





JORTIN'S TRACTS.

VOL. I.

T R A C T

PHYSICAL OPTICAL

MISCELLANEOUS

BY THOMAS YOUNG

SECTION OF THE
PHYSICAL OPTICAL

PART I

AND THE
PHYSICAL OPTICAL

IN TWO VOLUMES

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JOANNES JORTIN.
MORTALIS ESSE DESIT
ANNO SALUTIS, MDCCLXX.
ÆTATIS, LXXII.

T R A C T S,
PHILOLOGICAL, CRITICAL,
AND
MISCELLANEOUS.

BY THE LATE
Rev. JOHN JORTIN, D. D.

ARCHDEACON OF LONDON,
RECTOR OF ST. DUNSTON IN THE EAST,
AND VICAR OF KENSINGTON.

CONSISTING OF
P I E C E S,
MANY BEFORE PUBLISHED SEPARATELY,
SEVERAL ANNEXED TO THE WORKS OF LEARNED FRIENDS,
AND OTHERS NOW FIRST PRINTED
FROM THE AUTHOR'S MANUSCRIPTS.

IN TWO VOLUMES.

V O L. I.

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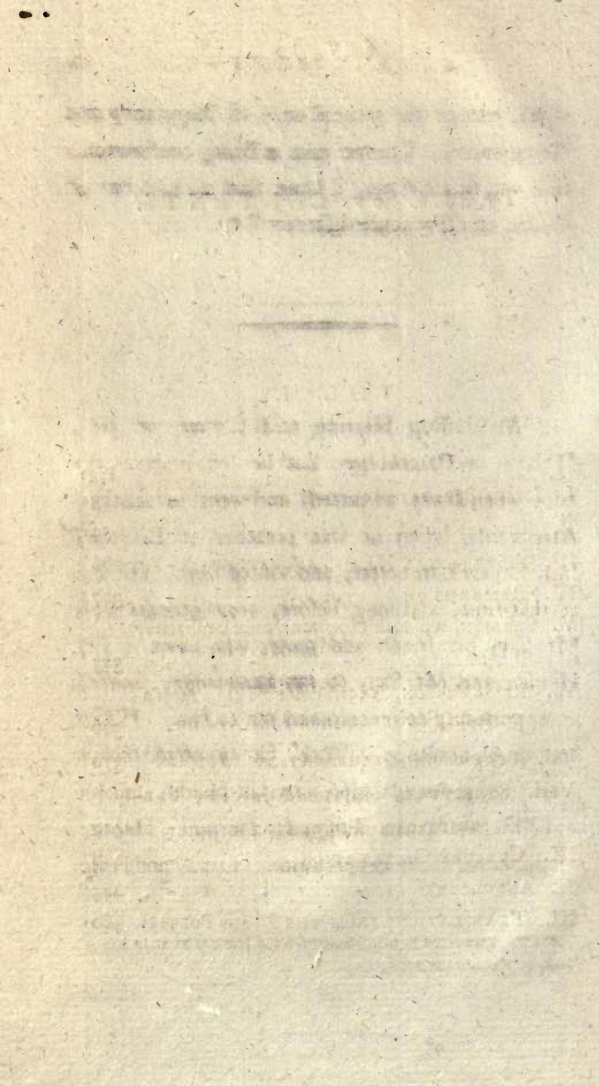
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ADVERTISEMENT.

TO offer an apology for republishing several of the Pieces contained in these Volumes is deemed unnecessary, as they have long since become equally scarce and desirable. The Editor's motives are not lucrative: his principal view being to fulfil the expectation of some valued friends, who are partial to the memory of his deceased father; and also of other learned and respectable men, by whom he has been induced to think they may afford a pleasing gratification. Some few additions will be found, both in the Remarks upon *Spenser* and *Milton*; and at the close of the *Lusus Poetici*. The second Volume consists partly of Extracts from Dr. JORTIN'S Manuscripts; partly of

a

other

other Extracts from his *Miscellaneous Observations upon Authors*: and by such of the Literati as have read those *Observations*, the new matter now introduced will perhaps be considered as a valuable supplement. His Remarks on *Seneca* have already been given in periodical publications, which are now rarely to be met with; and, together with those on *Hesiod*, *Homer*, *Virgil*, *Horace*, *Ovid*, and *Josephus*, may furnish no mean assistance to any future Editor of their respective works.

The account of our Author's life, as drawn up by his friend Dr. Heathcote, and prefixed to the late edition of Dr. JORTIN'S Sermons, might well indeed have precluded any other; and yet, in a publication of this miscellaneous nature, it is presumed, that the following particulars may not be found unacceptable, as standing in connection with the plan of his ingenious Biographer.

“My father, Renatus, says Dr. Jortin, was born in Bretagne in France, and studied at Saumur.

I have

I have his Testimonial from that Academy, dated A. 1682. He came over, a young man, to England, with his father, mother, uncle, two aunts and two sisters, at the time when the Protestants fled from France about A. 1687. He was made one of the gentlemen of the Privy Chamber, in the third year of King William, A. 1691, by the name of *Renatus Jortin*. I have his Patent. After this, and before I was born, he took a fancy to change his name into JORDAIN, and to give it an English appearance; being fond I suppose of passing for an Englishman, as he spoke English perfectly, and without any foreign accent. This gave me some trouble afterwards, when I went into Deacon's orders under Bishop Kennet, for the register of St. Giles in the Fields wrote my name, as it stood there, *Jordain*. I gave the bishop an account how it came to pass. After my father's death, my mother thought it proper to assume the true name of Jortin; and she and I always wrote it so. My father was secretary to Lord Orford, to Sir George Rook, and to Sir Cloudesly Shovel; and was cast away with the latter, October 22, 1707.

“ I did

“ I did not think there was any person left of our name, till lately* I found in a news-paper, that a Merchantman came to one of our Ports, commanded by a Captain *Jortin*, from the West Indies.”

“ I have twice perused Bacon’s ingenious *History of Life and Death*. It recommends abundance of things to be taken, and a variety of rules to be observed, with a view to make life healthy and long. But of these prescriptions many are too dear, and almost all too troublesome; and a long life is not *tanti*. Few persons could procure all these *Subsidia*; A Lord Chancellor, or a Lord Bishop, might;—a poor parson could not afford a hundredth part of the expense. But, for their comfort, I will be bold to tell them, that they may fare as well without his regimen. As to myself, I never observed any of his rules, or any rules

* Most probably in the year 1770, as the above is the last entry found in the Author’s *Adversaria*.

at all, except the general ones of Regularity and Temperance. I never had a strong constitution; and yet, thank God, I have had no bad state of health, and few acute disorders."*

"Archbishop Herring and I were of Jesus College in Cambridge: but he left it about the time when I was admitted, and went to another. Afterwards, when he was preacher at Lincoln's Inn, I knew him better, and visited him. He was at that time, and long before, very intimate with Mr. Say, his friend and mine, who lived in Ely House; and Mr. Say, to my knowledge, omitted no opportunity to recommend me to him. When he was Archbishop of York, he expected that a good living would lapse into his hands; and he told Mr. Say that he designed it for me. He was disappointed in his expectation: so was not I; for

* Dr. Jortin lived to his seventy-second year; and died in his Parish of Kensington, A. 1770.

I had no inclination to go and dwell in the North of England. When Mr. Say died, he asked me of his own accord, whether I should like to succeed him in the Queen's Library: I told him that nothing could be more acceptable to me; and he immediately used all his interest to procure it for me; but he could not obtain it. A person, who is not worth the naming, was preferred to me, by the solicitation of — it matters not who.

“ The Archbishop afterwards assured me of his assistance towards procuring either the preacher-ship, or the mastership of the Charterhouse, where I had gone to school. This project also failed; not by his fault, but by the opposition of — it matters not who.

“ In conjunction with Bishop Sherlock, he likewise procured for me the preaching of Boyle's Lectures. He also offered me a living in the country, and (which I esteemed a singular favour) he gave me leave to decline it, without taking it amiss in the least; and said, that he would endeavour

deavour to serve me in a way that should be more acceptable. He did so, and gave me a living in the city. * Afterwards he gave me a Doctor's Degree. I thought it too late in life, as I told him, to go and take it at Cambridge, under a Professor, who, in point of academical standing, might have taken his first degree under me, when I was Moderator. I was willing to owe this favour to *Him*, which I would not have asked or accepted from any other Archbishop.

“ That some persons, besides Mr. Say, did recommend me to him, I know, and was obliged to them for it. But I must add, that on this occasion, they did only *evadula opinio*,—*spur the free course*; and that he would have done what he did without their interposition.”

Thus far from the Author's private papers. In the *Journal Britannique*, published at the Hague,

* St. Dunstan's in the East.

amongst many other notices taken of Dr. Jortin's different writings as they occurred in publication, the following is placed at the head of his *Six Dissertations upon different Subjects*; — * a work, of whose merit the learned need no information.

“ Ces Dissertations ont pour auteur un homme, qui se distingue également par ses connoissances, et par ses vertus. Litterateur du premier ordre, il n'estime l'étude des Mots que ce qu'elle vaut, et qu'autant qu'elle conduit à la science des Choses. Versé dans la lecture des anciens Auteurs, et dans les recherches de l'Antiquité, il ne se fait point une gloire de décrier son siècle, et de donner une injuste préférence à ceux qui l'ont précédé. Con-sacré par état à l'instruction des hommes, il leur présente une Religion simple, et destinée à les rendre contents de la Vie, et préparés à la Mort. Plus jaloux de trouver le Vrai, que d'inventer du Neuf, il ne s'attache à aucun système; n'affecte point la singularité; promet rarement des demon,

* In 8vo. printed for Whiston and White, London, 1755.

strations, et manque plus rarement encore à ses promesses. Modeste enfin, et modéré, il n'attache point la gloire à deprimer ceux qui courent la même carrière, ou qui pensent différemment de lui. A ces traits, que mon coeur a tracés, que la voix publique confirme, et qu'un Prelat universellement respecté des gens de lettres et des gens de bien a consacrés, il est peu de lecteurs, du moins dans notre Isle, qui ne reconnoissent Mr. le Docteur JORTIN.*

“ The Author of these Dissertations is a man equally distinguished for Science and Virtue. Of the highest class in Literature, his unstudied regard for *words* is solely proportioned to their consequence, as they stand in connection with his subject, and conduce to the knowledge of *things*. Perfectly familiarized to ancient writers, and deep in the researches of Antiquity, he never seeks to raise himself on the depression of the times in which he lives, by giving an undue preference to those which

* See the *Journal Brit.* Vol. XVII. Mois de Nov^{re}, et de Dec^{re}. 1755. Page 373.

have gone before him. His sacred profession naturally disposed him to consult the instruction of others; and to effect this, he presents to them a religion, simple in its appearance, and calculated to render them happy in existence here, and prepared for their great change. He is more solicitous to investigate truth than to fabricate novelty; and, as being unshackled by any system; he aims not at singularity; seldom leads you to expect a demonstration; and when he does, is sure to fulfil his engagements. In disposition equally modest and temperate, he does not make it his boast to depreciate either those who run with him in the same course, or those who think differently from him. From these outlines, dictated by my own heart, confirmed by the public voice, and sanctioned by a prelate of universal esteem amongst men of worth and letters, few readers, in Britain at least, can fail to anticipate the name of **DOCTOR JORTIN.**"

Such

Such were the sentiments of a learned foreigner; and, to shew that such are the sentiments of our own countrymen, the following extracts are adduced.

In the Preface to Dr. Newton's edition of Milton's Poems, first published in 1749, we find that amiable editor expressing the assistance which he had received from our author, amongst many others, in the course of that elaborate work. "I am obliged too to Mr. JORTIN for some remarks, which he conveyed to me by the hands of Dr. Pearce [afterwards Bishop of Rochester.] They are chiefly upon Milton's Imitations of the Ancients; but every thing that proceeds from him is of value, whether in poetry, criticism, or divinity; as appears from his *Lusus Poetici*, his *Miscellaneous Observations upon Authors*, and his *Discourses concerning the truth of the Christian Religion.*"

In the third Volume, Preface to *Paradise Regained*, &c. He says, "The notes, as upon the *PARADISE LOST*, so likewise upon the

PARADISE REGAINED and other Poems, are of various Authors, and of various kinds: but these, excepting only a few, were never printed before, and have therefore novelty to recommend them; as well as some names of the first rank and greatest eminence in the republic of Letters. The truth of my assertion will be fully justified, by mentioning only the names of Mr. Warburton and Mr. Jortin; who, while they are employed in writing the most learned and elaborate defences of religion, yet find leisure to cultivate the politer arts; and to promote and improve, both in themselves and others, a classical taste of the finest authors. And, whatever may be the success, I can never repent of having engaged in this undertaking, which hath given me so many convincing proofs of their friendship and kindness; and at the same time hath happily conjoined,—what perhaps might never else have been joined together,—my studies, and my name, with *theirs*."

The editor apprehends he cannot do a more acceptable service to the reader, than by subjoining

Dr.

Dr. JORTIN's character, as it is admirably drawn in a late anonymous publication.

“As to Doctor JORTIN, whether I look back to his verse, to his prose, to his critical, or to his theological works, there are few authors to whom I am so much indebted for rational entertainment, or for solid instruction. Learned he was, without pedantry: he was ingenious, without the affectation of singularity: he was a lover of truth, without hovering over the gloomy abyss of scepticism; and a friend to free inquiry, without roving into the dreary and pathless wilds of Latudinarianism. He had a heart, which never disgraced the powers of his understanding. With a lively imagination, an elegant taste, and a judgment most masculine and most correct, he united the artless and amiable negligence of a school-boy. Wit without ill-nature, and sense without effort, he could at will scatter upon every subject; and in every book the *Writer* presents us with a near and distinct view of the *real Man*:

— *Ut omnis*

Votivâ pateat tanquam descripta Tabellâ

Vita senis.

Hor. Sat. I. Lib. II. v. 32.

“ His *style*, though inartificial; is sometimes elevated; though familiar, it is never mean; and though employed upon various topics of Theology, Ethicks and Criticism, it is not arrayed in any delusive resemblance, either of solemnity, from fanatical cant; of profoundness, from scholastic jargon; of precision, from the crabbed formalities of cloudy philologists; or of refinement, from the technical babble of frivolous connoisseurs.

“ At the shadowy and fleeting reputation which is sometimes gained by the petty frolicks of literary vanity, or the mischievous struggles of controversial rage, JORTIN never grasped. Truth, which some men are ambitious of seizing by surprize, in the trackless and dark recess, he was content to overtake in the broad and beaten path: and in the pursuit of it, if he does not excite our astonishment
by

by the rapidity of his strides, he at least secures our confidence by the firmness of his step. To the examination of positions advanced by other men, he always brought a mind, which neither prepossession had seduced, nor malevolence polluted. He imposed not his own conjectures as infallible and irresistible truths, nor endeavoured to give an air of importance to trifles, by dogmatical vehemence. He could support his more serious opinions without the versatility of a sophist, the fierceness of a disputant, or the impertinence of a buffoon:— More than this, he could relinquish or correct them with the calm and steady dignity of a Writer, who, while he yielded something to the arguments of his antagonists, was conscious of retaining enough to command their respect. He had too much discernment to confound difference of opinion with malignity or dullness; and too much candour to insult, where he could not persuade. Though his sensibilities were neither coarse nor sluggish, he yet was exempt from those fickle humours, those rankling jealousies, and that restless waywardness, which men of the brightest talents

are

are too prone to indulge. He carried with him into every station in which he was placed, and every subject which he explored, a solid greatness of soul; which could spare an inferior, though in the offensive form of an adversary; and endure an equal, with, or without, the sacred name of Friend. The importance of commendation, as well to him who bestows, as to him who claims it, he estimated not only with justice, but with delicacy: and therefore, he neither wantonly lavished it, nor withheld it austerely. But Invective he neither provoked nor feared; and, as to the severities of contempt, he reserved them for occasions, where alone they could be employed with propriety; and where, by himself, they were always employed with effect; for the chastisement of arrogant dunces, of censorious sciolists, of intolerant bigots in every sect, and unprincipled impostors in every profession!"

Nor have such been the Sentiments of those only, who fully coincided with our author in matters of speculation, or in points of doctrine. The late Mr. Archdeacon BLACKBURNE, so well known

* See TRACTS, printed for Charles Dilly, 1789.

for his *Confession*, hath treated with an equal degree of respect the memory of Dr. JORTIN. He speaks of him as a writer of far superior abilities; as a worthy preacher, a great and good man; “one, who was completely qualified to do justice to any subject he undertook to handle, and to whose remains a kind of veneration is due.”—“One who had incomparably the art to recommend an hundred things to our serious attention, which a confident paradoxical adventurer would make perfectly ridiculous.”—And, after paying a very liberal tribute of acknowledgment to him, as a man of innate candour, modesty, and diffidence,—“Would to God, he concludes, “I had the talents to perpetuate the rest of his excellencies to the latest posterity! But—he rests from his labours, and heareth not the voice of the oppressor, nor of the petulant scorner. His works will sufficiently speak for him, while there are any remnants of piety, learning, and good-sense among the sons of Britain; and will follow him to those mansions, where neither envy, malevolence, nor the dogmatical arrogance of ignorant supercilious criticism will deprive him of his reward.

*Dum juga montis aper, fluvios dum piscis amabit,
 Dumque thymo pascentur apes, dum rore cicadae,
 Semper honos, nomenque tuum, laudesque manebunt *.*

To testimonies like these, at once so very respectable, and so ably expressed, even filial piety can hardly suggest an addition. Their veracity has been felt, and will be acknowledged by the best judges of literary ability. The heart of the grateful Editor is much flattered by them. He ranks it among his truest honours to have this farther occasion of announcing them to the judicious Reader, as a last parting tribute to parental worth. And, while sensible that by the subsequent sheets, he is merely presenting a learned trifle, in comparison of some former pieces, from the same hand, and upon subjects of highest spiritual concern; the encouragement already given forbids him to doubt of a favourable reception, when thus respectfully offering—what many, perhaps, and very justly, may consider, but as “the *gleaning grapes*, when the *vintage* is done.”

R. J.

LONDON, 1789.

* See *Historical View of the Controversy concerning an Intermediate State*, &c. Second Edition, p. 263, 289, 296.

MISCELLANIES.

✎ In the present copy, No. XVII. XVIII. XIX. XX. XXI. are introduced, in addition to the former publications of the *LUSUS POETICI*; as being found amongst the author's papers, and deemed not unworthy of a place amidst their predecessors.

LUSUS POETICI*.

I.

NUPTIÆ BACCHI ET ARIADNES.

DIVA quæ blandas, Erato, querelas,
Bellaque, et furta, et lacrimas amantum,
Et Dionæis agitata cantas

Pectora curis,

Pollicis docti fugiente pulsu
Suscita vocem citharæ tacentis,
Et repercussis socianda prome

Carmina chordis.

Diva, quando os purpureum resolvis,
Concidunt venti, siluere rauci
Fluminum lapsus, placidique rident
Æquora ponti.

* Printed by Bowyer, 1748.

Cum repens aures trepidas tumultus
 Impulit, læti strepuere plausus :
 Saxa respondent, resonasque reddunt
 Litora voces.

Jamque adest natus Semelæ Jovisque,
 Cui suus nigris redimit racemis
 Pampinus crines, hederæque circum
 Tempora ludunt.

Illum et auriti quatiens aselli
 Terga Silenus, Satyrique ovantes,
 Et leves Fauni in numerum moventes
 Membra sequuntur.

Mænadam affultat furibunda turba,
 Colla queis angues variï pererrant
 Lubrico lapsu, innocuisque lambunt
 Pectora linguis.

Ære tinnitus tereti cientur
 Striduli : rauca horrifono reclamant
 Cornua assensu, reboantque pulsa
 Tympana palmis.

At Deus curru invehitur supinus
 Aureo. Frenos moderans Cupido,
 Perfidum ridens, agit incitatas
 Verbere tigres ;

Novit et sicco positus sub axe,
Quem rota Titan propiore torret,
Qua ruit septemgemino superbus
Flumine Ganges.

Accipe æterno tibi nexum amore,
Nescium flecti, aut alia calere,
Qui tuus, gratamque trahens catenam
Serviet uni ;

Cumque jam formam superes Dearum,
Quod deest, annos Dea sempiternos
Accipe, et nullam metuat senectam
Gratia vultus.

Quæque jam neglecta jacet corona,
Quæ novem distincta nitet lapillis,
Sueta candentem redimire frontem
Orbe reducto,

Mox novum fidus veniet sereno
Additum mundo decus, astra puras
Cum facès tollent, fugietque prono
Phœbus Olympo.

Testis hæc nostri tibi sancta amoris,
Hæc et æterno reditura lapsu
Non meos ignes oriens cadensve
Arguet unquam.

Dixit. at virgo pariter calentes
 Sentiens flammās, gremio rubentem
 Condidit vultum, appositaque textit
 Lumina palla.

Tum Deus sursum jaculans coronam
 Torfit in cælos. fugit illa dextram,
 Et volans ardet, subitosque motu
 Concipit ignes.

Inde nocturno residens Olympo
 Et memor Bacchi et dominæ, puellis
 Prospicit, fidosque juvat benignum
 Sidus amantes.

II.

CASSANDRÆ VATICINIUM.

HECTOR cum patriæ mœnia linqueret,
 Non spectandam iterum respiciens domum,
 Vates hæc cecinit plena Deo soror,
 Diffusam quatiens comam :

Quo me, Phœbe, rapis? quod video decus?
 Unus tot refugos frater agit duces.
 Urit flamma rates. purpureum mare
 Graio sanguine tingitur.

Eheu quam rapide gaudia transeunt!
 Jam cedit Priami versa acies retro;
 Et tu, me miseram! tu quoque concidis
 Crudeli domitus Dea;

Tu Trojæ columen, tu decus et dolor.
 Felix pro patria qui moreris tua.
 Felix perpetuum cui pariet decus
 Carmen Mæonii senis.

Omnes Fata trahunt serius ocius:
 Caligo subit, et triste silentium;
 Sed vates tenebras discutit invidas,
 Virtutemque vetat mori.

III.

QUALIS per nemorum nigra silentia,
 Vallesque irriguas, et virides domos
 Serpit fons placidus murmure languido,
 Secretum peragens iter;

Flexas per patrios circumagens aquas
 Paulum ludit agros, et sinuat fugam,
 Donec præcipiti jam pede defluus
 Miscetur gremio maris :

Talis per tacitam devia semitam
 Ætas diffugiat, non opibus gravis,
 Non experta fori jurgia turbidi, aut
 Palmæ sanguineum decus :

Cumque instant tenebræ et lux brevis occidit,
 Et ludo fatura et fessa laboribus
 Somni frater iners membra jaçentia
 Componat gelida manu.

IV.

Vix tristis dubia luce rubet polus :
 Circum cuncta silent. Solus ego his vagor
 Incerto pede filvis,
 Et mecum vigilans Amor.

Crudelis fugies Julia ? turbido
 Credes te pelago ? nos fera dividens
 Inter sæviet unda, et
 Venti spes rapiant meas ?

Sic,

Sic, me sic poteras ludere credulum?
Sic promissa cadunt? Ipsa tamen time. et
Venti fallere norunt,
Nec servat pelagus fidem.

V.

VATICINIUM BALAAMI,

Quis pulsat hospes corda furoribus
Commota mæstis? æstuat, æstuat
Mortale pectus, irruentis
Ferre Dei grave pondus impar,

Concussa pronis verticibus mihi
Pisgæa rupes annuit: annuit
Sublimis æther, intremuntque
Zipporidæ peritura regna.

Apparet ingens turba patentibus
Diffusa campis, quot Boreas agit
Hibernus undas, quot serenæ
Noctis equos comitantur astra,

O quam

O quam tremendum, gens nimium Deo
 Dilecta, fulges ! servat adhuc minas
 Sic frons leonis, qui recumbens
 Terribili requiescit ore.

Jam sævit audax colla minacium
 Calcare regum. jam domita sedet
 Tellure victrix. bella cessant,
 Et filuit tremefactus Orbis.

En castra longa planitie fita
 Letale rident. En fluitantia
 Vexilla ludunt, et per auras
 Tela procul metuenda surgunt.

Sic qua pererrat fons tacitum nemus,
 Nutrita quercus flumine limpido,
 Regina silvarum, decoros
 Erigitur spatiosa ramos.

Auditis ? iætæ vocibus asperis
 Valles reclamant. Ecce Deus, Deus
 Ad arma cûrsantes ad arma
 Concitat, et geminat furorem.

Cerno—sed unde hæc pectore languido
 Luctantur, heu ! suspiria ? quis dolor
 Mentem ?—quid injussis repente
 Sic lacrimis maduere vultus ?

O causa luctus ! O patria ! O dies,
Suprema quæ mox advenies mihi !

O fat severus, parce tandem,
Parce, Parens hominum ac Deorum.

Cur omnia in nos spicula dirigas,
Quos umbra sacri sola supercili
Terret ? perimus, fulminantem
Si quatias inimicus hastam.

Quæ saxa, quæ me faucibus inviis
Condent cavernæ ? quæ teget hoc caput
Amica rupes, dum ferocis
Transferit fremitus procellæ ?

VI.

EX PSALMO XXIII.

Me tuos inter numerare, Pastor
Summe, dignaris, quibus ipse virga
Aurea ductor referas beati
Ruris honores.

Pascimur campis, ubi lene ridet
 Florido Natura decora cultu,
 Fonsque vitales saliente rivo
 Sufficit haustus.

Ponar in regno glacialis Ursæ,
 Nubibus tristes humeros amicta
 Qua filet Nox, perpetuisque durant
 Arva pruinis :

Lætus et fidens, duce te, vagabor.
 Bruma te donis cumulare discet
 Non fuis ; te Nox venerata furvas
 Contrahet alas.

VII.

AD TEMPUS.

O QUI severus falce adamantina
 Matura fato destruis, et gravi
 Frangis ruina quicquid axe
 Prætereas, Deus, incitato,

Tu,

Tu, fede celsus, dum revolubilem
Torques laborem, dura Necessitas
Auriga in æternos recursus
Flectit equos volucremque currum :

Obscura cæco Secla silentio,
Diesque plumis versicoloribus,
Annique, volventesque Menses
Fulmineum comitantur axem :

Tecum alta Virtus laurigeram sedet
Decora frontem, et filia Veritas,
Cui vultus immortale fulgens
Purpureo radiatur igni :

Injuriosa ne citus orbita
Vertas columnam, quam tenuis labor
Struxit Camœnæ. parce curru,
Parce gravi metuende telo.

Et tu superbo vertice flammeas
Surgens in arces, mille sonantibus
Accincta pennis, et parentis
Pone volans rapidos jugales,

Duc, Fama, puri per spatia ætheris,
Duc me insolenti tramite, nobilem
Tentare inaccessos profanis
Invidiæ pedibus recessus.

Surgo,

Surgo, vetustis pervia vatibus
Calcatur ardens femita, qua LYRA,
Audita filvis montibusque,
Igne tremit simulante chordas.

Hoc, Diva, nostrum barbiton ocius
Suspende cælo. Luceat omnibus,
Sedesque complexum secundas
Emeritis requiescat astris.

Quid mente vanus concipis æthera?
Quo vota fundis quidlibet impotens
Sperare? pro fallax voluptas!
Heu sine Diis animose vates!

Te furda præterlabitur orbita.
Avertit alas Fama. Supervenit
Nox atra caligante vultu, et
Nube sedens taciturnus Horror.

Sic flexuosi margine fluminis
Cycnus recumbit carmina dividens:
Mox Fata, nil mollita cantu,
Ora premunt liquidamque vocem.

VIII.

AD VENTOS.

ANTE A. D. MDCCXXVII.

VATIS Threicii nunc citharam velim,
Vocisque illecebras blanda furentibus
Dantis jura procellis,
Mulcentis pelagi minas.

Venti tam rapido turbine conciti,
Qua vos cumque vagus detulerit furor,
Classis vela Britannæ
Transite innocui, precor.

Ultiores scelerum classis habet deos,
Et pubem haud timidam pro patria mori.
En ut lintea circum
Virtus excubias agit.

Et nobis faciles parcite, et hostibus.
Concurrant pariter cum ratibus rates :
Spectent Numina ponti, et
Palmam qui meruit, ferat.

IX.

INSULA BEATORUM.

EX PINDARI OLYMP. II.

IGNOTA nostris fideribus jacet
Sedes, beato quæ recipit sinu
Sanctosque vates, quique læti
Pro patria oppetiere mortem ;

Quam vasta Nereus brachia porrigen
Immensus ambit fluctibus inviis,
Terrasque mortalesque gentes
Horrisonis procul arcet undis.

Vernus pererrat prata Favonius,
Leni susurro per tremulum nemus
Spirans, odoratosque pennis
Discutit irriguis liquores.

Surgunt per agros undique roscidos
Flores, amicti mille coloribus,
Solique gemmas explicantes
Dulce nitent radiante vultu :

Aut penduli ex arboribus sacris
 Blande reclinant aureolum caput,
 Aut confiti vernante ripa
 Stagna colunt gelidosque fontes.

His gens dolorum nescia, vividum
 Nectens lacertis et capiti decus,
 Incedit immortale fulgens,
 Perpetua viridis juventa.

X.

ANACREONTIS CARM. XI.

LASCIVÆ mihi recinunt puellæ,
 Urgeris senio, miselle vates.
 Attolle hoc speculum tremente dextra.
 Mutatumne vides Anacreonta?
 Cani temporibus nitent. Comarum
 Frontem deseruit decorus ordo.
 Urgeris senio, miselle vates.
 NEC novi, neque nosse vel doceri
 An desint, volo, manserintve crines.
 Hoc novi bene; nulla concitatæ
 Pars debet minima interire vitæ.
 Mox tantum exiguus cinis jacebo,
 Oblitus citharam, jocos, amores.

Ergo continuas agam choreas
 Mixtus candidulis fenex puellis.
 Fusi sub tacita bibamus umbra.
 Ornent purpureæ caput corollæ.
 Ludamus. Hodie libet, licetque.
 Multam Fata brevi dabunt quietem.

XI.

ANACREONTIS CARM. III.

TEMPUS erat quo blanda quies mortalibus ægris
 Incubat, et mulcet pectora fessa sopor,
 Frigida quum tardi vertuntur plaustra Bootæ,
 Et bigas medio Nox agit atra polo.
 Constatit ante fores, atque ostia clausa Cupido
 Impulit audaci terque quaterque manu.
 Quis placidos, clamo, pergit mihi rumpere somnos?
 Ne metuas, aperi, sum puer, inquit Amor.
 Solve fores; erro per opaca silentia noctis,
 Verberat et læsas nixque notusque genas.
 Quem non illa Dei potuissent verba movere?
 Executio, accensa lampade, poste seram.
 Aspicio puerum pharetramque arcusque gerentem;
 Concussa aligeris tela sonant humeris.

Frigore pallentem miseror totumque rigentem,
 Et statuo medium sedulus ante focum.
 Officiosa manus refovet digitosque sinusque,
 Et multo madidas exprimit imbre comas.
 Ille tremor postquam candentia membra reliquit,
 Et rediit teneræ visque calorque manu,
 Experiamur, ait, chordam an mihi læserit imber,
 Utilis an tractum possit, ut ante, sequi.
 Protinus adducto coierunt cornua nervo,
 Perque meum pectus pulsa sagitta venit.
 Exsiliit, plaufitque manus crudele renidens,
 Lætaque dimovit talibus ora sonis;
 Gaude mecum, hospes: salvi mihi nervus et arcus;
 Hoc te, ni fallor, faucia corda docent.

XII.

EX ANTHOLOGIA.

MITTO tibi hæc, Rodoclea, virentia ferta virenti:
 Texuit hæc solo docta ab Amore manus,
 Narcissumque rosamque legens, mollemque ane-
 monem, et
 Candida cœrulæis lilia cum violis.
 Indue ꝓt hæc, et mitem animum: florem esse
 memento,
 Pulcrior his qui fit, forsitan et brevior.

XIII.

PERSEUS.

EX SIMONIDE.

NOCTE sub obscura, verrentibus æquora ventis,
 Quum brevis immensa cymba nataret aqua,
 Multa gemens Danaë subjecit brachia nato,
 Et teneræ lacrimis immaduere genæ.

Tu tamen ut dulci, dixit, pulcherrime, fomno
 Obrutus, et metuens tristia nulla, jaces!

Quamvis, heu quales cunas tibi concutit unda,

Præbet et incertam pallida Luna facem,

Et vehemens flavos everberat aura capillos,

Et prope, subsultans, irrigat ora liquor.

Nate, meam sentis vocem? Nil cernis et audis,

Teque premunt placidi vincula blanda dei;

Nec mihi purpureis effundis blæsa labellis

Murmura, nec notos confugis usque finus.

Care, quiesce, puer, sævique quiescite fluctus,

Et mea qui pulsas corda, quiesce, dolor.

Cresce, puer; matris leni atque ulciscere luctus,

Tuque tuos saltem protege, summe Tonans.

* * * * *

XIV.

AN TOTI MORIMUR, NULLAQUE PARS MANET
NOSTRI ?

TENE, Anima infelix, duræ inclementia Mortis
Exspectat, gelidique æterna silentia Somni ?
Frustra cœlestes aditus, frustra que penates
Suspicias immensos, et concipis æthera votis,
Si lex dura negat, si ferrea Fata repugnant.

Primùm ergo te collustra, teque excute totam ;
Forfitan introrsum latitans educere verum,
Et reperire queas quæ fis, atque unde creata.
Aut tu materies, aut tu substantia simplex,
Aut quædam harmonia es junctis ex partibus orta,
Quam gignunt ordo, motus, positura, figura.
Quod si materia es, tibi sunt Elementa parentes,
Inde genus ducens, illuc post fata redibis.
Si sola harmonia es, torpor cum languidus inſtat,
Vitalisque calor pallentes deserit artus,
Offusæque oculis nubes, et murmure tristi
Spiritus incertas exit tenuatus in auras,
Occidis, et non es cura revocabilis ulla.
Ut lyra, si scindas nervosque ipsamque minutim,
Nil quamvis prorsus pereat, lyra definit esse,
Suavia nec responsa dabit, si Delius ipse
Admoveatque manum, geminasque exerceat artes.

Si verò simplex mavis substantia dici,
 Omnia fortè potes durando vincere sæcla ;
 Eveniatque utinam. tamen heu! tamen anxia
 mentem

Suspicio quatit, et dubitandi gignitur æstus.
 Nam qui, quæso, potest sentire, vigere, moveri,
 Quod nec habet formam, quod nec spatium occupat
 ullum ?

Præterea, unde tibi tali cum corpore dispar
 Conjugium ? citius miscebitur æthere tellus,
 Serpentes avibus jungentur, piscibus agni.
 Deinde, tibi summa dies nudavit tegmine demto,
 Nulla tibi sensus datur exercere potestas ;
 Et quid tum præclusa juvat te janua Leti,
 Si leve nescio quid, prorsusque intactile restas,
 Tenuius et ventis, et vanescentibus umbris,
 Nec melius spatio infolido, quod Inane vocamus ?

Hei mihi ! lege rata, Sol occidit atque resurgit,
 Lunaque mutatae reparat dispendia formæ,
 Astraque, purpurei telis extincta Diei,
 Rursus, nocte, vigent : humiles telluris alumni,
 Graminis herba virens, et florum picta propago,
 Quos crudelis Hiems letali tabe peredit,
 Cum Zephyri vox blanda vocat, rediitque sereni
 Temperies anni, fœcundo e cespite surgunt.
 Nos domini rerum, nos magna et pulchra minati,
 Cum breve ver vitæ, robustaque transiit æstas,
 Deficimus,

Deficimus, nec nos ordo revolubilis auras
Reddit in ætherias, tumuli nec claustra resolvit.

Sed tamen illa quies nullis obnoxia curis :
Non illic Morbi, Luctusque, Iræque, Minæque,
Et Dolor, et Metus, et numquam satiata Cupido,
Et Furor, et strictum quatiens Discordia ferrum,
Non malefuada Fames, et Egestas obsita pannis,
Non Odium, et semper Virtuti Livor iniquus,
Non Dolus, et falso Mendacia perfida vultu.
Nox urget, placidisque Sopor superincubat alis.

Disce ergo, tranquilla, pati, quæ Dædala rerum
Imposuit Natura, et ineluctabile Fatum.
Omnes una premit Sors, omnibus imminet una.
Quæcunque orbis habet, tacito labentia motu,
Haurit hians avidamque Chaos demergit in alvum.
Ille etiam mundum igniferis qui lustrat habenis,
Communes patitur morbos; volventibus annis,
Vix ager effœtos, senio gravis ipse, jugales;
Longa dies nitidos tingit ferrugine vultus,
Seque suis tandem confument sidera flammis.
At tu multa moves, multumque, insana, laboras,
Scilicet ut stabiles rerum transcendere metas
Sic possis, victrixque virum volitare per ora.
Heu spes fallaces hominum! quam incerta brevisque
Post mortem vita est, vanæ et vox garrula Famæ!
Sunt et nominibus, sunt et sua fata sepulchris.

Musa

Musa diu sese et Virtus longæva tuentur;
His etiam serun inducent Oblivia velum.

Decipimur specie recti; sic devia passu
Mens labat incerto, sic nos temerarius Error
Ludit, et incautos mendaci lumine ducit.
Tu semper fulges, divinæ particula auræ;
Igneus ille tuus vigor et cœlestis origo
Deformem Leti faciem, tenebrasque silentes
Ridet, et æternæ spondet tibi sæcula vitæ.
Inde tibi auguriumque et spes præfaga futuri;
Inde boni rectique amor, et reverentia Cœli,
Ingeniumque rapax, subitum, versatile, vastum,
Discurrens ultra flammantia mœnia mundi,
Omnia complectens, perque omnia sæcula vadens.
Quicquid es, es certe simplex duntaxat, et una,
Collecta in tete, atque interno prædita motu.
Non habet has dotes ignobile pondus inertis
Materiæ, constans ex partibus infinitis.
Aut tu tuta manes, vivisque invicta per ævum;
Aut mundum Casus Fortunaque cæca creavit,
Quo nihil a vera magis est ratione remotum.

Aspice terrarum tractus, et sidera cœli,
Florentesque agros, immensasque æquoris undas:
Hos tibi terrarum tractus Natura creavit,
Has tibi lucentes suspendit in æthere flammæ,
Et fluvios duxit, camposque extendit aquarum,
Prataque purpureis pinxit viridantia gemmis.

Postquam

Postquam discussis fulsit lux prima tenebris,
Et sibi commissos junxit Sol impiger axes,
Astraque fixa polo, Lunæque argenteus orbis,
Nocte, suas habuere vices, sua regna, silenti,
Errantesque novas stellæ duxere choreas,
Terraque formosum ridens, et flabilis aër,
Et pontus, fluviique suos cepere colonos,
Felices, lætosque, etsi rationis egentes,
Magnus rerum Opifex mundi primordia circum-
Aspexit, placido collaudans omnia vultu.
Tunc operi finem imponens, e pectore fudit
Fœcundas voces, Animamque existere jussit.
Jusserat, et subito tu, præstantissima rerum,
Ante Deum stabas; cui sic Pater ore sereno:
Dulcis progenies, æternæ Mentis imago,
I, pete terrestres oras, tibi credita regna,
Formosumque habita corpus, formosior hospes.
Quæ sit origo tibi, qua sis reditura, memento.
Nil in te Mors juris habet, victricia quamvis
Arma sonent dextra, quamvis augusta triumphis
Incedat, vultuque et cuspide terreat orbem.
Sperne minas Fati, Noctisque inamabile regnum.
Annuit Omnipotens. Sparsi per inane profundum
Intremuere orbis, et inhorruit ultimus æther.

Ergo cum fragiles artus et vincla resolvit
Mortis amica manus, Mens ilicet ignea sursum
Exfilit, et patriæ quærit regionis honores.
Exfilit alta petens, motisque per aëra pennis,

Cœlum

Cœlum adit, et læto circumdata lumine, gaudet
 Divorumque domos, sacrasque revifere sedes,
 Quas neque contristant imbres, nec fulmina vexant,
 Nec frigus penetrat, nec Sirius ardor adurit,
 Nec venti audaces violant, nec nubila velant.
 Illic castus Amor nullis infecta venenis
 Spargere tela solet: Pueri Concordia dulcis,
 Innocuæque Voluptates, et Gaudia pura
 Accedunt comites, quales non splendida vatum
 Somnia finxerunt, non Ætas aurea vidit.

At si tetra lues vitiorum stigmatè denso
 Turpavitque Animam, et sævi vis noxia morbi
 Remigium alarum infregit, pennasque revulfit,
 Non datur in superas rursùm conscendere sedes:
 Sed ruit in præceps; raptam vertigine cæca
 Turbo ferox procul ignotas propellit in oras,
 Multa timens ubi, multa gemens, per sæcula longa
 Exsul, inops, errat, variis exercita pœnis.

O Anima, immortale vigens, cognataque cœlo,
 Justa sequi, pravoque sciens discernere rectum,
 Tene tui oblitam fœdis succumbere monstribus?
 Te stolido obscæcat vesana Superbia fastu;
 Segnitics te lenta premit; te blanda Voluptas
 Impuro tenet amplexu; te pallida curis
 Torquet Avaritia, et stimulos sub pectore versat.
 Excute tot turpes dominos, tuaque assere jura.
 Ut leo captivus, quem blandimenta minæque

Ire sub imperium indigni docuere magistri,
 Si semel effractis subtraxit colla catenis,
 Liber amat filvas, nescitque ad vincla reverti.
 Carpe viam, abrupto qua tendit in ardua tractu
 Semita Virtutis. Viden' ut te Gloria frontem
 Lauro cincta vocet, sacrosque ostendat honores,
 Et Pater ipse alto spectans hortetur Olympo?
 Viribus indigenis pollens, surge, exere vires,
 Quas tibi larga manu tribuit Natura benigna.
 Aspice nativo fulgentem lumine gemmam:
 Concolor illa diu matrique simillima terræ,
 Obscuras abscondit opes ingloria, donec
 Passa manum artificem, curaque polita fideli,
 Exuit ingratos vultus, atque ore superbo
 Mille faces vibrat, vario splendore coruscans.

XV.

TERRA MOVETUR CIRCUM SOLEM.

UNDE per ætherias Tellus revolubilis oras,
 Fixo Sole, ruat, nulloque errore priores
 Evolvat cursus, notumque recolligat orbem,
 Pandere fert animus, causasque aperire latentes.

Lucifero solitus curru dare jura diei
 Phœbus, et immotam rutila face cingere terram,
 Infaustis

Infaustis cedens precibus Phaëthontis, habenas
 Tradiderat puero, et fatales frontis honores.
 Hunc genitor Divorum ignarum artisque viæque,
 Errantemque polo, et spargentem incendia sæva
 Perculit, iratos jaculatus nubibus ignes.
 At pater extinctum crudeli funere natum
 Flebat ad Eridani ripas, gemitusque ciebat,
 Quem circum Deus ipse loci, centumque Sorores
 Vana ferunt Nymphæ ingentis solatia luctus
 Optanti æternos leto finire dolores.
 Odit equos, odit cingentes tempora flammæ,
 Officiumque negat mundo, currusque recusat;
 Multaque conquestus; non sic tamen, heu mihi! nate,
 Occideris. Surges æterna fronde decorus,
 Unde sibi sacri velabunt tempora vates,
 Nec metues iras inimicæque tela Tonantis:
 Jamque dies aderit, tibi cum pulcherrima virgo
 Addet se sociam, folioque virefcet eodem.
 Dixerat, et corpus perfusum nectare crescit
 Non positura comas, et tuta a fulmine Lauras.

Jupiter, obscuro quum cœlum horrore lateret,
 Nec quisquam acciperet vacuas rectoris habenas,
 Ingemuit, nimiosque ignis jam passâ furores
 Noluit æterna damnari sæcula nocte.
 Ergo globum ingentem fingit, radiisque serenat,
 Et circumfuso candentem lumine vestit.
 Hunc medium jussit fixum immotumque manere;
 Terram autem insolito discentem currere motu

Solis obire vices, et eodem in tramite volvi.
 Illa emissa Dei dextra volat æthere vasto,
 Pulsa, minata fugam; sed vi majore retenta
 Imperium agnoscit Solis, trahiturque, trahitque.
 Scilicet has leges et mutua fœdera Divum
 Imposuit genitor. Maneant in sæcula longa,
 Nec peritura ruat tellus per inane profundum.

Ex illo cœli convexa reliquit Apollo,
 Ætheriasque domos, patrii monumenta doloris.
 Florentes habitat campos, silvasque, pererrans
 Pindum et fluminibus sacris resonantia Tempe:
 Qua tremula admoto percurrens pollice fila
 Temperat, et fallit divino carmine curas.
 Inde pios audit vates, mentemque capacem
 Addit, & ingenti Musarum incendit amore.

XVI.

AD GEORGIUM II.

A. D. MDCCXXVII.

PRINCIPIBUS proavis, et sanguine nobilis alto,
 Ipse tuæ gentis summum decus, inclite GEORGI,
 Aggredere, O magnos, dignum te pondus, honores,
 Vota inter, spes et populorum, et gaudia festa.

Te

Te videt, et procul ire graves jubet Anglia luctus;
 Te duce, prospectat vel non ingloria pacis
 Otia, vel justo quæsitos Marte triumphos.
 Te circum adfusæ, Virtutum candida turba,
 Cœlestes formæ exsultant. Stat Gloria custos
 Invidiam augusti vultus splendore repellens.

I, dilecte Heros, pulchrisque laboribus instā :
 Regna vocant, vocat et regnis gravis addita cura ;
 Magna tamen merces. Tibi præscia Musa futuri
 Fatorum pandit decreta, urgetque volentem,
 Grande decus spondens, et iturum in sæcula nomen.
 Illa etiam viridi secum tibi sola sub antro
 Serta legens sedet, et cincturas tempora lauros.

Ætherios supra tractus, ubi candida densis
 Sideribus placido Via Lactea lumine ridet,
 Stat domus alta, ingens, æternæ regia Famæ.
 Semidei Heroes habitant, et nomina sacra,
 Quique olim in ferrum pro libertate ruebant,
 Splendidaque ob patriam pugnando vulnera passi,
 Et multum fleti reges, qui æquissima blandi
 Jura dedere suis, quique impia bella moventeis
 Fregerunt populos, metuendi ultricibus armis.
 Lux vestit complexa viros, lauroque virenti
 Atque intertexta velantur tempora quercu.

Fatorum hic cælata manu stant ordine longo
 Quæ vidit prior aut ætas ventura videbit,

Quæcunque

Quæcunque ostendunt labentia sæcula terris,
Digna Deæ templo, et laudes habitura perennes.

GEORGIUS has sedes mortalia sceptrâ relinquens
Ascendit, Divosque petit, gratissimus hospes.
I, sequere, et lege, Musa, tui vestigia regis,
Qua lux signat iter, qua semita clara refulget,
Flammarumque vides longos albescere tractus.

Magnanimi Heroes, quos Anglica terra triumphis
Nota tulit, Gallo respersi sanguine lauros
EDWARDI, belloque et pace illustris ELIZA,
Cuique dedit meritum servata Britannia sceptrum,
Occurrunt venienti, et sacra in sede reponunt.
Circum sculpta videt laudum monumenta suarum;
Cæsareamque aciem, et primis se cernit in armis
Fulgentem, et refugo pallentes agmine Turcas:
Tum Britonum domito labentes æquore classes,
Quaque ruens pontus Calpæam verberat oram,
Quaque sub imperio gelidæ jacet horridus Ursæ.
Proxima lucenti surgens adamante columna
Nati facta refert, doctoque incisa labore
Eventus magnos gerit, et felicia regna.
Huc avidus mentemque pater et lumina vertit.
Assertum pelagi imperium, clarosque triumphos,
Argumentum ingens, lustrat, Tamesinque superbum
Gratantem reduces blando cum murmure classes.
Tum videt ut leges idem justissimus auctor
Condis et observas: blandum Pax aurea vultum
D Erigit,

Erigit, adfurgunt Artes, dominamque salutant.
 Audax interea pelagoque adsueta juvenus
 Extra solis iter positas adit hospita gentes,
 Et mutat merces, et mutua fœdera jungit.
 Ipse minas ponit, placidusque arridet alumnis
 Oceanus pater, et dextra propellit euntes.

Hæc videt, et fruitur venturo lætus honore,
 Explerique nequit Pater, atque ingentia nati
 Confert acta suis; confert, cedensque superbit,
 Te minor, et grato gaudet certamine vinci.

XVII.

REVERENDISSIMO AMICO THOMÆ HAYTERO,

EPISCOPO NORVICENSI.

COLLIS O Heliconii
 Cultor, qui facili manu
 Pulsas, sed nimis infrequens,
 Lyræ fila loquacia,
 Nunc Præsul, mihi plurimis

Retrò cognite solibus,
 Blandè et comiter accipe
 Munus, exiguum licet,
 Quod profert subitus calor.

Qualis, et nive defluâ
 Auctus, et pluvio Jove,
 Amnis agmine concito
 Ripæ volvitur immemor;
 Qualis aërios secans
 Tractus, antevolat Notos
 Sagitta; arcus adhuc tremit,
 Hæc dudum tetigit scopum;
 Talis me rapit impetus
 Audax, impatiens moræ.
 At vos, Mercurialium
 Custodes hominum Dei,
 Et vos, dulcia Numina,
 Quæ juvat citharæ sonus,
 Vultus, omine cum bono,
 Huc advertite candidos.
 Non te Musa procax rogat
 Ut soli sibi servias;
 Quicquid et Pietas jubet,
 Et sancti Officii labor,
 Et dulcis Patriæ salus,
 Lubenter tibi cesserit;
 Ipsam sed patere interim
 Horis te vacuis frui.

Musa nos super æthera
 Quadrigis volitantibus
 Lætos transferet ad locos,
 Et vireta recondita
 Effulgent ubi nobilis
 Scriptorum veterum chorus,
 Queis Judæa superbiit
 Dilectis penitus Deo ;
 Et quos Græcia, fertilis
 Mater artium et ingenî ;
 Et quos Roma potens tulit,
 Quum Parcæ aurea sæcula
 Nerent, Cæsare sub bono ;
 Et quos magnanimus Leo
 Fovit, Italiæ decus ;
 Et quos nostra Britannia,
 Romæ et Helladis æmula,
 Et quos Gallia nutriit,
 Cultis Gallia moribus ;
 Et, quos dicere si velim
 Dicentem fugiet dies.

Hos inter, strepitu procul,
 Vanâ spe procul, et metu,
 Curas fallere si datur,
 Nil ultra cupio, aut peto :
 Nam magni Patris hæcenus
 Nunquam clausa benignitas
 Frugi quod fatis est viro,

Et,

Et, seruo quod inutili
Ultra quàm satis est, dedit.
Sufficit mihi, si modò
Me pulcrarum amor artium,
Et, quamquam tenuis, labor
Secernent nebulonibus,
DetraCTORIBUS, invidis,
Quos obscura silentia
Nocte, sic meritos, prement.

Ergò absint querimoniam :
Dum stulti querimur, dies
Protrudit subiens diem, et
Vita præcipitans volat.
Et meus Genius mihi
Nuper ad caput adstitit ;
Nec te, inquit, senium gravat,
Nec dum tristis hyems adest,
Etsi ver breve fervidis
Olim præterit rotis ;
Sed, mortalibus haud licet
Luci fidere craftinæ ;
Quare, sarcinulas, age,
Collige, ut levis exeas,
Quum signum dederit PATER.

J. J.

XVIII.

REMARK AT THE END OF THE FIRST BOOK OF
ECCLESIASTICAL HISTORY.

“ The Bishop of Bangor [Dr. Z. Pearce], and Mr.
“ Warburton, have been willing to appear as my
“ friends and my coadjutors in this work.” *

IBIT et hoc nostrī per sæcula fœdus amoris,
 Doctorumque inter nomina nomen ero :
 Forsan et extinctum non spernet Patria dulcis,
 Forsitā et dicet, “ Tu quoque noster eras.”
 Talibus inferiis placabilis umbra quiescet ;
 Lenibunt Manes talia dona meos.
 Intereā labor ipse levat fastidia vitæ :
 Æterno rectum sub duce pergat iter !
 Scriptores sancti, salvete, et cana Vetustas ;
 Salve, Musa, nimis blanda tenaxque comes :
 Tu puero teneris penitus dilecta sub annis ;
 Tune etiam emerito cura futura viro ?
 Ne tamen æternum, mœsta atque irata, recede,
 Sed raro, sed vix sæpe rogata, veni.
 Hæc, Fortuna, tuis non sunt obnoxia regnis,
 Livorin hæc poterit juris habere nihil:

* See the second edition of Remarks on Ecclesiastical History,
published 1767. Vol. I. page 249.

XIX.

EPITAPHIUM FELIS.*

FESSA annis, morboque gravi, mitissima Felis,
 Infernos tandem cogor adire lacus :
 Et mihi subridens Proserpina dixit, “ Habeto
 “ Elyfios foles, Elyfiumque nemus.”
 Sed, bene si merui, facilis Regina Silentum,
 Da mihi saltem unâ nocte redire domum ;
 Nocte redire domum, dominoq; hæc dicere in aurem,
 Te tua fida etiam trans Styga Felis amat.”

Decessit Felis Anno M DCC LVI. Vixit annos XIV. menses II.
 dies IV.

XX.

EPITAPHIUM STEPHANI HALESII.

CANDIDA simplicitas, genèrosi pectoris index,
 Et bene moratus religionis amor ;
 Ingenium sollers, cui publica commoda curæ ;
 Auxilium miseris ferre parata manus ;
 Hæ tibi erant dotes : testes, Plebs, Aula, senatus,
 Et quæ vox populi, vox fuit ipsa Dei.

* See *Miscellaneous Observations*, inserted in these volumes.

XXI.

I N S C R I P T I O N

FOR THE FOUNDATION STONE OF THE NEW BUILDING
AT CAMBRIDGE;

Drawn up (but not presented) by a person who had been
a member of that university.

OBSCURITATI et utilitati sacrum,
Quadratum hinc saxum conditur,
Fundamentum stabile ac fidele
Ædificii, utinam! sempiterni.
Discant hinc, probi et eruditi,
Quamvis inter infimos latitantes,
Sorte suâ contenti vivere,
Deoque ac Patriæ constanter inservire;
Et malle
PRODESSE QUAM CONSPICI.

Anno salutis, &c. Auspiciis, &c. &c.

XXII.

A N H Y M N T O H A R M O N Y,

IN THE MANNER OF SPENSER.

QUEEN of sweet numbers and resistless sound,
Which can the soul with pleasing force enthrall,
And hold the thoughts in deep attention bound,
And bid th' obedient passions rise and fall;
All-pow'rful HARMONY! on thee I call:
From dark oblivion I thy deeds would raise;
O tune my lyre, and help my feeble lays!

As yet this world no being-place had found;
Wild chaos rul'd, and fable-vested night,
Whilst jarring atoms, through the vast profound
By chance and discord led to doubtful fight,
Strove with tumultuous rage and restless might;
Till Harmony and Love compos'd the fray,
And chas'd the shades of ancient night away.

Love, whose approach the darkness dares not bide,
Shot from his starry eyes ten thousand rays:
She to the chords her softest touch apply'd,
Then louder 'gan the swelling notes to raise,
And sung fair Peace, and beauteous Order's praise.
Her voice sweet sounded thro' the boundless deep,
And all was calm, and all did silence keep.

The list'ning atoms straight forgot their hate,
And pleas'd, yet wond'ring at their change, they
stood;
Strange force of sounds, such fury to abate!
Then each with fond embrace the other woo'd,
And each eternal peace and union vow'd.
Love bound them, nothing loath, in lasting chains,
And o'er them all, his willing subjects, reigns.

Then

Then yon bright orb began to roll askance,
His course effaying through th' ecliptic way ;
And wand'ring stars to move in mystic dance,
And skies their azure volumes to display :
Then 'gan the earth to smile in fair array,
 And new-born man, with wonder and delight,
Gaz'd all around him on the beauteous sight.

This work perform'd, the goddess took her flight,
Winging the wide-expanded fields of air,
To her own native place, the realms of light,
Where dwell the gods, devoid of grief and care.
Around her golden throne they all repair ;
 Enwrapp'd in silent transport, while she sings
Sweet lays, responsive to the trembling strings,

Yet thence, though rarely, the celestial guest
Deigns to descend, unseen of mortal eyn,
And gently glides into the poet's breast :
She comes ; and lo ! he feels the pow'r divine ;
New images begin to rise and shine,
 Keeping due measure, moving hand in hand,
And sober judgment leads the sprightly band.

Such was Calliopé's unhappy son,
 Whose tuneful harp could soothe the savage kind,
 And bid descending streams forget to run.
 Poor youth! no charms in music could he find,
 His bride twice lost, to ease his love-sick mind,
 When hid beneath the hoary cliffs he lay
 On Strymon's banks, and mourn'd his life away.

Such was the eyeless Greek, great sacred name!
 Who snatch'd the son of Thetis from the grave;
 And hung his arms high in the house of fame,
 Victorious still, Time's envious pow'r to brave,
 While suns arise and seek the western wave.
 Such he, who in Sicilia's flow'ry plains
 Tun'd to the oaten reed his doric strains.

And he, who sung the frantic rule of chance,
 Leaving no room for wisdom and for choice,
 And built the world with atoms drove askance,
 Theme all unworthy of a skilful voice:
 And Mantua's swan, whose clearer notes rejoice
 Th' enravish'd ear; so graceful he relates
 Flocks, fields, and swains, and fierce contend-
 ing states.

And, like the Greek in fate and in renown,
 Britannia's poet, born in latter days,
 Whose brow new wreaths and flow'rs celestial crown;
 Who sung man's hapless fall, and angels' frays;
 And, bold to venture through untrodden ways,
 Explor'd the secrets of the frowning night,
 And soar'd above the stars with daring flight.

Nor shall my partial song leave Thee unaid,
 Worthy to mix with this harmonious band,
 Thee, gentle Spenser, whom the muses led
 Through fancy's painted realms and fairy land,
 Where vice and virtue all embody'd stand,
 Where useful truths in fair disguise appear,
 And more is understood than meets the ear.*

Come, condescending goddess, and impart
 A mild assistance to an aking breast:
 Exert the force of thy propitious art;
 If thou be present, who can be distress?
 Pain seems to smile, and sorrow is at rest;
 The thoughts in mad disorder cease to roll,
 And still serenity o'er spreads the soul.

* See our Author's *Remarks on Spenser*, inserted in this collection.

By thee the youth encourag'd nought to fear,
'Sdeigning ignoble ease and mean repose,
Meets the swift fury of the threat'ning spear,
And follows glory through an host of foes.
Nor canst thou not the din of arms compose:
Thou mak'st the God of war forsake the field,
And drop his lance, and lay aside his shield.

Thou know'st, in pleasing, how to wound the
mind,
Surpris'd, unguarded, and to love betray'd:
Alas! why art thou to that impe so kind,
That pow'rful impe, in heav'n and earth obey'd?
His shafts strike deep, and want no other aid:
Deep strike his shafts, unerring in their aim,
And his torch burns with unextinguish'd flame.

These are thy triumphs, goddess, this thy might,
Faintly describ'd in far unequal lays.
Me, all unmeet, fond hopes did still incite,
Ambitious by thy name my verse to raise,
And find thy favour, whilst I sung thy praise.
O smile on these endeavours, heav'nly maid!
Sweet is the toil, if with thy smile repaid.

XXIII.

TH' ambitious muse with early-daring flight
Spurn'd the dull nest, and ventur'd into light;
Yet even then, not fondly indiscreet,
She burnt a volume where she spar'd a sheet;
Dwelt with the authors of the golden age,
And stole some beauties from the classic page;
In modern verse would willingly have shone,
And read POPE's poems, and destroy'd her own;
Suffer'd no peevish lines to see the day;
(Spleen oft compos'd what candour threw away;)
Nor wrong'd herself, nor wrong'd another's name,
Too proud to fawn, too honest to defame;
Remote, and shelter'd, in the paths she chose,
From foolish friends and formidable foes.

XXIV.

INSCRIPTIONIS FRAGMENTUM.

D. M.

• • • • •
 • • • • •
 • • • • •

QVAE. TE. SVB. TENERA. RAPVERVNT. PAETA. IVVENTA.
 O. VTINAM. ME. CRVDELIA. FATA. VOCENT.
 VT. LINQVAM. TERRAS. INVISAQVE. LVMINA. SOLIS.
 VTQVE. TVVS. RVR SVM. CORPORE. SIM. POSITO.
 TV. CAVE. LETHAEO. CONTINGVAS. ORA. LIQVORE.
 ET. CITO. VENTVRI. SIS. MEMOR. ORO. VIRI.
 TE. SEQVAR. OBSCVRVM. PER. ITER. DVX. IBIT. EVNTI.
 FIDVS. AMOR. TENEBRAS. LAMPADE. DISCVTIENS.

PETRI BURMANNI Notæ, ex Anthologia Veterum
 Latinorum Epigrammatum et Poetarum. Am-
 stelædami. MDCCLXXIII. Vol. II. p. 138.
 Epigram. CLXXXVII.

“ Epigramma hoc,—tanquam Vetus Inscriptio,
 sed præfixis post literas D. M. lacunarum notis,
 indicantibus,

indicantibus, ni fallor, desiderari profaïcanti inscriptionem, quæ metricis Epitaphiis præmitti solet in Lapidibus,—Eruditorum examini propositum fuit ab Anglis, in MISCELL. OBSERV. Vol. II. Tom. III. p. 403. edit. Lat. Amst. e quibus repetitum est ab anonymo Britanno, in *Metricar. Inscript. Delectu.* P. 16. N^o. 19. qui *conditissimum* vocat *Carmen*. Sed ultimo disticho edidit,

*Te sequor obscurum per iter: Comes ibit eunti
Fidus Amor.*

Alterum prætulit.

Ver. 4. *Corpore sim posito*:—Ut in Inscriptione Doniana, Cl. XII. N. 27.

SI QUIS POST DUO CORPORA
POSITA HANC ARAM APERUERIT
AUT EXASCI AVERIT; &c.^a

Positum corpus etiam apud Virg. Æn. II. 644.

Sic O sic positum adfati discedite corpus.

Et Lib. XI. 30.

*Corpus ubi exanimi positum Pallantis Actætes
Servabat Senior.*

Lucret. III. 884.

Post mortem fore, ut aut putrescat corpore posto^b.

^a Quæ de verbo *exasciare* sequuntur prudens omisi: Nihil enim ad nostram Inscriptionem.

^b Addas ex Tibullo, I. 1. 61.

Flebis et arsuro positum me, Delia, lecto.

Non inelegans esse hoc Epigramma, præsertim in fine, libens concedo, sed antiquum dubito; veritus conditum ac cusum esse in officinâ recentioris Poetæ Itali, minimè quidem inepti, quam versus secundus delicatas aures, ut durior, possit offendere.

Præcipua pars carminis colores suos, licet languidiori Imitatione, debet optimo Epigrammati, ubi Atimetus Homonœæ,

*Si pensare animas sinerent crudelia fata,
Et posset redimi morte aliena salus;
Quantulacumque meæ debentur tempora vite,
Pensassem pro te, cara Homonœa, libens.
At nunc, quod possum, fugiam lucemque deosque,
Ut te matura per Styga morte sequar.*

¶ Hoc Epigramma edidit Burmannus in *Anthol. Latin.* Vol. II. Epigr. CXLIII. p. 94. et nostram Inscriptionem in notis laudavit. "Ultimi, autem, inquit, distichi elegantissimum colorem forte adoptavit Poeta, nescio quis, in *Epitaphio PAETAE*, et inter loca conferenda attulit Eurip. *Alceſt.* 376.

Αλλ' εἰ εἴθετι πρόσθεν μ' εἴθε θάνατος,
Καὶ δὴ μ' εἴθε μᾶλλον, ἢς ζῆμινατος' ἔμεν.

Verba sunt Admeti, ad Alceſin jam morituram."

Quæ certè his longe elegantiora sunt. Ultima adumbrata videntur ex loco Propertii, Lib. III. El. xvi. 13.

*Quisquis amator erit, Scythicis licet ambulet oris,
Nemo adeo, ut noceat, barbarus esse velit.*

*Luna ministrat iter, demonstrant astra salebras;
Ipse Amor accensas præcutit antè faces^d.*

Cui non dissimilè illud ex Lib. IV. El. iii. 45.

Romanis utinam patuissent castra puellis;

Essem militiæ sarcina fida tuæ.

*Non me tardarent Scythiæ juga, quum pater altas
Africus in glaciem frigore nescit aquas.*

Omnis amor magnus; sed aperto in conjuge major;

Hanc Venus, ut vivat, ventilat ipsa facem.

^d Non solum Propertium sed Tibullum ante oculos, ni fallor, habuit Jortinus:

Tibull. II. i. 75. De cupidine, ejusque facibus:

*HOC DUCE, custodes furtim transgressa jacentes,
Ad juvenem tenebris sola puella venit, &c.*

Et rursus, v. 82.

Et procul ardentes, hinc procul abde faces.

II. vi. 1.

Castra Macer sequitur: tenero quid fiet Amori?

Sit Comes, ———

Hinc orta est varia lectio, a Burmanno memorata. Atque iterum. V. 15.

*Acer Amor, fractas utinam, tua zela, sagittas;
Ilicet extinctas aspiciamque faces!*

Vel,

Vel, si mavis, ex noto Valerii Æditui Epigrammate;

*Quid faculam præfers, Phileros, quâ nil opû nobis,
Ibimus; hoc lucet pectore flamma satis, &c. **

Quæ Imitationes quidem laudabiles sunt, sed locis inter se comparatis eo magis produnt recentioris ætatis artificium. Et hanc suspicionem apud me augent lacunæ illæ carmini præpositæ, solis tantum literis D. M. superstitis, quæ facile præfigi possunt, tamquam reliqua evanuiscent ex Marmore, cum tamen nulla vox carminis ipsius læsa aut vetustate corrosa sit, sed sola detrita est quasi inscriptio, vetustis epitaphiis præponi solita, quam fabricare eo minus ausus est, quicumque fumos nobis vendidit, quia in Epigrammate non exprimitur nomen mariti, qui conjugî suæ hoc epitaphium scripserit."

PETRUS BURMANNUS, SECUNDUS.

* Hoc Epigramma, a recentioribus sæpe laudatum, existat in *Anthol. Lat. Burmanni. Vol. I. p. 670.* ubi post primum Distichum hæc leguntur:

*Istam nam potis est vis sæva extinguere vents
Aut imber caelo candidû præcipitans.
At contrâ, hunc ignem Veneris, nisi sit Venus ipsa,
Nulla est quæ possit vis alia opprimere.*

Hæc de face a servo ante Amatorem prælata sunt intelligenda: Pueri nomen est *Phileros*.

Hæc scripsit, sed, magna ex parte, invita Minerva, Musisque iratis scripsit, Petrus Burmannus Secundus 1773. Quî, me iudice, Jortinianæ Inscriptionis venustatem neque attingere, neque gustare videtur. Auctoris nomen illi esse ignotum mirari satis nequeo. A Patruo enim, Petro Burmanno, et J. P. Dorvillio, Amstelædami Latinè editæ fuerunt JORTINI *Miscellanæ Observationes*, in quibus primum “Eruditorum examini propo-
“sita” hæc Inscriptio, quæ postea inter *Lusus Poeticos* sæpius fuit vulgata.—Audiendus autem de hõc Epigrammate vir elegantissimi sane ingenii, Thomas Burgess, cujus verba, ex libro Anglicè scripto, lectori consideranda lubenter adponam.

“Among the few instances, in which the Antient Inscription has been happily imitated, may be mentioned an inscription written by Dr. JORTIN, which was published in his *Miscellaneous Observations*, Vol. I. and afterwards in his *Lusus Poetici*.”

The idea of the four last lines seems to have been borrowed from an epigram in the Greek anthology :

Τύλο σοι ἡμέτερος μημητιον, εσθλε Σαβινε,
 Ἡ λιθος ἡ μικρη της μεγαλης Φιλης
 Αιει ζήησω σε. συ δ', εἰ Θέμις, εν Φθιμενοισι
 Τη Αηθης επ' εμοι μη τι πιης ὑδατος^f.

^f Anthol. H. Steph. III. 1. p. 195. Anthol. Reisk. p. 81. Brunckii Analect. III. p. 287.

Except the conclusion of the Latin, which perhaps might serve as an example of anthologick elegance. Yet the very elegant and picturesque image of love, in its present situation, somewhat weakens the impression first made by the tenderness and beauty of the sentiment contained in that affecting wish ;

TU. CAVE. LETHAEO. CONTINGUAS. ORA. LIQUORE.

with which the inscription, seemingly, ought to have concluded, as in the Greek.

TE SEQUAR: OBSCURUM PER ITER DUX IBIT EUNTI
 FIDUS AMOR, TENEBRAS LAMPADE DISCUTIENS.
 TU CAVE LETHÆO CONTINGUAS ORA LIQUORE,
 ET CITO VENTURI SIS MEMOR ORO VIRI.

“ But I will follow thee, and Love shall conduct
 “ me through the gloomy passage, dispersing the
 “ darkness with his torch. In the mean while
 “ beware thou touch not the waters of Lethé,
 “ and thus preserve the remembrance of thy
 “ husband, who will soon be with thee.” By
 which arrangement the beautiful image is preserved, without doing any injury to the sentiment.”

ESSAY ON THE STUDY OF ANTIQUITIES,
 P. 58. Ed. 2^d. Oxon. 1782.

R E M A R K S

O N

S P E N S E R.

T O S I R C. H A T T O N.

Prefixed to the Fairy Queen.

T H O S E prudent heads, that with their counfels wise
 Whilom the pillars of th' earth did fustain,
 And taught ambitious Rome to tyrannise,
 And in the neck of all the world to reign,
 Oft from those grave affairs were wont abstain,
 With the sweet Lady Muses for to play;

To sustain the pillars of the earth, is a scripture phrase. Psal. lxxv. 3. The earth and all the inhabitants thereof are dissolved. I bear up the pillars of it. In the neck, used also by Spenser in other places, is taken from the Latin expression in cervicibus. Cicero, De Nat. Deor. I. 20. Imposuissis in cervicibus nostris sempiternum dominum. So he frequently speaks.

speaks. Q. Curtius, VII. 7. *Rex Scytharum—ratus eam urbem, — suis impositam esse cervicibus.* Justin, XXIX. 3—*in cervicibus erant.* See Sallust, Hist. Fragm. III. 3. p. 42. and the notes of Wasse.

INTRODUCTION TO THE FAIRY QUEEN.

STANZ. III.

And thou most dreaded imp of highest Jove,
 Fair Venus' son—
 Lay now thy deadly heben bow apart,
 And with thy mother mild come to mine ayd :
 Come both, and with you bring triumphant Mart,
 With loves and gentle jollities array'd,
 After his murd'rous spoiles and bloody rage allay'd.

Tibullus, addressing himself to Cupid, II. 1. 81.

*Sancte, veni dapibus festis ; sed pone sagittas,
 Et procul ardentes hinc procul abde faces.*

Ovid. Fast. III. 1.

*Bellice, depositis clypeo paullisper & hasta,
 Mars, ades ; & nitidas casside solve comas.*

Claudian. Præf. ad II. in Ruf.

*Fertur & indomitus tandem post prælia Mævors
 Lassa per Odrysiæ fundere membra nives ;
 Oblitusque sui, posita clementior hasta,
 Pieriis aures pacificare modis.*

Where perhaps he copied Pindar. *Pyth. 1.*

— Καὶ γὰρ βία-
 τὰς Ἄρης, τραχῆϊαν ἀνευθε λιπῶν
 Ἐγχεῶν ἀκμάν, ἰαίνει καρδίαν
 Κώμαλι.

— *Quinetiam violentus Mars, asperam ubi seposuit hastarum cuspidem, deleclat cor tuo cantu.*

F A I R Y Q U E E N,

BOOK I. CANTO I. 6.

— thus as they pass,
 The day with clouds was sudden overcast,
 And angry Jove an hideous storm of rain
 Did pour into his leman's lap so fast,
 That every wight to shroud it did constrain,

Lucretius, I. 251.

— *pereunt imbres, ubi eos pater Æther
 In gremium matris Terræ præcipitavit.*

Virgil, Georg. II. 325.

*Tum pater omnipotens secundis imbribus Æther
 Conjugis in gremium lætæ descendit—*

Herodotus IV. 59. Speaking of the Scythians :

Θαὶς μέγας ἰσθὲ ἰλάσχομαι, Ἰσίν μὲν μάλιχα, ἐπὶ δὲ Δία
 Ἰε, καὶ Ἰην, νομίζουσις ἴν' Ἰηὶ Τὸ Διὸς εἶναι γυναῖκα. *Deorum*
hos solos placant, Vestam ante omnes; deinde Jovem ac
Tellurem; existimantes Tellurem Jovis conjugem esse.

S T A N Z. VIII;

Much can they praise the trees so streight and high,
 The sailing pine, the cedar proud and tall,
 The vine-prop elme, the poplar never dry,
 The builder oak, sole king of forrests all,
 The aspine good for staves, the cypress funeral,

The laurel, meed of mighty conquerors
 And poets sage, the firr that weepeth still,
 The willow, worn of forlorn paramours,
 The ewe obedient to the benders will,
 The birch for shafts, the fallow for the mill,
 The mirrhe, sweet bleeding in the bitter wound,
 The warlike beech, the ash for nothing ill,
 The fruitful olive, and the platane round,
 The carver holme, the maple seldom inward found,

Ovid. Met. X. 90.

— *Non Cbaonis abfuit arbas,*

Non nemus Heliadum, non frontibus esculus altis,

Non tiliæ molles, nec fagus, et innuba laurus.

Et coryli fragiles, et fraxinus utilis hastis,

Enodisque abies, curvataque glandibus ilex;

Et platanus genialis, acerque coloribus impar,
Amnicolæque simul salices, et aquatica lotos,
Perpetuoque virens buxus, tenuisque myricæ,
Et bicolor myrtus, et baccis cærulea tinus :
Vosquoque flexipedes hederæ venistis, et una
Pampineæ vites, et amictæ vitibus ulmi :
Ornique, et piceæ, pomoque onerata rubenti
Arbutus, et lentæ, victoris præmia, palmæ :
Et succineta comas, hirsutaque vertice pinus ;
Adfuit huic turbæ, metas imitata, cupressus.

Seneca, Oedip. 532.

Cupressus altis exserens filivis caput
Virente semper alligat trunco nemus ;
Curvosque tendit quercus et putres sinu
Annosa ramos : hujus abruptis latus
Edax vetustas : illa jam fessa cadens
Radice, fulta pendet aliena trabe.
Amara baccas laurus ; et tiliæ leves ;
Et Paphia myrtus ; et per immensum mare
Motura remos alnus ; et Phæbo obvia
Enode Zephyris pius opponens latus,

Lucan. III. 440.

Procumbunt orni, nodosa impellitur ilex,
Silvaque Dodones, et fluctibus aptior alnus,
Et non plebeios luctus testata cupressus ;
Tunc primum posuere comas.

Statius, Theb. VI. 98.

— *cadit ardua fagus,*

Chaoniumque nemus, brumæque inlæsa cupressus,

Procumbunt piceæ, flammis alimenta supremis,

Ornique, ilicæque trabes, metuendaque succo

Taxus, et infandos belli potura cruores

Fraxinus, atque situ non expugnabile robur.

Hinc audax abies, et odora vulnere pinus

Scinditur, acclinant intonsa cacumina terræ

Alnus amica fretis, nec inhospita vitibus ulmus.

Cludian. R. Prof. II. 107.

Apta fretis abies, bellis accommoda cornus,

Quercus amica Jovi, tumulos tectura cupressus,

Ilex plena favis, venturi præscia laurus:

Fluctuat hic denso crispata cacumine buxus,

Hic edera serpunt, hic pampinus induit ulmos.

Much *can* they praise the trees so streight and high.

Spenser here, and in some other places, uses the word *can* in a particular manner*. B. I. Canto I. 50.

Wringing her hands in womens piteous wise,

Tho can she weep to stir up gentle ruth,

Both for her noble blood, and for her tender youth.

B. V. Canto VIII. 14.

So *can* they both themselves full eath persuade

To fair accordance, and both faults to shade.

See II. 1. 31.

* Upton understands it for 'gan, began:

Then 'gan she weep, &c.

STANZ. XX.

Therewith she spew'd out of her filthy maw
 A flood of poison horrible and black,
 Full of great lumps of flesh and gobbets raw,
 Which stunk so vildly—

Our poet paints very strong here, as he does also in this book, Canto VIII. 47. 48. where he describes Dueffa. Longinus would have blam'd him for it, who thus censures the author of the *Aspis* :

Ὡ ἀνόμοιόν γε τὸ Ἡσιόδου ἐπι τῆς Ἀχλύος, εἶγε Ἡσιόδου
 καὶ τ' Ἀσπίδα θελέου,

Τῆς ἐκ μενὶ ριυῶν μύξαι ρέου.

Οὐ γὰρ δεινὸν ἐποίησε τὸ εἶδωλον, ἀλλὰ μισητόν. §. 9.

Cui dissimile est illud Hesiodi de Tristitia, si quidem statuendum sit etiam poema illud dictum Scutum esse Hesiodi.

Ejus ex naribus humores fluebant.

Neque enim fecit imaginem terribilem, sed odiosam,

STANZ. XXI.

As when old father Nilus 'gins to swell
 With timely pride above th' Ægyptian vale,
 His fatty waves do fertile slime outwell,
 And overflow each plain and lowly dale :

But when his latter ebb 'gins to avail,
 Huge heaps of mud he leaves, wherein there breed
 Ten thousand kinds of creatures, partly male
 And partly female of his fruitful seed.

Again, B. III. Canto VI. 8.

So after Nilus' inundation
 Infinite shapes of creatures men do find,
 Informed in the mud, on which the sun hath shin'd.

Ovid. Met. I. 422.

*Sic ubi deseruit madidos septemfluus agros
 Nilus, et antiquo sua flumina reddidit alto,
 Ætherioque recens exarsit sidere limus ;
 Phœrica cultores versus animalia glebis
 Inveniunt, et in his quedam modo cepta sub ipsam
 Nascendi spatium ; quedam imperfecta, suisque
 Trunca vident numeris : et eodem in corpore sæpe
 Altera pars vivit ; rudis est pars altera tellus.*

Theophrastus, p. 474. "Οτι ἐν Ἀγυ ὑπὲρ διπλοῦς φασὶ
 μῦσας γίνεσθαι καὶ μεγάλας. ἔχουσι δὲ ἄτα καὶ τοὺς ἰμτροδύους
 ποδας, ἀλλ' ἔβαδίζουσιν ἐπ' αὐταῖς. χροῦνται δὲ αὐταῖς, οὐα
 χροῖσιν. ὅταν δὲ φεγγασι, πιδῶσι.

*Ferunt in Ægypto magnos illos bipedes mares nasci,
 habere autem et anteriores pedes, sed illis non incedere :
 imo uti pro manibus, saltu vero fugere.*

Plutarch. Sympos. II. p. 637. Ed. Paris. Ζῶα δὲ αὐτοτελῆ καὶ ὀλόκληρα μέχρι νῦν ἀναδίδωσιν ἢ γῆ, μῦς ἐν Αἰγυπῷ, —

Animalia autem perfecta et integra hodieque terra parit: mures in Ægypto, &c.

Macrobius, VII. 16. *Perfecta autem in exordio fieri potuisse testimonio sunt nunc quoque non pauca animalia, quæ de terra et imbre perfecta nascuntur: ut in Ægypto mures, et aliis in locis ranæ, serpentesque, &c.*

Mela, I. 9. *Nilus—adeo efficacibus aquis ad generandum, ut — glebis etiam infundat animas; ex ipsaque humo vitalia effingat, &c.*

Ælian. *de Animal.* VI. 41:

Spenser rightly calls the Nile *Father*. *Pater* is an appellation common to all rivers, but more particularly to the Nile, as Broukhufius has observed on Tibullus, I. VIII. 23. and many before him:

STANZ. XXXIV.

Thereby a crystal stream did gently play,
Which from a sacred fountain welled forth alway.

So *facri fontes* frequently occur in the ancient poets. They are called *divini* in some inscriptions: Aristophanes, Nub. 282.

Καὶ ποταμῶν ζαθέων κελυθῆματα, —

Heads of rivers and fountains had temples and altars erected to them, and other divine honours paid to them. See Gruter's Inscript. N^o 94. 1072. Fabretti, p. 432. Spon. Misc. Erud. Ant. p. 31. Cicero de Nat. Deor. III. 20. and Davies there. Frontinus, de Aquæd. p. 225. Tacitus, Annal. XIV. 22. and Lipsius there. Seneca, Epist. XLI. Pausanias, VI. 22. Scamander's Priest, Ἄρτυς Σκαμάνδρου, mentioned by Homer, Il. E. 77. Horace, Carm. III. XIIII.

Hesiod. Esg. 737.

Μηδὲ ποτ' ἀεὶ αἰῶν ποταμῶν καλλιέροισιν ἕδαις
Πιστοῖσι περὶ, πρὶν γ' εἴξῃ ἰδὼν ἐς καλὰ μέθρα,
Χῆρας κ' ἠΰμαθ' ὀλοισράτα ἕδαισι λευγαῖ.

*Nec unquam peregrinam facuorum limpidam aquam
Pedibus transito, priusquam oraveris adspiciens pulchra
fiavina,*

Maurus lotus amœna aqua limpida.

What follows is still better, 757.

Μηδὲ ποτ' ἐν προχῶν ποταμῶν ἄλαδι τρεφείσῃ,
Μηδ' ἐπὶ κρηναῖσι ἔρῃ· μάλ' ὅ' ἐξάλιασθαι.
Μηδ' ἐναποψύχῃ.

Neque

*Neque unquam in alveo fluviorum mare influentium,
Neque super fontes meito; quin valde evitato.
Neque incacato.*

This was part of the religion of the Persians.

Herodotus I. 138. Ἐς ποταμὸν δὲ ἕτε ἐνυρέεσι, ἕτε ἱμπλύουσι, ἢ χεῖρας ἐναπονίζουσαι, ἕδὲ ἄλλον ἕδνεα περιορῶσι, ἀλλὰ σέβουσαι ποταμὸς μάλιστα. *In flumen nec immeiunt, nec inspuunt, nec manus abluunt, nec alium ista facientem negligunt, sed flumina religiosissime colunt.*

Strabo. Εἰς γὰρ ποταμὸν ἕτ' ἕρῃσι, ἕτε ὑπλόνται Πέρσαι, ἕδὲ λείονται, ἕδὲ νεκρὸν ἐκβάλλουσι, ἕδ' ἄλλα τῶν δοκίμων εἶναι μυσᾶρῶν. *In fluvium Persæ non immeiunt, nec lavant, nec abluuntur, nec cadaver injiciunt, nec alia quæ immunda esse videantur.* Vid. Herodot. p. 588. Ed. Gronov.

S T A N Z. XXXVII.

Then chusing out few words most horrible,
(Let none them read) thereof did verses frame,
With which, and other spells like terrible,
He bad awake black Pluto's griesly dame,
A bold bad man, that dar'd to call by name
Great Gorgon, prince of darkness and dead night,
At which Cocytus quakes, and Styx is put to flight.

Gorgon : the same, I suppose, who is called Dæmogorgon by other modern writers, and by *Spenser*, B. I. Canto V. 22.

Which was begot in Dæmogorgon's hall.

IV. II. 47.

Where Dæmogorgon in full darkness pent
Far from the view of gods and heaven's bliss
The hideous Chaos keeps. ———

They give the name of Dæmogorgon to that terrible nameless deity, of whom Lucan and Statius speak, when they introduce magicians threatening the infernal gods. Statius, *Theb.* IV. 514.

*Scimus enim & quicquid dici, nescique timetis,
Et turbare Hecaten, ni te, Thymbraee, vererer,
Et triplicis mundi summam quem scire nefasum.*

Lucan. VI. 744.

—— Paretis? an ille

*Compellendus erit, quo nunquam terra vocato
Non concussa tremis; qui Gorgona cernit apertam,
Verberibusque suis trepidam castigat Erinys;
Indespectis tenet vobis qui Tartara; cujus
Vos estis superi; Stygias qui pejerat undas.*

To the same Deity he seems to allude, VI. 497.

*An habent hæc carmina certum
Imperiosa deum, qui mandata cogere, quicquid
Cogitar ipse, potest?*

Demogorgon is a name which perhaps was unknown in the time of Lucan and Statius. However it is to be found in Lactantius. The Scholiast of Statius, on Theb. IV. 516. *Dicit deum Demogorgona summum.* It is also to be found in Hyginus, page 11. *Ex Demogorgone et Terra, Python, draco divinus;* if the place be not corrupted. See Munker.

I find in Natalis Comes V. 6. these words: *Pro-napis poeta in suo Protocosmo natum fuisse Pana cum tribus sororibus Parcis e Dæmogorgone scribit.*

The subject here treated of reminds me of a passage in Lucan, which seems to me not rightly understood, and which I shall endeavour to explain. Lucan's Witch, Erichtho, begins her invocation thus. VI. 695. *Edit. Oudendorpii.*

*Eumenides, Stygiumque nefas, pænæque nocentum,
Et Chaos, innumeros avidum confundere mundos,
Et Reñtor terræ, quem longa in secula torquet
Mors dilata deum,——*

Where Lucan's Scholiast says: *Reñtor terræ. Ditem patrem dicit. Hic negat Deos semper vivere, sed etiam eos quandoque perituros. Nihil enim esse volunt perpetuum Epicurei, quos poeta nunc sequitur. Dilata adeo ventura est, si dilata per longa secula.*

To this Oudendorp adds: *Alii exponunt; quia cum mori velis, mori non pössis. Rectius.*

The Scholiast takes *deum* to be the genitive case plural, and in that I think he is right: but he is mistaken when he says, that Lucan follows the Epicureans; for the Epicureans ascribed immortality to their gods, that is, to the gods whose existence they pretended to believe, and whom they placed in the *Intermundia*, there to live in perfect idleness.

As to the interpretation which Oudendorp follows, I would gladly know what ancient authorities he can find to favour it, and why this same *Reſtor Terræ* should be so tired with his existence, and want so much to die.

I read, with the Scholiast and some editions:

*Et Reſtor terræ, quem longa in ſecula torquet
Mors dilata deſum.*

By *Reſtor terræ* the poet means Pluto, *Dis pater*, whom, if you please, you may call in English, *The God of death, of deſtruction*; he to whom all things return when they die, and whose empire extends over all things that are ſubject to mutability and diſſolution; and who may ſay, as Chaos in Milton;

Havock, and ſpoil, and ruin are my gain.

Cicero De Nat. Deor. II. 26. *Terrena autem vis
omnis atque natura Diti patri dedicata eſt: qui Dives,*

ut apud Græcos Πλάτων, quia et recidunt omnia in terras, et orientur e terris. Here you see why Pluto is called by Lucan *Rector terræ*. See Davies on that place of Cicero.

In Claudian, Lachesis says to Pluto, R. Prof. I. 57.

*qui finem cunctis et semina præbes,
Nescendique vices alterna morte rependis:
Qui vitam letumque regis, (nam quicquid ubique
Gignit materies, hoc te donante creatur,
Debeturque tibi;)*

In Statius, Theb. VIII. 91. Amphiarus says to him :

*O cunctis finitor maxime rerum ;
At mihi, qui quondam causas elementaque noram,
Et sator.*

Where see Barthius.

Ovid. Met. X. 17.

*O positi sub terra numina mundi,
In quem recidimus quicquid mortale creamur.*

Claudian, Rapt. Prof. I.

— *opibus quorum donatur avaris
Quicquid in orbe perit.*

This god therefore is here represented by Lucan as uneasy at the long life of the gods, the poet supposing that the gods should at last perish, according

according to the Stoical doctrine, which held them all mortal, except Jupiter, the supreme God. Lucan then makes his witch talk Stoically here; and so he does before, y 615.

*At simul a prima descendit origine mundi
Causarum series, atque omnia fata laborant,
Si quidquam mutare velis, unoque sub ictu
Stat genus humanum; tunc, Thessala turba fatemur,
Plus Fortuna potest.*

Where by *Fortuna* he means Nature, Stoical Fate: ἡ Θεία.

I find that Mr. Rowe has misunderstood the lines I am examining, translating them thus:

And thou, sole arbiter of all below,
Pluto, whom ruthless fates a god ordain,
And doom to immortality of pain.

S T A N Z. XXXIX.

He making speedy way through sperfed air,
And through the world of waters wide and deep,
To Morpheus' house doth hastily repair.
Amid the bowels of the earth full steep,
And low, where dawning day doth never peep,
His dwelling is; there Thetis his wet bed
Doth ever wash, and Cynthia still doth steep

In silver dew his ever-drooping head,
Whiles sad night over him her mantle black doth
spread.—

And more to lull him in his slumber soft,
A trickling stream from high rock tumbling
down,
And ever-drizzling rain upon the loft,
Mixt with a murmuring wind, much like the
found
Of swarming bees, did cast him in a swoon :
No other noise, nor peoples troublous cries,
As still are wont t' annoy the walled town
Might there be heard : but careless Quiet lies,
Wrapt in eternal silence, far from enemies.

This description is very elegant, as Mr. Hughes has observed. We may compare it with Ovid, Met. XI. 592. and Statius, Theb. X. 84.

Ovid, whom Spenser imitates :

*Est prope Cimmerios longo spelunca recessu,
Mons cavus, ignavi domus et penetralia Somni :
Quo numquam radiis oriens, mediufve, cadensve
Phæbus adire potest. Nebulæ caligine mixtæ
Exbalantur humo, dubiæque crepuscula lucis.
Non vigil ales ibi cristati cantibus oris
Evocat Auroram : ———*

*Non fera, non pecudes, non moti flamine rami,
Humanæve sanum reddunt convicia linguæ.
Muta Quies habitat. Saxo tamen exit ab imo*

Rivus

*Rivus aquæ Lethes: per quem cum murmure labens
Invitat somnos crepitantibus unda lapillis, &c.*

Stattus:

*Stat super occiduae nebulosa cubilia Noctis
Æthiopasque alios, nulli penetrabilis astro
Lucus iners, subterque cavis grave rupibus antrum
It vacuum in montem, qua desidis atria Somni
Securumque larem segnis Natura locavit.—
Otia vestibulo, pressisque Silentia pennis
Muta sedent, abiguntque truces a culmine ventos,
Et ramos errare vetant, et murmura demunt
Alitibus. Non hic pelagi, licet omnia clament
Litora, non illic cæli fragor. Ipse profundis
Vallibus effugiens speluncæ proximus amnis
Saxa inter, scopulosque tacet, &c.*

Stattus admits of no kind of noise; Ovid of none but that which a murmuring stream makes. Spenser has very justly introduced the *trickling stream, ever-drizzling rain, and murmuring wind.* See Broukhusius on Tibullus I. 1. 47.

*Aut, gelidas hibernus aquas quum fuderit Auster,
Securum somnos, imbre juvante, sequi.*

His *murmuring wind, much like the sound of swarming bees,* seems to be from Virgil, Ecl. I. 54.

*Hinc tibi, quæ semper vicino ab limite sepes,
Hyblæis apibus florem depasta salicæ,
Sæpe levi somnum suadebit inire susurro.*

We may observe that Spenser makes Morpheus the God of Sleep, whereas in Ovid, Morpheus is one of the Somnia,—one of the children of Somnus: but he thought, I suppose, that Morpheus was a name that would make a better figure in English poetry than Sleep, or Somnus, or Hypnus, or Onirus.

S T A N Z. XL.

Whose double gates he findeth locked fast,
The one fair fram'd of burnish'd ivory,
The other all with silver overcast.

One is of horn, and the other of ivory, say Homer and Virgil.

Odyss. T. 563.

Δοιαὶ γὰρ τε πύλαι ἀμεινυῶν εἰσὶν ὄνειρων.

Αἱ μὲν γὰρ κέρασσι τελευχάται, αἱ δ' ἐλέφαντι.

Duæ enim portæ debilium sunt somniorum:

Unæ quidem enim cornibus factæ sunt, alteræ autem ebore.

Æn. VI. 893.

Sunt geminæ Somni portæ: quarum altera fertur

Cornea, —

Alteræ, candenti perfecta nitens elephanto.

S T A N Z. XLII.

The messenger approaching to him spake,
 But his waste words return'd to him in vain :
 So sound he slept, that nought mought him awake.
 Then rudely he him thrust, and push'd with pain,
 Whereat he 'gan to stretch : but he again
 Shook him so hard, that forced him to speak.
 As one then in a dream, whose dryer brain
 Is tost with troubled fights and fancies weak,
 He mumbled soft, but would not all his silence
 break.

Ovid. Met. XI. 617.

Vestis fulgore relaxit

*Sacra domus: tarda que Deus gravitate jacentes
 Vix oculos tollens; iterumque iterumque relabens,
 Summaque percutiens nutanti pectora mento,
 Excussit tandem sibi se.*

Statius, Theb. X. 121.

*Ipse autem nec lampade clara,
 Nec sonitu, nec voce dea percussus, eodem
 More jacet. Donec radios Thaumantias omnes
 Impulit, inque oculos penitus descendit inertes.—
 Dixit, et increpitans languentia pectora dextra,
 Ne pereant voces, iterumque iterumque monebat.
 Ille dea jussis dubium mixtumque soperi
 Annuit.*

CANTO II. 3.

Eftfoons he took that mifcreated fair.

Mr. Addifon was miftaken in thinking that *mif-created* was a word of Milton's coining. Spenser uſes it again, II. VII. 42. and in other places.

STANZ. VI.

He could not reſt, but did his ſtout heart eat.

“Οὐ θυμὸν κατέδων. Homer. Which Cicero tranſlates: *Ipſe ſuum cor edens*. Spenser uſes the ſame expreſſion VI. IX. 39. and in Mother Hubberd's Tale.

STANZ. XXIV.

Then forth I went his woeful corſe to find,
And many years throughout the world I ſtray'd
A virgin widow, whoſe deep-wounded mind
With love, long time did languish as the ſtricken
hind.

From Virgil, *Æn.* IV. 68.

*Uritur infelix Dido, totaque vagatur
Urbe furens: qualis conjeſta cerva ſagitta,
Quam procul incautam nemora inter Creſtia fixit
Paſtor agens telis, liquitque volatile ferrum
Nefcius. Illa fuga ſilvas ſaltuſque peragrat
Diſtæos: hæret lateri letalis arundo.*

Upon

Upon which lines Servius remarks: *satis congrua comparatio*. That was saying too little.

CANTO III. 5.

It fortun'd, out of the thickest wood
A ramping lion rushed suddenly,
Hunting full greedy after salvage blood.
Soon as the royal virgin he did spy,
With gaping mouth at her ran greedily.

ran for be ran.

So II. VI. 1.

A harder lesson, to learn continence
In joyous pleasure, than in grievous pain.

For, *It is a harder.*

II. VI. 8.

So easy was to quench his flamed mind.

For, *It was.*

II. VIII. 4.

Is iron coat all overgrown with rust,
Was underneath enveloped with gold,
Whose gliftring gloss darkned with filthy dust,
Well it appeared to have been of old
A work of rich entail, and curious mold.

Here I think *darkned* is put for *was darkned*; and therefore I would place a full stop after *dust*.

Sonnet

Sonnet XXXI.

Ah, why hath Nature to so hard a heart
 Given so goodly gifts of beautie's grace?
 Whose pride depraves each other better part,
 And all those precious ornaments deface.

deface, for does deface.

Sonnet LVI.

Fair be ye sure, but proud and pitiless,
 As is a storm, that all things doth prostrate;
 Finding a tree alone all comfortless,
 Beats on it strongly it to ruinate.

Instead of, *Which finding a tree, &c.*

Daphnaida :

Whatever man he be, whose heavy mind, &c.
 Let read the ruful plaint herein' exprest.

For, *Let him read.*

The Tears of the Muses :

And all her sisters rent their golden hairs,
 And their fair faces with salt humour steep.

steep for did steep, &c. &c. &c.

S T A N Z. XX.

Him booteth not resist, nor succour call,
 His bleeding heart is in the venger's hand.

This

This venger is a lion. To be in *the band* of a lion seems a bold expression, παρακεκιδυμενον, as the Greeks say. So again, II. XI. 33.

And as a bear, whom angry curs have touz'd,
Having off-shak'd them, and escap'd their hands,
Becomes more fell. —

Daniel vi. 27. *Who hath delivered Daniel from the band of the lions.*

Psalms xxii. 20. *Deliver my darling from the band of the dog.* See the Commentators.

S T A N Z. XXI.

With pains far passing that long-wandering Greek,
That for his love refused Deity.

In Homer, Odyss. E. Calypso, endeavouring to persuade Ulysses to stay with her, tells him amongst other things,

Εἰθάρδε αὖθι μένων σὺν ἐμοὶ τῶδε δῶμα φυλάσσεις,
'Αθάνατός τ' εἴης ἰμειρόμενος περ ἰδίσθαι
Σὺν ἄλοχον, τῆς αἰὲν ἐέλδεται ἡμᾶτα πάντα.

*Certe hic manens una mecum hanc domum custodires,
Immortalisque esses, quantumvis cupidus sis videndi
Tuam uxorem, cujus usque desiderio teneris dies omnes.*

But, he thank'd her, and desir'd leave to go home.

S T A N Z. XXXI.

And scorching flames of fierce Orion's hound.

Sirius: Homer. Il. X. 29.

Οὐ τε κύν' Ωρίωνος ἐπικλήσειν καλέσει.

C A N T O IV. 28.

But both from back and belly still did spare,
To fill his bags, and riches to compare.
to compare riches, comparare divitias.

So III. VIII. 40.

For every shape on him he could endue.

endue, induere.

III. VIII. 51.

till morrow next again

Both light of heaven, and strength of men relate.

to relate, referre.

III. XI. 14.

And ever in your noble heart prepenſe,
That all the ſorrow in the world is leſs
Than virtue's might.

prepenſe, perpende tecum, or prius perpende.

III. XI. 25.

So to her yold the flames, and did their force revolt.

to revolt, revolvete, retro referre, to draw back.

IV. I. 27.

And as her tongue, so was her heart discided.

discided from discindo.

IV. v. 33.

There where the moulder'd earth had cav'd the
bank.*to cave, cavare.*IV. VI. 43. *to revert, reverti.*

I. VI. 6.

And Phœbus flying so most shameful fight,
His blushing face in foggy cloud implies.*implies, implicat, involvit. See I. XI. 23.*

IV. VII. 40.

— His fair locks —

He let to grow, and grievly to concrew.

to concrew, concrefcere.

III. XI. 46.

And round about, a border was entrail'd
Of broken bows and arrows shiver'd short;
And a long bloody river through them rail'd,
So lively and so like, that living sense it fail'd.*to fail the sense, fallere; to deceive the sense, and to seem real.*

VI. VIII. 14.

At last the captive, after long discourse,
When all his strokes he saw avoided quite, &c.

VI.

discourse, discursus: after long discourse, after shifting ground, and traversing to and fro.

V. XI. 50.

Ay me! that ever guile in women was invented!
invented, found, from invenio, &c. &c.

Spenser abounds with such Latinisms, which makes me think that in II. ix. 48. (where he says of Nestor,

Nor that sage Pylian fire, which did survive
Three ages such as mortal men contrive, —)

contrive may be from *conterere: conterere atatem.*

☞ This exposition is adopted by Warburton, in his notes on Shakespear, Vol. II. p. 47.

Edwards, in his Canons of Criticism, p. 90, rejects this interpretation of *contrive*, and says “ I do not at present recollect any English verbs formed from the preterperfect tense of the Latin, except such as come to us through French words so formed.”

As the interpretation is mine, it concerns me to defend it: and I observe that, though this verb were irregularly formed, it would be a slight objection; because Spenser is an inaccurate writer, and a great innovator. But we have examples of

such words in our language, as to *promise*, to *premise*, to *demise*, &c. &c.

STANZ. XXX.

And next to him malicious Envy rode
Upon a ravenous wolf, and still did chaw
Between his cankred teeth a venomous tode,
That all the poison ran about his jaw;
But inwardly he chawed his own maw
At neighbours wealth, that made him ever sad;
For death it was when any good he saw,
And wept that cause of weeping none he had:
But when he heard of harm he waxed wondrous glad.

See another, and a longer, description of Envy,
V. XII. 29, &c.

This is from Ovid, Met. II. 607.

Videt intus edentem

*Vipereas carnes, vitiorum alimenta suorum,
Ivridiam: visaque oculos avertit. At illa
Surgit humo pigra: passuque incedit inertis.—
Utque deam vidit formaque armisque decoram,
Ingemuit: cultumque ima ad suspiria duxit.—
Risus abest; nisi quem visis vivere dolores.
Nec fruitur somno, vigilacibus excita curis:
Sed videt ingratos, intabescitque videndo,
Successus hominum: carpitque et carpitur una.—
Vixque tenet lacrimas; quia nil lacrimabile cernit.*

CANTO V. 2.

At last the golden Oriental gate
 Of greatest heaven 'gan to open fair,
 And Phœbus fresh as bridegroom to his mate,
 Came dancing forth, shaking his dewy hair.

Psalm xix. 5. In them bath he set a tabernacle for the sun; which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

STANZ. XIII.

Therewith his heavy hand he high 'gan rear,
 Him to have slain; when lo, a darksome cloud
 Upon him fell: he no where doth appear,
 But vanish'd is. The Elf him calls aloud
 But answer none receives: the darkness him does
 shroud.

Not all so satisfy'd with greedy eye
 He sought all round about, his thirsty blade
 To bathe in blood of faithless enemy,
 Who all the while lay hid in secret shade.

Copied from Homer, Il. G. 379.

Ἄνταρ ὁ ἄψ' ἐπόρυσσε κατὰ κλάμενος μενεαίνων

Ἐγχεῖ χαλκείῳ. τ' δ' ἐξήραξ' Ἀφροδίτην

Ῥεῖα μάλ', ὡς θεός· ἐκάλυψε δ' ἄρ' ἩΕΡΙ ΠΟΛΛΗΙ.—

Ἄτρεϊδης δ' αὖ ἔμμελον ἐφείτα Σηπὶ ἰσχυρῶς,
 Εἰ περ ἰσαδμήσειτο Ἀλεξάνδρου Διοειδέα.

*Ille vero iterum irruit interficere cupiens
 Hasta aerea. Illum vero eripuit Venus
 Facile valde, utpote dea: cooperuit autem caligine multa.
 Atrides vero per turbam vagabatur feræ similis,
 Sicubi conspicaretur Alexandrum divina forma præditum.*

STANZ. XXII.

Dueſſa ſays to Night :

O thou moſt ancient grandmother of all,
 More old than Jove, whom thou at firſt didſt breed.

Here Night is made to be the mother of the Gods. In his Hymn to Love, and in Colin Clout's Come Home Again, Love is deſcribed as the maker of the world; for both which Spenſer had the authority of ancient Coſmogoniſts. See Cudworth, Intell. Syſt. p. 120, 248, 488. In Homer, Jupiter pays great reſpect to Night. "Jupiter would have deſtroyed me," ſays Somnus,

Ἐὶ μὴ Νύξ δαίτιμα θεῶν ἐλάσσει καὶ ἀνθρώπων,
 Τὴν ἰκέμεν Φερίγαν· ὃ δ' ἐπ' αὐτάτο χαλέμειός περ
 Ἄζειτο γὰρ μὴ Νυκτὶ θεῶν ἀποθήμια ἕδος.

*Niſi Nox domitrix deorum ſervaffet et hominum,
 Quam adivi fugiens: ille autem cobibuit ſe iratus licet:
 Verebatur enim ne Nocti celeri ingrata animo faceret.*

Il. ʒ. 259.

STANZ. XXI. I.

If old Aveugle's fons fo evil hear?

Tam male audiunt. κακῶς ἀκούσι.

Milton, III. 7.

Or hearst thou rather, pure, ethereal stream.

By the way, it may not be amifs to obferve, that this paffage in Milton feems partly copied from the Wifdom of Solomon.

Hail, holy light, offspring of heaven firft born,
 Or of th' Eternal coëternal beam
 May I exprefs thee, unblam'd? fince God is light,
 And never but in unapproached light
 Dwelt from eternity, dwelt then in thee,
 Bright effluence of bright effence increate.
 Or hearst thou rather, pure, ethereal stream,
 Whofe fountain who fhall tell?

[Wifdom] is the breath of the power of God, and a pure influence [or stream] flowing from the glory of the Almighty. — She is the brightness of the ever-lafting light. VII. 25.

STANZ. XXX.

Speaking of Night :

And all the while she stood upon the ground,
 The wakeful dogs did never cease to bay,
 As giving warning of th' unwonted sound,
 With which her iron wheels did them affray,
 And her dark griesly look them much dismay.
 The messenger of death, the ghastly owl,
 With dreary shrieks did her also bewray;
 And hungry wolves continually did howl
 At her abhorred face, so filthy and so foul.

There is an impropriety of expression in the fifth line. He should have said : *her dark griesly look did also much dismay them.*

He has here applied to Night, what the ancient Poets say of Hecate. Theocritus, II. 12.

Τᾷ χθονίᾳ ἢ Ἐκάτῃ, τὰς καὶ σκύλας τρεμίσει
 Ἐρχομένη νεκρῶν ἀνά τ' ἤρια καὶ μέλαι αἶμα.

*Et ad Hecaten subterraneam, quam etiam catuli timent,
 Cum incedit per mortuorum sepulcra, et atrum sanguinem.*

Idem. 35.

Θείωλε τὰ κίνεσ ἄμμι ἀνά πτόλιον ὤρυσσται.
 Ἄ θεὸς ἐν τριέδοισι.

*Thestylis, canes nobis per urbem latrant.
Dea adest in triviis.*

Apollonius III.

———— ἀμφὶ ται τήνγε

Ὀξεῖη ὑλακῆ χθόνιοι κύνες ἐφθέγγοντο.

Concerning Hecate's dogs, see Virgil, *Æn.* VI. 257. Tibullus I. 11. 52. Horace *Serm.* I. VIII. Seneca *Oedip.* 569. *Med.* 840. *Thyest.* 675. Statius *Theb.* IV. 428. Lucan VI. 733.

Tzetzes, on Lycophron, verse 77. speaking of Rhea and Hecate, says that they sacrificed dogs to them; for the barking of a dog makes spectres disappear, as does also the sound of brass. Θύσσι δε αὐλαῖς κύνας, ὡς φησι Σώφρων ἐν Μίμοις· ὁ γὰρ κύων ἐάυξας λύει τὰ φάσματ'α, ὡς καὶ χαλκός κροτήθεις. Porphyrius, *Περὶ ἀποχῆς ἐμφύχων*, says, Ἡ δ' Ἐκάτη ταυρος, κύων, λέαινα ἀκύσσα, μᾶλλον ὑπακύνει.

S T A N Z. XXXI.

Speaking of Avernus :

By that same hole, an entrance, dark and base,
With smoke and sulphur hiding all the place,
Descends to hell.

Virgil. *Æn.* VI. 237.

*Spelunca alta fuit, vastoque inmanis hiatus,
Scrupea, tuta lacu nigro nemorumque tenebris ;
Quam super baud ullæ poterant, &c.*

I B I D.

There creature never past,
That back returned without heavenly grace.

Virgil. Æn. VI. 128.

*Sed revocare gradum, superasque evadere ad auras,
Hoc opus, hic labor est. Pauci quos æquus amavit
Jupiter, aut ardens evexit ad æthera virtus,
Dis geniti potuere.*

STANZ. XXXIV.

Before the threshold, dreadful Cerberus
His three deformed heads did lay along,
Curled with thousand adders venemous.
And lilled forth his bloody flaming tongue:
At them he 'gan to rear his bristles strong,
And felly gnarre, until Day's enemy
Did him appease; then down his taile he hong,
And suffer'd them to passen quietly:
For she in hell and heaven had power equally.

From Virgil, Æn. VI. 417.

*Cerberus hæc ingens latratu regna trifauci
Personat adverso recubans inmanis in antro.
Cui vates, horrere videns jam colla colubris,
Melle saporatam et medicatis frugibus offam
Objicit. Ille fame rabida tria guttura pandens*

*Corripit objectam, atque inmania terga resolvit
Fusus humi, totoque ingens extenditur antro.*

The last line is also taken from Virgil, *Æn.* VI. 247.

Hecaten cæloque ereboque potentem.

According to Hesiod, Cerberus was very civil to all who came in, but would not let them go out again. *Θεογ.* 770.

S T A N Z. XXXVII.

Hippolytus a jolly huntsman was,
That wont in chariot chase the foaming boar,
They did not use to go a hunting in chariots.

S T A N Z. XXXVIII.

Speaking of the death of Hippolytus :

From furling gulf two monsters streight were
brought,
With dread whereof his chafing steeds aghast
Both chariot swift and huntsman overcast, &c.

The ancient authors who relate this story, say that it was *one* monster, not *two*, that Neptune sent against Hippolytus. So say Euripides, Ovid, Seneca Trag. Hyginus, Servius, Plutarch De Fortuna Rom. pag. 314. and others. It is not unlikely that our Poet had Virgil in view. *Æn.* VII. 780.

Juvenem monstribus pavidi effudere marinis.

If Spenser took his two monsters from this passage, he had not sufficient authority for it. *Monstra* in Virgil may mean, first, a noise like thunder, and then a very high sea, which landed a monster; all which *monstra* frightened the horses of Hippolytus. Or Virgil might use *monstribus* for *monstro*, as he has elsewhere. Natalis Comes, and Lloyd in his Dictionary, say, that the horses of Hippolytus were frightened, not by *one* monster, but by the *Phocæ*. They produce no authorities for it; and I suspect that they had none to produce.

S T A N Z. XXXIX.

Spenser goes on:

His cruel step-dame seeing what was done,
 Her wicked days with wretched knife did end;
 In death avowing th' innocence of her son.
 Which hearing, his rash fire began to rend
 His hair, and hasty tongue that did offend:
 Who gathering up the relicks of his smart
 By Dian's means, who was Hippolyt's friend,
 Them brought to Æsculape, that by his art
 Did heal them all again, and joyned every part.
 Such wondrous science in man's wit to reign
 When Jove aviz'd, that could the dead revive,
 And Fates expired could renew again;
 Of endless life he might him not deprive,

But

But unto hell did thrust him down alive,
 With flashing thunderbold ywounded fore :
 Where long remaining, he did always strive
 Himself with salves to health for to restore,
 And flake the heavenly fire, that raged evermore.

From Virgil, *Æn.* VII. 765.

*Namq; ferunt fama Hippolytum, postquam arte novercæ
 Occiderit, patriasque explerit sanguine pœnas,
 Turbatus distractus equis, ad sidera rursus
 Ætherea et superas cœli venisse sub auras,
 Pœoniis revocatum herbis, et amore Dianæ.
 Tum pater omnipotens, aliquem indignatus ab umbris
 Mortalem infernis ad lumina surgere vitæ,
 Ipse repertorem medicinæ talis et artis
 Fulmine Phæbigenam Stygias detrusit ad undas.*

What Spenser says of Æsculapius endeavouring to heal his wounds, is his own, I believe, and is finely imagined. He says Phædra killed herself with wretched knife. In Seneca's Hippolytus, Phædra stabs herself with a sword. The more common opinion is that she hanged herself. Observe this expression,

began to rend

His hair, and hasty tongue.

Did he rend his tongue? No; but the passage must be supplied thus, or in some such manner—*began to rend his hair, and (to blame, to curse) his tongue, &c.*

If

If any one censure this expression of Spenser's, he must condemn all the ancients, in whose writings this sort of ellipsis is frequent. See Davies on Cicero De Nat. Deor. I. 17. on the Epitome of Lactantius, p. 199. and the Commentators on St. Paul to Timothy, I. iv. 3.

S T A N Z. XLVII.

There was that great proud king of Babylon, &c.
See Daniel iii.

I B I D.

And proud Antiochus, the which advaunc'd
His curst hand 'gainst God, and on his altars daunc'd.
From Maccabees i. 1.

S T A N Z. XLVIII.

And them long time before great Nimrod was,
Who first the world with sword and fire warraid;
And after him, old Ninus far did pass
In princely pomp, of all the world obey'd.
There also was that mighty Monarch laid
Low under all, ———

We are to understand by this, that Nimrod and Ninus were there, as well as Cræsus, Antiochus, &c. But it is carelessly express'd.

STANZ. XLVI. TO STANZ. LII.

“ In the dungeon, among the captives of Pride,
 “ the Poet has represented Nebuchadnezzar,
 “ Cræsus, Antiochus, Alexander, and several
 “ other eminent persons, in circumstances of the
 “ utmost ignominy. The moral is truly noble.”
 Mr. HUGHES, in his Remarks. I agree with this
 Gentleman; but I think Spenser was very injudi-
 cious in placing Scipio amongst them; Stanz. 49.
 which ever of the Scipios he meant. I take it for
 granted that he meant Scipio Africanus.

S T A N Z. L.

Fair Sthenobœa, that her self did choke
 With wilful cord.

Quære. Whether any ancient writer says that
 Sthenobœa hanged herself. Hyginus says she
 killed her self, without mentioning how. We
 learn from Aristophanes that she poisoned herself,
 Ran. 1082.

Ὅτι γενναίας ἢ γενναίων ἀνδρῶν ἀλόχως ἀνέπεισας
 Κώνεια πεινῶ —

says Æschylus there to Euripides, reproaching him
 for introducing Sthenobœa upon the stage. Scholiast.
 μὴ φέροσα τὴν Αἰχύνην ἢ Σθενέβοια, κωνεῖω ἐχρήσατο,
 dispatch'd

dispatch'd herself with hemlock. It is hardly worth observing, that Aristophanes and the Scholiast call her ΣΦΕΛΩΣΙΑ.

C A N T O VI. I.

As when a ship, that flies fair under sail,
 A hidden rock escaped hath unwares,
 That lay in wait her wrack for to bewail;
 The mariner yet half amazed stares
 At peril past, and yet in doubt ne dares
 To joy at his fool-hardy oversight.

So Fol. Edit. 1679. Either Spenser by *and yet in doubt*, means *and yet is in doubt*, and according to his custom drops the verb; or he is to be thus understood, *The mariner yet half amazed, and yet in doubt, stares, &c.* Take it as you will, there should be a Comma or Semicolon after *doubt*. *To bewail her wrack* seems unintelligible.

S T A N Z. X.

As when a greedy wolf through hunger fell
 A silly lamb far from the flock does take,
 Of whom he means his bloody feast to make,
 A lion spies fast running towards him,
 The innocent prey in haste he does forsake,
 Which quit from death, yet quakes in every limb
 With change of fear, to see the lion look so grim.

Here

Here again is a faulty expression: *As when a wolf—takes a lamb—spies a lion—he does forsake his prey.* But the simile is pretty, and partly taken from Homer, Il. Λ. 479.

Ωμοφάγοι μιν [ἐλαφον] θῶες ἐν ἄρεσι δαρδάπυσιν,
 Ἐν νέμει σκιερῶ· ἐπὶ τε λῖν ἤγαγε δαίμων
 Σίλῆν· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δὰ πλει.

Cruda-vorantes eum [cervum] thoës in montibus dilaniando vorant,

In nemore umbroso : leonem autem adducit fortuna Exitialem : tum thoës quidem diffugiunt, sed ille vescitur.

S T A N Z. XIV.

So towards old Silvanus they her bring :
 Who with the noise awaked cometh out,
 To weet the cause, his weak steps governing
 And aged limbs on cypress stadle stout.—
 By view of her he 'ginneth to revive
 His ancient love, and dearest Cyparisse,—
 And how he slew with glancing dart amis
 A gentle hind, the which the lovely boy
 Did love as life, above all worldly blifs ;
 For grief whereof the lad n'ould after joy,
 But pin'd away in anguish and self-will'd annoy.

Ovid. Met. X. 130.

*Hunc [cervum] puer imprudens jaculo Cyparissus acuto
 Fixit : et ut sævò morientem vulnere vidit,*

Velle

*Velle mori statuit. Quæ non solatia Phæbus
Dixit? et ut leviter, pro materiaque doleret,
Admonuit. Gemit ille tamen: munusque supremum
Hoc petit a superis, ut tempore luceat omni.*

Virgil. Georg. I. 20.

Et teneram ab radice ferens, Silvane, cupressum.

Where see Servius.

S T A N Z. XXIV.

For all he taught the tender imp, was but
To banish cowardize and bastard fear;
His trembling hand he would him force to put
Upon the lion and the rugged bear,
And from the she bear's teats her whelps to tear:
And eke wild roaring bulls he would him make
To tame, and ride their backs not made to bear;
And the roebucks in flight to overtake,
That every beast for fear of him did fly and quake.

His loving mother came upon a day
Unto the woods, to see her little son;
And chanc'd unwares to meet him in the way,
After his sports and cruel pastime done;
When after him a lions did run,
That roaring all with rage, did loud requere
Her children dear, whom he away had wone:
The lions whelps she saw how he did bear,
And lull in rugged arms, withouten childish fear.

Copied

Copied from what Statius says of Achilles, Achill. I. 159. where Thetis went to see her son :

*Ille aderat multo sudore et pulvere major.—
 fætam Pholoes sub rupem lænam
 Perculerat ferro, vacuisque reliquerat antris
 Ipsam, sed catulos apportat, et incitat ungues.*

II. 388. Achilles gives an account how Chiron had educated him.

*Mox ire per avia secum
 Lustra gradu majore trahens, visisque docebat
 Arridere feris. —
 Nunquam ille imbelles Offæa per avia lynces
 Sæclari, aut timidos passus me cuspide damas
 Sternere, sed tristes turbare cubilibus ursas,
 Fulmineosque sues, et sicubi maxima tigris,
 Aut seduclæ jugis fætæ spelunca lænæ.*

CANTO VII. 16.

His description of Dueffa magnificently arrayed, clothed in purple, having a cup in her hand, sitting on a dragon who had seven heads, and who threw down the stars with his tail, is taken from the Apocalypse, xii. 17.

S T A N Z. XVII.

Such one it was, as that renowned snake,
Which great Alcides in Stremona slew,
Long fostred in the filth of Lerna lake.

Stremona is no where to be found, I think.

S T A N Z. XXIX.

His *glitter and* armour *shin'd* far away.

So Hughes' Edit. In Fol. Edit. 1769, 'tis *shined*
for *shin'd*. I think it should be,

His *glitterand* armour shined far away.

Glitterand is often used by Spenser.

S T A N Z. XXXI.

His haughty helmet, horrid all with gold,
Both glorious brightness and great terror bred;
For all the crest a dragon did enfold,
With greedy paws, and over all did spread
His golden wings: his dreadful hideous head
Close couched on the beaver, seem'd to throw
From flaming mouth bright sparkles fiery red,
That sudden horror to faint hearts did show;
And scaly tail was stretch'd adown his back full low.

Virgil, *Æn.* VII. 785.

*Cui triplici crinita juba galea alta Chimeram
Sustinet, Ætnæos efflantem faucibus ignis.*

*Tam magis illa fremens, et tristibus effera flammis,
Quam magis effuso crudescunt sanguine pugnae.*

S T A N Z, XXXIV.

The fame, [*shield*] to wight he never wont disclose,
But when as monsters huge he would dismay,
Or daunt unequal armies of his foes,
Or when the flying heavens he would affray;
For so exceeding shone his glistering ray,
That Phœbus' golden face it did attain,
As when a cloud his beams doth overlay;
And silver Cynthia waxed pale and faint,
As when her face is stain'd with magic arts constraint.

In his description of this shield he seems to have had in view the *Ægis* of Jupiter and Minerva.

Homer, *Il.* P. 593.

Καὶ τότε ἄρα Κροῦίδης ἔλετ' αἰγίδα Φυσσανέσσαν,
Μαρμαρέην, Ἴδην δὲ κατὰ νεφέεσσι κάλυψεν·
Ἄστραφας δὲ μάλα μεγάλ' ἔκλυπε· τὴν δ' ἐτίναξε
Νίχην δὲ Τρώεσσι δίδυ, ἐφίβησε δ' Ἀχαιῖς.

*Tum vero Saturnius sumpsit ægidem fimbriatam,
Splendentem, Idam vero nubibus cooperuit:*

Fulguribus

*Fulguribus autem emissis, admodum grande intonuit: hanc
vero concussit:*

*Victoriam autem Trojanis dedit, inque fugam vertit
Achivos.*

Val. Flaccus, VI. 396.

*Ægida tum primum virgo spiramque Medusæ
Tercentum sevis squalentem sustulit bydris,
Quam soli vidistis equi: Pavor occupat ingens
Excussis in terga viris.*

What he says of frightening the heavens, &c. is
in the style of Statius, Theb. VII. 45.

*Leditur adversum Phœbi iubar, ipsaque siderum
Lax timet, et dirus contriostat sidera fulgor.*

Theb. VI. 665.

*Qualis Bistonis clipeus Mævortis in arvis
Luce mala Pargæa ferit, Jolemq̃ refulgens
Territat.*

When he says that Prince Arthur was too brave
to make use of his shield uncovered, unless upon
extraordinary occasions, he seems to have had
Perseus in view. Ovid. Met. V. 177.

*Verum tibi virtutem turbæ succumbere vidit,
Auxilium, Perseus, quoniam sic cogitis ipsi,
Dixit, ab hoste petam: vultus avertite vestros,
Si quis amicus adest: et Gorgonis extulit era.*

CANTO VIII. 9.

As when Almighty Jove, in wrathful mood,
 To wreak the guilt of mortal sins is bent,
 Hurls forth his thundring dart with deadly *food*,
 Enrold in flames, and smouldring dreriment ;
 Through riven clouds, and molten firmament,
 The fierce threeforked engine making way,
 Both lofty towers, and highest trees hath rent,
 And all that might its angry passion stay,
 And shooting in the earth casts up a mount of clay.

Here again is an inaccuracy of expression: *As when Jove is bent—hurls forth—the engine.—*

He might have said,

To wreak the guilt of mortal sins ybent.

But I don't suppose he writ so.

The same remark might be made on that simile,
 l. 1. 23.

As gentle shepherd in sweet even-tide, &c.

And on this, IV. iv. 47.

Like as in summer's day, &c.

And on forty other places, where the same want of connexion is to be found.

Food, perhaps, is for *feud*. B. II. i. 3. and VI. i. 26. we have *deadly feud*. The præterperfect tense

Latb rent is very proper here, to shew how quick the lightning acts; though I will not affirm that Spenser used it with that design.

S T A N Z. XI.

As great a noise, as when in Cymbrian plain
An herd of bulls, whom kindly rage doth sting,
Do for the milky mother's want complain,
And fill the fields with troublous bellowing.

Bulls for *calves* is a *catachresis*, as the rhetoricians call it. *Kindly rage* is *Φροσνὴ*, according to nature. Spenser often uses the word so.

S T A N Z. XXII.

That down he tumbled; as an aged tree,
High growing on the top of rocky clift,
Whose heart-strings with keen steel nigh hewen be;
The mighty trunk half rent, with ragged rift
Doth roll adown the rocks, and fall with fearful drift.

Or as a castle, reared high and round,
By subtle engines and malicious flight
Is undermined from the lowest groupd,
And her foundation forc'd and feebled quite;

At last down falls, and with her heaped hight
 Her hasty ruin does more heavy make,
 And yields itself unto the victor's might;
 Such was this giant's fall, that seem'd to shake
 The stedfast globe of earth, as it for fear did quake,

Yields it self is a small inaccuracy, instead of *her self*. To the fall of the giant may be joined the description of the dragon's fall. I. xi. 54.

So down he fell, that th' earth him underneath
 Did groan, as feeble so great load to lift;
 So down he fell, as an huge rocky clift,
 Whose false foundation waves have wash'd away,
 With dreadful poise is from the main land rift,
 And rolling down, great Neptune doth dismay;
 So down he fell, and like a heaped mountain lay.

Homer, Il. II. 482.

Ἦριπε δ' ὡς ὅτε τις δρυς ἤριπεν, ἢ ἀχερωῖς,
 Ἡὲ πίτυς βλωθρῆ, τ' τ' ἔρεισι τέκλιονες ἄνδρες
 Ἐξέταμον πελέκεσσι νεήκεσι, νήϊον εἶναι.

*Cecidit autem, sicut quando aliqua quercus cadit, vel
 populus,*

Vel pinus alta, quam in montibus fabri

Exciderunt securibus recens-exacutis, navale lignum ut sit,

The author of the Ασῶις 421.

Ἦριπε δ' ὡς ὅτε τις δρυς ἤριπεν, ἢ ὅτε πύργη
 Ἡλίβαλι, πληγῆισα Διὸς ψολόεντι κεραυνῷ
 Ὡς ἔριπ' —

Cecidit

*Cecidit autem, veluti cum quercus aliqua, aut cum rupes
Excelsa, ista Jovis sumaxti fulmine:*

Sic cecidit.

Virgil, *Æn.* II. 612.

Ac veluti summis, &c.

Vulneribus donec paulatim evicta supremam

Congemuit, traxitque jugis avolsurainam.

Æn. XII. 684.

Ac veluti montis saxum, de vertice præcepit

Cum ruit avolsam, vento, seu turbidus imber

Proluit, aut avanis solvit sublapsa vetustas,

Fertur in abruptum magno mens improbus actû,

Exsultatque solo; silvas, armenta, virosque

*Involvens secum.—See also *Æn.* IX. 708.*

Val. Flaccus, VI. 383.

Tunc ruit, at montis latus, aut ut machina mari,

Quæ scopulis, trabibusque diu, confecta que flammis,

Procubuit tamen, atque ingentem propulit urbem.

Statius, *Theb.* VII. 744.

Sic ubi nubiferum montis latus, aut nova ventis

Solvit hiems, aut victa situ non pertulit ætas;

Deflūt horrendas campo timor, arma virosque

Limite non uno, longævaque robora secum

Præcipitans, tandemque exhaustus turbine fesso,

Aut valem curvat, aut medius intercipit annes.

IX. 532.

*Procumbit, Getico qualis procumbit in Hæmo
Seu Boreæ furiis, putri seu robore quercus
Cælo mixta comas, ingentemque aëra laxat.
Illam nutantem nemus, et mons ipse tremiscit,
Qua tellure cadat, quas obruat ordine silvas.*

554.

*Ruit haud alio quam celsa fragore
Turris, ubi innumeros penitus quassata per ictus
Labitur, effractamque aperit victoribus urbem.*

Seneca, Herc. Fur. 1046.

*Flexo genu jam totus ad terram ruit :
Ut cæsa silvis ornus, aut portus mari
Datura moles.*

S T A N Z. XXVII.

What hath poor virgin, for such peril past,
Wherewith you to reward? Accept therefore
My simple self, and service evermore :
And He that high does sit, and all things see
With equal eyes, their merits to restore,
Behold what ye this day have done for me,
And what I cannot 'quite, requite with usury.

So Virgil, Æn. I. 604.

*Grates persolvere dignas
Non opis est nostræ —*

*Dū tibi, si qua pios respectant numina, si quid
Usquam justitiæ est, et mens sibi conscia recti
Præmia digna ferant.*

But it is not to be supposed he took it from Virgil, the thought being very common and obvious.

S T A N Z. XXX.

At last with creeping crooked pace forth came
An old old man, with beard as white as snow.

An old old man. The Greeks would say, much in the same manner, γέρων παλαιός Aristophanes Acharn. 677. παλαιός πρεσβύτης, Justin Martyr, Dial. γρηῶς παλαιῶ, Homer,

S T A N Z. XXXVI.

And there beside of marble stone was built
An altar, carv'd with cunning imagery,
On which true Christians blood was often spilt,
And holy martyrs often doen to'die,
With cruel malice and strong tyranny :
Whose blessed sprites from underneath the stone
To God for vengeance cry continually,—

From the Apocalypse, vi. 9. *I saw under the altar
the souls of them that were slain for the word of God,
and for the testimony which they held. And they cried
with*

with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

STANZ. XLIV.

Fair lady, then said that victorious knight,
The things that grievous were to do, or bear,
Them to renew, I wote, breeds no delight;
Best music breeds *delight* in loathing ear:
But th' only good that grows of passed fear,
Is to be wise, and ware of like again.

This day's ensample hath this lesson dear
Deep written in my heart with iron pen,
That blifs may not abide in state of mortal men.

I cannot think that Spenser ever intended to write thus. His argument requires directly the contrary;

Even the best music breeds no delight in a loathing ear, much less can it be agreeable to dwell upon this melancholy subject. Possibly he intended,

Best music breeds dislike in loathing ear,
and *delight* is either a slip of his pen, or a fault of the printer, occasioned it may be by the word *delight* being in the line before.

Iron pen is taken from Job xix. 23, 24. *Oh that my words were now written!—that they were graven with an iron pen!*

CANTO IX. 26.

Then shall I you recount a rueful case
 (Said he) the which with this unlucky eye
 I late beheld; and had not greater grace
 Me rest from it, had been partaker of the place.
 Perhaps it might be better:

had been partaker on the place.

i.e. “I should have killed myself in the same place where I saw another kill himself.” See what follows.

STANZ. XXXIX.

Most envious man, that grieves at neighbour's good,
 And fond, that joyest in the woe thou hast,—

grieves for grievest. This inaccuracy is very frequent in Spenser. So *dotb* for *do*, *did* for *didst*, *drive* for *did drive*, *bath light* for *bath lighted*; *according their decree*, for *according to their decree*; *confound* for *confounded*, &c.

STANZ. XLI.

The term of life is limited,
 Ne may a man prolong nor shorten it:
 The soldier may not move from watchful sted,
 Nor leave his stand, until his captain bed.

Sted

Sted is *place, station*. Plato, Phæd. 'Ὡς ἐν τινὶ Φερρᾷ ἴσμεν οἱ ἄνθρωποι, καὶ ἔδει δὴ ἑαυτὸν ἐκ ταύτης λύειν ἔδ' ἀποδιδράσκειν.

Cicero De Senect. 20. *Vetat Pythagoras injussu imperatoris, id est, dei, de præsidio et statione vitæ decedere.* Somn. Scip. 3. *Nisi Deus is, cujus hoc templum est omne, quod conspicias, istis te corporis custodiis liberaverit, huc tibi aditus patere non potest.—Quare et tibi, et piis omnibus retinendus est animus in custodia corporis: nec injussu ejus, a quo ille est vobis datus, ex hominum vita migrandum est, ne munus humanum assignatum a Deo defugisse videamini.*

S T A N Z. XLVIII.

And to his fresh remembrance did reverse
The ugly view of his deformed crimes.

In the imperfect Glossary to Spenser we find: *reverse* (Lat. *revertere*) *to return*. But here, *reverse* signifies not *to return*, but *to cause to return*.

C A N T O X. 53.

That blood-red billows like a walled front—
blood-red billows. So he calls the waves of the Red sea.

Seneca, Thyest. 372.

*Qui rubri vada litoris,
Et gemmis mare lucidum
Late sanguineum tenent.*

S T A N Z. LIX.

“ I see,” says the Red-cross knight to his guide,
“ that the New Hierusalem infinitely surpasses
Cleopolis, which I used to think was the finest of
all cities.”

Most true, then said the holy aged man;
Yet is Cleopolis, for earthly fame,
The fairest piece that eye beholden can:
And well beseems all knights of noble name,
That covet in th’ immortal book of fame
To be eternized, that same to haunt.

I would read: — *for earthly frame.*

C A N T O XI. 4.

Speaking of a dragon :

But all so soon as he from far descry’d
Those glistering arms, that heaven with light
did fill,
He rous’d himself full blith, and hastned them until.

Statius,

Stattus, Theb. V. 556.

tum squamea demum

*Torvus ad armorum radios, fremitumque virorum
Colla movet.*

STANZ. XIII.

in either jaw

Three ranks of iron teeth enanged were.

Ovid. Met. III. 34. *triplici stant ordine dentes:*

STANZ. XLVI.

There grew a goodly tree him fair beside,—
Great God it planted in that blessed sted
With his almighty hand, and did it call
The Tree of Life, the crime of our first father's fall:

Why does he call the 'Tree of Life, *The crime of
our first father's fall?* *

CANTO

* The question so proposed, while it incites attention, deserves an attempt at least to resolve it; and *summissâ voce agerem, tantum ut Judex audiat.* The line might be broken thus:

The Tree of Life, — the crime of our first father's fall.

They are not the words of the *Almighty*, but a reflection of the Poet; who, by metonymy, calls the Tree in question, "THE CRIME,"—*quasi causa criminationis*; i. e. the incentive, or moving cause of Adam's offence. Stephens, in his Thesaurus, Ling. Lat. says "Crimen etiam dicitur, *Ipse criminationis, sive criminum Accusatio*;" and cites Cicero in Philipp. "Hæreditatem mihi negâsti obvenisse. Utinam hoc tuum crimen esset."

St. Paul

CANTO XII. 42.

Spenser thus concludes this Book :

Now strike your sails, &c.

And in the first Stanza of this Canto :

Behold, I see the haven nigh at hand.

This metaphor is often used by ancient poets.

Stattus, Theb. XII. 809.

Et mea jam longo meruit ratis equore portam.

Silv. IV. iv. 89.

Thebais optato collegit carbasa portam.

St. Paul to the Romans, C. VII. 7, 12, seems fully to meet the question. Τὸ εὖν ἔργον; Ὁ νόμος ἀναρτία; ἀλλὰ τὸ ἀναρτία ἢ ἔργον ἢ μὴ δὲν ἔργον. τὸ ἢ γὰρ ἀναρτία ἢ ἔργον ἢ ἢ νόμος ἔργον Ὁκ ἀναρτία. — Ὁ γὰρ ἢ μὴ ἔργον ἀναρτία καὶ τὸ ἔργον ἀναρτία, καὶ ἀναρτία, καὶ ἀναρτία.

See also v. 13.

Αἴμα, crimen, is also punishment, condition, accusation.

Virg. Æn. II. 97.

*Hinc mihi prima mali labes : hinc ———
Criminibus terrens notis.*

Milton, Par. Lost, I.

————— and the Fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe, &c.

Virgil.

Virgil. Georg. IV. 116.

*Atque equidem, extremo ni jam sub fine laborum
Vela traham, et terris festinem advertere proram; —*

Where see Servius.

Juvenal, I. 149. — *Utere velis:
Totos pande sinus.*

Sidonius, Carm. XXIV. 99.

*Sed jam sufficit, ecce linque portum,
Ne te pondere plus premam saburræ,
His in versibus ancoram levato.*

Epist. XVI.

*Jam per alternum pelagus loquendi
Egit audacem mea cymba cursum;
Nec bipertito timuit fluento
Flectere clavum.*

Solvit antennas, &c.

Carm. II. 537.

At mea jam nimii propellunt carbasa flatus.

Ovid, Art. Amat. I. 779.

Hic teneat nostras ancora jacta rates.

So Art. Amat. III. 784. Remed. 811.

Nemesian, Cyneget. 58.

*talique placet dare lintea curæ,
Dum non magna ratis, vicinis sueta moveri
Litoribus, tutosque sinus percurrere remis*

Nunc.

*Nunc primum dat vela Notis, portusque fideles
Linqvit, et Hadriacas audet tentare procellas.*

Prose writers use the same metaphor.

BOOK II. CANTO I. 8.

Speaking of a Nymph pursued by Faunus :

At last, when failing breath began to faint,
And saw no means to scape, of shame afraid,
She sat her down to weep for sore constraint;
And to Diana calling loud for aid,
Her dear besought, to let her die a maid.
The Goddess heard, ———

Somewhat like the story of Arethusa in Ovid,
Met. V. 618.

*Fessa labore fuga, Fer opem, deprendimur, inquam,
Armigera, Dielynna, tua : ———
Mota dea est.*

STANZ. XXII.

As when a bear and tyger being met
In cruel fight on Lybick ocean wide,

The propriety of the phrase *Lybick Ocean* will not
be perceived by every reader. By it he means the

Syrtes, of which see the description in Lucan,
IX. 303.

*Syrtes, vel primam mundo Natura figuram
Cum daret, in dubio pelagi terræque reliquit, &c.*

S T A N Z. XXXIX.

At last, when lust of meat and drink was ceas'd.
Homer, Il. I. 92.

Ἄυτὰρ ἐπεὶ πόσι καὶ ἐσθλίῳ ἐξ ἔρον ἔντο.

Sed postquam potus et cibi desiderium exemerant.

Virgil, Æn. VIII. 184.

Postquam exempta fames, et amor compressus edendi.

S T A N Z. XLVI.

Night was far spent, ———
When of his piteous tale he end did make;
Whilst with delight of what he wisely spake,
Those guests beguiled, did beguile their eyes
Of kindly sleep, that did them overtake.

In Homer, Odyss. A. 333. when Ulysses had
related his travels, the Poet adds:

Ὡς ἔφατ'· οἱ δ' ἄρα πάυτες ἀκὴν ἐγένοντο σιωπῆ.

Κηληθμῶ δ' ἔρχοντο κατὰ μέγαρα σκυόεντα.

*Sic ait: hi autem omnes quieti facti sunt silentio;
Voluptate autem tenebantur per domum obscuram.—*

CANTO III. II.

Who seeing one that shone in armour fair.

This is Braggadochio, who had just before stolen a horse and a spear. The poet here dresses him in armour, though he leaves us at a loss to guess how he came by it, and though afterwards he represents him as unarm'd. The same sort of observation might be made on several places of this Poem.

STANZ. XVI.

Dotard (said he) let be thy deep advise;
Seems that through many years thy wits thee fail,
And that weak eld hath left thee nothing wise.

Virgil, Æn. VII. 440.

*Sed te victa situ verique effeta senectus
——Curis nequidquam exercet.*

Claudian, Bell. Get. 521.

——mentis inops fraudataque sensibus etas.

Ovid. Met. VI. 37.

*Mentis inops, longaque venis confecta senecta,
Et nimium vixisse diu nocet.*

STANZ. XXIII.

So passing piercant, and so wondrous bright,
As quite bereav'd the rash beholder's sight.

Instead of *bereaved him of sight*.

So V. IV. 10.

Thinking to have her grief by death bereav'd.

V. v. 37.

Thro' which she might his wretched life bereave.

STANZ. XXXI.

Such as Diana, by the sandy shore
Of swift Eurotas, or on Cynthus green,
Where all the nymphs have her unwares forlore,
Wand'reth alone with bow and arrows keen,
To seek her game : or as that famous queen
Of Amazons, whom Pyrrhus did destroy,
The day that first of Priam she was seen,
Did shew her self in great triumphant joy,
To succour the weak state of sad afflicted Troy.

Virgil, *Æn.* I. 502.

*Qualis in Eurotæ ripis, aut per juga Cynthi
Exercet Diana choros.*

I know not what authority our Poet had to call Eurotas *swift*, unless perhaps that of Statius, who calls him *torrens*, Theb. VIII. 432.

Hic et mente Lacon, crudi torrentis alumnus—

He tells us, that Penthesilea was slain by Pyrrhus: all the ancient writers say, by Achilles; except that trifler, called Dares Phrygius, whom Spenser should not have followed.

S T A N Z. XXXII.

When she at last him spying thus bespake;
Hail, groom! didst thou not see a bleeding hind,
Whose right haunch earst my stedfast arrow strake?
If thou didst, tell me, that I her may overtake.

Wherewith reviv'd this answer forth he threw;
O Goddess! (for such I thee take to be)
For neither doth thy face terrestrial shew,
Nor voice sound mortal, &c.

From Virgil, Æn. I. 325.

Ac prior, Heus, inquit, juvenes, monstrate, &c.

*O,—quam te memorem? virgo? namque haud tibi vultus
Mortalis, nec vox hominem sonat. O, dea certe!*

S T A N Z. XXXV.

But lo! my lord, my liege, whose warlike name
Is far renown'd through *many bold* emprise.
One would think it should be *many a bold* emprise;

as I. I. I. marks of many a bloody field. III. VIII. 12: many a costly ornament. IV. 1. 9. many a lovely dame. 29. gather'd many a day. IV. III. 38. many a gorgeous ornament. IV. IV. 17. in many a battle. 26. many a warlike swain. IV. XI. 36. many a band. V. V. 21. many a day. VI. VII. 29. many a wight. VI. XII. 33. many a forged lie. Shepherd's Calend. many a weed, &c. &c. But II. III. 15. we find,

And oft approv'd in many bard assay.

And VI. VI. 4.

And proved oft in many perilous fight.

S T A N Z. . XLI.

Speaking of Honour, he says,

Before her gate high God did sweat ordain,
 And wakeful watches ever to abide:
 But easy is the way, and passage plain
 To Pleasure's palace; it may soon be spy'd:
 And day and night her doors to all stand open wide.

Hesiod, Erg. 287.

Τὴν μεντοὶ κακότηλα, καὶ ἰλαδὸν ἐς-ιν ἐλέσθαι
 Ῥηϊδιῶς. ὀλίγη [λείη] μὲν ἰδὸς, μάλα δ' ἐγγυφί ναίει.
 Τῆς δ' ἀρετῆς ἰδρωῖτα θεοὶ τροπάρουθεν Ἰθηκων
 Ἀθανάτοιο, μακρὸς δὲ καὶ ὄρθι οἴμῳ ἐπ' αὐτὴν,
 Καὶ τρηχῶς.

*Malitiam quidem cumulatim etiam capere .
Facile est : brevis quippe via est, et in proximo habitat.
Ante virtutem vero sudorem Dii posuerunt
Immortales. Longa vero atque ardua via est ad illam,
Primumque aspera.*

S T A N Z. XLII.

The foolish man ———

Thought in his bastard arms her to embrace :

I used to think it should be *dastard*. But Spenser seems to use *bastard* for *mean, contemptible*. So I. VI. 24.

To banish cowardise and bastard fear.

C A N T O IV. 4.

The Poet thus describes Occasion :

And him behind, a wicked Hag did stalk,
In ragged robes, and filthy disarray :
Her other leg was lame, that she no'te walk,
But on a staff her feeble steps did stay :
Her locks, that loathly were and hoary gray,
Grew all afore, and loosely hung unroll'd ;
But all behind was bald, and worn away,
That none thereof could ever taken hold,
And eke her face ill-favour'd, full of wrinkles old.

Phædrus, V. 8. Occasio depicta.

*Cursu volucris pendens in novacula
Calvus, comosa fronte, nudo corpore,*

*Quem si occuparis, teneas: elapsum semel
Non ipse possit Jupiter reprehendere;
Occasionem rerum significat brevem.
Effeetus impediret ne segnis mora,
Finxere antiqui talem effigiem Temporis.*

In the Anthologia:

Εἰς ἄγαλμα τῆ Καιρῆ

Ποσειδίππῃ.

Τίς; πῶθεν ὁ πλάσῃς; Σικυώνι⊕. ἔνομα δὴ τίς;
Λύσιππ⊕. σὺ δέ, τίς; Καιρὸς ὁ πανδαμάτωρ.
Τίπτε δ' ἐπ' ἄκρα βέβηκας; αἰεὶ τροχάω. τί δε ταρσὸς
Ποσσὶν ἔχεις διφυεῖς; ἵπταμ' ὑψηνέμι⊕.
Χειρὶ δὲ δεξιτερῇ τί φέρεις ξυρὸν; ἀνδράσι δεῖγμα,
Ὡς ἀκμῆς πάσης ὀξύτερο⊕ τελέσω.
Ἥ δὲ κόμη, τί κατ' ὄψιν; ὑπαιτιάσαυι λαβέδαι.
Νῆ Δία· τὰ ξοπιδὲν πρὸς τί Φαλακρά πέλει;
Τὸν γὰρ ἀπαξ πηλοῖσι παραδρέξαυιά με ποσσὶν,
Οὔτις ἔδ' ἰμείρων δράζεται ἐξόπιδεν.
Τοῖου ὁ τεχνίτης μὲ διέπλασεν εἵνεκεν ὑμέων,
Ξεῖνε, καὶ ἐν προθύροις θῆκε διδασκαλίην.

Which Bergius thus translates:

*Quæ patria artificis? Sicyon. Quid nominis autem?
Lysippus. Quæ tu? Occasio cuncta domans.
Cur rotula insistis? circumferor usque. Quid alas
Affixi pedibus? me levis aura rotat.
Cur dextræ est inserta novacula? Scilicet anceps
Cessantes acies hæc mea ferre nequit.*

Quid

Quid crinita autem frons monstrat? ut obvia prenda.

Cur calvum parte est posteriore caput?

Quod semel oblatam qui me permittit abire,

Copia ei in reliquum non datur ulla mei.

Ingeniosa manus talem tibi me dedit, hospes,

Ut fias istis cautus ad indicis.

Ausonius, Epigram. XII.

In simulacrum Occasionis et Pœnitentiæ.

Cujus opus? Phidie, qui signum Pallados, ejus,

Quique Jovem fecit. Tertia palma ego sum.

Sum dea, quæ rara, et paucis Occasio nota.

Quid rotule insistis? Stare loco nequeo.

Quid talaria habes? Volucris sum. Mercurius quæ

Fortunare solet, tardo ego, quum volui.

Crine tegis faciem. Cognosci nolo. Sed heus tu

Occipiti calvo es. Ne tenear fugiens.

Quæ tibi juncta comes? Dicat tibi. Dic rogo quæ sis.

Sum dea, cui nomen nec Cicero ipse dedit.

Sum dea quæ facti, non factique exigo penas;

Nempe ut pœniteat, sic Metanœa vocor.

Tu modo dic, quid agat tecum? si quando volavi,

Hæc manet. Hanc retinent, quos ego præterii.

Tu quoque, dum rogitas, dum percontando moraris,

Elapsam dices me tibi de manibus.

See the Commentators on Phædrus and Ausonius.

S T A N Z. XIV. XV.

Guyon binds Furor :

And both his hands fast bound behind his back,
And both his feet in fetters to an iron rack.

With hundred iron chains he did him bind,
And hundred knots that did him sore constrain;
Yet his great iron teeth he still did grind,
And grimly gnash, threatning revenge in vain, &c.

Virgil. Æn. I. 298.

Furor impius intus

*Sæva sedens super arma, et centum vinctus aënis
Post tergum nodis, fremet horridus ore cruento.*

S T A N Z. XVIII.

Our selves in league of vowed love we knit :
In which we long time, without jealous fears,
Our faulty thoughts continu'd, as was fit.

So Hughes's Edit. and Fol. Ed. 1679. It should be:

Or *faulty thoughts* ———

STANZ. XLV.

Vile knight,
 That knights and knighthood dost with shame
 upbray,
 And shew'st th' ensample of thy childish might,
 With silly weak old woman thus to fight;
 Great glory and gay spoil sure hast thou got.

Alluding to Virgil, *Æn.* IV. 93.

*Egregiam vero laudem et spolia ampla referis,
 Tuque puerque tuus, magnum et memorabile nomen,
 Una dolo Divum si famina victa duorum est.*

CANTO V. IO.

Like as a lion, whose imperial powre
 A proud rebellious unicorn defies,
 T' avoid the rash assault and wrathful stowre
 Of his fierce foe, him to a tree applies,
 And when him running in full course he spies,
 He slips aside; the whiles that furious beast
 His precious horn, sought of his enemies,
 Strikes in the stock, ne thence can be releast,
 But to the mighty victor yields a bounteous feast.

Shakespear, *Timon of Athens*. "Wert thou the unicorn, pride and wrath would confound thee, and make thine own self the conquest of thy fury."

And

And in Julius Cæsar :

For he loves to hear
That unicorns may be betray'd with trees,
And bears with glaffes, &c.

C A N T O V. 12.

With that he cry'd, Mercy, do me not die,
Ne deem thy force by Fortune's doom unjust,
That hath (mauger her spight) thus low me laid in dust
A Friend of mine thinks it might be :

*Ne deem thy force, but Fortune's doom unjust,
That hath ———*

*Deem it not to be thy force, but the unjust doom of
Fortune, that hath overthrow'n me. Do not ascribe it
to thy strength, but to unjust Fortune.*

Spenser here says: *Mauger her spight*. And
again, III. v. 7.

But froward fortune, and too froward night
Such happinets did (maulger) to me spight.

Perhaps he uses *mauger* in these places, as an
imprecation, *Curse on it!* These are proposed as
uncertain conjectures. In III. iv. 15. and in
other places he uses *mauger* in the common way,
mauger thee, for in spight of thee: but again he uses
it in a different way, IV. iv. 40.

S T A N Z. XV.

Vain others overthrows, *whose* self doth overthrow.

What if we should read ?

Vain others overthrows who's self doth overthrow.

In vain he overthrows others, who his (or him) self doth overthrow. But perhaps it is as Spenser wrote it.

S T A N Z. XXXI.

And on the other side a pleasant grove
Was shot up high, full of the stately tree
That dedicated is t' Olympick Jove,
And to his son Alcides, when as he
Gain'd in Nemæa goodly victory.

It is not easy to know what Spenser had in his mind here. At the *Olympick* games the victors were crown'd *oleastro*, *ferâ olivâ*, says Statius; at the *Nemæan* games, *apio*. I know of no victory which Hercules gained in Nemea, except his killing the lion there. Hercules was crowned *oleastro* at the *Olympick* games. His favourite tree however was the poplar; and probably this is the tree of which Spenser speaks.

Natalis Comes I. 9. *Scriptum est a Pausaniâ in prioribus Eliacis, in Jovis Olympii fano, ubi magistratus*

stratus nigro ariete faciebant, neque ulla portio victimæ dabatur vati, sed collum tantum lignatori more majorum; mandatum fuisse negotium lignatori ut ad sacrorum usum ligna certo pretio daret, vel publice civitatibus, vel privatim cuilibet, quæ non erant ex alia arbore, quam ex alba populo; qui honor habitus est arbori, quod eam Hercules e Thesprotide primus in Græciam portavit, quam ad fluvium. Acheruntem Thesprotidis reperit, cujus etiam lignis victimarum femora cremavit.

S T A N Z. XXXVI.

—Up, up, thou womanish weak knight,
That here in ladie's lap entomb'd art,
Unmindful of thy praise and prowess might.

Virgil. *Æn.* IV. 265.

*Tu nunc Carthagini's altæ
Fundamenta locas, pulchramque uxoriis urbem
Exstruis, heu, regni rerumque oblite tuarum.*

C A N T O VI. 15.

Speaking of fruits and flowers :

Whilst nothing envious Nature them forth throws
Out of her fruitful lap.

Lucretius,

Lucretius, V. 34.

quando omnibus omnia large

Tellus ipsa parit, Naturaque dædala rerum.

S T A N Z. XVI.

The Lilly, lady of the flowering field,
 The Flower-de-luce, her lovely paramour,
 Bid thee to them thy fruitless labours yield,
 And soon leave off this toilsom weary stour :
 Lo ! lo ! how brave she decks her bounteous bower
 With silken curtains and gold coverlets,
 Therein to shrowd her sumptuous Belamour,
 Yet neither spins nor cards, ne cares nor frets,
 But to her mother Nature all her care she lets.

A manifest allusion to those sacred words : *Consider the lilies of the field how they grow ; they toil not, neither do they spin.* The poet ought not to have placed them where he has.

Shakespear, King Henry VIII.

Like the Lily,

That once was mistress of the field, and flourish'd,
 I'll hang my head, and perish.

S T A N Z. XXXII.

Wo worth the man,

That first did teach the cursed steel to bite
 In his own flesh, and make way to the living spright.

Tibullus, I. xi. 1.

*Quis fuit, horrendos primus qui protulit enses?
Quam ferus, et vere ferreus ille fuit!*

CANTO VII. 16.

But later ages pride (like corn-fed steed)
Abus'd her plenty, and fat-swoln encrease
To all licentious lust.

Alluding perhaps to Deuteronomy xxxii. 15. *But
Jesurun waxed fat, and kicked.*

STANZ. XV.

But would they think with how small allowance
Untroubled nature doth her self suffice, &c.

Lucan, IV. 377.

*Discite quam parvo liceat producere vitam,
Et quantum Natura petat.*

STANZ. XVII.

Then 'gan a cursed hand the quiet womb
Of his great grandmother with steel to wound;
And the hid treasures in her sacred tomb
With sacrilege to dig.

Ovid, Met. I. 138.

*Itum est in viscera terræ:
Quasque recondiderat, Stygiisque admoverat umbris,
Effodiuntur opes, irritamenta malorum.*

S T A N Z. XXI, &c.

At length they came into a larger space,
 That stretch'd it self into an ample plain,
 Through which a beaten broad highway did trace,
 That streight did lead to Pluto's griesly reign.
 By that way's side, there sat infernal Pain,
 And fast beside him sat tumultuous Strife,
 The one in hand an iron whip did strain,
 The other brandished a bloody knife;
 And both did gnash their teeth, and both did
 threaten life.

On th' other side, in one consort there sat
 Cruel Revenge, and rancorous Despight,
 Disloyal Treason, and heart-burning Hate:
 But gnawing Jealousy, out of their sight
 Sitting alone, his bitter lips did bite;
 And trembling Fear still to and fro did fly,
 And found no place where safe he shroud him
 might;
 Lamenting Sorrow did in darkness lie,
 And Shame his ugly face did hide from living eye.

And over them sad Horror, with grim hue,
 Did always soar, beating his iron wings;
 And after him owls and night-ravens flew,
 The hateful messengers of heavy things,

Of death and dolour telling sad tidings ;
 Whiles sad Celeno, sitting on a clift,
 A song of bale and bitter sorrow sings,
 That heart of flint afunder would have rift :
 Which having ended, after him she flieth swift.

All these before the gates of Pluto lay,
 By whom they passing, spake unto them nought.-
 At last, him to a little door he brought,
 That to the gate of Hell, which gaped wide,
 Was next adjoining, ne them parted ought :
 Betwixt them both was but a little stride,
 That did the house of Riches from Hell-mouth
 divide.

Before the door sat self-consuming Care,
 Day and night keeping wary watch and ward,
 For fear lest Force or Fraud should unaware
 Break in, and spoil the treasure there in guard
 Ne would he suffer Sleep once thitherward
 Approach, albe his drowfy den were next :
 For next to Death is Sleep to be compar'd ;
 Therefore his house is unto his annex :
 Here Sleep, there Riches ; and Hell-gate them both
 betwixt.

Compare this with the following passages.

Virgil, *Æn.* VI. 273.

*Vestibulum ante ipsum primisque in faucibus Orci,
 Luctus, et ultrices posuere cubilia Curæ ;*

*Pallentesque habitant Morbi, tristisque Senectus,
Et Metus, et maleuada Fames, et turpis Egestas,
Terribiles visu formæ: Lethumque, Laborque:
Tam consanguineus Lethi Sopor, et mala mentis
Gaudia, mortiferumque adverso in limine Bellum,
Ferreique Eumenidum thalami, et Discordia demens
Vipereum crinem vittis intexa cruentis,*

Mr. Hughes has taken notice of this passage of Virgil.

Seneca, Herc. Fur. 686.

*Palus inertis fœda Cocyti jacet;
Hic vultur, illic luctifer bubo gemit,
Omenque triste resonat infaustæ strigis;
Horrent opaca fronde nigrantes comæ,
Taxo imminente; quam tenet segnis Sopor,
Famesque mœsta tabido rictu jacens;
Pudorque serus conscios vultus tegit:
Metus, Pavorque, Funus, et frendens Dolor,
Aterque Luctus sequitur, et Morbus tremens,
Et cinctâ ferro Bella: in extremo abdita
Iners Senectus adjuvat baculo gradum.*

Ibid, 96.

— *invisum Scelus,
Suumque lambens sanguinem Impietas ferox,
Errorque, et in se semper armatus Furor.*

Idem, Oedip. 590.

— *cæcus Furor,
Horrorque, et una quicquid æternæ creant*

*Celantque tenebræ; Luctus evellens comam
Ægrèque lassum sustinens Morbus caput,
Gravis Senectus sibimet, et pendens Metus.*

Statius, in his description of the house of Mars,
Theb. VII. 47.

*Primis salit Impetus amens
E foribus, cæcumque Nefas, Iræque rubentes,
Exsanguisque Metus, occultisque ensibus adstant,
Insidiæ, geminumque tenens Discordia ferrum.
Innumeris strepit aula Minis. Tristissima Virtus
Stat medio, letusque Furor, vultuque cruento
Mors armata sedet.*

Claudian, in Ruf. I. 30.

*Nutrix Discordia belli,
Imperiosa Fames, leto vicina Senectus,
Impatiensque sui Morbus, Livorque secundis
Anxius, et scisso mærens velamine Luctus,
Et Timor, et cæco præceps Audacia vultu,
Et Luxus populator opum, quem semper adhærens
Infelix humili gressu comitatur Egestas;
Fædaque Avaritiæ complexæ pectora matris
Insomnes longo veniunt examine Curæ.*

Lactantius, or whoever is the author of the poem
de Phœnice, v. 15.

*Non huc exangues morbi, non ægra senectus,
Nec mors crudelis, nec metus asper adit;
Nec scelus infandum, nec opum vesana cupido,
Aut Mars, aut ardens cædis amore furor.*

Luctus

*Luctus acerbus abest, et egestas obsita pannis,
Et curæ insomnes, et violenta fames.*

Where *Morbi, Senectus, Mors, Metus, Scelus, Cupido, Furor, Luctus, Egestas, Curæ, Fames*, should be in Capitals, they being all Persons.

In what Spenser says of Celæno, he had Virgil in view, *Æn.* III. 245.

*Una in præcelsâ confedit rupe Celæno,
Infelix vates, rupitque hanc pectore vocem.*

“Pluto’s grievously reign.” Stanz. XXI. 4. So Ovid, *Met.* X. 15.

———— *inamænaque regna tenentem
Umbrarum dominum.*

Virg. *Georg.* IV. 467.

————— *alta ostia Ditis,
Et caligantem nigrâ formidine lucum
Ingressus, Manesq; adiit, Regemq; tremendum.*

STANZ. XXIX.

But a faint shadow of uncertain light;
Such as a lamp, whose life does fade away;
Or as the moon, clothed with cloudy night,
Does shew to him that walks in fear and sad affright.

Virgil, *Æn.* VI. 268.

*Ibant obscuro sola sub nocte per umbram, —
Quale per incertam lunam, sub luce maligna,
Est iter in silvis: ubi cælum condidit umbra
Jupiter, et rebus nox abstulit atra colorem.*

STANZ. XXXVI.

One with great bellows gather'd filling air,
 And with forc'd wind the fuel did inflame;
 Another did the dying bronds repair
 With iron tongs, and sprinkled oft the same
 With liquid waves, fierce Vulcan's rage to tame;
 Who maistering them, renew'd his former heat.
 Some scum'd the dross that from the metal came;
 Some stir'd the molten ore with ladles great;
 And every one did swink, and every one did sweat.

Virgil, *Æn.* VIII. 449.

Alii ventosis follibus auras

Accipiunt redduntque: alii stridentia tingunt

Æra lacu. Gemit impositis incudibus antrum,

See Homer, *Il.* Σ. 468.

STANZ. XLVI.

Speaking of the daughter of Mammon:

There, as in glistring glory she did sit,
 She held a great gold chain ylinked well,
 Whose upper end to highest heaven was knit,
 And lower part did reach to lowest hell;
 And all that Prefs did round about her swell,
 To catchen hold of that long chain, thereby
 To climb aloft, and others to excell:
 That was Ambition, rash desire to sty,
 And every link thereof a step of dignity.

To sty, not explained in the Glossary to Spenser,
 is *to soar, to ascend.* III. II. 36.

Love can higher stie
Than reason's reach.

stigan is, *to ascend*, *stigele*, *a ladder*, *stighel*,
a step. I have been told that they call a ladder
a sty in the north, but pronounce it *stee*.

S T A N Z. LII.

There mournful cypress grew in greatest store,
And trees of bitter gall, and heben sad,
Dead-sleeping poppy,—and *Cicuta* bad,
With which th' unjust Athenians made to die
Wise Socrates, who thereof quaffing glad
Pour'd out his life, and last philosophy
To the fair Critias, his dearest belamy.

He had no authority, I presume, for what he
says of Socrates and Critias. Critias had been a
disciple of Socrates, but he hated his master. Here
is the story, of which I suppose Spenser had a con-
fused idea: *Quam me delectat Tberamenes! quam
elato animo est! etsi enim stemus, cum legimus, tamen
non miserabiliter vir clarus emoritur. Qui cum con-
jectus in carcerem triginta jussu tyrannorum, venenum
ut sitiens obduxisset, reliquum sic e poculo ejecit, ut id
resonaret: quo sonitu reddito, arridens, Propino, in-
quit, hoc pulcro Critiæ, qui in eum fuerat teterrimus.*
Cicero, *Tusc. Disp. I. 40.*

STANZ LV.

Here eke that famous golden apple grew,
 The which emongst the gods false Até threw;
 For which th' Idæan ladies disagreed.

He calls boldly, but elegantly enough, *Idæan ladies*, those goddeffes,

— *quas pastor viderat olim
 Idæis tunicam ponere verticibus.*

CANTO VIII. I.

And is there care in heaven? and is there love
 In heavenly spirits to these creatures base,
 That may compassion of their evils move?
 There is: else much more wretched were the case
 Of men, than beasts. But O th' exceeding grace
 Of highest God! that loves his creatures so,
 And all his works with mercy doth embrace,
 That blessed Angels he sends to and fro
 To serve to wicked man, to serve his wicked foe.

How oft do they their silver bowers leave,
 To come to succour us, that succour want?
 How oft do they with golden pinions cleave
 The flitting skies, like flying pursuivant,

Again

Against foul fiends to aid us militant?
 They for us fight, they watch and duly ward,
 And their bright squadrons round about us plant,
 And all for love, and nothing for reward:
 O why should heavenly God to men have such regard!

These are fine lines, and would not suffer by being compared with any thing that Milton has said upon this subject.

S T A N Z. V.

Description of an Angel:

Beside his head there sat a fair young man,
 Of wondrous beauty, and of freshest years,
 Whose tender bud to blossom new began.
 And flourish fair above his equal peers:
 His snowy front curled with golden hairs,
 Like Phœbus' face adorn'd with sunny rays,
 Divinely shone; and two sharp winged shears,
 Decked with divers plumes, like painted jays,
 Were fixed at his back, to cut his airy ways.

Like as Cupido on Idæan hill,
 When, having laid his cruel bow away, &c.

Compare this with Milton's description of Raphael, V. 277.

Six wings he wore, to shade
 His lineaments divine; the pair that clad

Each

Each shoulder broad, came mantling o'er his breast
 With regal ornament; the middle pair
 Girt like a starry zone his waist, and round
 Skirted his loins and thighs with downy gold,
 And colours dipt in heaven; the third his feet
 Shadow'd from either heel with feather'd maile:
 Sky-tinctur'd grain.

S T A N Z. XI.

And strifeful Atin in their stubborn mind
 Coals of contention and hot vengeance tin'd.
to tine is to light, to kindle.

III. III. 57.

Her hearty words so deep into the mind
 Of the young damzel sunk, that great desire
 Of warlike arms in her forthwith they tin'd.

III. VII. 15.

No love, but brutish lust, that was so beastly tin'd.

And in other places. But he often uses it in a
 different way. See IV. VII. 30. IV. XI. 36.
 II. XI. 21. and Milton, Par. Lost, X, 1075.

S T A N Z. XVI.

What hearse or steed (said he) should he have dight,
 But be entomb'd in the raven or the kite?

Gorgias

Gorgias Leontinus called vulturs *living sepulchres*, γύπτες ἐμψυχοὶ τάφοι: for which he incurred the indignation of Longinus; whether justly or no I shall not say. There is a thought not very unlike it in Milton's Samson Agonistes, where Samson, complaining of his blindness, says:

To live a life half dead, a living death,
 And buried; but, O yet more miserable!
My self my sepulchre, — a moving grave;
 Buried, yet not exempt
 By privilege of death and burial
 From worst of other evils.

Ovid, Met. VI. 665.

Flet modo, seque vocat bustum miserabile nati,

S T A N Z. L.

Nought booted it the Paynim then to strive:
 For, as a bittorn in an eagle's claw,
 That may not hope by flight to scape alive,
 Still waits for death with dread and trembling awe;
 So he ———

Ovid. Met. VI. 516.

*Non aliter, quam cum pedibus prædator obuncis
 Deposuit nido leporem Jovis ales in alto:
 Nulla fuga est capto: spectat sua præmia raptor.*

Virgil.

Virgil. Æn. XI. 721.

*Quam facile accipiter saxo sacer ales ab alto
 Consequitur pennis sublimem in nube columbam,
 Comprensamque tenet, pedibusque eviscerat uncis :
 Tum cruor, et volvæ labuntur ab æthere plumæ.*

See a beautiful Fable in Hesiod, Eg. 203.

Ὡδ' ἰσηξ̄ προσέειπεν ἀηδόνα ποικιλόδειρον, κ. τ. λ.

S T A N Z. LII.

Fool, said the Pagan, I thy gift defy :
 But use thy fortune as it doth befall,

Virgil, Æn. XII. 932.

Utere forte tua.

S T A N Z. LIII.

Guyon says to the old Palmer :

Dear Sir, whom wandering to and fro,
 I long have lack'd, I joy thy face to view.

So Hughes's Edit. and Fol. Ed. 1679. But it ought to be *Dear Sire*. In this Canto the Palmer is often called *Sire*, as also in other Cantos of this Book.

STANZ. IV.

And to the Prince *with bowing* reverence due,
As to the patron of his life, thus said :

I dare not affirm that it should be :

And to the Prince bowing with reverence due,

But see II. IX. 26. II. IX. 36. IV. II. 23. IV.
III. 5. I. X. 45.

—— to her with reverence rare

He humbly louted.

CANTO IX. 13.

Some with unwieldy clubs, some with long spears,
Some rusty knives, some staves in fire warm'd.

Statius, Theb. IV. 64.

*Pars gese manu, pars robora flammis
Indurata dia.*

Q. Curtius, III. 2. *Invictis bello manus, fœdus,
credo, et hastis igne duratis repellentur.*

Virgil, Æn. VII. 523.

*Non jam certamine agresti,
Stipitibus duris agitur, sudibusve præcis;*

Arrian Indic. c. 24. Λόγχας δὲ ἐφέρεον παχίας, μέγεθος, ὡς ἑξαπήχας· ἀκμὴ δὲ ἕκ ἐπὶ ἡμισυθηρέη, ἀλλὰ τὸ ὄξύ αὐτῆσι πεπυρακλωμένον τὸ αὐτὰ ἐποίησε. *Lanceas gerebant crassas, sex cubitos longas. Cuspis ferrea non erat, sed igne tosta atque acuta eandem vim et efficaciam exferebat.*

Herodotus, VII. 71. Λίβυες δὲ, σκευὴν μὲν σκυλίην ἔσαν ἔχοντες, ἀκοντίοισι δὲ ἐπικύλοισι χρεώμενοι. *Libyes autem corio armati ière, ac jaculis adustis.* So also the Myfi. c. 74.

Propertius, IV. 1.

Miscebant usta prælia nuda sude.

STANZ. XXI.

But of thing, like to that Ægyptian slime,
Whereof king Nine whilom built Babel tower.

That is, like to *bitumen*, which why he calls *Ægyptian slime*, I can't conceive. He might have said,

like to that Assyrian slime,

STANZ. XLI.

And ever and anon with rosie red
The bashful blood her snowy cheeks did die,
That her became, as polish'd ivory,
Which cunning craftsman's hand hath overlaid
With fair vermilion.

From

From Virgil, *Æn.* XII. 64.

*Accepit vocem lacrimis Lavinia matris,
 Flagrantis perfusa genas: cui plurimus ignem
 Subjecit rubor, et calefacta per ora cucurrit.
 Indum sanguineo veluti violaverit ostro
 Si quis ebur, vel mixta rubent ubi lilia multâ
 Alba rosâ: tales virgo dabat ore colôres.*

V. III. 23.

Whereto her bashful shamefac'dness yrought
 A great increase in her fair blushing faces
 As roses did with lillies interlace.

Homer. *Il.* Δ. 141.

Ὡς δ' ὅτε τις τ' ἐλέφαντα γυνὴ Φοίνικι μίμνη.
 Μηροῖς, ἢ Κάρειρα ———

*Veluti quando aliqua ebur mulier purpurâ tinxerit
 Maonia, vel Caria, ———*

Claudian, *R. Prof.* I. 271.

*niveos infecit purpura vultus
 Per liquidas succensa genas: castæque pudoris
 Illuxere facès. Non sic decus ardet eburnum,
 Lydia Sidonio quod femina tinxerit ostro.*

Stattius, *Achill.* I. 304.

*fax vibrata medullis
 In vultus, atque ora redivit, lucemque genarum*

Tinguit

*Tinguit, et impulsum tenui sudore pererrat.
Lactea Massagetæ veluti cum pocula fuscant
Sanguine puniceo, vel ebur corrumpitur ostro:*

Ovid. Amor. II. v. 34.

At illi

*Conscia purpureus venit in ora pudor. —
Quale rosæ fulgent inter sua lilia mixtæ:
Aut ubi cantatis Luna laborat equis:
Aut quod, ne longis flavescere possit ab annis:
Mæonis Assyrium femina tinxit ebur.*

Met. IV. 330. ——— erubuisse decebat.

*Hic color aprica pendentibus arbore pomis,
Aut ebori tincto est.*

Many more passages of ancient writers might be added, where these favourite comparisons occur.

C A N T O X. I, III.

Who now shall give unto me words and sound,
Equal unto this haughty enterprize?
Or who shall lend me wings, with which from ground
My lowly verse may loftily arise, —
Argument worthy of Mæonian quill.

This solemn invocation is somewhat like that in
Ovid, Fast. II. 119.

*Nunc mihi mille sonos, quoque est memoratus Achilles,
Vellem, Mæonide, pectus inesse tuum.*

Deficit ingenium, majoraque viribus urgent.

Hæc mihi præcipuo est ore canenda dies.

STANZ. XV.

Until a nation strange ———
 — Did themselves through all the North display:
 Until that Lochrine, for his realms defence,
 Did head against them make, and strong munificence.

Quere, Whether by making strong munificence he means, he fortified himself against them?

STANZ. XXIII.

The second Brute (the second both in name,
 And eke in semblance of his puissance great)—

Virgil, *Æn.* VI. 768.

—— *Et qui te nomine reddet
 Silvius Æneas, pariter pietate vel armis
 Egregius,* ———

STANZ. XXV.

And with sweet science mollify'd their stubborn hearts.

Ovid, *de Ponto.* II. ix. 47.

*Adde, quod ingenuas didicisse fideliter artes,
 Emollit mores, nec fuit esse feros.*

STANZ. XXXIV.

In whose sad time blood did from heaven rain.

A prodigy not unfrequent, if you will believe
ancient poets and historians.

STANZ. XLV.

Then all the sons of these five brethren reign'd
By due success, and all their nephews late.

Nephews are *nepotes*, *grandsons*. Comp. *Æn.* III. 97.
So before, II. VIII. 29.

Indeed, then said the Prince, the evil done
Dies not, when breath the body first doth leave;
But from the grandfire to the nephew's son,
And all his seed the curse doth often cleave.

*from the grandfire to the nephew's son, to the third
and fourth generation. So in many other places.*

STANZ. LVI.

Or to Hyfiphil' or to Thomiris.

Tomiris it should be, though it is likely enough
that Spenser might write it as it is printed. But
he surely never intended *Hyfiphil'*. It should be
Hypsiphyl'. Hypsiphyle.

STANZ. LXX.

It told, how first Prometheus did create
 A man, of many parts from beasts deriv'd ;
 And then stole fire from heav'n, to animate
 His work, for which he was by Jove depriv'd
 Of life himself, and heart-strings of an eagle riv'd.

That Jupiter slew *Promethæus* is a fiction of our poet. However, Horace places him in the shades below.

STANZ. LXXIII.

Then Elfinor, who was in magick skill'd ;
 He built by art upon the glassy sea
 A bridge of brass, whose sound heaven's thunder
 seem'd to be.

Virgil, *Æn.* VI. 585.

*Vidi et crudeles dantem Salmonæ pœnas,
 Dum flammæ Jovis et sonitus imitatur Olympi.
 Quatuor hic invectus equis, et lampada quassans,
 Per Græcûm populos, mediæque per Elidis urbem
 Ibat oviæ, dextræque sibi poscebat honorem :
 Demens ! qui nimbos, et non imitabile fulmen
 Ære et corripedum pulsa simulârat equorum.*

CANTO XI. 4.

Ere long, they rowed were quite out of fight,
And fast the land behind them fled away.

Virgil, *Æn.* III. 72.

Provehimur portu : terræque urbefque recedunt.

STANZ. XI.

Likewise that fame third Fort, that is the Smell,
Of that third troop was cruelly affay'd :
Whofe hideous fapes were like to fiends of hell ;
Some like to hounds, fome like to apes *dismay'd*,
Some like to puttocks, all in plumes array'd :

dismay'd is *frightened*. But I can hardly think that Spenser uſes it here in that ſenſe. Poſſibly, by *dismay'd* or *dismade* he means *ugly, ill-shaped*. In French *malfait*. *Quære*, Whether it ſhould be, *mif-made* ?

STANZ. XVIII.

Speaking of a flood :

And the ſad husbandman's long hope doth throw
Adown the ſtream, and all his vows make vain.

Ovid, *Met.* I. 272.

Sternuntur fegetes, et deplorata coloni

Vota jacent ; longique perit labor irritus anni.

Virgil, Georg. I. 224.

— *anni spem credere terre.*

S T A N Z. XIX.

The fierce Spumador, born of heavenly seed,
Such as Laomedon of Phœbus' race did breed.

Jupiter gave immortal horses to Tros, which
were afterwards possess'd by Laomedon.

S T A N Z. XXXV, XXXVI.

Thereby there lay
An huge great stone, which stood upon one end,
And had not been removed many a day;
Some land-mark seem'd to be, or sign of sundry way.

The same he snatch'd, and with exceeding sway
Threw at his foe.

Virgil, Æn. XII. 896, 901.

Saxum circumspicit ingens:

*Saxum antiquum, ingens, campo quod forte jacebat,
Limes agro positus, litem ut discerneret arvis. —
Ille manu raptum trepida torquebat in hostem.*

Comp. Homer, Il. Φ. 403.

Τὸν ὃ ἄνδρες πρότεροι δίεαο ἔμμεται ἔπον ἀφάρης

STANZ. XLII.

'Twixt his two mighty arms him up he snatch'd, &c.

The combat of Prince Arthur with Maleger is taken from that of Hercules with Antæus. Compare Spenser with Lucan, IV. 693, &c.

CANTO XII. 23.

Bright Scolopendraes, arm'd with silver scales,
Mighty *Monoceros*, with *immeasured* tails.

I would read, in the plural, as before.

Mighty Monoceroses, with *immeasur'd tails*.

So II. x. 8.

As far exceeded men in their *immeasur'd* might.

STANZ. XXIV.

Huge Ziffius, whom mariners eschew
No less than rocks (as travellers inform.)

I fancy he means Xiphias.

STANZ. XXV.

All these, and thousand thousands many more,
And more deformed monsters thousand-fold,
With dreadful noise, and hollow rombling roar,
Came rushing in the foamy waves enroll'd,
Which seem'd to flie for fear, them to behold.

Spenser is very modest here—*seem'd to flie*: though in other places he talks in another strain. Racine,
in

in his *Pbèdre*, A.v. Sc. vi. upon a subject like this, says, more boldly :

*Cependant, sur le dos de la plaine liquide,
S'élève à gros bouillons une montagne humide.
L' onde approche, se brise, et vomit à nos yeux,
Parmi des flots d' écume, un monstre furieux.
Son front large est armé de cornes menaçantes ;
Tout son corps est couvert d' écailles jaunissantes.
Indomptable taureau, dragon impétueux,
Sa croupe se recourbe en replis tortueux :
Ses longs mugissemens font trembler le rivage.
Le Ciel avec horreur voit ce monstre sauvage ;
La Terre s'en émeut ; l' air en est infecté ;
Le Flot, qui l' apporta, recule épouvanté.*

You may see, in some editions of Boileau, what he and La Motte have said upon these lines.

S T A N Z. XXXI.

Speaking of the Mermaids :

They were fair ladies, till they fondly friv'd
With th' Heliconian Maids for maistry ;
Of whom, they overcomen, were depriv'd
Of their proud beauty, and th' one moiety
Transform'd to fish, for their bold surquedry :
But th' upper half their hue retained still,
And their sweet skill in wonted melody ;
Which ever after they abus'd to ill,
T' allure weak travellers, whom gotten they did kill.

It is plain by this, and by what follows, that

Spenser designed here to describe the Mermaids as *Sirens*. He has done it contrary to mythology: for the Sirens were not part women and part fishes, as Spenser and other moderns have imagined, but part women and part birds. They were the daughters of one of the Muses, as some relate. We learn from the Emperor Julian, that they contended with the Muses; but that the Muses overcame them, took their wings away, and adorned themselves with them, as with trophies, and in token of their victory. Ἀλλὰ εἰδὲ Θαμύριδος τῆς Θερακῆος τελευτὴν ἤκουσεν, ὃς ταῖς Μούσαις ἐκ εὐτυχῶς ἀνιεφθέρξατο, τί γὰρ δεῖ τὰς Σειρήνας λέγειν, ὧν ἔτι τὸ πλεῖον ἐπὶ τῷ μετώπῳ φέρεσιν αἱ νικήσασαι. Epist. XLI.

The same story is to be found in other authors; See Pausanias in Boeot. as cited in the *Polyhistor Symbolicus* of Caussin, Lib. II. §. 77. p. 302.

S T A N Z. XXXII, XXXIII.

So now to Guyon, as he passed by,
 Their pleasant tunes they sweetly thus apply'd;
 “ O thou, fair son of gentle Fairy,
 “ That art in mighty arms most magnify'd
 “ Above all knights, that ever battle try'd;
 “ O turn thy rudder hitherward a while:”—
 With that, the rolling sea resounding soft,
 In his big base them fitly answered, &c.

This song of the Mermaids is copied from Homer, Odyss. M. 184. where the Sirens say to Ulysses :

Δεῦρ' ἄγ' ἰὼν, πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 Νῆα καλίαςησσο, ἵνα πωτιτέρην ὄπ' ἀλέσης.
 Οὐ γάρ ποω τις τῆδε—κ. τ. λ.

*O decus Argolidum, quin puppim flectis Ulysses,
 Auribus ut nostros possis agnoscere cantus.
 Nam nemo hæc unquam, &c.*

What follows in Spenser,

With that the rolling sea resounding soft —
 is very beautiful; and is his own invention, as far
 as I know.

S T A N Z. XXXVII.

Said then the Palmer; Lo! where does appear
 The sacred foil, where all our perils grow!
 Therefore, fir knight, your ready arms about you throw.

The sacred foil was the place where the Enchantress lived: therefore I conclude that by *sacred* he means *curfed*, *detestable*, according to that use of the word *facer*. So V. XII. I.

O sacred hunger of ambitious minds,
 And impotent desire of men to reign!

“Sacred hunger;” *Sacra fames*. “Impotent desire;”
 as in Latin *impotens rabies, motus animi, dominatio, &c.*

S T A N Z. XLVIII.

Speaking of the God who is called *Genius* :

Therefore a god him sage antiquity
Did wisely make, and good *Agdistes* call.

There is an *Agdistis*, of whom see a strange story in Arnobius, B. V. p. 158. and the notes of Elmenhorst. Spenser's *Agdistes* is in *Natalis Comes*. IV. 3.

S T A N Z. L. &c.

Thus being entred, they beheld around
A large and spacious plan, on every side
Strowed with pleasance, whose fair grassy ground
Mantled with green, and goodly beautify'd
With all the ornaments of Flora's pride,——

Thereto the heavens, always jovial,
Look'd on them lovely, still in stedfast state,
Ne suffred storm nor frost on them to fall,
Their tender buds or leaves to violate;
Nor scorching heat, nor cold intemperate
T' afflict the creatures, which therein did dwell;
But the mild air with season moderate
Gently attempred, and dispos'd so well,
That still it breathed forth sweet spirit and wholesome
smell.

More

More sweet and wholesome than the pleasant hill
Of Rhodope ———

He says, according to custom, *mantled with green*, &c. instead of *was mantled*. Methinks he should not have singled out Rhodope, a mountain of Thrace, as an agreeable spot. The ancients are against him. Compare with Spenser, Claudian's description of the Garden of Venus, Nupt. Hon. and Mar. 51, 60.

*Hunc neque canentes audent vestire pruina ;
Hunc venti pulsare timent ; hunc ledere nimbi.
Luxuriæ Venerique vacat. Pars acrior anni
Exsulat. Æterni patet indulgentia veris. —
Intus rura micant, manibus quæ subdita nullis
Perpetuam florent Zephyro contenta colona.*

Lucretius, III. 18.

Sedesque quictæ :

*Quas neque concutiunt venti, neque nubila nimbis
Adspargunt, neque nix acri concreta pruina
Cana cadens violat : semperque innubilus æther
Integit, et large diffuso lumine ridet.*

Which lines are an excellent translation of Homer, Odyss. Z. 42. See also Sidonius. Carm. II. 407.

S T A N Z. LXIV.

Sometimes the one would lift the other quite
 Above the waters, and then down again
 Her plunge, as over-maistered by might,
 Where both a while would covered remain; —
 Then suddenly both would themselves unhele.

To unhele, not explained in the Glossary, is in
 Spenser *to uncover, to expose to view*. IV. v. 10.

Next did Sir Triamond unto their fight
 The face of his dear Canacee unheal.

S T A N Z. LXV.

Or as the Cyprian goddess, newly born
 Of th' Ocean's fruitful froth, did first appear;
 Such seemed they, and so their yellow hair
 CrySTALLINE humour dropped down apace.

Alluding to Venus *ἀναδυομένη*. See Ovid, Art.
 Amat. III. 224. and the Notes.

S T A N Z. LXXIV.

Ah! see the virgin rose, how sweetly she
 Doth first peep forth with bashful modesty,
 That fairer seems, the less you see her may;
 Lo! see soon after, how, more bold and free,
 Her bared bosom she doth broad display;
 Lo! see soon after, how she fades and falls away.
 So passeth, &c.

Compare this with Ausonius, Idyll. XIV. 23.

Momentum intererat, &c.

Quam longa una dies, ætas tam longa rosarum,

Quas pubescentes juncta senectæ premit.

Quam modo nascentem rutilus conspexit Eous,

Hanc rediens sero vespere vidit anum.—

Collige, virgo, rosas, dum flos novus, et nova pubes,

Et memor esto ævum sic properare tuum.

It would be endless to collect all the poetical trifles that occur upon this subject. I shall confine myself to this Epigram in the Anthologia :

Πέμπω σοι, Ροδόκλεια, τὰδε σέφεσσι ἀνθεσι πλέξας,

Ἄυτὸς ὑφ' ἡμετέραις δεξιάμεισσι παλάμαις.

Ἔστι κρίνον, ῥόδον τε κάλυξ, νοτιεὴ τ' ἀνεμώνη,

Καὶ ἰάρισισσι ὑγρὸς, καὶ κύαναι γέρον.

Ταῦτα σέψαμεν ἰλῆξον μεγάλαυχον ἴσσα·

Ἄνθεϊς καὶ λήγεις, καὶ σὺ καὶ ὁ σέφανος.

Of which the following (already inserted in the *LUSUS POETICI*: See No. XII. Page 21.) is given as a Translation.

Mitto tibi hæc, Rodoclea, virentia ferta virenti:

Texuit hæc solo docta ab Amore manus,

Narcissumque rosamque legens, mollemque anemnonem, et

Candida cæruleis lilia cum violis.

Indue et hæc, et mitem animum. Florem esse memento,

Pulcrior his qui fit, forsitan et brevior.

S T A N Z. LXXVIII.

like starry light,
Which sparkling, on the silent waves, does seem
more bright.

Horace : Lib. II. Od. v. 19.

*Ut pura nocturno renidet
Luna mari.*

“Silent waves.” *Undæ nocturnæ.* Silence denotes *night-time* or *midnight* in the Latin Poets, when applied to *the world, moon, stars, sea, &c.* Though perhaps by *silent waves* he means *quiet*; not *violently moved.*

S T A N Z. LXXXI.

The account how Guyon and the Palmer took Acrasia in a net, is from the well-known story of Vulcan.

S T A N Z. LXXXVI.

The enchantress Acrasia is represented, like Circe in Homer, as changing men into beasts. After Guyon had taken her Captive, “the Palmer,” says the poet, “struck the beasts with his staff, and they became men again.”

But one above the rest in special,
That had an hog been late, hight *Grill* by name,
Repined greatly, and did him miscall,
That had, from hoggish form, him brought to natural.

This is taken from a Dialogue in Plutarch, inscrib'd

Ἦσπ' ἔτι τὰ π' ἄστυχ' ἰόγυε χεῖρ' ἄστα, where *Gryllus*, one of the companions of *Ulysses*, transform'd into a hog by *Circe*, holds a discourse with *Ulysses*, and refuses to be restored to his human shape.

B O O K III.

I N T R O D U C T I O N.

S T A N Z. II.

But living art may not least part express,
Nor life-resembling pencil it can paint,
All were it *Zeuxis*, or *Praxiteles*.

Praxiteles was no Painter.

C A N T O I. 46.

For she was full of amiable grace,
And manly terrour mixed therewithall.

Claudian, *Conf. Pr. et Ol.* 91.

*Misicetur decori virtus, pulcherraque severo
Armatum terrore pudor.*

Statius, in his way, calls it *horror decorus*.

C A N T O II. 27.

All that follows, from this Stanza to the end of the Canto, is copied from *Virgil's Ciris*,—if it be his: and many lines in that poem are here translated, almost word for word.

S T A N Z. XLVII.

She, therewith well apaid,
The drunken lamp down in the oil did steep.

Ciris. 344.

Inverso bibulum restinguens lumen olivo.

Where see Scaliger. "Drunken Lamp:" So
Prudentius, CATHEM. *ad incensum cerei*, 21.

Vivax flamma viget, seu cava testula

Succum linteolo suggerit ebrio,

Seu pinus piceam fert alimoniam,

Seu ceram teretem stuppa calens bibit.

Martial, X. 38.

—— *lucerna*

Nimbis ebria Nicerotianis.

Aristophanes calls a lamp *πότης λύχνος*, Nub. 57.
and it is a more proper metaphor to represent it
as a great drinker, than as a great eater: Yet
Alcæus *τὸς πότας λύχνος ἀδηφάγος εἶπεν*, says Suidas
on the word *ἀδηφασία*.

The antient Poets are fond of this metaphor.

Claudian, Conf. Pr. et Ol. 250.

— *jam profluat ebrius amnis*

Mutatis in vina vadis.

Sidonius,

Sidonius, Carm. XV. 129.

Ebria nec solum spirat conchyliam sandix.

Prudentius, Περὶ Στεφ. 1044.

*Ostendit nudum verticem, barbam gravem,
Vittas madentes, atque amictus ebrios.*

Martial. XIV. 154

*Ebria Sidoniae cum sim de sanguine conchae,
Non video quare sobria lana vocet.*

Homer. Il. p. 389.

Ὦς δ' ἔτ' ἀτὴρ ταύρου βοὶς μεγάλῳ βεΐνῳ
Ααῖσι δ' ἄν ταύειν μεθύεται ἀλειφῆ.

*Ut vero cum vir tauri bovis magni pellem
Populis dederit distendendam ebriam pinguedine.*

So Ifaias, according to the version of the LXX.
Chap. lviii. 10. καὶ ἔσται ὡς κῆτος μεθύων. See Deut.
xxxii. 42. Ifai. xxxiv. 7.

So, on the other hand, Tibullus, II. i. 46.

Mistaque securo sobria lymphæ mero est.

Stattius, Silv. IV. ii. 36.

nudos

Umbravit colles, et sobria rura Lyæus.

Silv. IV. iii. 11.

*Qui castæ Cereri diu negata
Reddit jugera, sobriasque terras.*

CANTO III. 29.

Where thee yet shall he leave, for memory
 Of his late puissance, his image dead,
 That, living him, in all activity
 To thee shall represent.

That is; *He, dead, shall leave thee his image. Or, his image dead is, the image of him dead.* When he dies, he shall leave thee a son, the image of himself.

II. x. 34.

His son Rival his dead room shall supply.

STANZ. XXXII.

Merlin gives an account to Britomartis of the illustrious British Princes that were to descend from her; and having mentioned Malgo, breaks out thus:

Behold the man, and tell me, Britomart,
 If ay more goodly creature thou didst see;
 How like a giant in each manly part
 Bears he himself with portly majesty,
 That one of the old heroes seems to be!

These elegant lines are a distant copy of what Anchises says in Virgil to Æneas, when he shews him his posterity. *Æn. VI. 771, &c.*

Qui juvenes, quantas ostentant, aspice, vires!—

——Vidén' ut geminæ stant vertice cristæ?—

Hic vir, hic est, tibi quem promitti sæpius audis, &c.

It might be objected to Spenser, that Merlin not causing the posterity of Britomartis to appear before her, but only giving her an account of them, 'tis a little violent to break out,

Behold the man, &c.

when the reader is not prepared for it by any thing that went before. He uses *seems* for *he seems*, according to custom.

STANZ. XXXIV.

Was never so great waste in any place,
 Nor so foul outrage doen by living men;
 For all thy cities they shall sack and rase,
 And the green grass, that groweth, they shall bren;
 That even the wild beast shall die in starved den.

A fine description of utter desolation. *Starved den* is vastly bold; yet not to be condemned neither, I think.

STANZ. XLIII.

After Merlin had given an account of the ruin of the Britons;

The Damzel was full deep empashioned,
 Both for his grief, and for her people's sake,
 Whose future woes so plain he fashioned;
 And fighting fore, at length him thus bespake, &c.

This is natural and poetical. So Milton, Par. Loft, XI. 754.

How didst thou grieve then, Adam, to behold
 The end of all thy offspring, end so sad,
 Depopulation! thee another flood,
 Of tears and sorrow a flood thee also drown'd,
 And sunk thee as thy sons; till gently rear'd
 By th' Angel, on thy feet thou stood'st at last,
 Tho' comfortless, as when a father mourns
 His children, all in view destroy'd at once;
 And scarce to th' Angel utter'dst thus thy plaint.

S T A N Z. L,

There Merlin stay'd,
 As overcome of the Spirit's power,
 Or other ghastly spectacle dismay'd,
 That secretly he saw, yet n'ote discover:
 Which sudden fit, and half extatic stour,
 When those two fearful women saw, they grew
 Greatly confus'd in behaviour.
 At last the fury past; to former hue
She turn'd again, and cheerful looks, as earst, did shew.

So Hughes's Ed. and Fol. 1679. But it should be, He *turn'd* again; i. e. Merlin.

C A N T O IV. 2.

For all too long I burn with envy fore,
 To hear the warlike feats which Homer spake
 Of bold Penthesilee, which made a lake
 Of Greekish blood so oft in Trojan plain:
 But when I read, how stout Debora strake
 Proud Sifera, and how Camill' hath slain
 The huge Orfilochus, I swell with great disdain.

He is mistaken about *Penthesilea*, of whom Homer makes no mention. As to *Orfilochus* he is right.

Virgil, *Æn.* XI. 690.

*Protinus Orfilochum, et Buten, duo maxima Teucrum
 Corpora, &c.*

S T A N Z. X.

Then when I shall my self in safety see,
 A table for eternal monument
 Of thy great grace, and my great jeopardy,
 Great Neptune, I avow to hallow unto thee.

“A Table:” *tabula votiva*. Horace, *Carm.* I. V.

Me tabula facer

Votiva paries indicat uvida

Suspendisse potenti

Vestimenta maris deo.

See Broukhufius on Tibullus, I. III. 28.

S T A N Z. XV.

I mean not thee intreat
To pass; but mauger thee will pass, or die.

Milton, Par. Lost. II. 684.

through them I mean to pass,
That be assur'd, without leave ask'd of thee.

S T A N Z. XIX.

—— Who on a day
Finding the Nymph asleep in secret where,
As he by chance did wander that same way.

Possibly: ——— in secret, where
As he by chance did wander that same way.

Spenser perpetually uses *whereas* for *where*.

S T A N Z. XXIII.

Shortly upon that shore there heaped was
Exceeding riches and all precious things,
The spoil of all the world; that it did pass
The wealth of th' East, and pomp of Persian kings.

Milton, II. 1.

High on a throne of royal state, &c.

S T A N Z. XXXVI.

A Sea-Nymph finding her son dead, in appearance, thus laments over him :

Dear image of myself, she said, that is
The wretched son of wretched mother born!
Is this thine high advancement? O! is this
Th' immortal name, with which thee, yet unborn,
Thy grandfire Nereus promis'd to adorn?

There is a passage not unlike this in Statius, Theb. IX. 375. where a Nymph mourns for her son that was slain :

*atque hæc ululatibus addit ;
Hoc tibi semidei manus tribuere parentes?
Nec mortalis avus? &c.*

S P A N Z. XXXVIII.

O! what avails it, of immortal seed
To been ybred, and never born to die?
Far better I it deem to die with speed,
Than waste in woe and wailful misery.

Virgil, Æn. XII. 879.

*Quo vitam dedist eternam? cur mortis adempta est
Conditio? possem tantos finire dolores
Nunc certe, &c.*

Ovid, Met. I. 662.

*Sed nocet esse Deum. Præclusaque janua lethi
Æternam nostros luctus extendit in ævum.*

S T A N Z. XLIII.

Deep in the bottom of the sea her bower
Is built, &c.

Compare this Sea-Nymph's bower with that of
Cyrene in Virgil, Georg. IV. 362.

*Jamque domum mirans genetricis et humida regna,
Speluncisque lacus clausos, &c.*

And with that of Achelous in Ovid, Met. VIII. 561.

S T A N Z. XLIX.

Yet still he wasted, as the snow congeal'd,
When the bright sun his beams thereon doth beat.

Ovid, Met. III. 487.

*Sed ut intabescere flavæ
Igne levi ceræ, matutinæve pruine
Sole tepente solent, sic attenuatus amore
Liquitur; et cæco paullatim carpitur igni.*

C A N T O VI. 12.

In what he says of Venus seeking her son, some
things are taken from the Ἔργα ἀπαίτητος of Moschus.

STANZ. XXIX.

The garden of Adonis.

Pliny XIX. 4. *Antiquitas nihil prius mirata est quam Hesperidum hortos, ac regum Adonidis et Alcinoi.*

STANZ. XLII.

Speaking of the garden of Adonis :

There is continual spring, and harvest there
Continual, both meeting at one time : &c.

Taken from Homer's description of the garden of Alcinous, Odyss. H. 117.

Τάων ἔποτε καρπὸς ἀπέλλυται, ἰδ' ἐπιλείπει
Χεῖμαίῳ, ἰδὲ θερεος, ἐπέλειπει· ἀλλὰ μάλ' αἰεὶ
Ζεφυρὴ πνέουσα, τὰ μὲν φρεῖ, ἄλλα δὲ πύσσει.

*Ex iis fructus nunquam perit, neque deficit
Hieme, neque æstate, toto anno durans : sed sane semper
Zephyrus spirans, hæc crescere facit, aliaque maturescere.*

STANZ. L.

And his true love, fair Psyche, with him plays, &c.
See Apuleius.

C A N T O VII. I.

Like as a hind ———
 Yet flies away of her own feet affeard,
 And every leaf, that shaketh with the least
 Murmur of wind, her terrour hath encreast.

Horace, Carm. I. XXIII. 1.

Vitas hinnuleo me similis, Chloë, &c.

S T A N Z. IV.

Need teacheth her this lesson hard and rare,
 That Fortune all in equal lance doth sway,
 And mortal miseries doth make her play.

Ovid, Ex Pont. IV. III. 49.

Ludit in humanis divina potentia rebus.

In equal lance, in equal balance.

S T A N Z. XLI.

The marble pillar, that is pight
 Upon the top of Mount Olympus hight,
 For the brave youthly champions to assay
 With burning chariot wheels it nigh to smite.

A strange mistake to think that the Olympick games were performed upon the top of Mount Olympus. "Burning Wheels:" *fervidis rotis*. Horace.

CANTO VIII. 30.

Proteus is shepherd of the seas of yore,
And hath the charge of Neptune's mighty herd.

Virgil, Georg. IV. 394.

*Quippe ita Neptuno visum est: inmania cujus
Armenta, et turpis pascit sub gurgite phocas.*

CANTO IX. 7.

For who wotes not, that woman's subtillies
Can guilen Argus, when she list misdone?
It is not iron bands, nor hundred eyes,
Nor brazen walls, nor many wakeful spies,
That can with-hold her wilful wandring feet.

Ovid, Amor. III. iv. 19.

*Centum fronte oculos, centum cervice gerebat
Argus: et hos unus sæpe sefellit Amor.*

Horace, Carm. III. xvi.

*Inclusam Danaën turris ænea,
Robastæque fores, et vigilum canum
Tristes excubiæ munierant satis, &c.*

STANZ. XII, &c.

Britomartis is driven by a storm, in the evening,
to seek shelter in a shed, which happened to be full
of

of guests, whom the same necessity had brought there: she is refused entrance, challenges them, and fights with one of them. This seems to be copied from a like story in Statius, *Theb.* I. 406.

liquentia nimbis

*Ora comasque gerens, subit uno tegmine, cujus
Fusus humo gelida, partem prior hospes habebat, &c.*

I B I D.

Sorely thereat he was displeas'd, and thought
How to avenge himself so fore abus'd,
And evermore the carl of courtesy accus'd.

The sense must be *accused him of discourtesy, of rudeness*: and so he has it, *VI.* 111. 33.

———— so foul abus'd

Of a rude churl, whom often he accus'd
Of foul discourtesy, unfit for knight.

S T A N Z. XIX.

Yet secretly their host did at them lour,
And welcom'd more for fear than charity:
But they dissembled what they did not see,
And welcomed themselves.

I should think they dissembled what they *did* see; or, what they *would not* see.

STANZ. LI.

Paridel says to Britomartis :

Therefore, Sir, I greet you well.

As if he thought her a knight; whereas it appears from Stanz. XX, &c. that he must have known that she was a woman. The same fault is to be found lower, IV. VI. 34.

CANTO X. 47.

Malbecco,

like a goat emongst the goats did rush,
That through the help of his fair horns on hight,
And misty damp of misconceiving night,
And eke through likenefs of his goatish beard,
He did the better counterfeit aright.

He gives Malbecco a pair of real horns, because he was a cuckold: which is descending very low. He makes amends for this fault in the sequel, where the transformation of Malbecco into Jealousy is extremely elegant.

CANTO XI. 14.

For, who will bide the burden of distress,
Must not here think to live; for life is wretchedness.

Life is wretchedness, says Spenser. Just so says Solon

to Cræsus, in Herodotus, I: 32. "Οὕτω ὄν, Κροῖσε, πάν ἴσσι, ἀνθρώπων συμφορή. *Ita igitur, Cræse, universum est, homo calamitas.*

S T A N Z. XIX.

Life is not lost, said she, for which is bought
Endless renown, that more than death is to be fought.

He ought to have said :

that more than life is to be fought.

Virgil, Æn. V. 230.

vitamque volunt pro laude pacisci.

S T A N Z. XXX, &c.

Speaking of Jupiter :

Now like a ram, fair Helle to pervert,
Now like a bull Europa to withdraw.—
Soon after that into a golden shower
Himself he chang'd, fair Danae to view.—
Then was he turn'd into a snowy swan,
To win fair Leda to his lovely trade.—
Twice was he seen in soaring eagle's shape,
And with wide wings to beat the buxom air :
Once when he with Asterie did 'scape ;
Again, when as the Trojan boy so fair
He snatch'd from Ida hill. —

In Satyr's shape Antiopa he snatch'd,
 And like a fire, when he Ægin' assay'd :
 A shepherd, when Mnemosyne he catch'd :
 And like a serpent to the Thracian maid.

From Ovid, Met. VI. 103.

Mæonis elusam designat imagine tauri

Europen. ———

Fecit et Asterien aquila lucente teneri :

Fecit olorinis Ledan recubare sub alis :

Addidit, ut Satyri celatus imagine pulchram

Jupiter implevit gemino Nyctēida fœtu :

Amphitryon fuerit, cum te, Tyrintia, cepit :

Aureus ut Danaën, Asopida luserit igneus ;

Mnemosynen pastor : varius Deoïda serpens.

I don't remember to have read that Jupiter turned himself into a ram for Helle's sake. She whom Spenser calls the *Thracian maid*, is called by Ovid *Deoïs*, and supposed to be Proserpina. As Spenser says, *to beat the buxom air*, So Milton :
Winnows the buxom air.

S T A N Z. XXXVI.

And thou, fair Phœbus, in thy colours bright,
 Wast there enwoven, and the sad distress
 In which that Boy thee plunged, for despite
 That thou bewrayd'st his Mother's wantonness.—
 For-thy he thrill'd thee with a leaden dart,
 To love fair Daphne, which thee loved less.

It is a downright blunder to say that Cupid shot Apollo with a leaden dart, when he made him love Daphne. Hear Ovid, Met. I. 468.

*Eque sagittifera promisit duo tela pharetra
Diverforum operum. Fugat hoc, facit illud amorem.
Quod facit, auratum est, et cuspide fulget acuta:
Quod fugat, obtusum est, et habet sub arundine plumbum.
Hoc Deus in nympha Peneide fixit; at illo
Læsit Apollineas trajecla per ossa medullas.*

Spenser says that Phœbus was thus punished for having discovered the affair of Mars and Venus; but Venus took her revenge of him, by making him fall in love with Leucothee. At least Ovid says so, Met. IV. 190.

S T A N Z. XXXVII.

He says that Coronis, the mistress of Apollo, was turned into a sweet-briar: a metamorphosis, of which Ovid says nothing in the story of Coronis.

S T A N Z. XXXIX.

Speaking of Phœbus:

He loved Iffe for his dearest dame,
And for her sake her cattle fed awhile,
And for her sake a cowherd vile became;
The servant of Admetus, cowherd vile,

Whiles

Whiles that from heaven he suffered exile.
 Long were to tell each other lovely fit,
 Now like a lion, hunting after spoil,
 Now like a *bag*, now like a falcon flit.

Here is a fault, either of the poet's, or else occasioned by a wrong punctuation: for, as the text stands, the sense is, that Apollo, for the sake of Iſſe, and that he might feed her cattle, became the cowherd of Admetus. They are two distinct Fables; and they might be separated by a full stop, or a colon, thus:

And for her sake a cowherd vile became:
 The servant of Admetus, cowherd vile,
 Whiles that from heaven he suffered exile.

That is: *he also became the servant of Admetus, a cowherd vile, &c.* This is pretty much in Spenser's elliptical manner, so that possibly he might intend it so.

In Hughes' Edit. it is:

The servant of Admetus' cowherd vile.

That is, *the servant of the cowherd of Admetus*; which is still worse.

He follows Ovid, Met. VI. 122.

*Est illic agrestis imagine Phæbus:
 Utque modò accipitris pennas, modò terga leonis
 Gesserit; ut pastor Macarëida luserit Iſſen.*

The words in Ovid, *agrestis imagine Phæbus*, which

are not explained by the Commentators that I have seen; relate probably to his serving Admetus. Instead of *bag*, I read

Now like a *stag*, now like a falcon flit.

Natalis Comes, IV. 10. says of Apollo: *Fertur hic deus in varias formas ob amores fuisse mutatus in leonem, in CERVUM, in accipitrem.*

STANZ. XL.

That his swift chariot might have passage wide,
Which four great Hippodames did draw in team-
wise ty'd.

Hippopotamoi, Sea-horses.

STANZ. XLI, XLII.

For, privy love his breast empeirced had;
Ne ought, but dear Bifaltis, ay could make him glad.

He loved eke Iphimedia dear;
And Æolus' fair daughter, Arne hight,
For whom he turn'd himself into a steer,
And fed on fodder, to beguile her sight.
Also to win Deucalion's daughter bright,
He turn'd himself into a dolphin fair;
And like a winged horse he took his flight,
To snaky-lockt Medusa to repair,
On whom he got fair Pegasus, that flitteth in the air.

He speaks of Neptune. From Ovid, Met. VI. 115.

*Te quoque mutatum torvo, Neptune, juvenco
Virgine in Æoliâ posuit. Tu visus Enipeus
Gignis Aloïdas; aries Bisaltida fallis.*

*Et te, flava comas, frugum mitissima mater,
Sensit equum; te sensit avem crinita colubris
Mater equi volucris: sensit delphina Melantbo.*

See the Commentators. See also Hesiod, Theog. 280. who says, that when Perseus cut off the head of Medusa, Pegasus sprang forth.

STANZ. XLIII.

Next Saturn was, (but who would ever ween
That fullen Saturn ever ween'd to love?
Yet love is fullen, and Saturn-like seen,
As he did for Erigone it prove;)

That to a Centaur did himself transmove.
So prov'd it eke that gracious God of wine,
When for to compass Phillira's hard love,
He turn'd himself into a fruitful vine,

And into her fair bosom made his grapes decline.

How many mistakes are here! Saturn, says he, lov'd Erigone, and Bacchus Phillira. On the contrary, Bacchus loved Erigone, and Saturn *Pbilyra*, for that is her name. Nor did Saturn turn himself into a Centaur, but into a horse.

Ovid. Met. VI. 125.

Liber ut Erigonen falsâ deceperit uvâ:

Ut Saturnus equo geminum Cbirona creârit.

Virgil, Georg. III. 92.

*Talis et ipse jubam cervice effudit equina
Conjugis adventu pernix Saturnus, et altum
Pelion hinnitu fugiens implevit acuto.*

Where he follows Apollonius, Lib. II.

That gracious God of wine. By *gracious* perhaps he means *handsome*. So the French, if I mistake not, use the word *gracieux*. It might be proved from a thousand testimonies of ancient authors, that Bacchus was very handsome. Broukhusius has collected some of them, in his notes on Tibullus, II. III. 35. where he is very angry with those moderns, who in pictures, images, and poetry, make Bacchus deformed, and with a huge belly: *Pueriliter peccant nostri artifices, qui Bacchum fingunt et pingunt enormiter obesum ac pinguem, cum prominente aqualiculo, &c.* However it is observable that Bacchus has had this affront put upon him in ancient times; and has been represented as bloated and tun-bellied, if we may believe the Scholiast of Aristophanes, Ran. 202. where Charon says to Bacchus:

Ὅουκην καθεδεῖ δῆτ' ἐνθαδὶ, γάστρων;

And the Scholiast notes: γάστρων, γαστρίμαργε.
Ἐισάγουσι γὰρ τὸν Διόνυσον προγάστρα καὶ οἰδαλίον ἀπὸ τῆς
ἐργίας καὶ οἰνοφλυγίας.

STANZ. XLVII.

On which there stood an image all alone
Of massy gold, which with his own light shone;
And wings it had, with fundry colours dight.

He speaks of an image of Cupid. In an Epigram, ascribed to Virgil :

*Marmoreusque tibi diversicoloribus alis
In morem picta stabit Amor pharetra.*

CANTO XII. 7.

Or that same dainty Lad, that was so dear
To great Alcides, that when-as he dy'd,
He wailed womanlike with many a tear, &c.

It is unpoetical to make Hylas die. The Nymphs gave him immortality.

*ὄψα τὴν αἰθήρ
Ἀθάλας τε πῶλῃ καὶ ἀγῆματ' ἠμαῖα πῶλῃα.*

Indeed, the chorus in Seneca's *Medea* speaks of the death of *Hylas*. v. 647.

*Morte quod crimen tener expiaris
Herculi magno puer irrepertus?*

But there was a reason for it. The chorus observes that the Argonauts came to unfortunate ends; and therefore mentions only the death of *Hylas*, and passes over the poetical story of his being made

a Deity. Aufonius also speaks of his death,
Epigr. XCV.

*Aspice quam blandæ necis ambitione fruatur,
Letifera experiens gaudia, pulcher Hylas!
Oscula et infestos inter moriturus amores,
Ancipites patitur Naiadas Eumenides.*

See Virgil, Ecl. VI. 43.

S T A N Z. XLI.

With that great chain, wherewith not long ygo
He bound that piteous lady prisoner, now releast,
Himself she bound.

Spenser in his Fairy Queen never, that I know
of, uses verses of six feet, except in the last line of
the Stanza. He has done so here through over-
sight; unless it be a fault of the press, which is not
so probable.

S T A N Z. XLVII.

But now my teem begins to faint and faile,
All woxen weary of their journal toile:
Therefore I will their sweaty yokes affoile
At this same furrow's end, till a new day.

Virgil, Georg. II. 541.

*Sed nos immensum spatiis confecimus æquor:
Et jam tempus equûm fumantia solvere colla.*

B O O K IV.

I N T R O D U C T I O N.

S T A N Z. V.

Which that she may the better deign to hear,
Do thou, drad Infant, Venus' dearling dove,
From her high spirit chace imperious fear :

By *fear* he means, an awful majesty, raising fear
in those who approach her.

C A N T O I. 13.

Spenser here gives a description of what we call
Aurora Borealis :

Like as the shining skie in summer's night,
What time the days with scorching heat abound,
Is crested all with lines of fiery light ;
That it prodigious seems, in common peoples sight.

S T A N Z. XXIII.

And of the dreadful discord, which did drive
The noble Argonauts to outrage fell ;
That each of life sought others to deprive,
All mindless of the golden Fleece, which made
them strive.

Apollonius Rhodius and Valerius Flaccus mention some quarrels that arose amongst the Argonauts, and the former introduces Orpheus pacifying them by playing on his harp. They say nothing of any contention they had for the golden

Fleece: but perhaps Spenser means, that, falling out, they forgot the golden Fleece, for the sake of which they were engaged in so dangerous an expedition. If that be his meaning, it is ill expressed. And that it is his meaning, is probable from what he says, Sonnet XLIV.

When those renowned noble peers of Greece
Through stubborn pride among themselves did jar,
Forgetful of the famous golden Fleece;
Then Orpheus with his harp their strife did bar.

So after, B. IV. Cant. II. 1.

Such one was Orpheus, that when strife was grown
Amongst those famous imps of Greece, did take
His silver harp in hand, and shortly friends them
make.

The effect which the harp and voice of Orpheus had upon the Argonauts is elegantly described by Apollonius, I. 512. When Orpheus had ended his song, they, says the Poet, intent, and bending towards him,

“Thought him still speaking, still stood fix’d to
hear*.”

* Η, καὶ ὁ μὲν Φόρμιγγα σὺν ἀμβροσίῃ χέειν αὐδῆ·
Τοὶ δ’ ἄμοτον λήξαντες ἔτι πρὸ χροῖο κάρηνα
Πάυτες ὁμῶς, ὀρδοῖσιν ἐπ’ ἄσιν ἠρεμίοντες
Κληθμῶ· τοῖόν σφιν ἐνέλλιπε θεῶν αἰοιδῆν.

* See Bp. Newton's edition of Milton, Par. Lost, B. VIII. v. 2.
and our author's note there inserted.

S T A N Z. XLV.

He little answer'd, but in manly heart
 His mighty indignation did forbear ;
 Which was not yet so secret, but some part
 Thereof did in his frowning face appear :
 Like as a gloomy cloud, the which doth bear
 An hideous storm, is by the northern blast
 Quite overblown ; yet doth not pass so clear,
 But that it all the sky doth overcast
 With darkness dread, and threatens all the world
 to waste.

So Milton, II. 713.

And such a frown

Each cast at th' other, as when two black clouds,
 With heaven's artillery fraught, come rattling on
 Over the Caspian, then stand front to front,
 Hov'ring a space, till winds the signal blow
 To join their dark encounter in mid air :
 So frown'd the mighty combatants, that Hell
 Grew darker at their frown.

S T A N Z. XLIX.

As when in chace

The Parthian strikes a stag with shivering dart.

Virgil, Æn. XII. 856.

*Non secus ac nervo per nubem impulsæ sagittæ,
 Armatam sævi Partibus quam felle veneni,
 Partibus, sive Cydon, telum inmedicabile torfit.*

CANTO II. 2.

Such, music is wise words with time *consented*,
 To moderate stiff minds, dispos'd to strive :
 Such, as that prudent Roman well invented,
 What time his people into parts did rive,
 Them reconcil'd again, and to their homes did drive.

So Fol. Ed. 1679. In Hughes' Edit. it happens to be *concented*, which I take to be right. *concented* from *concinere*; *words consented with time*; words agreeing with time, words spoken in proper time. The *prudent Roman* is Agrippa Menenius. In these lines of Spenser the construction seems faulty.

STANZ. XXXIV.

Addressing himself to Chaucer :

—but through infusion sweet
 Of thine own spirit, (which doth in me survive,)
 I follow here the footing of thy feet.

He seems to copy from Lucretius, III. 3.

*Te sequor, O Graiae gentis decus, inque tuis nunc
 Fixa pedum pono pressis vestigia signis.*

STANZ. LI.

For what the Fates do once decree,
 Not all the Gods can change, nor Joye himself can free.

This was the notion of many heathens. See
 Æschylus,

Æschylus, Prometh. 516. Ovid, Met. IX. 429.
 Quintus Smyrnæus, Lib. III. Lib. XI. Lib. XIII.
 Herodotus, I. 91. Τὸν περὶ τὴν μείζονα ἀδύνατα ἐστὶ
 ἀποφύγειν ἢ θεῶν. *Sortem fato destinatam defugere, deo
 quoque est impossibile.* Several writers suppose that
 Herodotus in these words has declared his own
 sentiments, and quote them as a saying of that
 Historian: but he gives them as the answer of
 Apollo's Priests to the messengers sent by Cræsus.

CANTO III. 23.

Like as a snake, whom weary winter's teen
 Hath worn to nought, now feeling summer's might,
 Casts off his ragged skin, and freshly doth him dight.

From Virgil, Æn. II. 471.

*Qualis ubi in lucem coluber, mala gramina pastus,
 Frigida sub terra tumidum quem bruma tegebat,
 Nunc postis novus exuviis, nitidusque juventâ,
 Lubrica convolvit sublato pectore terga
 Arduus ad solem, et linguis micat ore trifulcis.*

STANZ. XXXVIII.

The chariot decked was in wondrous wise,
 With gold and many a gorgeous ornament,
 After the Persian monarch's antique guise.

Possibly he had in view the chariot of Darius.
 Q. Curtius, III. 111. *Utrumque currus latus deorum
 simulacra*

*simulacra ex auro argentoque expressa decorabant: distinguiebant internitentes gemmæ jugum; ex quo eminebant duo aurea simulacra cubitalia, ——. Inter hæc auream aquilam pinnas extendenti similem sacra-
verant.*

STANZ. XLIII.

Nepenthe is a drink of sovereign grace,
Devized by the gods, for to assuage
Heart's grief, and bitter gall away to chace,
Which stirs up anguish and contentious rage:
Instead thereof, sweet peace and quiet age
It doth establish in the troubled mind.

Homer, Odyss. Δ. 220.

Αυλίχ' ἄρ' εἰς οἶνον βάλε [Ἑλένη] φάρμακον, ἔνθεν ἔπιου,
Νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον ἀπάύτων·
“Ὅς τὸ καταβροῦξειεν, ἐπὴν κρητῆρι μιγείη,
Οὐκ ἂν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,
Οὐδ' εἴ οἱ καταλεθναίῃ μήτηρ τε πατήρ τε,
Οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν, ἢ φίλου υἱόν,
Χαλκῶ δηϊώφεν, ὃ δ' ὄφθαλμοῖσιν ὄρῳτα.

*Protinus sanè in vinum misit [Helena] pharmacum
unde bibebant,*

Absque dolore et ira, malorum oblivionem inducens.

*Qui illud deglutierit postquam crateri mixtum erit,
Non utique tota die profudere poterit lacrimas a palpebris,
Non si ei mortui fuerint materque paterque,
Neque si ei coram fratrem, aut charum filium
Ferro trucidarent, ipse vero oculis videret.*

Quere,

Query, Whether instead of *quiet age*, it should be *Quiestage*? which was also the conjecture of a friend: and whether there be such a word in other writers?

STANZ. XLVII.

Which when she saw, down on the bloody plain
 Herself she threw, and tears 'gan shed amain;
 Amongst her tears immixing prayers meek,
 And with her prayers, reasons to restrain
 From bloody strife, and blessed peace to seek;
 By all that unto them was dear, did them beseech.

Did them beseech; did beseech them; instead of
And did beseech them, according to Spenser's
 manner, who perpetually drops the connection.
 Or thus:

— strife; and blessed peace to seek
 By all that unto them was dear did them beseech.
 “and did beseech them to seek peace.” No need
 then for that bungling parenthesis, which is in
 both my editions:

And (with her prayers, reasons to restrain
 From bloody strife, and blessed peace to seek)
 By all that unto them was dear did them beseech.

CANTO IV. 2.

That now a new debate
 Stir'd up 'twixt *Clandamour* and Paridel.

So Fol. Edit. 1679. a false print for *Blandamour*.

In Hughes' Edit. it is *Scudamore*, which is wrong.

S T A N Z. XV.

Yet did the workmanship far pass the cost.

Ovid, Met. II. 5.

Materiem superabat opus.

C A N T O V. 5, 6.

— On *Aridalian* mount, where many an hour
She [*Venus*] with the pleasant Graces went to play.
That goodly belt was *Cestas* hight by name.

So Fol. Edit. 1679. and Hughes' Edit. It
should be *Acidalian* and *Cestus*. *Venus* was called
Acidalia, a fonte *Acidali*o. There is no *Acidalian*
mountain. Spenser has it again, VI. x. 8, 9.

Therefore it rightly cleeped was mount *Acidale*.

They say that *Venus*, when she did dispose
Herself to pleasance, used to resort
Unto this place.

In his *Epithalamium* he has

— the *Acidalian brook*.

S T A N Z. VI.

The Judges, which thereto selected were,
Into the *Martian Field* adown descended.

Alluding to the *Campus Martius*, and to the
phrase *descendere in Campum*.

STANZ. XII.

ne he that thought
 For Chian folk to pourtrait beautie's Queen,
 By view of all the fairest to him brought,
 So many fair did see.

Zeuxis drew Helena for the inhabitants of Croton, say some; of Agrigentum, say others; and chose five of their women to copy from. This is the story that Spenser alludes to, and mistakes.

STANZ. XV.

As guileful goldsmith, that by secret skill,
 With golden foil doth finely overspred
 Some baser metal, which commend he will
 Unto the vulgar *for good gold insted.*

He might have put,—*of good gold insted.*
 So IV. VII. 7. — *for steel to be insted.*

STANZ. XXXVII.

The which in Lipari do day and night
 Frame thunderbolts for Jove's avengeful threat.
Instead of Lipara, or Lipare.

CANTO VII. 12.

—The vilest wretch alive;
 Whose cursed usage and ungodly trade
 The heavens abhor, and into darkness drive.
 Ill expressed; unless I mistake the sense, which
 seems

seems to be this : *whose ungodly trade the heavens abhor ; and whose ungodly trade, &c. drive the heavens into darknes.*

I. VI. 6.

And Phœbus, flying so most shameful sight,
His blushing face in foggy cloud implies.

In this manner he often speaks. “ Implies :” See Remark on I. IV. 28. page 79.

S T A N Z. XXXII.

Yet over him she there long gazing stood,
And oft admir'd his monstrous shape, and oft
His mighty limbs.

Virgil, Æn. VIII. 265.

*Nequeunt expleri corda tuendo
Terribiles oculos, vultum, villosaque setis
Pectora semiferi.*

C A N T O VIII. 16.

When so he heard her say, eftsoons he brake
His *sudden* silence, which he long had pent ;
And, sighing inly deep, her thus bespake.

Sudden silence is not proper : *fullen silence* would have been better ; and I incline to think that Spenser intended it so. So in the Shepherd's Calender.

MAY :

At last, her fullen silence she broke.

. That is, after having been unable some time to speak, for sorrow.

S T A N Z. XLIX.

Therefore Corflambo was he call'd aright,
Though nameless there his body now doth lie.

His head was cut off. *Nameless body* is taken from
Virgil, *Æn.* II. 557.

*Facet ingens litore truncus,
Avolsumque humeris caput, et sine nomine corpus.*

C A N T O X. 27.

Such were great Hercules, and Hylas dear;—
Pylades, and Orestes by his side: —
Damon and Pythias, whom death could not sever.

The name of *Damon's* friend is *Phintias*. I suppose he makes the second syllable in *Pylades* long. So V. v. 24. speaking of Hercules:

How for Iola's sake he did apply
His mighty hands, the distaff vile to hold.

He commits the same fault in the second syllable of *Iola*, or *Iole*. The old English poets regard not quantity.

S T A N Z. XXXVIII.

Speaking of the Temple of Venus:

An hundred altars round about were set,
All flaming with their sacrifice's fire.

Virgil, *Æn.* I. 415.

*Ipsa Paphum sublimis abit, sedesque revisit
Lata suas: ubi templum illi, centumque Sabæo
Thure calent aræ, fertisque recentibus balant.*

STANZ. XLIV.

Great Venus, queen of beauty and of grace,
The joy of gods and men; that under skie
Dost fairest shine, and most adorn thy place,
'That with thy smiling look dost pacify
The raging seas, and mak'st the storms to fly, &c.

“*This is taken from Lucretius' invocation of the same Goddess, in the beginning of his poem, and may be reckoned one of the most elegant translations in our language.*” Mr. HUGHES. It is, for the most part, an elegant translation, but not an accurate one; nor was it, I suppose, designed to be such. It certainly is below the original.

STANZ. XLVII.

Great God of men and women, queen of th' air,
Mother of laughter, and well-spring of blifs.

Here *Venus* is called a *God*. So Virgil, *Æn.* II. 632.

*Descendo, ac, ducente Deo, flammam inter et hostes
Expeditior.*

Where.

Where Servius: "DEO, *secundum eos, qui dicunt*
utriusque sexus participationem habere numina: nam
ait Calvus:

Pollentemque deum Venerem, &c."

I believe Spenser had this place of Servius in his mind.

Herodotus, I. 105. having said that a few Scythians spoiled the temple of Cœlestial Venus, [*Ἐπιπράσις Ἀφροδίτης*] adds, that for their impiety, the God punished them: *ἐπέταξε ὁ θεὸς ἐπιπράσιον αὐτῶν*. But Gronovius is of opinion that *ὁ θεὸς* here means *numen*, τὸ θεῶν, without any particular reference to Venus. See his note.

Mother of laughter: Ἐὐφροσύνη. Homer.

CANTO XI. 9.

not if a hundred tongues to tell,
And hundred mouths, and voice of brass I had.
From Virgil, *Æn. VI. 625.* who imitates Homer.

STANZ. XIII.

Spenser in this Canto enumerates the Sea Gods, and descendants from Neptune; and amongst them names

Astræus, that did shame
Himself with incest of his kin unken'd.

Compare Spenser's catalogue with *Natalis Comes*, II. 8. where you may find the story of *Astræus*. I have met with two others of that name; one, a son of *Terra* and *Tartarus*, who was one of the Giants, mentioned by *Hyginus*; the other, a son of *Silenus*, in *Nonnus Dionys.* And a third, the son of *Crius* and *Eurubie*, is found in *Hesiod* and *Apollodorus*.

S T A N Z. XVIII.

Speaking of the sons of *Oceanus* and *Tethys* :

Of all which, *Nereus*, th' eldest and the best,
 Did first proceed, than which none more upright,
 Ne more sincere in word and deed profest;
 Most void of guile, most free from foul despight,
 Doing himself, and teaching others to do, right.

From *Hesiod*, Θεογ. 233.

Νηρέα τ' ἀψευδέα κὲ ἀληθέα γείναίτο Πόντος,
 Πρεσβύτατον παίδων· αὐτὰρ καλέουσι Γέροντα,
 Οὐνεκα νημερής τε κὲ ἥπιος, ὃδὲ θεμεσίτων
 Λίθεται, ἀλλὰ δίκαια κὲ ἥπια δήνεα οἶδεν.

*Nereumque alienum a mendacio, et veracem genuit Pontus,
 Maximum natu filiorum: sed vocant Senem,
 Eò quod verus atque placidus: nec juris et æqui
 Obliviscitur, sed justa et moderata judicicia novit.*

Nereus is called *the aged* in *Homer*, *Hesiod*, *Æschylus*, *Virgil*, *Ovid*, the Poet called *Orpheus*,
 and

and Pausanias Lacon. Eustathius on Homer, Il. A. 250. p. 116. Ed. Rom. Ἰσίου ὅτι πολιαὶν ἄλλα ὁ μῦθος λέγει τῆς γραιῖαν, κατὰ τὴν τὸν Νηρία γέροντα. Servius on Virgil, Georg. IV. 403. *Fere omnes Dii marini senes sunt, albent enim eorum capita spumis aquarum.* We may also observe, that γραῦς means either an *old woman*, or *froth*, *scum*. Aristophanes plays upon the word, *Plut.* 1205.

S T A N Z. XIX.

—When Paris brought his famous prize,
The fair Tindarid [Tyndarid] lass, he him foretold
That her all Greece with many a champion bold
Should fetch again.

He speaks of Nereus. From Horace, L. I. Od. xv. 1.

Pastor cum traberet, &c.

S T A N Z. XX.

Long Rhodanus, whose source springs from the skie.
Ἀπὸ πύκνης.

S T A N Z. XXI.

Great Ganges, and immortal Euphrates,
Deep Indus, and Mæander intricate,
Slow Peneus, and tempestuous Phasides,
Swift Rhene, and Alpheus still immaculate,
Oraxes, feared for great Cyrus' fate.

He makes the second syllable in Euphrates short,

and gives him the pompous epithet *immortal*, which, after all, is but a botch. *Sloze* is no epithet for *Peneus*. He is called *Theffalus torrens*, by Seneca, Herc. Fur. 288. By Phasides I suppose he means Phasis, who is called μέγας, τραχύς, βίαιος, διήεις, *rapidus*. Instead of *Oraxes*, it ought to be, as a friend also conjectured,

Araxes, feared for great Cyrus' fate.

For Cyrus crossed the river Araxes to fight the Massagetæ, of whom Tomyris was queen. The battle was fought near the river, and Cyrus was there worsted, and slain. So says Herodotus, I. 201, &c.

S T A N Z. XXV.

Speaking of a River-God :

And his beard all gray,
Dewed with silver drops, that trickled down alway,

Sophocles, Trachin. 14. of Achelous.

ἐκ δὲ δασυῖν γενειάδων

Κρηνοὶ διεπράϊνοντο κρηναίῃσι ποτῶν.

Ovid, Fast. I. 375. of Proteus :

Oraque cærulea tollens rorantia barba.

Stattus, Theb. IX. 414. of Ismenus :

tumido de gurgite surgit

Spumofum attollens apicem, lapsuque sonoro

Pectora cæruleæ rivis manantia barbæ.

Claudian,

Claudian, Conf. Pr. et Ol. 222. of the Tiber :

*Disillant per pectus aquæ : frons hispida manat
Intribus : in liquidos fontes se barba repetit.*

Sidonius, Carm. II. 335. of the same.

*Dat sonitum mento undæ cadens, licet hispida setis
Suppositis multum sedaret barba fragorem.*

S T A N Z. XXVIII.

Like as the mother of the Gods, they say
In her great iron chariot wons to ride,
When to Jove's palace she doth take her way ;
Old Cybele, array'd with pompous pride,
Wearing a diadem embattled wide
With hundred turrets.

Virgil, Æn. VI. 784.

*Qualis Berecythia mater
Invehitur curru Phrygiæ turrata per urbes.*

S T A N Z. XLVII.

Speaking of a River Goddess :

Under the which her feet appeared plain,
Her silver feet.

ἀργυρόπεζα.

S T A N Z. XLVIII, &c.

The Nereids, according to Spenser, are,

*Amphitrite, Agave, Actea, [it should be Actæa]
Autonoë, Alimeda, [it should be Halimede] Cymotboë,*

Cymodoce, *Cymo*, *Doto*, *Dinamene*, [it should be *Dynamene*] *Doris*, *Eucrate*, *Eunica*, *Eulimene*, *Erato*, *Evagore*, *Eione*, *Eupompe*, *Endore*, [I suppose it should be *Eudore*] *Everna*, [it should be *Evarne*, 'Εὐάρνη] *Glauce*, *Galene*, *Galathæa*, [it should be *Galatea*] *Glauconome*, *Hippotboë*, *Hyponeo*, [it should be *Hipponoë*] *Lisianassa*, [it should be *Lysianassa*] *Laomedea*, *Liagore*, *Melite*, *Menippe*, *Nesæa*, *Neso*, *Nemertea*, [it should be *Nemertes*] *Proto*, *Pasithee*, *Pherusa*, *Phao*, *Poris*, *Panopæ*, [it should be *Panope*] *Protomedæa*, [it should be *Protomedea*, Πρωτομέδεια] *Pronæa*, [it should be *Pronoë*] *Pontoporea*, *Polynome*, *Psamathe*, *Spio*, *Sao*, *Thetis*, *Thalia*, *Themiste*, [it should be *Themisto*.]

Phao and *Poris* are two Nereids, that I think I never met with elsewhere. Spenser follows Hesiod.

BOOK V.

INTRODUCTION.

STANZ. VIII.

And if to those Egyptian wizards old,
Which in star-read were wont have best insight,
Faith may be given, it is by them told,
That since the time they first took the sun's height,

Four times his place he shifted hath in sight,
 And twice hath risen, where he now doth west,
 And wested twice, where he ought rise aright.

From Herodotus, II. 142. The Ægyptian Priests
 ἐν τούτῳ τῷ χρόνῳ τετρακίς ἔλεγον ἕξ ἡθίων τοῦ ἡλίου ἀνατεῖλαι·
 ἐθά τε ἄνω καταδύεσθαι, ἐθῦτεν οἷς ἐκατεῖλαι· καὶ ἕθεν ἄνω
 ἀναίλλαι, ἐθαῦτα οἷς καταδύεσθαι. *Intra hoc tempus dice-
 bant quater solem extra sedes suas fuisse ortum. Bis
 denuo illinc exortum ubi nunc occidit; bis autem unde
 nunc oritur, illic occidisse.*

S T A N Z. IX.

For during Saturn's ancient reign, it's said,
 That all the world with goodness did abound;
 All loved vertue, no man was affraid
 Of force, ne fraud in wight was to be found:
 No war was known, no dreadful trumpet's sound:
 Peace universal reign'd 'mongst men and beasts,
 And all things freely grew out of the ground.

Ovid, Met. I. 89, 98, &c.

*Aurea prima sata est ætas, quæ vindice nullo,
 Sponte sua, sine lege, fidem rectumque colebat.*

Pæna metusque aberant. —

*Non tuba directi, non æris cornua flexi,
 Non galeæ, non ensis, erant. Sine militis usu
 Mollia securæ peragebant otia gentes.*

*Ipsa quoque immunis, rostroque intacta, nec ullis
 Saucia vomeribus, per se dabat omnia tellus.*

CANTO I. 10.

Speaking of Arthegal's sword.

For of most perfect metal it was made,—
 And was of no less vertue, than of fame.
 For there no substance was so firm and hard,
 But it would pierce or cleave, where-so it came.

So Milton, Par. Lost, VI. 320.

—but the sword

Of Michael from the armory of God
 Was giv'n him temper'd so, that neither keen
 Nor solid might resist that edge,

STANZ. XII.

Arthegal is attended by Talus :

made of iron mould,
 Immoveable, resistless, without end.

Concerning this man of iron, or rather of brass,
 Τάλως χάλκειος, see Apollonius, IV.

STANZ. XXVI.

Sith then, said he, ye both the dead deny,
 And both the living lady claim your right,
 Let both the dead and living equally
 Divided be betwixt you here in fight, &c.

Copied from Solomon's judgment, 1 Kings iii. 16.

CANTO II. 27.

Thereafter all that mucky pelf he took,
 The spoil of people's evil-gotten good,
 The which her fire had scrap'd by hook and crook,
 And, burning all to ashes, pour'd it down the brook.

Alluding to Deuteron. ix. 21. *And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.*

CANTO III. 25.

As when the daughter of Thaumantes fair, &c.
 Thaumantias Iris: the daughter of *Thaumas*, not
Thaumantes.

STANZ. XL.

Fit for such ladies, and such *lovely* knights.
 Methinks it would be better to give the Ladies the
 epithet; and to read,
 Fit for such *lovely* ladies, and such knights.

VI. XII. 34.

And therein shut up his blasphemous tongue,
 For never more defaming gentle knight,
 Or *any* lovely lady doing wrong.

So Fol. Ed. 1679. In Hughes' Edit.

Or *unto* lovely lady doing wrong.

C A N T O V. 25.

But vertuous women wisely understand
That they were born to base humility,
Unless the heavens them lift to lawful sovereignty.

Compare Milton, Par. Lost, IX. 232. The last line was inserted on account of Queen Elizabeth.

S T A N Z. XLIX.

Radigund says to Clarinda :

Say and do all that may thereto prevail ;
Leave nought unpromis'd that may him persuade ;
Life, freedom, grace, and gifts of great avail,
With which the Gods themselves are milder made.

He that compares this with *Æn.* IV. 424. &c. will be inclined to think that Spenser had Virgil's Dido in view.

I, soror, atque hostem supplex adfare superbum, &c.

That gifts can pacifie even the Gods, was a proverb amongst the Heathen. Euripides, *Med.* 964.

πειθεῖν δῶρα κ' θεῶς, λόγῳ.

muneribus enim vel deos fleēti fama est.

So Man makes God, in his own image.

CANTO VII. 2.

Well therefore did the antique world invent
 That Justice was a God of sovereign grace,
 And altars unto him, and temples lent,
 And heavenly honours in the highest place ;
 Calling him great Osiris, of the race
 Of th' old Ægyptian kings, that whilom were ;
 With feigned colours shading a true case :
 For, that Osiris, whilst he lived here,
 The justest man alive, and truest did appear.

In Plutarch, De Isid. p. 355. Osiris is called μέγας βασιλεὺς εὐεργέτης. *Magnus rex beneficus, Βασιλεύσῃα δὲ Ὀσίριον Ἀιγυπτίῳ; μὲν εὐδὲς ἀπόρου βίῃ καὶ θνητῶδες ἀπαλλάξαι, καρπὸς τε δειξάμενα, καὶ νόμους θέμενον αὐτοῖς, καὶ θεῖος δειξάμενα τιμῶν. Ὀσίριον δὲ γῆν πᾶσαν ἡμερέμενον ἐπέλθειν, Jam Osirin regno inuito statim Ægyptios inopi et belluina vietus ratione soluisse, cum et fruges iis ostenderet, et leges poneret, et decorum cultum præciperet. Postmodo universam obivisse terram hominesque mansuetos redegeisse. P. 356. Ὁ γὰρ Ὀσίρις ἀγαθοποιός. Est enim Osiris beneficus.*

STANZ. IV.

Britomartis enters the temple of Isis :
 There she received was in goodly wise
 Of many priests, that duly did attend,—

All clad in linen robes, with silver hem'd ;
 And on their heads, with long locks comely kem'd,
 They wore rich mitres.

The Priests of Isis wore ἰσῆτα λινέην μένην, *vestem tantummodo lineam*, says Herodot. II. 37. and hence are called *Linigeri* by many writers. Their heads were close shaved, though Spenser gives them *long locks*.

I B I D.

To shew that Isis does the moon portend ;
 Like as Osiris signifies the sun.

So Plutarch, De Isid. p. 372.

S T A N Z. VI.

The image of Isis was

— clothed all in garments made of line.

She is called *Linigera* by Ovid, and by others.

S T A N Z. VIII, &c.

Britomartis sleeps in the temple of Isis, and has visions of what should befall her. It was not unusual for those who consulted the Gods, to sleep in their temples ; where, as we are informed, they used to have their fortunes told them.

Virgil,

Virgil, Æn. VII. 86.

————— *Huc dona sacerdos
Cum tulit, et cesarum otium sub nocte silenti
Pellibus incubuit stratis, somnosque petivit,
Multa modis simulacra videt volitantia miris:
Et varias audit voces, fruiturque deorum
Conloquio, atque imis Achærona adsatur Avernis.*

Servius: "Incubare proprie dicuntur hi, qui dormiunt ad accipienda responsa: Unde est, Ille incubat Jovi: id est, dormit in Capitolio, ut responsa possit accipere.

The Nasamones slept at the tombs of their ancestors, in order to be informed of what they wanted to know.

Herodot. IV. 172.

*Μαθησιαὶ δὲ ἐν τῶν τετυγμένων Φοινίκης τὰ σινυαλὰ καὶ
καίτοι ἀπαιτοῦσι, ἐπινομήσια. τὸ δ' αὖ ἰσθ' ἐν τῇ ὕψι ἰσθμῶν,
τέλει χυμῶν. Divinant, ad majorum accedentes monu-
menta, et illis ubi preces peregerunt, indormiunt: ubi
quodcumque per quietem insomniam viderunt, eo
utuntur.*

Tertul. de Animâ. p. 365.

"Nasamonas propria oracula apud parentum sepulchra mansiando captare, ut Heraclides scribit, vel Nymphodorus, vel Herodotus: Et Celtas apud virorum fortium bestia eadem de causâ abnoctare, ut Nicander affirmat."

I B I D.

Her helmet she unlac'd,
 And by the altar's side her self to slumber plac'd.
 For other beds the priests there used none,
 But on their mother Earth's dear lap did lie,
 And bake their sides upon the cold hard stone*.

So the Selli, in Homer, II. Π. 233.

Ζεῦ ἄνα Δωδωναῖε, Πελασγικῆ, τηλόθι ναίων,
 Δωδώνης μεδέων δυσχειμέρι· ἀμφὶ δὲ Σελλοῖ
 Σοὶ ναῖνο' ὑποφῆται ἀνιπλόποδες, χαμαιεῦναι.

*Jupiter rex Dodonæe, Pelasgice, procul habitans,
 Dodonæ præsidens hiberno-frigore-infestæ: circum au-
 tem Selli*

Tui habitant interpretes pedibus-illoti, kumi cubantes.

S T A N Z. X, XI.

Speaking of the priests of Isis:

Therefore they mought not taste of fleshly food,
 Ne feed on ought the which doth blood contain,
 Ne drink of wine; for wine they say is blood,
 Even the blood of Giants, which were slain
 By thund'ring Jove in the Phlegrean plain:
 For which the Earth (as they the story tell)
 Wroth with the Gods, which to perpetual pain
 Had damn'd her sons, which 'gainst them did rebel,
 With inward grief and malice did against them swell.

* *Quære?* "And brake their sides, &c. Hor. Epod. XI. 32.

Limina dura, quibus

Lumbos et infregi latus.

See also Hor. L. III. Od. x. 19. Ovid, Rem. Amor. L. II.

And of their vital blood, the which was shed
 Into her pregnant bosom, forth she brought
 The fruitful vine; whose liquor, bloody red,
 Having the minds of men with fury fraught,
 Mought in them stir up old rebellious thought
 To make new war against the Gods again.

Concerning the temperance requisite in the Priests of Isis, see Plutarch, De Isid. Ἡξυλοῦ δε νόμον ἀπὸ Φαρμακίχου, πρῶτον δὲ ἐκ ἰσίου οἴνου, ἢ δὲ ἔσπεδον, ὡς Φόλιον θεῶν, ἀλλ' ὡς αἷμα τῶν περὶμαρτύρων πρὸς τῆς θεῶν, ἐξ ὧν οἴνοι περιούμιον καὶ τῆ γῆ σωμαργάτων ἀπύδα; γὰρ ἔδου. διὸ καὶ τὸ μέδον ἐξ ὄφρατος πρὸς καὶ τὰ ἀπλῆγας, ἄτε δὲ τῶν πρῶτων τῆ αἰμάτῃ ἐμπιπλαμένους. *Bibere autem ceperunt a Psammeticcho, cum neque bibissent ante, neque diis libassent vinum, non id gratam diis rati, sed sanguinem eorum qui aliquando bellum diis intulerunt: ex quorum cadaveribus terra putant vitis esse ortas. Itaque etiam ebrietas insanos facit et abalienat mente, impletis hominibus sanguine suorum majorum.* Ibid. p. 353. To this fable (as a friend of mine thinks) *Androcydes* in his letter to Alexander may allude: *Pliny XIV. 5.—Androcydes sapientiā clarus ad Alexandrum Magnum scripsit, intemperantiam ejus cibibens: Vinum poturus, rex, memento te bibere sanguinem terre.* Where *Harduin* has a note that seems little to the purpose. I add here a passage; which I met with in the *Chevræana*, vol. I. p. 284. where *Chevreau* says of the *Manichæans*, *Ils rejetoient le Vieux Testament, La Loy de Moysè, comme*

l' ouvrage du Dieu severe ; condamnoient, avec Tatiens, le mariage, l' usage des oeufs, du lait, de la chair, du vin, qu'ils nommoient le fiel du Dieu des tenebres.
They forbid the use of wine, which they called *the gall of the God of Darknes.*

CANTO VIII. 19.

That, O ye Heavens! defend, and turn away
From her, unto the miscreant himself.

Virgil, *Æn.* II. 190.

quod Di prius omen in ipsum

Convertant!

Spenser here, and in many other places, uses *Heaven* and *the Heavens*, for *God*, and *the Gods*; as do all modern writers. Whether ancient authors have done so, has been doubted. Vavassor, in his *Treatise De Vi et Usu quorundam verborum*, says he could find no other example but this of Statius, *Silv.* I. IV. 4.

Es Cælo, Dis es, Germanice, cordi.

I can help the reader to a good many more. Statius uses the word so perpetually. *Theb.* VI. 16.

—quibus Argos alumnis connexum cælo.

Which is something like—*genus qui ducis Olympo* in Virgil, *Æn.* VI. 835. *Theb.* IX. 97.

Dis coram, et cælo inspectante.

Theb.

Theb. I. 650.

sevo tanta inclementia celo est.

Where Barthius: "Cælo. Superis calum habitantibus. Frequens posterioribus Græcis, Latinis, etiam optimi ævi, locutio. Papinius infra, II. 600.

— toto necquicquam obseffus Olympo.

hoc est, omnibus Numinibus. Omnes enim divos uno nomine Domus ipsorum censebant. Petronius: Nemo cælum putat, nemo jus jurandum servat. — Manilius, V. 18.

Araque divorum, cui votum solvit Olympus.

Hoc est, quantum eo Deorum continebatur. Idem IV,

— Augusto crescit sub principe cælum.

Hoc est, numerus Deorum augetur. Claudianus:

— providus æther

Noluit humano titulos auferre labori.

Sedulius: Quid apertius est Patre teste, Cælo asfertore."

So Ovid, Met. VIII. 618.

immensa est, finemque potentia cæli

Non habet.

Claudian, Epist. ad Hadrianum:

Humanae superos nunquam tetigere querelæ,

Nec vaga securum penetrant convicia cælum.

Ausonius, Grat. Actione. *Auguste Juvenis, Cæli tibi et humani generis rector hoc tribuat, ut, &c.*

So Heaven sometimes, in the holy Scriptures, and often in the Rabbinical writers, is the name of God. See Whitby on Matth. iii. 2. and the Commentators on Matth. xxi. 25.

S T A N Z. XXVIII, XXXII.

Wherewith, the Souldan all with fury fraught, —
 Commanded straight his armour to be brought ;
 And mounted straight upon a charet high,
 With iron wheels and hooks arm'd dreadfully. —

But the bold Child that peril well espying,
 If he too rashly to his charet drew,
 Gave way unto his horse's speedy flying.

See an account of these chariots, *currus falcati*, in Q. Curtius, IV. 9. Alexander bade his soldiers avoid them, *laxatis ordinibus*. IV. 13.

S T A N Z. XXXV.

That made him rave, like to a lion —
 Which being wounded of the huntsman's hand,
 Cannot come near him in the covert wood ;
 Where he with boughs hath built his shady stand,
 And fenc'd himself about with many a flaming brand.

The lion fears fire. Homer, Il. A. 553.

Καίόμεναί τε δέταί, τὰς τε τρεῖ ἰσούμενός περ.

Incensæque faces, quas horret, violentus quamvis.

STANZ. XL.

As when the fiery-mouthed steeds, which drew
 The Sun's bright wain to Phaëton's decay,
 Soon as they did the monstrous Scorpion view,
 With ugly craples crawling in their way;
 The dreadful fight did them so fore affray,
 That their well known courses they forwent;
 And leading th' ever-burning lamp astray,
 This lower world nigh all to ashes brent,
 And left their scorched path yet in the firmament.

If the reader examines these lines, he will find in them a figure called *ἀνατάξις*, a figure which Spenser deals very much in,—a want of construction. He imitates Ovid here, but varies a little from him: for Ovid tells us, that the Scorpion frightened Phaëthon, Met. II. 198.

*Hunc post ut nigri madidum sapore veneni
 Vulnere curvata minitantem cuspide vidit,
 Mentis inops, gelida formidine lora remisit.*

Scorched path. Natalis Comes, VI. 1. *Fuixerunt Phaëthonem in ea parte præcipue significari debuisse, que est ultima Libræ in Scorpionem, ubi via dicitur usta: que gradus decem attingit continet.*

STANZ. XLVII.

Like raging Ino, when with knife in hand
 She threw her husband's murdered infant out;
 Or fell Medea, when on Colchick strand
 Her brother's bones she scatter'd all about;
 Or as that madding Mother, 'mongst the rout
 Of Bacchus' priests, her own dear flesh did tear.
 Yet neither Ino, nor Medea stout,
 Nor all the *Moenades* [Mænades] so furious were.

Raging Ino, &c.: See *Natalis Comes*, VIII. 4. By the *madding Mother* he means, I suppose, *Agave*, who tore her son *Pentheus* to pieces.

CANTO IX. 13.

Like as the fowler on his guileful pipe
 Charms to the birds full many a pleasant lay.

So in *Colin Clout's Come Home Again*:

The Shepherd's boy ———
 Sat, as his custom was, upon a day,
 Charming his oaten pipe unto his peers.

STANZ. XXXI, XXXII.

All lovely daughters of high Jove, that hight
 Litæ, by him begot in love's delight,
 Upon the righteous Themis: those they say
 Upon Jove's judgment-seat wait day and night:
 And when in wrath he threatens the world's decay,
 They do his anger calm, and cruel vengeance stay.

Those

Those did upon Mercilla's throne attend :
 Just Dicé, wife Eunomy, mild Eirene ;
 And them amongst, her glory to commend,
 Sat goodly Temperance in garments clean,
 And sacred Reverence, yborn of heavenly firene.

Homer, Il. I. 498.

Καὶ γὰρ τε Λιταί εἰσι Διὸς κῆραι μεγάλοι,
 Χυλαί τε, ῥουαί τε, παραθλύτες τ' ἑφθαλμίαι.
*Etenim Preces sunt Jovis filiae magnae,
 Claudeque, rugosaque, strabeque oculis.*

So, according to Homer, the Litæ are not very handsome : nor does he give us their names, or number. Dicé, Eunomie, and Eirene, according to Hesiod, are the *Horæ*, daughters of Jupiter and Themis. Theog. 901.

Δείτερον ἤγάγετο λιταρὴν Θέμιω, ἣ τίκεν Ὁρας,
 Ἐυνομίην τε, Δίκην τε, καὶ Ἐιρήνην τε θαλώϊαν.

*Postea duxit splendidam Themis, quæ peperit Horas,
 Eunomiamque, Dicenque, et Irenen florentem.*

Sacred Reverence seems to be taken from Ovid, *Fast*, V. 20.

*Sæpe aliquis solio, quod tu, Saturne, tenebas,
 Ausus de mediâ plebe sedere Deus. ———
 Donec Honos, placidoque decens Reverentia vultu
 Corpora legitimis imposuere toris.
 Hinc sata Majestas, &c.*

C A N T O X. 3.

From th' utmost brink of the Armerick shore,
Unto the margent of the Molucas?

Armorick, I suppose,

S T A N Z. X.

With his two-headed dog, that Orthrus hight;
Orthrus, begotten by great Typhaon
And foul Echidna, in the house of Night.

Hesiod, Theog. 306.

Τῆ δὲ [Ἐχίδνῃ] Τυφάονά Φασι μιγήμεναι ἐν Φιλότῃῃ,
Δεινόν δ' ὑβρίσῃ τ' ἀνεμον, ἐλικώπιδι κέρῃ·
Ἥ δ' ὑποκουσσαμένη, τέκελο κρᾶλερόφρονα τέκνα·
Ἄρθρον μὲν πρῶτον κύνα γείναλο Γηρυονῆι.

*Huic [Echidnæ] Typhaonem aiunt mistum esse amore,
Vehementem et violentum ventum, nigris oculis decoræ puellæ.
Illa vera gravida facta peperit fortes filios.
Orthum quidem primo canem peperit Geryoni.*

See also Silius Italicus, XIII. 845. and Heinſius there. Orthus, or Orthrus, was brother to Cerberus.

S T A N Z. XXIV.

Some place shall us receive, and harbour yield;
And if all fail, yet farewell open field:
The earth to all her creatures lodging lends.

Observe this use of the word *farewell*, or *farwell*,

as it is spelled in Fol. Edit. or *fare well*, as perhaps it should be written.

CANTO XI. 37.

That it was he which whilom did attend
On fair Irena in her affliction.

Spenser either wrote Iren', abbreviating the name, as he often does; or Irene, making it a disyllable. In Fol. Edit. it is Irene. So in this Book, IX. 32. he makes Eirene a disyllable.

BOOK VI.

INTRODUCTION.

STANZ. II.

Guide ye my footing, and conduct me well
In these strange ways, where never foot did use,
Ne none can find, but who was taught them by
the Muse.

Lucretius, I. 925.

*Avia Pieridum peragro loca, nullius ante
Trita solo.*

STANZ. VI.

But where shall I in all antiquity
 So fair a pattern find, where may be seen
 The goodly praise of princely courtesy,
 As in yourself, O sovereign Lady Queen?
 In whose pure mind, as in a mirror sheen,
 It shows, and with her brightness doth inflame
 The eyes of all, which thereon fixed been;
 But meriteth indeed an higher *name* :
 Yet so from low to high uplifted is your *name*.

Perhaps *name* should be changed to *fame* in the last line, or last but one, that *name* may not rhyme to itself. But the same fault is to be found, III. III. 22.

CANTO II. 2.

For some so goodly gracious are by kind,
 That every action doth them much commend;
 And in the eyes of men great liking find.

What is here said with great simplicity and homeliness of style by Spenser, is politely and elegantly expressed in these lines, of a poem, printed amongst those of Tibullus, IV. II. 7.

*Illam, quicquid agit, quoquò vestigia flectit,
 Componit furtim, subsequiturque decor.*

STANZ. XXXIX.

But Tristram then, despoiling that dead knight
 Of all those goodly ornaments of praise,
 Long fed his greedy eyes with the fair sight
 Of the bright metal, shining like sun-rays ;
 Handling and turning them a thousand ways.

Virgil, *Æn.* VIII. 618.

*Ille Deæ donis et tanto letus honore,
 Expleri nequit, atque oculos per singula volvit ;
 Miraturque, interque manus et brachia versat
 Terribilem cristis galeam, &c.*

Which also is copied from Homer.

CANTO VI. 10, 11.

Echidna is a monster direful dread,
 Whom Gods do hate, and Heavens abhor to see :
 So hideous is her shape, so huge her head,
 That ev'n the hellish Fiends affrighted be
 At sight thereof, and from her presence flee.
 Yet did her face and former parts profess
 A fair young maiden, full of comely glee ;
 But all her hinder parts did plain express
 A monstrous dragon, full of fearful ugliness.

To her the Gods, for her so dreadful face,
 In fearful darkness, furthest from the skie,
 And from the earth, appointed have her place
 'Mongst rocks and caves, where she enroll'd
 doth lie

In hideous horror and obscurity,
Wasting the strength of her immortal age.

Taken from Hesiod, Θεογ. 295.

Ἡ δ' ἔτεκ' ἄλλο πέλωρον, ἀμήχανον, ἴδεν ἰοικὸς
Θηλοῖς ἀνθρώποις, ἴδ' ἀθανάτοισι θεοῖσι,
Σπῆτι ἐνὶ γμαφυρῶ, θείην κρατερὸφρον Ἐχιδνα.
Ἡμισυ μὲν νύμφην, ἐλικώπιδα, καλλιπάρηον,
Ἡμισυ δ' αὖτε πέλωρον ὄφιν, δεινόν τε, μέγαν τε,
Ποικίλον, ὠμηγῆν, ζαθέης ὑπὸ κεύθεσι γαίης.
Ἐνθα δέ οἱ σπέος ἔστι κατω, κοίλη ὑπὸ πέτρῃ,
Τηλὲ ἀπ' ἀθανάτων τε θεῶν, θνητῶν τ' ἀνθρώπων.
Ἐνθ' ἄρα οἱ δάσσατο θεοὶ κλυτὰ δώματα ναίειν.
Ἡ δ' ἔρυτ' εἰν Ἀρίμοισιν ὑπὸ χθόνα λύγρη Ἐχιδνα,
Ἀθάνατο νύμφη, καὶ ἀγήρα ἡμᾶτα πάντα.

*Ipsa insuper peperit aliud monstrum, ingens, nihil simile
Mortalibus hominibus, neque immortalibus Diis,
Specu in concavo, divinam animo infracto Echidnam:
Dimidiam nympham, nigris oculis, pulchris genis,
Dimidiam item ingentem serpentem, horrendumque et
magnum,*

*Varium, crudivorum, divinæ sub cavernis terræ.
Illic vero ei specus est in imo, cava sub petra,
Procul ab immortalibusque Diis, mortalibusque hominibus:
Ibi sane ei destinarunt Dii inclitas domos incolere,
Atque coercebatur apud Syros sub terra tetra Echidna,
Immortalis nymphæ, et senii experts diebus omnibus.*

CANTO VII. 19.

The whiles, his salyage page, that wont be prest,
Was wandred in the wood another way.

To be prest, *presto adesse.*

CANTO X. 7.

And at the foot thereof a gentle flood
His silver waves did softly tumble down,
Unmarr'd with ragged moss or filthy mud;
Ne mote wild beasts, ne mote the ruder clown
Thereto approach, ne filth mote therein drown.

Ovid, Met. III. 407.

*Fons erat illimis, nitidis argenteus undis,
Quem neque pastores, neque pastæ monte capelle
Contigerant, aliudve pecus: quem nulla volucris,
Nec fera turbárat, nec lapsus ab arbore ramus.*

S T A N Z. IX.

That even her own Cytheron, though in it
She [Venus] used most to keep her royal court,

He should have said *Cythera.*

So again, III. vi. 29.

Whether in Paphos, or Cytheron hill,
Or it in Gnidus be, I wote not well.

S T A N Z. XIII.

Look how the crown, which Ariadne wore
 Upon her ivory forehead that same day
 That Theseus her unto his bridal bore,
 When the bold Centaurs made that bloody fray
 With the fierce Lapithes, which did them dismay—

It was not at the wedding of Theseus and Ariadne,
 but of Pirithous and Hippodamia, that the Centaurs
 and Lapithæ fought.

S T A N Z. XXII, XXIV.

Speaking of the Graces :

They are the daughters of sky-ruling Jove,
 By him begot of fair Eurynome,
 The Ocean's daughter, in this pleasant grove,
 As he this way coming from feastful glee
 Of Thetis' wedding with Æcidee,
 In summer's shade himself here rested weary:
 The first of them hight mild Euphrosyne,
 Next fair Aglaia, last Thalia merry.—

Therefore they always smoothly seem to smile,
 That we likewise should mild and gentle be;
 And also naked are, that without guile
 Or false dissemblance all them plain may see,
 Simple and true from covert malice free:
 And eke themselves so in their dance they bore,
 That two of them still *forward* seem'd to be,
 But one still towards shew'd her self afore;

That good should from us go, then come in greater store.

A friend

A friend of mine conjectures, that instead of *for-ward* it should be *froward*. *Froward* is opposed to *toward*. As it is not unlikely that the last line will be misunderstood by some readers, I shall explain it. In old writers, *thou* is the same as *thou*.

That good should from us go, then come, in greater sure.

So the commas should be placed ; and the meaning is, *that good should go from us in greater sure than come to us* :—that we should be more ready to give, than to receive.

For *Æcides* he should have said *Æcides*, but the rhyme would not admit it. Perhaps *Æcides* : but the old English poets took strange liberties with proper names. Milton endeavours to justify this abuse,—unsuccessfully in my opinion,—in the following manner :

Remonst. *The Areopagi? who were those? Truly, my Masters, I had thought this had been the name of the place, not of the men.*

Ans. *A jaar-eagle would not stoop at a fly; but sure some Pedagogue stood at your elbow, and made it itch with this parlous criticism. They urged you with a decree of the sage and severe judges of Athens, and you cite them to appear for certain Paragogical contempts, before a capricious Pedantry of hot-livered Grammarians. Mistake not the matter, courteous*

Remonstrant, they were not making Latins: if in dealing with an outlandish name, they thought it best not to screw the English mouth to a harsh foreign termination, so they kept the radical word, they did no more than the elegantest authors among the Greeks, Romans, and at this day the Italians, in scorn of such a servility, use to do. Remember how they mangle our British names abroad: what trespass were it, if we in requital should as much neglect theirs? And our learned Chaucer did not stick to do so; writing Semyramus for Semiramis, Amphiorax for Amphiaraus, K. Sejes for K. Ceyx, the husband of Alcyone; with many other names, strangely metamorphis'd from true orthography, if he had made any account of that in these kind of words. Animadv. upon the Remonstr. Defence against Smectymnus.

What Spenser says of the Graces, is from Hesiod and Seneca. Hesiod, Theog. 907.

Τρεῖς δὲ οἱ [Ζηνὶ] Ἐυρυνόμη Χάριτας τέκε καλλιπαρήες,
 Ὀκεανῆ κέρη, πολυήρατον εἶδος ἔχουσα,
 Ἀγλαΐην, καὶ Ἐυφροσύνην, Θαλίην τ' ἑραλεινήν.

*Tres vero ei [Jovi] Eurynome Gratias peperit pulchras
 genas habentes,
 Oceani filia, peroptabilem formam habens,
 Aglaiam, et Euphrosynen, Thaliamque amabilem.*

Seneca, De Benef. I. 3. *Num dicam quare tres Gratiae, et quare sorores sint, et quare manibus implexis,*

quare videntes, juvenes, et virgines, solatque ac pellucida veste? Alii quidem videri volunt unam esse que det beneficium: alteram que accipiat, tertiam que reddat. Alii tria beneficiorum genera; promerentium, reddentium, simul et accipientium reddentiumque. [A friend of mine reads: alii tria beneficiorum genera; promerentium, reddentium, et simul accipientium reddentiumque.] — Idco videntes: quia promerentium vultus hilares sunt, quales solent esse qui dant, vel accipiunt beneficia. [See Gronovius.] Juvenes: quia non debet beneficiorum memoria senescere. Virgines: quia incorrupta sunt, et facera, et omnibus sancte. In quibus nihil esse allegati decet, nec adscripti: Solatis itaque tunicis utuntur. Pellucidis autem; quia beneficia conspici volunt.

It is a vulgar error to imagine that the ancients always represented the Graces naked.

STANZ. XXXIV.

Whence e'er he did recov'r, he did him quell,
 And hewing off his head, it presented
 Before the feet of the fair Pastorel;
 Who scarcely yet from former fear exempted,
 A thousand times him thank'd, that had her death
 prevented.

I once thought that, to make the verse complete,
 it should be,

And hewing off his head, *he* it presented.

But I now rather think, that Spenser makes *bedd* a disyllable; *hē-ād*, as they still pronounce it in some places.

B O O K VII.

C A N T O VI. 3.

Speaking with reference to *Jove*, the poet mentions,

Hecate, in whose almighty hand
He plac'd all rule and principality.

So Hesiod, Theog. 411.

Ἐκάτην τέκε, τὸν περὶ πάντων
Ζεὺς Κρονίδης τίμησε. πέρην δίοι ἀγλαὰ δῶρα,
Μοῖραν ἔχειν γαίης τε καὶ ἀτρυγέτοιο θαλάσσης.

*Hecaten peperit, quam super omnes
Jupiter Saturnius honoravit: dedit vero ei splendida dona,
Potestatem ut habeat terræque, et inexhausti maris.*

S T A N Z. XX.

“Ye know, says Jupiter to the Gods, that we quite destroyed the giants;”

Yet not so quite, but that there did succeed
An offspring of their blood, which did alite
Upon the fruitful earth, which doth us yet despite.

Ovid,

Ovid, Met. I. 156.

*Obruta mole sua cum corpora dira jacerent,
Perfusam multo natorum sanguine Terram
Incaluisse ferunt, calidumque animasse cruorem :
Et ne nulla fera stirpis monumenta manerent,
In faciem vertisse hominum : sed et illa propago
Contemptrix superum, sævæque avidissima cædis,
Et violenta fuit : scires e sanguine natos.*

STANZ. XXII. and XXX.

What is said of Jupiter's nod is taken from that passage in Homer, so well known, that it need not be quoted.

STANZ. XXIX.

Jupiter says,

I would have thought, that bold Procrustes' hire,
Or Typhon's fall, or proud Ixion's pain,
Or great Prometheus' tasting of our ire,
Would have suffic'd the rest for to restrain,
And warn'd all men, by their example, to refrain.

The example of Procrustes is not to the purpose, since he neither offended particularly against Jupiter, nor was punished by him. He was slain by Theseus.

CANTO VII. IO.

And all the earth far underneath her feet
Was dight with flow'rs, that voluntary grew
Out of the ground, and sent forth odours sweet.

'Tis a common thing among the poets to call forth flowers, and make them spring up spontaneously, to honour the Gods, or persons of distinction. Homer led the way, and thus sings upon a certain occasion: Il. Ξ . 347.

Τοῖσι δ' ὑπὸ χθρῶν δῖα φύεν νεοθηλία ποίην,
Λωλόν θ' ἑρσήευλα, ἰδὲ κρόκον ἠδ' ὑάκινθου
Πυκνὸν κ' μαλακόν.

*Hos autem subter tellus divina summisit recentem herbam,
Lotumque roscidum, et crocum, et hyacinthum
Densum et mollem.*

Hesiod. Theog. 194.

Ἐκ δ' ἔβη αἰδύνη καλὴ θεός. ἀμφὶ δὲ ποίη
Ποσσὶν ὑπὸ ραδινοῖσιν αἴξετο.

*Prodiit verò veneranda formosa dea: circum verò herba
Pedibus sub mollibus crescebat.*

Claudian is very profuse of grass and flowers. Conf. Pr. et Ol. 115. he says of Theodosius,

*Cespite gramineo confederat, arbore fultus
Acclines humeros. Dominum gavisa coronat
Terra suum, surguntque toris majoribus herbae.*

See Nupt. Hon. et Mar. 188. Rapt. Prof. II. 71.
Laud. Serenæ, 89.

S T A N Z. XII.

Was never so great joyance, since the day
That all the Gods whilom assembled were
On Hæmus' hill in their divine array,
To celebrate the solemn bridal cheer
'Twixt Peleus and dame Thetis.

It was not *Hæmus*, but *Pelion*, where the Gods
met upon that occasion.

S T A N Z. XVII, &c.

What follows, concerning the mutability of all
things, may be compared with the discourse of
Pythagoras upon that subject, in Ovid, Met.
XV. 165.

Omnia mutantur : nihil interit, &c.

Spenser certainly had it in view.

S T A N Z. XXXVI.

It was the beast that whilom did forray
The Nemæan forest, till th' *Amphytrionide*
Him slew.

Read, *Amphitryonide*.

In Hughes' Edit.

Th' *Nemæan* forest——

Which seems to be right. Concerning the adjective *Nemæan* or *Nemeæan*, see Munker on Hyginus, Fab. XXX. Not. d.

S T A N Z. XXXVIII.

Next him September marched eke on foot ;—
In his one hand, as fit for harvest's toyl,
He held a knife-hook ; and in th' other hand
A pair of weights.

La Balance est [aujourd'hui] représentée avec ses deux bassins, posée simplement sur la terre. Manile y joint un homme qui la soutient, et la tient en action : Humana est facies Libræ, dit il. Les anciens Calendriers la faisoient soutenir par la Vierge : mais cet emploi fut délégué à Auguste par les flatteurs de son temps. Les Égyptiens attribuoient cette fonction à un homme, qui soutenant la balance de la main droite, tenoit de la gauche une perche, ou mesure d'arpenteur. Huetiana. pag. 394.

S T A N Z. XXXIX.

He says of Scorpius :

The same that by Diana's doom unjust,
Slew great Orion.

Why

Why *unjust*? since Orion gave the provocation, by attempting to ravish her. But, according to some authors, he did nothing that deserved punishment.

S T A N Z. XL.

The seed of Saturn and fair Nais, Chiron hight.

He was son of Saturn, and of Philyra daughter of Oceanus.

S T A N Z. XLI.

Speaking of Capricorn, he says of *December*, that
Upon a shaggy-bearded goat he rode;
The same wherewith Dan Jove in tender years, —
They say, was nourish'd by th' Idzean maid.

He confounds Capricorn with Amalthea's goat.

S T A N Z. XLII.

Then came old January, wrapped well
In many weeds to keep the cold away:—
Upon an huge great earth-pot stean he flood;
From whose wide mouth there flowed forth the
Roman flood.

The Roman flood, I suppose, is *Eridanus*: but *Eridanus* and *Aquarius* are two distinct constellations.

STANZ. LIII.

But you, Dan Jove, that only constant are,
 And king of all the rest, as ye do claim,
 Are you not subject eke to this misfare?
 Then let me ask you this, withouten blame,
 Where were ye born? some say in Crete by name,
 Others in Thebes, and others other-where.

The Heathens that were learned in their own
 Theology, reckoned up three Jupiters; one of Crete,
 two of Arcadia. Cicero, de Nat. Deor. III. 21.
Principio Joves tres numerant ii, qui theologi nomi-
nantur: ex quibus primum et secundum natos in Arcadia:
—tertium Cretensem. There is a Theban Jupiter
 often mentioned in Herodotus, and so called, be-
 cause he had a temple at Thebes in Ægypt. You
 may find an account of a Jupiter born at Thebes,
 in Natalis Comes, II. 1.

THE SHEPHERD'S CALENDAR.

FEBRUARY.

The block oft groaned under his blow,
 And sigh'd to see his near overthrow.
 In fine the steel had pierc'd his pith,
 Tho' down to the ground he fell forthwith.
 His wondrous weight made the ground to quake.

Virgil,

Virgil, Æn. II. 628.

*Illa usque minatur,
Et tremefacta comam concusso vertice nutat;
Vulneribus donec paulatim evicta supremum
Congemuit, traxitque jugis avolsa ruinam.*

OCTOBER.

For ever who in derring-do were dread,
The lofty verse of them was loved aye.

This seems to be copied from Claudian, Præf. ad II. Conf. Stil.

*Gaudet enim Virtus testes sibi jungere Musas:
Carmen amat quisquis carmine digna facit.*

I B I D.

“What signifies it, says the Shepherd, to receive no other recompense than praise?”

So praisen babes the peacock's spotted train,
And wondren at bright Argus' blazing eye:
But who rewards him ere the more for-thy?
Or feeds him once the fuller by a grain?

Laudatur, et alget! says Juvenal, Sat. I. 74.
and again, Sat. VII. 30.

— *didicit jam dives avarus
Tantum admirari, tantum laudare disertos,
Ut pueri Junonis Avem.*

Aristoph. Equ. 531.

Στέφανον μὲν ἴχυν, δὲ ψῆ δ' ἀπολωλώς.

NOVEMBER.

Whence is it, that the flowret of the field doth fade,
 And lieth buried long in winter's bale ?
 Yet, soon as spring his mantle hath displayde,
 It flowreth fresh, as it should never fail.
 But thing on earth that is of most avail,
 As virtue's branch, and beauty's bud,
 Reliven not for any good.

Tibullus, I. iv. 31.

*Crudeles Divi ! serpens novus exuat annos ?
 Formæ non ullam Fata dedere moram ?*

Ovid, Art. Amat. III. 77.

*Anguibus exuitur tenui cum pelle vetustas ;
 Nec faciunt cervos cornua jacta senes.
 Nostra sine auxilio fugiunt bona.*

Catullus, V. 3.

*Soles occidere & redire possunt :
 Nobis, quum semel occidit brevis lux,
 Nox est perpetua una dormienda.*

I B I D.

Unwise and wretched men, to weet what's good or ill,
 We deem of death as doom of ill desert :
 But knew we, fools, what it us brings until,
 Die would we daily, once it to expert.

Lucan, very beautifully, IV. 519.

*Villatrosque Dei celant, ut vivere darent,
Felix esse mori.*

D E C E M B E R.

And tried time yet taught me greater things :
The sudden rising of the raging seas ;
The sooth of birds by beating of their wings ;
The power of herbs, both which can hurt and ease :
And which be wont t' enrage the restless sheep,
And which be wont to work eternal sleep.

But ah, unwise and witless Colin Clout!

That kydst the hidden kinds of many a weed ;
Yet kydst not one to cure thy sore heart-root,
Whose rankling wound as yet does risely bleed.

Ovid, Met. I. 521.

*Inventum medicina meum est; opiferque per orbem
Dicit; et verbarum est subjecta potentia nobis.*

*Hei mihi, quod nullis amor est medicabilis herbis:
Nec profunt domino, quæ profunt omnibus, artes!*

I B I D.

And thus, of all my harvest hope, I have
Nought reaped, but a weedy crop of care ;
Which when I thought t' have thresh'd in swelling
sheave,
Cockle for corn, and chaff for barley bare.

Virgil,

Virgil, Ecl. V. 36.

*Grandia sæpe quibus mandavimus bordea sulcis,
Infelix lolium, et steriles dominantur avenæ.*

Job xxxi. 38. *If my land cry against me, —
let thistles grow instead of wheat, and cockle instead of
barley.*

EPILOGUE.

In this Epilogue, in which he sings his *Exegi*,
he says,

Dare not to match thy pipe with Tityrus his stile,
Nor with the Pilgrim that the Plough-man plaid
awhile :

But follow them far off, and their high steps adore.

From Statius, Theb. XII. 816.

*Vive, precor, nec tu divinam Æneïda tenta,
Sed longe sequere, et vestigia semper adora.*

COLIN CLOUT'S COME HOME AGAIN.

Whilst thou wast hence, all dead in dole did lie;
The woods were heard to wail full many a sigh,
And all the birds with silence to complain;
The fields with faded flowers did seem to mourn,
And all their flocks from feeding to refrain;
The running waters wept for thy return,
And all their fish with languor did lament:
But now both woods, and fields, and floods revive,
Sith thou art come, their cause of merriment;

Virgil,

Virgil, Ecl. I. 39.

*Ipsæ te, Tityre, pascas,
Ipsæ te fontes, ipsa hæc arbuta, vocabant.*

Ecl. VII. 55.

*Omnia nunc vident. At si formosus Alexis
Montibus his abeat, videas et flamminea fœcis.*

57.

*Aret ager: vitio moriens fœtit ævis herba:
Liber pampineas invadit collibus umbras:
Phyllidis adventu nostræ nemus omne virebit:*

Aristophanes, Pac. 596. where the Chorus sings
the Praises of Peace:

ὄντι εἰ τὰ τ' ἀκτῖδας,
καὶ τὰ νὰ τικῖδας,
τὰλλα δ' ὄντ' ἐς τὴν Φιλίαν,
πρωγαλάτται σε λαβῶν ἀσπῖαν.

*Atque ideo pampineas
Lignas, siboleſque novæ
Ficum, et omne satum,
Te incipient videre recepta.*

I B I D.

We have here a description of a ship, by a
Shepherd who had never seen one before:

For as we stood there waiting on the strand,
Behold, an huge great vessel to us came,
Dancing upon the water's back to land,
As if it scorn'd the danger of the same;

Yet

Yet was it but a wooden frame, and frail,
 Glewed together with some subtile matter ;
 Yet had it arms, and wings, and head, and tail,
 And life to move itself upon the water.
 Strange thing, how bold and swift the monster was !
 That neither car'd for wind, nor hail, nor rain,
 Nor swelling waves, but thorough them did pass
 So proudly, that she made them roar again.

Cicero, De Nat. Deor. II. 35.

“ Ille apud Attium pastor, qui navem numquam ante
 vidisset, ut procul divinum et novum vehiculum Ar-
 gonautarum e monte conspexit, primo admirans et per-
 territus, hoc modo loquitur :

Tanta moles labitur

Fremebunda ex alto, ingenti sonitu et strepitu :

Præ se undas volvit : vortices vi suscitât,

Ruit prolapsa : pelagus respergit : profuit, &c.”

See the notes of Dr. Davies. 'Tis likely Spenser
 had these in his mind.

Dryden, Conquest of Mexico :

Guy. At last, as far as I could cast my eyes
 Upon the sea, somewhat methought did rise
 Like bluish mists, which still approaching more,
 Took dreadful shapes, and mov'd towards
 the shore. —

The object I could first distinctly view,
 Was tall streight trees, which on the waters flew.

Wings

Wings on their sides instead of leaves did grow,
Which gather'd all the breath the winds
could blow :

And at their roots grew floating palaces,
Whose out-blow'd bellies cut the yielding seas.

Mont. What divine monsters, O ye Gods, were these,
That float in air, and flie upon the seas!
Came they alive or dead upon the shore?

Gry. Alas, they liv'd, too sure; I heard them roar:
All turn'd their sides, and to each other spoke:
I saw their words break out in fire and smoke.
Sure 'tis their voice that thunders from on high,
Or these the younger brothers of the skie.

I B I D.

So far that land, our mother, did us leave,
And nought but sea and heaven to us appear.

Virgil, *Æn.* III. 192.

*Postquam altum tenuere rates, nec jam amplius ulla
Apparent terræ, cælum undique, et undique pontus.*

I B I D.

Or like the circlet of a turtle true,
In which all colours of the rainbow be.

The Emperor Nero said of the dove:

Colla Cytberiacæ splendent agitata columbæ.

Which verse his tutor Seneca commends greatly,
Nat. Quæst. I. 5. And indeed it is not a bad one.

I B I D.

Her name on every tree I will endow,

That as the trees do grow, her name may grow.

Virgil, Ecl. X. 53. more elegantly :

— *tenerisque meos incidere amores*

Arboribus : crescent illæ : crescetis amores.

I B I D.

Venus, says he, is

Both male and female.

So the ancients : Venus Ἄνδρόγυνος. Catullus calls her *duplex Amathusia*. See also Servius on Virgil, Æn. II. 632.

I B I D.

And well I wote, that oft have heard it spoken,
How one that fairest Helene did revile,
Through judgment of the Gods to been ywroken,
Loft both his eyes, and so remain'd long while,
Till he recanted had his wicked rimes,
And made amends to her with treble praise.

He speaks of the Poet Stefichorus.

VIRGIL'S GNAT.

Spenser should not have undertaken to translate the CULEX. His version is in many places wrong, and in some senseless; nor is it any wonder, for the original is so corrupted, that no sense can be made of many lines in it, without having recourse to conjecture; and where it is not corrupted, it is often very intricate and obscure. Scaliger has done much in his excellent notes towards settling and illustrating it: but after all, the commentary is better than the text; and we may say of Scaliger's Culex, what Scaliger said of Casaubon's Persius: *La sauce vaut mieux que le poisson*. I know not how to believe that Virgil is the author of that poem, though Scaliger is fully persuaded of it.

STANZ. II.

The golden offspring of Latona pure,
 And ornament of great Jove's progeny,
 Phœbus shall be the author of my song.

The ornament of great Jove's progeny. What is that? the most illustrious of all Jove's children? That is the best sense that can be put upon it; but it is somewhat wide of the text:

*Latonæ, magnique decus Jovis, aurea proles,
 Phœbus erit nostri princeps et carminis auctor.*

STANZ. III.

And the sweet *waves* of sounding Castaly
With liquid foot doth slide down easily.

Perhaps, *wave*.

Castaliæque sonans liquido pede labitur unda.

But *waves doth slide*, is in Spenser's manner.

STANZ. VI.

Nor how mount Athos through exceeding might
Was digged down.

Not digged *down*, but digged *through*.

Non perfossus Athos. 30.

STANZ. VII.

Nor Hellespont, trampled with horses feet,
When flocking Persians did the Greeks affray.

*Non Hellespontus pedibus pulsatus equorum,
Græcia cum timuit venientes undique Persas.*

Observe, that the author of this poem here imitates Lucretius, III. 845.

Ad conflagrandum venientibus undique Pænis.

S T A N Z. XI.

The whiles another high doth overlook
Her own like image in a crystal brook.

So he renders

— at illa

Imminet in rivi præstantis imaginis undam.

Which must be corrected, before it can be translated.

S T A N Z. XVII.

He makes himself full blith,
With fundry flowers in wild fields gathered.

— illi —

Floribus agrestes herbæ variantibus adsunt.

I rather think that *flores variantes* are flowers painted and streaked with divers colours. So *varii flores*; *variæ comæ florum*; *varii racemi*; *uva varia*; *varia vestis*; *varia tigris*; ἀνδρα ποικίλα, and the like; which are to be found perpetually in this sense.

S T A N Z. XIX.

As that Astræan bard, whose fame now rings, &c.

Spenser wrote, or should have written, *Astræan*.
He speaks of Hesiod.

STANZ. XX.

Hyperion, throwing forth his beams full hot,
 Into the highest top of heaven gan clime;
 And the world parting by an equal lot,
 Did shed his whirling flames on either side,
 As the great ocean doth himself divide.

The last line is obscure in this translation.

*Tendit ineveclius radios Hyperionis ardor,
 Lucidaque æthereo ponit discrimina mundo,
 Qua jacit oceanum flammas in utrumque rapaces.*

He should not have translated *mundus*, the world: *mundus* here, as in the best writers, is *cælum*.

STANZ. XXII.

— to which of yore

Came the bad daughter of old Cadmus' brood,
 Cruel Agave, flying vengeance sore
 Of king Niçtileus.

*quo quoudam viçta furore
 Venit Nyçtileum fugiens Cadmeis Agave —*

This is corrupted. *Nyçtelius* is one of the appellations of Bacchus.

STANZ. XXVI.

And that same tree, in which Demophoon
 By his disloyalty, lamented sore,
 Eternal hurt left unto many a one.

Strange

Strange stuff this! But the original is corrupted.

*Posterius, cui Demophoon æterna reliquit
Perfidiam lamentandi mala, perfida multis.*

See Scaliger. Phyllis, thinking she was forsaken by Demophoon, hanged herself, say some, and was changed in *amygdalum*. She died of grief, say others, and where she was buried, trees sprung up, which at certain times mourn her death, by shedding their leaves. See Hyginus, Fab. LIX. Ovid. Art. Amat. III. 37. Remed. 55. and 591. Hence may be guessed what tree it is that the author of the *Culex* speaks of.

I B I D.

Whom als accompanied the oak, of yore
Through fatal charms transform'd to such an one.

He is mistaken here.

Quam comitabantur fatalia carmina quercus.

Fatalia carmina, *fatidicæ quercus*, *μαθηδεις*. Nam in *Dodona* reddebant oraculum. SCALIGER.

S T A N Z. XXVII.

Here also grew the rougher-rinded pine,
The great Argoan ship's brave ornament,
Whom golden Fleece did make an heavenly sign;
Which coveting, with his high top's extent,
To make the mountains touch the stars divine,
Decks all the forest with embellishment.

This is scarce sence.

*Hic magnum Argoæ navi decus edita pinus
Proceras decorat silvas hirsuta per artus ;
Appetit aëreis contingere montibus astra.*

Perhaps it should be

———— pinus,
*Proceras decorans silvas, hirsuta per artus,
Appetit aëreis contingere montibus astra.*

This conjecture came into Scaliger's mind ; but he rejected it.

The meaning of the last line seems to be, that the pine, a tall tree, growing also on the mountains, strives to reach the sky.

Ovid, Met. I. 94.

*Nondum cæsa suis, peregrinum ut viseret orbem,
Montibus, in liquidas pinus descenderat undas.*

Catullus, de Nupt. Pel. et Thet. v. 1.

*Peliaco quondam prognatæ vertice pinus
Dicuntur liquidas, &c.*

See Homer, Il. II. 482. quoted before, p. 102.

Burman conjectures,

Appetit aëris contingere frontibus astra.

Not. ad Ovid, Met. X. 91.

STANZ. XXXIV.

When as at last he spide—
That flock's grand captain, and most trusty guide.

*Cum videt ingens
Adversum recubare ducem gregis.*

He translates as if it were *ingentem*.

STANZ. XLIII.

And spoil'd of Charon, to and fro am tost.
He has not well express'd,

Præda Charontis agor.

STANZ. XLVI.

I saw another's fate approaching fast,
And left mine own his *safety* to tender;
Into the same mishap I now am cast,
And shunn'd destruction doth destruction render:
Not unto him that never hath trespass,
But punishment is due to the offender.

Yet let destruction be the punishment,
So long as thankful will may it relent.

This is sufficiently obscure. The original indeed is in bad case.

— *Instantia vidi*

Alterius, sine respectu mea fata relinquens.

Ad pariles agor eventus: fit pœna merenti:

Pœna fit exitium: modo fit dum grata voluntas,

Existat par officium.

“ Corruptissima hæc sunt, et perturbatissima. Ita lego:

fit pœna merenti,

Pœna fit exitium, modo, si cui grata voluntas,

Existat par officium.

Age plectar fane, et mihi pœna pro beneficio fit; dum tamen si cui gratus animus est, is parem gratiam mihi referat. Si qua est gratia, mutuis officiis me remuneretur.” SCAL.

Spenser makes *safety* a word of three syllables,

— his *saféty* to tender.

He does so very often. See *Fairy Queen*, II. x. 64. II. xii. 17. III. v. 36. III. ix. 40. III. x. 41 and 42. III. xii. 38. V. iv. 46, I. ix. 1. I. xi. 33. VI. vi. 38. VI. viii. 34. In like manner he uses *settéled*, *fasténed*, *ripéned*, *attonément*; and many other words.

S T A N Z. XLVII.

For there huge Othos fits in sad distress,
Fast bound with serpents, that him oft invades;
Far off beholding Ephialtes tide,
Which once assail'd to burn this world so wide.

Nam

*Nam vinctus sedet immanis serpentibus Oibos,
Devitum maestus procul adspiciens Ephiaeten,
Conati quondam cum sint incendere mundum.*

He translates *devitum*, *side*, as if it were *devinctum*. And *Mundum*, *the World*, which means *Heaven*. Perhaps *procul* here is not *far off*, but *near*; *not far off*. It should be, perhaps,

Conati quondam cum sint incendere mundum.

To scale the heavens. Every boy knows the story. Scaliger and Lindenbrogius are silent here, and I have no other commentator to consult. Instead of "Which once *assail'd*," it should be perhaps, *assay'd*.

Thus, Sonnet XIV.

Such haughty minds, enur'd to hardy fight,
Disdain to yield unto the first assay.

S T A N Z. XLVIII.

And there is mournful Tityus, mindful yet
Of thy displeasure, O Latona fair;
Displeasure too implacable was it,
That made him meat for wild fowls of the air.

*Et Tityos, Latona, tuæ memor anxius iræ,
Inplacabilis ira nimis, jacet alitis esca.*

The last line is a silly and ambiguous translation of *jacet alitis esca*. His liver was gnawed by a vultur.

S T A N Z. L.

With them the cruel Colchid Mother dwells,
 The which conceiv'd in her revengeful mind
 With bitter wounds her own dear babes to flay,
 And mured troops upon great heaps to lay.

Mured troops, &c. is nothing to the purpose, and cannot belong to the story of Medea. The original is corrupted. 247.

S T A N Z. LIV.

There chaste *Alceste* lives inviolate.
 For *Alcestis*.

S T A N Z. LXII.

For th' one was ravish'd of his own bond-maid,
 The fair Ixione, captiv'd from Troy.

Instead of *Hesione*. But it is doubtful whether this be the true sense of the place. See Scaliger. 299.

S T A N Z. LXIV.

And all the Rhætean shore to ashes turn.

Rbætēan for *Rhætēan*; and lower, *Caphāreus* for *Caphāreus*.

STANZ. LXVI.

Th' other strove for to defend
The force of Vulcan with his might and main,

*Ille ut Vulcania ferro
Vulnera protectus depellere navibus inflet.*

To defend, for to repel, is a Latinism, and an elegant boldness.

So Fairy Queen, II. XII. 63.

And all the margent round about was set
With shady laurel trees, thence to defend
The sunny beams.

I B I D.

Having the blood of vanquish'd Hector shed,
He compass'd Troy thrice with his body dead.

Hæoreo victor lustravit corpore Trojam.

Thrice is not in the original. Virgil affirms it indeed, *Æn.* I. 487. contrary to Homer's account of it. Spenser has omitted, v. 328.

Pallade jam letatur ovens.

I B I D.

Lastly, the squalid lakes of Tartary,
And griesly fiends of Hell him terrify.

He should not have called it *Tartary*, which makes a ridiculous ambiguity; for *Tartary* may be *Tartaria*, as well as *Tartarus*, and indeed better.

S T A N Z. LXIX.

Ah! but the Greeks themselves more dolorous,
To thee, O Troy! paid penance for thy fall,
In th' Hellespont being nigh drowned all.

This translation is wide of the text, and the text is corrupted. See Scaliger, 336. The Greeks suffered nothing in the Hellespont.

S T A N Z. LXXIV.

Some scatter'd on th' Hercæan shores unknown.

— *Hæreaque late litora.* 354.

See Scaliger, who reads *Gyræa*, or *Ægea*, *Hercæan shores* UNKNOWN is pleasant enough; there being no such shores in *rerum naturâ*.

S T A N Z. LXXV.

Horatii, that in virtue did excell.

Horatia virtus. *Virtus* is not *virtue* here, but *valour*.

S T A N Z. LXXVII.

And stout Flaminius, whose devotion
 Taught him the fire's scorn'd fury to detest.

Flaminius, devota dedit qui corpora flammæ.

Flamma there is metaphorical; and the sense is, that he boldly ran into danger, and lost his life.

S T A N Z. LXXXIV.

The Spartan myrtle.

— *Spartica myrtus.* 399.

which, whatever it be, is not Spartan. He adds,

— whence sweet gum does flow.

which is an insertion of his own.

Here follows the conjecture of a friend of mine: “*Instead of Spartica myrtus, perhaps it should be Bacchica, or Bacchia; for the myrtus was sacred to Bacchus, as may be seen in Athenæus, XV. The Comissatores had crotons of it. Thus Hercules, in the Alcestis of Euripides, aspersus flore Liberi patris:*”

Στέφεν δὲ κρᾶτα μιστήριος κλάδους,
 “*Ἄμυρ’ ἄλαξίν.*”

So in Aristophanes, Ran. 329. The Chorus Myftarum says to Bacchus:

Ἐλθε τόνδ' ἀνὰ λειμῶνα χορεύσων,
 Ὅσιν ἐς Διασώτας,
 Πολύκαρπον μὲν τινάσσω
 Ἄμφι κρατὶ σῶ βρούνη
 Στέφανου μύρτων.

*Huc ades, nemore hoc, rite futurus
 Thyasi dux venerandi:
 Quate florentem corollam,
 Fronte quæ tua nitescit.
 Foliis myrti.*

I B I D.

And laurel th' ornament of Phœbus' toil.
 Nothing like this in the Latin:

Laurus item Phæbi surgens decus.

S T A N Z. LXXXV.

— And the Sabine flowre,
 Matching the wealth of th' ancient frankincense.

A strange translation of

Herbaque thuris opes priscis imitata Sabinis. [Sabina.]

“*Herba Sabina priscis Romanis pro ture adolebatur.*”

SCALIGER.

I B I D.

And Box, yet mindful of his old offence:

Et Bocchus Libyæ Regis memor.

Thus any thing may be made out of any thing!

M O T H E R H U B B E R D ' S T A L E .

His mind unto the Muses he withdraws ;
 Sweet lady Muses, ladies of delight,
 Delights of life, and ornaments of light :
 With whom he close confers with wise discourse,
 Of Nature's works, of heaven's continual course.

Virgil, Georg. II. 475.

*Me verò primum dulces ante omnia Muses,
 Quarum facta sero ingenti percussus amore,
 Accipiant, cœlique vias, et fœdera monstrant, &c.*

I B I D.

They fell at words

Whether of them should be the lord of lords : —
 That neither pleased was to have the rein
 Twixt them divided into even twain ;
 But either, algates, would be lords alone :
 For love and lordship bide no paragone.

Lucan, I. 92.

*Nulla fides regni sociis, omnisque potestas
Impatiens consortis erit.*

Statius, Theb. I. 129. — *Summo dulcius unum
Stare loco, sociisque comes discordia regnis.*

Seneca, Thyest. 444. *Non capit regnum duos.*

Q. Curtius, X. 9. *Nam et insociabile est regnum,
et a pluribus expetebatur.*

Ennius, Frag. ad fin. 16.

Nulla sancta societas, nec fides regni est.

Seneca, Agam. 259.

Nec regna socium ferre, nec tedæ sciunt.

I B I D.

The ape was glad to end the strife so light,
And thereto swore: for who would not oft swear,
And oft unswear, a diadem to bear?

Cicero, from Euripides: De Offic. III. 21.

*Nam si violandum est jus, regnandi gratia
Violandum est: aliis rebus pietatem colas.**

I B I D.

Now when high Jove, in whose almighty hand
The care of kings and power of empires stand,

* So Henry IV. of France said, after changing his profession, for policy; *Paris vaut bien une Messe*. A king said it; and of course it passed as a *Bon Mét.*

Sitting one day within his turret hie,
 From whence he views with his black-lidded eye
 What-so the heaven in his wide vault contains,
 And all that in the deepest earth remains, &c.

Virgil, *Æn.* I. 227.

— *cum Jupiter æthere summo*

*Despiciens mare velivolum, terrasque jacentes,
 Litoraque, et latos populos.*

I B I D.

Speaking of Mercury :

Tho' on his head his dreadful hat he dight,
 Which maketh him invisible to fight.

Like the helmet of Orcus, in Homer, *Il. E.* 845.

— *ἀβράζ' Ἀδίων*

Δῖο' Αἰδῶς χροῖον, μὴ μιν ἰδοὶ ἔσπουσ' Ἄγχις.

— *sed Minerva*

Induit Orci galeam, ne ipsam videret impetuofus Mars.

What follows in Spenser about Mercury's Rod,
 is partly from Homer and Virgil.

SONNET XVIII.

And drizzling drops, that often do redound,
 The firmest flint doth in continuance wear.

Lucretius, I. 314.

Stillicidi lapsus lapidem cavat.

IV. 1281.

*Nonne vides, etiam guttas in saxa cadentes
Humoris longo in spatio pertundere saxa?*

Ovid, Art. Amat. I. 475.

*Quid magis est saxo durum? quid mollius undâ?
Dura tamen molli saxa cavantur aquâ.*

So Epist. ex Pont. II. VII. 40.

*Jam dolor in morem venit meus: utque caducis
Percussu crebro saxa cavantur aquis.*

SONNET XX.

And yet the lion, that is lord of power,
And reigneth over every beast in field,
In his most pride disdaineth to devour
The silly lamb, that to his might doth yield.

Ovid, Trist. III. v. 33.

Corpora magnanimo satis est prostrâsse leoni.

Statius, Theb. VIII. 125.

— *si decidat hostis,*

Ire super satis est, vitamque relinquere victo.

Claudian, Epist. ad Hadr. 28.

— *torvique leones,*

Quæ stravisse calent, eadem prostrata relinquunt.

SONNET XXXIV.

— so plenty makes me poor.

Ovid, Met. III. 466.

Inopem me copia fecit.

SONNET LX.

They that in course of heavenly sphears are skill'd,
To every planet point his sundry year;
In which her circle's voyage is fulfill'd,
As Mars in threescore years doth run his sphear.

Cicero would have told him otherwise, De Nat.
Deor. II. 20.

SONNET LXIX.

What trophee then shall I most fit devise, — ?

Evea this verse, vow'd to eternity,
Shall be thereof immortal monument;

And *tells* her praise to all posterity, —

Perhaps, *tell*.

SONNET LXXII.

Oft when my spirit doth spread her bolder wings,
In mind to mount up to the purest sky,
It down is weigh'd with thought of earthly things,
And clogg'd with burden of mortality.

Wisdom of Solomon, ix. 15. *For the corruptible
body presseth down the soul; and the earthly tabernacle
weigheth down the mind, that museth upon many things.*

P O E M S.

P O E M IV.

Upon a day, as Love lay sweetly slumb'ring, &c.

Compare this with Theocritus, Idyll. XIX. 1.

Τὸν κλέπταν πρὸς Ἐρωῖα ———

P R O T H A L A M I O N.

From those high towers this noble Lord issuing,
Like radiant Hesper, when his golden hair
In th' ocean billows he hath bathed fair, &c.

Fairy Queen, I. XII. 21.

As bright as doth the morning star appear
Out of the east, with flaming locks bedight,
To tell the dawning day is drawing near.

II. XII. 65.

As that fair star, the messenger of morn,
His dewy face out of the sea doth rear.

Seneca, Hippol. 749.

*Qualis est primas referens tenebras
Nuncius noctis, modo lotus undis
Hesperus, pulsus iterum tenebris
Lucifer idem.*

Virgil,

Virgil, *Æn.* VIII. 589.

*Qualis ubi Oceani perfusus Lucifer unda,
Quem Venus ante alios astrorum diligit ignis,
Extulit os sacrum caelo, tenebrasque resolvit.*

Homer, *Il.* E. 5.

Ἄστὴρ ὄτυρινῷ ἐναλίγκιον, ὅσπερ μάλις
λαμπρὸν πεμφαίνῃσι λελημητόν Ὀκεανοῖο.

The poet Ion calls Lucifer,

Skie-ranging Morning star,
White-wing'd forerunner of the God of day.

Ἄστρον ἀεροφύταν ἀστὴρα μείνομεν [I believe it should be μείναμεν] ἀέλιον λευκῆ πλίσυγι πρόδρομον. A good instance of the style of Dithyrambics. You may find it in the Scholiast of Aristophanes, *Pac.* 835.

See Bentley on Malela, p. 53. *Μένω* is not, I think, to be found; but only *μένω*, and *μίμνω*. Herodotus uses *μένω*, ἀνέμενον. P. 401. l. 20.

EPITHALAMION.

Ah! when will this long weary day have end? —
Long tho' it be, at last I see it gloom,
And the bright evening star, with golden crest,
Appear out of the east.
Fair child of beauty, glorious lamp of love —
How cheerfully thou lookest from above!

Catullus, LX. 1, 26.

Vesper Olympo

*Exspectata diu vix tandem lumina tollit. —
Hespere qui cælo lucet jucundior ignis?
Qui desponsa tuâ firmes connubia flammâ
Quæ pepigere viri, pepigerunt antè parentes,
Nec junxere prius quàm se tuus extulit ardor.
Quid datur à divis felici optatius horâ?*

Seneca, Medea. 71.

*Et tu, quæ gemini prævia Temporis
Tardè stella redis semper amantibus:
Te matres avidæ, te cupiunt nurus,
Quamprimùm radios spargere lucidos.*

I B I D.

Speaking of *Jupiter* and *Night*:

Or like as when he with thyself did lie,
And begot Majesty.

According to Ovid, Majesty is the daughter of
Honos and Reverentia.

AN HYMN IN HONOUR OF LOVE.

Begot of Plenty and of Penury.

Plato says, that Cupid was born of Plenty and
Poverty; *Ἡὲρ καὶ Πενίαια*. Conviv.

I B I D.

Witness Leander in the Euxine waves.

Not the *Euxine* waves, but the Hellespont.

AN HYMN IN HONOUR OF BEAUTY.

But ye fair Dames ———

Loath that foul blot, that hellish firebrand,
Disloyal Lust, fair beauty's foulest blame,
That base affection, which your ears would bland,
Commend to you by Love's abused name;
But is indeed the bondslave of Defame,

Which will the girland of your glory mar,
And quench the *light* of your bright-shining star.

Commend, for *commended*. So in his Muiopotmos :

Arachne by his means was vanquished
Of Pallas, and in her own skill confound.

Confound, for *confounded*. For *light*, perhaps it
should be *light*.

I B I D.

Therefore, to make your beauty more appear,
It you behoves to love, and forth to lay
That heavenly riches, which in you ye bear.

We should say now, *These heavenly riches*: But

Spenser uses *riches* in the singular number, as *richesse* in French. So again, in his Tears of the Muses,

Melpom, St. VI.

Why then do foolish men so much despise
The precious store of this celestial riches?

AN HYMN OF HEAVENLY LOVE.

Speaking of our Saviour :

Yet nought thou ask'st in lieu of all this love,
But love of us, for guerdon of thy pain :
Aye me ! what can us less than that behove ?
Had he required life *for* us again,
Had it been wrong to ask his own with gain ?
He gave us life, he it restored lost ;
Then life were least, that us so little cost.

I think it should be, *life from us* ; or, *life of us*.

I B I D.

But He our life hath left unto us free,
Free, that was thrall, and blessed, that was bann'd ;
Ne ought demands, but that we loving be,
As he himself hath lov'd us afore-hand,
And bound thereto with an eternal band ;
Him first to love, that *was* so dearly bought,
And next, our brethren to his image wrought.

Him first, &c. To make sense of this, we must suppose the sense and construction to be, *First to return him that Love, which was so dearly bought by him.*

him. But this is so forced and intricate, that I believe the reader will prefer this conjecture of a friend of mine:

“Him first to love, that *us* so dearly bought.”

D A P H N A I D A.

White as the native rose, before the change
Which Venus' blood did in her leaves impress:

Bion, Idyll. I. 66.

Ἄμα πόδον τίχλει, τὰ δὲ δάκρυα τὰν ἀρεμύτων.

See also Pervigilium Veneris. 23.

I B I D.

— As to afflict so sore
The innocent, as those which do transgress.

So sore, for as sorely.

I B I D.

In pureness, and in all celestial grace,
That men admire in goodly womankind,
She did excel; and seem'd of Angels race,
Living on earth like Angel new divin'd,
Adorn'd with wisdom and with chastity.—

New divin'd is an odd expression. We meet with it again in *The Ruins of Time*:

Whilst

Whilst thus I looked, loe, adown the lee
 I saw an Harp, strung all with silver twine,
 And made of gold and costly ivory,
 Swimming, that whilom seemed to have been
 The harp, on which Dan Orpheus was seen
 Wild beasts and forrests after him to lead;
 But was th' harp of Phillisides now dead.

At length, out of the river it was rear'd,
 And borne *about* the clouds to be *divin'd*;
 Whilst all the way most heavenly noise was heard
 Of the strings, stirred with the warbling wind,
 That wrought both joy and sorrow in my mind.
 So now in heaven a Sign it doth appear,
 The Harp, well known beside the Northern Bear.

I think it should be,

And borne *above* the clouds to be *divin'd*.

“*To be divin'd*,” that is, I suppose, to be deified,
 by being made a constellation: ἀποθεῖσθαι.

Ovid, whom Spenser has in view, says of the
 harp of Orpheus, Met. XI. 51.

— *Medio dum labitur amne,
 Flebile nescio quid queritur lyra, flebile lingua
 Murmurat exanimis: respondent flebile ripæ.*

I B I D.

— Is it so uneach
 To leave this life, or dolorous to die?

Virgil,

Virgil, *Æn.* XII. 646.

Uſque aditōne mori miſerum eſt?

I B I D.

But, as the mother of the Gods, that fought
For fair Eurydice, her daughter dear,
Throughout the world, with woful heavy thought;
So will I travel whilſt I tarry here.

What a jumble is this? I ſuppoſe he would have
ſpoken of Ceres and Proſerpina.

M U I O P O T M O S.

Minerva did the challenge not reſuſe, &c.

Much of what follows is taken from the fable of
Arachne in Ovid, *Met.* XI. 5, &c.

I B I D.

Emongſt thoſe leaves ſhe made a Butterfly
With excellent device and wondrous flight,
Flutt'ring among the olives wantonly,
That ſeem'd to live, ſo like it was in fight:
The velvet nap which on his wings doth lie,
The ſilken down with which his back is dight,
His broad out-ſtretched horns, his airy thighs,
His glorious colours, and his glistening eyes.

I think it ſhould be, his hairy thighs.

THE TEARS OF THE MUSES.

This Poem puts me in mind of these lines in Shakespeare.

Theseus reads —

“ *The thrice three Muses, mourning for the death
Of Learning, late deceas'd in beggary.*”

That is some satyr, keen and critical;

Not fortning with a nuptial ceremony.

See *Midsummer Night's Dream*, Act. V. Scene I.

INTRODUCTION.

STANZ. I. II.

Rehearse to me, ye sacred sisters nine,
The golden brood of great Apollo's wit,—
For since the time that Phœbus' foolish son
Ythundered, through Jove's avengeful wrath,—
Of you his mournful sisters was lamented,
Such mournful tunes were never since invented.

I think it is against mythology to make the Muses the daughters of Apollo. *Since the time— were never since invented*, — is a redundancy; but such as is common in good writers: For instance,

Virgil, *Æn.* IV. 24.

*Sed miki vel tellus optem prius ima debiscat,
Vel Pater omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi, noctemque profundam,
Antè, Pudor, quàm te violo, aut tua jura resolvo.*

I shall

I shall here transcribe some examples of Redundancies, which I find the Editor of the *Miscellaneous Observations* has collected; Vol. II. p. 37.

Catullus, De Aty. LXI. 47.

Animo effuante rursus reditum ad vada retulit.

Prudentius, Π₃ Σ₁ Φ. VI. 103.

*Nexus denique, qui manus retrorsus
In tergum revocaverant revinellas.*

In Symm. I. 331.

*Nec terquere facem potis est ad signa Triumvirum,
Orbe nec obliquo portas Aquilonis adire,
Nec solitum conversus iter revocare retrorsum.*

Seneca, Hippol. 676.

*Ac versa retro sidera obliquos agant
Retorta cursus.*

Lucretius, II. 128.

*Multa videbis enim plagis ibi percita cecis
Commutare viam, retroque repulsa reverti.*

Ver. 999.

— *Quod missum est ex ætheris oris
Id rursus cali tellatum templa recipient.*

IV. 442.

*Quæ demersa liquore obæant, refracta videntur
Omnia converti, sursumque supina reverti:
Et reflexa prope in summo fluctare liquore.*

To these instances I add this from Seneca, Nat. Quæst. I. 5. *Retorta oculorum acie, et in se rursus reflexa*: And I observe that they are frequent enough in Greek writers: For example

Aristophanes, Plut. 238.

Ἐυθὺς καλῶρυξέν με κατὰ τῆς γῆς κάτω.

Ver. 552.

Ἄλλ' ἔδ' ἔσαι πρῶτον ἀπάντων ἑδὲς ἔδ' ἀνδραποδιστῆς.

Threefold negations, as ἔκετι ἔ μὴ, and ἑδὲν ἔ μὴ, occur in the New Testament. So likewise,

Herodotus, IV. 95.

Καταβάς δὲ κάτω εἰς τὸ κατὰ γαίον οἶκημα.

Epiphanius, Hær. 25. § 2.

Ἴνα—αὐθις πάλιν ἀνακομίζη.

Aristophanes, Plut. ver. 779. according to Dr. Bentley's conjecture:

Ἄλλ' αὖ τὰ πάντα πάλιν ἀναστρέψας ἐγὼ.

Nub. 743. according to Kuster's conjecture:

Κατὰ τὴν γνώμην πάλιν Κίνησον αὐθις αὖ σύ.

Ver. 971.

Ἐἴτ' αὖ πάλιν αὐθις ἀνιστάμενος.

Pac. 843.

—Ἦκε δὲ ἄρ' αὐθις πάλιν.

Ver. 860.

Αἶμα, μέθυ καὶ πάλιν.

Avib. 1456.

Καὶ τὸ αἷμα πάλιν καὶ πάλιν ἐκείνη.

Ecclef. 1008.

— Μὴ σποδῶν αἶμα, πρὸς αὐτὸ
Τὴν γὰρ πρῶτον πρῶτον πρῶτον.

Apollonius, III. 649.

— Μετὰ δὲ ἐπράττει αἶμα, ἐκείνη
Στεφάνου.

MELPOMENE.

STANZ. I.

O who shall pour into my swollen eyes
A sea of tears, that never may be dride—?

Jeremiah, ix. 1. *Oh that my head were waters,
and mine eyes a fountain of tears, that I might weep
day and night for the daughter of my people!*

STANZ. VIII.

For all man's life me seems a tragedy,
Full of sad fights and fore catastrophes;
First coming to the world with weeping eye,
Where all his days, &c.

Shakespeare,

Shakespeare, King Lear, Act. IV. Scene, near Dover.

Thou must be patient; we came crying hither:
Thou know'st, the first time that we smell the air,
We wawle and cry.

Lucretius, V. 223.

*Tum porro, puer, ut scavis projectus ab undis
Navita, nudus humi jacet, ———
Vagituque locum lugubri complet, ut æquum est,
Cui tantum in vitâ restet transire malorum.*

Seneca, De Consol. ad Polyb. 23. *Non vides qualem vitam nobis rerum natura promiserit, quæ primum nascentium omen fletum esse voluit.* Where see Lipsius. See also Cyprian, de Bono Patientiæ, c. 6. We must except Zoroastres, who came laughing into the world, and was the only one that was ever known to do so, — according to Pliny.

Herodotus, V. 4. says of the Trausi, a people of Thrace, Τὸν μὲν γινόμενον περιιζόμενοι οἱ προσήκουσες ἑλοφύρουσαι, ὅσα μιν δεῖ, ἐπεὶ τε ἐγένετο, ἀναπλῆσαι κακὰ· αἰνοιγεόμενοι τὰ ἀνδρωπήια πάντα πάθεα· τὸν δ' ἀπογινόμενον, παίζουσι τε καὶ ἠδόμενοι, γῆ καλύπτουσι, ἐπιλέγουσιν ὅσων κακῶν ἕξαπαλλαχθεὶς ἔστι ἐν πάσῃ εὐδαιμονίῃ.

Valerius Maximus, Mela, and Solinus have taken notice of this custom.

EUTERPE.

And speaking streams of pure Castalion,
The famous witness of our wonted praise.

He calls this fountain *Castalion* for the sake of rhyme. *Speaking streams* is taken from the ancient poets. Thus Statius, *Silv. V. v. 2.*

— *Castaliæ vocalibus undis*

Invisus.

Silv. I. II. 6.

Et de Pieriis vocalem fontibus undam.

See Barthius there, who quotes these lines of an old Oracle :

Οὐκ ἔτι Φοῖβος ἔχει καλύβαν, ἢ μαρτίδα δαφνι,
Οὐ παγὰ λαλέσαν· ἀπίετο κ' λαλεῖ ὕδωρ.

Sidonius, *Carm. XIV.*

*Eia, Calliope, nitente palma,
Da sacri laticis loquacitatem :*

Alluding, it may be, to the *vocales undæ* of Statius.*

* So Milton, most beautifully. *Par. L. B. III. 30.*

— But chief

Thee, Sion, and the flow'ry brooks beneath,
That wash thy hallowed feet, and warbling flow.

So likewise, *B. V. 195.*

Fountains, and ye that warble, as ye flow,
Melodious murmurs, warbling tune his praise!

VISIONS OF THE WORLD'S VANITY.

STANZ. IV.

What is here mentioned of the Eagle and Scarabee, is taken from one of Æsop's Fables.

STANZ. XI.

What time the Roman empire bore the reign
Of all the world, and flourish'd most in might,
The nations 'gan their sovereignty disdain,
And cast to quit them from their bondage quite:

So, when all shrouded were in silent night,
The Galls were, by corrupting of a maid,
Possess'd nigh of the Capitol through slight,
Had not a goose the treachery bewraid.

The Romans were far enough from being masters of the world, or of Italy, at that time of day. The corrupting a maid, belongs to another story. See Livy, l. 11. Even in the time of Alexander, the Romans were little known in Greece. *Theopompus, ante quem nemo mentionem [de Romanis] habuit: urbem duntaxat a Gallis captam dixit.* Pliny, III. v.

A S T R O P H E L.

— Another swain,
Hight Thestylis, began his mournful tourn.
Thestylis is no name for a shepherd.

THE MOURNING MUSE OF THESTYLIS.

His lips waxt pale and wan,
 Like damask roses bud
 Cast from the stalk; or like
 In field to purple flowre,
 Which languisheth, being shred
 By culter as it past.

Catullus, XI. 22.

——— *velut prati*
Ultimi flos, prætereunte postquam
Fraçtus aratro est.

Virgil, Æn. IX. 435.

Purpureus veluti cum flos succifus aratro
Languescit moriens.

Statius, Silv. III. 111. 128.

Qualia pallentes declinant lilia culms,
Pubentesque rose primas moriuntur ad austras,
Aut uti verus novis expirat purpura pratis.

I B I D.

The sun his lightfom beams
 Did shroud, and hide his face
 For grief, whereby the earth
 Fear'd night eternally :

The mountains eke were shook,
 The rivers turn'd their streams,
 And th' air 'gan, winter-like,
 To rage and fret apace :
 And grisly ghosts by night
 Were seen, and fiery gleams
 Amids the clouds with claps
 Of thunder, that did seem
 To rent the skies, and made
 Both man and beast afeard.
 The birds of ill presage
 This luckless chance foretold
 By dernful noise, and dogs
 With howling made men deem
 Some mischief was at hand.

From Virgil, Georg. I. 466.

*Ille etiam extincto miseratus Cæsare Romam,
 Cum caput obscura nitidum ferrugine textit,
 Inpiæque æternam timuerunt sæcula noctem.
 Tempore quamquam illo tellus quoque et æquora ponti,
 Obscænicæ canes, importunæque volucres
 Signa dabant, &c.*

I B I D.

Which made them estfoons fear
 The days of Pyrrha should
 Of creatures spoil the earth.

Horace,

Horace, Carm. I. 11. 5.

*Terruit gentes, grave ne rediret
Seculum Pyrrhæ.*

THE RUINES OF TIME.

How many great ones may remembred be,
Which in their days most famously did flourish ;
Of whom no word we hear, nor sign we see,
But as things wip'd out with a sponge do perish,
Because they, living, cared *not* to cherish
No gentle wits ? —

He ought rather to have said, *How many great ones
have there been.* or might instead of *may*

Horace, Carm. IV. ix. 25.

*Vixere fortes ante Agamemnona
Multi ; sed omnes illacrimabiles
Urgentur, ignotique longa
Nocte, carent quia vate sacro.*

I B I D.

Speaking of the Muses :

So whilom raised they the puissant brood
Of golden-girt Alcmena ———
So rais'd they eke fair Leda's warlike twins.

Horace, IV. VIII. 28.

*Dignum laude virum Musa vetat mori :
Cælo Musa beat. Sic Jovis interest
Optatis epulis impiger Hercules ;
Clarum Tyndaridæ fidus ab infimis
Quassas eripiunt æquoribus rates.*

I B I D.

Such one Mausolus made, the world's great wonder,
But now no remnant doth thereof remain : —

All such vain monuments of earthly mass,
Devour'd of Time, in time to nought do pass,

Mausolus did not *make* his own monument : his
wife erected it for him. The Poet should have
said,

Such one Mausolus *had*.

I B I D.

For not to have been dipt in Lethé lake
Could save the son of Thetis from to die ;
But that blind Bard did him immortal make,
With verses, dipt in dew of Castalie.

The lines are elegant ; but he should have said,

For not to have been dipt in *Stygian* lake.

I B I D.

I B I D.

Which made the Eastern Conqueror to cry,
 O fortunate young man, whose vertue found
 So brave a tromp, thy noble acts to found!

Alexander Achillem predicabat felicem, quod tertium virtutis sue praeconeum invenisset. Freinshemius, Suppl. in Q. Curtium, L. 4.

I B I D.

Not that great arch, which Trajan edifice,
 To be a wonder to all age ensuing,
 Was matchable to this in equal viewing.

Trajan's stone bridge over the Danube was a most surprising work, which Dion Cassius says could never be enough admired. See Lipsius, De Magn. Roman, III. 13.

I B I D.

At last, when all his mourning melody
 He ended had, that both the shores resounded,
 Feeling the fit that him forewarn'd to die,
 With lofty flight *about* the earth he bounded,
 And out of sight to highest heaven mounted.

Should it not be *above*? He speaks of a *fixar*.

BRITAIN'S IDA.

CANTO II. 3.

And scatter'd rays did make a doubtful fight,
Like to the first of day, or last of night.

Ovid, Met. IV. 399.

*Jamque dies exactus erat, tempusque subibat,
Quod tu nec tenebras, nec possis dicere lucem;
Sed cum luce tamen dubiæ confinia noctis.*

But the one describes break of day, and the other
the close of the day.

Seneca, Herc. Fur. 671.

————— *noctē sic mixta solet
Præbere lumen primus aut serus dies.*

Ovid, Amor. I. v. 5.

*Qualia sublucent, fugiente, crepuscula Phæbo:
Aut ubi nox abiit, nec tamen orta dies.*

CANTO V. I.

But kept his love and burning flame within,
Which more flam'd out, the more he prest it in.

Ovid, Met. IV. 64.

Quoque magis tegitur, tectus magis aestuat ignis.

STANZ. IV.

Nor did the scorn him, though not nobly born :
Love is Nobility.

Ovid, Epist. IV. 161.

Nobilitas sub amore jacet.

But why does he say that Anchises was not nobly born? It is a great mistake. Anchises was the son of Capys, Capys of Affaracus, Affaracus of Tros, Tros of Erichthonius, Erichthonius of Dardanus; Dardanus of Jupiter, and of Electra, who was the daughter of Atlas.

CANTO VI. 9.

That Jove upon him down his thunder darted,
Blasting his splendid face, and all his beauty swarted.

Virgil, Æn. II. 648.

*Ex quo me divum pater atque hominum rex
Fulminis adflavit ventis, et contigit igni.*

Thus much on Spenser. What I have here offered may be called an Essay, or rough draught of a Commentary; deficient, indeed, in many points;
yet

yet in some measure useful, and entertaining to a poetical reader of Spenser. Much more might be done, particularly towards settling the text, by a careful collation of Editions, and by comparing the Author with himself: But that required more time and application than I was willing to bestow, and more copies than I had by me. I had only two Editions to consult,

I shall subjoin a remark or two on the Dissertation which Mr. Hughes has prefixed to his Edition; intitled

AN ESSAY ON ALLEGORICAL POETRY.

“Homer’s giving speech to the river Xanthus in the Iliad, and to the horses of Achilles, seem to be inventions of the same kind, and might be designed to fill the reader with astonishment and concern.”

Homer’s giving speech to *the horse* [not *horses*] of Achilles, is indeed a bold fiction; but his giving speech to the river Xanthus is not so, nor ought it to be reckoned more marvellous than his making Jupiter and Juno speak; for Xanthus was not the water of the river, but the
 God

God of the river, as Neptune is the God of the sea.

“ We find a large groupe of these shadowy figures placed in the sixth book of the *Æneis*, at the entrance into the infernal regions ; but as they are only shewn there, and have no share in the action of the poem, the description of them is a fine allegory :

Luctus et ultrices posuere cubilia Curæ,

Morbi, — Senectus, Metus, — Fames, — Egestas, — Letum, — Labos, — Sopor, — Bellum, — Discordia, — Somnia.

As persons of this imaginary life are to be excluded from any share in Epick Poems, &c.”

Excluded. Why so? and by what law? Somnus is introduced as acting in the *Ilias* more than once, as also in other Heroic poems : and *Ἵπνος* & *Θάνατος*, Sleep and Death, are appointed to carry off the body of Sarpedon, and have a place in Hesiod's *Theogonia*, v. 759.

In a poem which is built upon a Jewish or Christian plan, a mixture of true religion and fable; good and bad Angels in one place, and Jupiter and Juno in another, is perhaps justly liable to censure; though some great poets have not avoided it.

But,

But, to allow a poet to introduce Mars and Minerva, and to forbid him to make use of Sleep, and Death, and Fear, and Discord, &c. as actors, seems to be injudicious; founded upon a weak prejudice, that the latter have not in our imagination as good a right to be Persons as the former. The Heathen *theology* is to be taken from the heathen writers; and whatever is a deity in Homer and Hesiod, has a perpetual and incontestible right to be a poetical God.

THE LIFE OF SPENSER.

Pag. xviii.

Hic, prope Chaucerum, situs est Spenserius, illi
Proximus ingenio, proximus ut tumulo.

* * * * *

Hic prope Chaucerum Spensere poeta poetam
Conderis, et versu quam tumulo propior.
Anglica, te vivo, vixit plaufitque Poëfis;
Nunc moritura timet, te moriente, mori.

“ In the last couplet, says Mr. Hughes, it is not improbable the author might have in his eye those celebrated lines written by Cardinal Bembo on Raphael d’ Urbin.

Ille hic est Raphael, timuit quo sospite vinci
Rerum magna parens, et moriente mori.”

The

The author of these paltry verses has not only borrowed the thought which he has so ill expressed in the last distich, but that which is in the lines before it; for I remember to have seen somewhere this Epitaph on Sannazarius, made by Bembo:

*Da sacro cineri flores: hic ille Maroni
Sincerus Musa proximus, ut tumulo.*

Communicated by a FRIEND of the EDITOR.

S I R,

IF the few following Strictures on Spenser meet with approbation, they are at your service, and may form no unwelcome Appendix to your Father's REMARKS upon this his favourite and much-favoured author. I find them, *in manuscript*, on the blank leaves of a printed copy of those Remarks. They were many years since drawn up by a late writer; they appear to be equally elegant and judicious; and have never yet been published.

I am, Sir, your's

B.

SPENSER'S FAIRY-QUEEN.

INTRODUCTION.

STANZ. I.

'Tis plain Spenser here imitates those four lines, which are sometimes prefixt to the Æneid, though I can by no means believe them Virgil's.

*Ille ego, qui quondam gracili modulatus avenâ
Carmen; et egressus sylvis, vicina cœgi
Ut quantavis avido parerent arva colono;
Gratum opus Agricolis: at nunc horrentia Martis
Arma, virumque cano, &c.*

In the second stanza, and the fourth, there is a thought, which Milton has borrowed in the beginning of his poem:

— What in me is dark,
Illumine: what is low, raise and support.

STANZ. III.

Horace's request to Venus is of the same sort with this of Spenser:

*Fervidus tecum Puer, et solutis
Gratia zonis, properentque Nymphæ,
Et parum comis sine te Juventas,
Mercuriusque. L. I. Od. 30.*

S T A N Z. IV.

“*Afflicted style.*” Quære, whether it should not be *affected*? Spenser, in his letter to Sir Walter Raleigh, calls his poem “a continued allegory, or dark conceit.”

B O O K I.

C A N T O I. 14.

The light thrown into the dark cave by the armour of the knight, is not unlike what we read in Milton:

A dungeon, horrible on all sides round,
As one great furnace flam'd; yet from those flames
No light, but rather darkness visible
Serv'd only to discover fights of woe.

Par. Lost, I. 61.

S T A N Z. XXI.

'Tis well known all *rivers* are represented by *old men*. See Grævius on Callim. H. to Delos, v. 71.

S T A N Z. XXIII.

The poet has a simile, B. II. C. IX. 16. from gnats, with an expression or two similar to this.

High

High on a bill is a circumstance beautifully imagined. Homer, Il. Δ. 275. says,

Ὡς δ' ἔτ' ἀπο σκοπιῆς ἴδεν νέφος αἰπέλος ἀντὶς.

STANZ. XXXIX.

See the beginning of Theocritus' first Idyll.

Ἄδν τι τὸ ψιθύρισμα καὶ αἰπίως, αἰπώλει, τήια,

Ἄ ωῶν ταῖς παγῶσι, μελισσοῦσαι.

The *humming of bees* is very frequently mentioned in Theocritus, whose *word* is the most beautiful for it that can be conceived:—v. 107.

Ὡδε καλὸν βομβεῖν πῶν σμάνισσι μέλισσαι.

See Homer Il. B. 87. and Æneid. I. 433. VI. 709.

— *Strepit omnis murmurante campus.*

STANZ. XLIII. &c.

All this business of the dream is plainly borrowed from Homer. Spenser says the dream,

“ Upon his hardy head him plac'd;”

And Homer,

Στῆ δ' ἄρ' ὑπὲρ Κεφαλῆς.

Il. B. *ad Init.*

☞ The immediate place whence Spenser took his description of the *trees*, in Stanza 8. I suppose is Stanza 75. and 76. of Tasso's Jerusalem, Book III. See Fairfax's translation.

CANTO II. 7.

The epithet of *rosy-finger'd* is Homer's *ῥοδοδάκτυλος*, and of singular beauty.

STANZ. XIX.

His *grudging ghost*, &c. is well explained by Virgil's,

Vitæque cum gemitu fugit indignata sub umbras.

STANZ. XXIII.

Thus Virgil, *Æn.* V. 49.

— *Quem semper acerbum,
Semper honoratum (sic Dii voluistis) habebø.*

STANZ. XXIV.

All Servius's Remarks are of as cold a fort, as that here quoted by Dr. Jortin, from *Æn.* IV.

STANZ. XXX. XXXI.

This is taken from the story of Polydorus in the third *Æneid*, v. 27, &c.

*Nam, quæ prima solo ruptis radicibus arbor
Vellitur, huic atro liquuntur sanguine guttæ,
Et terram tabo maculant. Mibi frigidus horror
Membra quatit, gelidusque coit formidine sanguis.*

— *Gemitus*

— *Gemitus lacrymabilis imo
Auditur tumulo, et vox reddita fertur ad aures,
“ Quid miserum, Ænea, laceras ?”*

See also Book II. Cant. 1. st. 42.

CANTO III. 5.

Spenser's *Lion* does much more than *Horace's Wolf*: indeed *he* had nothing but innocence: the fair lady's beauty might well do more, when joined with that:

*Namque me sylvâ lupus in Sabinâ,
Dum meam canto Lalagen—*

Fugit inermem:

*Quale portentum neque militaris
Daunia in latis alit esculetis,
Nec Juba tellus generat, leonum
Arida nutrix.*

Lib. I. Od. 22.

In some ancient remains Cupid is represented as riding on a lion.

STANZ. XXXVI.

The ancients imagined that the ghost of a man unburied could not pass over the Lethé. The Sarazin requires Revenge to *flake* the anger of the furies: Palinurus desires Æneas only to bury him. Æn. VI. 365, &c.

— *Aut tu mihi terram*

Injice — aut —

*Da dextram misero, et tecum me tolle per undas,
Sedibus ut saltem placidis in morte quiescam.*

So Horace, Lib. I. Od. 28.

At tu, nauta, vagæ ne parce, malignus, arenæ.

In the thirty-second stanza, the poet says that the merchant, “oft doth bless Neptune:” so in the Ode whence the above is taken,

— *Multaque merces,*

*Unde potest, tibi defluet æquo
Ab fove, Neptunoque sacri custode Tarenti.*

B O O K II.

C A N T O I. 27.

Virgil's description of the horse, Georg. III. 83.
“*Did cruel battle breathe.*”

— *Tum, si qua sonum procul arma dedere,
Stare loco nescit; micat auribus; et tremit artus;
Collectumque premens volvit sub naribus ignem.*

S T A N Z. XLII.

Callimachus, Hymn. in Lav. Pallados.

Ἐσαθῆ δ' ἀφθόγλος, ἐκολλασαν γὰρ αἰνὰς
Γωνάλα, τῆ φωνᾶν ἔχεν ἀμηχανία.

Virgil,

Virgil, *Æn.* II. 12.

*Obscurare animi, gelidusque per ima cucurrit
Ossa tremor.*

III. 48.

Obscurai, stertentque comæ, et vox faucibus hæsit.

And Shakespeare has plainly taken from hence his,

“Freeze thy young blood.”

STANZ. *cd.*

“As lion grudging, &c.” See *Telemachus*,
B. 18. at the beginning.

STANZ. *LIII.*

Cynthia, filling her horns, and calling Lucina, is
truly classical. See *Virg. Æn.* III. 645.

Tertia jam Luna se cornua lumine complet.

ΚΑΛΗ ΜΑΝΤΩ ΕΛΕΒΘΟΥΑΤ. CALLIM.

CANTO II. 7.

Vitas binuato me similis, Obliu.

Horace, I. 23.

STANZ. *XXVII.*

*In amore hæc omnia insunt vitia—
Bellum, pax rursus, &c. Terent.*

S T A N Z. XXXIX. XL.

These are plainly imitated from the latter end of the first, and beginning of the second book of the Æneid; particularly,

“ Drawing to him the eyes of all around,
From lofty siege began these words aloud to sound.”

Conticere omnes intentique ora tenebant :

Inde toro Pater Æneas sic orsus ab alto :

“ *Infandum, regina, jubes renovare dolorem.*”

S T A N Z. XLVI.

Virgil, Æn. III. v. 716.

Sic Pater Æneas intentis omnibus unus,

Fata renarrabat Divom, cursusque docebat :

Conticuit tandem, factoque hic fine quievit.

Qu. *Divom cursus?* vel *Divorum Teucrorum?* seu *Cursus quos a divis ducebatur?*

Virg. Æn. II. 9.

— *Et jam nox humida cælo*

Præcipitat, suadentque cadentia sidera somnos.

C A N T O III. IO.

Horace, Lib. I. Epist. XVI. 42.

Falsus honor juvat, et mendax infamia terret,

Quem, — nisi mendosum et mendacem?

STANZ. XX.

So Horace, Od. 23. Lib. I.

— Non sine vano
Auratum et silvæ metu :
Nam se mobilibus veris inhorruit
Adventus foliis : sex virides rubrum
Dimovère lacerte,
Et corde et genibus tremit.

STANZ. XXVI. XXVII.

Ες γυν μεχει χίματα
 Ζωνουσαι λεγυνην.

CALLIM.

STANZ. XXVIII.

“ His legs are pillars of marble, set upon sockets of fine gold.” Solom. Song, c. v. ver. 19.

STANZ. XXIX.

Αι πρῆλαι θεα τοξαι, κ' αμφ' ὤμοισι φαειλας
 Ιουδαας εφορησαν· ασυλωτοι δε Θισσαμοι
 Δεξιμεροι· κ' γυμνος αει περιφαιελο μαζος.

CALLIM.

“ Their places only signify'd.”—Quære, is there not the same expression somewhere in Dryden? in his fables, I think;—the story of Palamon and Arcite.

S T A N Z. XXXVIII.

Shakespear has an expression, or rather a thought, something not unlike this :

“ By Heav’ns, methinks it were an easy leap,
To pluck bright honour from the pale-fac’d moon.”

S T A N Z. XLI.

But easy is the way, &c.

So Æn. VI. 126.

— *Facilis descensus Averni :*
Noctes atque dies patet atri janua Ditis.

C A N T O IV. I.

See Castiglio’s Courtier.

S T A N Z. XXXII.

Pedibus timor addidit alas.

Virg. Æn. VIII. 224.

— Ο δ’ εννεα μηνας εφοισα
Παικαλα τε κρημυς τε κ’ εκ ανεπαυσε διωκτων.

CALLIM.

C A N T O V. 27.

Acraſia is plainly borrowed from Circe; and her power and influence are the ſame.

Virg.

Virg. Æn. VII. 1.

*Hinc exaudiri gemitus iræque leonum
Vincla recusantum, et serâ sub nocte rudentum :
Setigerique sues, atque in præsepibus urfi
Sævire, ac formæ magnorum ululare luporum :
Quos hominum ex facie dea sæva potentibus herbis
Induerat Circe in vultus ac terga ferarum.*

Which is only imitated from the Odyffsey, Lib. κ.
212.

Ἄμφι δέ μιν λύκοι ἦσαν ὄρεσ' εἶροι ἢ δὲ λέοντες,
Τῆς αὐτῆ κατέθελεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν,

v. 239.

Οἱ δὲ συῶν μὲν ἔχον κεφαλὰς, φωνῆν τε, δέματος τε,
καὶ τρίχας· αὐτὰρ νῦν ἦν ἔμπεδος, ὡς τοπάρος περ.

Horace plainly gives us his opinion of Circé; that all this allegory meant no more than the effects of pleasure and debauchery: and true it is, men who wallow in scenes of that sort are little better than the beasts whom the Poets describe.

— *Circes pocula nôsti;*

*Quæ si cum sociis stultus cupidusque bibisset,
Sub dominâ meretrice fuisset turpis et excors :
Vixisset canis immundus, vel amica luto sus.*

Hor. Lib. I. Ep. II. 23.

☞ I had not read the *twelfth* Canto, when I observed of Acrafiâ, that it was the story of Circé:
There

There the whole matter is plain. In the seventieth stanza of that canto, there is delightful music, as in Circé's bower.

*Dives inaccessos ubi Solis filia lucos
Assiduo resonat cantu, &c.*

Virg. Æn. VII. 11.

Κίρκης δ' ἔνδον ἄκουον ἀειδέσσης ὀπι καλῆ, &c.

Odyss. K. 222.

And the transforming of the beasts into men by the Palmer's wand, Stanz. 76. is taken from the *Odyssley*, as above.

S T A N Z. XXXV.

This manner of upbraiding is very common in *Homer*. Hector upbraids Paris twice in the same way. Il. L. III. 39. VI. 325. Æneas speaks thus to Pandarus, Lib. V. 170. Sarpedon to Hector, V. 470.—And in *Virgil*, Æn. V. 389. Acestes sarcastically reproaches Entellus :

— *Heroúm quondam fortissimè, frustrà,
Tantáne tam patiens nullo certamine tolli
Dona fines? ubi nunc nobis Deus ille, magister
Nequicquam memoratus Eryx? ubi fama per omnem
Trinacriam, et spolia illa tuis pendentia tectis?*

The description of Paris in Horace is a little like the case of *Cymockles*.

Nequicquam

*Nequicquam Veneris præfata feror,
 Pedites caesariem; grataque feminis
 Imbelli citbarâ carmina divides.
 Nequicquam thalamo graves
 Hastas, et calami spicula Gnaffi
 Vitabis, strepitumque, et celerem sequi
 Ajacem. Tamen, heu, serus adulteros
 Crines pulvere collines.*

Lib. I. Od. xv. 13.

STANZ. XXXVI.

Thou womanish weak knight!

O verè Phrygiæ, neque enim Phryges!

Virg. Æn. IX. 617.

From Homer's

ὦ πύρρος, καὶ ἰλέγγε, Ἀχαιῆς, ἐκ' εἴ' Ἀχαιῆς.

Il. B. 235.

STANZ. XXXVII.

*Furiis agitated Orestes. Virg. Æn. III. 331. Agi-
 tari et perterreri furiarum tædis ardentibus.*

CANTO IV. I.

See Martial. 277.

STANZ. XV. XVI.

These are plainly from Scripture, which Thomson also has imitated, in his *Casile of Indolence*, St. x. They neither plough, nor sow, nor fit for flail, E'er to the barn the nodding sheaves they drove, &c.

STANZ. XXXII.

*Jupiter ut Celtúm, [vel Chalybœw] omne genus pereat!
Et qui principio sub terræ quærere venas
Institit, ac ferri frangere duritiem.*

COMA BERENICES, v. 48.

Horace, Lib. II. Sat. I. 43.

Jupiter, ut pereat positum rubigine telum!

See also *Fairy Queen*, B. I. C. VII. St. 13.

STANZ. XXXIV.

“Another war, &c.”

So Musæus, *Hero et Leand.* 197.

Φραζέιο πῶς κεν Ἐρωίῳ ἀεθλεύσειεν ἀγῶνα,
Ἄνδρα γὰρ αἰολόμητις Ἐρως βελέεσσι δαμάζει,
Καὶ πάλιν ἀνέρος ἔλκῳ ἀκέσσειται· οἷσι δ' ἀνάσσει,
Ἄυλὸς ὁ πανδαμάτωρ ἐκληφόρος ἐς ἰβρολοῖσιν.

Horace, Lib. I. Od. vi. 17.

Nos convivium, nos prælia virginum, &c.

STANZ. XLVI.

This seems to allude to the story of Hero and Leander, which Atin's leaping into the lake might possibly

possibly recall to the Poet's mind. Leander tells Hero, l. 205.

Ὅου τρομέω βαρὺ χεῦμα, τὴν μέλινεμένους ἐσκή.

And the Poet says, l. 300.

Ἀλλ' ἔ χειμερίης σε φόβος κάλεσθε θαλάσσης.

Καρτερόθυμε Λεάνδρε.

CANTO VII. 2.

— *Omnis enim res,*

Virtus, fama, decus, divina humanaque, pulchris

Divitiis parent: quas qui construxerit, ille

Clarus erit, fortis, justus etiam, et Rex,

Et quidquid volet. Hor. Lib. II. Sat. III. 94.

Presens vel imo tollere de gradu

Mortale corpus, vel superbos

Vertere funeribus triumphos. Lib. I. Od. 35. 2.

Nempe dat id cuicumque libet Fortuna, rapitque;

Irus et est subito, qui modo Cræsus erat. Ovid.

For the following Stanzas, See Horace's first satire.

STANZ. XXXVI.

The last line of Callimachus, *Hymn to Diana*, is quite similar;

— ἐπει μέγα μοχθησίαν. Ver. 59.

S T A N Z. XLVI.

This story of the *Chain* is evidently taken from Homer II. O. 25.

C A N T O VIII. 14.

See Martial, 255.

C A N T O IX. 4.

“The Flower of Grace,” &c.

This manner of expression I imagine came from Pindar, who very frequently uses the word *αῖωτος*, to denote any superior excellence: Thus,

Olymp. I. v. 23. *Μουσικᾶς ἐν αῖώτῳ*. Olymp. II. v. 13. *Πατέρων αῖωτον*. Ol. III. v. 6. *Ἰππιων αῖωτον*. Ol. V. 2. *Στεφάνων αῖωτον* and in numberless other places.

S T A N Z. XXXV.

The ladies here are represented diverting themselves in a manner, that might perhaps give Milton the hint of employing the fallen spirits, as in Par. Lost, B. II. 521, &c. Or, it might be, both came from Virg. *Æn.* VI. 644.

Pars pedibus plaudunt Choreas, et Carmina dicunt, &c.

CANTO X.

Spenser introduces his catalogue with something of the same pomp as Homer, Il. B. 488,

Ποσειδῶν δ' ὄρεα αἰ ἐγὼ μαθήσεται εὐδ' ἰομεύου
 Οὐδ' ἴε μαι δόξα μὲν γλαύσσαι, δόξα δὲ σῆματ' ἔσθ,
 Φωνὴ δ' ἀρρηκίς, χάλκεον δὲ μαι ἕταρ εἰσέ·

STANZ. V, VI.

This description of the Island is not unlike that which Callimachus gives of Delos: See Hymn to Delos, *ad Init.*

STANZ. IX.

“Driven by fatal error,” will be clearly understood by Virgil’s *Fato profugus*.

STANZ. XIII.

Brate enjoyed that blessing, which Callimachus describes as the reward of piety.

Hymn. ad Dian.

— εὐδ' ἐτι σφρα
 Εφχίμαι, πλιν εἴτε πάλυχρῶν τι φερῶσι·

STANZ. XV.

Such is the description Callimachus gives of the invasion of the Gauls. Hymn to Delos, ver. 172.

STANZ. LVI.

The boast at the end of this Stanza is like that of Cato, in Lucan, Lib. II. 286.

CANTO XI. 18.

This simile is taken from a beautiful one in Homer, II. Δ. 422. E. 87, &c. and in Virg. Æn. II. 305, &c.

—— aut rapidus montano flumine torrens
Sternit agros, sternit sata leta, boumque labores,
Præcipitesque trahit fylvas; stupet inscius alto
Accipiens sonitum saxi de vertice Pastor.

See likewise Æn. XII. 523.

STANZ. XXXII.

“ Like as a fire, the which in hollow cave,” &c.

—— ignis,
Qui furtim pingui præmum sub cortice testus
Robora comprehendit, frondesque elapsus in altas
Ingentem Cælo sonitum dedit: inde secutus
Per ramos victor, perque alta cacumina regnat,
Et totum involvit flammis Nemus, et ruit atram
Ad Cælum piceâ crassus Caligine nubem.

Virg. Georg. II. 303.

CANTO XII. 39, 41.

Mercury's rod is described by Horace in the same manner as here.

*Tu pias lætis animas reponis
Sedibus; Virgâque levem coërces
Aurêâ turbam, superis Deorum
Gratus, et imis. Lib. I. Od. x. 17.*

*Tu potes Tigres comitesque Sylvas
Ducere, et rivos celeres morari.
Cessit immanis tibi blandienti
Janitor aula
Cerberus, &c. Lib. III. Od. xi. 13.*

STANZ. XLV.

The manner of expression in the beginning of this Stanza has great beauty; and is borrowed from the Greeks, who use the same very commonly. Thus; particularly, Theocritus in his first Idyllium, speaking of the old fisherman graven on the cup, says, l. 41.

Ο πρέσβυς, κάμουλι τὸ καρτερόν ἀνδρὶ ἰοικώς ·
Φαίης κεν γυίωσιν ὅσον δέτος ἔλλοπιεύει ·
Αἰ δὲ οἱ ᾤδήκαυλι κατ' ἀυχίνα πάντοθεν ἴτες,
Καὶ πολλῶν ὡρ ἴουσι. τὸ δὲ δέτος ἄξιον ἄεθας.

S T A N Z. LXIV.

Thomson has a beautiful passage like this in his *Seasons*. *Summer*, v. 1311, &c.

S T A N Z. LXXIV.

See Ariosto, P. III. There is a pretty poem in Bourne, called, if I remember right, *The Wreath*; where this thought is well expressed:

“ And, as you fade,
Remind the maid,
That years, like days, must end.”

R E M A R K S

O N

M I L T O N.

THAT I may not pass abruptly from Spenser to Milton, I say, purely for the sake of introduction and connection,

That Milton, the favourite poet of this nation, has been, and I suppose will be, the subject of essays, dissertations, notes, &c.

That I have a mind to thrust myself in amongst those, who have laboured on this celebrated author;
ut

Me quoque principibus permixtum ——— :

That I shall offer a few remarks upon him; and so take a final leave of the English poets *.

* It appears however, that he did not so closely keep to his purpose as here intended. The prospect of a new and valuable

I.

P A R A D I S E L O S T,

BOOK I. 199.

———— or Typhon, whom the den
By ancient Tarsus held.

Typhon is the same with *Typhoëus*. That the den of Typhoëus was in Cilicia, of which Tarsus was a celebrated city, we are told by Pindar and Pomponius Mela. I am much mistaken, if Milton did not make use of Farnaby's note on Ovid, *Me.* V. 347. to which I refer the reader. He took *antient* Tarsus perhaps from Nonnus :

Ταρσος αειδομενη πρωτοπολις ·

which is quoted in Lloyd's Dictionary.

v. 276.

———— on the perilous edge
Of battle, &c.

edition of our great Epick Bard again called forth his critical attention; and hence, from his friend Dr. Newton's publication of Milton, we have been enabled to make some considerable addition to our Author's *Remarks*; resuming such only for this work, as were found there inserted under the name JORTIN. For Dr. Newton's *Testimonies*, as taken from his two prefaces to the poems of Milton, See the *Advertisement* prefixed to this volume.

Perhaps

Perhaps he had in mind Virgil, *Æn.* IX. 528.

Et mecum ingentes oras evoluite belli.

B. II. 684.

—— Through them I mean to pass,
That be affur'd, without leave ask'd of thee.

See in page 166. the remark on Spenser, *Faery Queen*. B. III. Cant. 1v. St. 15.

B. IV. 716.

—— when to th' unwiser son
Of Japhet brought by Hermes —

The epithet *unwiser* does not imply that his brother Prometheus was unwise. Milton uses *unwiser*, as any Latin writer would *imprudentior*, for “not so wise as he should have been.” So *audacior*, *timidior*, *vahementior*, *iracundior*, &c. mean “bolder, &c. *quam par est*; more than is right and fit;” and imply less than *audax*, *timidus*, &c. in the Positive degree.

B. V. 357.

Dazles the crowd, and sets them all agape.

Virgil, Georg. II. 463.

Nec varios inhiant pulchrâ testudine postes.

v. 689.

The quarters of the north.

Sannazarius, de Partu Virginis, III. 40.

*Vos, quum omne arderet Cælum servilibus armis,
Arctoumque furor pertenderet impius axem
Scandere, et in gelidos regnum transferre Triones,
Fida manus mecum mansistis.*

There are other passages in the same poem, of which Milton has made use.

B. VI. 552.

————— in hollow Cube
Training his devilish enginry.

I knew one, who used to think it should be *hollow Tube*: To which it may be objected, that *Enginry*, (*Machine*,) are the hollow Tubes, or *Guns*, themselves.

B. VII. 173.

—— and what I will, is Fate.

Statius, Theb. I. 212.

——— *grave et immutabile sanctis*
Pondus adest verbis, et vocem Fata sequuntur.

B. VIII. 2.

So charming left his voice, that he a while
Thought him still speaking; still stood fix'd to hear.

Imitated probably from Apollonius, I. 512.
See before, *Remarks on Spenser*, Page 184. The
Thought was originally Homer's. Iliad. B. 40.

——— *θεῖν δὲ μιν ἀμφέχον ὄμφη.*

— *divina autem ipsum circumfusa erat vox.*

Lucian, Somn. Εἰ γοῦν — ἡ φωνὴ τῶν ἀκούσθαι τῶν
εἰσαυλῶν · and Socrates, in Plato's Crito; Καὶ ἐν ἐμοὶ
αὐτῇ ἢ πῃ τούτων τῶν λόγων βραβεύει, καὶ ποιεῖ μὴ δυνασθαι
τῶν ἄλλων ἀκούειν.

B. IX. 312.

——— while Shame, thou looking on, &c.

Milton often uses the Nominative case absolute,
as the Greeks do; which, whether it should be
called a *case absolute*, or an *ellipsis*, we leave to the
Grammarians to determine.

B. X. 304.

— From hence a passage, broad,
Smooth, easy, inoffensive down to hell.

Alluding perhaps to Virgil, *Æn.* VI. 126.
Facilis descensus Averni: or, to the Paths of Wick-
edness, as in Hesiod, *Erg.* I. 285.

Τὴν μέντοι κακότητα τῆ Ἰλαδὸν εἶναι ἐλίσθαι
Ῥηϊδίως· ὀλίγη μὲν [λείη] ἰδὸς, μάλα δ' ἐγγύθι νάειε.

v. 655.

— from the south to bring
Solstitial summer's heat.

The ancient Poets represent the south as the
region of heat.

Státius, *Theb.* I. 160.

— *aut Boreâ gelidas, madidive tepentes*
Igne Noti.

Lucan, I. 54. very extravagantly;

Nec polus averſi calidus quâ vergitur Austri.

v. 1007.

She ended here ———

— so much of death her thoughts
Had entertain'd, as dy'd her cheeks with pale.

Virgil,

Virgil, *Æn.* IV. 499.

Hæc effata, file: Pallor simul occupat ora.

B. XI. 564.

In other part stood one, who at the forge
Lab'ring, two massy clods of iron and brass
Had melted, (whether found where casual fire
Had wasted woods, on mountain or in vale,
Down to the veins of earth; thence gliding hot, &c.

From Lucretius, V. 1240.

Quod superest, æs atque aurum, &c.

See hereafter, in Vol. II. Remarks on *Lucretius*.

II.

PARADISE REGAINED.

PRELIMINARY OBSERVATION.

This Poem of Milton has not met with the approbation that it deserves. It has not the harmony of numbers, the sublimity of thought, and the beauties of diction, which are in *Paradise Lost*. It is composed in a lower and less striking style, a style suited to the subject. Artful sophistry, false reasoning, set off in the most specious manner, and
refuted

refuted by the Son of God with strong unaffected eloquence, is the peculiar excellence of this Poem. Satan here defends a bad cause with great skill and subtilty, as one thoroughly versed in that Craft,

Qui facere assuerat ———

Candida de nigris; et de candentibus atra.

Ovid, Met. XI. 314.

His character is well drawn. In his speeches we may observe the following Particulars.

I. His pretended frankness and ingenuity, in confessing who he was, when he found he was discovered : B. I. 358.

'Tis true, I am that Spirit unfortunate,
Who, leagu'd with millions more in rash revolt,
Kept not my happy station.

II. His plea for himself, that he was not a creature quite lost to all good : B. I. 377.

For what he bids I do : though I have lost
Much lustre of my native brightness, lost
To be belov'd of God ; I have not lost
To love, at least contemplate and admire,
What I see excellent in good, or fair,
Or virtuous ; I should so have lost all sense.

III. His ingenious, moving, and humble apology for lying and shuffling ; B. I. 468.

Sharply thou hast insisted on rebuke,
And urg'd me hard with doings, which not Will
But misery hath wrested from me. Where

Easily canst thou find one miserable,
 And not inforc'd oft-times to part from truth,
 If it may stand him more in stead to lie,
 Say, and unsay, feign, flatter, or abjure?
 But thou art plac'd above me, thou art Lord;
 From thee I can, and must, submit endure
 Check or reproof, and glad t' escape so quit.
 HARD are the ways of truth, and rough to walk;
 Smooth on the tongue discours'd, pleasing to
 th' ear,
 And tuneable as silvan pipe or song, &c.

V. His strong and lively description of his own wretched state. Christ says to him; B. III. 198, &c.

But what concerns it thee, when I begin
 My everlasting kingdom? why art thou
 Solicitous? what moves thy inquisition?
 Know'lt thou not that my rising is thy fall,
 And my promotion will be thy destruction?

To whom the Tempter, inly rack'd, reply'd:
 Let that come when it comes; all hope is lost
 Of my reception into grace; what worse?
 For where no hope is left, is left no fear:
 If there be worse, the expectation more
 Of worse torments me than the feeling can.
 I would be at the worst: worst is my port,
 My harbour, and my ultimate repose;
 The end I would attain, my final good.

VI. His artful flattery to Christ; B. III. 214:
I shall, says he; be punish'd,

Whether thou

Reign or reign not; though to that gentle brow
Willingly I could flie; and hope thy reign
(From that placid aspect and meek regard,)
Rather than aggravate my evil state,
Would stand between me and thy Father's ire,
Whose ire I dread more than the fire of Hell;
A shelter, and a kind of shading cool
Interposition, as a summer's cloud.

Isaiah, xviii. 4. *Like a cloud of dew in the heat of
harvest.* xxv. 4. *A shadow from the heat.* xxxii.
2. *As the shadow of a great rock in a weary land.*

VII. His submissive and cunning reply, taught
him by his fear, after he had endeavoured to per-
suade Christ to worship him, and had received a
severe reprimand: B. IV. 196.

Be not so fore offended, Son of God,
Though sons of God both angels are and men,
If I, to try whether in higher sort
Than these thou bear'st that title, have propos'd
What both from men and Angels I receive,
Tetrarchs of fire, air, flood, add on the earth
Nations besides, from all the quarter'd winds,
God of this world invok'd, and world beneath.
Who then thou art, whose coming is foretold
To me so fatal, me it most concerns.

The tryal hath endamag'd thee no way,
 Rather more honour left, and more esteem;
 Me nought advantag'd, missing what I aim'd.

R E M A R K S

o x

P A R A D I S E R E G A I N E D.

BOOK I. 175.

- B U T to vanquish by wisdom hellish wiles.

Milton lays the accent on the last syllable of *vanquish* here, as elsewhere in *triumph*: and in many places, in my opinion, he imitates the Latin and Greek prosody, and makes a vowel long before two consonants.

v. 201.

When I was yet a child, no childish play
 To me was pleasing: —

Milton

Milton seems to allude to Callimachus, who says elegantly of young Jupiter. γ Hymn in Jov. 56.

Οξυ δ' αναβησας, ταχίνοι δε τοι ηλθον ιαλοι.

Αλλ' ετι παιδος εων εφρασσαο παντα τελεια.

Swift was thy growth, and early was thy bloom;
But earlier wisdom crown'd thy infant days.

V. 222.

By winning words to conquer willing hearts.

Virgil, Georg. IV. 561.

——— *Victorque volentes*

Per populos dat jura.

Which expression of Virgil's, by the way, seems to be taken from Xenophon, Oeconom. XXI. 12.

Ου γαρ πανυ μοι δοκει ολον τελει το αγαθου ανθρωπινου ειναι, αλλα θειου, το εθελουτων αρχειν. I could add other passages of Xenophon, which Virgil has manifestly copied.

V. 227.

These growing thoughts my mother soon perceiving,
By words at times cast forth, inly rejoic'd.

Virgil, Æn. I. 502.

Latona tacitum pertentant gaudia pectus.

V. 307.

Or harbour'd in *one* cave.

Read, “*some* cave.”

v. 372.

To draw the proud King Ahab into fraud.

That is, into mischief; as *frans* sometimes means in Latin. See Par. Lost, IX. 643.

v. 385, 397.

Satan says to Christ,

Men generally think me much a foe

To all mankind: why should I?—

Envy, they say, excites me; thus to gain
Companions of my misery and wo.

At first, it may be; but, long since, with wo

Nearer acquainted, now I feel by proof,

That fellowship in pain divides not smart,

Nor lightens ought each *man's* peculiar load.

I think it will not be cavilling to say, that "*each man's peculiar load*" should not be put in the mouth of Satan; who was no *man*; who had confessed to Christ that he was the unfortunate Arch-Fiend; and who speaks of himself. If Milton had been aware of it, he would have corrected it thus:

Nor lightens aught each *one's* peculiar load.

Or in some other manner. Besides, the word *man* is repeated here too often.

Nor lightens ought each *man's* peculiar load.

Small consolation then, were *man* adjoin'd:

This wounds me most (what can it less?) that *man*,
Man fall'n shall be restor'd, *I* never more.

v. 424.

Christ demands of Satan,

What but thy malice mov'd thee to misdeem
Of righteous Job, then cruelly to afflict him
With all inflictions, but his patience won?

So Edit. 1671. and 1713. Distinguish thus;

With all inflictions?—but his patience won,

v. 455.

No more shalt thou by oracling abuse

The Gentiles; henceforth oracles are ceas'd, &c.

I would not censure Milton for mentioning the silence of Oracles at our Saviour's appearing in the world, both here and in his elegant Hymn on Christ's Nativity; because, it adorns the poems, though it be a vulgar error.

B. II. 56.

Mock us with his blest sight, then snatch him hence,

Virgil, Æn. I. 407.

—— *Falsis*

Ludis imaginibus?

Æn. VI. 869.

*Ostendent terris hunc tantùm fata, neque ultrà
Esse sinent,*

v. 355.

— Naiades.

Milton is not to be blamed for writing, as others did in his time. But, since the criticks have determined to write *Naiades*, in three syllables, or *Naiades* in four, it is time for the English Poets to call the Nymphs *Naiads*, and not *Naiads*.

B. III. 21, &c.

Satan says to Christ :

These Godlike virtues, wherefore dost thou hide,
Affecting private life? — wherefore deprive
All earth her wonder at thy acts? thyself
The fame and glory, — glory, the reward
That sole excites to high attempts the flame
Of most erected spirits?

To whom our Saviour calmly thus reply'd :—

—What is glory, but the blaze of fame,
The people's praise, if always praise unmix't?
And what the people, but a herd confus'd,
A miscellaneous rabble, who extol
Things vulgar, and well weigh'd scarce worth the
praise?
They praise, and they admire, they know not what,
And know not whom, but as one leads the other:
And what delight, to be by such extoll'd?
To live upon their tongues, and be their talk,

Y

Of

Of whom to be disprais'd were no small praise ?
 His lot, who dares be singularly good.
 Th' intelligent among them, and the wise,
 Are few, and glory scarce of few is rais'd.

This passage deserves attention. The love of glory is a passion deeply rooted in us, and with difficulty kept under. Τὴν κενοδοξίαν, ὡς τελευταῖον χιλῶνα, ἢ ψυχὴν πείθει ἀπολίθουσαι, says Plato. Helvidius Priscus, as Tacitus relates, was possessed of all the virtues which make a great and a good man. He was a Stoic into the bargain ; and therefore bound, by the principles of his philosophy, to set a small value upon the τὰ ἐκ ἐφ' ἡμῶν. And yet, *erant quibus appetentior famæ videretur : quando etiam sapientibus cupido gloriæ novissima exuitur.* Hist. IV. 5. As at Rome, and in Greece, a spear, a crown of oak or laurel, a statue, a public commendation, was esteemed an ample recompense for many brave actions ; so it is as true, that not a few of their great men were over-fond of fame, and meer slaves to the love of it.

Let us see what the Philosophers have said concerning a greedy desire of glory,—such a desire of it, as leads men to make it the ruling principle of their actions ; and incites them to do well, only, or chiefly, in order to be admired. We shall find them condemning it, and saying things agreeable enough to what Milton puts into the mouth of our Saviour.

Illud autem te admoneo, ne eorum more, qui non proficere, sed conspici volunt, facias aliqua. Seneca, Epist. V.

Qui virtutem suam publicari vult, non virtuti laborat, sed gloria. Non vis esse justus sine gloria. At, mehercules, saepe justus esse debebis cum infamia, et tunc, si sapias, mala opinio bene parta delebat. Idem, Epist. CXIII.

Covenda est gloriae cupiditas, is a lesson delivered by one, who in that particular did not practise what he taught. De Officiis: I.

*Laudis amore tumes? sunt certa piacula, quae te
Ter parè lecto poterunt recreare libello.*

Horace, Epist. I. 1. 36.

An quidquam stultius, quam, quos fugatos, sicut operarios barbarosque contempnas, eos esse aliquid putare universos? Cicero, Tusc. Disp. V. 36. upon which Dr. Davies remarks, “*Egregium hoc monitum Socrati debetur, qui Alcibiadem, in concionem populi prodire veritum, ita excitavit: ‘Ου καλαφρονῆς (ἢτε Σακραῆτος) ἐκείνῃ τῇ σκοτεινῇ; τὸ ὄνομα εἰπὼν αὐτῷ. Φύσασθ’ οὖν τῷ Ἀλκιβιάδῃ, ὑπελαβὼν πάλιν ὁ Σακραῆτος, ‘Ἐτι δὲ ἐκείνῃ τῇ ἐν ταῖς κίχλοις κερύττιονθ’; ἢ ἐκείνῃ τῇ σκοποῦράθῃ; Οἴμαλογοῖθ’ οὖν τῇ Κλειῆς μειρακίᾳ, ἰκῶν, ἔφη ὁ Σακραῆτος, Οἴθιμθ’ Ἀθηναίων ἐκ τέτων ἡθρῆσαι; καὶ εἰ τῶν κατ’ ἓνα καλαφρονῆσιον, ἄρα καὶ τῶν ἡθρῆσμένων.’*”

Epicætetus, Enchir. XLV. says, Σημεῖα προκοπῆσιθ’ ἰδέσθαι ψῆγι, ἰδέσθαι ἰστανεῖ, ἰδέσθαι μέμφεσθαι, ἰδέσθαι ἰγκάλει, ἰδέσθαι

περὶ ἑαυτῆ λέγει. Καὶ τις αὐτὸν ἐπαινῆ, καλαγελαῖ τῆ ἐπαρμηῖ αὐτὸς παρ' ἑαυτῶ· καὶ ψέγη, ἢ ἀπολογεῖται. *Signa proficientis sunt: Neminem vituperat; neminem laudat, de nemine queritur, neminem incusat; nihil de seipso dicit. Et si quis ipsum laudet, ridet laudantem ipse secum; et si vituperet, non se purgat.*

Idem, apud Stobæum: Ὀυδεὶς φιλοχρήματι, καὶ φιλήδονοι, καὶ φιλόδοξοι, καὶ φιλότιμοι· ἀλλὰ μόνον ὁ φιλόκαλος. *Nemo pecuniæ amans, et voluptatis, et gloriæ, simul homines amat; sed solus honesti amans.*

So Plato, De Rep. I. says, that a fondness of glory is as mean a vice as a fondness of money. Many such like passages might be added, particularly from Marcus Aurelius, and other Stoical Writers. The Stoics, though they refused to give fame and glory a place amongst good things, yet, I think, did not slight the esteem of good men: they distinguished between *gloria* and *claritas*. Thus Seneca, Epist. CII. *Gloria multorum judiciis constat, claritas bonorum.*—[Sed claritas] *potest unius boni viri iudicio esse contenta.*

I cannot forbear inserting here a passage from Seneca, which I believe will please the reader as much as it does me. It relates to that fond Hope, which we Writers, good, bad, and indifferent, are apt to entertain, that our name and labours shall be immortal; and it tells us, as elegantly as truly, what we have to expect. *Profunda supra nos altitudo temporis*

*temporis veniet: pauca ingenia caput exserent; et in idem
quandoque silentium abitura oblivioni resistunt, ac se dix
vindicanant.* Epist. XXI. We expect that Time
should take the charge of our writings, and deliver
them safe to the latest posterity: but, he is as surly
and whimsical as Charon: *Æneid, VI. 313.*

*Stabant orantes primi transmittere cursum,
Tendebantque manus ripæ ulterioris amore.
Necita sed tristis nunc hos, nunc accipit illos;
At alios longè summotos arctet arenâ.*

If we have the mortification to see our works die
before us, we may comfort ourselves with the
consideration, which Seneca suggests to us, That a
time will come, when the most excellent and ad-
mired compositions shall perish. Nor is the con-
solation much smaller, which offers itself to us,
when we look back, and consider how many good
authors there must needs have been, of whom no
memorial is left; and how many, of whom nothing
but the bare name survives; and how many books
are extant indeed, but never read.

*Aufer ab hinc lacrimas, Barathro, et compeſce querelas.
Lamina sis oculis etiam bonus Anca' reliquit,
Qui melior vultis, quam Tu, fuit, Improbe, rebus.*

Lucretius, III. ver. 967, 1038.

To these motives of contentment under such cir-
cumstances, I need not add, what every neglected
author says to himself, That the age he lives in has
no taste.

v. 124.

God made all things, chiefly,
 —To shew forth his goodness, and impart
 His good communicable to every soul
 Freely; of whom what could he less expect
 Than glory and benediction, that is, thanks;
 The slightest, easiest, readiest recompense
 From them, who could return him nothing else,
And not returning what would likeliest render
 Contempt instead, dishonour, obloquy?
 Hard recompense! unsuitable return
 For so much good, so much beneficence!

So in Edit. 1713. In Edit. 1671 it is
 And not returning that would likeliest render.

Read,

And not returning that, would likeliest render.

v. 288.

There Susa by Choaspes, amber stream,
 The drink of none but kings.

I am afraid Milton is mistaken here. That the
Kings of Persia drank no water, but that of the
 river *Choaspes*, is well known to have been asserted
 by many antient writers: but that *none but Kings*
 drank of it, is what I believe cannot be proved:
 and if we examine it as an historical problem, whether

ther the kings of Persia alone drank of Choaspes, we shall find great reason to determine in the negative.

I. We have for this opinion the silence of many authors, by whom we might have expected to have found the fact confirmed, had they known of any such custom. Herodotus, Strabo, Tibullus, Ausonius, Maximus Tyrius, Aristides, Plutarch, Pliny the elder, Athenæus, Dionysius Periegetes, and Eustathius, have mentioned *Choaspes* (or *Euleus*) as the drink of the kings of Persia, or Parthia; or have called it *Βασιλικὴ ἰδρυς*, *regia lympha*: but none have said that *they alone* drank of it. I say, Choaspes, or Euleus, because some make them the same, and others have counted them as different rivers.

The silence of Herodotus ought to be of great weight, because he is so particular in his account of the Persian affairs; and next to his, the silence of Pliny, who had read so many authors, is considerable.

II. Though it can hardly be expected that a negative should be proved any other way, than from the silence of writers; yet, so it happens, that *Ælian*,—if his authority be admitted,—affords us in his *Var. Hist.* XII. 40. a full proof, that Choaspes might be drunk by the *Subjects of the kings of Persia*.

Τάτε ἄλλα ἐφόδια εἶπελο τῷ Ξέρξῃ πολυτελείας κὶ ἀλαζονείας πεπληρωμένα, κὶ ἔν κὶ ὕδωρ ἠκολάθει τὸ ἐκ τῆ Χοάσπης. Ἐπεὶ δ' ἐν τινι ἐρήμῳ τόπῳ ἐδίψησαν, ὑδέπω της θεραπεύιας ἠκύσης, ἐκηρύχθη τῷ στρατοπέδῳ, εἴ τις ἔχει ὕδωρ ἐκ τῆ Χοάσπης, ἵνα δῶ βασιλεῖ πιεῖν. Καὶ εὐρέθη τις βραχὺ κὶ σεπηπὸς ἔχων. Ἐπιεν ἔν τῷτο ὁ Ξέρξης, κὶ εὐεργέτην τὸν δούλα ἐνόμισεν, ὅτι ἂν ἀπώλειο τῇ δίψῃ, εἰ μὴ ἐκεῖνο εὐρέθη.

“ In the carriages which followed Xerxes, there were abundance of things, which served only for pomp and ostentation: there was also the *water of Choaspes*. The army being oppressed with thirst, in a desert place, and the carriages not being yet come up, it was proclaimed, that if any one had of the water of Choaspes, he should give it Xerxes to drink. One was found, who had a little, and that not sweet. Xerxes drank it, and accounted him who gave it him a benefactor, because he had perished with thirst, if that little had not been found.”

III. Mention is made indeed by *Agathocles*, of a certain water, which none but Persian kings might drink: and if any other writers mention it, they take it from *Agathocles*.

We find in *Athenæus*: Ἀγαθοκλῆς ἐν Περσῶν Φησὶ εἶναι κὶ χρυσὸν καλυμμένον ὕδωρ· εἶναι δὲ τῆτο λιβαδάς ἐδομηκόντα, κὶ μηδὲνα πινεῖν ἀπ' αὐτῆς ἢ μόνον βασιλεῶς κὶ τοῦ πρεσβυτάτου αὐτῆς τῶν παιδῶν· τῶν δὲ ἄλλων εἰὰ τις πῖη, θανάτος ἢ ζῆμια. “ *Agathocles* says that there is in

Persia

Persia a water, called *golden*; that it consists of seventy streams; that *none* drink of it except the King, and his eldest son; and that if any other person does, death is the punishment. See Herodot. Edit. Gronov. p. 594. where this passage is to be found.

IV. It appears not that the *golden water*, and *Choaspes*, were the same. Eustathius, transcribing from Agathocles, says, on Homer, II. T. p. 1301. Ed. Basil.

Το παρὰ Περσῶν χρυσεὶ καλεῖται ὕδωρ, ὅτις τῷ βασιλεὺς ἰσοδωκεῖται, ἕτερος οὐκ ἔστιν, ὅστις, ἐπειὶ ὅτι μὴ ἐπιπέσει, καὶ ὁ τῶν παιδῶν αὐτοῦ προεπιπέσει· τῶν δ' ἄλλων ἐν τῇ Περσίᾳ, Σαυάτης ἢ Ζηρμα. — Ζητήσῃ δὲ ἐν καὶ τῷ Χαοσπείῳ ὕδωρ, ὅτις ἐπιπέσει ἐπιπέσει ὁ Περσῶν βασιλεὺς, τῷ αὐτῷ ἐπιπέσει, καὶ ἐπιπέσει.

“The Persians had a water called *golden*, &c. It is doubted whether the water of *Choaspes*, which the Persian king drank in his expeditions, was forbidden to all others, under the same capital penalty.”

V. It may be granted, and it is not at all improbable, that none besides the king might drink of that water of *Choaspes*, which was boiled and barrelled up for his use in his military expeditions.

VI. Solinus indeed, who is a frivolous writer, says, “*Choaspes ita dulcis est, ut Persici reges quantum intra ripas Persidis fuit, solis sibi ex eo pocula vendicant.*”

VII. Milton,

VII. Milton, considered as a poet, with whose purpose the fabulous suited best, is by no means to be blamed for what he has advanced; and even the authority of Solinus is sufficient to justify him.

From his calling Choaspes “amber stream,” he seems to have had in view the *golden water* of Agathocles, and of his transcribers.

B. IV. 15.

Or as a swarm of flies in vintage time,
About the wine-press where sweet must is pour'd,
Beat off, returns as oft with humming sound;—
So Satan —

Yet gives not o'er, though desperate of success,
And his vain importunity pursues.

The comparison is very just, and also in the manner of Homér. Il. Π. 641.

Οἱ δ' αἰεὶ ἐπὶ νεκρὸν ὀμίλεον, ὡς ὅτε μυῖαι
Σταθμῷ ἐνὶ βρομέωσι περιγλαγέας κατὰ πῆλλας
Ὡσὲν ἐν εἰαρινῇ, ὅτε τε γλάγῳ ἄγχεα δέυει.

*Illi assiduè circa mortuum versabantur, ut quum muscæ
In caula susurrant lacte plenas ad mulctras
Tempore in verno, quando lac vasa rigat,*

So likewise, Il. P. 570.

Καὶ οἱ μυῖης θάρσῳ ἐνὶ σήθεσσι εὐήκεν,
Ἦτε καὶ ἐργομένη μάλα περ χροὸς ἀνδρομέοιο,
Ἰχθαῖα δακίειν.

Et ei muscæ audaciam pectoribus innisit,

Quæ licet abacta crebro a corpore humano,

Appetit mordere.

v. 67.

Or embassies from regions far remote,

In various habits on the Appian road,

Or on th' Emilian; some from farthest south,

Syene, and where the shadow both way falls,

Meroe, Nilotic Isle.

Syene, farthest south. How can that be? when Meroe, mentioned in the next line (to say nothing of other places) was farther south. Milton knew it, and thought of it too, as appears from his saying,

and where the shadow both way falls,

Meroe, Nilotic isle.

Syene being situate under the Tropic of Cancer, the shadow falls there always one way; except at the summer Solstice, when the Sun is vertical; and then, at noon, the shadow falls no way:

Umbras nusquam flectente Syene.

Lucan, II. 587.

But in Meroe the shadow falls both ways, at different times of the year; and therefore Meroe must be farther south than Syene, and nearer the Equator.

To this I say, that Milton had in view what he had read in Pliny and other authors, that Syene was the limit of the Roman Empire, and the remotest place to the south that belonged to it; and to that he alludes.

Or, it may be said, that poets have not scrupled to give the epithets *extremi, ultimi, farthest, remotest*, to any people that lived a great way off; and that possibly Milton intended that *farthest south* should be so applied, both to Syene and to Meroe.

v. 130.

Christ says of Tiberius,

Let his tormentor Conscience find him out.

Milton had in view what Tacitus and Suetonius have related of this imperial monster.

“Tiberius, that complete pattern of wickedness and tyranny, had taken as much pains to conquer these fears [of conscience] as any man, and had as many helps and advantages towards it, from great splendor and power, and a perpetual succession of new business, and new pleasures; and yet, as great a master of the art of dissimulation as he was, he could not dissemble the inward sense of his guilt, nor prevent the open eruptions of it, upon very improper occasions. Witness that *Letter*,¹ which

which he wrote to the Senate, from his impure retreatment at *Caprea*. Tacitus has preserved the first lines of it; and there cannot be a livelier image of a mind, filled with wild distraction and despair, than what they afford us." [Annal. VI. 6. p. 163. *Insigne visum est earum Cæsaris literarum initium; nam his verbis exorsus est,*] "Quid scribam vobis, P. C. aut quomodo scribam, aut quid omninò non scribam hoc tempore, Dii me Deaque pejus perdant quàm perire quotidie sentio, si scio!" [Adeo facinora atque flagitia sua ipsi quoque in supplicium verterant.] That is, "What, or how, at this time, I shall write to you, Fathers of the Senate, or what indeed I shall not write to you, may all the powers of heaven confound me yet worse than they have already done, if I know, or can imagine." And *his* observation upon it, is well worthy of ours.—"In this manner, says he, was this emperor punished, by a reflection on his own infamous life and guilt; nor was it in vain that the greatest master of Wisdom (he means *Plato*,) affirmed, that were the breast of tyrants once laid open to our view, we should see there nothing but ghastly wounds and bruises; the consciousness of their own cruelty, lewdness and ill conduct, leaving as deep and bloody prints on their minds, as the strokes of the scourge do on the back of a slave. Tiberius (adds he) confessed as much, when he uttered these words; nor could his high station, or even privacy and retirement itself, hinder him from

from discovering to all the world the inward agonies and torments under which he laboured." See Bishop Atterbury's Sermons, Vol. II. Serm. IV. P. 114. who refers to Hooker's excellent reflections on this passage of Tiberius; (Hook. p. 367.) and from whom the above is taken.

Suetonius, Tiberius. 67.

Postremò semet ipse pertæsus talis epistolæ principio tantùm non summam malorum suorum professus est; " Quid scribam, &c."

Perhaps it should be, *tali*.

v. 157.

Nothing will please the difficult and nice.

Perhaps we should read,

— *thee*, difficult and nice.

v. 215.

As by that early action may be judg'd,
When, slipping from thy mother's eye, thou went'st
Alone into the temple; there *was* found
Amongst the gravest Rabbies.

Rather, *wast*.

v. 267.

Those ancient, whose resistless eloquence
Wielded at will that fierce Democratic,
Shook th' Arsenal, and fulmin'd over Greece.

Alluding

Alluding to what Aristophanes has said of Pericles, in his *Acharnenses*, Act. II. Sc. 5.

Ἡζυγίην, ἐθροίην, ξηρακιὰ τῆς Ἑλλάδος.

See Dr. Newton's note on the place.

v. 409.

And either Tropic now

'Gan thunder; and both ends of heaven, the clouds
From many a horrid rift abortive pour'd
Fierce rain, with lightning mixt.

Place the stops thus;

And either Tropic now

'Gan thunder, and both ends of heaven. The clouds
From many, &c.

It thundered from both Tropics; that is, perhaps, from the right, and from the left. The Ancients had very different opinions concerning the right and the left side of the world. Plutarch says, that Aristotle, Plato, and Pythagoras were of opinion, that the East is the right side, and the West the left; but that Empedocles held that the right side is towards the summer Tropic, and the left towards the winter Tropic. Πυθαγόρας, Πλάτων, Ἀριστοτέλης, δεξιὰ τῆ κόσμου τὰ ἀνατολικὰ μέρη, ἀφ' ὧν ἡ ἀρχὴ τῆς καλοῦσως· ἀριστερὰ δὲ, τὰ δυτικὰ. Ἐμπεδοκλῆς δεξιὰ μὲν τὰ κατὰ τὸν θερινὸν τροπικῶν· ἀριστερὰ δὲ τὰ κατὰ τὸν χειμερινῶν. De Placit. Philos. II. 10.

Ἀιγύπτιοι οἴουσι τὰ μὲν εἶνα, τὸ κόσμη πρόσωπον
εἶναι, τὰ δὲ πρὸς βορρᾶν, δεξιά, τὰ δὲ πρὸς νότον ἀριστερά.
Idem, de Ifid. p. 363,

If by *either Tropic* be meant the *right side* and the *left*, then by *both ends of heaven* may be understood, *before* and *behind*. I know it may be objected, that the Tropics cannot be, the one the right side, and the other the left, to *those* who are placed without the Tropics: But I do not think that objection to be very material.

I have another exposition to offer, which is thus :

It thundered all along the heaven; from the north Pole to the Tropic of Cancer, from thence to the Tropic of Capricorn, from thence to the South Pole. From Pole to Pole. The *ends of heaven* are the Poles. This is a *poetical* tempest; like that in Virgil, *Æn.* I. 94.

Intonuere poli ———

“ *Id est, extremæ partes cæli, — a quibus totum cælum contonuisse significat.*” Servius.

v. 422.

Infernal ghosts and hellish furies round

Environ'd thee; some howl'd, &c.

This description is taken from a print which I have seen, of the temptation of St. Anthony.

v. 563.

v. 563.

As when Earth's son, Antæus, (to compare
Small things with greatest) in Irafra strove
With Jove's Alcides.

Irafra is a place in Lybia, mentioned by Herodotus, IV. 158. "Ἐστὶ δὲ τῆς χώρας τέσσαρ' ἔθνη Ἰρασσα, and from him by Stephanus Byzantium, who says, "Ἰρασσα, τότε Λιβύης, εἰς ἣν μετέγαγον Βάτιον οἱ Λίβυες, ὡς Ἡρόδοτος ——. Where Berkellius notes, "*Hujus urbis quoque meminit Pindarus, Pyth. IX. sed duplici s, or ss] scribitur,*

— Ὅσοι Λιβύσσης
ἀμφὶ γυναικὸς ἴβαν
Ἰρασσα πρὸς πόλιν Ἀλκίαι-
ου, μετὰ καλλίκομοι
μυαὶ ἦρες ἀγακλῆα κέραν.

Ad quem locum sic scribit Scholiastes: "Ἰρασσα πόλις Λιβύης, τῆς ἕκαστον Ἀλκίαιου, αἰχ' ὁ παλαιὸς Ἡρακλεῖ, ἐκεῖν' ἔτι διαλλάσσει τοῖς χεῖνις, ἐν τῇ αἰσίδα Ἡρακλεῖ. Pindarus nomen urbis genere fem. Protulit, quod Schol. Alio loco numero multitudinis et genere neut. effert: "Ἐμοὶ γὰρ φασιν, ὅτι ὁ ἀπὸ Ἡρακλεῖος κατὰ γυναικῶν Ἀλκίαιου, Ἰρασσαίης ἦν, ἀπὸ Ἰρασσαῖος τῶν ἐν τῇ Τριτωίδι δάμνη, ὡς φασὶ Φερεκύδης."

From whence we may observe,

That in Herodotus and Stephanus, *Irafra* is the
Z name

name of a place ; in Pindar and his Scholiast, the name of a town.

That the name is *Irasa* in Herodotus, *Hirasa* in Stephanus, (though perhaps it should be *Irasa*, *Ἰρασα*, there) *Irassa* in Pindar and his Scholiast.

That the Scholiast says, Antæus dwelt at *Irassa* ; not he who wrestled with Hercules, but one of later date ; which, if true, makes against Milton.

That he afterwards adds, that, according to the opinion of some, the Antæus whom Hercules overcame, was *Ἰρασσεύς, ἀπὸ Ἰρασσῶν* : which Berkeley takes to be the genitive case of *τὰ Ἰρασσα*, though it may be *αἱ Ἰρασσαι*.

III.

SAMSON AGONISTES.

Verse 53.

But what is strength, without a double share
Of wisdom, &c.

Ovid, Met. XIII. 363, &c.

Tu vires sine mente geris : —

— tu tantum Corpore prodes ;

*Nos animo. Quantoque ratem qui temperat, anteit
Remigis officium, &c.*

v. 102.

Myself, my sepulchre, — a moving grave!

See Note in this Vol. p. 139. *Remarks on Spenser*,
B. II. C. VIII. St. 16.

v. 241.

That fault I take not on me, but transfer
On Israel's governors, and heads of tribes.

Milton certainly intended to reproach his countrymen indirectly, and as plainly as he dared, with the restoration of Charles II. which he accounted the *restoration of Slavery*; and with the execution of the Regicides. He pursues the same subject again, ver. 678 to 700. I wonder how the licensers of those days let it pass.

v. 492.

Garrulity ————— a sin
That Gentiles in their parables condemn
To their abyss and horrid pains confin'd.

Alluding to Tantalus.

v. 700.

In crude old age.

This "*crude old age*," in Virgil, and in other writers, is *strong* and robust. Thus, *Æn.* VI. 304.

Jam senior; sed cruda Deo viridisque senectus.

But Milton uses *crude* here for *premature*, or coming before its time; as *cruda funera* in Statius, Theb. IX. 391.

— *quo jam nec cruda nepotis*

Funera, nec nostri valeant perrumpere planctus?

Old age brought on by poverty, and by sickness; as Hesiod says, Erg. I. 93.

Ἄϊψα γὰρ ἐν κακότητι ἐροιοὶ καλαγηράσκουσι.

v. 726.

Yet on she moves, now stands, and eyes thee fix'd,
About t' have spoke; but now, with head declin'd, &c.

Like Ismene, in Sophocl. Antigone, ver. 536.

Καὶ μὲν πρὸ πυλῶν ἦδ' Ἰσμήνη.

Φιλάδελφα κάτω δάκρυ' εἰβομένη

Νεφέμη δ' ἐφρύων ὑπερ, ἀιμαλίεν

ῥέθ' ἀισχύνει,

Τέγισσ' εὐῶπα παρειάν.

v. 971.

Fame, if not double-fac'd, is double-mouth'd,
And with contrary blast proclaims most deeds;
On both his wings, one black, the other white,
Bears greatest names in his wild acerie flight.

I think

I think *Fame* has passed for a *Goddess* ever since Hesiod deified her: *Egg.* II. 381.

Φήμη δ' οὐτις πάμπαν ἀπέλλυται, ἴσθια πολλὰ
 Λαοὶ Φημίζουσι. Σοῖς γὰρ τις ἐστὶ καὶ αὐτή:

*Fama vero nulla profus perit, quam quidem multi
 Populi divulgant. Quippe dea quaedam est et ipsa.*

Milton makes her a *God*; I know not why, unless *secundum eos, qui dicunt utriusque sexus participationem habere proxima.* So in his *LYCIDAS* (unless it be a false print) he says, v. 19.

So may some gentle Muse
 With lucky words favour my destin'd urn;
 And as he passes turn,
 And bid fair peace be to my sable shroud,

Where *Muse*, in the masculine, for a poet, is very bold. Perhaps the last line should be,

Bears greatest names in his wide aerie flight.

What Milton says of *Fame's* bearing great names on his wings, seems to be partly from Horace, Lib. II. Od. II. 7.

*Illum ager pennam metuentes solvi
 Fama superstes.*

v. 1695.

—— But as an eagle

His cloudless thunder bolted on their heads.

In the Ajax of Sophocles it is said, that his enemies, if they saw him appear, would be terrified, like birds at the appearance of the vulture, or eagle. Ver. 16.

Ἄλλ' ὅτε γὰρ δὴ τὸ σὸν ὄμμα' ἀπέδραν,
 Παλαγοῦσιν, ἄτε πῆνῶν ἀγέλαι
 Μέγαν αἰγυπιὸν ὑποδείσαντες·

The Greek verses I think are faulty; and, as I remember, are corrected, not amiss, by Dawes in his *Miscellanea Critica*.

IV.

POEMS ON SEVERAL OCCASIONS.

ON THE DEATH OF A FAIR INFANT.

STANZ. VIII. line 53.

Or wert thou that sweet-smiling youth?

A word of two syllables is wanting, to fill up the measure of the verse. It is easy to find such a word, but impossible to determine what word Milton would have inserted. He uses *Youth*, in the feminine gender, as the Latins sometimes use *JUVENIS*; and by this “*fair youth*” he probably means the Goddess *Hebe*, who was also called *Juventas*, or *Juventa*.

VACATION EXERCISE.

v. 36.

"The thunderous Throne."

Should it not be *the Thunderer's*?

MARCHIONESS OF WINCHESTER'S EPITAPH.

v. 19.

He at their invoking came,
But with a scarce well-lighted flame,

From Ovid, Met. X. 4.

*Adfuit ille quidem; sed nec solemnia verba,
Nec letos vultus, nec felix attulit omen.
Fax quoque, quam tenuit, lacrimoso stridula fumo
Usque fuit, nullosque invenit motibus ignes.*

IL PENSEROSO.

v. 100.

Or the Tale of Troy divine.

It is called *sacred Troy*, in Homer, Il. Z. 448.

*Ἐστίασιν ἴμαρ, ἔτ' ἀνὰ πῦρ δαίμα; Δαῖς ἴπν.

v. 151.

And as I wake sweet music breathe, &c.

This thought is taken from Shakespear's *Tempest*.
Act I. Scene II.

“Where should this music be? i' th' air, or th' earth?
—— I hear it now above me.”

L Y C I D A S.

v. 142.

Bring the rathe primrose, that forsaken dies.

The primrose, being an early flower, is at first very acceptable; and being a lasting flower, it continues, till it is put out of countenance by those which are more beautiful; and so *dies, forsaken*, and neglected.

v. 154.

Whilst thee the shores, &c.

Shores is improper; and I fancy it should be *Skoles*; the shallow waters; *brevia*. So *Æn.* I. 115.

v. 183.

v. 183.

Henceforth thou art the Genius of the shore.

It is pleasant to observe how the most anti-papistical Poets are inclined to canonize, and then to invoke their friends, as saints. See Poem on the Fair Infant, Stanz. X.

v. 193.

Tomorrow to fresh woods, and pastures new.

Theocritus, Idyll. I. 145.

Χαίρει' ἐγὼ δ' ἔμμεν καὶ ἐς ἄλλων ἄλλων ἀεὶ.

But it is time to give over, and to apply to other things.

1682

I conclude that in the Genius of the Poet.

It is almost to be expected that the most and best of
 our Poets are inclined to exaggerate, and that to
 increase their Names, as Milton's, who with the
 least, scarce, &c.

I conclude to help words, and passages.

Two things may be said.

1. That the Poet's Name is not to be
 increased by the Poet's own
 partiality, but by the
 partiality of others, and to give to other
 things.

2. That the Poet's Name is not to be
 increased by the Poet's own
 partiality, but by the
 partiality of others, and to give to other
 things.

3. That the Poet's Name is not to be
 increased by the Poet's own
 partiality, but by the
 partiality of others, and to give to other
 things.

4. That the Poet's Name is not to be
 increased by the Poet's own
 partiality, but by the
 partiality of others, and to give to other
 things.

5. That the Poet's Name is not to be
 increased by the Poet's own
 partiality, but by the
 partiality of others, and to give to other
 things.

A
S E R M O N

PREACHED AT THE
C O N S E C R A T I O N
O F T H E

RIGHT REVEREND FATHER IN GOD.

Z A C H A R Y,

LORD BISHOP OF BANGOR,

IN KENSINGTON CHURCH,

O N

SUNDAY, FEBRUARY 21, 1747.

Published by Order of his Grace the Lord Archbishop of Canterbury.

TO THE
 RIGHT REVEREND FATHER IN GOD,

Z A C H A R Y,

LORD BISHOP OF BANGOR.

MY LORD,

IF a serious endeavour to discharge the duty of a Preacher, and a desire to appear not unworthy of your choice and regard, could have supplied all that the Occasion required, I might without diffidence have offered this Discourse to your Lordship, and to the Public. But, whatever our capacities may be, it is one of our principal concerns not to be deficient in the moral qualities. Amongst these Gratitude holds no inconsiderable

considerable place; against which I should trespass, if I neglected this opportunity of acknowledging your favours. My present intention is to pay debts, as far as they may be paid, by owning them; and not to attempt any thing that looks like commendation and praise. I leave that to LONGINUS and to CICERO; and am,

My LORD,

Your LORDSHIP'S

Most obliged

Humble Servant,

JOHN JORTIN.

S E R M O N, &c.

 HEBREWS X. 25.

Exhorting one another.

IT appears from the whole tenor of the New Testament, that one of the great ends of Christianity was to produce and preserve amongst its professors a more surprising and a more amiable union and harmony than Legislators had ever enjoined, and Philosophers had ever contrived and recommended; far surpassing what the obedient disciples of Pythagoras, or the rigid Effenes had effected, or the ideal Republic of Plato had feigned.

Our Saviour laid the foundation for this happy concord in his great commandment, *Love one another: hereby shall all men know that ye are my disciples,*

if

if ye love one another. His Apostles proceeded as he had begun, and their writings are a perpetual commentary upon their Master's favourite text.

From all who took upon them the Christian name, they required a liberality, which should suffer no brother to be in want.

St. Paul—by an apt similitude, well known to Pagan writers, who made use of the same *—compares the social to the natural body; and requires the close connection, and conspiring consent, and fellow-feeling, and mutual support in the one, which is observable in the other.

He exhorts them to submit themselves to one another, and in honour to prefer one another. This is affability of the heart, as well as of the demeanour: this is Christian civility; as many degrees above modish civility, as to serve another effectually is better than *to be his most obedient servant.*

Again; they are exhorted to lay open their doubts, their weakneses, their defects, their wants, and their sorrows to each other; to stir up one another to good works; to forbear, to forgive, to support, to advise, to instruct, to edify, and to com-

* Cor. i. xii. 26.—*Whether one member suffer, &c.* Plato: *Ολας των κμων δακτυλος τε πληγη, πασα η κοινηνια η καλα το σωμα προς την ψυχης τελαμενη εις μιαν συνιαξιν την τε αρχοιλος εν αυτη, ποθειο τε και πασα αμα ξυνηλιγσει μερως ποιησαυλος ολη.* De Rep. v. p. 462. Ed. Steph. Seneca: *Quid si nocere velint manus pedibus, manibus oculi? Ut omnia inter se membra consentiant, quia singula servari totius interest; ita, &c.* De Ira, 11. 31. Others have collected other passages.

fort one another; to rejoice and to mourn with one another, and to pray for one another: All which supposes a mysterious and a spiritual union, not to be understood by profane and uninitiated minds, which, without destroying subordination, produced a Christian equality: for, if the wise could teach the unlearned, and the rich relieve the poor, the unlearned and the poor could pray for his benefactor, and thereby make him no mean recompense.

Nothing was more likely to disturb this sacred union of good minds, than the extraordinary gifts then variously conferred upon Christians, which might excite a little vanity in some, and a little jealousy in others: Therefore St. Paul took care to inform them that brotherly love was the fairest and the best of all endowments; that it was above all the miraculous powers that ever appeared, if they were all united in one person; and that it would shine in heaven, when their transitory lustre should be extinct: a declaration, which no frantic visionary, or interested impostor, who himself pretended to those gifts, would ever have made.

When a man ascends in imagination to those times, and fancies himself a member of that innocent infant republic, and then awakes from the pleasing dream, and casts his eyes upon the world about him, he cannot help thinking what an alteration corroding ages have made in this respect; for Christianity is secularised to such a degree, that

little of this honest, plain, inartificial kindness subsists. However, Religion still restrains much evil, and produces much good, and serves to many excellent purposes; though some are so injudicious, that they cannot perceive it, or so perverse, that they will not own it. Nor, indeed, must we imagine that, even in the Golden age of the Gospel, these fair ideas were universally or perfectly exemplified, or forget the many complaints of the Apostles themselves, concerning false or weak brethren, and disorderly walkers. To say the truth, there is a little illusion in the representation which we form to ourselves of those days: distance smoothes some imperfections, and time softens some shades.

Amongst the social and friendly duties which seem to be generally recommended, and which every one was called upon to perform, is the duty of exhortation. *Exhort one another*:—To what? To good works, without question; to every thing that a Christian ought to do. Much of the same nature is the precept, *Admonish one another*, and, *Warn one another*.

The text is concerning Exhortation; the discourse has been hitherto concerning mutual affection; but the connexion between these two things, and the dependance of the former upon the latter, is greater than some may perhaps imagine. Exhortation ought to proceed from brotherly love, else it will be faulty in its motives, and unsuccessful

ful in its attempts; and because it often is so, this has given rise to two splenetic observations, made by those who view human nature in the worst light; First, that every man is liberal of advice; secondly, that no man is the better for it. If a person exhort another, purely because he is a friend, and desire his welfare, the very manner will shew the man; for love has an air, which is not easily counterfeited: He will temper his advice with discretion and humility; he will add whatsoever is necessary to recommend it: and if a person be persuaded that he who gives him his advice would also give him any thing else that he could reasonably desire, he is not a little disposed to attend to it, and to allow it a favourable hearing.

Exhortation comes most properly from superiors and from equals. It is part of the duty of rulers to subjects, parents to children, masters to servants, the elder to the younger, and friends to friends, since friendship always finds or makes a certain parity. It cannot be convenient or decent that every man, upon every occasion, should exhort every man; but every person has his inferiors, or his equals, and towards them he is to exercise this office upon all inviting opportunities.

Besides; there is a sort of *indirect exhortation*—if I may so call it—to virtue and to goodness, which every Christian ought to exercise, even towards his superiors; and that is, to speak well of all those who deserve well of *him*, and of the Christian world,

and who fill up their stations with dignity and integrity; to esteem them highly for their work's sake; to praise good things and good persons: To which I shall not add, that he has the same call, and the same right, to *blame* those who are deficient, and who want either the capacity or the will of acting suitably to their office and rank; because *censure* is often as nearly related to *ensoriousness* in reality, as it is in sound, and is not a weapon fit for every hand to wield. But here, likewise, there is an indirect censure, as well as an indirect exhortation; and surely, every one may assume the honest freedom to pass by in neglect and silence those who deserve reproach and disgrace. It would conduce to many good purposes, if this negative reproof were so duly dispensed, that all the profligate, the insolent, the unworthy, and the *useless*;* — all the refuse and rubbish of society, of what rank and condition soever, might descend to the grave *uncommended*, and there lie and moulder in oblivion. Pity that this ever should prove the fate of those, to whom other returns are due. Reputation indeed accompanies desert, as its shadow; but sometimes the day is overcast, and the shadow disappears.

The office of exhortation is, in a more particular manner, incumbent upon us, who are the ministers of the Gospel; and we are expressly required to exhort, warn, admonish, incite, and reprove, with

* *Αυχρητοι, homines nihili.* Luke, xvii. 10.

humble authority, and modest resolution, and meek integrity, and prudent zeal. To insist upon this, will be called *preaching up ourselves*, and *magnifying our office*; and perhaps the subject might be treated to more advantage by those who are not personally concerned in it. But thus much, without breach of decency, we may softly insinuate,—and the sober part of the world will bear witness to it—that we usurp no dominion over men's consciences, or persons, or purses; that we pretend not to what every Priest of the Romish Church assumes, every gifted Saint, and illuminated Fanatic. And yet, for want of a better objection, we have been accused of formal state, and spiritual pride, and of bearing ourselves as *Embassadors of heaven*, a phrase which we never much affected. For this, *the Drunkards make songs upon us*, and grimacing *Ridicule* aims at something, that is meant for a jest. They will not grant us, it seems, what *the Devil* paid to Paul and Silas, when he said, *These men are servants of the Most High God, which shew unto us the way of salvation*. But it is to small purpose to expostulate with persons, whose *Politeness* hath refined away their manners, and whose *Taste* hath eaten up their understanding; and it is altogether unnecessary to warn them, not to make an ill use of their *Wit*. Happy would they be, if they were as secure from all other danger; for, in this respect, they may fairly claim a place amongst those, to whom *little has been given*; and of whom, consequently, *little will be required*.

“But,” it may be said, “after all, over-bearing haughtiness and solemn pride are bad things, and deserve blame.” Very true; nor are we backward to disapprove them. We are not unwilling to condemn all pride in general; and in particular that poor and silly pride, which makes a man exalt himself on account of his station, and thereby confess that he has nothing better to be proud of: Nor have we any thing to plead in behalf of cold and distant airs, or of that forbidding gravity, which has been called, well enough, “a mystery of the Body, invented to conceal the imperfections of the Understanding.”

There are particular seasons and occasions for particular exhortations; as when a person is advanced to any high station in the Christian republic: It is then expedient that he should be admonished to beware of himself, and to remember what God and men expect from him; and every one who deserves such a station, will take it kindly, to be thus reminded of his duty. In St. Paul's exhortations to Timothy and to Titus, there is something, which, according to our modern ideas of civility, must appear strange. To exhort such persons that they avoid what is evil, and practise what is good, seems to us a tacit insinuation, that they are deficient in their duty, or, at least, a kind of superfluous profusion of counsel. But, in the opinion of St. Paul, no man was too skilful, or too high, or too holy, to be exhorted and advised. In the Apostolical writings we see an unaffected simplicity

plicity of sentiment and diction, which, when it is found in other ancient authors, never fails to please the judicious; and usually surpasses studied thoughts and laboured sentences, as much as Nature is superior to Art. One good man admonishes another with a candid freedom, and gives him a lesson of caution and humility, upon the supposition, that none is entirely safe and quite remote from all spiritual danger, whilst he is in a state of probation. The divine Wisdom, which would not level threatenings against impossibilities, has made a solemn commination, — *When the righteous man turneth away from his righteousness* — which is enough to make a righteous man tremble. A person may continue such for a considerable time; so far true to his duty, as to contract no very foul spot; till at length some imperious Temptation demands admittance; and then Virtue, Conscience, Honour, Religion, fall before her, to the surprise of men, and to the grief of Angels. Admonition therefore is right and fit; and so judges our Church, and has made a provision for it in the *Office of Consecration*.

It may be thought that the Admonition in the Office is a proper subject to be assumed and enlarged upon in a discourse; and so it would, if it were in suitable hands. *The elders*, says St. Peter, *Exhort, who are also an elder*. It is impossible to attempt it in the presence of one, who, as in all

other respects, so, in eminence of station, is far better qualified to perform it.

Shall we then discourse concerning the Degrees of sacred offices, and the form of Church government which is here established; and vindicate it from the rude aspersions of some, and the weak prejudices of others? This is a discouraging subject, for it has been frequently and fully discussed, and nothing new can be offered upon it worthy to engage attention. But from the mention of it we may take occasion to admonish and exhort men, to set a just esteem upon the religion which the kind Providence of God has preserved amongst us, and by which we are as advantageously distinguished as we can reasonably expect; for *Perfection dwells not here below*. Whosoever knows, even superficially, what passes and has passed in the Christian world, knows what has been the *spirit* and the *conduct* of some Synods and Assemblies, — I will not say any thing harder of Protestant brethren; and what the *imperiousness* of that Church, which calls herself the Mother and the Mistress of all Churches; and what the *procedures* of the *Inquisition*; which he who has * seen, has beheld a

* Of one who has been in the Inquisition, it might be said,

Tenarias etiam fauces, alta ostia Ditis,

Et caligantem nigrâ formidine lucum

Ingressus, Manesque adiit, Regemque tremendum,

Nesciaque humanis precibus mansuescere corda.

VIRG. Georg. IV. 467.

This might serve for a faint representation.

more

more formidable representation of the infernal regions, than even poetic fancy ever painted.

It is to be hoped that our love for our own Church has been rather increased than diminished, by the apprehensions which we had, not long ago, of her falling into the hands of her worst enemies. Our eyes then viewed her, as they pursue the mild and gentle light of the setting sun: * we then began to understand her value, because we then feared to lose her.

Shall I proceed to speak more particularly concerning the person now appointed to the Episcopal function? Inclination draws that way, and words present themselves unsought; and it is a pleasure to utter them, when the heart and the tongue conspire together, and Truth guides them both: But the Censorious would pronounce it Flattery, and the Severe would call it injudicious Gratitude. It is better to be silent, than to be suspected of offering what is not fit for the one to give, and the other to receive.

Shall we then rather speak in general of the discreet choice which is made of persons to preside over us in Church and State? Many would say that this was paying compliments to the Age, at the expense of truth. It were no hard task to confute them; but, declining this, for several

* *Ut esse solis gratius luxem solet
Janjan cadentis.*

reasons, I chuse rather to follow my text, and to give them an advice, of which I am sure they greatly stand in need; and that is, that they would be cautious not to run into the extreme, of undervaluing and reviling their teachers and governors.

Say not thou, says Solomon, What is the cause that the former days were better than these? For thou dost not inquire wisely concerning this. There is room to conjecture that Solomon spake this feelingly, and for particular reasons. There were probably in his time perverse men in Israel, who shook their foolish heads, and regretted the old days; and observed that the reign of his father David was preferable to his; and that it was better with the nation under Saul, than under the new family. Such judgments he condemns, as proceeding from malicious spleen, and senseless prejudice. To bring the matter home to ourselves, One who were to consider the thing impartially, and found in himself no disposition to flatter, or to rail, or to repine, would probably be of opinion that the world goes on, as the sun shines, much as it did before we were born, and that we are no worse than our progenitors: for as to public calamities, which human prudence cannot foresee, or, foreseeing, cannot prevent, it is very unreasonable to lay them to the charge of the government; and the civil Magistrate might justly say, as the king of Israel did, *Am I God, to kill and to make alive?* — wherefore

fore consider, I pray you, and see, how they seek a quarrel against me.*

One thing, only, give me leave to add, for I cannot decently stifle it, in favour of our own times; namely, that Learning,—learning, which has made a man pass for a Magician, for a Heretic, and for a Fool, and has been often observed to be a symptom of poverty,—is no disqualification or impediment, but rather a credit and a recommendation. It has some friends and favourers, even amongst the great; and it has no enemy except Envy, which pilfers and purloins a small matter from an established character; a moderate tax upon superior abilities, and a loss which is scarcely felt.

It would be an unpardonable omission in one who has had a liberal education, not to lay hold of this occasion, and proceed to say something in behalf of Literature. We, who cannot reward it, ought at least to recommend it to those who can; and exhort and admonish them, that they would cherish and protect it, even for their own sake. We are naturally disposed to seek and to value reputation; Reputation and praise are a recompense, which our Saviour himself with his own sacred mouth conferred upon a generous action: *Where-soever*, says he, *this Gospel shall be preached in the*

* 11 Kings, v. 7. — *Am I God, to kill and to make alive, that this man doth send unto me, to recover a man of his leprosy?* said the king of Israel. Our sovereign likewise pretends not to cure the leprosy; and yet is a rightful king, and a good ruler for all that.

whole world, there shall also this, that this woman hath done, be told for a memorial of her. There is no surer way for great men to obtain it, than by patronising letters, arts, and sciences; for these are always grateful, and both willing and able to transmit the names of their friends to the latest generations. They who are not to be moved by these motives, may *hope* for reputation; but they will reap as they sow; and never be* praised, except by hangers-on of their own stamp and capacity, or by dedicators, whose works usually die before them, and who certainly will have no interest with posterity.

Excluded, on one account or other, from every obvious topic, and scarce knowing which way to turn, and how to proceed,—I resolved to look back to times past, and to recollect, what old annals and the voice of the public had formerly declared concerning worthy Prelates. This had a promising aspect, and seemed to open the way to modest, inoffensive, and instructive description. Here also was a plentiful variety of materials, — of every

* May it happen to such, according to the prognostic of the Greek Muse:

Καταδασα δὲ κείσαι,
 Οὐδὲ πῶς ἀνοσσημιεὶς σέθεν
 Ἔσσοι, εὐδοκίᾳ ὑγέρον.
 Οὐ γὰρ μέγιστος ῥόδων
 Τῶν καὶ Πιερίας ἄλλ' ἀφάρης
 Κηρ' Αἰδα δόμοις Φειλασείας.

quality that constitutes a great and a good man. Here were to be found diligence, patience, activity, candour, and integrity: here was religion without formality, liberality without ostentation, seriousness without moroseness, and cheerfulness without levity: here was gentleness to others, and self-severity: here was useful learning, and a love of those who loved and pursued it, and a care to confer favours upon those who deserved them: here was a contempt and dislike for detractiong sycophants, and fawning parasites: here was affability to inferiors: here were other bright virtues, and endearing accomplishments, which shall not be recounted; — for there is already reason to fear that justice has not been done to the dignity of the subject.

May the great Author of every good gift enable us, each in our several stations, to act an honest and prudent part; till we arrive at the mansions, where all earthly distinctions cease, and give place to those which are made by piety and virtue: where we shall meet with innumerable beings, better, and greater, and wiser than ourselves; where, as none will be unhappy and discontented, there may be room for pious Emulation, but not for Jealousy and Envy; and where all, how different soever in glory, will be united by love, and charity, and friendship, and gratitude, and condescension, and esteem!

MISCELLANEOUS REMARKS

ON THE

S E R M O N S

O F

ARCHBISHOP TILLOTSON.

From the APPENDIX to Dr. BIRCH's Life of TILLOTSON,
Second Edition. Page 426. Number III.

FOLIO EDITION.

VOL. I. SERMON XXXV.

THIS Sermon hath been attacked by Cavillers at home and abroad, and defended by LE CLERC, in the *Bibliothèque Choisie*.

IBID. SERMON XXXVI.

“ The poet feigns of Achilles, that by some charm, or gift of the Gods, he was invulnerable, except in the hecl, &c. The wise poet instructing us, &c.”

This

This is a small slip in our excellent author; for the Poet, καὶ ἔρχεται, is *Homer*, who hath said nothing concerning this Fable of Achilles.

IBID. SERMON XLIII, &c.

Tillotson printed these Sermons on the *Divinity of Christ*, to vindicate himself from the charge of Socinianism: that is, from an accusation entirely groundless. I have been told, that Crellius, a Socinian, — and a descendant from the more celebrated Crellius, — who used, when he came over hither, to visit the Archbishop, and to converse with him, justified him on this head; and declared that “Tillotson had often disputed with him, in a friendly way, upon the subject of the Trinity; and that he was the best reasoner, and had the most to say for himself, of any adversary he had ever encountered.”

But then, Tillotson had made some concessions concerning the Socinians, which never were, and never will be forgiven him; and hath broken an ancient and fundamental rule of theological controversy; “Allow not an adversary to have either common sense, or common honesty.”

Here is the obnoxious passage:

“And yet, to do right to the writers on that side, I must own, that generally they are a pattern of the fair way of disputing, and of debating
“ing

“ ing matters of religion without heat and un-
 “ seemly reflections upon their adversaries. —
 “ They generally argue matters with that temper
 “ and gravity, and with that freedom from pas-
 “ sion and transport, which becomes a serious and
 “ weighty argument; and, for the most part,
 “ they reason closely, and clearly, with extraor-
 “ dinary guard and caution; with great dexterity
 “ and decency, and yet with smartness and sub-
 “ tilty enough; with a very gentle heat, and few
 “ hard words: virtues, to be praised, wherever
 “ they are found; yea even in an enemy, and
 “ very worthy our imitation. In a word, they
 “ are the strongest managers of a weak cause, and
 “ which is ill founded at the bottom, that perhaps
 “ ever yet meddled with controversy; insomuch,
 “ that some of the Protestants, and the generality
 “ of the Popish writers, and even of the Jesuits
 “ themselves, who pretend to all the reason and
 “ subtilty in the world, are in comparison of them
 “ but mere scolds and bunglers. Upon the whole
 “ matter, they have but this one great defect,
 “ that they want a good cause, and truth on their
 “ side; which if they had, they have reason, and
 “ wit, and temper enough to defend it.”

The thought, which is contained in the last
 sentence, resembles that of Quintilian, who says
 of Seneca: “ *Multa probanda in eo, multa etiam
 admiranda sunt: eligere modo curæ fit, quod*

utinam ipse fecisset! Digna enim fuit illa natura, quæ meliora vellet, quæ quod voluit effecit." And again, "Velles eum suo ingenio dixisse, alieno judicio."

Now, by way of contrast, behold the character of the same persons, from the masterly and impartial hand of SOUTH:

"The Socinians are impious blasphemers, whose infamous pedigree runs back [from wretch to wretch] in a direct line to the devil himself; and who are fitter to be crushed by the civil magistrate, as destructive to government and society, than to be confuted as merely heretics in religion."

Such is the true *agonistic* style and *intolerant* Spirit; such the courage of a champion, who challenges his adversary, and then calls upon the *constable* to come and help him.

— *An tibi Mavors*

*Ventosa in linguâ, pedibusque fugacibus istis
Semper erit?*

VOL. II. SERMON XVI.

"Josephus flattered Vespasian so far, as to make him believe, that he was the man [the Messias]; and thereupon persuaded him to destroy the line of David, out of which the tradition was, that the Messias should spring, &c."

Josephus did not give this wicked advice. Our Prelate perhaps had in his thoughts what Eusebius relates of Domitian, "that he ordered all the family of David to be destroyed; and that some

of our Lord's kinsmen were seized, and brought before him; and upon examination dismissed, as poor and inconsiderable persons. Afterwards, in the time of Trajan, some heretics laid an information against Symeon, the son of Cleopas, as being of the family of David, and also a Christian: and, for this, Symeon was put to death, when he was an hundred and twenty years old. But these very accusers of the Martyr were also convicted of belonging to the royal tribe, diligent search being made at that time for such persons."

Eusebius had these accounts from Hegefippus, and Hegefippus is far enough from infallibility. So the Stories rest upon his authority, such as it is. Euseb. Evang. Hist. III. 19, 20, 32.

IBID. SERMON LXX.

" We must be serious in our instructions:—
 " to which nothing can be more contrary, than
 " to trifle with the word of God; and to speak of
 " the weightiest matters in the world, the great
 " and everlasting concernments of the souls of
 " men, in so slight and indecent a manner, as is
 " not only beneath the gravity of the *pulpit*, but
 " even of a well-regulated *stage*. Can any thing
 " be more unsuitable, than to hear a Minister of
 " God, from this solemn place, to break Jest
 " upon Sin, and to quibble with the vices of the
 " age? This is to shoot without a bullet; as if we
 " had no mind to do execution, but only to make
 " men smile at the mention of their faults: This

“ is so nauseous a folly, and of so pernicious consequence to religion, that hardly any thing too severe can be said of it.”

This was undoubtedly designed as a censure upon *South*, for saying, “ that there is no *fluxing* a soul out of its immortality,” and a hundred things of the same kind.

IBID. SERMON XCIII.

“ The Being of God is so comfortable, so convenient, so necessary to the felicity of mankind, that (as Tully admirably says) *Dii immortales ad usum hominum fabricati pene videantur* : If God were not a necessary being of *himself*, he might almost seem to be made on purpose for the use and benefit of *men*.” X

A learned person,—who shall not be named—observed, that Tillotson, taking the verb *fabricati* in a passive sense, grossly misunderstood Cicero; whose words are these: “ *Sunt autem alii philosophi, et hi quidem magni atque nobiles, qui Deorum mente atque ratione omnem mundum administrari atque regi censeant: neque verò id solum, sed etiam ab iisdem vitæ hominum consuli et provideri: Nam, et fruges, et reliqua quæ terra pariat, et tempestates, ac temporum varietates, cælique mutationes, quibus omnia quæ terra gignat, maturata pubescant, a Diis immortalibus tribui humano generi putant; multaque, quæ talia sunt, ut *es ipsi* Di immortales ad usum hominum fabricati pene videantur.*” De Nat. Deor. L. I. 2.

It is certain that these words, as they stand in Cicero, will not admit of the sense which Tillotson gives them: but Tillotson, in all probability, cited by memory, and without consulting the context; and put that meaning upon the words, which seemed the most reasonable and elegant: and, perhaps his good sense led him here to the true interpretation. Boherius, a learned French critic, understood this passage just as Tillotson has taken it; and to accommodate the sentence to this purpose, he proposed a slight emendation, which is approved by Davies. “Clariss. Boherius legit, — ut ET IPSI DII immortales ad usum hominum fabricati pene videantur. Audax sanè videtur loquendi ratio; sed sensus facit, ut ei conjecturæ faveam.”

In favour of this conjecture and interpretation it may be observed, that, according to the Pagan Theology, the *Dii immortales* are the sun, the moon, the stars, the planets, and the earth, who furnish us with the comforts and conveniencies of life; and, so highly beneficial are they to mortal men, that, although they be *Gods*, yet they seem almost to have been *made for the use of man*.

If you ask, “by whom were the Gods made?” the Pagan answer is, “by Nature, or by the Supreme God; who drew them out of chaos, and who is called by Ovid, *Mundi Fabricator*.”

Hanc Deus, et melior litem Natura diremit:

And

And then,

Astra tenent caeleste solum, formæque Deorum.

Ovid, Met. I. 73.

Illa Deos omnes, longum enumerare, creavit,

Says Ovid, Fast. IV. 95. speaking of Venus.

Cicero advanced somewhat that was bold, and therefore qualified it with a *penè videantur*.

VOL. III. SERMON CXL.

“ I know not what some men may find in themselves; but I must freely acknowledge, that I could never yet attain to that bold and hardy degree of faith, as to believe any thing for this reason—*because it was impossible*. So that I am very far from being of *his* mind, that wanted, not only *more difficulties*, but even *impossibilities*, in the Christian religion, to exercise his faith upon.”

The person whom Tillotson had in view, was the author of *Religio Medici*. But by *impossibilities*, Sir Thomas Brown, as well as Tertullian, meant *seeming*, not *real* impossibilities; and what he says should be looked upon as a *verbum ardens*, a rhetorical flourish, and a trial of skill with Tertullian; in which however he had little chance to come off superior. Both of them were lively and ingenious; but the *African* had a warmer complexion than the *Briton*.

“ Methinks there be not impossibilities enough in religion, for an active faith.—I can answer all the objections of Satan and my rebellious reason,

“ with that odd resolution I learned of Tertullian,
 “ *Certum est, quia impossibile est.*—I am thankful that I
 “ lived not in the days of miracles, &c.” Rel. Med.

Tillotson, judging that the Papists would make an ill use of this, and such passages as this, in *Protestant* writers, was willing to pass a gentle animadversion upon it.

Sir Kenelm Digby, a Roman Catholic, who criticises several things in the *Religio Medici*, yet gives his loud approbation to these pious fallies. “ I am extremely pleased with him, when he saith, there are not impossibilities enough in religion, for an active faith, &c.” Extremely pleased, without question; and full of hopes, that this young author might at last *unreason* himself into *implicit belief*; and go over to a church, which would feed his hungry faith with a sufficient quantity of impossibilities.

Tendimus in Latium!

* * * * *

Amongst many things, which may be mentioned in favour of Tillotson, this should not be forgotten; that of those who have passed their judgments upon him, there never was a son of absurdity who did not dislike, or a sensible reader who did not approve his writings. If a person were to offer himself a candidate for honest reputation, what could he wish and hope more, than to share Tillotson's fate; and to find the same censurers,

surers, and the same defenders? Yet it hath been said of this great and good man, that his spirits were in some degree broken, and his health impaired, by the insults and calumnies of petulant adversaries. If it be true, it is a melancholy instance of human infirmity, and a proof that a little *Stoicism* and *Socratism* is a desirable possession. To forgive enemies, though difficult to many, was easy to him, assisted as he was by good-nature, and by religion: but to despise their attacks, was a task rather too hard for his gentle temper and sensibility; so that, in this respect, and under these disadvantages, he was not a match for men, who could neither blush nor feel.

“ A man’s good name, says he, is a tender thing; and a wound there sinks deep into the spirit even of a wise and good man: and the more innocent any man is in this kind, the more sensible he is of this hard usage; because he never treats others so, nor is he conscious to himself that he hath deserved it.” Vol. II. Serm. XLII.

Every thing, they say, hath two handles. When Socrates was under sentence of death, Xanthippé took on bitterly; and refusing comfort, cried, “ O, my husband! what grieves me most is, that these wicked judges should treat an innocent man thus, and condemn thee unjustly, and for nothing at all.” “ Wife!” said he, “ why should that grieve thee? Hadst thou rather then, that they had condemned me justly?”

SCRIPTURAL ILLUSTRATIONS.

THE reverence which the Jews had for their sacred books, preserved those most ancient of all records, and along with them the knowledge of the *Hebrew language*. But the Christians, who had the same veneration for the OLD TESTAMENT, have contributed, more than the Jews themselves, to secure and to explain those books, as they had indeed more advantages and greater helps. The Christians in ancient times collected and preserved the *Greek versions* of those Scriptures, particularly that of the Septuagint, and translated the originals into *Latin*. They preserved copies of the works of Josephus, which were little esteemed by the Jews—but which help to confirm and explain the sacred books, and cast a light upon the Jewish history: and Christian critics and commentators, such as Capellus, Bochart, Grotius, Le Clerc, Vitringa, and many others, have beyond measure surpassed the

Jewish Doctors in illustrating and defending the Holy Scriptures.

The keys of learning are the learned languages, and a grammatical and critical skill in them.

We cannot at present want *Greek* commentaries * on the Scriptures, being so *plentifully* supplied with English ones.

It was the study of the Scriptures which excited Christians from early times to the study of *Chronology* sacred and secular: and here much knowledge of *history*, and some skill in *astronomy*, were needful.

THE NEW TESTAMENT, being written in *Greek*, caused Christians to apply themselves also to the study of that most copious and beautiful language. Christianity, at first, and for a considerable time, was violently opposed and assaulted by the Jews and Gentiles.—But this Evil was compensated by many Advantages: It was opposition which excited the Christians to justify their own cause, and to confute their adversaries, the Jewish Doctors, and the learned Gentiles; to expose the absurdities of Jewish traditions, the weakness of Paganism, and the imperfections and insufficiency of Philosophy.

* Thick as autumnal leaves, that strow the brooks

In Vallombrosa.

MILT. PAR. LOST. I. 302.

We might add,—“and as soon withered.”

For this purpose Jewish and Pagan literature were necessary, and what we call *Philology*, or Classical Erudition: and thus the Christians became in learning superior to the Pagans; and, in point of style and composition, as good writers as they, both in Latin and in Greek.

To the Gospel then, and to those who embraced it, are due our grateful acknowledgements for the Learning that is at present in the world. The Infidels educated in Christian countries owe what Learning they have to Christianity; and act the part of those Brutes, which, when they have *sucked the dam*, turn about, and, (as Plato says to his disciple Aristotle), ἀπολακτιζουσιν,—*strike her*. It is fit that we should be sometimes put in mind of this, for we have been strangely apt to forget it. *

As Religion hath been the chief preserver of Erudition, so erudition hath not been ungrateful to her patroness, but hath contributed largely to the support of religion. The useful expositions of the Scriptures, the sober and sensible defences of revelation, the faithful representation of *pure and undefiled* Christianity; these have been the works of learned, judicious, and industrious men. The corruptions of the Gospel, the perverse interpretations and absurd senses put upon the word of God,

* Some names, of great celebrity, might here be adduced: the judicious reader however can be at no loss, either to recollect, or to *forget* them. They have forgotten themselves.

both in matters of faith and of practice; these have been the inventions of men, who had a small share of learning, and a large share of knavery, or of fanaticism:—or of *both* blended together.

Fanaticks are no friends to reason and learning, and not without some kind of plea; First, because they have usually a slender provision of either: Secondly, because a man hath no occasion to spend his time and his pains in the studious way, who hath an inward illumination to guide him to truth, and to make such labour unnecessary.

But, they who say that human learning is of no use in religion, are no more to be disputed with, than the honest man in Horace,

*Qui se credebat miros audire tragedos,
In vacuo letus sessor plausorque theatro.*

He who strives and expects to convince and alter such persons, either undervalues his time and pains, or over-values his abilities. “Sola Scripturarum ars est,” says Jerome, “quam sibi omnes passim vendicant: hanc garrula anus, hanc delirus senex, hanc sophista verbosus, hanc universi presumunt, lacerant, docent, antequam discant.” What would he say,

*Si foret hoc nostrum fato dilatus in ævum? **

* See Dr. Jortin's first charge to the Clergy of the Archdeaconry of London; subjoined to his sermons, Vol. VII. p. 353. and “DISCOURSES on the truth of the Christian religion.” P. 231.

ILLUSTRATIONS

OF

THE OLD TESTAMENT.

JUDGES XI. 39.

JEPHTHA's daughter was devoted to God, and to the service of the High-priest, and of the Tabernacle. It is strange that any Commentators should have imagined that she was *sacrificed*. In like manner, the Locrians were obliged to send yearly to the temple of Minerva, at Troy, two virgins; who were to be slaves, and employed all their days in the dull office of sweeping and sprinkling the floor, to expiate the crime of Ajax.

See Plutarch, *De serâ Numinis vindictâ*; or Bayle, CASSANDRE. Not. E.

I. Sam. XXVI. 7.

The ancient warriors used to stick their spears upright in the ground, when they put them aside. Thus we are here told that *Saul lay sleeping—and his spear stuck in the ground, at his bolster*.

HOMER,

HOMER, Il. K. v. 153.

Βὰν δ' ἐπὶ Τυδείδῃν Διαιμίδει Ἴδν δ' ἐκίχαιον
 Ἐκλῆς ἀτὸ κλισίης σφιδεύχασιν.—ἔγχλια δὲ σφῆν
 Ὅφθ' ἐπὶ σαυραῖρος ἐλάλατο.

Where Eustathius says, Ἴς ἐστὶ δὲ ὅτι τὸ ἐπὶ Σαυραῖ-
 τῶν ἰβλὰ πεταγέναι τὰ ὄπλα ἐξαιότη χρόνις πολλῆς ὕπε-
 ρου, ἔγχλια νόμιμα καλάπισσίτες, καὶ πύρρῳ παλὸν σφαιρῶ τῶν
 ἐμπαισασίης.

Il. Z. 213.

Ἐγχλιος μὲν κατέπεζεν ἐπὶ χροσὶ παλαιοσίερα.

Il. Γ. 134.

Οἱ δὲ τῶν ἑλπίαι σιγῆ, πέλεται δὲ πέταλαι,
 Ἀσπίσι κεκλιμένοι, τὰρὰ δ' ἔγχλια ματρὰ πέταλον.

APPOLLONIUS, III. 1285.

——— παρὰ δ' ἄεθροισι ἔγχλιος ἔπεζεν
 Ὅφθ' ἐπ' ἄρμαχῶ.

VIRGIL, Æn. VI. 652.

Stant terrâ defixæ hastæ———

——— Æn. XII. 131.

Defigunt tellure hastas, et scuta reclinant.

SENECA, Phœniss. 470.

Hastam solo defixe.

VAL. FLACCUS, IV. 283.

—*fixâque filet Gradivus in hastâ.*

These spears had *two points*; one, with which they struck; the other, perhaps blunter, called *Σαυρωτήρ*, which they stuck into the ground. Sometimes the *σαυρωτήρ* was a hollow and pointed iron, which was stuck into the ground, and the spear was *put into it*, as a candle into a socket.

Remulus, in Virgil, *Æn.* IX. 609. says,

*Omne ævum ferro teritur, versâque juvenctm
Terra fatigamus hastâ :*

“ We always go armed; always have our spear in our hand. In the battle we strike our foes with the *Point*; in the time of peace we drive our oxen with the *Σαυρωτήρ*.”

Æn. XI. 93.

—*et versis Arcades armis.*

That is, perhaps, “ trailing their spears, with the *point* behind, and the *Σαυρωτήρ* before.”

PLUTARCH, *Apophth.* p. 183.

Δημήτριος ἐν τῷ αἰγιαλῷ κατέγραψε τῷ σαυρωτήρι τῷ
δέρατος Φεῦγε Μιθριδάτα.

And in p. 174. Memnon the Rhodian chastises an insolent soldier, τῇ λόγχῃ παλάξας: that is, striking him with the *σαυρωτήρ*.

HERODOTUS,

HERODOTUS, I. 52.—ἀνέθηκε—ἀιχμὴν σφετέρῃ πάντων χρυσίῳ, τὸ ξυστὸν τῆσι λόγχησι ἐὼν ὁμοίως χρύσειον.

Where Gronovius says, “*Sunt partes ἀιχμῆς propriè ξυστὸς; et duæ ad lætendum, λόγχαι, quæ alioqui dici solent σαυρωτήρ, et ἐπιδοραχίς.*”

In LUCAN, VII. 577. Cæsar drives on the lagging foldiers with the σαυρωτήρ.

Verbere conversæ cessantes excitat hastæ.

Yet the σαυρωτήρ seems to have been made sharp enough to fight with, so that either end of the spear might be employed in battle.

POLYBIUS says, of the Romans:

Μετέλαβον τὴν Ἑλληνικὴν κατὰσκευὴν τῶν ὀπλων, ἐν ᾗ τῶν μὲν δορατῶν τὴν πρώτην εὐθείως τῆς ἐπιδορατίδος πληγὴν εὐστοχον ἄμα καὶ πρακτικὴν γίνεσθαι συμβαίνει, διὰ τὴν κατὰσκευὴν ἀτρεμῆς καὶ σασιματῆ δόρατος ὑπάρχοντος, ὁμοίως δὲ καὶ τὴν ἐκ μεταλήψεως τῷ σαυρωτῆρος χρεὶ ἀν μόνιμον καὶ βίαιον.

Lipfius explains the above, L. III. *de Milit. Rom.* and cites this passage from an anonymous writer in Suidas; Καὶ τάχῃ περιστρέψας τὸν ἵππον εἰς πρῶτα, παίει τῷ σαυρωτῆρι διὰ τῷ τραχήλι.

HOMER, II. N. 147.

Νέσσαντες ἕφισίν τε καὶ ἔγχυσιν ἀμφιγύοισιν.

Where

Where see Eustathius.

In II. SAM. II. 23. Abner smote Afahel with *the hinder end of his spear*,—that is, with the *σάουρον*,—and *slew him*.

II. SAM. XVIII. 32.

“ And the king said unto Cush, Is the young man Absalom safe? and Cush answered, The enemies of my lord the king, and all that rise against thee, to do thee hurt, be as that young man is.”

Thus Cush, obliquely, and slowly, and politely informs David of the death of his son Absalom. The same remark is applicable to a parallel passage in Ctesias the historian, which is highly commended by Demetrius Phalereus.

“ Ctesias, says he, may be truly called a Poet, as he describes perspicuously, is full of imagery, and paints with lively colours. For example: Important events should not be related in a direct and hasty manner; but unfolded gradually, so as to keep the hearer or reader in suspense, and cause him to sympathise with us. Thus Ctesias introduces the relation of the death of Cyrus: for the messenger of these sad tidings to Parysatis, the mother of Artaxerxes and Cyrus, doth not say bluntly to her, “ Cyrus is dead;” which would be what we call the speech of a Scythian: but first tells her,

I

that

that Cyrus had conquered; which gave her pleasure, mixed with anxiety. She then asks him, "How fares [Artaxerxes] the king?" "The king, replies he, is fled"—She, interrupting, says, "Tissaphernes hath brought this calamity upon him. But where is Cyrus at present?" "He is, says the messenger, where it becometh brave men to be found." Thus, proceeding by slow steps, he at last, scarcely, and with reluctance, comes to the point: representing the messenger as unwilling to perform the disagreeable office; and so describing the distress of the mother, as to make us partake of it."

The learned reader will like the original better than my representation. Here it is:

Καὶ ἕως δὲ ὁ πικρὸς ἦτο, [Κτησίας] πικρὸν γὰρ αὐτῷ
καλοῖα τις ἐκότης, ἐπαργίας ὁμιληγίς ἐστὶν ἐν τῇ γραφῇ
συνπάσῃ ἔσθ' ἢ ἐν τῆς τῆς δὲ· δὲ τὰ γινόμενα ἐκ ἐυδῆς
λέγει ὅτι ἐγένετο ἀλλὰ κατὰ μικρὸν, κρημῶστα τὸν ἀεροατῆ,
καὶ ἀναγκάζουσα συναγωγῶν· Τότε ὁ Κτησίας ἐν τῇ ἀγγελίᾳ
τῇ περὶ Κύρου τελευτῆτος πικρῷ· ἄλλαν γὰρ ὁ ἄγγελος ἐκ ἐυδῆς
λέγει ὅτι ἀπέθανε Κύρις παρὰ τὸν Παρσίαν, τότε γὰρ ἡ
λεγειμένη ἀπὸ Σκεδῶν ῥῆσις ἐστίν, ἀλλὰ πρῶτον μὲν ἠγγαλι
ὅτι νικᾷ ἡ δὲ ἡδὴ καὶ ἠγαθήσασε· μετὰ δὲ τότε ἰμῶν, Βασι-
λεὺς δὲ πῶς πράττει; ὁ δὲ, Πέφεργε, Φισί, καὶ ἡ ὑπελαδοῦσα,
Τισσαφέρνης γὰρ αὐτῷ τῶν αἰτίων· καὶ πάλιν ἐπακροῦντα,
Κύρις δὲ πῶς ἔσθ'; ὁ δὲ ἄγγελος ἀπεῖβει, Ἐσθ'α γὰρ τὸς
ἀγαθῆς αἰθῆρας ἀνελζεῖται· κατὰ μικρὸν καὶ κατὰ βραχὺ πρῶτον,

μόλις τὸ δὴ λεγόμενον ἀπέρρηξεν αὐτὸ μάλα ἠθικῶς καὶ ἐναργῶς τὸν τε ἄγγελον ἐμφήνας ἀκυσίως ἀγγελοῦσα τὴν συμφορὰν καὶ τὴν μητέρα εἰς ἀγωνίαν ἐμβαλὼν, καὶ τὸν ἀκύνοντα. *Apud Herodotum. Ed. Gronov. p. 692.*

So in Statius, *Theb. IX. 888.*

*Tu tamen arte piâ trepidam suspende, diuque
Decipito,—et tandem cum jam cogere fateri,
Dic, &c.*

2 SAM. XXI. 20.

A man that had on every hand six fingers, and on every foot six toes.

“*Digiti quibusdam in manibus seni. C. Horatii ex patriciâ gente filias duas ob id sedigitas appellatas accepimus, et Volcatium Sedigitum, illustrem in poetica.*” *Pliny, Lib. XI. §. xcix. P. 638.*

“*Si quis plures digitos habeat, five in manibus, five in pedibus, &c.*” *Digest. Lib. XXI. Tit. I. 10.* where see Gothofred.

Navarette, in the preface to his account of China, says that he saw a boy, who had six fingers and six toes.

Prov. IV. 17.

They drink the wine of violence.

Seneca *de Ira. I. 16.*

“*Perbibisti nequitiam, et ita visceribus immiscuisti, ut nisi cum ipsis exire non possit.*”

Prov. VI. 6.

Go to the ant, &c.

Lewenboeck says that "Ants sleep all the winter, without eating. The food which they gather is for the nourishment of their young ones." V. Bibl. Univ. XI. p. 154.

Prov. IX. 17.

The harlot says to the passenger, "Stolen waters are sweet, and bread eaten in secret is pleasant."

So Pindar says, somewhere;

Γλυκὸν τι κλεπτόμενον Κύπριδος.*

Juvenal, XIII. 33.

— *nescis*

Quas habeat veneres aliena pecunia?

* This seems to be a slip of memory: at least the quotation does not readily occur, from a perusal of Pindar. Clemens Alexandrinus, in his *Pedagog.* Lib. III. cites a verse, *cujusdam Gentilis*:

Dulce quid fativosa cura Veneris.

And this *Gentile* is undoubtedly the writer to whom Dr. Jortin alludes.

But, if Pindar says not as above,—which is not denied, but doubted; he certainly does say, what is still better: ΝΗΜΕΟΝΙΚ. Eid. Z. 76.

— ἀλλὰ πονηροῖς,
 ὡ τὰς γλαυκὰς ἐργῶν καρπὸν ἔχει
 καὶ μέλι, καὶ τὰ τριτὸν ἀδιδί' Ἀφροδίσεια.

"Atqui requies in omni dulcis est opere: satietatemque habet et mel et fores sacras veneris."

Nomen *furti* non solum tribuitur injustæ usurpationi alienarum facultatum, sed etiam, a fortiori, alienarum mulierum. Adeoque solitum est titulum furti attribuere adulterio. Unde, quando lasciva hæc fœmina dixit, *Aquæ furtivæ dulciores sunt*, &c. quidam hunc locum interpretatur, “Mulier adultera in aquis furtivis, et pane abscondita, prohibita, et illicita concubia dulciora esse asseverat.”

Hoc sensû Tibullus, Eleg. II. 36.

Celari vult sua furta Venus.

Virgilius, Georg. IV. 345.

— *Curam Clymene narrabat inanem
Vulcani, Martisque dolos, et dulcia furta.*

Ovidius, Met. II. 423.

Hoc certè conjux furtum mea nesciet, inquit.

Philostratus, in Epist.

Non adeò manifesta potestas exhilarat, ut illicita et arcana voluptas. Omne verò furtivum solet esse delectabile. Sic etiam Neptunus, sub purpureo fluctu subiit, et Jupiter, sub auro, aqua, bove, dracone, ac sub aliis integumentis latuit. Unde Bacchus et Apollo, et Hercules existunt, ex adulterio nati Dii.

Seneca, in *Herc. Œteum*, ver. 357.

Illicita amantur; excidit quidquid licet.

Ovidius,

Ovidius, Amor. Lib. III. Eleg. IV. 17, 25, 31.

Nititur in vetitum semper, cupimusque negata :

Sic interdūctis imminet æger aquis.—

Quidquid servatur, cupimus magis; ipsaque furem

Cura vocat, pauci, quod finit alter, amant.—

Indignere licet; juvat inconcessa voluptas.

Prov. XXVIII. 20.

“ He that maketh haste to be rich, shall not be innocent.”

Menander, P. 106.

Ὅστις ἐπλάττει ταχέως, δίκαιος ἔσθι.

Nunquam vir æquus dives evasit citò.

I. Tim. VI. 9.

“ They that will be rich fall into temptation and a snare &c.”

Juvenal, Sat. XIV. 162.

— *Nam dives qui fieri vult,*

Et citò vult fieri. Sed quæ reverentia legum?

Quis metus aut pudor est unquam properantis avari?

SOLOMON'S SONG.

II. 7.

“ I charge you, ye daughters of Jerusalem,—that ye awake not my love, &c.”

C c 3

Euripides,

Euripides, Orest. 136.

ὦ φίλαι γυναῖκες, ἠσύχω ποδὶ
Χωρεῖτε, μὴ φοβεῖτε μήδ' ἔσω κλύπος.

Isaiah, XXX. 33.

“ The pile thereof is fire and much wood: the breath of the Lord, like a stream of brimstone, doth kindle it.”

Homer, II. Φ. 522.

Ὦς δ' ὅτε καπνὸς ἰὼν εἰς ἕρανον ἑυρὺν ἰκάνει
Ἄστρος αἰθρομένοιο, θεῶν δέ ἐ μνηῖς ἀνῆκε.

*Ut verò, cum fumus ascendens ad cælum latum pervenit,
Urbe ardente, Deorum autem cum ira excitat.*

DANIEL.

The book of Daniel hath been attacked by Infidels, ancient and modern. It must never be given up by any Christian; for our Saviour cites Daniel's prophecies, and when he so often calls himself the *Son of man*, he plainly alludes to Daniel VII. 13, 14.

But, may it not be proposed, as a mere speculation, whether the book of the *prophecies* of Daniel doth not begin at the *seventh chapter*; and whether the six foregoing, which are *historical*, were not affixed

affixed by some Jewish writer, at some time, but not long, after the death of the prophet?—Our Lord hath not cited any thing from them, nor alluded to any thing contained in them.

Indeed, the writer of the epistle to the Hebrews, XI. 33. speaking of those who stopped the mouths of lions, and quenched the violence of fire, alludes to the stories of *Daniel*, Chap. VI. and of the *three men*, Chap. III.

II.

NEW TESTAMENT.

THE writers of the New Testament follow the spelling of the LXX. in the name 'Ιησῦς.

In all the New Testament there is not one example of the *Dual number*.

Irenæus, *Adv. Her.* c. 25. says that the Apostles always cite from the LXX. So say other Fathers: but the contrary is frequent, and evident.

MATTHEW, II. 16.

“Slew all the children.”

It should be, the *male* children: τῶν παῖδων.

Ver. 20.

Ver. 20.

— τεθνήκασι γὰρ εἰ ζητῶντες τὴν ψυχὴν τῶν παιδῶν.

These words are taken from the LXX. *Exod.*
IV. 19.

Matt. V. 9,

They shall be called the children of God.

Κληθῆσονται: *they shall be.* Scott cites from Athenæus—δὸς ὃ θέλεις γαμήθῃναι· τῆτε γὰρ κεκλήθη γυνή. I wonder that Scott did not proceed to observe that Athenæus took the expression from Homer, *Il.* Γ. 138.

Τῷ δὲ κε νικήσαντι φίλην κεκλήθη ἄκοιτις.

Ver. 15.

Τιθέασιν.

Menander hath *διαν δίκην διδόασιν.* p. 26. Τιθέασιν and διδόασιν are not only *Ionic* but *Attic* forms of speaking, and occur perpetually in Attic writers, and in those who imitate them: which is remarkable, because the Attic dialect loves contractions, and usually avoids every kind of *diæresis*.

Ver. 28.

“Whosoever looketh upon a woman, to lust after her, &c.”

Γυναῖκα, a married woman.

Matt. VI. 5.

“They love to pray standing, &c.”
Φιλάσσι; *solent*:—“they are accustomed.”

Ver.

Ver. 16. Αφανίζουσι *deturpant*. In the same sense Josephus says of the frogs which God sent upon the Egyptians: τὰς τε κατ' ἕκαστον αὐτῶν διαίτας ἠφάνιζον, ἐν ἐρήτοις εὐρισκόμενοι καὶ πότοις. Afterwards he uses the word in another sense: ἠφάνιστο τῶν βατράχων τὸ πλῆθος:—*evanuit*—"was suddenly removed."

Matt. VIII. 20.

—ἄι ἀλύτους Φυλεὺς ἔχουσι.

Euripides, *Androm.*

—ἔχει γὰρ καταφυγὴν διὰ μὲν πέτραν.

Matt. IX. 38.

"That he will send forth labourers, &c.

ἑκάστη ἐργάτας εἰς—

So in the argument to Homer, *Il. B.*—κελίων ἀπὸ ἐκάστων πάντας τὸς Ἑλλῆνας εἰς τὴν μάχην.

XI. 25. *said.*—ἀποκριθεὶς ἔπει.

This pleonasm, or particular use of ἀποκριθεὶς, seems to be found only in the sacred writers.

XI. 30. *My yoke is easy.*

Plato, *Epist.* 8. says the very same thing: Μετρία ἢ Θῆ ὀυλεία· ἀμετρος δὲ ἢ τοῖς ἀνθρώποις.

Matt. XIII. 13.

They seeing, see not; and hearing, they bear not.

So

So in Æschylus, *Pron.* 446. Prometheus says of mankind, before he instructed them:

Ὅτι πρῶτα μὲν, βλέποντες ἔβλεπον μάτην,
κλύοντες ἔκ ἤκουον.

Matt. XVII. 21.

This kind goeth not out but by prayer and fasting:
— ἐν προσευχῇ καὶ νηστείᾳ.

A certain physician conjectured — ἐν προσεχέει νηστεια, *by continual fasting*; and a certain divine commended the conjecture. This is not *excounding*, but *exposing* the Scriptures. But, to consider the thing grammatically, I can excuse the Physician, who, I suppose, might be better acquainted with Hippocrates and Aretæus, Ionic writers, than with the Gospel. I cannot excuse the Divine; who ought to have known, that in the New Testament there are very few, if any instances of mere *Ionic resolutions*; and that the Evangelist, if he had used the word, would not have said προσεχέει, but προσεχεῖ. Besides, the expression itself is awkward and strange; and I believe it would be hard to produce any example of it. I remember to have seen in Philo, νηστειᾶν συνεχῆ.

XXII. 37. *Sent unto thee.* Ἀυτὴν for σεαυτὴν. So the Hebrews, and the Greeks. See Grotius, and Blackwall, p. 77.

Menander, p. 22.

Εἰς πέλαγος αὐτὸν ἐμβαλεῖς γὰρ πραγμάτων.

Where

Where Casaubon and Philargyrius chuse to read, αὐτὸν εἰς ἑμβολῆς. However, the Greeks use αὐτὸν for ἐαυτὸν, and ἐαυτὸν for σεαυτὸν.

Matt. XXIII. 2.

Sit in Moses' seat.—ἐκείθισαν.

The Aorists and the imperfect are often joined with the present, and have nearly the same sense with it; and sometimes mean a *custom* or *continuation* of doing a thing. Thus,

Homer, II. Z. 523.

Ἄλλα ἐκὼν μεθείεις τε, καὶ ἐκ ἐθέλεις—

μεθείεις, remittis, or remittere soles animam.

II. K. 121.

—μεθείετε καὶ ἐκ ἐθέλει.

II. Λ. 547, δε.

Ὅς δ' ἄλλαυα λήυτα—Ἐστείατο κίβεις—Ὅι τε μὲν ἐκ ἐαυῶι.

II. Ν. 298.

Ὅιος δὲ Ἐρωταλογίς Ἄρης πύλεμόν δὲ μέτσει,
 Τῆν δὲ Φίλος φίλος υἱὸς ἄμα κρατερός καὶ ἀταρβής
 Ἔστιτο, ἵς' ἐφύθησε ταλάφρωά περ πύλεμας ἦν.

II. Ξ. 148.

Ὅσσιν τ' ἐπαύχιδαι ἐπύαχιν.

See also II. B. 480. Odyss. Δ. 353. T. 334.

MARK,

MARK, IV. 39.

He said to the sea, Peace;—be still.

Πεφίμωσο:—A strong metaphor. As if we should say in English, “Hold your tongue.” The *wind* will sometimes cease on a sudden: but the *sea* will not be smooth till sometime after. Therefore the miracle was most evident,

Mark, IX. 49.

For every one shall be salted with fire.

Πᾶς γὰρ πυρὶ ἀλιθῆσεται.

I believe it should be Πᾶς γὰρ πυρινός, or πυρὺς. Πυρινός is *triticeus*, with ἄρτος understood, or πυρὺς. “For every cake, made of wheat,—shall be salted, which is offered to God; and every sacrifice, &c.” See Levit. II. 13.

As to *saltng with fire*, nothing can be made of it.* Scaliger saw the sense of the place, but did not hit upon the emendation.

Φιλήμων—πυρρὸν φησι καλεῖσθαι τὸν ἐκ πύρῳ ἀσῆσιν γινόμενον ἄρτον, καὶ πάντα ἐν ἑαυτῷ ἔχοντα.

“*Philemon—Pyrnon vocari tradit panem confectum è tritico solido, et cujus minime furfur secretum sit, quicquid in grano fuit continentem.*” Athenæus, L. III. p. 114.

* See Parkhurst, under ‘Αλιζω.

Mark, XII. 43.

This poor widow bath cast in more than all they, &c.

Socrates, *σοφίας θύον μικρὰς ἀπὸ μικρῶν ἔδει ἤγυτο
μειῶσθαι τῶν ἀπὸ πολλῶν καὶ μέγαλων πολλὰ καὶ μέγιστα θύον-
των.* Xenoph. *Αἰσῶν.* I. 3.

“Socrates, quum de facultatibus exiguis exigua
sacra faceret, nihilo se putat minus præstare, quam
ii, qui de multis et magnis opibus multas ac mag-
nas hostias cæderent.”

Horace, Lib. III. Od. 23. 17.

*Immanis aram si tetigit manus,
Non sumptuosâ blandior hostiâ
Mollibit aversos penates
Farre pio, et saliente micâ.*

So Ovid, de Ponto, III. Eleg. IV. 79. very elegantly:

*Ut desint vires, tamen est laudanda voluntas:
Hâc ego contentos auguror esse Deos.
Hæc facit, ut veniat pauper quoque gratus ad aras;
Et placeat cæso non minùs agna bove.*

Mark, XIV. 37, &c.

“Simon sleepest thou?—again he findeth them
sleeping. Then came Judas, &c.”

Horace,

Horace, Lib. I. Epist. II.

*Ut jugulent homines, surgunt de nocte latrones;
Ut te ipsum serves, non expergisceris?*

LUKE.

Some are of opinion that St. Luke's Gospel was written the first of the four.

Chap. II. 33.

Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτῶν θαυμάζοντες.

“Ἦν is put for ἦσαν, by a syncope of the Bœotians. Thus Hesiod, himself a Bœotian, uses it:

Τῆς δ' ἦν τρεῖς κεφαλαί.” Blackwell, p. 90.

So says Guetius also on Hesiod. But this is by no means certain. Ἦν in Hesiod may be the third person singular, which sometimes agrees with plural nominatives of all genders.

So Hesiod, Θεογ. 825.

Ἦν ἑκάτον κεφαλαὶ ὄφιες, δεινοῖο δράκοντες.

If thus we take ἦν in St. Luke, the expression will not be harsher than these; Ἔσιν ὅστινες τρέχουσι.—Ὅουκ ἔσιν ἕτινες ἀπέχονται συμποσίων ἢ Κρήτες.

See *Nouvelle Methode*, p. 411. The same may be said of *Matt.* XXVII. 61.

Luke,

Luke, XI. 3.

Daily bread:—ἐπίσειον.

Ἡ ἐπίσεια is *the morrow*: as in Euripides, ἡ ἐπίσεια λαμπρὰς θεῶν, is *lux postera*. Med. 352.

Ἄρτος ἐπίσειος is “Bread, which may suffice from to-day till to-morrow;—from the sixth, ninth, twelfth hour of the present day, to the same hour of the next:” that is, food for twenty-four hours,—for *one day*. This exposition therefore doth not disagree with our Saviour’s precept, to “take no thought for “the morrow:” and it is, I think, the best of any which have been offered.

Jerome, on Matt. VI. 11. says, “In evangelio, quod appellatur, secundum Hebræos, pro *super substantiali pane*, reperi τῶν, *machar*, quod dicitur *crastinum*: ut sit sensus, *panem nostrum crastinum* (id est, *futurum*,) *da nobis bodie*.”

Other ancient versions use words, which answer to *crastinus*, or *futurus*.

XIII. 29. *From the north*. Βορρᾶ: which is the Doric dialect.

XIV. 13. *When thou makest a feast, call the poor, &c.*

Plato, *Phædr.* p. 233.

Καὶ μὲν δὴ ἐν ταῖς ἰδίαις διατάξαις ἔ τὸς φίλους ἀξίον παρακαλεῖν, ἀλλὰ τὸς προσηιτῆτας, καὶ τὸς δεομένους πλεονεξίας.

Pliny,

Pliny, Lib. IX. Epist. 30. ad Geminium.

“Volo enim eum, qui sit verè liberalis, tribuere patriæ, propinquis, adfinibus, amicis,—sed amicis dico pauperibus: non ut isti, qui iis potissimum donant, qui donare maxime possunt. Hos ego *viscatis hamatisque muneribus*, non sua promere puto, sed aliena corripere. Sunt ingenio simili, qui quod huic donant, auferunt illi; famamque liberalitatis avaritiâ petunt, &c.”

The world is seldom found averse to give, where giving is convertible into gain.

Martial, Lib. VI. Epigr. LXIII. 5.

*Munera magna tamen misit, sed misit in bamo:
Et piscatorem piscis amare potest?*

Luke XIV. 15.

Ὅς φάγεται. *Qui manducabit.*

“Potest accipi, *qui manducat*, &c.” Erasmus.

“Erasmus was deceived, when he denieth φαγῶμαι to be used in the future; and in the same place he holdeth that φάγομαι, πίνομαι, be present, not future; whereas they are future only, and not present.” *Laur. Humphrey*. See Strype’s Life of Parker, *Append.* p. 142.

Ver. 23. *Compel them*:—ἀνάγκασον.

Βιάζεισαι,

Βιαζέσθαι, a word rather stronger than ἀναγκάζεσθαι, is thus used, in the *moral* sense of Compulsion, twice by Josephus; at the beginning of his *Antiquities*.

XXIII. 15. *Nothing worthy of death is done unto him.*

The old interpreters agree with our translation, and Grotius and Whitby approve that sense. Yet it should seem more natural to render it, “ I have found no fault,—and behold (in the opinion of Herod also) nothing worthy of death hath been done *by him* :” Ἐστὶ πειραγμένον αὐτῷ.

XXIV. 11. Ἐφάνισαν—τὰ ῥήματα.

It is a general rule, that neuters plural govern verbs singular. But there are exceptions, as in this passage before us; Mat. VI. 26. X. 21. Mark V. 13. XIII. 12. John X. 8. Revel. XXI. 4. Genesis XLVIII. 6. in the LXX. and Zechariah XIII. 7. in the Alexandrian MS. of the LXX.

So in Homer, *Il. T. 29.*

—μή σοι ταῦτα μετὰ Φρεσί σῆσι μελόωντων.

XXIV. 18. *Art thou only a stranger, &c.*

Thus Cicero, *pro Milone, 12.*

An vos soli ignoratis, vos hospites in hac urbe versamini? vestra peregrinantur aures, neque in hoc pervagato civitatis sermone versantur?

JOHN I. 1.

The word was God.—Θεὸς ἦν ὁ Λόγος.

It is difficult to translate this, because our language doth not distinguish between Θεὸς, and ὁ Θεός. The difference between them is observed by Origen, Clemens Alexandrinus, and others.

This text Julian had in view, when he said, “Neither Paul, nor Matthew, nor Luke, nor Mark presumed to call Christ God; but only honest JOHN.” Τὸν γὰρ Ἰησοῦν ἔτε Πᾶυλος ἐτολμησεν εἰπεῖν Θεόν, ἔτε Ματθαῖος, ἔτε Λουκᾶς, ἔτε Μάρκος, — ἀλλ’ ὁ χρηστὸς Ἰωάννης. This shews the injudiciousness of those Socinians, who would change the place, and read, Θεὸς ἦν ὁ λόγος.

Ver. 3. *All things were made by him.*—δι’ αὐτοῦ.

That διὰ denotes not the first, but the second and subordinate cause, is the observation of Origen, Eusebius, and others.

Ver. 16. Χάριν ἀντι χάριτος.

“So Theognis—ἀντ’ ἀνιῶν ἀνίας. *Calamities upon calamities;*” says Blackwell, p. 27.

He mistakes Theognis, in whom ἀντι means *instead of*. There is in the words of that poet an unexpected turn, which the Greeks call ἐξ ἀπροσδοκίης,

δοίτε, and a sort of witticism. “O, Jupiter, says he, thou hast given me evils enow: give me some good, by way of compensation. D’s not bestow upon me, *in lieu of sorrows*—sorrows again.”

Ἄλλὰ Ζεῦ τέλειόν μοι Ὀλύμπιε κείριον ἔυχῶν,

Δίς δέ μοι ἀντὶ κακῶν κ’ τι καλῶν ἀγαθῶν.

Τεθλιασθ’ εἰ μῆτι κακῶν ἄμπαυμα μεριμῶν

Ἐυρόμην, οὐκ ἔσθ’ ἀπὸν ἀΐας.

Theogn. Ver. 341.

JOHN I. Ver. 4.

At a certain season. Κατὰ καιρῶν.

That is, *once a year*, says Tertullian, p. 258.

XVI. 13.

He, the spirit of truth. Ἐκεῖνος τὸ Πνεῦμα.

Ἐκεῖνος shews that Πνεῦμα is a *person*, not an *attribute*: and the construction is like that, which the grammarians call κατὰ τὸ σημαζόμενον, of which many writers have given many examples. I shall produce a few, which I have not borrowed from the remarks of others:

Josephus, I. p. 137. *Ed. Haverc.*

Μεταξὺ δὲ αὐτῆς κ’ τῆς τραπέζης, ἦσαν, Θυματήριον, ξύλινον μὲν, ἐξ ὃ κ’ τὰ πρότερα ἦν σκέπη.

“ *Inter Lychnucbum autem et mensam, interius, posita stabat ara suffitûs, e ligno quidem, unde et priora facta sunt instrumenta.*”

ξύλινον, ἐξ ᾧ. The relative ᾧ agrees not with ξύλινον: how can it? but with ξύλον, which is understood. Cocceius here for ξύλινον would read ξύλον, which is not at all necessary.

Hesiod, Ασπ. 115.

————— μείδησεν δὲ εἶη Ἑρακλεΐη,
Θυμῷ γηθήσας.

Γηθήσας agrees with Ἑρακλεΐης understood.

So Ovid, *Fast.* IV. 799.

*An magis hunc morem pietas Æneïa fecit,
Innocuum victo cui dedit ignis iter?*

Where I would not advise any one to be tempted to read

Innocuum victor cui dedit ignis iter;
though it may look plausible.

Horace, *Serm.* II. 1. 72.

*Virtus Scipiadae et mitis sapientia Laeli
Nugari cum illo—soliti.*

JOHN XX. 28.

Καὶ ἀπεκρίθη ὁ Θωμᾶς, — Ὁ Κύριός μου, καὶ ὁ Θεός μου.

Erasmus says, “Thomas, ubi vidisset, et *con-*
tristatusset, &c.”

But it appears not from the words of St. John, that Thomas accepted the offer made to him by our Lord, and *banded* his body. It seems most probable that he did *not*.

ACTS, XII. 19.

Herod commanded the keepers *απαχθῆναι*,—to be put to death.

Erasmus, in his New Testament, doubts whether they were put to death, or only sent to prison. In his Paraphrase, he affirms that they were *only imprisoned*, and that they escaped Herod's rage. Some learned men are of the contrary opinion.

ACTS, XIX. 35.

“Cum scriba — silentium impetrasset — dixit *Alexander*: Viri, &c.” ERASMUS.

The word *Alexander* should be struck out; for it was not Alexander, but the Town-clerk, who spake to the people.

ACTS, XX. 13.

Πεζούειν————

“Per terram iter factururus.” On which Erasmus observes, “*Pedestri itinere venturus, sive pedibus*

iter factururus. Interpres vitasse videtur ne quis Paulum existimaret, non equis aut vehiculis, sed pedibus eo venisse. Atqui hoc ipsum accedebat ad Pauli gloriam, quod mallet iter laboriosius modo majore cum fructu."

The old interpreter translated it right. In our version it is *to go afoot*: It should be, *to go by land*. Πεζεύειν means to go by land; whether on foot, or on horseback, or in a waggon, it matters not,

Cicero, ad Atticum. Epist. X. 4. "Me tamen consilio juya, *pedibusne* Rhegium, an hinc statim *in navem.*" Where see Grævius.

ROM. XIII. 3.

Rulers are not a terror to good works, &c.

Menander, p. 132.

Νόμον φοβηθείς, μὴ ταραχθῆσθαι νόμῳ.

I. COR. V. 5.

To deliver such an one to Satan.

Hammond mentions the diseases and torments which they endured, who were delivered to Satan; and adds, that there was something like this amongst the *Essenes*, according to the relation given by Josephus.

To this Le Clerc replies, "What Josephus relates concerning the *Essenes* may be understood to mean that the excommunicated *Essene* died of grief,

grief, and not by the miraculous effect of the excommunication: although, if *Josephus* had believed this miracle, nothing would oblige us to give him credit."

Now it is evident, that neither of these commentators had consulted *Josephus* with any attention. It appears from his relation of the affair, that these excommunicated persons died neither of grief, nor of distempers præternaturally inflicted; but merely for want of food,—and were starved to death, because they did not dare to break the solemn oath which they had taken, *not to eat with other people.*

Τὰς δὲ ἐπ' ἀσυχρέαις ἀμαρτήμασιν ἄλειπας, ἐκβάλλει τὸ τάγματος· ὁ δὲ ἐκκερθεὶς ὑπὸ τῆς πεινᾶς μόνον διαφθείρεται· ταῦς γὰρ ὄρκιος καὶ ταῦς ἔστιν ἐπιδήμιος, ἰσὲ τῆς παρὰ ταῖς ἄλλαις τροφῆς δύναται μεταλαμβάνειν, πομφαγῶν δὲ καὶ λίμῶν τὸ σῶμα τηρομένης διαφθείρεται.

*“ Deprehensus verò in peccatis gravioribus ex ordine suo ejiciunt; isque cui contigit e cætu ejici, non raro mortem obit miserrimam. Nam juramenti et ritibus obligatus, ne aliorum quidem escis uti potest; sed à vitæ herbis comedit, corpus fame tabescit, atque ita interit. Bell. Jud. II. VIII. 8. **

VI. 11. *Ye are washed.*

Ἀπελούσατε: “ ye have washed yourselves.”

* A nearly similar account of the Ephesus occurs in Dr. *Jarvis's* Remarks on Eccl. Hist. Vol. I. p. 180.

I. COR. XII. 21. *And the eye cannot say to the hand, I have no need of thee.*

Seneca, *de Ira*, II. 31. “Quid si nocere velint manus pedibus? manibus oculi? ut omnia inter se membra consentiunt, quia singula fervari totius interest; ita homines singulis parcent, quia ad cælum geniti sumus. Salva autem esse societas nisi amore et custodiâ partium non potest.”

Ver. 26. *Whether one member suffer, &c.*

One would almost think that St. Paul had in his mind the words of Plato; who says,

“Ὅταν πᾶς ἡμῶν δάκτυλός τε πληγῆ, πᾶσα ἡ κοινωμία ἢ κατὰ τὸ σῶμα πρὸς τὴν ψυχὴν τεταμένη εἰς μίαν σύνταξιν τὴν τῷ ἀρχόντῳ ἐν αὐτῇ, ἤδειτό τε, καὶ πᾶσα ἅμα ξυνήλθοσε μέρος πονήσαντος ὅλη. *De Repub.* V. 462.

I. COR. XV. 32. *Let us eat and drink, &c.*

Philemon, p. 362.

Ἐἰ γὰρ δίκαιος ἁρσενὸς ἔξιστι ἐν,

Ἄρπαξ ἀπελθών, κλέπτ' ἀποσέρει, κύκα, &c.

But St. Paul doth not carry it so far. He says, “Let us enjoy ourselves:” he says not, “Let us be rascals.”

GALAT. V. 12.

Ὅφελον καὶ ἀπόκοψεσθαι.

I would they were cut off.

Instead

Instead of making remarks on Erasmus and other Commentators, I shall only observe in three words, that ἀπέκασσας may be taken in the *reciprocal* sense: *Utinam se etiam absciderent.**

“ I wish these *circumcisers* would also *cut themselves quite off* from your communion; and leave the Christian Church, where they do more harm than good to themselves, and to others.”

A learned friend shewed me the same interpretation, proposed in some foreign journal.

* The ingenious G. Wakefield, in his notes on the Georgics of Virgil, under the head of EXPLICATION, cites Georg. II. 32.

*Et sepe alterius ramos impare videmus
Vertere in alterius, mutatamque inflexa mela
Ferre pyram, et prunis lepidulosa subesse curvas.*

Upon which he observes, that the peculiar use of a verb, whether in the *active* or *passive* voice, analogous to that of the Greek *middle* verb, was not unusual among the Latins,

“ Hoc igitur dico et edico, Virgilium, atque alios probos auctores, quoties vim *medie* vocis Græcorum velint exprimere, semper uti voce *passivâ*, (nam vocem *tertiam* cum suis terminationibus non habent) vel *activâ* cum *promissivâ*.”

Of this he adduces many instances; and then adds,

“ Interè vix dici potest quot errores inventus per nostram N. T. versionem fuerit harum rerum ignorantia. Licet mihî insignis exemplum, Coronidis loco, jam proferre.

Ὁφείδας καὶ ἈΠΟΚΟΥΟΝΤΑΙ ἢ ἀνακατέτις ὑμᾶς. Galat. V. 12.

I would they were ever cut off, which trouble you.

Nec aliter interpretes antiqui, nisi quod melius quidam Arabi sabulasse videatur, quem consulat eruditus lector. Nihil agunt critici ad locum; in quibus sunt, qui indecoras nescio quas interpretationes comminiscuntur.

I. TIM. I. 6.

On this text Erasmus gives an excellent specimen of the questions agitated and determined by the schoolmen.

“*In vaniloquium.* Quantum ad pronunciationem attinet, *Matæologia* non multum abest a Theologiâ, &c.” See Life of Erasmus, Vol. II. p. 218.

Such is the *scholastic theology*; and such are the school-men, whom Erasmus held in contempt;

“Idem est ac si dixisset Apostolus, *Vellem ut etiam DOLORIS ALIQUID PATERENTUR—ut FLERENT.* Vera enim τὴ κοπτισθαι significatio est *seipsum præ dolore verberare—palmis tundere.* Optimè Hesychius: Ἀποκοπήσαμεν, γερνοκοπήσαμεν, αποκοψαμεν. Similiter Euripides, *TROAD.* 623.

Ἐκρυψα πεπλοῖς, καπεκοψαμεν νεκρον.

Huc redeunt ita *Horâtiana*, quorum prius à *Pauli* locutione non longè distat. II. Sat. I. 45.

Qui me commôrit (melius non tangere clamo)

FLEBIT,—Vid, etiam ver. 69.—Et ità alii.

Sed hæc hæctenus. Nunc ad locum *Virgilli*, unde egressus sum, redeo. Sic igitur mihi videtur legendus:

Et sæpè alterius ramos se impune videmus

VERTERE in alterius. —

Idem pronomen certissimè excidit ab *Æn.* II. 235.

Accingunt omnes operi,

Lege *Accingunt se.* Ut præteream *ÆD.* I. 210, ubi habemus—*Illi se prædæ ACCINGUNT*,—quis nescit voces *accingi*, *armari*, et similia, sæpius ab optimis scriptoribus usurpari in *mediæ vocis* significatione; ut το σπλιζεσθαι Græcorum?—Vid. *Tibull.* IV. 1. 179.

Est equidem ubi *mediæ vox* invenitur, *sine pronomine*: ut, *Lucret.* II. 1041.

— si tibi vera videtur,

Dede manus; aut, si falsa est, ACCINGERE contra,

but

but who still have their friends and admirers. For it is not to be expected that mystical or metaphysical jargon should ever go quite out of fashion. It is a trade, which a man may set up at a small expence.

I. TIM. III. 16.

Θεὸς ἐφανερώθη. ———

“ Mihi subolet *Deum* additum fuisse adversus hæreticos Arianos, &c.” *Erasmus.*

The true reading seems to be, — *Μὴ ἐφανέρωθη*, &c. *Id quod*:—“ That which was manifested, &c.”

II. TIM. IV. 16.

No man stood with me, but all men forsook me.

Strong as the expression is, yet it may perhaps mean, “ Very few stood with me.” For it is a common way of speaking, and of the figurative kind. Thus

———— *nemo, hercule, nemo* :

Vel duo, vel nemo.

And so *Job* III. 32. *No man receiveth his testimony*: that is, “ Few there are who receive it.”

HEB. XI. 37.

Ἐν μηλώταις, &c. *In sheep-skins.*

A French Dominican, who hath written a book on the antiquities of the *monastic* state, hath made some remarks on the note of Erasmus upon this verse.

He observes, that “a *badger* is called *meles*, or *melis*, and sometimes *taxus* by Latin writers:” But the word *taxus*, in this sense, seems to be of recent date. See Harduin’s *Pliny*, I. 462, and *Act. Erudit.* XXI. 73.

II. PETER, I. 16,—19,

“ We were eye-witnessees of his Majesty. For
 “ he received from God the Father honour and
 “ glory, when there came such a voice to him
 “ from the excellent glory, *This is my beloved*
 “ *Son, in whom I am well pleased.* And this voice
 “ which came from heaven we heard, when we
 “ were with him in the Holy Mount. We have
 “ also a more sure word of *Prophecy.*”

Και εχομεν βεβαιωτερον του προφητικου λογον.

And we have the prophetic word more confirmed.

This testimony God gave to his Son twice:
 Once at his baptism (Matt. III. 13. Mark I. 11.

Luke

Luke III. 22.) and once again at his transfiguration: *This is my beloved Son, in whom I am well pleased: bear ye him.* Matt. XVII. 5. Mark IX. 7. Luke IX. 35.

St. Peter probably alludes to both these testimonies; but certainly, and more particularly, to the latter; for he was present, and *heard* it.

What is the *prophetic Word* in St. Peter? I say, it means in general every prophecy in the Old Testament relating to Christ, but more peculiarly these *three* prophecies:

I. "Behold my Servant, whom I uphold; mine Elect, in whom my soul delighteth. I have put my spirit upon him, &c." Isaiah, XLII. 1.

St. Matthew cites it thus, XII. 18.

"Behold my Servant, whom I have chosen; my Beloved, in whom my soul is well pleased."

II. "The Lord God will raise up unto thee a Prophet, like unto me: Unto him shall ye hearken." Deut. XVIII. 15.

III. "The Lord hath said unto me, Thou art my Son; this day have I begotten thee." Psalm II. 7.

This is the *προφητικὸς λόγος*,—the *prophetic Word*, which, according to St. Peter, was not clear before the coming of Christ, because before his coming it was not known who the *person* was, of whom it was spoken; but which was fully *confirmed*, and applied to Christ by the *heavenly voice*: So that there was no room left to doubt of its application and accomplishment.

I. JOHN, V. 7.

Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ ἔρανω, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα. καὶ ἕτοι οἱ τρεῖς ἐν εἰσι.

This text of *the three witnesses in Heaven*, was omitted by Erasmus in his first and second edition; but inserted afterwards, upon the authority of one MS, which is called by him *Codex Britannicus*. But Erasmus suspected that this MS had been accommodated by the transcriber to the Latin version.

This *Codex Britannicus*,—which is the *Codex Montfortii*, and the *Manuscript of Dublin*,—hath the passage in the following manner; as I have transcribed it from a manuscript letter of John Ycard, Dean of Killala, written August 5, 1720, to the Bishop of Meath, and sent by the Bishop to Dr. S. Clarke.

S. Clarke. It is in the hands of Mr. Emlyn.*
[Ver. 6, 7, 8, 9.]

Οὕτως ἐστὶν ὁ ἔλθων δι' ὕδατος, καὶ αἵματος, καὶ πνεύματος ἁγίου
ἐν χριστῷ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ αἵματι. Καὶ
τὸ πνεῦμα ἐστὶ τὸ μαρτυροῦν ὅτι ὁ χριστὸς ἐστὶ ἀλήθεια. Ὅτι τρεῖς
εἰσὶν οἱ μαρτυροῦντες ἐν τῷ ἄνω, πῆρ, λόγος καὶ πνεῦμα ἁγίου,
καὶ οὗτοι οἱ τρεῖς, ἓν εἰσὶ. Καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν
τῇ γῆ, πνεῦμα, ὕδωρ, καὶ αἷμα, εἰς τὴν μαρτυρίαν τῶν ἁγίων λαμ-
βάνομεν, ἢ μαρτυρία τοῦ θεοῦ μείζων ἐστίν.

Concerning this contested passage, see Erasmus, and Wetstein on the place; and Wetst. Prolegom. p. 52, 182. T. Emlyn's works, Vol. II. Two Letters of Sir I. Newton, printed in 1754. Le Clerc's Bibl. A. and M. XVIII. p. 404. and Mr. De Miffy's Remarks on Dr. Maty's Journal, Tom. VIII. 194. Tom. IX. 66. Tom. XV. 148.

Simon, in his *Dissert. Crit. sur les MSS. du N. T.* hath confuted the silly arguments of Arnauld in defence of this text. This Arnauld had the good luck to be cried up by a party, and to be esteemed far beyond his literary merits,—as is usual on such occasions.

* Taken from Dr. JORTIN'S Life of Erasmus, published in 1760, Vol. II. p. 226.

Mattaire in his *Annal. Typ.* hath also defended this text; but he says nothing that deserves the least notice or regard. Longereu composed a dissertation, to shew that this passage is spurious. Whether he published it I know not.

STRICTURES

ON THE

USE OF

THE

WORD

AND

THE

CONSTRUCTION

OF

THE

SENTENCE

IN

THE

HEBREW

AND

ARABIC

S T R I C T U R E S

ON THE

ARTICLES, SUBSCRIPTIONS,
TESTS, &c.

SUBSCRIPTION to the Articles, Liturgy, &c. in a rigid sense, is a consent to them all in general, and to every proposition contained in them; according to the intention of the compilers, when that can be known; and according to the obvious, natural, usual signification of the words.

Subscription, in a second sense, is a consent to them in a meaning, which is not always consistent with the intention of the compilers, nor with the more usual signification of the words; but is

consistent with those passages of Scripture which the compilers had in view.

Subscription, in a third sense, is an assent to them, as to articles of peace and uniformity; by which we so far submit to them, as not to raise disturbances about them, and set the people against them.

Subscription, in a fourth sense, is an assent to them, as far as they are consistent with the Scriptures, and with themselves; and no farther.

In favour of subscribing in a laxer sense, the following reasons have been alledged:

1. Our church admits persons to baptism, upon an assent to the Apostle's Creed; and useth only that Creed in the Catechism, and in the Visitation of the Sick,
2. She declares that the Scripture is the only Rule of Faith.
3. She owns herself to be fallible.
4. Some illustrious divines of our communion have made declarations, which necessarily imply a dislike of certain things contained in the Liturgy, or Articles; and yet never were censured for it,

by public authority: as Chillingworth, Hales, Taylor, Hammond, Tillotson, Stillingfleet,—*cum multis aliis.*

5. There are propositions contained in our Liturgy and Articles, which no man of common sense amongst us believes.—No one believes that all the members of the Greek church are damned, because they admit not the procession of the Holy Ghost from the Son: Yet the Athanasian Creed, according to the usual and obvious sense of the words, teacheth this. No one believes himself obliged to keep the *Sabbath* Day: yet the Liturgy, strictly interpreted, requires it.

6. It is evident, beyond a doubt, that the whole body of the Clergy, and of the *learned* Laity, depart, some more, some less, from the religious opinions of their ancestors in the days when the Articles were established by law, and from the rigid and literal sense of them. This universal consent of a nation, to deviate thus in some points from the old doctrines, amounts to an abrogation of such rigid interpretations of the Articles, and to a permission of a latitude in subscribing.

If we will not allow thus much, we must suppose that in an age,—and an age not perhaps the most learned,—an Assembly of fallible men may

determine concerning all points of faith and practice for themselves, and for their heirs; and entail bondage and darkness, worse than Ægyptian, upon their posterity for ever and ever.

They who subscribe in a looser sense, would be obliged to declare it, if any person had a right to demand it, and to judge of it. But, since no such authority is vested in any person, it would be to no purpose to say in what sense we receive the Articles. It would only give an handle to some oppressors to use a power, which they could not exercise without great iniquity; since they themselves either took some latitude in interpreting the Articles, when they subscribed to them; or swallowed them with an implicit faith, and without any clear notions about them.

Subscriptions and Tests are supposed to be admirable methods to keep out the heterodox. But what said the philosopher to the jealous husband? "Thou mayest bar thy windows, and lock thy doors; but a cat and a whoremaster will find the way in."

Amanti aut indigenti difficile est nihil.

Hooker is of opinion, "That civil government ariseth from compact and consent, and is of human institution; that arbitrary empire is good for nothing; and he well observes, that *To live by one man's will, is the cause of all men's misery.*"
B. I. p. 22.

But, when he talks of the utility of *General Councils*, he seems not to be The *judicious* Hooker. In disputing with the fanatics of his own time, he is very rational and skilful: but as to ancient Ecclesiastical History, he had a superficial notion of it, and was not emancipated from the common prejudices of his times. What can you expect from General Councils?

As to Articles of faith, we want no general or national council to tell us, that our Lord is the Christ, the only-begotten Son of God; and that we ought to acquaint ourselves with his Gospel, and to live soberly, righteously, and godly; expecting a resurrection, and a future judgment. As to matters of *discipline*, there are in all Christian nations ecclesiastical courts, furnished with as much jurisdiction as is necessary, and with more than is usually employed to any good purpose.

The Bishops and Divines of the Council of Trent were greatly perplexed and divided in their sentiments concerning Original Sin and Justification: yet none of them had the sense, or the courage, to draw the manifest inference;—"That such points should be left undecided, and every Christian at liberty to form his own judgment about them."

The mysterious and incomprehensible nature of Divine Prescience, as it is declared to be in the Holy Scriptures, affords us a convincing proof of human liberty, or free agency. For, if man were doomed and predestinated by God's eternal Decrees, and impelled by a fatal necessity to good or evil, there would be nothing so utterly inconceivable in this Fore-knowledge. Far from it: If God hath fixed the future behaviour of men, and tied it with an adamant chain, which nothing can pull asunder, it is easy to conceive that he must know his own appointments;—even as a skilful artist, when he hath made a movement, and set it a going, knows how it will work, and when it will stop. It is our free choice, our liberty of acting, which creates the difficulty to our conception, and makes the divine foresight unfathomable by the human understanding.

The Church of England makes no Articles of Faith, but such as have the testimony of the whole Christian world: In other things she requires Subscription to them, not as Articles of Faith, but as inferior truths, to which she expects a submission, in order to her peace and tranquillity. So the late learned Lord Primate of Ireland (Bramhall) often expresseth the sense of the Church of England, as to her Thirty-nine Articles. “ Neither doth the Church of England,” saith he, “ define any of these questions, as necessary to be believed, either *necessitate mediæ*, or *necessitate præcepti*, which is much less; but only bindeth her sons, for peace sake, not to oppose them.” And in other places, more fully: “ We do not suffer any man to reject the Thirty-nine Articles at his pleasure; yet neither do we look upon them as essentials of saving faith, or legacies of Christ and his Apostles; but, in a Mean, as pious opinions, fitted for the preservation of unity. Neither do we oblige any man to believe them, but only not to contradict them.” See STILLINGFLEET, *Grounds of Protestant Religion*. Vol. IV. p. 53.

“ It is a sad thing, says Bishop Bull, to see
 “ an ignorant Mechanick prefer his own small
 “ wisdom before the wisdom of the whole Church
 “ wherein he lives ; and dare to tax the most de-
 “ liberate and advised sanctions and constitutions
 “ of the learned and holy Fathers of it of impru-
 “ dence and folly.” Serm. V. Vol. I. p. 213.

A Protestant Divine should take care how he handles this subject. A Bishop of the *Romish* Church would have said the same thing of a *reformed mechanick*, who should have presumed to slight the Decrees of Popes and Councils. This terminates at last in the doctrine of implicit faith, and blind obedience.—*Tendimus in Latium.*

What St. Paul and other Apostles pronounce against the *hereticks* of their time, is not to be applied to all those, who in these later ages err in matters of faith. They neither despise the Apostles, nor reject the Gospel : nor do they usually seem to be seduced from the right way by views of honour or of profit. Many of them might say to the church, as Æneas to Dido,

Invitus, regina, tuo de littore cessi,

Dr. Waterland, in one of his books of Controversy, chose for his motto, from ACTS IX. 5.

Ἐγώ εἰμι Ἰησοῦς, ὃν σὺ διώκεις.

“ I am Jesus, whom thou persecutest.”

To which his antagonist replied, from I. PET. II. 23.

Ὁς λοιδορῶμενος, ἐκ ἀλλοιοῦται.

“ Who, when he was reviled, reviled not again.”

There is a proposition contained in our Articles, which I do not remember to have seen discussed by any writer upon that subject; which, I believe, few of the Subscribers ever examined; but which, I think, every one may safely receive with implicit faith. It is this:

“ The Churches of Hierusalem, Alexandria, and Antioch, have erred.” ART. XLIX.

Dr. Courayer defended the regularity and validity of our Ordinations; and we are obliged to him

him for doing us justice in that point.* But, after all, it is a question of no importance; for the consent of a Christian nation makes all acts of that kind good and valid.

Barrow, in his *Opuscula*, endeavours to mollify the damnatory clauses in the Athanasian Creed. He says that “they condemn only those, who, against the conviction of their own conscience, reject the doctrine of the Trinity laid down in that Creed.”—I am glad to hear it; for no person, I believe, can easily be guilty of such a fault.

* Of this celebrated and excellent man, concerning whom too much can hardly be said by the friends of that moderation, charity, good temper, and sound learning, for which he was remarkable; See what is said in the “Anecdotes of Bowyer,” p. 83, 544; and “The Epistolary Correspondence, &c. of Bishop Atterbury,” published by Mr. Nichols, 1787, Vol. IV. p. 103. He died October 17, 1776, after two days’ illness, at the great age of 95.—The writer of this note perfectly remembers, that about a short time before the event, he dined in a family party at Ealing, where the venerable Doctor was present. He began and ate as he liked; but upon the remove, and a fresh supply of what Lord Chesterfield used to call *kitchen* stuff and *cellar* stuff, the lady of the house asked the sage, what she should help him to. “Oh, pardon me, Madame, (said he) and do not tax an old man with profaneness, when I assure you, that seldom in my life have I trusted to providence for a *second-course*.”

The Sacrament of the Lord's Supper is a public religious action, rite, or ceremony, in "Commemoration of the death of Christ, and of the benefits which we receive thereby." Every thing advanced concerning it, beyond and besides this, is precarious and far-fetched.

When it is considered what advantages we receive from the sufferings of our Lord, it seems improper to commemorate his beneficial death with mourning and fasting: and when it is considered how much he suffered, it seems as improper to commemorate his death by a feast, or a banquet.

This ceremony, therefore, is neither a feast, nor a fast; but something between both. It is a short, sober, frugal repast, on a piece of bread, and a draught of wine.

CURSORY OBSERVATIONS.

I have some doubt whether *notæ*, for *notes*, is good Latin: But since *notare* means to observe, why should not *notæ* mean *Observations, Notes, Remarks*?

THE Nile is called by the Greeks Μέλας, by the Hebrews Shihor, *Niger*. Pausanias says, that the images of all the River-Gods were made of *white stone*,—except that of the *Nile*, which was of *black*. Porphyry observes, that the statues of the Gods were often made of black marble, to denote the inconspicuous nature of the Deity. Πολλοὶ δ' αὖ καὶ μέλανι λίθῳ τὸ ἀφανὲς αὐτῆς τῆς ἑσίας ἐδήλωσαν. See Eusebius, *Præp. Evang.* III. 7. P. 98.

The Abbe Couture, in his Dissertation on the *Fæsti*, in the *Mem. de l'Acad.* T. II. 89. says, “ Lucan, speaking of himself, after the manner of
the

the Poets, that is, with great self-sufficiency,— asserts,

Nec meus Eudosi vincatur Fastibus annus.

Now, if he had looked carefully into Lucan, X. 187. he might have found, that they are not the words of the *Poet*, but of *Julius Cæsar*; who was the Reformer of the Roman Year, and might speak thus, without arrogance.

I do not remember to have seen in any Author the time mentioned, when the *Olympic Games*, and other games of the same kind in other places, ceased to be celebrated.*

In order to be chosen one of the six principal magistrates of Strasburg, a man must *prove* that he is *ignoble*, and a Plebeian, descended from Plebeians for eight generations. See *La Motte le Vayer*.

“The more absurd and incredible any divine mystery, the greater honour,” says Bacon, “we do to God in believing it.”† I wonder that such a man should have adopted such a doctrine, and have had so little regard for his own reputation; for he who talks in this manner, will always fall under

* In a subsequent passage, Dr. Jortin observes from *Maffieu, Hist. de L'Acad.* III. 67. That the *Isthmic Games* ceased about the time of the Emperor Hadrian.

† See Vol. I. of this work, P. 373.

the suspicion of being either a *true Fanatic*, or a *disguised Infidel*. As to Bacon's Editor, he hath taken sufficient care, both in his note upon this passage, and in a Preface, Vol. II. p. 284. to let us know that he himself is *not* a Fanatic. See Bacon's Works, by Shaw. As to Bacon, he seems to have given way to his fancy, and exercised his wit, in drawing up *Christian Paradoxes*. Vol. I. p. 262. II. p. 285.

The same Author tells us, that "the age of the *cat* terminates between six and ten." What Juvenal says of *Tyrants*, (Sat. X. 112) is true of *Cats*, —that seldom do they die a natural death.

*Ad generum Cereris sine cæde et vulnere pauçæ
Descendunt Feles, et siccâ morte fruuntur.*

But, if they escape the hands of violence, they hold out beyond the period assigned by Bacon. I had one that lived with me fourteen years*; and I have heard of some that were much older.

How little the duties of Toleration and Moderation were understood, either by Papists or Protestants, in the sixteenth century, is evident from a letter of *Melanchthon*, who yet seems to have been

* For an Epitaph on this favourite domestick, see No. XIX. of the *LUSUS PŒTICI*, inserted in Vol. I. Page 39.

a Divine of much mildness and good nature. Concerning the burning of Servetus, he says to Bullinger, “ *Legi quæ de Serveti blasphemis respondistis, et pietatem ac judicia vestra probe. Judico etiam Senatum Genevensem rectè fecisse, quod hominem pertinacem, et non omisurum blasphemias sustulit: Ac miratus sum esse, qui severitatem illam improbeni.*”

It is certain that the Romans greatly abhorred and condemned human sacrifices, long before Christianity had made its appearance amongst them: and I observe that the Fathers and Apologists—Tatian, Theophilus, Athanasius, Tertullian, Cyprian, Minucius, Firmicus, Prudentius,—speak with caution upon this subject. None of them say directly that *human victims* were offered up to Jupiter Latiaris, but only *human blood*; which might be done many ways, without any human sacrifice in form. I take the case to have been, that at a certain time of the year, when they had shews in the Amphitheatre, they took the blood of some condemned man, some gladiator, or some criminal who was exposed to wild beasts, and offered it up to this Jupiter*. If a Cæsar, a Livy, or a Tacitus had lived in later ages, and heard of the proceedings of the Inquisition, they would have said that those nations worshipped Christ,—and his mother, as a Goddess; and used to

* See *Justia Martyr*, p. 128, and Thirlby's note.

offer up human victims to them in a cruel manner, by burning them alive.

It is an observation of Montaigne, that "Of those who have made themselves famous in the world, he would lay a wager to produce more who died before, than after, *thirty-five*." *Essais*, Tom. I. 19. I have, I believe, considered this matter more than Montaigne, and marked the years of the life of many hundred scholars. And, setting aside violent deaths, I look upon *sixty-three* to be the middle term of life; there being about as many who have died before, as at sixty-three and upwards. The number of those who died at or near sixty-three is so far greater than at any other year, that I suspect it hath not been called the *grand climacteric*, without some reason. The bodies of many persons seem to be a machine wound up for that period; which may be shortened, but cannot be much lengthened.

The separation of the Jews from the Gentiles was a proof that the Jewish religion was not of general concern; for if there had been no other way to heaven, God would not thus have shut out the Gentiles.

In the first protestant schools and universities of Germany, most of the students were very poor: They supported themselves by begging and singing psalms

psalms from door to door: they studied by moonlight, for want of candles; they were almost starved for want of fire; and often went to bed with an empty stomach: Yet the earnest desire of erudition conquered all these difficulties, and they became private tutors, schoolmasters, preachers, and professors. *Our* young folks now have not the tenth part of these hardships to endure, nor a tenth part of their industry and learning.

Blackwell is an author who hath taken commendable pains to vindicate the style, and to point out the beauties of the New Testament. It is pity that his own style should be so conceited, and so full of affectation.

The Athenians, a polite people, gave polite names to ugly things. They called the jail, the *house*; the hangman, *τον Δημιον*, the *commoner*; a thief, a *LOVER*: that is, “one who fell in love with a purse of money, or with some such pretty object, &c.”

Herodotus says, that amongst the Thracians, to work was mean and infamous; to do nothing was the mark and privilege of a gentleman. Ἀργὸν εἶναι, κάλλιστον γῆς δὲ ἐργάζεσθαι, ἀλιμολάτου.

In many places Erasmus highly commends Sigismundus Gelenius, who was the corrector of Fro-

ben's press. "His uncommon erudition," says he, "and the probity and sincerity of his manners, render him worthy of a much better fortune: and yet I dare not wish that he were rich."—"Why so?" you will say.—"Lest it should make him indolent, and less active in advancing the cause of Literature. Poverty is a great spur to industry." This may be true: but, when a learned and a modest man hath long drudged in occupations which are really beneath him, and hath shewn evident marks of his attachment to Literature, of his zeal to serve the public, and of his capacity of doing greater things, if he were more at his ease, and at liberty to choose such works as best suited his abilities,—he is surely worthy of some recompense: and it is a scandalous thing when such favours are only bestowed upon people, who procure them by soliciting, by flattering, &c.*

Æsculapius, the Father of Physicians, loved fees too well; and for the sake of gold restored a dead man to life, for which Jupiter killed him with his thunder, as Pindar informs us, *Pyth.* III. I wonder that some of the Greek Epigrammatists, who often ridicule the Physicians, did not take the hint from Pindar; and say, that the children of *Æsculapius*, lest they should suffer as their father had done, instead of raising the dead, were contented to kill the living.

* Life of Erasmus, Vol. I. p. 562.

Aras non habemus, says Minucius Felix. If Christians, then, had no *altars*, they had no *sacrifice*.

H—— is too verbose in his compositions. If he were an indigent author, who sold his works by the sheet, I could pardon him: for such an one loses a penny, along with every idle sentence that he strikes out of his copy: his *necessities* will not suffer him to part with his *superfluities*.

The Greeks and Latins made the *Muses*, the *Graces*, and all the *Virtues*, females.

Lord Clarendon, having mentioned the death of Ireton, on whom he hath bestowed a very bad character, says, that Cromwell gave the command of the army in Ireland to Ludlow, a man of a very different temper from the other. B. XIII. This passage is remarkable: it contains no small compliment, paid obliquely and indirectly to Ludlow.

One of the greatest wits, and sayers of *bons mots*, amongst the ancients, was Diogenes the Cynic. I wish I had formerly collected all his sayings: Now it is too late to seek them up and down in various authors.

I have seen some Divines offended at those women, who had their gloves on when they received the Sacrament. They did not know, I believe,

that in the sixth and seventh century, it was a law in some places, that the men should receive the consecrated bread upon their bare hands; the women, upon a piece of white linen laid on their hand, which was called a *dominical*. This insignificant ceremony was commanded by one Council, and condemned by another. See Dallæus, *de Cult. Lat. P.* 573.

Boileau was a good Poet; but, not content with that, he wanted to pass for a good Scholar. He had, in truth, a slender stock of erudition; and in this most of our celebrated English poets resemble him. He was more learned than Perrault; but that is no mighty matter: *Nulla est gloria præterire claudos.*

Hadrianus Valefius, in his *Valefiana*, treats Salmafius as a most contemptible critic, and thereby shews that he himself had either no judgment, or no candour. He hated Salmafius, and attacked him, after he was dead, in a scurrilous Poem.

Doctor B. said in a sermon, "An hypocrite is like a reed; smooth without, and hollow within." It was a tolerable conundrum; but he spoilt all by adding, "and tossed about with every blast of wind." I heard the same preacher say, "If any one denies the uninterrupted succession of bishops, I shall not scruple to call him a *downright Atheist*."

He might have said *patronbroker*, *smuggler*, or *pick-pocket*. This, when I was young, was found, orthodox, and fashionable doctrine.

“ Nothing is more proper to form the mind and manners, than the study of the Roman law. Every one,” says Vigneul-Marville, “ who is of any considerable rank in life, ought to have perused with attention, once at least, the *Institutes* and the *Code of Justinian* : He owes this duty to himself, and to the publick.” I am of the same opinion ; and I add to these the *Theodosian Code*, for the light which it gives to *Ecclesiastical History*.

Lord Bolingbroke calls Casaubon “ a pedant.” If by the word *Pedant* is to be understood a man who is skilled in the learned languages, Bolingbroke himself was assuredly no pedant : But, in the true sense of the word, he was one, *in gradu superlativo*. Good judges of composition have pronounced the preface of Calvin to his *Institutes*, of Thuanus to his *History*, and of Casaubon to *Polybius*, to be master-pieces in their kind : but Bolingbroke had neither Latin enough to understand them, nor honesty enough to relish them.

N——s dines abroad, and rails at all the world. He loves good eating and evil-speaking ; and never opens his mouth, but at other people’s cost.

Tacitus says, *Corruptissimâ Republicâ plurimæ leges*; and Plato, Παρ' οἷς νόμοι πολλοὶ, καὶ δίκαι, παρα ἴστοις καὶ βίοις μοχθηροί. For the sake of our country, I could wish that these observations were not true.

It appears from Plato's *Phædo*, and from *Iso-*crates, that they who were initiated were taught the doctrine of a future state, and had a promise of happiness in it. So in his *Epinomis*, delivering his own sentiments, Plato says (p. 992) concerning a good and a wise man, “ I do most positively affirm διΐσχυρίζομαι, παιζων καὶ σπένδαζων, (that is, both *exoterically* and *esoterically*), absolutely, and at all times, that after death he shall be happy, wise, and blessed: εὐδχιμονά τε ἴσσεισθαι, καὶ σοφώτατον εἶμα, καὶ μακάριον.”

Bad minds, say the Platonists, depart heavy and spotted, and stay in our atmosphere, and suffer for their faults. “ Some are so totally corrupted, says Socrates, that, according to an ancient tradition, they never get out of Tartarus.” See *Bibl. Univ. VI. 123.*

Beza's famous old manuscript, which we have at Cambridge,—and on which my friend W. laid so great a stress,—is the work of a bold-fellow, who is perpetually explaining the sense, and endeavouring to amend the style. See *Le Clerc on Acts X. 25.* and *F. Simon, Lettres Choisies. II. Let. 26.*

The word *fatalis* doth not, I think, mean simply *pernicious, destructive*; but the idea of *destiny* is also then joined to it. In Skinner we have the etymologies of the word *Massacre*: I think that they are all wrong, and that it comes from *Marti sacrum*.

Infinuo, as also *Insinuatio*, is used in a sense not common in the *Cod. Theod.* and in *Instit. L. II. tit. VII. §. 2.* It seems to mean—to record.

Broukhusius, a polite and ingenious critick, hath borrowed not a little from the notes of Jos. Scaliger on Tibullus and Propertius. Broukhusius is much indebted to Scaliger; Madame Dacier and her husband to Tanaquil Faber; and John Hudson to Edward Bernard.

Jerome, in his life of Paul the Hermit, says, “that the fauns and satyrs conversed with St. Antony, and intreated him to pray that they might obtain mercy from God, who came for the salvation of the *whole world*.” A man who writes such things, must suppose all his readers to be fauns and satyrs.

The same writer also informs us, that the *gold*, the *silver*, the *ivory*, the *apes*, and the *peacocks*, which came from Tharshish to Solomon, mean the *writings* of pagans, and of hereticks!

S——, speaking of those prophecies which are no more than *accommodations*, illustrates the thing by accommodating these lines of Virgil, *Georg. IV.* 86. to the curing of an intermittent fever by the powder of the bark:

*Hi motus animorum, atque hæc certamina tanta
Pulveris exigui jactu compressa quiescent.*

This application, thought I with myself, is certainly too lively and ingenious to be his own. Afterwards I found it in the *Bibl. Chois. XXIII.* 428. See also *Menagiana*, I. 415.

Thomas Burnet is a most ingenious man. I say of him, what Quintilian says of Seneca:—
Multæ in eo claræque sententiæ; sed in eloquendo corrupta pleraque: atque eò perniciosissima, quod abundant dulcibus vitiis.

Vigneul Marville, I. 5. says, “The Jews scarcely ever ate fish.” Witness the New Testament, and all that is there said about fish and fishermen! He adds, that “in England the people eat more fish than flesh.” He knew little of us, and of our diet.

When I was pretty far advanced at school, my master would sometimes give us a *Newspaper* to translate. Of all our tasks, I found this the most difficult; and would rather have made forty verses,
than

than have translated as many lines of this dry and uncouth prose.

In our schools the boys make too many exercises in verse, and too few in prose; so that many of them, who can compose a pretty epigram, cannot put together four sentences of prose in a pure and correct manner. Poetical numbers they know, if they have a good ear; but prose hath its numbers,—and with these they are not acquainted. This defect often sticks by them afterwards; and when they make a Latin speech, or sermon, it is in linsy-woolsey stuff, in poetical prose, larded with scraps of Horace and Virgil, by way of embellishment. Such discourses I have been entertained with, more than once, by our Professors of Divinity.

That humorous expression in one of our poets,

“ The man that fights, and runs away,
May live to fight another day :”

Is deduced from the Greek saying,

Ἀπὸ ὃ φεύγω καὶ πάλιν μαχίσθαι.

But it should rather have been,

May live to run another day.

Ἀπὸ ὃ φεύγω καὶ πάλιν γὰρ φεύξίσθαι.

We have our heroes of this kind; who, as Panurge says in Rabelais, *fear nothing but danger.*

It is in the *moral*, just as it is in the *natural world*: Great bodies draw the smaller after them. Example, custom, fashion, rule us.

They who serve Christ and the world, are like *borderers*; scarcely knowing in whose kingdom, or under whose jurisdiction they are.

The church ought to be very cautious and sparing in appointing stated *fasts* and *thanksgivings*: Else her children will be refractory; and, like those children in the market-places, mentioned in the Gospel, She may *pipe* to them, and they will not *dance*; and *mourn* to them, and they will not *lament*.

They who sin and confess alternately, use repentance as a sort of fashionable phyfick, to be taken at set times—at spring and fall.

Augustin says, *Melius est ut nos reprehendant grammatici, quam ut non intelligant populi.* It is not a bad lesson for preachers: But here is another, and a better, from Quintilian: *Qui stultis videri eruditi volunt, stulti eruditis videntur.*

There was at Ephesus a man of extraordinary abilities, called *Hermodorus*, whose superior merit
fo

so offended his fellow-citizens, that they banished him,—and on that occasion made the following decree: *Let no person amongst us excel the rest: If such an one be found, let him depart, and dwell elsewhere.* The philosopher Heraclitus said, that all the Ephesians, who were of age, deserved to be hanged, for assenting to such a law. Hermodorus, thus cast out, went to Italy, and took refuge at Rome; where the *Barbarians* (for so the *Greeks* in those days accounted all, except themselves,) received him with courtesy and respect; desired his assistance in forming their body of laws, contained in the twelve tables; and rewarded him with a statue erected in the Forum. See Cicero, *Tusc. Disp.* V. 36. and Pliny, Vol. II. p. 643.

We have had some powerful *Druids* and *High Priests*, who would have liked a decree of the Ephesian kind concerning the clergy: *If any Ecclesiastic amongst us surpass others in learning and abilities, let him by all means be depressed; and never permitted to rise above the station of a Curate.*

Justin Martyr says to the Jews, “God promised that you should be *as the sand on the seashore*; and so you are indeed, in more senses than one. You are as numerous, and you are as barren, and incapable of producing any thing good.” Edit. Thirlby, p. 394. This is ingenious; and if all the allegorical interpretations of

the old fathers were like it, we should at least be agreeably entertained.

I have examined “The State of the Dead, as described by Homer and Virgil;” and upon that Dissertation* I am willing to stake all the little credit that I have as critic and philologer,

I have there observed, that Homer was not the *Inventor* of the fabulous histories of the gods. He had those stories, and also the doctrine of a future state, from old traditions. Many notions of the Pagans, which came from tradition, are considered by Barrow, *Serm. VIII. Vol. II.* in which sermon the existence of God is proved from universal consent. See also *Bibl. Chois. I. 356.* and *Bibl. Univ. IV. 433.*

But “this is maintaining the Doctrine of Traditions, which is a Popish doctrine.” Thus said a superficial prater against that dissertation. So a *Protestant*, it seems, must not scratch his ears, nor pare his nails, because the *Papists* do the same! The truth is, that if any remarks be just, they tend to establish the great antiquity of the doctrine of a future state;—and there *the shoe pinches* some people. Let them go *barefoot* then, with their heels as unfurnished as their head.

* See Jortin's “Six Dissertations upon different subjects.”
Dissert. VI. p. 205.

A N E C D O T E S.

INTRODUCTION.*

FROM the complexion of those anecdotes which a man collects from others, or which he forms by his own pen, may without much difficulty be conjectured, *what manner of man* he was.

The human being is mightily given to assimilation; and from the stories which any one relates with spirit; from the general tenour of his conversation, and from the books, or the associates, to which he most addicts his attention; the inference cannot be very far distant, as to the texture of his mind, the vein of his wit, or, may we not add—the ruling passion of his heart.

Is it not *Sydney*,—or the *Speſtator*,—who ſays, that “ from the national ſongs in vogue, a ſtranger muſt judge of the temper of the people?”

Some ſuch might be the apology, if any is needed, for inserting the little pieces ſubjoined; which are, undoubtedly, at the beſt, no more than the *earthen feet* of Daniel’s coloffal ſtatue.

* Communicated to the Editor by a Friend.

CARDINAL RETZ, as I remember, says, that going once with the Pope to view a very fine statue, his Holiness fixed his attention entirely upon the fringe at the bottom of the robe: From this the Cardinal concluded, that the Pope was a poor creature. The remark was shrewd. When you see an ecclesiastic in an high station, very zealous, and very troublesome about trifles, expect from him nothing great, and nothing good.

Vaillant, the father, took a voyage in quest of medals. He was in a vessel of Leghorn, which was attacked and taken by a corsair of Algiers. The French being then at peace with the Algerines, flattered themselves that they should be set down at the first landing place. But the corsair excused himself, saying, that he must make the best of his way home, being short of provisions. They shipped the French, as well as the other passengers, with the compliment of *bona pace Francesi*. Being carried to Algiers, they were detained as slaves. In vain the consul reclaimed them. The Dey kept them by way of reprisals, on account of eight Algerines, who, as he said, were in the King's galleys. After a captivity of four months and a half, Vaillant obtained leave to depart, and they returned to him twenty gold medals, which had been taken from him. He went on board a vessel bound to Marseilles; and
on

on the third day they saw a Sallee rover pursuing them, and gaining upon them. Upon this, Vaillant, that he might not be robbed a second time, swallowed his gold medals. Soon after, a storm parting the ships, he was run aground, and with difficulty got to shore: but his medals, which weighed five or six ounces, incommoded him extremely. He consulted two physicians; and they not agreeing in their advice, he waited for the event, without taking any remedy. Nature assisted him from time to time, and he had recovered half of his treasure, when he arrived at Lions. He there related his adventure to a friend, shewed him the medals which were come from him, and described to him those that were still within-doors. Amongst the latter was an *Otbo*, which his friend set his heart upon, and desired to take his chance for it, and to purchase it of him before hand. Vaillant agreed to this odd bargain, and fortunately was able to make it good on the same day. See Spon's *Voyages*.—*Hist. de l'Acad.* I. 431. and the *Dunciad.* IV. 375. in the notes.

Joannes Scotus Erigena was a man of considerable parts and learning in the ninth century. The Emperor Charles the Bald had a great esteem for him, and used to invite him to dinner. As they sat together at table, one on each side, the Emperor said to him, *Quid interest inter Scotum et Sotum?* In English,—*Between a Scot and a Fool?*

Scotus

Scotus bold replied, *Mensa tantum*: and Charles took it not amiss.

A man seeing a King's horse making water in a river, "This creature," said he, "is like his master: he gives, where it is not wanted."

Somebody said to the learned Bignon, "Rome is the seat of Faith."—"It is true," replied he; "but this Faith is like those people, who are never to be found at home."

Ambrose Philips, the *Pastoral* writer, was solemn and pompous in conversation. At a coffee-house he was discoursing upon pictures, and pitying the painters, who in their historical pieces always draw the same sort of sky. "They should travel," said he, "and then they would see, that there is a different sky in every country—in England, France, Italy, and so forth."—"Your remark is just," said a grave gentleman, who sat by: "I have been a traveller, and can testify that what you observe is true: But the greatest variety of skies that I found, was in Poland."—"In *Poland*, Sir?" said Phillips.—"Yes, in Poland: for there is Sobiesky, and Sarbieusky, and Jablonsky, and Podebrasky, and many more *Skies*, Sir."

Chapelain, the French poet, equally famous for fordid avarice, shabby clothes, and bad verses, used to wear his cloak over his coat in the midst of summer. Being asked why he did so, he always answered that he was indisposed. Conrart said to him one day, "It is not you, it is your coat that is indisposed."

Pope Urban VIII. having received ill treatment, as he thought, from some considerable persons at Rome, said, "How ungrateful is this family! To oblige them, I canonized an ancestor of theirs, who did not deserve it."—*Quisfagente e molto ingrata: Io ho beatificato uno de loro parenti, che non lo meritava.*

I was told many years ago by a friend, that a certain divine of quarrelsome memory, being charged with somewhat in the Convocation, rose up to justify himself, and laying his hand upon his breast, began thus: "I call God to witness, &c." A brother dignitary said to his next neighbour, "Now do I know that this man is going to tell a lie; for this is his usual preface on all such occasions." Æschines (*contra Ctesiph.*) said the very same thing of Demosthenes, who was perpetually embellishing his orations with oaths. "This man," said he, "never calls the Gods to witness with more confidence and effrontery,

than when he is affirming what is notoriously false."

Scudery travelling with his sister, put up at an inn, and took a chamber for the night, which had two beds. Before they went to sleep, Scudery was talking with his sister about his romance called *Cyrus*, which he had in hand. "What shall we do," said he, "with Prince *Mazarus*?"—"Poison him," said the lady.—"No," said he, "not yet; we shall still want him, and we can dispatch him when we please." After many disputes, they agreed that he should be assassinated. Some tradesmen, who lay in the room adjoining, and divided only by a thin partition, overheard the discourse; and thinking that they were plotting the death of some of the Royal Family, went and informed against them. They were accordingly seized, sent to Paris, and examined by a magistrate; who found that it was only the hero of a romance whom they intended to destroy.

One of Pere Simon's favourite paradoxes, was his hypothesis of the *Rouleaux*. He supposed that the Hebrews wrote their sacred books upon small sheets of paper, or something that served for paper; and rolled them up one over another, upon a stick; and that these sheets, not being fastened together, it came to pass, in process of time, that

some

some of them were lost, and others displaced. We might as well suppose, that the artist, who invented a pair of breeches, had not the wit to find some method to fasten them up; and that men walked, for several centuries, with their breeches about their heels; till, at length, a genius arose, who contrived buttons and button-holes.*

George, Cardinal d'Amboise, was, as history says, an Ecclesiastick, with no more than one benefice, and a Minister of state without covetousness, without pride, and without self-interest; whose main design was to promote the glory of Louis the Twelfth;—of a Prince, who accounted the prosperity of his subjects to be his greatest honour and glory.

About the year 1414, Brikman, Abbot of St. Michael, being at the Council of Constance, was pitched upon by the Prelates to say mass, because he was a man of quality. He performed it so well, that an Italian Cardinal fancied that he must be a Doctor of Divinity, or of Canon Law, and desired to get acquainted with him. He approached, and addressed himself to him in Latin. The Abbot, who knew no Latin, could not answer; but, without shewing any concern, he turned to his own chaplain, and said, "What

* Life of Erasmus, Vol. I. p. 27.

shall I do?—"Can you not recollect," said the Chaplain, "the names of the towns and villages in your neighbourhood? Name them to him, and he will think that you talk Greek, and he will leave you." Immediately the Abbot answered the Cardinal, "*Sturzwolt, Hafe, Gifen, Boersche-Ravenstede, Drispenstede, Itzem.*" The Cardinal asked, if he was a Greek, and the chaplain answered, "Yes;"—and then the Italian Prelate withdrew.

A Lawyer and a Physician disputed about precedence, and appealed to Diogenes. He gave it for the lawyer; and said, "Let the thief go first, and the executioner follow."

An old woman, who had sore eyes, purchased an amulet, or charm, written upon a bit of parchment, and wore it about her neck,—and was cured. A female neighbour, labouring under the same disorder, came to beg the charm of her. She would by no means part with it, but permitted her to get it copied out. A poor school-boy was hired to do it for a few pence. He looked it over very attentively, and found it to consist of characters which he could not make out: but, not being willing to lose his pay, he wrote thus:—"The Devil pick out this old woman's eyes, and stuff up the holes."—The patient wore it about her neck, and was cured also.

Ligniere was a wit, and apt to be rather rough and blunt in conversation. One day a Nobleman boasted before him, that he could toss up cherries in the air, and catch them, as they came down, in his mouth; and accordingly he began to shew his skill. Ligniere had not the patience to stay for the second cherry; but said to him, "What dog taught you that trick?"

The Lacedæmonians were remarkable for concise speeches: but after their defeat at Leuctra, their deputies, in an assembly of the Greeks, made a very long and warm invective against Epaminondas, who had beaten them. He stood up, and only replied, "Gentlemen, I am glad we have brought you to your speech."

D—— said of a stupid preacher, who was forced to hide for debt, "Six days he is *invisible*; and on Sundays he is *incomprehensible*."

When Kuster was at Cambridge, preparing his Suidas, and studying English, an ignorant academician put into his hands L'Esrange's Fables,—the worst book that he could have chosen. Kuster soon complained to him that he could make nothing out of it: "For example," said he, "here is the word *Roystoner*, which I cannot find in the dictionary." L'Esrange had called a *Crow* a *Roystoner*.*

* *Royston*, in Hertfordshire, is mentioned as remarkable for a particular species of these birds.

Charles II. said one day to Gregorio Leti,—
 “When shall we have your history of the present times?”——“I know not, Sir,” said he, “what to do about it. A man would find it an hard matter to tell the truth without offending Kings and great men, though he were as wise as Solomon.”——“Why then, Signior Gregorio,” said Charles, “be as wise as Solomon, and write Proverbs.”

Dr. S—— wrote a very small hand, and crowded a great deal into his pages. He did it to save the expence of paper. He put one of his manuscripts into a friend’s hands to peruse; who returned it to him, with this compliment, “If you *reason* as closely as you *write*, you are invincible.”

In former days, a certain Bishop of Ely, heartily hated in his diocese, had a translation to Canterbury. Upon which a Monk stuck up this distich, on the doors of his Cathedral of Ely, in Leonine verses,—the best of the kind that I ever met with.

Exultant Cœli, transit quod Simon ab Eli:

*Cujus ob adventum flect in Kent millia centum.**

* On the decease of a certain great man, not much beloved, the following was found, inscribed in chalk, upon the valves of his coach-house door: “He that giveth unto the poor, lendeth unto the Lord. N. B. The Lord oweth *this man*—nothing.”

M——r was a scholar, a bigot, and a free-thinker. When he died, leaving two sons behind him, he seemed to be split afunder, and divided between them. The one inherited his bigotry, the other his freethinking. His learning, like a volatile spirit, slipped away; and neither of them could catch it.

Christopher Ursewick is said by Wood to have been Recorder of London in the reigns of Edw. IV. Rich. III. and Henry VII. Speed tells us, that under the last, he might have attained the highest dignities in the Church, and the most profitable offices in the State; but that he refused the Bishoprick of Norwich. *Titulo res digna sepulchri!* Accordingly his Epitaph, which is a good one, and much to his credit, says, *Magnos honores totâ vitâ sprevit; frugali vitâ contentus.*

To deserve a Bishoprick, and to reject it, is no common thing. But that our Ursewick may not stand alone, the following is related of another illustrious man of the fifteenth century.

Sixtus the Fourth, having a great esteem for John Wessel, of Groeningen, one of the most learned men of the age, sent for him, and said to him, "Son, ask of us what you will; nothing shall be refused, that becomes our character to bestow, and your condition to receive."—"Most holy Fa-

ther," said he, "and my generous Patron, I shall not be troublesome to your Holiness. You know that I never sought after great things. The only favour I have to beg, is, that you would give me out of your Vatican Library, a Greek and a Hebrew Bible." "You shall have them," said Sixtus: "but what a simple man are you! Why do you not ask a Bishoprick?" Wessel replied, "*Because I do not want one!*" The happier man was he: happier than they, who would give all the Bibles in the Vatican, if they had them to give, for a Bishoprick*.

The Cappadocians refused liberty, when offered to them by the Romans, and obliged the Senate to give them a King; saying, as the Israelites of old did to Samuel, *Nay, but we will have a King over us.* Such are the peasants of Livonia; they are slaves to the nobility, who drub them without mercy. Stephen Batori, King of Poland, commiserating their wretched state, offered to deliver them from this cruel tyranny, and to change their bastinadoes into slight fines. The Peasants could not bear a proposition tending to destroy so ancient and venerable a custom, and most humbly besought the King, "that he would please to make no innovations." See *Bibl. Univ.* IV. 161.

Pylades, the comedian, being reprimanded by the Emperor Augustus, because tumults and factions

* See *Life of Erasmus*, Vol. I. p. 48.

were raised in Rome upon his account, by those who favoured him, in opposition to other actors, replied, "It is *your* interest, Cæsar, that the people should busy themselves and squabble about us."

Father Morinus, as Simon tells us, had made a collection of all the rude and scurrilous language to be found in ancient and classical authors, to serve him upon occasion. There is a ludicrous curse in Plautus: *Tu ut oculos emargaris ex capite per nasum tuos!*—"I wish you may blow your eyes out at your nose."

That rhetoric, says Selden, is best, which is most reasonable and *catching*. We have an instance in that old blunt Commander at Cadiz, who shewed himself a good orator. Being to *say* something to his soldiers (which he was not used to do) he made them a speech to this purpose: "What a shame will it be to you, *Englishmen*, who feed upon good *Beef*, to let those *Spaniards* beat you, that live upon *oranges and lemons!*"

Dr. B. once wanted to sell a good-for-nothing horse; and mounted him, to shew him to the best advantage: but he performed his part so very sordily, that the person with whom he was driving the bargain, said, "My dear friend, when you want to

impose upon me, do not get up on horseback; get up into the Pulpit."

The Philosopher Antisthenes affected to go in rags, like a beggar. Socrates said to him one day, "Pride and vanity peep through those holes of your cloke." *Ælian. Var. Histor. Lib. IX. c. 35.**

Bayle, enumerating the new taxes invented by Louis XIV. and the uncouth names by which they went, says, "Here are Words, admirably suited to impoverish Subjects, and to enrich Dictionaries."

When Charles V. (says a Spanish Historian) fled before Maurice of Saxony, and hurried from Inspruck on foot, he walked after his retinue, to testify his courage; and bade them double their pace, saying, "Hasten away, and be not afraid of a Traitor, who hath wickedly rebelled against his Prince." If it be true that Charles said thus, to *hearten* his men, and encourage them to run for it, he followed the maxim of Sandoval, his *Cronicador*, who puts at the head of one of his chapters,

"Los Spanoles vittoriosos se ne fuyeron."

The victorious Spaniards ran away, &c.

See *Bibl. Univ. X. 14.*

* The original is *Ου παυση εγκαλλωπιζομαι υμιν*. Kühnius remarks on the passage, "Clarius hæc Diogenes: Scribit enim dixisse, *Ορω ου δια τη τριβωνος την Φιλοδοξίαν*. V. Edit. Kühn. Argentorati. 1685.

We are informed by Rabelais, B. IV. Ch. VIII. that Panurge, in a voyage at sea, had a quarrel with a merchant, who carried a flock of sheep to sell. The passengers interposed, and made them shake hands and drink together. Panurge, still meditating revenge, so contrives it by a stratagem, as to drown all the sheep, and the merchant along with them: and, rejoicing over his exploit, says to his companion, Friar John, "Hear this from me: No man ever did me a displeasure, without repenting of it, either in this world, or in the next,"

TRANSLATIONS

FROM THE

LUSUS POETICI.

TRANSLATION OF ODE II,

CASSANDRA'S PROPHECY.*

Hæctor cum Patriæ mœnia linqueret, &c.

WHEN Hector dauntless left the Trojan walls,
 No more, alas! to view his native home,
 Thus with prophetic voice his sister calls,
 Her locks dishevell'd:--Hark, CASSANDRA'S come,

Whither, O Phœbus?—Whence that loud acclaim?
 See, their chiefs fly: resounds my Hector's name!
 See, the fleet burns:—the sea's on fire,
 Ting'd Grecian with th'empurpled hue of ire,
 Frail, fondest joys,—how quick ye fade away!
 Ay me! great Priam's bands recede!
 And thou, lov'd brother, wretched I survey,
 How soon for Juno's vengeance thou must bleed.

* See P. 8.

O Tower of Troy! her honour, and her pain!
 Yet happy, doom'd to fall in her defence:
 Happy,—for lo, in fam'd Mæonian strain,
 Glory thy deeds shall through the world dispense.

All, all must yield:—'Tis but the general doom:
 Darkness and silence may surround thy tomb:
 But tuneful lays, by Poet lifted high,
 Forbid the brave, the virtuous man to die."

B.

TRANSLATION OF ODE III.*

Qualis per nemorum nigra silentia, &c.

As through the silence of the grove,
 And through the meadow's verdant way,
 The placid riv'let loves to rove,
 Whilst murmurs soft its course betray:

* See Page 9. This, and the poem "On the Nature of the Soul," P. 463, are found in the Gentleman's Magazine, for August 1789, with the following note. "The Translator has not the vanity to think he has transferred much of the *spirit* of the original into his verses. His claim to praise has no foundation, if he wants that of *fidelity*. He wishes to give the English reader some idea of JORTIN'S elegance of fancy, and to excite the scholar to peruse some of the most classical Latin verses which modern times have produced."

It may not be improper to take notice of a singular mistake made by the editor of Vincent Bourne's Miscellaneous Poems, published in 4to. 1772, who in Page 314, has reprinted, with some variations, the above third Ode of Dr. JORTIN, *Qualis per nemorum, &c.* as the production of Mr. Bourne, under the title of "VORUM."

Awhile

Awhile, around its native mead
 It strives a winding course to keep;
 Till, as the slope improves its speed,
 It gains the bosom of the deep:

Thus, through the secret path of life
 May I, unclogg'd by riches, glide!
 Nor tangled in the thorns of strife,
 Nor with the blood of conquest dyed!

And when the shades of night increase,
 When cloy'd with pleasure, press'd by woes,
 May Sleep's kind brother bring me peace,
 And his cold hand my dull eyes close!

TRANSLATION OF ODE IV.

Vix tristis dubiâ luce rubet Polus, &c.

WITH faintest gleam now dies the languid ray,
 In peaceful silence wrapt, creation sleeps;
 While with lone step thro' these sad shades I stray,
 And love, with me, the pensive vigil keeps.

Unpitying JULIA! whither dost thou fly?
 Wilt thou, regardless, tempt the ocean's rage?
 Shall billows waft thee from my raptur'd eye,—
 No distant hope my ling'ring woe t' assuage?

Where,

Where, where are now those plighted vows of love,
 Which once in tenderest looks and words you gave?
 Ah, may the boist'rous winds less cruel prove!
 Ah, less destructive be the rolling wave!

ON THE NATURE OF THE SOUL.

AN TOTI MORIMUR NULLAQUE PARS MANET
 NOSTRA? *

SAY, intellectual spark of heavenly flame,
 Does rigorous death await thee? Shall cold sleep
 Ever benumb thy powers? Thy thought in vain
 Soars her bold flight, and plans eternal schemes,
 If Fate and Nature unrelenting join
 To blast the blossoms of thy future joys.

First, then, thyself explore: the latent truth
 Thy eager search may from its dark recess
 Draw forth, and haply reason may display
 Thy real nature, and thy origin.

If thou material art, the Elements
 Were thy first parents; and, as from that source
 Thou flow'st, thy dissolution shall restore
 Thy compound substance to the same again.
 If order, motion, figure, all unite

* See p. 23.

To form in thee a fair harmonious being;
 When languid dullness shall invade thy frame,
 The vital warmth forsake the quivering limbs,
 Mists gather round the eye, and the light breath
 Escape, to mingle with the ambient air;—
 Thou diest: nor can th' officious hand of mortals
 Attune thy parts to pristine harmony.
 If thou art simple substance, and my wish
 Be crown'd with Truth's decision, thy existence
 Will triumph e'er the flight of endless time:
 Yet, doubt awakens fear; the swelling tide
 Of dark suspicion rises:—how can substance,
 Not cloth'd in form, not resident in space,
 Or feel, or flourish, or with vigour move?
 Whence rises thy unsuitable alliance
 With the gross body? Reason, less astonish'd,
 Will view heaven join'd to earth, serpents to birds,
 Or bleating lambs to ocean's scaly brood.
 When time shall loose thee from thy carnal prison,
 The active powers of sense will all desert thee:
 Should ev'n grim Death unbar his iron gate,
 To set thee free,—what boots thy liberty?
 If, robb'd of sense, thou fliest in space unbounded,
 Thinner than air, or evanescent shade?

Alas! obedient to great Nature's law,
 The sun displays his orient beam, or sinks
 Beneath the western ocean; whilst the moon
 Her swelling crescent fills; each lucid star,
 Lost in the fiercer blaze of golden day,

At night with diamond-lustre spangles heaven.
 The lowly children of the genial earth,
 The verdant turf, the painted family
 Of flowers, whom Winter's icy hand had nipp'd,
 Quick, at the call of Zephyr's gentle voice,
 Raise their fair heads above the waving grass;
 Whilst MAN,—the lordly sovereign of the world,
 Whose soul aspires to great and glorious deeds,
 If once life's fleeting spring and vigorous youth
 Are pass'd, decays; nor does the general law
 Of Nature raise him to th' æthereal realms,
 Nor the cold prison of the tomb unbar.
 Yet, that repose is never broke by cares:
 There grief, disease, and anger, and revenge,
 Pain with her scourge, and av'rice ever-craving,
 Discord, that madly wields her blood-stain'd sword,
 And hunger prompting ill, and want in rags,
 And hatred, or that deadly foe to virtue
 The green-eyed envy, or deceit, whose face
 Wears the insidious mask,—dare not intrude:
 But night with friendly gloom enwraps the scene,
 And placid Sleep waves slow his dusky wings.

Let Patience then assist thee, to sustain
 The lot, which Nature and all-conquering Fate
 Impose. The globe, and all that it contains,
 Will sink in Chaos' wide-devouring gulf:
 Even he, whose fiery front illumines the earth,
 Fate's heavy hand will feel, like hapless man:
 Old age will bow him down; his hoary steeds

Will drag laboriously his sluggish car,
 His hand still trembling as he guides the reins;
 Time will bedim the lustre of the stars,
 Nay, glory only lives a few, short years,
 Like the frail column that records its triumphs.
 The Muse and Virtue long shall brave the shocks
 That lay the world in ruins; yet o'er *them*
 Her dusky veil will late Oblivion fling.

Thus does rash Error, wearing Truth's fair garb,
 Deceive, and we're misled by her false light.
 But reason tells thee, Offspring of the Skies,
 That thou shalt ever shine; thy heavenly Frame
 Smiles at grim Death, and night's funereal shades,
 And promises eternal years of joy.
 Hence thy prophetic power, thy eager glance,
 That reads the volume of futurity:
 Hence thy regard for Virtue, and that awe
 Of dread Omnipotence;—the rapid thought,
 That flies with swiftness of the forked flash
 Where'er thy fancy bids, o'erleaping oft
 The flaming confines of the universe.
 Thou wast not form'd of mix'd, discordant parts,
 But simple art, mov'd by internal springs.
 Ignoble matter, void of sense and motion,
 Boasts not such wondrous faculties as thine.
 Either thro' ages thou shalt still survey
 The wreck of worlds,—or Fortune blind produc'd
 This nether globe; than which no impious thought
 Was ever more remote from Reason's rule.

Survey

Survey th' expanse of earth, the starry sky,
 The flowery fields, and ocean's waves immense:
 Nature for Thee unlocks the earth's gay treasures,
 For Thee suspends the twinkling lamps on high,
 Leads on the crystal stream in mazy course,
 And paints the vernal mead with purple flowers.

When light primeval chas'd the murky shades,
 And the unwearied sun began his course;
 When fruitful earth, and circumambient air,
 The ocean, and the ever-flowing streams
 Receiv'd their first inhabitants, and bliss
 Devoid of reason crown'd their favour'd birth;
 Th' Almighty Power survey'd his fair creation
 With looks that spoke ineffable delight.
 To crown his works, he breath'd the plastic word,
 And bade the soul exist.—Thou at his bidding
 Stood'st forth, and lo! these gracious sounds were
 heard.

“ Fair offspring, image of th' eternal Mind!
 “ Seek earthly habitation; in a frame
 “ Lovely reside, thyself a lovelier guest.
 “ Remember well thine origin; that thou,
 “ From heaven departing, shalt to heaven return:
 “ O'er thee no power can vaunting Death exert,
 “ E'en tho' loud threats he mutter, or disdain
 “ His way with carnage; or with griesly front
 “ And pointed dart appal a trembling world.”
 He said—and, to confirm his high behest,
 Loud thunders roll'd, and tremor seiz'd the earth.

Hence, soon as Death's chill grasp hath loos'd the
 bands
 Of mortal life, th' æthereal mind to heaven
 Spreads its fair wing, and seeks its native realms:
 There, veil'd in light, it joins th' angelic choirs;
 Reviews those hallow'd feats, which neither storms
 Sadden, nor thunder's bellowing din alarms,
 Nor winter's snow, nor the wide-wasting fire
 Of Sirius can approach; nor blustering winds,
 Nor clouds' dark shade deform the face of day.
 But Love instead,—whose darts no venom know,—
 Lights his pure lamp; whilst Concord his compeer,
 Pleasure, and Innocence, and placid Joy,
 Fill up the train; than which a groupe more fair
 Nor stands confess'd to Poets as they dream,
 Nor danc'd the jocund round in Eden's bowers.

But, if th' infection of unhallow'd Vice
 Should reach the soul, and with destructive taint
 Her pinions stain, and ruffle her fair plumage;
 No blest return to an immortal home
 Awaits her; down the headlong steep of darkness,
 Th' infernal whirlwind drives, where many an age
 Exil'd and indigent, to grief a prey,
 Self-doom'd she roams, a melancholy ghost.

Heir of immortal climes! of highest heaven,
 The genial progeny! whose inward eye
 Discerns the bounds that sever right from wrong;
 Canst thou, with tame servility, become

The prey of fordid Passion, and of Vice,
 Pride dazzles with her gorgeous train of pomp,
 Dull Sloth benumbs thee, gentle Pleasure clasps
 In her impure embrace, or Avarice pale
 Torments with care, and goads thy craving breast.
 Vanquish this host of tyrants,—and be free;
 Like as the captive lion, whom the threats
 And blandishments of some unworthy lord
 Had erst enslav'd,—if once the galling chain
 Be shaken off, regains his native woods;
 And, scorning to return to former durance,
 Enjoys th' unbounded range of liberty.

Seek then the road where Virtue's rugged path
 Leads up to heaven; for see, where Glory, crown'd
 With laurel wreaths, invites thy near approach:
 Nay more, th' Almighty with auspicious eye
 Looks down to animate thy sinking powers,
 Thus emulate the gem, that low in earth
 Long hid its head inglorious, 'till the hand
 Of artist brought forth all its latent beauty:
 Stripp'd of its rougher dress, it soon assumes
 The high-wrought polish, and on every side
 Reflective, darts its sparkling rays around.

EPITAPHIUM FELIS.*

WITH age o'erwhelm'd, deep sunk in dire disease,
 At last I visit the infernal shades :
 Fair Proserpine, with smiles, dispos'd to please,
 Said " Welcome, Tabby, to th' Elysian glades."
 But ah ! I cried, mild Queen of silent sprites,
 Grant me, once more, to view my late, dear home :
 Once more ;—to tell the man of studious nights,
 " I love thee, faithful still, tho' distant far I roam."

B.

E P I T A P H

O N

DR. STEPHEN HALES.*

OF sweet simplicity, of generous breast,
 Godlike Religion ! thy undoubted test ;
 Of vivid genius, form'd for public good,
 Source to the wretch, of joy,—the poor, of food :
 Such were thy titles ; high and low the same
 Bespoke thee, *Hales* ; and these God's voice pro-
 claim.

B.

* * See p. 39.

☞ This truly great, for he was a truly good man, is highly complimented by Mr. Pope, who dignifies him with the appellation of “plain Parson Hales.”* In 1741, he published his excellent invention of *Ventilators*, which he improved as long as he lived. About six or seven years after, one of these machines was introduced at the prison of the Savoy; and its benefits were soon discovered and acknowledged. Previous to this invention, between 50 and 100 prisoners had died every year of the gaol-distemper in that place; but no sooner was this life-giving machine erected, than *four* persons only died, in *two* years, though the number of the confined exceeded *two hundred*. The use of ventilators soon became general. In the last war, after long solicitations, he procured an order from the French King to erect ventilators in the prisons where the English captives were kept; and upon being informed of his success, he was heard to say in a jocular vein,—“He hoped nobody would inform against him, for *corresponding with the enemy.*” It would be endless to mention his various natural researches, and ingenious schemes for the benefit of mankind. They all discover great knowledge of the secrets of nature, which he was able to apply to agricul-

* See Pope's Works, Vol. III. *Moral Essays*, Ep. II. 198. where both the poet, and his learned annotator, have given his name HALE.

ture, physics, and several other arts of life. In a word, he deserved, as much as ever man did, the title of “ a Christian Philosopher.” All his studies and researches into nature tended only to one point,—that of *doing good to mankind*. He died 4th Jan. 1761, aged 84 years.

INSCRIPTIONIS FRAGMENTUM.

QVAE. TE. SVE. TENERA. &c. *

BY THE REVEREND MR. MERRICK.

THEE, PÆTA, death's relentless hand
 Cut off in earliest bloom :
 Oh! had the fates for Me ordain'd
 To share an equal doom ;

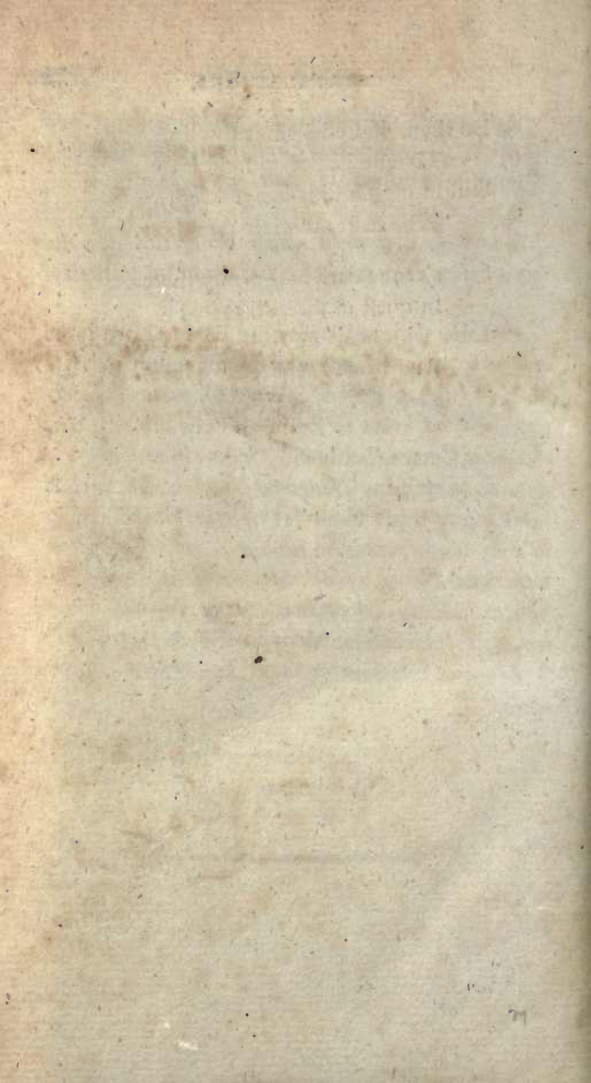
With joy this busy world I'd leave,
 This hated light resign,
 To lay me in the peaceful grave,
 And be for ever Thine.

* See Page 47. Though already so often met with, and justly admired, the reader cannot but deem the above translation intitled to a place in this work, as taken from Doddey's collection of Poems, Vol. IV. P. 188. The original, we are informed, has been republished by the very ingenious Mr. Thomas Warton, in his “ *Inscriptionum Romanarum metricarum Delectus* :” London, 1758; as an *ancient* inscription.

Do thou, if Lethé court thy lip,
To taste its stream forbear :
Still in thy soul his image keep,
Who hastes to meet thee there.

Safe o'er the dark and dreary shore
In quest of thee I'll roam ;
Love with his lamp shall run before,
And break the circling gloom.

END OF VOL. I.



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