

P. 259.

Salve magna, &c.

"Hail *Etonian* soil, great nurse of LEARNING,
Great, of WORTHIES too."

In qua Ego natus, &c.

"In which cause, (the violation of the *Female* mysteries of *Bona Dea* by *Clodius*) having gained, as I thought, a fair opportunity of correcting wantonness and restraining youth, I became vehement, and poured forth all the powers of my spirit and genius, not influenced by private dislike, but in hopes of reforming the Public and healing the State.—*The COMMONWEALTH* alas, is afflicted!"

Muffat tacito, &c.

"*Learning* mutters with silent dread."

P. 260.

Uni quippe vacat, &c.

"For ME only is leisure, without partiality or prejudice,
To mourn over *Newton's* offspring."

P. 261.

Domus inclinata, &c.

"Upon them (the UNIVERSITIES) THE TEMPLE of the Constitution reclines,"—as its main pillars.—May they long uphold it!

P. 263.

P. 263.

Τὸν ἀλεκτόν, &c.

"A chosen race, a highly favoured People,
A Royal Priesthood." 1 Pet. 2, 9.

Jam Thebæ juxta.

"Now is the fate of *Thebes* approaching, and the gulph
of darkness yawning!"

P. 265.

Æneas magnos, &c.

"The princely line, and our noble *metropolis*."

P. 266.

Recorderis Marefcottum, &c.

"You may recollect our friend *Marefcott*. He declared that he owed three things to our *Art of Physic*—which he should have missed, had he entered into *Holy Orders*, as his Father proposed: namely, Athletic health at 82; a hundred thousand crowns; and intimate friendship with numberless illustrious characters."

N. B. The *Sacerdotal* function is not it seems—"the way to be healthy, wealthy and wise."—Alas! "the children of this world are in their generation wiser."

P. 267.

Siccat inæquales, &c.

“The *Sacerdotal* guest, humbly drains
The poorer beverage.”

N. B. What may be the usage of *Episcopal* Banquets in ENGLAND, I know not; nor perhaps the *Satirist* himself, from actual observation. If *true*, it is dishonourable to the English *Hierarchy*;—if *false*, it is injurious to the English *Clergy*; and criminal in the *Satirist*—who should not *shoot his bolt*, in sport.—*Hæ Nugæ seria ducunt in mala*—Will the *ridicule* of the *Priesthood* promote the cause of *Religion* and *Morality*?

P. 268.

“*Ubi PAPA ibi ROMA.*” &c.

Where THE POPE is, there is ROME,
For ever and ever!

N. B. The downfall of the PAPACY last year, and the demise of PIUS VI. lately, (*May*, 1799,) are events too important to the WORLD at large, and too interesting to the BRITISH EMPIRE, and especially IRELAND, to be passed over without *due* notice, even in this *Miscellany*.

However highly I may revere the piety and personal holiness of the late, aged, venerable, woe-worn *Pontiff*—
submitting

submitting with dignified meekness, and devout resignation, to the divine visitation and the calamities of his Country, from which he has been at length released,—“*purified, made white and tried,*” in the furnace of affliction, for “*the sins of his flock;*” yet, I cannot but congratulate CHRISTENDOM on the downfall of that wondrous system of *Ecclesiastical domination*—which for so long a period, governed the *western Church* with such *despotic* sway; “*changing times and laws,*” and usages established from the APOSTOLIC age, by a succession of artful, vigilant, enterprising and fanatical POPES, slowly and gradually claiming and assuming a *jurisdiction*, over the other *independent Sees*; and at length, usurping, establishing one *Ecclesiastical supremacy*:—ruling the *Clergy* and *Laity* every where; from the Prelate to the Deacon, from the King to the Peasant, as “*King of Kings and Lord of Lords,*” while professing in the depth of humility—to be “*Servant of the Servants of God!*”

PAPAL POLICY.

The refined policy of the *papacy*, as a human system of *Ecclesiastical regimen*, “addressed to the upholding of the “*worldly power and glory of their ORDER,*”—I have nowhere seen so ably traced, as by that great traveller, and accomplished scholar, Sir EDWIN SANDYS, in his “*SPECULUM EUROPE,*” or *survey of the state of religion in the western parts of the world*, written in 1509.—A work, formerly

formerly much celebrated, for nervous eloquence, and masterly reasoning; which went through many editions:—how deservedly, the following extract may shew;—“I think I may truly say,”—says this observant traveller—“there was *never* yet STATE framed, by *man's* wit in this world, more *powerful* and forceable to work *those* effects; never any, more *wisely* contrived and plotted; or more *diligently* put in practice and execution: insomuch that, *but for the natural weakness of untruth and dishonesty, which being rotten at the heart, abate the force of whatsoever is founded thereon*, their outward means were sufficient to subdue a *whole world.*”

“The particular ways they hold to ravish all affections and to fit each humour; (which, their jurisdiction and power being but *persuasive* and voluntary they principally regard) are well nigh infinite: there not being any thing either *sacred* or *profane*, no *virtue* or *vice*, almost, no things of so *contrary* condition soever, which they make not in some sort, to serve *that* turn; that each *fancy* may be satisfied, and each *appetite*, find what to feed on:”

“*Whatsoever* either wealth can sway with the lovers— or voluntary poverty, with the despisers of the world; *what* honor, with the ambitious; *what* obedience, with the humble; *what* great employment, with stirring and mettled spirits; *what* perpetual quiet, with heavy and retire bodies; *what* content the pleasant nature can take in pastimes

pastimes and jollity; *what* contrariwise, the austere mind, in discipline and rigour; *what* love, either chastity can raise in the pure, or voluptuousness, in the dissolute; *what* allurements are in knowledge to draw the contemplative, or in actions of state to possess the practie dispositions; *what* with the hopeful, prerogative of reward can work; *what* errors, doubts and dangers, with the fearful; *what* change of vows, with the rash; of estate, with the inconstant; *what* pardons with the faulty, or supplies, with the defective; *what* miracles with the credulous; *what* visions with the fantastical; *what* gorgeousness of show, with the vulgar and simple; *what* multitude of ceremonies, with the superstitious and ignorant; *what* prayer with the devout; *what* with the charitable, works of piety; *what* rules of higher perfection with elevated affections, *what* dispensing with breach of all rules, with men of lawless conditions; in sum:—

“ *what* thing *soever* can prevail with *any man*, either for *himself* to pursue, or at least wise to love, reverence or honor in *another*; (for even therein also, *Man's nature* receiveth great satisfaction) the same is found in *them*: —not as in other places of the world, by casualty, blended without order, and of necessity; but *sorted*, in great part, into several professions; *countenanced* with reputation, *honoured* with prerogatives, *facilitated* with provisions and yearly maintenance; and either (as “ *the better things,*”) *advanced* with expectation of reward; or borne
with

with (how bad soever) with sweet and silent permission."

"What pomp, what riot, to that of their *Cardinals*? What severity of life, comparable to their *Hermits* and *Capuchins*? Who, wealthier than their *Prelates*? Who, poorer, than their *Mendicants*? On the one side of the street, a *cloyster of Virgins*; on the other, a *fly of Courtezans*, with public toleration: this day, all in *masks* with all looseness and foolery; to morrow, all in *processions*, whipping themselves till the blood follow! on one door, an *excommunication*, throwing to hell all transgressors; on another a *jubilee*, or full discharge from all transgressions!"

"Who, learned in all kind of sciences than their *Jesuits*? What thing more ignorant, than their ordinary *Mass Priests*? What prince so able to prefer his servants and followers as the *Pope*, and in so great multitude? Who, able to take deeper and readier revenge on his enemies? What *pride* equal to his, making kings kiss his pantofle? What *humility* greater than his, thriving himself daily to an ordinary priest? Who, difficulter of dispatch of causes to the greatest? Who, easier in giving audience to the meanest? Where, greater rigor in the world, in acting the observation of the *Church-laws*? Where, less care or conscience, of the *Commandments of God*?—To taste flesh on a *Friday*, where suspicion might fasten,

fasten, were matter for the Inquisition ; whereas on the other side, the *Sunday* is one of their greatest market days !”

“ To conclude :—*Never state, never government in the world, so strangely compacted of infinite contrarieties ; all tending to entertain the several humours of all men, and to work what kind of effect forever they shall desire :—*where rigor and remissness, cruelty and lenity, are so combined, that with neglect of the Church to stir aught is a sin unpardonable ; whereas with duty towards the Church, and by intercession for her allowance, with respective attendance of her pleasure, *no law of GOD or NATURE so sacred, which, one way or other, they find not means to dispense with, or at leastwise to permit the breach of, by connivance and without disturbance.*”—So far, this profound STATESMAN.

And what is truly remarkable, by the same arts that PAPAL Rome rose to universal supremacy—absurdly mis-calling herself (*a part*) the whole, or “ *Holy Catholic,*” or Universal “ *Church,*”—actually composed of “ *the whole Congregation of CHRIST’s Church, militant (or now suffering) upon earth,*” both Patriarchal and Evangelical—whereof, *Islamism* (or *Mahometanism*) was the grand corruption in the East, and *Romanism* in the West :—both springing up, (as before observed) about the same year, A. D. 620.—So, by the self same arts in turn, was *Romanism* supplanted, undermined and overthrown, throughout

throughout *France, Italy and Germany*, by the wily policy of *false Philosophy*; erecting on its ruins a *Fanaticism*, infinitely more mischievous and destructive—inasmuch as *Infidelity* and *Atheism* are still worse than *Superstition* and *Bigotry*—the former, being discharged from all controul divine and human, and leaving no check on the unbridled and turbulent passions of mankind; of which such tremendous spectacles are exhibiting by the unprincipled *Crusaders of false Philosophy*.

The *Romish Church* in *Ireland*, have now a glorious opportunity, of shaking off that grievous yoke, on the consciences and private judgments of men, so straitened and strangled by the boasted *infallibility* of their *Church*—(every where and no where—at one and the same time—) which neither *We* nor our *Fathers* of the *Reformation*, were able to bear—and of following the example of the *Protesting Catholics of England*, and of the *reformed Romish Church* in *America* :

1. By abolishing those *unconstitutional OATHS*, of *Allegiance* to the *Pope*; taken by *Prelates* at their consecration; and by *Priests* at their ordination, establishing an *imperium in imperio*—at irreconcilable variance, with the constituted *Authorities* in being, both in ecclesiastical and political regimen—witness the incessant machinations of the *Court of Rome*, too fatally successful, in controul-

ing

ing and counteracting all the *Oaths of Allegiance*, hitherto proposed to the Roman Catholics of IRELAND!

The *Irish Hierarchy*, may now safely rescind them, since the *Pope's* death, without violation of the most delicate consciences; and they owe it to the *liberality* of a *Protestant Government*.

2. By abolishing those *unnatural* and *antichristian* vows of CELIBACY—first introduced in the *Romish Church*, by the wily *Gregory the Great*, in order to detach the *Clergy* every where from the parent STATE, and transform them into his own *Life guards*.

3. By publishing vernacular translations (both *English* and *Irish*) of THE BIBLE, for the use of the *Laiety*, as recommended (we have seen) by *Pius VI.*—And by celebrating the *Service of the Mass*, in the *English* tongue—as in *America*.

4. By formally abjuring and disclaiming the *unchristian* doctrine that “NO ONE CAN BE SAVED out of the *Romish Church*,”—and that “ALL OTHER RELIGIONS,” but her own, “are FALSE,”—and that “ALL are OBLIGED to be of THE (ONLY) TRUE CHURCH,”—See the *twentieth* edition of the late *Titular Archbishop of Cashel*—*Dr. Butler's Catechism* in *English*, 1791, and the *twenty-first* edition of the same, in *Irish*, 1792, *Gercuig, —Cork*.

5. And

5. And the alarming doctrine, that “*FAITH is not to be kept with HERETICS, to the detriment of THE CHURCH ;*” for so is the doctrine to be limited, by the procedure of the council of *Constance*—who burned *John Huss*, as an “*obstinate Heretic*” in violation of the Emperor *Sigismund’s* passport, promising him “*a safe return,*” from the Council. And the *Nuncio Ghilini’s* letter to the four *Titular Archbishops of IRELAND*, reprobating, the *Oath of Allegiance*, then proposed, 1768, “*in its whole extent as unlawful; and in its nature, as invalid, null, and of no effect, so that it can by no means bind and oblige the consciences,*”—of those who take it !!!—See the publications of *Bishop Woodward*, *Dr. Hales*, and *Mr. Greaves*, against *Doctor Butler*, *Mr. O’Leary*, and *Mr. Grattan*, in 1787 and 1788.

6. And the impious and immoral doctrine, that, the guilt of *PERJURY* may be absolved, by the *Romish Bishops*, and by their delegates, among the inferior Clergy—a prerogative, acknowledged by *O’Leary*, as exercised by the *Bishops of Cork*, and of some of the neighbouring dioceses, exclusively—in his “*CAUTION to the common people against perjury; so frequent at assizes and elections,*”—published shortly after a contested election at *Cork*, in 1783.

These few most essentially requisite articles of REFORM, in the discipline and doctrines of the *Romish Church* in *IRELAND*, may undeceive *Mr. G. Ponsonby and Co.*—betraying equal ignorance and contempt of ALL RELIGIONS—and idly and unconstitutionally asserting:—

—"as a RELIGION, the ROMAN CATHOLIC, is as good, as ANY OTHER." (1793) This sketch is not proposed in the spirit of *controversy*, but the spirit of "*brotherly kindness*," to the *Hierarchy* and *Clergy*, and of "*charity*" to the *Laity*, who compose so considerable a share of the POPULATION of Ireland—and dissent from what they term,—“THE STATE RELIGION,”—PROTESTANTISM.—See TROY'S and HUSSEY'S, *pastoral letters*.

And surely they are not unworthy of the attention of our LEGISLATURE likewise, who have a *right* to expect, and are *bound*, from regard to the PUBLIC WEAL—to procure some adequate *security*—that the grants of *political power*, now so liberally and indulgently imparted to the Roman Catholics of Ireland, may not be turned against the donors “of such *substantial* benefits,” or restorers of *ancient* privileges—and like the *viper*, sting the bosom that fosters it.

But I will hope better things from BOTH—and must intreat both in the language of “MOLYNEUX, to excuse my *boldness herein*,”—in meddling with such delicate, and hazardous points of REFORM. “For 'tis no less than the *rights and liberties*,” of our COUNTRY which are at stake—“on which our RELIGION, our PROPERTY, our ALL depends,”—*Protestant and Dissenting*.—

—IT IS INDEED A COMMON CAUSE.—

P. 231.

Crimine ab uno, &c.“ Learn from *one* the crimes of *all*.”

P. 271.

A. D. 1544. *Merindoliani et Caprarienses, &c. existentisque reliquiæ ALBIGENSIIUM, &c.*

“ In the year A. D. 1544. *The Merindolians and Caprarians*, and the surviving remains of the ALBIGEOIS, presented the following CONFESSION OF THEIR FAITH, to *Francis I. King of France*; as handed down to them from their *Ancestors* since A. D. 1200.”

The *Confession itself*, which is given in *Latin*, by SANDS, *Hist. Eccles.* p. 425, from the *French* original published by MOLINÆUS in his *Monarchia Francorum*, is, as the SATIRIST justly observes, “ *an honour to their religion*,” a *Translation* of it therefore cannot be unacceptable to the public.—*May it be REVIVED in FRANCE—under their next MONARCH !!!*

ALBIGROISE CONFESSION OF FAITH.

A. D. 1200.

L. *We believe that there is* “ ONLY ONE GOD,” “ *who is SPIRIT,*” “ *CREATOR of all things,*” “ *FATHER OF*

plain “ *ALL,*

dash

ALL," "ABOVE ALL, AND THROUGH ALL, AND IN US ALL," to be adored in *spirit and truth*;" to WHOM alone we look up as "THE GIVER of life, of food and raiment," of health and sickness, of prosperity and adversity; and WHOM we love, as the "AUTHOR OF ALL GOODNESS;" and fear, as the SEARCHER OF HEARTS." [No "GODS many."]

II. *We believe that* JESUS CHRIST is "SON OF THE FATHER," and "HIS IMAGE;" in whom "dwelleth ALL PLENITUDE OF GODHEAD;" through whom, "we know THE FATHER;" who is both "OUR MEDIATOR, and OUR ADVOCATE;" not is there ANY OTHER NAME given to men, whereby we can be saved;" "in whose name alone, we invoke THE FATHER;" nor do we pour forth any PRAYERS before GOD, except those that are contained in HOLY SCRIPTURE, or that are plainly conformable to the sense thereof. [No "LORDS many"—"MEDIATORS" and "INTERCESSORS many."]

III. *We believe that we have* A COMFORTER, THE HOLY GHOST, "proceeding from THE FATHER and from THE SON;" by whose "inspiration we pray;" and by whose "efficacy we are regenerated;" "who worketh in us, all good works;" and "through whom, we are led into all THE TRUTH." [No attribute of THE DEITY, but A PERSON.]

IV. *We believe that there is* ONE HOLY CHURCH—"THE CONGREGATION OF GOD'S ELECT, FROM THE FOUNDATION TO THE END OF THE WORLD;" whose
"HEAD

"HEAD IS JESUS CHRIST OUR LORD;" which is governed by "THE ORACLE OF THE DEITY;" and led by THE HOLY GHOST; in which ALL *sincere Christians* are "bound to converse;" for "it prayeth without ceasing" for ALL; "it is acceptable unto GOD, unto whom "it fieth for succour;" and "out of which there is no salvation."—[No "CATHOLIC Church."—No "VISIBLE head upon earth."]

V. It is ordained among us, that "THE MINISTERS OF THE CHURCH," both *Bishops and Pastors*, ought to be blameless in morals and doctrine,"—otherwise that they are to be deposed, and others to be substituted "to fill their place and office;" but that none should assume this honour to himself, unless "called by God," like Aaron, "feeding God's flock," "not greedy of filthy lucre,"—or as "domineering over the Clergy," but with a ready mind "setting an example to the Godly, in speech, conversation, faith and chastity." [No infallible GUIDES, no self-created MISSIONARIES.]

VI. We confess, that "KINGS, PRINCES and MAGISTRATES, are MINISTERS appointed by God," "who should be obeyed; for they bear the sword, to protect the innocent and to punish the bad," and "for this cause," we are bound "to render unto them honour, and to pay tribute;" nor can any one discharge himself from this obedience, provided he will to be called a CHRISTIAN, following the example of our Lord and Saviour JESUS CHRIST, for HE paid tribute;"

tribute;" and "did not usurp jurisdiction nor any temporal domination;" in that his state of humiliation, "exercising the sword of the heavenly word," only.

VII. *We believe that water, in the sacrament of BAPTISM, is "a visible and outward sign," representing to us that which is wrought in us inwardly by the divine virtue, namely, "the renewal of our spirit, and mortification of our flesh, in CHRIST JESUS;" through whom, CHRIST, "we are also made members of GOD'S HOLY CHURCH," in which "we do shew forth the profession of our faith and reformation of our life."*

VIII. We believe that the Sacrament of "the HOLY TABLE," or "SUPPER of our LORD JESUS CHRIST," is a sacred "memorial," and "thanksgiving for the benefits conferred upon us through CHRIST'S death,"—to be celebrated, "in the assembly of the Godly, with faith, charity and self approving conscience;" and that by so taking the bread and cup, we do "communicate with CHRIST'S flesh and blood;" according as we are "taught in THE HOLY SCRIPTURES."

IX. *We profess that "WEDLOCK is good, honourable, holy, and ordained by GOD," to be withheld from none, unless GOD'S word do interpose.*

X. *We believe that the PIOUS and they that FEAR GOD, will approve themselves unto GOD, so as "to have leisure*

for GOOD WORKS," which HE hath prepared, to walk therein;" and these works, are "*charity, joy, peace, patience, kindness, goodness, modesty, temperance,*" and other works recommended in SCRIPTURE.

XI. On the contrary, we acknowledge, that we ought to "beware of FALSE PROPHETS; whose aim is to draw off the people from "*the Religious adoration due unto THE ONE GOD, and LORD;*" "*to cleave unto the Creatures,*" and "*trust in them*" to forsake the good works recommended in Scripture;" and "*to follow human inventions.*"

XII. We retain THE OLD and NEW TESTAMENT, as the rule of our Faith; and we follow the APOSTOLIC CREED.

And they subjoin:

Whoever shall say that we profess other Doctrine, we will prove that he is widely "deceived" himself and "deceiving" others; provided we may be allowed, by the ORDINARY MAGISTRATES."—[not the Inquisition.]

Such is the plain, Rational, Evangelical profession of Faith and Discipline, throughout, in the 13th Century, which would not disgrace, (perhaps, could not be exceeded for comprehensive brevity, even at the close of) the 18th ———. So modestly, yet so explicitly and decidedly adverse to the grand corruptions of Popery throughout;

out; which drew on these *enlightened and undaunted Christians*, steadily opposing the usurpation, and resisting the Tyranny of the *See of Rome*,—"THE CRUSADE against the martyred ALBIGEOIS," which ended in their *extirpation* almost, by the implacable vengeance of the *See of Rome*.—"THAT MOST INTOLERANT OF ALL CHRISTIAN SOCIETIES," as she was triumphantly acknowledged to be, by the celebrated *Bossuet* himself; boasting of "*her Holy and inflexible incompatibility*,"—"because she is, and EVER WILL be opposed to *Religious indifference* by her *essential Constitutions*." And be it remembered that *Bossuet*, was a member of the *Galloan Church*; which then, at *Rome*, was held to be—"Demi-Herétique,"—and now—*worse than Heretical*.

THE INQUISITION was first instituted against the *Albigensis* and *Vandois*; and *St. Dominic* the first Inquisitor General, was *canonized*, for his fiery and burning zeal in those *Unholy Wars*, or *Holy Crusades*; which began, at the instigation of the *See of Rome*, about A. D. 1096, and lasted near a Century, with the most savage atrocity,—only to be paralleled in the present age of *false Philosophy*.

So great was the rage for *Extirpation of Heretics*, that when the City of *Beziers*, was going to be stormed, by an immense army of Fanatics, wearing the badge of the Cross; a scruple arose, lest the *Catholics*, who were nume-

rous, might *perish* with the *Heretics*;—*Tuez les Tous : DIEU connoit qui SONT A LUI*—"Kill them all: God knows his own,"—was the solution of a Fanatical Casuist, by a horrible parody of *Numb.* 16, 5. And 2 *Tim.* 2, 19. His counsel prevailed; and immediately, above 60,000 inhabitants were massacred without distinction of age or Sex; and the City pillaged and burnt.

Histoire de Troubadours, Vol. 1. p. 193. *Paris*, 1774.

And perhaps some of the scenes which took place in this unhappy kingdom, since the breaking out of the REBELLION, *May* 23d, 1798, would rival in atrocity those of the *Home Crusades* in *France*. I shudder at the recollection—and would willingly draw a veil over such, no less degrading to the *Irish* character, than revolting to *Human Nature*. Alas! "*The people perish for lack of knowledge.*"—111 (*May*, 1799—)

P. 271.

O MAGNA SACER, &c.

"O Sacred guardian of THY COUNTRY'S rights,
Proud in a mighty shade."

N. B. The motto to the celebrated letters of *JUNIUS*,

STAT

STAT NOMINIS UMBRA.

"*The shade of the name subsists.*"

And the spirit indeed of that steady republican, JUNIUS BRUTUS, seems to have been transfused into his modern SHADE—whose impenetrable disguise, (like THE SATYRIST's hitherto) proves that both were actuated, by a lofty pride and elevation of Soul—the very reverse of vanity.

There is indeed an *honest pride*, totally distinct from vanity or the lust of applause.—It is either the pride of great talents, or the consciousness of high desert,—the former is the lot of few—of those GREAT CITIZENS, who can boast of the "*gifts of the spirit*,"—whether well or ill employed—Pitt, Fox, Burke, Sheridan, Newton, Butler, Voltaire, Rousseau, &c.—the latter, the gracious grant to many.—GOOD CITIZENS, who are enabled to produce the genuine "*fruits of the spirit*,"—whether with or without genius;—Lord St. Vincent, Lord Nelson, the Prison Howard—Dean Tucker; Mr. Cope, Mr. Judkin Fitzgerald, &c. &c. &c.

Honest pride, founded on desert,—(as the Satirist, who has so fair a title thereto, describes from holy writ)—is its "*OWN exceeding great reward*,"—because it rests not on external approbation; but seeks, what it cannot fail of acquiring—"*the objects in our own power*,"—namely pious and virtuous "*PURSUITS*,"—as distinguished

guished from actual ATTAINMENTS, which are beyond the sphere of human powers to command.

Whereas, *Vanity* is the vice of a little mind; which seeks *τα ὑπὲρ ἑαυτῶν*, “objects out of our own power,” *Arbitrio pendet popularis aura*, “it hangs on popular applause,” and pines its loss; or is unreasonably elated by success.—What a beautiful character has *Horace* drawn of a courtly yet accommodating Philosopher.

*Omnis ARISTIPPUM decuit & Color, & Status & Res,
Tentantem majora fere, præsentibus æquum.*

“Every complexion, station and circumstance of Life,
Became ARISTIPPUS; attempting rather to rise,
But content with his lot.”

And how fine the precept of *Cleobulus*,—not the least respectable of the seven sages?

Τὸς μεταβολὰς τῆς Τυχῆς γρηγορὲς ἐπιστὰς φέρειν—

Εὐτυχῶν, μὴ γινῆναι υπερβῆναι ἀτυχῶν μὴ ταπεινῆν.

The changes of Fortune learn to bear bravely,”

“If abounding, become not haughty; if in want, be not mean.”

So admirably translated and exemplified by PAUL.

“I have learned in whatsoever circumstances I am,
to be content.

I know

I know both how to be *abased*, and I know how to
abound;

Every where, and on all occasions, am I *initiated*,
To be fed and to be hungry; to abound and to lack;
I am *all sufficient*: through CHRIST enabling me."

This is sound *Philosophy* and sound *Religion* too,—and as
such, I recommend it to my younger Readers, before they
are "*spoiled* by vain philosophy," or *debased* by the com-
merce of the world.

P. 280.

TON ΦΕΑΟΝΗΝ, &c.

"THE LETTER CASE, which I left behind at *Troas*,
with *Carpus*, bring when thou comest, and the books, espe-
cially the parchments." 2 *Tim.* 4, 13.

N. B.—My friend the *Satirist*, is rather too positive,
when he says that "φαιλινος, or φαίλιος, is undoubtedly a cor-
ruption for φαεινός, *Pænula*" signifying a Roman *Cloak* or
Great Coat; which the Greeks called εφεριον—a *Surtout*.
For surely *his* single manuscript, (to which I will give the
Cambridge, as its auxiliary) is unable to stand against the
whole Host of *Manuscripts*, and *Ancient Editions*, defending
the reading of the text; while by an authority of still
higher antiquity—the *Æthiopic* and *Arabic* Versions, for-
tunately retain the technical term itself—*Phelo*, and *Phelo-*
loniam

leniam—which in the *Syriac* of the highest, composed in the Apostolic age, is rendered, “*Book-case*.” And as an additional Voucher—*Hefychius*, in his invaluable Lexicon, renders φαλλονε, which is the reading of four manuscripts and six respectable Editions—βιβλιοθηκη (i. e. βιβλιοθηκη) περιβλημα, or τριφυλλομαχον—“*a parchment covering or a case*,” and to support this, *Lex. Reg. M. S.* explains τριφυλλομαχον by εινδα τα βιβλια ακουοντο—“*where the small books or papers lay*,” i. e. a *Porte-feuille* or *Letter-case*.

All such cumbrous articles of baggage, Paul left behind on his way to *Rome*; but he probably kept his *Cloak*, to keep himself dry and warm on the voyage.—This vindication of the Text, and restoration of the Apostle's property, after having been so long and so unjustly detained from him; will I trust fully satisfy the *Satirist* himself and all lovers of fine *Epistolary* writing, like *Paul's*.

The additional conjecture, that “*the parchments MIGHT contain some documents, or be a deed or diploma of some consequence to the matter in question—to prove his privilege of Roman Citizenship*”—however ingenious, will perhaps be found wanting in solidity, when weighed in the scales of sober and skilful criticism; for, this commission to Timothy, was given not *before*, but *after* Paul's trial, and acquittal; at the *second* hearing of his cause before *Nero*; as we learn from the sequel immediately after—καὶ ἀποδοθέν ἐκ τῆς λιανῆς χειρὸς, “*And I have been delivered out of the Lion's mouth.*”

mouth."—But surely he must have produced his credentials or titles of Roman Citizenship, *before* he could have been allowed to make his *first apology*,—*ἢ το πρῶτον Ἀπολογία*—where we may incidentally vindicate also, the respectable *Apologist of the Bible*, for the use of a *Classical* and *Scriptural* term, in this its "day of trouble and of rebuke and of blasphemy," which *the Satirist* dislikes.

However highly I respect the *classical* erudition of *the Satirist*, this single instance, may teach even him, that *something more* is requisite, to undertake the arduous office of a SACRED CRITIC, than *Philological* information.

A WORD TO THE WISE——*Mon cher ami*:

II. An *ancient* critic over-wisely objects—*τις δὲ μὲντοι τὸν Ἀπόστολον εἶπεν, μελλόντι σποδῆναι πρὸς τὸν Θεόν; what business had the Apostle of BOOKS, when he was going out of the world to God? And as this is a common cause—I must vindicate the APOSTLE also, for his learned lucubrations.*

Paul wrote several of his Epistles from Rome during the two years of his residence there, until Nero put him to death, as *Chrysostom* informs us, *ἐπειδὴ καὶ τὴν βύρσαν αὐτοῦ κατήχετο*, "when he catechized his butler too."—But the Apostle found it necessary to confute the *Philosophism* of that age, which was most hostile to the reception of *Evangelical* Truth and Light, and therefore it was requisite for him to

study

study their writings as well as the Bible.—And I will venture to assert, that the most admirable commentator extant, on *ancient metaphysics*—and who would have held Lord Monboddo himself in the utmost contempt for his ignorance, waiving his absurdity—is PAUL, whose writings abound with several express references, and numberless tacit allusions thereto: witness, among others, his masterly *discourse at Athens*,—fraught with allusions to their ablest writers:—and who, if he did not convince, yet surely confuted the disputatious *Stoics* and the careless *Epicureans*; in his admirable statement of the *Theological* blindness of the *Heathen* Philosophers of his time; who, forsaking the *first Philosophy*, of *Patriarchal REVELATION*, strove by *REASON's Taper*,

“To seek THE DEITY, if perchance they might grope Him out, and find Him; although subsisting not far from every one of us: FOR IN HIM, WE LIVE AND MOVE OURSELVES AND ARE. As some also of your own poets have said,

“FOR WE TOO ARE HIS OFFSPRING.”

ACTS, 17, 27.

In this luminous passage, the *Christian* Philosopher alludes to some of the most respectable of the *Heathen*. I. First to *Socrates*: who thus expressed his opinion of his *Contemporaries*, in that earlier and purer age in which he lived, above 300 years before Christ, deviating less from the

the wisdom of the *Seven Sages*:—"They appear to me, the generality, groping as it were in darkness!" (ὡς αἰσχροὶ ἐν σκοτίᾳ.)

Plato's *Phædon*.

And the following inimitable sentiment is attributed to *Socrates*, by *Lucian*; (that Apostle of *Christianity* as he undesignedly proved, by exposing and ridiculing the corruptions of *Heathen Mythology*) in his *Haleyon*. Vol. I. p. 179.

"Dear *Chærephon*, we seem to be utterly purblind judges (Ἀμαθῶντες) both of possibilities and of impossibilities. We judge, merely according to human power, of THAT POWER, which is unknowable and incredible and invisible (ἀγνώστου κράτος καὶ ἀπίστου καὶ ἀόρατου.) Many things therefore that are easy, appear unto us difficult, and those that are attainable, unattainable; frequently indeed through *inexperience*, but frequently also from the *childishness* of our understandings. For in reality, every man seems to be childish, even the very aged; since the period of life is very short and trifling indeed, compared with the whole of duration. For how, my good friend, are they, who are strangers to the powers of the *Gods* and *Demons*, qualified to say, whether any such matters be possible or impossible!"

2. To *Aristotle*:

Ἐν τῷ ὅλῳ θεῷ, καὶ πάντες οἱ κόσμοι,

ἡσπῆν ἐν τῷ ὅλῳ θεῷ, καὶ πάντες οἱ κόσμοι.

Καὶ οὕτως πᾶσι τοῖς ὅλῳ θεῷ.

“What is the origin of motion in the *Soul*? It is plainly *GOD*; as He is in the whole, so all is in Him. For, the *DIVINITY within us somehow moves all things*.”—And to put the Apostle’s reference to *this very passage* beyond a doubt—he adds—“We ought not to imagine, that the *DIVINITY* (το θεῖον) is like Silver or Gold, or stone, sculptured by human art, according to human conception.”—And it is truly remarkable, that this is the only instance in which *Paul* introduces the term; because it was taken by the Heathen Philosophers in a *material* sense—as some subtle *electric* fluid, pervading all things, for *εἰς* signifies *Sulphur*, or *Sulphureous lightning*.

“THE LORD rained fire and *Sulphur* from heaven.”

Luke, 17, 29.

3. To *Cleanthes*, the celebrated *Stoic* Philosopher, born 339 years before Christ, and the successor of *Zeno* who founded that Sect; in his deservedly admired *Hymn*, beginning thus:

Θεὸς, φύσει ἀρχαῖα, τῶν πάντων κτίων ἀρχὴν.

Θεὸς. ὃς γὰρ πᾶσι θεαῖς θεοῖσι προέσταν.

ΕΚ ΤΟΥ ΠΑΤΕΡΟΣ ΕΙΜΕΝ.

“Most

"Most glorious of Immortals, many named, ever
Almighty,

JOVE; Nature's prime guide, with law governing all;

HAIL! For THEE to invoke, is meet, for all mortals:

FOR WE ARE THY OFFSPRING."

4. To *Aratus*, who flourished about 270 years before
Christ, and at the desire of *Antigonus Gonatus*, King of
Macedon, wrote his celebrated *Astronomical* poem on the
risings and settings of the Constellations.

«Εκ Διὸς ἀρχομενθα. Γεν' δ' ἄνθρωποι ἀνδρες ἅπαντες

Ἀρχεται, μὲν γὰρ διὰ Διὸς παῖδες ἵπτι ἀνθρώποι,

Παῖδες δ' ἀνθρώπων ἀγορεύ, μὲν γὰρ διὰ Διὸς ἔσονται,

Καὶ λαοὶ πάντες, παῖδες διὰ Διὸς ἀρχομενθα πᾶσι.

ΤΟΥ ΓΑΡ ΚΑΙ ΓΕΝΟΙ ΕΙΜΕΝ.

"From JOVE let us begin: him let us MEN

Never leave uncelebrated: for all are full

Of JOVE; the Streets and Marts of Mankind,

The Sea and Ports are full; for every where,

The beneficence of JOVE, we all enjoy,

FOR WE ALSO ARE HIS OFF-SPRING."

—Alluding to the *Patriarchal* Mythology, recorded by
Homer, near 1000 years before Christ, borrowed from
the *Patriarchal* Religion, but corrupted: who usually
stiles JOVE—Ο ΠΑΤΗΡ ἈΝΘΡΩΠΩΝ ΕΙΜΕΝ.

"THE FATHER BOTH OF GODS AND MEN."

How

How admirably were these references calculated to command respect from an *Athenian* audience, and to muzzle the ignorance of senseless men—who durst not dispute the decisions of *Socrates, Plato and Aristotle*, in Philosophy, and of *Cleanthes and Aratus* in Religion; so finely levelled against the peculiar corruptions of the *Stoics* and *Epicureans*, as noticed in a former part of this work, p. xxi.

We are now free to surmise, the nature of the books and parchments in question—they probably related, to *Grecian* and *Jewish* Philosophy; in which “the *Orator* of *Tarsus*,” as he is styled by *Longinus*, and the pupil of *Gamaliel*, was so profoundly versed; as the learned may perceive, in those two *chef-d’œuvres*—his epistle to the *Romans*, and to the *Hebrews*—the last, his most highly polished composition—which by a conjecture the most affronting—and that to *himself* more than the *Apostle*,—*Wakefield* supposes was translated into its elegant and classical Greek, for this MIGHTY MASTER, by his ASSISTANT LUKE!!!—*Credat Judæus*.

In these noble compositions of unrivalled beauty and excellence, involving mysteries the most sublime and in their full extent, incomprehensible, O that *British* scholars, would encounter difficulties, worthy of them!—compared with which, those of *Lycophron* and *Shakspeare*,
Newton,

Newton, and the *obscurorum obscurissimus*—* *Waring*, are mere childrens play!—with this difference, that the difficulties of the *sacred writers*, result from the poverty of human language—incapable of emphatically expressing,

what

* This profound *Mathematician*, who when weighed in the balance with the first of the age, *Clairaut* and *D'Alembert*, in France, *Euler* in *Petersburgh*, and *La Grange*, in *Berlin*, &c. &c. will not be found wanting in sagacity, or reach of invention; seems to have purposely *obscured* his discoveries, by delivering *synthetically*, what he found out *analytically*.—Thus, in that most important *Transmutation of equations*.—"To find an Equation whose roots shall be the squares of the differences of the roots of a given equation"—which furnishes an *infallible* rule for the discovery of *impossible* roots of equations, where *Newton's* fails—instead of proceeding by *Induction* from the simplest case of *Cubic* equations, &c. From the general *Formula*, (which he must have found out by that process; but which he gives *undemonstrated*) he deduces back again, the particular case, with which in reality, he began:—

This is unworthy of an *enlightened* genius, and a detriment to *Science*:

Scire tuum nihil est, nisi Te scire,—

Hoc scit ALTER.

Your knowledge is useless, if *ANOTHER*, cannot know it

what Eye hath not seen, nor Ear heard, nor hath entered into the heart of man to conceive.—For in correctness of style, and the philosophical use of words, they stand unrivalled, on the forest criticism; which will irrefragably evince, that the Spirit by which they spoke and wrote—(PETER and JOHN, “the Galileans,” as well as PAUL, the Philosopher.)

“Was the power of God and the wisdom of God.”

III. Nor is this instructive, though at first sight, so apparently *trivial* text, (on which I fear I have already expatiated beyond all bounds and all endurance, in this *un-biblical* Age and Country,) of less importance, to settle a controversy, so strangely mooted in the close of the *eighteenth* Century—about the INSPIRATION OF SCRIPTURE—*Religionists* maintaining it in *toto*, and *Philosophists* denying it in *toto*.

Truth lies between.—It were ridiculous to suppose that this commission to *Timothy*, was dictated by THE HOLY SPIRIT.—And the Apostle himself, makes a clear and a marked distinction, between what he said by *permission*, and what, by *injunction* of THE LORD; 1 Cor. 7, 6—12. that is, what he spoke from himself, or of his own private opinion as a *Man*, and what he delivered as an *Apostle*. But we are told, does not *Paul* say *Heavenly Wisdom*—*Free*!—But had the objectors attended to the *technical* language

language of Scripture, they would not have so grossly betrayed their own ignorance.—*ἑρμηνεύω*, here signifies not the *whole* of the Sacred Canon, but the *Prophetical* branch. The Scriptures in general, he had just before called, *τὰ ἑρμηνεύματα*, the *Sacred writings*, in the preceding verse: 2 Tim. 3, 15. as contrasted with *Prophetic* Scripture—"the law and the prophets."—It should therefore be rendered, "ALL prophetic Scripture is divinely inspired," or rather, "EVERY prophetic scripture, &c." For the word *ἑρμηνεύω*, is applied in numberless instances, to *single* Texts of the Old and New Testament. Thus he informs Timothy, his favourite Pupil, 1 Tim. 5, 18. The Scripture saith,

"Thou shalt not muzzle the Ox that treadeth out the Corn;" and "the Labourer is worthy of his hire."

The former, referring to a particular *Law of Moses*; Deut. 25, 4, as confirmed by the Apostle himself, 1 Cor. 9, 9. The latter, to a particular *Law of Christ*, Matt. 10, 10. ratifying the *Law of Moses*, Levit. 19, 13—And in his grand peroration to the epistle to the *Romans* (which *Griesbach*, (that *hyper-critical* Editor,*) has most strangely

* The *second* Edition of *GRIEBACH's Greek Testament*, I understand is published:—unless considerably amended, from the *first*, it should by no means, be considered as a *standard* text; however useful in other respects. See his unskillful cor-

ruption

dislocated) Rom. 16, 24. he expressly supplies the ellipsis: ΔΙΑ ΤΗΣ ΓΡΑΦΗΣ ΠΡΟΦΗΤΙΚΗΣ, "By means of THE PROPHE-TICAL SCRIPTURES."

This instance is decisive. And it is supported by Peter's admirable comment. Stating the superior excellence of the *Argument from prophecy*, above the *Argument from miracles*—the former being permanent, and furnishing a growing evidence to succeeding ages, according to the completion of prophecy—the latter stationary, and particularly addressed to the witnesses—the former, immediately addressed to the understandings of believers in every age—the latter, to the senses of unbelievers at

the
ruption of the famous text, of 1 Tim. 4, 16. introducing an alteration of the punctuation, which makes downright nonsense of the passage:—referring 'ΟΙΣ ΤΟΙΣΤΟΙΣ as an antecedent; but ΤΟΙΣΤΟΙΣ refers to Timothy, (See also P. L. 350.) as one of the pillars and bulwarks of the CHURCH, Gal. 2, 9. See also, his most injudicious defalcations of the text, Acts 23, 9. where ΘΕΟΦΡΟΝΗΣ is dropped; though required by the sense, and by Acts, 5, 39. And by a still more unwarrantable license, Col. 2, 2. ΟΙΣ ΤΟΙΣΤΟΙΣ ΚΑΙ ΤΗ ΧΡΕΙΑ are all excluded; leaving, ΟΙΣ ΤΟΙΣΤΟΙΣ to refer to "GOD THE FATHER;" whereas it plainly relates to the Son, JESUS CHRIST, "IN WHOM are deposited all the treasures of revealed knowledge."

Such is the prurieny of Editorial Criticism, or rather Hyper-Criticism.

the first, to arrest their attention: most justly therefore does Peter stile "*the Prophetic Argument*"—"FIRMER."—

"Knowing this, primarily, that every prophecy of Scripture (*πᾶσα προφητεία γραφῆς*) is not made of private interpretation; (for prophecy was not at any time uttered by human volition) but Holy men of God spake, impelled by a Holy spirit." 2 Pet. 1, 16—21.

And to the APOSTLES declared before the Jewish Council.—We CANNOT BUT SPEAK what we have seen and heard. Acts, 4, 20.

We are not bound therefore to suppose, that the polite and elegant Epistle to Philemon, respecting a private transaction, was inspired; or the Genealogies of Matthew's and Luke's Gospels, or those of the Patriarchs and Jews, represented as historical records, were inspired.—The inspired parts are usually marked. Thus saith THE LORD, &c. I say unto you, &c.

Nor was inspiration necessary to attest facts.—The language of the witnesses of the Resurrection was:—"What was from first, what we have heard, what we have seen with our eyes, what we have viewed, and our hands have handled, respecting THE ORACLE OF THE LIFE (for THE LIFE was made manifest, &c. and appeared to us)

what we have *seen* and *heard*, declare **WE** unto you."—
John, 1, 1.

It was necessary however, to teach *doctrines*, new and mysterious doctrines, beyond the power of illiterate *Galileans*, either to comprehend or to communicate. **THE HOLY SPIRIT** therefore was promised, to bring to their remembrance whatsoever **OUR LORD** had *said* to them during the course of his mission; to guide them into *all the truth* of the Christian dispensation; and to confer the gifts of *Tongues* and other miraculous powers, and graces. And accordingly the Apostles appeal to the *double evidence*: "And *we* are his (**GODS**) witnesses of these *facts* (*oracularly* foretold); and so is also **THE HOLY GHOST**, (by his visible gifts) whom **GOD** hath given to those that obey Him." Acts, 5, 30. teaching, in all the known languages, the *wondrous dispensations* OF **GOD**." Acts, 2, 11.

Indeed when it became necessary, to employ a **MIGHTY PHILOSOPHER**, to combat the *Schools* of **ALEXANDRIA**, **ATHENS**, and **ROME**; the grand **FACTS** of "**THE RESURRECTION**," and **TRANSCENDENT EXALTATION**," of "**JESUS OF NAZARETH THE CRUCIFIED**," were *ouched* to him, by the *personal* appearance of **CHRIST HIMSELF**.

In all this surely, there is nothing extravagant, nothing enthusiastic, nothing inconsistent with the tenor of Scripture and the soberest reason.

P. 281.

Indignabundus—negotium, &c.

"Filled with indignation, he gave orders to the *Ædiles*, not to suffer any members in future, to sit in the House, unless they laid aside the *Lacerna* (*Surtout*) and wore the *Toga* (or Roman full-dress.) *Augustus* was too profound a politician, not to see the wisdom of adhering strictly to characteristic propriety of dress.—N. B. what would he say to an *Irish Senate*?

P. 283.

Exornatus, &c.

"In inseparable connexion, according to the best logic."

P. 284.

*O Fortunati, quorum, &c.**"O Fortunate Citizens, whose pious Temples rise!"**Says Æneas, gazing at the Steeples of the City."**N. B.—What would Æneas say in IRELAND!!!*

P. 286.

*Carbonem pro Thesauris,**"Charcoal for Treasure."**Bacchum in remotis, &c.**"Bacchus*

"*Bacchus on the distant rocks*"—here in THE HOUSE
—"I saw."

Oceano libemus,

"Let's make libations to the Ocean"—*More Germanico.* The Germans deliberated on public measures when drunk, but never decided until sober.

P. 287.

Privatis majora facis.

"Too costly for private Kitchens."

P. 288.

Fame rabidus, &c.

"With hunger ravenous op'd his triple Jaws,"

Ter si resurgat, &c.

"Thrice should he rise, thrice shall he fall ;

Excised (cut down) by my *Myrmidons.*"

Coætor, "collector of the triple Tax."

Integris epibus, &c.

"With fortune entire, I lived in nowise fuller,

Than now, since 'tis excised."

Excisa vitam, &c.

"To prolong life, by excising Troy."

N. B. This string of puns, on a most important and salutary political expedient, of the greatest *Financier* on Earth, to raise the war supply, in the course of the year; borders on levity, rather unbecoming the dignity of the

Satirist's

Satirist's Muse.—Surely he cannot wish to make a measure ridiculous, which has exhibited the astonishing resources of GREAT BRITAIN, and Spirit of Patriotism, worthy of her proud superiority of NATIONAL CHARACTER; in the midst of the most expensive and tremendous warfare, in defence not only of BRITISH RELIGION and BRITISH FREEDOM—but of the RIGHTS and LIBERTIES OF MANKIND, against the COMMON ENEMY.—Surely on recollection, He will be the foremost himself, to blush for such;—The next quotation assumes his native tone and manner:

P. 293.

Αἰετὸν ἡγεμονίαν, &c.

AN EXHORTATORY DISCOURSE TO THE GREEKS.

Ταῦτα ἴδαντες, &c.

“ These are the *symbols* of your voluptuousness !
 These, your insulting *theologies* !
 These the instructions of your fornicating *Gods* !
 Your *Fauns* and your naked *Nymphs* !
 And contests of *Buffoons* !—exposed in your *Scriptures* :
 Your ears are defiled ; your eyes incontinent ;
 Your looks adulterous, ye debasers of manhood :
 Devoting to disgrace the first fruits of the
Divine part of your frame.”

N. B.

N. B.—How exactly does this accord with *Paul's* picturesque description of the degradation of the *Heathen World* in his time, Rom. 1, 22—32. And with *Moses's* description of the abominations of the *Egyptians* and *Canaanites*, Levit. 18. above 1500 years before! demonstrating that *corrupt religion* and *vitious morals* are inseparably connected, in all ages and in all parts of the *Globe*.

To *Heaven-born Christianity*, God's last and best gift to mankind—we may well apply *Cicero's* Eulogium on *Logic*, or the *Art of reasoning*—so little understood in this *Age of Reason!*

Omnia quæ sunt conclusa NUNC Artibus, dispersa QUONDAM et dissipata fuerunt, donec adhibita hæc ars est, quæ res dissolutas divulsasque conglutinaret, et RATIONE QUADAM constringeret,

"All the *present* conclusions of *Philosophy* and *Religion*, were *formerly* dispersed and scattered; until this *divine Science* was applied; which cemented together those (*sage* conclusions, &c.) when dissolved and rent asunder (*by false reasoning*) and by some *POTENT REASON* bound them strictly together." See *MILTON's artis Logicæ plenior Institutio, ad Petri Rami Methodum concinnata.*

London, 12mo, 1672. *Præfatio.*

P. 294.

Αλλο τι μοι ενδαν, &c.

"Another circumstance, wanting to complete the character of *the man*, is not unimportant, I think. He was always able to express the emotions of his soul, with a *commanding dignity*;—for whosoever in his demeanor, disregards decorum, well deserves to be counted a *libertine*, by those who chance to meet him in company. For to such, *no path of transgression is inaccessible*: while, by *constantly exposing his effrontery*, (*αυθιμον οντιν εν παρρηια*) he most easily, and without any trouble, slides into the foulest excesses." For, according to the *Satirist's* admirable and awakening observation:

"Whoever *wholly* give themselves up to *LUST*,

"Will soon find it to be the *least fault*, they are
"guilty of."

Imus, imus precipites!

"We *libertines*, are going!

Going headlong to destruction."

And why?—*Humo affigunt divinae particulam auræ.*

"They fasten to the *Earth*, their particle

Of the *Divine Spirit*."

How awfully is this expressed, and by *JESUS CHRIST* himself in his epilogue to the *Revelations*.

"He

"He that is *unjust*, let him be unjust still,

"And he that is *filthy* let him be *filthy* still!"

But to animate *virtuous* aspirants:

"He that is *righteous*, let him be righteous still,

And he that is *holy*, let him be holy still."

I address this to the "*Épicuri de grege porcum*."

A *swinish* herd—"a *swinish* multitude."

"Rushing violently down the steep,"

And perishing in the *ABYSS*!!!"

P. 295.

Transiat in exemplum.

"Let it pass into a precedent."

P. 297.

Pessimum genus inimicorum Laudantes,

"The worst sort of enemies,—FLATTERERS."

N. B. Which say to the *SEEMS*, see not,

And to the *PROPHETS*, prophecy not unto us,

Right things, speak unto us *smooth* things

Isa. 30, 10.

I am

"I am against PROPHETS, saith the LORD,
That *smooth* their tongues."— Jer. 23, 31.

P. 299.

Ut vellem his, &c.

"Would to Heaven, that he had rather to these *trifles*,
Devoted that whole reign of *cruelty*!"

P. 300.

Scurra de grunnit prior.

"Foremost *grunts* the SCOFFER."

P. 301.

Περὶ σὺν ἡμῶν ἐν ὀργῇ.

"Furiously *enraged*."

P. 302.

Ἡ γλῶσσα πυρ, &c.

"THE TONGUE is a firebrand; *the varnisher of*
injustice;

Setting on fire, the *wheel* of human life,

And set on fire itself by *Hell*!

An ungovernable pest, fraught with deadly venom."

Jam. 3, 6.

N. B. *ἡ κορυφαία τοῦ αἵματος* is justly and elegantly rendered
"*the varnisher of injustice*," by WAKEFIELD—but he
should

should have acknowledged his obligations, in this and numberless instances, to that mine of erudition, WETSTEIN'S *Greek Testament*, 2 Vols 4to. from which he has pilfered, and given *untranslated*,—in the present ostentatious fashion, and as a cloak for ignorance, or crude and indigested common place, (THE SATIRIST always excepted) the following most apposite passage, Euripid, Ion. 850.

Οἱμοὶ κακὴν γὰρ ἀνδρᾶς ὥς ἀνὶ ἐγὼ,

*Οἱ συντινέντες ταῖα κίτα μηχαναί;

*Κοσμοῦσι!

"WOE IS ME! how I always abhor those *malignants*,
Who compose *injustice*, and then, with glosses
Varnish!"

And I shall add another and no less apposite quotation from *Wetstein*, which he ought to have adduced and translated.

Πρὸς καλὴν ὑποθέσιν καὶ δικαίαν ἀγῶνι ζήμιον λαγῶ,

*Καὶ φιλοτέρη κοσμησάι δυνάμεναι πράγματα.

"For purpose fair and *just* in shew, contending
With an eloquence, able to *varnish* even the worst
measures."

Plut. Gracchi.

How admirably is this expressed in the language of

MILTON:

—His TONGUE,

Dropt Manna, and could *make the worse appear*

The

The better reason, to perplex and dash

Maturest Counsels!

If we proceed to the sequel:—

Τὸν τροχὸν τῆς ζωῆς. "The wheel of human life,"

Is not the chariot wheel, at the olympic games, as

In Wakefield's school-boy quotation:

—*metaque fervidis*

Evitata rotis.—

But

Τροχὸν ἀμάντος γὰρ οἷα,

Βίον τετρεῖς κοκιδέει.

"For like a chariot wheel,

Human life runs rolling."

—Aesch.

But is apt to take fire, by too rapid a motion:

Talis lege Deum clivosa tramite vita,

Per varios præceptis casus rota volvitur ævi.

"Thus, by THE LAW OF GOD, down the steep path

of life,

Through various chances, rapid rolls

The wheel of every age."

Silius, VI. 120.

P. 303.

How admirably is this

"Striving for his own life, and the return of his

Friends;

But even so, he could not keep his friends,

However eager:"

—

Εντα Τροίησσι &c.

"Because he *destroyed* the Sacred City of TROY!!"

Imprudens liqui, &c.

"Imprudently, I left my *native* home."

Mutemus clypeos, &c.

"Let us exchange *Shields*, and put on the *Enemies*
Uniform."

N. B.—A most pernicious *warfare*, too frequent in
this Age and Country—of *servile* imitation!

P. 304.

Μαλα σοφιστικῶς, &c.

"Very *sophistically* and *insolently*."

Ατυφῇ μορφῇ, &c.

"Formed by Nature of an *unassuming* disposition,

A CELESTIAL BEING given thence to us here, for
imitation."

N. B.—How admirably does this apply to HIM, who
was *meek* and *lowly* of Heart,"—yet who said—

"Learn of ME—and ye shall find *rest* to your Souls,
For my *yoke* is easy, and my *burden*, light."

Apud Græciam, &c.

"Greece always wished to be at the head of *Eloquence*;
Athens especially, that inventress of all sorts of Learning,"
in which the *utmost* Power of Oratory was both invented
and brought to perfection.

Epilogos

Epilogos ILLI, &c.

"The usage of the City precluded *Him* (DEMOSTHENES) from *perorations*"—or appeals to the *passions*.

Non licebat Athenis, &c.

"It was not lawful at ATHENS, to move the *passions*, nor even to use a *peroration*,"—(or parting address.)

Ei adparabatur, &c.

"If this were a City of *Slaves*, and not of *Freemen*, ATHENIANS! entitled to govern others, ye could not bear the insults which this *Fellow* has offered in the Court, roaring in the Assemblies, on the Hustings; calling his betters and better born, slaves and base-born!"

P. 308.

Ille se jactet in Aula, &c.

"Let that blustering *Æolus* storm in the *Hall*."

P. 309.

Prob dolor, &c.

"Oh grievous!—To whom *now* will the Empire Of the *Main*, and formidable *Trident*, Be allotted!"

Quis belle insigne, &c.

"Whose temples are adorned, with a Naval crown,

Of

Of war, proud Trophy !”

ΜΕΤΑΚΙΝΗΣΑΙ ΕΥΤΕΡΩΝ.

“ LET US EMIGRATE FROM HENCE !”

N. B.—The usual rendering, “ *Let us depart hence,*” by no means conveys the elegant and affecting imagery of the original:—when the *Guardian Angels*, in the inmost sanctuary—who covered the *Ark of the Covenant* with their wings, slowly and reluctantly took their flight—for the last time,

But cast one longing, lingering look behind; like *Emigrants* indeed, forced to depart by the horrors of war and desolation :

And when the SHEKINAH or DIVINE GLORY, that occupied the *mercy seat* over the Ark—finally departed, repeating once more, in the language of Prophecy. *Hosea.*

“ How shall I give thee up, *Ephraim* !

How shall I deliver thee up, *Israel* !

How shall I make thee as *Admah* !

How shall I blast thee, as *Zeboim* !

My heart is turned upside down,

And my bowels are moved.”

N. B. *Admah* and *Zeboim*, were destroyed by thunderbolts, along with *Sodom* and *Gomorrab*; and covered by the *Dead Sea*; for their enormous wickedness.

“ O ISRAEL

"O ISRAEL, *thou hast destroyed thyself!*—

But in me, is thy help."——

And can we read "without inward emotion, and without a *kindred* horror,"—the following imperfect rendering of a passage, which in the original—harrows up the Soul? It is the *sack* of *Jerusalem*, as described by an eye witness, *Josephus*:

"While THE TEMPLE was burning, the Sack of *that Quarter* began. And the slaughter of those whom the Soldiers found, was immense. *There was no pity shewn to age, no respect to dignity, but young and old, the profane vulgar, and the sacred priesthood, were put to death alike.* And the battle involved and invaded every fort, confounding the suppliants with the defendants: and the crackling of the widely spreading flames, resounded along with the groans of the falling. And by reason of the height of the mount, and the greatness of the flaming pile, you would have thought, that the *whole City* was on fire; and nothing can be conceived grander nor more terrible than that noise: for there was a shouting of the Roman Ranks coming to close engagement, and a cry of the seditious, hemmed in by fire and sword. And the people who were left in the *upper City*, turned with dismay towards the enemy and groaned at the catastrophe. While the cry of the multitude in the *lower City*, conspired with those on the mount.

L

And

And now, many of those that were famishing with hunger, and their lips closed, when they saw the *Temple on fire*, recovered full strength, for wailings and moans. These, again, were echoed from the suburbs, and the surrounding mountains, making the impression still deeper on the mind; while the havoc increased the horror of the tumult. You would have thought that the Temple mount was burnt up from the very roots, it was so loaded with fire throughout. And yet, the blood was still more abundant than the fire; and the slaughtered, more than the slayers. For the ground was no where clear of the dead; and the Soldiers mounting on heaps of carcases, rushed on the fugitives, flying in every direction."

What a lively and heart-rending comment is this, on the wonderful Text of the *Sacred Historian* MOSES, minutely predicting the *Roman* invasion, captivity and desolation, in the 28th Chapter of *Deuteronomy* from verse 49 to the end:

"The Lord shall bring upon thee, a Nation from afar; from the end of the Earth; like as the Eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance; which shall shew no respect to the old, nor pity to the young, &c."

"The following passage, from the Great Historian Josephus," (as the Satirist most justly styles him p. 349.)

On

On the *inattention* and *ignorance* of man in regard to the divine predictions is remarkable"—and deserves to be introduced here.

Tanta mei ignor., &c.

"These [*completions* of prophecy] have I recorded, as sufficiently able themselves to explain the nature of THE DEITY to the ignorant; that it is various and manifold; and that all thing happen in season, in order, foretelling also, things to come; and especially the *ignorance* and *unbelief* of mankind, whereby they are accustomed to foresee nothing of what will happen; whence they are betrayed into calamities, when off their guard; [tamely surrendering,] as if the attempt to extricate themselves, was *impracticable* on their parts."

And what shall we say to French *Philosophism*, German *Illuminism* and English *Unitarianism*, who can descry no *inspiration* in all this:—though the *Romans* are here so characteristically described, *many centuries* before they existed as a nation!!!—Well may the venerable *Historian*—who conversed with THE GOD OF ISRAEL face to face, as a man with his friend,"—exclaim—in these degenerate days—WHO IS ON MY SIDE?—But BLESSED BE GOD, some *chosen Levites*, still are left, to rally round him, and unsheath their swords,—right able and willing to punish his *Transducers*.—And they will punish those,

"that are *unworthy* to read Him"—much less, to translate.

P. 310.

Ὅπου μεγάλοι οἱ λόγοι, &c.

"The expressions are so grand, and the conceptions of such overpowering weight; the whole, forming a dramatic and agonizing subject."

P. 312.

Ecce iterum Crispinus, &c.

"Lo *Crispinus* again brought on the stage ;"

Et est mihi sæpe, &c.

"And I must often bring him to account,
A monster, redeemed by not a single virtue,
From punishment."

P. 317.

Sic tu trivis, &c.

"Such, thou blockhead, was thy *rambling* in the Streets."

P. 319.

Dat operam, &c.

"He does his endeavour to be mad with reason."

P. 321.

P. 321.

ἐξομαρ δὲ 'ν τῶν, &c.

"We shall have grounds whereby to distinguish *this* man from the other *animals*, and will be enabled to sift him thoroughly."

P. 328.

PAN *etiam* *Arcadia*.

"Even *Pan*, in his own judgment, might allow,"

"That he is conquered in *Arcadia*."

P. 328.

Tantumne rem tam negligenter.

"Could he execute so great a work so carelessly."

P. 332.

Nobis non licet, &c.

"We who cultivate the *severer* muses,

Are not allowed to be so *plain* (or downright)."

P. 333.

Ergo omnis *Hetruria*, &c.

"Then all *Hetruria* rose, impelled by *just* rage,

And

And demand their King for punishment,
Threatening instant War."

N. B.—The following judicious critique of *Jartin*, is worthy of notice :

"The *Hetruscans* tired out with the repeated Tyrannies of *Mezentius*, had driven that Monarch from his Throne, and reduced him to implore the protection of *Turnus*. UNSATISFIED WITH FREEDOM, the *Hetruscans* called loudly for REVENGE.—The conduct of *Aeneas* may in point of JUSTICE seem doubtful to many, and not easily reconcileable with his character, for justice and piety."

Rex erat *Aeneas*, nobis quo *justior* alter,
Nec pietate fuit, nec bello major & armis.

Æn. l. 158.

"The sentiments of the Poet cannot appear equivocal to any one."—He detested, though he flattered *Augustus*; and that too, with the most disgustingly *impious* and *unphilosophical* adulation. Hear him in the first and best of his *Pastorals*, (and also, *Geor.* l. 24, and III, 16. and IV, 562.)

T. O *Melibeus*, *Deus* nobis hæc otia fecit!
Namque erit ille mihi semper *Deus*. Illius arum,
Sæpe tener nostris ab ovilibus imbuet agnus.—

M. Sed

M. Sed tamen ille *Deus*, qui sit, da *Tityre* nobis?—

T. —illum—juvenem, Melibœæ; quotannis

Bis senos cui nostra dies altaria fumant.

Hic mihi responsum, primus dedit ille petenti,

Pascite ut ante Boves, pueri: submittite tauros.

T. O my Friend, a *God* for us created this repose,
For that, shall always be to me a *God*. His altar,
Oft shall stain, a tender lamb from our sheepfolds,—

M. But prithee, *Tityrus*, who is that *God*?—

T. That youth, my friend; for whom twelve days
each year, our altars shall smoke.

Here, that (*God*) first gave to my petition,
A response; “Children feed as before your herds,
Yoke your Oxen.”

Here, I will transcribe, for the benefit of such of my
readers, as cannot purchase the *Hot press'd* Edition of
that Bookwright *Heyne*,—that disgrace of the *English*
press.—

HEYNE'S NOTE.

6. *Deus*, Cæsar Octavianus, *Deus* ipsi beneficiis.

Per otia intelligit securitatem inter tantas turbas &
tumultus bellicos.

7. Observa poeticam orationem, pro, ei sacrificabo!!

Solemne tamen; ut apud Theoc. Epigr. l. 5.!!!

8. *Al*

8. *Ab ovibus*—Gregibus, Burm.

43. *Hic*—Hac in urbe illum juvenem Cæsarem
Octavianum vidi, cui *menstruis* sacris litare
Soleo. v. *Cerda*.

The *solemn trifling*, of these Jejune notes, (which I disdain to translate) is ridiculous. But the following, is detestable—on *submittere tauros*—which, *Servius*, concisely and judiciously explains, by *arati, Plov.*—“*Submittere*, est alere ad gregem supplendam; nam subjunguntur reliquis & aggregantur, quibus grex suppletur. Ge. III. 73, 159. v. Burm. h. l. Gesn. in Thes. Alii interpp. aliter. *Submittere* est mittere in alterius locum, supplere; dubitandum plane non est. Sed annon dictum esse possit pro *admittere*, hoc dubitari potest. Quamquam enim hoc sensu fœmina submittitur, non Taurus bovi; ut *submittere equas*. Pallad. Mart. 13, 6. *Submittendæ tauris vaccæ*, idem Jul. 4, 1. *in fœturam submitti possunt vaccæ*, ibid. Nemesianus tamen dixit Cynege. 114. *Huic* (cani feminae) *parilem submitte mævem*. Et Theocritus IX, 3. eadem formâ uti videtur. Alio sensu, ut sit *vitalos uberibus matrum odmovere*, dixit Theocritus, tum I, 1. tum IV, 4. *ο φωνη τα μορξια*.”

So much obscenity and false criticism as is here raked together, cannot easily be matched—and I think I have given THE SATIRIST a German *Rowland*, for his English *Oliver*. And *illustrated* his just but too gentle strictures

on

on this German *Professor*—whose German Latin, in the following passages, I submit to Him, and the old *Eton* boys—whether it may not be properly rendered :

Submittere—mittere in alterius locum—"To hoist on another boy's back,"—and *τα μηνια, vitulos*—"Moon Calves,"—*cui mensuris sacris litare solco*—"such as I offer in my monthly lucubrations,——at the *Leipfic Fair*."

He, and all the commentators, (as far as I have seen) have omitted the best explanation of the important word *Deus*, so blasphemed in this place, and furnished by *Virgil* himself elsewhere, *Æn.* 9, 184.

—*Diine hunc ardorem mentibus addunt,*

—*An sua cuique Deus fit dira cupido?*

"Do the Demons infuse this Spirit into our minds ?

Or becomes his ruling passion, the God of each ?"

Affording an admirable comment on *Paul's* energetic imagery, and awakening description of sensualists :

"Whose God is their belly ;

Who glory in their shame ;

Whose end, is perdition ;

"Who mind earthly things."

And he expressly stiles *Satan*, 2 Cor. 4, 4.—'s *θεος του αιωρος τουτου*. "The God of this Age,"—i. e. THE AGE OF

REASON,

REASON, as it is truly but unwittingly stiled by *Paine*, to be succeeded by THE AGE OF FAITH, at our Lord's second and glorious appearance, *Matt.* 23, 39, & 24, 24. The Devil, by divine permission, for the trial of our Faith, being permitted to exercise a formidable sway therein: for the radical meaning of the word, is *power*, or *sufficiency*, attributed primarily to the LORD GOD OMNIPOTENT—the “BLESSED AND ONLY POTENTATE,”—and secondarily, to *subordinate Beings*; both good and bad. Even “those who sit—like the odious *Augustus*——“ in “*Satan's Seat*.” The root of *Dii* is Δις—Δι—ος, *Dīs—Dī-tis* (from the Hebrew *Di* signifying *sufficiency*, which enters into the composition of the divine epithet *Sad Dī*. literally, “*whose is sufficiency*, or *Almighty*,”) and which it is remarkable, was attributed by the Greeks, to their *JOVE* or the *Æther*; and by the Latins to their *PLUTO*, by a still more lamentable degradation of the *Patriarchal Religion*.

Hence the Epicurean *Horace*—to express the *supreme*, in the *Latin Tongue*, was forced to use the compound *Dis-piter*, or *Dius-piter*—(unskillfully printed by all the Editors, *Diespiter*, quasi *diei pater*—(contrary to their own analogy of *Marspiter*, signifying *Mars* himself) in order to distinguish him from *Pluto*.

But the Latin *Dens*, is derived from the Doric Δις, *pro* *Zeus*; and that again, from the *Phœnician* לַיָּהּ, as they pronounced

pronounced the most Holy name of God among the Jews, יְהוָה, (whose original pronunciation is long since lost, through the superstitious veneration of the Jews—commonly founded, *Yehovah*.) In more ancient times, it was pronounced יאֵהוּ, i. e. יאֵהוּהוּ, as we learn from the famous *Clarian* Oracle, preserved by *Macrobis*, and thence by contraction, יאֵה, —which we find retained in the Orgies of Bacchus—*Iw Bacche*—or *Io Bacche*.—And it enters the composition of the Latin *Iu-piter*, as is evident from the oblique cases, *Io-vis*, *Io-vi* &c.—and indeed the nominative anciently was *Jovis*. And this will lead to an essential emendation of a line of *Virgil*; which all the Editors have disgraced by two unmeaning interjections. O! O!—*Æn.* 10, 18. *Io-pater, Io, Divumque Hominumque aterna potestas.*

In the present instance *Virgil*, (and he was an excellent antiquarian) has finely expressed the radical signification of יאֵה by “*æterna*,” and the radical signification of אֵה לֹה, by “*Potestas*.” And given us the original composition of *Iupiter* in “*Io-pater*.”

P. 334.

Ense velut stricto, &c.

“As with drawn sword, *Lucilius* furious raged.”

P. 335.

P. 335.

Nos genera degustamus, &c.

“ Our Review is *general*, we list not Libraries.”

ΑΥ, ὁ πᾶσι, &c.

“ The child shrunk backwards on his deep zoned Nurse’s bosom, whining.”

Τὸς μὲν οὐκ ἔστ’ ἔτι, &c.

“ Thrice he stretched forth his hands to go,
But the *fourth* essay, he reached his end”—
—The *Booksellers*, Shop.

P. 338.

His armis, &c.

“ By these arms, was he protected, even in that
Revolutionary Court.”

P. 342.

Nolumus leges Angliæ mutari.

“ WE WILL NOT THAT THE LAWS OF ENGLAND
BE CHANGED.”

N. B.—This was the wise, spirited and unanimous answer of the *Barons* in Henry III’s reign, resisting an insidious attempt of the *Pope*, to introduce the *Canon Law* into England, legalizing *Baylardy*; a bait which it was hoped, the licentious *Barons* would have bit at, in order

to entitle their spurious offspring to inheritance; in an age when the conqueror, frequently in his rescripts, signed himself *Gulielmus Bastardus*.—But however incorrect their *own* practice, the Barons had still virtue enough left, *not to sanction vice and profligacy, by Act of Parliament.*

P. 343.

Sunt lachrymæ rerum, &c.

“ These are tears for *the public*, and *mortality* touches the mind.”

P. 345.

Πολλὰν καὶ συνεχῶς, &c.

See before, p. 222.

P. 349.

Ταῦτα μὲν ἱκανοί, &c.

See before, p. 309.

P. 350.

Ἀνδρῶς τε θεῷ, &c.

“ Thou man of God, faithful attendant and minister of the mysteries of God, thou man of spiritual desires, I call thee *a pillar and a bulwark of the Church*, supporting the

the word of life, an establiſher of Faith, a conveyer of the Spirit."

P. 351.

Æacide ſimiles, &c.

"*Achilles* like, they graſp immortal arms."

P. 352.

ὁ θαυμας Ἀριςτοτελης.

"The wonderful *Aristotle*."

Τὸν τῶν ἀστρον χορον, &c.

"The chorus of the Stars, even the great Sun
himself,

Conſiſts not of *Fire*."

Πῦρ τε τῶν, &c.

"A fire in its nature allied to that of the Stars."

P. 354.

Μοῦσῶν ἱερὸν δῶρε.

"Such is the ſacred gift of the muſes."

P. 356.

ὦ μάλα λυγρῆς, &c.

"Alas you will hear moſt mournful news,
Would to Heaven, it had not come to paſs !

ACHILLES lies dead."

TO MY WIFE, &c.

"Him, not even in death *the Muses* left,
But near his pile, the Heliconian Maids
A monument erected; and poured thereon,
Full many a famous dirge. Thus decreed
THE IMMORTALS, to give *the illustrious* and *the good*,
Even expiring, to *the Hymns of Goddesses*."

P. 357.

DIIS DILECTE SENEX, &c.

DEAR TO THE GODS, OLD MAN, thee, indulgent
Jove,

"When born, thee Phœbus too, and Mercury,
Surely with mellow light illumed, for none
But THE POET, *even from his birth, dear to the Gods*
Above, can e'er be eminently great. Hence,
Thou enjoyest a green old age, still in its bloom,
Slow withering; still retainest, the leafy honours of
thy brow;

A vigorous genius still, mature yet pointed wit!
Thee, therefore, now, right venerable Sire,
In Clío's and great Phœbus name, I hail,
Through ages yet unborn!"

P. 360.

P. 360.

OCTAVIUS OPTIMUS.

N. B.—I honour the Author for the ardour of his Friendship directed towards a worthy object.—

And I too, had A FRIEND—a friend indeed—and
 “with sorrow, that *now* he must neither be understood
 nor named,”—my dear, departed FELIX!

The Tutor and the Mentor of my youth,
 A medicine of my life, another self

Uniting

To the most brilliant and cultivated *Talents*,
 The noblest virtues of the *Heart*;
 In the spirit and power of ELIJAH.

He is gone before—I caught his falling mantle—
We shall meet again never to part—

(I trust, with trembling hope.)

At the Resurrection of the *Just*.—

CARE VALE! ingenio præstans pietate, pudore,
 Et *plusquam patris* nomine care, vale!

Care FELIX vale!—At veniet felicius ævum,
 Quando iterum tecum, (sim modo dignus) ero.

Care redi, lætâ tum dicam voce Fraternos
 Eja age in amplexus, care FELIX, redi!

P. 362.

P. 362.

Καὶ αὐτὸ μεταβαίνει, &c.

“ From *himself* he *migrates*, holding (in view) the end of his voyage.”

N. B. I strongly suspect that *Plotinus*, who was a cotemporary and admirer of *Origen*—borrowed this sentiment from “ more than *Plato*.” John, 5, 24.

Αἰανὲν, Αἰανὲν λέγω ὑμῖν, ὅτι ὅσον λόγον μὲν
ἔχουσιν, καὶ πιστεύουσιν τῷ Περικλέει μὲν,
ἔχουσιν αἰσιν, καὶ εἰς κρίσιν
οὐκ ἔρχεται, ἀλλὰ μετακίεσθαι ἐκ τῆς
βιωτῆς εἰς τὴν ζῆν.

“ Verily verily I say unto you ; he that heareth my discourse, and believeth in *Him* that sent me, *boldeth* life eternal ; and is not destined to come to (*general*) judgment ; but hath already *migrated* from death to life.”

And this conjecture is supported by the following admirable comment, in continuation :

P. 363.

Οὕτω θεοὶ καὶ θεοειδῆς, &c.

“ Such is the life of *Gods* and *Godlike* men, in bliss : exchange of joys, far different from those here ; a life,

M

not

not relishing the gratifications of those here; a flight of, single to single.——See some strictures on *Platinus*, and this passage. RIVAL TRANSLATIONS.

P. 369.

Συνερχόμενον νεφών, &c.

“ With rumbling roar of clouds encountering, and
Thundering, deed toned stormy *Echo* resounds.”

N. B. Alas ! how descriptive are those *sonorous* lines, (terrible in the original) of the fate of IRELAND when these lines were penned (September, 1798,) amidst the din of Arms, and the groans of my frantic and infuriated Countrymen—instigated by fiends in human form, and Gallic figure, to mutual destruction, and rushing headlong into the abyss which they are hollowing with their own hands !!!

Still let us indulge the fond hope, that the generous exertions of *British* and *Irish* WORTHIES—will still, we humbly trust,—put off the evil day—and prove a shield. And for MYSELF, now discharging a difficult, a delicate, and a perilous task——“ to open the eyes of those that sit in darkness and the shadow of death ; to guide their feet into the way of peace,”——may I venture, without presumption, to breathe forth the wish of the Pious and the

Patriotic

Patristic NEHEMIAH—the *Re-founder* and, what was more glorious, the *Reformer* of *Jewish Polity* both *Civil* and *Ecclesiastical* :

*Remember me, O my God, concerning this ;—
And spare me, according to the greatness of thy mercy :—
Remember me, O my God, for good.*

I have only to lament my insufficiency for the adequate discharge of so various and difficult a task, solitary and unsupported, without assistance or co-operation, of any kind, to cheer my tottering steps, though striving and struggling against the pressure of various lets and hindrances :——

*To intermit no watch,
AGAINST THE WAKEFUL FOE, and wide abroad,
Through all the coasts of dark destruction, SEEK
DELIVERANCE FOR US ALL !”*

P. 380.

Non hac ista, &c.

“The present time, calls not for such unworthy (*ista*) Exhibitions.”

P. 381.

Non ante revellar, &c.

——“I will not be torn away,

M 2

Before

Before I clasp, **THEE BREATHLESS ROME,**
 And thy *name* invoke, thy *sitting shade* pursue—
O LIBERTY!——

N. B. I have now, GOD BE THANKED, brought these *Translations* to a close, not knowing whether I might not myself “*be torn away*” before they could be finished.—The awful pressure of the times, and the sharp spur of the occasion, must also plead my excuse, for the uncommon variety and extent of the *multifarious* subjects glanced over, with hasty, but not heedless eye, in the *Nota Bene*; several of the most excursive of which certainly should not have been *obtruded* here, could they hope to have been deferred “*to a more convenient season* of publication, which may never perhaps arrive.——Though rapidly sketched, they are by no means, crudely—they are indeed, the *registered results* of no short nor slight research, collected and concentrated, by much rumination and anxious meditation; as those, that scrutinize them most closely and critically, will find. And they are offered, with all due diffidence, not only to my LEARNED COUNTRYMEN, but to the LEARNED OF GREAT BRITAIN—and to THE MOST LEARNED THROUGHOUT THE WORLD,—as involving MYSTERIES the most *stupendous*, but the most *important*, to the human race:——and for, their *benefit*, let THE GREAT SEARCHER OF HEARTS judge.

Ἀπλῶς ὁ μῦθος τῆς Ἀληθείας ἔφυ.

Κ' ἢ περικλυτὸν δεῖ τὰ ἐνδοχ' ἡμνημάτων.

Ἐχθὴ γὰρ αὐτὰ καιρὸν, ὅ δ' ἀδίκῃ λόγῳ,

Νόσῳ ἐν αὐτῷ, φαρμάκῳ δέτται σοφῶν.

*"Simple by Nature is the speed of TRUTH;
Fair reasonings need no various glosses,
For they have soundness; but the unfair,
Distempered in itself, requires sophistic salves."*

EURIPIDES.

F I N I S.

ΔΕΥΤΕΡΑΙ ΦΡΟΝΤΙΔΕΣ.

SECOND THOUGHTS.

HAVING in the course of the foregoing TRANSLATIONS had occasion to inspect and review this great *Moral Satire*, THE PURSUITS OF LITERATURE, more closely and critically than usually falls to the lot of *the Profession*, whose time and attention is engrossed and distracted by too many objects crowding upon them from all quarters of the ocean of Modern Literature; it may naturally be expected, that I should deliver my sentiments on the performance in the more independent character of a *Reviewer*, both of *it* and of *the Reviewers* themselves; which, as a *Translator*, I have endeavoured to give more

general currency to, by removing the principal objection thereto,—*a mass of untranslated Quotation.*

The Author speaks rather slightly of the Profession; and certainly they have not reviewed his work *con amore*.—Still as a learned and in general judicious Court of Criticism, they are entitled to the thanks of the Public, and especially of *sequestered* Students like myself, who find in their “little blue books,” much useful, various and solid, and frequently novel information, condensed and concentrated into the smallest compass; and whose ever-enlarging field of view, furnishes more accurate and critical information of *Manners and Opinions*, than can be procured elsewhere—they are indeed the best *Literary Almanacks of the Times*—and from which the awful and alarming and eventful *Signs of the Times*, may most accurately and authentically be collected, from their curious *Extracts* of the Publications that come under their cognizance; more faithfully, perhaps, than from their own *Decisions*, which sometimes are too strongly tinged by the spirit of their sect or party.

THE BRITISH CRITIC corps of Reviewers, shrewdly suspect the *Satirist* to be no *Etonian*, as he professes, from the obvious impolicy of narrowing the field of curious enquiry, which may lead to his being *unkennelled*; and also, from a few internal marks in his composition, known only to *Adepts* bred in that School. Nor is it likely,

likely, that he is of *Westminster*, or he would not venture to tell tales out of school on the Reverend Mr. Nares, conductor of the *British Critic*, or develope his "solemn irony," on the Old Eton school-boys Greek exercises.— Though home-bred myself, I am inclined to suspect, from the keenness, pungency, and home direction of his shafts, that he is rather of "Harrow"-school. And I am also inclined to suspect, that he has more than one Jackall, or Literary purveyor—from the great variety and minuteness of his *Anecdotes*, although the accuracy of some has been questioned, and the propriety of others censured.

It is plain, from his *Strictures on the Hierarchy*, that he is no *Ecclesiastic*, but a *Layman*, indeed—and perhaps he had better have spared *Bryant's* jest on the Order, (p. 52) as neither creditable to that veteran in Literature, nor calculated to uphold that Establishment, for which he expresses such veneration himself.

As a CITIZEN OF THE WORLD, I can by no means accede to that reflection, even in reviewing the *Traitorous Pastoral Epistle* of a *Titular Irish Bishop*—Prefixing the comment to the text—"in the natural confusion of ideas in his country." Is this liberal, or is it just?—For however admissible *Personality* may be in Legitimate Satire, and even requisite in the instances of *Huffey*, *Geddes* and *Lewis*: yet *Professional Reflexions*,

or *National* censures, are rightly excluded, as no less unfounded than illiberal. The Satirist, himself, feels a generous indignation, when *Heyne*, a German Professor, "insults *our* English Universities and Public Schools in his writings." His censure in the present case, involves two names, whom he so much admires—*Burke* and *Sheridan*—and perhaps an *Irishman*, who is no friend to *Huffey*, nor his firebrand of Rebellion, has detected some "*Confusion of ideas*," in a certain Critique on "*Paul's cloak*," or rather his "*Book-case*."

"The Satirist's short selection of books also in divinity for *Private Laymen*, (whose shortness is no small recommendation) and their order of arrangement, do not command my unqualified approbation, as a *Divine* by profession: rather indicating "*zeal not according to knowledge*."—Some of the list are in my mind, ineligible, as *elementary* books, however useful they may be to more instructed readers. The province of *Liberal Education*, is indeed one of the very first magnitude and importance, but one of the most difficult; it is that grand *National* concern, the importance of which the Satirist has so strongly expressed, in the mottoes prefixed to *these Translations*, and illustrated throughout his work: but it is one, which will require the joint attention of *Statesmen*, *Philosophers* and *Divines*, to regulate. And perhaps on more careful revision and scrutiny of their *fundamental principles*, however learned

learned or ingenious the superstructures, he will find abundant cause to retract his unconditional approbation, and unqualified recommendation of

1. SOAME JENYNS'S "*View of the Internal Evidence of CHRISTIANITY*," that *last* and highest branch, which crowns the whole argument from *Miracles, Prophecy*, and the *swift Propagation of the Gospel*—here rather unskilfully put at the *head* of the list.

2. CLARKE'S *Evidences of Natural and Revealed Religion*, and

3. PALEY'S *View of the Evidences*, &c. as ALL introducing "*New Morality, new Metaphysics, new Politics*, (and I will venture to add) *new Divinity*, *unawares* from the contagion of the times."—P. L. p. 263.

The reasons upon which this assertion is founded—(neither hastily nor unadvisedly) cannot be adduced here—they are too prolix and abstruse, for a *Popular* work, as this is meant to be; but they are stated at length, in a *Traкт*, now ready for the press, entitled an *ESSAY ON LIBERAL EDUCATION, and STANDARD BOOKS*—where the merits of these Authors are more fully appreciated; whose general merits and useful services to the cause of *Sacred Literature*, no one will more readily or cheerfully acknowledge, than their *Irish* Reviewer: and some *Strictures* are inserted on the *Divinity and Philosophy* of those *favourite Classics*, HORACE, VIRGIL, and CICERO.

In that *Essay*, I have ventured to furnish in the second part, a *select Apparatus of Standard Books*, adapted to different classes of readers, from the least to the most learned; from merely *English* to *Oriental* students—the slow result of long experience in traversing the arduous and anxious walks of *Academic Lore*, and of much rumination since my retirement, and application to most of the branches connected with *Sacred Literature*.

The first list for *English* readers, (which I have presumed to offer as an *improvement* of the Satirist's) I will now submit as a specimen; for the reasons on which it is founded, referring to the *Essay* itself; should the *friends of Literature*, in THIS Country or in GREAT BRITAIN, encourage its publication, by a favourable reception of this *most important* branch of the SECOND THOUGHTS, to which they chiefly owed their rise, when the *Essay on Liberal Education*, grew too large and unwieldy for insertion.

A LIST

A LIST OF
STANDARD BOOKS.

INTRODUCTION.* Bishop BUTLER's Sermon on the IGNORANCE OF MAN. *Serm. xv. Edit. 6. 1792.*

N. B. This *most knowing* Discourse, the last of the Set, and the result of the profound Enquiries of the greatest *Theologian* and *Metaphysician* perhaps, since the days of PAUL and ARISTOTLE, well deserves to be placed at the head of every SYSTEM of LIBERAL EDUCATION.

1. MEMOIRS OF SOCRATES, correctly and elegantly translated from the Greek of *Xenophon*, his favourite disciple, by *Mrs. Sarah Fielding*.

2. THE LAST CONVERSATION OF SOCRATES with his friends, lately translated from the *Phædo* of *Plato*, another disciple.

3. TULLY'S OFFICES—an admired (and perhaps over-rated) compendium of Ancient Morality, from *Socrates* to *Christ*.

4. MEMOIRS

4. MEMOIRS OF JESUS CHRIST, by the FOUR EVANGELISTS—Apostles and Disciples of our Lord. N. B. By a strange omission, this is left out of most of the elementary courses I have seen, though confessedly the foundation of all.

5. EVIDENCES OF THE RESURRECTION—that main pillar of *Christian Faith, Hope and Charity*—from comparison of the EVANGELISTS with PAUL'S masterly statement, *1 Corinth.* 15 chap. after which, should be read, WEST ON THE RESURRECTION—an elegant work, fully stating the grounds of the *Conversion of the Apostles themselves*.—Luke, 22, 32, and 24, 25. John, 20, 9—29.

6. THE ACTS OF THE APOSTLES, and LORD LITTLETON ON THE CONVERSION OF PAUL.

7. THE GENERAL EPISTLES OF PETER, JAMES and JOHN; and last, as most abstruse, the Epistles of PAUL, to the *Corinthians, Philippians, Ephesians, Colossians, &c.*—*Romans* and *Hebrews*.—N. B. The *Revelations* are omitted as too abstruse for an *Elementary* course.

8. ROTHERHAM ON FAITH.—This is a short and elegant Treatise on *Gospel Faith*, equally free from *scholastic* or *metaphysical Subtleties*, and *Methodistic mysticism*.

9. LUDLAM'S ESSAYS—I. On *Scripture Metaphors*. II. *Divine Justice*—III. *Divine Mercy*, and IV. *The Doctrine*

Doctrine of Satisfaction, on the principles of Bishop Butler; in whose profound writings he appears to be very conversant. Highly useful as "*Panoply*," against *Mystical* and *Unitarian Methodisms* or new modellings of Scripture. *Ephes.* 6, 11, and 4, 14. *Revel.* 2, 24.

10. POWEL'S TWELVE DISCOURSES on the *Authenticity* of the Scriptures, the *Credibility* of the Sacred Historians; on the evidence of *Miracles* and *Prophecy*, *swift Propagation* of the Gospel, &c. beginning with the *fourth* discourse of the volume. The nature and extent of *Inspiration*. xiii. and xv. *The Prodigal Son*, xiv. *The Diversity of Characters* belonging to different periods of life. xvi. *The Vices* incident to an *Academic Life*, i. and on *Public Virtue*, xvii.—Sagacious, simple and elegant.

11. BISHOP BUTLER'S SERMONS.—I. II. and III. Upon the *social Nature of Man*, and natural *Supremacy of Conscience*. VII. and X. Upon the Character of *Balaam*, and on *Self-deceit*. XI. and XII. On the *Love of our Neighbour*. XIII. and XIV. On the *Love of God*.—The most profound researches into the Nature of Man, as a *Moral agent*, that ever were published, out of the Bible, on which they are constructed; and the two last, the most sublime and beautiful; on the *Divine Nature and Attributes*.

12. ——— ANALOGY, OF RELATION OF RELIGION *Natural and Revealed*, to the *Constitution and Course of*
NATURE,

NATURE—a work which the more it is studied by the most learned, the more will it be admired.—“ *Whose proper force,*” as the Author himself remarks, “ *lies in the whole general analogy compared together.*” And indeed to partial and defective views of the grand SYSTEM OF THEOLOGY, disclosed in Holy Writ, embracing the *Patriarchal, Jewish and Christian* economy, may we principally attribute the Moral and Religious Errors of the Age.

13. Archbishop NEWCOME'S OBSERVATIONS ON OUR LORD'S TEACHING and MORAL CHARACTER, second Edit. 8vo. This is the best summary of the whole argument for Christianity hitherto published; and especially of the *Internal Evidence*; carefully and concisely, and for the most part, judiciously, extracted from the *Scriptures themselves*.

These few books, (though consisting of more articles,) are shorter, plainer, fuller and pleasanter, than the *more learned*, of the Satirist's list, here omitted; and will suffice for *private Laymen*, “ who have not much time or leisure for deep study,” if read with an “ *honest and good heart*,” (that primary requisite) free from prejudice or guile, and a clear, reasoning *head*, to enable them, with God's Help, to become, not only “ *almost Christians*,” with Soame Jenyns; but “ *altogether Christians*,” with PAUL and Butler, of the true *Catholic Church*. And for such pious and well-disposed *English* students, as may wish to “ *search the Scriptures*,” in addition to a good *English Bible*,

Bible, with copious *marginal* references; such as the most correct *Oxford* or *Cambridge* editions, or the *Dublin*, of 1782, furnish, I shall only recommend—one assistant, but that an host, which will supersede almost the necessity of commentators :

14. CRUDEN'S ENGLISH CONCORDANCE. — *Fourth Edition*, which, besides the best arrangement and most copious collection of Biblical words and sentences, contains a concise and judicious explanation of the principal *elementary* and *technical* terms of Scripture.

And I should humbly recommend the FOUR GOSPELS as the *Text*; and the rest of the BIBLE, as the *Comment*.—By this mode of study, the Bible will become its own, and its best expositor; if we explain obscure and difficult texts, by *parallel* passages, that are clearer and plainer.—Strictly adhering throughout—to that *golden Canon of Criticism*, furnished by the *twentieth* article of our Church; —“ Not so, to expound one part of Scripture, that it be repugnant to another.” And 2. In difficult and momentous points, to search every reference from *Genesis* to *Revelations*, and back again; with “ *Labour unabated*,”

These short directions are for *general* use; and may safely be followed by every sect of Christians, *Romish* or *Dissenting*, as well as those of the *Established Church*; hence it is, that both here, and in the ESSAY ON LIBERAL EDUCATION,

EDUCATION, among the books recommended as *standard*, to the more learned and most learned classes, I have studiously avoided books of *Controversy*, or Defences of the tenets of any particular Church, or Congregation of Believers—as tending rather to *separate* than to *unite* Christians; and, unless most cautiously and skilfully executed, calculated to make *Deists* and *Sceptics*, rather than firm and steady Believers; of which *Franklin*, the Philosopher and Statesman's *life*, lately published by himself, furnishes an instructive lesson; he having been perverted to *Deism* in his youth, as he candidly owns, by reading *Controversial* and *Metaphysical* writers—and *Answers to Deists*.—"For the arguments of the *Deists*," says he, "which were cited in order to be refuted, appeared to me much more forcible than the refutation itself."

But to proceed to the REVIEWERS.—Whatever *personal* causes of dislike, the BRITISH CRITICS may have to the Satirist's caustic wit, much to their credit, they applaud his plan in the following liberal and unqualified terms:

"The general and obvious tendency of the Poem, is to depreciate only those who abuse their talents of their learning to the dissemination of *bad taste* or *vicious principles*; and to excite a *Spirit of Patriotism*, and glorious resistance against the *Disorganizers* of EUROPE."

"We think it highly important, that every writer of ability who feels that just detestation of *Democratical* principles, and of that monster, French or *Frenchified* Philosophy, should express it with his best energy; to check, as much as possible, the contagion of doctrines, which seduce, by *flattering all those destructive passions which most require to be repressed*. He should deliver that, to merited contempt, which subsists chiefly upon *false pride*."

And we are furnished with a pointed illustration of this sagacious observation, in the thanks of the present *Revolutionary Government of France*—voted to "*United Irishmen*," by National Decree, as "*having deserved well of the Human Race ! !*"—by acting as the most detestable Traitors and Parricides, and introducing *assassination, massacre, rebellion and war*—into their unhappy Native Country, of which they are the disgrace and the outcasts.

N. B. This Gallic *Redomontade*, preceded their *disastrous* Invasions of IRELAND in *August and October, 1798*.—And though "*they love the Treason*," will they not now "*hate the Traitors ?*"

Much less credit do the MONTHLY REVIEWERS reflect on themselves and on their principles, by stiling "this very ingenious and learned writer," (as they acknowledge him to be)—"*a Literary alarmist*—and a [Political] *Mesmer*,"—for noticing the *Titular Bishop of Waterford's*—"obscure Pastoral Letter"—but which the present *Rebellion*, bursting forth

forth from his *diocese* and *district* in the very first instance, last *May*,—fully justifies the *Satirist's* description thereof—“*Darkness mixed with fire.*” Still more exceptionable, perhaps, is their unworthy palliation of the guilt of an obscene *Novel*—whose Author most deservedly incurred the lash.—“When a young *SENATOR* amused himself with writing a *loose Novel*,” and when an *ECCLESIASTIC* dares to introduce *ribaldry*, into a Translation of the *Hebrew Scriptures*, and to vilify and reject the *Inspiration* of the Sacred Historians; are *such*, to be represented as “*Goblins?*” and “*our frightful Satirist*,” as a “*Ghost-seer*,” exercising “the craft and mystery of alarm,” upon these supposed phantoms of his own imagination? “as if *National morals* were at an end, public turpitude patronized by the *Law-giver*, and the worship of the *Lingam* about to be established at St. Paul’s”—“magnetizing his readers, by this obvious *trick* of hyperbole, into a perpetual hysteric; and convulsing them with the *titillatory spasms* of ever-varying fears.”—Surely such *lings*, and such sentiments, are a disgrace to their *Review*, and an insult on THE PUBLIC; of which, the *Satirist* has evinced himself a faithful and a vigilant guardian and Physician.—“And surely, (as excellently remarked by the *Brit. Crit.*) “In describing the progress of VICE, in that pernicious effusion of youthful intemperance—“*the Monk*”—1. It is most vicious, and always unnecessary, to give lascivious and seducing descriptions of the acts pretended to be censured. And 2. In speaking of a SACRED BOOK, no person who
has

has a spark of religion, or regard for it, will or can, use such expressions as evidently tend to depreciate it below the most trivial and contemptible works."

And when the MONTHLY Reviewers venture to assert, that "GERMANY has found a long awaited Rational Commentator in her EICHORN, and BRITAIN in her GEDDES," of whom, the former treats the Book of JONAH as "a pious Romance, and "the work ascribed to DANIEL, as "a popular legend,"—these main pillars of Christianity, and of the most awful signs of the times—to Gentiles, Jews and Christians—let them beware, lest they be ranked themselves, among the proselytes of German Illuminism, and English Unitarianism; and draw down the United scourges of British and Irish Hebreans; of that "Priesthood,"—the suppression of whose far from "opulent revenues," they represent as a "very Evangelical work of reform."

And perhaps a more intimate acquaintance with the sufferings of the Parochial Clergy, would induce THE SATYRIST, to wave his pun, worthy of the "*Obscurorum Virorum*."—"Qui habet unam bonam prebendam—Is bene stat."—"When a man is in possession of one good Prebend—he stands well in the world."—Edit. 8, p. 316. In IRELAND at least, it will not hold good, in these days of "trouble and of rebuke and of blasphemy."—May not this be reduced to the head of *quæ æquæ*—"idle assertion?" Matt. 12, 36. or *æquæ*—"idle argument." Cicero, *De fato*, § 12.

An important *desideratum* in the P. L. still remains to be supplied,—a good verbal and material *Index*, to the various lively, serious, playful and profound observations, scattered with graceful negligence, and rich profusion, throughout the *notes*, and *notes upon notes*, that illustrate this moral, but desultory Satire; which has now reached its *eighth* Edition, without any.

Although the office of an *Index-maker* is neither entertaining nor reputable among the Learned; few of whom, now-a-days, will submit to the drudgery of *analyzing* or *indexing* even their own works; to which however they are most competent, from their more intimate knowledge of their own subject, *cæteris paribus*; and the want of which is severely complained of by *Reviewers* and *Readers*; and although I never could bring myself to undergo that drudgery before, yet I will undertake it in the present instance, for the sake of the Public; since the Author himself, who could *best* have executed it, has declined the task; which he seems however to have had some thoughts of undertaking; and I am sorry he dropt it, for my own sake, as well as theirs; since he could much better have “conducted them through the *Labyrinths of Literature*,” by the help of his own clue, and would have saved me the trouble.

His apology for not *analyzing* the work;—"to what effect? and for what use? To the Learned [like you *Octavius*] it is needless or presumptuous: to others, it is superfluous," p. xxv.—reminds me of *Newton's*, for not demonstrating his new and abstruse rules of *Algebra*, in his concise ARITHMETICA UNIVERSALIS. "Demonstrationes non semper adjunxi, quoniam hæc satis faciles mihi visæ sunt; & nonnunquam absque nimis ambagibus tradi non possent."

But what might "*seem easy*" to a NEWTON, will often appear difficult to his readers; and the Satirist's *analysis* would neither have been adjudged *needless*, *superfluous* nor *presumptuous* by the best informed. *Newton's* second apology, is the only one admissible, either for Himself, or for the Satirist—"the waste of time,"—that precious time, better employed by such *sagacious* and *experimental* Philosophers, in the investigation of important and momentous Truths; and the detection of delusive and fascinating Errors: by which "the understanding and affections, may either be enlightened, invigorated, elevated and ennobled, on the one hand; or bewildered, darkened, enervated and degraded," on the other. Such keen sportsmen in Literature, often "*wink*," or *enlarge* noble game for their followers, which they cannot brook to hunt down themselves.—Thus, shall "*many*," inferior Scholars "*run to and fro*," upon their scents, "*and knowledge be increased*." Dan. 12. 4.

Such *master-builders in the Sciences*, were NEWTON, with COTES, PEMBERTON, MACLAURIN, SIMPSON, WARING, MASKELYNE, HERSCHELL, &c. &c. in his train on British ground; and BERNOULLI, CLAIRAUT, LA GRANGE, MAYER, LA LANDE, LA PLACE, &c. &c. on the Continent—Those grand promoters of Science to the noblest of all purposes, the glory of God, and the good of mankind. — Such — SHAKESPEARE — “NATURE’S Scribe, dipping his pen in mind,” and his learned, ingenious *black letter* dogs; POPE, and his WARBURTON, and WARTON;—LOUTH and his MICHAELIS, &c. and MICHAELIS, and his MARSH, &c.

In this *Analysis*, (drawn up in the form of an *Index*, for the ease of consulting) I have taken the same liberty as in the *Translations*, of expanding; having formerly, gone over some part of the Author’s ground, myself, alone; (and now with more alacrity, in such good company) and perhaps penetrated since, into some abstruse and unfrequented paths, that lay out of his *unprofessional* line. And for IRELAND, my Native Country—this is more requisite, than in that land of widely diffused Literature, for which he primarily wrote—where the *first Characters* throughout the world, are familiarly known. I have therefore subjoined occasionally short *notes* and *illustrations*, to the most remarkable or most notorious—*Voltaire*, *D’Alembert*, *Mirabeau*, *Peter Pindar*, *Thomas Paine*, &c. against whom my countrymen require to be warned; and some

some noble and beautiful sentiments from *Milton, Dryden, Mason, Barruel, Robison, &c.* and even from *Peter Pindar*, as from *Robespierre*: wishing to extract *antidotes* from poisons; and to dispatch *Vice* with her own weapons.

At first I intended to have analyzed the *Dialogues* and *Translations* together; and to have given a joint Index for both. But upon second thoughts, I adopted the mode of giving them separately; in order that the *inquisitive* reader might have a bill of fare for the *second course*, by its self, as well as for the *first*. The trouble, however, of combining them, will not be great to any future *Commentator*—nor even *Index-maker*.

Amidst all the playfulness of wit, and the pungency of local satire, on *Shakespeare's black-letter dogs*,—*Gray's old Eton School-boys*,—*Gillaroo Trouts*, *Headless Snails* and *Virgin Rabbits*, *hot-pressed Editions*, &c. it is easy to descry the benevolent and patriotic intention of THE SATIRIST.—Which is, in a literary age and country luxuriously indolent, to turn *Learning* and *Genius* back again, from the fantastical and frivolous pursuits of *modish Literature*, to those solid, and manly, and rational, and sublime studies of *Sacred and Scientific Literature*, for which *England* was so renowned, in the golden days of *Barrow, Newton, Halley, Clarke, Butler, Derham, Hales*, &c. all *Halley* excepted, whom *Newton* described as the most “*credulous Infidel*,” he ever met) great

Divines, as well as eminent *Mathematicians* and *Philosophers*.—And to the decline of Sacred Philosophy on the *Newtonian* principles, may we attribute much of the prevailing *Hypotheses* and *Reveries*, or *fanciful systems* in *Metaphysics*, *Politics*, *Ethics* and *Theology*—sapping the solid foundations of *Reason* and *Revelation*.

And it is only by the study, co-operation, and united efforts, of “Scholars ripe and good,”—that the *Hydra* of *Irreligion*, *Immorality* and *Anarchy*, can be repulsed and crushed,—vindicating the *Constitution of Human Nature*, and of *Civil* and *Ecclesiastical Polity*.

In this arduous, perilous and thankless warfare

O Quisquis volet impias

Cades aut Rabiem tollere civicam :

Si querit PATER URBIVM

Subscribi statuis; indomitam audeat

Refrænare LICENTIAM—

CLARUS POST GENITIS :

“ O, if any wish to banish

Impious Massacres or *Civic Rage* ;

If any aspire, to have FATHER OF URBANITY,

Inscribed on his statues ;

Let him dare to curb the unbridled

LICENSE OF THE TIMES—

RENOWNED TO AFTER AGES.

HOR.

May God vouchsafe a blessing to all such pious and patriotic champions, and veterans in Literature, who shall rally round the Sacred Standards of the GOD OF ORDER, and of the venerable Constitution of their Country—as HE formerly did to the magnanimous *Nehemiah*,* and his pious and learned coadjutor *Ezra* † in repairing the

* When the noble and disinterested "*Tirshatha*," (or Chief Governor of *Judea*, under the *Parthian Crown*) who contributed his whole allowance for "*twelve years*" after his appointment (B. C. 445) to the exigencies of the State—during which, "*He and his household ate not the bread of the Governor—because the bondage was heavy upon his people*"—was advised by a dastardly Courtier and hired Traitor, to shut himself up in the *Fortress* of the Temple, for fear of assassination; he scorned it:—"Should such a man as I *fly*? And who, in my station, would go into the temple to save his life?—I will not go in." *Nehem. v. 14, 18*, and, vi. 11.

† *Ezra* likewise, that "*Ready Scribe in the Law of Moses*" and Reformer of the Religious Establishment, to whose learned labours we are chiefly indebted for the present Canon of the Hebrew Scriptures; when B. C. 458, returning to *Judea* from *Babylon*, with the Gleanings of the Captivity, about 1734 men—78 years after the first and principal return, under *Zerobabel*, in the first year of the sole reign of *Cyrus*, B. C. 536—boldly braved the dangers of the way, with his small and defenceless caravan; relying on the Divine protection against the *Arabs* or robbers of the desert.—"*For I was ashamed, (says he) to require of the King a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the King (Artaxerxes Longimanus) saying, THE HAND OF OUR GOD IS UPON ALL THEM FOR GOOD, THAT SEEK HIM; BUT HIS POWER AND HIS WRATH IS AGAINST ALL THEM THAT FORSAKE HIM.—*" And the hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way—and we came to *Jerusalem*." *Ezra, viii. 21, 32.*

—But

the walls and rebuilding the city ; in re-establishing religious and civil polity—and in manfully and vigorously reforming public abuses, and chastising private offences in *Jerusalem*.

“ *Paul planteth, Apollos watereth,*
But GOD only, giveth the encrease.”

—But “ *Critic Moles*” forfooth, and “ *unready Scribes*”—Messieurs *Jenyns, Paley* and *Co.* would fain persuade us, that “ *FRIENDSHIP, PATRIOTISM and VALOUR*” are not EVANGELICAL VIRTUES!!!—and that CHRISTIAN HUMILITY, or “ *lowness of spirit,*” is no other than “ *meannefs of spirit*”—*CREDAT JUDÆUS.*

“ *Believe it Infidelity,*”—*And rue it FRANCE.*—

PURSUIITS OF LITERATURE.

ΛΟΓΟΙ ΑΝΤΙΠΑΛΟΙ.

RIVAL TRANSLATIONS.

Cum tabulis animum CENSORIS fumat HONESTI.

JUSTUM et tenacem propositi—

IMPAVIDUM ferient ruina.

——— “*Nothing* EXTENUATE !———

Nor set down aught IN MALICE.”———

——— “*BE JUST, and FEAR NOT.*———

RIVAL TRANSLATIONS.

ἸΠΠΑΡΧΩ ἀνδρὶ φιλοποῖν
 τε ὕμνῳ καὶ φιλαληθείᾳ. —
 ἐκβληθεὶς δὲ μίσον, ὑπὸ φιλαληθείας,
 με σιωπῆσαι τι τῶν εἰρηῶν ἐς ὑποψίαν
 ὑπεσθῆναι δυνάμενος ἐνγυρίῳ. —

"The great HIPPARCHUS,—(a) a *Lover of Labour*,
 and at the same time also, a *Lover of Truth*;
 —" was prompted, and solely by *Love of Truth*,
 Not to conceal any of those [*objections*,]
 that might be any how able to bring some
 [*Critics*] into a suspicion
 [Of the *validity* of his discoveries.]"

PTOLAMY.

A LOVER OF LITERATURE, in GREAT BRITAIN,
 and of his COUNTRY likewise, having lately favoured
 the Public with Translations of all the citations from
 ancient and modern languages, in the *Pursuits of*
Literature;

(a) HIPPARCHUS, the Grecian Philosopher, who flourished about
 130. B. C. and the Father of *Scientific Astronomy* in Europe, was
 the Author of that grand discovery, the *Precession of the Equinoxes*,
 whose rate of receding westwards, he stated at one degree in a
Century; which led to his next grand discovery in *Scientific Geo-*
GRAPHY, the determination of the Longitudes and Latitudes of
Places, by *Eclipses of the Moon*, and *Elevation of the Pole*.—Accord-
 ing to Pliny, "He calculated *Eclipses of the Sun and Moon* for 600 years
 to come, comprizing the months, days, and hours (i. e. the longitudes
 of *Places*) of different Nations; and the Situations (i. e. latitudes) of
Places."

Literature ; coming further recommended from the licensed press of *Becket*, the Editor of that celebrated

Moral

Places."—The *Labour* of which must have been immense.—And of his strict regard to *Truth*, as well as cautious and truly philosophical *suspension of Judgment*—his conduct on noticing the rate of the precession of the Equinoxes, furnishes the most honourable Testimony: "For as He himself says" according to *Ptolomy*—"Though inclined to adopt it, (ἀποδεχόμενος, &c.) still he hesitated, because that the observation of *Timochares* [made 150 years before on the longitude of the bright Star *Spica Virginis*, differing two degrees from his own] having been taken very coarsely, could not be depended on; and also because that the interval of time elapsed between both observations (οὐκ ἱκανὴν πρὸς γενομένην πρὸς ἐξάκις κατὰλυψιν) "was not as yet become sufficient to induce firm conviction"—Most justly therefore does *Ptolomy* elsewhere distinguish him by that most honourable Epithet, because most rare:—φιλαληθιστάτου, "A superlative Lover of truth."

But to the accuracy of the observations of *Timochares*, as well as his, the experience of two thousand years since, has borne the fullest evidence—the precession from *Timochares* to *Hipparchus* being at the rate of one degree in 75 years, which the nicest observations and the best instruments of the present Age, have established at 72 years!—So slight a variation is altogether astonishing.

The unlearned Reader may pass over this Note.—To the Learned—it will require no Apology, as tending to illustrate in a most curious and striking instance, that admirable Aphorism of the first Philosophy preserved by *Cicero*:

OPINIONUM COMMENTA delect DIES,

NATURE JUDICIA confirmat.

"The fictions of Hypothesis, Lapse of Time defaces,
But confirms the Judgments of Nature:"
And I will add—"the hesitations of Science."

A golden Maxim, too much neglected in the present rash and innovating Age, though well worthy of the strictest and soberest attention of all System-Mongers in *Astronomy*, *Chronology*, *Chemistry*, *Botany*, *Zoology*, *Ethics*, *Politics*, and above all, in *Religion*.

There is indeed a laudable "hesitation" or *suspension of Judgment* in all these branches of knowledge—not implying *Disbelief*, but only waiting for further lights, sufficient to induce "firm conviction"

Such

Moral Satire, long after these were in the *Press*; (in which they have been labouring for nine months past, and are not yet come to the birth!—having been supplanted alas! by a swarm of *ephemeral* Publications, on that profound and momentous volatile *National Question*—A UNION, or Incorporation of the *Legislatures* of *Great Britain* and *Ireland*—affording “*a choice of difficulties*” which have divided our ablest and steadiest statesmen—) I was ready to exclaim:—*ibi omnis effusus labor!*—A *Rival Translation* anticipating mine, and ushered in with such powerful credentials, on the *British Stage*, and still more on the *Irish*—(so partial in general to *British Literary Productions*, and so negligent of her own) will unavoidably supplant my inauspicious efforts, now struggling so long in vain, to get through the lingering press, in the midst of *Tumult*, and *Rebellion*, and *War*—through the rage of *Civil Discord*, and the din of hostile arms clashing all around, and at my gates:—How unfortunate was I, in my sequestered spot, to be ignorant of such a competition, which had I known it earlier, might have spared me so much past trouble, and so much present mortification!

Still however, with *Ajax* I exclaimed, *ο φαι δ' ελασσει*—
 “*Nay, let me perish in the light!*”—I will face this redoubtable Competitor for Public Favour—and if

I be

Such was that, recorded by the Evangelist of some of the Witnesses of our *Lord's Resurrection*. *Matt. xxviii. 17.*—“And when they saw him, they (the Majority of “*above 500 brethren*”) worshipped Him: but “*some hesitated*” (*οι δε εδιστασαν*)—suspecting they only saw a *Ghost*.”

I be fairly overcome and vanquished, will strive like a trained gladiator on the barbarous *Roman Stage*, when expiring, to die gracefully.

In this Contest for the dearest Objects, I will endeavour to act the "*honest Censor*"—wishing "*Nothing to extenuate*" on my part; "*nor set down aught in malice*" on his.—I will be obstinately "*just*"—"and fear not," what *Man* or *Critic* can do unto me.

Upon careful inspection however of this meritorious Publication, I am happy to find, that our Labours do not clash or interfere with each other, but may swim down the stream of Time together in perfect harmony; our *Plans* and *Execution* differing considerably. That, is the production of the *Satirist's* bosom friend—his "*other self*"—who has generously stepped forth "as the Apologist and Defender of the principles, the justice, the severity, and the composition of the Poem, and Notes on the *Pursuits of Literature*:"—"whose business it has been, not to produce what is *excellent* in the work, but to shew the futility and falsehood of the *objections* to it:"—"to undeceive *some* persons who may suffer themselves to be misled by superficial and malevolent writers and observers, when they have a specious appearance."—And this *friendly* task he has executed in the *Satirist's* best manner:—evincing *symptoms* of the strictest and most indissoluble intimacy.

This, on the other hand, is the attempt of a remote and *Calm Observer*,—"smit with the love of sacred song," and charmed with the excellencies of the

the P. L. but by no means blind to its blemishes. And who therefore, as a *Translator* and *Commentator*, has endeavoured to bring forward the former in the fairest light; and as a *Critical Reviewer* to “touch with the tip of his rod,” the latter; * which may principally be traced, to the luxuriance of a vigorous Fancy, (sometimes requiring to be “pruned” even by “the *browsing Ass*”)—and the honest effusions of an eloquent “mouth speaking from the fullness” “of a virtuous and indignant Heart”—but with “a zeal not always according to knowledge.”—Witness “the serious inconvenience,” resulting to the learned Orientalist *Maurice*, from the Satirist’s well-intended, but unadvised report, of his “promotion to the honourable Station of *Historiographer* to the *East India Company*, with a Salary not inadequate”—Whose long continued struggles, in the most arduous and abstruse paths of LITERATURE—“to dig the *Oriental mine*, and elaborate the *Golden Ore*” from amidst the rubbish and dross of *Patriarchal Tradition*; deviating still more widely in the lapse of Ages, from the SCRIPTURE OF TRUTH, but still marking its original descent therefrom—justly entitle him, not only to patronage, in order to carry on “the technical part of his work”—but also, to that “honourable retirement in his declining age,” which so many profound *Scholars*, have sought, but so few, alas! ever attained :

Quis

* See the SECOND THOUGHTS attached to these TRANSLATIONS.

Quis tibi *Mecenas*? Quis nunc erit aut *Proculus*
 Aut *Fobius*? Quis *Cotta* iterum? Quis *Lentulus* alter?
 Tunc par ingenio pretium; nunc utile multis,
 Pallere, et vinum toto nescire *Decembri*!

JUVENAL

"But ah! *Mecenas* is yclad in clay;
 And great *Augustus* long ago is dead,
 And all the *Worthies* ligger wrapt in lead—
 The matter made for *Poets* on to play!"

SPENSER.

Que ma vue a Colbert inspiroit l'Allegresse!

"With what gladness did the sight of me inspire
Colbert himself!"—said *Boileau* of that great *Prime*
Minister of *France*:—"Such times," as my Coad-
 jutor, mournfully remarks—"are now passed for
 ever in *France*, and perhaps in *ENGLAND*"—
 "where an improvident and systematic contempt and
 neglect of all Ability and Literary Talents"—(whose
 potency to destroy—when not fostered and well di-
 rected, the present *Convulsions* of *Christendom* evince)
 —we are told, from no mean authority, forms per-
 haps the most lasting stain on *Mr. PITT's* political
 and public Character. (b)

Even

(b) I am happy to insert the following Note, (*March, 1799,*)
 from the *Satyrists* *Shade* of *Alexander Pope*—

"From some late Attentions, which have done the *MINISTER*
Honour, and even from the *Dedication* of the second Volume of the
History of Hindostan, to *Mr. PITT*; I am inclined to express the
 wish of the Poet:

*Hinc praece redeant Artes; felicitus inde
 Ingeniis pandatur iter; despectaque Musa
 Colla levent!"*

"Henceforward may the Ancient Arts return;
 Thence, may an avenue be opened wide
 To prosperous Genius; and the depressed Muses
 Again lift up their heads!"

Even of the *London Booksellers*, whom *Johnson* considered as the *munificent patrons of Literature*, scarcely *one* is *now* to be found, who will venture, (such is the frivolousness of the Age—and the rage for Politics)—to print *at their own risque*, any elaborate work of deep research and various Erudition—though levelled *point blank* at the Times!—*Probatum est meo periculo*.—Viewing from my elevated *Observatory*, a louring *Atmosphere* overhanging *Christianism*—upon a wider range of *Prophetic* amplitude.

2. His *Translation*, may rather be stiled a *Paraphrase*; seldom rising to the concise and energetic spirit of the exquisite Originals.—As such however, it may not be less useful to *ordinary* readers; than one more critically close, entertaining to “*Scholars* ripe and good.”

And the most rigid Court of Criticism must allow, that *to paraphrase*, is not only on many occasions admissible, but even unavoidable.—What *single* word for instance, in any other language, could give the full import of the “*bidental*” of *Persius* (which by the bye, my “*noble compeer*” has omitted to explain, though so *pointedly* applied) signifying literally, “a *two years* old sheep used in expiatory sacrifice, which then has only “*two teeth* grown”—but, by the most terrific imagery, is transferred to denote—“*An impious wretch blasted with lightning!*”—And the Author’s Apology for *paraphrasing* the following brilliant and sublime passages of *Platinus*, is so fully in point, that I cannot forbear adducing it:

P. 410.

Αὐτὸς ἑαυτὸν μεταβάλλει, ὡς εἶκον πρὸς ἀρχετύπον, τὸν ἑαυτοῦ
 ἑαυτὸν. Even himself did not correspond to

“He passeth from himself, as the image to the
 Archetype; being already in possession of enjoyment
 of the end of his earthly pilgrimage.”

N. B. “Μεταβίβηκεν ἐκ τῆς θανάτου εἰς τὴν ζωὴν. Evang.
 Johan. “He is passed from death to life.”

P. 410.

Οὕτω θείων καὶ ἀνθρώπων θείων καὶ εὐδαιμονῶν ἔστι· ἀπαλλαγὴ τῶν
 ἄλλων τῶν τῆς [ἑστῆς ἀνθρώπων τῶν τῆς.] ΦΥΓΗ ΜΟΝΟΥ ΠΡΟΣ ΜΟΝΟΝ.

“Such is the life of Gods, and of godlike, happy,
 highly favoured men: a deliverance and separation
 from the low cares of mortality; it is a life which
 receives not its pleasures and satisfaction from the
 things of this world; an Ascent or FLIGHT of the
 Soul which is ONE, simple and uncompounded,
 to that Being who is ONE AND ALONE, in an
 eminent and incommunicable sense—GOD HIM-
 SELF.”

N. B. “The language of Plotinus in these pas-
 sages is so sublime and full of meaning, that without
 a paraphrase, it is absolutely impossible, to express the
 ideas contained in them, particularly in these last few
 words—“Φύγη Μονὴ πρὸς ΜΟΝΟΝ.—The Translator feels,
 what every Greek Scholar will experience on such an
 attempt

attempt. It is sufficient if the sublimity of the Idea is *comprehended* by the Reader."—(rather, *apprehended*.)*

Even Plotinus himself, did not *comprehend* the mysterious subject; in all the pompous *obscurity* of *Platonism*, in all the *pride* of Heathen Philosophy, arrogantly misrepresenting the *nature* of the DEITY and the *Human Mind*, as one and the same:—confounding CAUSE and Effect. How much more modestly and philosophically has a wiser than Plotinus, Solomon, stated this distinction, on the separation of the *soul* and *body* at death?

"The DUST shall return to the EARTH as it was;
But the SPIRIT shall return to GOD who gave it."

D

"This

* N. B. Logicians distinguish between *Comprehension* and *Simple Apprehension*; the former "*grasping*" as it were, a *whole* subject, and acquiring full and profound information; the latter "*cateching*" it, and only attaining superficial or partial knowledge.

That *Comprehension* does not fall to the lot of mortals, respecting the Nature and Attributes of THE DEITY, we learn expressly from Scripture: John i. 5.—ΚΑΙ ΤΟ ΦΩΣ ΤΟ ΕΝΤΙΣΤΑΙ ΚΑΙ ΕΝΤΙΣΤΑΙ ΑΥΤΟΙΣ ΕΚΡΑΤΗΣΑΝ.—"And THE LIGHT is shining in the *Dusk*; but the *Dusk* *comprehended* it not.—i. e. The *twilight* of human knowledge is incapable of *fully conceiving* the *brightness* of the *Sun* of righteousness" though perpetually *illuminating* the world; at first, with a scantier, and afterwards with a fuller portion of Divine Revelation; growing gradually clearer and brighter in the fulness of prophetic time.

The *avareitia* or "*want of comprehension*" of the first rate *heathen* philosophers, is finely described by Paul; who represents them as "*seeking if perhaps they might *grape out*, and find the DEITY; though subsisting not far from every one of us: For IN HIM, we live and move ourselves and are.*" Acts xvii. 27.—Such is the *profound* information delivered to the *philosophical* and *scientific* world, by the two greatest *mythagogues* that ever lived—JOHN and PAUL;—and the latter, the most consummate *philosopher*—*Oriental, Jewish, Greek, and Roman.*

See the subsequent note (I) and the *Obitque* on "*Paul's Closet*" or rather his "*Letter-cases*" in the *Translations*.

3. The brilliant *Motto* from *Pindar*, prefixed to the Title-page of his Translation, is thus *paraphrased*.

-σαι καιρῷ ἀγῆστον.

Εγὼ ἰδὼς EN KOINῷ γαλαίῃς,

Μοῖρην τε γὰρ ἀνὴρ παλαιγενέων,

Πολέμοις ἢ πρῶταις ἀριταίῃς

Οὐ ψεύσομαι.

Pind. Olymp. O. 13.

"This is the *season* for the *right understanding* of the subject which is before us. 'I, as a *private man*, sent forth in some measure, in the *public service*, will speak the *Truth*, while I am declaring to you, the whole political and sacred *Counsel* and *Wisdom* of our *Ancestors*, and all their *heroic virtues* displayed in *War*."

This "*in some measure*" exhibits the meaning of the noble *Theban*—but does it represent *his Spirit*?

—"The terror of his beak, and lightning of his eye?"

like *Gray*—

But may not this dignified and elegantly apposite Introduction, be thus less tamely rendered, and not more vaguely?

"Know" then "and understand:"

For this, is "a convenient season."

I, though in "private station,"

Yet in a common cause sent forth;

The "public Counsel" of our Ancient Sires,

And their warlike prowess in Heroic feats,

Will not belie."

4. And I cannot forbear adducing one instance more, of *incorrect paraphrase*, for which I am persuaded our *deceased friend* will thank me: who has so finely depicted from *Lucan*—"the dejection of the good (in *Elysium*) and the exultation of the bad" (in *Tartarus*) at the downfall of the *Roman Republic*.

— *Tristis FELICIBUS UMBRIS*
Vultus erat: &c.

Which is thus rendered by my *British* compeer:

"The Shades of the HAPPY SPIRITS [in *Elysum*]
 Had a gloom on their appearance: I saw
 The *Dem*, the *Parent* and the Son;
 (Souls which might well expiate the guilt of war)
 And *Camillus* himself in tears.—*Catiline*
 [Stands] in frantic exultation, with his chains
 Burst and broken asunder; [and by him,]
 The *Marii*, terrible of aspect, and the [bare,]
 Naked *Cethegi*; I saw the *Druis*,
 Names of popular [celebrity, Tribunes
 Extravagant in their proposal of Laws
 And Decrees;] and the *Gracchi*, gigantic
 In their enterprizes: Bound in the dungeons
 Of *Pluto*, they rattled their [adamantine] (c)
 Iron chains, in sign of applause; and the
 GUILTY [inhabitants of *Tartarus* seemed to] claim
 FOR THEMSELVES, THE MANSIONS OF THE JUST AND GOOD."

In this Translation, the transition from *Elysum* to
Tartarus, from *Camillus* the Saviour of his Country,
 to *Catiline*, the intentional destroyer, does not seem
 to be sufficiently marked; who with his gang, the
Marii, *Cethegi*, &c. are to be understood as "bound
 in the dungeons of *Pluto*."—And 2. Is it perfectly

D 2

clear,

(c) As an humble follower of HIPPARCHUS, I must acknowledge,
 I hesitate to adopt the new *British* rendering of *eternis chalybum*
nodis—"adamantine iron chains"—though coming from such
 high authority.—I have read of *Corinthian brass*, but never heard
 of *Adamantine iron* before. Perhaps it is a newly discovered
 species, like *Platina*; and the *British Critic*, or *Monthly Review*,
 by satisfying my curiosity on this head, and anxiety for my own
homespun translation, would much oblige

Their Constant Reader.

clear, that he has expressed the *true* import of the *Decii's* praise?—*Lustrales bellis animas*—“*Souls which might well expiate the guilt of War.*”—Surely there is no guilt in War *PRO ARIS ET FOCIS*—(d) It is authorized by imperious Necessity, it is justified by Conscience, it is sanctioned by Holy Writ;

in (d) The indissoluble political Union between THE CHURCH and STATE, is inculcated with great ability, by that profound and resolute Statesman, the present Chancellor of Ireland, Lord CLARE, in his celebrated SPEECH Feb. 19, 1798, on Lord MOIRA's Motion for “*Conciliating*” Treason and Rebellion;—by lenient measures:

—“I know of no word more frequently in use than the CONSTITUTION; nor of any, which is so often abused:—A GOVERNMENT springs from it which affords *equal protection* to all his Majesty's subjects, in their *characters*, their *lives*, their *liberties*, [civil and religious] and their *property*.”—

—“I take it to be a *vital principle* of THE CONSTITUTION, that THE CHURCH and STATE, are intimately and inseparably united; clinging both to the other for support.”—“The ALTAR is the main pillar of THE THRONE.”—

N. B. A Religious Establishment is not RELIGION herself,—as they are too often confounded, by over-zealous Churchmen, or held at variance by disaffected and fanatical Dissenters;—but when properly regulated and conducted, the best human means of inculcating and preserving the *vital spirit* of RELIGION in any civilized country.—Even its abuse is less ruinous than its abolition, as FRANCE can now testify by *woeful* experience. But on the other hand, is the measure of *two* Religious Establishments, in one Country, dictated by sound policy?—GOVERNMENT should *establish* but one;—that, “which is *best suited to the Constitution of the Government*”—in the liberal eulogy of WILLIAM III. on the CHURCH of ENGLAND—whilst they should freely and fully tolerate all other SECTS, whose principles are not *hostile* to THE STATE; previously requiring from them an unequivocal and satisfactory *disavowal* of imputed principles:—if the imputation be *false*, they may without scruple, give the required satisfaction; if *true*, it should be insisted, as a *non qua*; for surely it is folly in the extreme, to grant political power to any class of subjects, (more especially if they be *numerous*) without requiring the best Political Security that can be had against

in support of that COUNTRY or CONSTITUTION, which in the glowing language of that hapless Patriot CICERO—*omnes omnium charitates complectitur*—"comprehends all the charities of all HER CITIZENS"—whence the concise maxim of Christianity—"LOVE THE BROTHERHOOD"—so admirably explained by our Lord—"Greater love hath no one than this—to lay down one's life for his FRIENDS"—and *a fortiori*—for his COUNTRY. And this was the dictate of the Patriarchal Philosophy and Religion—*Abraham the Father of the Faithful*, and by the most august of all titles, "THE FRIEND OF GOD" signalized his valour and his policy by pursuing and surprizing and defeating a powerful combined army of invaders, in order to rescue his Nephew Lot, who had been carried into captivity—And received a solemn blessing for his *Heroism* and *Generosity*, from *Melchizedek*, king of Salem and Priest of the MOST HIGH GOD.—The *courageous Patriotism* of the illustrious Governor of Judea, *Nehemiah*, was conspicuous—who animated his people when harassed in the work of rebuilding the walls of Jerusalem, by the neighbouring Arabian and Samaritan States—"to fight for their brethren, their sons, and their daughters, their wives and their houses"—both their *private* mansions and the House of GOD—against its *abuse*—against its being turned against the donors themselves.—See P. L. TRANSLATIONS. P. 168. Dub.—where I have humbly submitted, some "MATERIAL article" of Faith and Discipline, to the consideration of "all whom they may concern." (May, 1799.) See the next note, "on the IRISH RELIGION" (c) and PALEY's *crisis, inconsistent, antiscritptural and anticonstitutional* Chapter, "of RELIGIOUS ESTABLISHMENTS and of TOLERATION" in that work of various merits and demerits.—It is MORAL and POLITICAL PHILOSOPHY.

OF THE LORD.—And surely *Codrus* of Athens, *Leonidas* of Sparta, *Curtius* and the *Decii* of Rome, were *Heroes* and *Patriots* of this description—who nobly devoted their Lives in their Country's cause :—whose fame will never be forgotten, so long as LITERATURE subsists.

And it is truly remarkable—that the Austerity of *John the Baptist*, did not proscribe the military profession, but only prohibited violence and extortion, in the exercise thereof.—And two of the most finished Characters in the *New Testament*—were *Roman Centurions* :—the former of whom extorted the admiration of OUR LORD himself—for the sublime conceptions he entertained of his divine power ;—“ *Verily I have not found so great Faith, no not in Israel !* ”—And the latter—*Cornelius*,—was the glorious first fruits of the grant of “ the Gifts of the Spirit, to the Gentiles also.”—But neither of these two pious Soldiers of the *Patriarchal Church*, appear to have relinquished their profession after they became *Christians* ; and it is no where commanded in the Gospel.

This may suffice for the new divinity and morality of a *Soane Jenyns*, inadvertently adopted by a *Paley* in that meritorious work in most respects.—His VIEW OF THE EVIDENCES OF CHRISTIANITY—excluding *Patriotism* and *Valour* from the list of *Christian Virtues*—and the “ non-resisting ” precepts of *Parity-nical Teachers* at the present Convulsive Season ; (like *Sieyes*) most charitably recommending “ *universal forbearance* ” from War and Strife—against the impious and “ *Systematic Destroyers* of the Human Race ”—by their Arts still more than their Arms : shedding *Crocodile tears*, over the calamities of “ a

just and necessary war," with the Disturbers of the whole Earth; while, by a glaring inconsistency, not unusual among "rational Christians" of the "New Light" or Illuminism, none are more strenuous to paralyze the movements of that admirable Machine of sound and practicable Government, in Church and State, which is the Boast, and under PROVIDENCE, the Security of GREAT BRITAIN; fanatically decrying "loyal obedience" to the KING, and attachment to the CONSTITUTION of their Country, and traitorously recommending "passive obedience"—"even unto death"—to an inveterate and exterminating foe—"Foe to GOD and Man," At whom "the *Decii*, both Father and Son," would have spurned with contempt and abhorrence; who nobly devoted their lives, in their country's battles; and who therefore are justly styled—"Souls purified by battles"—for "right dear in the sight of the LORD of HOSTS—"the GOD OF BATTLES"—is the blood of His Saints"—shed in a righteous cause—whether they be Gentiles or Jews, Turks or Christians. — For "GOD is no respecter of Persons." — Such are the Dictates of Common Sense and of Catholic Religion also. And this construction is strictly grammatical; for *lustralis*, by a usual latitude, is put for *lustratus*. Thus, *Lustratus Exercitus*—"a purified army"—in Cicero, is plainly correspondent to *Lustrale Solenne Exercitus*—"a solemn purification of the Army" in Tacitus—*Lustrale*, for *Lustratio*.

The great importance of this topic, at the most perilous season, these countries ever saw, requiring "active"—

"active and energetic Christians as well as Citizens," (a) in support of Religion and Patriotism, against "active and

(a) See DUIGENAN'S honest, courageous, and argumentative ANSWER to the ADDRESS of the *si devant* Right Honourable HENRY GRATTAN, to his Fellow Citizens of Dublin, in 1797.—*passim*.—Third Edition, 1798. Milliken.

The hypocritical fanaticism of the concluding "supplication," of this noted ADDRESS, should not be forgotten, by an offended King, and insulted Parliament, and deluded people :

—"However it may please the ALMIGHTY, to dispose of Princes and Parliaments ;—MAY THE LIBERTIES OF THE PEOPLE BE IMMORTAL !"

—And so pray I, meaning by the PEOPLE, not the *Populace*, but the aggregate of all orders and ranks in the community.—Trusting that the ALMIGHTY will dispose of Princes and Parliaments—not by the Guillotine and the Pike, but under the shadow of his Wings, "until this tyranny be overpast !"

A letter, bearing the signature of HENRY GRATTAN, in the *London Courier*, dated Twickenham, October 29, 1798—treats the ground of his disfranchisement by the respectable Guild of Merchants, Dublin, as "false and nonsensical"—as "affecting most untruly to found itself on legal evidence"—"against him, contained in the statement of the evidence before the Committee of the Irish House of Lords :"—"in every material point, totally without foundation." But waiving the flimsy, equivocal plea, of "want of legal evidence, in material points"—his own ADDRESS, and Oratory, verifies the charge, in the blackest colours :

"A new political Religion—superfeding—all influence of Priest and Parson, and burying for ever theological discord, in the love (rather GRAYE) of Civil and Political Liberty—This is, at present, in all political matters, THE IRISH RELIGION: What is the Irish Religion? UNANIMITY AGAINST DESPOTISM."—[Is not this a MATERIAL CONFESSION !]—"I tremble, at the return to power of your old Task-masters—those dreadful guardians (i. e. the Irish Ministry) which are likely to succeed [me, "on rendering up my small portion of ministerial breath."] I have no expectation to live, that THEY WILL EXTINGUISH IRELAND, or IRELAND MUST REMOVE THEM"—"I find the country committed already in the STRUGGLE. I BEG TO BE COMMITTED ALONG WITH HER, and to abide the issue of her fortunes."—HENRY GRATTAN.

and energetic *Infidels and Traitors*," will I trust more than excuse the length of these strictures, not confined to the P. L.

And as "*Second Thoughts are best*," in *Transliteration and Criticism*, I will avail myself of this opportunity, to correct some errors that I now find, on revision, and comparison of the two Translations, have glided into mine, from inadvertency, and principally from want of access to the original authors.

1. In the motto prefixed to the *second Dialogue*, overlooking the change of person, in the first verb, by the author, whose elegant parody required *Amos*, "*I wind*," or "*bustle through*," instead of *Amos*, in *Homer*

The traces of this gleaming portentous torch of discord, have written in legible characters of blood—"lamentation, and mourning and woe." Most unhappily explaining the import of that apparent *anti-climax* of "*removing*" an obnoxious ministry, that in his idea, would "*extinguish Ireland*,"—too slight a punishment surely, if true, for so heinous a *patricide*—the following similar passage, may perhaps furnish the *political* sense of the word, from a *Character*, to which *he* is no stranger:

"*Iago*. Sir, there is a special commission come from VENICE, to depute *Cassio* in *Othello's* place—

"*Roderigo*. Is that true?

"*Iago*. Unless his ahole be lingered here by some accident, wherein none can be so determinate, as the "*REMOVING*" of *Cassio*."

"*Roderigo*. How do you mean?—"REMOVING of him?"

"*Iago*. Why, by making him incapable of *Othello's* place—"KNOCKING OUT HIS BRAINS."—If you dare to do yourself a PROFIT and a RIGHT."

N. B. The profits of *Patriotism* lead to the *Rights of Man*.—And accordingly the *Lords Justice*—the present *Chancellor and Privy*,—"were within a hair's breadth of being "*REMOVED*" immediately after this sublime Lesson of GREAT EMANCIPATION and GENERAL EXTINGUISHMENT,"—as Lord Clare himself states.

Homer, the succeeding verbs, *αἰνῶ*, &c. become *optative*, “*May wisdom guide me*”—&c. which is much more modest and unassuming, than the *indicative*, as I rendered—“*Me wisdom guides*, &c.—And may I likewise, presume to breathe forth and express, an humble, but a fervent wish, from the *bighest of all Classics*,—with trembling awe:

“FATHER OF LIGHTS:”—

“O send forth WISDOM out of thy Holy Heavens,
From the throne of thy glory!—Send HER,
That being present, she may labour with me;
That I may know, what is well pleasing in THY sight:”

—“And that utterance may be given me,

In frankness to disclose THE MYSTERY OF THE GOSPEL!”

If as “*a Christian*”—I err, in holding the *old-fashioned* doctrine of *Divine inspiration*, in the sacred penmen, “*bringing all things to remembrance, whatsoever JESUS CHRIST, had said unto them*”—and “*guiding them into ALL THE TRUTH:*” which the wisest of the *Heathen* philosophers were not ashamed to avow and long for; *Socrates, Plato and Cicero*;—“*Let my soul be with such Philosophers*;” the enlightened and faithful followers of *Patriarchal and Evangelical WISDOM* personified in “*JESUS CHRIST: “who was born unto us WISDOM FROM GOD, and righteousness, and sanctification, and redemption.”*—This is not the language of *authorized Translation*, of *German Illuminism*, or of *English Unitarianism*; but, it is the language of “*truth and soberness*,”—founded on no precipitate or superficial research:—as in times more auspicious, may perhaps be fully shewn.

While

While the "*Mysteries of the Gospel*" are in contemplation, I hold it incumbent to guard against *error*, even of my own recommendations; and having in the "*SECOND THOUGHTS*" given a list of *Standard Authors in Morality and Divinity*, preferable, as I humbly conceived, to that furnished by THE SATIRIST, excluding "*Clarke, Fenyns, and Paley*," for objectionable Doctrine; I find upon *Third Thoughts*, that the last of my list, *Primate "NEWCOMB'S"* useful and excellent delineation of OUR LORD'S CHARACTER, *moral and divine*, contains *one* article, which on *the soberest reflection*, and *coolest* and *slowest* investigation in my power to bestow for *some years* past—I could wish were expunged from the *next* edition.—It occurs in the first *Dub.* 1782; p. 253; and in the *Second*, "*corrected*" *London* 1795, p. 277.

In the note, *His Grace*, following the exposition of Dr. *Hammond*, interprets the *παρουσία* or "*presence*" of CHRIST, in *four* passages of *Matt.* xxiv, 3—27—37—39, of his *coming* to inflict *vengeance* on the *Jewish* people, in the destruction of their city and polity, by the *Roman* armies."

1. But I humbly conceive an *actual appearance* is meant—namely "THE SIGN of the SON of MAN coming in the *clouds of Heaven* with *visible* pomp and glory, when HE shall send *his angels* to gather together *his elect*, (the *righteous dead*) from the four quarters of the world—at "*the Resurrection of the Just*"—which is "*the first Resurrection*"—*Dan.* vii, 13, and xii, 13; *Matt.* xxii, 29, and xxvi, 64, and xiii, 41; *Luke* xiv, 14; *John*, *Rev.* xx, 5; *Paul* 1 *Cor.* xv, 23; 1 *Thess.* iii, 13, and 15, and v, 23; 2 *Pet.* iii, 4—10,

2. That

2. That it *could not* be meant of the Destruction of Jerusalem by Titus, is evident from *John* v, 25; compared with 1 *John* ii, 28; both which passages were written *long after* the destruction of Jerusalem, and still the same *technical* phrase is used, and plainly in the same sense.

3. That the destruction of Jerusalem is distinguished from our Lord's "*second manifestation*" *Heb.* ix, 28; by his "*coming in power*"—*Mark* ix, 1;—"his kingdom" *Matt.* xvi, 28;—with which he was invested on his *Resurrection*, *Pf.* ii, 6; *Matt.* xxviii, 18; *Rom.* i, 4—to inflict vengeance on his enemies.—"To smite the EARTH with a CURSE," *Mat.* iv, 5, beginning with the Jews, and ending with the nominal and apostate "*murderous*" Christians—BEFORE his *second coming*, "in power and great glory."—*Pf.* ii, 9, 12; *Acts* iv, 24,—28; 2 *Thess.* ii, 1, 3; 2 *Pet.* iii, 4.

4. This Hypothesis seems to annihilate the interval of 1000 years or ages between the first *Resurrection* and the general, of "*all the Nations*" at the *End of the World*, when Christ shall sit in "*Judgment*"—on "*the throne of his glory*"—as "*King of Kings, and Lord of Lords*"—accompanied by "*ALL the Holy Angels*"—as distinguished from the former; *Mat.* xxv, 31—46; *John* v, 28; *Rev.* xx, 4, 11—15; 1 *Cor.* xv, 24—28; *Rev.* xix, 14—21.

5. What made the APOSTLES "*patient in tribulation*"—because they "*rejoiced in hope*" of a glorious resurrection at "*the Restitution of all things*" *Acts* iii, 24; when they should sit on twelve thrones, and *Matt.* xix, 28; What made PAUL "*labour more*"

more abundantly than them all?"—"THE CROWN OF RIGHTEOUSNESS reserved for him at *that day*"—
2 *Tim.* iv. 8.

P. 163. Dublin, 121.

2. In the beautiful description of *Mars*, sitting on the highest mountain of *Delos*, from *Callimachus*, so finely applied to the French *Military Despotism*—falsely called a *Republic*; I took the verb *αναρῶντας* *infinitively*, which seems to be admissible, and perhaps is no less applicable to that insidious foe, "*spying aloof*": every accessible avenue to the destruction of her neighbours. "Who over every *state* and *island*, and *promontory* of *Europe*, sits tyrant or arbitress,"—(in 1797)

Which is thus paraphrased by my Compeer, rendering the verb *imperatively*:

[Look upon "the great vision of that guarded mount."
See, what a power holds his watchful residence
On the summit of the cliff; a power
Able to overthrow you from your foundations."

Not having access to *Callimachus*, I cannot decide from the context whether the *Infinitive* or *imperative* be more correct; but surely *Εὐσεβίου ἐπιφώνημα*—is ill rendered, "*overthrow from the foundations*" it should be rather—"drag forth from the abyss."

P. 71.

P. 71. *Dub.*

3. Where the *Satirist* got the quaint phrase *παρα πειραιας*, which I have rendered by guess, "*I would give a great deal*"—I know not.—The *British Translator* has omitted it.

P. 151. *Dub.* 109.

4. I was incorrect, I find, in attempting to render the *musical* terms *μελους* and *μεσολο*, literally; and I wish the Translator had given their explanation from Doctor *Burney*. The classical reader will see some elegant and harmonious renderings, of abstruse passages from the *Greek musical Writers*, in the finished Translations of the amiable and accomplished *Harris of Salisbury*. On whose exquisite models, in his *Hermes, Dialogues, Philosophical Arrangements, and Philological Enquiries*, which I long since admired, these Translations, at humble distance, are attempted to be constructed.

The *Satirist*, I strongly suspect, was once a *bon vivant*; from the glee with which he here, rehearses the progress of a *computation*, throughout its various stages of ebriety.—Which is confirmed by "*the kindly affection*" He and *Tom Warton* both entertain for the jovial memory of Archdeacon *Walter de Mapes*, of the 11th "*Century*"—whose *bacchanalian Odes*—he had better "*for his own sake*" and the public, not have quoted, but suffered to "*rest*" in obscurity and neglect:—as well as that He was a joint sinner too!—He seems to have been rather more than *half seas over*—and *saw double*—when he mis-

took

took SUAVI for “ a wife ”—Anglice—“ a Sweet-heart ”—surely there is no “ sinning in lawful wedlock : But He, *Mapes*, and the *Presbyters*, were “ sinners : ” Ergo, &c.—He may himself draw the conclusion, when *sober*. He had much better have avoided “ the Tavern ” and “ evil communication ” and looked into “ *Friar Bacon’s Study* ” over the old gateway at *Oxford* :—that abstemious prodigy of *Learning and Science* ; born A. D. 1214.

P. 126. *Dub.* 83.

5. I shall close these Strictures on my own performance, with a ludicrous mistake, occasioned perhaps by an error of the press in my *Dublin Edition* of the P. L.

FELIX CUPARUM, &c.

Which I rendered, “ HAPPY TOPPER,” &c. not knowing whence it was taken ; from *Walter de Mapes* perhaps, of *tipling* memory. But I learn from the *licensed Translator*, that it should be FELIX CURARUM,—“ HAPPY COUNSELLOR ; ” from *Statius* ; a reading indeed, more worthy of the *Muse of Satire*—and which may “ with more respect and delicacy, win an easier way to the region of Mr. PITT’s sensibility : ”—That *Political Phenomenon*, who even “ in his rising, seemed a pillar of State ”—uniting by a rare conjunction, the earliest and the ripest talents :—the enlightened sagacity of a youthful DANIEL ; that celebrated *Statesman* and *Archimagus*, as well as *Prophet* ; the firmness of a hoary XIMENES ;
the

the shining abilities of a sage RUSTAN; and the steady and loyal attachment of a SULLY, to his king and country.

“ Without *well-concerted plans*, THE PEOPLE fail :
But in a MASTER COUNSELLOR is *safety*.”

—usually mistranslated—

—“ in a MULTITUDE OF COUNSELLORS ”—

An impolitic and ruinous measure.

I consider this *amende honorable*, as strictly due to THE RIGHT HONOURABLE WILLIAM PITT,—and above all, to TRUTH; for *no toper can be happy*.

I have spoken *doubtfully* of CUPARUM as an error of the press, in the *Dublin Edition*, in *justice* to my Printer, following with tolerable correctness the *seventh* London Edition of the P. L.—and not having access to *that*, want proof positive; and I “*hesitate*” the more, well knowing the playful ingenuity of the Satirist to quote—*parce detorta*—without rigid adherence to the *letter* of the text; as in the foregoing *first* instance, and many others: And as the *Satirist* seems to view the *Political Character* of Mr. PITT rather through the misty medium of some *personal pique*, his quotation might have been tinged thereby, in an alteration so slight, yet so ludicrous.

The “*tediousness*” of my Goodman “*Verjuice*”, and his *Devil* which they have so plentifully “*bestowed*” on this Publication, for a *twelvemonth* almost—lingering through *their* press—and which, if they have “*any more*” to spare, they will not fail to bestow—(Let them cancel this *petty correction*, if they dare)—has given me an opportunity in the present stage

stage of the momentous Question of UNION ; (May, 1799) of detecting some *mistakes* of the SATIRIST—I will not call them *misrepresentations*—because I am persuaded He is a man of *Honour* and *Veracity*, and what is more, of *Religion* too,—respecting Mr. Pitt's want of *Economy*.

On the contrary I find, with no less surprise than pleasure, from Mr. *Rose's* luminous and comfortable statement of the amazing increase of *British Revenue, Commerce and Manufactures*, from 1792 to 1799—and also from the publications of *Lord Auckland, Lord Sheffield, Mr. Dundas, Mr. Peele, &c.* supporting his documents—that there never was so *frugal, parsimonious*, and if possible, *niggardly* a FINANCIER and PRIME MINISTER, as Mr. PITT—who by his steady and inflexible application of that *sacred deposit*—the SINKING FUND—to the liquidating the funded NATIONAL DEBT, in 1793, has already discharged upwards of FORTY-TWO MILLIONS of that Debt; and that the whole capital is in a progress of being paid off or compleatly redeemed, about A. D. 1842, as will be shewn more fully in the sequel of this MISCELLANY, under the article of MATCHLESS MONARCHY.

2. Mr. PITT, by his curious system of *checks and counterchecks* in the collection of the *public revenues*, and its plainness and simplicity, rendering the *public accounts* intelligible to a *Merchant's Clerk*, and a moderate Arithmetician, has cut up *peculation*, or embezzlement of the public treasure by the roots; and recovered *unaccounted Millions* from public defaulters, insomuch that the *losses* in collecting the

Public Revenue have not amounted to more than 900l. in the whole, during some years past. And this defalcation has been chiefly owing to *letter carriers*.

3. HE has taken care that the *taxes*, granted with so much chearfulness and liberality by the Nation, have not only been brought into the public Treasury at the least possible *charge*; but with the appointment of as few *officers* as the nature of circumstances would admit: insomuch that the charge of collection on the duties in the several departments of *Customs, Excise, Stamps, Taxes, Post Office, &c.* amounts only to 3176l. which is about $\frac{1}{140}$ per cent. on 7,582,000l. or about *ten-pence* in the *hundred Pounds* Sterling!!! while, by the abolition of absolute *sine-cure* places, there are now 747 *persons* fewer employed for the management of a Revenue of *Twelve Millions* a year, than there were in 1786, for *Six Millions*, when the present Minister came into office!!!

4. And so great has been the national confidence in the *Economy* of Mr. PITT, that the unexampled expedient of a *Tax upon Income*, grounded on the *Triple Assessment*, was chearfully submitted to, and followed by a *Voluntary Contribution*, amounting (with the *Assessment*) to somewhat more than *Six Millions*, in the last year, 1798, in order to make good a deficiency in the *War Charge*, raised within the year:—When, the *Free-gift* of one English Manufacturer, and Senator, *Robert Peel*, Esq. of *Bury, Lancashire*, whose single Subscription of 10,000l. in

one payment at the Bank of England—(thus exalting the *National* character)—comes within a trifle to the full amount of the *voluntary Contributions* of the whole French Nation, (273,607 *livres*,) to defray the expences of the armament fitted out in 1797 and 1798, for the Invasion of *England*; manifesting either little zeal for the cause, little confidence in the *Executive Directory*, or much poverty throughout *France*.

Mr. PITT may indeed, with conscious pride, most justly *retort*—from the unexampled exertions of all ranks and orders pouring into the Treasury of *ENGLAND*, their *free-will* offerings—(from the *oblation* of the Prince, to the Widow's *mite*)—reposing the most unbounded confidence on the integrity and economy of this MIGHTY MINISTER and MATCHLESS FINANCIER: “*MAGNUM EST VECTIGAL PARSIMONIA!*” — The *inexhaustible* Purse of GREAT BRITAIN, is at his *sole* command.

5. Whatever may be the *frailties* of this highly-exalted Personage, discoverable by the keen eye of the *Satirist*, or noticed by the “*warning voice*” of the *Moralist*, dreading the potency of his example, to countenance an *absurd*, *Gothic*, *Anti-christian* *ordal*, though *fashionable* mode of redress—surely SATIRE herself, must confess, and even VIRTUE allow, that they are lost in the *meridian blaze* of his glory:

" Th' applause of list'ning *Senates* to command,
The threats of *pain* and *ruin* to despise,
To scatter *plenty* o'er a smiling Land,
And read *his History* in a Nation's eyes;
His Lot was cast."

Great are the *Talents* entrusted to this *Heaven-born* MINISTER, raised up at this *crisis*, in kindness to *Great Britain*, in mercy to the *world*, by the GOD OF ORDER; to be the glory of his people, and the refuge of the Nations. But most awful HIS *responsibility*—TO THE KING OF KINGS AND LORD OF LORDS:—Formed, " with *Atlantean Shoulders*, fit to bear the weight of *Mightiest Monarchies*."

—" Be not HIGH-MINDED but FEAR."

If, to be *early honoured* with a STATION, that afforded the fullest and freest scope to the *finest Talents* and the *noblest Virtues*, on the *grandest objects* that can engage and engross the human mind, be *happiness* of the first rate;—surely WILLIAM PITT, is the HAPPIEST OF MORTALS!—And this praise, the *Satirist* also bestows:

NON AMO TE—non possum dicere QUARE—

—NEC INVIDEO, MIRORE MAGIS.

6. There is, however, one Article of *animadversion*, in which the cause of TRUTH and MY COUNTRY reluctantly compels me to join: I mean the hazardous concession of what Mr. Grattan misnamed, ROMAN—CATHOLIC EMANCIPATION in IRELAND, granted in the year 1793.—" A measure, to my apprehension, (says the *Satirist*) full of danger: It is at one stroke, to alter the fundamental Law, and Constitution

Constitution of the Country." And this apprehension has been abundantly verified, by the bitter fruits of Tumult, Insurrection, Rebellion and War, since.

The throwing open the *Elective Franchise* in any State, to the Mass of the People—transferring to them, in fact, political power, and the reins of Government, which they are utterly unqualified to manage—is a measure, big with ruin. And to the enlargement of the privilege of *Roman Citizenship*, to the people of all Italy, in the *social War*; the sage *Montesquieu* attributes the principal cause of the downfall of *Rome*.

And how was it possible for the eloquent advocate of this measure—*Edmund Burke*—"a man of splendid, but not solid Talents," to persuade a *British Administration*—"That the only method of retaining IRELAND in obedience to the BRITISH CROWN, and maintaining the Connexion between the two Countries, was the establishment of POPERY in IRELAND: And the IRRECONCILEABLE DIFFERENCE of the established religion of the Inhabitants of the two Nations, would be the INDISSOLUBLE CEMENT of Peace and Union between them!!"

See Notes (d) and (e.) DUIGENAN.

For his concurrence in, if not his enforcement, of this egregious Political Solecism—no well-informed and patriotic Irishman, no profound British Statesman, Lord Sheffield, &c. &c.) "will call him BLESSED."

And greatly do I regret, that one of that noble Triumvirate of IRISH PATRIOTS, whose praise I celebrated,