

celebrated, in the beginning of this work—who, among many *Seceders*, was most faithful found in 1793; steadily resisting the *ministerial* mandate; and undauntedly upholding the *Parliamentary* Constitution of his Country, against *Democratic Rage*; should differ from so many great and enlightened Statesmen as have already discussed the imperial measure of *Union*; and in 1799, contend for the *stability* of that Constitution in 1782—such as it was—which was *virtually* overturned in 1793! although the mischievous effects of that *alteration* of the Elective Franchise, have *not yet* come to maturity. With the highest gratitude, for his *eminent services* to his Country heretofore, I reluctantly retract the praise of “*consistency*,” which I formerly bestowed; and to which I *then* thought him most justly entitled; as I *respect myself*, as I wish to be considered a *consistent Historian* throughout—who will “*tell the truth*,”—“*the whole truth*,” and “*nothing but the truth*,”—SO HELP ME GOD.

The grand *Imperial* measure of *UNION*, to which I have now adverted, is too momentous and profound, for cursory notice, in this place.—I have studiously avoided it hitherto—until I should be furnished with *Data*, to found an opinion on.—And shall only observe, at present, that I *hesitated*, until I read *LORD LANSDOWNE’S*; but the *SPEAKER’S* Speech *against*, compleatly *decided* my opinion, in *favour* of the measure.

At a “*more convenient season*” I may, perhaps, communicate to the public, the result of no short nor slight Researches thereinto (now wishing merely

to turn the scale, during the *suspension* of the Public mind, already verging, I perceive, and gladly, towards that *Salutary* measure:—as far as my *poor* judgment may avail. But the scanty limits of this article, (which perhaps is already too much crowded with heterogeneous, though not, I trust, *irrelevant* matter) reluctantly compels me to relinquish an intricate discussion of a mysterious subject which I mean to resume in the MATCHLESS MONARCHY.

Having now, I trust, sufficiently *striven* myself for all the *involuntary* errors of any moment, I have *hitherto*, on comparison, been able to detect; I am warranted surely to notice a few that have crept into the *authorised* Translation; in justice to the mighty shades of "*Prophets* old,"—and also to the *departed* spirit of our illustrious *Satirist*—whose *literary* death, I learnt, with much regret, from "*his other self*:" for I am ambitious to deserve HIS approbation,—*when we meet*.

1. In the motto prefixed to the title page of *P. L.* — *the Sacredness of the*, is rendered by my Compeer, — "*worthy of the kingdom*, (which you [YE] uphold)" meaning, I presume, the *Roman* Emperors *Antoninus* and *Commodus*. And perhaps the original, (to which I have not access) may warrant it from the context; from the passage, as it stands, however, and from the occasion, I am inclined to prefer my own Translation: "*worthy of the kingdom* [OF HEAVEN]—here expressed absolutely, *ut est*, or "*by way of eminence*,"

eminence," as in numberless passages of the *New Testament*, (see *Matt.* 4, 23. *Luke*, 12, 32. — *Jam.* 2, 5, &c.) and of the earliest Christian apologists; of whom *Athenagoras*, the *Athenian Philosopher and Convert*, was one of the most respectable. And the grandeur of the climax, seems to require it: the *Christian orator*, now pleading for *toleration* of the *Christian Religion*, which had then overspread the empire, before these *intolerant Heathen Philosophers and Emperors* addressed them, by the most powerful motives, of *good nature, humanity, and religion*.—And surely the *predicate* at least, or concluding member of the exordium, — τῶν τοις λόγοις ἐπινοῶντων, is but tamely rendered "be favourable to this work," which more literally and appropriately signifies, "give a nod of approbation to these discourses"—or, "deign to listen" thereto.

2. In that glowing description of the frightful insensibility of inveterate vice, by the severest Satirist, (*next to the Sacred*) that ever wrote perhaps. *Perseus*.

P. 52. *Dub.* 14.

"*Stupet hic vitio, &c.*

Nescit quid perdat—is rendered—"He has nothing to lose." But the literal translation—"He knows not what he loses,"—i. e. the immensity of his loss in deserting *VIRTUE*, is clearly the Satirist's meaning; as well noticed by *Brewster*, (who has given

given the best *poetical paraphrase*, perhaps extant of any ancient classic; except *Milton* and *Gray*, in their occasional translations and imitations)

"But he to pardon pleads some poor pretence;
 "His want of VIRTUE springs from want of sense;"
 Gross fat involves each fibre of his heart;
 Grows o'er the whole, and deadens every part.
 Guiltless he, wretch, who blind to wisdom's charms,
 Knows not her beauties, while he flies her arms;
 Immersed so deeply in a sea of VICE,
 No bubble speaks an effort for his rise."

And this is confirmed beyond a doubt; by the sequel:—the stings of *remorse* in the awakened sinner:

—VIRTUTEM videant, intabescantque relicta.

—"He saw—and pined his loss,"

Milton.

—*Summa rursus non bullit in unda*—is also inaccurately rendered—"He cannot rise, even to bubble on the surface of the stream"—the poet's imagery, (as *Brewster* accurately expresses) being taken from "*the sea of vice*," or rather "*the gulph of perdition*."

3. In *Juvenal's* humorous description of the gorged epicure, discharging his stomach, to make room for fresh dainties;

P. 72. Dub. 32.

—*Propera stomachum laxare saginis*—

“Prepare your stomach for these delicacies”—is incorrect translation, *saginis* being the *ablative* case, of *a*, “from” understood.

And *Cicero*, mentions as an instance of *Julius Caesar’s* good breeding, that when invited to dine at his *Tusculan Villa*, the Dictator took an *emetic*, before he went, and “discharged his stomach,” to be in a *capacity* of doing more honour to the entertainment.

By a playfulness of translation, which I hope is admissible, I have ventured to parody *saginis* “the luscious food,” which the epicure had eaten, into “Turtle fat”—and *Rhombum*, “a Turbot”—into “the Trout,” which was the subject of our Satirist’s pleasantry:—an *Irish trait* for a *British treat*.

4. Stigmatized as IRELAND has been, for “*confusion of ideas*,”—I dare not render, with this *British Translator*, *latente*—“a physician of consummate skill,”—as descriptive of an *English Bishop*—ATTERBURY; (who, I never heard at least, in my sequestered situation, was bred to *physic*, like SECKER) But the literal rendering is elegantly applicable to the healing discourses of a *Physician of the Soul*; and might, perhaps, have been meant by the Satirist, to glance at his Classical Dissertation on the *lapis* of *Virgil*, or *Antonius Musa*, the favourite physician of *Augustus*. See P. 146. Dub. 104. where the

curious

curious reader will find an extract from Bishop Atterbury's admired speech, on his trial.

P. 354. Dub. 302.

5. In the Apostle *James's* celebrated description of that unruly member, the *tongue*, shrewdly applied to Mr. Fox's; the *British* translator has introduced that clause omitted by the Satirist, *ὁ κοσμητὴς τῆς ἀδικίας*, and which, following the public version, he renders "*a world of iniquity*"—but it should be rendered, "*the varnisher of injustice*,"—as proved in *these* translations. And which perhaps, is fully applicable to the proceedings at *Maidstone*,—when Messrs. FOX, GRATTAN and SHERIDAN—"swore for the traitor O'CONNOR—what O'CONNOR himself has sworn to be *false*!" (g)

These few *Strictures*, which are extorted by respect for TRUTH, on some occasional blemishes, in my learned compeer's *paraphrase*, will not, I trust, be less kindly received, than they are intended, by the

Satirist's

(g) "How art THE MIGHTY fallen," "fallen, fallen From their *High Estate*!" "and the weapons of War, perished!"

"How art *you* fallen from Heaven, O LUCIFER, Son of the Morning! how art thou cut down To the ground, which didst weaken the Nations!"

See the preceding Notes (c) and (e) and the Note (a) in the Preface to THE TRANSLATIONS.

Satirist's "*other self*," and by a liberal and enlightened public; who will surely adopt *his* work—and mine also—I humbly expect "*with trembling hope*," as illustrative and explanatory, in conjunction, of our various and versatile Author's *Satire*.

Hanc veniam petimusque damusque vicissim.

"This indulgence, as Critics, we claim,

As Authors, we grant in turn."

And they may satisfactorily illustrate a position in the *preface* of these Translations, stating the superior difficulty of *translation* above *original composition*; though usually considered in an inferior light—thus shewn in my *own* case as well as *his*. And they are inserted with the further view of deprecating the rod of criticism, in our *joint* behalf, embarked as we are in "*a common cause*"—though "*in private station*,"—and even in *anonymous* obscurity :

"To promote the circulation of *a work* in which the principles of RELIGION are recommended and enforced, without *bigotry* or *superstition*, or the indifference of an accommodating, cold-blooded *philosophy* is the object of *this*; in which, "the true principles of *practical government* are laid down, and *mock-patriots* exposed; and whatever is important to *man*, to *social order*, and to the bonds of all good *Government* shewn by *reason*, by *precept*, and by *example*. At a *crisis*, too, when the *intemperance* of *Literature* in GREAT BRITAIN, has introduced *Revolutionary* tenets, publicly professed, or privately favoured ;

and

and want of Literature, and neglect of culture and Religious Instruction, in IRELAND, have disposed a "semi-barbarous race"—as they are branded by their own traitorous counsellors—to assassination and massacre, to Revolution and Rebellion, against the lenient and indulgent sway of a British Monarch; the most tolerant and the most merciful, even Treason could hope for.

And to the following declaration of this liberal and Patriotic Translator, I will most cordially subscribe :

"If any person shall hereafter be enabled to understand the force of Grecian or Roman wisdom, (and I will add, Patriarchal and Evangelical) better than he did before; or if one English Reader, (and one Irish) shall be induced to peruse the work itself, (the P. L.) who, without these Translations, would not have attended to it at all; WE shall not look upon our labours as useless or unrewarded."

And to all snarling Critics, (b) who may set themselves to work, with the ignoble aim of spying out

(b) The British Satirist, in whose cause I have volunteered, warns all such, that "there is a darkness which may be felt."—And I will remind them also, that from the days of Swift (of truly satirical memory, though sometimes debased by rhapsody and misanthropy) the motto of his Irish Eleven, is *Nemo me impune lacessit*—as they may feel to their cost, if they can only "show their teeth"—If they fairly and generously "correct me but with judgment," I will kiss the rod, and though smarting perhaps, will thank them. The Satirist has kept his word: and I will not break mine, as a true disciple of HIPPARCHUS, also.

out further inaccuracies or blemishes, or depreciating our meritorious labours,

"To give light to them that sit in darkness,
To guide their feet into the way of peace."

I shall repeat the conclusion of the *preface* of these *Irish Translations* enlarged.

*Si quid novisti rectius istis
Candidus imperti; si non, his utere NOBISCUM;
Quos legeret teneretque viritum PUBLICUS USUS.*

"If YOU know TRANSLATIONS more correct than these,
Candidly communicate: if not, use OURS."

"Which should be carefully read and connoed,
By every STUDENT and the PUBLIC."

May these different attempts to *instruct* and to *entertain*, with sound and wholesome *literary* fare, in
our

(*) The *British* Translator, if I may be allowed to guess, from certain signs and tokens, (only noticed perhaps, by a *brother Translator*, and which I shall not divulge) if not the *Satirist's self*, is perhaps his "*other self*," his *Octavius* or *bath*. But I,

"No farther seek *their merits* to disclose;—"

"Nor draw their *frailties* from no drear abode:—"

—"Who have risen in *silence*; and whose *desire*" it is,
In *peace* and *privacy*, to set and to depart:—"

—"Soaring upwards to the source and fountain of light."

Such is the unambitious, yet aspiring spirit of an high-minded *Satirist*; and consequently, of his *friend*:—to whose *person* I shall
ever

our respective departments: (He, "at the feet of THE SATIRIST;" (k) I lonely, and in the back settlements—the labour and difficulty of which (in the latter case especially) none can fully appreciate, but the few—who will "go and do so likewise")—meet with a favourable reception, from the communities of GREAT BRITAIN and IRELAND.

And may they both be read, by the peoples of the wide extended range of the BRITISH EMPIRE, and of the ENGLISH LANGUAGE! so finely fitted for the Carrying Trade of LITERATURE; rivalling the HEBREW, in simplicity and energy, and the GREEK, in richness and variety.

This is the ardent wish of an unambitious, yet aspiring CITIZEN OF THE WORLD: of an inconsiderable but "*faithful Witness*" of the "HOLY CATHOLIC CHURCH," (Both PATRIARCHAL and EVANGELICAL.) (l) "*Militant here upon Earth:*"

"In
ever remain a stranger. Nor would I wish to intrude on their sacred and honourable "Peace and Privacy,"—so well employed:

FELICES ter et amplius,
Quis irrupta tunc copula!

"HAPPY, and more than thrice happy Pair,
United in indissoluble intimacy!"

In frankness testifying against what he humbly conceives to be

ERROR, FALSEHOOD and DEATH ; •

As a laborious and adventurous Pioneer,

Enlisted in the Service of

“ THE WAY, THE TRUTH, and THE LIFE.”

And longing for his GLORIOUS PRESENCE.—

—Ναὶ ἔτι, ΚΥΡΙΩ ΙΗΕΟΥ.

AMEN

(1) “ And I will give [authority] to MY TWO WITNESSES, [Patriarchal and Evangelical] and they shall PROPHECY, clothed in SACKCLOTH, 1260 days”—“ 42 months”—“ a time, times and half a time, or three and half prophetic years.

JOHN and DANIEL, to the Hebrew and Christian Churches.”

THE
MONSTROUS REPUBLIC.

THE
MONSTROUS REPUBLIC:

OR,

FRENCH ATROCITIES

POURTRAYED.

CONSPIRARE CIVES NOBILISSIMI, PATRIAM INCENDERE!—GALLORUM gentem, INFESTISSIMAM NOMINI ROMANO, in bellum arcessunt—*Dux Hostium eum exercitu, supra caput est.*

"A CONSPIRACY HAS BEEN FORMED BY CITIZENS OF THE FIRST RANK, TO INFLAME THIS COUNTRY!—They are inviting over the GALLIC NATION—that most inveterate foe to the Roman name, as their auxiliaries in war. *A hostile leader, with an army, is hovering over our head!*"

CATILINE WAR.

DUBLIN:

PRINTED FOR JOHN MILLIKEN, 32, CRAFTON-STREET,
and J. WRIGHT, PICCADILLY, LONDON.

1799.

TO
MY COUNTRYMEN.

AT the most awful and perilous and momentous crisis, the BRITISH DOMINIONS ever saw—

Big with the fate of CARTHAGE or of ROME—

When we learn from the highest Authority, that “Treasonable Societies of UNITED IRISHMEN, UNITED ENGLISHMEN and UNITED SCOTSMEN, holding continual intercourse and connexion with each other, have formed a systematic and deeply organized plan, for the entire overthrow of the *British Constitution*; the general confiscation of *Property*; and the erection of a DEMOCRATIC REPUBLIC, founded on the ruins of all Religion, and of all Political and Civil Society,

and

and framed after the model of THE FRENCH;—relying on the assistance and co-operation of FRANCE:—and that *hostile preparations* are now making, with extraordinary vigour and exertion, in some of the Ports of FRANCE for the invasion of GREAT BRITAIN or of IRELAND :”—

Report of the Committee of Secrecy of the British House of Commons, March 15, 1799:

At such a *crisis* then—“when the season of *temporizing* is past”—when the *silence* of any—of every *well affected* and *well informed* CITIZEN—who is able, if willing—to furnish “*fully authenticated facts*”—not flimsy speculations, not idle declamations—not “*propheying smooth things*”—but, “*telling truth in charity*” to the community—“*the whole truth*”—as far as they are able to receive or bear it—and “*nothing but the truth*,”—“*So HELP HIM GOD*”—is not only *base* and *dishonest* in itself—but *treasonable* against the CONSTITUTION, and *impious* against THE GOD OF ORDER—if by any means, or upon any paltry consideration of personal hazard, through “*ensnaring fear of man*”—he shrinks back from

commu-

communicating, what may tend, (with THE DIVINE CO-OPERATION)—to undeceive deluded *Insurgents*—(not *Steady Traitors*—whose recovery is desperate—“*having their consciences seared with a hot iron*—and made callous against impressions of Truth, Religion, and Loyalty,.)—“*to give light to those that sit in darkness*”—in mental, worse than Egyptian darkness—“*to guide their feet into the way of peace*”—and to heal those unhappy “wounds and bruises” of religious *sebism* and political discord, which have so long harassed, and now convulse, and by putrifying, threaten “*to extinguish IRELAND*”—if suffered to fester and rankle, without emollients and cathartics;—to rouse “*morbid insensibility*” and stimulate to action, if possible, that *languid neutrality of conduct*, which disgraces a mass of *negatively loyal* subjects, and paralyzes the circulation of the life blood of the *body politic*, in the prompt and vigorous and combined exertion of *all the well affected*—with the *Executive Government*:—acting therefore, under the powerful impression, the irresistible impulse of such mighty incentives, such paramount considerations, I now offer to

the public, the following *frightful*—(and yet perhaps not altogether *dry* nor *unentertaining*) sketch of *French principles* and *French practice*, slowly and carefully collected, from various and authentic sources of information, since the commencement of the FRENCH REVOLUTION.

CATO.

April 5th, 1799.

the entire the following—
perhaps not altogether the most
strict of terms, and, indeed, in
flow, and can only be collected from the
authentic sources of information, those the com-
munication of the French Revolution.

MONSTROUS REPUBLIC.

*Inflat terribilis vivis, morientibus hæres ;
Nulla quies : Oritur, prædis cessante, libido ;
Divitibusque Dies, et Nox metuenda maritis
Emicat ad nutum stricto mucrone minister !*

—— *Sævis opus est, et fortibus umbris ;
Ipsa facit manes : HOMINUM MORS OMNIS IN
USU, EST.*

OMNIA FATA LABORANT—UNOQUE SUB ICTU
STAT GENUS HUMANUM !

*“ Terrible, she assaults the living, is heir to the
dying :*

*There is no respite : When plunder fails, then last
succeeds ;*

Day by the Rich is dreaded, Night by *Husbands*;
Quick at a nod, springs forth the *Pander*,
With his sword unsheathed."——

"Ruthless and potent spirits, (the work requires)
SHE sacrifices to Demons: The death of Men
In every shape, turns to her account."

"THE FATES OF ALL NOW LABOUR,—AND THE
HUMAN RACE

STANDS AGHAST, AWAITING A SINGLE BLOW!"

These classical passages, from *Lucan*, &c. are applied in the prefatory epistle of the *British translation* of the quotations introduced in that great moral and political satire—*THE PURSUITS OF LITERATURE*,—to the enormous atrocities of "*THE MONSTEROUS REPUBLIC*."

Having attended myself, with no small interest to the progress of the *French Revolution*, and with anxious solicitude, watched the rise of that tremendous hurricane,—at first "no bigger than a man's hand," appearing like a cloudy speck, on the Horizon of EUROPE, but gradually spreading, thickening, gathering, blackening, until it reached the Zenith of FRANCE, on which it burst in Thunder and Tempest, laying all waste within the sphere of its attraction, and thence proceeding with accumulated fury, to ravage and desolate, the neighbouring Countries of the Continent;—I was powerfully struck with the

exquisite

exquisite accuracy of the imagery and propriety of the application,—to that *wild beast* dreadful and terrible and strong exceedingly,"—the legitimate offspring of the *Roman Republic*—so described in prophecy. Dan. vii. 7. and I sketched a few traits by way of comment or illustration of these tremendous texts, from materials collected from a variety of publications, which at length assumed the present shape.

Of these, the principal are *Harper's* address to the Americans; *D'Ivernois* on the *Genevese* Revolution; *Du Gouvenement des mœurs et des conditions en France, avant la Revolution*, attributed to M. *Senat de Meichan*; *Barruel's* *Mémoires of Jacobinism*; *Robison's* proofs of conspiracy; the *intercepted Letters* of the traitor *Stone*, &c. to *Doctor Priestley*; and those, of *Bonaparte's* army in *Egypt*; the speeches and publications of *Pitt*, *Burke*, *Robespierre*, *Grattan*, *Sheridan*, *Bellamy*, &c. The report of the *Irish and British Committees of Secrecy*.—*Hales's* tracts, (1. On the *Rights of Citizens*, 2. The *scripture doctrine of political government and political liberty*, and 3. *Tithes*, published in 1793 and 1794.) The *Pursuits of Literature*; the *Anti-Jacobin*, (lately collected in two volumes); *Duignan's* answer to *Grattan's* address; the *British Critic*, and the *Monthly Review*, &c. &c. &c. Which I cite not out of vain parade of erudition, nor from "the pride and naughtiness" of authorship, but as furnishing useful

and valuable *authentic* documents, both *constitutional* and *revolutionary*, to those who are able and willing "to search" and think for themselves, and to separate the wheat from the chaff, by careful, critical, and unprejudiced winnowing.

FRENCH POLICY.

The following masterly outline of the *systematic* "craft and subtlety" of THE MONSTROUS REPUBLIC—now "working against us," and against the *Christian* and *Mohometan* World,—is furnished by that sagacious and profound *American* statesman, *Harper*.

"FRANCE has formed a plan of aggrandizement, at the expence of *all her neighbours*; resolving (after the example of the *Romans*—those *ferocious* and *systematic* destroyers of mankind) to make *all Europe*, and finally the *whole world*, bend beneath her yoke. A resolution, in the accomplishment of which, she pursues the *Roman* policy of DIVIDING TO DESTROY; of bribing one Nation with the spoils of another; of enticing the stronger to inaction; reducing the weak to submission; and by the resources of the one, and the connivance of the other, breaking the strength of those, whose power she dreads, and whose policy she cannot deceive."—GREAT BRITAIN.

THIS

THIS plan, long since formed under the *Monarchy*, is still pursued and extended with the most steady and obstinate perseverance; with varying success indeed, but though often baffled and repulsed, still returning to the charge, with "labour unabashed." Nor does it receive any check from the *Revolutionary* convulsions of France, and the rapid changes of her *Executive Government*. Faction succeeds faction, as wave succeeds wave, each struggling for the mastery. They massacre, they banish each other without mercy or remorse, by the *Gillotine*, the *Fusilade*, the *Noyade*, and the *Cayenne Diligence*; but amidst their distractions at home, they are united in one and the same object abroad—*The aggrandizement of France at the expence of the rest of the world*. And "the end, in their imagination, sanctifies the means."

There is indeed much *Gigantic* violence and wickedness in their plans, but no symptoms of weakness or incapacity. To oppress, encroach, and subjugate, whether by fraud, or by force, is their next determination, and their constant practice, proceeding both by *rap* and *florin*. First, by *negotiation*, by *fraternization*, overreaching and undermining, and then suddenly overpowering and demolishing. "*The Tiger crouches before he leaps upon his prey*." Thus did rise *MONSTRIOUS REPUBLIC*, fascinate and fix the *little Republics*, of *Holland*, *Venice*,

Switzer-

Switzer and, &c. till they were swallowed up in succet-
 tion, and by *treachery* and *corruption*, paralyze the ope-
 rations of the German Empire, irresistible if united. But
 the seeds of division springing from the radical imperfec-
 tion of their *federal* constitution, and that everlasting
 system of acting on the *defensive*, that obstinate delay of
 all precautions for fear they should be construed into hos-
 tilities, that abject desire of a delusive and precarious
 peace, with a faithless foe, whom no ties of honour or
 religion can bind, in a word, that *temporizing policy*, which
 adopts *half measures*, when the most decided, the roun-
 dest and the most vigorous, are indispensably requisite to
 ward off the impending blow—from a wily enemy, that
 “*strikes but conceals the hand,*” has ruined every thing
 hitherto on the Continent of Europe.

But GREAT BRITAIN is the prime object of their inve-
 terate hostility, and disappointed rage, and all devouring
 rapacity, eager in the pursuit of all those *reinforcements*
of luxury, for which France has been heretofore distin-
 guished—(for their Republican *Tree of Liberty* was
 planted in the garden of the *Monarchy*, and bore all the
luxurious fruit of the former periods of their history,”
 and to which, they are daily adding by the most refined
 policy, the *finest exotics*, the most precious remains of
Sculptures, Paintings, Gems, &c. from pillaged Italy, &c.

in

in order to render Paris, "the grand museum of the world." "They want the *ships*, they want the *trade*, they want the *wealth*, the *money*, and the *manufactures* of GREAT BRITAIN. And for these, they would fain give us, *their Liberty*,—their *mockery of liberty*,—but the price they demand, is the *science*, the *heart*, the *blood*, *bones* and *marrow*, of our Country." *Sheridan's speech*, May 20th, 1798. And their unvarying scheme of political debate is,

DELEND A EST CARTHAGO.

IRELAND also, they want to make their "*floating state*," across the channel, to the conquest of ENGLAND.

Hence

* The following Trait is pointedly descriptive of the steady and unrelenting policy, with which the French Government pursue this plan.

"When the French took possession of Rome, and ransacked its curiosities—they took drawings of that beautiful spot, the *Villa D' Albani*, so distinguished for every *sculptural* and *agricultural* grace; and then—they proceeded with wanton barbarity to reduce that *Paradise* to a barren heath!!!—The reason *why*? will naturally be asked?—They meditated the building of a *Villa D' Albani*, near Paris; and were *jealous*, that such another spot should appear on the surface of the Globe.—See also *Robison*, 255.—"The French aim at nothing less than to make Paris the *Emporium* of the fine arts." M. R. Vol. 21. Append.

Hence is she so unremittingly assailed by all the arts and machinations of French *Jacobinism* under the mask of forwarding the *Emancipation* and *Independence* of "*Erin go brach*," by *venal oratory*, and by that most potent instrument of corruption and disorganization, a *licentious press*, wishing to dissolve *British* and *Irish* connexion, to detach, and sever from each other, the component parts of the *BRITISH EMPIRE*,—to split the triple crown of *England*, *Scotland* and *Ireland*, into three distinct *Republics*, thereby to prevent them from exerting that "*UNION AND FORCE*," which is the motto, and the main spring of the "*REPUBLIQUE FRANCAISE*,"—"one and indivisible," herself, and thereby more capable of concentrating the mighty forces and resources of "*THE GREAT*" and warlike "*NATION*" of *France*.

And to cut afunder the *gordian knot* of that "*triple cord*," which binds, (and will I trust for ever bind) the kindred people of these *fortunate Isles*—*DIVISION ORAE BRITANNOS*—"Which stand as *Neptune's parks*, ribbed and pated in, with rocks unscaleable, and roaring waters." *Hoché*, *Humbert* and *Bompart* were sent—but sent in vain. And now as a last and desperate stake, "a formidable armament" is fitting out to co-operate with the United powers of *Treason* and *Rebellion* springing up in a plentiful crop of *United Englishmen*, *United Scotchmen*, and *United Irishmen*, (though last, not least virulent and mischievous)

chievous), from the *Dragon's Teeth*, so industrially sown throughout these Countries.

"The *mystery of iniquity*," which has been so long "working" underground, and has lately been dragged forward into light and infamy, by the concurring reports of the *British and Irish Parliamentary Committees of Secrecy*, is truly alarming and terrific. Every true born Briton and Irishman it warns:

Periculosa plenum opus alea

Tractus, et incellis per ignes,

Suppositos cineri doloso.

"You manage a work, full of *perilous hazard*,

And are walking over *smothered embers*,

Hid by *treacherous ashes*."

The following *instructions* were originally given by *Hoche*, the *ravager of La Vendée*,—to Col. *Tate*, commander of the *Legion*, landed in *Wales*, in 1797, for the purpose

* The *instructions* themselves, are given, by the *Anti-Jacobin*, I. p. 480. and their *authenticity*, (which had been denied, by "the *Whigs* of England"—in the pay of France—(as well as *Bonaparte's Mahometan proclamation*.) proved, p. 499. shewing—"that the *original instructions*, at full length, signed by *Hoche*, and attested by Col. *Tate*, are deposited in the office of the *Secretary of State*, for the home department."

purpose of promoting the sacred work of *insurrection* in *England*; as we learn from the *Anti-Jacobin*. And they are now given a second time, revised and enlarged by the Directory, to General *Humbert*, commander of the intended expedition against *England*.

HUMBERT'S INSTRUCTIONS

FOR A PROJECTED INVASION OF ENGLAND.

"The expedition of General *Humbert*, has three principal objects in view: the first is to put the Country into a *state of insurrection*; the second, is to embarrass the commerce of our RIVALS; the third is to prepare and facilitate the means of making a *descent*, by giving the greatest perplexity to the *English* Government."

1. "THE CLASS OF PEOPLE MOST EASILY TO BE MOVED TO INSURRECTION IN ALL COUNTRIES, IS THE POOREST CLASS. This may be effected by distributing money or drink among them; by ascribing to the Government the public wretchedness; by instigating them, and facilitating their means to revolt, to pillage the public granaries, and to plunder the property of the rich,—WHOM THEY ALWAYS REGARD WITH AN EYE OF ENVY."

"The Houses, the Granaries, the Cattle, the Forests belonging to any of these, must be distributed among

the

the people, or pillaged by them. These calamities, (which THOSE OF THE REPUBLIC compel us to inflict, and to which a ferocious Nation constrain us to expose it) will induce many of the labouring people and the rabble of the Country to espouse our cause ;”

“ But they must on no account be incorporated with our own troops : they must be formed into new corps and placed under the command of French officers, in order that no native of the Country, may become acquainted with the state of our force : they should also be kept separate, and as much in ignorance in this respect, as circumstances will permit.

“ General Humbert must invite deserters from the enemy, and likewise prisoners, to enlist in the new corps. If they should refuse, their hair and their eye-brows must be cut off : and if they should happen to be retaken, they are to be shot.”

“ He will not fail to bear in mind, that there are in England a great number of Frenchmen who will hasten to join him. These, are the prisoners of war, both soldiers and sailors,—and a number of others—[not less than 50,000, United Irishmen, as discovered by the Committee] whom, wretchedness and a thirst of vengeance would allure to his standard. He is at liberty to admit Frenchmen into the legion ; but he must employ the utmost vigilance to

prevent these new comers from entering into cabals.— Any attempt to excite *mutiny* must be severely punished."

2. "With respect to the embarrassing of commerce, this may be effected by breaking down bridges, dikes, and causeways, (which is indeed necessary for the purpose of self preservation) by plundering convoys of provisions, and private and public carriages; by cutting off the supplies destined for towns; by burning merchant vessels, boats, &c. by setting fire to dockyards, ropeworks and the sail-cloth manufactories."

"It is also to be observed, that in consequence of these operations a number of workmen will be deprived of employment, and will attach themselves to the party which supplies them with the means of subsistence: A MODE OF LIVELIHOOD SO MUCH THE MORE CAPTIVATING, AS THE INDIVIDUAL HIMSELF, CONTRIBUTES NOTHING TOWARDS IT."

3. "The object of the descent may be facilitated by disarming the Militia; by burning the public arsenals and harbours; by intercepting messengers in the service of Government; as well as by the decimation of the troops, through desertion and insubordination, and by the terror which the operations of the Legion, and the progress of the

the *insurrection*, will inspire into the minds of those who might be inclined to defend the Country."

4. "We shall call upon the *public and legal authorities* [to be erected by the *French*, on the ruins of the old] to *confiscate the property of runaways or emigrants*; as well as of persons, who under an *insidious neutrality* shall remain *passive spectators* of the dangers of their Country, and reserve to themselves the opportunity of declaring their sentiments, without danger, in favour of the *victorious party*; and of ALL KIND OF BASENESS THIS BEING THE MOST CONTEMPTIBLE, it shall involve not only *confiscation* of the property, but the *banishment* of him who shall be guilty of it."

Omitting minuter details, this is the general outline of an *able and systematic plan of attack*,—a plan which seems to have been communicated to, and well *conned* by the IRISH INSURGENTS, during the present disastrous warfare; evincing in its atrocities, how carefully the instructions of these grand masters of disorganization, have been practised and even extended. Witness the late revival of that barbarous practice of *houghing cattle*—to cut off supplies from our fleets and armies, and to form magazines of provisions, for themselves and their allies, during the ensuing campaign!

Surely the mischievous operation of that *systematic plan* of *depredation*, and *ravage*, and *terrorism*, which has
relisted

resisted and even mocked the proffered lenity and forbearance of a *most gracious* Government, more than justifies the revival of measures for "*putting down Rebellion*," still more prompt and efficacious, than those that were suspended, through a clemency "*not according unto knowledge*." There is a principle of *mercy* in every noble minded breast, that softens the rigour of justice—and a commendable reluctance to believe ill of their species. But it may be carried to a ruinous extreme.—And it was observed by Mr. *Burke*, very early in the French revolution, that "*nothing had contributed more to the ruin of the KING, and the NOBILITY, than that disposition to believe in the possibility of a returning sentiment of humanity or remorse in the minds of their persecutors*."—When, to complete the calamity, the old Government of France, was basely betrayed to its ruin, by the armies on whose loyalty it fondly and securely relied,—and who soon afterwards, when repentance was too late for redress, wept their treachery in tears of blood. How gloriously, have *British* and *Irish* Soldiers been, true to their King and Country! And to what has the present strange and disgraceful degradations of the *Continental* governments who have been scourged by France, been owing? Principally to "*the criminal lassitude, effeminacy and inattention of those several Governments, to watch the early progress of Rebellion, and to check it in its first principles*?"

Such

Such also was the leading cause of the overthrow of ancient Rome,—thus admirably described by that great Orator and Patriot, who was crushed by the ruins of that Constitution, which he vainly strove to uphold, against domestic treason. — *Majoribus præfidiis et copiis oppugnatur Respublica quam defenditur; propterea quod audaces homines et perditæ nutu impelluntur, et ipsi etiam sponte sua contra Rempublicam incitantur: boni, nescio quomodo, tardiores sunt, et principii rerum neglectis, ad extremum, ipsâ denique necessitate excitantur; ita ut nonnunquam cunctatim et tarditate dum etiam volunt etiam absque dignitate retinere ipsi utrumque amittunt.* “The commonwealth is assailed by greater forces and resources than it is defended. Because daring and desperate men, are stimulated by a nod, and are readily incited, even of their own accord, to attack the commonwealth; while the well affected, by some unaccountable fatality, are too tardy, and neglecting the beginnings of innovation, are at length excited towards the extremity, by downright necessity; so that sometimes while they wish to retain tranquillity even without dignity, themselves lose both.”

Orat. pro Sextio.

See HALEY'S third tract—where the whole of that admirable advice of a profound statesman for maintaining “tranquillity with dignity,” (of which this is the conclusion) was given;—at a time when the present disasters, might

might perhaps have been prevented, had these tracts been noticed or listened to.—*Venienti occurrere Morbo.*

Still however it may not be unseasonable, even in this advanced stage of rebellion and warfare, to delineate the Revolutionary principles of FRANCE.

FAS EST ET AB HOSTI DOCEARI,

"It is allowable to be taught
Even by an enemy."

FRENCH WAR-WHOOP.

GUERRE AUX CHATEAUX ! PAIX AUX CABANES !

"War with Palaces ! Peace with Cottages !"

"You recollect"—says the acute and unprincipled *Jaubert*—(in the wantonness of success, after the storming of *Alexandria*—Letter 3. of the intercepted correspondence)—"the surprizing effect of this magic cry!"—and now——

—"War with the Mamelukes ! Peace with the Arabs !"

"This is the cry, which will swell our armies here, and sweep before us the oppressors of this part of the world !"

The second murderer at *Lyons*, (the *admiral* *Collot D'Herbois*, being the first,) *Jabogues*,—in his speech to the Democratic Society, furnishes the following commentary on the war-whoop :

Down

"Down with the *Edifices* raised for the profit or the pleasure of *the rich*; down with them ALL. *Commerces* and *arts* are useless to a warlike people, and are the destruction of that sublime equality which France is determined to spread over the globe."—*Anti-Jacobin*, 1. 333.

This "*magic cry*"—as it is indeed most justly styled, has roused one part of the world to arms against the other—the *poor* against the *rich*, and has "*divided*" every "*kingdom*" of the earth "*against itself*," thus "*brought to desolation*."—

It was in vain to tell the world, that *the fall of the palaces involved that of the cottages*; they were deaf to the remonstrance; they were long fascinated by the spell, and the peasants of *Holland*, the *Netherlands*, and *Italy*, have now to weep in tears of blood, the ruins of those palaces which have crushed their cottages also.

"Such a scene of horror and destruction as is presented by the country which has been occupied by the *French*, is beyond all description. The princely palaces have been stripped of *all their furniture*: doors, window-shutters, windows, the marble portals, every hinge, nail, and iron rail, have been carried away or destroyed—nothing remains but *the bare walls*, ruined with smoke and dirt. In some instances, the palaces themselves have been burned to

the ground: and it appears more an invasion of Tartars, than a war of a civilized nation.—Anti-Jacobin, I. 634.

And such was "*the just reward*" of those degenerated Nobles, who harked into the cry in those devoted countries, and helped forward, in the blindness of their folly and rage for RADICAL REFORM—"the sacred duty of *insurrection*," against their lawful but listless governors.

But what was the crime of the unoffending *Swiss Republics Cantons*?—where there were no *palaces*, no *nobles* to excite popular envy or odium? There the helpless *peasantry* were betrayed by the irresolution and procrastination of their *magistrates*, overawed by the gigantic powers of France, and sacrificing themselves and their people to *temporizing* measures, and ruinous pacifications; or else, allured by the *commercial gain*, which their neutrality procured, as *common carriers* between the belligerent powers of France and Germany and Italy, which the cupidity of the *all devouring* REPUBLIC, encouraged for their own eventual profit, until the season of disgorging should arrive, when they should be at leisure to swallow the *collected* prey of their frugal and industrious neighbours; and now the deluded and betrayed *Swiss*, see themselves surrounded by the ruins of their *smoking cottages*, and are now breathing "*curves not loud but deep*," cutting off in secrecy and silence, those armies of their wanton and hypocritical

critical destroyers, and wreaking vengeance too late, with wild and indiscriminate fury, on the author of their delusions, and the agents of their destructions !

Listen, DELUDED IRISHMEN, to the following description of the situation of Switzerland, as detailed in the *Gazettes* of its conquerors :—*Anti-Jacobin*.

1. "The country around *Berne*, presents a picture of devastation and horror. Not less than FIVE HUNDRED FAMILIES, WHO HAVE LOST THEIR ALL—their *fortunes*, their *habitations*, their *clothes* even, and the *means* of *daily subsistence*, by THE RAVAGES OF THE FRENCH ARMY,—WANDED ALL DAY LONG ABOUT THE WALLS OF THE CITY, BEGGING SUPPORT (*this is the French account*) from THE CHARITY of their *new allies*, and their *newly constituted government*." &c. &c.

2. At *Malta*, "an immense population was supported by the Order,"—"I had half an inclination (proceeds *Faubert*) to remain *Commissary* for some time at *Malta*, (after it had been betrayed to *Buonaparte* * and pillaged)—"but when

* "We set sail from *Toulon*, the 19th of May, and steered with a favourable wind for *Malta*, where we arrived on the 10th of June. The conquest of this important place cost us but a

when I saw that for the first year at least, that port could neither receive from France nor from Egypt, such supplies as would render a residence there tolerable, and that a numerous population would suffer—at least for a time, the exigencies of passing from an organization (imperfect without doubt, but) long established, to one differing from it in every respect [cast in the same common mould of French Democracy, without variation, for all the conjugated states]—“When I saw all this, I said to myself:—Let some body else

few men.—It capitulated on the 12th.—THE ORDER WAS ABOLISHED, and the Grand Master, packed off to Germany with a budget of fine promises.”—Boyer.

The principal agent employed by the Directory to corrupt and revolutionize the Knights of Malta, was Pauselgue, originally a merchant of Marseilles, a man gifted with uncommon talents for intrigue. He was rewarded for his treachery by Buonaparte, “who knows how to distinguish”—with the lucrative post of Contractor of the Exchequer of the Army of the East, and Administrator General of the Finances.

See his admirable description of THE BATTLE OF THE NILE, viewed from Rosetta, Lett. 30. which, with the Rear Admiral—Ganteaume Lett. 34, and 32 (who was blown up in the *L'Orient*, but survived) give a complete and perfect account of that most terrible engagement.

else be witness to these dreadful distresses, and let me try my fortune at Alexandria."—"But yet, the possession of the Island, in a military point of view is of the utmost importance."

"The French soldiers, (says the intelligent Boser) are terrible in the field, terrible after victory."

"We began by making an assault upon Alexandria—garrisoned by 500 Janissaries, of whom scarce a man knew how to level a musquet; a huge and wretched place, open on every side, and most certainly, very unable to resist the efforts of 25000 men, who attacked it at the same instant. We lost, notwithstanding, 150 men; (Guillot says 300, in scaling the ramparts of the city,) whom we might have preserved, by only summoning the town. But it was thought necessary (by the Commander in Chief) to begin by striking terror into the enemy."

"Repulsed on every side, the Turks betake themselves to GOD and their Prophets, and fill their mosques; and our soldiers, burning to avenge the death of their comrades, pitilessly put to the edge of the sword, the remains of the Turkish troops, who had taken refuge in a mosque. Men, women, old, young children at the breast, ALL ARE MASSACRED! At the end of four hours, the fury of the troops ceases."—

The

"The *Mameloucs* and a vast number of *Arabs* took refuge in the desert. The few inhabitants that remained, were exceedingly astonished, at finding we did not cut their throats!—And read with transport of joy, the [*Mahometan*] * *Proclamation*, (as *Jaubert* calls it) which the Commander

* BUONAPARTE'S PROCLAMATION.

This is given at length in the *Appendix*, No. I. furnishing the following extracts :

"IN THE NAME OF GOD, GRACIOUS AND MERCIFUL.

THERE IS NO GOD BUT GOD :

HE HAS NO SON, or Associate in his kingdom."

"Inhabitants of Egypt !

When the *Bey*s tell you the FRENCH are come to destroy your Religion, believe them not ; it is an absolute falsehood. Answer those DECEIVERS, that they are only come to rescue the rights of the poor from the hands of their tyrants : and that the French adore THE SUPREME BEING, and honour the Prophet (*Mahomet*) and his holy *Koran*."

"The French are TRUE MUSSULMEN. Not long since, they marched to Rome and overthrew the throne of the Popes, who excited the Christians against the professors of *Islamism*, (the *Mahometan* faith)—afterwards, they directed their course to Malta, and drove out the unbelievers, who imagined they were appointed by God to make war on the *Mussulmen*."

"The

mander in Chief had previously printed in *Arabic*,"—[Stating that the Frenchmen were "*true Mussulmen*," and came

"*The French have at all times, been the true and sincere friends of the Ottoman Empire, and the enemies of their enemies*"

"May the SUPREME God make the glory of the Sultan of the Ottomans eternal; pour forth his wrath on the *Mameloucs*; and render glorious the destiny of the Egyptian nation!"

Alas! The fabricator of this *Manifesto*, unexampled indeed, for stupendous impiety, falsehood, and hypocrisy, dictated surely by THE FATHER OF LIES himself, knew not, that "THE SUPREME GOD, by the mouth of his Prophet *Ezekiel* 29. 15, had decreed long ago:

"EGYPT SHALL BE THE BASEST OF KINGDOMS."

It has long been THE SLAVE OF SLAVES—slave of the *Mameloucs*, the slaves of the *Porte*, and now of the *French*, the slaves of the *Directory*!!!—See Adjutant *Boyer's* curious and instructive *Letter to his Parents*, No. 22; to which add *Desgenette's*, to his wife, No 17, and *Jaubert's* confidential *Letter to Gen. Bruix*, No. 3.

And the remarks of this last acute and unprincipled writer on the Proclamation, deserve to be recorded.

"You

came to deliver them 'from the tyranny of the *Mameloucs*, and "to render glorious the destiny of the Egyptian nation."

listen

"You will laugh outright perhaps, ye *twinkles of Paris*, at the *Mahometan Proclamation* of the Commander in Chief. He is proof however, against all your railery, and the Thing itself, will certainly produce a most surprising effect."

"This Proclamation has given birth to two very singular circumstances:"

1. "The evening before [we landed] we had seized a few *Turks* and *Arabs* and carried them on board the fleet. The question was [how] to calm their apprehensions, and make them our apostles. A *Maronite priest* from *Damascus*—A CHRISTIAN LIKE OURSELVES,—was ordered to read it to them, and to comment on it as he proceeded. When you consider the *Proclamation*, you will judge how well the part he played became him!"

2. "We gave the *Flag Officer* of the *Turkish Vice-Admiral* (who came on board the *L'Orient* to enquire into the destination of our armament) the *Proclamation* to read. He excused himself on account of his ignorance; and it was read to him.—Every paragraph that touched on the insolence of the *Mameloucs*, made him leap for joy. He asked for some proclamations to disperse."

Listen also, MY COUNTRYMEN, to the following *impious cant*, of that unprincipled and hypocritical Ravager, *Bonaparte*, in his *Proclamation* to the army, after the spoliation of *Malta*, June 22, from on board *L'Orient*, on his way to *Alexandria*.

"The people among whom you are going to live, are *Mahometans*. The first article of their faith is, "*There is no other God but God, and Mahomet is his prophet.*"—Do not contradict them. Act with them as you did with the *Jews*, and with the *Italians*. Treat their *Mustis* and *Imans* with respect, as you did the *Rabbis* and the *Bishops*. You must act with the same spirit of toleration towards the ceremonies prescribed by the *Koran*, that you did to the *Synagogues* and the *Convents*;—to the religion of *Moses* and of *Jesus Christ*.—THE ROMAN LEGIONS PROTECTED ALL RELIGIONS." !!!

"Pillage enriches but very few men; It dishonours us, it destroys our resources, and it renders those people our enemies, whom it is our interest to have for friends."

How the *Proclamation* was understood by the Commander in Chief, and interpreted by his sanguinary and rapacious troops, the whole of the intercepted correspondence abundantly evinces.

FRENCH SLAVE TRADE

The insatiable avarice of this modern *Brennus*, was remarkably evinced in a new mode of *traffic*: which his ingenuity struck out:

HE SOLD HIS AUSTRIAN PRISONERS OF WAR TO THE SPANIARDS, TO WORK IN THE MINES OF AMERICA. !!!

They were embarked for this purpose by *hundreds*, during the course of the last campaign of 1797. Fortunately, the vessel in which they were *stowed*, fell into the hands of the *English*, whereby they were rescued, and the history of their sufferings, and of the cruel fate to which they were destined, made known.—*Anti-Jacobin*, December 25, 1799.

Of *Buonaparte's* callous disregard to "*the lives of men*"—his lavish sacrifice of 6000 of his bravest troops to the vanity of forcing the bridge of *Lodi*, when he could have easily turned it without the loss of a man—is decisive.—But his *decoying forty thousand* of his own veteran conquering troops to *colonize Egypt*†—or quietly to bury them there,

† This unheard of act of treachery, is clearly and irrefragably established by the well informed *Editors* of the *Intercepted*

Correspondence,

there, to exonerate the grateful Directory from the embarrassment of a promise of a milliard of livres to the army

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of

Correspondence, and indeed by the whole tenor of the Letters themselves. And I cannot forbear (contributing my humble endeavour in embalming "the perishable infamy" of the name of *Buonaparte*) to collect a few striking points:—

1. On the embarkation of the troops at Toulon, &c. *Buonaparte* gravely promised, on his honour, (which he observed had ever been sacred) that—"they should each receive on their return, money enough to purchase six acres and an half of good land."—How does this tally with his proclamation on leaving Malta?—"The people among whom you are going to live, &c. intimating a first settlement in Egypt—and it was so understood by the Officers:—"To seize and organize the countries of Egypt and Syria,"—"to gain possession of Egypt." Boyer states as the object of the expedition:—While "from the complaints I hear, (says he) and the demands of several Generals who wish to return, I can easily perceive there are vast discontents in the army," and this so early as July 28, before the fatal engagement of the Nile, and the soldiers did not scruple to say, as their officers were passing by,—"There go the Jack Ketches of the French!"

"If ever I have the happiness of playing my part once more on the soil of my native land, nothing shall induce me to quit it again," says the turbulent and enterprising Tallien, (the destroyer

of Italy, at the end of the war, in order to secure their assistance towards enslaving France, by the last revolution-

ary

trayer of Robespierre) in his letter to his wife, August 1793. "Of the 40,000 Frenchmen, who are here, there are not four whose determination on this head is not the same as my own!"—The whole number, including a flock of contractors for the spoils, those "vultures" perpetually hovering in the rear of Buonaparte's conquests in Italy, &c. are estimated at 60,000 souls!

They were all indeed most miserably deceived and trepanned. Buonaparte himself was deceived.—"This country," says he, in a letter to the Directory, dated July 6, "is any thing but what Travellers and Story tellers represent it to be!"

Sheehy also, the Adjutant General, writing from Grand Cairo, July 16, declares:—"SAVARY has deceived us all, with respect to EGYPT: It is NOT that charming country of which he boasts so much; nor that balsamic dew, that is drawn in with the morning air; It is THE COUNTRY OF MISERY! Its Inhabitants are savages, who have in every respect, incurred the disgrace of nature! They have, absolutely, nothing on their side."

"O Jean Jacques! (Rouffeau) passionately exclaims Louis Buonaparte—July 6, why was it not thy fate to see those men whom thou callest "the Men of Nature"! Thou wouldst sink with shame, thou wouldst start with horror at having been capable of
admiring

ary despotism of September 4, 1797—but which *Barras*,
Merlin, and *Reubell*, and the apostate *Talleyrand*, were
 neither

- admiring them!"—Oh! how many *misanthropes* would be converted, if chance should throw them into the midst of the *Deserts of Arabia*?

And that *Buonaparte* had not the remotest idea of wintering in Egypt, is evident, not only from his detaining the fleet at *Aboukir*, contrary to the remonstrances of *Brueys*, who fell a victim to a treachery which he could not comprehend, but most decidedly, from his letters.—“ I shall pass the *cold months*, says he, in Burgundy, where I wish you would look out some little place for me.” See the letter itself, and the *fac-simile* of his hand writing in the *second part* of THE CORRESPONDENCE.

Who, after this *damning evidence*, but must execrate this LIAR, in his official letter to the Directory, after the disaster of the fleet, stating that “ to the 24th of July, he believed that the ADMIRAL had either sailed for *Corfu*, or entered the port of *Alexandria*.” !!!

Thus basely and cowardly did he calumniate that gallant Admiral, whom he had sacrificed: but he was not aware that his own letters would rise up in judgment against him.

Jaubert's letter of the 9th of July proves that “ the General had decided the fate of the fleet,” and *Ganteaume* also; and
 Buonaparte's

neither able nor willing to pay, when the work was done and the treason over—crowns the character of this unprincipled gang, and their prime “pander”—*Buonaparte*.

• “None

Buonaparte's letter of the 27th, to *Brueys*—states:—“The instant you inform me what you have done [at *Aboukir*] and in what situation you are, you shall receive FURTHER ORDERS from me, respecting what you have yet to do.”

Buonaparte most probably intended, after he had reduced Egypt, and disposed of his army there, to have returned to France with his favourite officers, and a few of the most tractable, perhaps, of his troops, with all his ill-gotten plunder, and there have been hailed as “the Conqueror of Egypt,” and hugged by the *Directory*, for delivering them from the importunate demands of 40,000 sturdy beggars, who were too sensible of their services, and too urgent in their demands to be cajoled with empty promises.

But he has been *curfed* with success in the outseting, only to make his disasters afterwards more grievous.

The plunder of *Malta*, amounting to upwards of half a million sterling, was blown up in the *L'Orient*; the Mamelouc *Beys*, “carried off all their treasures to Upper Egypt,” whither *Buonaparte* was disposed to have followed them, had not his
officers

"None but *great souls* can be completely wicked,"—little ones may have the wish, but they want the ability, it is only such "*choice spirits*," that can acquire and maintain unlimited ascendancy and command, over the governable herd of high and low *vulgar*—goaded "the *swinish multitude*" every where, "to rush violently down the steep and perish in the abyss;" hollowed for them, and ultimately for themselves, also, to glut the infuriate ambition of one or more *fiends* in human form!!!

"THESE, THESE are they, whose breasts the FURTS *fleed*."—*Buonaparte* himself, is certainly possessed of consummate bravery, admirable presence of mind, inexhaustible resources, diplomatic intrigue and military stratagem, a hardy endurance of toil, with the meanest soldier, and by the most fascinating affability of address, softening the most despotic rigour of command; which have given him an absolute ascendancy over his troops, both men and officers, with whom his will is law, and his peremptory mandate executes almost impossibilities; witness his allowance of only *part of a day* for the *debarkation* of the troops

officers threatened to *throw up their commissions*; His expedition with a chosen detachment of his troops, towards Syria, to intercept the *Caravan*, was rendered abortive by the skill and gallantry of *Ibrahim Bey*, who repulsed him with considerable loss, and forced him to retreat to *Grand Cairo*.

troops at *Malta*, and only two, at *Alexandria*. "The immense difference between *land and sea operations* can be no secret to you (says *Jaubert*, in his confidential letter to General *Bruix*, Minister of Marine, No. 3) but such is the General's way of doing things! As it is, every thing has completely succeeded."

"The general opinion was, that as soon as the debarkation was effected, we should have sailed for *Corfu*. The General has decided it otherwise. The good fortune which attends all his operations, will not fail to follow this."

"When the army first got sight of *Alexandria* and the deserts which surround it, both officers and men, were struck with consternation—*Buonaparte* revived their spirits."

"A most striking example was made at this instant:—A soldier was brought in, who had stolen a poignard from a friendly Arab; the fact was ascertained, and the culprit was shot on the spot."

"In consequence of this, an entire tribe of Arabs, consisting of 3000, sent deputies the next day to the Commander in Chief, to swear a lasting friendship between the two nations, under a pain of damnation; this tribe will furnish us with armed soldiers: others will assuredly imitate their example."

"We

"We set out for *Cairo*, says *St. Genier*, *August 9*, without provisions or horses, and were pursued as far as this place, from *Alexandria*, by bands of Arabs on horseback, who harrassed us in a terrible manner. Just as we were setting out, the general seeing us in want of every thing, said to us, THE VIRTUES ARE ON OUR SIDE.

These few traits are sufficiently expressive of FRENCH CHARACTER—and surely *Buonaparte* has been raised up, like the destroyers of ancient and modern days—*Nimrod*, *Nebuchadnezzar*, *Cæsar*, *Attila*, *Genghis Khan*, *Kouli Khan*, *Frederick of Prussia*, &c. as a scourge, in divine wrath, to inflict vengeance on the corrupters of *Patriarchal* and *Evangelical Religion*, both *Mahometan* and *Christian*.

But "*was he to that man*," when the rapid and amazing career of his enormities is run, and the measure of his iniquities is full; his impiety, his cruelty, his rapacity, and above all his extreme *Hypocrisy*—"straining gnats through his teeth, but swallowing camels" by wholesale—"Deceiving and deceived." He has fallen into the pit which he hollowed for his troops, and his Savans,—*Monge*, &c.; where he intended to have left them, and slipped back to France, himself, after having achieved the infamous conquest of Egypt, of which treacherous design, the intercepted correspondence, furnishes damning evidence, in the letters of *Jaubert*, Rear Admiral *Ganteaume*, and his own to Admi-

ral *Brueys*, and to his *confederates* in France—and he is now cooped up with the remains of his enraged and circumvented associates, in *Grand Cairo*, throwing up impregnable works, we are told (*March 1799*) against the hosts marching on all sides to invest him: where, during his short-lived reign, as *Ali Buzkaparte*, the Sultan of Egypt, he may pass and repass from the *Delta* to the *Thebaid*, with his tri-coloured *Cheiks*, his *Imans*, and his *Mustis*; he may explore the subterraneous chambers of the ancient *labyrinth*, and chuse for himself a niche in “the sepulchre of the holy crocodiles,” (mentioned by *Herodotus*) wishing “to be buried with his fathers.” He may visit the great *Pyramid*, and measure the tomb of *Cheops*, and he may there ruminate, with what complacency he may, on the desolations he has himself contributed to spread so widely throughout the earth, following *Alexander the Great*, and *Mahomet the Great*—“those mighty hunters of men before the Lord,” and mighty *Nimrods* (or “*Rebels*.”) He may contemplate the woeful and heart-rending description of the calamities of France, uttered by the eloquent *Vergniaud*, early in the revolution, about the close of the year 1791.

“Harrassed,” said he, “by internal distractions; attacked, dismembered even by her enemies, SHE presents to us a mere heap of ruins.—Unhappy *Parisians*! You who are so worthy of liberty, but who subsist by the labour

hour of your hands alone, what will become of you, when deprived of all your sources of industry? The city you inhabit shall no longer contain any others than those *perfidious monsters*, who dare to call themselves your friends. You will then demand bread.—“*Well: (this is the frightful language will be held out to you) You are oppressed by hunger?—Go into the caverns, filled with dead bodies, and furnish yourselves with the fruits of your rage!—Thirst torments you? Blood! Blood!*”

“*I trust that in this OCEAN OF EVILS, LIBERTY will swim, will buoy itself on the surface: but my unhappy COUNTRY will then be like, THE MONUMENTS OF EGYPT! Externally we are struck by their majestic grandeur: but on entering them what do we find? ASHES, AND THE SILENCE OF THE TOMB!!!*”

And if he should turn back his eyes with terror and dismay from this frightful imagery (so awfully instructive to the conquerors at the Pyramids—who may, from the walls of Cairo, perhaps, have them in view!)—to the instructive lessons of ancient Satire, foreboding his own “*destiny.*”

“*Quid Crassus? Quid Pompeius evertit? et Illum,
Ad sua qui domitos deduxit flagra Quirites?*”

Their *impiety* was, perhaps, the prime cause of their "overthrow." *Craſſus*, ridiculing the ſacred ceremonies of his religion, hazarded an engagement with the *Partiſians* (whom he invaded through insatiable thirst for gold) and was cut off with his whole army. *Pompey* ſo eminent-ly "*the Fortunate*," in the outſet of his career, after the capture of *Jeruſalem*, dared with ſacrilegious curioſity, to force his way into *the inner Temple*, which none but *the prieſts* were permitted to enter; and even into *the Sanctuary—the holy of holies*, ſhut to all, ſave the *high prieſt* himſelf, on the great day of *national atonement*: and from that inauspicious day, it has been remarked, that his fortune rapidly declined, and he was at length aſſaſſinated on the ſhore of *Alexandria*, whither he fled for refuge, after the battle of *Pharſalia*.

Ceſar too, his conqueror, in the zenith of his *diſtatorial* power, fell a victim to the *injudicious* vengeance of his *enſlaved* countrymen—when they were no longer worthy nor capable of **LIBERTY**:

"For who loves *that* muſt be firſt wiſe and good."

Milton.

FRENCH LUSTS.

"In every country, he who violates women is a MONSTER:" ſays *Buonaparte* in his hypocritical proclamation

tion to his troops. How many *monsters*, Italy has to sue, how many *Egypt*, is not the plan or province of this work to enquire. France itself, the hotbed of the revolution, has furnished multitudes, but none, perhaps, so transcendently atrocious as the following :

Among the most execrable *banditti* during the ruthless *Robespierre's* tyranny, was a wretch named *Lebon*. At *Arras*, where he was supreme, a very beautiful woman applied to him to spare her husband, devoted to the guillotine. He promised to do it on certain conditions. And after having driven her to this dreadful extremity, told her that next morning he would deliver her husband into her hands. She came; and he told her that in *two hours* she might return and receive him. She came again; and he took her to a window, from whence she saw her husband's head taken off.

"So far the story had had its parallel. But what follows surpasses all belief. In an agony of despair, she turned to this human tiger, uttering execrations on him, and *vive le Roi!* He ordered her to instant death: and when she was brought on the scaffold, as he stood at the window, he cried out to the executioner "*attendez un instant,*"—(wait a moment) and ordered her to be exposed naked to the waist, for a few minutes, before her head was severed from her body!!"

"Such

"Such a trait would serve to *disbonour a whole nation*, and this *matchless monster* escaped—and we believe still exists." *Anti-Jacobin*, vol. 1. 329. And outrages, if possible, more savage and terrible, mark the steps of "*the Great Nation*" throughout the *Netherlands, Italy, and Switzerland*; one in particular, noticed by the *Anti-Jacobin*, vol. 1. p. 542, copied from the *French papers*, as happening in Switzerland, is sufficient to freeze the blood in the veins of the reader—and to make "*the pen drop from the hand*" of the relater!!!

"Will the FRENCH, * rebuild those cottages whose flames they have extinguished with innocent blood?—Will they allow the *Peasantry* to starve unmolested in their native air, which their hireling ruffians and panders of the Directory have polluted with pestilential carnage?—or to weep over the *desolation* of their families, in the arms of their childless consorts, whom brutal ravagers have butchered,

* This is adopted and altered from the *Crocodile* tears of the *Manifesto* to the *Irish Rebels*, intended to have been circulated this campaign, to exasperate them against "his most gracious Majesty and government," with malignant irony, which was discovered, "under the table at which a division of *United Irishmen*, No. 2, were sitting; who were recently apprehended at the Royal Oak public house, near *Red Lion Square*, March 10, 1799.—See the Report of the Secret Committee of the British Lords—or *Faulkner's Journal*, March 26.

chered, or branded with *hot irons*, infamy, and disease, far worse than death? Thus imparting, to peaceful, innocent and happy REPUBLICANS, mildly governed by patriarchal authority, rather than by the rigour of laws,—to long suffering *shepherds* and *husbandmen*, who compose the population of the *Swiss* cantons,—in the energetic language of the respectable *Lavater*, in his dignified remonstrance to the *French Directory*.

“ THE LIBERTY OF HELL.” !!!

Thus, “ is FRANCE extending that desolation with which she has cursed her own country, to every nation which has been hitherto exempted from it—a ferocious and implacable enemy,” whose measures are not limited by misfortunes, nor her attempts obviated by the destruction of her forces—an enemy, to whom the blood of the subject, is as nothing,*—an enemy, destitute

* It was calculated by some of the prime agents of the French revolution, in cold blood, that—“ to carry it into execution would diminish the population of France, at least TWO MILLIONS, and in the year 1795, (the fourth, of the *Monstrous Republic*) the account stood thus—see the *cruelties of the Jacobins*, Paris, 1795, and the *Anti-Jacobin*, vol. 1. p. 332.

stitute of every principle of reason, honour, and duty; an enemy, whose sole aim is directed against our national existence and liberty."—MR. PITT.

FRENCH APOSTACY AND SACRILEGE.

The Original source of that desolation with which "France has cursed her own country,"—and is with the most restless activity and persevering "craft and subtilty," spreading all around, is

FALSE PHILOSOPHY

breaking down all the fences, and rending asunder all the ties

At Lyons, (levelled to the ground by a wretched actor, Collet D'Herbois.)		30,000
At Nantes,		27,000
At Paris,		150,000
La Vendée,	Massacred by cannonade, suff- lade, noyade, or Guillotine, or	300,000
Women,	Pike.	250,000
Children,		30,000
Priests,		24,000

exclusive of the military slain in battle, nearly a tenth of the whole population of France!!! And what says the Appendix since?—

Down to the current year, and opening of the campaigns in the Grison territory, Italy, Egypt—and (HEAVEN and our cause defend us!) perhaps the British Isles.

ties of RELIGIOUS PRINCIPLE—the only effectual “*padlock* that can be put upon the mind;”—for it is only “*the fixtures of principles*,”—(*positura principiorum*—as they are elegantly styled by *Lucretius*,) laid down by “pure and undefiled religion and genuine philosophy, that can indeed restrain the lust of the flesh, the lust of the eye, and the pride of life,”—the raging passions of intemperance, vanity and ambition,—“warring against the soul,” and against the peace, harmony, and happiness of the human race. To whom this world *might be*, and the unerring word of prophecy, (rightly understood) encourages us to hope, *will be yet*, *PARADISE*; a rapturous hope, dictated by *Revelation*, and embraced by *reason*, and cherished by the best and wisest of the heathen sages and poets—*Socrates, Plato, Cicero, Virgil, &c.*

The following strains of the *Sybilline Oracle*, communicated by that learned antiquary and Pagan mystagogue, *Virgil*, before the birth of Christ, are worthy of the attention of modern philosophers.

*Ultima Cumæi venit jam carminis ætas,
Magnus ab integro sæculorum nascitur ordo.*

G

Jam

† *Virgil*, according to the conjecture of the most judicious critics, was one of the *quindecimviri*, or sacred college, to whose

Jam nova progenies cœlo dimittitur alto,

— Ac toto furget gens, aurea mundo.

Jam regnat APOLLO.

Te Duce,

whose strict custody were entrusted the *genuine* remains of the Sybilline Oracles, carefully collected throughout Asia, Africa, Greece, and Italy;—after the *Sybilline books*, preserved with the most scrupulous care from the reign of *Tarquinius Superbus*, burnt along with the Capitol, in the *Social war*.

The ancient prophecies were attributed to the *Sibyl*—or wandering “Priestess of the Sun and Moon,”—*Phœbi Triviaque sacerdos*—originally from *Babylon*, who settled at *Erythra*, near *Troy*, and was called *Cassandra*; and after its destruction (which she predicted in vain) was supposed to have removed to *Cuma*, in Italy, and to have lived there for several ages. The *Babyluvian* origin of the most ancient *Sibyl* (who might have been acquainted with the prophecies of *Balaam* respecting the *Messiah*, or *Christ*) will naturally account for their striking resemblance to holy writ.

The word *Sibylla* itself, is oriental, signifying “a gleaner of ears of corn,” (*Siboleth* or *Siboleth*, *Judg.* 12. 6)—that poor livelihood, by which these vagrant *fortune-tellers*, usually supported themselves—“the *Chaldees*” of the East, or “*Caldæes*” of the West, of whom the Gipseys are a tribe.

The

*Te Duce, si qua manent sceleris vestigia nostri,
Irrita, perpetua solvent formidine terras.*

Occidet

The authenticity of the ancient *Sibylline verses*, before the birth of Christ, is fully ascertained by *Cicero*, who says that they were in the form of *Acrostics*, that they foretold the coming of a *King*—and that on their authority, an attempt was made to create *Julius Cæsar*, *king*, instead of *dictator*, preparatory to his projected war with the *Parthians*; and these, which *Virgil* has translated and recorded, are expressly applied to *CHRIST*, by the Emperor *Constantine*, in his Speech to the Senate; as *Heathen* evidences of Christ's coming.

The adulation of *Virgil* has attributed these mysterious oracles (whose sublime import he did not understand) to the child of which *Scribonia*, the wife of *Augustus*, was then pregnant, in *Pellio's* Consulship,—U. C. 714. b. c. 40,—but who, falsifying the prediction, proved to be a daughter, the infamous *Julia*.—The Historian, *Dion Cassius*, informs us that *Augustus* repudiated the mother, after her birth—whether through disappointment of a son, or rather from his unbridled passion for *Livia*, that dull and laborious drudge on the classics, the German *Heyne*—(whose ponderous volumes on *Virgil*, to the disgrace of *British* taste, have been republished in a splendid hotpressed edition,) has utterly mistaken the whole drift of that remarkable eclogue, *Pellio*.—1st. Ridiculing its application to the expected *Messiah*, or *CHRIST*, by *Lactantius*, *Ensebius*, and the primi-

Occidet et serpens,

Pacatumque reget patri's virtutibus orbem.

Aggredere

tive Fathers of the church, as no other than "*the vanity of superstition*"—(*vana religio capti*).—2d.—Supposing idly, that "*the last age of Sibylline prophecy*," corresponded to the last of Hesiod's five ages.—The golden, silver, copper, heroic and iron, when the catastrophe was to come, or the world was to be finally destroyed, "*without redemption*"—whereas *Virgil's* last age was "*golden*," and of "*regeneration*."—3d.—Mistaking the child meant, for *Marcellus*, the nephew of Augustus, and his adopted heir in failure of male issue—(who appears to have been born *before* *Pollio's* consulate) instead of *Julia*, as ably proved, by that truly learned and judicious critic, Bishop Chandler, (and also by *Masson*)—whose "*Vindication of his evidence of christianity*, book II. chap. 2. sect. 2, and T. II. *postscript*, p. 44."—*Heyne* himself quotes, "*without understanding*." !!!

I should not have entered so far into this classical disquisition, in a publication of this kind, were it not for the preamble of BUONAPARTE's proclamation, denying the *Saviour* and *joint saviour* of JESUS CHRIST, with THE SUPREME GOD; and much more, for the following counterpart and improvement thereon, published about the same time, in London, by THOMAS DELSHAM—roundly denying both CHRIST and DEVIL, in the following

Aggredere O Magnos (*oderit jam tempus*) honores,
 CHARA DEUM SOLOES, MAGNUM JOVIS INCREMEN-
 TUM.

Aspice

following pregnant paragraph of his *Review of Mr. Wilberforce's Treatise*, on the *prevailing religious system of professed Christians*.

"HAPPILY for us, there is no evidence from REASON to prove that ANY SPIRIT, GOOD OR EVIL, SHARES WITH THE SUPREMACY IN THE GOVERNMENT OF THE UNIVERSE; nor do the SCRIPTURES (carefully studied and rightly understood) authorize any such UNPHILOSOPHICAL and MISCHIEVOUS opinion."

And to my utter astonishment, I read the following decided and unequivocal approbation of the position, in the MONTHLY REVIEW, for *October*, 1798, p. 148, thus ushering in the entire paragraph, of which this is the conclusion, and which is not less reprehensible in every point:

"We confess ourselves more inclined to adopt Mr. *Belsham's* notions concerning THE DEVIL, than those of Mr. *Wilberforce*. The former has so neatly expressed our own ideas on the subject, that we cannot do better than employ his words."!!!

Surely this *anti-Herod's Herod*—The blasphemous MORNING CHRONICLE itself, or the detestable COURIER, the vilest of the

JACOBIN

Aspice venturo letantur ut omnia sæclo!

"The last age of the Sibylline oracle is now coming;

"A grand order of ages is to be born anew."

"A new progeny is now to be sent down from Heaven,

"And a golden race shall rise all o'er the world,

"THE SON OF RIGHTEOUSNESS" is now to reign."

"Under thy guidance, if any traces of our guilt re-

main,

Thy absolution, from perpetual dread will free

The (erring) lands:—The Serpent also shall perish."

"And a KING, inheriting his FATHER'S virtues has

Shall rule the peaceful world."

"Assume thy glorious honours, (the time is now at

thine hand,)

BELOVED OFFSPRING OF HEAVEN, JOYE'S MIGHTY

SON,

See

See

JACOBIN PRINTS—now hide their diminished heads, and bow down before such profound adepts in *philosophism* and grand masters of *Illuminism* thus insulting the laws and trampling on the established Religion, of their too indulgent COUNTRY, and contributing to introduce the GRAND APOSTASY, here also.

From such Divines and from such Reviews, GOOD LORD

DELIVER US.

See how all nature gladdens at the prospect

Of the age to come!

They who are best acquainted with *Holy writ*, will be astonished at the amazing coincidence both of sentiment and language therewith delivered in these *Sybillic* remains, intimating "the regeneration"—"the *Restitution of all things*"—"the seasons of refreshment"—by "the Father of the age to come"—"a mighty God"—"the Prince of Peace"—"the delight of the Jews"—and "the desire of all nations"—"promised" in the fulness of prophetic time, "to guide and teach all"—"to reform all"—"to save all," "and to bless all," as "the Sun of righteousness, with healing in his wings," or rays—(so different from the heathen *APOLLO*, is a "destroying,"—who under the titles of "the Dragon," (*Python*) and the "old Serpent," was supposed to be the malignant intelligence residing in the *Sun*, filled throughout the Eastern world, "Satan," or *Sbeitan*, at the present day, (signifying "the Adversary,") and "the Devil," (or "the calumniator,")—whose "head was destined to be crushed by the blessed seed of the woman," to avenge her wrongs, when "beguiled" by the wily fiend, under "the semblance of an angel of light," or *Seraph* order, (a kind of "fiery flying serpent,") and this "Son of Man," at the same time also, the "only genuine Son of God"—"an effulgence of his glory, a character of his substance"—foretold to rule all, under the FATHER

OF ALL—as “the associate of THE SUPREME GOD,—
THE ANCIENT OF DAYS,”—in the spiritual kingdom of
THE LORD GOD OMNIPOTENT, and of HIS CHRIST,
(or consecrated King,) to be established upon earth at
his “second coming in power and great glory, over “the
Saints,” of “all peoples, and nations, and languages,” and
most unhappy, those “minute philosophers,”—whose
“blunted ears cannot hear,” and whose stony hearts can-
not burn within them, at such “glad tidings,”

O mihi tam longa maneat pars ultima vite,

Spiritus et quantum sat erit tua dicere facta!

“O may I, to the last gasp of lengthened life,

Retain sufficient breath to sound thy praise!

Listen, ye adepts in *French philosophy*, to the following
awakening exclamation of a good natured infidel, the honest
and intrepid *Malesherbes*, the advocate of his “well-be-
loved” king, *Louis XV.* on his mock trial, wrung from
him in the agony of his grief, at the account of the ca-
tastrophe of that pious and hapless victim of democratic
rage.

— “It is this FALSE PHILOSOPHY—of which I con-
fess myself to have been the dupe,—which has hurried us into
an abyss of destruction!—It is that, which by an insensate

the magic, fascinated the eyes of the nation, and made us sacrifice the substance (of liberty) for a phantom!

— Monsters! without a word of barbarity have they treated an unhappy king: but what calm and dignified courage did he display? How great does he appear in his last moments? All their efforts to debase him have been vain: his steady virtue has triumphed over their wickedness.

IT IS THEN TRUE, THAT RELIGION ALONE CAN GIVE SUFFICIENT FORCE TO ENABLE THE MIND OF MAN TO SUPPORT THE MOST DREADED TRIALS WITH THE GREATEST DIGNITY!!!

See *Barruel*, and *Bertrand*, and *Molevilles Memoirs*, (or the Reviews of their works, by the *British Critic* and *Monthly Reviewer*)—for the remainder of this eloquent effusion—warm from the Speaker's heart—belying the dictates of that cold-blooded, detestable and impious philosophy, in which he had been trained, and which he so madly contributed to propagate, and with such fatal success—as member of the *Secret Committee*, instituted by *Voltaire*, for the subversion of christianity, which was held under the specious title of the *Economists*, at the Baron *Holbach's*, in which, *Moleverbes* had for many years the superintendence of the press—that infernal press, whence issued all those deleterious publications that inundated France.—

H

His homage therefore to *genuine philosophy and religion* is invaluable.

But there were several *overt-acts*, preliminary thereto:

The open *apostacy* of "*the great*" and devoted "*nation*" of France, bears date July 1, 1793, from *Buonaparte's Proclamation*, renouncing JESUS CHRIST.

1. The rejection of the *Christian Era*, from her calendar, and substitution of the date of her *anticristian Republic*—by a mockery† of the most awful mystery of Revelation,—"*One and indivisible.*"

2. The abolition of the religious observance of the *Lord's Day* or *Christian Sabbath*—substituting her pagan *decadis*,—and disgracing her farcical almanack, with her five *Sauvetatides*, or supernumerary days, absurdly inserted,

in short General *Danican*, in his *Memoirs* tells us, that while he was in command, a *felon* who had assumed the name of *BRUTUS*, chief of a revolutionary tribunal at *Reims*, said to his colleagues on *Good Friday*—"Brothers, we must put to death, this day at the same hour, the *counter-revolutionist* CHRIST died, that young *devotee* who was lately arrested,"—and this young lady was guillotined accordingly, and her corpse treated with every possible species of indecent insult, to the infinite amusement of a vast multitude of spectators.

This wretched *felon*, unwittingly disclosed the grand cause of revolutionary antipathy to JESUS CHRIST—He was a *counter-revolutionist*, indeed.

in her metamorphosed September, about the Autumnal Equinox, to complete the Solar year.

3. The dissolution of the Sacred Rite of *Wedlock*—rendering it a mere civil contract, that may be made and unmade by the civil magistrate—at pleasure.

4. The violation of property, and personal security, Putting both in requisition, to be disposed of by the arbitrary mandate of those unprincipled *Gold Finders* and *Slave Merchants*—the *Directory*.

Such are her “*unsettlements*” of the grand “*fixtures of principles*” on which are hinged the peace and security of all civilized society—bringing back mankind, to the boasted *savagism* of her Philosophists, fabricated long ago, by the “*crazy wisdom*” of epicurean poets—*Lucretius* and *Horace*,—and outrunning the savage Arabs themselves, in denying a *future state of retribution*—and ridiculing, as we have seen, the easy, credulous tribe—who sanctioned a treaty with the great *Crocodyls*,

—“*For profound*
And *solid lying*, much renowned,
Under the penalty of “*damnation*.”

But the *Turks* and *Arabs* have found out the cheat; and the last mails inform us—by advices from *Constanti-*

people, dated (February, 21st 1799,) "that Buonaparte has attempted to enter into a negotiation with the Pacha of Acre; but the latter sent away the French negotiators, without any answer."—By his influence on some of the Mahometan Divines, we further learn, that he has prevailed on them to tolerate the intermarriages of Frenchmen with Turkish women—"in the present state of the Country."—Thus imitating Alexander the Great's policy.

5. The groveling desolating doctrine of annihilation—was proclaimed by decree of the Brissotine or Gironde faction, and in their sacrilegious phrenzy, an inscription was posted on all the cemeteries of Paris,—*death is an eternal sleep.*—But this was by no means the national sense—and even Robespierre himself, that monster of monsters, combated the doctrine,—in his last speech, made the evening before his downfall in the Convention—which was published after his death by their order;—the following passage of which, cannot be too generally known or too widely circulated, as a singular phenomenon; and an awful lesson to the "deceitfulness of the human heart," and its "desperate wickedness," in "choice spirits."

J'ai vu dans l'Histoire, tous les défenseurs de la Liberté
accablés par la calomnie; mais leurs oppresseurs sont morts
aussi,

aussi, — Les bons & les méchants disparaissent de la Terre, mais à des conditions différentes.

Frenchmen! ne souffrez pas que vos ennemis osent abaisser vos ames, & énerver vos vertus, par leur desolante doctrine. Non, *Chaumette*, non, LA MORTE N'EST PAS UN SOMMEIL ÉTERNEL. — *Citizens!* effacez des tombeaux cette maxime gravée par des mains sacrilèges, qui jettent un crepe funebre sur LA NATURE, qui decourage l'Innocence opprimée, et qu' insulte à la Mort. Gravez y plutôt celle-ci : — LA MORTE EST LE COMMENCEMENT DE L'IMMORTALITÉ.

"I have seen in history all the Defenders of Liberty overwhelmed by calumny; but their oppressors are dead also. The good and the bad disappear from the earth, but with different lots. *Frenchmen!* suffer not your enemies to debase your souls, and to enervate your virtues by their desolating doctrine. No, *Chaumette*, no—DEATH IS BY NO MEANS AN ETERNAL SLEEP. — *Citizens!* Efface from the Tombs, this maxim engraved by sacrilegious hands, casting a funeral crape over NATURE, which discourages oppressed innocences, and which insults death itself. Rather engrave there the following: DEATH IS THE COMMENCEMENT OF IMMORTALITY.

—But

—But what an immortality alas, has
Rabespierre to endure:!!

The natural result of this fatal—"unsettlement of principles and unsettlement of institutions"—throughout France by the deleterious philosophy of *Voltaire* and his crew, conspiring "to crush christianity,"—(The revolutionary Oratory of a *Grattan*, thus strangely interpreting one of the most awfully pointed prophecies of the *last times*, (*everlasting*) "unsettlements," *Luke* 21, 9.)—has been the violation of all things sacred and profane.

1. The established Religion has been abolished, and *Paganism* substituted in its room—*HERCULES*—that great destroyer of Tyrants and Oppressors, throughout the Earth—is now the *Titular God* of France; emblazoned on their Coins, and supported by his two handmaids—the Goddesses of *Reason* (or *Philosophy*), with her quadrant, pointing—to "*the day star of liberty's rise*," and the Goddess of *Liberty* with her cap on a spear, with the supercription *UNION ET FORCE*.—And not long before the invasion of *Killala*—the younger traitor *Toni*, who was taken prisoner after the battle of *Ballynamuck*, (*September* 8th, 1798,) mentioned, that he had been present at a grand *Fete to Ceres*, celebrated in the *Champs Elysees* at *Paris*, where the statue of the Goddess was crowned with ears of Corn, and votive offerings of Corn, fruits, &c.

made to her divinity.—And the dedication of the *manes* of *Voltaire*, *Rousseau*, *Marat*, &c. compleats this *tre-mendous apostasy* of the rulers of France. In consequence of which,

2. The Churches have been desecrated, and rebaptized to the heathen virtues—their *plate*, melted down into money, their *bells* into cannon, and their *bibles* and *missals* converted into wrappers for ball cartridges, and by a circumstance truly singular—one of these taken at the battle of *Ballynamuck*, (i. e. *juines-tonen*) was wrapped in a folio leaf of the *Romish missal* or *mass book*, p. xi. containing “the service of *most of the martyrs*,” (*commune plurimarum martyrum*) in which, among other texts of Scripture, was that most remarkable and awful prophecy before mentioned *Luke*, 21, 9. *Cum audieritis praelia & seditiones*, &c. And

3. To crown the full measure of their impiety, their sacrilegious hands have violated the hallowed mansions of the dead, and stripped their *noblest ancestors* of their *lead coffins*, to procure ammunition:

“They *unplumb* the dead for bullets to assassinate the living”!!! *Burke*.

When *Darius Hystaspes*, King of Persia, had taken *Babylon* by treachery, his rapacity was enticed by the

hope

hope of finding a buried treasure, to break open the tomb of the great Queen *Nitocris*, who was buried over one of the principal gateways. But instead of money he found only the body—and these words of severe reprehension:

HADST THOU NOT BEEN INCATIABLY COVETOUS,
AND GREEDY OF THE MOST SORDID GAIN,
THOU WOULDST NOT HAVE VIOLATED
THE SEPULCHRES OF THE DEAD."

Herodotus.

"*Such Christians as the French are*"—are guilty indeed of atrocities, at which the most rapacious *Pagans* would blush, and shudder with horror, even to conceive,—of *sacrileges*, immediately and directly levelled against their own species and themselves.

"*Hating, Father and Mother and Wife and Children and Brethren and Sisters, [living and dead] yea and their own life also*"—in order to become SATAN'S disciples!!!

And the following gloomy picture of the state of the public mind in *France*, respecting Religion, is sketched by an able hand—the unprincipled and machiavelian traitor—*John Hurford Stone*—in his intercepted correspondence with *Doctor Priestley* in America.

"If

If there is any thing which meets with discouragement from Government in this Country, that relates to public instruction, it is the remains of the Roman Catholic Religion, which with all the letters and laws of tolerance, has not been able to raise itself up from under the "yoke" of the interdict, which the combined powers of philosophy and terror have laid on it.

You have heard no doubt of the New Sect which now has usurped every Church in Paris, under the name of *Theophilanthropism*—[of which Paine was a promoter, who pronounced a discourse in the society, against *Atheism*] The Sect is prohibited by the Government—but it is in the hands of ignorant men, who do not know how to use the weapons that are put into their hands. They are however, for the most part, well intentioned, and were they possessed of the means of information, would probably make good Christians.

Nothing is read here on these subjects, because nothing is wrote. We have seen nothing but Mr. Paine's *Age of Reason*, of which an immense edition in French was published, and not twenty copies sold. I am told he has also been rejected from the society of the *Theophilanthropes* (i. e. "Lovers of God and Man,") on the charge of intolerance. They have at least refused his offers of public instruction. Some *Atheistical* tracts have been published, which

have been little attended to; and THE MIND IS FLOATING AT PRESENT;—NOT KNOWING ON WHAT GROUND TO REPOSE,—UNWILLING TO REJECT THE CHRISTIAN RELIGION; AND YET IGNORANT HOW TO DISTINGUISH THE WHEAT FROM THE CHAFF." !!!

This is the UNPRINCIPLED STATE, which in her perfidious *manifesto*, circulated by General *Humbert*, through IRELAND, thus fools *United Irishmen*: (September 1798.)

"WE SWEAR [by HERCULES,—they mean] *the most inviolable respect for your PROPERTIES, your LAWS, and ALL YOUR RELIGIOUS OPINIONS.—Be FREE, be MASTERS in your OWN Country—We look for no other CONQUEST than that of your LIBERTY—[most literally true!] no other success than YOURS.*"

Listen, my *deluded Countrymen*! to the sage counsel of JESUS CHRIST.

Beware of FALSE PROPHETS:—

Who come unto you in SHEEP'S CLOATHING

But inwardly are RAVENING WOLVES—

YE SHALL KNOW THEM INTIMATELY BY THEIR FRUITS.

And

And compare these FINE WORDS of *Humbert*, with the foregoing sketch of his *instructions*, how to conduct the projected invasion, of England.

The prevailing principle at present among the *French* *Soldiery*, is the impious and Atheistical doctrine of *Fatalism*, or *Predestination*—excluding or controuling the interposition of *PROVIDENCE* in human affairs.—The traces of this deleterious principle so destructive to the souls and bodies of men, in *Buonaparte's* army in *Egypt*, (who himself appears to be an adept) are numerous and striking:—I shall select a few from the *intercepted correspondence*—as the best antidote, against the poison.

“Till this day (*July 6th*) I had always a fancy, that *fortune* might one day or other, turn her back upon my *Brother*: now I am persuaded, that *she will never desert him*: provided the troops retain but a little of that *National Spirit*, which has hitherto animated them.”

• *Louis Buonaparte.*

“The good fortune which attends all the general operations will not fail to follow this,—as for the rest—we are under the gale of *Fatalism*; and its breath shakes my [*Christian*] principles a little.”

• *Faubert.*

"There is something in the *Turks*, which I cannot help admiring, and even loving.—It is their *predestination*, which leads to results of the *most philosophical nature*, and which accommodates itself most surprizingly to my *circumstances, my nothingness and my fate.*"

Desgenettes.

What these results of a *most philosophical nature* may be, we may collect from the following description of the march of the army from *Alexandria* to *Cairo* across the desert.

"Leaving this City, to ascend the Nile, you cross a desert bare as my hand; where every three or four leagues, you find a paltry well of brackish water. Imagine to yourself the situation of an army obliged to pass these arid plains, which do not afford the slightest shelter against the intolerable heat which prevails there!—*The Soldier, loaded with provisions, finds himself, before he has marched an hour, overcome by the heat, and the weight of what he carries, and throws away every thing that adds to his fatigue, without thinking of to-morrow. Thirst attacks him! he has not a drop of water; Hunger! he has not a bit of bread. It was thus, that amidst the horrors which this faithful picture presents, we beheld several of the Soldiers die of thirst, of hunger and of heat; others, seeing the sufferings of their comrades, blew out*
their

their own beams; others threw themselves, loaded as they were, into the Nile, and perished in the water."

"Every day of our march renewed these dreadful scenes. And what was never heard of before—what will stagger all belief—the army during a march of seventeen days, never tasted bread! the Soldiers lived during the whole of this time, on gourds, melons, poultry, and such vegetables as they found on their route. Such was the *fast* of all from the General to the common Soldier.—Nay, the General was often obliged to fast for eighteen or twenty hours; because the privates generally arriving first, plundered the villages of every article of subsistence; and frequently reduced him to the necessity of satisfying himself with the refuse of their hunger, or of their intemperance.

After this "faithful picture" of the sufferings of the Conqueror of Egypt, and of the army of Egypt—(of which this is but a single trait,)—by the intelligent and hardy Boyer—who thus concludes the recital of his cruel lot, "The cup of bitterness is poured out, and I will drink it to the dregs,"—and represents the *dernier resort* of Philo-
sophism in distress,—Suicide—can we hesitate to pronounce—that they are indeed of "all men most miserable" who want in the hour of trial and distress the testimony of a good conscience void of offence towards God and towards men," and who have nothing to support them, but their National spirit

spirit—false honour—and, “destiny”—or “philosophical necessity”—unmeaning sounds, for fortune, chance, or mere nothingness!!!

How different are the resources of Christian piety and resignation, “*rejoicing in hope, and thereby, patient in resignation.*”

M. Naville, was one of the most respectable of the ancient magistrates of Geneva when that Republic was revolutionized in 1794, by the emissaries of the Brissotine or Country faction, who were overpowered by the Robespierian or Parisian faction. He was a man of distinguished talents, of approved integrity and great public spirit, and therefore the foremost on the bloody list of prescription.

When seized by their myrmidons, and brought before the Revolutionary Tribunal, he thus undauntedly and indignantly interrogated his judges:

“*Who are ye, that pretend to have a right of trying me?—I see none here but usurpers.*”

“After the destruction of the legitimate authority of the magistrates of 1792, (accomplished by the intrigues of the Count de Vergennes) you had created other laws, other public functions; and yet, ye yourselves, are now going to

to break through that new political order, to seat yourselves upon a Tribunal of proscription, already stained by many assassinations.

"Will ye assert that ye act by virtue of the *Sovereignty of the people*?—Surely, if ye considered them as sovereign, should ye not have had the precaution to convoke *all the Inhabitants of the Territory*, without distinction of party or opinion? if ye were the *Organ of the real will of the people*, would ye not have removed from this Assembly all the *instruments of terror*, which ye are employing to injure the freedom of their determinations?

"Do not imagine that I mean to degrade myself so far as to wish to move your compassion. I know that *my death is decided on before hand*; and ye know too, that I entertain too *lively a hatred of injustice*, not to merit the sad but honourable lot of the magistrates whom ye have already destroyed. However, in order to prove to all Europe, the profound iniquity of your judgment, I here declare, BEFORE GOD, that since the destruction of the government of 1792, I have lived in retirement; that, convinced of the uselessness of my efforts to re-establish the dominion of the true laws, I have remained in submission to those of your making: and that, *concentrating in my soul, a kind of liberty, which it never was in your power to rob me of*, I have supported the *slavery*, ye have imposed on me,

constrained

constrained to see without murmuring, the triumphant impurity of crimes. The idea that I shall cease to be a witness of them, softens the bitterness of my cruel separation from my wife and children ;—whose fate remains in the hands of PROVIDENCE, but who, at all events, will never have cause to blush in account of their relation to me."

And so powerfully did he defend himself, that one of his judges, in pronouncing his sentence, said unto him : *I have two consciences—the one of them acquits you as innocent ; the other, condemns you to save the Republic."*

"It will then lose in me a great citizen," coolly replied the magistrate.

When the sanguinary tribunal had apprized him of his fate:—*And I too*, cried he, *will, in my turn, pronounce that which awaits you—you and all your accomplices.*

"When enriched by plunder, and become absolute masters of the state, expect not to enjoy in peace the fruit of your crimes. All the curbs that ye have broken through to arrive at despotism, will also be found broken through for you. New factions will be engendered in the midst of your faction ; ye will be engaged in a constant struggle to wrest the authority from each other. Like tigers, ye united to secure your prey ; and like them, ye will spill each others blood in disputing which shall

shall devour it: Thus, ye will yourselves avenge the manes of your victims. But THEY will have ended their days with the consolation of a pure conscience, which lifts the soul to its Creator; whereas on your part, YE will die with hearts bursting with rage; your punishment will be preceded by the most rending thoughts; ye will be plunged in despair, for having stained yourselves with the blood of the innocent: and ye will be tortured with the dread of falling into the abyss, which ye have hollowed with your own hands: ye will die without daring to lift up your eyes towards Heaven."—D'Ivernois.

But however we may commiserate the lot of this "great citizen"—as he proudly stiled himself, and excrete his hypocritical assassins—yet the justice of Heaven is conspicuous, in the visitation of that devoted city. Geneva, it is truly remarkable, from the commencement of the PROTESTANT REFORMATION, was the hot-bed of the most malignant spirit of Republicanism—and gave birth to three celebrated citizens, * Calvin, Rousseau and Neckar, the

* Zuinglius was the founder of Republicanism at Geneva.—He maintained, that "Kings, whenever they act traitorously and contrary to the law of Christ, may by God's permission, be deposed"—or in the language of the present day—"cashiered."—Calvin, his pupil, improving upon his master's doctrine—asserts, "earthly princes abdicate their power, when they rise against God—[i. e. the Godly]—we ought therefore rather to

the open or insidious, and too successful opponents of Royalty, whose turbulent, restless, and intriguing spirits, —by

spit in their faces, than to obey them, when they are so insolent as to wish to rob God of his right; accordingly, he expelled the Prince Bishop of Geneva, and abolished Episcopacy, and established a Republican government in Church and State—and the noted John Knox, who had been at Geneva, followed his example in Scotland.

Rousseau—was not originally adverse to Monarchy, but the persecutions he underwent in France, in an evil hour drove him into the desperate doctrine of *political equality*, and the happiness of the *savage state of society*—which he gave in his Pandora's box, *the social contract*. Of this work, (says the ingenious, learned and patriotic author of the *Pursuits of Literature*)—the French revolutionists, never once lost sight, with them it is "*first, last, midst, and without end*, in their speculations and practices.

"O Jean Jaquet—(exclaims Luc. Buonaparte, in disgust at the brutal and ferocious savages of Egypt, Letter 1.) *why was it not thy fate to see those men, whom thou callest "THE MEN OF NATURE"—thou wouldst sink with shame, thou wouldst startle with horror at the thoughts of having once admired them!"*

The following passage of that eccentric and paradoxical writer, against innovations in established governments, is marked with

—by themselves, or by their disciples, overturned the established government of *Geneva, Scotland, England, and France.*

with such profound political wisdom, that I will seriously recommend it to the consideration of all speculating reformers.

“ Though all the advantages of a *new plan* should be incontestable, what man of sense would venture to change *old maxims*, would attempt to abolish old customs, and to give a new form to the state [of *France*,] different from that to which a duration of thirteen hundred years has gradually brought it? Whether the government be still actually the same, or during so many ages, may have insensibly changed its nature, it is equally imprudent to meddle with it. If it is the same, it should be respected; if it has degenerated, it is occasioned by the force of *time* and of *circumstances*, and *human wisdom* in that case can avail nothing.”
[—*PolySynodia*.]

Neckar has been a principal actor in the tragedy of the French Revolution, whether his miscarriages have been the result of an overweening vanity, wishing like *Phaeton*, to drive the chariot of the state—to ride in the whirlwind and direct the storm—with powers unequal to the mighty task—or whether his partiality for republicanism, led him to concur with those *democrats*, who wished to give France a republican form of government, I will not presume to decide. Certain it is that his administration is execrated by the best informed French writers, as having principally contributed to overturn the Constitution.

France. And now by a righteous retribution, the *Monstrous Republic*, has repaid with terrible compound interest, the disasters of the *Monarchy*—fomented and fostered by the revolutionary principles of the citizen of *Geneva*, (and his powerful co-adjutor, the philosopher of *Ferney*, —*Voltaire*)—and the revolutionary practices of that insufficient or treacherous minister of the finances.

The prediction of M. *Naville*, however, respecting the factions which have so long harrassed France, has been literally fulfilled; the *Brissotine* faction was mowed down by the guillotine of *Robespierre*, and with them the flower of French literary talent. *Robespierre* in his time, sunk, by the arm of *Tallien*; and the last transportation to *Cayenne*, has seated *Barras*, *Reubel*, and *Merlin*, in the directorial throne, but who do not seem to be better established than their predecessors. And France, at this moment, is split into four parties, irreconcilably hostile to each other, and only kept down by the revived system of terror.

Of these four parties, the *first* is that of the *Republicans* attached to the Constitution of 1795, or an elective aristocracy. The *second*—the *Republicans*, attached to the Constitution of 1793, which was strictly democratic, on the system of universal suffrage, resembling the *Polish Diet*. The *third*—the *mixt monarchy men*, originally attached to the Constitution of 1791. To these, many of the

the non-emigrant royalists have acceded. And, *fourth*, the royalists who aspire to restore the monarchy in all its simplicity. Of all these the first, or ruling party is the strongest; not only as a powerful party of opinion, but from the support of the Executive government, and the general dread of change, by all the successful plunderers or purchasers of national domains, by all the industrious, and by all the humane—all shuddering, all deprecating the past horrors of revolution, anarchy, confiscation and massacre.—But, “*until this tyranny be overpast*,” there is no chance of tranquillity for France, nor of peace for Europe—and the present military government, concentrating all the powers of the State in the hands of a few unprincipled villains of shining talents, insatiable avarice, and restless ambition, is surely the most formidable that ever was established on earth, both to its subjects and to its neighbours. The re-establishment of Monarchy in France, should be the universal prayer, and the universal effort of all friends to social happiness and to universal peace.

But “*the wine-covered hills, and gay regions of France*,” are now blasted and blighted, by their disastrous “*day star of liberty*,” rising in a sea of blood, and making “*the green-one red*”—and how long these “*desolations*” may last—is not for human sagacity to explore.

During the chastisement THE MONSTROUS REPUBLIC is inflicting on her own “*most miserable subjects*,”
 who

who are now constrained to be the instruments of destruction to themselves and to mankind, under a ruthless Directory, who are forced to revive the anniversary festival of the murder of their *most gracious* and too accommodating King—which all France had deprecated with horror, and refused until Jan. 1798, when it was re-established, under the reigning system of terror; the dread of languishing in the parched deserts of *Cayenne*, contrived by that subtle fiend, *Merlin*—and fraud more efficacious than even the *guillotine*—which discharged them at once from their miseries, and which the frequency of its exhibition almost stript of its terrors, from the influence of *fashion*—during the continuance of those accumulations of *lamentation, and mourning, and woe*.

A negligent and apostate world, will at length be scourged into an operative *faith*, and a firm assurance—that

“*Verily there is a REWARD for the righteous,*

“*Doubtless there is a GOD that judgeth the earth.*”

And they will learn from the disasters of *Europe*, and the destruction of *Troy*, the wisdom of that reflection, suggested by the latter to another historian, *Herodotus*.

“Heaven permitting, that they should be utterly destroyed in order to convince men, that the GODS HAVE
GREAT

GREAT PUNISHMENT IN RESERVE FOR ATROCIOUS
CRIMES."

"I am not superstitious; but I know, that states like in-
dividuals are punished: they are punished collectively, and
they are punished slowly, but they are punished: WHEN
THE PEOPLE ARE GENERALLY OR UNIVERSALLY COR-
RUPT, THE SOCIETY COMES TO A STATE OF DISSOLU-
TION."—Grattan's Address!!!

FINIS.

I N D E X, &c.

A D V E R T I S E M E N T.

THE pages in this INDEX are adjusted to the *first Irish Edition*, printed from the *seventh English*; there have been two *London Editions* since; the *second Irish*, is printed from the EIGHTH. Should a *new Edition* be called for in IRELAND, the BOOKSELLER will take care to adapt the paging thereto; and the AUTHOR, must entreat the indulgence of the PUBLIC, for deferring the SECOND INDEX to the IRISH PURSUITS OF LITERATURE, until the *second Edition* (for he trusts it will undergo *many*) shall unite the broken paging of this, and render the whole work uniform, in appearance, as it is connected in its plan.

June 26, 1799.

I N D E X, &c.

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* This most artful and mischievous perhaps of *Voltaire's* confederates, in the conspiracy against *Christianity*, the glory of the *French Academy*, and the first *Analyst* of the age, who survived his master about six years, in a letter to another of the original conspirators, *Frederick of Prussia*—thus describes the close of his days.

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"Study,"—says this peevish Philosopher, "sometimes engages me and conversation sometimes entertains me; but I am soon fatigued with either and am no sooner left to myself, than my uneasy reflexions recur, and my solitude again frightens and freezes me. In this condition, I resemble a man, who has before him a long and dreary desert, which he must pass; and at the end of that melancholy prospect, the abyss of destruction open to receive him; without finding at the brink of that hideous chasm, a single person that will be affected with his downfall, or that will even remember his existence when he has sunk into endless perdition!"

From such philosophy, GOOD LORD deliver us!

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Headless

* "And *Melancholy* marked him for her own."

H.

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" — " *Preparing comment to the Text,*"

" *In the natural confusion of Ideas in his COUNTRY,*" (a)

N. B. " *To this, I praise him not.*" — OCTAVIUS JUN.

(a) CAVEAT AUCTOR :

Nos hæc JUDGES comment Lyræ —

Vir bonus & prudens, veritas expressit intacta

Mutanda notabit : — CORRIGE, SODES —

— Hæc NUGÆ serâ ducunt in mala.

Respiciatque animadversiones istis JUSTISSIMAS, in Professorem HEYNE, p. 331. itemque, p. 377. Laudisque HORATIANES, p. xxviii. necnon Fortenax, &c.

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Literature

* Has not Dr. Priestley also said, (I think in one of his letters on the Birmingham Riots) "That if the condition of OTHER NATIONS, be as much improved as that of FRANCE *will be* by the change in her System of Government; the great crisis, dreadful as it may appear, will be a consummation devoutly to be wished for; and though calamitous to many, perhaps to many innocent persons, will be eventually glorious and happy."

Professor Robison.

Happy would it have been for this "Pantou," whose ever active mind, and versatile talents, furnish the strongest refutation of his *Hypothesis of Materialism*,—his *ecstasies* or undulations of the brain, as the principle of intelligence—by the most *unphilosophical* jargon;—Happy for his country, and happy for the world—had he confined himself to *Natural Electricity and Chemistry*—his *Political* has only tended, to set fire to that "Train," which threatened to "blow up THE RELIGIOUS ESTABLISHMENT of his Native Country,"—and his *Religion*—"to *metaphorize* the Scriptures," amalgamating *Reason* and *Revelation*, by the most *licentious and unwarrantable* Criticism.

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	Some

* The following admirable lines, in the true spirit of *Piety* and *Poetry*—need no apology for their insertion in this place:

" Think not THE MUSE whose *sober* voice you hear,
Contracts with *Bigot* frown her sullen brow;
Casts round RELIGION'S orb, the mists of *fear*,
Or shades with horror, what with *smiles* should glow;

No:—SHE would warm you with *seraphic* fire:

—Heirs as you are of HEAVEN'S eternal day—

Would bid you *boldly* to THAT HEAVEN *aspire*,

Not sink and slumber in yon cells of clay!

Is this the *Bigot's* rant?—away, ye *Fain*,

Your doubts, your fears in gloomy dulness sleep;

Go!—*soothe* your souls—in sickness, death or pain—

With the *sad* *solace* of eternal sleep!

Yet know, vain *Sceptics*, know th' ALMIGHTY MIND,

Who breathed on *Man*, a portion of HIS fire,

Made his *free* *Soul*—by Earth nor Time confined—

To HEAVEN, to IMMORTALITY *aspire*!

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Overthrow

Nor ſhall this PILE OF HOPE, HIS BOONTY reared,
By vain Philoſophy be e'er deſtroyed;
ETERNITY by ALL or hoped or feared,
Shall be by ALL or ſuffered or enjoyed."

MASON.

§ 'Ο ΠΑΤΡΩΣ ΘΕΟΥ—Acts 24, 24. 1 Kings, 2, 27.

—DIU PATRI.—Ægeid, 9, 245.

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Plain

* See 2 Kings, 23, 23, and 1 Kings 11, 7. Levit. 18, 21. 2 Kings 16, 3. Ezek. 23, 39. Thus finely and learnedly paraphrased by MILTON, P. L. 4. 392.

"First Moloch—horrid King—besmear'd with blood
Of human sacrifice, and parents' tears:
(Though for the noise of drums and timbrels loud,
Their Children's cries unheard, that "pass through fire,"
To his grim Idol.)—Him the AMMONITE

Worship:

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Paradoxes

Worshipt in *Rabba*, and her wat'ry plain,
 In *Argos* and in *Babylon*, to the stream
 Of utmost *Armen*. Not content with such
 Audacious neighbourhood, the wisest heart
 Of *SOLOMON* he led by fraud, to build
 His Temple right against the TEMPLE OF GOD
 On that opprobrious Hill."

"The more, fair VIRTUE'S Teen, the more she charms:
Self, plain and easy are her artless ways;
 With face erect, her eyes look straight before,
 For dauntless is her march, her step secure.
 Not so pale FRAUD:—now here she turns, now there,
 Still seeking darker shades, secure in none;
 Looks often back, and wheeling round and round,
 Sinks headlong in the danger she would shun."

It was a fine observation of the present *Stadtholder*—who found an asylum in the generosity of the *British Nation*—"that if THIS COUNTRY was to escape the general wreck of Nations, it would owe its preservation to RELIGION." And when reminded that "there were not wanting many RELIGIONISTS in FRANCE,"—"True," said the Prince, "but they were not in earnest—I see here a serious interest in the thing: the people know what they are doing, when they go to Church: they understand something of it, and take an interest in it."—"May his observation," says Professor *Robinson*—"be just, and his expectation fulfilled!"

How many, alas! in IRELAND, know NOT what they are doing!

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Thomas

* The Character of this wretched spectacle of Wit abused, and Talents prostituted, may perhaps best be collected, from his own gross Satires or Lampoons; and in his own motley lines—*Sus sibi hunc jugula gladio.*

"*Fleas* are not *Lobsters*."—Nor are *Wittings*, *Wits*.

For *Dryden*, appositely informs us :

"*Half Wits* are *Fleas* :—so little and so light,

We scarce could know they live, but that they bite."

And from *Peter's* last publication : against Mr. *Pitt* himself ;

" I grant

Thomas Paine. See Rights

" I grant him *perseverance*, grant him *language*,
 Wish *Words* I own the fellow well supplied :
 When *dead* what leaves THIS *Wit* to light mankind ?
 Not the dim lustre of a *Snail* behind !
 Grant from his dust, the world *one ray* may find ;
 What is't ?—the *glimmer of a rotten Stick* !"

Lie there *Peter Pindar*, whose vanity has at length disclosed to " *the Hell-bound Infamy*" the name of J. WOLCOT, M. D.—fixed and fascinated by his own *Rattle-Snake* ; so beautifully, but so frightfully described, as if by an actual Spectator :—fit emblem of the deleterious power of " the FOUL FIEND !

" Thus, when the *wily Snake*, beneath a *Tree*
 Darts his *red eyes*, upon his feathered *prey* ;
 Poor *Bird* !—no more he swells the song of love,
 Waves the wild wing, and glides from grove to grove ;
 With panting heart, he *tries* to shun the foe ;
 But *looming* ON THE STEADY FIEND, below,
 In chains of *fatal fascination* bound,
 Captive he *beeps* around Him *and around* ;
 Till nearer, nearer *drawn*, with hopeless cries,
 He *drops* upon the poisoned fang, and *dies* !"

* " The Rhyme is here *defective*" —M. R.

—" It is a *stilted* Rhyme."

B. C.

Quæra—Would not "*Spray*," amend it ? substituted for "*Tree*."

" At sight whereof, each *Bird* that sits on *Spray*."

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	<i>Satire</i>

* This wooden *Crisis*, and miserable *Politician*, "going through the BIBLE as he boasts," with his levelling "axe on his shoulder;" like a right *Mohawk* Warrior, wishing "to fell" all civil and religious order—and to reduce the polished Nations of the Earth to the barbarism of his brother *savages* in the wilds of America—who vaunts, that "he could write a better book than the BIBLE himself"—now officiates as *Priest*, we understand, in the *Temple of Reason*, erected by the Director *Reubell*, and lastly preached a Sermon before the Directors, on the *Being and Attributes of THE DEITY!!!*

By his superior sagacity he has discovered, that the wheels within wheels—in Ezekiel's sublime Vision—denote *Political Contrivance!* And from the Greek names of the Constellations—The *Pliadæ*, *Orion* and *Arcturus*, (totally differing from the *Hebrews*, both in sound and sense) that the Book of *Job*, the oldest of the Hebrew Canon—was written originally in Greek and in modern times!!

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Universities

This *Arch-Isidore*, (*Voltaire*) curst with a long life, who for half a century, laboured to subvert Christianity, from the vanity of undoing what *Apostles* had reared, by *shamefully* longly; when "READY TO DIE OF GLORY," in the Theatre, at his last visit to *Paris*, overpowered by the applauses of his adulated votaries, and formally crowned; he was seized suddenly with a vomiting of blood, on his return home from the Theatre, to meditate fresh triumphs; under which, he lingered about three months, and then expired in agonies of horror and remorse, of which

"the

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H

Untrusting

"the Furies of *Orpheus* could furnish but a faint idea."—At the beginning of his illness, he sent for a *Confessor*, to whom he wrote the following Note :

"You had promised me, Sir, to come and *hear* me. I entreat you would take the trouble of calling, as soon as possible."

(Signed)

"VOLTAIRE."

Paris, 26 Feb. 1778.

A few days after, in the presence of the same Abbé *Gualtier*, he wrote the following declaration; copied (as the Abbé *Barruel* assures us) from the minutes deposited with M. *Mout*, Notary at *Paris*.

"I, the undersigned, declare, that for these four days past, having been afflicted with a vomiting of blood, at the age of 84, and not having been able to drag myself to the Church; the Reverend the Rector of *St. Sulpice*, having been pleased to add to his good works, that, of sending to me the Abbé *Gualtier*, a priest; I confessed myself to him; and if it pleases God to dispose of me, I die in the Holy Catholic Church, in which I was born; hoping that the Divine Mercy will deign to pardon all my faults. If ever I have scandalized the Church, I ask pardon of God and of the CHURCH.

(Signed)

"VOLTAIRE."

March 2, 1778.

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Xenophon's

"In presence of the *Abbe Mignot*, my Nephew, and the *Marquis de Faldethol*, my friend."—his fat friend, to whom he had recommended by letter, eleven years before—"General your March from the Easy, while endeavouring to crush the *Wreck*—*Escrofs* & *Infams*—meaning by this Horrible Seal of Secrecy—*Ecc. l. lxx.*—*Jesus Christ Himself!*"

* "The dangerous talents of *Mirabeau*, in Literature, rather consisted in choosing their objects, which attracted a general and *salutary* attention, than in the ability of discussing them well."—*Defoe's History of the French Revolution*, p. 206.

"He

Xenophon's Cyropædia, Ashley's commended 218

"He wanted knowledge of great things, and was learned only in the bustling detail of intrigue. And at any time, would sacrifice every thing to have an opportunity of exercising his brilliant eloquence, and indulging his passion for satire and reproach.

"The greatest obstacle to his advancement was the abject worthlessness of his character. What we usually call *profligacy*—viz. debauchery, gaming, impiety, and every kind of sensuality, were not enough; he was destitute of *decency* in his vices:—Drinking was the only vice, in which he did not indulge; his exhausted constitution did not permit it. His brother the *Vicomte*, on the contrary, was apt to exceed in jollity. One day the Count said to him, "*How can you, Brother, so expose yourself?*"—*What!* says the *Vicomte*—*How ignominious you are.*—*Nature has given you every vice, and having left me only this one, you grow it out.*"

"When the elections were making for the *States General*, he offered himself a candidate in his own order in *Aix*; but he was so abhorred by the *Noblesse*, that they not only rejected him, but even drove him from their meetings. This affront settled his measures; and he determined on their ruin. He went to the *Commons*, disclaimed his being a gentleman, set up a little shop in the market-place of *Aix*, and sold trifles. And now fully resolved what line he should pursue, he courted the *Commons*, by joining in all their excesses against the *Noblesse*, and was at last returned a member of the *Assembly*.

"By his means, principally, in conjunction with the *Abbé Perigord*—afterwards Bishop of *Autun*, were the *Freemason Lodges* of France, initiated in the higher-illumination of the German Adepts—by a *deputation* of two of their most enlightened members



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