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College of Fort William

IRISH

PURSUIITS OF LITERATURE.



10.6.E. 297.55

IRISH
PURSUITS.
XXIV. N. 2
LITERATURE

IN A. D. 1708, AND 1799.

CONSISTING OF

- I. TRANSLATIONS,
II. SECOND THOUGHTS,
III. RIVAL TRANSLATIONS,
IV. THE MONSTROUS REPUBLIC,
V. INDEXES.

156E299

O! ERIN:—

*What MIGHTST THOU do that would thee HONOUR do—
Were ALL thy CHILDREN KIND and NATURAL!*

SHAKESPEARE

*[How] well [MIGHT] THEY DESERVE to be called
THE BRETHREN OF BRITONS!*

PITT.

D U B L I N :

PRINTED FOR J. MILLIKEN, 32, GRAFTON-STREET, AND
J. WRIGHT, 169, PICCADILLY, LONDON.

1799.

College of Fort William



DEDICATION.

*ULTIMA CUMMI VENIT TAM CARMINIS ETAS :
MAGNUS AB INTEGRO SÆCULORUM NŒSCITUR ORDO.*

TO

ERIN, BRITANNIA, AND THE READING WORLD;

THROUGHOUT

THE WIDE EXTENDED REIGN AND SPREADING SWAY

OF

THE ENGLISH LANGUAGE;

WORTHY SUCCESSOR OF

THE PRIMEVAL HEBREW AND IMPERIAL GREEK:

THESE MISCELLANEOUS

PURSUIITS OF LITERATURE,

CLASSICAL, PHILOSOPHICAL, AND POLITICAL,

EXHIBITING

A CONCISE SKETCH, AND FAITHFUL REGISTER

OF

THE CURIOUS, VARIOUS, MOTLEY
LEARNING, OPINIONS AND PRACTICES

OF

THE AGE OF REASON;

"TO ALL THAT HAVE EARS TO HEAR, AND EYES TO SEE.

"AND HEARTS TO UNDERSTAND,"

THE AWFUL AND IMPENDING

SIGNS OF THE TIMES

FORETOLD IN HOLY WRIT,

SPEEDILY TO PRECEDE

"THE DAYS OF VENGEANCE,"

(V)
ON
REBELLIOUS JEWS AND APOSTATE CHRISTIANS;

USHERS IN

THE SIGN OF THE SON OF MAN;

OR,

THE SECOND APPEARANCE

OF

JESUS OF NAZARETH THE CRUCIFIED,

IN POWER AND GREAT GLORY,

AT

"THE ULTIMATE ERA OF SIBYLLINE PROPHECY,"

AND ALSO OF EVANGELICAL,

TO ESTABLISH

"A NEW AND GRAND ORDER OF THINGS,"

IN

HIS FIDUCIARY KINGDOM UPON EARTH,

FOR A THOUSAND GENERATIONS

DURING

THE AGE OF FAITH:

ARE MOST HUMBLY, CHARITABLY, PIOUSLY

PRESENTED DEDICATED, BEQUEATHED,

BY

AN IRISH THEOPHILANTROPE.

ADVERTISEMENT.

THE unconscionable delay of this Publication, now retarded *more than twelve months* since it was put to Press, requires some apology on the part of the Author, and much more on the part of the Printer. It has been owing to the *Calamities of the Times*, and the *Avocations of the Press*; to the strange and unexampled atrocities of the foregoing disastrous year 1798, which have stained the Annals of Ireland with *Treason, Rebellion and*
War,

War, all banded and *united* together, to introduce a new and Infernal Order (or Disorder) of Things, and to blow up our MATCHLESS MONARCHY—secure and irresistible indeed, if “*one and indivisible*,” in the hearts and hands of BRITONS and IRISHMEN—into the fragments of three *Democratic, petty Republics*, to be swallowed up piecemeal by the MONSTROUS REPUBLIC—that Scourge of France, and disturber of the whole World; in the hand of a chastising PROVIDENCE. At such an “inconvenient season,” was this Work, originally composed, and gradually enlarged during its delays; while supplanted and thrown aside by the *Bulletins* of 1798, and by a Host of Publications springing up out of the ferment of the public mind, in the year 1799, plunging into the depths of Political Debate, on the Grand, Imperial, and Momentous Question of *Parliamentary Union*, so
puzzled

puzzled and perplexed by *State Empirics*, hastily deciding, without deliberating, on a question the most profound and mysterious perhaps in the whole range of Political Discussion; hence, the groaning press was unable to keep pace with the avidity of the Public,—“ seeking rest and finding none,”—in a Host of Ephemeral *Pamphlets*, sprouting up like dragons teeth, sown by the hand of *Discord*; but whose quick and rapid sale offered a readier profit to the lust of *present gain*:

What *Printer's* heart can *Gold* despise?

What *Cop's* averse to *Fish*?

What has been lost in *Time*, however, the Author humbly trusts, has been gained in “ *Value to be received*” by a judicious and discerning Public, who prefer solid and instructive PURSUITS OF LITERATURE, before

fore light *summer* reading ; in a work peculiarly calculated for the *rising Generation*, and which perhaps, may survive most of its more favoured competitors of the day, and be handed through the wreck of time to more unbiassed and instructed *Posterity* :—May it induce and stimulate *Irish* and even *British Students*, to improve on the plan thus chalked out, with a rapid pencil, yet from no slight research and rumination, on the multifarious subjects here summarily, but it will be found on minuter inspection, not superficially discussed.

The plan was originally scanty, confined to *The Translations*, of the curious, entertaining and valuable *Classical Quotations*, thickly strewn throughout “ the *many-languaged Notes*” of that great moral and political Satire, *THE PURSUITS OF LITERATURE*, which
has

has attracted so much notice in ENGLAND, and so many fruitless conjectures hitherto to *unkennel* the shrewd and prudently invisible Author, who, upon a more enlarged and liberal plan has embalmed, in his numerous Editions, “*the perishable infamy*” of so many noted characters, not sparing the rod, nor withholding the wreath:—Charmed at first sight, with the brilliancy and variety of *his* Quotation—the Author of this for his *own* amusement, attempted to translate some of the most striking, and was gradually led to complete the whole; when this was no more than a *Jeu d’esprit*, of *Pamphlet* size and shape—but the ensuing horrors of *Rebellion* and *Warfare*, soon relaxed its muscles into *mourning* and *anguish*, weeping over the victims of *Rebellion*, and some, his dear friends—and these were succeeded by *Humbert’s* and *Bompart’s* *Invasions*—so providentially

essentially defeated, in the heart of the Kingdom, at the battle of *Ballinamuck* (*Swinestown*) and off *Tory Island*:—when the Author, on September 8, 1798, was within hearing of the cannons roar; on that day, no less important, perhaps to Ireland, than the *Battle of the Boyne*.—For, had the enemy after eluding the army, at *Castlebar*, effected their well-concerted plan, of getting to *Dublin*, with a small but tried band of veteran troops—trained in *La Vendée* and *Italy*, under *Hoche* and *Buonaparte*—and not been detained two momentous hours on the morning of that day, in consequence of indulging too freely over-night, in the good cheer they found at *Cloose*; (the French Commander, having ordered himself to be called at *four* in the morning, was suffered to lie till *six* o’Clock—and thereby gave the advanced guard

guard of General *Lake's* detachment an opportunity of coming up with the rear about *seven* o'Clock, soon after they began their march:—Had they gained *two hours* *law* of their pursuers, they might easily have reached *Granard* by *ten* in the forenoon of that day (*Saturday*) and might easily have reached Dublin, (in point of distance, at least) on *Sunday* night, *September 9*, where there were myriads of Rebels collected on *that evening*, in and about the City, to co-operate with their deep-laid conspiracy, and well-conducted expedition.

These delays and procrastinations, though mortifying, were wholesome; they furnished the Author with fuller information, and enabled him to correct some misstatements and mistakes in the earlier part of the work, and to make additions thereto; and gave birth
to

to a range of research into the most important publications connected with his subject: especially the curious intercepted *correspondences* of *Buonaparte* and his officers in *Egypt*, and of Dr. *Priestley's* traitorous friends in *France*; which are invaluable historical documents, and seem to have been detected by PROVIDENCE to unmask and develope "*the mystery of iniquity*" so strangely and tremendously working in the dark—undermining the Constitution of the *British Empire*, and the CHRISTIAN FAITH.

The Speeches of great and enlightened *Politicians* also, in the *British Parliament* especially, threw much light on the obscure question of UNION; and "*the substance*" of the arguments published both *for* and *against* the measure by EXPERIMENTAL STATESMEN, *Pitt*, *Addington*, *Auckland*, *Sheffield*,
Dundas,

Dundas, Peel, &c. in England; and *Foster, Smith, Johnson, &c.* in Ireland; who long had piloted the *entrusted* vessel of the State, through all the surf of *Democracy*, beating against the coral rocks of *Aristocracy* and the *Reef of Royalty*, at length enabled him to form a balanced judgment on the merits and demerits of the measure, and to satisfy his own mind most fully of its expediency; removing that *doubt* and *hesitation*, which no *speculative theory* however ingenious, could disperse; and in the course of the work, derived from the best *authentic* documents he could procure, he has laboured with all his might, to condense an enormous mass of collected materials into the smallest compass, consistent with clearness and perspicuity, on subjects the most obscure and difficult.— Should these *first fruits* meet with a favourable reception, they will perhaps be followed up by

by others of much greater weight and importance to the common weal; which all the Author's feeble exertions hitherto have not been able to bring forward to publication, at an inauspicious season, when *Modish Literature* and *Hot-pressed Editions*, threaten to extinguish all sober and solid, deep and profound Literature in the British dominions, unless speedily counteracted by the *wise and good*, by *established Literary Characters* of eminence.

—"For what I have now produced, I claim only your *indulgence*—it is for what I have suppressed I am entitled to your *thanks*."

METÀ BIBAION METÀ KAKON.

"A GREAT BOOK OF LITTLE information,
Is a GREAT NUISANCE."

ARS LONGA, VITA BREVIS.

"SLOW is the attainment of SKILL.

SHORT, the expectation of LIFE."

Postscript to the Advertisement.

IT was not my intention to have entered into any discussion of the momentous Question of an UNION, in the present Publication, reserving that for a more elaborate Work, now in considerable forwardness, intitled, *QUERIES POLITICAL and PHILOSOPHICAL*, in which I have endeavoured to ascend to *First Principles*, and *Original Writers*, respecting the *Constitution of Human Nature*, and the *Foundation of Political Regimen or Civil Government*; the following *Anecdote* however, is so curious, that I should think myself culpable were I to withhold it from the Public, until that work shall be submitted to their cognizance.

THE late EDMOND BURKE, that celebrated Orator and Statesman, to whose influence principally, with the BRITISH CABINET, may be ascribed the grant of the ELECTIVE FRANCHISE to the ROMAN CATHOLICS of IRELAND, in the memorable Year 1793; (see RIVALS' TRANSLATIONS) at an earlier period, appears to have been a well-wisher to the PARLIAMENTARY UNION of the Sister Kingdoms of GREAT BRITAIN and IRELAND: In the year 1761, he came over to IRELAND, in the train of Lord HALIFAX, then Viceroy, and in a confidential Letter, written by him to the Rev. *William Dennis*, the friend and companion of his youth, when through

b

his

his interest he had been appointed "Master of the Free School of Naas," in the Diocese of Kildare, (who was afterwards made Chaplain to Lord Townshend, during his Administration in IRELAND, and beneficed by Government) after detailing the steps he had taken to procure Mr. D. that appointment, and the patronage of the Bishop of Kildare, through the mediation of "Mr. O'Hara,"—Mr. Burke concludes with the following remarkable expression of his sentiments respecting IRISH Public Affairs:

"Dear Dennis,

"I must defer, for the present, the account you desire of PUBLIC AFFAIRS, as I have something more interesting to you about YOUR OWN,"—"as to Public Affairs, I have very little to say. Before YOUR COUNTRY POLITICIANS are so angry about a UNION, they ought to be sure that it will be a PREJUDICE to them, and that it will be OFFERED to them. It is an odd dread of a Beggar, that a Rich Merchant intends to enter into partnership with him! What the EFFECT OF A UNION would be, is a matter of deep and difficult enquiry: But you may depend upon it, that at PRESENT, there is not the least thought of it entertained, either HERE, (DUBLIN CASTLE) or in ENGLAND."

"Dr. LUCAS makes a wretched figure in the HOUSE, (OF COMMONS); he cannot speak, and he will not be silent: Mean time his physical reputation seems to decline nearly as fast as his political."

"My

"My eyes are still very sore—I hope by this time, I may congratulate Mrs. DENNIS on the birth of a Son.

Yours most affectionately,
Nov. 7. (1761.) E. BURKE.

"Your friend GARRET (BURKE, his Brother,) desires to be remembered."

This Letter was directed to Mr. Dennis, at Clonmell, where he had been for several years, usher of the Latin School;—it is copied by another hand, but the *corrections* throughout, the *signature* E. BURKE, the *date*, and the *postscript*, are in his own handwriting.—It is a curious and valuable document indeed, and must surely have great weight, at the present momentous crisis, in conciliating the minds of the IRISH CATHOLICS especially, towards the grand imperial measure of UNION, when coming so unequivocally recommended, from so steady a friend, and so powerful a solicitor for their emancipation as Mr. BURKE.

The authenticity of this document is vouched by the original letter itself, now returned to the proprietor, my respected friend, William Smyth, Esq. No. 7, Granby-Row, Dub'in.

August 20, 1799.

TRANSLATIONS.

PURSUITS OF LITERATURE.

TRANSLATIONS,

BY

OCTAVIUS.

MY PEOPLE *are* DESTROYED *for lack of* KNOWLEDGE,

BIBLE.

WORDS *are* THINGS.

MIRABEAU.

LITERATURE, *well or ill conducted, is* THE GREAT ENGINE *by*
which, I am fully persuaded, ALL CIVILIZED STATES must
ultimately be supported or overthrown.

PURSUITS OF L.

Dublin.

PRINTED FOR J. MILLIKEN, No. 32, GRAFTON-STREET.

1799.

TO THE READER.

A LOVER OF LITERATURE and of his COUNTRY, wishing to promote the circulation of a work of no common merit, THE PURSUITS OF LITERATURE, whose noble minded and profoundly learned author, posterity will hail as THE SEVENTH SATIRIST; with all the playfulness of *wit*, the severity of *virtue* and the honesty of *religion*, unsparingly applying THE ROD to *irreligion*, *superstition*, *anarchy*, *vice* and *folly*; and liberally bestowing THE WREATH ON *piety*, *patriotism*, *learning*, *knowledge* and *taste*,

In thoughts that breathe and words that burn.

But who has not condescended to give his own *master key* of translation, to those treasures of erudition and sound criticism, which he has locked up in the learned languages, though so essential to enforce and illustrate his argument, by their energy, their beauty and their drollery; rather maliciously, in appearance,

pearance, but with the best intentions, I am persuaded, to pique the pride, and excite the curiosity of "scholars ripe and good," like *Bryant, Hurd, Huntingford, Burgefs, Porson, Cooke, &c. &c. &c.*—so thickly strewn throughout that happy land of literature—GREAT BRITAIN!—To repair to the original sources, in order to solve these *questions for exercise*, set by a mighty master, *φινίλα συττοισι*, "speaking to the intelligent," in this his *κτῆμα ἡς αἰῶ*—"perpetual possession—":

—Wishing therefore, in some measure, to supply the deficiency, in a subordinate country, where *classical* learning is less generally diffused, and where splendid names in literature, are *as yet*, more sparingly scattered throughout the land—a land however, through the liberal concessions of GREAT BRITAIN, rising into *national* consequence, and emerging "*from darkness to light*"—to a due sense of the infinite importance of sound and well conducted learning to *social* happiness:—The author of these TRANSLATIONS offers them

PRO BONO PUBLICO.

And the honesty of his intentions will, he trusts,
atone

atone for the unavoidable imperfection of the performance. A task so various and versatile, as translating the—*Nostri farrago libelli*,—"the miscellaneous quotation of our SATIRIST," is far from easy, even with the best helps from men and books in a capital city: still more embarrassing in a rural and a sequestered retirement, where he cannot get access to several of the authors quoted, and is debarred both from situation and the nature of his subject, (which however difficult, is usually considered in an inferior light; as if *translation* were easier than *original composition*; when on trial, it will be found the reverse) from consulting some, whom he is proud to rank in the number of his friends—among the learned sons of OUR ALMA MATER,—

AN UNIVERSITY,

*Second to none, superior to most,
venerated and venerable:*

where,
LEARNING sound and good, promotes
the implanted power of MIND,
and CULTURE right, invigorates
the virtues of the HEART.

P. M. S.

And

And they who are most conversant in *translation*—our learned PRIMATE, &c. &c. &c. will be foremost to acknowledge the difficulty of seizing the true spirit of a *detached* quotation, which is often diametrically opposite to the *literal* sense. Thus the *Epicure* may quote SOLOMON'S ironical commendation—“*There is nothing better for a man than to eat and drink,*”—supported by PAUL: “*Let us eat and drink, for to-morrow we die.*”—The foolish Atheist, “may say openly with DAVID—“*There is no GOD*”—and the gloomy Misanthrope—“*There is none that doeth good, no not one.*” And OUR LORD himself indignantly recommends to his *slumbering* Disciples:—“*Sleep on now, and take your rest!—Rise, &c.*”

• And the difficulty of *these translations* is considerably enhanced, by that playfulness of wit, and liveliness of a rich imagination, drawing forth from its copious treasures, things new and old—and often producing unexpected and whimsical associations and parodies. Thus he warns his too curious readers, endeavouring to draw him forth from his prudent concealment, to let him alone; for

—“*There is a darkness which may be felt,*
—to their cost—not only palpable but pungent.
—Enviably land of literature, GREAT BRITAIN!
“*training*

“ training *many* sons to glory,” which can *hide* such distinguished excellence from *vulgar* gaze—THE CALM OBSERVER and the FAITHFUL MONITOR:—

“ Not obvious, nor obtrusive, but *retired*”—

“ The more desirable !”

“ Leave, O leave ME to *repose* !”

Should this *Jeu d'Esprit*,—originating in amusement, continued for instruction, and completed for the public—chance to reach THE SATIRIST, and he should find his quotation mistranslated, or his pointed but fugitive wit misunderstood, let him not be angry, nor shake his *rod* at me : for, in that case, I will retort—*Blame yourself—Si non vis intelligi, &c.*

Still however, I will rely on the same candour and indulgence, which he has shewn to others and claims for himself, to reconsider *the exercise*, before he scouts it out of school, (though not an old *Eton Boy's*) and perhaps he will find *somewhat* to merit a nod of approbation :

Cum flueret lutulentus, erit quod tollere velles.

And I will tell him further :—*Non omnibus reddo—*

“ I am no hackney translator”—*Nullius addictus jurare in verba magistri—*“ No party writer”—*Vendi-*

dit

dit hic auro patriam—"No venal orator." (a) But a citizen of the world, who will yield all loyal obedience (but no more) to any government, or any master.

To the noble Friend of HORACE and of our SATIRIST, an apology may be requisite for assuming his signature. Wishing therefore to gain *his* approbation also, I will endeavour to establish my right and title to the name, as a remote descendant from the *Octavian* Family, and his distant relation:—from our excellent Ecclesiastical Herald—LARDNER.—*Probet hæc Octavius Optimus.*

MARCUS MINUCIUS FELIX was an eminent pleader at ROME in the reign of Septimius Severus. In his earlier days he had prosecuted and sat in judgment on the suffering CHRISTIANS, whom he had treated with the usual severity and injustice of the *Roman Judges*, even *Pliny* himself, &c. but was at length converted to the Christian Faith; and wrote his masterly *Defence of Christianity*, about A. D. 210. leaving

- (a) 'Tis HE ! I ken the manner of his gait ;
He rises on his toe ; that *spirit* of his,
In aspiration, lifts him from the earth.

ing in this polite and elegant performance, a lasting monument of his ingenuity, eloquence, learning, and we will add, firmness and undaunted courage, in a persecuting age. It is written in the form of a DIALOGUE, or conference between his friend OCTAVIUS JANUARIUS, a Christian Convert, and CÆCILIUS NATALIS, a Heathen Philosopher; in which MINUCIUS sits as Judge. Cæcilius first objects, and then Octavius answers. When he has ended, after a short pause, Cæcilius owns himself confuted and convinced, and professes his readiness to become a Christian.

AS OCTAVIUS JANUARIUS therefore, may I venture without incurring the imputation of overforwardness, to aspire to be honoured with the friendship of *this illustrious pair*, embarked in the same common cause?

Συνδύχαται, το ἓν φρονεῖν

Joint-souled, One minded.

Philip. 2; 2.

in humble, but hopeless imitation of the most sublime—the most transcendent, the most incomprehensible standard:

Εγὼ καὶ ὁ Πατήρ εἰς ἓν εἰμι

THE FATHER AND I, ARE ONE-[MINDED]

—as we may, I trust, without presumption, render, and supply the ellipse, John. 10, 30. in perfect unison also, with genuine PHILOSOPHY :

“Ο φίλος, ἄλλος αὐτός.”

“*The Friend—another Self.*”

ARISTOTILE.

So finely paraphrased by MOSES ; Deut. 13, 6.

φίλος, ὡς τὴ ψυχὴ σου.

“*A Friend, as thine own Soul.*”

And so elegantly, by the profound son of SIRACH.

Ecclus. 6, 14.

φίλος πιστός, σκεπὴ κραταιά·

Ὁ δὲ εὗρον αὐτοὺς ἔβρι θεσαυροὺς·

φίλος πρὶν ἐκ εἰς ἀνταλλάγμα·

καὶ ἐκ εἰς γαδίον τῆς καλλίας αὐτῆς.

φίλος πιστός, φαρμακὸν ζωῆς·

καὶ οἱ φοβούμενοι Κύριον ἐνέσθωσιν αὐτοὺς·

“*A faithful friend is a strong shield,*

Whoever finds him, finds a treasure.

A faithful friend, nothing can countervail,

And there is no standard of his excellence.

A faithful friend is a medicine of life,

And they that fear THE LORD shall find him—”

—ONE at least—without fail—

THE

THE FRIEND—"who laid down his life for his Friends"—

That where HE is, there, may *Thou* be also"—

With "an innumerable company of *Angels*; and

The general assembly and congregation of the *First Born*,

Registered in Heaven; and GOD, the Judge of all;

And *Spirits of Just Men*, perfected [by sufferings];

And JESUS, Mediator of a New and better Covenant."—

Compare in the original passages, John 15, 13,
& 14, 2, Heb. 12, 22.

How "idle" then is the "assertion" (*εἰρημὰ ἀγγοῦ*,
Mat. 12, 36) of Critic Moles, that "THE GOSPEL
"does not inculcate FRIENDSHIP"! !

Virtuous friends therefore, embarked in the same
"labour of love," are encouraged "to rejoice in
hope" of *virtuous society*, renewed and extended up-
on a scale of inconceivable grandeur and delight,
beyond the grave.

And though "we three" shall never "meet" on Earth;
Our *kindred souls* will surely join in Heaven.

READER, farewell, and become "united" in
"our Conspiracy"—a conspiracy not founded in
wicked

wicked or ignoble views, but—"without dissimulation"—

"Instantly to embrace, and greatly to emancipate."

Rt. Hon. MR. GRATTAN,

by initiating you into

THE PERFECT LAW OF LIBERTY.

For "WHERE THE SPIRIT OF THE LORD IS,
THERE (and there only) IS LIBERTY."

THEY bawl for FREEDOM in their senseless mood,
But still revolt, when TRUTH would set them free ;
LICENCE they mean, when they cry LIBERTY—
For who loves THAT, must be first WISE and GOOD.

MILTON.

— Si quid novisti rellius istis,
Candidus imperti : Si non, his utere mecum :—
Quos legeret tereretque VIRITIM PUBLICUS USUS.

" If YOU know TRANSLATIONS more correct than these,
Candidly communicate :—If not, use MINE :—
—Which should be carefully read and conned,
BY EVERY STUDENT AND THE PUBLIC."

OCTAVIUS JAN.

DIALOGUES.

PURSUITS OF LITERATURE.

TRANSLATIONS.

GENERAL MOTTO.

ΤΡΑΙΕΙ, ἢ ΠΑΡΤΑ, &c.

"O YE in all respects, by Nature and by Education, well disposed, and moderate, and humane, and worthy of the kingdom [of Heaven] attend to these DISCOURSES."

p. i.

Ex phrasi, &c.

"From the phraseology, expression, diction and many other circumstances, I am *myself* persuaded, that *Jerom Alexander*, is the author of this work, at least for the most part. For from our domestic intercourse, his *style* is so well known

B

and

and familiar to me, that it cannot be better known to himself.”

INTRODUCTORY LETTER.

p. ii.

Quid de me alii loquantur, &c.

“What others speak of me, *let them take care;* but yet they will speak.”—for as he elsewhere observes:—

“There is a darkness that *may be felt.*”

p. iii.

Vitæ est avidus, &c.

“That man is *covetous of life*, who wishes not, WHEN THE WORLD IS PERISHING WITH HIM,
to die!”

p. iv.

Τῶν ἁρεσιῶν καταλύσον τὰ φερεσμένα.

“Confound the snortings of HERESIES.”

p. v.

ἀγαθὸς καλῶς ἀντιτίθεται.

“To contrast excellence with excellence.”

(Ἀρχὴ καὶ τέλος)

{*Ἀρχιλόχῳ*} πομπῶν, &c.

"The poetic diction and frowning muse [of *Archilochus*]

FOREMOST in founding on strong and correct prose."

p. vii.

Τῆς φρονήσεως συνέχει καὶ πεποιτικῶν μαρτυρίαν.

"Native vigour and solidity of the understanding."

p. ix.

Ego si risi, &c.

"What! if I laugh because the silly *beau* is scented,
Must I be reckoned malignant and snappish?"

p. x.

Εἰ μὴ δὲ ἔρωτες, &c.

"Since you desire me to choose a companion,
How can I overlook, *the divine Ulysses*?
Whole heart and gallant soul is most prompt,
In all labours."

p. xii.

Sævispiracula ditis.

"The vents of relentless *hell*."

Tibi nullum perspicis, &c.

R 2

I clearly

"I clearly see, that there is no danger may befall you that can be separated from the destruction of ALL."

N. B.—What will my friend FELIX, say,—*quem faciunt aliena pericula cautum*, "whom the dangers of the Public, render cautious"—when he finds the PREMIER himself, at this eventful crisis, forgetting his "*hardihood*," has had the weakness, the rashness, the impolicy, and the *antichristian spirit*, to fight a *duel*:

— ET TU, BRUTE. !!!

p. xvi.

Altius his nihil est, &c.

Nothing is higher than THESE (PHILOSOPHY and RELIGION)

These are THE POLES of the world:

Within these boundaries is included

NATURE'S PUBLIC TEMPLE."

p. xvii.

Autos de DEMANOT quatuor, &c.

"These are the sounding words of THE FIGHTER AGAINST GOD, boasting himself in his mischievous strength; and threatening to break through and confound the fixt barriers of the nations, assigned by the Angels of THE MOST HIGH; and proceeding to plunder the

the world, and *utterly to unsettle* the human race, and to *transport* them from their established order, with *contumacious pride!*"

N. B. In this brilliant and frightfully apposite passage, there is a marked allusion, to PAUL'S most deservedly celebrated address to the *Athenian* Philosophers:—the *Epicurean* Atheists, and the *Stoic* Fatalists; unfolding to them,—as they were able to bear his unsufferable effulgence;—

ΑΓΝΩΣΤΟΝ ΘΕΟΝ.

GOD UNKNOWNABLE.

Whom they "*rightly worshipped*," but "*unknowingly*"—stating the *divine* origin of the human race; their *consanguinity*, or descent from a common stock; and the orderly *colonization* of the earth; in opposition to the *Epicureans*, asserting that men every where *sprang from the soil*, like reptiles or mushrooms; and to the *Stoics* who held the *eternal generation* of mankind; and to both;—one, *denying*, the interposition of *Providence* in the government of the world; the other, *shackling*, by the all-controlling decrees of *fate* or inevitable *necessity*. Acts, 17, 18—34.

ΕΠΙΣΤΗΜΗ ΤΙ ΕΣΤΙΝ ΘΕΟΣ ΔΙΔΑΚΤΟΝ ΤΗΣ ΑΝΘΡΩΠΙΝΗΣ ΟΥΔΕΝΩΣ, ΚΑΤΑΝΟΕΙΝ ΟΥΤΙ ΤΟΥΤΟ ΕΡΧΕΤΑΙ ΑΠΟ ΤΗΣ ΠΡΟΒΙΟΥ ΠΡΟΒΙΟΥ ΠΡΟΒΙΟΥ ΚΑΙ ΤΗΣ ΠΡΟΒΙΟΥ ΤΗΣ ΚΑΤΑΝΟΕΙΣ ΤΗΣ.

"And

“ And HE made from *one blood*, every nation of mankind, to dwell on the whole face of the earth; having decreed the appointed *seasons*, and precise *boundaries* of their respective settlements.”

And in this pregnant and comprehensive passage, the Apostle himself, has finely expressed the substance of that most splendid passage, in the DIVINE ODE, dictated by THE GOD OF ISRAEL himself to *Moses*, shortly before his death:—altogether the finest LYRIC composition that ever was penned,—but the most difficult—wrapt like its ALMIGHTY AUTHOR in clouds and darkness;—of which, with trembling awe, the following literal, and less imperfect version of what is *untranslatable*, is offered. Deut. 32, 8.

When THE MOST HIGH divided to the nations their settlements,

When he separated the sons of *Adam*;

He assigned the boundaries of the *peoples*, [*of Israel*]

According to the number of the sons of *Israel*:

For the portion of THE LORD is *his people*;

Jacob the survey of his inheritance.

The *peoples*, are the twelve Tribes of *Israel*; each of which on account of their amazing population, are considered as a *people* in itself (so finely contrasted with the *Gentile* nations, or sons of *Adam*) composing collectively
his

this people—"whom THE LORD chose to be a *peculiar treasure* to himself—though all the earth be his." These, these are the boundaries which the *Giants* of old, and their descendants, the *Theomachists* of the present day, attempt to overleap, "and to *unsettle* the human race, and to *transport* them from their pre-established order, into the regions of darkness and despair, *with contumacious pride*."

And surely of all the alarming SIGNS OF THE TIMES, the most awful are, "when ye shall hear of *wars* and UNSETTLEMENTS (*ἀναταραχῆς*) Luke 21, 9.

—"Unsettlement of principles and unsettlement of institutions."

Rt. Hon. MR. GRATTAN.

When that arch infidel, VOLTAIRE—"to whom GOD gave talents, but the *Devil* the application"—curfed with a long life, was revolving near its close, the success of his impious labours for half a century to *crush* christianity.—"*I shall not live, said he, to see it, but the next generation will see FINE THINGS!*"

How fatally his prediction has been fulfilled; EUROPE and the WORLD at large can testify.—But his *fine things*—have proved to himself—"worse than the FURIES OF ORESTES"—in his expiring agonies—and to the world:—"LAMENTATION and MOURNING, and WOE."!!!—and however thankless the office, and ungrateful the information,

I cannot

cannot forbear communicating, with trembling awe to a shuddering public, that the *third* and last *woe*, denounced in Holy writ, to be inflicted on an *apostate* world, Rev. 11, 14, "is coming quickly" and has perhaps commenced *this very year*, with the downfall of the *Papacy*, and of the remaining shadow of the *Roman Empire*, in the dismemberment of the States composing the *Germanic* body,—by that "*wild Beast* dreadful and terrible, and strong exceedingly" The *French Republic*—the legitimate offspring of the *Roman Republic*—"those *ferocious* and *systematic* destroyers of mankind" &c. as they are admirably described by the *American Statesman*—HARPER;—(unintentionally perhaps,) in the spirit of MOSES, predicting the *Roman* desolation, above 1500 years before, to the *Jews*, Deut. 28, 49—68, with all the minuteness of an eye-witness, *Josephus*; and in the spirit of DANIEL, filling up the wondrous outline—Dan. 8. 23—25.—Where both Prophets have recorded "*the fierce countenance*"—so remarkably characteristic of those Haughty Republicans.

And in the course of this *woeful* period, (which may perhaps continue until A. D. 1880.—See the *sign of the Prophet Daniel*—in the sequel) "*the faithful witnesses*" of the *Patriarchal* and *Christian Churches* shall be afflicted by Fanatics in *Philosophy* and Fanatics in *Religion*.—And there is reason to dread, that the profession of Christianity may be apparently extinguished for a short time, called "*three days and an half*"—by its exulting foes. Rev. 11, 11.

after

after which it is to be miraculously revived, to their astonishment and confusion—when JESUS OF NAZARETH THE CRUCIFIED—The predicted SON OF MAN coming in the clouds of Heaven, &c. *Dan.* 7. 13—14.—And the ETERNAL SON OF GOD, *Micah.* 5. 2. shall inflict a signal vengeance on all his foes—by the most righteous retribution:—*Philosophists* who conspired to crush HIM—(ECR. L'INF. *Ecrasez l'Infame—Crush the wretch*—such was the horrible signature of *Voltaire's* conspiracy!!!)—“THOU shalt crush them in pieces like a potter's vessel.”—*Psal.* 2, 9.—And *Religionists*—who conspired—“to burn, destroy and murder all *Heretics*, until up to their knees in blood”—horrible to relate in a *christian* country—shall be destroyed by the ministers of divine vengeance,—“until blood shall issue from the vat [of slaughter] up to the horses bridles.”!!! *Rev.* 14, 20.

THIS IS THE LORD'S DOING, AND IT IS MARVELOUS IN OUR EYES.

p. xx.

—*facere aliquid ad veram pietatem, &c.*

“It cannot be supposed to contribute any thing towards real PIETY or LEARNING to *speak in Greek*, rather than in any other language.”

N. B.—But to *understand Greek*, is essential to both—

VOS

vos exemplaria *Græca*, &c. and the downfall of *France*, is connected with the decay of *Greek Literature*. See P. L. p. 374.

p. xxi.

Ποτὴρ ἢ σποτὸν ἀνδριστικῶν &c.

“As from the most fragrant meads, some pleasant gale
Is wafted thence.”

p. xxiii.

Τριποκεφαλεὶς ἄδης, &c.

“Triple headed Spectre, pernicious pest, not to be
conceived,”
Hell born *Hecate*!

Triste jaces lucis evitandumque BIDENTAL.

“Blasted with lightning, on the HEATH you lie.
A sad and horrible spectacle!”

PERSIUS.

p. xxv.

Γυμνὸν ἵκεν, &c.

“Stript of his rags, the sage Ulysses sprang
On the spacious floor, holding his bow,

And

And quiver full of arrows; and there, forthwith
Discharged his rapid shafts."

p. xxvi.

Quos orbe sub omni, &c.

"To whom the whole world o'er,
WISDOM scarce adds a *seventh* in renown."

N. B.—My friend THE SATIRIST excepted.—

p. xxviii.

Grave virus, &c.

"Gross virulence has banished elegance."

p. xxxi.

Non tennes ignavo, &c.

"No feeble chords with sluggish hand I strike,
But seated on the *Auruncian* temple's verge,
I boldly sing at the GREAT MASTER'S Tombs."

TRANSLATIONS.

DIALOGUE I.

DIALOGUE I.

MOTTO. P. I.

Audaci quicunque, &c.

“ O Thou, whoe’er thou art :—
Possessed by the bold spirit of *Cratinus*,
Appalled by the rage of *Eupolis*,
And the mighty *Seniors* ridicule ;
Regard this too ; and if perchance thou hearest
Somewhat *more refined*, let thy tingling ear
Glow as thou readest me.”

N. B. *Cratinus*, *Eupolis* and *Aristophanes* were Satirists of the *Old Comedy* at Athens, who lashed persons as well as vices, by their barefaced abuse ; ridiculed the chief magistrates of the state, and at length traduced characters the most respectable, on the stage by name ;—witness *Socrates*.—The end of such licentiousness we learn from *Horace* :

—In

—— in vitium *libertas* excidit, & vim
 Dignam lege regi: lex est accepta: *chorusque*
Turpiter obticuit, sublato jure nocendi.

“ *Freedom of speech* sunk into abuse and outrage,
 Worthy of legal coercion: a law was passed;
 And *comedy* became shamefully mute,
 When deprived of the power of hurting.”

How necessary was the law, we learn from *Cicero*:

FRAGM.

Quem illa *vetus Comædia* non attigit? vel potius
 quem non vexavit? Cui pepercit? ESTO POPULARES
 HOMINES, improbos, in rempublicam seditiosos, *Cleonem*,
Cleophontem, *Hyperbolum* læsit, patiamur: sed PERICLEM
 cum ita suæ civitati maxima autoritate, plurimos annos,
 domi & belli profuisset, violari versibus & eòs agi in scena,
 non plus deçuit quam si *Plautus* noster voluisset, aut *Nævius*,
 P. & S. SCIPIONI, aut *Cæcilius*, M. CATONI, maledi-
 cere!

“ Whom did not that *ancient Comedy* hit, or rather
 whom did it not harass? Whom did it spare? Had it only
 attacked DEMOCRATES, profligates, seditious against the
 state, such as *Cleon*, *Cleophon*, *Hyperbolum*, we could have
 borne it; but that PERICLES HIMSELF, after he had pre-
 sided over his native state, with the highest authority for
 several years, in peace and war, should be violated by
 lampoons,

lampoons, and those acted on the stage, was not less indecent, than if our *Plautus* or *Nævius*, had been able to abuse P. & C. *SCIPIO*, or *CÆCILIUS*, or *MARCUS CATO*."

The law of the *twelve tables* at Rome, was uncommonly severe against *libelling*, as we learn also from *Cicero's Tusculan Quæst*:

Nostræ XII Tabulæ, cum perpauca res capite sanxissent, in his quoque sancendum putaverunt: Si quis æctivisset (sive carmen condidisset) quod infamiam afferret flagitiumve alteri.

"Our *TWELVE TABLES*, although they prescribed *capital* punishment in *very few* cases, yet prescribed it in these: If any *libelled* another, or (composed a lampoon,) that brought on him infamy or scandal."—And by the *ROMAN* law, the composer was incapacitated to *give testimony* in a court of justice, or to make a *will*. See *BROWNE's Civil Law Lectures*, 1797. p. 272.

THE *SATIRIST* has well defined from *BLACKSTONE* the legal constituents of a *LIBEL*, p. viii. and ably vindicated himself from the imputation; See his cases of indictments for libels, against *Curl*, *Woolston*, *Cleland*, *Read* and *Annet*. P. L. p. 195.

That free enquirer *MIDDLETON*, thus applauds the well regulated *FREEDOM OF THE PRESS*:

"In all countries where it can have its FREE COURSE, THE PRESS will ever be found the surest guardian of RIGHT and TRUTH."——But its UNCONTROLED COURSE, is full mighty "to curse our choicest blessings."

P. 5.

Talia dum celebros, &c.

"While thus I write, lo, CIVIL DISCORD flings
From the Tarpeian mount, her torch, and kindles
Intestine war! The avenues to the capitol, blaze
With sacrilegious lights! and GALLIC frenzy
LATIAN squadrons fires!"

How frightfully applicable is this to the present state of IRELAND!!

P. 10.

Unus sceptris potitus, &c.

"He who alone obtained the sceptre, is lulled
In the same inglorious slumber with the rest."

P. 12.

Sine vi, &c.

"Without compulsion he will give no precepts."

P. 14.

Stupet hic vitia, &c.

"This wretch is stupified by vice;
Gross fat incrusts the fibres of his heart:"

"He is void of guilt; he knows not what he loses;
And deep-immersed, up to the surface,
No more he bubbles!"

And as my *virtuous* friend, indignantly observes elsewhere, p. 142. "of this detestable writer calling himself PETER PINDAR,"—whom the NOBLE THEBAN would spurn with ineffable contempt and abhorrence,

"There on the rack of SATIRE let him lie,
Fit *garbage* for the hell-hound INFAMY."

See some further Strictures; INDEX I. *Note*. P. P.

P. 17.

Piger scribendi, &c.

"Too lazy to endure the labour of writing,
Of writing *well*, I mean; for to write *much*,
I reckon not."

P. 19.

De yap et paronoi, &c.

"For the MUSES gifts are hardly to be won;
They lie not in common, for every *vulgar* soul,
To bear away."

P. 22.

Omnes admonet, &c.

"ALL he warns, and with *loud* voice testifies,
Throughout the shades: LEARN JUSTICE,
THUS ADMONISHED, AND DESPISE NOT THE
GODS."

P. 23.

Agri, edificia, loca, &c.

"Lands, buildings, places, properties (omitting only SKY and SEA, the rest they have seized) are all CONFISCATED, ASSIGNED, sold!"

—And not satisfied with the plunder of the *western* world, "THE GREAT NATION" invades the *eastern* too! to support "the profusion of expence, the *domineering inequality*" of their proud and unprincipled USURPERS!"

Sunt adhuc curæ, &c.

"Fidelity and duty are still regarded among men;
There are still some who act the friends of the dead."

N. B.—and the friends of the *living* too—GOD BE PRAISED!—*Human Nature* is radically good, though frail.—ECCLES. 7, 29. MATT. 26, 41.

P. 26.

Quantis suspiriis, &c.

"With what sighs and groans, can we possibly acquire, in the *slightest* degree, knowledge of THE DEITY!"

—N. B. The whole passage, at the opening of his famous *Manichean Controversy*, is inimitably fine; and a model of moderation towards *Dissenters*.—See LARDNER, vol. iii. p. 545.

P. 27.

P. 27.

Non est qui judicat vere, &c.

"There is none that judgeth rightly:—
They trust in nullity, they speak vanity;—
They have conceived labour and brought forth iniquity."

Pl. 53, 3. and 12, 2. and 7, 14.

P. 28.

Græce discumbunt, &c.

"In Grecian mode they loll; no curtain o'er the
picture,
Require they to be drawn; you may perhaps await,
Until the Opera Girl begins to warble,
In tuneful chorus."

N. B. See the author's apology, for introducing "expressions rather strong; without which, it is impossible to give an effectual exposure, of the unwarrantable and scandalous license of some modern writers." P. 29.

P. 29.

Ispea wpmw, &c.

"THE WISDOM [from above] is first PURE, then
PEACEABLE."

JAM. I, 17.

P. 32.

P. 32.

Composuit octo volumina, INEPTE &c.

“ He composed eight volumes, *irrelevantly* rather than *inelegantly*.”

Propera stomachum, &c.

“ Haste to discharge your stomach of the *turtle* fat,
And devour a TROUT, reserved for *your* times.”

P. 33.

Corpus sine pectore.

“ A body without a heart.”

P. 36.

Quousque frustra, &c.

“ How long will ye feed in vain,
Those *hot pressed* writers ?”

P. 37.

Trypho emeritus.

“ A veteran Bookseller.”

P. 40.

Grande munus, &c.

“ Let him *resume* his grand function,
And wear the *Athenian* buskin.”

P. 44.

Non more probo, &c.

“ In mode not modest, where lascivious strains
Fire the imagination, and titillate their inmost sense.”

P. 44.

Pauca sua Gallo, &c.

“ A few verses for *his favourite Gallus*,
Which *Lycoris* herself might read with approbation.”

P. 46.

Carminaque Aonidum, &c.

“ WISDOM approved the CHASTE MUSES strains,”
And their just indignation.”

P. 47.

Παράσιος, ἢ τῖς ἀλλοῦ, &c.

“ FLATTERY, which steals away the mind
Even of *the Prudent!*”

P. 51.

Videre canes, &c.

“ THE DOGS him spied: and foremost *Blackfoot*,
Glutton, and *Lynx-eyed*, and the nimble *Wolf-hound*;
And

" And *Track* sagacious, and *Bruno* with shaggy hair,
And stout *Fawn*^ekiller, grim *Fury*, and " *bald*
Thunder,"

Yelper and *Tearer*, and clear piped *Fowler*,
And others, too tedious to rehearse:

A pack, *eager for prey*, their master hunt,
Through rugged ways, and *even where no way*
seems;

His favourite hounds, *alas!* he flies:

He wished to cry, tis I *ACTÆON*, I,—

YOUR MASTER, knew!—To escape he strove,

But is soon *run down!*"

P. 53.

ΑΥΤΩ ΚΑΙ ΟΥΡΩΤΩ—

" Himself and his attendant."

P. 54.

Mihi sit propositum, &c.

" In the Tavern let me die,
Set to my dying lips the glass,
Let the angelic choir exclaim,
God rest this honest Tipler's soul! &c."

P. 55.

Illam pro literata, &c.

" As a scholar, most deemed him entitled to praise;
But being taken up with some anile dirties,

" In *Milesian*, *Panic Tales*, and literary whims
Of his favourite *Chaucer*, he wasted his age."

P. 57.

Cuiusque veterum, &c.

" To any of the ancients I will boldly oppose him."

P. 58.

ἡ ἀΓΑΠΗ—

CHARITY OF CHRISTIAN LOVE.

1 COR. 13.

ΚΑΤΕΥΧΑΤΑΙ ΕΛΕΟΣ ΚΡΙΣΙΝΟΣ.

MERCY glorieth over judgment."

JAM. 2, 13.

P. 59.

Ecce pro Clericis. &c.

Lo, for the clergy, much have I urged,
And for the Presbytery, much have I proved;
A *Pater noster*, for me a Sinner,
Repeat each Presbyter, with his *Dear*.

ΝΕΚΡΟΥ ΑΓΛΕΤΗΣ ΚΑΡΙΑ.

" The mouldering skulls of the dead."

P. 60.

Si quis dixerit Episcopum, &c.

" If any shall dare to say that A BISHOP labours
Under any infirmity, let him be accursed.

N.B.

N. B. *The Satirist*, we may presume, is one of the profane:—a Layman “without diffimulation.”—In translating such saucy, ironical *innuendos*, I must plead the usual apology of *Commentators*:—“*alienam coacti sumus gerere personam.*”—NEWTONI princip. VOL. iii. where the Reader may see the curious *Declaration* of P. P.

LE SEUR and JACQUIER—extorted through fear of the INQUISITION, for maintaining the Earth’s motion round the Sun, and explaining the *Newtonian* Theory.

P. 60.

Et velut absentem, &c.

“ And as if absent, may call with eager contest
On *Aëdon* !”

Hic Liber est conglutinatus, &c.

“ This Book is glued together of so many books,
That one fat Cook, may dress therewith, *Sheep*,
Oxen, *Swine*, *Cranes*, *Geeſe*, *Sparrows*, &c. &c.
Or one *ſmaaky Fire-man*, light an hundred ſtoves.—”

Hæc ſat erit Divæ, &c.

“ Be content, ye *MUSES*, with this your poet’s
Song.”

TRANSLATIONS.

TRANSLATIONS.

DIALOGUE II.

DIALOGUE II.

MOTTO. P. 61.

Ev' aClawed, &c.

" Still unhit and unhurt by rapid spear or sword
I bustle through the throng: me WISDOM guides,
Holding by the hand, and wards off
A shower of darts."

P. 70.

Glomerare sub antro, &c.

" To collect in his den, a cloud of smoke,
Darkness mixt with fire."

P. 71.

Summis auro mansueverat unguis.

" Tamed the tips of his claws with gold."

11, 71.

Ποτὴν αὖ πρῶτον.

“ I would give a great deal.—”

Ubi pāssun palantes, &c.

“ Where ERROR throughout, misleads wanderers
From the right path.”

P. 72.

Parturiunt montes, nascetur ridiculus Mus. HOR.

Ἰδὲν ὄρεα, τινάσκει μῦς.

VET. SCHOL.

“ Great cry and little wool” !—Quoth the Devil,
when shearing a pig.—N. B. A History of *Proverbs*
would be curious; less indelicate and more compleat than
Große’s Slang vocabulary, or *Classical Dictionary of the*
Vulgar Tongue, 1785.—*Proverbs* are the *Collective wis-*
dom of Ages.—Why are not the *Aphorisms* of the *Seven*
Sages, and the *Proverbs* of *Solomon*, read in our Schools?
The Greek of the former, is pure and simple; the Greek
version of the latter, remarkably elegant and classical. In
these, our youth might imbibe sentiments of *Virtue*, *Piety*,
sound Policy, and *knowledge of the world*, along with the ac-
quisition of the *Greek language*.

P. 76.

Ohe jam satis.

“ Oh! enough already.”

Horum

Horum simplicitas miserabilis.

“ Their simplicity is miserable.”

P. 77.

Vitreo bibit ille PRIAPO.

“ Out of a *Priapus* shaped glass he drinks !”

Histeria quoquo modo, &c.

“ History any how written, delights.”

Sed tamen in pretio.

“ Still is he estimable.”

Τὸν αἰῶνα, &c.

“ All *customary* noises act as *soporifics*—rocking in a boat or cot, pitching in the sea, the echo of shores, the roaring of waves, and whistling of winds.”

Apollinæ nomina, &c.

“ Names worthy of *Apollo's* band.”

P. 83.

Felix Cuparum, &c.

“ HAPPY TOPER ! not minding Heliconian wreaths,
Nor feeble laurels from Parnassus' brow ;
Yet vigorous is his genius, and girt for mighty
services,
His spirit bears every vicissitude.”

Ingenium

Ingenium illustre, &c.

" His splendid talents to higher studies he gave
In early youth; not like most, to veil
Inglorious ease under a pompous title,
But more steadily to steer the entrusted vessel
Of the State, against casualties."

P. 84.

Opum contemptor, &c.

" A despiser of wealth, tenacious of right, firm against
panic fears."

Mæcenatis rana, &c.

" Mæcenas's frog signet, on account of the levying of
taxes was a great object of dread."

Magnum est vestigial Parsimonia.

" Frugality is a great Revenue."

P. 85.

Circa Juvenc, &c.

" By native intelligence, by natural powers, and by
promptness of decision acquired from exercise; this (Mi-
nister) is most able to dispatch the necessary business of
the State."

P. 87.

National Library
Calcutta-27.

राष्ट्रीय पुस्तकालय, कोलकाता
National Library, Kolkata

Imp 107722 Dt 27-11-10

P. 87. .

Tres imbris torti, &c.

" Three rays of Hail, and three of Rain they join'd,
Three rays of gleaming Fire, and winged Wind;
And now terrific Lightnings, Thunder and Dread,
Were bleeding in the work, and Flames,
Ministring to Vengeance."

P. 89.

disruptum, in latere, &c.

" When Earth from its depths is rending asunder,
And Tartarus itself, stript naked!"

N. B.—But how does *Homer* hide his diminished head,
before his venerable Senior, the Patriarch *Job*, describing
OMNIPOTENCE? 22, 6—14.

" *Hades* naked before HIM,
And *Destruction* hath no covering!—
The pillars of *Heaven* tremble,
And are astonished at His reproof!—
Lo, these are parts of His ways,
But how trifling what we hear of HIM:
The thunder of His power, who can understand!!!

P. 90.

Etatis infidie.

" The danger of dotage."

Quando invenient parem?

“When will they find his equal?”

P. 91.

Monumenta rerum posteris, &c.

“He hath delivered Records of Public affairs to enquiring Posterity. The worthiest youths will frequent his house and enquire, —s from an Oracle, the right way. These, like an old Pilot, will he form, and teach the shores and ports, and what the vessel may require in prosperous, what in adverse gales; induced both by a sense of duty in general, as well as by a peculiar fondness for the work.”

P. 95.

Sævus ubi Æacidae telo, &c.

“Where brave *Hector* lies, slain by *Achilles* spear,
And great *Sarpedon*.”

P. 96.

Tædæ fœdæque ymagines, &c.

“He was NATURE’s scribe,
Dipping his pen in MIND.”

N. B. This is perhaps, one of the happiest descriptions of that immortal Bard, who “held the mirror up to NATURE.”



IMP000107722ENG

P. 99.

P. 99.

Nunc non e manibus illis, &c.

“ Now from those shades, now from this Tomb,
And fortunate ashes, shall not violets spring?”

P. 100.

Ad quæ discutienda, &c.

“ To rive which, the malignant force of the barren fig-
tree, (by its penetrating roots) is able.”

P. 101.

Rite maturos, &c.

“ Duly to bring forth the ripened birth.”

P. 102.

Oro misereve, &c.

“ Pity, I pray, labours so great!
Pity a soul unworthily treated!”

P. 103.

Nomen in exemplum, &c.

“ His name, we will preserve for an *example*,
To the latest age.”

P. 104.

INTEREST, &c.

"Most medicinal, munificent, yet uncorruptible, the friend of the poor, noble minded, the guide of youth, holy, just, pious, who rapidly attained the summit of erudition."

—Alas poor ATTERBURY! See his admirable *Speech*—in vindication of himself—*Correspondence*, vol. 2. whence the few following extracts cannot be unacceptable to every generous Breast:

BISHOP ATTERBURY's SPEECH.

"—Let me speak, my Lords, (always I hope, with that *modesty* which becomes an *accused* person, but yet) with the *freedom* of an ENGLISHMAN.—

"—Have *I ever yet* in any one instance of my life, meddled remarkably out of my *own* sphere, in affairs that were foreign to my employments and character, and of which I could be no competent judge? I may have perhaps been thought *too active* in my proper station and business:—

"What should tempt me, my Lords, thus to step out of my way? Was it *ambition*, and a desire of climbing into a higher station in the Church? There was not a man of my order further removed from views of this kind than *I am*.—

“ Was *money* my aim? I always despised it: too much perhaps, considering the occasion I may *now* have for it.— Nor do I repine—even *now*; not questioning in the least but that GOD who has provided for me hitherto, will provide for me still; and on his *Providence* I securely depend.

“ Was I influenced by any dislike of the *Established Religion*? any secret inclinations towards *Popery*?—My lords, ever since I knew what Popery was, I disliked it: and the better I knew it, the more I opposed it. I began my Studies in divinity (when the Popish controversy grew hot) with the immortal work of Mr. *Chillingworth*, which I have read from that day to this, with new pleasure, and without satiety. He is no narrow spirited writer, but, the buckler of the *Protestant* cause; and as such, I esteemed him above all others.

“ You will pardon me, my Lords, if I add, (what would come ill from my mouth, if I had not reason to purge myself from these foolish aspersions) that thirty-seven years ago, I wrote in the defence of MARTIN LUTHER, the great champion of the Reformation; and am perhaps the only divine or member of this Church that has defended him, in a treatise expressly writ for that purpose (1687, republished 1723) from the infancy of the Reformation to this day. And whatever happens to me, my Lords, I will suffer any thing, and would (by GOD's grace) burn at a stake,

stake, rather than in any MATERIAL point, depart from the Protestant Religion as professed in the Church of ENGLAND.

“ — Why should I dwell on the other parts of my punishment, which agree with HIS (CHRIST’S) or trouble your Lordship with pleas for *mitigation*? I insist on my *innocence*; my *real*, as well as *legal* innocence: that *I am not guilty*; and if I were, am not *proved* so.

“ — For God’s sake, my Lords, lay aside these *extraordinary* proceedings! set not these *new and dangerous* precedents! And I, for my part, will *voluntarily and cheerfully* go into perpetual exile; and *please myself* with the thoughts, that *I have in some measure preserved* THE CONSTITUTION, by quitting my Country. And I will live, wherever I am, praying for its prosperity; and die, with the words of Father *Paul* in my mouth, which he used of the Republic of *Venice*,

ESTO PERPETUA!

— “ The way to *perpetuate* it is not to *depart* from it. Let *me* depart, but let *that* continue, fixed on the immoveable foundation of LAW and JUSTICE, and STAND FOR EVER !”

Nudus agas, &c.

“ Plead *naked* [in the Courts] this rage
Were less disgraceful, [than a *transparent* dress.]

P. 109.

ΟΙ ΘΕΟΙ ΣΥΜΠΑΝΙΕΣ, &c.

"The Gods in pity to *Men* (some MSS. insert *States-men*) naturally a *laborious* race, have given them, the *Muses*, and *Apollo* and *Bacchus*, as boon companions."

Ampolla—a flask.

Εκλυσις —Evacuation.

Εκβολη —Discharge.

Ψαλμοι αντιφθγγου —Alternate recitative.

P. 114.

Dii Patrii, quorum, &c.

"YE GUARDIAN POWERS, under whose constant care is *Troy*,

This *Crisis* notwithstanding, Ye mean not utterly
To destroy the *Trojans*, since Ye produce
Such spirit in your Youth, such steady virtues!"

TRANSLATIONS.

TRANSLATIONS.

DIALOGUE III.

DIALOGUE III.

MOTTO. P. 117.

καλαυζας δ' αρ' ουρα, &c.

“ The arrows clanged on his shoulders, as he moved
In wrath, and advanced, gloomy as Night.
Then apart from the ships, he seated himself,
And discharged an arrow ; dreadful was the *twang*
Of his silver bow. *The Beasts* he first attacked,
And *lazy Dogs* ; then, *Themselves* :
And numerous piles of dead, unceasing blazed.”

PREFACE

DATE OF

PREFACE

TO

DIALOGUE III.

P. 119.

Ταυτα παρδ, &c.

"All these, for the sake of *Yourselves*, for the sake of *the Truth*, for the sake of your *Constitution*, and of the *Laws*, and of the *Public safety*, and of *True Religion*, and of *Virtue*, and of *Freedom*; for the sake of the *Common weal* of all, do I accurately discuss, and thoroughly investigate."

P. 121.

Αναγινωσι δὲ σπιδ, &c.

"An insidious Adversary able to spy from far,
Keeps watch on the mountain's brow,
Who could easily find thee out
Even in *the abyss*."

P. 122.

P. 122.

Quæ cum magna modis, &c.

"A COUNTRY, which though in many ways
Accounted great, by human Nations, and worthy
Of being seen, abounding in good things,
Protected by a numerous force of gallant men,
Yet seems to have had nothing in it MORE EXCELLENT,
Than THIS MAN, nothing more holy, admirable, and
dear !"

Animo vidit, &c.

He *foresaw* by his Sagacity, He *comprehended* by his
Genius, He *illuminated* by his Eloquence !

P. 125.

ἄνδρες—ἀλλ' ὃ κείν, &c.

"THOU SLEEPEST ! But we are not of thee forgetful,
ACHILLES ! (BURKE !) Nor of thee regardless,
Living or dead !"

P. 126.

οἶκον ἀμειβόντων κείν, &c.

"—An abode, to thy Citizens pleasant,
To Strangers hospitable,
Thee will I celebrate, happy CORINTH, (BRITAIN)
Portal

Portal of *Isthmian Neptune*,
 For thy sons, renowned:
 For in thee resides *fair Legislation*,
 And the twin sisters, *Justice*,
 Of cities sure bulwark, and *Peace*
 Accommodating, dispensers of wealth
 To men, golden daughters of sage *Themis*
 Ready to check *Insolence*, of *Wantonness*
 The boastful mother:—
Mars glories in the bloody victories
 Of thy youthful Heroes.”

P. 127.

Hæc ego non credam, &c.

“ Shall I not count such insults,
 Worthy of the *Horatian Lamp*?
 Shall I not scourge such?

P. 128.

Μη φιλεῖσθαι, &c.

“ Not to *linger* in a city, which shared none of its
luxuries with them.”

Οὐδὲν αἱ Ῥωμαῖοι, &c.

“ The *Romans* were in no wise dejected, as was
 likely to happen, when they had undertaken a great war,
 and given up all hopes of auxiliaries, and relied on their
 domestic powers alone; but became more animated for the
 contest;

contest:—as men will be rendered brave in dangers, by necessity; and provided they act prudently, will happily conclude the war, by their *own* prowess, without sharing the glory with *others*."

P. 129.

Ferro Argolicas fœdare latebras.

"To rip open the dark recesses of Grecian* Treachery."
 (*Gallic)

P. 130.

Tu ne cede malis, &c.

"Yield not to ills; but more boldly rave them,
 Than thy fortune will warrant."

N. B. *Milton*, seems to have had this passage in his mind,—in the following noble declaration of *Christian resignation* on his blindness:

— I argue not

Against HEAVEN's hand or will, nor bate a jot
 Of heart or hope: but still bear up, and steer
 Right onward.—

TRANSLATIONS.

DIALOGUE III.

DIALOGUE III.

MOTTO. P. 131.

Ματαιολογῶν φηµα, &c.

“ The Fame of blattering *Poetafters* has flown
To GREECE; odious difgrace of a *ſcientific* art.”

P. 137.

Εἰς ἡ το ὅπως, &c.

“ TO SWEAR *any how*, is not ſublime; but the *where*
and *when*, the *how* and *why*, [are to be taken into ac-
count.”]

P. 140.

Λιζῶν αὖς διζῶντες ὀραν, &c.

“ In circumlocutions of diflocated words.”

E 2 •

P. 141.

P. 141.

Ex libris deprehendi, &c.

"From his writings I collect, that he is a man of ardent genius, of various reading, and of great memory; in some places however, rather copious than select, and of a style rather tumid than composed."

P. 143.

Si tibi mystillus, &c.

"If your cook be called (*Μισυλλος*) *Mystillus*:

Why, *Emilianus*, will you not subjoin

τ' ἄρα τ' ἄλλα?

Martial, alluding to:

Μισυλλον τ' ἄρα τ' ἄλλα, καὶ ἀμφ' οὐλοῦσιν ἐπαιραν.

"They cut up the joints of meat, and spitted them."

P. 145.

Supera ut convexa, &c.

"To visit the upper regions again,

And begin to wish to return to bodies."

P. 146.

Τὸ νῦν, καὶ τοὶ τῦτ', ἄρα, &c.

"Take this, my *Ancient*, and be this thy meed."

Melioribus olim auspiciis.

"Once with better prospects."

P. 147.

Ἄ χαρις ευγεναν, &c.

"The grace of *noble* ancestry, or grace of *kingly* sway;
The gifts of *Fortune*; and fair gifts of golden *Venus*;
All these together die: the inevitable day bursts ripe;
The glories of *Heroes* perish, and descend in common
to *Hades*!"

P. 148.

Hoc juvenem egregium, &c.

"To this distinguished youth, the chief prize I award."

P. 149.

Ὅτε γὰρ ἄνθρωπος, &c.

"When I became a man, I put away childish things."

1 Cor. 13, 11.

Tunc cum ad canitiem, &c.

"When you look to their *gray-hairs*—surely you will
spare—

—I WILL NOT."

P. 154.

Decernunt quod cunque, &c.

"They decree whatever they please about our body."

Per solis radios, &c.

"By the sun's light and *Romish* thunderbolts they swear,*

Or whatever weapons are in the armory of Heaven."

P. 155.

Ejector litore, &c.

"Cast on my shore, and destitute, I received them,
And madly stationed in a part of my realm!"

In futuram rei memoriam.

"For a future memorial of the fact."

P. 162.

Tanquam portum, &c.

"As the port and rest of all human contemplations."

P. 170.

* In the *French Manifesto*, dispersed through *Connaught* is the following clause: (*September, 1798.*)

"WE SWEAR"—[by *HERCULES*, the *Tutelar God of France*, whose "image" is now on their coin, and "supercription" *UNION ET FORCE*—] "*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,—[literally true!] no other success than yours.*"

P. 170.

In nostros fabricata, &c.

"THE MACHINE IS FRAMED AGAINST OUR
WALLS!!!"

—N. B.—The following description of the *Helepolis*,
(*City-taker*) is given from the *Chevalier Folard*, in a re-
cent Political Publication—" *Reflexions on the Irish Con-
spiracy*. M.R. April, 1798."

"In the sieges recorded in Ancient History, fortified
cities were attacked by *moveable towers*, constructed at a
safe distance, and pushed forward to the walls on rolling
cylinders, by a machinery of immense power. They
were constructed with several stories; in the lower, the
Engineers and *Soldiers* worked the Battering Rams; (the
force of which, when it *can* be applied against the walls of
a town, exceeds every other engine of destruction.) There
likewise was the post of the *Miners*, who carried on the
sap, under their foundation; on the top, and safely co-
vered by every contrivance of art, were the *Archers* and
Slingers; these overlooked the walls, and swept off their
defenders as fast as they appeared. The middle stories
were occupied by men *completely armed*; and from their
part of the tower, they were able to fling a bridge and
enter the town."

And how frightfully apposite, this description is, the
present convulsions of IRELAND may evince!—Where

CONSPIRACY

CONSPIRACY is carrying on her dark and infernal project of *undermining* the Constitution, for the *unsettlement* of all established order, at the bottom and lowest stage; REBELLION, completely "organized" and armed, is endeavouring to make a breach in the middle; and ASSASSINATION, at the top, under cover, overlooking the walls, is picking off, by her Riflemen, the most vigilant and forward—and therefore the most obnoxious—Patriots and Defenders of the Constitution:—at this present writing—(*June, 1798.*) And since, *Gallic Invasion* and *War!* to crown the picture—(*December.*)

All the past and present mischiefs—HEAVEN avert the *future!*—have been effected here, by the magical influence of a few *cabalistical* words,

LIBERTAS & NATALE SOLUM.

—"bewitching and bewildering the whole world"—ever since their introduction; which that consummate statesman, SWIFT, called

"FINE WORDS"—

now rendered—EMANCIPATION and INDEPENDENCE—and by mournful experience, verifying the laconic adage of French Philosophism and Illuminism, speaking by *Mirabeau*;

WORDS ARE THINGS—

and in the language of *Voltaire*, as we have seen—

—FINE THINGS.

But

But which the stupid and befotted inhabitants of *Holland*, the *Netherlands*, *Italy*, *Germany*, and alas ! poor *Switzerland*, would, if they durst—translate :

SLAVERY & DEGRADATION,

Now bowing under the *Iron yoke*, of their *Ruthless Deliverers*.—That *Political monster*, the *French Republic*, or rather *Quintumvirate*,—which, (in the masterly description of that profound *American Statesman*, *HARPER*)—Treading in the steps of “*The Romans*, those *ferocious* and *systematic* destroyers of mankind—has resolved 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—

—GREAT indeed, while VIRTUOUS and GOOD.

But where there is no alternative, will any

TRUE BORN IRISHMAN

exchange *British* connexion for *French* fraternity ?

Forbid it, PRIDE ! Forbid it, GRATITUDE ! Forbid it,
HEAVEN !

Who,

Who, in his sober senses, would barter ENGLISH LIBERTY and PROPERTY for FRENCH LIBERTY and EQUALITY?—Listen to the present aged, venerable, plundered and deposed PONTIFF's meek yet dignified reply to General Berthier's insulting offer of a NATIONAL COCKADE and a PENSION!!

—"I acknowledge no *uniform*, except that with which THE CHURCH has adorned me. My *life* is at your disposal, but my *soul* is out of your power. I cannot be ignorant of THE HAND whence the scourge proceeds, which chastises the *sheep*, and afflicts the *Pastor*, for the crimes of his flock.—I submit to THE DIVINE WILL.

—"Your *Pension*, I did not want; a *staff* and a *scrip* are sufficient for a man who must spend the remainder of his days in sackcloth and ashes. Rob, pillage, burn as you please; destroy the monuments of antiquity; but RELIGION you cannot destroy. It will subsist in defiance of your efforts, till the end of Time."

And this last, but not least worthy, of the successors of PAUL (certainly, and of PETER, possibly) merits *canonization*, infinitely more than Gregory the Great, for the following declaration—which deserves to be recorded in letters of gold, by all of his *Communion*; and with which, were I (though a reputed *Heresic*) to be retained as his counsel, I would undertake "to muzzle" the *Devil's advocate*, resisting his claim.—It occurs in his Letter to Abbate Martini, twenty years ago:

— Optime

—“*Optime sentis, si CHRISTI fideles ad lectionem DIVINARUM LITERARUM magnopere excitandos existimes; (Illi enim sunt fontes uberrimi, qui CUIQUE PATERE DEBENT) ad hauriendam & Morum et Doctrinæ sanctitatem*”—

“*You judge most rightly in thinking that CHRIST’s faithful should be earnestly exhorted to the reading of THE HOLY SCRIPTURES; (For they are sources the most copious, which OUGHT TO BE OPEN TO EVERY ONE) in order to derive thence both purity of Morals and Doctrine.*”

May this *Evangelical* exhortation be listened to and obeyed by every member of his HIBERNIAN flock, clergy and laity, high and low, rich and poor, one with another! So shall our *wounds* and *schisms* be healed in this miserably *divided* land! So shall we indeed become *one fold, under one Shepherd, JESUS CHRIST THE RIGHTEOUS*, without “any *visible* head of the church;” all with one heart, and with one soul, fearing GOD and honouring THE KING—and rendering to all *their dues*: *Tribute* to whom tribute is due; *Custom* to whom custom; *Fear* to whom fear; *Honour* to whom honour; submitting ourselves to THE SOVEREIGN POWERS IN BEING—and to EVERY HUMAN INSTITUTION, not only for *wrath’s* sake (or fear of civil *punishment*, from the *magistrates*,—GOD’s appointed *Officers* of Justice) but also for *conscience* sake, and for THE LORD’s sake. Compare in the *Original*, Rom. 13, 1—7. and 1 Pet. 2, 14. But amidst all the present, “un-
settlements,

settlement of *Principles*, and unsettlement of *Institutions*"—
 (the language of Oratory, *unintentionally* expounding awful
 prophécý) denouncing the most tremendous of the SIGNS
 OF THE TIMES: (ἀκαταστάσις—"unsettlements."—Luke
 21, 9.)*

"To all that have ears to hear——"

"What THE SPIRIT saith unto the (*Christian*) Churches."

Blessed be THE GOD OF ORDER—amidst the reigning
Apostacy; in this depressing Period, a "chosen few," are
 still "faithful" found, of every establishment, sect, and
 persuasion,

* It is a curious fact, that the *French* ball-cartridges, at the
 battle of *Ballynamuck*, Septemb. 8, 1798, were lapped in the
 leaves of the ROMISH MISSAL, or Folio "*Mass Book*!"—
 One of these fell into my possession; p. xi. intitled *Commune*
Plurimorum Martyrum, or, "the service of several of the mar-
 tyrs"—containing among other remarkable texts, that most
 awful one of *Luke*, 21, 9.—"*Cum audieritis praelia & seditiones*,
&c.—How strange, that this most *signal prophécý*, was (*unin-*
tentionally) meant to be discharged against IRELAND, from the
 mouth of a *French musquet*!!—But Heaven averted the omen,
 and made it recoil on the *sacrilegious Infidels* themselves.—
 May IRELAND never be "*unsettled*" by FRANCE, but in heart,
 and in constitution "*UNITED*" to GREAT BRITAIN! So prays a
 cordial friend to both, not unacquainted with their *political* in-
 terests:—VIS UNITA FORTIOR—So well rendered on the
French crown-pieces—"UNION ET FORCE"—and interpreted by
 her artful and systematic scheme of *Universal Conquest*.

persuasion, strenuous advocates of their Countries rights, and ready to rally round the IMPERIAL CONSTITUTION under "*bold, intrepid, energetic and consistent LEADERS,*"—in the applauding and discriminating language of *Opposition* itself—"who are *determined* to defend their posts to the last extremity."—

CLARE,—that ORACLE OF THE LAW, maintaining as a "*vital principle of the Constitution, that the CHURCH and STATE are intimately and inseparably united, clinging both to the other for support.*"—

And FOSTER—wielding his PARLIAMENTARY mace—

"THE STATESMAN, *just and steady* to his purpose:

No *Civic* rage, wrong measures urging,

No frown of a peremptory *Minister*,

Can shake his *collected* soul:—

Should THE CONSTITUTION break in pieces,

The ruins will crush him *undismayed.*"

And DUIGENAN,—THE COUNSELLOR—courageously and convincingly developing and unmasking *privy conspiracy, and systematic treason and frantic ambition, and recreant Patricide!!!*

And in their train appears a splendid list of *Patriot Heroes*; some have already bled for their Country—

BUTLER, HAMILTON, &c. &c. &c.

RYAN, MONTJOY, &c. &c. &c.]

—ALAS MY BROTHERS:

Bitter *first fruits* of DOMESTIC DISCORD!!!

When CIVIL DUDGEON first grew high,
And men fell out, they knew not *why*;
When *hard words*, *jealousies* and *fears*,
Set folk together by the ears;
And made them *fight*, like *mad* or *drunk*,
For dame RELIGION—as for Punk!

HUDIBRAS.

And *all* will bleed, if requisite:—rouzed from *inconsiderateness*, *supineness* and *apathy*, when aware of the extent and compass of their danger:—of the accumulated miseries of *Gallie Thralldom*.

Listen to HARPER in IRELAND:—

—“WAR is an evil always to be avoided, but infinitely less than NATIONAL DEGRADATION, and submission to the will of a *foreign* and *inveterate* foe; very possible loss of property and lives, &c. may be repaired, by time and industry, if we preserve our HONOUR and our GOVERNMENT. But these once lost, can never be restored.”—

—“If you be thus prepared, to lay your Country prostrate at the feet of *France*,—Blind and deluded IRISHMEN!—
“I *freely*, nay *proudly* declare to you, that *my voice* shall never sanction this surrender of our RIGHTS and INDEPENDENCE:”

INDEPENDENCE

"INDEPENDENCE once lost, is most rarely regained. Such is the condition of our Nature, that a Nation once fallen, once reduced under a *foreign* rule, 'most rarely rises again. And when its fall proceeds, not from its want of means, but its want of courage to use them, from its *puffillanimity*, its *intrinsic weakness of character*, it is DESTINED NEVER MORE TO SHAKE OFF THE YOKE!!"

Such are the noble and animated reflexions, of the great AMERICAN Statesman, accommodated to this Country.— And in the apologizing language of MOLYNEUX, in his masterly dedication, to WILLIAM III.

— "Nothing, but the *dignity and weight* of the subject can excuse *my boldness herein*—Tis not less, than the *rights and liberties* of my Country; on which, our RELIGION, our PROPERTY, our ALL depends."— [Now endangered, by the *malignant SPIRIT OF REPUBLICANISM.*]

P. 171.

NATURAI—*perturbatur*, &c.

Thus, by such *feverish* doctrines,

Is NATURE's whole system deranged,

And all the principles of JUSTICE confounded,

N. B.—Such are the tremendous explosions, of FINE WORDS in *Philosophy* and *Religion*, composing the *Slang* of our *Revolutionists*.—"Mankind, as THE SATIRIST profoundly

profoundly remarks, p. 313.—“are guided in their actions, not by *system*, but by *single impulses*; by detached maxims; by aphorisms, by sentences,” and [by *single words*,] which have frequently the force of whole volumes.”—What unutterable woes have the “*discatholization*” of *France*, the “*emancipation*” of *Ireland*, and “the *parallelism of the Sword*” produced in *Europe*!—That slaughtering Sword, which sweeps down not only every *royal Crest*, but every *holy and dignified head*, that rises above the plane of their desolating *EQUALITY*.—Such is the quaint and ferocious language of *Philosophism* and *Illuminism*, professing to—“abolish *Tyranny* and restore *Freedom*, every where”!!! See the French *manifesto*, on entering *Holland* Jan. 20, 1794, in *Harper*, and *Buonaparte* in *Egypt*.

• P. 173.

“FOR NOW—ALL THESE seem to me, merely the darkness of ignorance, and black *deceit*, and endless *error*, and crude *fancy*, and inconceiveable *ignorance*. These therefore have I reviewed, wishing to shew the *contradiction* subsisting in their *dogmas*; and how their *Disquisition* of things terminates in *uncertainty* and *obscurity*; and their *end*, incalculable, unprofitable; supported by no explanatory *conduct*, nor clear *reasoning*.”

N. B.—How impressive is this passage; whose awakening conclusion rests on our LORD’s infallible *criterion* of *Doctrines* and *Teachers*.

“YE

"YE SHALL KNOW THEM INTIMATELY
BY THEIR FRUITS."

P. 174.

Evangelium, &c.

"And being in agony, HE prayed more fervently."

Luke 22, 44.

P. 175.

Hinc illæ lacrymæ.

"Hence these mournful complaints."

N. B. When one of the *Italian States*, which had embraced French *Fraternity*, remonstrated on being pillaged and plundered by the Soldiers of the *Great Nation*; the Commander coldly dismissed the complainants, with a cutting Translation of the *VÆ VICTIS*, of his predecessor *Brennus*.—"YOUR EYES ARE LEFT YOU TO WEEP!"

MELLITI VERRORUM GLOBULI.

"HONIED DROPS OF WORDS."

—"Let us instantly embrace, and greatly emancipate!"

N. B.—Their *embrace*, is the embrace of THE MAIDEN—a Scottish instrument of Punishment—which pierced the heart of the criminal, with the dagger in her breast;—their *emancipation*, the emancipation of LUCIFER, cast down

F

from

from heaven, with his kindred spirits, for their pride and apostacy. Their *Liberty*,—"the **LIBERTY OF HELL.**"

Ut majus hæce, &c.

"So that it is harder to learn thoroughly these *Contortions* of speech, than the *Cosmical, Achronical, and Heliacal* risings and settings of the *Constellations.*"

P. 177.

Ἐν ταῖς ἀγαθαῖς χερμαῖς, &c. &c.

"In the rich grounds, they eat down and crop the corn, that it might not *run into straw*, wildly."

P. 178.

De omni scibili,

"About every thing knowable."

In nullum reipublicæ usum, &c.

"By luxuriance of language, he grew into repute, without any advantage to the public."

P. 183.

Sint hic etiam sua præmia laudi.

"Even *here* let **MERIT** have its proper rewards."

P. 185.

Musarum spondit chorus & Romanus Apollo.

"The *Muses* all patronize it, and *Classic Apollo*."

P. 186.

Ingenium, vagum, multiplex, volubile.

"A rambling, multifarious, voluble genius."

P. 188.

Huic Musæ indulgent, &c.

"The *Muses* all favour him, *Apollo* claims him."

P. 189.

Os, & Hæc præcipue, &c.

"Where the *Early Morn* has her residence and her dances, and the *Sun*, his "day springs."

P. 2

TRANSLATIONS.

DIALOGUE IV.

DIALOGUE IV.

MOTTO. P. 191.

Οὐδ' ἀλδοσπονιν, &c.

• “Nor kept imperial *Neptune* heedless watch:
For he sat admiring both the war and fight,
Aloft on the highest brow of *Samothrace*;
For thence was seen all *Ida*, *Priams* town,
And the *Grecian* fleet. Hastily he descended
From the rugged mount, and forward thrice
He strode; and at the *fourth* step reached
His journeys end: where in the depths of the Lake,
Was built his famous palace, golden,
Resplendent, never to decay.”

P. 195.

Existens Homo, &c.

“Whereas, a certain *lawless* and *wicked* man, contriving
and intending to corrupt the *morals* of the subjects of this
realm, and lead them into *profligacy*, has published an *ob-*
scene libel, intitled, &c.”

P. 198.

P. 198.

Hæc, de leg., &c.

"WE who have the sacrifices and tombs of our ancestors subsisting in *this country*, and our conversation and free intercourse among you *citizens*, and our *lawful wedlock*, * our connexions and our children, are worthy of your confidence."

P. 199.

At vos Trōjgenæ, &c.

"But you, *honourable members*, are indulgent To yourselves; and what in a *cobler* were scandalous, Will become *peers* and *commoners*?"

P. 202.

Tanquam in pistrinam, &c.

"Seems to be turned down and trundled as it were, into some stall."

P. 204.

Idoneus medi quidem, &c.

"A competent judge, in my opinion; especially since *he* himself heard him, and wrote of him *after* his death; so that there

* "MARRIAGE is honourable in *all* men; and the bed undefiled."—for *clergy* as well as *laity*.—*Heb.* 13, 4.

— "Seducing *spirits* and doctrines of *demons*—forbidding to *marry*"—and yet, by a strange inconsistency—holding marriage—a supernumerary *sacrament*!!—*1 Tim.* 4, 1—3.

there can be no suspicion of misrepresentation on the score of friendship."

P. 205.

ΣΗΜΕΙΟΝ ΙΩΝΑ ΤΟΥ ΠΡΟΦΗΤΟΥ!

"THE SIGN OF JONAH THE PROPHET! *Matt. 16, 4.*"

N. B.—The astonishing accuracy and minuteness with which this portentous sign has been fulfilled,

YET FORTY DAYS AND NINIVEH SHALL BE OVERTHROWN, *Jonah, 3, 4.*

should claim more respect for the saying of MORE THAN JONAH, from those who profess to expound the scriptures; but who put darkness for light, and light for darkness, in all the vanity of hyper-criticism.† 1. The judgments thus pronounced against NINIVEH, the capital of the Assyrian Empire, and the greatest city of the earth, was respected by the *Nenivites* themselves; who, by a timely humiliation and repentance of the WHOLE CITY, suspended the infliction of divine vengeance for 250 years; until their iniquity came to the full—and then, it was literally *overthrown* according to the warning voice of prophecy, by a mighty inundation of the *Tigris*, on which it stood, and which, swollen by unusual

† The German Professor, *Eichorn*, successor of the celebrated *Michaelis*, as Divinity Professor at Göttingen, in his *Introduction to the Old Testament*, scruples not to stile the Book of *Jonah*,—"a popular legend, not to be deemed *Historical Truth*."!!!

—N. B. The M. R. vol. 23, p. 482. N. S. represents—

"This long awaited *rational* Commentator, GERMANY has found in her *EICHORN*, and BRITAIN in her *GADDES*."!!!

—*Par nobile fratrum*—

usual rains, in the mountains of *Ararat*, threw down twenty furlongs of its immense and massy wall,—no less than 100 feet high, and 480 furlongs or *sixty* miles in circuit!—and admitted the besieging *Medes* and *Babylonians* to enter by the breach, and sack the city, as we learn from sacred and profane history—See especially *Tobit* 14, 4—15.—A book likewise, for its curious and valuable attestation to *Jonah's* prophecy, rejected, by *illuminist* professors, treading in the steps of their predecessors the *Jewish* doctors—who searched but could find “no prophet from Galilee”—strangely overlooking *JONAH*. *John* 7, 52—2 *Kings*, 14, 25. 2. The former branch of the sign of the prophet *Jonah*, respecting his entombment, for “three days and three nights” (three *νυκθημεραι* or civil days) in the belly of the great fish—neither a whale nor a cowbellied shark—but a sea monster—“prepared” for his reception—to punish the prophet for his disobedience, and to animate him, by his miraculous preservation, on his repentance, and deliverance—to execute his hazardous commission to a great and wicked city, denouncing divine vengeance, within *forty days*, (unless they repented) was accurately fulfilled in our Lord’s intombment, for the same period, and his resurrection, “three days after,” (*μετα τρεις ημερας*) or in the course of the third civil day—according to his own public prediction. *Matt.* 27, 63. 3. The latter branch of the sign respecting the *Ninivites*, was also fulfilled on that wicked and apostate generation of the *Jews*, forty years after it was delivered, for the last time, (shortly before the end of our Lord’s mission

sion) A. D. 30 of the *vulgar Era*,—for Jerusalem was destroyed by the *Romans* under *Titus* A. D. 70.—in 40 prophetic days—a day in the language of prophecy, denoting a year.

And what is still more remarkable and astonishing—We learn from an eye-witness, the respectable *Jewish Historian*, *Josephus*—that *Titus* first encamped against Jerusalem, A. D. 70, on *Sunday* April 22, on the last day of the passover, which began that year on *April* 14.—enclosing that devoted city, and nation who were assembled from all quarters to celebrate the passover, as in a net;—The first breach in the wall of the lower city, was made on *Sunday* May 6;—the temple was burnt, on *Sunday* August 5;—and the upper city or citadel, taken and burnt on *Sunday* September 2; a week before the great day of atonement, on September 10; which therefore could not be offered that year for the sins of the Nation, because

THE TIME OF ATONEMENT WAS PAST!!!

The recurrence of the *Lord's day*, on four such memorable occasions, could not have been the effect of chance or accident—it was among “the times and seasons”—decreed by OMNISCIENCE, from the foundation of the world.—The day of resurrection was also the day of wrath, to about three millions of the Jewish nation!!!

THE SIGN OF THE PROPHET DANIEL.

As the sign of the prophet JONAH, was given in wrath; so the sign of the prophet DANIEL, was given in mercy, for the preservation of the *apostles, disciples and christian converts* among the Jews;—and accordingly, amidst the general havoc,—“*not a hair of their heads perished*,”—according to their divine MASTER’S comfortable prediction, in whom they trusted, and whom they obeyed.

This sign is called “*the abomination of desolation, standing in the holy place*” or precincts of the temple—Matt. 24, 15. Signifying “*the Roman encampments*” (*castrametum* Luke. 21, 20) whose *ensigns*, were called, *propria legionum numina*,—“*the proper divinities of the legions*”—by which they swore, and to which they sacrificed.—And accordingly, the *christians* instantly fled from the devoted city, on the first coming of *Titus*, and before he had surrounded the city, with his immense lines of *circumvallation*; (begun on *Saturday* June 2d. and finished on the third day, to the wonder of the world—for THE LORD wrought for *Titus*) and saved themselves “*in the mountains*,” as directed. Matt. 24, 16.

The prophecy of *Daniel*, which OUR LORD thus sanctioned, by his quotation and explanation, (and whose whole book Professor *Eichorn* still more daringly wishes to expunge from the Hebrew canon—“*as a legend*” “*useful only to those*

who

who practice *divination* by the scriptures,"—"and for those who pray in private," see MONTHLY REVIEW, 1797, Aug. Appendix, p. 494, &c.) is to be found in that most celebrated prophecy of the *seventy weeks* near its close. *Dan.* 9, 27. and again, 12, 11.

This wondrous Prophecy, descriptive of the fortunes of the Jewish nation, during *seventy weeks* or 490 prophetic years, from the establishment of their civil and religious polity, by *Nehemiah* and *Ezra*, until the destruction of both by *Titus* A. D. 70. By the amount of two of its subdivisions *sixty two weeks*, and *seven weeks*, or 69 weeks, (amounting to 483 years; beginning 420 years before the *Christian Era*; and ending A. D. 63,) expressed the beginning of the troubles in Judea, when *Gessius Florus*, by his oppressive administration, drove the Jews to revolt from the Romans, and from which *Josephus*, the Jewish historian expressly dates the commencement of that fatal war.

And in kindness also to faithful Jews and Christians, and to support them throughout the *ensuing* long continued period of Jewish *desolation* and Christian *apostacy*, reaching from A. D. 70, (its beginning) until A. D. 1880, (the termination of the grand prophetic period of 2300 prophetic days or years, destined to comprize *all* the revolutions of the Jewish nation, from the *Babylonian* restoration to their *final* restoration, "*when the transgression of desolation shall cease and the sanctuary at Jerusalem be cleansed.*" *Dan.* 8, 13,

14,) is

This latter period of 1810 years, ($490 + 1810 = 2300$), is likewise subdivided into *three* remarkable portions: the first of "*a time, times, and half a time*," or (in *prophetic*, and also *classical* language, substituting a *time* for a *year*;) *three years and an half*. Dan. 7, 25, and 12, 7, or as explained by that last and greatest myttagogue JOHN, Rev. 11, 2-3, *forty two months*, or 1260 prophetic days or years, which is to include the sufferings of the "*militant church*," or of the *two faithful witnesses* or representatives of the *Patriarchal* and *Evangelical* churches or congregations, composing the *universal church* throughout the world. (a).

This first division of 1260 years, which is to be marked by trouble, distress and persecution of the *faithful witnesses*, counting backwards from its close A. D. 1880, gives A. D. 620.—the precise year when the *Mahometan* Imposture began to be propagated in the EAST, two years before his flight from *Mecca*, (whence the famous *Æra* of the *Hegira*,

(a) "THE DEITY who in sundry degrees and in divers manners, spake of old to the *Patriarchs*, through the *Prophets*, hath, at the end of these days, spoken unto us, through A SON, whom he hath appointed heir of all."—*Heb.* 1, 1.

"Moses gave unto you, (*Jews*) the rite of *Circumcision*, (not that it is of *Moses* but of the *Patriarchs*.) *John*, 7, 22."

"After the way that they call *Heresy*, so serve I the PATRIARCHAL GOD."—(THE PATRIARCHAL GOD.) *Acts*, 24, 14.

(*gira*, or flight, commenced A. D. 622.) and about the same year also, when the *Gregorian liturgy*, framed by *Gregory the Great*, who thereby "*thought to change times and laws*," in the *Christian church*, by establishing the *celibacy* of the clergy, the worship of *angels* and *intercessors*, and the veneration of *relics*—*Dan.* 7, 25, so wonderfully foretold by the spirit of prophecy; *1 Tim.* 4, 1. *2 Tim.* 3, 1. *2 Thes.* 2, 3—11, began to be established in the *West*.

The second division of 1290 days, *Dan.* 12, 11, counted forwards from A. D. 70, the destruction of *Jerusalem*, gives A. D. 1360. the precise year when long benighted *Christianism* first was cheered by the beamings of *Evangelical light*, disclosed by the great *father* of the *Reformation*—The illustrious *WICKLIFF* in *ENGLAND*, who in that identical year, first began to oppose the encroachment of *papal jurisdiction* in the university of *Cambridge*, and who was the first to translate the *Scriptures* into a *vulgar tongue*.

The third division of 1335 days, *Dan.* 12, 12, counted also from A. D. 70, gives A. D. 1405, the precise year when *HUSS*, that illustrious disciple of *WICKLIFF*, and martyr to the perfidy of the council of *Constance*, first began to preach at *Prague* in *Bohemia* against the corruptions of *Romish faith*.—The curious reader will find the foregoing date of A. D. 620, for the commencement of the *Mahometan* *Imposture* in *Savary's Vie de Mahomet* prefixed to his translation

tion of the *Coran*, p. 49. The commencement of the Reformation in England by *Wickliff*, A. D. 1360, and in Germany by *Huss*, A. D. 1405. in *L'Enfant Histoire de Concile de Constance*.—vol. 1. p. 201. and p. 26.

Such an astonishing coincidence of historic *dates* with ancient *prophecy*, in so many instances, furnishes no slight presumption that the clue here offered to the learned in the *Scriptures*, is the true one; or at least, is less remote from the truth than any hitherto discovered. And it perfectly corresponds with the context in the three cases: For surely the commencement of the *Romish* superstition in the West, and the *Mahometan* imposture in the East, about A. D. 620, was the commencement of “a time of trouble,” *Dan.* 12, 1. during which, “the two witnesses,” or faithful representatives of the *patriarchal* and *evangelical* churches, should be cloathed in sackcloth,” *Rev.* 11, 3. 2. The commencement of the Reformation in *England*, was actually a severe season of “trial,” in which *Wickliff* and his illustrious successors *Cranmer*, *Ridley*, *Latimer* &c. in *England*; and *Huss*, *Jerome*, *Luther*, *Calvin*, &c. in *Germany*, were, with “many” others, “purified and made white by sufferings,” for their bold and undaunted testimony to *evangelical truth*. *Dan.* 12, 11, “and perfected their testimony,” (*τελειωσαν*) *Rev.* 11, 7. or sealed it with their blood. But notwithstanding—3. “Blessed were they,—the understanding wise—who waited and

and came to the 1335 days,"—or open *protestation* against the corruptions of intolerant bigotry; so strongly opposed by *Hus*, and his fellow martyr, *Jerome* of Prague. *Dan.* 12, 12.

So strong indeed is the conviction of the weight of these interpretations on the author's mind, that he should think himself most highly criminal in the sight of GOD, and of his suffering *Country*, were he to withhold them through any "enslaving fear of man," or dread of ill consequences to himself, or those he regards more than himself, when "his Countrymen are *perishing* for lack of *evangelical* knowledge," all around!!!

To the truly *wise*, of every persuasion, he submits them, either for correction or verification; more than ever convinced of the weakness of *unassisted* Reason, in speculations so profoundly mysterious; where even the most *enlightened*, can only glean *here a little and there a little*,—as PROPHECY is fulfilling, and the SPIRIT shall vouchsafe to reveal. And surely the *blessing* conveyed through DANIEL, 12, 10. to the *wise*, that "they should understand, but none of the *wicked* shall understand,"—and solemnly repeated "to the *Reader*" who cautiously endeavours to expound "the oracles of *prophecy*," and to "the *Hearers*," who observe what are written therein with due seriousness and attention, through JOHN, *Rev.* 1, 3.—Taking up the conclusion, and continuing, as

it were, the thread of *Daniel's* prophecies—should stimulate the researches of the *Learned*, and the attention of the *Unlearned*, to the most *rational* and *consistent* interpretations: lest their *lamps* also be extinguished, like those of the *seven* Asiatic churches, and the glorious *light* of the Gospel and *liberty* of the Gospel, be withdrawn with indignation from this most highly favoured Land.

Such are the considerations forcibly crowding upon the author's mind, at this *awful*, this *pressing* hour. Let them not be treated with *inattention*, *levity*, or *ridicule*, fatally misplaced, as the effusions of an *Enthusiast*, or the prophecies of a crazy *Brothers*.—They are the result of long continued research, and of anxious and timorous meditation, trembling at the deserved catastrophe of *the Blind leading the Blind*.

P. 206.

Quibus occupatus &c.

"Engrossed and beset by which (*politics*) how little room has the mind left for *worthy* pursuits."

Corpora lentè augescunt &c.

"*Corporate* bodies slowly increase, but are *quickly* extinguished."

P. 207.

Τὴν μὲν αἰτίαν &c.

“(The insurgents) laid to their charge, the subversion of the rights of the people; some (victims) were put to death, on account of private enmity; others, on account of money due to them, by those who apprehended them.”

Οἱ ἐν ταῖς πόλεσιν προεστάντες &c.

“The factious Leaders in the several cities, were furnished each with an ostensible stock of *specious verbiage*—“the equal rights of the people,” and “a moderate aristocracy.” They professed, in words, to labour for the public; but in reality, strove to get the upper hand of each other, by every means; and either by vote of unjust condemnation—or by massacre, acquiring the mastery, were ready forthwith to glut the rage of contest.”

N. B. The baleful influence of party feuds on morals, at *Cercyra*—by introducing general *distrust* and suspicion, *breach of faith*, and *violation of oaths*, forwardness to *overreach* and *destroy*, upon the principle of self defence—afford instructive lessons and melancholy instances of “the *deceitfulness* and *wickedness* of the human heart,” when set free from the salutary restraints of Religion and Laws.

P. 208.

Trunco, non frondibus &c.

"By its trunk, not by its leaves, the aged tree casts a shadow."

ἢ μεταφορῶν &c.

"Judicious metaphor, indicates a clear view of a subject."

Τῶν μεταφορῶν &c.

"Of metaphors, those according to analogy, are most approved."

P. 210.

Ἀφροίσιμον ἔρωτα &c.

"Sharper, the phrenzies of unattainable loves,"

Tristis felicibus umbris, &c.

"Sad was the countenance of the happy shades,
[Even in *Elysium*; There] saw I the *Decii*,
Both father and son,—souls purified by battles—
And *Camillus*, too weeping: [On the other side,
In *Tartarus*, I saw] the ferocious *Catiline*,
His fetters burst and broken, exulting stand;
And next, the grim *Marii*; and the naked *Cethegi*;
The *Drusi* too, those popular names, extravagant
In laws; and the mighty-daring *Gracchi*;
Rejoicing all: Though manacled in eternal chains

Of steel, and confined in *Pluto's* prison,
 They clapped applause; and the guilty crew
 Claim for themselves the mansions of the Blest!"

P. 214.

De vacatione—"of exemption."
Nisi bellum gallicum exoriatur.

"Unless a *French* war break out."

ὅτι many αλλα &c.

"The (hostile) country indeed, excited great alarm, on account of its vicinity, the Romans expecting to be involved in a war on the borders, and near home; and not less, the ancient enterprize of the *Gauls*, whom they seem to have dreaded most, because the city, (*Rome*) had been taken by them. And thenceforth, they had passed a law, that the *Priesthood* should be exempt from military service unless a *GALLIC WAR* should again break out. The greatness of the preparation, also indicated their alarm. For so many myriads of Romans in arms at one time, is said never to have happened, neither before nor since."

Gallis fidem non habendum &c.

"The *Gauls* are not to be trusted, fickle mortals, perfidious, and impious towards the immortal Gods themselves."

Ut oportet &c.

As is necessary, in a *Gallic* war; as the laws and customs of our ancestors prescribe; no one, NO ROMAN CITIZEN, at least, can think of *urging any excuse* (of exemption) *for himself.*

Vocem adyti dignam templo.

“A response, from the shrine, worthy of the temple.”

P. 215.

Quæ tan cunctis &c.

“He offered no libations to any of the Gods,
Except to JUPITER.”

P. 219.

In sua templa furit, &c.

“Against its *own* temple the *thunderbolt* rages,
Even though no obstacle prevents its egress;
And both in its fall, and also in its return,
Spreads ruin great and wide; and *again collects*
Its scattered fires.”

Insuper—to the confusus.

Talibus ex adyto, &c.

“Thus the *Cumæan Sibyl*, from the inmost shrine
Utters dread oracles and from the cave rebellows,
Involving truth in obscurity!”

P. 220.

P. 220.

Europæ hæc vindex, &c.

"These lofty trophies to the genius of *Great Britain*,
The AVENGER OF EUROPE devotes."

Προς το αιδιον αἰῶνα.

"HE LOOKED TOWARDS IMMORTALITY."

N. B. That this should be the persuasion of *Heathen*, and still more, of *Christian Philosophers*—of virtuous, enlightened and elevated minds,—is not extraordinary,—but how the ruthless *Robespierre* could believe it, and yet act as he did is incredible. His homage, however, to this grand doctrine of Revelation, in his last speech in the Convention is too curious and valuable to be suppressed; especially as it records to everlasting infamy that frantic decree of the *Gironde* faction, for inscribing on all the cemeteries of Paris, this inscription—*La morte est un sommeil éternel*.

ROBESPIERRE'S DECLARATION.

"*François*, ne souffrez pas que vos ennemis osent abaisser vos âmes et enerver vos vertues par leur desolante doctrine!—Non, *Chaumette*, non, *La morte n'est pas un sommeil éternel*.

Citoyens, effacez des tombeaux cette maxime grave par des mains sacrilèges, qui jettent un crepe funebre sur la
NATURE,

NATURE, qui decourage l'*Innocence opprimée*, et qui insulte *à la Mort*. Gravez y plutot celle ci:

LA MORTE EST LE COMMENCEMENT DE
L'IMMORTALITE.

"*Frenchmen*, suffer not your enemies to debase your souls and 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 facileious hands, casting a funereal veil over nature. Engrave then rather the following :

DEATH IS THE COMMENCEMENT OF IMMORTALITY."

But "what a wretched immortality is ROBESPIERRE now enduring ! ! !"

Surely, worse, infinitely worse than *the silence of the tomb*, in the eloquent *Vergniaud's* majestic imagery of his country's fate—shortly before his own and the downfall of the *Gironde* or *Brissotine* faction.

Little did *Vergniaud* suspect that the fate of *France* was perhaps to be decided within view of the *Pyramids of Egypt*, at *Grand-Cairo* ; where *Benaparte* and a *French Army* are shut up ! ! ! (*March 1799.*)

"I trust

" 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!*"

P. 222.

Conditur omne, &c.

" All the *rabble* of the *stars* are eclips'd,
The nameless *constellations* vanish."

Πολλὰ καὶ συνεχὴς ἀστέρων, &c. See p. 345.

" The *united* radiance of *many* and *continued*
Constellations, mutually reflecting light
On each other—and obscuring the rest."

N. B. This brilliant imagery, is both natural and scriptural.—For *Daniel* informs us, that at the conclusion of the period of Probation; 12. 2.

" *The mass* of the *Sleepers*, [though] *dust* of the *Earth*,
shall *awake*;
Some to everlasting life; but *some* to shame,
And everlasting contempt:
When the *Sages*, shall shine as the *brightness* of the
firmament,
And the *Justified* of the many, as the *stars* for ever-
more."

" As

"As *one* star differeth from *another* star in glory."
1 Cor. 15. 41.

And so, John the *Baptist* was "a burning and shining lamp" (ἡ ἀστὴρ) John 5, 35.

But the *Apostles*, "were the light of the world" (τὸ φῶς) Matt. 5, 14, as their master. John 1, 9, & 8, 12.

And even "the *inferior* (Teacher) in the kingdom of the heavens, is *greater* (or more knowing) than *He*, (*John*, although a *Prophet*, and *more* than a *Prophet*—even an *Harbinger* of *CHRIST*, and predicted in prophecy, to come in "the power and spirit of *Elijah*," that powerful and undaunted reformer of the corruptions of the Israelites in *Ahab's* days; who was translated to heaven in a *fiery chariot*, literally *shining* in his ascent, without any embellishment of the sacred historian; and not "like *Romulus*, carried off by a *thunder storm*," in the sneering and profane language of *Geddesian* comment, 2 Kings, 2, 1.—raying out "*darkness visible*" all around, from those distorted *optics*, which at the *CREATION* descried that "an entire revolution of light and darkness was denominated *one day*; the *evening* being the term of *light*, and the *morning* the term of *darkness*." *Translation of the Bible*, Pref. p. v. Vol. I. Thus literally "putting *darkness* for *light*, and *light* for *darkness*" !!!—and forgetting the *Greek* compound expressing the combination of both, or *civil day*, in the *scriptural* order, (not *ἡσπέρ*, as he would have it, but) *ἡμεραν*; and totally ignorant of

of the commencement of the "*oriental*" day, at the beginning of *evening twilight*, or first appearance of the stars *after sun-set*, and lasting for 24 *solar* hours, until their re-appearance at the next evening twilight, surely a more natural and obvious commencement than *midnight*, which is now the commencement of our *Civil* or *Calendar* day, in order to avoid the inconvenience of a *variable* time of beginning according to the different *seasons* of the year. For the same reason, the *astronomical* day is made to commence at *Noon*.

Well might the venerable and insulted *Hebrew historians*, exclaim :

A miserable *Critic* and *Cosmologist* art thou ! See the satirist's pointed and acute "*animadversions*" on this *traducer*, (not *translator*) of the Hebrew scriptures, p. 199.—"*Sæpe vocandus ad partes*," on this side the channel, as well as the other. Let him have "the fear of the following passage before his eyes," ere he presumes to meddle with the *Prophets*.

"First, the king of Assyria *devoured* him; and lastly this *Nebuchadnezzar*, king of Babylon *boned* him."

For is *here* also no less than in GREAT BRITAIN, "a darkness that may be felt."

P. 223.

TO THE READER, &c.

"By experience, he was a *warrior*, and by nature *warlike*, but in other respects, *sober minded*, *humane*, a lover of

Grecian

Grecian discipline and literature, so far as to honour and admire *proficients* therein."

P. 226.

Prima vel voce, &c.

"Even at the *first* sound of the *Enchanter's* voice,
They yield: and dread to hear a *second* spell."

P. 228.

Credidi, &c.

"I DO BELIEVE, and therefore do I *speak*."

Exequiale sacrum, &c.

"The funeral dirge and invocation,
Useful to *inferior shades*."

TRANSLATIONS.

Greek and Latin literature, in its use to honour and ad-
mire the ancient literature.

P. 228

Prima via, etc.

"Even as the first found the first voice."

They speak and stand to hear a heavy fall.

P. 228

TRANSLATIONS.

Explication, etc.

"The funeral dirge and its meaning."

DIALOGUE V.

TRANSLATIONS

DIALOGUE V.

MOTTO. P. 231.

Orax horax, &c.

"Not silent, but champing the bays,
He croaked oracular words."

P. 233.

Arpinas Volscorum a monte, &c.

"A rustic statesman, from the *Helvetian* mount."

Hic limbos, &c.

"He, the Gauls, and utmost perils of the state,
Withstood; and **ALONE** protected the convulsed city."

P. 234.

P. 234.

ΤΑΥΤΗ ΠΕΡΙΝ, &c.

“THE SAGE, taking all these into account, and holding his peace,—and acting in the same manner, as one caught in a *hurricane* of dust and fleet, raised by the wind, who retires for shelter under a parapet;—seeing the rest of the world filled with iniquity, is satisfied, if by any means he may lead the life of mortals here, pure from injustice and unhallowed deeds; and undergo his change, with honest hope, calm and content.”

P. 241.

Si captivos aspiceres, &c.

“If you observe *the captives* in his triumphal procession, you will see *Molossians, Thessalians, Macedonians, and Italians*; if *the treasures*—gold, purple robes, statues, paintings and the rarities of *Tarentum*.”

P. 246.

ΠΤΥΛΟΝ ΤΟ ΜΕΓΑΛ.

“The chief plume of the vain-glorious Bird is fallen.”

ΑΠΙ ΠΑΡΟΝΤΩ, &c.

“From *the peg*, take down the lyre.”

P. 250.

ΠΑΡΑΝ ΨΗΦΙΣΤΙΚΟΝ, &c.

“All the brilliant habitude of *POETRY*.”

* ΟΤΑ

ΟΤΑΙ ΕΝΘΟΥΣΙΑΖΕΙΝ, &c.

“When filled with enthusiasm, and possessed by the Muses, his energy partakes of the *primitive* and *inspired Poetry*.”

ΤΟΙ ΤΑΥ ΠΑΙΝΤΑΙ, &c.

“The *poetic phrenzy*, roused itself, and rousing others, full charged *from above*, and to other matters transferring the illumination derived thence.”

P. 250.

ΚΛΙΖΩ ΜΟΥΣΑΙ, &c.

“I call upon THE MUSES to chant in full concert,
With notes melodious and harmonious loves,
As for *Achilles*, erst, I called on them to form
A choir, with immortal phrenzy and *Homeric* strains.
And now let us, the sacred choir of muses,
Sing; breathing forth “*in unison*,” the ends of song:
For I “*am in the midst of you*,” PHOEBUS with
flowing locks,”

P. 257.

Et meæ si quid, &c.

“And of *my* voice too, if it be worth hearing,
A good part shall join!”—

P. 258.

Ἰσταντοί, &c.

“Like *Stentor* stout, who with his brazen voice,
Spake as loud as fifty other men.”

H

P. 259.