retired, that I cannot be disturbed, for I am *seeking the Lord* ;” and turning afterwards to his companions, he added, “These scoundrels think we are *seeking the Lord*, and we are only *looking for our bottle screen*.”

cule, so retirement more disposes men to reflect on the heinousness of vice; the satirical writings, therefore, of such a nation, are sharp and severe; and we shall find among them many Juvenals, without discovering one Horace.

The DESCRIPTION of the LIFE of a *Country Parson* is a lively imitation of Swift,* and is full of humour. The point of the likeness consists

VOL. II.

E

in

* See a Pipe of Tobacco, p. 282, vol. 2. Dodsley's Miscell. where Mr. Hawkins Browne has imitated, from a hint of Dr. John Hoadly, six later English poets with success, viz. Swift, POPE, Thomson, Young, Phillips, Cibber. Some of these writers thinking themselves burlesqued, are said to have been mortified. But POPE observed on the occasion, "Browne is an excellent copyist; and those who take his imitations amiss, are much in the wrong; they are very strongly mannered; and few, perhaps, could write so well if they were not so."—In POPE's imitation of the sixth epistle of Horace, there were two remarkable lines, the second of which was thought to contain a heavy anticlimax:

Grac'd, as thou art, with all the power of words,
Known to the Courts, the Commons, and the Lords.

The unexpected flatness and familiarity of the last line, was thus ridiculed by Mr. Browne, with much humour:

Persuasion tips his tongue whene'er he talks,

in describing the objects as they really exist in life, like Hogarth's paintings, without heightening or enlarging them, and without adding any imaginary circumstances. In this way of writing, Swift excelled; witness his description of a morning in the city, of a city shower, of the house of Baucis and Philemon, and the verses on his own death. These are of the same species with the piece before us. In this also consists the chief beauty of Gay's *Trivia*, a subject Swift desired him to write upon, and for which he furnished him with many hints. The character of Swift has been scrutinized in so many late writings, that it is superfluous to enter upon it, especially as from many materials judiciously melted down and blended together, Dr. Hawkesworth has set before the public so complete a figure of him. I cannot, however, forbear to mention a remark of Voltaire, who affirms, "that the famous Tale of a Tub is an imitation of the old story of the three invisible rings, which a father bequeathed to his three children. These three rings were the Jewish, Christian, and Mahometan religions. It is, moreover, an imitation of the history of Mero and Enegu, by Fontenelle.

nelle.* Mero was the anagram of Rome, and Enegu of Geneva. These two sisters claimed the succession to the throne of their fathers. Mero reigned first; Fontenelle represents her as a sorceress, or juggler, who could convey away bread, and perform acts of conjuration with dead bodies: This is precisely the Lord Peter of Swift, who presents a piece of bread to his two brothers, and says to them, 'This, my good friends, is excellent Burgundy; these partridges have an admirable flavour.' The same Lord Peter in Swift, performs throughout the very part that Mero plays in Fontenelle. Thus all is imitation. The idea of the *Persian Letters* is taken from the *Turkish Spy*. Boiardo has imitated Pulci, Ariosto has imitated Boiardo. The geniuses, apparently most original, borrow from each other."†

I shall conclude this section with a story, which POPE himself related, because it is cha-

E 2

racteristical

* It was inserted by Bayle, in his *Nouvelles*, &c. vol. v. p. 88, as a serious narration; so happily was the allegory disguised.

† *Oeuvres de Voltaire a Geneve*, Tom. 4, pag. 223, 1756.

racteristical of his old friend ; and I shall give it in the very words which POPE used when he told it to Mr. Spence. “ Dr. Swift has an odd blunt way, that is mistaken by strangers for ill-nature ; it is so odd, that there is no describing it but by facts.* I’ll tell you one, the first that comes into my head. One evening Gay and I went to see him. On our coming in, “ Hey-day ! gentlemen, (says the Dean,) what can be the meaning of this visit ? How came you to leave all the great lords you are so fond of, to come hither to see a poor scurvy Dean ? ” “ Because we would rather see you than any of them. ” “ Ay, any one that did not know you so well as I do, might possibly believe you : but since you are come, I must get some supper for you, I suppose. ” “ No, Doctor ; we have supped already. ” “ Supped already ! that is impossible ; why it is not eight o’clock. ” “ Indeed we have. ” “ That’s very strange ; but if you had not supped, I must have got something for you : let me see, a couple of
of

* The archbishop of Armagh, Dr. Hoadly, happening to object one day, in Swift’s company, to an expression of POPE, as not being the purest English, Swift answered, with his usual roughness, “ I could never get the blockhead to study his grammar. ”

of lobsters would have done very well, two shillings; tarts, a shilling—But you will drink a glass of wine with me, though you supped so much before your time, only to spare my pocket.”

“No, we had rather talk with you, than drink with you.” “But if you had supped with me,

as in all reason you ought to have done, you must then have drank with me.—A bottle of wine, two shillings.—Two and two are four, and one is five.—Just two and sixpence a-piece.

There, POPE, there's half a crown for you; and there's another for you, Sir; for I won't save any thing by you, I am determined.” This was all said and done with his usual seriousness on such occasions: and, in spite of every thing we could say to the contrary, he actually obliged us to take the money.*

* Transcribed from Mr. Spence's anecdotes.

SECTION IX.

OF THE ESSAY ON MAN.

IF it be a true observation, that for a poet to write happily and well, he must have seen and felt what he describes, and must draw from living models alone ; and if modern times, from their luxury and refinement, afford not manners that will bear to be described ; it will then follow, that those species of poetry bid fairest to succeed at present, which treat of things, not men ; which deliver doctrines, not display events. Of this sort is didactic and descriptive poetry. Accordingly the moderns have produced many excellent pieces of this kind. We may mention the *Syphilis* of Fracastorius, the *Silk-worms and Chess* of Vida, the *Ambra* of Politian, the *Agriculture* of Alamanni, the *Art of Poetry* of Boileau, the *Gardens* of Rapin, the *Cyder* of Phillips, the *Chase*

of Somerville, the Pleasures of Imagination, the Art of preserving Health, the Fleece, the Religion of Racine the younger, the elegant Latin poem of Browne on the Immortality of the Soul, the Latin poems of STAY and BOSCOVICK, and the philosophical poem before us; to which, if we may judge from some beautiful fragments, we might have added Gray's didactic poem on Education and Government, had he lived to finish it. And the English Garden of Mr. Mason must not be omitted.

The ESSAY ON MAN is as close a piece of argument, admitting its principles, as, perhaps, can be found in verse. POPE informs us, in his FIRST preface, "that he chose this epistolary way of writing, notwithstanding his subject was high, and of dignity, because of its being mixed with argument which of its nature approacheth to prose." He has not wandered into any useless digressions, has employed no fictions, no tale or story; and has relied chiefly on the poetry of his style for the purpose of interesting his readers. His style is concise and figurative, forcible and elegant. He has many metaphors and images,

artfully interspersed in the driest passages, which stood most in need of such ornaments. Nevertheless, there are too many lines, in this performance, plain and prosaic. The meaner the subject is of a preceptive poem, the more striking appears the art of the poet: It is even of use, perhaps, to chuse a low subject. In this respect Virgil had the advantage over Lucretius: the latter, with all his vigour and sublimity of genius, could hardly satisfy and come up to the grandeur of his theme. POPE labours under the same difficulty. If any beauty in this Essay be uncommonly transcendent and peculiar, it is, BREVITY OF DICTION; which, in a few instances, and those pardonable, has occasioned obscurity. It is hardly to be imagined, how much sense, how much thinking, how much observation on human life, is condensed together in a small compass. He was so accustomed to confine his thoughts in rhyme, that he tells us, he could express them more shortly this way, than in prose itself. On its first publication, POPE did not own it; and it was given, by the public, to Lord Paget, Dr. Young, Dr. Desaguliers, and others. Even Swift seems to have been deceived: There

is a remarkable passage in one of his letters : " I confess, I did never imagine you were so deep in morals ; or that so many new and excellent rules could be produced so advantageously and agreeably in that science, from any one head. I confess in some places I was forced to read twice ; I believe I told you before what the Duke of D—— said to me on that occasion ; how a judge here who knows you, told him, that, on the first reading those essays, he was much pleased, but found some lines a little dark : On the second, most of them cleared up, and his pleasure increased : On the third, he had no doubt remaining, and then he admired the whole."*

The subject of this Essay is a vindication of Providence ; in which the poet proposes to prove, that of all possible systems, infinite wisdom has formed the best : That in such a system, coherence, union, subordination, are necessary ; and if so, that appearances of evil, both moral and natural, are also necessary and unavoidable : that the seeming defects and blemishes in the universe,

* Letters vol. IX. pag. 140.

verse, conspire to its general beauty : that as all parts in an animal are not eyes ; and as in a city, comedy, or picture, all ranks, characters, and colours, are not equal or alike ; even so, excesses and contrary qualities, contribute to the proportion and harmony of the universal system : that it is not strange, that we should not be able to discover perfection and order in every instance ; because, in an infinity of things mutually relative, a mind which sees not infinitely, can see nothing fully. This doctrine was inculcated by Plato and the Stoics, but more amply and particularly by the later Platonists,* and by Antoninus and Simplicius. In illustrating his subject, POPE has been much more deeply indebted to the Theodiceé of Leibnitz, to Archbishop King's Origin of Evil, and to the Moralists of Lord Shaftesbury, than to the philosophers above-mentioned. The late Lord Bathurst repeatedly assured me, that he had read the whole scheme of the Essay on Man, in the hand-writing of Bolingbroke, and drawn up in a series of propositions, which POPE was to versify and illustrate : in doing which, our poet, it must be confessed, left several passages so expressed, as to be fa-

vourable to fatalism and necessity, notwithstanding all the pains that can be taken, and the turns that can be given to those passages, to place them on the side of religion, and make them coincide with the fundamental doctrines of revelation.

1. Awake,* my St. John! leave all meaner things
To low ambition, and the pride of kings;
Let us (since life can little more supply
Than just to look about us, and to die)
Expatriate free o'er all this scene of man;
A mighty maze! but not without a plan.

EPIST. I. V. 1.

This opening is awful, and commands the attention of the reader. The word *awake* has peculiar force, and obliquely alludes to his noble friend's leaving his political for philosophical pursuits. May I venture to observe, that the metaphors in the succeeding lines, drawn from the field sports of setting and shooting, seem below the dignity of the subject; especially,

EYE nature's walks, shoot folly as it flies,
And catch the manners living as they rise.

2. But

* Ben Jonson begins a poem thus:

Waked from sleep, I find myself a poet.

2. But vindicate the ways of God to man.

This line is taken from Milton :

And justify the ways of God to man.*

POPE seems to have hinted, by this allusion to the *Paradise Lost*, that he intended his poem for a defence of Providence, as well as Milton : but he took a very different method in pursuing that end ; and imagined, that the goodness and justice of the Deity might be defended, *without* having recourse to the doctrine of a future state, and of the depraved state of man.

3. But of this frame, the bearings, and the ties,†
The strong connections, nice dependencies,
Gradations just, has thy pervading soul
Look'd thro' ? Or can a part contain the whole ?

“ Imagine only some person entirely a stranger to navigation, and ignorant of the nature of the
sea,

* *Paradise Lost*, b. i. ver. 26.

† Τα μέρη προς αὐτὸ το ὅλον δεῖ σκοπεῖν, εἰ συμφωνοῦν καὶ ἀρμόδιον εἶναι.
Plotinus.

sea, or waters, how great his astonishment would be, when finding himself on board some vessel anchoring at sea, remote from all land-prospect, whilst it was yet a calm, he viewed the ponderous machine firm and motionless in the midst of the smooth ocean, and considered its foundations beneath, together with its cordage, masts, and sails above. How easily would he see the Whole one regular structure, all things depending on one another; the uses of the rooms below, the lodgements, and the conveniences of men and stores! But being ignorant of the intent or design of all above, would he pronounce the masts and cordage to be useless and cumbersome, and for this reason condemn the frame, and despise the architect? O, my friend! let us not thus betray our ignorance; but consider where we are, and in what an universe. Think of the many parts of the vast machine, in which we have so little insight, and of which it is impossible we should know the ends and uses: when, instead of seeing to the highest pendants, we see only some lower deck, and are in this dark case of flesh, confined even to the hold and meanest station of
the

the vessel."* I have inserted this passage at length, because it is a noble and poetical illustration of the foregoing lines, as well as of many other passages in this Essay.

4. Presumptuous man ! the reason would'st thou find,
 Why form'd so weak, so little, and so blind ?
 First, if thou can'st, the harder reason guess,
 Why form'd no weaker, blinder, and no less.†

VOLTAIRE,

* *Characteristics*, vol. ii. pag. 188. edit. 12mo.—There is a close resemblance in the following lines with another passage of Shaftesbury's *Moralists*:

What would this man ? Now upward will he soar,
 And little less than angel, would be more ;
 Now looking downwards, just as griev'd appears,
 To want the strength of bulls, the fur of bears.

"Ask not merely, why man is naked, why unhoofed, why slower footed than the beasts : Ask, why he has not wings also for the air, fins for the water, and so on : that he might take possession of each element, and reign in all. Not so, said I, neither ; this would be to rate him high indeed ! As if he were by nature, lord of all, which is more than I could willingly allow. 'Tis enough, replied he, that this is yielded. For if we allow once, a *subordination* in his case ; if Nature herself be not for man, but man for Nature ; then must man, by his good leave, submit to the elements of Nature, and not the elements to him." Vol. ii. pag. 196, ut supra.

VOLTAIRE, in the late additions to his works, has the following remarkable words: "I own it flatters me to see that POPE has fallen upon the very same sentiment which I had entertained many years ago." "Vous vous étonnez que Dieu ait fait l'homme si borné, si ignorant, si peu heureux. Que ne vous étonnez-vous, qu'il ne l'ait pas fait plus borné, plus ignorant, & plus malheureux? Quand un Français & un Anglais pensent de meme, il faut bien qu'ils aient raison."*

5. The lamb thy riot dooms to bleed to-day,
Had he thy reason, would he skip and play?
Pleas'd to the last, he crops the flowery food,
And licks the hand just rais'd to shed his blood.†

The tenderness of this striking image, and particularly the circumstance in the last line, has an artful effect in alleviating the dryness in the argumentative parts of the Essay, and interesting the reader.

6. The

* Oeuvres de Voltaire. Tom. iv. pag. 227.

† Ver. 81.

6. The soul uneasy, and confin'd from home,
Rests and expatiates in a life to come.*

In former editions it used to be printed *at home*; but this expression seeming to exclude a future existence, (as, to speak the plain truth, it was intended to do,) it was altered to *from home*; not only with great injury to the harmony of the line, but also, to the reasoning of the context.

7. Lo the poor Indian! whose untutor'd mind
Sees God in clouds, or hears him in the wind;
His soul proud science never taught to stray,
Far as the solar walk, or milky way;
Yet simple nature to his hope has giv'n,
Behind the cloud-topp'd hill, 'an humbler heav'n;
Some safer world in depth of woods embrac'd,
Some happier island in the wat'ry waste,
Where slaves once more their native land behold;
No fiends torment, no Christians thirst for gold.
To be content's his natural desire;
He asks no angel's wing, no seraph's fire;
But thinks, admitted to that equal sky,
His faithful dog shall bear him company.†

POPE has indulged himself in but few digressions in this piece; this is one of the most poetical.

cal. Representations of undisguised nature, and artless innocence, always amuse and delight. The simple notions which uncivilized nations entertain of a future state, are many of them beautifully romantic, and some of the best subjects for poetry. It has been questioned whether the circumstance of the dog, although striking at the first view, is introduced with propriety, as it is known that this animal is not a native of America. The notion of seeing God in clouds, and hearing him in the wind, cannot be enough applauded.

8. From burning suns when livid deaths descend,
When earthquakes swallow, or when tempests sweep
Towns to one grave, whole nations to the deep.*

I quote these lines as an example of energy of style, and of POPE's manner of compressing together many images, without confusion, and without superfluous epithets. Substantives and verbs are the sinews of language.

9. If plagues or earthquakes break not heav'n's design,
Why then a Borgia or a Catiline?†

“ All ills arise from the order of the universe, which is absolutely perfect. Would you wish to disturb so divine an order, for the sake of your own particular interest? What if the ills I suffer arise from malice or oppression? But the vices and imperfections of men are also comprehended in the order of the universe.

If plagues, &c.

Let this be allowed, and my own vices will be also a part of the same order.”——Such is the commentary of the academist on these famous lines.*

10. The general order, *since the whole began*,
Is kept in nature, and is kept in man.†

How this opinion is any way reconcileable with the orthodox doctrine of the lapsed condition of man, the chief foundation of the Christian revelation, it is difficult to say.

11. Why has not man a microscopic eye?
For this plain reason, man is not a fly.

* Hume's Essays, quarto, pag. 106.

Say,

† Ver. 171.

Say, what the use, were finer optics giv'n,
 'T' inspect a mite, not comprehend the heav'n?
 Or touch, if tremblingly alive all o'er,
 To smart and agonize at every pore?*

“ If, by the help of such microscopical eyes, if I may so call them, a man could penetrate farther than ordinary into the secret composition and radical texture of bodies, he would not make any great advantage by the change; if such an acute sight would not serve to conduct him to the market and exchange, if he could not see things he was to avoid at a convenient distance, nor distinguish things he had to do with by those sensible qualities others do.”†

12. If nature thunder'd in his opening ears,
 And stunn'd him with the music of the spheres,
 How would he wish that heav'n had left him still
 The whispering zephyr, and the purling rill?‡

It is justly objected, that the argument required an instance drawn from real sound, and

F 2

not

* Ver. 193.

† Locke's Essay on Human Understanding, vol. I. pag. 256.

‡ Ver. 201.

not from the imaginary music of the spheres. Locke's illustration of this doctrine, is not only proper, but poetical.* "If our sense of hearing were but one thousand times quicker than it is, how would a perpetual noise distract us; and we should, in the quietest retirement, be less able to sleep or meditate, than in the middle of a sea-fight."

13. From the *green* myriads in the *peopled* grass—
 The mole's *dim* curtain, and the lynx's beam;
 Of smell the *headlong* lioness between,
 And hound *sagacious* on the *tainted* green:
 The spider's touch how exquisitely fine,
 Feels at each thread, and lives along the line.†

These lines are selected as admirable patterns of forcible diction. The peculiar and discriminating expressiveness of the epithets distinguished above by italics, will be particularly regarded. Perhaps we have no image in the language, more lively than that of the last verse. "To live along the line" is equally bold and beautiful. In this part of this Epistle the poet seems to have

remarkably

* Essay on Human Understanding, vol. I. pag. 255.

remarkably laboured his style, which abounds in various figures, and is much elevated. POPE has practised the great secret of Virgil's art, which was to discover the very single epithet that precisely suited each occasion.

14. Without this just gradation, could they be
 Subjected, these to those, or all to thee?
 The pow'rs of all subdu'd by thee alone,
 Is not thy reason all these pow'rs in one?*

“ Such, then, is the admirable distribution of Nature; her adapting and adjusting not only the stuff or matter to the shape and form, and even the shape itself, and form, to the circumstance, place, element, or region; but also the affections, appetites, sensations, mutually to each other, as well as the matter, form, action, and all besides; all managed for the best, with perfect frugality, and just reserve: profuse to none, but bountiful to all: never employing in one thing more than enough; but with exact œconomy, retrenching the superfluous, and adding force to what is principal in every thing. And is not thought and reason principal

in man? Would we have no reserve for these?
No saving for this part of his engine?"*

15. Above, how high progressive life may go!

Around, how wide! how deep extend below!

Vast chain of being! which from God began,

Nature's æthereal, human angel, man;

Beast, bird, fish, insect, what no eye can see,

No glass can reach; from infinite to thee,

From thee to nothing.†

“That there should be more species of intelligent creatures above us, than there are of sensible and material below us, is probable to me from hence; that in all the visible corporeal world, we see no chasms, or gaps. All quite down from us, the descent is by easy steps, and a continued series of things, that in each remove differ very little from one another. And when we consider the infinite power and wisdom of the Maker, we have reason to think, that it is suitable to the magnificent harmony of the universe, and the great design and infinite goodness of the architect, that the species of creatures should
also,

* The Moralists, vol. ii. pag. 199.

also, by gentle degrees, descend to us downwards; which, if it be probable, we have reason then to be persuaded, that there are far more species of creatures above us, than there are beneath; we being in degrees of perfection, much more remote from the infinite being of God, than we are from the lowest state of being, and that which approaches nearest to nothing.*

16. From Nature's chain whatever link you strike,
Tenth, or ten thousandth, breaks the chain alike.†

This doctrine is precisely the same with that of the philosophical emperor.‡

17. Just as absurd to mourn the tasks or pains,
The great directing MIND of ALL ordains.§

F 4

Here,

* Locke's Essay on Human Understanding, vol. ii. pag. 49.

† Ver. 245.

‡ Πηρεται γαρ το ολοκληρον, εαν και οτι εν διακοψης της συναφειας και συνεχειας, ωσπερ των μοριων, ετω δε και των αιτιων· διακοπταις δε εσον επι σοι οταν δυσαρειας, και τροπον τινα αναιρης. M. Antoninus, Lib. v. S. 8.

§ Ver. 265.

Here, again, we must insert another noble sentiment of the same lofty writer :

As when it is said, that *Æsculapius* hath prescribed to one a course of riding, or the cold bath, or walking bare-footed ; so it may be said, that the nature presiding in the whole, hath prescribed to one a disease, a maim, a loss of a child, or such like. The word *prescribed*, in the former case, imports, that he enjoined it as conducing to health ; and in the latter, too, whatever befalls any one, is appointed as conducive to the purposes of Fate or Providence. Now there is one grand harmonious composition of all things. *M. Antoninus, B. 5.*

18. All are but parts of one stupendous whole,
Whose body nature is, and God the soul ;
That chang'd thro' all, and yet in all the same ;
Great in the earth, as in th' æthereal frame ;
Warms in the sun, refreshes in the breeze,
Glow's in the stars, and blossoms in the trees ;
Lives thro' all life, extends thro' all extent,
Spreads undivided, operates unspent ;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart ;
As full, as perfect, in vile man, that mourns,
As the rapt seraph, that adores and burns ;

To Him no high, no low, no great, no small;
He fills, he bounds, connects, and equals all.*

Whilst I am transcribing this exalted description of the omnipresence of the Deity, I feel myself almost tempted to retract an assertion in the beginning of this work, that there is nothing transcendently sublime in POPE. These lines have all the energy and harmony that can be given to rhyme. They bear so marvellous a similitude to the old Orphic verses quoted in the valuable treatise *Περὶ Κοσμοῦ*, that I cannot forbear introducing them, as they are curious and sublime:

Zeus πρώτος γενετο, Zeus ὑστάτος αρχικεραυνος
Zeus κεφαλη, Zeus μεσσα* Διός δ' εκ παντα τελευται.
Zeus πυθμην γαιης τε και θρανν ασπεροενος*
Zeus αρσην γενελο, Zeus αμβροτος επλειο νυμφη.
Zeus πνοη παντων, Zeus ακαματις πυρος ορμη*
Zeus ποντις ριζα, Zeus ηλιος, ηδε σεληνη*
Zeus βασιλευς, Zeus αρχος απαντων αρχικεραυνος.
Παντας γαρ κρυψας αυτις φαιος ες πολυγηδες
Εξ ιερης κραδιης ανενεγκαιο μερμερα ρεζων.**

Nor have we a less example of sublimity in the three preceding lines, which describe the
universal.

* Ver. 267.

* *Αριστοτελης Περὶ Κοσμοῦ*, pag. 378. edit. Lugduni. fol. 1590.

universal confusion that must ensue, upon any alteration made in the entire and coherent plan of the creation :

Let earth unbalanc'd from her orbit fly,
Planets and suns rush lawless thro' the sky ;
Let ruling angels from their spheres be hurl'd,
Being on Being wreck'd, and world on world ;
Heav'n's whole foundations to their centre nod,
And nature tremble to the throne of God.*

It is very observable that these noble lines were added after the first edition. It is a pleasing amusement to trace out the alterations that a great writer gradually makes in his works. Many other parts of this epistle have been judiciously amended and improved. At first it ran,

How instinct varies ! what a hog may want
Compar'd with thine, half-rear'ning elephant.

And again ;

What the advantage, if his finer eyes
Study a mite, not comprehend the skies !

Which lines at present stand thus :

How

* Ver. 251.

How instinct varies in the grov'ling swine,
 Compar'd, half-reas'ning elephant, with thine !
 Say, what the use, were finer optics giv'n,
 T' inspect a mite, not comprehend the heav'n ?

Formerly it stood,

No self-confounding faculties to share ;
 No senses stronger than his brain can bear.

At present,

No pow'rs of body or of soul to share,
 But what his nature and his state can bear.

It appeared at first,

Expatiate free o'er all this scene of man,
 A mighty maze ! of walks without a plan.

We read at present,

A mighty maze ! but not without a plan.

19. Submit.—In this, or any other sphere,
 Secure to be as blest as thou canst bear :
 Safe in the hand of one disposing pow'r,
 Or in the natal, or the mortal hour.*

I cannot resist the pleasure of illustrating this sentiment in the words of a writer, whose friendship I esteem to be no small happiness and honour. "Teach us each to regard himself, but as a part of this great whole ; a part which, for its welfare, we are as patiently to resign, as we resign a single limb for the welfare of our whole body. Let our life be a continued scene of acquiescence and of gratitude ; of gratitude, for what we enjoy ; of acquiescence, in what we suffer ; as both can only be referable to that concatenated order of events, which cannot but be best, as being by thee approved and chosen."*

20. All nature is but art, unknown to thee ;
 All chance, direction which thou canst not see ;
 All discord, harmony not understood ;
 All partial evil, universal good.†

This is the doctrine that reigns throughout the lofty hymn of Cleanthes the Stoic, particularly in these beautiful and masculine verses :

Oude

* Three Treatises by James Harris, Esq. pag. 231.

Ουδε τι γιγνῆναι εργον επι χθονι σε διχα Δαιμων,
 Ουδε κατ' αιθεριον θειον πολον, ετ' επι ποτῳ,
 Πλην ὅποσα ρεζυσι κακοι σφειερησιν ανοιαις,
 Αλλα συ και τα περισσα επιστῆσαι αῖλια θειναι,
 Και κοσμειν τα ακοσμα * και ε φιλα σοι φιλα εστιν.
 Ω δε γαρ εις ἐν ἀπάνια συντημοκας εσθλα κακοισιν,
 Ωσθ' ἐνα γιγνισθαι πάντων λογον αιεν εοντων.*

Thus translated by Mr. West :

For nor in earth, nor earth-encircling floods,
 Nor yon æthereal pole, the seat of gods,
 Is aught perform'd without thy aid divine ;
 Strength, wisdom, virtue, mighty Jove, are thine !
 Vice is the act of man, by passion tost,
 And in the shoreless sea of Folly lost ;
 But thou what vice disorders canst compose,
 And profit by the malice of thy foes ;
 So blending good with evil, fair with foul,
 As thence to model one harmonious WHOLE.

21. Chaos of thought and passion, all confus'd ;
 Still by himself abus'd, or disabus'd ;
 Created half to rise, and half to fall :
 Great lord of all things, yet a prey to all ;
 Sole judge of truth, in endless error hurl'd :
 The glory, jest, and riddle, of the world !†

It

* Hymn. apud Hen. Steph. pag. 49.

See to this purpose, a fine passage in Plutarch de Animi Tranquillit. in vol. ii. pag. 473, 404. fol. Francfurti, 1620. Particularly the passage of Euripides there quoted.

It was remarked long ago in the *Adventurer*,* that these reflections were minutely copied from Pascal, who says, “What a chimera then is man ! what a confused chaos ! what a subject of contradiction ! a professed judge of all things, and yet a feeble worm of the earth ! The great depositary and guardian of truth, and yet a mere huddle of uncertainty ! the glory and the scandal of the universe.”

22. Superior beings, when of late they saw
A mortal man unfold all Nature's law,
Admir'd such wisdom in an earthly shape,
And shew'd a Newton as we shew an ape.†

The author of the letter on the Marks of imitation, is induced to think, from the singularity of this sentiment, that the great poet had his eye on Plato ; *ὅτι ἀνθρώπων ὁ σοφώτατος πρὸς θεὸν πιθανὸς φαίνεται*. But I am more inclined to think that POPE borrowed it from a passage in the zodiac of Palingenius, which the above-mentioned *Adventurer* has also quoted, and which POPE, who was a reader of the poets of Palingenius's age,

age, some of whom he published, was more likely to fall upon, than on this thought of Plato;

Simia cœlicolûm risusque jocusque deorum est;
Tunc homo, quum temerè ingenio confidit, et audet
Abdita naturæ scrutari, arcanaque divûm.

23. Trace science, then, with Modesty thy guide;
First strip off all her equipage of pride;
Deduct what is but vanity, or dress,
Or learning's luxury, or idleness;
Or tricks to shew the stretch of human brain,
Mere curious pleasure, or ingenious pain;
Expunge the whole, or lop th' excrescent parts
Of all our vices have created arts.*

The abuses of learning are enumerated with brevity and elegance, in these few lines. It was a favourite subject with our author; and it is said, he intended to have written four epistles on it, wherein he would have treated of the extent and limits of human reason, of arts and sciences useful and attainable, of the different capacities of different men, of the knowledge of the world, and of wit. Such censures, even of the most unimportant

* Ver. 43. There is some obscurity in the last line, occasioned by omitting the *relative*.

unimportant parts of literature, should not, however, be carried too far; and a sensible writer observes, that there is not, indeed, any part of knowledge which can be called entirely useless.

“ The most abstracted parts of mathematics, and the knowledge of mythological history, or ancient allegories, have their own pleasures not inferior to the more gay entertainments of painting, music, or architecture; and it is for the advantage of mankind, that some are found who have a taste for these studies. The only fault lies in letting any of those inferior tastes engross the whole man, to the exclusion of the nobler pursuits of virtue and humanity.”* We may here apply an elegant observation of Tully, who says, in his Brutus, “ Credo, sed Atheniensium quoque plus interfuit firma tecta in domiciliis habere, quam Minervæ signum ex ebore pulcherri- mum: tamen ego me Phidiam esse malletm quam vel optimum fabrum lignarium; quare non quantum quisque prosit, sed quanti quisque sit, ponderandum est: præsertim cum pauci pingere egre-
giè

* Hutcheson's Nature and Conduct of the Passions, page

giè possint aut fingere, operarii autem aut bajuli deesse non possint."

24. Passions, tho' selfish, if their means be fair,
List under Reason, and deserve her care ;
Those, *that imparted*, court a nobler aim,
Exalt their kind, and take some virtue's name.*

We find an † obscurity in these lines, arising from the use of the participle *imparted* ; a mode of speaking of which POPE was fond, studious as he was of brevity, and which often betrayed him into the same fault : *Passions that court an aim*, is surely a strange expression.

VOL. II.

G

25. In

* Ver. 97.

† " When I am writing, (says Fonteuille,) I often stop, and ask, Do I myself understand this sentence ?" And yet Fonteuille, whom the French accuse of introducing the abrupt, affected style, is frequently obscure. " Non minus autem cavenda erit, (says Quintilian,) quæ nimium corripientes omnia sequitur, obscuritas : satiusque est aliquid narrationi superesse, quam deesse. Nam cum supervacua cum tædio dicuntur, necessaria cum periculo subtrahuntur."

Institut. Orat. Lib. iv. C. 2.

Happy is he who can unite brevity with perspicuity. It is but of one writer that Quintilian says, Idem lætus ac pressus, tum copiâ, tum brevitate mirabilis. Lib. x. C. 1.

25. In lazy apathy let Stoics boast
Their virtue fix'd ! 'tis fix'd as in a frost ;
Contracted all, retiring to the breast ;
But strength of mind is exercise, not rest.*

Perhaps a stronger example cannot be found, of taking notions upon trust without any examination, than the universal censure that has been passed upon the Stoics, as if they strenuously inculcated a total insensibility with respect to passion. He that would be convinced that this trite accusation is ill-grounded, may consult the notes Mr. Harris has added to his third treatise.† There he will find the genuine doctrines of the Stoics examined with accuracy and sagacity, in a learned deduction of passages from all the best writers of that school; the sum of which quotations, in the nervous language of that critic, appears to be this ; “ That the Stoics, in their character of their virtuous man, included rational desire, aversion, and exultation ; included love, and parental affection ; friendship, and

* Ver. 101.

† From note pag. 225 to pag. 231

and a general charity or benevolence to all mankind; that they considered it as a duty, arising from our very nature, not to neglect the welfare of public society, but to be ever ready, according to our rank, to act either the magistrate or the private citizen; that their apathy was no more than a freedom from perturbation, from irrational and excessive agitations of the soul; and consequently, that the strange apathy commonly laid to their charge, and in the demolishing of which there have been so many triumphs, was an imaginary apathy, for which they were no way accountable."

26. LOVE, HOPE, and JOY, fair PLEASURE'S smiling train;
HATE, FEAR, and GRIEF, the family of PAIN.

This beautiful group of allegorical personages, so strongly contrasted, how do they act? The prosopopeia is unfortunately dropped, and the metaphor changed immediately in the succeeding lines :

'These mix'd with art, and to due bounds confin'd,
Make and maintain the balance of the mind.*

G 2

27. On

27. On different senses different objects strike.*

A didactic poet, who has happily indulged himself in bolder flights of enthusiasm, supported by a more figurative style than our author used, has thus nobly illustrated this very doctrine :

——— Diff'rent minds

Incline to diff'rent objects : one pursues
 The vast alone, the wonderful, the wild ;
 Another sighs for harmony, and grace,
 And gentlest beauty. Hence when lightning fires
 The arch of heav'n, and thunders rock the ground ;
 When furious whirlwinds rend the howling air,
 And Ocean, groaning from the lowest bed,
 Heaves his tempestuous billows to the sky ;
 Amid the mighty uproar, while below
 The nations tremble, Shakespeare looks abroad
 From some high cliff, superior, and enjoys
 The elemental war. But Waller longs
 All on the margin of some flow'ry stream
 To spread his careless limbs, amid the cool
 Of plantane shades.———

We have here a striking example of that poetic spirit, that harmonious and varied versification,
 and

and that strength of imagery, which conspire to excite our admiration of this beautiful poem.*

28. Proud of an easy conquest all along,
She but removes weak passions for the strong.†

This is from the Duke de la Rochefoucault :
“ Whenever we get the better of our passions, it is more owing to their weakness than our own strength. And again, there is in the heart of man a perpetual succession of passions, insomuch, that the ruin of one is always the rise of another.”‡

29. Let pow’r or knowledge, gold or glory, please,
Or oft, more strong than all, the love of ease.§

An acute observation, plainly taken from La Rochefoucault. “ ’Tis a mistake to believe that none but the violent passions, such as ambition and love, are able to triumph over the other passions. Laziness, as languid as it is, often gets

G 3 the

* The Pleasures of Imagination, Book iii. v. 546.

† Ver. 157.

‡ Max. x.

§ Ver. 169.

the mastery of them all, usurps over all the designs and actions of life, and insensibly consumes, and destroys, both passions and virtues."*

30. Virtuous and vicious ev'ry man must be ;
 Few in th' extreme, but all in the degree :
 The rogue and fool by fits is fair and wise ;
 And e'en the best, by fits, what they despise.†

A fine reflection, and calculated to subdue that petulant contempt, and unmerited aversion, which men too generally entertain against each other, and which diminish and destroy the social affections. " Our emulation, (says one of the best-natured philosophers,) our jealousy, or envy, should be restrained, in a great measure, by a constant resolution of bearing always in our minds the lovely side of every character.‡ The
 completely

* Max. cclxvi.

† Ver. 231.

‡ Hutcheson's Nature and Conduct of the Passions, p. 190.

Ὁ οὖν ἀδελφός εἰαν ἀδίκη ἐντεύξεν αὐτοῦ καὶ λαμβάνῃς, ὅτι ἀδικεῖ αὐτὴν γὰρ λαβὼν ἐστὶν αὐτῇ καὶ φορητὴ· ἀλλ' ἐκείδεν μάλλον, ὅτι ἀδελφός, ὅτι συντροφός.

See Epicteti Enchiridion. Also,

Many

completely evil are as rare as the perfectly virtuous; there is something amiable almost in every one, as Plato observes in his *Phædon*."

This charitable doctrine of putting candid constructions on those actions that appear most blameable, nay, most detestable, and most deformed, is illustrated and enforced, with great strength of argument and benevolence, by KING, in his fifth chapter on the Origin of Evil;* where he endeavours to evince the prevalence of moral good in the world, and teaches us to make due allowances for men's follies and vices.

31. What crops of wit and honesty appear,
From spleen, from obstinacy, hate or fear!†

G 4

Au

Many lessons on this useful species of humanity, tending to soften the disgust that arises from a prospect of the absurdity and wickedness of human nature, are to be found in Marcus Antoninus: and many noble precepts in the New Testament, rightly understood, have the same tendency, but are delivered with more dignity and force, and demand certainly a deeper attention, and more implicit regard.

* See also to this purpose a sensible passage in Hutcheson's *Conduct of the Passions*, page 183.

Au Cid persecuté Cinna doit sa naissance,
 Et peut-estre ta plume aux Censeurs de Pyrrhus
 Doit les plus nobles traits dont tu peignis Burrhus.*

32. Heav'n forming each on other to depend,
 A master, or a servant, or a friend,
 Bids each on other for assistance call,
 'Till one man's weakness grows the strength of all.
 Wants, frailties, passious, closer still ally
 The common interest, or endear the tie.
 To these we owe true friendship, love sincere,
 Each home-felt joy that life inherits here.†

It

* Boileau, Epistre vii. a M. Racine, pag. 57.

† "In rerum systemate vel optimè constituto, debent esse diversa animantium genera superiora, et inferiora, ut locus sit præclaris animi virtutibus ubi se exerçant: excluderentur enim commiseratio, beneficentia, liberalitas, fortitudo, æquanimitas, patientia, lenitas, et officia omnia gratuita et immerita, quorum sensus longe est omnium lætissimus, et memoria jucundissima; si nulla esset imbecillitas, nulla indigentia, nulla hominum vitia et errores."

Hutcheson. Metaphysicæ Synopsis, cap. ii. page 81.

This resembles the doctrine of the old Stoic Chrysippus, as he is quoted by Aulus Gellius, lib. vi. cap. 1. "Nullum adeo contrarium sine contrario altero. Quo enim pacto justitiæ sensus esse posset nisi essent injuriæ? Aut quid aliud justitia est quam injustitiæ privatio? Quid item fortitudo intelligi posset nisi ex ignaviæ oppositione? Quid continentia nisi ex intemperantia?

It was an objection constantly urged by the ancient Epicureans, that man could not be the creature of a benevolent being, as he was formed in a state so helpless and infirm. Montaigne took it, and urged it also. They never considered, or perceived, that this very infirmity and helplessness were the cause and cement of society; that if men had been perfect, and self-sufficient, and had stood in no need of each other's assistance, there would have been no occasion for the invention of the arts, and no opportunity for the exertion of the affections. The lines, therefore, in which Lucretius proposes this objection, are

perantia? Quo item modo prudentia esset, nisi foret ex contrario imprudentia?"———"To this purpose the elegant lyric poet:

Who founds in discord Beauty's reign,
Converts to pleasure ev'ry pain,
Subdues the hostile forms to rest,
And bids the universe be blest."

"This is that magic divine, which, by an efficacy past comprehension, can transform every appearance, the most hideous, into beauty, and exhibit all things fair and good to thee! Essence Increate! who art of purer eyes than to behold iniquity."

Three Treatises, by J. H. page 234.

are as unphilosophical, and inconclusive, as they are highly pathetic and poetical :

Tum porrò puer, ut sævis projectus ab undis
Navita, nudus humi jacet, infans, indigus omni
Vitali auxilio, cum primum in luminis oras
Nixibus ex alvo matris natura profudit;
Vagituque locum lugubri complet, ut æquum est,
Cui tantum in vitâ restat transire malorum.*

There is a passage in the moralists which I cannot forbear thinking POPE had in his eye, and which I must not therefore omit, as it serves to illustrate and confirm so many parts of the Essay on Man ; I shall therefore give it at length, without apology.

“ The young of most other kinds, are instantly helpful to themselves, sensible, vigorous, know how to shun danger, and seek their good : A human infant is of all the most helpless, weak, infirm. And wherefore should it not have been so ordered ? Where is the loss in such a species ? Or what is man the worse for that defect amidst such large supplies ? Does not this defect en-
gage

gage him the more strongly to society,* and force him to own that he is *purposely*, and *not by accident*, made rational and sociable; and can no otherwise increase or subsist, than in that social intercourse and community which is his natural state? Is not both conjugal affection, and natural affection to parents, duty to magistrates, love of a common city, community, or country, with the other duties and social parts of life, deduced from hence, and founded in these very wants? What can be happier than such a deficiency, as it is the occasion of so much good? What better than a want so abundantly made up, and answered by so many enjoyments? Now, if there are still to be found among mankind, such as, even in the midst of these wants, seem not ashamed to affect a right of independency, and deny themselves to be by nature sociable; where

* A longer care man's helpless kind demands;
That longer care contracts more lasting bands.

Ep. iii. v. 131.

And again,

And still new needs, new helps, new habits rise,
That graft benevolence on charities. Ep. iii. v. 137.

where would their shame have been, had nature otherwise supplied these wants? What duty or obligation had been ever thought of? What respect or reverence of parents, magistrates, their country, or their kind? Would not their full and self-sufficient state more strongly have determined them to throw off nature, and deny the ends and author of their creation?"*

31. And pride bestow'd on all a common friend.†

The observation is from La Rochefoucault:
 "Nature, who so wisely has fitted the organs of our body to make us happy, seems likewise to have bestowed pride on us, on purpose, as it were, to save us the pain of knowing our imperfections."‡

Un sot en ecrivant fait tout avec plaisir.
 Il n' a point en ses vers l'embarras de choisir,
 Et toujours amoureux de ce qu' il vient d' ecrire,
 Ravi d' etonnement en soi-meme il s' admire.

Mais

* The Moralists, page 201.

Mais un esprit sublime en vain veut s' elever,
 A ce degré parfait qu' il tache de trouver ;
 Et toujours mecontent de ce qu' il vient de faire
 Il plaist a tout le monde, & ne scauroit se plaire.

When Boileau read these words to his friend Moliere, to whom they are addressed, the latter, squeezing his hand with earnestness, said, " This is one of the best truths you have ever uttered. I am not one of those sublime geniuses of whom you speak ; but such as I am, I must declare I have never wrote any thing in my life with which I have been thoroughly satisfied."*

34. See matter next, with various life endu'd,
 Press to one centre still, the gen'ral good.
 See dying vegetables life sustain ;
 See life, dissolving vegetate again :
 All forms that perish other forms supply,
 (By turns we catch the vital breath, and die ;)
 Like bubbles on the sea of matter borne,
 They rise, they break, and to that sea return.†

POPE has again copied Shaftesbury so closely in this passage, as to use almost his very words :
 " Thus in the several orders of terrestrial forms,
 a resignation

* Sat. 2. 85.

† Ep. 3. v. 13.

a resignation is required, a sacrifice and mutual yielding of natures one to another. The vegetables by their death sustain the animals; and the animal bodies dissolved, enrich the earth, and raise again the vegetable world. The numerous insects are reduced by the superior kinds of birds and beasts; and these again are checked by man; who, in his turn, submits to other natures, and resigns his form a sacrifice in common to the rest of things. And if in natures so little exalted or pre-eminent above each other, the sacrifice of interest can appear so just, how much more reasonably may all inferior natures be subjected to the superior nature of the world!"*

35. Has God, thou fool! work'd solely for thy good,
 Thy joy, thy pastime, thy attire, thy food?
 Who for thy table feeds the wanton fawn,
 For him as kindly spread the flowery lawn:
 Is it for thee the lark ascends and sings?
 Joy tunes his voice, joy elevates his wings.†

The

* The Moralists, page 130. After borrowing so largely from this treatise, our author should not, methinks, have ridiculed it, as he does, in the Fourth Book of the Dunciad, ver. 417.

Or that bright image to our fancy draw,
 Which Theocles in raptur'd vision saw.

† Ver. 27.

The poetry of these lines is as beautiful as the philosophy is solid. "They who imagine that all things in this world were made for the immediate use of man alone, run themselves into inextricable difficulties. Man, indeed, is the head of this lower part of the creation, and perhaps it was designed to be absolutely under his command. But that all things here tend directly to his own use, is, I think, neither easy nor necessary to be proved. Some manifestly serve for the food and support of others, whose souls may be necessary to prepare and preserve their bodies for that purpose, and may at the same time be happy in a consciousness of their own existence. 'Tis probable they are intended to promote each others good reciprocally. Nay, man himself contributes to the happiness,* and betters [the condition of the brutes in several respects, by cultivating and improving the ground, by watching the seasons, by protecting and providing for them,

* That very life his learned hunger craves,
He saves from famine, from the savage saves;
Nay, feasts the animal he dooms his feast,
And till he ends the being makes it blest.

them, when they are unable to protect and provide for themselves." These are the words of Dr. Law, in his learned Commentary on King's Origin of Evil, first published in Latin, 1701; a work of penetration and close reasoning; which, it is remarkable, Bayle had never read, but only some extracts from it, when he first wrote his famous article of the Paulicians, in his Dictionary, where he has artfully employed all that force and acuteness of argument, which he certainly possessed, in promoting the gloomy and uncomfortable scheme of Scepticism or Manicheism.

36. And reason raise o'er instinct as you can,
In this 'tis God directs, in that 'tis man.*

There is a fine observation of Montesquieu† concerning the condition of brutes. They are
deprived

* Ep. iii. 97.

† We ought not to be blind to the faults of this fine writer, whatever applause he deserves in general. But it must be confessed, that his style is too short, abrupt, and epigrammatic; he tells us himself, he was fond of Lucius Florus; and he believed too credulously, and laid too great a stress upon, the relations of voyage-writers and travellers; as, indeed, did Locke, for which he is ridiculed by Shaftesbury, vol. i. p. 344, of the

deprived of the high advantages we enjoy, but they have some which we want. They have not our hopes, but then they are without our fears: they are subject, like us, to death, but it is without knowing it: most of them are even more attentive than we are to self-preservation; and they do not make so bad a use of their passions.
B. i. c. 1.

37. Who taught the nations of the field and wood,
To shun their poison, and to chuse their food?
Prescient, the tides or tempests to withstand,
Build on the wave, or arch beneath the sand?*

This passage is highly finished; such objects are more suited to the nature of poetry than abstract ideas. Every verb and epithet has here a descriptive force. We find more imagery from these lines to the end of the epistle, than in any other parts of this Essay. The origin of the connexions in social life, the account of the state

VOL. II.

H

of

Characteristics. If Shaftesbury (said the great Bishop *Butler*) had lived to see the candor and moderation of the present times in discussing religious subjects, he would have been a good Christian.

of nature, the rise and effects of superstition and tyranny, and the restoration of true religion and just government, all these ought to be mentioned as passages that deserve high applause ; nay, as some of the most exalted pieces of English poetry.

38. Man walk'd with beast, joint tenant of the shade.*

LUCRETIVS, agreeably to his uncomfortable system, has presented us with a different and more horrid picture of this state of nature. The calamitous condition of man is exhibited by images of much energy, and wildness of fancy :

—————*Sæcla ferarum*

Infestam miseris faciebant sæpe quietem :

Ejectique domo fugiebant saxea tecta

Setigeri suis adventu, validique Leonis,

Atque intempestâ cedebant nocte paventes

Hospitibus sævis instrata cubilia fronde.

He represents afterwards, some of these wretched mortals mangled by wild beasts, and running distracted with pain through the woods, with their wounds undressed and putrifying :

At

At quos effugium servârat, corpore adeso,
 Posterius tremulas super ulcera tetra tenentes
 Palmas, horriferis accibant vocibus Orcum ;
 Donicùm eos vita privârunt vermina sæva,
 Expertes opis, ignaros quid volnera vellent.*

Pain is forcibly expressed by the action described in the second line, and by the epithet *tremulas*.

39. The shrine with gore unstain'd, with gold undrest,
 Unbrib'd, *unbloody*, stood the blameless priest.†

The effect of alliteration is here felt by the reader. But at what period of time could this be justly said, if we consider the very early institution of sacrifice, according to the scripture account of this venerable rite?

40. Ah ! how unlike the man of times to come !
 Of half that live the butcher and the tomb ;
 Who, foe to nature, hears the gen'ral groan,
 Murders their species, and betrays his own.‡

OVID, on the same topic, has nothing so manly and emphatical. “ Hears the general groan,” is

H 2

nobly

* Lib. v. ver. 991.

† Ep. iii. 157.

‡ Ep. iii. 161.

nobly expressed ; and the circumstance of *betraying* his own species, is an unexpected and striking addition to the foregoing sentiment. Thomson has enlarged on this doctrine, with that tenderness and humanity for which he was so justly beloved, in his *Spring*, at verse three hundred and thirty. Our poet ascribes the violence of the passions to the use of animal food.

But just disease to luxury succeeds,
And every death its own avenger breeds.*

41. Thus then to man the voice of nature spake,
“ Go, from the creatures thy instructions take ;
“ Learn from the birds what food the thickets yield ;
“ Learn from the beasts the physic of the field.”†

The *prosopopœia* is magnificent, and the occasion important, no less than the origin of the arts of life. NATURE is personified also by Lucretius, and introduced speaking with suitable majesty and elevation ; she is chiding her foolish and ungrateful children for their vain and impious discontent :

Quid

* Ver. 165.

† Ep. iii. ver. 171.

Quid tibi tantopere est, mortalis, quod nimis ægris
 Luctibus indulges? quid mortem congemis, ac fles?—
 Aufer abhinc lacrymas, barathro et compesce querelas.

There is an authoritative air in the brevity of this sentence, as also in the concluding line of *her* speech; and particularly in the very last word: “Æquo animoque, agedum, jam aliis concede:—necesse est.”*

42. Thy arts of building from the bee receive;
 Learn of the mole to plow, the worm to weave.†

The Romans have left us scarcely any piece of poetry so striking and original, as the beginning and progress of arts at the end of the fifth book of Lucretius.‡ I shall at present confine myself to transcribe his beautiful account of the rise of music.

H 3

* Lib. iii. ver. 975.

† Ver. 175.

‡ The Persians, it is said, distinguish the different degrees of the strength of fancy in different poets, by calling them, *painters* or *sculptors*. Lucretius, from the force of his images, should be ranked among the latter. He is, in truth, a SCULPTOR-POET: His images have a bold relief.

At liquidas avium voces imitauer ore
 Ante fuit multo, quam lævia carmina cantu
 Concelebrare homines possent, aureisque juvare,
 Et zephyri cava per calamorum sibila primum
 Agrestes docuere cavas inflare cicutas.
 Inde minutatim dulceis didicere querelas,
 Tibia quas fundit digitis pulsata canentum,
 Avia per nemora, ac sylvas saltusque reperta,
 Per loca pastorum deserta, atque otia dia.*

43. He from the wond'ring furrow call'd the food,
 Taught to command the fire, controul the flood,
 Draw forth the monsters of th' abyss profound,
 Or fetch the aerial eagle to the ground.†

A finer example can, perhaps, scarce be given of a compact and comprehensive stile.‡ The manner in which the four elements were subdued, is comprised in these four lines alone. POPE is here, as Quintilian says of another, *densus et brevis et instans sibi*. There is not an useless word in this passage: there are but three epithets, *wondering, profound, aerial*; and they are placed precisely with the very substantive that is of most consequence;

* Lib. v. ver. 1378.

† Ver. 219.

‡ We have here what Dionysius says of Alcæus, ἡδὺ μετὰ δεινότητος, "Sweetness with strength." Edit. Sylburg, p. 69. tom. ii.

consequence ; if there had been epithets joined with the other substantives, it would have weakened the nervousness of the sentence. This was a secret of versification POPE well understood, and hath often practised with peculiar success.

44. Who first taught souls enslav'd, and realms undone,
Th' ENORMOUS faith of many made for one?*

“ Quand les sauvages de la Louisiane veulent avoir du fruit, ils coupent l' arbre au piè & cueillent le fruit. Voilà le Gouvernement despotique.”
A sentiment worthy of the free spirit of Demosthenes, and an image worthy of the genius of Homer.†

H 4

45. Such

* Ver. 241.

† Chapit. 13, De L'Esprit des Loix. These few words are the whole chapter. Woe be to the liberty and science of that country, where this noble and original work is prohibited to be read. Can that author be suspected of irreligion, who, in the sixth chapter of his twenty-fourth book, has entirely demolished one of the most subtle objections against Christianity, and that too urged by one of the ablest adversaries to our holy religion, M. Bayle ; who asserts, in his Thoughts on the Comet, that a society of men practising the rules of Christianity in their full rigour could not long subsist.

45. Such is the world's great harmony, that springs
From order, union, full consent of things.*

There is no where to be found so perfect an illustration of this doctrine, that the beauty and concord of the universe arise from contrarieties, as in the short treatise of Aristotle, *περί κόσμου*, which, notwithstanding the different form of its composition, ought to be ascribed to this philosopher:† I shall insert it at length in its sublime original, it being, as it were, a summary or compendium of the philosophy of the poem before us.

“Καὶ τοὶ γε τίς ἐθαύμασε, πῶς ποτε ἐκ τῶν ἐναντίων ἀρχῶν

συνεστήκεν

* Ver. 295.

† The learned have been divided in their opinions concerning this piece. Muretus, both the Scaligers, Casaubon, Heinsius, Menage, Vossius, Naude, Alcyonius, and others, will not ascribe it to Aristotle, and lay great stress on a passage of Proclus in his fifth book on the *Timæus*. On the other hand, Demetrius Phalereus, Stobæus, Apuleius, Justin Martyr, Bessarion, Bradwardin, and our own truly learned Bishop Berkley, unanimously give it to Aristotle. This opinion is confirmed by a sensible discourse on the subject, cap. 19. *Petiti Miscell. Observation. Lib. 2.* One of his observations I will not omit: “Scriptus quippe ad Alexandrum Regem, ut Titulus indicat, ideoque faciliore, quam alii, stilo, et aperto orationis plausibilique filo: ut decet Regibus scribentem, ut illi universæ naturalis scientiæ compendium esset. Quo pacto et objectionem a stili discrepantiâ ductam removeo.”

συνεστηκεν ὁ κόσμος, λεγῶ δὴ ξηρῶν τε καὶ ὑγρῶν, ψυχρῶν τε
 καὶ θερμῶν, καὶ παλαι διεφθάρηαι καὶ ἀπολωλεν· ὥς καὶ εἰ πολὺ
 τινες θαυμάζοιεν, ὅπως διαμενῇ, συνεστηκυῖαν ἐκ τῶν ἐναντιῶν
 ἐθνῶν· Πενητῶν λεγῶ, καὶ πλεσιῶν· νεῶν, καὶ γεροντῶν,
 ἀσθενῶν, ἰσχυρῶν· πονηρῶν, χρηστῶν. Ἀγνοοῦσι δὲ, ὅτι τὰτ'
 ἡν ~~πολλὴν~~ ὁμοιοῖας το θαυμασιώτατον· λεγῶ δὲ, ὅτι ἐκ πολλῶν
 μιαν, καὶ ὁμοίαν ἐξ ἀνομοίων, ἀπέλελει διαθεσιν, ὑποδεχομένη
 καὶ πᾶσαν φύσιν, καὶ τυχὴν· ἰσῶς δὲ καὶ τῶν ἐναντίων ἡ φύσις
 γλιχέται, καὶ ἐκ τῶν ἀπέλελειν το συμφωνον, καὶ ἐκ τῶν
 ὁμοίων· ὥσπερ ἀμελεῖ το ἄρρεν συνηγαγε πρὸς το θῆλυ, καὶ
 καὶ ἑκάτερον πρὸς το ὁμοφυλον, καὶ τὴν πρώτην ὁμοιοῖαν διὰ τῶν
 ἐναντίων συνηψεν, καὶ διὰ τῶν ὁμοίων· εἴκε δὲ καὶ ἡ τέχνη τὴν
 φύσιν μιμνημένη, τὰτα ποιεῖν· ζωγραφία μὲν γὰρ, λευκῶν τε καὶ
 μελανῶν, ὠχρῶν τε καὶ ἐρυθρῶν χρωμάτων ἐγκερασάμενη φύσεις,
 τὰς εἰκόνας τοῖς προηγουμένοις ἀπέλελεσε συμφωνεῖς· μουσική δὲ,
 ὅξεις ἅμα καὶ βαρεῖς φθοῖγες μίξασα, ἐν διαφοροῖς φωναῖς μιαν
 ἀπέλελεσεν ἁρμονίαν· γραμμικὴ δὲ, ἐκ φωνηέντων καὶ ἀφωνῶν
 γραμμάτων κράσιν ποιησάμενη, τὴν ὅλην τέχνην ἀπ' αὐτῶν
 συνεστήσατο· ταῦτο δὲ τὰτο ἦν καὶ το παρα τῷ σκόλεινω λεγόμενον
 Ἡρακλείτω· συναψείας καὶ, καὶ καὶ καὶ· συμφερομενον, καὶ
 διαφερομενον· συναδον, καὶ διαδον· καὶ ἐκ παντῶν ἐν καὶ ἐξ ἑνὸς
 πάντα." It is to be lamented that the present
 state of literature in this kingdom, has rendered
 it necessary to subjoin a Latin translation of this
 beautiful and exalted passage, which, to be able

to read in its original, is no vulgar happiness. Take it, therefore, in the words of Budæus: “*Tametsi extiterunt, qui sese admirari addubitabundi, dicerent, qui fieri tandem posset, si e principiis contrariis mundus constitit, siccis dico et humidis, frigidis et calidis, ut jam dici non dissolutus ~~interierit~~ atque interierit.* Perinde quasi mirari quisquam debeat, quonam pacto civitas incolumis perduret, quæ e gentibus contrariis composita sit, egenis inquam et divitibus, juvenibus et senio confectis, infirmis et valentibus, pravis atque innocentibus. Ignorantia est ista utique hominum, hoc esse in concordia civili non videntium, longe admirabilissimum, quod ex multis ipsa unum efficit affectum, et e dissimilibus similem, omnis illa quidem naturæ susceprix et fortunæ. Atque haud scio an etiam contrariorum appetens sit natura: ex eisque consona, non item e similibus conficiat. Sic certe ipsa marem cum fœmina conjunxit, non etiam cum suo horum utrumque sexu. Quin primam etiam concordiam per contraria, non per similia devinxit. Adde quod ars naturæ æmulatrix hoc idem facit. Siquidem pictura, alborum nigrorumque colorum, luteorumque et rubrorum naturas inter se attemperans, effigies rerum efficit con-

sonas exemplaribus. Musica acutis et gravibus sonis, longisque et brevibus una permixtis in diversis vocibus unum ex illis concentum absolutum reddidit. Grammatica, ex elementis vocalibus et mutis inventa temperatura artem omnem literaturæ ~~ex illis~~ compositam reliquit. Hocque nimirum illud est, quod apud Heraclitum legitur (Scotinum ab obscuritate dictum) crispa, inquit, et minime crispa unà vinxeris, consentiens et dissentiens, consonans et dissonans, unum etiam ex omnibus, omniaque ex uno."

46. O Happiness! our being's end and aim!

Good, Pleasure, Ease, Content, whate'er thy name.*

He begins his address to Happiness after the manner of the ancient hymns,† by enumerating the titles and various places of abode of this goddess. He has undoubtedly personified her at the beginning; but he seems to have dropped that idea

* Ep. iv. ver. 1,

† Παρα μὲν τῇ Σαπφῷ καὶ τῷ Ἀλκμαῶνι πολλαχὲς εὐρισκομέναι. Τὴν μὲν γὰρ Ἀρτεμὶν ἐκ μυρίων ὀρέων, μυρίων δὲ πόλεων, ἐπὶ δὲ ποταμῶν ἀνακαλεῖ. Τὴν δὲ Ἀφροδίτην ἐκ Κύπρου, Κνίδου, Συρίας, καὶ πολλαχόθεν ἀλλοιούθην ἀνακαλεῖ. Menander Rhetor. de Hymnis.

idea in the seventh line, where the deity is suddenly transformed into a plant; from thence this metaphor of a vegetable is carried on distinctly through the eleven succeeding lines, till he suddenly returns to consider Happiness again as a person, in the eighteenth line;

And fled from monarchs, St. John, dwells with thee.

For, to *fly*, and, to *dwell*, cannot justly be predicated of the same subject, that immediately before was described as twining with laurels, and being reaped in harvests.

Of the numberless treatises that have been written on happiness, one of the most sensible is that of Fontenelle, in the third volume of his works. Our author's leading principle is, that happiness is attainable by all men:

For, mourn our various portions as we please,
Equal is common sense, and common ease.

So Horace also in Epist. 18. B. 1.

Æquum mi animum ipse parabo.

“ But Horace (says a penetrating observer on human life) was grossly mistaken : the thing for which he thought he stood in no need of Jupiter’s assistance, was what he could least expect from his own ability. It is much more easy to get ~~even riches~~ and honours by one’s industry, than a quiet and contented mind. If it be said, that riches and honours depend on a thousand things which we cannot dispose of at pleasure, and that therefore it is necessary to pray to God that he would turn them to our advantage, I answer, that the silence of the passions, and the tranquillity and ease of the mind, depend upon a thousand things that are not under our jurisdiction. The stomach, the spleen, the lymphatic vessels, the fibres of the brain, and a hundred other organs, whose seat and figure are yet unknown to the anatomists, produce in us many uneasinesses, jealousies, and vexations. Can we alter those organs ? are they in our own power ? ”

47. When nature sicken’d, and each gale was death.*

This

This is a verse of a marvellous comprehension and expressiveness. The direfulness of this pestilence is more emphatically set forth in these few words, than in forty such odes as Sprat's on the Plague at Athens.*

48. What makes all physical or moral ill?—

There deviates Nature, and here wanders Will.†

POPE here accounts for the introduction of moral evil from the abuse of man's free will. This is the solid and scriptural solution of that grand and difficult question, which in vain hath puzzled and bewildered the speculatists of so many ages, *ποθεν το κακον*. Milton, in one of his smaller and neglected poems, has left us a sublime passage, founded on the Christian doctrine of the Fall, and of the preceding harmony of all things:

That

* Ταυθ' ὅτι μεν εἰς ἰσχυρα, καὶ εὐδαιμονια, καὶ ἀξιοματικα. He elsewhere commends a writer on account of his, *πυκνότητος, καὶ σιμνοτήτος*. Dionys. Halicarnass. *περὶ συνθεσεως*. τμ. κβ.

That we on earth, with undiscording voice,
 May rightly answer that melodious noise,
 As once we did, till disproportion'd Sin
 Jarr'd against Nature's chime, and with harsh din
 Broke the fair music that all creatures made
 To their great Lord, whose love their motion sway'd
 — In perfect diapason, whilst they stood
 In first obedience, and their state of good.*

49. ——— A better wou'd you fix?
 Then give Humility a coach and six.†

Worth makes the man, and want of it the fellow;
 The rest is all but leather or prunella.‡

Not one looks backward, onward still he goes,
 Yet ne'er looks forward further than his nose.§

To sigh for ribbands, if thou art so silly,
 Mark how they grace Lord Umbra or Sir Billy.||

In a work of so serious and severe a cast, in a
 work of reasoning, in a work of theology, de-
 signed to explain the most interesting subject
 that

* At a Solemn Music, vol. ii. pag. 38.

† Ver. 169.

‡ Ver. 203.

§ Ver. 223.

|| Ver. 277.

that can employ the mind of man, surely such strokes of levity, of satire, of ridicule, however poignant and witty, are ill placed and disgusting, are violations of that propriety which POPE in general so strictly observed. Lucretius preserves throughout, the dignity he at ~~first~~ assumed; even his sarcasms and irony on the superstitious, have something august, and a noble haughtiness in them; as in particular, where he asks how it comes to pass that Jupiter sometimes strikes his own temples with his thunderbolts; whether he employs himself in casting them in the deserts for the sake of exercising his arm; and why he hurls them in places where he cannot strike the guilty:

——Tum fulmina mittat; et ædes
 Sæpe suas disturbet, et in deserta recedens
 Sæviat, exercens telum, quod sæpe nocentes
 Præterit, exanimatque indignos, inque merentes.*

He has turned the insult into a magnificent image.

50. Heroes are much the same, the point's agreed,
 From Macedonia's madman to the Swede.

The

The modern Alexander has been thus characterized by the British Juvenal, in lines as nervous and energetic as are to be found in any part of our author :

A frame of adamant, a soul of fire,
No dangers fright him, and no labours tire;
O'er Love, o'er Fear, extends his wide domain,
Unconquer'd Lord of Pleasure and of Pain.

And afterwards of his unexpected death :

Did rival monarchs give the fatal wound ?
Or hostile millions press him to the ground ?
His fall was destin'd to a barren strand,
A petty fortress, and a dubious hand ;
He left a name, at which the world grew pale,
To point a moral, or adorn a tale.*

Two succeeding passages, in this fourth epistle, the first, at line 237, on the emptiness of Fame, the second, at line 259, on the inconveniencies that attend superior parts and talents, are replete with strong sense, and a penetrating

VOL. II. I knowledge

* Dodsley's Miscellanies, vol. iv. 'The Vanity of Human Wishes, by Mr. Johnson.

knowledge of men and things, expressed with vigour and conciseness.

51. Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake.*

It is observable that this similitude, which is to be found in Silius Italicus, l. xiii. v. 24, and also in Du Bartas, and in Shakespeare's Henry VI. hath been used twice more in the writings of our Poet; in the Temple of Fame, in the four hundred and thirty-sixth line, and in the Dunciad, at the four hundred and fifth. This Essay is not decorated with many comparisons; two, however, ought to be mentioned, on account of their aptness and propriety. The first is, where he compares man to the vine, that gains its strength from the embrace it gives: the second is conceived with peculiar felicity; all Nature does not, perhaps, afford so fit and close an application. It is, indeed, equally new, philosophical, and poetical:

On their own axis as the planets run,
Yet make at once their circle round the sun;

So two consistent motions * *act* the soul ;
And one regards itself, and one the whole.†

52. Come then, my friend ! my genius ! come along ;
Oh, master of the poet, and the song !‡

In this concluding address of our author to Lord Bolingbroke,§ one is at a loss which to admire most, the warmth of his friendship, or the warmth of his genius. POPE, indeed, idolized him : when in company with him, he appeared with all the deference and submission of an affectionate scholar. He used to speak of him as a being of a superior order, that had conde-
I 2 scended

* Should it not be *actuate*, or *act upon* ? He has used this expression again, Iliad xv. v. 487,

That fix'd as fate, this *acted* by a God.

† Ep. iii. ver. 313.

‡ Ver. 373.

§ Those passages in Bolingbroke's Posthumous Works, that bear the closest resemblance to the tenets of this Essay, are the following. Vol. iv. octavo edition, p. 223 and p. 324 ; p. 94 of vol. v. ; p. 388 of vol. iv. and 389 ; and p. 49 of vol. iv. p. 5 and 6 of vol. v. p. 17 of vol. v. p. 316 of vol. iv. p. 36 of vol. v. p. 51 of vol. v. p. 328 of vol. iv. and more particularly

scended to visit this lower world ; in particular, when the last comet appeared, and approached near the earth, he told some of his acquaintance, " it was sent only to convey Lord Bolingbroke HOME AGAIN ; just as a stage-coach stops at your door to take up a passenger." A graceful person, a flow of nervous eloquence, a vivid imagination, were the lot of this accomplished nobleman ; but his ambitious views being frustrated in the early part of his life, his disappointments embittered his temper, and he seems to have * been disgusted with all religions, and all governments. I have been informed from an eye-witness of one of his last interviews with POPE, who was then given over by the physicians, that Bolingbroke, standing behind POPE's chair, looked earnestly down upon him, and repeated several times, interrupted with sobs, " O, Great God, what is man ! I never knew a person that had so tender a heart
for

* His manner of reasoning, and philosophising, has been so happily caught in a piece entitled *A Vindication of Natural Society*, that many, even acute readers, mistook it for a genuine discourse of the author whom it was intended to expose ; it is, indeed, a master-piece of irony. No writings that raised so mighty an expectation in the public as those of Bolingbroke, ever perished so soon, and sunk into oblivion.

for his particular friends, or a warmer benevolence for all mankind." It is to be hoped that Bolingbroke * profited by those remarkable words

I 3

that

* It is asserted, on good authority, that Bolingbroke was accustomed to ridicule POPE, as not understanding the drift of his own principles in their full extent. It is plain, from many of our author's letters, vol. ix. p. 324, that he was pleased to find such an interpretation could be given to this poem, as was consistent with the fundamental principles of religion. *This also* farther appears from some curious letters that passed in the year one thousand seven hundred and forty-two, between Ramsay, Racine the younger, and our author. The former addressed a vindication of the principles of the Essay on Man to Racine, who had charged it with Spinozism and irreligion. This produced a letter from POPE to Racine, which concludes with these remarkable words: " I declare, therefore, loudly, and with the greatest sincerity, that my sentiments are diametrically opposite to those of Spinoza, and even of Leibnitz. They are, in truth, perfectly agreeable to the tenets of Pascal, and the Archbishop of Cambray: and I shall think it an honour to imitate the moderation and docility of the latter, in always submitting all my private opinions to the decision of the church." London, Sept. 1, 1742.

There is a circumstance in the letter of Ramsay above-mentioned, too remarkable to be omitted; and which, perhaps, some may be almost tempted to doubt the truth of. In a case of so delicate a nature I chuse to quote the original. " M. le Chevalier Newton, grand Géomètre & nullement Métaphysicien, étoit persuadé de la vérité de la Religion: mais il voulut raffiner sur d'anciennes erreurs Orientales, & renouvela l'Arianisme par l'organe de son fameux disciple & interprète M. Clarke;

that POPE spoke in his last illness to the same gentleman who communicated the foregoing anecdote !

Clarke ; qui m'avoua quelque tems avant que de mourir après plusieurs conférences que j'avois eues avec lui, combien il se repentoit d'avoir fait imprimer son Ouvrage : je fus témoin il y a douze ans, à Londres, des derniers sentimens de ce modeste & vertueux Docteur."

(Œuvres de Racine, tom. i. p. 233.

The manner in which Ramsay endeavours to explain the doctrine of the Essay is as follows. " POPE is far from asserting that the present state of man is his *primitive* state, (*but see above, page 70,*) and is conformable to order. His design is to shew that, *since the Fall*, all is proportioned with weight, measure, and harmony, to the condition of a *degraded* being, who suffers, and who deserves to suffer, and who cannot be restored but by sufferings; that physical evils are designed to cure moral evil; that the passions and the crimes of the most abandoned men, are confined, directed and governed by Infinite Wisdom in such a manner, as to make order emerge out of confusion, light out of darkness, and to call out innumerable advantages from the transitory inconveniencies of this life; that this so gracious Providence conducts all things to its own ends, without ever hurting the liberty of intelligent beings, and without either causing or approving the effects of their deliberate malice; that all is *ordained* in the physical order, as all is *free* in the moral: that these two orders are connected closely without fatality, and are not subject to that necessity which renders us virtuous without merit, and vicious without crime; that we see at present but a single wheel of the magnificent machine of the universe; but a small link of the great chain; and but an insignificant part of that immense plan which will one day be unfolded. Then will God fully justify all the in-

anecdote : “ I am so certain of the soul’s being immortal, that I seem even to feel it within me,

I 4

as

comprehensible proceedings of his wisdom and goodness ; and will vindicate himself, as Milton speaks, from the rash judgment of mortals.”

Lettre De M. De Ramsay,
A Pontoise le 28 April, 1742.

It will be proper to subjoin Bolingbroke’s own account of this Essay, given in a letter to Swift, August 2, 1731.

“ Does POPE talk to you of the noble work which, at my instigation, he has begun in such a manner, that he must be convinced, by this time, I judged better of his talents than he did. The first epistle, which considers man, and the habitation of man, relatively to the whole system of universal being. The second, which considers him in his own habitation, in himself, and relatively to his own particular system. And the third, which shews how an universal cause works to one end, but works by various laws : how man, and beast, and vegetable, are linked in a mutual dependency : parts necessary to each other, and necessary to the whole : how human societies were formed ; from what spring true religion and true policy are derived ; how God has made our greatest interests and our plainest duty indivisibly the same. These three epistles, I say, are finished. The fourth he is now intent upon. It is a noble subject ; he pleads the cause of God. I use Seneca’s expression against that famous charge which atheists in all ages have brought, the supposed unequal dispensations of Providence ; a charge which I cannot heartily forgive your divines
for

as it were, by intuition." After such a declaration, and after writing so fervent and elevated a piece of devotion as the Universal Prayer, would it not be injustice to accuse our author of libertinism and irreligion? Especially, as I am told he had inserted an address to Jesus Christ, in the Essay on Man, which he omitted at the instance of Bishop Berkeley, because the Christian dispensation did not come within the compass of his plan. Not that so pious and worthy a prelate could imagine, that this Platonic scheme of OPTIMISM, or the BEST, sufficiently accounts for the introduction of moral and physical evil into the world; which, in truth, nothing but revelation

for admitting. You admit it, indeed, for an extreme good purpose, and you build on this admission the necessity of a future state of rewards and punishments; but if you should find that this future state will not account for God's justice in the present state, which you give up, in opposition to the atheist, would it not have been better to defend God's justice in this world, against these daring men, by irrefragable reasons, and to have rested the other point on revelation? I do not like concessions made against demonstration, repair or supply them how you will. The epistles I have mentioned will compose a first book; the plan of the second is settled. You will not understand by what I have said, that POPE will go so deep into the argument, or carry it so far, as I have hinted."

tion can explain, and nothing but a future state can compensate.*

SECTION

* The Essay on Man was elegantly, but unfaithfully, translated into French verse by M. Du Resnel. It was more accurately rendered into French prose by M. de Silhouette; which translation has been often printed; at Paris 1736; at London 1741, in Quarto; at the Hague 1742. He has subjoined a defence of the doctrines of the Essay from Warburton's Letters; and has added a translation also, with a large commentary, of the four succeeding epistles of POPE.

Marmontel, in his *Poétique Française*, has passed a severe sentence on the obscurity and inconclusiveness of POPE's reasoning. Vol. ii. p. 536.

In the very last edition of Bishop Law's translation of the Origin of Evil, p. 17, is the following remarkable passage: "I had now the satisfaction of seeing that those very principles which had been maintained by Archbishop King, were adopted by Mr. Pope, in his Essay on Man; this I used to recollect, and sometimes relate, with pleasure, conceiving that such an account did no less honour to the Poet than to our Philosopher; but was soon made to understand, that any thing of that kind was taken highly amiss, by one (*i. e.* Bishop Warburton) who had once held the doctrine of that same Essay to be rank atheism, but afterwards turned a warm advocate for it, and thought proper to deny the account above-mentioned, with heavy menaces against those who presumed to insinuate that POPE borrowed any thing from any man whatsoever."

SECTION X.

OF THE MORAL ESSAYS IN FIVE EPISTLES
TO SEVERAL PERSONS.

THE patrons and admirers of French literature, usually extol those authors of that nation who have treated of life and manners; and five of them particularly are esteemed to be unrivalled; namely, MONTAIGNE, CHARRON, LA ROCHEFOUCAULT, LA BRUYERE, and PASCAL. These are supposed to have penetrated deeply into the most secret recesses of the human heart, and to have discovered the various vices and vanities that lurk in it. I know not why the English should in this respect yield to their polite neighbours, more than in any other. BACON in his Essays and Advancement of Learning, HOBBS and HUME in their Treatises, PRIOR in his elegant and witty Alma, RICHARDSON in his Clarissa, and FIELD-

ING in his *Tom Jones*, (comic writers are not here included,) have shewn a profound knowledge of man; and many portraits of ADDISON may be compared with the most finished touches of LA BRUYERE. But the *Epistles* we are now entering upon will place the matter beyond a dispute; for the French can boast of no author who has so much exhausted the science of morals, as POPE has in these five *Epistles*. They, indeed, contain all that is solid and valuable in the above-mentioned French writers, of whom our author was remarkably fond. But, whatever observations he has borrowed from them, he has made his own by the dexterity of his application.

1. Men may be read, as well as books, too much.*

“Study life,” cry the unlettered men of the world: but that world cannot be known merely by that study alone. The dread of pedantry is a characteristic folly of the present age. We adopted it from the French, without considering the reasons that give rise to it among that people. The religious, and particularly the Jesuits, perceiving

ceiving that a taste for learning began widely to diffuse itself among the laity, could find no surer method of repressing it, than by treating the learned character as ridiculous. This ridicule was carried so far, that, to mention one instance out of ten thousand, the publisher of La Rochefoucault's *Maxims* makes a grave apology in form, for quoting Seneca in Latin.

2. At half mankind, when gen'rous Manly raves,
All know 'tis virtue, for he thinks them knaves.*

The character alluded to is the principal one in the *Plain Dealer* of Wycherly, a comedy taken from the *Misanthrope* of Moliere, but much inferior to the original. Alcestes has not that bitterness of spirit, and has much more humanity and honour than Manly. Writers transfuse their own characters into their works : Wycherly was a vain and profligate libertine ; Moliere was beloved for his candour, sweetness of temper, and integrity. It is remarkable that the French did not relish this incomparable comedy for the three first representations. The strokes of its satire were

were too subtle and delicate to be felt by the generality of the audience, who expected only the gross diversion of laughing ; so that at the fourth time of its being acted, the author was forced to add to it one of his coarsest farces : but Boileau, in the mean time, affirmed, that it was the capital work of their stage, and that the people would one time be induced to think so.

3. Unthought-of frailties cheat us in the wise.*

For who could imagine that LOCKE was fond of romances ; that NEWTON once studied astrology ; that Roger ASCHAM, and Dr. WHITBY, were devoted lovers of cock-fighting ; that Dr. CLARKE valued himself for his agility, and frequently amused himself in a private room of his house, in leaping over the tables and chairs ; and that our author himself was a great epicure ? When he spent a summer with a certain nobleman, he was accustomed to lie whole days in bed — on account of his head-achs, but would at any time rise with alacrity, when his servant informed him there were stewed lampreys for dinner. On the

the eve of an important battle, the Duke of MARLBOROUGH was heard chiding his servant for having been so extravagant as to light four candles in his tent when Prince Eugene came to confer with him ! ELIZABETH was a coquette ; and BACON received a bribe. Dr. BUSBY had a violent passion for the stage ; it was excited in him by the applauses he received in acting the Royal Slave before the King at Christ-Church ; and he declared, that if the rebellion had not broke out, he had certainly engaged himself as an actor. LUTHER was so immoderately passionate, that he sometimes boxed MELANCTHON's ears ; and MELANCTHON himself was a believer in judicial astrology, and an interpreter of dreams. RICHELIEU and MAZARIN were so superstitious as to employ and pension MORIN, a pretender to astrology, who cast the nativities of these two able politicians. Nor was TACITUS himself, who generally appears superior to superstition, untainted with this folly, as may appear from the twenty-second chapter of the sixth book of his annals. Men of great genius have been somewhere compared to the pillar of fire that conducted the Israelites,

2

Israelites,

Israelites, which frequently turned a cloudy side towards the spectator.

4. See the same man, in vigour, in the gout;
 Alone, in company, in place, or out;
 Early at business, and at hazard late;
 Mad at a fox-chase, wise at a debate;
 Drunk at a borough, civil at a ball;
 Friendly at Hackney, faithless at Whitehall.*

The unexpected inequalities of our minds and tempers are here exhibited in a lively manner, and with a perfect knowledge of nature. I cannot forbear placing before the reader, Tully's portrait of Catiline, whose inconsistencies and varieties of conduct are thus enumerated: "Utebatur hominibus improbis multis, et quidem optimis se viris deditum esse simulabat; erant apud illum illecebræ libidinum multæ: erant etiam industriæ quidam stimuli ac laboris; flagrabant libidinis vitia apud illum: vigeabant etiam studia rei militaris: neque ego unquam fuisse tale monstrum in terris ullum puto, tam ex contrariis diversisque inter se pugnantibus naturæ studiis, cupiditatibus que conflatum. Quis clarioribus viris quodam

quodam tempore jucundior? Quis turpioribus conjunctior? Quis civis meliorum partium aliquando? Quis tetrior hostis huic civitati? Quis in voluptatibus inquinatior? Quis in laboribus patientior? Quis in rapacitate avarior? Quis in largitione effusior?""*

5. What made, say Montaigne, or more sage Charron.†

One of the reasons that makes Montaigne so agreeable a writer, is, that he gives so strong a picture of the way of life of a country gentleman in the reign of Henry the Third. The descriptions of his castle, of his library, of his travels, of his entertainments, of his diet and dress, are particularly pleasing. Malebranche and Pascal have severely and justly censured his scepticism. Peter Charron contracted a very strict friendship with him, insomuch that Montaigne permitted him, by his will, to bear his arms. In his book of Wisdom, which was published at Bourdeaux in the year one thousand six hundred and one, he has inserted a great number

* Orat. pro M. Caelio. Sect. 3.

† Ver. 87.

number of Montaigne's sentiments ; this treatise has been loudly blamed for its freedom by many writers of France, and particularly GARASSE the Jesuit. Our Stanhope, though esteemed an orthodox divine, translated it. BAYLE has remarked, in opposition to these censurers, that of a hundred thousand readers, there are hardly three to be found in any age, who are well qualified to judge of a book, wherein the ideas of an exact and metaphysical reasoning are set in opposition to the most common opinions. POPE has borrowed many remarks from Charron, of which sensible writer Bolingbroke was particularly fond.

6. A godless regent tremble at a star.*

The duke of Orleans, here pointed at, was an infidel and libertine, and at the same time, as well as BOULANVILLIERS and CARDAN, who calculated the nativity of Jesus Christ, was a bigotted believer in judicial astrology : he was said to be the author (which, however, has been doubted) of many of those flimsy songs, nugæ

canoræ, to which the language and the manners of France seem to be peculiarly adapted. He knew mankind: "Quiconque est sans honneur & sans humeur, (said he frequently,) est un courtisan parfaite." Crebillon, the father, a writer far superior to his son, during this profligate and debauched regent's administration, wrote a set of odes against him, of wonderful energy and keenness, and almost in the spirit of Alceus; if it be not a kind of profanation to speak thus of any production of a poet that writes under a despotic government.

7. Alas! in truth, the man but chang'd his mind;
Perhaps was sick, in love, or had not din'd.*

For the destruction of a kingdom, said a man of wit, nothing more is sometimes requisite than a bad digestion of the prime minister. The Grand Seignior offered to assist Henry IV. against his rebellious subjects, not for any deep political reason, but only because he hated the word *League*. It is a fault in Davila, as well as Tacitus,

citus, never to ascribe great events to whim,
caprice, private passions, and petty causes.

8. Judge we by nature? Habit can efface,
Interest o'ercome, or policy take place:
By actions? those uncertainty divides:
By passions? these dissimulation hides:
Opinions? they still take a wider range:
Find, if you can, in what you cannot change.
Manners with fortunes, humours turn with climes,
Tenets with books, and principles with times.*

We find here, in the compass of eight lines,
an anatomy of human nature; more sense and
observation cannot well be compressed and con-
cluded in a narrower space. This passage might
be drawn out into a voluminous commentary,
and be worked up into a system concerning the
knowledge of the world. There seems to be an
inaccuracy in the use of the last verb; the na-
tural temperament is by no means suddenly
changed, or *turned* with a change of climate,
though undoubtedly the humours are originally
—formed by it: *influenced by*, would be a more
proper expression than *turn with*, if the metre
would admit it.

9. His passion still, to covet gen'ral praise;
 His life, to forfeit it a thousand ways;
 A constant bounty, which no friend has made;
 An angel tongue, which no man can persuade;
 A fool with more of wit than half mankind;
 Too rash for thought, for action too refin'd;
 A tyrant to the wife his heart approves;
 A rebel to the very king he loves;
 He dies an out-cast of each church and state;
 And, harder still, flagitious, yet not great.*

This character of the Duke of Wharton is finished with much force and expressiveness;† the contradictions that were in it are strongly contrasted. In an entertaining work lately published, which, it is hoped, will diffuse a relish for biography, we have a remarkable anecdote relating to this nobleman's speech in favour of the Bishop of Rochester. His Grace, then in opposition to the Court, went to Chelsea the day before the last debate on that prelate's affair, where acting contrition, he professed being determined to work out his pardon at Court by speaking
against

* Ver. 195.

† Compare it with that of Zimri, the Duke of Buckingham, in *Absalom and Achitophel*; in which Dryden has excelled our author.

against the bishop, in order to which he begged some hints. The minister was deceived, and went through the whole cause with him, pointing out where the strength of the argument lay, and where its weakness. The Duke was very thankful, returned to town, passed the night in drinking, and, without going to bed, went to the House of Lords, where he spoke for the bishop, recapitulating, in the most masterly manner, and answering all that had been urged against him.*

10. When Cæline by rapine swell'd his store ;
 When Cæsar made a noble dame a whore ;
 In this the lust, in that the avarice,
 Were means, not ends ; ambition was the vice.†

The same passion excited Richlieu to throw up the dyke at Rochelle, and to dispute the prize of poetry with Corneille ; whom to traduce was the surest method of gaining the affection of this ambitious minister, who aspired equally to excel

K 3

in

* Catalogue of the Royal and Noble Authors of England, vol. ii. p. 133.

in all things; nay, who formed a design to be canonized as a saint. A perfect contrast to the character of Cardinal Fleury, who shewed that it was possible to govern a great state with moderate abilities, and a mild temper. His ministry is impartially represented by Voltaire in the age of Louis XIV.

11. Lucullus, when frugality could charm,
Had roasted turnips in the Sabine farm.*

Few writers of his country have displayed a greater energy of sentiment than Crebillon;† in his *Catiline* we have a noble one that may illustrate this doctrine of POPE: “If (says this fierce and inflexible conspirator) I had only Lentuluses of my party, and if it was filled only with men of virtue, I should easily assume that character

* Ver. 217. See *Considerations on Lucullus*, in the second vol. of L'Abbé de St. Real, p. 1.

† The creditors of Crebillon would have stopped the profits of this tragedy; but the spirited old bard appealed to the king in council, and procured an honourable decree in his favour, setting forth, that works of genius should not be deemed effects that were capable of being seized. This writer's works were lately printed in a magnificent manner at the Louvre, in two volumes quarto, at the expence of Madame Pompadour.

racter also, and be more virtuous than any of them."

*Et s' il n' étoit rempli que d' hommes vertueux,
Je n' aurois pas de peine à l'être encore plus qu' eux.*

12. In this one passion man can strength enjoy,
As fits give vigour just when they destroy.*

The strength and continuance of what our author calls the ruling passion, is strongly exemplified in EIGHT characters; namely, the POLITICIAN, the DEBAUCHEE, the GLUTTON, the OECONOMIST, the COQUET, the COURTIER, the MISER, and the PATRIOT. Of these characters, the most lively, because the most dramatic, are the fifth and seventh. There is true humour also in the circumstance of the frugal crone who blows out one of the consecrated tapers in order to prevent its wasting. Shall I venture to insert another example or two? An old usurer, lying in his last agonies, was presented by the priest with the crucifix. He opened his eyes a moment before he expired, attentively gazed on it, and

cried out, "These jewels are counterfeit, I cannot lend more than ten pistoles upon so wretched a pledge." To reform the language of his country was the ruling passion of Malherbe. The priest who attended him in his last moments, asked him if he was not affected with the description he gave him of the joys of heaven? "By no means, (answered the incorrigible bard;) I desire to hear no more of them, if you cannot describe them in a purer style." Both these stories would have shone under the hands of POPE.

This doctrine of our author may be farther illustrated by the following passage of Bacon: "It is no less worthy to observe, how little alteration, in good spirits, the approaches of death make; for they appear to be the same men till the last instant. Augustus Cæsar died in a compliment; *Liſia, conjugii nostri memor, vive et vale.* Tiberius in dissimulation; as Tacitus saith of him: *Jam Tiberium vires et corpus, non dissimulatio deserebant.* Vespasian, in a jest; *Ut puto Deus fio.* Galba with a sentence; *Feri, si ex re sit populi Romani;* holding forth his neck.

Septimius Severus, in dispatch; Adeste, si quid mihi restat agendum."*

This epistle concludes with a stroke of art worthy admiration. The poet suddenly stops the vein of ridicule with which he was flowing, and addresses his friend in a most delicate compliment, concealed under the appearance of satire.

And you! brave Cobham, to the latest breath,
Shall feel your ruling passion strong in death:
Such in those moments as in all the past;
"Oh save my country, heav'n, shall be your last."

13. Narcissa's nature, tolerably mild,
To make a wash, would hardly stew a child;
Has ev'n been prov'd to grant a lover's pray'r;
And paid a tradesman once to make him stare;
Gave alms at Easter, in a Christian trim;
And made a widow happy for a whim.†

The epistle on the characters of women, from whence this truly witty character is taken, is highly finished, and full of the most delicate satire.

* Bacon's Essays. Essay ii. which were much read by POPE.

† Epist. ii. v. 53.

satire. Bolingbroke, a judge of the subject, thought it the master-piece of POPE. But the bitterness of the satire is not always concealed in a laugh. The characters are lively, though uncommon. I scarcely remember one of them in our comic writers of the best order. The ridicule is heightened by many such strokes of humour, carried even to the borders of extravagance, as that in the second line, here quoted. The female foibles have been the subject of, perhaps, more wit, in every language, than any other topic that can be named. The sixth satire of Juvenal, though detestable for its obscenity, is undoubtedly the most witty of all his sixteen; and is curious for the picture it exhibits of the private lives of the Roman ladies. POPE confines himself to paint those inconsistencies of conduct, to which a volatile fancy is thought to incline the sex. And this he exemplifies in the contrarieties that may be discovered in the characters of the AFFECTED, the SOFT-NATURED, the WHIMSICAL, the LEWD and VICIOUS, the WITTY and REFINED. In this comprehensive view is, perhaps, included each species of female folly and absurdity, which is the proper object of
ridicule.

ridicule. If this Epistle yields, in any respect, to the tenth satire of Boileau on the same subject, it is in the delicacy and variety of the transitions, by which the French writer passes from one character to another, always connecting each with the foregoing. It was a common saying of Boileau, speaking of La Bruyere, that one of the most difficult parts of composition was the art of transition. That we may see how happily POPE has caught the manner of Boileau, let us survey one of his portraits : it shall be that of his learned lady.

Qui s'offrira d'abord ? c'est cette Scavante,
 Qu'estime Roberval, & que Sauveur frequente.
 D'ou vient qu'elle a l'œil trouble, & le teint si terni ?
 C'est que sur le calcal, dit-on, de Cassini,
 Un Astrolabe en main, elle a dans sa goûtiere
 Il suivre Jupiter passé le nuit entiere :
 Gardons de la troubler. Sa science, se croy,
 Aura par s'occuper ce jour plus d'un employ.
 D'un nouveau microscope ou doit en sa présence
 Tantost chez Dalancé faire l'experience ;
 Puis d'une femme morte avec son embryon,
 Il faut chez Du Vernay voir la dissection.*

* Which last line is a little gross and offensive : as it must be confessed are some of POPE. There is not a single stroke

14. No thought advances, but her eddy brain
 Whisks it about, and down it goes again.
 Full sixty years the world has been her trade,
 The wisest fool much time has ever made.
 From loveless youth to unrespected age,
 No passion gratify'd, except her rage.
 So much the fury still outran the wit,
 The pleasure miss'd her, and the scandal hit.*

These spirited lines are part of a character designed for the famous Duchess of Marlborough, whom SWIFT had also severely satirized in the *Examiner*. Her beauty, her abilities, her political intrigues, are sufficiently known.† The violence

of this sort in Young's Satires on Women. I wish the delicacy and reservedness of four or five Ladies now living, who have real learning and taste, would permit me to insert their names in this place, as a contrast to this affected character in Boileau.

* Ver. 121. Epist. ii.

† See the account of her own conduct, drawn up under her own eye and direction, by Mr. HOOKE, author of the Roman History, of the Life of Fenelon, and of the translation of the Travels of Cyrus. Dr. KING, of St. Mary Hall, in Oxford, informed me, that this elegant translation was made at Dr. Cheyne's house at Bath, and that he himself had often been Hooke's Amanuensis on this occasion, who dictated his translation to him with uncommon facility and rapidity. The Duchess rewarded Hooke with 5000l. for his trouble;

violence of her temper frequently broke out into wonderful and ridiculous indecencies. In the last illness of the great Duke, her husband, when Dr. Mead left his chamber, the Duchess, disliking his advice, followed him down stairs, *swore* at him bitterly, and was going to tear off his periwig. Her friend, Dr. Hoadly, bishop of Winchester, was present at this scene. These lines were shewn to her Grace as if they were intended for the portrait of the Duchess of Buckingham; but she soon stopped the person that was reading them to her, and called out aloud, "I cannot be so imposed upon—I see plainly enough for whom they are designed;" and abused POPE most plentifully on the subject; though she was afterwards reconciled to, and courted him. This character, together with those of PHILOMEDE and CLOE, were first published in this edition of POPE. They are all animated
with

but quarrelled with him afterwards, because, as she affirmed, he attempted to convert her to Popery. Hooke was a Mystic, and a Quietist, and a warm disciple of Fenelon. It was he who brought a Catholic priest to take our author's confession on his death-bed. The priest had scarce departed, when Polingbroke, coming over from Battersea, flew into a great fit of passion and indignation on the occasion.

with the most poignant wit. That of Cloe is particularly just and happy, who is represented as content merely and only to *dwell in decencies*, and satisfied to avoid giving offence; and is one of those many insignificant and useless beings,

Who want, as thro' blank life they dream along,
Sense to be right, and passion to be wrong;

as says the ingenious author of the *Universal Passion*; a work that abounds in wit, observation on life, pleasantry, delicacy, urbanity, and the most well-bred raillery, without a single mark of spleen and ill-nature. These were the first *characteristical* satires in our language, and are written with an ease and familiarity of style, very different from this author's other works. The four first were published in folio, in the year 1725;* and the fifth and sixth, incomparably the

* In these, the characters of *Clarinda*, of *Xantippe* the violent lady, of *Delia* the chariot-driver, of *Master Betty* the huntress, of *Daphne* the critic, of *Lemira* the sick lady, of the female *Philosopher*, of the *Theologist*, of the languid lady, of *Thalestris* the swearer, of *Lyce* the old beauty, of *Lavinia*, of a nymph of spirit, of *Julia* the manager, of *Alicia* the sloven, of *Clio* the slanderer, of the affected *Asturia*, of the female

the best, on the characters of women, in the year 1727; that is, eight years before this epistle of POPE. Dr. Young was one of the most amiable and benevolent of men; most exemplary in his life, and sincere in his religion.* Nobody ever said more brilliant things in conversation. The late Lord MELCOMBE informed me, that when he and Voltaire were on a visit to his Lordship at Eastbury, the English poet was far superior

Atheist, and of the female *Gamester*, are all of them drawn with truth and spirit. And the introductions to these two satires, particularly the address to the incomparable Lady Betty Germain, are perhaps as elegant as any thing in our language. After reading these pieces, so full of a knowledge of the world, one is at a loss to know what Mr. POPE could mean by saying, that though *Young* was a man of genius, yet that *he wanted common sense*.

* Mr. Walter Harte assured me, he had seen the pressing letter that Dr. Young wrote to Mr. POPE, urging him to write something on the side of Revelation, in order to take off the impressions of those doctrines which the *Essay on Man* were supposed to convey. He alluded to this in the conclusion of his first Night-Thought.

O had he press'd his theme, pursu'd the track

Which opens out of darkness into day!

O had he mounted on his wing of fire,

Soar'd where I sink, and sung *immortal* man!

Here had he blest mankind, and rescu'd me!

rior to the French, in the variety and the novelty of his bon mots and repartees; and Lord Melcombe was himself a good judge of wit and humour, of which he himself had a great portion. If the friendship with which Dr. Young honoured me, does not mislead me, I think I may venture to affirm, that many high strokes of character in his *Zanga*, many sentiments and images in his *Night-Thoughts*, and many strong and forcible descriptions in his Paraphrase on *Job*, mark him for a sublime and original genius. Though at the same time I am ready to confess, that he is not a correct and equal writer,* and was too often turgid and hyperbolical.

15. See how the world its veterans rewards,
A youth of frolics, an old age of cards;

Fair

* So little sensible are we of our own imperfections, that the very last time I saw Dr. Young, he was severely censuring and ridiculing the false pomp of fustian writers, and the nauseousness of *bombast*. I remember he said, that such torrents of eloquence were *muddy* as well as *noisy*; and that these *violent* and *tumultuous* authors put him in mind of a passage in Milton, B. ii. v. 539.

Others, with vast Typhæan rage more fell,
Rend up both rocks and hills, and ride the air
In whirlwind. Hell scarce holds the wild uproar.

Fair to no purpose, artful to no end,
 Young without lovers, old without a friend ;
 A fop their passion, but their prize a sot ;
 Alive, ridiculous; and dead, forgot.*

The antithesis, so remarkably strong in these lines, was a very favourite figure with our poet : he has, indeed, used it but in too many parts of his works ; nay, even in his translation of the Iliad, † where it ought not to have been admitted,

VOL. II.

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and

* Ver. 243.

† Voltaire speaks thus of La Motte : so popular and acute a critic may, perhaps, be attended to.—Au-lieu d'échauffer son génie en tâchant de copier les sublimes peintures d'Homère, il voulut lui donner de l'esprit ; c'est la Manie de la plupart des François ; une espèce de pointe qu'ils appellent un trait, une petite antithèse, un léger contraste de mots leur suffit.—The following lines are instances :

On offense les dieux, mais par des sacrifices
 De ces dieux irrités on fait des dieux propices.

And again,

Tout le camp s'écria dans une joie extrême,
 Que ne vaincra-t-il point, il s'est vaincu lui meme.

I must only just add, that La Motte, in all the famous dispute about the ancients, never said a thing so ill-founded, and so void of taste, as the following words of the same Voltaire :

“ Homère

and which Dryden has but rarely used in his Virgil. Our author seldom writes many lines together without an antithesis. It must be allowed sometimes to add strength to a sentiment by an opposition of images; but too frequently repeated, it becomes tiresome and disgusting. Rhyme has almost a natural tendency to betray a writer into it. But the purest authors have despised it, as an ornament pèrt, and puerile, and epigrammatic. Seneca, Pliny, Tacitus, and later authors, abound in it. Quintilian has sometimes used it with much success; as when he speaks of style; *Magna, non nimia; sublimis, non abrupta; severa, non tristis; læta, non luxuriosa; plena, non tumida.* And sometimes Tully; as, *Vicit pudorem libido, timorem audacia, rationem amentia.* But these writers fall into this mode of speaking but seldom, and do not make it their *constant*.

“Homere n’ a jamais fait répandre de pleurs.” *Affectus* quidem vel illos *mites* vel hos *concitatos*, nemo erit tam indoctus qui non in sua potestate hunc auctorem habuisse fateatur. Quintilian, lib. 10. cap. 1. Had Voltaire ever read Quintilian? or rather, had he ever read Homer—in the original? “If Boileau (said the Prince of Conti) does not write against Perrault, I will go myself to the Academy, and I will write upon his seat, *Brutus, you are asleep.*”

constant and general manner. Those moderns who have not acquired a true taste for the simplicity of the best ancients,* have generally run into a frequent use of *point, opposition, and contrast.* They who begin to study painting, are struck at first with the pieces of the most vivid colouring; they are almost ashamed to own, that they do not relish and feel the modest and reserved beauties of Raphael. The exact proportion of St. Peter's at Rome, occasions it not to appear so great as it really is. 'Tis the same in writing; but, by degrees, we find that Lucan, Martial, Juvenal, Q. Curtius, and Florus, and others of that stamp, who abound in figures that contribute to the false florid, in luxuriant metaphors, in pointed conceits, in lively antitheses, unexpectedly darted forth, are contemptible for the very causes which once excited our admiration. 'Tis then we relish Terence, Cæsar, and Xenophon.

16. Kept dress for Duchesses, *the world shall know it,*
To you gave sense, good-humour, and a poet.†

L 2

The

* See what Dionysius says of Isocrates, p. 99, v. 2, Edit. Sylb. There are no antitheses in Demosthenes.

† Ver. 291.

The world shall know it—is an unmeaning expression, and a poor expletive, into which our poet was forced by the rhyme.*

Maudit soit le premier, dont la verve insensée,
 Dans les bornes d' un vers renferma sa pensée,
 Et donnant à ses mots une étroite prison,
 Voulut avec la rime enchaîner la raison.†

Rhyme also could alone be the occasion of the following faulty expressions, taken too from some of his most finished pieces :

Not Cæsar's Empress would *I* deign to prove—
 If Queensberry to strip *there's* no compelling—
 Rapt into future times the *bard* begun—
 Know all the noise the busy *world* can keep—
 If true, a woful likeness, and *if* lyes—
 Nothing so true as what you once *let* fall—
 For Virtue's self may too much *zeal* be had—
 ——— can no *wants* endure—

Nay,

* La Rime gêne plus qu'elle n' orne les vers. Elle les charge d'Epithètes; elle rend souvent la diction forcée, & pleine d' une vaine parure. En allongant les discours, elle les affoiblit. Souvent on a recours à un vers inutile, pour en amener un bon: FENELON to M. DE LA MOTTE. Lettres, p. 62. A Cambray, 26 Janvier, 1719.

Nay, half in heav'n *except what's mighty odd—*

—— can have no *flaw—*

—— on such a world *we fall—*

—— take scandal *at a spark—*

—— do *the knack*, and —— do *the feat—*

And more instances might be added, if it were not disagreeable to observe these straws in amber. But if rhyme occasions such inconveniencies and improprieties in so exact a writer as our author, what can be expected from inferior versifiers? It is not my intention to enter into a trite and tedious discussion of the several merits of rhyme and blank verse. Perhaps rhyme may be properest for shorter pieces; for lyric, elegiac, and satiric poems; for pieces where closeness of expression, and smartness of

L S

style,

* Our author told Mr. HARTE, that,* in order to disguise his being the author of the second epistle of the Essay on Man, he made, in the first edition, the following bad rhyme:

A cheat! a whore! who starts not at the *name*,

In all the inns of court, or Drury-Lane?*

And HARTE remembered to have often heard it urged, in enquiries about the author, whilst he was unknown, that it was impossible it could be POPE's, on account of this very passage. POPE inserted many good lines in *Harte's Essay on Reason*.

style, are expected : but for subjects of a higher order, where any enthusiasm or emotion is to be expressed, or for poems of a greater length, blank verse is undoubtedly preferable. An epic poem in rhyme appears to be such a sort of thing, as the *Æneid* would have been if it had been written, like Ovid's *Fasti*, in hexameter and pentameter verses ; and the reading it would have been as tedious as the travelling through that one long, strait, avenue of firs, that leads from *Moscow* to *Petersburgh*. I will give the reader Mr. POPE's own opinion on this subject, and in his own words, as delivered to Mr. Spence : “ I have *nothing* to say for rhyme ;* but that I doubt if

* Boileau, whose practice it was to make the second line of a couplet before the first, having written (in his second satire) this line,

Dans mes vers recousus mettre en pieces Malherbe,

it was thought impossible by La Fontaine and Moliere, and other critical friends, for him to find a proper rhyme for the word Malherbe : at last he hit upon the following ;

Et transposant cent fois & le nom & le verbe.

Upon shewing which line to La Fontaine, he cried out, “ Ah ! how happy have you been, my friend ! I would give the very best

if a poem can *support* itself without it in our language, unless it be stiffened with such strange words as are likely to destroy our language itself. The high style that is affected so much in blank verse, would not have been supported even in Milton, had not his subject turned so much on such *strange* and *out of the world* things as it does."* May we not, however, venture to observe, that more of that true harmony which will best *support* a poem, will result from a *variety* of pauses, and from an intermixture of those different *feet* (iambic and trochaic particularly) into which our language naturally falls, than from the uniformity of *similar terminations*?

L 4

" There

best of all my Tales to have made such a discovery." So important in the eyes of the French poets is a lucky rhyme! *Voltaire* gives us the following anecdote. Questions sur l'Encycloped. Partie 5, 255 page. " Jè me souviendrai toujours que je demandai au célèbre POPE, pourquoi Milton n'avait pas rimé son Paradis perdu ; & qu'il me répondit, *Because he could not ; parce qu'il ne le pouvait pas.*"—But the most harmonious of rhymers has said, " What rhyme adds to sweetness, it takes away from *sense*." DRYDEN.—The rhymes in *L'Allegro* and *Il Penseroso* are just and correct.

* But there are many passages in Milton of the most flowing softness and smoothness, without any marks of this high style, any hard or antiquated words, or harsh inversions, which

“There can be no music,” says COWLEY, *“with only one note.”*

17. Blest paper-credit ! last and best supply !
 That lends corruption lighter wings to fly !
 Gold, imp'd by thee, can compass hardest things,
 Can pocket States, can fetch or carry Kings ;
 A single leaf shall waft an army o'er,
 Or ship off Senates to a distant shore ;
 A leaf, like Sybils', scatter to and fro
 Our fates and fortunes, as the winds shall blow ;
 Pregnant with thousands, * flits the scrap unseen,
 And silent sells a King, or buys a Queen.†

“Not one of my works (said POPE to Mr. Spence) was more laboured than my Epistle on the Use of Riches.” It does, indeed, abound in knowledge of life, and in the justest satire. The lines above quoted, have also the additional merit of touching on a subject that never occurred to former satirists. And though it was difficult to say any thing new about avarice, “a vice that has been so pelted (says COWLEY) with good sentences,” yet has our author done it so successfully,

* The word *flits* heightens the satire, by giving us the strong idea of an obscene and ill-omened bird.

† Of the Use of Riches, p. 62.

fully, that this epistle, together with Lord Bacon's thirty-third *Essay*, contains almost all that can be said on the use and abuse of riches, and the absurd extremes of avarice and profusion. But our poet has enlivened his precepts with so many various characters, and images, as may entitle him to claim the preference over all that have treated on this tempting subject, down from the time of the *Plutus* of Aristophanes. That very lively and amiable old nobleman, the late Lord BATHURST, told me, "that he was much surprised to see what he had with repeated pleasure so often read as an *epistle* addressed to himself, in this edition converted into a *dialogue*; in which," said he, "I perceive I really make but a shabby and indifferent figure, and contribute very little to the spirit of the *dialogue*, if it *must be a dialogue*; and I hope I had generally more to say for myself in the many charming conversations I used to hold with POPE and Swift, and my old poetical friends."

18. A Statesman's slumbers how this speech would spoil!
 "Sir, Spain has sent a thousand jars of oil;
 Huge bales of British cloth blockade the door;
 A hundred oxen at your levee roar."*

Nothing

Nothing can exceed this ridicule of the many inconveniencies that would have *encumbered villainy*, by bribing and by paying *in kind*. The following examples carry the satire still higher, and can hardly be thought to be excelled by any strokes of and humour in the best parts of Horace, Juvenal, or Boileau.

His Grace will game ; to White's a bull be led,
 With * spurning heels, and with a butting head.
 To White's be carry'd, as to ancient † games,
 Fair coursers, vases, and alluring dames.
 Shall then Uxorio, if the stakes he sweep,
 Bear home six whores, and make his lady weep?
 Or soft Adonis, so perfum'd and fine,
 Drive to St. James's a whole herd of swine?‡

We can only lament that our author did not live long enough to be a witness of the midnight
 (or

* As a consecrated beast to a sacrifice ; and alluding to Virgil, with much pleasantry :

Jam cornu petat, & pedibus ~~qui~~ spargat arenam.

† Alluding to the prizes that Achilles bestows in the games of Homer. Iliad. 23. b.

‡ Ver. 67.

(or morning) *orgies* of the gamesters at Brooks's.
 What a subject for the severity of his satire!
 Perhaps we might have seen men

Safe from the bar, the pulpit, and the throne,
 Yet touch'd and sham'd by *ridicule* alone!

For surely that vice deserves the keenest invective, which, more than any other, has a natural and invincible tendency to narrow and to harden the heart, by *impressing* and *keeping up habits of selfishness*. “I foresee (said MONTESQUIEU to a friend visiting him at *La Brede*) that *gaming* will, one day, be the ruin of Europe. During play, the body is in a state of indolence, and the mind in a state of vicious activity.”

19. Damn'd to the mines, an equal fate betides
 The slave that digs it, and the slave that hides.*

† This is plainly taken from the causes of the *decay of Christian Piety*. “It has always been held

* Ver. 109.

† See the *Adventurer*, No. 63, published 1753. The reflection with which CHARTRES's epitaph, in this epistle, concludes, is from LA BRUYERE.

held (says this excellent writer) the severest treatment of slaves and malefactors, *damnare ad metalla*, to force them to dig in the mines : now this is the covetous man's lot, from which he is never to expect a release." And the character of Helluo, the glutton, who exclaimed, even in his last agonies, (at the end of the first of these epistles,)

—— then bring the jowl !

is clearly borrowed from the conclusion of one of the tales of LA FONTAINE :

Puis qu'il faut que je meure
Sans faire tant de façon,
Qu' on m' apporte tout à l' heure
Le reste de mon poisson.

So true is that candid acknowledgment which our author makes in his sensible preface, " I fairly confess that I have served myself all I could by reading." But the noble passage I shall next quote, he has not borrowed from any writer. It is intended to illustrate the usefulness, in the hands of a gracious Providence, that results from
the

the extremes of avarice and profusion ; and it recurs to the leading principle of our author's philosophy, namely, that contrarieties, and varieties, and excesses, in the moral as well as the natural world, by counter-poising and counter-working each other, contribute ultimately to the *benefit and beauty* of the *whole*.

Hear then the truth : " 'tis Heav'n each passion sends,
And different men directs to different ends ;
Extremes in nature equal good produce,
Extremes in man concur to gen'ral use.
Ask we what makes one keep, and one bestow ?
That Pow'r who bids the ocean ebb and flow ;
Bids seed-time, harvest, equal course maintain,
Thro' reconcil'd extremes of drought and rain ;
Builds life on death, on change duration founds,
And gives th' eternal wheels to know their rounds."*

VOLTAIRE has, in many parts of his works, besides his *Candide*, and his *Philosophical Dictionary*, exerted the utmost efforts of his wit and argument, to depreciate and destroy the doctrine of *Optimism*, and the idea that

Th' eternal art educes good from ill.

He

He imagines, absurdly enough, that the only solid method of accounting for the origin of evil, consistently with the other attributes of God, is not to allow his *omnipotence*.* Sa puissance est très grande ; mais qui nous a dit qu'elle est infinie, quand ses ouvrages nous montrent le contraire ? Quand la seule ressource qui nous reste pour le disculper est d'avouer que son pouvoir n'a pu triompher du mal physique & moral ? Certes, j'aime mieux l'adorer borné que méchant. Peut-être dans la vaste machine de la nature, le bien l'a-t-il emporté nécessairement sur le mal, & l'éternel artisan a été forcé dans ses moyens, en faisant encore (malgré tant de maux) ce qu'il avait de mieux.†

VOLTAIRE, after having run the full career of infidelity and scepticism, seems to have sunk at last into absolute fatalism. The sentiments are, indeed, put into the mouth of MEMMIUS, the friend

* See also *Hume's Dialogues concerning Natural Religion*, 8vo. 1779.

† Questions sur l'Encyclopedie, 9 partie, p. 348. So inconclusive and unphilosophical an assertion, deserves no serious confutation.

friend and patron of LUCRETIVS, and addressed to CICERO; this being the method the French philosopher took to acquaint us with his own thoughts.

Je suis donc ramené malgré moi à cette ancienne idée que je vois être la base de tous les systèmes, dans laquelle tous les philosophes retombent après mille détours, & qui m'est démontrée par toutes les actions des hommes, par les miennes, par tous les événemens que j'ai lus, que j'ai vus, & auxquels j'ai eu part; c'est le fatalisme, c'est la nécessité dont je vous ai déjà parlé.*

20. Like some lone Chartreux stands the good old hall,
Silence without, and fasts within the wall;
 No *rafter'd* roofs with dance and tabor sound,
 No *noontide* bell invites the country round:
 Tenants with sighs the *smoakless* tow'rs survey,
 And turn th' unwilling steeds another way:
Benighted wanderers, the forest o'er,
 Curse the *sav'd* candle, and *unop'ning* door;

While

* "He must have a very good stomach (says Mr. Gray) that can digest the *crumbe recocta* of Voltaire. Atheism is a vile dish, though all the cooks of France combine to make new sauces for it." Letters, quarto, page 385.

While the *gaunt* mastiff, *growling* at the gate,
Affrights the beggar, whom he longs to eat.*

In the worst inn's worst room, with *mat half-hung*,
The floors of *plaister*, and the walls of *dung*,
On once a *flock-bed*, but repair'd with *straw*,
With *tape-ty'd* curtains, never meant to draw,
The *George* and *Garter* *dangling* from that bed
Where *tawdry yellow* strove with *dirty red*,
Great Villiers lies.†——

The use, the force, and the excellence of language, certainly consists in raising *clear, complete, and circumstantial* images, and in turning *readers* into *spectators*. I have quoted the two preceding passages as eminent examples of this excellence, of all others the most essential in poetry. Every epithet here used, *paints* its object, and *paints* it *distinctly*. After having passed over the moat full of cresses, do you not *actually* find yourself in the middle court of this forlorn and solitary mansion, overgrown with docks and nettles? And do you not hear the dog that is going to assault you? Among the other fortunate circumstances that attended Homer, it was not one of the least, that he wrote *before general*
and

and *abstract* terms were invented. Hence his Muse (like his own Helen standing on the walls of Troy) points out every *person*, and *thing*, *accurately*, and *forcibly*. All the views and prospects he lays before us, appear as *fully* and *perfectly* to the eye, as that which engaged the attention of Neptune when he was sitting, (*Iliad*, b. 13. v. 12.)

Ἵψ' ἐπ' ακροτάτης κορυφῆς Σαμῆς ὕλησσης,
Θρηικίης' ἐνθεν γὰρ εἴχαιετο πασα μὲν Ἰδῆ,
φαίνεται δὲ Πριάμοιο πόλις, καὶ νῆες Ἀχαιῶν.

Those who are fond of *generalities*, may think the number of *natural*, *little* circumstances, introduced in the beautiful narration of the expedition of DOLON and DIOMEDE, (Book the 10th,) too *particular* and *trifling*, and below the dignity of Epic poetry. But every reader of a just taste, will always admire the *minute* description of the helmet and crest at verse the 257th; the clapping of the wings of the heron, which they could not see; the *squatting* down among the dead bodies till Dolon had passed; Ulysses *hissing* to Diomede as a signal; the striking the

horses with his bow, because *he had forgotten* to bring his whip with him; and the innumerable circumstances which make this narration so *lively*, so *dramatic*, and so *interesting*. Half the *Iliad* and the *Odyssey* might be quoted as examples of this way of writing: So different from the unfinished, half-formed figures, presented to us by many modern writers. How much is the pathetic heightened by Sophocles, when, speaking of Deianira determined to destroy herself, and taking leave of her palace, he adds a circumstance that *Voltaire* would have disdained!

— Κλαίει δ' ὀργάνων ὅτι
Ψαυσειεν, οἷς ἐχρητο δειλαία παρὸς.*

Among the Roman poets, *Lucretius* will furnish many instances of this sort of strong painting. Witness his portrait of a jealous man, Book the 4th, v. 1130.

Aut quod in ambiguo *verbum* jaculata relinquit;
Aut nimium *jactare* oculos, aliunde *tueri*
Quod putat, in vultuque videt *vestigia* risus.

Of

* *Trachiniæ*, v. 922.

Of Iphigenia going to be sacrificed at the moment when

— *mæstum ante aras astare parentem*

*Sensit, & hunc propter ferrum celare ministros.**

Of Fear, in Book iii. v. 155.

Sudorem itaque & pallorem existere toto

Corpore ; & infringi linguam ; vocemque aboriri ;

Caligare oculos ; sonere aures ; succidere artus.

Without specifying the various *strokes* of nature with which Virgil has described the prognostics of the weather in his first Georgic, let us only consider with what energy he has *enumerated* and *particularized* the gestures and attitudes of his dying Dido : No five verses ever contained more images, or images more *distinctly* expressed :

Illa graves oculos conata attollere, rursus

Deficit ; infixum stridet sub pectore vulnus :

Ter sese attollens, cubitoque innixa levavit,

Ter revoluta toro est : oculisque errantibus, alto

Quæsivit cælo lucem, ingenitque repertâ.†

The words of *Virgil* have here painted the *dying* Dido as *powerfully* as the pencil of *Reynolds* has done when she is just *dead*.

But none of the Roman writers has displayed a greater force and vigour of imagination than *TACITUS*, who was, in truth, *a great poet*.* With what an assemblage of masterly strokes has he exhibited the distress of the Roman army under *Cæcina*, in the first book of the *Annals* ! No^x per diversa inquires ; cum barbari festis epulis, læto cantu, aut truci sonore, subjecta vallium ac resultantes saltus, complerent. Apud Romanos, invalidi ignes, interruptæ voces, atque ipsi passim adjacerent vallo, oberrarent tentoriis, insomnes magis quam pervigiles, ducemque terruit *dira* quies. And what a spectre he then immediately calls up, in the style of *MICHAEL ANGELO* ! Nam Quintilium Varum, sanguine oblitum, & paludibus emersum, cernere & audire visus est, velut vocantem, —

* “ The *Cyropædia* of *Xenophon* is vague and languid ; the *Anabasis* circumstantial and animated ;” says the learned and ingenious Historian of the Decline and Fall of the Roman Empire, Vol. ii. p. 467.

vocantem, non tamen *obsecutus*, & *manum intendentis* repulisse.

A celebrated foreigner, the Count Algarotti, has passed the following censure on our poetry, as deficient in this respect :

“ La poesia dei populi *settentrionali* pare a me, che, generalménte parlando, consista più di *pensieri*, che d' *immagini*, si compiaccia delle riflessione egualmente che dei sentimenti : non sia così *particolareggiata*, e *pittoresca* come e la nostra. Virgilio a. cagione d' esempio rappresentando Didone quando esce alla caccia fa una tal descrizione del suo vestimento, che tutti i ritrattisti, leggendo quel passo, la vestirebbono a un modo :

Tandem progreditur, magnà stipante caterva,
Sidoniam picto chlamydem circumdata limbo ;
Cui pharetra ex auro, crines nodantur in aurum,
Aurea purpuream subnectit fibuli vestem.

— Non così il MILTONO quando describe la nuda bellezza di Eva :

Grace was in all her steps, heav'n in her eye;
In every gesture, dignity and love.

Con quella parole generale, e *astratte* idee di grazia, cielo, amore, e maestà non pare a lei che ognu o si formi in mente una Eva a posta sua?*

It must, indeed, be granted, that this passage gives no distinct and particular idea of the person of Eve; but in how many others has Milton drawn his *figures*, and expressed his *images*, with *energy* and *distinctness*?

Under a coronet his flowing hair
In curls on either cheek play'd; wings he wore
Of many a colour'd plume, sprinkled with gold;
His habit fit for speed succinct, and held
Before his decent steps a silver wand.†

Dire was the tossing, deep the groans; DESPAIR
Tended the sick, busiest from couch to couch;
And over them triumphant Death his dart
Shook, but delay'd to strike.‡

From

* See his works. Livorno. t. 8.

† Par. Lost, b. iii. v. 640.

‡ B. xi. v. 489.

From his slack hand the garland, wreath'd for Eve,
Down dropt, and all the faded roses shed;
Speechless he stood, and pale!*

And SPENSER, the master of MILTON, so much abounds in portraits peculiarly marked, and strongly created, that it is difficult to know which to select from this copious magazine of the most lively painting. The same may be said of SHAKESPEARE, whose little touches of nature it is no wonder VOLTAIRE could not relish, who affords no example of this beauty in his *Henriade*, and gives no proofs of a *picturesque fancy*, in a work that abounds more in *declamation*, in moral and political reflections, than in poetic images; in which there is little *character*, and less *nature*; and in which the author himself appears throughout the piece, and is himself the hero of his poem.†

I have dwelt the longer on this subject, because I think I can perceive many symptoms,

M 4

even

* B. ix. v. 892.

† As much as the author has ventured to censure the epic poem of Voltaire, yet he greatly admires many of his tragedies.

even among writers of eminence, of departing from these *true*, and *lively*, and *minute* representations of Nature, and of *dwelling in generalities*. To these I oppose the testimony of, perhaps, the most judicious and elegant critic among the ancients. Proculdubio qui dicit *expugnatam* esse civitatem, complectitur omnia quæcunque talis fortuna recipit: sed in affectus minus penetrat brevis hic velut nuntius. At si *aperias* hæc quæ verbo uno inclusa erant, *apparebunt* effusæ per domos ac templa *flammæ*, & *ruentium* tectorum fragor, & ex diversis clamoribus unus quidam sonus; *aliorum* fuga incerta; *elii* in extremo *complexu* suorum cohærentes, & infantium faminarumque ploratus, & malè usque in illum diem servati fato senes; tum illa profanorum sacrorumque *direptio*, *efferentium* prædas, *repetentiumque* discursus, & *acti* ante suum quisque prædonem *catenati*, & conata *retinere infantem* suum *mater*, & sicubi majus lucrum est, pugna inter victores. Licet enim hæc omnia, ut dixi, complectatur *eversio*, MINUS EST TAMEN TOTUM DICERE, QUAM OMNIA.*

21. Who

* QUINTILIAN, lib. viii. cap. 3. And see also a passage of exquisite taste in DEMETRIUS PHALEREUS. Page 122 and 123. Oxon. 1676.

21. Who hung with woods yon mountain's sultry brow?
 From the dry rock who bade the waters flow?
 Not to the * skies in useless columns tost,
 Or in proud falls magnificently lost;
 But clear and artless, pouring thro' the plain,
 Health to the sick, and solace to the swain.
 Whose causeway parts the vale with shady rows?
 Whose seats the weary traveller repose?
 Who taught that heav'n-directed spire to rise?
 "The MAN of Ross," each lisping babe replies.
 Behold the market-place with poor o'erspread!
 The Man of Ross divides the weekly bread.

He

* Has not the learned commentator, in his note on this passage, given an illustration rather hard and far-sought, in the following words? *

"The *intimation* in the first line well ridicules the *madness* of fashionable magnificence; these columns aspiring to prop the skies, in a very different sense from the heaven-directed spire in the verse that follows; as the *expression* in the second line exposes the *meanness* of it, in *falling proudly*, to no purpose."—Perhaps the same may be said of a note that follows, on verse 333.

"Cutler and Brutus, dying, both exclaim,
 Virtue and wealth! what are ye but a name!"

—There is a greater beauty in this comparison than the common reader is aware of. Brutus was, in morals at least, a *Stoic*, like his uncle. Now *Stoical virtue* was, as our author truly tells us, not *exercise*, but *apathy*. Contracted all, retiring to the breast. In a word, like Sir J. Cutler's *purse*, nothing for use, but kept ~~close~~ shut, and centered all within himself. Now *virtue* and *wealth*, thus circumstanced, are, indeed, no other than mere names."

He feeds yon alms-house, neat, but void of state,
 Where AGE and WANT sit smiling at the gate :
 Him portion'd maids, apprentic'd orphans blest,
 The young who labour, and the old who rest.*

These lines, which are eminently beautiful, particularly one of the three last, containing a fine prosopopœia, have conferred immortality on a plain, worthy, and useful citizen of Herefordshire, Mr. John Kyrle, who spent his long life in advancing and contriving plans of public utility. The HOWARD of his time ; who deserves to be celebrated more than all the heroes of PINDAR. The particular reason for which I quoted them, was to observe the pleasing effect that the use of common and familiar words and objects, judiciously managed, produce in poetry. Such as are here the words, *causeway, seats, spire, market-place, alms-house, apprentic'd*. A fastidious delicacy, and a false refinement, in order to avoid meanness, have deterred our writers from the introduction of such words ; but DRYDEN often hazarded it, and gave by it a secret charm, and a natural air to his verses, well knowing of what consequence

consequence, it was sometimes to soften and subdue his tints, and not to paint and adorn every object he touched, with perpetual pomp, and unremitted splendor.

22. Sir Balaam now, he lives like other folks,
He takes his chirping pint, and cracks his jokes :
“ Live like yourself,” was soon my Lady’s word ;
And lo ! two puddings smok’d upon the board.*

This tale of Sir Balaam, his progress and change of manners, from being a plodding, sober, plain and punctual citizen, to his becoming a debauched and dissolute courtier and senator, abounds in much knowledge of life, and many strokes of true humour, and will bear to be compared with the exquisite history of Eugenio and Corusodes, in one of SWIFT’s Intelligencers.

Lord BATHURST, Lord LYTTLTON, SPENCE, HARTE, and other of his friends, have assured me, that among intimates, POPE had an admirable talent for telling a story. In great companies he avoided speaking much. And in his examination

amination before the House of Lords, in ATTERBURY's trial, he faltered so much as to be hardly intelligible.

23. You show us, Rome was glorious, not profuse,
And pompous buildings once were things of use :
Yet shall (my Lord) your just, your noble rules,
Fill half the land with imitating-fools.*

Thus our author addresses the EARL of BURLINGTON, who was then publishing the designs of Inigo Jones, and the Antiquities of Rome by Palladio. “ Never was protection and great wealth† (says an able judge of the subject) more generously and judiciously diffused than by this great person, who had every quality of a genius and artist, except envy. Though his own designs were more chaste and classic than Kent's, he entertained him in his house till his death, and was more studious to extend his friend's fame than his own. As we have few samples of architecture more antique and imposing than the colonnade within the court of his house in Piccadilly,

* Epist. iv. ver. 23.

† Mr. Walpole, p. 108. Anecdotes of Painting, vol. iv.

dilly, I cannot help mentioning the effect it had on myself. I had not only never seen it, but had never heard of it, at least with any attention, when, soon after my return from Italy, I was invited to a ball at Burlington-House. As I passed under the gate by night, it could not strike me. At day-break, looking out of the window to see the sun rise, I was surprised with the vision of the colonnade that fronted me. It seemed one of those edifices in Fairy Tales, that are raised by genii in a night's time." POPE having appeared an excellent *moralist* in the foregoing epistles, in this appears to be as excellent a *connoisseur*,* and has given not only some of our *first*, but our *best*, rules and observations on *architecture* and *gardening*, but particularly on the latter of these useful and entertaining arts, on which he has dwelt more largely, and with rather more knowledge of the subject. The following is copied verbatim from a little paper which he gave

* Though he always thought highly of *Addison's* Letter from Italy, yet he said the poet had spoken in terms too general of ~~the~~ finest buildings and paintings, and without much discrimination of taste.

gave to Mr. SPENCE.* “ Arts are taken from nature, and, after a thousand vain efforts for improvements, are best when they return to their first simplicity. A sketch or analysis of the first principles of each art, with their first consequences, might be a thing of most excellent service. Thus, for instance, all the rules of architecture† might be reducible to three or four heads; the justness of the openings, bearings upon bearings, the regularity of the pillars, &c. That which is not just in buildings, is disagreeable to the eye, (as a greater upon a lesser, &c.) and this may be called the *reasoning‡ of the eye*. In laying out a garden, the first and chief thing to be

* “ Who had both taste and zeal for the present style,”
says Mr. Walpole, p. 134.

† Our author was so delighted with Grævius, that he drew up a little Latin treatise on the chief buildings of Rome, collected from this antiquarian. Mr. Gray had also an exquisite taste in architecture, joined to the knowledge of an accurate antiquarian. See the introduction to Bentham’s History of Ely Cathedral, supposed to be drawn up by Gray, or under his eye.

‡ To see all the beauties that a place was susceptible of, was to possess, as Mr. Pitt expressed it, “ *The prophetic eye of taste.*”

be considered, is the genius of the place. Thus at Riskins, now called Piercy Lodge, Lord * * * should have raised two or three mounts, because his situation is all a plain, and nothing can please without variety."

Mr. WALPOLE, in his elegant and entertaining History of *Modern Gardening*, has clearly proved that *Kent* was the artist to whom the English nation was chiefly indebted for diffusing a taste in laying out grounds, of which the French and Italians have no idea. But he adds, much to the credit of our author, that POPE undoubtedly contributed to form Kent's taste. The design of the Prince of Wales's garden at Carleton House, was evidently borrowed from the Poet's at Twickenham. There was a little affected modesty in the latter, when he said, of all his works, he was most proud of his garden: and yet it was a singular effort of art and taste to impress so much variety and scenery on a spot of five acres. The passing through the gloom from the grotto to the opening day, the retiring and again assembling shades, the dusky groves, the larger lawn, and the solemnity of the termination

at the cypresses that lead up to his mother's tomb, are managed with exquisite judgment; and though Lord Peterborough* assisted him

To form his quincunx, and to rank his vines,

those were not the most pleasing ingredients of his little perspective. I do not know whether the disposition of the garden at Rousham, laid out for General Dormer, and in my opinion the most engaging of all Kent's works, was not planned on the model of Mr. POPE's, at least in the opening and retiring "shades of Venus's Vale."

It ought to be observed, that many years before this epistle was written, and before Kent was employed as an improver of grounds, even so early as the year 1713, POPE seems to have been the very first person that censured and ridiculed the

* I cannot forbear adding, in this place, the following anecdote from POPE to Mr. Spence, which I give in his own words: "Lord Peterborough, after a visit to FENELON, Archbishop of Cambray, said to me—Fenelon is a man that was cast in a particular mould, that was never made use of for any body else. He's a delicious creature! But I was forced to get from him as soon as I possibly could, or else he would have made me *pious*."

the formal French, Dutch, false and unnatural, mode in gardening, by a paper in the Guardian, Number 173, levelled against capricious operations of art, and every species of *verdant* sculpture, and *inverted* nature ; which paper abounds with *wit* as well as *taste*, and ends with a ridiculous catalogue of various figures cut in evergreens. Neither do I think that these four lines in this epistle,

Here Amphitrite sails thro' myrtle bow'rs ;
 There gladiators fight, or die in flow'rs :
 Un-water'd see the drooping sea-horse mourn,
 And swallows roost in Nilus' dusty urn,*

do at all excel the following passage in his Guardian :

“ A citizen is no sooner proprietor of a couple of yews, but he entertains thoughts of erecting them into giants, like those of Guildhall. I know an eminent Cook, who beautified his country-seat with a coronation dinner in greens, where you see the champion flourishing on horseback at

one end of the table, and the queen in perpetual youth at the other."

But it was the vigorous and creative imagination of MILTON, superior to the prejudices of his times,* that exhibited in his EDEN, the first hints and outlines of what a beautiful garden should be; for even his beloved ARIOSTO and TASSO, in their luxuriant pictures of the gardens of ALCINA and ARMIDA, shewed they were not free from the unnatural and *narrow* taste of their countrymen; and even his master, SPENSER, has an *artificial fountain* in the midst of his *bower of bliss*.

I cannot forbear taking occasion to remark in this place, that, in the sacred drama, intitled, *L'Adamo*, written and published at Milan, in the year 1617, by GIO. BATTISTA ANDREINI, a Florentine, which Milton certainly had read, (and of which Voltaire has given so false and so imperfect an account, in his *Essay on the Epic Poets*,)

* How astonishing, that his spirit could not be diminished or crushed by poverty, danger, blindness, disgrace, solitude, and old age!

Poets,) the prints that are to represent *Paradise* are full of clipt hedges, square parterres, strait walks, trees uniformly lopt, regular knots and carpets of flowers, groves nodding at groves, marble fountains, and water-works. And yet these prints were designed by CARLO ANTONIO PROCCACHINI, a celebrated landscape painter of his time, and of the school of the CARRACHES: many of those works are still admired at Milan. To every scene of this drama is prefixed a print of this artist's designing. And, as the book is very curious and uncommon, I intend to give a specimen and analysis of it in the Appendix to this volume.

It hence appears, that this enchanting art of modern gardening, in which this kingdom claims a preference* over every nation in Europe, chiefly owes its origin and its improvements to two great poets, MILTON and POPE. May I be suffered to add, in behalf of a favourite author, and who

N 2

would

* In CASTELL's *Villas of the Ancients Illustrated*, folio, London, 1728, may be seen how much the celebrated Tuscan villa resembled our gardens, as they were planned a few years

would have been a first-rate poet, if his style had been equal to his conceptions, that the Seasons of THOMSON have been very instrumental in diffusing a general* taste for the beauties of *nature* and *landscape*?

24. To build, to plant, whatever you intend,
 To rear the column, or the arch to bend,
 To swell the terrace, or to sink the grot;
 In all, let Nature never be forgot:
 But treat the Goddess like a modest fair;
 Nor over-dress, nor leave her wholly bare;
 Let not each beauty ev'ry where be spy'd,
 When half the skill is decently to hide.
 He gains all points who pleasingly confounds,
 Surprises, varies, and conceals the bounds.†

The best comments that have ever been given on these sensible and striking precepts, are, *Pains-hill*, *Hagley*, the *Leasowes*, *Persefield*, *Woburn*, *Stourhead*, and *Blenheim*; all of them exquisite scenes in different styles, and fine examples of *practical* poetry.

25. Consult

* It is only within a few years that the picturesque scenes of our own country, our lakes, mountains, cascades, caverns, and castles, have been visited and described.

25. Consult the GENIUS* of the place in all,
 That tells the waters, or to rise or fall;
 Or helps th' ambitious hill the heav'ns to scale,
 Or scoops in circling theatres the vale;
 Calls in the country, catches op'ning glades,
 Joins willing woods, and varies shades from shades.
 Now breaks or now directs th' intending lines,
 Paints as you plant, and as you work designs.†

Would it not give life and vigour to this noble
prosopopœia, if we were to venture to alter only
 one word, and read, in the second line,

He tells the waters——

N 3

instead

* Dr. Warburton's discoveries of some latent beauties in this passage, seem to be fanciful and groundless, and never thought of by the author. "First, the *Genius* of the place (says this commentator) *tells the waters*, or simply gives directions: then, *he helps th' ambitious hill*, or is a fellow-labourer: then again, *he scoops the circling theatre*, or *works alone*, and in *chief*. Afterwards, rising fast in our idea of dignity, he *calls in the country*, alluding to the orders of princes in their progress, when accustomed to display all their state and magnificence: his character then *grows sacred*, he *joins willing woods*, a *métaphor* taken from one of the offices of the priesthood; till, at length, he becomes a divinity, and *creates and presides* over the whole.

— Now breaks, or now directs——&c."

instead of

That tells—?

Our author is never happier than in his allusions to painting, an art he so much admired and understood. So below, at verse 81,

*The wood supports the plain, the parts unite,
And strength of shade contends with strength of light.*

Indeed, the two arts in question differ only in the materials which they employ. And it is neither exaggeration, or affectation, to call Mr. BROWN a great *painter*; for he has realized

*Whate'er LORRAIN light-touch'd with softening hue,
Or savage ROSA dash'd, or learned POUSSIN drew.**

26. Still follow sense, of ev'ry art the soul;
Parts answering parts, shall slide into a whole;
Spontaneous beauties all around advance,
Start ev'n from difficulty, strike from chance;
Nature shall join you; Time shall make it grow
A work to wonder at—perhaps a Stow.†

I must

* Castle of Indolence, st. 38.

† Ver. 65.

I must confess (says the Earl of Peterborough, Letter 34, Vol. viii.) that, in going to Lord Cobham's, I was not led by curiosity; I went thither to see what I had seen, and what I was sure to like. I had the idea of those gardens so fixed in my imagination by many descriptions, that nothing surprised me; immensity and Vanbrugh appear in the whole, and in every part. Your joining in your letter animal and vegetable beauty, makes me use this expression: "I confess the stately SACHARISSA at Stow, but am content with my little AMORET." (meaning Bevis Mount, near Southampton.) It is plain, therefore, that Lord P. was not pleased with these gardens; but they have, since his time, received many capital alterations and additions; of which the ingenious author of *Observations on Modern Gardening* has given an accurate account, and a minute analysis, in page 213 of his entertaining work; and he concludes his description in the following words: "Magnificence and splendor are the characteristics of Stow; it is like one of those places celebrated in antiquity, which were devoted to the purposes of religion, and filled with sacred groves, hallowed fountains, and temples

dedicated to several deities ; the resort of distant nations, and the object of veneration to half the heathen world : this pomp is, at Stow, blended with beauty ; and the place is equally distinguished by its amenity and grandeur."

27. And Nero's terraces desert their walls.*

This line is obscure ; it is difficult to know what is meant by the terraces deserting their walls. In line 171, below, is another obscurity ;—" *his* hard heart denies :"—it does not immediately occur *whose* heart, the word is so far-separated from the person intended.

28. Ev'n in an ornament its place remark,
Nor in an hermitage set Dr. CLARKE.†

These lines are as ill-placed, and as injudicious as the busto which they were designed to censure. POPE caught an aversion to this excellent man from BOLINGBROKE, who hated CLARKE, not only because he had written a bock which this declamatory philosopher could not confute, but

* Ver. 72.

† Ver. 77.

but because he was a favourite of Queen CAROLINE. In our author's manuscripts were two other lines upon this writer :

Let CLARKE live half his days the poor's support,
But let him pass the other half at Court.

His *Attributes*, and his *Sermons*, will be read and admired by all lovers of good reasoning, as long as this Epistle by all lovers of good poetry.

29. At Timon's villa let us pass a day,
Where all cry out, "What sums are thrown away!"*

The whole gang of malignant and dirty scribblers, who envied the success and superior merit of POPE, was in arms at this description, which they applied to the Duke of Chandos, and his house at Canons. Welsted published in folio, a most abusive libel, entitled, *Of Dulness and Scandal, occasioned by the Character of Lord Timon, &c.* And Lady Wortley Montague joined in the accusation, in her *Verses* addressed to the *Imitator*

*tor of Horace.** The Duke, though at first alarmed, was, it is said, afterwards convinced of our author's innocence. I have thought it not improper to insert at length the following letter, as it contains the most direct and positive denial of this fact; as it was written at the very time to a private friend, and expressed all POPE's feelings on the subject; and as it is not to be found in this edition of his works. It is addressed to Aaron Hill, Esq. an affected and fustian writer,† but

* These are the lines. Page 5, folio. London, for A. Dodd.

But if thou see'st a great and generous heart,
 Thy bow is doubly bent to force a dart.
 Nor only justice vainly we demand,
 But even benefits can't rein thy hand;
 To this, or that, alike in vain we trust,
 Nor find thee less ungrateful than unjust.

† See his *Athelwood*; and his translation of that fine play *Merope*, which I have frequently reproached Mr. Garrick for acting: his *Poem on Acting*: his *Poem in Praise of Blank Verse*, which begins thus; and which one would think was burlesque:

Up, from Rhyme's popped vale! and ride the storm
 That thunders in blank verse!

but who, by some means or other, gained our author's confidence and friendship.

Twickenham, Dec. 22, 1731.

“ DEAR SIR,

“ I THANK you for your tragedy *Athelwood*, which I have read over a *sixth* time, and of which I not only preserve, but increase, my esteem. You have been kind to this age, in not telling the next, in your preface, the ill taste of the town; of which the reception you describe it

See his works throughout, in 4 vols. octavo; from which the *Treatise on the Bathos* might have been much enriched with many truly ridiculous examples, viz.

Some black-soul'd fiend, some fury ris'n from hell,
Has darken'd all discernment. MEROPE.

————— Thro' night's eye
Saw the pale murderer stalk! Ibid.

Some hint's officious reach had touch'd her ear.

One is surprised that such a writer could be an intimate friend of Bolingbroke, Pope, and Thomson. He had, however, the merit of being one of the very first persons who took notice of Thomson, on the publication of *Winter*, on which he wrote a complimentary copy of verses. See a letter of Thomson's to Hill, dated Goodman's Coffee-house, 1726.

it to have given of your play—worse, indeed, than I had heard, or could have imagined—is a more flagrant instance than any of *those trifles* mentioned in *my Epistle* ; which yet, I hear, the sore vanity of our pretenders to taste flinches at extremely. The *title* you mention had been properer to that Epistle. I have heard no criticisms about it, nor do I listen after them. Nos hæc novimus esse nihil. (I mean, I think the verses to be so :) But as you are a man of tender sentiments of honour, I know it will grieve you to hear another undeservedly charged with a crime his heart is free from ; for, if there is truth in the world, I declare to you, I never imagined the least application of what I said of Timon could be made to the D— of Ch——s, than whom there is scarce a more blameless, worthy, and generous, beneficent character, among all our nobility : And if I have not lost my senses, the town has lost 'em, by what I heard so late as but two days ago, of the uproar on this head. I am certain, if you calmly read every particular of that description, you'll find almost all of 'em point-blank the reverse of that person's villa. It's an awkward thing for a man to print, in defence of

his own work, against a chimæra : you know not who, or what, you fight against ; the objections start up in a new shape, like the armies and phantoms of magicians, and no weapon can cut a mist or a shadow. Yet it would have been a pleasure to me, to have found some friend saying a word in my justification, against a malicious falsehood. I speak of such as have known, by their own experience, these twenty years, that I always took up their defence, when any stream of calumny ran upon them. If it gives the Duke one moment's uneasiness, I should think myself ill paid, if the whole earth admir'd the poetry ; and, believe me, would rather never have written a verse in my life, than any one of 'em should trouble a truly good man. It was once my case before, but happily reconciled ; and, among generous minds, nothing so endears friends, as the having offended one another. I lament the malice of the age, that studies to see its own likeness in every thing ; I lament the dulness of it, that cannot see an excellence. The first is my unhappiness, the second yours. I look upon the fate of your piece, like that of a great treasure, which is bury'd as soon as brought to light ;

light; but it is sure to be dug up the next age, and enrich posterity."

30. His study! with what authors is it stor'd?
 In books, not authors, curious is my Lord:
 To all their dated backs he turns you round;
 These Aldus printed, these Du Sueil has bound:
 Lo! some are vellum, and the rest as good,
 For all his Lordship knows; but they are wood.*

There is a flatness and insipidity in the last couplet, much below the usual manner of our author. YOUNG has been more sprightly and poignant on the same subject.

With what, O, Codrus! is thy fancy smit?
 The flower of learning, and the bloom of wit.
 Thy gaudy shelves with crimson bindings glow,
 And EPICURE is a perfect beau;
 How fit for thee! bound up in crimson too,
 Gilt, and like them devoted to the view.
 Thy books are *furniture*. Methinks 'tis hard
 That Science should be purchas'd by the yard;
 And TONSON, turn'd upholsterer, send home
 The gilded leather to *fit up* thy room.†

31. Where

31. Where *sprawl* * the Saints of VERRIO and LAGUERRE.†

One single verb has marked with felicity and force, the distorted attitudes, the indecent subjects, the want of nature and grace, so visible in the pieces of these two artists, employed to adorn ‡ our royal palaces and chapels. “ I cannot help thinking, (says POPE to Mr. Allen, in Letter 89, vol. ix.) and I know you will join with me, who have been making an altar-piece, that the zeal of the first reformers was ill-placed, in removing *pictures* (that is to say, *examples*) out of churches ;§ and yet suffering *epitaphs* (that

* He is not so happy in the use of another verb below, at verse 153.

The rich buffet well-colour'd serpents *grace*.

† Ver. 146.

‡ Strange as it may seem, yet I believe we may venture to assert, that there is not a painted ceiling, or stair-case, in this kingdom, that we should not be ashamed to shew to an intelligent foreigner.

§ The chapel of New College, in Oxford, will soon receive a singular and invaluable ornament; a window, the glass of which is stained by Mr. JERVIS, from that exquisite picture of the Nativity by Sir Joshua Reynolds.

(that is to say, flatteries and false history) to be a burthen to church-walls, and the shame as well as derision of all honest men." This is the sentiment, it may be said, of a *papistical* poet; and yet I cannot forbear thinking it is founded on good sense, and religion well understood. Notwithstanding the illiberal and ill-grounded rage which has lately been excited against Popery, yet I hope we may still, one day, see our places of worship beautified with proper ornaments, and the generosity and talents of our living artists perpetuated on the naked walls of St. Paul's.

32. To rest the cushion and soft Dean invite,
Who never mentions hell to ears polite.*

This, it seems, was a fact concerning a certain smooth, and supple, and inoffensive Divine, one, we may imagine, that held the doctrines which Dr. Young so agreeably laughs at in his sixth satire:

" Shall pleasures of a short duration chain
A *Lady's* soul in everlasting pain?
Will the great Author us poor worms destroy,
For now and then a *sip* of transient joy?"

No, He's for ever in a smiling mood ;
 He's like themselves ; or how could he be good ?
 And they blaspheme, who blacker schemes suppose.
 Devoutly thus, Jehovah they depose,
 The pure, the just ! and set up, in his stead,
 A deity, that's perfectly *well-bred* !

33. Yet hence the poor are cloath'd, the hungry fed ;
 Health to himself, and to his infants bread,
 The lab'rer bears.*————

A fine turned and moral reflection, which illustrates the doctrines of his Essay, in the second epistle, when he says, at line 237,

Each individual seeks a sev'ral goal ;
 But Heav'n's great view is One, and that the whole ;
 That counterworks each folly and caprice ;
 That disappoints th' effect of ev'ry vice ;
 That *Virtue's* end from *vanity* can raise,
 Which seeks no interest ; no reward, but praise ;
 And builds on wants, and on defects of mind,
 The joy, the peace, the glory of mankind.

That Providence should extract good from evil, and alter its natural bias and malignity, is a doctrine widely different from the loose and flagitious principles of MANDEVILLE, who has

endeavoured to prove, that *private vices* are *public benefits*.

34. You, too, proceed ! make falling arts your care ;
 Erect new wonders, and the old repair :
 Jones and Palladio to themselves restore,
 And be whate'er Vitruvius was before.*

This is not fulsome adulation, but only such honest praise as the noble Lord whom he addressed strictly deserved ; who inherited all that love of science, and useful knowledge, for which his family has been so famous. The name of BOYLE is, indeed, auspicious to literature. That sublime genius, and good man, Bishop BERKELEY, owed his preferment chiefly to this accomplished peer : for it was he that recommended him to the Duke of Grafton, in the year 1721, who took him over with him to Ireland when he was Lord Lieutenant, and promoted him to the deanery of Derry in the year 1724.† Berkeley gained the patronage

* Ver. 191.

† ATTERBURY was desirous of seeing Berkeley ; to whom he was introduced by the Earl of Berkeley. After he had left the room, " What does your Lordship think of my cousin ? " said

patronage and friendship of Lord Burlington, ~~not~~ only by his true politeness, and the peculiar charms of his conversation, which was exquisite, but by his profound and perfect skill in architecture ; an art which he had very particularly and accurately studied in Italy, when he went and continued abroad four years* with Mr. Ashe, son of the Bishop of Clogher. With an insati-

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the Earl ;) does he answer your Lordship's expectations ?" The Bishop, lifting up his hands in astonishment, replied, " So much understanding, so much knowledge, so much innocence, and so much humility, I did not think had been the portion of any but angels, till I saw this gentleman."——Duncombe's Letters.

* In this journey he paid a visit to Father Malebranche. The conversation turned on our author's celebrated system of the non-existence of matter. Malebranche, who had an inflammation in his lungs, and whom he found preparing a medicine in his cell, and cooking it in a small pipkin, for his disorder, exerted his voice and lungs so violently in the heat of their dispute, that he increased his disorder, which carried him off a few days after. See Biogr. Britannica, vol. ii. p. 251, as it is highly improved by the candid and learned Dr. Kippis. Many a vulgar critic hath sneered at the *SIBS* of Berkeley, for beginning with *Tar*, and ending with the *Trinity* ; incapable of observing the great art with which the transitions in that book are finely made, where each paragraph depends on, and arises out of, the preceding, and gradually and imperceptibly leads on the reader from common objects to more remote, from matter to spirit, from earth to heaven.

able and philosophic attention, Berkeley surveyed and examined every object of curiosity. He not only made the usual tour, but went over *Apulia* and *Calabria*, and even travelled on foot through *Sicily*, and drew up an account of that very classical ground, which was lost in a voyage to *NAPLES*, and cannot be sufficiently regretted. His generous project for erecting an University at Bermudas, the effort of a mind truly active, benevolent, and patriotic, is sufficiently known.

35. Bid harbours open, public ways extend,
 Bid temples worthier of the God ascend;
 Bid the broad arch the dangerous flood contain,
 The mole projected break the roaring main;
 Back to his bounds their subject sea command,
 And roll obedient rivers through the land.*

No country has been enriched and adorned, within a period of thirty or forty years, with so many works of public spirit as Great Britain has been; witness our many extensive roads; our inland navigations, (some of which excel the boasted canal of *Languedoc*;) the lighting, and the paving, and beautifying our cities; and our various

rious

rious and magnificent edifices. A general good taste has been diffused in planting, gardening, and building. The ruins of Palmyra, the antiquities of Athens and Spalatro, and the Ionian antiquities, by WOOD, STUART, ADAM, and CHANDLER, are such magnificent monuments of learned curiosity as no country in Europe can equal. Let it be remembered, that these fine lines of POPE were written when we had no WYATT or BROWN, BRINDLEY or REYNOLDS; no Westminster Bridge, no Pantheon, no Royal Academy, no King that is at once a judge and a patron of all those fine arts, which ought to be employed in raising and beautifying a palace equal to his dignity and his taste.

36. See the wild waste of all-devouring years,
How Rome her own sad sepulchre appears.

This is the opening of the epistle to Mr. *Addi-
son*,* upon his treatise on medals, written in that
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* FICORINI, the celebrated virtuoso, said to Mr. Spence, at Florence, "Addison did not go any great depth in the study of medals: all the knowledge he had of that kind, I believe he received of me; and I did not give him above twenty lessons on that subject."

pleasing form of composition so unsuccessfully attempted by many modern authors, **DIALOGUE**. In no one species of writing have the ancients so indisputable a superiority over us. The dialogues of Plato and Cicero, especially the former, are perfect dramas; where the characters are supported with consistency and nature, and the reasoning suited to the characters.

“ There are in English *three* dialogues, and but three,” (says a learned and ingenious author,* who has himself practised this way of writing with success,) that deserve commendation; namely, the *Moralists* of Lord SHAFTESBURY; Mr. ADDISON’s Treatise on Medals; and the Minute Philosopher of Bishop BERKELEY.” **ALCIPHRON** did, indeed, well deserve to be mentioned on this occasion; notwithstanding it has been treated with contempt by writers much inferior to BERKELEY in genius, learning, and taste.† Omitting those

* Dr. Hurd, in *Moral and Political Dialogues*, Preface, p. 14.

† But Sherlock thought highly of **ALCIPHRON**, and presented it to Queen Caroline with many encomiums; who used to be

those passages in the fourth dialogue, where he has introduced his fanciful and whimsical opinions about *vision*, an attentive reader will find that there is scarce a single argument that can be urged in defence of Revelation, but what is here placed in the clearest light, and in the most beautiful diction: in this work there is a happy union of reasoning and imagination. The two different characters of the two different sorts of free-thinkers, the sensual and the refined, are strongly contrasted with each other, and with the plainness and simplicity of *Euphranor*.

These Dialogues of Addison* are written with that *sweetness* and *purity* of style, which constitute

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be delighted with the conversation of Berkeley. Lord Bathurst told me, that the members of the *Scriblerus Club*, being met at his house at dinner, they agreed to rally Berkeley, who was also his guest, on his scheme at Bermudas. Berkeley having listened to the many lively things they had to say, begged to be heard in his turn; and displayed his plan with such an astonishing and animating force of eloquence and enthusiasm, that they were struck dumb, and, after some pause, rose up all together with earnestness, exclaiming, "Let us set out with him immediately."

* It is observable how much he improved after he wrote his *Travels*. In Swift's Preface to Sir W. Temple's Works, and in

stitute him one of the first of our prose-writers. The Pleasures of Imagination, the Essay on ~~the~~ Georgics, and his last papers in the Spectator and Guardian, are models of language. And some late writers, who seem to have mistaken *stiffness* for *strength*, and are grown popular by a pompous rotundity of phrase, make one wish that the rising generation may abandon this unnatural, false, inflated, and florid style, and form themselves on the *chaster* model of Addison. The chief imperfection of his Treatise on Medals, is, that the persons introduced ~~as~~ speakers, in direct contradiction to the practice of the ancients, are *fictitious*, not *real*: for CYNTHIO,* PHILANDER, PALÆMON, EUGENIO, and THEOCLES, cannot equally excite and engage the attention of the reader with SOCRATES and ALCIBIADES, ATTICUS and BRUTUS, COWLEY and SPRATT, MAYNARD and SOMERS. It is somewhat singular, that

in his translations from the French, &c. in that book, there are many inaccurate, and almost ungrammatical, expressions: these were the very first publications of Swift.

* How ill the forms, and ceremonies, and compliments of modern good-breeding would bear to be exactly represented, see *Characteristics*, vol. i. p. 200.

that so many modern dialogue-writers should have failed in this particular, when so many of the most celebrated wits of modern Italy had given them eminent examples of the contrary proceeding, and, closely following the steps of the ancients, constantly introduced living and real persons in their numerous compositions of this sort, in which they were so fond of delivering their sentiments both on moral and critical subjects; witness the *Il Cortegiano* of B. CASTIGLIONE, the *Asolani* of P. BEMBO, *Dialoghi* del S. SPERONE, the *Naugerius* of FRACASTORIUS, and LIL. GYRALDUS *de Poetis*, and many others: in all which pieces, the famous and living geniuses of Italy are introduced discussing the several different topics before them.

37. Huge theatres, that now unpeopled woods,*

is not so poetical as what ADDISON says of an amphitheatre,

That on its public shews unpeopled Rome,
And held, *uncrowded*, nations in its womb.†

But

But the beginning of the nineteenth line is eminently beautiful;

AMBITION sigh'd *————

38. And scarce are seen the *prostrate* NILE or RHINE ;
A small EUPHRATES thro' the piece is roll'd,
And little eagles wave their wings in gold.†

The two first-mentioned *ivers* having been *personified*, the *Euphrates* should not have been spoken of as a *mere river*. The circumstance in the last line is puerile and little.

39. To gain Pescennius one employs his schemes,
One grasps a Cecrops in ecstatic dreams.‡

How his eyes languish ! how his thoughts adore
That painted coat which *Joseph* never wore !
He shews, on *holidays*, a sacred pin,
That toucht the ruff that toucht Queen Bess's chin.§

A great

* Such short personifications have a great effect : *Silence was pleas'd*, says *Milton* ; which personification is taken, though it happens not to be observed by any of his commentators, from the *Hero* and *Leander* of *Musæus*, v. 280.

A great deal of wit has been wasted on *antiquarians*, whose studies are not only pleasing to the imagination, but attended with many advantages to society, especially since they have been improved, as they lately have been, in elucidating the most important part of all history, the *History of Manners*.

40. Oh when shall Britain, conscious of her claim,
Stand emulous of Greek and Roman fame?
In living medals see her wars enroll'd,
And vanquish'd realms supply recording gold.*

ADDISON, in the ninety-sixth paper of the *Guardian*, has given us a proposal, here alluded to, which he drew up and delivered to the Lord Treasurer. The paper ends thus: "It is proposed, 1. That the English farthings and half-pence be recoin'd upon the union of the two nations. 2. That they bear devices and inscriptions alluding to all the most remarkable parts of her Majesty's reign. 3. That there be a society established for the finding out of proper subjects, inscriptions, and devices. 4. That no subject, inscription, or device, be stamped without the approbation

approbation of this society, nor, if it be thought proper, without the authority of the privy-council. By this means, medals, that are at present only a dead treasure, or mere curiosities, will be of use in the ordinary commerce of life, and, at the same time, perpetuate the glories of her Majesty's reign, reward the labours of her greatest subjects, keep alive in the people a gratitude for public services, and excite the emulation of posterity. To these generous purposes nothing can so much contribute as medals of this kind, which are of undoubted authority, of necessary use and observation; not perishable by time, nor confined to any certain place; properties not to be found in books, statues, pictures, buildings, or any other monuments of illustrious actions."

41. Then shall thy CRAGGS (and let me call him mine)
On the cast ore another POLLIO shine.*

TICKELL,† in his preface to the Works of Addison, concludes a copy of highly elegant, polished

* Ver. 63.

† In the few things that Tickell wrote, there appear to be a peculiar terseness and neatness.

lished and pathetic verses, addressed to the Earl of Warwick, with the following fine lines :

These works divine, which, on his death-bed laid,
To thee, O, Craggs, th' expiring sage convey'd,
Great, but ill-omen'd monument of fame,
Nor he surviv'd to give, nor thou to claim.
Swift after him thy social spirit flies,
And close to his, how soon ! thy coffin lies.
Blest pair ! whose union future bards shall tell,
In future tongues ; each other's boast,* farewell !
Farewell ! whom join'd in fame, in friendship try'd,
No chance could sever, nor the grave divide.

42. Statesman, yet friend to truth ! of soul sincere,
In action faithful and in honour clear ;
Who broke no promise, serv'd no private end,
Who gain'd no title, and who lost no friend ;
Ennobled by himself, by all approv'd,
And prais'd, unenvy'd, by the muse he lov'd.†

These

* Addison's Works (says Atterbury, Letter x. v. 8.) came to my hands yesterday, Oct. 15, 1721. I cannot but think it a very odd set of incidents, that the book should be dedicated by a dead man to a dead man, (Mr. Craggs;) and even that the new patron, (Lord Warwick,) to whom Tickell chose to inscribe his verses, should be dead also before they were published. Had I been in the Editor's place, I should have been a little apprehensive for myself, under a thought that every one who had any hand in that work, was to die before the publication of it.

These nervous and finished lines were afterwards inscribed as an epitaph on this worthy man's monument in Westminster Abbey, with the alteration of two words in the last verse ; which there stands thus :

Prais'd, wept, and honour'd, by the Muse he lov'd.

It was CRAGGS, who, in the most friendly and alluring manner, offered our author a pension of three hundred pounds per annum ; which, if he had accepted, we should have been deprived of his best satires. Poets have a high spirit of liberty and independence : They neither seek or expect rewards. MECÆNASES do *not* create geniuses. Neither SPENSER or MILTON, or DANTE or TASSO, or CORNEILLE,* were patronised by the governments under which they lived. And HORACE, and VIRGIL, and BOILEAU, were *formed* before they had an opportunity of flattering AUGUSTUS and LEWIS XIV.

Though

* Il n'aimoit point le Cour, (says Fontenelle, speaking of his uncle Corneille,) il y apportoit un visage presque inconnu, un grand nom qui ne s'attiroit que des louanges, & un merite qui n'etoit point le merite de ce pays-là. Tom. iii. p. 126.

Though POPE enlisted under the banner of BOLINGBROKE, in what was called the country party, and in violent opposition to the measures of WALPOLE, yet his clear and good sense enabled him to see the follies and virulence of all parties ; and it was his favourite maxim, that, however factious men thought proper to distinguish themselves by *names*, yet, when they got into power, they all acted much in the same manner ; saying,

I know how like *Whig* ministers to *Tory*.

And among his manuscripts were four very sensible, though not very poetical, lines, which contain the most solid apology that can be made for a minister of this country :

Our ministers like *gladiators* live ;
'Tis half their business blows to *ward*, or *give* ;
The good their *virtue* would effect, or *sense*,
Dies between *exigents* and *self-defence*.

Yet he appears sometimes to have forgotten this candid reflection.

SECTION XI.

OF THE EPISTLE TO DR. ARBUTHNOT.

1. **SHUT**, shut the door, good John, (fatigu'd, I said ;)
 Tie up the knocker; say I'm sick, I'm dead !
 The dog-star rages ! nay, 'tis past a doubt,
 All Bedlam or Parnassus is let out :
 Fire in each eye, and papers in each hand,
 They rave, recite, and madden round the land.*

This abrupt exordium is animated and dramatic. Our poet, wearied with the impertinence and slander of a multitude of mean scribblers that attacked him, suddenly breaks out with this spirited complaint of the ill usage he had sustained. This piece was published † in the
 . year

* Ver. 1.

† With this motto, since omitted: *Neque sermonibus Vulgi dederis te, nec in premiis humanis spem posueris rerum tuarum: suis te oportet illecebris ipsa Virtus trahat ad verum decus. Quid de te alii loquantur, ipsi videant sed loquentur tamen.*
 TULLY.

year 1734, in the form of an epistle to Dr. Arbuthnot; it is now given as a *Dialogue*, in which a very small share indeed is allotted to his friend. *Arbuthnot* was a man of consummate probity,* integrity, and sweetness of temper: he had infinitely more learning than POPE or SWIFT, and as much wit and humour as either of them. He was an excellent mathematician and physician, of which his letter on the usefulness of mathematical learning, and his treatise on air and aliment, are sufficient proofs. His tables of ancient coins, weights, and measures,† are the work of a man intimately acquainted with ancient history and literature, and are enlivened with many curious and interesting particulars of the manners and ways of living of the ancients. *The History of John Bull*, the *best parts* of the *Memoirs of Scriblerus*, the *Art of Political Lying*,

VOL. II. P the

* Swift said, "he was a man that could do every thing but walk." His cheerfulness was remarkable: "As for your humble servant, with a great stone in his kidneys, and a family of men and women to provide for, he is as cheerful as ever in public affairs." Letters, vol. xx. p. 206.

† "Oh, (says Swift) if the world had but a dozen of Arbuthnots in it, I would burn my *Travels*!" Letters, vol. ix. p. 56.

the *Freeholders' Catechism*, *It cannot rain but it pours*, &c. abound in strokes of the most exquisite humour. It is known that he gave numberless hints to Swift, and Pope, and Gay, of some of the most striking parts of their works. He was so neglectful of his writings, that his children tore his manuscripts, and made paper-kites of them. Few letters in the English language are so interesting, and contain such marks of Christian resignation * and calmness of mind, as one that he wrote to Swift a little before his death, and is inserted in the 3d vol. of Letters, page 157. He frequently, and ably, and warmly, in many conversations, defended the cause of revelation against the attacks of BOLINGBROKE and CHESTERFIELD.

The

* "I make it my last request (says Arbuthnot in his last letter to POPE) that you will continue that noble disdain and abhorrence of vice, which you seem naturally endued with; but still with a due regard to your own safety; and study more to *reform* than *chastise*; though the one cannot be effected without the other." Letters, vol. viii. p. 290. The words are remarkable, and cannot fail of raising many reflections in the mind of the reader. POPE, in his answer, says, "*To reform, and not to chastise, is impossible; and the best precepts, as well as the best laws, would prove of small use, if there were no examples to enforce them.*" This is not a sufficient and solid defence of *personal satire*.

The strokes of satire in many parts of this epistle, have such an extraordinary energy and poignancy, that our author's want of temper has been much censured ; and I know not whether it will be a sufficient justification to say, that these malevolent scribblers, however impotent and insignificant, attacked his *person, morals, and family*. If Boileau ridicules and rallies vile writers, with more seeming pleasantry and good-humour, yet we ought to recollect, that *Boileau* was the aggressor, and had received no previous abuse, when he fell upon *Côtin de Pure, Quinault, St. Amand Colletet, Chapelain, and Theophyle*. It was on this account that the *Duke de Montausier*, a man of rigid virtue, so much condemned Boileau, that it was with great difficulty he was brought to read his works, and be reconciled to him. The authors that POPE proscribed, were, in truth, so mean and contemptible, that Swift said, " Give me a shilling, and I will insure you that posterity shall never know you had a single enemy, excepting those whose memory you have preserved."

Laissez mourir un fat dans son obscurité.

Un auteur ne peut-il pourrir en sûreté ?

Le Jonas inconnu seche dans la poussiere.
 Le David imprimé n'a point veu la lumiere.
 Le Moïse commence à moisir par les bords.
 Quel mal cela fait-il? Ceux qui sont morts sont morts.
 Le tombeau contre vous ne peut-il les défendre,
 Et qu'on fait tant d'auteurs pour remuer leur cendre?
 Que vous ont fait Perrin, Bardin, Pradon, Hainaut,
 Colletet, Pelletier, Titreville, Quinaut.*
 Dont les noms en cent lieux, placez comme en leurs
 niches,
 Vont de vos vers malins remplir les hemistiches.

BOILEAU, Satire ix. v. 89.

This is exquisitely pleasant; and expressed with that purity and force, both of thought and diction, that happy Horatian mixture of jest and earnest, that contribute to place *Despreaux* at the head of modern *classics*.† I think it must be confessed, that he has caught the manner of Horace more successfully than POPE. It is observable that Boileau, when he first began to write,

* Quinaut did not deserve to be so severely satirized. See his *Atys*, *Armide*, and *Alceste*.

† His generosity was equal to his genius. PATRU was reduced to great extremities, and compelled to sell his very valuable library. He not only gave PATRU a larger sum for his books than he could get of any body else, but added to the conditions of the sale, that he should continue to use his library as long as he lived.

write, copied JUVENAL, whose *violent, downright, exclamatory* species of satire, is far more easy to be imitated, than the oblique, indirect, delicate touches of Horace. The judgment of L. GYRALDUS concerning Juvenal, seems to be judicious and well-founded. “If you think my opinion worth regarding, I would say, that the satires of Juvenal ought never to be read till our taste is fixed and confirmed, and we are thoroughly tinctured with a knowledge of the Latin language; and I mention this my opinion more freely, because I perceive many masters use a contrary method.” Dial. iv.

2. Is there a Parson much be-mus'd in beer,
 A maudlin Poetess, a rhyming Peer,
 A Clerk pre-doom'd his father's soul to cross,
 Who pens a stanza when he should *engross*?
 Is there, who, lock'd from ink and paper, scrawls
 With desp'rate charcoal round his darken'd walls?
 All fly to *Twit'nam*, and, in humble strain,
 Apply to me to keep them mad and vain!
 Arthur, whose giddy son neglects the laws,
 Imputes to me and my damn'd works the cause.*

Before this epistle was published, Dr. Young
 addressed two epistles to our author, in the
 P 3 year

year 1730, concerning the authors of the age ; in which are many passages that bear a great resemblance to many of POPE's ; though POPE has heightened, improved, and condensed the hints and sentiments of Young.

Shall we not censure all the motley train,
 Whether with ale irriguous, or champain ?
 Whether they tread the vale of Prose, or climb,
 And whet their appetites, on cliffs of Rhyme ;
 The college Sloven, or embroider'd Spark,
 The purple Prelate, or the Parish-clerk,
 The quiet Quidnunc, or demanding Prig,
 The plaintiff Tory, or defendant Whig ;
 Rich, poor, male, female, young, old, gay, or sad ;
 Whether extremely witty, or quite mad ;
 Profoundly dull, or shallowly polite ;
 Men that read well, or men that only write :
 Whether peers, porters, taylors, tune their reeds,
 And measuring words to measuring shapes succeeds ;
 For bankrupts write, when ruin'd shops are shut,
 As maggots crawl from out a perish'd nut ;
 His hammer this, and that his trowel quits,
 And, wanting sense for tradesmen, serve for wits.
 Thus his material, paper, takes its birth
 From tatter'd rags of all the stuff on earth.*

3. Seiz'd and ty'd down to judge, how wretched I!†

Odist

* Epistle on the authors of the age, page 5, 1730.

† Ver. 33.

Odisti & fugis, ut Drusonem debitor æris ;
 Qui, nisi cum tristes misero venere Calendæ,
 Mercedem aut nummo unde unde extricat, amaras
 Porrecto jugulo historias, captivus ut, audit.

Few passages in Horace are more full of humour than this ludicrous punishment of the poor creditor.

4. Nine years! cries he, who high in Drury-Lane,
 Lull'd by soft zephyrs thro' the broken pane,
 Rhymes ere he wakes, —————

Qui facit in parvâ sublimia carmina cellâ.†

Lo! what from *cellars* rise, what rush from high,
 Where Speculation roosted near the sky:
 Letters, essays, sock, buskin, satire, song,
 And all the *garret* thunders on the throng.‡

5. Bless me! a packet—'tis a stranger sues,
 A virgin tragedy, an orphan muse.
 If I dislike it, furies, death, and rage!
 If I approve, commend it to the stage.
 Then, thank my stars, my whole commission ends;
 The play'rs and I are luckily no friends.§

P 4

This

* Ver. 41.

† Juv. Sat. vii.

‡ Young Epistle i. n. 4.

§ Ver. 55.

This alludes to a tragedy acted at the Theatre-Royal in Lincoln's-Inn-Fields, and published in the year 1729, called, *The Virgin Queen*, written by Mr. Richard Barford; who dared to adopt the fine machinery of the Sylphs in an heroicomical poem, called *The Assembly*, in five cantos, published 1726, and not well received.

6. 'Tis sung, when Midas' ears began to spring,
 (Midas, a sacred person, and a king,)
 His very minister, who spy'd them first,
 (Some say his queen,) was forc'd to speak, or burst:
 And is not mine, my friend, a sorer case,
 When ev'ry coxcomb *perks* them in my face?*

The abruptness with which this story from Persius is introduced, occasions an obscurity in the passage; for there is no connection with the foregoing paragraph. Boileau says, Satire ix. v. 221, I have nothing to do with *Chapelain's*† honor, or probity, or candor, or civility,
 or

* Ver. 69.

† Notwithstanding his *La Pucelle* was so dull and tiresome an epic poem, yet was *Chapelain* a man of learning, and a good critic, and treated too harshly by *Boileau*. His avarice was extreme.

or complaisance: but if you hold him up as a model of good writing, and as the king of authors,

Ma bile alors s' echauffe, & je brûle d' ecrire ;
 Et s'il ne m'est permis de le dire au papier ;
 J'irai creuser la terre, & comme ce *barbier*,
 Faire dire aux roseaux par un nouvel organe,
 " Midas, le Roi Midas a des oreilles d'Asne."

There is more humour in making the prying and watchful eyes of the minister, instead of the barber, first discover the ass's ears; and the word *perks* has particular force and emphasis. Sir *Robert Walpole* and *Queen Caroline* were here pointed at.

7. Who

The candid Abbé d'Olivet, in the 2d. tom. of his History of the French Academy, p. 145, has zealously defended the abilities and character of *Chapelain*. It was at the desire of *Malherbe* and *Vaugelas*, that *Chapelain* wrote the famous Preface to the *Adone* of *Marino*. And it was he who corrected the very first poetical composition of *Racine*, his Ode to the Queen, who introduced *Racine* to *Colbert*, and procured him a pension. It is remarkable, that *Chapelain* should be the person who first pointed out to Cardinal *Richlieu*, and the poets whom he employed, the necessity of observing the three unities in a

7. Who shames a scribbler? break one cobweb thro',
 He spins the slight, self-pleasing thread anew:
 Destroy his fib or sophistry, in vain!
 The creature's at his dirty work again;
 Thron'd in the center of his thin designs,
 Proud of a vast extent of flimsy lines.*

The *metaphor* † is most happily carried on through a variety of corresponding particulars, that exactly hit the natures of the two *insects* in question. It is not pursued *too far*, nor jaded out, so as to become *quaint* and *affected*, as is the case of many, perhaps, in *Congreve's* too witty

* Ver. 89.

† Berkeley, in his *Alciphron*, Dialogue vi. p. 107, has beautifully employed an image of this sort, on a more serious subject. "To tax or strike at this divine doctrine, on account of things foreign and adventitious, the speculations and disputes of curious men, is, in my mind, an absurdity of the same kind, as it would be to cut down a fine tree, yielding fruit and shade, because its leaves afforded nourishment to caterpillars, or because spiders may now and then weave cobwebs among the branches." Berkeley had a brilliant imagination. See his charming description of the island *Inarime*, in *Letters to P.* vol. vii. p. 330. I have been told, that Blackwell received his just idea of *Homer*, and of the *reasons* and *causes* of *Homer's* superior excellence, from Berkeley, with whom he had been connected, and had travelled with him.

witty *Comedies*, particularly in the *Way of the World*, and in *Young's Satires*. For instance :

Critics on verse, as *squibs* on triumphs, wait,
Proclaim the glory, and augment the state ;
Hot, envious, noisy, proud, the scribbling fry*
Burn, hiss, and bounce, waste paper, stink, and die.†

The epithets *envious*, and *proud*, have nothing to do with *squibs*. The last line is brilliant and ingenious, but perhaps too much so.

8. There are who to my person pay their court :
I cough like *Horace* ; and tho' *lean*, am *short* ;
Ammon's great son one shoulder had too high ;
Such *Ovid's* nose ; and, Sir, you have an eye.‡

The smallest *personal* particularities are interesting in eminent men. We listen with pleasure to *Montaigne*, when he familiarly tells us, “ My face is not puff'd, but full, and my complexion between jovial and melancholy, moderately sanguine and hot. In dancing, tennis, or wrestling,

* See also a passage in his two Epistles, where the transmigrations of Proteus are adapted to the various shapes assumed by modern scribblers.

† Universal Passion, Sat. iii.

‡ Ver. 115.

ling, I could never arrive at any excellence ; in swimming, fencing, vaulting, and leaping, to none at all. My hands are so clumsy, that I cannot read what I write myself. I cannot handsomely fold up a letter ; nor could I ever make a pen, nor carve at table, nor carry a hawk." This is delivered with such an air, says old *Pasquier*, that it pleases me as much as if it had been spoken of some other person.

What passages in Horace * are more agreeable than—

*Me pinguem & nitidum bene curatâ cute vises—
Lusum it Mæcenâs, dormitum ego Virgiliusque—
Namque pila lippis inimicum & ludere crudis—
Me primis urbis belli placuisse domique ;
Corporis exigui, præcanum, solibus aptum,
Irasci celerem, tamen ut placabilis essem.*

Above all, the pleasing detail he gives of his way of life, the descriptions of his mule, his dinner,

* " My conversation (says Dryden, very entertainingly, of himself) is slow and dull, my humour saturnine and reserved. In short, I am none of those who endeavour to break jests in company, or make repartees."

dinner, his supper, his furniture, his amusements, his walks, his time of bathing and sleeping, &c. from the 105th line to the end of the 6th satire of the first book.

What Addison says in jest, and with his usual humour, is true in fact: "I have observed that a reader seldom peruses a book with pleasure, 'till he knows whether the writer of it be a black or fair man, of a mild or choleric disposition, married or a bachelor." I will add, at the hazard of its being reckoned a trifling and minute remark, that many of our English poets have been in their persons remarkably handsome; such were SPENSER, MILTON, COWLEY, BUTLER, WALLER, WYCHERLEY, ROWE, ADDISON, CONGREVE, GARTH, GAY. VIRGIL and VIDA are said, by LIL. GYRALDUS, to have had a plain rustic look; and OVID and CARDINAL BEMBO, to be slender and active; as also was TIBULLUS. The portraits of DANTE, PETRARCH, and BOCCACCIO, are thus given, in the curious and entertaining history of their lives by JANNOT. MANETTUS, a celebrated writer of the fifteenth century, but not published till 1746, at Florence. DANTE, he

he says, was of a becoming and middle stature, had a long face, very large eyes, an aquiline nose, broad cheeks, an under-lip that projected a little, a dark complexion, a beard and hair long, black, and curling. In the form of PETRARCH, there was a happy mixture of majesty and grace. He had so much agility and dexterity, that no one could gain the mastery over him. He enjoyed a firm state of health to his old age. Of BOCCACCIO he says, he was of a full and large habit of body, of a tall stature, a round face, an aspect chearful and pleasant; so facetious and well-bred, that a certain elegance and urbanity appeared in every word he uttered. P. 81.

9. Why did I write? What sin, to me unknown,
 Dipt me in ink; my parents, or my own?
 As yet a child, nor yet a fool to fame,
 I lisp'd in numbers, for the numbers came.
 I left no calling for this idle trade,
 No duty broke, no father disobey'd.*

BOILEAU says, in his fifth epistle, verse 110, that his father left him a decent patrimony, and made him study the law:

Mais bien-tot amoureux d'un plus noble métier,
 Fils, frere, oncle, cousin, beau-frere de Greffier,
 • Pouvant charger mon bras d'une utile liasse,
 • J'allay loin du Palais errer sur de Parnasse.
 • La famille en pâlit, & vit en frémissant,
 Dans la Poudre du Greffe un poete naissant.
 On vit avec horreur une muse effrenée
 Dormir chez un Greffier la grasse matinée.*

10. But why then publish? *Granville*, the polite,
 And knowing *Walsh*, would tell me I could write;
 Well-natur'd *Garth* † inflam'd with early praise;
 And *Congreve* lov'd, and *Swift* endur'd my lays:
 The courtly *Talbot*, *Somers*, *Sheffield* read;
 Even mitred *Rochester* wou'd nod the head;
 And *St. John's* self (great *Dryden's* friends before)
 With open arms receiv'd one poet more.‡

To the *three* first names, that encouraged his earliest writings, he has added other friends, whose acquaintance

* He was a great sleeper; got up late, and always was accustomed to sleep after dinner: as also was *POPE*.

† Every word and epithet here used, is characteristical, and peculiarly appropriated to the temper and manner of each of the persons here mentioned; the elegance of *Lansdown*, the open free benevolence of *Garth*, the warmth of *Congreve*, the difficulty of pleasing *Swift*, the very gesture that *Atterbury* used when he was pleased, and the animated air and spirit of *Bolingbroke*.

quaintance with him did not commence till he was a poet of established reputation. From the many commendations which *Walsh*, and *Garth*, and *Granville*, bestowed on *his Pastorals*, it may fairly be concluded, how much the public taste has been improved, and with how many good compositions our language has been enriched since that time. When *Gray* * published his exquisite Ode on Eton College, his first publication, little notice was taken of it ; but I suppose no critic can be found, that will not place it far above *POPE's Pastorals*.

11. From these the world will judge of men and books ;
Not from the *Burnets*, *Oldmixons*, and *Cooks*.†

Such

* Sweet BARD ! who shun'st the noise of folly ;
Most musical, most melancholy !
Thee oft, the lonely woods among,
I woo to hear thy even-song ;
And think thy thrilling strains have power
To raise MUSÆUS from his bower ;
Or bid the tender SPENSER come
From his lov'd haunt, sweet Fancy's tomb !

Such authors as the two last, are a kind of literary harpies; whatever subject they touch, they debase and defile:

————Magnis quatiant clangoribus alas,
Diripiuntque dapes, *contactûque omnia fœdant*
Immundo; tum vox tetrum *dira* inter odorem.*

As to *Burnet*, his character is thus drawn by the very sensible and judicious translator of Polybius, Mr. Hampton, in a pamphlet that deserves to be more known, entitled, *Reflections on Ancient and Modern History*: printed in quarto, at Oxford, 1746. “His personal resentment put him upon writing history. He relates the actions of a persecutor and benefactor: and it is easy to believe, that a man in such circumstances must violate the laws of truth. The remembrance of his injuries is always present, and gives venom to his pen. Let us add to this, that intemperate and malicious curiosity, which penetrates into the most private recesses of vice. The greatest of his triumphs is to draw the veil of secret infamy, and expose to view transactions that were before

VOL. II.

Q

concealed

* Virg. *Æn.* iii. v. 226.

concealed from the world ; though they serve not in the least either to embellish the style, or connect the series, of his history ; and will never obtain more credit, than, perhaps, to suspend the judgment of the reader, since they are supported only by one single, suspected testimony.”
P. 28.*

12. Yet then did *Gildon* draw his venal quill ;
I wish'd the man a dinner, and sat still :
Yet then did *Dennis* rave in furious fret ;
I never answer'd, I was not in debt :
If want provok'd, or madness made them print,
I wag'd no war with *Bedlam* or the *Mint*.†

The † unexpected turn in the *second* line of each of these three *couplets*, contains as cutting and bitter strokes of satire, as perhaps can be written.

It

* These animadversions obviously relate to the History of his own Times, and not to his History of the Reformation, and his other important works.

† Ver. 151.

‡ Ingenii plurimum est in eo, & acerbitas mira, & urbanitas, & vis summa ; sed plus stomacho quam consilio dedit. Præterea ut amari sales, ita frequenter amaritudo ipsa ridicula est.
M. F. Quintil. lib. x. c. 1.

It is with difficulty we can forgive our author for upbraiding these wretched scribblers for their poverty and distresses, if we do not keep in our minds the grossly abusive pamphlets they published, without previous provocation from him ; ~~and~~ even, allowing this circumstance, we ought to separate *rancour* from *reproof*.

13. Yet ne'er one sprig of laurel grac'd these ribalds,
From *slashing Bently*.*

SWIFT imbibed from SIR W. TEMPLE, and POPE from SWIFT, an inveterate and unreasonable aversion and contempt for BENTLEY ; whose admirable *Boyle's Lectures, Remarks on COLLINS, Emendations of MENANDER and CALLIMACHUS, and Tully's Tuscul. Disp.* whose edition of HORACE, and, above all, *Dissertation* on the Epistles of PHALARIS, (in which he gained the most complete victory over a whole army of wits,) all of them exhibit the most striking marks of accurate and extensive erudition, and a vigorous and acute understanding. He degraded himself much by his edition of the *Paradise Lost*, and by his

strange and absurd hypothesis of the faults which Milton's amanuensis introduced into that poem. But I have been informed, that there was still an additional cause for POPE's resentment ; that ATTERBURY, being in company with BENTLEY and POPE, insisted upon knowing the Doctor's opinion of the English Homer ; and that, being earnestly pressed to declare his sentiments freely, he said, " The verses are good verses ; but the work is not Homer, it is *Spondanus*." It may, however, be observed, in favour of POPE,* that Dr. CLARKE, whose critical exactness is well known, has not been able to point out above three or four mistakes in the sense through the whole Iliad. The real faults of that translation are of a different kind. They are such as remind us of Nero's gilding a brazen statue of Alexander the Great, cast by Lysippus.

14. ————— down to *piddling* Tibalds.†

Yet

* And yet POPE, in a letter which Dr. Rutherford shewed me at Cambridge, in the year 1771, written to a Mr. Bridges, at Fulham, mentions his consulting Chapman and Hobbes, and talks of " their authority, joined to the knowledge of my own imperfectness in the language, over-ruled me." These are the very words, which I transcribed at that time.

Yet this very dull and laborious man was the first publisher of *Shakespear*, that hit upon the true and rational method of correcting and illustrating his author, that is, by reading such books (whatever trash POPE* might call them) as SHAKESPEAR read, and by attending to the genius, learning, and notions of his times.† By pursuing and perfecting which method, the public has lately been presented with a most valuable and complete edition of all his works, by the united labours of such excellent critics as JOHNSON, STEEVENS, TYRWHIT, and MALONE.

15. Each wight, who reads not, and but scans and spells,
Each word-catcher, that lives on syllables.‡

It is very easy, but very ungrateful, to laugh
at collectors of various readings, and adjusters
Q 3 of

* POPE was irritated at the many blunders in his *Shakespear*, that Theobald pointed out.

† In this manner also has SPENSER been illustrated. See *Observations on the Faery Queene*, by T. Warton, A. M. London, 1762, 8vo. 2d. edit. and the *Canterbury Tales of Chaucer*, with incomparable remarks by Mr. Tyrwhit.

of texts, those poor pioneers of literature, who drag forward

A waggon-load of meanings for one word,
While *A's depos'd*, and *B* with pomp *restor'd*.*

To the indefatigable researches of many a Dutch commentator, and German editor, are we indebted for that ease and facility with which we now are enabled to read. "I am persuaded," says BAYLE, "that the ridiculous obstinacy of the first critics, who lavished so much of their time upon the question, whether we ought to say

Virgilius

* Many are the ridiculous stories told of the violent contests and quarrels of grammarians and commentators. PHILIPPHUS, who married the daughter of EMANUEL CHRYSOLORAS, laid a wager of one hundred crowns with TIMOTHEUS, a Greek grammarian, about the termination of a *tense*; which sum he staked against the long flowing beard of the grammarian; and gaining his wager, absolutely cut off the beard of TIMOTHEUS.

This CHRYSOLORAS ought not to be reckoned, as he commonly is, among the Greeks whom the taking of Constantinople forced into Italy; since he died at the Council of Constance, in 1415, thirty-eight years before the Turks took that city; which was on the twenty-ninth of May, in 1453: and moreover, Leonard of Arezzo, in p. 253 of his *Hist. Rerum Ital.*, plainly says, that Chrysoloras was in Italy from the year

Virgilius or Vergilius, has been ultimately of great use; they thereby inspired men with an extreme veneration for antiquity; they disposed them to a sedulous enquiry into the conduct and character of the ancient Grecians and Romans, and that gave occasion to their improving by those great examples." Dict. tom. v. p. 795. I have always been struck with the following words, of a commentator,* who was also a great philosopher; I mean Dr. CLARKE, who thus finishes the preface to his incomparable edition of Homer.†

“Levia quidem hæc, & parvi forte, si per se spectentur momenti. Sed ex elementis constant, ex principiis oriuntur, omnia: Et ex judicii consuetudine

Q 4

* MALLET, to gratify POPE, by abusing Bentley, published, about this time, a very feeble and flimsy poem, on *Verbal Criticism*, stuffed with illiberal cant about pedantry, and collators of manuscripts. Real scholars will always speak with due regard of such names as the Scaligers, Salmasiuses, Heinsiuses, Burmans, Cronoviuses, Reiskiuses, Marklands, Gesners, and Heynes.

† Whenever Dr. Clarke, who was of a tranquil and sedate temper, spoke of Homer, he did it, as his friend Dr. Sykes informed me, with a vehement and enthusiastic admiration, very unusual to him on other subjects.

suetudine in rebus *minutis* adhibitâ, pendet
sæpissimè in *maximis* vera atque accurata scien-
tia."

16. Pretty ! in amber to observe the forms

Of hairs, or straws, or dirt, or grubs, or worms !⁵

Very elegant imagery, happily applied ! *Addison* has made a beautiful use of a similar image to a contrary purpose, and to illustrate excellence. "Shakespear" (says he, *Spectator* 398) "was born with all the seeds of poetry, and may be compared to the stone in *Pyrrhus's* ring, which, as *Pliny* tells us, had the figure of Apollo and the nine Muses in the veins of it, produced by the spontaneous hand of nature, without any help of art."

17. Did some more sober critic come abroad ;

If wrong, I smil'd ; if right, I kiss'd the rod.†

Such he esteemed to be Mr. SPENCE's judicious Essay on his translation of the *Odyssey* ; a work of the truest taste, and soundest criticism, and which POPE was so far from taking amiss, that it

was

was the origin of a lasting friendship betwixt them. I have seen, by the kindness of the present Bishop of London, a copy of this work, with marginal observations written in POPE's own hand,* and generally acknowledging the justness of SPENCE's observations, and in a few instances pleading, humorously enough, that some favourite lines might be spared. I am indebted to this learned and amiable man, on whose friendship I set the greatest value, for most of the anecdotes relating to POPE, mentioned in this work, which he gave me when I was making him a visit at *Byfleet*, in the year 1754.

18. The bard whom pilfer'd pastorals renown,
Who turns a Persian tale for half-a-crown.†

And in a line before,

Still to one Bishop PHILIPS seems a wit.

PHILIPS

* "Which do you look upon (says Spence one day to POPE) as the best age of our Poetry?" "Why the last, I think; but now the old ones are all gone, and the young seem to have no emulation among them."

PHILIPS, certainly not a very animated or first-rate writer, yet appears not to deserve quite so much contempt, if we look at his first and fifth Pastoral, his epistle from Copenhagen, his Ode on the Death of Earl Cowper, his translations * of the two first Olympic Odes of Pindar, the two Odes of Sappho; and, above all, his pleasing tragedy † of the Distrest Mother.‡

How far Addison, as hath been insinuated, was concerned in altering and improving Philips's works, cannot now be ascertained. He was accused of reporting, that Mr. POPE was an enemy
to

* The secret grounds of Philips's malignity to Pope, are said to be the ridicule and laughter he met with from all the Hanover Club, of which he was secretary, for mistaking the incomparable ironical paper in the Guardian, No. 40, which was written by Pope, for a serious criticism on pastoral poetry. The learned *Heyne* also mistook this irony, as appears by p. 202. v. 1. of his *Virgil*.

† *Racine*, in his remarks on his father's *Andromaque*, has censured this play of Philips, p. 207. t. i.

‡ I have heard Mr. Garrick say, that Addison wrote the celebrated epilogue to this tragedy, published in the name of Budgell: that this was a fact he received from some of the Tonsons. And Addison is said also to have largely corrected

to the government, and that he had a hand in the famous party paper called *The Examiner*.

19. And own'd that nine such poets made a *Tate*.*

YOUNG says, with equal pleasantry, of the same *Nahum Tate*,

He's now a *scribbler*, who was once a *man*.†

20. Peace to all such ! but were there one whose fires
True genius kindles, and fair fame inspires ;
Blest with each talent, and each art to please,
And born to write, converse, and live with ease :
Should such a man, too fond to rule alone,
Bear, like the Turk,‡ no brother near the throne,

View

* Ver. 190.

† Sat. i.

‡ This is from Bacon de Augmentis Scient. lib. iii. p. 180. Etsi enim Aristoteles, more Ottomannorum, regnare se haud tutè posse putaret, nisi fratres suos omnes contrucidasset.

Which thought, and also that of *Cato's* little senate, are used in a letter to Mr. Craggs, dated July 15, 1715. Our author frequently has versified passages from his own letters. "It is usual with the smaller party to make up in interest what they want in number; and this is the case with the little senate of Cato. We have, it seems, a Great Turk in poetry, who can never bear a brother on the throne; and has his mutes too, a set of noddors, winkers, and whisperers, whose business it is to strangle all other offspring of wit in their birth." Vol. vii. p. 300,

View him with scornful, yet with jealous eyes,
 And hate for arts that caus'd himself to rise ;
 Damn with faint praise, assent with civil leer,
 And, without sneering, teach the rest to sneer :
 Willing to wound, and yet afraid to strike ;
 Just hint a fault, and hesitate dislike ;
 Alike reserv'd to blame, or to commend :
 A tim'rous foe, and a suspicious friend ;
 Dreading ev'n fools, by flatterers besieg'd ;
 And so obliging, that he ne'er oblig'd ;
 Like *Cato*, give his little senate laws,
 And sit attentive to his own applause,
 While wits and Templars ev'ry sentence raise,
 And wonder with a foolish face of praise—
 Who but must laugh, if such a man there be ?
 Who would not weep, if *Atticus* were he !*

This is that famous character of ADDISON ;† which has been so much commended for its wit and poignancy, and so much censured for its bitterness and malignity. The provocations that induced our author to write it, which he did so
 early

* Ver. 193.

† Old Jacob Tonson hated Addison. " You will see him (says he) one day a Bishop." He intended to have given a translation of all the Psalms, of which design his version of the 23d is a beautiful specimen. Addison used to speak contemptuously of his own account of the English poets, addressed to his old friend *Sacheverell*. It is remarkable, that Addison declared he had never read *Spenser* when he gave his character in that account.

early as 1721, though it was not inserted in this epistle till 1733, have been touched upon in the first volume of this Essay, at page 152. Since that time, a writer of the first eminence, who to a consummate knowledge of the laws, history, and antiquities of his country, joined the most exquisite taste in polite literature, the late much-lamented Sir William Blackstone, drew up, with his usual precision and penetration, a paper that minutely investigated all the facts that have been urged against Addison's conduct to POPE. The chain of his reasoning would be injured, by endeavouring to abridge this paper; I must therefore refer the reader to the second volume of the *Biographia Britannica*, published by Dr. Kippis, page 56, and shall only insert the conclusion of it; which is as follows: "Upon the whole, however, Mr. Pope may be excusable for penning such a character of his friend in the first transports of poetical indignation, it reflects no great honour on his feelings, to have kept it in petto for six years, till after the death of Mr. Addison, and then to permit its publication, (whether by recital, or copy, makes no material difference;) and at length, at the distance of 18 years, hand

it down to posterity ingrafted into one of his capital productions. Nothing surely could justify so long and so deep a resentment, unless the story be true of the commerce between Addison and Gildon, which will require to ~~be~~ very fully proved, before it can be believed of a gentleman who was so amiable in his moral character, and who (in his own case) had two years before expressly disapproved of a personal abuse upon Mr. Dennis. The person, indeed, from whom Mr. POPE is said to have received this anecdote, about the time of his writing the character, (*viz.* about July 1715,) was no other than the Earl of Warwick, son-in-law to Mr. Addison himself; and the something about Wycherly (in which the story supposes that Addison hired Gildon to abuse POPE and his family) is explained by a note on the *Dunciad*, vol. i. p. 296, to mean a pamphlet containing Mr. Wycherly's life. Now it happens, that in July, 1715, the Earl of Warwick (who died at the age of twenty-three, in August 1721) was only a boy of seventeen, and not likely to be entrusted with such a secret, by a statesman between forty and fifty, with whom it does not appear he was any-way con-

nected or acquainted. For Mr. Addison was not married to his mother, the Countess of Warwick, till the following year, 1716: nor could Gildon have been employed in July, 1715, to write Mr. Wycherly's life, who lived till the December following. As, therefore, so many inconsistencies are evident in the story itself, which never found its way into print till near sixty years after it is said to have happened, it will be no breach of charity to suppose, that the whole of it was founded on some misapprehension in either Mr. Pope or the Earl; and unless better proof can be given, we shall readily acquit Mr. Addison of this most odious part of the charge."

I beg leave to add, that as to the other accusation, Dr. Young, Lord Bathurst, Mr. Harte, and Lord Lyttelton, each of them assured me, that Addison himself certainly translated the first book of Homer. Yet I have very lately heard, that some proofs to the contrary have been just discovered, which every man of candour will be glad to see published.

21. Proud as Apollo on his forked hill,
Sate full-blown *Bufo*, puff'd by ev'ry quill;

Fed with soft dedication all day long,
Horace and he went hand in hand in song.
 His library (where busts of poets dead,*
 And a true *Pindar* stood without a head)
 Receiv'd of wits an undistinguish'd race,
 Who first his judgment ask'd, and then a place;
 Much they extoll'd his pictures, much his seat,
 And flatter'd ev'ry day, and some days eat,
 Till, grown more frugal in his riper days,
 He paid some bards with port, and some with praise.†

DR. YOUNG's parasites and flatterers are painted with equal humour, and a generous contempt of servility :

Who'd be a crutch to prop a rotten peer;
 Or living pendant dangling at his ear;
 For ever whisp'ring secrets, which were blown,
 For months before, by trumpets thro' the town?

Who'd

* The poverty of Butler is often mentioned among the distresses of poets as a reproach to his age, and particularly to Charles II. who was so fond of *Hudibras*. But Dr. Pearce, the late Bishop of Rochester, related, that Mr. Lowndes, then belonging to the Treasury, and in the reigns of King William and Queen Anne, Secretary to it, assured him, that, by order of King Charles II. he had paid to Butler a yearly pension of 100*l*. to the time of his decease. After having been in many important offices, and an Ambassador at *Paris*, Prior had, at one time of his life, nothing left but the income of his fellowship of St. John's College, Cambridge. Bufe is said to mean Lord Halifax.

Who'd be a glass, with flattering grimace,
 Still to reflect the temper of his face;
 Or happy pin, to stick upon his sleeve,
 When my lord's gracious, and vouchsafes it leave;
 Or cushion, when his heaviness shall please
 To loll, or thump it for his better ease;
 Or a vile butt, for noon or night bespoke,
 When the peer rashly swears he'll club his joke?
 Who'd shake with laughter, tho' he could not find
 His Lordship's jest; or, if his nose broke wind,
 For blessings to the Gods profoundly bow—
 That can cry chimney-sweep, or drive a plough?

22. *Dryden* alone* (what wonder?) came not nigh;
Dryden alone escap'd his judging eye;

- VOL. II.

R

But

* Alluding to the subscription that was made for his funeral. Garth spoke an oration over him. His necessities obliged him to produce (besides many other poetical pieces) twenty-seven plays in twenty-five years. He got 25*l.* for the copy, and 70*l.* for his benefits generally. Dramatic poetry was certainly not his talent. His plays, a very few passages excepted, are insufferably unnatural. It is remarkable, that he did not scruple to confess, that he could not relish the pathos and simplicity of Euripides. When he published his fables, Tonson agreed to give him two hundred and sixty-eight pounds for *ten thousand verses*. And, to complete the full number of lines stipulated for, he gave the bookseller the epistle to his cousin, and the celebrated music ode. "Old Jacob Tonson used to say, that Dryden was a little jealous of rivals. He would compliment *Crown* when a play of his failed, but was very cold to him if he met with success. He sometimes used to say that *Crown* had some genius; but then he added always, that his father and *Crown's* mother were very well acquainted." Mr. Pope to Mr. Spence.

But still, the great have kindness in reserve;
He help'd to bury whom he help'd to starve. *

Our poet, with true gratitude, has seized every opportunity of shewing his reverence for his great master, *Dryden*; whom Swift as constantly depreciated and maligned. “I do affirm, (says he, severely, but with exquisite irony indeed, in the Dedication of the *Tale of a Tub* to Prince Posterity,) upon the word of a sincere man, that there is now actually in being a certain poet, called *John Dryden*, whose translation of Virgil was lately printed in a large folio, well-bound, and, if diligent search were made, for aught I know, is yet to be seen.” And he attacks him again in the *Battle of Books*. SHAFTESBURY is also very fond of petulantly carping at Dryden. “To see the incorrigibleness of our poets, in their pedantic manner, (says he, vol. iii. p. 276,) their vanity, defiance of criticism, their rhodomontade, and poetical bravado, we need only turn to our famous poet-laureat, the very Mr. BAYs himself, in one of his latest and most valued

* Ver. 245.

valued pieces, *Don Sebastian*,* writ many years after the ingenious author of the *Rehearsal* had drawn his picture." Shaftesbury's resentment† was excited by the admirable poem of *Absalom* and *Achitophel*; and particularly by four lines in it, that related to Lord Ashley, his father:

And all to leave, what with his toil he won,
To that unfeather'd, two-legg'd thing, a son;
Got while his soul did huddled notions try,
And born a shapeless lump, like anarchy.

R 2

But

* The dramatic works of *Lope de Vega* make twenty-six volumes, besides four hundred scriptural dramatic pieces, his *Autos Sacramentales*. His biographer affirms, that he often finished a play in twenty-four hours; nay, some of his comedies in less than five. He wrote during his life 21,316,000 verses.

† I remember to have heard my father say, that Mr. Elijah Fenton, who was his intimate friend, and had been his master, informed him, that Dryden, upon seeing some of Swift's earliest verses, said to him, "Young man, you will never be a poet." And that this was the cause of Swift's rooted aversion to den, mentioned above. *Baucis* and *Philemon* was so much and so often altered, at the instigation of Addison, who mentioned this circumstance to my father, at Magdalen College, that not above eight lines remain as they originally stood. The violence of party disputes never interrupted the sincere friendship that subsisted between Swift and Addison, though of such opposite tempers as well as principles.

But Dryden's works will remain when the *Characteristics* will be forgotten.

23. Blest be the Great for those they take away,
And those they left me ; for they left me GAY ;
Left me to see neglected genius bloom,
Neglected die, and tell it on his tomb.
Of all thy blameless life, the sole return
My verse, and Queensb'ry weeping o'er thy urn !*

The sweetness and simplicity of GAY's temper and manners, much endeared him to all his acquaintance, and made them always speak of him with particular fondness and attachment. He wrote with neatness, and terseness, æquali quâdam mediocritate, but certainly without any elevation ; frequently without any spirit. *TRIVIA* † appears to be the best of his poems, in which are many strokes of genuine humour and pictures of London-life, which are now become curious, because our manners, as well as our dresses, have been so much altered and changed within

* Ver. 255.

† The fable of Cloacina is indelicate. I should think this was one of the hints given him by Swift, who himself was indebted, for many strokes in his *Gulliver*, to Bishop Godwin's *Man in the Moon*, or *Voyage of Domingo Gonzales*, 1638.

within a few years. His fables, the most popular of all his works, have the fault of many modern fable-writers,* the ascribing to the different animals and objects introduced, speeches and actions inconsistent with their several natures. An elephant can have nothing to do in a bookseller's shop. They are greatly inferior to the fables of *La Fontaine*, which is perhaps the most unrivalled work in the whole French language. The Beggar's Opera has surely been extolled beyond its merits: I could never perceive that fine vein of concealed satire supposed to run through it; and though I should not join with a bench of Westminster Justices in forbidding it to be represented on the stage, yet I think pickpockets, strumpets, and highwaymen, may be hardened in their vices by this piece;

R 3

and

* The long and languid introductions to the fables in the second volume (which is indeed much inferior to the first) read like party pamphlets versified. *Dione* has not rescued us from the imputation of having no pastoral-comedy, that can be compared, in the smallest degree, to the *Aminta* or *Pastor Fido*. The pastorals were written to ridicule those of Philips, and consequently very acceptable to Pope. *Polly*, the second part of the Beggar's Opera, though it brought him a good deal of money, above 1200 pounds, being published by subscription, is not equal to the first.

and that *Pope* and *Swift* talked too highly of its moral good effects. One undesigned and accidental mischief attended its success: it was the parent of that most monstrous of all dramatic absurdities, the *Comic Opera*. The friendship of two such excellent personages as the Duke and Duchess of Queensberry, did, in truth, compensate poor Gay's want of pension* and preferment. They behaved to him constantly with that delicacy, and sense of seeming equality, as never to suffer him for a moment to feel his state of dependence. Let every man of letters, who wishes for patronage, read D'Alembert's *Essay on living with the Great*, before he enters the house of a patron. And let him always remember the fate of Racine, who, having drawn up, at Madame Maintenon's † secret request, a memorial

that

* I was informed by Mr. Spence, that Addison, in his last illness, sent to desire to speak with Mr. Gay, and told him he had much injured him; probably with respect to his gaining some appointment from the court: but, said he, if I recover, I will endeavour to recompense you.

† The most exact account of the occasion on which Racine wrote his excellent *Esther* and *Athaliah*, at the request of Madame Maintenon, for the use of the young ladies at St. Cyr,

that strongly painted the distresses of the French nation, the weight of their taxes, and the expences of the court, she could not resist the importunity of Lewis XIV. but shewed him her friend's paper; against whom the king immediately conceived a violent indignation, because a poet should dare to busy himself with politics. Racine had the weakness to take this anger of the king so much to heart, that it brought on a low fever, which hastened his death. The Duchess of Queensberry would not have so betrayed her poetical friend Gay.

24. Curs'd be the verse, how well soe'er it flow,
That tends to make one worthy man my foe,
Give virtue scandal, innocence a fear,
Or from the soft-ey'd virgin steal a tear!*

M. DESPREAUX s'applaudissoit fort à l'âge de soixante & onze ans, de n'avoir rien mis dans ses vers qui choquât les bonnes mœurs. C'est une consolation, disoit il, pour les vieux poetes, qui
R 4 doivent

is to be found in *Les Souvenirs de Mad. De Caylus*, p. 183. There also are some very interesting and authentic particulars of the life of *Madame Maintenon*.

doivent bientôt rendre compte à Dieu de leurs actions. L. 2. Tom. v. 4. P. 18.

Happy indeed was the poet, of whom his worthy and amiable * friend could so truly say, that in all his works was not to be discovered

One line, that dying, he could wish to blot !

“ Would to God,” said AVERROES, (regretting the libertinism of some verses which he had made in his youth,) “ I had been born old !”

FONTAINE and CHAUCER, dying, wisht unwrote
The sprightliest effort of their wanton thought :
SIDNEY and WALLER, brightest sons of fame,
Condemn'd the charm of ages to the flame,†

25. Let Sporus tremble—What ! that thing of silk,
Sporus, that mere white curd of ass's milk !

Satire or sense, alas ! can Sporus feel ?

Who breaks a butterfly upon a wheel ?

Yet let me flap this bug with gilded wings,

This painted child of dirt, that stinks and stings ;

Whose buzz the witty and the fair annoys,

Yet wit ne'er tastes, and beauty ne'er enjoys ;

So

* Lord Lyttelton, in the Prologue to Thomson's *Coriolanus*.

† Young's *Epistle to Authors*.

So well-bred spaniels civilly delight
 In mumbling of the game they cannot bite.
 Eternal smiles his emptiness betray,
 As shallow streams run dimpling all the way.
 Whether in *florid impotence* he speaks,
 And as the prompter breathes the puppet squeaks,
 Or at the ear of Eve, familiar toad,*
 Half froth, half venom, spits himself abroad,
 In puns, or politics, or tales, or lyes,
 Or spite, or smut, or rhymes, or blasphemies.
 Amphibious thing ! that acting either part,
 The trifling head, or the corrupted heart;
 Fop at the toilet, flatt'rer at the board,
 Now trips a lady, and now struts a lord.
 Eve's tempter thus, the rabbins have exprest,
 A cherub's face, a reptile all the rest ;
 Beauty that shocks you, pride that none will trust,
 Wit that can creep, and pride that licks the dust.†

Language cannot afford more glowing or more
 forcible terms to express the utmost bitterness of
 contempt.

* It is but justice (said Pope in the first advertisement,
 since omitted) to own, that the hint of Eve and the Serpent was
 taken from the verses to the Imitator of Horace :

When God created thee, one would believe,
 He said the same as to the snake of Eve;
 To human race antipathy declare,
 'Twixt them and thee be everlasting war.
 But oh ! the sequel of the sentence dread,
 And whilst you bruise their heel, beware your head.

contempt. We think we are here reading MILTON against SALMASIUS.* The raillery is carried to the very verge of railing, some will say *ribaldry*. He has armed his muse with a scalping-knife. The portrait is certainly *overcharged*: for Lord H. for whom it was designed, whatever his morals might be, had yet considerable abilities, though marred indeed by affectation. Some of his speeches in parliament were much beyond *florid impotence*. They were, it is true, in favour of Sir R. Wa'pole,† and this was sufficiently offensive to Pope. The fact that particularly incited his indignation, was Lord H.'s *Epistle to a Doctor of Divinity*, (Dr. Sherwin,) *from a Nobleman at Hampton Court*, 1733; as well as his having been concerned with Lady

M. W. M.

* That strong expression in the discourse pro Populo Anglicano, of "*Nerone ipso Neroneior*," applied to Charles I. is taken from what Peter, King of Arragon, wrote to Charles, Duke of Anjou, who had caused to be beheaded the son of the Emperor Conrad.

† Lord H. fought a duel with Mr. Pulteney upon a political quarrel. See also a pamphlet, entitled, *The Court Secret*, occasioned by Lord Scarborough's death, for a severe character

M. W. M. in * *Verses to the Imitator of Horace*, 1732. This lady's beauty, wit, genius, and travels, of which she gave an account in a series of elegant and entertaining letters, very characteristic of the manners of the Turks, and of which many are addressed to Pope, are well known, and justly celebrated. With both these noble personages had Pope lived in a state of intimacy. And justice obligeth us to confess, that he himself was the aggressor in the quarrel with them; as he first assaulted and affronted Lord H. by these two lines in his imitation of the 1st Sat. of Horace's second book :

The lines are weak, another's pleas'd to say;
Lord Fanny spins a thousand such a day.

And

* After her quarrel with Mr. Pope, which Lord Peterborough in vain endeavoured to reconcile, she wrote thus from Florence, to the Countess of ——. "The word malignity, and a passage in your letter, call to my mind the wicked wasp of Twickenham; his lyes affect me now no more; they will be all as much despised as the story of the seraglio and the handkerchief, of which I am persuaded he was the only inventor. That man has a malignant and ungenerous heart; and he is base enough to assume the mask of a moralist, in order to decry human nature, and to give a decent vent to his hatred

And Lady M. W. M. by the eighty-third *line* of the same piece, too *gross* * to be here repeated.

It is a singular circumstance, that our author's indignation was so vehement and inexhaustible, that it furnished him with another invective, of equal power, in prose, which is to be found at the end of the eighth volume, containing his letters. The reader that turns to it, page 253, (for it is too long to be here inserted, and too full of matter to be abridged,) will find, that it abounds in so many new modes of irony, in so many unexpected strokes of sarcasm, in so many sudden and repeated blows, that he does not allow the poor devoted peer a moment's breathing-time :

Nunc dextrâ ingeminans ictus, nunc ille sinistrâ ;
Nec mora, nec requies ; quam multâ grandine nimbi
Culminibus crepitant ; sic densis ictibus heros
Creber utrâque manû pulsatur, versatque.†——

It

* So also are lines 87, 88, 89, 90, of the third epistle concerning Fulvia and Old Narses. But let us remember, that

As the soft plume gives swiftness to the dart,
Good-breeding sends the satire to the heart. YOUNG.

It is, indeed, the master-piece of *invective*, and perhaps excels the character of *Sporus* itself, capital as that is, above quoted. Who, however, would wish to be the author of such a cutting invective? But can this be the nobleman (we are apt to ask) whom *Middleton*, in his dedication to the History of the Life of Tully, has so seriously and earnestly praised, for his strong good sense, his consummate politeness, his real patriotism, his rigid temperance, his thorough knowledge and defence of the laws of his country, his accurate skill in history, his unexampled and unremitted diligence in literary pursuits; who added credit to this very history, as Scipio and Lælius did to that of Polybius, by revising and correcting it; and brightening it,* as he expresses it,

* The Life of Tully procured Dr. Middleton a great reputation, and a great sum of money. It is a pleasing and useful work, especially to younger readers, as it gives a comprehensive view of a most interesting period in the Roman history, and of the characters principally concerned in those important events. It may be worth observing, that he is much indebted, without acknowledging it, to a curious book, little known, entitled, *G. Bellendini, Scoti, de Tribus Luminibus Romanorum, Libri 16. Parisiis Apud Tassanum du Bray. 1634. Folio*; dedicated to King Charles. It comprehends a history

it, by the strokes of his pencil? The man that had written this splendid encomium on Lord H. could not, we may imagine, be very well affected to the bard who had painted Lord Fanny in so ridiculous a light. We find him writing thus to
Dr.

history of Rome, from the foundation of the city to the time of Augustus, drawn up in the very words of Cicero, without any alteration of any expression. In this book *Middleton* found every part of Cicero's own history, in his own words, and his works arranged in chronological order, without farther trouble. The impression of this work being shipped for England, was lost in the vessel, which was cast away, and only a few copies remained, that had been left in France. I venture to say, that the style of *Middleton*, which is commonly esteemed very *pure*, is blemished with many *vulgar* and *cant* terms. Such as Pompey had a month's mind, &c. He has not been successful in the translations of those many epistles of Tully which he has inserted; which, however curious, yet break the thread of the narration. *Mongault* and *Melmoth* have far exceeded him in their excellent translations of these pieces, which are, after all, some of the most precious remains of antiquity. What a treasure would it have been, if the letters of Tully to Julius Cæsar had remained! As also his Journal and Ephemerides; and the Commentaries of Sylla, Lucullus, and Pollio. It is usual to lament the loss of the Decads of Livy; but surely we might as much wish to recover the lost books of Diodorus Siculus, and Polybius, and the account of Annibal mentioned by Cornelius Nepos. I will just add, that great part of *Middleton's* Letter from Rome, is taken from a little unknown French book, entitled, *Les Conformites des Ceremonies Modern avec les Anciennes*. A Leydæ, chez I. Sambix, 1667.

Dr. Warburton, Jan. 7, 1740: "You have evinced the *orthodoxy* of Mr. Pope's principles; but, like the old Commentators on his Homer, will be thought, perhaps, in some places, to have found a meaning for him, that he himself never dreamt of. However, if you did not *find* him a *philosopher*, you will *make* him one; for he will be wise enough to take the benefit of your reading, and make his future essays more *clear* and *consistent*."

26. That not in Fancy's maze he wander'd long,
But stoop'd to *Truth*, and moraliz'd his song.*

Here is our author's own declaration, delivered in the most precise and positive terms, that he early left the *more poetical* provinces of his art, to become a moral, didactic, and satiric poet.

27. Of gentle blood † (part shed in honour's cause,
While yet in Britain honour had applause)
Each parent sprung; what fortune pray their own,
And better got than Bestia's from the throne.

Born

* Ver. 340.

† When Mr. Pope published the notes on the Epistle to Dr. Arbuthnot, giving an account of his family, Mr. Pottin-

Born to no pride, inheriting no strife,
 Nor marrying discord in a noble wife ;
 Stranger to civil and religious rage,
 The good man walk'd innoxious thro' his age.
 No courts he saw, no suits would ever try,
 Nor dar'd an oath, nor hazarded a lye.
 Unlearn'd, he knew no schoolman's subtile art ;
 No language, but the language of the heart.
 By nature honest, by experience wise,
 Healthy by temp'rance, and by exercise ;
 His life, tho' long, to sickness past unknown ;
 His death was instant, and without a groan.*

BOILEAU,

ger, a relation of his, observed, that his cousin Pope had made himself out a fine pedigree, but he wondered where he got it ; that he never had heard any thing himself of their being descended from the Earls of Down ; and, what is more, he had an old maiden aunt, equally related, a great genealogist, who was always talking of her family, but never mentioned this circumstance ; on which she certainly would not have been silent, had she known any thing of it. Mr. Pope's grandfather was a clergyman of the church of England, in Hampshire. He placed his son, Mr. Pope's father, with a merchant at Lisbon, where he became a convert to Popery. (Thus far Dr. Bolton, late Dean of Carlisle, a friend of Pope ; from Mr. Pottinger.) The burying-place and monuments of the family of the Popes', Earls of Down, is at Wroxton, Oxfordshire. The Earl of Guildford says, that he has seen and examined the pedigrees and descents of that family, and is sure that there were then none of the name of Pope left, who could be descended from that family.—(From John Loveday, of Caversham, Esquire.)

BOILEAU,* who has been so frequently quoted, because he was the model of our author, speaks thus of his father and family, in an epistle that was justly one of his favourite works, addressed (in imitation of Horace's *Vertumnum Janumque*) to his verses :

Que si quelqu'un, mès vers, alors vous importune,
 Pour scavoir mes parens, ma vie & ma fortune,
 Contès-lui, qu' allié d'assès hauts Magistrats,
 Fils d'un Pere Greffier, né d'ayeux Avocats ;
 Dès le berceau perdant une fort jeune mere,
 Reduit seize ans après à pleurer mon vieux Pere,
 J'allai d'un pas hardi, par moi-mesme guidé,
 Et de mon seul Genie en marchant secondé,
 Studieux amateur, & de Perse & d'Horace,
 Assès près de Regnier m'asseoir sur le Parnasse ;

VOL. II.

S

Que

* He had no asperity in his temper. Mad. de Sevigné used to say, He is cruel only in verse. Being punctual in performing all acts of religion, he was one day in the country, and went to confession to a priest who did not know him. "What is your occupation?" said the good man. "To make verses," replied Boileau. "So much the worse," said the Priest. "And what sort of verses?" "Satires." "Still worse and worse," said the confessor. "And against whom?" "Against those (said Boileau) who make bad verses; against such mischievous works as operas and romances." "Ah! my friend, (says the Confessor,) there is no harm in this; and I have nothing more to say to you."

Que par un coup de sort au grand jour amené
 Et de bords du Permesse à la Cour entraîné,
 Je sceûs, prenant l'essor par de routes nouvelles
 Eslever assès haut mes poetiques àiles ;
 Que ce Roy* dont le nom fait trembler tant de Rois
 Voulut bien que ma main crayonnait ses exploits :
 Que plus d'un grand m'aima jusques à la tendresse ;
 Que ma veüe a Colbert inspiroit, l'allegresse ;
 Qu' aujourd'hui mesme encor de deux sens affoibli
 Retiré de la cour & non mis en oubli ;
 Plus d'un Heros epris des fruits de mon estude,
 Vient quelquefois ches moi gouter la solitude.†

All

* He was appointed historiographer to the King, with Racine, in October, 1677. They both, together with Vander-Meulen, the painter, accompanied Louis XIV. in his ostentatious expedition to Flanders. After the death of Racine, he went once to Versailles, to inform the King of the loss of his colleague ; and when he took his leave, Louis obligingly said to him, shewing him his watch, which he happened to hold in his hand, "Remember that I have always one hour in the week to give you, whenever you will come to me."

It is to be regretted that Boileau never finished, what he told his friends he had sketched out, the life of Diogenes the Cynic, a comic romance, in which much literature, satire, and knowledge of life and manners, would have appeared. Let me take this occasion of adding, that it is also to be regretted, that Montesquieu never finished a political romance he intended to give, called *Arsaces*.

All these particularities of his father, family, and fortunes, become interesting. There is in this passage the true manner of Horace, his easy vigour, and *firma facilitas*. It is on occasion of this epistle that *Boileau* wrote his celebrated letter to *Mons. de Maucroix*, from which I shall, without any scruple, give a large extract, as it is so replete with good sense* and solid criticism, and contains so many judicious observations on the more remote and interior beauties of style. Tom. iii. p. 185. Par M. de Saint Marc. 1747.

RACAN excelle sur tout, à mon avis, à dire les petites choses, & c'est en quoi il ressemble mieux aux anciennes, que j'admire sur tout par cet endroit. Plus les choses sont seches & mal aisées à dire en vers, plus elle frappent quand elles sont dites noblement, & avec cette élégance qui fait proprement la poésie. Je me souviens que M. de la Fontaine m'a dit plus d'une fois, que les deux vers de mes ouvrages qu'il estimoit davantage, c'estoit ceux où je loue le Roi d'avoir établi la manufacture des points de France, à la place des points de Venise. Les voici. C'est dans la premiere Epistre à sa Majesté.

Et nos voisins frustrez de ces tributs serviles,
Que payoit à leur art le luxe de nos villes.

Virgile & Horace sont divins en cela, aussi bien qu'Homere. C'est tout le contraire de nos Poëtes, qui ne disent que des choses vagues, que d'autres ont déjà dites avant eux, & dont les expressions sont trouvées. Quand ils sortent de là, ils ne sçauroient plus s'exprimer, & ils tombent dans une secheresse qui est encore pire que leurs larcins. Pour moy, je ne sçay pas si j'y ay réussi : mais quand je fais des vers, je songe toujours à dire ce qui ne s'est point encore dit en nostre langue. C'est ce que j'ay principalement affecté dans une nouvelle epistre, que j'ay faite à propos de toutes les Critiques, qu'on a imprimées contre ma derniere satire. J'y conte tout ce que j'ay fait depuis que je suis au monde, j'y rapporte mes defauts, mon âge, mes inclinations, mes mœurs. J'y dis de quel Pere & de quelle Mere je suis né. J'y marque les degres de ma fortune ; comment j'ay esté à la cour, comment j'en suis sorti ; les incommodités qui me sont survenues ; les ouvrages que j'ay faits. Ce sont bien de petites choses dites en assés peu de mots,

puisque la piece n'a pas plus de cent trente vers. Elle n'a pas encore veu le jour, & je ne l'ay pas mesme encore écrite. Mais il me paroist que tous ceux à qui je l'ay recitée, en sont aussi frappez que d'aucun autre de mes ouvrages. Croiriez-vous, Monsieur, qu'un des endroits où ils se recrient le plus, c'est un endroit qui ne dit autre chose, sinon qu'aujourd'huy que j'ai cinquante-sept ans, je ne dois plus pretendre à l'approbation publique. Cela est dit en quatre vers que je veux bien vous écrire ici, afin que vous me mandiez si vous les approuvez.

Mais aujourd'hui qu' enfin la Vieillesse venue,
Sous mes faux cheveux blonds déjà toute chenue,
A jetté sur ma teste avec ses doigts pesans,
Onze lustres complets surchargez de deux ans.

Il me semble que la Perruque est assés heureusement frondée dans ces quatres vers.

28. *O*, friend ! may each domestic bliss be thine !
Be no unpleasing melancholy mine !
Me let the tender office long engage,
To rock the cradle of reposing age ;*

S 3

With

* See a letter to Mr. Richardson, desiring him to come to Twickenham, and take a sketch of his mother, just after she

With lenient arts extend a mother's breath,
 Make languor smile, and smooth the bed of death ;
 Explore the thought, explain the asking eye,
 And keep awhile one parent from the sky !*

These exquisite lines give us a very interesting picture of the exemplary filial piety of our author.† There is a pensive and pathetic sweetness in the very flow of them. The eye that has been wearied and opprest by the harsh and austere colouring of some of the preceding passages, turns away with pleasure from these asperities, and reposes with complacency on the soft tints of domestic tenderness. We are naturally gratified to see great men descending from their heights, into the familiar offices of common life ; and the sensation is the more pleasing to us, because

was dead, June 20, 1733. " It would afford (says he) the finest image of a saint expired, that ever painter drew." Vol. viii. p. 233.

* Ver. 406.

† For which also another truly great poet was remarkable. See *Memoirs of Mr. Gray's Life*, passim. And so also was *Ariosto*.

cause *admiration* is turned into *affection*. In the very entertaining memoirs of the life of Racine, (published by his son,) we find no passage* more amusing and interesting, than where that great poet sends an excuse to Monsieur, the Duke, who had earnestly invited him to dine at the Hotel de Condé, because he had promised to partake of a great fish that his children had got for him, and he could not think of disappointing them.

MELANCTHON appeared in an amiable light, when he was seen holding a book in one hand, and attentively reading, and with the other rocking the cradle of his infant child. And we read with more satisfaction,

S 4

— ἡ παιδος

* Memoirs sur la Vie de Jean Racine, p. 182, printed 1747; by the author of the Didactic Poems on *Religion* and *Grace*, of *Reflections on Poetry*, of *Two Epistles on Man*, and some excellent *Sacred Odes*, particularly one from Isaiah, c. xiv. He endeavours (but I fear in vain) to vindicate his father from the report of having had any connexion with the celebrated actress Chammelè, whom Racine taught to speak and declaim, and for whom it was thought he had a strong passion; of which he afterwards repented, and became a remarkably good husband.

————— ἔ παιδὸς οὐξ αὖτο φαίδιμος Ἑκτωρ,
 ΑΨ δ' ὁ παῖς πρὸς κολπὸν εὐζωνοῖο τιθῆναι
 Ἐκλήθη ἰαχῶν*—

than we do,

Τρὶς μὲν οὐξ αὖ ἰών· τὸ δὲ τετράτον ἰκετο τεκμῶν*
 Αἶγας†.—

SECTION

* Iliad vi. v. 467.

† Iliad xiii. v. 20.

SECTION XII.

OF THE SATIRES AND EPISTLES OF HORACE
IMITATED, OF THE SATIRES OF DONNE
VERSIFIED, AND OF THE EPILOGUE
TO THE SATIRES.

“WHEN I had a fever one winter in town, (said POPE to Mr. SPENCE,) that confined me to my room for five or six days, LORD BOLINGBROKE came to see me, happened to take up a Horace that lay on the table, and, in turning it over, dipt on the first satire of the second book. He observed, how well that would suit my case, if I were to imitate it in English. After he was gone, I read it over, translated it in a morning or two, and sent it to press in a week or fortnight after. And this was the occasion of my imitating some other of the Satires and Epistles.” “To how casual a beginning (adds SPENCE) are we obliged for the most delightful things in our language! When I was saying to him, that he had already imitated

imitated near a third part of Horace's Satires and Epistles, and how much it was to be wished that he would go on with them, he could not believe that he had gone near so far; but, upon computing it, it appeared to be above a third. He seemed on this not disinclined to carry it farther; but his last illness was then growing upon him, and robbed us of him, and of all hopes of that kind, in a few months."*

No parts of our author's works have been more admired than these imitations. The aptness of the allusions, and the happiness of many of the parallels, give a pleasure that is always no small one to the mind of a reader, the pleasure of *comparison*. He that has the least acquaintance with these pieces of Horace, which resemble the *Old Comedy*, immediately perceives, indeed, that our author has assumed a higher tone, and frequently has deserted† the free, colloquial air, the insinuating

* Transcribed from Spence's Anecdotes, 1754.

† After all that has been said of Horace, by so many critics, ancient and modern, perhaps no words can describe him so exactly and justly, as the following of Tully, spoken on ano-

insinuating Socratic manner of his original ; and that he clearly resembles in his style, as he did in his natural temper, the severe and serious Juvenal, more than the smiling and sportive Horace. Let us select some passages, in which he may be thought to have equalled, excelled, or fallen short of, the original; the latter of which cannot be deemed a disgrace to our poet, or to any other writer, if we consider the extreme difficulty of transfusing into another language, the subtle beauties of Horace's dignified *familiarity*, and the uncommon union of so much *facility* and *force*.

1. ————— Trebati

Quid faciam? prescribe. T. Quiescas. H. Ne faciam, inquis,

Omnino versus? T. Aio. H. Peream male, si non Optimum erat: verum nequeo dormire. T. Ter uncti Transnanto Tiberim, somno quibus est opus alto; Irriguumve mero sub noctem corpus habento;*

Tim'rous

ther subject. Lib. i. de Oratore. Accedit lepos quidam, facetiæque, & eruditio libero digna, celeritasque & brevitás respondendi & laccessendi subtili venustate & urbanitate conjuncta.

* Sat. i. lib. i. v. 4.

Tim'rous by nature, of the rich in awe,
 I come to counsel learned in the law :
 You'll give me, like a friend, both sage and free
 Advice ; and as you use, without a fee.
 F. I'd write no more. P. Not write ? but then I think,
 And for my soul I cannot sleep a wink.
 I nod in company, I wake at night,
 Fools rush into my head, and so I write.
 F. You could not do a worse thing for your life :
 Why, if the night seem tedious, take a wife.
 Or rather, truly, if your point be rest,
 Lettuce and cowslip-wine, probatum est.
 But talk with Celsus ; Celsus will advise
 Hartshorn, or something that shall close your eyes.*

HORACE, with much seeming seriousness, applies for advice to the celebrated Roman lawyer, *C. Trebatius Testa*, an intimate friend of *Julius Cæsar*, and of *Tully*, as appears from many of his epistles to *Atticus*; the gravity and self-importance of whose character is admirably supported throughout this little drama. His answers are short, authoritative, and decisive. *Quiescas.* *Aio.* And, as he was known to be a great *drinker* and *swimmer*, his two absurd pieces of advice have infinite pleasantry. All these circumstances of humour are dropt in the copy.

The

The Lettuce and Cowslip-wine are insipid and unmeaning prescriptions, and have nothing to do with Mr. *Fortescue's* character. The third, fourth and ninth lines of this *imitation* are flat and languid. We must also observe, (from the old Commentator,*) that the verbs *transnanto*, and *habento*, are, in the very style of the Roman law, “Vide ut directis jurisconsultorum verbis utitur ad Trebatium jurisconsultum.

2. Aut si tantus amor scribendi te rapit, aude
Cæsaris invicti res dicere, multa laborum
Præmia laturus.†————

Or, if you needs must write, write Cæsar's praise;
You'll gain at least a *knighthood*, or *the bays*.‡

This is superior to the original, because *præmia laturus* is general and flat, in comparison of the particular rewards here specified.

3. ——— neque

* There are many excellent remarks in *Acro* and *Porphyrio*; from whom, as well as from *Cruquius*, *Dacier* has borrowed much, without owning it. *Dacier's* translation of *Horace* is not equal to his *Aristotle's Poetics*. In the former, he is perpetually striving to discover new meanings in his author, which *Boileau* called, *The Revelations of Dacier*.

† Ver. 10.

‡ Ver. 21.

3. — neque enim quivis horrentia pilis*
 Agmina, nec fractâ pereuntes cuspide Gallos,
 Aut labentis equo describat vulnera Parthi.†

What! like Sir Richard, rumbling, rough, and fierce,
 With ARMS, and GEORGE, and BRUNSWICK, croud the verse;
 Rend with tremendous sound your ears asunder,
 With gun, drum, trumpet, blunderbuss, and thunder.

POPE has turned the compliment to Augustus into a severe sarcasm. All the wits‡ seem to have leagued against Sir Richard Blackmore. In a letter now lying before me, from ELIJAH FENTON to my father, dated Jan. 24, 1707, he says,
 “ I am

* Of these verses, says *Porphyrus*, Eleganter in hac ipsâ excusatione, posse se scribere ostendit.

† Ver. 13.

‡ *Swift* never could forgive *Blackmore* the following strictures on a Tale of a Tub, in his Essays, London, 1717. “ Had this writing been published in a Pagan or Popish nation, who are justly impatient of all indignity offered to the established religion of their country, no doubt but the author would have received the punishment he deserved. But the fate of this *impious buffoon* is very different; for in a Protestant kingdom, zealous of their civil and religious immunities, he has not only escaped affronts, and the effects of public resentment, but he has been caressed and patronized by persons of great figure, and of all denominations.”

“ I am glad to hear Mr. Phillips will publish his *POMONA*. Who prints it? I should be mightily obliged to you, if you could get me a copy of *his verses against Blackmore*.” As the letter contains one or two literary particulars, I will transcribe the rest. “ As to what you write about making a collection, I can only advise you to buy what poems you can, that *Tonson* has printed, except the *Ode to the Sun*; unless you will take it in because I writ it; which I am the freer to own, that *Mat. Prior* may not suffer in his reputation, by having it ascribed to him. My humble service to Mr. *Sacheverell*, and tell him I will never imitate *Milton* more, till the author of *Blenheim* is forgotten.” In vain was Blackmore extolled by *Molyneux* and *Locke*: but *Locke*, to his other superior talents, did not add a good taste. He affected to despise poetry, and he depreciated the ancients;* which circumstance, as

I am

* Another, and a better philosopher, thought very differently on this subject; and has given so high an encomium on the utility of the ancient classics, that the passage deserves a particular notice. Annon ideo fit, ut scriptorum priscorum præstantissimi libri & sermones, (quibus ad virtutem homines efficacissimè invitati sunt, tam augustam ejus majestatem omnium

nium

I am informed, from undoubted authority, was the source of perpetual discontent and dispute betwixt him and his pupil, Lord *Shaftesbury*, who, in many parts of the *Characteristics*, has ridiculed Locke's philosophy, and endeavoured to represent him as a disciple of *Hobbes*;* from which writer, however, it is certain, that *Locke* borrowed frequently and largely.

4. ————— nisi dextro tempore, Flacci
Verba per attentam non ibunt Cæsaris aurem.
Cui male si palpere recalcitrat undique tutus.†

Alas!

nium oculis representando, quam opiniones populares, in virtutis ignominiam, tanquam habitû parasitorum indutas, derisui propinando) tam parum prosint, ad vitæ honestatem, & mores pravos corrigendos, quia perlegi & revolvi non consueverunt, a viris ætate & judicio maturis, sed Pueris tantum & Tyronibus relinquuntur. BACON de Augmentis. Scient. Lib. 7. c. 3.

* "No author in that age (says Hume) was more celebrated, both abroad and at home, than *Hobbes*. In our times he is much neglected: a lively instance, how precarious are all reputations founded on reasoning and philosophy! A pleasant comedy, which paints the manners of the age, and exposes a faithful picture of nature, is a durable work, and is transmitted to the latest posterity. But a system, whether physical or metaphysical, owes commonly its success to its novelty; and is no sooner canvassed with impartiality, than its weakness is discovered. Hist. vol. vi. p. 127.

† Ver. 18.

Alas! few verses touch their nicer ear;
 They scarce can bear their *Laureate* twice a year:
 And justly Cæsar scorns the poet's lays;
 It is to *History* he trusts for praise.*

Superior to the original, on account of the mention of the *Laureate*; and the sudden unexpected turn in the last line, which is uncommonly *sly* and *severe*.

5. Quid faciam? saltat Milonius, &c.†

Each mortal has his pleasure.‡

These words, indeed, open the sense of Horace; but the *quid faciam* is better, as it leaves it to the reader to discover what is one of Horace's greatest beauties, his secret and delicate *transitions* and *connexions*, to which they who do not carefully attend, lose half the pleasure of reading him.

5. _____ none deny
 _____ *Darty* his ham-pye.§

LYTTELTON, in his *Dialogues of the Dead*, has introduced *Darteneuf*, in a pleasant discourse betwixt him and *Apicius*, bitterly lamenting his ill-fortune, in having lived before *turtle-feasts** were known in England. “Alas!” says he, “how imperfect is human felicity! I lived in an age when the pleasure of eating was thought to be carried to its highest perfection in England and France. And yet a turtle-feast is a novelty to me! Would it be impossible, do you think, to obtain leave from Pluto, of going back for one day, just to taste of that food? I would promise to kill myself by the quantity I would eat before the next morning.”

6. *Castor gaudet equis; ovo prognatus eodem,
Pugnis—+—————†*

F. loves the senate, Hockley-hole his brother;
Like in all else, as one egg to another.‡

This parallel is not happy and exact: to shew the variety of human passions and pursuits,
Castor

* He might have said the same of the *Chinese Bird's Nest*, a piece of oriental luxury lately imported.

Castor and Pollux were unlike, even though they came from one and the same egg. This is far more extraordinary and marvellous, than that two common brothers should have different inclinations.

7. ——— Me pedibus delectat claudere verba,
Lucili ritu ———.*

I love to pour out all myself, as plain
As downright *Shippen*, or as old *Montaigne*.†

“ My chief pleasure is to write satires like Lucilius,” says Horace. “ My chief pleasure (says Pope) is,—What? *to speak my mind freely and openly.*” There should have been an instance of some *employment*, and not a virtuous *habit*; there follows in the original, a line which *Bentley* has explained very acutely, and in a manner different from the other commentators :

————— neque si malè gesserat, usquam
Decurrens, alio, neque si bene—.‡

T 2

He

* Ver. 28.

† Ver. 51.

‡ Ver. 31.

He affirms, that the true reading should be *malè cesserat* ; and that it does not mean, whether his *affairs* went ill or not, but whether he *wrote* successfully or not. “ Nusquam alio præterquam ad libros decurrens, seu bene ei cesserat in *scribendo*, seu malè. Scilicet quovis ille die scribere amabat, sive aptus tum ad studium, seu, ut sæpe usû venit, ineptior : seu musis faventibus sive aversis.”

The passage that immediately follows, in the original, at verse the thirty-fifth, Nam Venusinus arat, down to verse the thirty-ninth, to the words, incuteret violenta, which are frequently printed in a parenthesis, and have been supposed to be an awkward interpolation, were undoubtedly intended by Horace to represent the loose, incoherent and verbose manner* of Lucilius,

* ——— amat scripsisse ducentos
Ante cibum versus, totidem cænatus——

Hor. sat. x. lib. 1. v. 61.

Ad. Baillet, in his *Jugemens*, among his numerous blunders, and false judgments, is so absurd as to take literally the expression of Lucilius—*Stans pede in uno*.

cilius, (incomposito pede,) who loaded his satires with many useless and impertinent thoughts:

8. ————— O Pater & Rex,
Jupiter, ut pereat positum rubigine telum.*

Save but our *army* ! and let Jove incrust
Swords, pikes, and guns, with everlasting rust !†

He could not suffer so favourable an opportunity to pass, without joining with his friends, the patriots of that time, in the cry against a standing army. The sentiment in the original is taken, as the old scholiast observes, from *Callimachus* :

Ζευ πατερ, ὥς χαλυβόν παν ἀπολοιτοῖ γένος.

T 3

Numberless

* Ver. 42.

† Ver. 73.

‡ He imitates two other epigrams of Callimachus, in verse 8. of the 2d Sat. lib. 1.

Præclaram ingrata stringat malus ingluvie rem—
and also, as Heinsius observes, in the 105th verse of the same satire—

Leporem venator ut altâ
In nive sectatur—

Numberless are the passages in Horace, which he has skilfully adopted and interwoven from the Greek writers, with whom he was minutely and intimately acquainted; perhaps more so than any other Roman poet, having studied at Athens longer than any of them.

Quidquid sub terrâ est in apricum proferet ætas
Defodiet condetque nitentia——,*

is from the *Ajax* of Sophocles, verse 659.

Ἀπανθ' ὁ μακρὸς κἀναριθμητὸς χρόνος
Φυεῖ τ' ἀδηλα, καὶ φανεῖτα κρυπύεται.

Pernicies & *Tempestas*, Barathrumque macelli——†.

GROTIUS, in that very entertaining book, his *Excerpta ex Tragædiis & Comædiis Græcis*, has
preserved,

In the sixth satire of the second book, he has *Sophocles* in his eye:

Luserat in campo fortunæ filius——

Εγὼ δ' εμαυτὸν παῖδα τῆς τύχης νεμῶν.

Œdip. Tyrann. 1090.

* Ep. vi. v. 24.

† Ver. 31. Ep. 15.

preserved, page 583, a fragment of *Alexis*, to which this passage of Horace alludes :

Δειπνεί δ' αφανος Τηλεφος, νεων μονον
Προς της επρωτωντας τι, ωσε πολλακισ
Αυτον κεκληκως τοις Σαμοθραξιν ευχεται
Ληξαι πνεοντα και γαληνισαι ποτε.
Χειμων ομειρακισκος εστι τοις φιλοις.

Per mare paupericem fugiens, per saxa, per ignes,*

is from *Theognis* :

Ην δη χρη φευγοντα και ες μεγακητεα ποντον
Ριπλειν, και πετρων, Κυρνε κατ' ηλιβατων.

Sunt verba & voces quibus hunc lenire dolorem
Possis, & magnam morbi deponere partem,†

is from the *Hippolitus* of Euripides :

Εισιν δ' απωδαι και λογοι θεληκτηριοι.

— Si quid novisti rectius istis
Candidus imperti, si non, his utere mecum,‡

T 4

* Ep. i. lib. 1, ver. 46. † Ep. i. lib. 1. ver. 35.

‡ Ep. vi. 67.

is taken, as *Cruquius* remarks, from *Isocrates* to *Nicocles* :

Χρῶ τοις εἰρημενοῖς, ἢ ζητεῖ βελτίω τῆτων.

Spes jubet esse ratas, in prælia trudit inermem,*

from an elegant fragment of *Diphilus* ; in which *Bacchus* is addressed :

Ω πασι, τοῖσι φρονέσι προσφιλεστάτε,
Διονυσε, καὶ σοφωτάτ' ὡς ἡδύς τις εἰ,
Ὅταν ταπεινὸν μέγα φρονεῖν ποιεῖς μοῖος,
Τὸν τὰς ὀφρυς αἰροντὰ συμπεῖθεις γελαῖν,
Τὸν τ' ἀσθεῖν τολμᾷ τι, τὸν δειλὸν θρασύν.

The bold and beautiful metaphor in the fourth ode of the fourth book,

Per Siculas equitavit undas,

is from the *Phænissæ* of *Euripides*, verse 222, (the Oxford edition in 4to. by Dr. Musgrave, 1778 :)

———— Ζεφύρου

———— Ζεφυρε πνοιαις
 Ἰππευσαντος εν βρανω ———

The beginning of the first ode of the first book, which points out the different inclinations and pursuits of men, alludes to a passage in *Pindar*, preserved by *Sextus Empiricus*, in the first *Pyrrh. Hypothes.*

Αελλοποδων μεν τιν' ευφραινεσιν ἵππων τιμαι και στεφανοι,
 Της δ' εν πολυχρυσοις θαλαμοις βιωτα'
 Τερπείαι δε τις επ οιδμα ἄλιον καὶ θα σων διαστειβων.

And line the 25th of the second * ode of the third book, is taken from a fragment of *Simonides*,† cited by *Aristides*. 2. *Platonica*.

Est & fideli tuta Silentio
 Merces —————

———— σιωπης ακινδυνον γερας.

BENTLEY,

* See P. Petiti. Misc. Obs. lib. iii. cap. 25.

† The words, Mors & fugacem persequitur virum, in Ode 2. book iii. are even translated from *Simonides*:

'Ο δ' αν θανατοι εκιχε και τον φυγομαχον.

BENTLEY, with his usual acuteness, conjectured, that an obscure passage in Horace would be illustrated, if ever the Greek epigram of Philodemus, to which he alluded, should be discovered.

Gallis, hanc, Philodemus ait*——L. i. sat. 2, 121.

Reiskius has since printed the very epigram, and the last words of it confirm Bentley's conjecture :

—— την δ' ἀρα Γαλλος ἔχου.

9. Nec quisquam noceat cupido mihi pacis! at ille
Qui me commōrit (melius non tangere clamo)
Flebit, & insignis totâ cantabitur urbe.†

Peace is my dear delight—not *Fleury's* more:
But touch me, and *no minister* so sore.
Who'er offends, at some unlucky time,
Slides into verse, and hitches into rhyme.‡

Superior

* See Anthol. Græc. Lib. tres Oxonii, 1766, p. 93. Philodemus lived at Rome in the time of Tully, and is mentioned by him as a friend of *Piso*.

Superior to the original, on account of the lively and unexpected satire at the end of each of the two first lines; a high improvement of *Cupido mihi pacis*.

10. Cervius iratus leges minitatur & urnam;
Canidia Albuti, quibus est inimica, venenum;
Grande malum Turius, si quid se judice certas*—

Slander or poison dread from Delia's rage;
Hard words, or hanging, if your judge be Page.†

It is difficult to say which passage is the more spirited. But what follows in Pope,

Its proper power to hurt each creature feels,

is inferior to

————— utque
Imperet hoc natura potens, sic collige mecum.
Dente lupus, cornu taurus petit; unde nisi intus
Monstratum ‡—

But

* Ver. 46.

† Ver. 81.

‡ Ver. 51.

But then again these two lines,

So drink with Walters, or with Chartres eat;
They'll never poison you; they'll only cheat,*

is expressed with an archness, and a dryness, beyond the original, that follows :

——— Scævæ vivacem crede nepoti
Matrem; nil faciet sceleris pia dextera (mirum
Ut neque calce lupus quemquam, nec dente petit bos)
Sed mala tollet anum vitiato melle cicuta.†

11. Ne longum faciam: seu me tranquilla senectus
Expectat, seu mors atris circumvolat alis;
Dives, inops; Romæ, seu fors ita jusserit exul;
Quisquis erit vitæ scribam color.‡

Then, learned Sir! (to cut the matter short,)
Whate'er my fate, or well or ill at court;
Whether old age, with faint, but chearful, ray,
Attends to gild the ev'ning of my day;
Or death's black wing already be display'd,
To wrap me in the universal shade;
Whether the darken'd rooms to muse invite,
Or whiten'd wall provoke the skewer to write;
In durance, exile, Bedlam, or the Mint,
Like Lee or Budgell, I will rhyme and print.§

The

The brevity and force of the original is evaporated in this long and feeble paraphrase. The *third*, and *three* succeeding lines, are languid and verbose, and some of the worst he has written.

12. ——— Quid cum est Lucilius ausus

Primus in hunc operis componere carmina morem,
Detrahere & pellem, nitidus quâ quisque per ora
Cederet, introrsum turpis.*——

What? arm'd for virtue when I point the pen,
Brand the bold front of shameless guilty men,
Dash the proud gamester from his gilded car,
Bare the mean heart, that lurks beneath a star;
Can there be wanting, to defend her cause,
Lights of the Church, or guardians of the laws?†

That strain † I heard was of a higher mood,—

than the original pretends to assume. Our author's *Horace* differs as much from his original as does his *Homer*; yet *both* will be always read with great pleasure and applause.

13. Could pension'd Boileau lash, in honest strain,
Flatt'ers and bigots ev'n in Louis' reign?‡

BOILEAU

* Ver. 64.

† Ver. 105.

‡ Milton's *Lucidas* 87.

BOILEAU acted with much caution and circumspection, when he first published his *Lutrin*, here alluded to; and endeavoured to cover and conceal his subject, by a preface intended to mislead his reader from the real scene of action; which preface is mentioned in the first volume of this Essay, page 214; but it ought to be observed, that he afterwards, in the year 1683, threw aside this disguise; openly avowing the occasion that gave rise to the poem, the scene of which was not *Bourges*, or *Pourges*, as before he had said, but *Paris* itself; the quarrel he celebrated being betwixt the Treasurer* and the Chanter of the *Holy Chapel* in that city. The canons were so far from being offended, that they shewed their good sense and good temper by joining in the laugh. Upon which *Boileau* compliments them, and adds, that many of that society were persons of so much wit and learning, that he would as soon consult them upon his works,

* His name was *Barrin*; that of the Treasurer was *Claude Auvri*, Bishop of *Coutance*, in Normandy. The quarrel began in July, 1667. See Letters of *Brossette* to *Boileau*. A Lyon. 1770. Page 242, v. 1.

works, as the members of the French Academy.*

14. Quin ubi se a vulgo & scenâ in secreta remorant
 Virtus Scipiadae & mitis sapientia Læli,
 Nugari cum illo, & discincti ludere, donec
 Decoqueretur olus, soliti†——

There my retreat the best companions grace;
 Chiefs out of war, and statesmen out of place :
 There St. John mingles with my friendly bowl,
 The feast of reason, and the flow of soul :
 And he, whose lightning pierc'd th' Iberian lines,
 Now forms my quincunx, and now ranks my vines,
 Or tames the genius of the stubborn plain,
 Almost as quickly as he conquer'd Spain.‡

I know not whether these lines, spirited and splendid as they are, give us more pleasure than the natural picture of the great *Scipio* and *Lælius*,§ unbending themselves from their high occupations, and descending to common, and even

* Oeuvres de M. Boileau Despreaux, par M. de Saint Marc. Tom. ii. 177, Paris, 1747.

† Ver. 71.

‡ Ver. 125.

§ Whose character is finely touched by that sweet expression, *mitis sapientia*.

even trifling sports : for the old commentator says, that they lived in such intimacy with *Lucilius*, “ ut quodam tempore *Lælio* circum lectos triclinii fugienti *Lucilius* superveniens, eum ob-tortâ mappâ quasi percussurus sequeretur.” For this is the fact to which *Horace* seems to allude, rather than to what *Tully* mentions in the second book *De Oratore*, of their amusing themselves in picking up shells and pebbles on the sea-shore. *Bolingbroke* is here represented as pouring out himself to his friend, in the most *free* and *unreserved* conversations, on topics the most interesting and important. But *Pope* was deceived ; for it is asserted, that the philosopher never discovered his *real principles* to our poet ; who is said, strange as this appears, not even to have been acquainted with the *tenets* and *contents* of those very Essays which were addrest to himself, at the beginning of *Bolingbroke's* Philosophical Works. And it is added, that *Pope* was surprised, in his last illness, when a common acquaintance informed him, that his Lordship, in a late conversation, had deny'd the *moral* attributes of God. There is a remarkable passage in
a letter

a letter from Bolingbroke to Swift, dated June, 1734 :—“ I am glad you approve of his *Moral Essays*. They will do more good than the sermons and writings of some who had a mind to *find great fault* with them. And if the doctrines TAUGHT, HINTED AT, and IMPLIED in them, and the TRAINS OF CONSEQUENCES DEDUCIBLE from these doctrines, were to be disputed in prose, I think he would have no reason to apprehend, either the free-thinkers on one hand, or the narrow dogmatists on the other. Some few things may be expressed a little *hardly* ; but none are, I believe, unintelligible.” With respect to the doctrines of the Essay on Man, I shall here insert an anecdote copied exactly from the papers of Mr. *Spence*, in the words of Pope himself. “ In the moral poem, I had written an address to our Saviour, imitated from *Lucretius’s* compliment to *Epicurus* ; but omitted it, by the advice of *Dean Berkeley*. One of our priests, who are *more narrow* than yours, made a less sensible objection to the Epistle on Happiness. He was very angry that there was nothing said in it of our eternal happiness hereafter ; though my subject

was expressly to treat only of the state of man here."

There are not, perhaps, four more finished lines in our author's works, than those above mentioned, relating to Lord Peterborough: particularly the very striking turn of compliment in the last line, which so beautifully and vigorously figures the rapidity of his conquest of Valencia.

15. ————— tamen me
Cum magnis vixisse invita fatebitur usque
Invidia*—————

Envy must own, I live among the great;
No pimp of pleasure, and no spy of state.†

POPE triumphs and felicitates himself upon having lived with the great, without descending into one of those characters which he thinks it unavoidable to escape in such a situation. From the generosity and openness of Horace's character, I think he might be pronounced equally free (at least from the *last*) of these imputations. There
must

* Ver. 75.

† Ver. 133.

must have been something uncommonly captivating in the temper and manners of Horace, that could have made Augustus so fond of him, though he had been so avowed an enemy, and served under Brutus. I have seen some manuscript *Letters of Shaftesbury*, in which he has ranged in three different classes, the *Ethical* writings of Horace, according to the different periods of his life in which he supposes them to have been written. The first, during the time he professed the Stoic philosophy, and was a friend of Brutus. The second, after he became dissolute and debauched, at the Court of Augustus. The third, when he repented of this abandoned Epicurean life, wished to retire from the city and court, and become a private man and a philosopher.

16. ————— et fragili quærens illidere dentem,
Offendet solido*—

POPE has omitted this elegant allusion. Horace seems to have been particularly fond of those exquisite morsels of wit and genius, the old

Æsopic * fables. He frequently alludes to them, but always with a *brevity*, very different from our modern writers of fable: even the natural *La Fontaine* has added a quaint and witty thought to this very fable. The *File* says to the Viper, Fab. 98,

Tu te romprois toutes les dents.
Je ne crains que celles du *Temps*.

17. Si mala condiderit in quem quis carmina, jus est
Judiciumque. *H.* Esto si quis mala, sed bona si quis
Judice condiderit laudatus Cæsare†——

To laugh at the solemnity of Trebatius, Horace puts him off with a play upon words: But our important lawyer takes no notice of the jest, and finishes with a gravity suited to his character.

Solventur risû tabulæ, Tu missus abibis.

This

* See the learned Dissertation, DE BABRIO, lately published by Mr. Tyrwhit; in which are several of the greatest elegance.

† Ver. 82.

This dialogue I heard lately spoken * with so much spirit and propriety, that if our author could have been present, he, perhaps, might have been inclined to alter an opinion, of which he seems very fond, in the fourth book of the *Dunciad*, “that Words only are learnt at our GREAT SCHOOLS.”

18. Non meus hic *sermo*; sed quæ præcepit *Ofellus*
Rusticus, abnormis sapiens, crassâque Minervâ.†

Hear *Bethel's* sermon; one not vers'd in schools,
But strong in sense, and wise without the rules.‡

This discourse in praise of Temperance, loses much of its grace and propriety, by being put into the mouth of a person of a much higher rank in life than the honest countryman *Ofellus*; whose patrimony had been seized by Augustus, and given to one of his soldiers, named *Umbrenus*; and whom, perhaps, Horace recommended to the emperor, by making him the chief speaker in this very satire. We may imagine that a discourse on temperance from Horace, raised a laugh

U 3

among

* At Eton School.

† Sat. ii. lib. 2. v. 2.

‡ Ver. 9.

among the courtiers of Augustus; and we see he could not venture to deliver it in his own person. This imitation of *Pope* is not equal to most of his others.

19. ——— Leporem sectatus, equove

Lassus ab indomito, vel, (si Romana fatigat
Militia assuetum græcari) seu pila velox,
Molliter austerum studio fallente laborem;
Seu te discus agit, pete cedentem aera disco;
Cum labor extuderit fastidia, siccus, inanis,
Sperne cibum vilem; nisi * Hymettia mella Falerno
Ne biberis diluta. Foris est promus & atrum
Defendens pisces hiemat mare; cum sale panis
Latrantem stomachum bene leniet. Unde putas aut
Quî partum? non in caro nidore voluptas
Summa, sed in teipso est. Tu pulmentaria quære
Sudando. Pinguem vitiis albumque neque ostra
Nec scarus, aut poterit peregrina juvate lagois.†

Go hunt, work, exercise! he thus began,
Then scorn a homely dinner, if you can.
Your wine lock'd up, your butler stroll'd abroad,
Or fish deny'd, (the river yet unthaw'd,)
If then plain bread and milk will do the feat,
The pleasure lies in you, and not the meat.†

This

* We are informed by Mr. Stuart, in his *Athens*, that the honey of Hymettus, even to this time, continues to be in vogue, and that the seraglio of the Grand Seignor is served with a quantity of it yearly.

This paragraph is much inferior to the original, in which the mention of many particular *exercises* gives it a pleasing variety. The sixth and seventh lines in Horace are nervous and strong. The third in Pope, languid and wordy, which renders *foris est promus. Defendens, & latrantem, & caro, & pinguem, & album*, are all of them very expressive epithets. And the allusion to *Socrates's* constant exercise, *tu pulmentaria, &c.* ought not to have been omitted. Pope's two last lines in this passage are very exceptionable :

20. Vix tamen eripiam, posito pavone, velis quin
Hoc potius quam gallinâ tergere palatum.*

Preach as I please, I doubt our curious men
Will chuse a pheasant still before a hen.†

He might have inserted the original word *peacocks*, as many of our English epicures are fond of them. Q. Hortensius had the honour of being the first Roman that introduced this bird to the table as a great dainty, in a magnificent feast which he made on his being created Augur.

U 4

The

* Ver. 23.

† Ver. 17.

The price of a peacock (says Arbuthnot, page 129) was 50 denarii; that is, 1*l.* 12*s.* 3*d.* A flock of a hundred was sold at a much dearer rate, for 322*l.* 18*s.* 4*d.* of our money. M. Aufidius Lurco, according to Varro, used to make every year of his peacocks 484*l.* 7*s.* 6*d.*

21. Unde datum sentis *Lupus* hic Tiberinus, an alto
Captus hiet? pontesne inter jactatus, an amnis
Ostia sub Tusci? laudas insane trilibrem
Mullum; in singula quem minuas pulmenta necesse
est.*

Of carps and mullets why prefer the great,
Tho' cut in pieces ere my Lord can eat;
Yet for small turbot's such esteem profess?
Because God made these large, the other less.†

Very inferior to the original; and principally so, because that pleasant stroke is omitted, of the eater's knowing in what part of the river the *lupus*‡ was taken, and whether or no betwixt the

* Ver. 31.

† Ver. 21.

‡ Pliny, in his Natural History, b. ix. c. 34. mentions an extraordinary circumstance that gave value to their fish. Tot piscium saporibus, quibus pretia capientium periculo fiunt.

the two bridges, which was deemed an essential circumstance. The reader will be well entertained on this subject, if he will look into the seventeenth chapter of the third book of Macrobius, particularly into a curious speech of *C. Titius*,* there recited. But Horace seems to have had in his eye a passage of Lucilius, quoted by Macrobius: Sed & Lucilius acer & violentus poeta, ostendit scire se hunc piscem egregii saporis, qui inter duos pontes captus esset. Lucilii versus hi sunt ;

Mingere præterea afferri quod quisque volebat ;
 Illum sumina ducebant atque Altilium Lanx,
 Hunc pontes Tiberinos duo inter captus catillo.

With respect to the *mullus*, (which is supposed to be what the French and we call *surmouillet*,)

Juvenal

The fish were esteemed, and supposed to have a higher flavor, in proportion to the dangers that had been undergone in the catching them. We are not yet arrived to the height to which Roman luxury was carried, however we may flatter ourselves on our improvements in eating.

* Cujus verba ideo póno, quia non solum de lupo inter duos pontes capto erunt testimonio, sed etiam *mores*, quibus plerique *tunc vivebant*, facile publicabunt. Describens enim homines prodigos in forum ad judicandum ebrios commeantes : quæque soleant inter se sermocinari, sic ait ; “ Ludunt aleâ, &c.” p. 335. Parisiis. 1585.

Juvenal * speaks of one bought for 48l. 8s. 9d. According to *Macrobius*, there was paid for another 56l. 10s. 1d. For a third, according to *Pliny*, 64l. 11s. 8d. Our age is as yet unacquainted with the niceness of the ancients in weighing their fishes *at table*, and beholding them *expire*. The death of a *mullus*, with the variety and change of colours in its last moments, was reckoned one of the most entertaining spectacles in the world by the men of taste at Rome.

21. *Presentes*

* *Arbuthnot* of Ancient Coins, p. 130. The expences of *Vitellius's* table for one year amounted to 7,265,625 pounds sterling. In *Macrobius*, lib. ii. c. 9. is a bill of fare, and an account of the company who supped with *Lentulus*, when he was made priest of *Mars*. And in *Suetonius* (Life of *Vitellius*, cap. 13.) is the description of a costly supper which his brother gave him, in which there were two thousand of the choicest birds; one dish, for its amplitude and capacity, was called *Minerva's* buckler, which consisted chiefly of the livers of *Scari*, the brains of pheasants and peacocks, the tongues of *phænicopteræ*, and lampreys bellies, brought from the most distant coasts in *Triremes*. *Claudius Æsopus*, the tragedian, had one dish that cost him 600 sester tia, (4843l. 10s.) in which, to enhance the price of it, he had put singing-birds. *VESTRIS*, the modern *Bathyllus*, is not yet rich enough to give such a dish to his admirers. I know not what *Æsopus's* salary was for acting; *Roscius* had thirty-two pounds five shillings a day.

21. *Presentes Austri, coquite horum obsonia*——

Oh ! blast it, south winds ! till a stench exhale,
Rank as the ripeness of a rabbit's tail.†

A very filthy and offensive image, for the happy and decent word *coquite* : it must be owned our author, as well as Swift, was but too fond of such disgusting images.

22. *Tutus erat Rhombus, tutoque Ciconia nido,
Donec vos autor docuit Prætorius.*——‡

The robin-red-breast till of late had rest,
And children sacred held a martin's nest ;
'Till Baccafico's sold so dev'lish dear,
To one that was, or would have been, a peer.§

He has happily substituted for the *stork*, two sorts of birds, that among us are held, as it were, sacred. *Asellus Sempronius Rufus* was the person || who first taught the Romans to eat *storks*,
for

* Ver. 41.

† Ver. 27.

‡ Ver. 49.

§ Ver. 37.

|| See the Horace of *Badius Ascensius*, printed at Paris in folio, 1519, f. 213.

for which he was said to have lost the prætorship : on which subject the following verses were written, and have been preserved by the old commentator *Porphyrio*.

Ciconiarum Rufus iste Conditor,
Hic est duobus elegantior Plancis ;
Suffragiorum puncta non tulit septem :
Ciconiarum populus ultus est mortem.

23. Porrectum magno magnum spectare catino
Vellem, ait, Harpyiis Gula digna rapacibus.*

Oldfield, with more than harpy throat ~~endur'd~~,
Cries, Send me, Gods! a whole hog barbecu'd!†

He has happily introduced this large unwieldy instance of gluttony, supposed to be peculiar to the West Indies. But *Athenæus* ‡ speaks of a cook that could dress a whole hog with various puddings

* Ver. 40.

† Ver. 25.

‡ An author that deserves to be more read and regarded, as abounding with entertaining anecdotes, and various accounts of the manners and ways of living of the ancients, and in quotations of elegant fragments of writers now lost. The same may be said of *Stobæus*, a work full of curious extracts, upon important and pleasing subjects.

puddings in his belly. I unfortunately know not with what wine it was basted. The slow movement of the lines in the original, loaded with spondees, aptly represent the weight and vastness of the dish. *Gula* is used personally; as it is also by *Juvenal*, Sat. xiv. v. 10.

24. Si quis nunc mergos suaves edixerit assos,
Parebit pravi docilis Romana juventus.*

~~Let~~ me extol a cat on oysters fed;
I'll have a party at the Bedford-Head;
Or ev'n to crack live craw-fish recommend,
† I'd never doubt at Court to have a friend.‡

To dine upon a cat fattened with oysters, and to crack live craw-fish, is infinitely more pleasant and ridiculous than to eat *mergos assos*. But then the words *extol*, and *recommend*, fall far below *edixerit*; give out a *decree*. So Virgil, Georgic the third, line 295, does not advise, but raises his subject by saying,

Incipiens

* Ver. 51.

† This fourth line is feeble and unmeaning.

‡ Ver. 41.

Incipiens stabulis *edico* in mollibus herbam
Carpere oves———

25. Ille repotia natales aliosque dierum
Festos albatus celebret———[†]

But on some lucky day, as when they found
A lost Bank-bill, or heard their son was drown'd.[†]

Much heightened and improved by two such
supposed occasions of the unnatural festivity and
joy of a true miser.

26. Dulcia se in bilem vertent, stomachoque *tumultum*
Lenta feret pituita.———[†]

Where bile, and phlegm, and wind, and acid, jar,
And all the man is one intestine war.[§]

Τα γὰρ ἀνομοία στασιαζει, says *Hippocrates*; the
very metaphor here employed by *Horace*. Two
writers of science, in Greek, have used a style
eminently pure, precise, and elegant; *Hippocra-*
tes and *Euclid*.

27. ————— vides, ut pallidus omnis
Cæna desurgat dubia. —————*

How pale each worshipful and rev'rend guest,
Rise from a Clergy or a City feast !†

Our author has been strangely guilty here of false English, and false grammar, by using *rise* for *rises*. The expression in the original, is from *Terence*, in the second act of the *Phormio*.

PH. Cæna *dubia* apponitur :

GETA. Quid istud verbi est? PH. Ubi tu dubites quid sumas potissimum.

From which passage it is worth observing, that Terence was the first writer that used this expression.

28. ————— Hos utinam inter
Heroas natum tellus me prima tulisset.‡

Why had I not in these good times my birth,
Ere coxcomb-pyes, or coxcombs, were on earth?§

The

The last line, and the conceit of *coxcomb-pyes* and *corcombs*, sink it below the original; which, by the way, says *Cruquius*, seems to allude to that of *Hesiod, Oper. & Dieb.*

Μηκετ' επειτ' ωφειλον εγω πεμπλοισι μετειναι
 Ανδρασιν—————

22. Das aliquid Famæ, quæ carmine gratior aurem
 Occupet humanam————*

Unworthy be the voice of Fame to hear,
 That sweetest music to an honest ear.†

Two very beautiful lines, that excel the original; though, in truth, the word *occupat* has much force. Horace again alludes to his favorite Grecians. Antisthenes philosophus, (says the old commentator,) cum vidisset adolescentem Acroamatibus multum delectari, O te, ait, infelicem, qui summum Acroama, hoc est, Laudem tuam non audivisti.

30. Cur

30. Cur * eget indignus quisquam te divite ?†

How *dar'st* thou let one worthy man be poor ?‡

Very spirited, and superior to the original;
for *dar'st* is far beyond the mere *eget*.

31. Non aliquid patriæ tanto emetiris acervo ?§

Or to thy country let that heap be lent,
As M——o's was—but not at five per cent.||

He could ~~not~~ forbear this stroke against a nobleman, whom he had been for many years accustomed to hear abused by his most intimate friends. A certain parasite, who thought to please Lord Bolingbroke, by ridiculing the avarice of the Duke of M. was stopt short by Lord Bolingbroke ; who said, He was so very great a man, that I forget he had that vice.

* “ Ev'n modest want may bless your hand unseen,
“ Tho' hush'd in patient wretchedness at home.”

Which second line (of Dr. Armstrong) is exquisitely tender.

32. Non ego, narrantem, temere edi luce profesta
Quidquam, &c.*——

This speech of Ofellus continues in the original to the end of this satire. Pope has taken all that follows out of the mouth of *Bethell*, and speaks entirely in his own person. 'Tis impossible not to transcribe the pleasing picture of his way of life, and the account he gives of his own table, in lines that express common and familiar objects with dignity and elegance. See, therefore, his bill of fare, of which you will long to partake, and wish you could have dined at *Twickenham*.

'Tis true, no turbots dignify my boards;
But gudgeons, flounders, what my Thames affords:
To Hounslow-Heath I point, and Bansted-Down,
Thence comes your mutton, and these chicks my own.
From yon old walnut-tree a show'r shall fall;
And grapes, long ling'ring on my only wall;
And figs from standard and espalier join;
The dev'l is in you if you cannot dine.
Then chearful healths, (your mistress shall have place;)
And, what's more rare, a poet shall say † grace. ‡

33. Nam

* Ver. 116.

† Which Swift always did, with remarkable decency and devotion.

‡ Ver. 141.

33. Nam propriæ Telluris herum natura neque illum
Nec me nec quemquam statuit———*

What's *property*? dear Swift! you see it alter,
From you to me, from me to Peter Walter.†

SWIFT was always reading lectures of œconomy, upon which he valued himself, to his poetical friends. A shilling, says he, is a serious thing. His favourite maxim was, “Have money in your head, but not in your heart.” Our author would have been pleased, if he could have known that his pleasant *villa* would, after his time, have been the property of a person of distinguished learning, taste, and virtue.‡

34. ————— quocirca vivite fortes,
Fortiaque adversis opponite pectora rebus.§

Let lands and houses have what lords they will,
Let us be fix'd, and our own masters still.||

X 2

The

* Ver. 130.

† Ver. 167.

‡ The Right Honourable Welbore Ellis.

§ Ver. 135.

|| Ver. 179.*

The majestic plainness of the original is weakened and impaired, by the addition of an antithesis, and a turn of wit, in the last line.

35. Primâ dicte mihi, summâ dicende Camænâ,
Spectatum satis, & donatum jam rude quæris,
Mæcenas ;* iterum antiquo me includere ludo.
Non eadem est ætas, non mens ; Veianius armis
Herculis ad postem fixis, latet abditus agro,
Ne populum extremâ toties exoret arenâ.†

St.

* It has been suspected that his affection to his friend was so strong, as to make him resolve not to outlive him ; and that he actually put into execution his promise of *ibimur*, *ibimus*, Od. xvii. l. 3. Both died in the end of the year 746 U. C. *Horace* only three weeks after *Mæcenas*, November 27. Nothing can be so different as the plain and manly style of the former, in comparison with what *Quintilian* calls the *calamistros* of the latter, for which *Suetonius*, and *Macrobius*, c. 86, says *Augustus* frequently ridiculed him ; though *Augustus* himself was guilty of the same fault. As when he said, *Vapidè se habere*, for *malè*. The learned *C. G. Heyne*, in his excellent edition of *Virgil*, after observing, that the well-known verses usually ascribed to *Augustus*, on *Virgil's* ordering his *Æneid* to be burnt, are the work of some bungling grammarian, and not of that Emperor, adds, “ *Videas tamen Voltairium, horridos hos & ineptos versus non modo Augusto tribuere, verum etiam magnopere probare ; ils sont beaux & semblent partir du cœur. Essai sur la Poesie Epique, c. 3. Ita vides, ad verum pulchrarum sententiarum sensum & judicium, sermonis intelligentiam aliquam esse necessariam.*”

P. V. Maronis Opera, tom. i. p. 131. Lipsiæ, 1767.

† Ep. i. lib. i. v. 1.

St. John, whose love indulg'd my labours past,
 Matures my present, and shall bound my last.
 Why will you break the sabbath of my days?
 Now sick alike of envy and of praise.
 Public too long, ah, let me hide my age!
 See modest Cibber now has left the stage:
 Our gen'als now, retir'd to their estates,
 Hang their old trophies o'er the garden gates.*

There is more pleasantry and humour in Horace's comparing himself to an old gladiator, worn out in the service of the public, from which he had often begged his life, and has now at last been dismissed with the usual ceremonies, than for Pope to compare himself to an old actor, or retired general. Pope was in his forty-ninth year, and Horace probably in his forty-seventh, when he wrote this epistle. Bentley has arranged the writings † of Horace in the following order. He composed the first book of his Satires, between the twenty-sixth and twenty-eighth years of his age; the second book, from

X 3

the

* Ver. 1. ep. i.

† *J. Masson*, author of the Latin Life of Horace, does not agree to this arrangement of Horace's works; but does not seem to be able to substitute a more probable chronological order. See *Hist. Crit. Repub. Lit.* tom. v. p. 51.

the years thirty-one to thirty-three: next, the Epodes, in his thirty-fourth and fifth years: next, the first book of his Odes, in three years, from his thirty-sixth to his thirty-eighth year; the second book in his fortieth and forty-first year; the third book, in the two next years: then, the first book of the Epistles, in his forty-sixth and seventh year: next to that, the fourth book of his Odes, in his forty-ninth to his fifty-first year. Lastly, the Art of Poetry, and second book of the Epistles, to which an exact date cannot be assigned.

36. Est mihi purgatam crebro qui personet aurem,
Solve senescentem mature sanus equum, ne
Peccet ad extremum ridendus & ilia ducat.*

A voice there is that whispers in my ear,†
(’Tis Reason’s voice, which sometimes one can hear,)

Friend

* Ver. 7.

† He has excelled Boileau’s imitation of these verses, Ep. x. ver. 44. And Boileau himself is excelled by an old poet, whom, indeed, he has frequently imitated, that is, *Le Fresnaie Vauquelin*, who was the father of N. V. des Yvetaux, the preceptor of Louis XIII. whose poems were published towards the end of his life, 1612. He says that he profited much by

Friend Pope, be prudent ; let your muse take breath,
 And never gallop Pegasus to death,
 Lest, stiff and stately, void of fire and force,
 You limp like Blackmore on a Lord Mayor's horse.*

HORACE plainly alludes to the good genius of Socrates, which constantly warned him against approaching evils and inconveniencies. POPE has happily turned it to Wisdom's voice ; and as happily has added, " which *sometimes* one can hear." The *purged* ear is a term of philosophy. The idea of the jaded Pegasus, and the Lord Mayor's horse, are high improvements on the original. A Roman reader was pleased with the allusion to two well-known verses of Ennius.†

X 4

37. Virtutis

the satires of *Ariosto*. Boileau has borrowed much from him. He also wrote an Art of Poetry. One of his best pieces is an imitation of Horace's *Trebatius*, being a dialogue between himself and the Chancellor of France.

* Ver. 11.

† Sicut fortis equus spatio qui forte supremo
 Vicit Olympia, nunc senio confectu quiescit,

Ennius, poeta antiquus (says Jos. Scaliger, with his usual bluntness) in Scaligeriana, magnifico ingenio. Utinam hunc haberemus

37. Virtutis veræ custos, rigidusque satelles.*

Free as young LYTTLETON, her cause pursue;
Still true to virtue, and as warm as true.†

A just and not over-charged encomium on an excellent man, who always served his friends with warmth, (witness his kindness to Thomson,) and his country with activity and zeal. His Poems, and Dialogues of the Dead, are written with elegance and ease; his Observations on the Conversion of St. Paul, with clearness and closeness of reasoning; and his History of Henry II. with accuracy, and knowledge of those early times, and of the English constitution; and which was
compiled

haberemus integrum, & amissemus, Lucanum, Statium, Silium Italicum, & *tous ces garçons-la*. The learned *M. Monoye*, to whom we are indebted for so many additions to the *Menagiana*, reads with great acuteness, *Gascons-la*, by which term he thinks Scaliger points out the inflated, bombastic style of Lucan and Statius. How elegantly, and even poetically, does Quintilian give his judgment of Ennius: *Hunc sicut sacros vetustate lucos adoremus, in quibus grandia & antiqua robora, jam non tantam habent speciem, quantam religionem.* Lib, x, c. 1.

compiled from a laborious search into authentic documents, and the records lodged in the Tower, and at the Rolls. A little before he died, he told me, that he had determined to throw out of the collection of all his works, which was then soon to be published, his first juvenile performance, the *Persian * Letters*, written, 1735, in imitation

* Montesquieu himself also says, that in this agreeable work there were some *juvenilia* that he would wish to correct: "for though a Turk ought necessarily to see, think, and speak, like a Turk, and not like a Christian, yet many persons do not attend to this circumstance, in reading my Persian Letters." See an entertaining collection of his Original Letters, p. 180. In this collection are some curious particulars relating to his great work, *The Spirit of Laws*. He tells his friend, the Count de Guasco, "Though many kings have not done me that honour, yet I know one who has read my work; and *M. de Maupertuis* has informed me, that this monarch is not always of my opinion. I have answered Maupertuis, and told him, I would lay a wager, I could easily put my finger on those passages which the King dislikes." In page 166, he thus speaks of *Voltaire*: "Quant à Voltaire, il a trop d'esprit pour m'entendre; tous les livres qu'il lit, il les fait, après quoi il approuve ou critique ce qu'il a fait. And afterwards, speaking of Voltaire's dismissal from Berlin, "Voilà donc Voltaire qui paroît ne sçavoir ou reposer sa tête; ut eadem tellus quæ modo victori defuerat, deesset ad sepulturam. Le bon esprit vaut beaucoup mieux que le bel esprit," p. 198. It is much to be lamented, that the History of *Louis* the Eleventh, which Montesquieu had written, was burnt by a mistake of his secretary, p. 98. Mr.

tion of those of his friend *Montesquieu*, whom he had known and admired in England; in which he said there were principles and remarks, that he wished to retract and alter. I told him, that, notwithstanding his caution, the booksellers (as, in fact, they have done) would preserve and insert these

Stanley, for whom *Montesquieu* had a sincere esteem and regard, told me, that *Montesquieu* assured him, he had received more information from the Commentaries of *Azo* on the Codex and Digest, (a famous civilian of Bologna in the twelfth century,) than from any other writer on the civil law. He is said to have had 10,000 scholars. *Trithemius* mentions him, c. 487. See *Arisii Cremonam Litteratam*. Tom. i. p. 89.

I beg to add, that *Lyttelton* was not blind to the faults and blemishes of his friend *Montesquieu*. See notes on the History of the Life of Henry II. p. 291, 4to. where he is censured for an excessive desire of saying something new upon every subject, and differing from the common opinions of mankind.

That accomplished lady the Duchess *D'Aiguillon* constantly attended *Montesquieu* in his last illness, to the time of his death, 1755. One day, during her absence of a few hours from his chamber, an Irish Jesuit, Father Roth, (author of some severe criticisms against the *Paradise Lost*,) got introduced to the dying philosopher, and insisted on having the key of his bureau, that he might take away his papers. When the Duchess suddenly returned, and reproached the Jesuit for this proceeding, he only answered, "Madam, I must obey my superiors." It was owing to the interposition of the celebrated physician, *Van Swieten*, that the *Spirit of Laws* was permitted to be sold and read at Vienna.

these letters. Another little piece, written also in his early youth, does him much honour; the *Observations on the Life of Tully*, in which, perhaps, a more dispassionate and impartial character of Tully is exhibited, than in the panegyrical volumes of Middleton.

38. Nunc in Aristippi furtim præcepta relabor.*

Sometimes with Aristippus, or St. Paul,
Indulge my candor, and grow all to all.†

There is an impropriety, and indecorum, in joining the name of the most profligate parasite of the court of Dionysius with that of an apostle. In a few lines before, the name of *Montaigne* is not sufficiently contrasted by the name of *Locke*; the place required that two philosophers, holding very different tenets, should have been introduced. *Hobbes* might have been opposed to *Hutcheson*. I know not why he omitted a strong sentiment that follows immediately,

Et mihi res, non me rebus subjungere conor.‡

Which

Which line Corneille took for his motto.

39. Non tamen idcirco contemnas lippus inungi.*

I'll do what MEAD and Cheselden advise.†

MEAD, a judge of pure Latinity, having disputed with Pope on the impropriety of the expression, *Amor publicus*, on Shakespear's monument, ended the controversy by giving up his opinion, and saying to him,

Omnia vincit amor & nos cedamus amori.

I mention this circumstance, because it may be amusing to the lovers of anecdotes, just to add, that, in a public inscription at Rheims, in France, RACINE, who drew it up, used the words *Amor publicus*, in the very same sense. I believe both these great poets were wrong.

40. Invidus, iracundus, iners, vinosus, amator.‡

* Ver. 29.

† Ver. 51.

‡ Ver. 38.

Be furious, envious, slothful, mad, or drunk,
Slave to a wife, or vassal to a punk.*

I cannot forbear thinking that Horace glanced at his † own frailties and imperfections, as he frequently does, in the *four* last epithets of this verse, in the original. As to *envy*, he had not a grain of it in his nature.

41. Virtus est vitium fugere.‡

'Tis the first virtue, vices to *abhor*,
And the first wisdom, to be fool no *more*.§

DR.

* Ver. 61.

† As he does at his passion for building, in verse 100, below,

Diruit, ædificat, mutat quadrata rotundis.

So also, Sat. iii. lib. ii. v. 308.

————— Accipe, primum
Ædificas ; hoc est longos imitaris, ab imo
Ad summum totus moduli bipedalis————

‡ Ver. 41.

§ Ver. 65.

DR. KING informed me, that *these* were two of the rhymes to which Swift, who was scrupulously exact in this respect, used to object, as he did to some others in Pope; particularly to two in the Essay on Criticism, v. 237, where *delight* is made to rhyme to *wit*.

42. Per mare pauperiem fugiens, per saxa, per ignes.*

Scar'd at the spectre of pale POVERTY !†

POPE has given life to the image, and added terror to the simple expression *pauperiem*.

43. At pueri ludentes, Rex eris, aiunt,
Si recte facies.‡————

Yet ev'ry child another song will sing,
Virtue, brave boys ! 'tis virtue makes a king.§

Some commentators think Horace alluded to an old Greek play among children, called, Βασιλινδα. But Lambinus observes, that the sport alluded to is

* Ver. 46.

† Ver. 70.

‡ Ver. 59.

§ Ver. 91.

is mentioned in the *Theætetus* of Plato; where Socrates says, he that fails in his pursuit will be reckoned an ass, as the children say of him who cannot catch the ball; and he that catches it is called their king.

44. Ut propius spectes lacrymosa* poemata Pupi! †

For what? to have a box when eunuchs sing,
And foremost in the circle eye a king.†

Our author is so perpetually expressing an affected contempt for kings, that it becomes almost a nauseous cant;

—the pride of kings—
—some monster of a king—
—pity kings—the gift of kings—
—Gods of kings—much above a king—
—Settle wrote of kings—&c.

HAWKINS BROWNE laughed at him for this affectation, in the pleasant Imitations of English poets, on Tobacco.

Come,

* The epithet *lacrymosa* is ironical.

† Ver. 67.

‡ Ver. 105.

Come, let me taste thee, *unexercis'd by kings!*

45. Olim quod vulpes ægroto cauta leoni
Respondit, referam : Quia me vestigia terrent,
Omnia, te adversum spectantia, nulla retrorsum.*

Faith, I shall give the answer Reynard gave :
I cannot like, dread Sir ! your royal cave ;
Because I see, by all the tracks about,
Full many a beast goes in, but none comes out.†

Both

* Ver. 73.

† Ver. 114.

Conciseness was the quality, for which *Babrius*, if we may judge from the fragments, seems to have been so excellent. See *Dissertat. de Babrio*, Fab. 97, 50, 242 ; and, above all, the exquisite fable of the Swallow and Nightingale, Fable 149, and the last in this curious and elegant dissertation. In the *Fabularum Æsopicarum Delectus*, a book not sufficiently known, and now out of print, published at Oxford, 1698, are sixty fables exquisitely written, versibus senariis, by *Ant. Alsop*. The best life of *Æsop* is by *M. Mezeriac*, the learned editor of *Diophantus* : a book so scarce, that *Bentley* complained he could never get a sight of it ; and *Bayle* had never seen it, when he first published his Dictionary. It was reprinted in the *Memoires de Litterature* of *M. de Sallengre*, 1717, tom. i. p. 87. This was the author, whom *Malherbe* asked, when he shewed him the edition of *Diophantus*, “ if it would lessen the price of bread ? ”

Both poets have told the fable with an elegant brevity. Why did Pope omit *ægroto*? *Dread Sir*, and *Royal cure*, are good additions. Plato was also fond of this fable. He has put it into the mouth of Socrates, in the first Alcibiades.*

46. Excipiantque senes quos in vivaria mittant.†

Some with fat bucks on childless dotards fawn.‡

The legacy-hunters, the *Hæredipetæ*, were a more common character among the ancients than with us. The ridicule, therefore, is not now so striking. Lucian has five pleasant Dialogues on the

VOL. II. Y subject,

* ΑΛΛ' ἀτυχῶς, κατὰ τοῦ Αἰσώπει μύθου, οὐκ Ἀλοπηξὶ πρὸς τὸν Λεόντα εἶπε, καὶ τῷ βίς Λαικεδαίμονα νομισματος εἰσιόντος μὲν τὰ ἰχνη τὰ ἐκείσε τετραμμένα δηλὰ, ἐξίοντος δὲ, ἠδάμην αὖ τις ἰδοί. Tom. ii. p. 122. Serrani. Ed. H. Steph. 1578. Pope has connected the passage that immediately follows in a forced and quaint manner, which Horace never thought of;

Well, if a king's a lion, at the least

The people are a many-headed beast. V. 120.

as if the word *bellua* had any relation to the lion before-mentioned.

subject, from page 343 to 363, in the 4to edition of Hemsterhusius. Horace himself appears to have failed more in exposing this folly, than in any other of his satires; and principally so, by mixing ancient with modern manners, and making Tiresias instruct Ulysses in petty frauds, and artifices too subtle for the old prophet and hero to dictate and to practise. Sat. 5. lib. 2.

47. Multis occulto crescit res fœnore,*————

is far excelled in force and spirit by,

While with the silent growth of ten per cent.
In *dirt* and *darkness*, hundreds *stink* content.†

48. Nullus in orbe sinus Baiis præluet amœnis,
Si dixit dives; lacus & mare sentit amorem
Festinantis heri.‡————

Sir Job § sail'd forth, the evening bright and still;
"No place on earth, he cry'd, like Greenwich-hill!"
Up starts a palace; lo, th'obedient base
Slopes at its foot, the woods its sides embrace,
The silver Thames reflects its marble face.||

Superior

* Ver. 80. † Ver. 132. ‡ Ver. 83.

§ More lively than the general word, *dives*.

|| Ver. 138.

Superior to the original : a pleasing little landscape is added to the satire. But *Greenwich-hill* is not an exact parallel for *Baia* ; where the Romans of the best taste and fashion built their villas. POPE's is the villa of a citizen. The absurd and awkward magnificence of opulent citizens has, of late, been frequently exposed ; but no where with more humour than in the *Connoisseur*, and in the characters of *Sterling* and *Mrs. Heidelberg*, in the *Clandestine Marriage*.

49. ——— Cui si vitiosa * libido
Fecerit auspiciū ; cras ferramenta Teanum
Tolletis, fabri†————

Now let some whimsey, or that dev'l within,
Which guides all those who know not what they
mean,

But give the knight (or give his lady) spleen ;
Away, away ! take all your scaffolds down,
For snug's the word ;—my dear, we'll live in town.‡

HORACE says, he will carry his buildings from
so proper and pleasant a situation as *Baia*, to
Y 2 *Teanum* ;

* Scaliger observes, that Horace is fond of adjectives that end in *osus*.

† Ver. 85.

‡ Ver. 143.

Teanum; a situation unhealthy and disagreeable. POPE says, he will not build at all, he will again retire to town. He has, I think, destroyed the connexion by this alteration. Mutability of temper is indeed equally exhibited in both instances, but Horace keeps closer to his subject.

50. Quò teneam vultus mutantem Protea nodo?
 Quid pauper? ride; mutat coenacula, lectos,
 Balnea, tonsores; conducto navigio æque,
 Nauseat ac locuples quem ducit priva triremis.*

Did ever Proteus, Merlin, any witch,
 Transform themselves so strangely as the rich? }
 Well, but the poor—the poor have the same itch:
 They change their weekly barber, weekly news,
 Prefer a new japper to their shoes;
 Discharge their garrets, move their beds, and run
 (They know not whither) in a chaise and one:
 They hire their sculler, and, when once aboard,
 Grow sick, and damn the climate—like a lord.†

This imitation is in truth admirable. It is, perhaps, one of his finest passages. All the parallels are fortunate, and exactly hit the original: and the images drawn from modern life are minutely applicable to the purpose.

51. Si

51. Si curtatus inæquali tonsore capillos,
 Occurro ; rides : si forte subucula pexæ
 Trita subest tunicæ, vel si toga dissidet impar ;
 Rides*——

You laugh, half beau, half sloven, if I stand,
 My wig all powder, and all snuff my band ;
 You laugh, if coat and breeches strangely vary,
 White gloves, and linen worthy Lady Mary ! †

I am inclined to think that Horace laughs at himself (not at Virgil, as ~~has~~ supposed) for the ungraceful appearance he sometimes made, and the incongruity of his dress. Perhaps our *little, round, fat, oily* man, was somewhat of a sloven. Poor POPE was so weak and infirm, and his body required so many wrappers and coverings, that it was hardly possible for him to be neat. No poet, except *Malherbe*, ever wore so many ‡ pair of stockings. *Thomson* speaks elegantly of his person*, in that delightful poem, *The Castle of Indolence*, stanza the 33d.

Y 3

He

* Ver. 94.

† Ver. 161.

‡ Ten in number, according to his friend RACAN, in the account of his life.

He came, the bard, a little Druid-wight,
 Of wither'd aspect ; but his eye was keen,
 With sweetness mix'd. In russet brown bedight,
 As is his sister of the copses green,
 He crept along, unpromising of mien.
 Gross he who judges so.—

52. Nil admirari, prope res est una, Numici,
 Solaque quæ possit facere & servare beatum.*

“ Not to admire, is all the art I know,
 “ To make men happy, and to keep them so.”
 Plain truth, dear MURRAY,† needs no flowers of speech,
 So take it in the very words of CREECH.‡

Who, in truth, is a much better § translator
 than he is usually supposed and allowed to be.
 He

* Epist. vi.

† He knew the exact taste and learning of the person he addresses, and has laboured this imitation accordingly.

‡ Ver. 1.

§ Mr. Christopher Pitt has imitated the 7th sat. of Hor. b. ii. ; the 19th epistle, b. ii. ; the 4th epistle, b. i. ; the 10th epistle, b. i. ; the 18th epistle, b. i. (see his poems, vol. xliii. of the English Poets) with a freedom and a facility of versification truly Horatian. Perhaps it may deserve consideration, whether

He is a nervous and vigorous writer: and many parts, not only of his *Lucretius*, but of his *Theocritus* and *Horace*, (though now decried,) have not been excelled by other translators. One of his pieces may be pronounced excellent; his translation of the thirteenth satire of *Juvenal*; equal to any that *Dryden* has given us of that author.

53. Hunc solem & stellas & decedentia certis
 Tempora momentis, sunt qui formidine nullâ
 Imbuti spectent.———*

This vault of air, this congregated ball,
 Self-center'd sun and stars, that rise and fall:
 There are, my friend, whose philosophic eyes
 Look through, and trust the Ruler with his skies.†

This last line is quaint and obscure; the two first vigorously expressed. Horace thought of

Y 4

a noble

whether the best manner of imitating these satires and epistles, which approach so near to comedy, and to common conversation, would not be to adopt the *familiar* blank verse, which *Mr. Colman* has so successfully employed in his *Terence*; a sort of verse no more resembling that of *Milton*, than the *Hexameters* of *Homer* resemble those of *Theocritus*.

a noble passage * in Lucretius, book v, line 1185.

In cœloque, Deum sedes, & templa locârunt,
Per cœlum volvi quia sol, & luna videntur :
Luna, dies, & nox, & noctis signa serena,
Noctivagæque faces cœli, flammæque volantes,
Nubila, ros, imbres, nox, venti, fulmina, grando,
Et rapida fremitus, & murmura magna minarum.

54. Ludicra quid, plausus, & amici dona Quiritis.†

Or popularity ? or stars and strings ?
The mob's applauses, or the gifts of kings.‡

Considering the present state of politics, the abilities of politicians in this country, and the number of those who think themselves completely qualified to guide the state, might I be pardoned
for

* To those who know the number of *thoughts that breathe, and words that burn*, in this animated writer, it is surprising that Tully could speak of him in so cold and tasteless a manner : *Lucretii poemata non sunt lita multis luminibus Ingenii, multæ tamen Artis.* Ep. ad Fratrem, Lib. ii. Ep. 11. Lucretius seems to have thought of the fine passage in the *Sisyphus* of Euripides, quoted by Grotius, *Excerpta*, p. 402. Sextus Empirius ascribes the lines to Critias ; but Plutarch, with better reason, to Euripides.

for the pedantry of recommending to them the few following words of Socrates ; who thus addresses Alcibiades : Γυμνασαι πρωτον, ω μακαριε, και μαθε α̃ δει μαθοντα ειναι επι τα της πολεως, προτερον δε μη.
Alcibiad. 2d. p. 133. Serr. Platon. T. 2.

55.

—— Cum bene notum

Porticus Agrippæ, & via te conspexerit Appi;
Ire tamen restat, Numa quo devenit & Ancus.*

Grac'd as thou art with all the pow'r of words,
So known, so honour'd, at the House of Lords;
Conspicuous scene !—another yet is nigh,
(More silent far !) where kings and poets lie ;
Where MURRAY, long enough his country's pride,†
Shall be no more than TULLY, or than HYDE.‡

Much beyond the original; particularly on account of the very happy and artful use POPE has made of the neighbourhood of the House of
Parliament

* Ver. 25.

† What would our author have said and thought, had he lived long enough to see the house of this venerable magistrate, like that of Tully, plundered and burnt, by an infamous band of bigots, rebels, ruffians, and enthusiasts? What a subject for the severest and deepest tones of his indignant Muse!

‡ Ver. 48.

Parliament to Westminster Abbey; and of the well-turned and unexpected compliment he has paid to his illustrious friend. The character of Lord Chancellor CLARENDON * seems to grow every day brighter, the more it is scrutinized; and his integrity and abilities are more ascertained and acknowledged, even from the publication of private papers, never intended to see the light.

56. ——— vis rectè vivere? quis non?
 Si virtus hoc una potest dare, fortis omissis
 Hoc age deliciis——†

Would

* During his retirement in Jersey, he writes thus to Dr. G. Sheldon: "That you may not think I am idle, I have read over Livy, and Tacitus, and almost Tully's works." They who censure his style as too diffuse, and too much embarrassed with parentheses, may consult the 3d volume of the learned Lord Monboddo's Origin of Languages. When Clarendon was going from court, just after his profligate and ungrateful master had obliged him to resign the Great Seal, the Duchess of Portsmouth meanly insulted him from a window in the palace. He looked up at her, and only said, with a calm and contemptuous dignity, "Madam, if you live, you will grow old."

Would ye be blest? despise low joys, low gains;
 Disdain whatever CORNBURY disdains;
 Be virtuous, and be happy for your pains.* }

This again is superior to the original; where *quis non*, is feeble and flat: and the mention of a particular shining character gives a force and spirit to the line. This amiable young nobleman wrote, from Paris, 1752, a very pressing remonstrance to Mr. Mallet, to dissuade him, but in vain, from publishing a very offensive † digression

* Ver. 60.

† It appears that Swift suspected the irreligious principles of Bolingbroke, so early as the year 1724; for he makes for himself the following apology to the Dean:—"I must on this occasion set you right, as to an opinion, which I should be very sorry to have you entertain concerning me: The term *esprit fort*, in English, free-thinker, is, according to my observation, usually applied to them whom I look upon to be the *pests* of society; because their endeavours are directed to loosen the bands of it, and to take at least one curb out of the mouth of that wild beast man, when it would be well if he was checked by half a score others." One of these *pests*, however, he chose to become, by strictly enjoining Mr. Mallet to publish the writings he left against religion. See Letters of Swift by Hawkesworth, vol. ii. p. 200. In this

sion on the Old Testament, in Lord Bolingbroke's Letters on History. "I must say to you, Sir, for the world's sake, and for his sake, that part of the work ought by no means to be communicated further. If this digression be made public, it will be censured; it must be censured; it ought to be censured. It will be criticised too by able pens, whose erudition, as well as their reasonings, will not easily be answered." He concludes by saying, "I therefore recommend to you to suppress that part of the work, as a good citizen of the world, for the world's peace, as one intrusted and obliged by Lord Bolingbroke, not to raise new storms to his memory."

57. ——— Virtutem verba putas, ut
Lucum ligna? * ———

But

collection is the very entertaining journal which Swift wrote daily to Mrs. Johnson, containing a minute account, and many private anecdotes, of the ministry of Queen Anne. Perhaps the inside of a court (*vitæ postscenia*) was never so clearly displayed. But yet Swift does not seem to have known all the intrigues then carried on.

But art thou one whom new opinions sway ;
One who believes as TINDAL leads the way ;
Who *Virtue* and a *Church* alike disowns ;
'Thinks *that* but words, and *this* but brick and stones ?*

Here we have a direct and decisive censure of a celebrated infidel writer: at this time, therefore, which was 1737, POPE was strongly and openly on the side of religion, as he knew the great lawyer to be to whom he was writing. Horace, it is said, alludes to the words of a dying Hercules in a Greek tragedy ; and Dion Cassius relates, in the 27th book of his history, that these were the words which Brutus used just before he stabbed himself, after his defeat at Philippi. But it is observable, that this fact rests solely on the credit of this fawning and fulsome court-historian ; and that Plutarch, who treats largely of Brutus, is silent on the subject. If Brutus had adopted this passage, I cannot bring myself to believe, that Horace would so far have forgotten his old republican principles, as to have mentioned the words adopted by the dying patriot, with a mark of reproach and reprobation.

58. Scilicet uxorem cum dote, fidemque & amicos,
 Et genus & formam * regina PECUNIA donat,
 Ac bene nummatum decorat SUADELA, VENUSQUE.†

For mark th' advantage; just so many score
 Will gain a wife with half as many more;
 Procure her beauty, make that beauty chaste,
 And then such friends as cannot fail to last.
 A man of wealth is dubb'd a man of worth;
 Venus shall give him form, and Austis birth.‡

Not imitated with the vigour and energy of the original. The first line is weak and languid. Three *Divinities*, for such he makes them, PECUNIA, SUADELA, and VENUS, conspire in giving their accomplishments to this favourite of fortune. Modern images could not be found to answer these prosopopœias.

59.——Chlamydes

* The Duke of M. dining with Prince Eugene, in a very large company, spoke in high terms of *his* Queen, Anne. The Prince whispered to the oldest and most venerable general officer *now living*, *Regina Pecunia*; "*that's his Queen.*" And the Prince immediately added, "There is a great difference—in making war *en maître*, or *en advocat.*"

59. —Chlamydes Lucullus, ut aiunt,
 Si posset centum scenæ præbere rogatus,*
 “Quî possum tot? ait: tamen & quæram & quot habebo,
 “Mittam”—post paulo scribit sibi millia quinque
 Esse domi chlamydum; partem vel tolleret omnes.†

His wealth brave Timon gloriously confounds;
 Ask'd for a groat, he gives a hundred pounds;
 Or, if three ladies like a luckless play,
 Takes the whole house upon the poet's day.‡

By no means equal to the original: there is so much pleasantry in alluding to the known story of the Prætor coming to borrow dresses (paludamenta)

* Orationis subtilitas imitabilis illa quidem videtur esse existimanti, sed nihil experiēti minus. Cicero. See what Demetrius Phalereus says, in a passage full of taste and judgment, *περί τῆς ἰσχυρῆς χαρακτῆρος*, pag. 113. Oxon. 1676.

These lines of Horace are a strong example of this species of style,

—parentis viribus atque
 Extenuantis eas consulto——

This treatise of Demetrius Phalereus is not so much read, but, perhaps, is more useful, than even Dionysius de Struct. Some have imagined that Dionysius was the author of it. There are many internal proofs why it could not be written so early as *D. Phalereus*.

menta) for a chorus in a public spectacle that he intended to exhibit, who asked him to lend him a hundred, says Plutarch; but Lucullus bade him take *two hundred*. Horace humorously has made it *five thousand*. We know nothing of Timon, or the three ladies here mentioned. There is still another beauty in Horace; he has suddenly, according to his manner, introduced Lucullus speaking; “*qui possum, &c.*” He is for ever introducing these little interlocutions, which give his satires and epistles an air so lively and dramatic. This also is very frequently the practice of BAYLE, and is one of the circumstances that has contributed to make his Dictionary so very entertaining; and he need not have said, as he did to BOILEAU, that the reading his work was like the journey of a caravan over the deserts of Arabia, which often went twenty or thirty leagues together, without finding a single fruit-tree or fountain.

60. Mercemur servum, qui dictet nomina, lævum

Qui fodiat latus, & cogat traus * pondera dextram

Porrigere:

* Various are the opinions about the meaning of *trans pondera*: some commentators think it means, across the carriages and

Porrigere : hic multum in *Fabiâ* valet, ille *Velinâ*;
 Cui libet is fasces dabit ; eripietque curule,
 Cui volet, importunus ebur : Frater, Pater, adde ;
 Ut cuique est ætas ita quemque facetus adopta.*

Then hire a slave, or, if you will, a lord,
 To do the honours, or to give the word ;
 Tell at your levee, as the crowds approach,
 To whom to nod, whom take into your coach,
 Whom honour with your hand : to make remarks,
 Who rules in Cornwall, or who rules in Berks :
 " This may be troublesome, is near the chair :
 " That makes three members ; this can chuse a may'r."
 Instructed thus, you bow, embrace, protest,
 Adopt him son, or cousin, at the least ;
 Then turn about, and laugh at your own jest.†

An admirable picture of septennial folly and
 meanness during an *election canvass*, in which the
 arts of English solicitation are happily applied to
 Roman. Some strokes of this kind, though
 VOL. II. Z mixed

and waggons loaded with beams and stones, &c. or the *weight*
 of the gown *pulled up*. But *Gesner's* interpretation seems the
 most sensible ; *ultra æquilibrium corporis, cum periculo ca-*
dendi : the candidate bows so low that he almost oversets his
 body. *Fodit latus lævum candidati nomenclator ; alacris*
nimum & cupidus candidatus ita protendit dextram, ut æqui-
librium pœne perdat. And Ovid uses *pondera* in this sense ;
Ponderibus librata suis. Met. i. 13.

* Ver. 50.

† Ver. 99.

mixed with unequal trash, in the *Pasquin* of Fielding, may be mentioned as capital, and full of the truest humour. It is, indeed, a fine and fruitful subject for a satirist. As POPE could not use a *nomenclator* (*servum*) he has happily added—a *Lord*. And if he has omitted a lively circumstance, *fodiat latus*, he has made ample compensation by, *take into your coach*. *Impertunus* is skilfully turned by, *this may be troublesome*; as is *facetus*, by, *laugh at your own jest*.*

61. ———remigium vitiosum Ithacensis Ulyssei
Cui potior patriâ fuit interdicta voluptas,†

is admirably applied to the frequent mischievous effects of *early* foreign travel.

From Latian Syrens, French Circæan feasts,
Return well travell'd, and transform'd to beasts;
Or for a titled punk, or foreign flame,
Renounce our country, and degrade our name?‡

62. Si, Mimnermus uti censet, sine amore jocisque,
Nil est jucundum, vivas in amore jocisque.§

If

* Yet Horace, lib. 1. sect. 10. uses *facetus* in another sense, as interpreted by Quintilian, lib. 6. c. 3.

† Ver. 63.

‡ Ver. 122.

§ Ver. 65.

If SWIFT cry wisely, "*Vive la Bagatelle!*"*

The Dean made his old age despicable, by mis-spending it in *trifling* and in *railing*; in scribbling paltry riddles and rebusses, and venting his spleen in peevish invectives. His banishment to Ireland, (for such he thought it,) and his disappointed ambition, embittered and exasperated his mind and temper. An excellent man, and excellent philosopher, whose loss I shall long and sincerely deplore, has lately made the following strictures upon one of his capital works.

"*Misanthropy* is so dangerous a thing, and goes so far in sapping the very foundation of *morality* and *religion*, that I esteem the last part of *Swift's Gulliver* (that I mean relative to his Houyhnhnms and Yahoos) to be a worse book to peruse, than those which we forbid as the most flagitious and obscene. One absurdity in this author (a wretched philosopher, though a great wit) is well worth remarking: in order to render the nature of *men odious*, and the nature

of *beasts amiable*, he is compelled to give *human* characters to his *beasts*, and *beastly* characters to his *men*; so that we are to admire the *beasts*, not for being *beasts*, but *amiable men*; and to *detest* the *men*, not for being men, but detestable beasts.

“Whoever has been reading this *unnatural FILTH*, let him turn for a moment to a *Spectator* of ADDISON, and observe the PHILANTHROPY of that classical writer; I may add, the superior purity of his *diction*, and his *wit*.”*

63. Cum tot sustineas & tanta negotia solus,
Res Italas armis tuteris, moribus ornes,
Legibus emendes, in publica commoda, peccem,
Si longo sermone morer tua tempora, Cæsar !†

While you, great patron of mankind, sustain
The balanc'd world, and open all the main;
Your country, chief, in arms abroad defend,
At home with morals, arts, and laws amend;

How

* Philological Inquiries, in three parts, by JAMES HARRIS, Esq. London, 1781. Part iii. page 537.

† Ep. 1. Lib. ii. v. 1. If an interrogation point is placed after *Cæsar* ? in the original, it would remove a difficulty complained of by the commentators.

How shall the Muse from such a monarch steal
An hour, and not defraud the public weal?*

All those nauseous and outrageous † compliments, which Horace, in a strain of abject adulation, degraded himself by paying to Augustus, POPE has converted into bitter and pointed sarcasms, conveyed under the form of the most artful irony. Of this irony the following specimens

Z 3 shall

* Ver. 1.

† “Horace (says POPE) in the advertisement to this piece, made his court to this great prince (or rather this cool and subtle tyrant) by writing with a decent freedom towards him, with a just contempt of his low flatterers, and with a manly regard to his own character.” Surely he forgot,

Jurandasque tibi per *Numen* ponimus aras,
Nil oriturum alias, nil ortum tale, fatentes, &c.

We sometimes speak incorrectly of what are called the writers of the *Augustan* age. Terence, Lucretius, Catullus, Tully, J. Cæsar, and Sallust, wrote *before* the time of Augustus; and Livy, Virgil, Horace, Tibullus, and Propertius, were not made good writers by his patronage and encouragement. Virgil had the courage to represent his hero assisting the Etruscans in punishing their tyrannical king, Lib. 8. v. 495. One of the most unaccountable prejudices that ever obtained, seems to be that of celebrating Augustus for clemency.

shall be placed together, in one view, added to the preceding lines, which are of the same cast.

Wonder of kings ! like whom, to mortal eyes,
None e'er has risen, and none e'er shall rise.*
How shall we fill a library with wit,
When Merlin's cave is half unfinish'd yet ?†
My liege ! why writers little claim your thought,
I guess ; and with their leave will tell the fault.‡
Yet think, great Sir ! so many virtues shown,
Ah, think what poet best may make them known !
Or chuse at least some minister of grace,
Fit to bestow the Laureat's weighty place.§
Oh could I mount on the Mæonian wing,
Your arms, your actions, your *repose*, to sing !
What seas you travers'd, and what fields you fought,
Your country's peace, how oft, how dearly bought !
How barbarous rage subsided at your word,
And nations wonder'd while they dropp'd the sword !
How when you nodded, o'er the land and deep,
Peace stole her wing, and wrapt the world in sleep ;
Till earth's extremes your mediation own,
And Asia's tyrants tremble at your throne.
But verse, alas ! your majesty disdains,
And I'm not us'd to panegyric strains :
Besides, a fate attends on all I write,
That when I aim at praise, they say I bite.||

It

* Ver. 29.

† Ver. 354.

‡ Ver. 356.

§ Ver. 376.

|| Ver. 394.

It may be observed, in general, that the imitations of these *two* epistles of the *second* book of Horace, are finished with so much accuracy and care, and abound in so many applications and allusions most nicely and luckily adapted to the original passages,* that a minute comparison would be useless. In a very few instances, however, he may be thought to fall short of his model. This appears in the account of the rise of poetry among the Romans, v. 139—because he could not possibly find a parallel for the sacrifices paid to *Tellus*, and *Silvanus*, and the *Genius*; nor to the licentiousness of the Fescennine verses, which were restrained by a law of the Twelve Tables.

POPE has also failed in ascribing that introduction of our polite literature to *France*, which Horace attributes to Greece among the *Romans*, (v. 156. orig.) It was to Italy, among the moderns, that we owed our true taste in poetry. *Spenser* and *Milton* imitated the Italians, and not the

Z 4

* Particularly in Ep. i. v. 65. 80. 92. 181. 215. 315. 340. 390. In Ep. ii. v. 90. 105. 158. 203. 230. 270.

the French. And if he had correctness in his view, let us remember, that, in point of *regularity* and *correctness*, the French * had no dramatic piece equal to the *Silent Woman* of Ben Jonson, performed 1609; at which time *Corneille* was but three years old. The *rules* of the *drama* are as much violated in the † *Cid*, 1637, beautiful as it is, as in the *Macbeth*, *Lear*, and *Othello*, all written before *Corneille* was born; whose

* The very first French play in which the rules were observed, was the *Sophonisba* of Mairet, 1633..

† Father *Tournemine* used to relate, that M. de *Chalons*, who had been secretary to *Mary de Medicis*, and had retired to Rouen, was the person who advised *Corneille* to study the Spanish language; and read to him some passages of *Guillon de Castro*, which struck *Corneille* so much, that he determined to imitate his *Cid*. The artifices used by *Richlieu*, and the engines he set to work to crush this fine play, are well known. Not one of the Cardinal's tools was so vehement as the Abbé d' *Aubignac*, who attacked *Corneille* on account of his family, his person, his gesture, his voice, and even the conduct of his domestic affairs. When the *Cid* first appeared, (says *Fontenelle*,) the Cardinal was as much alarmed as if he had seen the Spaniards at the gates of Paris. In the year 1635, *Richlieu*, in the midst of the important political concerns that occupied his mighty genius, wrote the greatest part of a play, called, *La Comedie des Tuilleries*, in which *Corneille* proposed some alterations to be made in the third act; which honest freedom the Cardinal never forgave.

whose first comedy, *Melite*, which is now never acted, was represented 1625. The pieces of the very fertile *Hardy*, (for he wrote six hundred,) the immediate predecessor of *Corneille*, are full of improbabilities, indecorums, and absurdities, and by no means comparable to *Melite*. As to the *correctness* of the French stage, of which we hear so much, the rules of the three unities are indeed rigorously and scrupulously observed;* but the best of their tragedies, even *some* of those of the sweet and exact *Racine*, have defects of another kind, and are what may be justly called, *descriptive* and *declamatory* dramas; and contain the sentiments and feelings of the *author* or the *spectator*, rather than of the *person* introduced as speaking. “After the Restoration, (says POPE in the margin,) Waller, with the Earl of Dorset, Mr. Godolphin, and others, translated the *Pompey* of *Corneille*; and the more correct French poets began to be in reputation.” But the model was unfortunately and injudiciously chosen; for the *Pompey* of *Corneille* is one of his

his most declamatory * tragedies ; and the rhyme translation they gave of it, is performed pitifully enough. Even Voltaire confesses, that Corneille is always making his heroes say of themselves, that they are great men. It is in this passage that POPE says of two great masters of versification,

Waller

* See the Essay on Shakespeare by Mrs. Montague, in which she has done honour to her sex and nation ; and which was sent to Voltaire with this motto prefixed to it, by a person who admired it as a piece of exquisite criticism :

—— PALLAS Te hoc Vulnere, PALLAS

Immolat———

VIRG.

The Iphigenie of Racine, it must be owned, is an incomparable piece ; it is chiefly so, from Racine's attentive study of the pathetic Euripides. Corneille had not read the Greek tragedies. He was able to read Aristotle's Poetics only in Heinsius's translation. It is remarkable, that there is not a single line in Otway or Rowe from the Greek tragedies. And Dryden, in his Œdipus, has imitated Seneca and Corneille, not Sophocles.

Tasso, in one of his letters to a friend, desires him to procure for him a copy of Sophocles and Euripides ; but adds, that he begs it may be in Latin, and not in Greek.

Smith, though a scholar, has scarcely imitated Euripides at all, in his Phædra.

Waller was smooth ; but *Dryden* taught to join
 The varying verse, the full-resounding line,
 The long majestic march, and energy divine.*

What ! did *Milton* contribute nothing to the harmony and extent of our language ? nothing to our national taste, by his noble imitations of *Homer*, *Virgil*, and the Greek tragedies ? Surely his *verses vary*, and *resound* as much, and display as much *majesty* and *energy*, as any that can be found in *Dryden*. And we will venture to say, that he that studies *Milton* attentively, will gain a truer taste for genuine poetry, than he that forms himself on French writers, and their followers.† His name surely was not to be omitted on this occasion.

The other passages in which POPE appears not to be equal to his original, are, in the three little stories

* Ver. 257.

† It is difficult, methinks, to read the following words of *Voltaire*, without feeling a little indignation. " It seems as if the same cause that deprives the English of a genius for Painting and Music, denies them also a genius for Tragedy." Letter to Maffei T. 8. p. 225.

stories which Horace has introduced into his second epistle, with so much nature and humour; namely, the story of the slave-seller, at verse 2; that of the soldier of Lucullus, at verse 26; and the story of the madman at Argos, verse 128. The last, particularly, loses much of its grace and propriety, by transferring the scene from the theatre to the parliament-house; from poetry to politics.

64. Two noblemen of taste and learning, the Duke of Shrewsbury and the Earl of Oxford, desired POPE to melt down, and cast anew, the weighty bullion of Dr. Donne's Satires; who had degraded and deformed a vast fund of sterling wit, and strong sense, by the most harsh and uncouth diction. POPE succeeded in giving harmony to a writer, more rough and rugged than even any of his age, and who profited so little by the example *Spenser* had set, of a most musical and mellifluous versification; far beyond the versification of *Fairfax*, who is so frequently mentioned as the greatest improver of the harmony of our language. The Satires of *Hall*, written in very smooth and pleasing numbers,

preceded those of *Donne* many years; for his *Virgidemiarum* were published, in six books, in the year 1597; in which he calls himself the very first English satirist. This, however, was not true, in fact; for Sir Thomas Wyatt, of Allington Castle, in Kent, the friend and favourite of *Henry VIII.* and, as was suggested, of *Ann Boleyn*, was our first writer of satire worth notice. But it was not in his numbers only that *Donne* was reprehensible. He abounds in false thoughts; in far-sought sentiments; in forced, unnatural conceits. He was the corrupter of *Cowley*. *Dryden* was the first who called him a *metaphysical* poet. He had a considerable share of * learning; and though he entered late into orders,

* He was one of our poets who wrote elegantly in Latin; as did *Ben Jonson*, (who translated into that language great part of Bacon de Augmentis Scient.) *Cowley*, *Milton*, *Addison*, and *Gray*. In *Donne's* introduction to his witty catalogue of curious books, written plainly in imitation of *Rabelais*, (whom also *Swift* imitated, in a catalogue of odd treatises, prefixed to the Tale of a Tub,) there is a passage so minutely applicable to the present times, that I am tempted to transcribe it. *Ævum sortiti sumus, quo planè indoctis nihil turpius, plenè doctis nihil rarius. Tam omnes in literis aliquid sciunt, tam nemo omnia. Mediâ igitur plerumque itur viâ, & ad evitandam ignorantiae turpitudinem, & legendi fastidium.*

orders, yet was esteemed a good divine. *James I.* was so earnest to prefer him in the church, that he even refused the Earl of Somerset, his favourite, the request he earnestly made, of giving Donne an office in the council. In the entertaining account of that conversation which *Bén Jonson* is said to have held with Mr. Drummond of Hawthornden, in Scotland, in the year 1619, containing his judgments of the English poets, he speaks thus of Donne, who was his intimate friend, and had frequently addrest him in various poems. “ Donne was originally a poet: his grandfather, on the mother’s side, was Heywood, the epigrammatist; that Donne, for not being understood, would perish. He esteemed him the first poet in the world for some things: his verses of the lost Ochadine he had by heart, and that passage of the calm, that dust and feathers did not stir, all was so quiet. He affirmed, that Donne wrote all his best pieces before he was twenty-five years of age. The conceit of Donne’s transformation, or metempsychosis, was, that he sought the soul of that apple which Eve pulled, and hereafter made it the soul of a bitch, then of a she-wolf, and so of a woman: his ge-

neral purpose was to have brought it into all the bodies of the heretics, from the soul of Cain, and at last left it in the body of Calvin. He only wrote one sheet of this, and since he was made doctor repented earnestly, and resolved to destroy all his poems. He told Donne, that his Anniversary was prophane, and full of blasphemies; that if it had been written on the Virgin Mary, it had been tolerable: to which Donne answered, that he described the idea of a woman, and not as she was."*

65. The two Dialogues, entitled One Thousand Seven Hundred and Thirty-Eight, which are the last pieces that belong to this section, were more frequently transcribed, and received more alterations and corrections, than almost any of the foregoing poems. By long habit of writing, and almost constantly in one sort of measure, he had
now

* And B. Jonson again in his *Discoveries*:—"As it is fit to read the *best* authors to youth *first*, so let them be of the *openest* and the *clearest*. As *Livy* before *Sallust*, and *Sydney* before *Donne*." But *Milton*, in one of his Latin letters, prefers *Sallust* to all the Roman historians.

now arrived at a happy and elegant familiarity of style, without flatness. The satire in these pieces is of the strongest kind; sometimes direct and declamatory; at others, ironical, and oblique. It must be owned to be carried to excess. Our country is represented as totally ruined, and overwhelmed with dissipation, depravity, and corruption. Yet this very country, so emasculated and debased by every species of folly and wickedness, in about twenty years afterwards, carried its triumphs over all its enemies, through all the quarters * of the world, and astonished the most distant nations with a display of uncommon efforts, abilities, and virtues. So vain and groundless are the prognostications of poets, as well as politicians. It is to be lamented, that no genius could be found to write an *One Thousand Seven Hundred and Sixty One*, as a counterpart to these two satires. Several passages deserve particular notice and applause. The design of the Friend, introduced in these dialogues, is to dissuade our poet

* We cannot ascribe these successes, as M. de Voltaire does, to the effects of *Brown's Estimate*. See *Additions à l'Hist. Generale* p. 409.

poet from *personal* invectives. He desires him to copy the sly, insinuating style of Horace; and dexterously turns the very advice he is giving into the bitterest satire.

• Horace would say, Sir Billy *serv'd the Crown*;
 • Blunt could *do business*; H—ggins *knew the town*;
 In Sappho touch the *failings* of the sex;
 In rev'rend bishops note some *small neglects*;
 And own the Spaniard did a *waggish* thing,
 Who cropt our ears, and sent them to the king.*

The character of Sir Robert Walpole was dictated by candour and gratitude; distinguishing the minister from the man.

Seen him I have; but in his happier hour
 Of social pleasure, ill-exchang'd for pow'r;
 Seen him, uncumber'd with the venal tribe,
 Smile without art, and win without a bribe.†

This character, together with that drawn of the same minister by Hume, in his fourth Essay, will, perhaps, contribute to give a dispassionate posterity a more amiable idea of him than we usually allow him, and counterwork the spirited

and eloquent. *Dissertation* on Parties. Nothing can be more animated and lively, than where our author, seeming to follow the cautious admonitions of his friend, replies,

Come, harmless characters, that no one hit;
Come, Henley's oratory, Osborne's wit,
The honey dropping from Favonio's tongue,
The flow'rs of Bubo, and the flow of Young!
The gracious dew of pulpit eloquence,
And all the well-whipt cream of courtly sense!*

To which must be added a stroke that cuts to the quick; especially the last line, which alludes to a very remarkable and particular anecdote of the Queen's behaviour to her son.

Or teach the melancholy muse to mourn,
Hang the sad verse on Carolina's urn;
And hail her passage to the realms of rest,
All parts perform'd, and all her children blest.†

I recollect no passage in Horace, Juvenal, or Boileau, more strongly pointed, or more well-turned, than where our poet insists that the *dignity* of *vice* must not be lost.

Ye

* Ver. 65.

† Ver. 79.

Ye gods! shall * Cibber's son, without rebuke,
 Swear like a lord, or Rich out-whore a duke?
 A fav'rite's porter with his master vie,
 Be brib'd as often, and as often lie?
 Shall Ward draw contracts with a statesman's skill?
 Or Japhet pocket, like his Grace, a will?
 Is it for Bond, or Peter, (paltry things!)
 To pay their debts, or keep their faith like kings?
 This, this, my friend, I cannot, must not bear;
 Vice thus abus'd, demands a nation's care.†

The noble description of the triumph of VICE,
 one of the most picturesque in all his works, must
 not be here omitted.

Lo! at the wheels of her triumphal car,
 Old England's Genius, rough with many a scar,
 Dragg'd in the dust; his arms hang idly round;
 His flag inverted, trails along the ground!
 Our youth, all liv'ry'd o'er with foreign gold,
 Before her dance; behind her, crawl the old!
 See thronging millions to the pagod run,
 And offer country, parent, wife, or son!
 Hear her black trumpet through the land proclaim,
 That Not To Be Corrupted is the shame.‡

A a 2

SWIFT

* The names of *Cibber*, *Chartres*, *Ward*, *Walters*, *Japhet*, and some others, are so very often repeated, that they disgust the reader.

† Ver. 115.

‡ Ver. 151.

SWIFT tells him, in a letter dated August 8, 1738, that he takes his second dialogue to equal any thing he had ever writ. The same Friend is here again introduced making such remonstrances as before. And several parts of the dialogue are more rapid, and approach nearer to conversation, than any lines he had ever before written :

P. The pois'ning flame.—F. You mean—P. I don't.—
F. You do.

P. See now I keep the secret, and not you.

The bribing statesman.—F. Hold—too high you go.

P. The brib'd elector.—F. There you stoop too low.

P. I fain would please, if I but knew with what ;

Tell me what knave is lawful game, or not.

Suppose I censure—you know what I mean ;

To save a * bishop, may I name a dean ?

F. A dean,

* Some of the reverend bench, and particularly one of a truly exalted character, are injuriously treated in line 70.

Ev'n in a bishop I can spy desert ;

Secker is decent—————

The exemplary life, and extensive learning, of this great prelate, are sufficient and ample confutations of the *invidious epithet* here used ; which those, who are acquainted with his Lectures and Sermons, in which is found a rare mixture of simplicity and energy, read with indignation.

F. A dean, Sir?—No—his fortune is not made:
You hurt a man that's rising in the trade.*

Wearied with the severity and poignancy of most of the preceding passages, we look with delight on the pleasing enumeration of his illustrious and valuable friends:

Oft, in the clear, still mirror of retreat,
I study'd *Shrewsbury*, the wise and great:
Carleton's calm sense, and *Stanhope's* noble flame;
Compar'd, and knew their gen'rous end the same.
How pleasing *Atterbury's* softer hour!
How shin'd the soul, unconquer'd in the Tow'r!
How can I † *Pult'ney*, *Chesterfield*, forget,
While Roman spirit charms, and Attic wit;

A a 3

Argyle,

* Ver. 22.

† That *Pulteney* had a more manly understanding than *Chesterfield*, will not be doubted: but I verily believe he had also more true wit. The two lines on *Argyle* are said to have been added, on the duke's declaring in the House of Lords, on occasion of some of Pope's satires, that if any man dared to use his name in an invective, he would run him through the body, and throw himself on the mercy of his peers, who, he trusted, would weigh the provocation. *Bolingbroke's* Letter to *Wyndham* is one of the most curious of his works, and gave a deadly and incurable blow to the folly and madness of Jacobitism.

Argyle, the state's whole thunder born to wield,
And shake alike the senate and the field ; *
Or *Wyndham*, just to freedom and the throne,
The master of our passions, and his own ? *

Among these, *Atterbury* was his chief intimate. The turbulent and imperious temper of this haughty prelate, was long felt and remembered in the college over which he presided. It was with difficulty Queen Anne was persuaded to make him a bishop ; which she did at last, on the repeated importunities of Lord Harcourt, who pressed the Queen to do it, because, truly, she had before disappointed him, in not placing Sacheverell on the bench. After her decease, *Atterbury* vehemently urged his friends to proclaim the Pretender ; and, on their refusal, upbraided them for their timidity with many oaths ; for he was accustomed to swear on any strong provocation. In a collection of Letters lately published by Mr. Duncombe, it is affirmed, on the authority of *Elijah Fenton*, that *Atterbury*, speaking of POPE, said, there was

Mens—

* Ver. 78.

Mens curva in Corpore curvo.

This sentiment seems utterly inconsistent with the warm friendship supposed to subsist between these two celebrated men. But Dr. Herring, in the 2d vol. of this collection, p. 104, says, "If Atterbury was not worse used than any honest man in the world ever was, there were strong contradictions between his public and private character." There is an anecdote, so uncommon and remarkable, lately mentioned in Dr. *Maty's* *Memoirs of the Earl of Chesterfield*, and which he gives in the very words of that celebrated nobleman, that I cannot forbear repeating it in this place :—"I went (said Lord Chesterfield) to Mr. POPE one morning at Twickenham, and found a large folio bible, with gilt clasps, lying before him upon his table ; and, as I knew his way of thinking upon that book, I asked him, jocosely, if he was going to write an answer to it? It is a present, (said he,) or rather a legacy, from my old friend, the Bishop of Rochester. I went to take my leave of him yesterday in the Tower, where I saw this bible upon his table. After the

first compliments, the Bishop said to me, My friend POPE, considering your infirmities, and my age and exile, it is not likely that we should ever meet again ; and therefore I give you this legacy to remember me by it.—Does your lordship abide by it yourself?—I do.—If you do, my lord, it is but lately. May I beg to know what new light or arguments have prevailed with you now, to entertain an opinion so contrary to that which you entertained of that book all the former part of your life?—The Bishop replied, We have not time to talk of these things ; but take home the book : I will abide by it ; and I recommend you to do so too ; and so God bless you !”—Charity and justice call on us, not hastily to credit so marvellous a tale, without the strongest testimony for its truth. In one of those entertaining letters which the Bishop wrote about the year 1727, to a Mr. Thiriot,* a French gentleman,

* In one of these letters he speaks thus of Sir *Isaac Newton*: “ The very lively and piercing eye that M. Fontenelle, in his famous eulogium, gives him, did not belong to him, at least not for twenty years past, about which time I first became acquainted with him. Indeed, in the whole air of his face and make, there was nothing of that penetrating sagacity which

tleman, we find a striking remark on the Bishop of Meaux.* “There is a ferocious warmth in all he says, and his manner of saying it is noble and moving; and yet I question, after all, whether he *sometimes is in good earnest.*” *Atterbury* was, on the whole, rather a man of ability than a genius. He writes more with elegance and correctness, than with any force of thinking or reasoning. His letters to POPE are too much crowded with very trite quotations from the classics. It is said, he either translated, or intended to translate, the *Georgics* of Virgil, and to write the life of Cardinal Wolsey, whom he much resembled. Dr. Warburton had a mean opinion of his critical abilities, and of his discourse on the *Iäpis* of Virgil. He was thought to be the author

appears in his works. He had something rather languid in his look and manner, which did not raise any great expectation in those who did not know him.

* Before he composed a funeral oration, he used to shut himself up for four or five days, and read Homer. Being asked the reason of this practice, he replied,

author of the life of Waller, prefixed to the first octavo edition of that poet's works.

There is a happy imitation of *Persius*, and of *Boileau*, at verse 128.

—————Come then, I'll comply :
Spirit of *Arnall* ! aid me while I lie !
Cobham's a coward, *Polwarth* is a slave,
And *Lyttelton* a dark designing knave :
St. John has ever been a wealthy fool ;
But let me add, Sir *Robert*'s mighty dull.

This is the passage of *Persius*, Sat. i. v. 110.

——Per me equidem sint omnia protinus alba,
Nil moror ; Euge, omnes, omnes, bene miræ eritis res ;
Hoc juvat ?——

And thus *Boileau*, Sat. ix. v. 287.

Puisque vous le voulez, je vais changer de stile,
Je le declare donc, Quinault est un Virgile.
Pradon comme un soleil en nos ans a paru.
Pelletier ecrit mieux qu'Ablancourt ni Patru.
Cotin, à ses sermons trainant toute la terre,
Fend les flots d'Auditeurs pour aller à sa chaire.

But POPE has plainly the superiority, by the artful and ironical compliments to his friends.

The beastly simile, at line 171, may safely be pronounced, however difficult it may be in many cases to trace resemblances, to be taken from a passage in the Remains of *Butler*, the incomparable author of *Hudibras*:

Let courtly wits to wits afford supply,
 As hog to hog in huts of *Westphaly*;
 If one, through nation's bounty, or his lord's,
 Has what the frugal dirty soil affords,
 From him the next receives it, thick or thin,
 As pure a mess almost as it came in:
 The blessed benefit, not there confin'd,
 Drops to the third, who nuzzles close behind:
 From tail to mouth they feed, and they carouse;
 The last full fairly gives it to the *House*.

The passage in *Butler* runs thus:—"Our modern authors write plays, as they feed hogs in *Westphalia*; where but one eats pease or acorns, and all the rest feed upon his and one another's excrements." *Thoughts on Various Subjects*, p. 497, v. 2. Though those remains were not published in the life-time of POPE, yet Mr. *Thyer* informs us, that Mr. *Longueville*, in whose custody

tody they were, communicated them to *Atterbury*, from whom POPE might hear of them. 'Tis impossible any two writers could casually hit upon an image so very peculiar and uncommon.

I conclude this Section by observing, that these Dialogues exhibit many marks of our author's petulance, party-spirit, and self-importance, and of assuming to himself the character of a general censor; who, alas! if he had possessed a thousand times more genius and ability than he actually enjoyed, could not alter or amend the manners of a rich and commercial, and, consequently, of a luxurious and dissipated nation. We make ourselves unhappy, by hoping to possess *incompatible* things: we want to have wealth without corruption, and liberty without virtue.

SECTION XIII.

OF THE DUNCIAD.

WHEN the first complete and correct edition of the Dunciad was published in quarto, 1729, it consisted of three books; and had for its hero *Tibbald*, a cold, plodding, and tasteless writer and critic, who, with great propriety, was chosen, on the death of *Settle*, by the Goddess of Dulness, to be the chief instrument of that great work which was the subject of the poem; namely, “the introduction (as our author expresses it) of the lowest diversions of the rabble of *Smithfield*, to be the entertainment of the court and town; the *action* of the Dunciad being, the removal of the imperial seat of Dulness from the City to the polite world; as that of the *Æneid* is the removal of the empire of *Troy* to *Latium*.” This was the primary subject of the piece. Our author adds, “as *Homer*, singing only the wrath

of Achilles, yet includes in his poem, the whole history of the Trojan war; in like manner our poet hath drawn into this *single action*, the whole history of Dulness and her children. To this end, she is represented, at the very opening of the poem, taking a view of her forces, which are distinguished into these three kinds, party-writers, dull poets, and wild critics. A *person* must be fixed upon to support *this action*, who (to agree with the *design*) must be such an one as is capable of being all three. This *phantom* in the poet's mind, must have a *name*. He seeks for one who hath been concerned in the *journals*, written bad *plays* or *poems*, and published low *criticisms*. He finds his name to be *Tibbald*,*
and

* Who was a kind of *Margites*. It is a singular fact in the history of literature, that the same mighty genius, who, by his *Iliad* and *Odyssey*, became the founder of Tragedy, should also, by his *Margites*, as Aristotle observes in the second chapter of his *Poetics*, become the father of Comedy. This piece was written in various sorts of metre, and particularly hexameter and iambic. Only three verses remain of this piece, which was much celebrated by the ancients; one in the second *Alci-biades* of *Plato*:

"Ως αρχ πολλὰ μὲν ἔργα, κακῶς δ' ἠπίσαστο πάντα.

and he becomes of course the hero of the poem."

This design is carried on, in the *first* book, by a description of the Goddess fixing her eye on Tibbald; who, on the evening of a lord-mayor's day, is represented as sitting pensively in his study, and apprehending the period of her empire, from the old age of the present monarch *Settle*; and also by an account of a sacrifice he makes of his unsuccessful works; of the Goddess's revealing herself to him, announcing the death of *Settle* that night, anointing and proclaiming him successor. It is carried on in the *second* book, by a description of the various games instituted in honour of the new king, in which *booksellers, poets, and critics* contend. This design is, lastly, completed in the *third* book, by

Another in the sixth book of *Aristotle's Ethics*:

Τον δ' εἴ' ἀρ' σκαπτήρα θεοὶ θεσαν, ἢ τ' ἀροτήρα.

A third is cited by the scholiast of *Aristophanes*, in the *Birds*:

Μυσῶν θεραπείων, καὶ ἐκβολῇ Ἀπολλωνος.

The poem is mentioned by *Polybius, Dion Chrysostom, Plutarch, Lucian, Stobæus*, and others.

by the Goddess's transporting the new king to her temple, laying him in a deep slumber on her lap, and conveying him in a vision to the banks of *Lethe*, where he meets with the ghost of his predecessor *Settle*; who, in a speech that begins at line 35, to almost the end of the book, shews him the past triumphs of the empire of Dulness, then the present, and lastly the future: enumerating particularly by what aids, and by what persons, *Great Britain* shall be forthwith brought to her empire; and prophesying how first the nation shall be over-run with farces, operas, shows; and the throne of Dulness advanced over both the theatres: then, how her sons shall preside in the seats of arts and sciences; till, in conclusion, all shall return to their original chaos. On hearing which,

Enough! enough! the raptur'd MONARCH cries;
And through the ivory gate the vision flies:

with which words, the design above recited being perfected, the poem concludes. Thus far all was clear, consistent, and of a piece; and was delivered in such nervous and spirited versification

tion, that the delighted reader had only to lament that so many poetical beauties were thrown away on such dirty and despicable subjects as were the scribblers here proscribed ; who appear like monsters preserved in the most costly *spirits*. But in the year 1742, our poet was persuaded, unhappily enough, to add a *fourth* book to his *finished* piece, of such a very different cast and colour, as to render it at last one of the most motley compositions, ~~that~~, perhaps, is any where to be found in the works of so exact a writer as POPE. For one great purpose of this *fourth* book (where, by the way, the hero does nothing at all) was to satirize and proscribe infidels, and free-thinkers ; to leave the ludicrous for the serious, Grub-street for theology, the mock-heroic for metaphysics ; which occasioned a marvellous mixture and jumble of images and sentiments, Pantomime and Philosophy, Journals and Moral evidence, Fleet-ditch and the High Priori road, *Curl* and *Clarke*. To ridicule our petulant libertines, and affected minute philosophers, was doubtless a most laudable intention ; but speaking of the *Dunciad* as a work of art, in a critical, not a religious light, I must venture to affirm,

that the subject of this fourth book was foreign and heterogeneous; and the addition of it as injudicious, ill-placed, and incongruous, as any of those dissimilar images we meet with in *Pulci* or *Ariosto*. It is like introducing a crucifix into one of *Teniers's* burlesque conversation-pieces. Some of his most splendid and striking lines are, indeed, here to be found; but I must beg leave to insist that they want *propriety* and *decorum*; and must wish they had adorned some *separate* work against irreligion, which would have been worthy the pen of our bitter and immortal satirist.

But neither was this the only alteration the *Dunciad* was destined to undergo. For in the year 1743, our author, enraged with *Cibber*, (whom he had usually treated with contempt ever since the affair of *Three Hours after Marriage*,) for publishing a ridiculous pamphlet against him, dethroned *Tibbald*, and made the Laureate the hero of his poem. *Cibber*, with a great stock of levity, vanity, and affectation, had sense, and wit, and humour; and the author of the *Careless Husband* was by no means a proper king of the dunces. “His Treatise on the Stage”

(says Mr. Walpole) is inimitable. Where an author writes on his own profession, feels it profoundly, and is sensible his readers do not, he is not only excusable, but meritorious, for illuminating the subject by new metaphors, or bolder figures than ordinary. He is the *coxcomb* that sneers, not he that instructs by appropriated diction." The consequence of this alteration was, that many lines, which exactly suited the heavy character of *Tibbald*, lost all their grace and propriety when applied * to *Cibber*. Such as,

Sinking from thought to thought, a vast profound !

Such also is the description of his gothic library ; for Cibber troubled not himself with *Caxton*, *Wynkyn*, and *De Lyra*. *Tibbald*, who was an antiquarian,

B b 2

tiquarian,

* 'Tis dangerous to disoblige a great poet or painter. *Dante* placed his master *Brunetto* in his *Inferno*. *Brunetto* was a man of sense and learning, and wrote an abridgment of Aristotle's Ethics. It is remarkable that he used to say, the French language will, one day, become the most universal and common of all the languages in Europe. And *Michael Angelo* placed the Pope's master of the ceremonies, *Biaggio*, in hell, in his Last Judgment,

tiquarian, had collected these curious old writers. And to slumber in the Goddess's lap, was adapted to *his stupidity*, not to the *vivacity* of his successor.

If we now descend from these remarks on the general *design* and constitution of the Dunciad, to particular passages, the following must be mentioned as highly finished, and worked up with peculiar elegance and force. In book i. the Chaos of Absurd Writings, v. 55, to v. 78. In book ii. v. 35, the Phantom of a Poet, to v. 50. The Description of the Tapestry, v. 143, to v. 156. The Adventures of Smedley, and what he saw in the shades below, v. 331, to v. 350. The Effects of hearing two dull Authors read, v. 387, to the end of that book. In book iii. the Ghost of *Settle*, v. 35, to v. 66. View of Learning, v. 83, to v. 102. The Description of Pantomimes, Farces, and their monstrous Absurdities, v. 235, to v. 264. In book iv. v. 1, to v. 16. The Modern Traveller, v. 295, to v. 330. The Florist, v. 403, to v. 420. The Butterfly-hunter, v. 421, to v. 436. The Effects of the *Yawn*, from v. 627, to the end. The fre-

quent * parodies introduced on Homer, Virgil, Milton, and other great poets, than which nothing has a stronger effect in heroi-comic poems, are made with singular pleasantry, happiness, and judgment.

But just criticism calls on us also to point out some of those passages that appear exceptionable in the *Dunciad*. Such, in book i. v. 163, is the hero's first speech ; in which, contrary to all decorum and probability, he addresses the Goddess Dulness, without disguising her, as a despicable being ; and even calls himself fool and block-head :

B b 3

Me

* Many of the ancients were fond of parodies. It is well known how many *Aristophanes* has given us on *Euripides*, and other tragedians. *Athenæus*, in the 9th book of his *Deipnos.* p. 406, informs us, that Chamæleon of Pontus said, that *Hegemon* was the first author very famous for parodies. He was called, *φακν*, (*Lenticula.*) He was also an excellent actor ; and the Athenians were so fond of him, that one day, when news was brought of their defeat in Sicily, they would not quit the theatre, but insisted that *Hegemon* should finish the piece. He was a great favourite of *Alcibiades*; of whom, and *Hegemon*, *Athenæus* relates a story worth the reader's perusal, p. 407. edit. *Casaubon*. Lugduni, 1612. There are some excellent parodies in the *Rehearsal*, in *Bramston's Art of Politics*, in the *Scribleriad*, and the works of *Fielding*.

Me emptiness and dulness could inspire,
 And were my elasticity and fire.—
 Did on the stage my fops appear confin'd ?
 My life gave ampler lessons to mankind.—
 What then remains ? Ourselves still, still remain ;
 Cibberian forehead, and Cibberian brain.—

For a person to be introduced, speaking thus of himself, is in truth outrageously unnatural, and out of character.

At v. 300, in this book, also, is a stroke of profaneness that cannot pass unblamed :

Lift up your gates, ye princes, see him come !
 Sound sound, ye viols ; be the catcall dumb !

So also, book iii. v. 126, (and book iv. v. 562,)

Dove-like, she gathers to her wings again.

And in the arguments he talks of giving a *Pisgah-sight* of the future *fulness* of *her* *glory*, and of sending priests and *comforters*. In book ii. the filthiness of the images, v. 93, and v. 160, is extremely offensive and disgusting. In book iii. the ridicule on the useful and curious publica-
 tions

poems, orations, and tragedies, of the ancients, were solemnly pronounced, with right accent and grace, as might be taught, (*and is,*) they would endue the scholars even with the spirit and vigour of *Demosthenes* or *Cicero*, *Euripides* or *Sophocles*." The illustrious names of *Wyndhâm*, *Talbot*, *Murray*, and *Pulteney*, which our author himself immediately adds, and which catalogue might be much enlarged, with the names of many great statesmen, lawyers, and divines, are a strong confutation of this opprobrious opinion. In book iv. v. 210, is just such another breach of truth and decorum as was remarked above, in making *Aristarchus* (*Bentley*) abuse *himself*, and laugh at *his own* labours :

Thy mighty scholiast, whose unweary'd pains
 Made Horace dull, and humbled Maro's strains,
 Turn what they will to verse, their toil is vain ;
 Critics like *me*, shall make it prose again.
 For attic phrase in Plato let them seek ;
 I poach in Suidas for unlicens'd Greek.
 For thee we dim the eyes, and stuff the head,
 With all such reading as was never read ;
 For thee explain a thing till all men doubt it,
 And write about it, Goddess ! and about it.

Lastly, in this 4th book, the sudden appearance of Annius, v. 347, of Mummius, 371, and of a gloomy clerk, v. 459, make this part of the poem obscure, as we know not who these personages are, nor whence they came. After all, the chief fault of the Dunciad is the * violence and vehemence of its satire, and the excessive height to which it is carried; and which, therefore, I have heard compared to that marvellous
column

* Which sour the temper of the reader; insomuch that I know a person, whose name would be an ornament to these papers, if I was suffered to insert it, who, after reading a book of the Dunciad, always *sooths* himself, as he calls it, by turning to a canto in the Faery Queen. This is not the case in that very delightful and beautiful poem, *Mac Flecnœ*, from which POPE has borrowed so many hints, and images, and ideas. But Dryden's poem was the offspring of *contempt*, and Pope's of *indignation*: one is full of mirth, and the other of *malignity*. A vein of pleasantry is uniformly preserved through the whole of *Mac Flecnœ*, and the piece begins and ends in the *same key*. It is natural and obvious to borrow a metaphor from music, when we are speaking of a poem whose versification is particularly and exquisitely sweet and harmonious. The numbers of the Dunciad, by being much laboured, and encumbered with epithets, have something in them of stiffness and harshness. Since the total decay of learning and genius was foretold in the Dunciad, how many very excellent pieces of *Criticism, Poetry, History, Philosophy, and Divinity*, have appeared in this country! and to what a degree of perfection has almost every art, either useful or elegant, been carried!

column of boiling water, near mount *Hecla*, thrown upwards, above ninety feet, by the force of a subterraneous fire.*

SECTION

* It is in a valley in Iceland, about sixty miles from the sea ; it is called the fountain of *Geiser*. Sir Joseph Banks, our great philosophical traveller, had the satisfaction of seeing this wonderful phænomenon.

SECTION XIV. AND LAST.

OF SOME IMITATIONS OF HORACE, THE
MISCELLANIES, EPITAPHS, AND
PROSE WORKS.

THE seventh epistle of the first book of Horace, and the sixth satire of the second, are here imitated in a style and manner different from the former imitations, in the burlesque and colloquial style and measure of Swift;* in which our author

* The following is written in the first leaf of a copy of Stevens's Herodotus, now in the library of Winchester College, in Swift's own hand-writing, and is a literary curiosity, being a specimen of his Latin.—“*Judicium de Herodoto post longum tempus relecto. Ctesias mendacissimus Herodotum mendaciorum arguit, exceptis paucissimis, (ut mea fert sententia,) omni modo excusandum. Cæterum diverticulis abundans hic pater historicorum, filum narrationis ad tædium abrumpit. Unde oritur (ut par est) legentibus confusio, et exinde oblivio. Quin et forsân ipsæ narrationes, circumstantiis nimium pro re scatent. Quod ad cætera, hunc scriptorem inter apprimè laudandos censeo, neque Græcis neque barbaris plus æquo faventem aut iniquum;*

thor has not succeeded, but falls back, as was natural, from the familiar, into his own more high and pompous manner; as in the following lines, v. 125, *Perditur hæc inter, &c.*

Thus in a sea of folly tost,
My choicest hours of life are lost;
Yet always wishing to retreat,
Oh, could I see my country seat!

And again at line 189; in the fable of the Mice;

Tell how the moon-beam trembling falls,
And tips with silver all the walls;
Palladian walls, Venetian doors,
Grotesco roofs, and stucco floors.

The difference of styles is more perceivable, from the circumstance of their being immediately sub-
joined

iniquum; in orationibus fere brevem, simplicem, nec nimis frequentem. Neque absunt dogmata e quibus eruditus lector prudentiam tam moralem quam civilem haurire poterit.”—— Swift, in his discourse on the *Contests*, &c. appears to be well acquainted with *Thucydides*, *Polybius*, and *Dionys. Halicar.* and to have had a considerable knowledge of ancient history. Of all our poets, perhaps, *Akenside* was the best Greek scholar since *Milton*.

joined to the lighter and less ornamental verses of Swift.

The first ode of the fourth book of Horace, is an elegant compliment to Mr. *Murray*, now *Lord Mansfield*. And it may be worth observing, that the measure POPE has chosen, is precisely the same that *Ben Jonson* used in a translation of this very ode, in which are some lines smoother than our old bard's usual strains ; p. 268.

Then twice a day, in sacred lays,
The youths and tender maids shall sing thy praise ;
And in the Salian manner meet
Thrice round thy altar with their ivory feet.

I cannot forbear adding, that there is much harmony, and ease of versification, in Ben Jonson's ten *lyric pieces* addressed to *Charis*, in page 165 of his works.

The second stanza of the imitation of part of the ninth ode of Horace, book iv. is well expressed ;

Tho' daring Milton sits sublime,
 In Spenser native Muses play;
 Nor yet shall Waller yield to time;
 Nor pensive Cowley's moral lay.

POPE seems to speak of Spenser with particular complacency. How much this author was his favourite, will appear from what he said to Mr. Spence; from whose anecdotes this passage is transcribed: "There is something in Spenser that pleases one as strongly in one's old-age, as it did in one's youth: I read the Faery Queen when I was about *twelve* with a vast deal of delight; and I think it gave me as much when I read it over about a year or two ago."

Out of the fourth and following stanza, misled by his love of antithesis, he has formed a trifling epigram:

Vixere fortes ante Agamemnona
 Multi; sed omnes illacrymabiles
 Urgentur ignotique longâ
 Nocte, carent quia vate sacro:

Vain was the Chief's, the Sage's pride !
 They had no Poet, and they died.
 In vain they schem'd, in vain they bled !
 They had no Poet, and are dead !

But he has made ample amends, by the Epistle addressed to the Earl of Oxford, when he presented to that nobleman the Poems of his old friend Parnell ;* in which epistle there is a weight of sentiment, and majesty of diction, which our author has no where surpassed. His † genius seems to have been invigorated, and exalted, by the high opinion he had justly conceived of the person to whom he was writing ; who must be confessed, now that party-prejudices ‡ are worn away,

* He was a writer that improved gradually. Very wide is the difference betwixt his poems on the *Peace*, and on *Unnatural Flights* in Poetry ; and betwixt his *Hymn to Contentment*, his *Fairy Tale*, his *Rise of Woman*, his *Night-piece on Death*, and his *Hermit*. All five of them delicious morsels.

† I am well informed that Lord Bolingbroke was greatly mortified at Pope's bestowing such praises on his old antagonist, whom he mortally hated. Yet I have seen two original letters of Lord Bolingbroke to Lord Oxford, full of the most fulsome flattery, and profane applications of scripture.

‡ At the time when the Secret Committee was held to examine the conduct of Sir Robert Walpole, &c.

away, to have had great genius, learning, and honesty. Strength of mind appears to have been his predominant characteristic; of which he gave the most striking proofs, when he was *stabbed, displaced, imprisoned*. These circumstances are alluded to in those noble and nervous verses :

And sure, if aught below the seats divine,
Can touch immortals, 'tis a soul like thine !
A soul supreme in each hard instance try'd,
Above all pain, all passion, and all pride ;
The rage of pow'r, the blast of public breath,
The lust of lucre, and the dread of death.

And of which fortitude and firmness, another striking proof still remains, in a letter which the Earl wrote from the Tower to a friend who advised him to meditate an escape, and which is worthy of the greatest hero of antiquity. This extraordinary letter I had the pleasure of reading, by the favour of his excellent grand-daughter,
the

that impeached the Earl of Oxford, Mr. Harley made an admirable speech in the House of Commons, declaring, that he would not treat Walpole as he had treated his relation, and immediately left the House without giving his vote against him. Sir Robert seemed much affected with this generous behaviour

the present Duchess Dowager of Portland, who inherits that love of literature and science, so peculiar to her ancestors and family.

JERVAS owed much more of his reputation to the epistle POPE sent to him, with Dryden's translation of *Fresnoy*,* than to his skill as a painter. He was defective (says Mr. Walpole) in drawing, colouring, and composition; and even in that most necessary, and perhaps most easy, talent of a portrait-painter, likeness. In general, his pictures are a light flimsy kind of fan-painting, as large as the life. His vanity was excessive. The reason why Lady *Bridge-water's* name is so frequently repeated in this epistle, is, because he affected to be violently in

VOL. II.

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love

* This didactic poem of *Fresnoy*, is but a cold, uninteresting, unpoetical performance. He was the intimate of *Mignard*, the rival of *Le Brun*. At the end of the life of *Mignard*, are three dialogues on painting, written by *Fenelon*, in a most exquisite taste, and which are here mentioned, because they are little known, and not inserted in the works of *Fenelon*, and are worthy to be read even after the admirable tenth chapter of the twelfth book of *Quintilian*.

love with her. Yet his vanity * was greater than his passion. One day, as she was sitting to him, he ran over the beauties of her face with rapture; "But (said he) I cannot help telling your Ladyship that you have not a handsome ear." "No! (said Lady Bridgewater.) Pray, Mr. Jervas, what is a handsome ear?" He turned aside his cap, and shewed her his own. *Anecdotes of Painting*, vol. iv. p. 18.

As our author was addressing his master in this his favourite and delightful art, there is a warmth and glow of expression throughout this epistle.

Together o'er the Alps methinks we fly,
Fir'd with ideas of fair *Italy* :

With

* He translated *Don Quixote*, without understanding Spanish, as his friend Pope used to say. Warburton added a supplement to the preface of this translation, concerning the origin and nature of romances of chivalry; which supplement Pope extols, in his *Letters*, vol. ix. p. 352, in the highest terms; but the opinions in it are thoroughly confuted by Mr. *Tyrwhitt*, in vol. xi. of *Supplemental Observations on Shakespeare*, p. 373.

With thee, on *Raphael's* * monument I mourn,
 Or wait inspiring dreams at *Maro's* urn;
 With thee repose where *Tully* once was laid,
 Or seek some ruin's formidable shade!

Though the last line, by the way, is inferior to the rest, because it passes from *particular* images to something *general*. Yet, however elegant and finished this epistle must be allowed to be, it does not excel that of *Dryden*, addressed to Sir Godfrey Kneller;† and the following lines, both

C c 2

in

* In a curious and unpublished letter of *Raffaële* to his uncle, he tells him, that his personal estate in Rome amounted to 3000 ducats of gold; that is, 862l. 10s. sterling; that he has 50 crowns of gold per ann. as architect of St. Peter's; that is, 14l. 7s. 6d. and a yearly pension for life of 300 ducats of gold; that is, 86l. 5s. that he is in *Bramante's* place; that the church of St. Peter's would cost more than a million of gold, 287,500l. that the Pope had appropriated for it 60,000 ducats a year; that is, 17,250l. I will add to these anecdotes, taken from *Richardson*, that *Raffaële* with great modesty consulted his friend *Ariosto*, who was an excellent scholar, on the characters, lives, and countries, of the persons whom he was to introduce in the picture of Theology. All that *Raffaële* is ever known to have written, is four letters, and a sonnet addressed to *Ariosto*. *Michael Angelo* also wrote verses, and addressed a sonnet to *Vasari*.

† To make an experiment what gross flattery Sir Godfrey was capable of swallowing, Pope one day said to him, "God,

in point of science and taste, may be compared to any of Pope's*.

Thence rose the Roman, and the Lombard line :
 One colour'd best, and one did best design.
 Raphael's, like Homer's, was the nobler part,
 But Titian's painting look'd like Virgil's art.
 Thy genius gives thee both ; where true design,
 Postures unforc'd, and lively colours join.
 Likeness is ever there ; but still the best,
 Like proper thoughts in lofty language drest ;
 Where light, to shades descending, plays, not strives ;
 Dies by degrees, and by degrees revives.
 Of various parts a perfect whole is wrought :
 Thy pictures think, and we divine their thought.

One cannot forbear reflecting on the great progress the art of painting * has made in this country since the time that Jervas was thought worthy of this panegyric ; a progress, that, we trust, will daily increase, if due attention be paid to the
incomparable

we are told, made man in his *own* image ; if this figure of *yours* had existed, man would have been made *by it*." " Par D. je le crois aussi, Mons. Pope," replied Kneller. This artist little deserved to be consulted by Pope concerning the arrangement of the subjects represented on the shield of Achilles. See Iliad. B. 18. Pope's notes.

* See Mr. Hayley's fine Epistle to Mr. Romney.

incomparable discourses that have been delivered at the Royal Academy; which discourses contain more solid instruction on that subject than, I verily think, can be found in any language. The precepts are philosophically founded on truth and nature, and illustrated with the most proper and pertinent examples. The characters are drawn with a *precision* and *distinctness*, that we look for in vain in *Felibien*, *De Piles*, and even *Vasari* or *Pliny* himself. Nothing, for example, can be more just and elegant, as well as profound and scientific, than the comparison betwixt *Michael Angelo* and *Raffaële*, page 169 of these Discourses. *Michael Angelo* is plainly the hero of *Sir Joshua Reynolds*, for the same reasons that *Homer*, by every great mind, is preferred to *Virgil*.

The Epistle to Miss Blount, accompanied with the works of *Voiture*,* is full of gaiety and gallantry.

C c 3

* Some curious particulars in the life of *Voiture* are mentioned in vol. ii. p. 409, of the entertaining *Miscellanies* of *Vigneul MARVILLE*. An elegant epitaph, to which Pope alludes, was made on him, copied from *Martial*, and worth per-

lantry. Our author's attachment to this lady ended but with his life. Her affectation and ill-temper gave him, however, many hours of uneasiness and disquiet. When she visited him in his very last illness, and her company seemed to give him fresh spirits, the antiquated prude could not be prevailed on to stay and pass the night at Twickenham, because *of her reputation*. She occasioned an unhappy breach betwixt him and his old friend *Allen*. The works of *Voiture*, on which much of this epistle turns, after having been idolized in France, are now justly sunk into neglect and oblivion. The characteristical difference

*Etruscae Veneres, Camæna Iberæ;
Hermes Gallicus, & Latina Siren;
Risus, Deliciæ, & Dicacitates,
Lusus, Ingenium, Joci, Lepores,
Et quicquid fuit elegantiarum,
Quo Vecturius hoc jacent sepulcro.*

Corneille was invited to read his *Polyeucte* at the hotel de Rambouillet; where the principal wits of the time usually assembled, and where *Voiture* presided. It was very coldly received; and in a few days, *Voiture* came to Corneille, and in gentle terms told him, it was the opinion of his friends, that the piece would not succeed. Such ill judges were then the most fashionable wits of France.

difference betwixt *Voiture* and *Balsac** is well expressed by *Boileau*, in two letters written under their names, from the Elysian Fields, to the *Duc de Vironne*, in p. 155 of vol. iii. of his works. And *Boileau*, speaking often of absurd readers and critics, loved to relate, that one of his relations, to whom he had presented his works, said to him, "Pray, Cousin, how came you to insert any other person's writings among your own? I find in your works two letters, one from *Balsac*, and the other from *Voiture*." In the other epistle to the same person, the calamitous state of an unfortunate lady, banished from town to

Old-fashion'd halls, dull aunts, and croaking rooks,

and the coarse compliments of a rural squire,

Who with his hound comes hollowing from the stable,

are painted with humour.

C c 4

The

* *Descartes*, who, as well as *Leibnitz*, was an elegant scholar, wrote a judicious censure of *Balsac*, in admirable Latin. *Balsac* was, however, much superior to *Voiture*. But he was affectedly turgid, pompous, and bloated on all subjects and on all occasions alike. Yet was he the first that gave form and harmony to the French prose; which was still more improved

The *Town Eclogue* was written in concert with Lady Wortley Montague, who published four more of this sort. Gay wrote a *Quaker's Eclogue*, and *Swift* a *Footman's Eclogue*; and said to Pope, "I think the *pastoral* ridicule is not exhausted: what think you of a Newgate pastoral, among the whores and thieves there?" When Lady M. W. Montague would sometimes shew a copy of her verses to Pope, and he would make some little alterations, "No," said she, "Pope; no touching; for then, whatever is good for any thing will pass for yours, and the rest for mine."

Next follows a close translation of a fable from *Boileau*; which fable *Boileau* removed from the end of his *Epistle to the King*, by the advice of the great Prince of Condè, as unsuited to the subject, and finished with it an *Epistle to L'Abbé des Roches*, tom. i. p. 285. It will be no unuseful, or, perhaps, unpleasing, amusement to compare these two pieces.* And I will not think of making any apology for so frequently quoting a writer

* In the fifth, sixth, seventh, ninth and twelfth verses, Pope is inferior to the original.

a writer so pure, sensible, and classical, as *Boileau*.

Once (says an author, where I need not say)
Two trav'lers found an oyster in their way :
Both fierce, both hungry : the dispute grew strong,
While, scale in hand, dame Justice past along.
Before her each with clamour pleads the laws,
Explain'd the matter, and would win the cause.
Dame Justice, weighing long the doubtful right,
Takes, opens, swallows it, before their sight.
The cause of grief remov'd so rarely well ;
Thera take (says Justice) take ye each a shell.
We thrive at Westminster on fools like you !
'Twas a fat oyster—Live in peace.—Adieu.

Un

* I cannot forbear mentioning a work, not so well known as it deserves to be, the Latin Fables of J. Desbillons, a Jesuit, printed first at Paris, and afterwards at Manheim, 8vo. 1768, in a most chaste and unaffected style. To speak in his own words ;

Me Fabularum suavis indoles capit,
Capit venusta munditie latinitas
Simplex, & arti prænitens facilis color
Laboriosæ——

“ The fables in your *Esop*, (said Pope to Vanbrugh,) have the very spirit of *La Fontaine*.” “ It may be so, (replied Vanbrugh;) but I protest to you I never have read *La Fontaine*’s Fables.” *Patru*, who was consulted as a capital critic, by all the wits of France, dissuaded *La Fontaine* from attempting to write Fables: fortunately he disregarded his advice.

Un jour, dit un Auteur, n'importe en quel chapitre,
 Deux voyageurs à jeun rencontrèrent une huître,
 Tous deux la contestoient, lorsque dans leur chemin,
 La Justice passa, la balance à la main,
 Devant elle à grand bruits ils expliquent la chose.
 Tous deux avec depens veulent gagner leur cause.
 La Justice pesant ce droit litigieux,
 Demande l'huître, l'ouvre, & l'avale à leur yeux,
 Et par ce bel arrest terminant la bataille :
 Tenez voilà, dit elle, à chacun une écaille.
 Des sottises d'autrui, nous vivons au Palais ;
 Messieurs, l'huître étoit bonne. Adieu. Vivez en paix.

We will pass over the next ten little pieces, stopping only to commend the verses on the Grotto, and the lines addressed to *Southerne*, when he was eighty years old. In the former is a passage of a striking and awakening solemnity :

Approach ! great Nature, studiously behold
 And eye the mine, without a wish for gold !
 Approach, but awful ! Lo, th' Ægerian grot,
 Where nobly pensive *St. John* sate and thought ;
 Where British sighs from dying *Wyndham* * stole,
 And the bright flame was shot thro' *Marchmont's* soul.

In

* Who was one of the most able and eloquent of that respectable body of patriots that leagued together against Sir

In the latter, the venerable father of *Isabella* and *Inoinda* is said to have raised, by his eminence,

The price of prologues and of plays.

For Southerne was the first author that had two benefit-nights, the third and sixth, at the exhibition

Robert Walpole. Indeed, almost all the men of wit and genius in the kingdom opposed this minister, who in vain paid the enormous sum of above fifty thousand pounds to paltry and dull scribblers in his defence. Soon after Mr. Glover had published his *Leonidas*, a poem that was eagerly read, and universally admired, he passed some days with Mr. Pope at Twickenham, where they were one evening honoured with the company of the Prince of Wales, attended by Mr. Lyttelton: the latter privately desired Mr. Pope and Mr. Glover, (who himself kindly related to me this fact) that they would join with him in dissuading the Prince from riding a vicious horse he was fond of: and, among other things urged on the subject, Pope said with earnestness to the Prince, "I hope, Sir, the people of England will not be made miserable by a *second* horse:" alluding to the accident that befel King William. "I think (added Pope, turning, and whispering to Mr. Glover) this speech was pretty well for me!"

In a letter, dated May, 1737, Swift asks Pope, "Who is that Mr. Glover, who writ the poem called *Leonidas*, which is reprinting here, and hath great vogue?" Pope's answer does not appear: it would have been curious to have known his opinion concerning a poem that is written in a taste and manner so different from his own, in a style formed in the Grecian school, and with the simplicity of an ancient.

hibition of his comedy; entitled, *Sir Anthony Love*, 1691. By the custom, which had something illiberal in it, and was first dropt by *Addison*, of distributing tickets, Southerne gained 700*l.* for one play. In the year 1722, he received of a bookseller, 120*l.* for copy-money; when, the year before, Dr. Young could get no more than fifty pounds for his *Revenge*. But to drive a bargain, was not the talent of this generous and disinterested man.

The fifteen *Epitaphs*, which conclude our author's poetical works, do not seem to merit a particular discussion. The three best * are that on Mrs. *Corbett*, *Fenton*, and the Duke of *Buckingham*. They are all, in general, over-run with point and antithesis, and are a kind of panegyrical epigrams. They are, consequently, very different from the *simple sepulchral* inscriptions of the

* As that on *Kneller* is the worst, in imitation of two wretched lines on *Raphaël*, which had a much better turn given to them by Mr. W. Harrison, of New College, a favourite of Swift:

Here *Raphaël* lies, by whose untimely end,
Nature both lost a Rival and a Friend.

the ancients, of which that of *Meleager* on his wife, in the Greek Anthology, is a model and master-piece ; and in which taste a living author, that must be nameless, has written the following hendecasyllables :

O dulcis puer, O venuste Marce,
 O multi puer et meri leporis,
 Festivi puer ingenî, valetô !
 Ergo cum, virideis vicens per annos,
 Ævi ver ageres novum tenelli,
 Vidisti Stygias peremptus undas ?
 Tuum, mœstus avus, tuum propinqui,
 Os plenum lepida loquacitate,
 Et risus faciles tuos requirunt.
 Te lusus, puer, in suos suêtos
 Æquales vocitant tui frequenter.
 At surdus recubas, trahisque somnos
 Cunctis denique, Marce, dormiundos.

As it was the professed intention of these papers to consider POPE *as a poet*, the observations on his * *Prose Works* will not be long.

The rich vein of humour that runs through the Memoirs of *Scriblerus*, is heightened by
 variety

* The style of which is certainly not so melodious and valuable as that of Dryden's enchanting prose. Voltaire, it must be owned, writes prose with remarkable elegance, precision, and force.

variety of learning they contain ; and it may be worth observing, that the chief of those who have excelled in works of wit and humour, have been men of extensive learning. We may instance in *Lucian*, *Cervantes*, *Quevedo*, *Rabelais*, *Arbuthnot*, *Fielding*, and *Butler* ; for no work in our language contains more learning than *Hudibras*. This life of the solemn and absurd pedant, Dr. Scriblerus, is the only imitation we have of the serious manner of *Cervantes* ;* for it is not easy to say, why *Fielding* should call his *Joseph Andrews*, excellent as it is, an imitation of this manner. *Arbuthnot*, whose humour was exquisite, had a very large share in these *Memoirs* ; and I should guess that the fifth, sixth, seventh, eighth, tenth and twelfth chapters

* *Don Quixote* is the most original and unrivalled work of modern times. The great art of *Cervantes* consists in having painted his mad hero with such a number of amiable qualities, as to make it impossible for us totally to despise him. This light and shade in drawing characters, shews the master. It is thus *Addison* has represented his *Sir Roger*, and *Shakespeare* his *Falstaff*. How great must be the native force of *Cervantes's* humour, when it can be relished by readers even unacquainted with Spanish manners, with the institution of chivalry, and with the many passages of old romances, and Italian poems,

ters are by his hand ; as they contain allusions to parts of learning and science, with which POPE was little acquainted.

There are few of the many faults and absurdities, of which modern writers are guilty, but what are well exposed in the *Bathos* ; particularly in chapters tenth, eleventh, and twelfth ; and in the Project for Advancement of the Stage, in c. 16. It is rather singular, that some of the most useful criticism in our language, should be delivered in two *ludicrous* pieces ; the *Rehearsal* and the *Bathos*. For there is scarcely a fault or absurdity of which a dramatic poet can be guilty, but what is ridiculed in the *Rehearsal*.

The familiar gossiping style of *Burnet* in his history, is ridiculed in the Memoirs of a Parish Clerk. The Discourse on the Office and Creation of the Poet *Laureat*, might be much enriched by the curious particulars which our author's own translator, the ingenious Abbé *Du Resnel*, has given us in the 15th vol. of the Memoirs of Literature, in his learned researches on poets *Laureat*. The eight papers in the *Guardian* are elegantly

elegantly written, particularly number 61, on cruelty to animals; and number 91, on a club of little men.

The *Preface* to his translation of the *Iliad*, is a declamatory piece of criticism, in the way of Longinus: it is written with force and spirit, but deals too much in *generals*. The most exceptionable passage in it, is where he compares the different great Epic poets to different sorts of *fire*. The *Postscript* to the *Odyssey* is better written, and more instructive. So also is the *Preface* to his *Shakespeare*: though it appears, by what later authors and editors have done, that he was not sufficiently acquainted with the history of our poetry, nor with the works of Shakespeare's predecessors and contemporaries. The *Letters* to various friends, occupy three volumes in that * collection of his works, which we professedly

* His translation of Homer is therefore not here included; the discussion of whose beauties and faults (for faults it has) well deserve a separate volume; a work which, if well executed, would be of the greatest utility in forming a just taste,

fessedly made use of in drawing up these remarks. They appear to have been written with a design to have them one day published. They contain, it must be allowed, many interesting particulars; but they are tinctured and blemished with a great share of vanity, and self-importance, and with too many commendations of his own integrity, independency, and virtue. Pope, Swift, and Bolingbroke, appear, by the letters, to have formed a kind of haughty *triumvirate*, in order to issue forth *proscriptions* against all who would not adopt their sentiments and opinions. And by their *own account of themselves*, they would have the reader believe, that they had engrossed and monopolized all the genius, and all the honesty, of the age, in which, according to their opinion, they had the *misfortune* to live.

Thus have I endeavoured to give a critical account, with freedom, but it is hoped with impartiality, of each of POPE's works; by which review it will appear, that the *largest* portion of

by shewing readers, especially of the younger sort, how very inferior and unlike it is to the original, and how much over-

them is of the *didactic*, *moral*, and *satyric* kind ; and consequently, not of the most *poetic* species of *poetry* ; whence it is manifest, that *good sense* and *judgment* were his characteristical excellencies, rather than *fancy* and *invention* : not that the author of the *Rape of the Lock*, and *Eloisa*, can be thought to want *imagination* ; but because his *imagination* was not his predominant talent, because he indulged it not, and because he gave not so many proofs of *this* talent as of the *other*. This turn of mind led him to admire French models ; he studied *Boileau* attentively ; formed himself upon *him*, as *Milton* formed himself upon the Grecian and Italian sons of *Fancy*. He stuck to describing *modern manners* ; but those *manners*, because they are *familiar*, *uniform*, *artificial*, and *polished*, are, in their very nature, unfit for any lofty effort of the Muse. He gradually became one of the most correct, even, and exact poets that ever wrote ; polishing his pieces with a care and assiduity, that no business or avocation ever interrupted : so that if he does not frequently ravish and transport his reader, yet he does not disgust him with unexpected inequalities, and absurd improprieties. Whatever poeti-

cal enthusiasm he actually possessed, he withheld and stifled. The perusal of him affects not our minds with such strong emotions as we feel from *Homer* and *Milton*; so that no man of a true poetical spirit, *is master of himself while he reads* them. Hence, he is a writer fit for universal perusal; adapted to all ages and stations; for the old and for the young; the man of business and the scholar. He who would think the *Faery Queen*, *Palamon* and *Arcite*, the *Tempest* or *Comus*, childish and romantic, might relish POPE. Surely it is no narrow and niggardly encomium, to say he is the great Poet of Reason, the *First* of *Ethical* authors in verse. And this species of writing is, after all, the surest road to an extensive reputation. It lies more level to the general capacities of men, than the higher flights of more genuine poetry. We all remember when even a *Churchill* was more in vogue than a *Gray*. He that treats of fashionable follies, and the topics of the day, that describes present persons and recent events, finds many readers, whose understandings and whose passions he gratifies. The name of *Chesterfield* on one hand, and of *Walpole* on the other, failed not to make a poem

bought up and talked of. And it cannot be doubted, that the Odes of Horace which celebrated, and the Satires which ridiculed, well-known and real characters at Rome, were more eagerly read, and more frequently cited, than the *Æneid* and the *Georgic* of Virgil.

Where then, according to the question proposed at the *beginning of this Essay*, shall we with justice be authorized to place our admired POPE? Not, assuredly, in the same rank with *Spenser*, *Shakespeare*, and *Milton*; however justly we may applaud the *Eloisa* and *Rape of the Lock*; but, considering the correctness, elegance, and utility of his works, the weight of sentiment, and the knowledge of man they contain, we may venture to assign him a place, *next to Milton*, and *just* above *Dryden*. Yet, to bring our minds steadily to make this decision, we must forget, for a moment, the divine *Music Ode* of *Dryden*; and may, perhaps, then be compelled to confess, that though *Dryden* be the greater genius, yet *Pope* is the better artist.

The preference here given to POPE above other modern English poets, it must be remembered, is founded on the excellencies of his works *in general*, and *taken all together*; for there are *parts* and *passages* in other modern authors, in *Young* and in *Thomson*, for instance, equal to any of POPE; and he has written nothing in a strain so truly sublime, as the *Bard of Gray*.

APPENDIX, N^o. I.

THE ALMA of PRIOR, page 126. This is not the only composition of Prior, in which he has displayed a knowledge of the world, and of human nature. For I have lately been permitted to read a curious manuscript, now in the hands of her Grace the Duchess Dowager of Portland, containing Essays and Dialogues of the Dead, on the following subjects, by Prior.

1. HEADS for a Treatise on Learning. 2. Essay on Opinion. 3. A Dialogue betwixt Charles the Fifth and Clenard the Grammarian. 4. Betwixt Locke and Montaigne. 5. The Vicar of Bray and Sir Thomas More. 6. Oliver Cromwell and his Porter. If these pieces were published, Prior would appear to be as good a prose-writer as poet. It seems to be growing a little fashionable, to decry his great merits as a poet. They who do this, seem not sufficiently to have attended to his admirable Ode to Mr. Charles Montague, afterwards Earl of Halifax; his Ode to the Queen, 1706; his Epistle and Ode to Boileau; most of his Tales; the Alma here mentioned; the Henry and Emma, (in which surely are many strokes of true tenderness and pathos;) and his Solomon: A poem, which, however faulty in its plan, has very many noble and finished passages; and which has been so elegantly and classically translated by Dobson, as to reflect honour on the College of Winchester, where he was educated, and where he translated the first book as a school-exercise. I once heard him lament, that he had not, at that time, read Lucretius, which would have given a richness, and variety, and force, to his verses; the only fault of which seems to be a monotony,

and want of different pauses, occasioned by translating a poem in rhyme, which he avoided in his Milton. It is one mark of a poem being intrinsically good, that it is capable of being well translated.

The political conduct of Prior was blamed on account of the part he took in the famous Partition Treaty: but in some valuable *Memoirs* of his life, written by the Hon. Mr. Montague, his friend, which are also in the possession of the Duchess Dowager of Portland, this conduct is clearly accounted for, and amply defended. In those *Memoirs* are many curious and interesting particulars of the history of that time.

APPENDIX, N^o. II.

The following is a Summary of the Arguments of
each *Scene* and *Act*, in L'ADAMO of G. B.
ANDREINI, mentioned above, p. 183.

ATTO PRIMO.

SCENA 1. Iddio di creta forma Adamo, quale incontanente forzarsi di lodarlo ma divinamente addormentatosi, mentre in estasi scorge altissimi misteri della santissima Trinita, & Incarnatione del verbo eterno: della costa di lui ne viene formata Eva: la quale egli, dopò svegliato, caramente abbraccia, & accetta per compagna onde benedetti da Dio, e fecondati, acciò riempissero il mondo d'huomini, riceuono il precetto di non mangiare del albero, che suela il bene, & il male, e cominciano à contemplare la bellezza delle creature.

SCENA 2. Lucifero uscito dall' Abisso contempla il Paradiso terrestre, biasmando tutte l'opre di Dio.

SCENA 3. Lucifero essorta Sathan e Belzebu à forzarsi di far peccare Adamo, acciò macchiato di peccato, sia in odio à Dio, e non s'incarni il Verbo Eterno.

SCENA 4. Lucifero manda Melecano, e Lurcone à tentar Eva, quelli di Superbia, & questi d'Invidia, acciò si dolga di Dio, perche non l'habbi creata prima di Adamo.

SCENA 5. Si mandano Ruspicano, & Arfarat, à tentarla d'Ira, & di Avaritia.

SCENA 6. Maltèa v'è à tentarla d'Accidia; Dulciato, di Lussuria; & Guliar, di Gola.

ATTO SECONDO.

SCENA 1. Quindici angeli à gara lodono tutte l'opre divine.

SCENA 2. Adamo pone il nome à tutti gli animali, & insieme con Eva loda con molti encomii il sommo Dio.

SCENA 3. Serpe s'apparecchia per tentar Eva, e dice per qual cagione habbi preso quella forma, & non altra.

SCENA 4. Volano narra a Sathan l'inferral consiglio del modo di assaltar Eva.

SCENA 5. Vana Gloria e Serpe congiunti d'accordo entrano nel Paradiso terrestre, e si nascondono sù l'albero della scienza del bene, e del male, per tentar Eva à gustare i frutti di quello.

SCENA 6. Eva gloriandosi dei tanti favori, e gratie riceuute da Dio, rimira il Serpe sopra l'albero, e con molte ragioni da quello persuasa, prende il pomo, lo gusta, e v'è cercando Adamo, per farlo fare l'istesso.

ATTO TERZO.

SCENA 1. Adamo dopo l'haver descritto leggiadramente la fonte che irrigava il Paradiso terrestre fù da Eva persuaso a gustare il pomo, e lo mangiò per non contristarla; onde ambidue conobbero d'esser nudi, soggetti a morte & a mille altri mali & si nascosero.

SCENA 2. Volano rallegrandosi d'el peccato d'Adamo, col suono di roca tromba chiama tutti gli spiriti Infernali.

SCENA 3. Sathan certificato d'ella caduta d'Adamo, essorta gli altri spiriti a far festa.

SCENA 4. Serpe con Vana Gloria tornando trionfanti d'Adamo sono da Sathan, e da gli altri spiriti perciò adorati: e da Canoro vengono cantate le lodi loro.

SCENA 5. Gli Folletti per allegrezza della caduta d'Adamo danzano insieme: ma sentendo trombe celesti e scorgendo la divina luce tutti fuggono all' abisso.

SCENA 6. Il Padre Eterno chiamando Adamo & Eva e da loro confessato l'errore, ad ambidue pubblica le pene nelle quali sono incorsi, maledice il serpente & si nasconde da loro.

SCENA 7. L'Angelo porta due vesti di pelle ad Adamo & Eva, e da quelli partendo à volo gli lascia dolenti, a lagnarsi de gli errori loro.

SCENA 8. L'Archangelo Michael con spada di foco scaccia Adamo & Eva dal Paradiso, & essortando gli altri Angioli, che solevano stare con loro, ad andar seco in Cielo, fa che resti un Cherubino con la spada di foco a guardare la porta del Paradiso.

SCENA 9. Gli Angeli pria che partirsi, licentiatisi d'Adamo, l'essortano a piangere il suo errore, promettendoli allegrezza, e canto.

ATTO QUARTO.

SCENA 1. Volano a suono di tromba chiamando tutti gli spiriti de gli elementi, che vengano ad incontrare Lucifero, eglino vengono tutti.

SCENA 2. Lucifero chiamati tutti gli spiriti a consiglio, domanda a ciascuno il suo parere, si delle attioni d'Adamo, come delle Divine; ma non sapendo quelli bene interpretarle, egli loro le dichiara.

SCENA 3. Lucifero emulo di Dio, nella creatione del mondo, da una massa di terra confusa fa uscire quattro mostri a danno dell' huomo, Mondo, Carne, Morte, e Demonio, poi con tutti gli altri torna all' Inferno.

SCENA 4. Adamo solingo narra come gli animali, e tutte l'altre cose hanno cangiato forma, e costumi, per il suo peccato, & amaramente lo piange.

SCENA 5. Le fere seguendosi, & amazzandosi tra loro, mettono gran terrore ad Adamo & Eva che perciò si nascondono.

SCENA 6. Appariscono ad Adamo quattro mostri cioè, Fame, Sete, Fatica, e Desperazione, e la Fame gli dice, che mai questi da lui partiranno.

SCENA 7. La Morte minaccia di troncare la vita ad Eva, & Adamo, e subito il Ciel turbato con tuoni, saette, grandini, piogge, e venti, gli spauenta.

ATTO QUINTO.

SCENA 1. La Carne tenta Adamo, e trouandolo ritroso, gli mostra, come tutte le cose sentono amore.

SCENA 2. Lucifero s'aggiunge, alla Carne, e tenta di persuadere Adamo a congiungersi con essa; fingendosi Adamo celeste.

SCENA 3. Adamo con l'agiuto dell' Angelo suo custode supera la Carne & Lucifero.

SCENA 4. Il Mondo narra le sue grandezze, e ciò che faranno gli huomini per l'oro, e s'apparecchia per tentar Eva.

SCENA 5. Il Mondo propone ad Eva tutte le sue pompe, e gli fa aprire un vago, e ricco palazzo d'oro.

SCENA 6. Dal palazzo del Mondo uscito un choro di Donzelle, con molti ornamenti vogliono ornarne Eva, ma alla voce & precetto d'Adamo restano confuse, & il tutto sparisce: onde il Mondo minacciando ad Adamo, chiama contra di lui tutti gl' Infernali Mostri.

SCENA 7. Lucifero, Morte, Mondo, e chori di Diavoli, s'apparecchiano per far violenza ad Adamo, e combattere con Dio.

SCENA 8. L'Archangelo Micaele, con chori d'Angeli, combatte con Lucifero, & i chori di Demonii, & superati gli scacciano sino all' Abisso.

SCENA 9. Adamo & Eva riveriscono l'Archangelo Micaele, e da lui sono consolati & assicurati, che per la penitenza loro, an dranno a goder in cielo: onde per allegrezza gli angeli cantano lodi a Dio, della vittoria, & felicità dell' huomo, per l'immensa pietà & Amor divino.

The lovers of *Paradise Lost* will, we trust, be entertained with having an opportunity of seeing how greatly and judiciously our sublime and divine poet has heightened and improved any the least hints or images, he has been supposed to have taken from this ancient drama, copies of which are extremely scarce and uncommon; and therefore a specimen of the versification is subjoined. Not that it can be imagined, that the copious, comprehensive, and creative mind of Milton, so rich in the stores of *nature*, could condescend to be a mere *borrower*, as Voltaire would insinuate: nor can we assent to the opinion of that critic, who says, "that the poetical

fire of Milton glows like a furnace, kept up to an uncommon ardour by the force of *Art.*"

ATTO QUARTO, SCENA QUINTA.

ADAMO. Doue men fuggo ahi lassa, oue m'ascondo?
Corri ne le mie braccia,
E chi ha insieme peccato
Sia da le fere insieme anco sbranato.

EVA. Ahi ch' ogni scampo è fatto
Varco di morte, a chi di vita è indegno.
Pur di quell' antro in seno
Sommergiamoci Adamo.

ADAMO. Lassi partiro al fin, ma gia non partoro
Da l'Huomo le ruine, il doui mortale:
Strano caso infelice, il riso piange,
L'allegrezza sta mesta,
Hoggi la vita more.

EVA. Quanto m'affligo Adamo,
Ahi quanto piango ò Cielo,
Quanto sospiro ò Dio, quanto m'accoro,
Nè son viva, nè moro.

ADAMO. Ma quai ruggiti horrendi
L'aer fa rimbombar fremer le valli?

MORTE. Tù pur fusti, ò vil Donna,
Che prima mi chiamasti
Con voce di peccato
Sin dal Tartareo oscuro.
Tù tù putrida carne, e poca terra,
Questo terribil mostro

D'ossa humane contesto
A rimira le stelle hoggi chiamasti.
Hor, che vuoi? di? favella,
Stanca sè de la vita?
Ecco la falciatrice, ecco la falce
Che la luce à lasciar hoggi t'invita.
Gia con occhio lincèo
Scorgo mirando la futura etate
Ch'al mio nome, a quest' armi à l'empietate
Trofei s'ergon funesti.
Ma, che? non finiran qui le ruine
Chà tè minaccia il Cielo; altre sventure
T'apprest'anco l'Inferno,
Colme d'horror sì grande;
Ch'io che la Morte sono
Bramo morir, per non mirarle in volto:
Gia tu sè reo di morte,
Già tua stanza è l'Inferno,
Fatto rubello al tuo Fattor superno.

ADAMO. Ahi lagrime, ahi dolore
Ahi crudo peccatore.

EVA. Ahi dolente, infelice
Eva gran peccatrice.

ADAMO. Ahi, che s'annerà il Cielo, ahi che ne toglie
Com' indegni di luce ogni sua luce.
Ma qual tosto nel Ciel s'auuina, e more,
Fiamma, ch' abbaglia, e serpeggiando fugge
Fatta serpe di foco?

EVA. Ahi, che fin non hauran quì del Ciel l'ire
Ne conuien pria morire.

ADAMO. Deh qual rimbombo là sù in alto ascolto ?
 Forse con simil voce
 Ne discaccia dal Mondo, il Cielo irato,
 E ne condanna de l' abisso al fondo ?
 Quante saette, ò quante
 Atteran selue, e boschi, ò quanti, ò quanti
 Venti fremon per l'aria ;
 Quanto scende dal Cielo
 Humor converso in grosse palle, in gielo.

EVA. Lassi noi, che da l'alto
 Diluviano tant'acque,
 Che trabboccano i riui,
 E'n superbiti i fiumi
 Van le belue fugando,
 E di boschi, e di selue
 Gli humidi pesci habitator si fanno.

ADAMO. Fuggiamo, ohimè fuggiamo
 Dè monti à quelle cime
 Oà il Ciel sembra c'hoggi
 Dal lungo fulminar stanco s'appoggi.

The names of the persons represented, are as follows :

INTERLOCUTORI.

PADRE ETERNO.

CHORO di SERAPINI, CHERUBINI, & ANGELI.

ARCANGELO MICAELE.

ADAMO.

EVA.

CHERUBINO custode d'ADAMO.

LUCIFERO.

SATHAN.

BELZEBU.

GLI SETTE PECCATI MORTALI.

MONDO.

CARNE.

FAME.

FATICA.

DESPERAZIONE.

MORTE.

VANAGLORIA.

SERPE.

VOLANO, messaggero infernale.

CHORO di FOLETTI.

CHORO di SPIRITI IGNEI, AEREI, ACQUATICI, & INFERNALI.

FINIS.

INDEX

TO THE

BIOGRAPHICAL NOTICES, CRITICISMS,

AND

ILLUSTRATIONS.

✚ The Numerals denote the Volume, and the Figures the Page.

A

Abelard, history of, i. 295
 Addison, i. 29, 50, 55, 97, 112, 145, 151, 214, 243, 256, 261, 287, 384, 396; ii. 123, 173, 197, 198, 205, 234, 236, 243, 246, 340, 349, 396
 Æsop, ii. 320
 Akenside, Dr. i. 67, 134, 247, 386; ii. 55
 Alamanni, ii. 54
 Albategni, i. 175
 Alembert, M. d', ii. 246
 Algarotti, ii. 165
 Alsop, Anthony, ii. 320
 "Amyntor and Theodora," i. 141
 Andreini, Gio. Battista, ii. 178, 408
 Antiquaries, defence of, ii. 203
 Apelles, i. 130
 Apollonius, Rhodius, i. 373
 Arabians, learning and arts of, i. 175
 Arbuthnot, Dr. ii. 209, 398
 Architecture, remarks on, i. 351; ii. 174
 Aretades, i. 88
 Argyle, Duke of, ii. 357
 Ariosto, i. 237, 367; ii. 178

Aristotle, i. 109, 160, 176; ii. 104
 Ascham, Roger, ii. 125
 Atterbury, Bishop, i. 112; ii. 194, 223, 358
 Avellanada, Fernandez d', i. 137
 Averroes, i. 175; ii. 248
 Avison's "Essay on Musical Expression," i. 132

B

Babrius, ii. 292, 320
 Bacon, Lord, i. 102, 115, 129; ii. 122, 126, 153
 Baillet, Adrian, ii. 276
 Balzac, ii. 391
 Barford, Richard, ii. 216
 Barthelemy, Abbe, i. 335
 Bathurst, Dr. Ralph, i. 255
 Bathurst, Earl, ii. 153
 Bayle, i. 116; ii. 103, 129, 336
 Beattie, Dr. ii. 35
 Bedingfield, Robert, i. 47; ii. 35
 Bellendenus, "de Tribus Luminibus," ii. 253
 Bentley, Dr. ii. 227, 282
 Berkeley, Bishop, i. 115; ii. 194, 198, 218
 Blackmore, Sir Richard, ii. 270
 Blackstone,

I N D E X.

- Blackstone, Sir William, ii. 237
 Blackwell, Professor, i. 129, 173
 Blount, Miss, ii. 389
 Boccace, i. 64, 183, 332; ii. 1, 17, 222
 Bocchini, Bartholomeo, i. 202
 Buffon, i. 148
 Boileau, i. 62, 65, 95, 100, 148, 150, 154, 160, 189, 197, 203, 231, 236, 240, 263; ii. 54, 139, 150, 211, 222, 257, 286, 310, 392
 Bolingbroke, Lord, i. 112, 116, 256, 321; ii. 19, 58, 115, 141, 184, 223, 265, 288, 305, 331, 357, 383, 400
 Bonnecorse, M. de, i. 209
 Bononcini, i. 77
 Bos Du, i. 100
 Bossu, i. 109, 115
 Bossuet, i. 148
 Bracciolini, Francesco, i. 201
 Bridgewater, Lady, ii. 385
 Browne, Hawkins, ii. 49, 55
 Bruneleschi, i. 183
 Bruni, Antonio, i. 294
 Bruyere, La, i. 109, 162; ii. 122
 Buckingham, Sheffield, Duke of, i. 69, 191, 329
 Budgell, Eustace, ii. 234
 Burlington, Earl of, ii. 172, 194
 Burman, i. 169
 Burnet, of the Charterhouse, i. 115, 266
 Burnet, Bishop, ii. 225
 Busby, Dr. ii. 126
 Butler, Samuel, ii. 240, 363, 398
- C
- Cambridge, R.O. "Scribleriad," i. 242
 Carew, i. 85
 "Carmina Quadragesimalia," i. 48
 Carrache, Annibal, i. 83
 Caryl, Mr. i. 214
 Cataline, ii. 127
 "Cato, tragedy of," i. 256
 Catullus, i. 308; ii. 22
 Caylus, Count de, i. 364
 Cervantes, i. 127, 242; ii. 398
 Chandos, Duke of, ii. 185
 Chapelain, M. i. 88; ii. 216
 Charles II. age of, i. 153; ii. 47
 Charles V. of France's library, ii. 10
 Charlemagne, i. 177
 Charron, ii. 122, 128
 Chateaubrun, i. 259
 Chaucer, i. 253, 332, 338, 394, 395; ii. 7
 Chesterfield, Earl of, ii. 357
 Chrysoloras, Emanuel, i. 64; ii. 230
 Cibber, Colley, ii. 370
 Cicero, i. 115, 116, 385
 Clarendon, Lord, ii. 330
 Clarke, Dr. Samuel, ii. 125, 184, 231
 Claudian, ii. 20
 Clergy, ignorance of, in early ages, i. 174
 Clifford, Mat. ii. 41
 Cobb, Mr. i. 69
 Collins, William, i. 67
 Colman, George, ii. 327
 Commentators, remarks on, ii. 230
 Congreve, i. 101, 118; ii. 223
 Cornbury, Lord, ii. 331
 Cornille, i. 88, 100, 111, 119, 152, 157, 258; ii. 344, 390
 Correctness, remarks on, i. 196
 Cowley, i. 76, 80; ii. 7, 8, 39, 349
 Craggs, Mr. Secretary, ii. 204, 206
 Crashaw, i. 85, 90
 Crebillon, i. 148, 259; ii. 130, 134
 Criticism, remarks on, i. 109; French critics, 125; criticism injurious to genius, 198; remarks on verbal critics, ii. 230
 Cromwell,

INDEX.

Cromwell, Oliver, ii. 47
 Crowne, John, ii. 241
 Cudworth, i. 117
 Cumberland, William, Duke of,
 i. 24

D

Dandilly, M. i. 88
 Dante, i. 77, 182, 250, 333;
 ii. 221, 371
 Davila, the historian, ii. 130
 Death, the prevalence of the ruling
 passion at, ii. 135
 Demosthenes, i. 385
 Denham, i. 30, 34
 Desbillons, J. ii. 393
 Des Cartes, i. 115; ii. 391
 Dialogues, remarks on, ii. 197
 Dionysius, i. 110, 166
 Domenichino, i. 83
 Donatus, i. 88
 Donne, Dr. ii. 348
 Dorset, Earl of, ii. 48
 Drayton, i. 25, 292
 Dryden, i. 10, 50, 60, 80, 90,
 101, 109, 111, 143, 149,
 192, 253, 255, 284, 340,
 362; ii. 7, 8, 11, 16, 132,
 220, 241, 377
 Durer, Albert, i. 130
 Dyer, i. 34; ii. 55

E

Elizabeth, Queen, ii. 126
 Ennius, ii. 311
 Epistles, remarks on, i. 282, 292
 Erasmus, i. 178
 Ericeyra, Count d', i. 189
 Euripides, i. 69, 70, 119, 164, 363
 Eustache, first French epic poet,
 i. 277

F

Fairfax's Tasso, ii. 38
 Fenelon, ii. 176, 385
 Fenton, Elijah, i. 144, 290; ii. 270
 Fermor, Mrs. Arabella, i. 214

Fielding, Henry, ii. 122, 398
 Flatman, Thomas, i. 85, 87
 Fleury, Cardinal, ii. 134
 Fontaine, La, i. 118, 144; ii.
 5, 150, 245, 393
 Fontenelle, i. 3, 157; ii. 51, 108
 Fracastorius, i. 187; ii. 54
 France, state of its learning in
 early times, i. 176; origin of
 the French drama, ii. 343
 Fresnoy, ii. 385
 Fuentes, Alonzo de, i. 187
 Furetiere, M. de, i. 88

G

Galileo, i. 115
 Gardening, remarks on, ii. 175
 Garrick, i. 119, 267
 Garth, Dr. i. 211, 236; ii. 25,
 223
 Gay, John, i. 92, 243; ii. 244
 Genius, early, instances of, i. 76;
 when at the highest, instanced
 in Virgil, Horace, Racine,
 Corneille, Boileau, Moliere,
 Congreve, Raphael, Shake-
 spear, Milton, Spenser, and
 Dryden, 100; true genius
 rare, 108; list of geniuses
 who have at once enjoyed in full
 vigour, a sublime and splendid
 imagination, a solid and pro-
 found understanding, and an
 exact and tenacious memory,
 115; list of real poetical ge-
 niuses who succeeded Pope,
 134; influence of government
 upon genius, 172; five ages of
 the world in which the human
 mind has exerted itself in a won-
 derful manner, 180; geniuses
 apparently most original borrow
 from each other, ii. 51; in-
 stances of singularities in men of
 genius, 125; list of men of wit
 who had extensive learning, 398

I N D E X:

Gerbert, i. 176
 Gildon, i. 152
 Giotto, the disciple of Cimabue,
 i. 183
 Glover's "Leonidas," i. 134;
 ii. 395
 Godeau, M. i. 88
 Godstow Nunnery, lines on the
 ruins of, i. 20
 Gravina, J. Vincentius, i. 129,
 369
 "Grandison, Sir Charles," i. 271
 Gray, i. 30, 134, 355, 371;
 ii. 55, 174, 224, 349, 405
 Greek language, introduction of
 into Europe, i. 64
 Grocyn, William, i. 64
 Guido, i. 83
 Guy of Arezzo, i. 183

H

Hall, Bishop, ii. 348
 Hammond's "Elegies," ii. 39
 Handel, i. 61
 Harris, James, i. 117, 171; ii.
 76, 82, 89, 339
 Harte, Walter, ii. 149
 Hawkesworth, Dr. i. 266
 Heemskirk, i. 118
 Hegemon, the author of Parodies,
 ii. 373
 Helvetius, i. 148
 Henault, President, i. 22
 Herbert, i. 85
 Hercules, (the Farnesian,) i. 343
 "Hermippus Redivivus," i. 216
 Herodotus, i. 115
 Hervey, Lord, i. 293; ii. 250
 Hill, Aaron, ii. 186
 Hobbes, i. 153; ii. 122, 272
 Hogarth, i. 118
 Homer, i. 26, 120, 126, 127,
 131, 187, 200, 276, 364;
 ii. 160, 366
 Hooke, Nath. ii. 140

Horace, i. 26, 98, 100, 162,
 163, 168, 282, 377; ii. 22,
 108, 266, 290, 305, 335
 Hume, David, ii. 31, 66, 122, 158
 Hurd, Dr. i. 98, 109; ii. 32

J

Jervas, the painter, ii. 385
 Johnson, Dr. Samuel, i. 120,
 146, 192, 195; ii. 113
 Jonson, Ben, i. 90, 93; ii. 349
 Juvenal, ii. 213

K

Kennet's "edition of Vida," i. 185
 Kent, William, ii. 175
 King, Archbishop, "Origin of
 Evil," ii. 58, 96, 121
 King, Dr. of St. Mary Hall, ii. 140
 Kneller, Sir Godfrey, ii. 387
 Knight's "Life of Erasmus," i. 180
 Kyrle, John, the Man of Ross,
 ii. 170

L

Lamoni, Puccio, i. 203
 Language, impossibility of fixing,
 i. 148
 Lansdown, Lord, ii. 223
 Lee, Nat. ii. 45
 Legacy-hunters, ii. 321
 Leibnitz' "Theodicée," ii. 58
 Leo X. intimation of T. Warton's
 History of, i. 182
 Lippi, Lorenzo, i. 202
 Livy, i. 115
 Locke, i. 113, 160; ii. 125, 271
 Longinus, i. 110, 170
 Loris, William de, i. 337
 Lowth, Bishop, i. 13
 Lucan, ii. 20
 Lucretius, i. 50; ii. 22, 98, 100,
 112, 162, 328
 Lully, the musician, i. 61

Luther,

INDEX.

Luther, ii. 126
 "Lutrin" of Boileau, i. 203
 Luxury, price of various articles
 of, ii. 295
 Lyttelton, Lord, ii. 248, 312

M

Machiavel, ii. 2
 Maffei, Scipio, i. 184
 Maguiron, Louis de, lines on, i. 286
 Malebranche, i. 115; ii. 195
 Malherbe, i. 66, 88; ii. 136, 325
 Mallet, David, ii. 231, 331
 Mandeville, ii. 193
 Manetius, Jannot, ii. 221
 Mansfield, Earl of, ii. 329
 Marcello, i. 132
 Marino, i. 32
 Marlborough, Duke of, ii. 126,
 305, 334
 Marlborough, Duchess of, ii. 140
 Marmontel, ii. 121
 Mason, William, i. 67, 73; ii. 55
 Mazarine, Cardinal, ii. 126
 Mead, Dr. ii. 316
 Medals, national, proposal for,
 ii. 203

Melancthon, ii. 126, 263
 Meleager, ii. 397
 Melisoni, the assumed name of
 Tassoni, i. 201
 Menage, i. 87, 89
 Metastasio, i. 65
 Meun, John de, i. 297
 Middleton, Dr. ii. 253, 315
 Milton, i. 6, 25, 26, 35, 90,
 101, 115, 149, 153, 173,
 176, 193, 253, 272, 274,
 349; ii. 43, 110, 151, 166,
 178, 202, 250, 347, 349
 Minturnus, i. 187
 Moliere, i. 100, 145, 209; ii. 124
 Monarchy, its effects on genius,
 i. 173

Montague, Lady Mary Wortley,
 ii. 250, 290

Montague, Mrs. ii. 346
 Montaigne, i. 162; ii. 122,
 128, 219
 Montesquieu, i. 115, 293; ii.
 48, 103, 258, 313
 Motte, La, i. 66; ii. 145
 "Muscipula," i. 242
 Mussato, Albertino, i. 184

N

New Forest, dispute on the histo-
 ry of, i. 20, 21
 Newton, Sir Isaac, ii. 125, 360

O

"Ode to Summer," i. 143
 Odin's Hall, i. 353
 Ogilvy's Homer, i. 78
 Orleans, Duke of, the Regent,
 ii. 129
 Otway, ii. 45
 Ovid, i. 23, 139, 282, 339; ii. 25
 Oxford, Earl of, ii. 348, 383

P

Painters seldom good poets, i. 150
 Painting, progress of, in England,
 ii. 388
 Parnell, Dr. i. 143; ii. 383
 Parodies, remarks on, ii. 373
 Pascal, M. ii. 122
 Patru, i. 189; ii. 393
 Perizonius, i. 169
 Perrault, i. 125
 Perrier, Du, i. 156
 Peterborough, Lord, ii. 176, 290
 Petrarch, i. 64, 183, 332; ii. 222
 Petre, Lord, i. 214
 Petronius, i. 168
 Phædrus, ii. 28
 Phalereus, Demetrius, ii. 335
 Philips, Edward, i. 193
 Philips, Andrew

I N D E X.

Phillips, John, ii. 54
 Pindar, i. 125, 370
 Pitt, Christopher, i. 143, 186;
 ii. 326
 Plagiarism, remarks on, i. 86
 Plato, i. 115
 Pliny, i. 110
 Poetry, pastoral, i. 3; what dis-
 criminates poetry from history,
 47; descriptive, 49; the ode,
 62; resemblances hot thefts,
 86; scarcity of great poets,
 108; epic poetry, 120; rhymes,
 142; alexandrine verses, 148;
 an "Art of Poetry" a com-
 mon subject, 187; Boileau's
 the best, 189; the English lan-
 guage the least poetic of any,
 197; origin of heroi-comic
 poetry, 200; use of parodies,
 231; poets ever enemies to su-
 perstition and slavery, 239;
 epic poems, 274; translations
 of Latin and Greek poets, 285;
 epistles, 292; history of poetry,
 331; list of Roman poets un-
 exceptionably excellent, ii. 28;
 didactic and descriptive poetry,
 54; remarks on antithesis, 145;
 rhyme and blank verse, 149;
 independent spirit of poets, 206;
 remarks on the persons of vari-
 ous poets, 221; list of poets
 who wrote elegantly in Latin,
 349
 Poggius, ii. 5
 Politian, ii. 54
 POPE. Works criticised in this
 Essay
 Pastorals, i. 2
 Messiah, 10
 Windsor Forest, 19
 Lyric Pieces, 50
 Ode on Solitude, 76
 The Dying Christian to
 his Soul, 84

POPE. Essay on Criticism, 97
 Rape of the Lock, 200
 Elegy on an Unfortunate
 Lady, 245
 Prologue to Cato, 253
 Epilogue to Jane Shore,
 267
 Sappho to Phaon, 282
 Eloisa to Abelard, 295
 Temple of Fame, 331
 January and May, ii. 4
 Wife of Bath, 6
 Translation of the First
 Book of Statius, 20
 Dryope and Pomona, 25
 Imitations of Chaucer, 28
 — Spenser, 29
 — Waller, 36
 — Cowley, 39
 — Rochester, 46
 — Dorset, 48
 — Swift, 49
 Essay on Man, 54
 Moral Essays in Five E-
 pistles, 122
 Epistle to Dr. Arbuthnot,
 208
 Satires and Epistles of Ho-
 race, 265
 Donne's Satires, 348
 One Thousand Seven
 Hundred and Thirty-
 Eight, 351
 Dunciad, 365
 Imitations of Horace and
 Miscellanies, 379
 Epitaphs, 396
 Prose Works, 397
 POPE. His first poetical efforts,
 i. 77; Alcander, 80; profits
 of the Iliad and Odyssey, 105;
 preface to the Iliad, 111; at-
 tachment to painting, 149; his
 genius unfit for the epic, 274;
 his translation of Homer, 400;
 general character as a poet, 401

INDEX.

Prior, i. 301; ii. 5, 122, 240, 406
 Propertius, i. 282; ii. 28
 Pulteney, Earl of Bath, ii. 357

Q

Queensbury, Duke and Duchess
 of, ii. 246
 Quinault, i. 61
 Quintilian, i. 81, 110, 142,
 169; ii. 168
 "Quixote, Don," Second Part,
 i. 137; see Cervantes

R

Rabelais, ii. 6
 Racine, i. 74, 100, 107, 120,
 151, 152, 154, 157, 197,
 259, 260; ii. 55, 246, 263
 Raffaele, i. 101; ii. 387
 Rameau's "Dissertation," i. 111
 Ramsay, And. M. ii. 117
 Rapin, i. 116; ii. 54
 Republican government, its effects
 on genius, i. 173
 Resnel, M. de, ii. 121
 Reynolds, Sir Joshua, i. 251, 389
 Richardson, Jonathan, i. 252
 ——— Samuel, ii. 122
 Riches, on the use and abuse of,
 ii. 152
 Richlieu, Cardinal, ii. 126, 133
 Rochefoucault, i. 162; ii. 122,
 124
 Rochester, Earl of, i. 153; ii. 46
 "Romance of the Rose," i. 297
 Romances, French, i. 278; ori-
 gin of, ii. 2
 Rosa, Salvator, i. 150
 Roscommon, i. 85, 192
 Rousseau, J. Baptist, i. 66
 ——— J. Jaques, i. 305
 Rowe, Nich. i. 268
 Rubens, i. 111

S

Sachetti, ii. 2
 Sage, Le, M. i. 137, 211

Sallust, ii. 13, 351
 Sanadon, i. 382
 Sandy's Ovid, i. 79; ii. 38
 Sappho, i. 286
 Sarassin, i. 144, 206
 Satire, superiority of the moderns
 in, i. 200
 Schools, public, defended, ii. 375
 "Secchia, La Rapita," i. 201
 Secker, Archbishop, ii. 356
 Seneca, the tragedian, ii. 20
 Settle, Elkanah, ii. 41
 Sevigné, Madame de, i. 229
 Shaftesbury, Lord, i. 110, 123,
 135, 171; ii. 58, 97, 198,
 242, 291
 Shakespeare, i. 101, 119, 222,
 272, 380
 Shenstone, ii. 35
 Shrewsbury, Duke of, ii. 348
 Silhouette, M. de, ii. 121
 Somers, Lord, ii. 34
 Somerville, i. 19, 243; ii. 55
 Sophocles, i. 70, 71, 120, 164,
 248; ii. 24, 162
 Southerne, i. 255; ii. 394
 Spence, Dr. Joseph, i. 147; ii.
 174, 232
 Spenser, i. 5, 25, 80, 101; ii.
 13, 29, 38, 167, 178, 382
 Sperone, i. 188
 "Splendid Shilling," i. 242
 Spratt, Bishop, i. 154; ii. 110
 Stanhope, Dean, ii. 129
 Stanley, Thomas, i. 117
 ——— Mr. i. 335
 Statius, ii. 20
 Steele, Sir Richard, i. 84
 Stow Gardens, ii. 182
 Suckling, Sir John, ii. 45
 Swift, i. 236; ii. 49, 199, 223,
 242, 307, 331, 339, 379,
 392, 400

T

Tacitus, i. 115; ii. 126, 131, 164
 Tasso, Bernardo, i. 188; ii. 33
 Tasso.

INDEX.

- Tasso, Torquato, i. 77, 188, 368; ii. 178
Tassoni, Alessandro, i. 201
Tate, Nahum, ii. 235
Temple, Sir William, i. 108
Tempo, M. A. di, i. 333
Teniers, i. 118
Terence, i. 118; ii. 22
Theobald, Lewis, ii. 228, 365
Theocritus, i. 3, 6, 7, 9, 44, 139
Thomassin, i. 116
Thomson, i. 12, 40, 49, 134, 148, 147, 348, 391; ii. 35, 100, 180, 187
Tibbald, see Theobald
Tibullus, i. 47; ii. 22
Tickle, Thomas, ii. 204
Tindal, Dr. ii. 333
Titian, i. 49, 118
Trapp, Jos. "Verses on Virgil's Tomb," i. 262
Trissino, i. 187
Tully, see Cicero
Tyrwhit, Thomas, ii. 292, 320, 386
- V
- Vanburgh, ii. 393
Vasari, i. 111
Vega, Lopez de, i. 76; ii. 243
Vermader, Charles, i. 150
Vida, i. 89, 185, 227; ii. 54
Villars, Abbé, i. 215
Villon, Francis, i. 338
Vinci, Leonardo da, i. 111
Virgil, i. 6, 9, 11, 26, 33, 49, 53, 56, 96, 100, 127, 187, 388; ii. 22, 163
- Voiture, i. 144; ii. 389
Voltaire, i. 21, 66, 120, 131, 141, 196, 260, 366; ii. 145, 157, 167, 346, 347, 397
- U
- Ugolino, story of, i. 250
- W
- Waller, i. 10, 144, 147; ii. 36, 362
Walpole, Horace, ii. 175
——— Sir Robert, ii. 353, 383
Walsh, William, i. 195
Warburton, Bishop, i. 133, 277; ii. 121, 169, 181, 386
Wedrenfel's "De Meteoris Orationis," ii. 21
West, Gilbert, i. 67, 143, 357
Wharton, Duke of, ii. 132
Whitby, Dr. ii. 125
William the Conqueror, i. 21
Wormius, Olaus, i. 357
Wyat, Sir Thomas, ii. 349
Wycherley, i. 154; ii. 124
Wyndham, Sir William, ii. 394
- X
- Xenophon, ii. 164
- Y
- Young, Dr. i. 134, 148; ii. 213, 240, 396.

ERRATA.

VOL. I.

Page 321, line 15, *for once read one.*

VOL. II.

Page 406, line 1, *for 126 read 122.*

Page 408, line 3, *for 183 read 178.*



INDEX.

Tasso, Torquato, i. 77, 188, 368; ii. 178
 Tassoni, Alessandro, i. 201
 Tate, Nahum, ii. 235
 Temple, Sir William, i. 108
 Tempo, M. A. di, i. 333
 Teniers, i. 118
 Terence, i. 118; ii. 22
 Theobald, Lewis, ii. 228, 365
 Theocritus, i. 3, 6, 7, 9, 44, 139
 Thomassin, i. 116
 Thomson, i. 12, 40, 49, 134, 143, 147, 348, 391; ii. 35, 100, 180, 187
 Tibbald, see Theobald
 Tibullus, i. 47; ii. 22
 Tickle, Thomas, ii. 204
 Tindal, Dr. ii. 333
 Titian, i. 49, 118
 Trapp, Jos. "Verses on Virgil's Tomb," i. 262
 Trissino, i. 187
 Tully, see Cicero
 Tyrwhit, Thomas, ii. 292, 320, 386

V

Vanburgh, ii. 393
 Vasari, i. 111
 Vega, Lopez de, i. 76; ii. 243
 Vermander, Charles, i. 150
 Vida, i. 89, 185, 227; ii. 54
 Villars, Abbé, i. 215
 Villon, Francis, i. 338
 Vinci, Leonardo da, i. 111
 Virgil, i. 6, 9, 11, 26, 33, 49, 53, 56, 96, 100, 127, 187, 388; ii. 22, 163

Voiture, i. 144; ii. 389
 Voltaire, i. 21, 66, 120, 131, 141, 196, 260, 366; ii. 145, 157, 167, 346, 347, 397

U

Ugolino, story of, i. 250

W

Waller, i. 10, 144, 147; ii. 36, 362
 Walpole, Horace, ii. 175
 ——— Sir Robert, ii. 353, 383
 Walsh, William, i. 195
 Warburton, Bishop, i. 133, 277; ii. 121, 169, 181, 386
 Wedrenfel's "De Meteoris Orationis," ii. 21
 West, Gilbert, i. 67, 143, 357
 Wharton, Duke of, ii. 132
 Whitby, Dr. ii. 125
 William the Conqueror, i. 21
 Wormius, Olaus, i. 357
 Wyat, Sir Thomas, ii. 349
 Wycherley, i. 154; ii. 124
 Wyndham, Sir William, ii. 394

X

Xenophon, ii. 164

Y

Young, Dr. i. 134, 148; ii. 213, 240, 396.

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VOL. I.

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