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AN EDITION OF THOMAS MOORE'S "COMMONPLACE
BOOK".**

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AN EDITION OF THOMAS MOORE'S "COMMONPLACE BOOK"

by

Joy Lee Clark Wilson

A THESIS SUBMITTED
IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

Thesis Director's signature:

A handwritten signature in cursive script, appearing to read "W. S. Davidson", is written over a horizontal line.

Houston, Texas

May, 1967

ACKNOWLEDGEMENTS

First, I should like to express my sincere appreciation to Professor Wilfred S. Dowden, who introduced me to Romantic poetry, to Thomas Moore, and to the "Commonplace Book," and, who provided both encouragement and assistance throughout the preparation of this edition. I should also like to express my gratitude to the members of my committee, Professor Carroll Camden, Professor Alan D. McKillop, and Dr. Donald Levin, all of whom offered helpful suggestions and generously devoted their time to reading the text and notes of this edition. I acknowledge my debt of gratitude to the Pierpont Morgan Library for permitting me to edit the MS and for supplying me with copies of the MS. I also wish to thank Mr. Gordon Braden for his help in supplying Greek and Latin readings and translations and Mr. Louis Jacomme for his checking my French texts. More than common thanks are owing to Dr. Helen Moore for her careful and timely corrections of the Latin texts and translations.

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INTRODUCTION

The MS edited here is cataloged by the Pierpont Morgan Library as Ma946, "Thomas Moore's Commonplace Book;" however, this description is not entirely correct; some segments of the MS do, indeed, form a commonplace book, but other sections are devoted to drafts of poetry and prose. Moreover, those sections which may be considered a commonplace book are used for specifically literary purposes, and most of the quotations Moore records here from other authors appear in his published works, either in the texts and notes or as background reading. For the sake of precedence and convenience, however, the Pierpont Morgan title is retained in this edition.

The "Commonplace Book" has not been edited previously, although Howard Mumford Jones examined it cursorily for his life of Moore.¹ The main purpose of this edition is, therefore, to make available an accurate text of the MS. After the first transcription

¹The Harp that Once--; a Chronicle of the Life of Thomas Moore (New York, 1937), p. 79. Mr. Jones also identified some of the draft material and concluded that the major portion of the MS contained material relating to "miscellaneous readings, mainly in philosophy, theology, and the classics;" in an unpublished letter to the Pierpont Morgan Library, dated March 19, 1937.

was made, however, it became apparent that the contents of the MS should also be organized and annotated in order to make the material understandable and useful, for this work is filled with seemingly random quotations, and many of the references are obscure. For this reason, the MS has been divided into sections relating to Moore's works, and annotation has been provided. In each instance, the organization and annotation has been subordinated to the establishment of the text.

The edition is helpful in untangling several biographical and bibliographical problems concerning the Moore canon,² and it provides evidence of Moore's conscientious habits of revision. More importantly, however, the "Commonplace Book" shows that its author was a more competent and thorough scholar than is usually admitted. Not only does this MS reveal that Moore was proficient in Greek, Latin, and French, and that he was at least familiar with Italian; it suggests something of the range of his reading, as well as the extent to which many of his works were based upon his studies.

It will be noticed that many of the quotations from the MS appear as footnotes in Moore's published works.

²See especially the introductions to the second and third sections of this edition.

Moore's habit of extensively footnoting has, of course, been frequently commented upon. However, the tendency has been for critics to suggest that the notes were written either for the sake of conformity to current literary fashions or to give a false impression of Moore's erudition.³ The "Commonplace Book" suggests that Moore's customary practice was to familiarize himself with certain background works prior to composition, but that upon occasion he recalled a quotation from his previous studies and included it in a work in progress. It also suggests that Moore was unusually persistent in developing a theme once he became interested in it; for the Epicurean theme, for example, first developed in this MS in 1801, appeared again in the fragment, Alciphron, and finally was brought to fruition in The Epicurean, 1827. In any case, Moore is surely not to be condemned for his integrity in acknowledging his sources, a practice universally esteemed in scholarly circles.

The "Commonplace Book" by no means establishes the full range or depth of Moore's reading. His education left him well-grounded in the classics, and the total body of his works, as well as the discussions and allusions

³See L. A. G. Strong, The Minstrel Boy; a Portrait of Tom Moore (New York, 1937), p. 77.

in his letters, should also be considered. It should be recalled, as well, that this is only one of Moore's commonplace books and notebooks, and that the majority of these works have been lost.

The Appearance and General Use of the MS:

Moore used a composition book containing pages which measure 9 1/2 inches by 7 1/4 inches for this work. It is impossible to determine how many folios the book originally contained, for several have been torn out between *f65* and *f66*. Presently, the MS contains seventy-one folios, all of which contain writing on both verso and recto except *f61r*. Moore also wrote on the inside of the back cover. The notebook is apparently written in black ink, although I have not seen the MS itself and make this judgment from photocopies and microfilms. Certain deletions may have been made in pencil. The watermark is "J. Larking, 1796."

The quality of the handwriting varies greatly, and some sections are that of a fair copy, while other sections are extensively revised and contain many deletions. The handwriting in these sections is also small and crabbed. Moore has filled most of the pages to their capacity, perhaps hoping to get maximum use from the book at a time when the Napoleonic Wars made the cost of

paper especially high. He has, of course, used the notebook in ways most convenient to himself, presenting many problems to the editor. In the first section, for example, he used the versos for notes and the rectos for composition. Moreover, in the last section of the book, it is necessary to turn the notebook around and begin reading from the other end, following Moore's own procedure in writing these pages.

The dating of the MS is also rather complicated, for the entries are not dated in the MS itself. More extensive discussions of this problem are given in the introductions to each section of this edition and in the notes; but at this point it may be briefly stated that the first entries were probably made in 1801 and the last entries in 1818. It is conjectured that the major portion of the work was written between 1801 and 1806, but that Moore, in need of space for writing, went back and used some blank pages in 1818 for the composition of "The Fudge Family in Paris." Moore probably made use of the material recorded here for a number of years, for quotations drawn from this source appear in his published works as early as 1806 and as late as 1833.

Editorial Procedure:

Because of the nature of the MS, which was never intended for anyone's use but Moore's own, it has been necessary to establish quite arbitrarily an editorial policy suited to this text. Moreover, a survey of published literary notebooks reveals that each work presents unique problems, and that the editing of such works is best described as "the art of the possible."

I cannot emphasize too strongly my indebtedness to Miss Kathleen Coburn, whose edition of Coleridge's notebooks⁴ has provided many useful suggestions, both as to editorial procedure and to format. I have adopted her method of dividing the text into entries, basing this decision on my observation that such a procedure provides the most convenient method of annotation, both from the point of view of the editor and from that of the reader. Miss Coburn's entries are, however, based on chronological divisions, a procedure which was impractical in this case. I have retained Moore's own divisions whenever possible, but have based my entries mainly on content and similarity of subject matter. It seemed advisable, for example, to include the many references to St.

⁴Samuel T. Coleridge, The Notebooks of Samuel Taylor Coleridge, ed. Kathleen Coburn, 4 vols. (New York, 1957-).

Hieronymus and his female followers, which are scattered throughout the MS, under one heading (entry 145). In most instances, however, the entries remain merely an artificial ordering imposed upon the MS in order to facilitate annotation.

I have also departed from Miss Coburn's practice in providing notation within a given entry, for in Miss Coburn's work it is sometimes necessary to read through a long note in order to find a specific identification. In entry 2 of the "Commonplace Book," for example, a reference occurs to "the learned author of the Intellectual System" [sic]. It seemed more convenient from the point of view of the reader to provide a note at this point identifying Ralph Cudworth, rather than mingling this information in the other notes for entry 2. Thus, the Cudworth references may be found under 2.5 in the notes.

The entries have also been placed in units relating to Moore's published and unpublished works. This has the merit of bringing some order out of chaos, but it has necessitated drastic rearrangement of the MS. I have once more agreed with Miss Coburn that it is desirable to preserve the continuity of the MS in some way, and have therefore indicated the folio number of each entry in the right hand margin in italics. Italic type has been used to indicate the folio numbers, rather than the customary

underscoring used in typed copy, in the interest of presenting an attractive format. The MS itself has no pagination indicated, and thus the numbering of the folios is my own.

Moore's text contains many errors in punctuation as well as some grammatical and spelling mistakes. This is, of course, what one would expect from a work written for personal use. Nevertheless, I have decided to present the material as Moore wrote it, in so far as it is possible to do so; for a printed or typed text can never completely recreate a handwritten MS. My decision is based on both precedence and practicality; Miss Coburn has presented her admirable text in this way, and I have felt that tampering with the text might distort the material. As Miss Coburn notes, "Slips of the pen are respected, in conformity with the argument of Dr. Chapman in editing Johnson, that such things have their own interest and significance."⁵

Moore's most noticeable errors are in punctuation. He rarely underscores a title, for example, and he frequently omits quotation marks. In other instances he writes quotation marks either at the beginning or the conclusion of a passage but forgets to include them at the other end of the passage. He frequently leaves out commas,

⁵Coburn, p. xxx.

and he uses the dash both to indicate an end stop and as the conventional dash. All such dashes, which are of varying lengths in the MS, have been reduced to the single dash and have been spaced in accordance with modern standards. He has used brackets in only two places, and since they interfered with my own editorial symbols, I have replaced these marks with parentheses, which in no way altered the meaning of the text.

In certain sections of the MS there are many undecipherable deletions, most of which have been silently dropped from my text. In some instances, where such a procedure was possible and desirable, I have summarized the contents of the deletions in a note. Occasionally, Moore has deleted a passage by marking very lightly over it with what appears to be pencil. Since these deletions are so very readable, I have reproduced them in my text. Entry 23 presents an example of such a passage.

In some sections of the MS certain words have not been readable, and I have indicated this fact by a series of periods enclosed in brackets. Brackets have also been used to indicate those rare instances when a deleted word is included in the text, when alternative readings have been supplied, and when a word has been editorially supplied. For the method employed, see the list of editorial symbols on page 15.

Many of the quotations which Moore records have been compared with those in editions of the works he cites, but such a procedure has not always been possible, either because the texts Moore used are not available or because Moore's references are not complete and in accordance with the texts which were available to me. Many of the references in the second section of this edition are, for example, from late Renaissance Latin works, which are not generally available. In other cases my editions have obviously differed from Moore's, and thus a long search through a three volume edition of Jortin's Life of Erasmus has not yielded the quotation Moore cites.

Doubtedly, Miss Coburn is once more correct in her belief that Jonathan Richardson in his Preface to his Explanatory Notes and Remarks on "Paradise Lost" has presented the definitive statement on the problems of all annotators:

Some will say we have explained what needed no explanation; others that we have not done so much as we ought. Our answer to the first sort is, every tittle which they think too much is precisely what was never intended for them, unless to put them in mind of what perhaps they would not have thought of. However, if such parts of our labour are useless to them, there will be enow who will be glad of those. They who complain we have not done enough ought to be thankful for the pains we have been at for their sakes, and we intreat them, considering what a laborious work both of

thinking, writing &c we have gone through,
to excuse us that we condescended not to
write too low.⁶

No pretense of complete annotation is made here; but an effort has been made to explain the text, to identify the historical figures to whom Moore refers, to suggest possible sources, and, in some instances, to provide translations. In some cases, what may appear to be a needless cross-reference to Moore's citation, is an attempt to expand a title or to provide dates. I have again followed Miss Coburn's practice of recording the results of a fruitless or incomplete search in the hope that others will be saved the trouble of pursuing the same avenues of approach.

The Translations:

The translations presented special problems, for the ability to produce an accurate translation of superior literary quality is an excellence in itself. Understandably, many editors simply leave such passages untranslated; however, such a procedure is not always desirable from the point of view of the reader. Moreover, due to the quality of Moore's handwriting, it was in some instances necessary to reconstruct and translate the text in order to verify the reading of a passage. Therefore, whenever possible,

⁶Quoted by Coburn, pp. xxxvii-xxxviii.

translations have been provided; however, due to the quality of Moore's handwriting, it has, in some places been impossible to establish the text of the Latin passages with the degree of certainty necessary to yield an accurate translation. In these instances, the Latin has been left untranslated. Many of the Latin quotations have, however, been compared with the Loeb, the Oxford classical texts, or with other reliable editions, and, in these instances, a translation has been provided.

Moore's French has certain peculiarities, judged by contemporary standards. He retains many older spellings, especially of those words ending in the suffix "-ment," which he usually writes "-ens." He regularly spells "temps" as "tems," and he retains the older spelling of the third persons, singular and plural, in the imperfect tense, i. e., he writes "-oit" and "-oient" rather than "-ait" and "-aient." All of these spellings have been retained in the text.

In his Greek quotations, he uses digraphs for ou and $\sigma\tau$, which are apparently relics of sixteenth-century Greek type still used in his day. Both digraphs have been expanded in order to present them in modern type. He omits all iota subscripts, rarely includes accents, and records very few breathings. Moore's markings have, of course, been recorded in the text, and the reader will

find it most helpful to compare these passages with the Loeb or Oxford texts in most cases.

Other than the fact that many of his Latin quotations are not from classical sources, it should also be noted that he sporadically includes accents, which do not seem to be used for stress but to mark quantity. He regularly uses digraphs for "ae" and "oe", and these have been expanded, again, in order to present them in modern type.

Symbols:

Moore uses an intricate system of personal abbreviations and symbols. He frequently writes Q. E. E., and, upon occasion, writes Q. E. E. P., or simply Q. E. None of these are standard abbreviations, and while it is possible to construct Latin phrases which fit the letters, such identifications cannot be made with certainty. I have, therefore, left the abbreviations unexplained. Moore invariably uses these symbols to indicate that a passage needs further research.

More interesting, perhaps, is his use of geometric symbols. Some of these symbols indicate cross-references from the verso to the recto. Plates 1 and 2 offer an example. Other symbols have obviously been used by Moore as a reminder to himself that he has taken a quotation from the notebook and placed it in a published work, but

there is no consistency in his usage. Many of the passages marked \triangle appear in The Memoirs of Captain Rock, but all passages marked in this way do not appear there; moreover, some passages left unmarked also appear in this work. Moore's notations must be left as an unsolved puzzle. I have included these symbols in the text, however, and the only markings which I have omitted are the horizontal lines which he used to divide the entries (for my divisions make this reproduction impractical) and the marks he used for deletions.

EXPLANATION OF EDITORIAL SYMBOLS

[?word]	An uncertain reading.
[?word/wood]	Possible alternative readings.
[word]	A reading editorially supplied.
[. . .]	An illegible word. Each additional dot up to ten indicates another word.

All other marks, abbreviations, and symbols are Moore's own.

ABBREVIATIONS AND SHORT TITLES

The following abbreviations and short titles are used in the introductions and notes, not in the text.

<u>LCL</u>	The Loeb series, Heinemann, London, and Harvard University Press.
<u>OCT</u>	The Oxford series (Bibliotheca Classica Oxoniensis, or Oxford Classical texts, the University Press, Oxford.
Teubner	The Teubner series (Bibliotheca Teubneriana), published by B. G. Teubner, Leipzig and Berlin.
Bude	The Budé series, published by Les Belles Lettres, Paris.
<u>Letters</u>	Moore, Thomas, <u>The Letters of Thomas Moore</u> , ed. W. S. Dowden, Oxford, 1964. 2 vols.
<u>Poetry</u>	Moore, Thomas, <u>The Poetical Works, Collected by Himself</u> , London, 1853. 10 vols.
Jones	Jones, Howard M., <u>The Harp that Once--: A Chronicle of the Life of Thomas Moore</u> , New York, 1937.
Shepherd	Shepherd, R. H., <u>Prose and Verse</u> , New York, 1878.

In the notes a "see" reference by a citation from LCL, OCT, Teubner, or Bude, indicates that Moore's text varies significantly from the standard text.

EPISTLES, ODES, AND OTHER POEMS

Entries 1-115 pertain to Moore's third volume of poetry, Epistles, Odes, and Other Poems, 1806. Because Moore rearranged and revised the material in this volume for the 1842 edition of his collected poems, the miscellaneous nature of the 1806 poems is sometimes not noticed, for the works occasioned by Moore's visit to America and to Bermuda are included, along with the "Odes to Nea" and a number of poems which may be described as Hellenistic in inspiration. When Moore published his 1842 edition, he put all of the poems relating to his American trip into one section and placed the remainder of the poems under the heading, "Juvenile Poetry," thus mingling those 1806 poems not connected with his American trip with the much earlier poems which had appeared in The Poems of Thomas Little, 1801.

This rearrangement did, perhaps, remedy the "awkward jumble" of the 1806 volume, just as Moore wished, but since both the scholar and the casual reader of Moore generally rely on either the 1842 text or Godley's 1910 edition, which reproduces Moore's 1842 arrangement, the true nature of the 1806 edition is virtually lost. Moore's original collection of the poems has been followed here.

It should also be noticed that there is a hiatus of some five years between the publication of the "Thomas Little" poems in 1801 and that of the Epistles in 1806. During this time, Moore published only a few songs. And yet an interruption of this duration in Moore's record of publication is unusual and can only be partially explained by the fact that he was travelling from September 25, 1803, through November 12, 1804. This interruption seems even more remarkable when it is recalled that his first volume of poetry, The Odes of Anacreon, was published in 1800 and that the second volume followed in 1801.

Evidence in the "Commonplace Book," along with references in his letters and comments in the prefaces and notes of his poetry, suggest that Moore was working on an Epicurean tale, in prose and poetry, from 1801 to 1803, and that he was forced to abandon this project when he left for America. On his return, he found it impossible to complete the tale, and therefore he used the fragments of the Epicurean story as the basis for several poems in the 1806 edition.

From the fragments in this MS, it is apparent that the tale concerns an Epicurean philosopher, Cleanthes, and that the main theme of the work is his love affair with Lamia. The MS also contains a preface for the tale, as well as prose fragments of scenes in the Garden.

There are, in addition, the poetic fragments, "Cleanthes to a Lamp which was given him by Lamia," and "Lamia's Dream of the Blessed Island." There are also Moore's notes for these poems and prose pieces, although some of these notes may have been added at a later date.

It is possible to conjecture with reasonable accuracy that Moore began the reading and composition of the Cleanthes-Lamia tale in 1801, for the preface in the "Commonplace Book" MS appears in 1806 as a footnote to "A Vision of Philosophy" (Poetry, II, 171-78). Moore dates this note 1801, adding, "The preceding remarks, I wish the reader to observe, were written at a time, when I thought the studies to which they refer much more important as well as more amusing than, I freely confess, they appear to me at present." In the "Preface" to this volume (Poetry, II, iii), he refers to "a classical story, in the form of Letter, which I had made some progress in before my departure from England." Moreover, in a note to "From the High Priest of Apollo to a Virgin of Delphi," he writes, "This poem, as well as a few others in the following volume, formed a part of a work which I had early projected, and even announced to the public, but which luckily, perhaps, for myself had been interrupted by my visit to America in the year 1803" (Poetry, II, 77).

Information in two letters connects these remarks with the Epicurean fragments in this MS, for on May 12, 1803, Moore wrote John Dalby, "Cleanthes and Lamia have gone to sleep, together, since I came to town, but as soon as I am settled in my lodging, I shall waken them rousingly . . ." (Letters, I, 40). On September 5, 1803, just before his departure for America, he again wrote Dalby, this time saying that he had been forced to abandon his project.

When Moore produced his 1806 volume, the preface to the Cleanthes-Lamia tale became the long note to "A Vision of Philosophy," previously mentioned. Cleanthes' poem became "The Philosopher Aristippus to a Lamp, which had been given him by Lais," while Lamia's poem became "The Grecian Girl's Dream of the Blessed Islands." The names of the characters were changed and other revisions were made in the poems, while the prose fragments set in the Garden were never published. Moore's note in "From the High Priest of Apollo to a Virgin of Delphi" suggests that this poem, too, was once part of the Cleanthes-Lamia tale, although the draft of that poem is not in this MS.

In 1820, Moore again became interested in the Epicurean theme and produced the poetic fragments, Alciphron, which were finally published in the 1839 edition of The Epicurean, Moore's only novel and his final and complete

work on this theme. However, both Alciphron and The Epicurean are very different from this early Cleanthes-Lamia tale. The theme of both of the later works is the hero, Alciphron's, dissatisfaction with the Epicurean denial of the soul's immortality and his love for the Christian martyr, Alethe. Moreover, the main setting of the later works is Egypt, and Moore has added much lore from that land.

It would seem, therefore, that the evidence in this MS presents a more satisfactory and a fuller explanation of the progress of Moore's Epicurean works than does Jones' comment that among the Hellenistic fragments in Epistles, Odes, and Other Poems, "are the fragments of a longer poem (which eventually became Alciphron and, after that, The Epicurean)" (Jones, p. 65). In fact, the later publications are new works, bearing little relationship to the earlier tale.

The preceding remarks do not exhaust the information which can be gathered from these entries, however, for during the period 1801 through 1803, when Moore was presumably working on these poems, he frequently complained that he had no leisure time, and there is indeed only one occasion during this period when it seems feasible that he could have done the reading for his preface. From May

5, 1801, through May 27, 1801, Moore spent a quiet time at Donington Park, reading and relaxing. Prior to his departure for the estate, Moore wrote his mother, "I look to a new vein of imagination entirely in the solitude of Donington. I have seldom, never indeed, been two days alone, and I expect that in such a situation, with the advantage of so fine a library, I may produce something far beyond any of my past attempts" (Letters, II, 28). Other letters during this month record that he was busy, at work in the library. Since Moore dates the preface of the Cleanthes-Lamia tale 1801, it would seem that the earliest readings and drafts in the "Commonplace Book" date from that pleasant visit in the country.

Since this section of the edition contains matter relating both to the Cleanthes-Lamia tale and to the American poems, it may prove helpful to mention the ordering of the material and entries. Basically, this section is divided into matter pertaining to the Hellenistic works (entries 1-97) and matter pertaining to the American works (entries 98-114). In an effort to preserve or construct some continuity in the Cleanthes-Lamia story, the drafts of this tale have been placed first (entries 1-24) with Moore's own notes for these drafts following immediately (entries 25-88). Entries 89-97 are notes for other poems in the volume which are

not related to the American poems. The drafts of the American works (entries 99-103) are next in order, with the notes for Moore's American poems concluding the section (entries 104-14). Entry 115 contains Moore's corrections for the whole volume.

1 There may be, in the course of these poems, f2r
 some doctrines attributed to the Epicureans, which
 are not in general supposed to rank among the dogmas
 of that sect. The latitude which a work of fiction
 allows might perhaps sufficiently excuse this error,
 but I must also [say] that as far as I can judge of
 the antients, the difference between their schools of
 philosophy appears verbal and trifling; and among
 those various and learned heresies, even, there is
 scarcely one to be saluted whose opinions are its own,
 original and exclusive-- As we observe them superfi-
 cially, indeed, their doctrines seem widely distin-
 guished-- We think it impossible to reconcile the
 material system of the atomists with the numerical
 speculations of the Pythagoreans; or the fervent rig-
 ours of Zeno with the relaxed morality of the Epi-
 cureans. But perhaps if we consider them closely,
 we shall perceive that they differed more in language
 than ideas; we shall find that these numerous opinions
 are like the iris of a prism, the very same ray re-
 fracted into a variety of colours-- Q. E. E.

2 The doctrine of atoms, it is well known, was f2r
 thought of and promulgated long before Epicurus--

"With the fountains of Democritus (says Cicero) the gardens of Epicurus were watered."¹ There is every reason, however, to believe this physiology still more antient than Democritus, and some have proceeded so far as to make Moses the original author of it. This is a bold supposition and like many other striking conjectures, its greatest merit consists in a want of authority. Some old author² has said in aid of Posidonius that Moschus was the inventor of atoms. Moschus or Mochus the Sidonian may easily be transformed into Moses by anyone who fabricates or ventures an hypothesis on the subject--³ It is certain however that Leucippus and Protagoras⁴ professed this doctrine before it was espoused by Epicurus, and indeed the learned author of the Intellectual System⁵ has shown that all the early philosophers till the time of Plato were atomists-- Anaxagoras himself, who first gave a soul to the Hyle,⁶ at the same time or in advance of his predecessors was a partisan of this very general hypothesis.

3 Considering the antiquity of the opinion, it is impossible not to acknowledge the extent of human vanity when we find Epicurus boasting that his doctrines were all original. The advocate of valuable f3r

truths would rejoice in concurrence of testimony, but it is the characteristic of all [?instances] in philosophy, that it has always been much more studious of novelty than of truth & seeks rather to astonish than convince.

4 The doctrine of the world's eternity may be *f3r*
traced through all the sects--in most it is obscurely suggested, in some only faintly denied-- The antient metempsychosis of Pythagoras, the grand periodic year of the Stoics, at the conclusion of which the Universe and all it contains returns to their original order, and commences a new revolution, the successive dissolution and combination of atoms of Epicurus, maintained by the Epicureans, all are but different estimations of the same general belief in the eternity of the world-- As St. Augustine explains the Periodic year of the Stoics,¹ it only so far offers faint disagreement with the doctrine of Pythagoras: That instead of an endless transmission of the soul through a variety of bodies,
Q. it restores the same body and soul to repeat their
E. round of existence--and then Plato who lectured in the
E. academy of Athens, at different intervals over ages
shall again and again with the lapses of eternity,
appear in the same academy and resume the same functions.

Epicurus inculcated this idea in his constant succession of worlds,² an error in which he has been followed by the learned & enthusiastic Origen,³ and even the illustrious pupil of Socrates, whose inconsistency was the child of genius & obscure sometimes [. . . .] a beginning of the world, and sometimes almost denied it to be possible--in one place attributed the universe to a Deity; in another deified the universe itself--

- 5 The perpetual changes of matter and the in- f4r
 cipient fleetingness of all things was a favorite
 opinion with the Stoics, and is supposed to be peculiar
 to their sect-- Πειν τα ὅλα ποταμου δίκην ¹ as it
 is expressed among the dogmas of Heraclitus the Eph-
 esian, and by the elaborate and [. . .] Seneca we find
 a beautiful diffusion of the thought with the same
 image. But that there are many authorities for imput-
 ing the same tenet to Epicurus requires no stronger
 Q. proof than the sentiments of the Commentators on the
 E. Roman laws, which in determining a question of identity,
 E. refer to this very dogma, asserting that the particles
 of our body are continually flying off and every one
 replaced by others-- All the Commentators, except
 Cujacius² (Q. E. E.)
 have concluded from the philosophical idea,
 that the author of the Law, Alphenus Varus,³ was an

Epicurean-- Cujacius, on the contrary, collects from the same premises that the Jurisconsult was a Stoic, but without some further evidence, it is impossible to decide the question. As far as this is concerned, he might have been of either school--

6 It is melancholy to observe the tardy progress *f4r*
of truth. Our most important theories were born amidst the errors of antiquity. Sparkling a moment, they were again [.] like stars which disappear for ages and [. . .] never to have existed by the catalogues of the astronomers-- Pythagoras we are told [.] conceived the system of the world *which Copernicus revealed & Newton confirmed--and Empedocles in the Love & Hate of the elements gave a glimpse of the principle of attraction & repulsion-- but the development of these harmonious truths was reserved for modern science, and the veil which the Deity cast over Nature every age becomes more thin and transparent--


7 But we have here another reason to observe *f4r*
the extreme uncertainty there is in the appropriation of antient tenets--from a passage in the life of Pythagoras by Laertius. This philosopher of the solar

system has been doubted, and, on the contrary, it is thought he adopted the common hypothesis, taking the earth to be the center of the Universe-- The following is the passage: γινεσθαι εξ αυτων (στοιχειων)

κοσμον εμψυχον, νοερον, σφαιροειδη, ΜΕΣΗΝ ΠΕΡΙΕΧΟΝΤΑ
ΤΗΝ ΓΗΝ, και αυτην σφαιροειδη και περιτοικουμενην.¹ *f5r*

This passage I believe may be likewise interpreted as describing the arrangement of the earth among the elements without any consideration of its place in the Planetary system, but it is rather singular, that the author from whom it is cited, in a long detail of the sentiments of Pythagoras, should omit this opinion in question & reject the opportunity of including any of his miserable epigrams by allusion to a doctrine so novel and interesting--³ I should rather suppose the bright conception was struck out by some of the followers of Pythagoras, and that it was adopted by other sects appears from the notion of Leucippus the atomist³ who held that the Earth was carried whirling round the center of the universe * ΤΗΝ ΓΗΝ
ΟΧΕΙΣΘΑΙ ΠΕΡΙ ΤΟ ΜΕΣΟΝ ΔΙΝΟΜΕΝΗΝ.⁴

8 The paradoxical notions of the Stoics upon *f5r*
the beauty, the riches, the dominion of their imaginary sages were among the most prominent distinguishing

characteristics of their school--and their advocate Lipsius¹ asserts peculiar to them. Horace with true Epicurean good-humour has smiled at the folly of these vain assertions. But it is evident that even those absurdities are borrowed, and that Plato is the origin of all their extravagant paradoxes-- We find this dogma "dives sapiens"² expounded in the prayer of Socrates at the end of the Phaedrus  Ω φιλε

f6r

Παν τε και αλλοι ὅσοι ιηδε θεοι, δοιητε μοι καλω
γενεσθαι τανδοθεν εξωθεν δε ὅσα εχω, τοις εντος ειναι
μοι φιλια πλουσιον δε νομιζοιμι τον σοφον.³--

and many other instances may be adduced from the Αντεραστα and the Πολιτικος ⁴ to prove that all these weeds of paradox were gathered among the bowers of the Academy.

9 The doctrines upon pleasure was explained in his letter to Menoeceus are rational, amiable and consistent with our nature.* This led him into serious [?mention] upon Theological subjects-- If pleasure be the sovereign good, a god must enjoy it in perfection--but the cares of a Being who watches over mankind are incompatible with the tranquillity which constitutes pleasure.* Such is the false cardinal which led Epicurus to deny a Providence.

f6r


10 We shall find however to strengthen the remark *f6r*
 which I have [.] [?inform] that Epicurus was
 by no means singular in maintaining this eternal Sabbath
 of Olympus--Theophilus of Antioch, if he deserve any
 credit, in a letter to Autolycus, Lib. 3, attributes
 the very same belief to Pythagoras. φησι (Πυθαγορας)
 Q. τε των παντων θεους ανθρωπων μηδεν φροντιζειν.
 E. Plato in his Philebus &--
 E.



11 While Aristotle supposed of Blasphemy a still *f7r*
 Q. more absurd neutrality, asserting the deity is as in-
 E. capable of virtue as of vice-- In truth Aristotle
 E. upon the subject of [p̄rovidence] was but more correct
 P. than Epicurus--he supposed the moon to be the limit
 of divine interference, excluding [this] sublunary
 world from its influence.⊗ And in his Ethics, he ex-
 presses a doubt whether the gods feel any interest
 in the concerns of mankind. ει γαρ τις επιμελεια
 των ανθρωπινων υπο θεων γινεται.*

12 Thus the Providence of the Stoics, so vaunted *f7r*
 in their schools, was a power as contemptibly ineffi-
 cient as the rest. All was fate in this system of the
 Portico-- The chains of destiny were thrown over Ju-
 piter himself and this deity was like Cardinal Borgia

et Caesar et nihil-- Not even the language of Seneca can reconcile this degradation of divinity.

"Ille ipse omnium conditor ac rector scripsit quidem fata, sed sequitur; semper paret, semel jussit--" Liber de Providechê.--Cap. 5.--

 13 From these instances I have adduced of coinci- ^{f7r}
dence, plagiarism & confusion, we perceive that it is as
difficult to establish the boundaries of opinion be-
tween any two of the philosophical sects, as it would
[be] to find the landmarks of those estates in the moon,
which Ricciolus, so generously allowed to his brother
astronomers. Q. E. E.

^{f8r}
 14 Accordingly we observe some of the greatest men
of antiquity passing [. . .] from school to school 
according to the fancy or convenience of the moment--
Cicero, the Father of Roman philosophy [~~some~~]times an
Academician sometimes a Stoic, and though generally
pure in his religion & theology, ^{*}he sometimes smiles
at futurity as a pure fiction-- Horace roves like a
butterfly through the schools and wings along the
walls of the Portico and now [~~?basks~~] among the flowers
of the garden, while Vergil, with a tone of mind
strongly philosophical has left us [~~?totally~~] [. . .]

uncertain of the sect which he espoused. The balance *f8r*
 of opinions declares him an Epicurean, but the antient
 author of his life¹ asserts he was an Academician,
 and those who are led by his poetry, trace through
 tenets of almost all the leading sects-- The same
 kind of eclectic indifference is observable in most
 of the Roman writers-- Thus Propertius, in his fine
 elegy to Cynthia on his departure for Athens--

Illic vel stadiis animum emedare Platonis
 Incipiam, aut hortis, docte Epicure, tuis--

Lib. 3. Eleg. 21--²

Even the Stoic Seneca, whose doctrines were
 considered so orthodox that St. Jerome has ranked him
 amongst the ecclesiastical authors³ ^{*}very
 bestows such encomiums upon Epicurus, that if only
 those passages of his works had been preserved to us,
 we should not hesitate in pronouncing him an Epicurean--

15 I have given but a specimen of the perplexity *f8r*
 in attempting to define these antient schisms--but I
 trust enough has been [?included] to prove that these
 doctrines evolved, for the most part if not invariably,
 from words [. . .] ideas & generally melted like
 ridges of ice--

16 I shall only observe before I conclude these *f9r* remarks, that the tenets of Epicureanism have been misrepresented, & the morals of the founder & his disciples falsified by the factious zeal of their illiberal rivals. We ought therefore to examine the accounts of this philosopher with as much reserve as we have the fathers in reading Ecclesiastical History [. . . .] to errors of the heretics--& rely upon Plutarch for the dogma of Epicurus, as we would upon St. Cyril to form a doctrine of the persecuted Nestorians--

17 It may not be unseasonable at this part of the *f65v* correspondence before there is much of interest for our feelings, to mention some of the most remarkable philosophers who after Cleanthes enjoyed the [?estimation] of the Garden--they had all some differences in their opinions & pursuits, and the summum bonum of pleasure was the only point they agreed upon. A student of natural [?Philosophy] [. . .] & a few more [. . .] whose time was employed about the famous question in Physics "Since the bird comes from an egg, as well as an egg from a Bird which was, the bird or the egg, first in the order of things"-- Phaedo had been long searching for the seat of the soul & many of the

females of the garden had assisted him in experiments on the subject, but he failed so miserably with some, he lost his credit as an experimental Philosopher-- Eristo had the fame of being a good logician, when he married old, in the wane of his days, the young & [?wanton] Lydi-- This altered their general opinion of his logic. He ought to have considered (said the knowing in Dialectic) that marriage is like a Syllogism, if one of the propositions be negative, whatever follows will be very negative also-- Eristos' favorite subtlety was the Horn-Sophism of Chrysippus, by which that illustrious Philosopher proves that a man may have horns-- He often repeated it to Lydi, but Lydi had so little respect for logic she said she could prove the same point without any sophising at all--& This it must be remarked was at that time a very innocent expression, but the antients placed Horns upon [. . .] and even [?Moses] without any kind of slight to either of these personages--

18 Calliphon, another of the philosophers, had *f65v* just invented a new Heaven; it was the only kind of Heaven, in his opinion, which the shade of an Epicurean should condescend to visit-- He perfectly anticipated the prophet of [?Allah's] elysium, and the full cup

and a black-eyed nymph were the blessings he prepared *f64v* for his elect hereafter--it is strange that the Garden was divided in opinion upon the subject-- The women [. . .] promised to be his partisans if he could speculate as favorably for them. Calliphon in the meantime was serious, and defended the merits of his heaven with energy--"as a sanction and inducement of morality it would be more effective than all the undefined promises of felicity with which poets & legislators had tempted mankind to virtue--it is the nature of the [?human] to be indifferent where it is ignorant--we never can desire very strong what is not in our power to conceive. We would not exchange our sun for any other system, though it might be as radiant & warm & bright; but they might not suit our senses--and as we regard them, they are dim, cold, & insignificant. The ordeal of future punishment has been the only motive to rectitude which the world has derived from the doctrine of immortality. Pain does not require as clear a definition as pleasure. We avoid every kind of the one though we pursue every kind of the other--because pain is always hurtful & pleasure only sometimes beneficial to it-- "Observe thus (continued Calliphon), what an improvement we add to virtue, by

enlisting in her cause that love of [?pleasure]
 which nature has imprisoned in every human bosom--
 Here is a prospect of joys within the comprehension
 of man, adapted to his desires & faculties and but
 the most exquisite degree of what he already considers
 to be happiness! how much more a satisfactory object
 for his hopes & exertions, to aim at, than the vague
 visions of undescribed felicities, which his eye hath
 never seen nor his ear ever heard of"-- Such were
 the arguments of Calliphon--

19 Some who were not Atheists answered him very *f65r*
 warmly--and among many excellent refutations, it was
 remarked "that those gratifications he promised here-
 after are perhaps the only pleasures we experience to
 which the disturbance of our reason is necessary--and
 that as our claim to the rewards of futurity is founded
 only on the right use of reason, it would be absurd to
 think that those rewards should consist of the very
 indulgence that here contributes more than anything
 to the abuse of it-- Besides an esteem for sensual
 pursuits seldom survives the period of youth--which is
 the shortest and frailest of our existence--and he,
 who is past the fever of life, whose mind rests upon
 intellectual happiness, will be very little tempted

by the renewal of joys that have disgusted him (as Eristo remarked). He will rather dread the trouble of a paradise where the women are perpetual virgins & every kiss lasts a thousand years!

20 It was probably these conversations that produced the dream of Lamia-- *f63v*

Lamia describes her Dream of the blessed Islands in the air, and the nature of the Spirits that inhabit them--

Oh! sacred visions of mysterious night,
When the free spirit wings her boundless flight,
And weary of the chain that grossly lay
On her pure essence thro' the tainting day.
Wanders abroad, respire aethereal breath,
And feels a thrill of joys that follow death.
Oh my Cleanthes! what a dream of love,
Has slumber's genius for thy Lamia wove,
A vision warmer than the warmest dream,

10 That e'er by sacred fount or Muse's stream,
The god of inspiration wildly shed
Around his slumbering prophet's holy head.
Was it not Hesper, burning in the West,
That late beheld thee streaking to my brest?

It was, for love had sanctified the hour,
 That saw our first oblation to his power.
 Sweet as the rest, that happy Evening flew,
 The bliss the same, the fancy always new;
 Nor did we part till midnight's timid ray *f63r*
 20 [. . .] thro' the bower and bid thee haste away--
 I linger'd after thee, in languid rest,
 In all the stillness of a soul too blest.
 Upon my breath the sign yet faintly hung,
 Thy name yet died in murmurs o'er my tongue.
 I heard thy lyre, which thou hads't left behind,
 In amorous converse with the breathing wind.
 Quick to my heart I pressed the shell divine,
 And, with a lip yet glowing warm from thine,
 I kiss'd its' every chord, while every kiss
 30 [. . .] the chord with lingering drops of bliss!
 Then soft to [. . .] the fervid lyre,
 Which told such melodies, such notes of fire,
 As none but chords, that drink the burning dews
 Of kisses, dear as ours can e'er diffuse!
 While thus I lay in love's delicious calm,
 A drowsy languor steep'd my eyes in balm,
 Faint & more faint I touched the trembling shell,
 Till slumber's curtain o'er my senses fell!

Then, then, Cleanthes, what a dream of joy!
 40 Some air-winged agent of the night's employ
 Upon my rest in dear illusion stole, *f61v*
 And wafted from its cage my panting soul!
 To other scenes, to other orbs I flew.
 To heavn's of blander light & lovelier hue.
 In those bright isles of happiness & love,
 Which, float suspended 'mid the airs above
 How faint is fancy & how feebly cold
 Is all that bards have taught or legends told.
 Of fields empyrean & bowers of rest
 Where breathe the spirits of the immortal blest,
 50 Where joys of life are felt without their pain
 And all its brighter hours re-touched again.
 Oh! fading pictures--whose terrestrial plan
 Betrays the weakness of the artist man
 As passions prompt, or vanity inspires,
 The Heaven of each is but what each desires
 And soul or sense, whatever his object be,
 Man would be man to all eternity!
 But where's the pencil can aspire to draw
 60 The bliss I felt, the scenes my fancy saw?
 Oh mortal language never can view all,
 What mortal senses are not formed to feel,
 And find their sources in this earthly Night,

Till Heaven unlocks new inlets of delight--
 Thou oft hast told me when in warm caress *f60v*
 By grateful sighs I own'd thy power to bless
 'Twas a new sense, a sweet perception known
 To lovers' pulses and to those alone
 And on! it must--for thro' sensation's sphere
 70 From all the liquid sounds that bathe the ear,
 From virgin odours, fainting as they fly
 From all that courts the touch or charms the eye
 Is there a sense so perfect, so divine
 As that which blends my lover's soul with mine?
 Of those fond moments counted o'er and o'er.
 When in the ardor of each others' eye
 We seem to catch some gleaming of the sky.
 All would be faint to one short thrill of love
 Felt by a spirit in those isles above!
 80 Hast thou not marked that emanating tide
 Of livid atoms, by the sun supplied,
 That round his orb in circling vapor swim
 And e're at dawn he touch th' horizon's brim,
 That on the east with pale uncertain ray,
 The languid eyelids of an [. . .] day.
 Such is the stream, but more divinely bright,
 Such the pure atmosphere of living light,
 That from the radiant form, the airy frame,

Which thinly veils the spirit's active flame
 90 Effuses [. . .] and by its changing rays *f59v*
 Each quick transition of the thought conveys.
 No aid of words the subtle soul requires
 To embassy a wish or waft desires,
 But by a thrill to spirits only given,
 By a mute impulse only felt in heaven,
 Swifter than lightening thro' the northern skies,
 From heart to heart the glanced idea flies--
 There too the souls, that sacred love has 'twined,
 From the gross medium of our sense refin'd,
 100 By emanation every wish declare,
 By emanation every rapture share!
 Think, think, Cleanthes' what a god's delight,
 In such aetherial flowings to write.
 Oh! what an ecstasy of mental fire,
 To mingle beams and in the glow expire.

 When forced by fate from life's lethargic trance,
 Our airy natures seek their own expanse,
 And spurning Time's contracted Chain of years,
 Pursue eternity through boundless spheres,
 110 Say then, if destined to repose their wing
 In those fair islands of celestial spring,
 [?Then] shall the soul its former tinge retain,

Will the fond traces of the past remain,
 And all the glories of his heaven to share,
 Oh! will Cleanthes seek his Lamia there?

21 Take but the vows, that night and day *f66v*
 My heart receiv'd I thought, from thine;
 Yet no--allow them still to stay
 They might some other heart betray
 As sweetly--as they've ruined mine!

22 The plaintive language of the fair Cytheres *f66v*
 was beginning to diffuse a tone of melancholy through
 the circle, till Lamia took the lyre. The expressive
 delay with which she lingered on some notes as if un-
 willing to leave them, the acceleration of the time,
 as feeling and [. . .] became warm and excited and then,
 when rapture was at its height, The gradual & dying
 faint which she [. . .] murmured into silence, all was
 irresistible, a general sigh from every heart declared
 how they understood it & justified the [. . .] in con-
 demning the influence of Music-- Lamia looked to
 Cleanthes and read what was passing in his mind-- She
 resumed the lyre, and now while her soul was in her
 touch, while she wantoned with all a syren's fascina-
 tion, then [. . .] maze of melody--a chord broke

beneath her finger-- The spirit of harmony was fled--
 O Love! oh Pleasure! What an emblem of your frailty!
 She sighed at the unpropitious omen for it seemed on
 the instant to say, "Cleanthes will be false to Lamia--!"

The banquet was over, and it was now near mid-
 night when the Philosopher, alone and melancholy,
 felt that there may be moments, when the atheist, how-
 ever resolute, doubts and trembles--

23 Cleanthes to a Lamp, which was given to him by *f70v*
 Lamia--

She told me when she made thee mine,
 My golden lamp! that many a night
 At infant Love's devoted shrine,
 Thy fire had shed its holy light,
 Since he alone, of gods above,
 Should bless the gift of Lamia's love!
 But while she sweetly told me this,
 The fire that melted in her eyes,
 That pure celestial flame of bliss,
 10 Oh! to my heart 'twas holier far,
 Than e'en the flame, which Love's own star,
 Lights on the altar of the skies!
 Yet, yet, my little lamp of gold,

As long as Lamia's looks are dear,
 So long shalt thou, till Time has roll'd
 My being thro' its fated sphere!
 And many an hour thy gentle rays
 Shall guide me thro' the mystic maze,
 Where Poets' dream, on sacred mount,
 20 Or by [. . .] heavn'ly fount.
 Thy flame shall light the page refin'd, ³⁸ *f69v*
 Where we catch the Chian's breath,
 When the bright Bard, tho' cold in death,
 Has left his burning soul behind!
 Or o'er thy humbler legend shine,
 Oh! Man of Ascra's dreary ground,
 To whom the nightly-warbling Nine
 A word of inspiration gave,
 With all the greenest laurels bound,
 30 That shadow the Castilia's wave!
 Thence, turning to a purer lore,
 We'll cull the sage's heavenly store,
 From science steal her golden clue,
 And every mystic path pursue.
 Where Nature, far from earthly eyes,
 Thro' labyrinths of wonder flies--
 Oh, thus my heart shall learn to know
 This passing world's continual flight,

Where all that meets the morning glow
 40 Is chang'd before the fall of night!
 I'll tell thee as I trim thy fire,
 How swift the tide of being runs,
 That time, who bids thy flame expire, *f68v*
 Has also quenched unnumbered Suns'
 Oh! Then, if every moment's breath
 Is doom'd to be that moment's death,
 Who will delay to ask of Heav'n,
 Why was the fleeting treasure given?
 Who that has cull'd a rosy wreath.
 50 Will study whence the blossoms breathe,
 Unmindful of the scented sigh
 Which, while they emanate, they die?
 No--Pleasure! Spring of natural birth
 One little hour resigned to thee
 Oh! by my Lamia's lip, 'tis worth
 The sage's immortality.
 Away! then, every cold decree,
 That binds the winged heart in chains;
 And still, my Lamp of Love remains
 60 Thy best, thy dearest ministry.
 As soon as Night shall close the eye
 Of Heav'n's bright wanderer in the West,
 When seers are gazing on the sky,

To find their future orbs of rest:
 Then shall I take my trembling way,
 Unseen but to the stars above,
 And, led by thy mysterious ray, *f68r*
 Steal to the pillow of my love.
 Sweetest! She must not, shall not know,
 70 The sly, the stol'n surprise of bliss
 But, chasing slumber with a kiss,
 I'll clasp her in confusion's glow!
 I think I see thy paly gleam,
 Amid the chamber's awful shade
 Along her cheek of roses play;
 While, wak'd from some delicious dream,
 Haply the languid, winking maid
 Half murmuring o'er her lip shall say
 "oh! leave me--still in fancy blest,
 80 "Or give Cleanthes to my breast."

Heaven! what a scene of rapture dear, *f71v*
 A scene begun like this shall be.
 Oh! Stoic, gaze a moment here,
 And where's thy boast of apathy.
 Yes dearest lamp, by every charm
 On which thy midnight beam has hung;
 The neck reclin'd, the graceful arm

Across the brow of ivory flung;
 The heaving bosom, partly hid
 90 The sever'd lip's delicious sighs,
 The fringe, that from the snowy lid,
 Upon the cheeks of roses lies;
 By these and all that bloom untold,
 And long as all shall charm my heart,
 I'll love thee, sweetest lamp of gold,
 And thee I shall never part!
 And often as she smiling said,
 In fancy's hour, thy gentle rays,
 Shall guide my visionary tread
 100 Through Poesy's enchanting maze.
 Thy flame shall
 Oh then if earth's united power
 Can never bind the winged hour
 If every print we leave today
 Tomorrow's wave shall sweep away--

24 No--Pleasure--spring of mortal birth
 A day, an hour, resigned to thee
 In feelings of delight is worth
 A moment of thy [. . .] is worth
 The Sage's immortality--
 Then hence with every [. . .]

That withers life by chill delay
 Alas! [. . .] this finds the [. . .]
 With all its rapture someday.

25 Misrepresentation of Each others' tenets, like *f1v*
 the Fathers & the Heretics.

26 I must here beg leave to observe there may be, *f1v*
 in the course of these poems many doctrines attributed
 to Cleanthes, which are not in general supposed to
 rank amongst the dogmas of the Epicureans--& though
 the

27 Democritus. *cujus fontibus Epicurus f1v*
hortulos suos irrijavit--

De Nat. Deorem. Lib. 1 43 No.

and again "Quid--

28 Posidonius, as quoted by Strabo--has adopted *f1v*
 this idea. The learned M. Huet--see his Demonstration
 Evangelique, 4. Ch. 2. 7.¹

See Th. Le Clerc. Biblioth. Choisie. Tom. 1. *f1v*
 Pag. 75--who refutes this supposition.²

29 sic eadem tempora temporaliumque *f2v*

rerum volumina repeti, ut v. g. sicut in isto seculo
 Plato Philosophus in urbe Atheniensi, in ea schola
 quae Academia dicta est, discipulos docuit, ita per
 innumerabilia retro saecula, multum plexis quidem
 intervallis, sed tamen certis, et idem Plato et eadem
 civitas, eademque schola, idemque discipuli repetiti,
 et per innumerabilia deinde saecula repetendi sint--

Augustin. de Civitat. Dei. Lib. 12. Cap 13.

30 In the Dialogues of the lively & unfortunate *f2v*
 Vanini we find a similar explanation and Cardanus
 thinks that there will be some order to one of these
 [-periodic revolutions] Q. E.

31 + Nemo nostrum idem est in senectute, qui fuit *f3v*
 juvenis. Nemo est mane, qui fuit pridie. Corpora
 nostra rapiuntur fluminum more--quidquid vides currit
 cum tempore--nihil ex his quae videmus manet. Ego
 ipse dum loquor mutari ipsa mutatus sum. Hoc est
 quid ait Heraclitus: in idem flumen bis non descendi-
 mus. Manet idem fluminis nomen, aqua tranmissa est.*¹
 Empedocles borrowed this from [?Athamas] the Pythago-
 rean according to Clemens Alexandrinus, Lib. 6. p.²
 624-- Q. E. E. see Fabricii. Lib. 2. cap. 13.³

32 We are indebted to some of the antient philoso- *f3v*
 phers, for many of those fundamental original truths
 in Mathematics, which we have but ramified into other
 propositions and applied to various uses--[?Quon.]
 Thales's invention of the right angle triangle in a
 semicircle. Who found out that the three angles of a
 triangle are equal to two right ones?

33 Aristotle taught that the senses were the *f3v*
 origin of our ideas; and afterwards Descartes' innate
 ideas succeeded them--but now this doctrine of
 Descartes' is totally set aside--

Did Leibnitz adopt the Monads of Pythagoras? *f3v*
 The disciples of Descartes thought that to deny innate
 ideas was to deny the spirituality of the soul--and
 surely 'twould be more favorable to that point to sup-
 pose them innate--I should like to think them so--
 but experience, everything is against it.

34 The anonymous author of [?Rhything's] life. *f4v*

35 Hence it is that Cicero in the preface to his *f5v*
 Paradoxes calls them Socratica and that Lipsius,
 exulting in the patronage of Socrates says, "Ille


totus est noster"-- This is indeed a coalition which evinces as much as can be wished the confused similitude of antient philosophical opinions. The father of rational scepticism is enrolled amongst the founders of the Portico. He whose best knowledge was that of his own ignorance is called to authorize the [dogmatists].

36 See the Abbe Garnier's Essay in the 35 Vol. of *f5v* the Memoires de Academie [. . .] trifling dogmatists--*

37 We find Porphyry's referring to [?Epiusra] *f5v* who is so generally esteemed the patron of [intemperance] as an example of the most rigid Pythagorean abstinence--see Porphyry de Abstinencia.

38 *tranquillity which constitutes pleasure) *f5v*
 "Quod aeternum beatumque id sit, nec habere ipsum negotii quidquam, nec cohibere alteri."

See Cicero de Nat. Deorum--

39  Thus in his oration for Cluentius, speaking of *f6v* future punishments, "Quae, si falsa sunt, id quod omnes intelligunt, quid ei tandem aliud mors eripuit, praeter sensum doloris?"² But perhaps we shall do him

justice by agreeing with Sylvius, his commentator, who says, "Haec autem dicit ut causae suae subserviret."²

40 C'est ce qui a fait que les Interpretes f5v
d'Aristote ont disputé entre eux touchant son senti-
mens de la Divinite et de l'Immortalité de l'Ame les
uns soutenant qu'il n'a crû ni l'une ni l'autre et
les autres prétendant qu'il a également soutenu qu'il
y a un Dieu et que l'ame est immortelle--

Le Clerc B. C. Chois. Tom. 1

Pag. 85--from Cudworth--

I must examine these two points very particularly

41 ☉ He expresses a different opinion, moreover, f6v
in the treatise περὶ Κοσμου if that [. . .] be really
the production of Aristotle, which has long been a
disputed point amongst the learned--

42 𐆆 It is true he adds ὥσπερ δοκεῖ but even this f6v
is sceptical--

In these erroneous conceptions of Aristotle* f6v
we trace the cause of that general neglect which his
philosophy experienced among the early Christians.
Plato is seldom more orthodox but the obscure enthu-
siasm of his style allowed them to interpret his

thoughts according to their purpose. Such glowing steel was easily moulded and Platonism became a sword in the hands of the Fathers.

43 *Their discovering an allusion of the Trinity *f6v*
 under some of his [. . . .] is an instance of this.
 The [. . .] took advantage of this also, and the
 [.] definition of the world in his treatise
 agrees almost verbum verbo with that in
 Epicurus' letter to Pythocles-- They both omit the
 mention of a deity-- (were ready to regard the whole
 mystery as a [. . .] borrowed from Platonism).

44 *p* Sometimes too he owns a conformity with Epicurus, *f6v*
 "non sine causa igitur Epicurus ausus est dicere sem-
 per in pluribus bonis esse sapientem, quia semper sit
 in voluptatibus."*

Tusc. Quaest. Lib. 5--

45 The Stoic system of Nature was only a more *f6v*
 specious materialism, [. . .] was with them the prin-
 ciple of generation and (as Abbe Batteux remarks)
 their preparatory modifications, & mechanical disposi-
 tion of principles, were but different names for the

configuration & other qualities of the atoms of Epicurus."

46 ⁷ One instance of modern confusion with regard f6v
to the old philosophers work upon the falsehoods of
antient History by Lancellotti, a writer of good f7v
reputation for learning. Epicurus is represented as
one of the successors to the chair of Zeno, "Chrysippe,
et Epicure lui succederent, et furent appeles les
chefs de la secte Stoicienne." Proceeding then to
describe the progress of his death, Lancellotti says
"il s'ecrivit que ce jour-la, qui fut le dernier de
sa vie, etoit le plus heureuse pour lui. Que n'on
imagine pas, que c'etoit parce qu'il allait être
delivré de ses maux, une telle pensee eut déshonoré
un Stoicien--c'etoit parce qu'il n'avoit jamais eu le
plaisir de tant souffrir."

47 [†] Broukhusius reads "aut hortis dux Epicure, f7v
tuis" which determines the poet as a disciple of
Epicurus.

48 *On account of correspondence which is supposed f7v
to have passed between Seneca & St. Paul--see Moreri
on the falsity of these letters--Art. Seneque--it is

supposed however that some interpreters have introduced this absurdity as the works of St. Jerome alluded to.

49 Yet this is a work, full of learned reference-- *f7v*
 it is true the death of Epicurus was as dignified as
 that of the proudest Stoic we can mention; and I
 doubt but whether he is [. . .] not excelled by one
 of his most ingenious disciples, Petronius Arbiter--¹
 it is impossible through the Pagan world to find a
 more light resignation of life, than that recorded
 by Tacitus of this polished and ingenious voluptuary.
 His death is indeed (to use the Frenchman's expression
 upon it) "la plus belle de l'antiquite."

It is necessary to observe with regard to
 Lancellotti's error, that I have but the French trans-
 lation of his Farfalloni degli Antichi Historici.²

50 Mons. des Sablons was angry with the Encyclo- *f8v*
 pedists for their just and animated praise of Epicurus--
 See his Grand Hommes Venges where he inquires, "Si ce
 philosophe etoit vertueux" and denies it upon the
 calumnies of Plutarch--

51 I must particularly see Seneca De Vita Beata *f8v*
upon the argument between the Epics. & Stoics in
"Utraque ad otium diversa via [. . .]"

52 Le P. Baltus endeavors to prove that the Pla- *f9v*
tonic School was of all others the least flourishing
in the first period of Christ y

53 Plutarch is of the opinion too that the Deity *f9v*
takes no care of human nature--after quoting the
opinions of Anaxagoras & Plato he says "Κοινως
οθν αμαρτανουσιν αμφοτεροι, οτι τον θεον εποιησαν
επιστεφομενον των ανθρωπινων.

De Placit. Philosoph. Lib. 1

Cap. 7--

54 Κοσμος μεν ουν εστι συστημα εξ ουρανου και *f9v*
γης και των εν τούτοις περιεχομενων φυσων.

Aristot--

55 nec Stoica dogmata [?tactum] *f9v*
A Cynicis tunica distantia--

Juvenal

56 Pomponatius de immortalitate animae makes *f9v*

Seneca disbelieve the soul's immortality on the grounds of the 54th Epistle of his 7th Book & his "de consolatione ad Marciam--"

57 Cardan thought the system would endure *f9v*
 "nullamque habituram finem, nisi post reditum
 [?Ecliptuarunt] in quo fiet novus status Universi."
 Cardan in Comment. ad Ptolemae. Lib. 2. p. 269. Edit.
 Lugd. 1555-- *C'est a dire dans 40 siecles--

58 Vanini thus explains the periodic revolutions *f9v*
 of the World "Eâ de causa, qui nunc sunt in usu ritus,
 centies millies fuerunt, totiesque renascentur quoties
 ceciderunt, &c."

Vanini Dialog. 52

59 Celse l'Epicurien devenoit Platonicien, quand *f9v*
 il attaquoit le Christianisme.

Voyez Origene.

60 Montaigne thinks that the atoms of Epicurus, *f10r*
 the ideas of Plato & the numbers of Pythagoras were
 never intended sincerely as articles of Faith by these
 philosophers, but merely struck out amidst the ig-
 norance which prevailed as plausible inventions to

amuse the curiosity of mankind.

61 Protarchus: Ουκουν εικος γε ουτε χαιρειν *f10r*
θεους ουτε το εναντιον.

Socrat: Πανυ μεν ουν ουκ εικος ασχημον γουν
αυτων εκατερον γιγνομενον εστιν.

Plato Philebus

62 Και γαρ ὥσπερ ουδε θηριου εστι κακια ουδ' *f10r*
αρετη ούτως ουδε θεου.

Aristot. Ethic Nicom.

Lib. 7, Cap. 1

63 Cicero says somewhere, (I believe de Finibus) *f10r*
"Quamivis insectamur Stoicos, metuo ne soli Philosophi
sint."

64 M. Newton a peut-etre trouve l'idee de sa *f10r*
mysterieuse attraction dans un fragment d'Empedocle,
ou l'on voit que ce Philosophe admittoit l'Amour
et la Haine pour les principes de l'actions des
elemens."

Αλλοτε μεν φιλοτητι ουνερχομεν' εις εν παντα, *f10r*
Αλλοτε δ' αυ διχ' εκαστα φορευμενα νεικεος εχθει.

While Diogenes explains Στοιχεια μεν ειναι *f10r*
 τετταρα, πυρ, υδωρ, γην, αερα φιλιαν τε ή συγκρινεται,
 και νεικος ός διακρινεται.

65 Some of the Carmelites have insisted that *f10r*
 Pythagoras was a Carmelite from the passage where
 Iamblichus describes him as descending from Mt.
 Carmel.

66 "Quorum e numero tollendus est et Plato et *f10r*
 Socrates alter quia reliquit perfectissimam disci-
 plinam, Peripateticos et Academicos, nominibus dif-
 ferentis re congruentis; a quibus Stoici ipsi verbis
 magis quam sententiis dissenserunt."

Cicero Academica Lib. 2. 5

67 Lactantius says that there was none of the *f10r*
 antient sects which had not some truth & a Christian
 who could sift them would find all the dogmas of
 Christianity scattered thro' the antient sects--

68 Epicurus's atoms were sometimes called Monads. *f10v*
 Thus in an old epigram quoted by Gassendi:

--Ματην [δ'] Επικουρον εασον που το κενον
 ζητειν, και τινες αι μοναδες.

69 Cicero calls Posidonius "noster"--he had *f10v*
studied under him-- Seneca says "Epicurus noster."

70 Gassendus to show Vergil was an Epicurean *f10v*
quotes the following lines from his Ciris
Etsi me vario jactatum &. &.

71 "The dispute between the Stoics & Peripatetics *f10v*
about the Passions was probably all want of defini-
tion. The one said they were good under the control
of reason, the other that they should be eradicated."

Sir Reid. 3 Volume of Passions

72 Voluptatem cum honestate Dinomachus et Callipho *f10v*
copulavit. Indolentiam autem honestati Peripateticus
Diodorus adjunxit.

Cicero. Tusculan. Quest--Lib. 5

73 Boccacio, in his Commentary on Dante (where the *f10v*
souls of the burned are in Perjatory) doubts whether
he ought to place Seneca amongst them, on account of
the letters & the friendship between him & St. Paul.
Salvini however in his annotations upon Boccacio, men-
tions the opinion of their falsity & joins in it--

74 Iamblichus, under one of the [. . .] of the Pythagorean *ωκεανος* mentions the following question. *τι εστιν αι μακαρων νησοι, ηλιος, σεληνη*; a misconception of this passage suggested the present poem to me. I thought for a moment that the note of interrogation should follow *νησοι*--and that the remainder was the answer-- There is no doubt however-- The antients however [supposed] there was an aetherial ocean above us, & the Sun & Moon were two floating & luminous islands in which the souls of the blessed resided. Accordingly the word *ωκεανος* was sometimes synonymous with *αηρ* and death was not unfrequently called *ωκεανοιο* "the passage of the ocean."¹

The blessed Islands) Iamblichus, speaking of the *ακεανος* or dicta of Pythagoras, divides them into three kinds-- *Τα μεν γαρ αυτων τι εστι, σημαινει. τα δε. Τι μαλιστα. τα δε. τι πραττειν, η μη πραττειν. τα μεν ουν. τι εστι, τοιαυτα. οιον, τι εστιν αι μακαρων νησοι, ηλιος, σεληνη; &c. &c.* Though the Iamblichus before me, which is the Editio Kusteri, reads it thus, I have no doubt that the note of interrogation should be placed after *νησοι* instead of *σεληνη*. We learn from the passage corrected thus that the Sea & Moon were the Island of the blessed, where by the antient mythologists,

elysium was placed--Strabo & others has confounded them with the islands in the Atlantic Ocean so fancifully described by Plato--²

75 Eunapius in his life of Jamblichus¹ tells us *f58v* of two beautiful little spirits or loves which Iamblichus raised by enchantment from the warm springs at Gadara: "dicens astantibus (says the author of the *Dii Fatidici*, p. 160) illos esse loci Genios:"² which latter words however are not in Eunapius-- I find from Cellarius that Amatha, in the neighbourhood of Gadara, was also remarkable for its warm springs, and I have preferred it as a more poetical name than Gadera-- Cellarius quotes Hieronymus. "Est et alia villa in vincinia Gadarae nomine Amatha, ubi calidae aquae erumpunt."

Geograph. Antiq. Lib. iii. Cap. 13.³

76 Father Baltus (the opposer of Fontenelle, Van- *f58r* Dale, &ct. in the famous oracle controversy) remarks in his "Defense des Saints Peres accuses de Platonisme"¹ that if the Fathers had wished to conciliate or compromise with the pagan philosophers, there are many points upon which, even conformably to the words of the Scriptures, they might have met this with very

[. . . .]. This whimsical belief of an ocean in the heavens, or "waters above the firmament"² is one of those points to which he alludes, and in which he thinks they might have concurred with the Pagans upon the authority of the first chapter in Gen. Q. E. E. Their rejection however of all such opportunities he considers as a convincing proof of the very bitter tendency which they felt towards even the most reconcilable opinion of the philosophers. f58r

This belief of an ocean in the Heavens or "waters above the firmament" was one among the many physical errors in which the early fathers bewildered themselves. Le P. Baltus. in his Defense of the Fathers, taking it for granted that the antients were more correct in their notions which by no means appears from what I have already quoted, [adduced] the obstinacy of the fathers in this opinion as a proof of their repugnance to even truth from the hands of the philosophers-- This is a strange way of defending the fathers, and attributes much more to the philosophers than they deserve-- See an abstract of this Jesuit work in the Bibliothèque des Auteurs Ecclesiast. du 18c. siècle Part 1. Tom. 2. f58r

There were various opinions among the antients, with respect to their Lunar establishment--some made

it an elysium for spirits and others a purgatory; *f58r*
 while others supposed it to be a kind of entrepot &--³

The author of the Voyage du Monde de Descartes
 has also placed those philosophers in the moon. and
 has given Seigneuries to them as well as to the
 astronomers--but he ought not to have forgot the
 wives-- Q. E. E. p. 143.

77 The pupil & mistress of Epicurus, who called *f57v*
 her his "dear little Leontium (Λεονταριον) as is af-
 firmed by a fragment of one of his letters in Laertius.
 Leontium was a woman of [?talent] "she had the impu-
 dence (says Cicero) to write a book against Theo-
 phrastus" at the same time Cicero gives her a name
 which is neither polite nor translatable-- "Mere-
 tricola etiam Leontium contra Theophrastus scribere
 ausa est" De Natur. Deorum.¹

It would sound much better, I think, if the *f57v*
 name were Leontia as it occurs the first time Laertius
 mentions it--but . Menage will not hear of this
 reading.²

78 Pythias was a woman whom Aristotle loved & to *f57v*
 whom after her death he paid divine honours, solem-
 nizing her memory by the same sacrifices which the

Athenians offered to the Goddess Ceres-- for this impious gallantry, of course, he was very much censured-- it would be well thought of if, however, some of our modern Stagyrates had a little of this superstition for the memory of their mistresses.

There are some sensible letters extant under *f57v* the name of this fair Pythagorean-- They are addressed to her female friends upon the education of children, the treatment of servants, &c. one in Particular to Nicostrata, whose husband had given her reasons for jealousy, contains such truly considerate and rational advice it ought to be translated for the education of all married ladies-- *Opusculi. Myth. Physica. &c. Pag. 741.*

79 Pythagoras was remarkable for fine hair & Doc- *f57v*
tor Thiers (in his *Histoire des Perruques*) seems to take for granted it was all his own, as he's not mentioned him among those antients who were obliged to take recourse to the "*coma apposititia*"-- See *L'Hist. des Perruq. Chap. 1*

80 Socrates, who used to console himself in the *f57r*
society of Aspasia for those "less endearing ties" which he found at home with Xantippe. For an account

of this extraordinary creature, Aspasia, her school of erudite luxury at Athens, see the 31st Volume of L'histoire de l'Academia & p. 69.

81 The river Alpheus which flowed by Olympia or *f57r*
Pisa into which it was customary to throw those offerings of different kinds during the celebration of the Olympic games. Achilles Tatius pursuing the well-known ode of the love of the river with the fountain Aretheusa supposed him to bear those offerings on his stream as bridal gifts to his mistress in Sicily.

82 And led by thy mysterious ray) The antients *f67v*
had their Lucernae cubiculariae, which as the Emperor Gallienus says, "cras nil meminere" with the same commendation of its secrecy, Praxadora addresses her lamp in Aristophanes.¹

Σοι γαρ μονω δηλουμεν εικοτως, επει *f67v*
Καν τοιοι[ν] δωματιοισιν Αφροδιτης τροπων
Πειρωμεναισι πλησιον παρασταταις,
Χορδουμενων &c. &c.

Εκκλησ. Kusteri Edit. p. 442--

My golden lamp!) The antients were very

fanciful in the use and embellishment of their lamps. The Lamp which Lamia gave to her lover was of course somewhat less exceptional in its form than the famous symbolic Lucerna we find in the Romanum Museum Michael. Angeli Causei. See P. 127.²

83 The life or tenets of our philosopher) There *f67r*
is a Cleanthes of whom Laertius makes considerable mention--Lib. 7 Cap. 5--but he was a Stoic and wrote books against Pleasure ("in iis libros quos scripsit contra voluptatem" De Natu. Deor.) an impiety to the Goddess of the garden, of which our Epicurean Cleanthes will be acquitted. There is a hymn by the Stoic Extant, which is full of sublime conceptions of the Deity. it is difficult I think to decide whether it may be a modern fabrication--it has too much piety for a heathen but too much genius for a monk--

84 In the Garden of Epicurus Pliny gives Epicurus *f67r*
the credit of first introducing the "rus in urbe"
"Jam quidem hortorum nomine in ipsa urbe delicias,
agros villasque possident: Primus hoc instituit
Athenis Epicurus otii magister--"--

Lib. 19. Cap. 4--

85 The extinction or at least the disappearance *f71v*
of those fixed stars, which we are taught to consider
as suns, attended each by its system, has long been
a subject of conjecture and hypothesis-- Keil's
remark on it makes one tremble.

Has also quenched a host of Suns) Keil's *f69r*
Astronomy

86 The Chian) Chios is supported by more testi- *f70r*
monies than any of those places that pretended to the
origins of Homer-- See Theocritus. Idyll. 22. L. 218.

Ὑμιν κυδος, ανακτες, εμηςατο Χιος αοιδος,
Υμνησας Πριαμοιο πολιν.

And again in the seventh Idyll. L. 47. Simonides
too calls him the Man of Chios.

87 Oh pride of Ascra's dreary ground!) Hesiod, *f70r*
who tells us in melancholy terms, of his father's
flight to the wretched village of Ascra-- Εργων
και Ημερων. Line 251--¹

To whom the nightly-warbling Nine) ENNYXIAI *f70r*
στειχον περικαλλεα οσσαν ιεισαι. Θεογον. L. 10.²

The wand of inspiration gave &c.) και *f70r*
μοι ΣΚΗΠΤΡΟΝ εδον δαφνης επιθηλεος οζον.³

Or by Termessus' heavenly fount) Καὶ τε *f71r*
 λοεσσαμεναὶ τερενα χροα Τερμύσσοιο Hesiod of the
 Muses.⁴

88 How swift the tide of being runs) Πείν τα *f70r*
 ολα ΟΤΑΜΟΥ ΔΙΚΗΝ was one of the dogmas of Heraclitus
 the Ephesian. Diog. Laert. Lib. 9 Cap. 1--

89 Thy best, they dearest ministry) Maupertuis *f69r*
 has been more explicit than our philosopher in ranking
 the pleasures of the senses above the sublimest pur-
 suits. Speaking of the infant man, in his production,
 he calls him "une nouvelle creature, qui pourra com-
 prendre les choses les plus sublimes, et ce qui est
bien au-dessus, qui pourra gouter les memes plaisirs."

90 See the flippant ignorance of the French Ency- *f39v*
 clopedie, under the article Psyche, "Petronie fait un
 recit de la pompe nuptiale de ces deux amans (Am. &
 Psych.) Deja, dit-il, &c. &c. The Psyche in Petronius
 is a servant maid & the marriage is of the young
 Pannychis--¹

I find it is Th. Spon has misled them; see his
 Recherches curieuse &c. &c. Dissertat. 5.²

91 The author of the Observation upon the Ancient *f39v*
 gems in the Museum Florentium, Antonius Franciscus
 Gorias, quotes the Senator Buonaretti about Cupid &
 Psyche & agrees with him--

1 Vol. p. 156.

92 In a Commentary on Boetius, attributed to *f36r*
 Thomas Aquinas, there are some strange mistakes--
 he says in one place "Academia fuit civitas vel
 villa in qua studuit Plato; unde studia sua dicuntur
 academica"--and again Alcibiades mulier fuit pul-
 cherrima, quam videntes quidam discipuli Aristotelis

See Freytag--Adparat Litteras
 Art. 86. Tom. 1

93 Scipio Carteromachus who has written the *f42v*
 Oratio de laudibus literarum Graecarum prefaced to
 the Greek Thesaurus of Henry Stephen seems to think
 there is no salvation out of the pale of Greek
 literature--he ends with (from Vergil) "Via prima
 felicitatis urbe" & adds "expergiscimini [. . .]
 igitur jam et capessite Graecas litera, ultro sese
 vobis offerentes. Dixi.

94 Descartes l'a regardee (la terre) comme ayant ete autrefois un soleil, obscurci et etouffe depuis par une croute epaisse dont il s'est couvert; Did not this suggest "the Central fire?"¹

Descartes supposed that our earth might have formerly been a sun, which became obscured at length by a thick incrustation over its surface.²

Leucippus imagined a kind of vortices in his system, which he borrowed from Anaxagoras and suggested to Descartes--³

95 'Επει και ποταμος * * * ην δε ακουσαι
 θελης του υδατος λαλουντος μικρον αναμεινον εκπετασας
 τα ωτα. εαν γαρ ολιγος ανεμος εις τας δινας εμπεση,
 το μενυδωρ ως χορδη κρουεται, το δε πνευμα του
 υδατος πληκτρον γινεται, το ρευμα δε ως κιθαρα λαλει.

Achill. Tat. Lib. 2.¹

The translator has supplied here, I know not on what authority, "In Hispania quoque fluvius est, quem primo aspectu nihil a fluminibus aliis differri judicabis--at si paulo attentus [. . .] &c. &c."²

96 εγγιζει δε τοις χειλεσιν ωσπερ σφραγιδας *f36r*
τα φιληματα. (signa in

id. Lib. 2.

97 The antients made use of flambeaux & illumina- *f35r*
tions in their sacrifices, in the Mysteries of Ceres.
"On en (des flambeaux mettait aussi devant les statues
des Dieux, et Ammien Marcellin raconte que le fameux
Temple D'Apollon Daphné^sn brula par la negligence du
Philosophe Asclepiade, qui y avait laissé des cierges
allumes devant une statue."¹

"On reconnoissoit les lieux infames à des chan- *f35r*
deles qu'on tenoit incessamment allumées a l'entrée,
d'ou vient que Tertullien dans son Apologetiques, dit
en se moquant des rejouissances publiques des Payens
"Cur die toto laureis portas non adumbramus, nec
lucernis diem infringimus? Honesta res est, solemni-
tate publico exigente, inducere domui tuae habitum
alicujus novi lupanaris."²

(I must have a poem from Cleanthes, appointing *f35r*
a meeting at one of those places with some of his
friends.³

98 My Lord

It is impossible to address [this] Dedication to *f55v*
your Lordship, without calling to mind of the well-
known reply of the Spartan to a rhetorician who pro-
posed to announce a eulogium on Hercules. "Oh
Hercules!" said the honest Spartan-- "who ever
thought of blaming Hercules?" In a similar manner;
the concurrence of public opinion has left to the
panegyrist of your Lordship a very superfluous task.
I shall, therefore, be silent on the subject, and
merely entreat your indulgence to the very humble
tribute of gratitude which I have here the honour
to present. I am, with every feeling of attachment
& respect

Your Lordship's servant & debtor,

99 I went to America with prepossessions by no *f56v*
means unfavorable & indeed rather indulged in many
of those illusive ideas with respect to the purity
of the government & primitive happiness of the people,
which I had early imbibed in my native country, where,
unfortunately, discontent at home enhances every dis-
tant temptation [. . .] & where the world of the west
[. . .] has long been looked to as a refuge from real
or imaginary oppression, as another [. . .] Elysian
Atlantis, where persecuted patriots [.]
from wrong, should find them realized & be welcomed
by kindred spirits to liberty & repose. I was com-
pletely disappointed in these flattering expectations
which I had formed. Brissot, in the preface of his
travels, observes that "friendship in that country is
carried to so high a degree as to border upon a state
of nature." And there certainly is observed an [approx-
imation] to savage life, not only in the liberty they
boast, but in the violence of party spirit & private
animosity which results from it. This illiberal zeal
embitters all social intercourse and though it was im-
possible that I should hesitate in selecting the party
whose views appeared to me the more pure & rational,
yet I was sorry to observe that in asserting their
opinions, they both assume an equal share of intolerance;

the democrats, consistently with their principles, exhibiting a vulgarity of rancour, which the Federalists are often so forgetful of their cause as to imitate. The rude familiarity of the lower orders by which the [~~stranger~~] is disgusted, and the unpolished [. . .] of society in general throughout America would neither surprize nor offend if they seemed to flow from that simplicity of character; that honest ignorance of the gloss of refinement, which may be looked for in a people new & inexperienced-- But when we find them arrived at maturity in most of the vices & all the pride of civilization, while they are still so remote from its elegant characteristics, it is impossible not to feel that this youthful decay, this crude anticipation of the natural period of corruption, represses every sanguine hope of the future energy & greatness of America.

100 I am conscious that in these few remarks which I have ventured,¹ remarks of a general nature, there is just sufficient to offend and by no means sufficient to convince, for the limits of a preface will not allow me to enter into a justification of my sentiments and truly I am committed as effectually as if I had written volumes on the subject. My

f56r

reader, however, has been apprized of the very cursory observation upon which these opinions are founded & can easily decide for himself upon the degree of attention or confidence which they merit.

With respect to the poems in general which occupy *f56r* the following pages, I know not in what manner I shall apologize to the public for intruding upon their notice such a mass of unconnected trifles, such an Epicurean world of atoms as I have here brought in conflict together. To say that I was tempted by the liberal offers of my bookseller, is an excuse which can hope for but little indulgence, yet I own that without² this seasonable inducement, these poems very possibly would never have been submitted to the world. The glare of publication is too strong for such imperfect productions. They should be shown but to the eye of friendship in the dim light of privacy which is as favourable to poetical as to female beauty, and serves as a veil for faults while it enhances every little charm which it displays. Besides, this is not a period for the idle occupations of poetry, and times like the present require talents more useful & more active. Few have now the leisure to read such trifles, and I sincerely regret that I have had the leisure to write them.

101 See De Pauw upon the Americans for the late *f40r*
Deluge in that hemisphere--

M. de Pauw attributes the defects of atmosphere, *f40r*
animal life &c. in America to a late Deluge from
which it was just recovering when it was discovered--
See Recherches, 1. Part. 1. Tom. pg. 102

102 Pontoppidan, qui veut que les clartés du Nord *f41v*
soient produites par le frottement, ou l'agitation
violente que l'atmosphère éprouve, aux deux extrémités
de l'axe, par la rotation du globe &. &.

In De Pauw sur les Americains

103 In the ferment which the French Revolution *f57v*
excited among the democrats of America and the licen-
tious sympathy with which they shared in the wildest
excesses of Jacobinism, we may find one of the sources
of that vulgarity of vice, that hostility to all the
graces of life, which distinguishes the present dema-
gogues of the United [States] and has become indeed
too generally the characteristic of their countrymen--
But there is another and more permanent cause of cor-
ruption of private morals which threatens the decay
of all honest principles in America-- Those fraudu-
lent violations of neutrality to which they are

indebted for the most lucrative part of their commerce, by which they have long infringed & counteracted the maritime rights and advantages of this country. This unwarrantable trade is necessarily abetted by such a system of collusion, imposture, and perjury, as cannot fail to spread rapid contamination around it.

104 Father Hennepin says "We took notice of one barbarian, who made a kind of sacrifice upon an oak, at the Cascade of St. Anthony of Padua, upon the river Mississippi"-- Voyage into North America-- He also mentions the porcelain at the passes--

f40r

105 Και πλευσομαι πλουv ὁ δυστυχης κενον· και διηγησομαι διηγηματα ισως απιστα, κοινωνων ων πεπονθα ουκ εχων. . Abrocomas says this in the Ephesiacs of Xenophon the Ephesian, lib. 5.

f39r

106 Washington refused to receive Priestly as a visitor when he fled from England.

f41v

Priestly & Lind's controversy about [?Soent.] & J. C.

f40v

Priestly will be a fine subject--his hopes in going there--his being misled by the land-jobber, and

f40v

his neglected life & obscure death.

107 "General Washington, instead of refusing to *f41v*
accept any salary (as which his admirers have said
was the case) actually overdrew his salary (as ap-
pears by the abstract from the Books of the Treasury
subjoined to W. Hamilton's justification against the
charges made on this subject) & had from June 1790
to June 1795, constantly several thousand Dollars of
the public money in his hands-- Whether he really
did let out this money at usurious interest, as it
was asserted, will perhaps never be known. See Porcup.
Vol. 4.-- P. 442.

The treaty with Great Britain, at the time the *f41v*
whole country was more for France seems to have been
the first stab to Washington's popularity--

108 Mr. J. speaking in his notes upon Virginia of *f41v*
the state of religion in Pennsylvania and New York
says Religion there is well supported, of various kinds,
indeed, but all good enough--

It is by his system of false economy & having *f40v*
but little taxes or internal consumption that Jeff.
keeps so popular. Q. E. E.

I must see Jefferson's character as drawn by *f41v*

Mr. W. Smith. 12 Vol. of Cobbet--

109 The elements of A. seem to have phlegmatized *f40v*
the English character into still stronger degree of
phlegm--

It will be long before the poison which was in- *f40r*
troduced into A. by their enthusiasm for the French
during the Revolution can be removed.

The constitution "leaves too much power in the *f40r*
hands of the govts. of the different states"--it can-
not wield them properly.

The government proposed by Wm. Hamilton was *f40r*
very much a monarchy.

The ingratitude of the Ams. first shown by *f40r*
their rejoicings at the death of Louis, then by their
conduct to Washington--even to Paine they have been
ungrateful--a fine subject this.

I must see Cobb. about the unwillingness they *f40v*
shewed to turn out on the West. Insurr. The same
thing will shew again--they only do for a calm--

Fauchet's dispatch in the 1st Vol. is very in- *f40v*
teresting

I must look for Mirabeau on the Cincinnati *f40v*

110 A subject--about the pine, an emblem of *f39r*

eternity--see my Notes--a subject--about the musical *f39r*
 shells found in the Antilles--vide Not.--Veneration
 for old trees & quotat. from de Valle--V. N.--I
 must see Father Bouchet's simile about the river run-
 ning over gold mines & [. . .] [*?Deod. Sci. Lib. 4.*]--

111 In an old play by Nathan Richards--1640-- *f39r*
 called Messallina--there is a Song of Spirits, "after
 this song (which was left out of the play, in regard
 there was none could sing the parts" &c. &c.

"legend life of love"

112 --τηνδε την πολιν φιλωσ *f38v*
 Ειπων. επαξια γαρ.

Sophoc. Oedip. Colon.V. 758--

Huic urbi āmanter valedicens-- *f38v*
 Promerita est enim--

113 αδοντα δ'ειη *f34v*
 Με τοις αγαθοις ὀμιλειν

Pindar. Pyth 2nd.

L'impatience d'un retour souhaite!

114 La Poesie a ses monstres comme la Nature; *f32v*
 il faut mettre de ce nombre toutes les productions
 de l'imagination dereglee.

Explication du Systeme Figure des Connaissances

115 From Captain Crabburn, who commanded this *f55r*
 Phaeton that whipped me to the West," I have re-
 ceived such marks of friendship as I must ever re-
 member with gratitude.

P. 22 For "the hearts" read "the heart's"

Pag.47 Read the motto "Ad harmoniam canere mundum
 Cicero de Nat. Deor. Lib. 3.

Pag.134 Motto--read
 ἦχι τε καλος
 Πυθαγορης, οσσοι τε χορ.

Pag.190 Line 2
 In spite of many a panting cheek,
 Read &c.

Pag.211 For
 Oh great Potowmac! oh yon barks of shade,
Yon mighty scenes, &c.

Pag.107 Line 1
 For Her lips reflecting dew
 Read Her lip's reflecting dew.

Pag.41 In Line 4, For "Lingering current" read
 "Limpid current," or I [. . .] current"
 is the word lingering [.] you
 to the 7th line.

Pag.291 Note. Line 5. For "a few more such respect-
 able authorities" read "a few more such re-
 spectable honoraries."

Pag.13 Line 5. For "drys the tear" read dries the tear--

Pag.63 Note Line 3. For "the water of Venus" *f55r*
 read "The waters of Vinus."

Pag.90 Note 2. Line last.--For "is recorded" read
 "is mentioned."

THE "SKETCHES OF PIOUS WOMEN"

Thomas Moore's "Sketches of Pious Women" was never published, for the author paid James Carpenter £100 in order to suppress the work. The only complete copy of the "Sketches" known to exist is in Longmans' London office, and Jones describes it thus:

This consists of folded sheets ready for binding, and runs to eight pages of introduction and 104 of text. The work is entitled Sketches of Pious Women; [sic] the introduction, signed 'P. P.' says that the articles are taken from a Dictionary of Female Biography begun some years before. Mr. MacManus has identified this latter as a work by Mary Hays, published in London in six volumes in 1803. There are 22 sketches in Moore's work, the characters running from Mary Magdalen to Pope Joan [!], and each is like a chante-fable--i. e. prose, followed by verse, the verse usually translated or paraphrased from the Greek or Latin of a church father. The prose oscillates between a learned pruriency and a sort of amorous reverence. This curious relic is enclosed in an envelope on which is written: 'Printed sheets of a poem printed by Carpenter, never published/Thomas Moore/to the care of/Mess^{rs} Longman/left by Mr. Moore with Longman and Co Apr 27/41/Mr. Moore paid £100 to Carpenter for the suppression of the enclosed' (Jones, p. 337).

There is also an autograph MS of part of the "Sketches of Pious Women" in the Pierpont Morgan Library, entitled "Memorial of Chaste and Pious Women" and watermarked 1802. While I have not examined the copy at Longmans, I have seen a reproduction of the Pierpont Morgan MS, which, in general, fits Jones' description of the printed work. The Pierpont Morgan

MS contains sketches of the following women: Barbara and Juliana, disciples of Origen; Paula, an associate of St. Jerome; Eve; Pope Joan; the Abbess Hildegard; Deodata, a nun; Pentadia, a follower of St. John Chrysostom; Julitta, protege of St. Basil; Aloysia Sigaea, Izotta of Verona, Cassandra Fideles, and Anna Maria á Schurman, all of whom were noted for their interest in theology and their command of languages; and Gorgonia, the sister of St. Gregory.

It should also be mentioned that the Pierpont Morgan MS version of the "Sketches" is definitely satirical, the main objects of the satire being the Church Fathers and the learned ladies. Since the entries in the "Commonplace Book" establish that Moore did not take his articles from Mary Hays but from his own independent reading, one suspects that the work is directed against the Bluestockings in general and against Mary Hays in particular. The footnotes are so very copious, even judged by Moore's usual standards, and the arguments contained therein are so very elaborate, that one suspects Moore is satirizing the whole scholarly process as well.

In general, the tone of the "Sketches" is playful, and, while Jones' description of "learned pruriency seems too strong for the MS I've examined,

some sections of that work are certainly risqué. Thus Moore writes of St. Jerome's "pious harem" and comments upon Pope Joan's "fatal accouchement by which her Infallibility was betrayed." Jones' phrase, "amorous reverence" aptly identifies the tone of other passages, and Moore exercises his customary gallantry to the ladies, writing of Eve, "For my own part I join in the orthodox opinion, and believe that Eve was created in Paradise, or that the place where she was created became Paradise instantly in compliment to her." Some of the "Sketches," which I have examined, are of women who were genuinely chaste and pious, while other sections are devoted to women who were, Moore implies, just the opposite.

An accurate dating of either the Pierpont Morgan MS or of the Longmans copy of the "Sketches" would prove helpful in dating the entries pertaining to that work in the "Commonplace Book." Unfortunately, however, such information is not available. Jones thinks the "Sketches of Pious Women" is an early work, and this seems to be the case, for not only is the style of the poetry that of Moore's early works, but Moore himself refers to his "Sketches" as a juvenile work in a letter to James Carpenter in 1822 (Letters, II, 510).

Jones, however, seeks to date the "Sketches of Pious Women" 1806 or 1807, basing his conjecture on a letter Moore wrote to Lady Donegel on August 29, 1806, stating that he was going to Ireland to "bury myself among my St Chrysostoms and Origens," (Letters, I, 106). In further support of his dating, Jones suggests that the work was suppressed due to the direct influence of Francis Jeffrey, who, following the famous duel with Moore, wrote George J. Bell on August 22, 1806, that Moore had expressed regret for writing immoral works in the past and had promised to write no more such verse in the future (Jones, p. 337).

Both of Jones' suggestions have merit, for the letters from Ireland, dating from September 1806 through February 1807, record that Moore was reading in St. Patrick's Library, Dublin; and, certainly, the duel, with its embarrassing aftermath, had a chastening effect on Moore. However, Moore wrote Mary Godfrey shortly before leaving Ireland in 1807 that he had written nothing while in Dublin except one song (Letters, I, 115). In February, 1807, moreover, he agreed to write the Irish Melodies and immediately became involved in that time-consuming project. Then too, it seems unlikely that if Jeffrey felt he had reformed Moore in August of 1806, Moore would then

have proceeded to write the "Sketches of Pious Women" the following autumn or winter.

If Jones' conjectures are not fully satisfying in supplying the date of composition for the "Sketches," they may supply a clue to the dating of the material pertaining to that work in the "Commonplace Book;" for it is entirely possible that the result of Moore's Dublin reading is recorded in the MS edited here. Such a dating must, however, remain in the realm of conjecture, for it is equally possible that these entries date back to Donington Park in 1801 or even to some period not recorded in Moore's letters or journals.

The majority of the entries in the section of this edition concerning the "Sketches of Pious Women" actually appear in the Pierpont Morgan MS of that work. Other entries have been grouped under this heading because they present analagous subject matter. It will be noticed that many of the entries are taken from late Renaissance Latin works, and that Moore frequently quotes out of context. It seemed best, therefore, to present very literal translations.

Even though the "Sketches of Pious Women" was suppressed, Carpenter permitted Moore to "pilfer" the tales from time to time, and so on September 4,

1814, we find Moore writing for permission to "rob my pious Women" for his review of Stuart Boyd's translations of the Church Fathers, which appeared in the Edinburgh Review for September 1814 (Letters, I, 330). The notes to this edition of the "Commonplace Book" record several of these petty thefts.

116 In the symbolic language of the Prophets a woman is the Emblem of the Church--(for the Notices of Pious Women). *f22v*

117 Daniel in prophesying the "wilful" king says that he will disregard "the desire of women." But [?Faber] makes this mean the Messiah. *f22v*

118 "Let me go up & down the mountains & bewail my virginity" was the mournful language of Jephtha's daughter. *f22v*

119 ~~Ø~~ About Christoph. Bronzenius Erythraeus says in his Pinacotheca "Nihil in ejus moribus reprehensione dignum reperisses, si unum tantum incepisses quod erat nimis elegans muliebrium formarum spectator, eoque in universum faemineum sexum benevolentia et studio ferebatur, ut in amicorum aliorumque conventibus, omnes ejus sermones non alio quam ad mulierum commendationem revolverentur, ut etiam librum ediderit quem mulierum gloriam nuncupavit." *f27v*
Eryth. Pinac. part 3--page 113--

120 Thomas Dempster's (Q. E. E.) wife was beautiful-- "Quae mulier, cum [? luce] quâdam, Parisiis, *f27r*


quo rursus Thomas cum ea se receperat, conspecta esset, et quia forma praestabat, ut diximus, et quia habitu erat dementissimo, nam et pectus et scapulas, nive ipsa candidiores, omnium oculis expositas habebat &. &. Such a crowd pressed around her that they were obliged to take refuge in a house. She was run away with from him afterwards at Pisa.


Part. 1. pag. 25.

121 Eryth. tells of the wife of Proida the Juris *f27r* consult, whø was a dreadful shrew. Her husband sometimes endeavoured to pay back her abuse--"sed ejus petulantiae par esse non poterat, quae poetria erat."

Part 3. pag. 164.

122 ~~Ø~~ Margarita Sarrochia was the rival of Marino-- *f27r* Eryth. says "Praestabat quidem ingenio et poeticae facultatis laude Sarrochia--sed nihil ad Marinum. He tells however of her inordinate vanity and contentious disposition--she seceded from the Society of Humorists--he seems to insinuate that she was rather profligate--that she loved mankind with a love not purely Platonic, though she contended for the prize of wit with him &c. &c. I must look if Marino has anything in his works about her.

123  Evan--unum est ex Bacchi cognominibus, ab f27r
 Evantium mulierum clamore impositum. Imo ipsum
 hoc Protomatrix nostrae nomen esse, adeoque in
 sacris his, vestigia quaedam primorum Parentum
 lapsus latuisse docet. Clem. Alex. Protrept. p.7.
 ubi Bacchi orgia celebrant. Ανεστεμμενοι τοις οφεσιν,
 επολολυζοντες Ευαν, Ευαν, εκεινην, δι' ην η' πλανη
 παρηκολουθησε. Και σημειον Οργιων, Βακχικων οφιος
 εστι τετελεσμενος. Αὐτικα γουν κατα την ακριβη
 των Εβραιων φωνην το ονομα του Ευια δασυνομενον
 ερμηνευεται οφιος η θηλεια.

124  Franciscus Balduccius, whom Erythraeus men- f27v
 tions in his Pinacotheca, was something like Savage
 in borrowing money, living with people & thinking it
 not a favour, but due to him. He has left Lyric Poems
 which Erythaeus says will live forever--Neque id non
 intellexit ille. Nam quoties amacula cum eo altera-
 batur, quo illam ex fera mansuetam faceret, "Vide"
 aiebat, "si pergis odiosa esse, ego tibi immortalita-
 tem adimam, quam parere meis versibus possum."

See Pinac. 3. Pag. 234

125 Martha Marchina died in 1646--she wrote Latin
 verses & knew Greek & Hebrew--see Pinac. 3. pag. 234

126 The "bref discours que l'excellence de la *f27v*
 femme surpasse celle de l'homme ("ce qui ne lui
 sera accorde" says Du Verdier in his Bibliotheque)
 of Marie de Romieu was printed at Paris chez Lucas
 Breyer 1581.

127 Nicole Etienne the daughter of Charles wrote *f27v*
 "une apologie ou defense pour les femmes contre
 ceux qui les meprisent"--non imprimee--says Du
 Verdier-- Elle florit a Paris cette annee 1584--
 this is what Du Verdier says of several.

 Nicole Etienne--une Dame bien accomplie tant *f27v*
 en gaillardise d'esprit que grace de bien dire, a
 ce qui j'en ai vu devisant avec elle une fois.

Du Verdier

 Jean Liebaut married Nicole Etienne, Charles' *f42r*
 daughter--she was learned--& had been solicited in
 marriage before by Jacques Grevin, who wrote a num-
 ber of verses in her praise called L'Olympe--Voyez
 le Croia du Maine, says Menage--Q. E. E.

128 Du Verdier speaks with great rapture of *f27v*
 Susanne Harbert & says at last "pour mettre fin a
 une si longue periode (laquelle ne m'est causee

d'aucune passion mais pour la merveille de tant de
perfections &. &.

129 There was a Clemence de Bourgis whom Du *f27v*
Verdier calls "la perle des desmoiselles Lyonnaise,"
who was famous in Poetry & Music.

130 He has given a list of the works of the *f27v*
Des Roches (Catherine and Madelaine--daughter &
Mother)--& part of a dialogue (written by one of
them) de Veillesse et de Jeunesse--

131 I must see about the Contesse de Die Proven- *f27v*
cale.

132 Massonus (Elog.) giving an account of the *f28r*
games instituted by Clementia Isaura, says "Eum
autem poetam qui alios vicerit (I believe in the
regius cantus) mos est deduci praeunte tibicine
et frequentissimo conventu hominum ad sepulcrum
Clementiae et rosas ab eo illic spargi effundique,
&. &.-- He concludes the Elogium thus "Nunc adiste,
Musae, et spargentem rosas poetam alloquimini in
hunc modum.¹

Sparge poeta rosas, illis Clementia gaudet, *f28r*

Atque tegi cineres mandat Isaura suos.²

I must see about Clementia Isaura, who in- f28v
stituted the Floral games at Thoulouse--she was
beautiful-- "Florebant per id tempus rhythmorum
vulgarium studia"-- "Sed inprimis et cum voluptate
audiebat regium cantum (hoc poematis excellentis-
simi genus erat) &c. Sepulta est in Choro Templi
Divae Virginis Auratae ad Garumnam flumen, ubi
tumululus ejus e marmore adhuc visitur"--³ There
was a statue of her too e candido marmore in Audi-
torio publicae domus Civium diversis floribus cincta
&c. &c."⁴ and an inscription telling her celibacy,
chastity & the age she died at (50) "legatum quo-
que Capitolinis populoque Tholosati factum, harum
rerum, fori frumentarii, vinarii, piscatorii, ol-
itorii, ea lege ut quotannis Florales ludos in
aede publica celebrent, rosas ad monumentum ejus
deferant et de reliquo ibi epulentur. Quod si
neglexerint ea sibi fiscus vendicet eadem conditione
&c. &c."⁵ "Cives autem adhuc possident loca omnia
juraque relicta ab illa praestanti faemina, isque
mos Tholosae servatur ut quotannis Calendis Maiis
Floreales ludi habeantur, ad quos poetae undequa-
que confluere solent, nil si abesse contingat,
poemata sua ad recitandum mittere, ac primum quidem

Latina Oratio de laudibus Clementiae haberi solet
&c. &c.⁶ Massonus tells the rewards of silver
Eglantine given to the best composer of the regius
cantus--all this is from the Elogia of Jo. Papirius
Massonus, Pars. Secund.

Ø

133 Petrarch about Laura "uno tantum loco alibi *f28r*
de eâ locutus est, Dialogo tertio de contemptu mun-
di--Q. E. E.

134 Ø

Petrarch says of himself in Epist. ad pos- *f28r*
teritatem, complaining of the length of time he had
been slave to love, says "Mox vero ad quadragesimum
[etatis] annum appropinquans, dum adhuc et calor
satis esset, ut virium non solum factum, sed illud
obscaenum, sed ejus memoriam omnem sic abjeci,
quasi nunquam faeminam aspexissem.

Masson. Elog. Par. 2. pag. 97.

135 In his Elogium of Kyriacus Stroza he says, *f28r*
"Sicuti et illa virgo [?Lucrentia] Monialis Dom-
inicana ejusdem Strozae soror. utriusque linguae
peritissima, cujus mirabiles Hymni omni Lyricorum
metro latinè conscripti leguntur ac musicis modulis
sacrae Hymnodiae accommodatissimis interpuncti et

notati sunt, digni quoque judicati quos Gallico
atque Italico metro donarent eximiae notae viri.

136 Petrus Pithaeus wrote his own epitaph with *f28r*
much vanity--see Masson. p. 343. One of the in-
scriptions is on Catherina Paludella, his wife

Pithous hic jaceo, mecum et charissima conjux,
Sic compar vita compare morte fruor.
Improbe, quid rides? casta sacri nescis amoris,
Nil non, vel cineres, hac comite esse juvat.

pag. 344.

137 ~~Ø~~ Passeratius' epitaph on himself was *f28r*
Hoc culta officio, mea mollitus ossa quiescent;
Sint modo carminibus non onerata malis.

138 Verses upon Voltaire at [. . .]. *f28r*

139 Isota or Izotta was of Verona in the 15th *f28v*
century--she was well read in the Fathers-- She
pronounced harangues before Popes Nicolas & Pius 2nd
"surtout au sujet d'un Concile tenu a Mantoue ex-
hortant le Pape et les Primus Chretiens a la guerre
contre les Turcs."¹

Cardinal Bessario went to Verona solely for *f28v*

the purpose of conversing with her.

Ø Louis Foscaro Ambassadeur de la Rep. de Ven- *f28v*
ice, tres docte personnage la visitoit souvent et
ce fut a la'occasion d'une dispute qu'ils avoient
ensemble, pour savoir qui avoit plus peche, d'Adam
ou d'Eve qu'elle composa un Dialogue tout plein
d'esprit, ou elle prend le parti de la premiere
femme pour l'honneur de son sexe.²

She died at 38--all this is in Moreri.

140 A good story about the young Jewess whom a *f49v*
fellow (persuading her that she was to bear the
Messiah) seduced--& at length "peperit non Messian
sed puellam"--

141 Thomasinus also published the Epistles of *f29v*
Laura Cereta Brixienis. "At Laurae species ad-
modum venusta; Shewas married to Petrus Serina
who lived [. . .] 18 months after. She was learned *f29r*
in Theology & Mathematics. She died at 30--Laura
Ceret.¹

Octavum quippe annum vix emensa supra deci- *f29r*
mum Theoremata Philosophia publicae disputationi
magna subtilitate exposuit.² Thomas. in Vit.

"Sic unus infandusque annus me Puellam vidit, *f29r*
sponsam, viduam."³ Epist. 31, p. 6

Erat enim inter nos una semper unitas, una
pax, una concordia. Sed illi (proh dolor!) in
tenerrima aetatis flore mors ingruit et dum meliora
adolescentiae meae [?promitterem], omnia mihi
parvo momento iniquitas fortunae surripuit.

f29r

In a letter of Laura Cereta to
Barbara Alberta⁴

She talks of some woman Gismunda who abused
her. "Dat igitur probra Gismunda quod non mea
sed ejus, qui me instituit patris credit esse
quae scripsi."⁵

f29r

Praecidendas in frusta linguas et caesim
eorum corda lanianda censuerim, quibus tam prava
mens, tamque incredibilis rabies invidiae popularis
exarsit ut posse mulierem ullam in Romanae
facundiae disertissimas partes evadere imperitis
vociferationibus negent.

f29r

Epist. 54. pag. 122 ad Luciliam Vernaculam.⁶

Sed garrientes blaterantesque faeminas ferre
non possum quae temulentia vinoque flagrant non
sexui modo &c. &c. ibid.⁷

f29r

She is tremendously abusive against those
women who condemned her learning-- "Laetor sane

f29r

non doleo, quod Laurae invidum surrexerit omnibus
nomen; effecit namque veritas ut vulgo scripta
mea displiceant." Ep. 56. pag. 130.⁸

She has written a strange letter about the *f29r*
influence of the planets upon vegetables. She was
born 1470--corresponded with Cassandra Fidelis--
she says she was married "abacto aevi crescentis
tertio vix lustro." Her letter of invective against
Orestes and Phronicus 61. pag. 158 is down right
billingsgate--"Siccine, obscene Bubo &c. &c.--
Pensa igitur, bipedum nequissime, considera scropha
grunniens &c. Her defense of Epicurus Epist. 64
is addressed to her sister "Deodata Leonensis Monacha--
She has written a letter "de liberali mulierum
constitutione defensio." 65--pag. 187.⁹

142 "Clarissimae Feminae Cassandrae Fidelis *f30r*
Venetae Epistolae et Orationes Posthumae ante hoc
editae. Jac. Philippus Tomasinus e MSS recensuit."
Patav. 1636.

"Enimvero animo tam eximio sedes data fuit *f30r*
species corporis, eo hospite digna. Aptae ei erat
et concinna singulorum membrorum dispositio ac figura,
quam maxime coloris venustas decorabat. Janitores
animi emicabant ocelli ignea visus acie splendentes,

quibus veluti Apollinis filia in caelum divinorum contemplatione miraue discendi cupiditate ad sublimia ferebatur. Animi candorem indicabat vestis nivea, modestiam taenia ex sindone collum molliter ambiens. Adeo iis temporibus nondum virginibus in usum venerant monilia auro et gemmis distincta. Effigies singula non obscure insinuat, quae ipsa decimum sextum agente Jani Bellini manu prodiit."

J. P. Tomasini in vit. Clar. Fem.²

In one of her letters she says "Quaeris qua cura evigilem? Hem quid audio, qua cura ais? Hei mihi quaeris quasi hospes. Nosti miro silentio et tenebris, ac assidua diligentia morem meum studiis Peripateticis adeo addictum, ut me macerem totam." Pag. 10.³

f30r

Nescio quo fato vestigium meae pristinae eloquentiae ereptum esse videatur: Dialectices Philosophiaeque studia extinxere." pag. 28.⁴

f30r

Tomasinus charges her with affectation of style "Sermonis etiam flosculos non sine affectatione, vocumque licentia subtiliter et argute consecretans, quos in aevum illud feliciter invexit Angelus Politianus, Charitum et Sundaee corculum, Cassandreae amicissimus &c.⁵

f30r

She pronounced public orations.

f30r

Animum etiam seriis intentum musicâ non raro *f29v*
 demulcebat, quotus id per otium literarium permitte-
 batur. Nec aliis tantum canentibus ad animi solatia
 libenter aurem praebebat, ut ferventiori affectu in
 studia raperetur: sed quod de ipsa inter exempla
 Illustrium Virorum memorat Jo. Baptista Ignatius,
 citheram summa omnium delectatione tangere frequenter
 audita est, ea ingenii praecellentia ut blanda voce
 versus etiam extemplo numerosos adderit.⁶ Thomasin.
 in Vit.

Hinc mites pulchrâ facie, venusto *f29v*
 Crine Pestanis labiis, serena
 Fronte, ridenti penitus ocello
 Numinis instar.
 Hinc velut sidus nitidum refulget
 Casta mens, sanctum simul et pudicum
 Pectus et summa probitate totum
 Corpus odorum.
 Inde facundo vigilata corde
 Dicta mirantur juvenes senesque
 Credimus scriptis utriusque linguae
 Numen adesse.

Francisci Nigri Veneti Doct. to Cassandra Fidelis in her
 works pag. 53.⁷

In a letter to Politian she send her compliments to
 Alexandra Scala-- Alexandra Scala (daughter to Bartholo-

maeus Scala) quae literis humanioribus instructa Marullo doctissimo viro uxor contigit.

f29v

Alexandra Scala Cassandrae Fideli S.

Quicumque istinc huc ad nos proficiscuntur virtutem tuam praedicant, ut apud nos quoque jam nomen tuum in admiratione sit. De ingenio tuo, doctrinā, de moribus nobis admiranda quaedam et fere incredibilia afferuntur. Quare tibi gratulor agoque gratias quod non nostrum modo sexum, sed hanc quoque aetatem illustraveris. Vale. Ex Florentia Pridie. Non. Octobris 1482.⁸

In another letter to A. Scala, she says "Mea itaque, Alexandra utrum Mysis an viro te dedas, ancipitem esse: id tibi de hac re eligendum censeo, ad quod te magis proclivem natura constituit. Nam omni consilium quod recipitur pro recipientis facilitate recipi aperit Plato."⁹

f30v

Florenzola Epist. ad Claudium Tolomeum (Q. E. E.)

"Alessandra Scala la qual più mosse con gli arguti epigrammi e con le bone lettere di Filosofia il greco Marullo ad infiammarsì di lei, e la prese per moglie che non fece la sua bellezza."¹⁰

f29v

Politianus in his 88th Epist. says to Cassandre

f30v

"Cum te olim domi visurus salutaturusque venissem, qua maxime causa profectus Venetias fueram, tuque te

diutius expectantem habitu quodam pulchr[o] pulcherrima ipsa quasi nympham de silvis obtulisses, mox ornatissimis copiosisque verbis atque ut verissime dicam divinum quiddam sonantibus compellasses.¹²

She married Jo. Maria Mapellius Vicentinus-- *f30v*
 bewails his death in (1521) in an Epistle to Leo 10th--
 She calls herself in one letter a "homuncula audacula"--¹³

Cassandra Fedele figliuola di Angelo dottissima nelle lingue e nelle scientie [. . .] in Padua e disputo in Theologia co'primi huomini dell'eta sua. Canto all'improvviso versi Latini, e scrisse un libro con titolo "De Scientiarum ordine" &c.

Sansovino¹⁴

She was past an hundred years old when she *f30v*
 died--there is a letter or two of hers "Isabellae Reginae Siciliae" & the letters' answer--she writes to the Queen of Hungary also. There is a very flattering letter to her from Eleanora de Arragonia Cuessa Ferrariae--

143 Bembo, in his Eulogium on Elizabeth Gonzagua *f35r*
 wife to Gui Ubaldo, praises her for preserving her purity in marriage tho' her husband was impotent--
 "Ita castitatem praetulit, ut tametsi illas ipsas voluptatum illecebras atque invitamenta quotidie

ante oculos atque ipsis in ulnis haberet, a viro enim, quo ita melius rem celarent, nullo tempore divellebatur; vinci tamen se frangique ab iis nunquam sineret, nunquam animum induceret ut cum simulatae voluptatis specie singulis prope noctibus pertentarentur, veram semel voluptatem vellet tandem qualis esset, experiri. See his Opera Latina--and also the Bibliotheque Choisie, Tom. 1.

144 Baudius was professor of some kind in the *f45v*
 Academia Leidensis--he says in a letter to Adrian a Mathenes & someone else "Quamquam indiligentia mea praebitam esse fateor nonnullam materiam invidiae atque obtrectioni &c. &c.--"mihi in posterum tam emendatis moribus vitam constituere decretum est, ut ipse livor nihil in me deprehensurus sit &c. &c." -- neque tamen ab amoribus et rebus amoenioribus sic exarui ut thalmi expertem vitam degere velim" See Epistolae Ecclesiasticae &c. Amster. 1660-- There is a copy of his poems in Petrarch's Library, 1587, inscribed there in his own hand-writing "Illustri viro D. Michaeli Hospitali auctor muneri dedi, observantiae ergo." There are some poems in them to Sir P. Sidney.¹

144]

Baudius talks a great deal about the industry *f45v*
 of his courtship (of his second wife, I believe)--
 in a letter to Petrus Rubenius (Rubens) he says
 "propediem fore spero ut epithalamion mihi conscri-
 bant duo primara Belgicae juventutis ornamenta Grotius
 et Heinsius-- Si nos dignaveris honostare aliquo
 tuae artis specimine, gratias immortales in nomine
 tibi sum debiturus."²

The bastard imputed by some woman to him *f46r*
 when he was courting his Sophia gave him a great
 deal of trouble-- "et ὑποβολιμαίον obtruderet heroi
 Baudi." in a letter to Grotius--this woman per-
 secuted him by a promise of marriage which she
 said he had made her.³

He calls his lover σοφία but speaks rather *f46r*
 decryingly of her sometimes & says "quae praeter
 nomen non possidet micam salis." it was she however,
 I think he married afterwards--

Natus 1563. Denatus 1613

Nunc mens et aetas sactioribus curis
 Sese sacravit, unde consequens aetas
 Amare et aestimare nomen possit.
 Sero arborem, quae prosit alteri seclo
 Si nostra navis haesit ad vadum Circes
 At est regressus semper ad bonam mentem,
 Sanatibusque paenitentiae portum
 Nunquam benigna cura caelitum claudit.
 Nunc Sophia sola me tenet sibi totum,
 Quae certa nobis signa mutui ardoris
 Dedit daretque sed cupidini obsistunt
 Sufflaminantque frigidamque suffundunt
 Linguae nocentes et calumniae vires.

f46r

&c. &c.

These lines are from a Scazon which he
 writes to Grotius--they are carefully written, but
 they are the only amatory verses of his I have yet
 been able to find.⁵

In a book called "Dominici Baudii Gnomae il-
 lustratae" there are most scurrilious accusations

f45v

of poor Baudius for his drunkenness.

145 St. Hieronymus was a great man for female pupils; Marcella, Asella, Furia &c. (I must see Hoffman about this Marcella--she opposed the Origenists & died in the beginning of the 5th Century)--Blesilla too, a young Roman widow who turned from pursuits of luxury to those of devotion & died soon after she lost her husband-- He thus speaks of her in consoling her Mother. "Dum spiritus hos regit artus, dum vitae hujus fruimur commeatu, spondeo, promitto, polliceor, illam mea resonabit lingua, illi mei dedicabuntur labores, illi sudabit ingenium. Nulla erit pagina quae non Blesillam resonat: quocunque sermonis nostri monumenta pervenerint, illa cum meis opusculis peregrinebitur. Hanc mea mente defixam legent virgines, viduae, monachi, sacerdotes, et breve vitae spatium aeterna memoria compensabit Nunquam in meis moritura est libris.¹

f46v

St. Hieronymus' friend Marcellas' knowledge *f47r*
of the Scriptures appears to have been wonderful--
He says in his epitaph on her "hoc solum dicam, quod
quicquid in nobis longo fuit studio congregatum et
meditatione diuturna quasi in naturam versum, hoc
illa libavit, didicit atque possedit."²

Nam quod in nonnullis literis proditum vides *f47r*
de supposita veste muliebri, quam quum imprudens pro
sua induisset [*?Hieronymus*] atque ad eum ornatus mo-
dum coetum ecclesiasticum noctu prodierit et risum
et stupri suspicionem sibi conflaverit, mihi non fit
verisimile" Erasmus's life of him. Basil. 1565.³

He was suspected strongly of a criminal pas- *f47r*
sion for Paula the mother of Eustochium to whom he
addressed his tract de Virginitate-- In the Epistle
alluding to the calumnies against him, beginning "Si
tibi putem" he says "Multa me virginum crebro turba
circumdedit: divinos libros, ut potui, nonnullis
saepe disserui. Lectio assiduitatem, assiduitas fam-
iliaritatem, familiaritas fiduciam fecerant."--⁴ In
another part he says "Antiquam domum sanctae Paulae
nossem. . . . dicebar sanctus, humilis et disertus.
Numquid domum alicujus lascivioris ingressus sum?
Numquid me vestes sericae, nitentes gemmae, picta
facies aut auri rapuit ambitio? Nulla fuit alia Romae

matronarum quae meam posset edomare mentem nisi
 lugens atque jejunans, squalens sordibus, fletu
 pene caecata--Nullae aliae urbi Romae fabulam prae-
 buerunt nisi Paula et Melania--⁵ All of these calum-
 nies made him leave Rome for Syria, which he did in
 company with Paula and Melania-- Ruffinius was very
 industrious in spreading these calumnies.⁶

Hieron. confesses his own weakness in many *f47v*
 places. Thus in the Epistle which begins "non debet
 charta" he says "Scitis ipsi lubricum adolescentiae
 iter, in quo et ego lapsus sum"--⁷

Hieron. in Epist. ad Ageruchiam nescio ex quo citat hunc
 elegantissimum versiculum. Risit et argute quiddam promisit
 ocello. *f53v*

146 Potamiaena was the most remarkable of the pu- *f48r*
 pils of Origen--she was very beautiful and endured
 every torment rather than sacrifice her virginity--
 Aquila inflicted various tortures upon her which she
 bore heroically-- She was led to execution by Basili-
 des, one of the Gentile officers, who took pity on her
 & protected her from the mob, for which she promised
 to intercede with God for him-- Three days after
 she appeared to him, upon which he turned Christian &
 became a martyr. I must see the History of Eusebius

about this woman--

When Origen was compelled by persecution to fly from Alexandria, he went after some ramb-ling to Caesarea in Cappadocia, where he found persecution as strong as that which he had left. St. Alexander had suffered there. Origen however was sheltered by the virgin Juliana for two years as her brother. She was rich, & supplied him with books &c. &c. He found chez elle the version of the Scriptures by Symmachus, which Symmachus himself had given her & from this he made his Hexapla. Q. E. E. He studied a great deal here of all sorts of Pagan learning-- I must see Hoffman's references about Symmachus.

f48v

Ambrosius, the Valentinian originally who became the convert, pupil & patron of Origen was the chief instigator of Origen's writing his commentaries--he supplied him with amanuensis, notaries, books &c. "nec non puellas eleganter scribere edoctas attribuit. Ambrosius urged him so much to write that Origen in an answer to him calls him "ex-actorem operis."

f48v

147 Marcion was driven into heresy by being expelled from the church for a rape.

f48v

148 Clem. Alexanr. thinks that the Pagans derived their knowledge of the providence of God from the mixture of the Angels with Women. Stromat. Lib. 5. pag. 48. *f26v*

149 See too St. Austin about the Angels & Women. Lib. 15. Cap. 22. 23. *f21r*

150 Debet ergo adumbrari facies tam periculosa, quae usque ad coelum scandala jaculata est, ut cum Deo assistens, cui rea est angelorum extrimatorum, caeteris quoque angelis erubescat et malam illam aliquando libertatem capitis sui comprimam jam nec hominum oculis offerendam. Sed et si contaminatas jam foeminas angeli illi appetissent, tanto magis propter angelos virginis velari angeli deliquisse potuissent. *f26v*

Tertull. de Virgin.

Edit. Pamel. pag. 369

151 S. Barbara was the daughter of a Pagan-- she was a Bithynian--educated in all the flowers of Pagan literature--she was first struck by "Orphei poetae de unico Deo testimonium--upon hearing of Origen she wrote him--see her letters in Jacob. *f48v*

Bergomensis de claris mulieribus--she calls herself "Ancilla sua"--. He sent a friend of his (a Presbyter) Valentinus, with his answer to her, to say that this man would instruct her in Christianity-- Valentinus found her in a high tower (in turri) where she had been confined by her father, and which he had ordered to be built with two windows but to which she added a third in honour of the Trinity--¹

The body of St. Barbara was taken from Nicomedia where it had been buried to Constantinople & thence to Vienna-- "ubi (says Halloix) etiamnum apud Crucigeros Monachos in sacello sibi consecrato reverenter asservatur."² *f50r*

152 There was a Barbara, wife to the Emperor Sigismund" quae stultas vocabat virgines pro Christi nomine passas, quod voluptatum gaudia non gustassent. Dicebat animas cum corporibus interire nec futuram aliam vitam post hanc quam vivimus.¹ *f48v*

Her Husband dying in 1437 she wanted though so old to marry the young King of Poland-- on some priest telling her that she ought to lead a chaste and pious life, like the Turtle-Dove, after the loss of her mate, she said *f48r*

Si, pater venerande, exemplo me avium admonere *f48v*
 cupis, cur non mihi passeress affers potius quorum avium
 oscula et amores numquam cessant, illarum igitur vitam
 libentius sequerer quam turturum. [. . . .] virginum
 historias fabulas esse dictitabat.

153 Olympia Fulvia Morata was not quite 29 when *f51r*
 she died, and the description which Doctor Gruntler
 her husband gives of her death is very touching--
 It was pious almost to wildness "Jam igitur ferme
 moriens cum e somno paulo ante experrecta esset, visa
 est mihi nescio qua dulcedine laeta clanculum ridere.
 Accepi propius et quidnam tam suaviter rediret inter-
 rogavi. "Videbam" inquit illa "modo in quiete locum
 quadam pulcherrima clarissimaque luce refertum" cum
 plura prae imbecillitate proloqui non posset. "Age"
 inquam ego "bono esto animo, mea uxor, in illa pulcher-
 rima luce tu habitabis. Sub ridens iterum annuit
 capite et paulo post "tota" inquit "sum laeta" nec plura
 deinceps locuta est, nisi cum jam oculorum acies hebescerit
 "Vos quidem" inquit "vix amplius agnosco, omnia autem
 caetera mihi videntur plena esse floribus."

She writes most warmly to her husband when *f51v*
 he is absent to pray to him to return to her, and
 in a letter to Senapius she says "Qui mihi est vita
 carior, eum ut ne tecum retineas plus uno mense et
 ad me suam sponsam quamprimum remittas etiam atque
 etiam rogo, ne ego misera dolore tabescam."²

In the dedication to her works to Queen *f51v*
 Elizabeth by Caelius Secundas Curio.

Utque ferunt laetus convivia laeta frequentas,
 Et Celebrias lentis otia mista jocis.
 Aut cithara aestivum attenuas cantuque calorem:
 Hei mihi quam dispar nunc mea vita tuae.
 Nec mihi displiceant quae sunt tibi grata, sed ipsa est
 Te sine lux oculis pene inimica meis.
 Non auro aut gemma caput exornare nitenti
 Me juvat aut Arabo spargere odore comas:
 Non celebres ludos festis spectare diebus,
 Cum populi complet densa caterva forum:
 Aut ferus in media exultat gladiator arena,
 Hasta concurrit vel cataphractus eques.
 Sola tuos vultus referens Raphaelis imago
 Picta manu, curas allevat usque meas.
 Huic ego delicias facio arrideoque jocosque

Alloquor et tanquam reddere verba queat.
 Assensu nutuque mihi saepe illa videtur
 Dicere velle aliquid et tua verba loqui.
 Agnoscit balboque patrem puer ore salutat,
 Hoc solor longos decipioque dies.

* * * * *

154 La galanterie a laquelle il (Secundus) *f42r*
 s'etait livre avec un peu trop d'exces, dans un
 pays plus chaud que sa patrie (Espagne) sous un climat
 sec et brulant, avoit un peu altere son temperament."

155 Hippol. Taurella was pretty, if we may *f48v*
 judge from what is about her in the "Heroinae" of
 Jul. Caesar Scaliger.

Romae etiam fama est cunctas habitare puellas *f52r*

Sed quae lascivo turpiter igne calent.
 Illis venalis forma est corpusque pudorque.
 His tu blanditiis ne capiare cave.
 Sed nisi te captum blanda haec jam vincla tenerent,
 Jam longas absens non paterere moras.
 Nam memini cum te vivum jurare solebas,
 Non anima nec me posse carere diu.
 Vivas Castilion vivasque beatius opto;

Nec tibi jam durum est me caruisse diu.
 Cur tua mutata est igitur mens? cur prior ille
 Ille tuo nostri corde refrixit amor?
 Cur tibi num videor vilis? nec ut ante solebam
 Digna tori socia, quam paterere, tui?
 Scilicet in ventos promissa abiere fidesque
 A nobis simul ac vestri abiere oculi.

From an elegy by Hippolyta Taurella Mantuana to
 her husband Balthasar Castilio who was detained
 at the court of Leo 10th.

f31r

156 The wife of Sidonius Apollinaris was Papianilla f31r
 "filia aviti Imperatoris"--he speaks affectionately
 of her in the second Epistle of his second book
 where he gives such a flowery description of his
 country seat--and the Ep. 16. Lib. 5. is addressed
 to her.¹

Et te carmina per libidinos
 Notum Naso tener tomosque missum
 Quondam Caesareae nimis puellae
 Ficto nomine subditum Corinnae
 Sidon. Apoll.²

f31r

"An potius, quia nomen verae amicae Ovidianae ignotum fuerit? Nam quod Caesaream puellam Sidonius cum adpellet, potest id et de filia vel nepte Agusti intelligi, vel de liberta aliqua vel ancilla ejus aut denique amasia?"³ Scipio [. . .] Appendix Not. Apulei. pag. 503.

Aurelius Victor says he was banished for his *f31r* Erotics. Q. E. E. Moverat ingenius &c. Vide Tristia Lib. 4. "Et multi quae sit nostra Corinna rogant."⁴

Sidonius Apollinaris in an Epistle to Hesper- *f53r* ius, Epist. 10, Lib. 11. Ed. Paris 1609. pag. 153, telling him that a wife need not prevent his studies, says "Sisque oppido meminens, quod olim Martia Hortensio, Terentia Tullio, Calpurnia Plinio, Pudentilla Apuleio, Rusticiana Symmacho legentibus meditantibusque candelas et candelabra tenuerunt. Certe si praeter rem oratoriam, contubernio faeminarum, poeticum ingenium et oris tui limam frequentium studiorum cotibus expolitam, quereris obtundi, reminiscere quod saepe versum Corinna cum suo Nasone complevit, Lesbia cum Catullo, Cesennia cum Getulico, Argentaria cum Lucano, Cynthia cum Propertio, Delia cum Tibullo."⁵

"Addamus nos (says Geuartius upon Statius) *f53r* Claudia cum Papinio."⁶

157 All the last Sylva of the 3rd Book of *f53r*
 Statius is addressed to his wife Claudia, who
 hesitated to quit Rome with him. He tells of her
 joy at his gaining triumphs in the Ludi Albani
 instituted by Domitian.

. sertisque dedisti
 Oscula anhela meis.¹

. tu procurrentia primis *f53r*
 Carmina nostra sonis totasque in murmure noctes,
 Aure rapis vigili; longi tu sola laboris
 Conscia, cumque tuis crevit mea Thebais annis.²

He talks of her first husband *f53v*
 sic exequias amplexa canori
 Conjugis . . .

Turnebus wrote here in the margin "Lucani
 nomen" but all the others say it was a Fibicen.³

158 Symmachus in the 47th Epistle Lib. 10 men- *f53v*
 tions his wife Rusticiana. "Tantum pro conjugis meae
 Rusticianae C. F. parte &c. Edit. Paris. 1580.
 pag. 289.

— 159 Esse Apuleium in vita philosophum, in Epi- *f53v*
 grammatis amatorem; in praeceptis Ciceronis extare

severitatem, in epistulis ad Caerelliam sub-
esse petulantiam.

Ausonius in Cantorem Nuptial.¹

The Apology of Apuleius is a fine piece of f54r
eloquence--he pronounced it in Carthage before
Maximus Claudius, the Proconsul of Africa, on being
charged with having got his wife Pudentilla by magic.
Neque magicis artibus aut incantamentis, ut inimici f54v
objecerunt, opus fuit, ad Pudentillae sibi animum
nuptiasque conciliandas, juveni cum eximiâ formâ tum
nobilitate et eruditione et amicitiiis florentissimo.

Argument. in Apolog. Apul. Scipion.
Gentilis.²

Christodorus Thebanus in an Epigram in f54v
the Anthologia calls Apuleius $\mu\upsilon\sigma\tau\eta\nu\ \alpha\rho\rho\eta\tau\omicron\upsilon\ \sigma\omicron\phi\iota\eta\varsigma$.³

"Adcusamus apud te philosophum formosum." f54v
Apul. Apol.⁴

"Desuetudine conjugis torpens et diutino f54v
situ viscerum saucia, vitiatis intimis uteri,
saepe ad extremum vitae discrimen doloribus obor-
tis exanimabatur. Medici cum obstetricibus consentie-
bant dum aetatis aliquid supersit,
nuptiis valetudinem medicandam.

Apol.⁵

159]

Κορη προσαφορευεται ο οφθαλμος ινα ως εκεινη υπο
 δυο βλεφαρων ως εν τινι κουβουκλειω Q. E. E. αποκεκλει^{f54v}
 σται, ουτω και η παρθενος διαμενη. Chrysost. Homil. 77.
 de Paenitent. p. 351. Scipio Gentilis in Apuleim p. 351
 misquotes this from Antioch 22.⁶

The life of Apuleius is curious--he married a widow
 of 40 years old, very rich when he was quite young and poor--
 they thought it must be magic and he was prosecuted. Q. O. E.
 E. The accusers said . . . Pudentilla was sixty--but he makes
 her out not much more than forty. They accused him of hav-
 ing white teeth, of writing love-verses &c. &c. "Dentes
 splendoras; ignosce munditiis. Versus facis, licet fieri
 &c. &c."⁷

Upon the words "limis et morsicantibus oculis" in *f54v*
 Apuleius, Bervaldus says "Expertus loquor. Sensi ipse
 nec dissimulabar. Sensi inquam oculos in Panthia et Martia
 morsicantes quibus nihil venustius, amabilius, speciosius
 norit vetustas nec noscet ipsa posteritas. Natura exhaustit
 cuncta narthecia et omnes pulchritudinis pyxidiculas in
 formandis duabus mulieribus quas Zeuxis vel singulas con-
 tentus fuisset inspicere."⁸

160 There is a work of A. Maria a Schurman's called *f48r*
 Ευκληρια, seu melioris partis Electio. Tractatus brevem
 vitae ejus Delineationem exhibens. Luc. 10. 41. 42. Unum
 necessarium. Maria optimam partem elegit. Altonae ad
 Albim. 1673.

She talks with great regret of having yielded so much to the praises of the learned world (She was a disciple of Calvin--his works prohibited at Cologne [. . . .] at least in 1755--knew 12 languages & could write well in four).

f52r

"Eoque omnia mea scripta, quae ejusmodi turpem animi mei laxitatem vel mundanum et vanum istum genium redolent, hoc loco, coram Sole (ad exemplum candidissimi Patrum Augustini) retracto; nec amplius pro meis agnosco: simulque omnia aliorum scripta et potissimum Carmina Panegyrica quae vanae gloriae atque istoe impietatis caractere notata sunt, tanquam a mea conditione ac professione aliena procul a me removeo ac rejicio."²

f52r

Pag. 11.

△ Succurrit enim inter alia, quod cum vix essem quatuor annorum puellula, occasione collectionis quarundam herbarum, una cum mea famula, cui id operis demandatum erat, in littore cujusdam rivuli considerem atque ea momente, primae Quaestionis Catechismi Heidelberghensis Responsionem nemoriter recitem ad illa verba "quod non mea sed fidelissimi mei servatoris J. C. essem propria" pectus meum tam magno gaudio atque intimo amoris

f52v

Christi sensu fuisse perfusum, ut omnes subsequentes anni istius momenti vivam memoriam delere potuerint numquam. Pag. 13. 14.³

△ She only read the chaste part of the Greek & Latin Poets--the other parts, she says "vel non legi vel saltuatim tantum atque extremis labiis delibavi."⁴ f52v

△ She gives a very minute description of a waxen image she had made of herself--of the brightness of the eyes, the naturalness of the hair &c. "atque (ut hoc unum tantum de vano ejus ornatu addam) gemmulae quae collum cingebant, ita artificiose (novo sc. meo invento) naturam mentiebantur, ut mihi contrarium verum asserenti, vix adhiberetur fides nec alia ratione artem a Natura discernendam exhibui. (cum id a me peteret ingeniosa Nassoviae Contissa) quam unam earum acicula transfigendo." pag. 20.⁵ f52v

Ut hoc Poetae Christiano verbis exprimam "Quis legem det amantibus? Major lex amor est sibi?"⁶ f52v

△ Among the Epistolicae Quaestiones of Beverovicius, published 1644, there is one addressed to A. M. Schurman "Cum Dominus noster passim tactu, etiam verbo, in urabilibus vexatos morbis sanitati

restitueret, quaenam ratio sit, cur in sanando caeco uti voluerit linimento et pulvere sputo consperso?" to which she answers very modestly & learnedly. And among the "responsa doctorum" to the Epistolicae Quaestio. de Vitae Termino of Beverovicus Lugd. Bata orum 1639 there is an answer of M. A. Schurman's Pars. 3. pag. 121.⁸

161 Madame du Chatelet was the famous learned acquaintance of Voltaire--"L'immortelle Emilie" it was to her the Duchesse de B sent those lines upon her versatility of turn, among which are these f35r

Tout lui plait, tout convient a son vaste genie f35v
 Les livres, les bijoux, les compas, les pompons,
 Les vers, les diamans, les beribis, l'optique;
 L'algebre, les soupers, le Latin, les jupons;
 L'opera, les procès, le bal et la physique--

162 Euphrosyne virgo apud Alexandriam claruit, quae Panutii (Pamphantii aliter) filia, sumpto habitu virili, seque Smaragdum appellans 38 annos in canobio monachorum vitam ducens religiosam, omnibus incognita mansit, tandem Panutio patri cum aegrotaret omni re detectâ inter ejus manus f47v

animam exhalavit. (He had frequently gone before to pray with & receive consolation for the sudden loss of his daughter from this supposed Smaragdus)-- Jacobus Bergomensis Quoted this story in full-- It is something like Comminges--

163 [?Bonefonius] married--on dit de Bonne- *f42r*
fons que, dès qu'il eût passé dans les bras de
l'hymen, sa muse devint muette. Il ne fit plus
il est vrai, des vers gallants, mais &c. &c.

In Choix de Poesies Erotiques

2 Vols. vol. 1¹

"Ce fut pourtant aux regnes orageux qui *f42r*
suivirent celui de Francois 1. à ces tems d'op-
probre et de haine, ou les Francois, conduits
par le fanatisme et la rébellion, s'entregorgeaient
mutuellement, au siecle enfin de Charles 9. et de
Henri 3" that [?Bonefons] wrote. He wrote before
Secundus--²

164 Eleanor, wife to Louis 7th accompanied him *f44r*
to the Holy Land, and intrigued with Saladin--
she told the Saracen she could not understand
his love-vows but in her own language & so forced
him to learn French in the course of 15 days--

165 I must see Casper Barlaeus for the poem *f44r*
about Emma the daughter of Charlemagn. carrying
her lover Ejinhart through the snows--

166 I must find Mme. Desjardin's Annals of *f44r*
Gallantry.

167 Marquis de la Chatre, a lover of Ninons, *f35r*
on leaving her insisted upon her signing a Billet,
promising fidelity till his return--two days after,
finding herself in the arms of a new lover, she
exclaimed two or three times "Ah! le bon billet
qu'a la Chatre!" which passed into a proverb.

168 I must see about the poet Lucretius being *f44r*
poisoned by a love-philtre given him by his wife
Lucelia--

169 I must inquire about Akiba a celebrated *f44r*
Rabbi, who owed his learning to love.

170 After the murder of Lady d'Estrees (The *f44r*
mother of Gabrielle) in a besieged town, the
soldier in stripping her found her platted with
a ribbon of all colours.

171 I must see the story of M. de Comminges, *f44r*
by Arnaud, it is interesting.

172 William must have a band of hair & silk *f44r*
as the bourlette to wear under his helmet--like
Raoul de Courey, who sent his heart home to his
mistress from [?Eire], which her husband deceived
her into eating--this event is placed in the
Crusade of St. Louis. 1246--

173 "St. Canneram in eâdem insulâ secum manere *f50v*
recusat St. Senanus. See his life in Vetusta
Codice Kilkenniensi) where St. Cannera is brought
to his island by an angel.

Cui Praesul, quid foeminis *f50v*
Commune est cum monachis?
Nec te nec ullam aliam
Admittemus in insulam.

174 Rymer has made a very good comparison be- *f50v*
tween the Phaedra of Euripides & the Phaedra of
Seneca and shown how much more interesting the
supposed struggling love of the former is than
the whorish violence of the latter.

Talking of Seneca crumbling every bright *f50v*
 thought into as many points as he can, he says
 "Whenever he finds a diamond, he forces & breaks
 it into a hundred pieces, never letting it rest
 as long as any of it will sparkle."

175 Venantius Fortunatus, Bishop of Poitiers, *f51r*
 lived in the sixth century and has left a good
 deal of Poetry--what he writes to Queen Radegund,
 has much of the warmth of love about it-- She
 used to shut herself for a month every year to
 pray.

Ad Dominam Radegundam, quando se reclusit. *f51r*

Quo sine me mea lux oculis errantibus abdit,
 Nec patitur visu se reserare meo,
 Omnia conspicio simul aethera, flumina terram,
 Cum te non video sunt mihi cuncta parum.
 Quamvis sit caelum nebula fugiente serenum,
 Te celante mihi stat sine sole dies.

See Bibliotheca Patrum, Tom. 8. p. 834. 1

He was a famous old gourmand, as appears *f51r*
 by many of his poems which turn upon the delicacies
 & joys of the table-- In his own dedicatory epistle

to Pope Gregory he owns that most of his verses
were written "inter pocula"

Confusos animos habui, mihi credite, carae,

Nec valui facile libera verba dare.

Non digitis poteram, calamo neque pingere versus,

Fecerat incertas ebria musa manus.²

176 There is a great deal of Caballistical stuff *f26v*
about Adam, which I do not understand, in the Frac-
tatus 1. Libri Druschim by R. Jezchak-- The person
of Adam is divided into 248 members--& his wife
had one of them--Malchuth autem seu Regnum, uxor
ejus." ¹

Chochmah et Ghedulah factae sunt per mys- *f26v*
terium osculorum. Pater enim matrem osculabatur
facie ad faciem conversa &c. See Apparatus in
Librum Sohar, Pars Secund. Pag. 160.²

177 There is a very fada & affected description *f31v*
of a beautiful girl (whom he pretends to have seen
leaning out of a window) among the Ecphrases of
Libanius the Sophist. Ecphras. 5.

178 Seneca de Consolatione ad Marciam compli- *f31v*
ments and praises her for having preserved her

father's writings to the World & having been the means of their publication "magnum me hercules detrimentum res publica ceperat, si illum ob duas artes pulcherrimas in oblivionem conjectum, eloquentiam et libertatem, non eruisses. Legitur, floret, in manus hominum, in pectora receptus, vetustatem nullam timet."¹

Sub Claudio primo imperii ejus anno, cum *f31v*
Julia Germanici filia accusata adulteri esset
(Dii Deaque à Messalina!) et ipsa extorris est
acta, et quasi inter adulteros Seneca in Corsi-
cam relegatus. Verane culpa fuerit, non dicam.
Lipsius in Vit. Senec.²

Res est sacra [. . .], noli mea tangere *f31v*
fata. From Seneca's epigrams upon Corsica, which
he describes as a most dreadful place.³

It was at Corsica Seneca wrote his Consol- *f31v*
atio to his mother Helvia. He recommends study
to her as an alleviation & regret that his father's
"antiquus rigor" had not allowed her more oppor-
tunities of learning "beneficio tamen rapacis in-
genii plus, quam pro tempore, hausisti: jacta
sunt disciplinarum omnium fundamenta." Edit.
Paris. 1607. pag. 813.⁴

179 A young Anabaptist at Harlem, who in court- *f44v*
 ing the woman he was about to marry, thrust his
 hand into her bosom, gave rise to the sect of
 the Mamillaries-- The Doctors having divided
 about the degree of his fault & his punishment--
 those for him had this name--

180 A Woman who had had a new husband every *f44v*
 year & whose age you might almost reckon. They
 did [*?thus*] years in Rome by the number of nails
 [clavum] pangere.

181 E bruttissima cosa che una honesta gentil- *f47v*
 donna amando disordinatamente le bionde chiome
 ed i mentiti candori e rossori con tanta indus-
 tria e perdimento di tempo si adorni ed inorpelli
 il viso come meretrice. Andreas Gelsominius in
 Thesauro Celesti, 12, quoted by Albertus de Al-
 bertis in his Paradoxa Moralia de Mulierum ornatu
 Diss. 1. cap. 7.

182 ~~Ø~~ Albertus quotes a story from Caesarius, *f47v*
 Lib. 5. Miracul. Cap. 7. "Quum Moguntiae quidam
 Parochus templum circuiret populumque lustrali
 aquâ de more aspergeret, matronam variis orna-

mentis, pavonis instar pictam illi obviam factam
 in cujus candata veste longissima plurimos Dae-
 mones sessitare, parvos quidem ut glires sed
 nigros ut Aethiopes, ore cachinnantes, manibus
 plaudentes ac velut pisces intra sagenam conclusos
 saltantes Sacerdos Dei divinitus edoctus conspex-
 it. Nempe ornatus muliebris revera sagena Diaboli
 est.

183 There is a curious defence of Women against *f47v*
 the attacks of Tiraquellius (Q. E. E.) by Almarcius
 Bouchardus Edit. in Aedilus Ascensiami.

184 Writers upon Women-Rasisius, Fulgosus &c. &c. *f47v*

185 "Fuit et altera Thais quae suasu beati Panutii *f47v*
 ab impudicâ vitâ &c.

186 Afre who had been a most determined W. under *f47v*
 the reign of Diocletian became a convert & martyr.

187 Charles du Moulin* (Molindus) avocat a mis à *f38r*
 la tête des plusieurs consultations imprimées "Ego
 qui nemini cedo, et qui a nemine doceri possum."¹

*This Jurisconsult "de prima illa uxore *f37v*
 sua ita cognitum-- Deus qui inceptor meus fuit,
 uxorem meam primum studiorum meorum Maecenatem

nobilem Aloisiam Beldoniam magno delectu selectam,
mihi dedit: at illa immatura morte et studiorum
meorum damno, magno meo maerore occumbuit Feriis
natalitiis anno Dom. 1556. pag. 243.

188 Tertullian in exposing the Eleusinian mys- *f37r*
teries says that the whole secret of it at last
was the "membrum virile" -- "Ceterum tota in
adytis divinitas, tota suspira epoptarum, totum
signaculum linguae simulacrum membri virilis
revelatur."

Lib. 1. Adversus Valentinianos.

189 One of the methods of Petrus Ravennas in *f35v*
his Memoria artificiosa is thus. "Quia pro literis
alphabeti homines habeo, et sic imagines vivas--
pro litera enim a Anthonium habeo &c. &c. Et
ego communiter pro literis formosissimas puellas
pono--illae enim multum memoriam meam excitant
et frequentissime in locis Juniperam Pictorien-
sem mihi charissimam dum essem juvenis collocavi
et mihi crede si pro imaginibus pulcherrimas
puellas posuero facilius et pulcrius recito quod
locis mandavi sceritum, ergo habe utilissimum
in artificiosa memoria, quod diu tacui ex pudore."

he says afterwards "hoc autem utile praeceptum prodesse non poterit illis qui mulieres adiunt et contemunt." See the Opuscula Aurea Petri Ravennatis.²

Peter Raven. himself gives incredible accounts of his own memory.

190 An actress to whom a man remarked while she *f43v*
was dressing for Clytemnestra that the first principle of her toilette should be the costume, answered "le premier principe d'une femme, monsieur, c'est de paraitre jolie."

191 La Cerda on the 7th Aeneid quoting the *f48r*
history in Cedrenus about the Roman Virgin Euphrasie (Nicephorus Cap. 13. Lib. 7) says that Ariosto borrowed from this his story about Isabella & the Moor-- and says "Ita scilicet patet secta plagiariorum. Certe commentum illud laudare ut ingeniosum; et ecce unde sumptum"--¹

Baronius, the analist of the Church is very *f48r*
angry with Ariosto for this plaigiary & after quoting Nicephorus, he says, "Haec Nicephorus, quae vulgaris

Poeta ille, quamvis celebretur a multis, nimia licentia dicam et timeritate non sine dedecore pietatis in fabulas est ausus transferre quas cantat"--²

192 One of the methods of ascertaining virginity *f49r*
mentioned by Ludovicus Bonaciolus in Enneade Mulibri cap. 3. is "Magnetem si obdormientis virginis aut mulieris capiti supponas, corruptarum impudicitiam deprehendes."

193 J'aimerais mieux (says Matta to Senates the *f43r*
antiquarian husband) m'informer du veritable pere du mes enfans, que de savoir quelles sont les grands-peres de ma femme."

194 Elle laisoit aller cela tout comme il plaisoit *f43r*
au Seigneur.

195 "Il me souvient que Junius dans son Traite des *f49v*
Perruques (Q. E. E.) a remarque que jadis quand on trouvoit par hazard une femme barbue on faisoit un signe des croix et on prioit Dieu qu'il detournat le

malheur signifie par cette mauvaise rencontre: mais il me semble qu'on le devroit mieux faire et avec plus de raison quand on rencontre une femme savante--" Garasse contre la doctrine curieuse.

196 ~~Ø~~ In Kornmannus de Virginitatis Jure &C. Cap. 14 f32r
 "Nun scire scribere melius sit aut nescire virgini?

Addubitavit Johan. Charlet. Geronensis Theologus prout cum refert Petrus Gothofredus de amoribus Lib.2 cap. 9. propter commoda varia atque incommoda, quae insunt, sciat vel nesciat, ipse Gothofredus censet puellas non esse imbuendas a parentibus scribendi arte, vel eas quidem quae destinantur marito.¹

Petrarch, talking of dances, says "Multae inde domum impudicae, plures ambiguae rediere, castior autem nulla."²

Rectio perquam lepida est apud Kirchner in Legato, cum Natura illas partes, quae ad sessionem sunt destinatae, latiores in faeminis fecerit quam in viris: innuens domi eas manere debere. Cap. 40.³

Timotheus Musicus duplicem mercedem exigebat a discipulis, qui alium habuissent praeceptorem.⁴

He disputes the kind of colour virgins ought to wear, and determines for green & white. Cap. 74.

197 Dubium jam tritum est circa formationem Proto- *f32r*
 parentis Evae, cur Deus potius eam formavit ex costa
 quam ex alia parte corporis Adami. Observat Petrus
 Berchorius, quod costa est ad modum arcus formata:
 Deus itaque hoc facto docere voluit, non solum Adamum
 sed et omnes conjuges modum quo bene et prudenter
 debent gubernari uxores. Nam sicut ille qui vult
 ut arcus bene ferat et recta devehat sagittam, non
 debet eum nimium tendere, quia si nimium tendatur,
 rumpitur et frangitur; ita quoque uxor utpote formata
 ex costa, quae habet formam arcus, instar arcus
 debet gubernari, adeoque non debet tendi nimio rigore,
 nimium eam constri[n]gendo &c. &c. Quoted from
 Petrus Rota by Kempius de osculis p. 596--

198 Quod dedit, hoc retinet. *f54r*
 Cur neget amplexus et abhorrent oscula virgo?
 Non pudor his, rosei non perit oris honor.
 Basia virgineis quis credat obesse labellis,
 Ingenuus tenero quae tulit ore puer?
 Libat apis violas et basia figit acantho,
 Oraque plena favis in sua tecta refert.
 Non tamen hinc violas non hinc marescit acanthus,
 Utque fuit, roseus perstat utrique color.
 Virgo notas juvenis, quas properit ore protervo

Abluit et facies, quae fuit ante, redit.
 Scilicet opposito de lumine sumere lumen,
 Invida cur juveni basia virgo negat.

Responsio. Vel tactu perit omnis honor. *f54r*
 Basia nil teneris posse nocere puellis,
 Nil tactus cupidi blanditiasque proci,
 Haud mihi quis vano persuadeat ore Poeta,
 Tactus et ipsa latens basia virus habent.
 Purpureos digitis vitis ne tange racemos;
 Tractari manibus non amat iste color.
 Iste color, color esse recens, decor integer uvae
 Intactae genium virginitatis habet.
 Sint procul amplexus, procul oscula, dulce venenum,
 Ah! faciunt longas oscula pressa notas.
 Utque domum rediens faciem lavet undique virgo,
 Altior in tacito pectore menda latet.

Jacob. Castius, Emblematis Nuptiali 26. quoted by Kempius
 de Osculis Dissertat. 14 2. Edit. Francofurt. 1680.
 p. 567.

199 Ἀδην γὰρ ἀγυθαῖς παρθενοῖς γαμηλίων
 Λεκτρῶν ἀτρεπτῇ βλεμμάτων ρεπεί βολῇ.

and again

Οὐ με μὴ λαθῇ φλεγῶν
 Ὀφθαλμός, ἥτις ἀνδρὸς ν. γεγεθμενῇ
 Aeschylus apud Antigonum Carystium
 ex fabula τοξοτισιν -- according
 to the emendation of [?Salmosius].

200 I must see the poems of Westonia Anglia. Vidimus
 etiam in Philotheca amici nostri [?Erudilip.] viri
 Jo. [. . . .] non ineliganter [?Othoniae Geomand.]
 manu exaratos.

POLITICAL WORKS

The title, Political Works, has been given this third section of Thomas Moore's "Commonplace Book " in order to designate several poems by Moore, "Corruption" (1809), "Intolerance" (1809), and "The Sceptic" (1810), as well as three prose works, "A Letter to the Roman Catholics of Dublin" (1810), The Memoirs of Captain Rock (1824), and the Travels of an Irish Gentleman in Search of a Religion (1836), all of which are concerned with political questions, as well as with other issues. A few references to other politically oriented poems occur in this section of the "Commonplace Book;" however, the majority of the entries in this section refer to the works listed above.

Even though these entries have been placed under the heading, Political Works, they still seem, at first glance, to present great disparity in content; therefore, some explanation of the material should be made. The quotations and comments in the "Commonplace Book" relating to these works can, for example, represent only a fraction of the reading which Moore must have done for the works listed in the preceding paragraph. Thus, judging from the notes and text of Moore's published works, it is apparent that entry 223, or, indeed, any of the other entries in the "Commonplace

Book" relating to Roman Catholic topics, can represent only a very small portion of the background reading which Moore did for the Travels of an Irish Gentleman, his ironic record of an attempt to find the true basis of the Protestant religious claims.

It is, moreover, necessary to understand the relationship of the various works included under the title, Political Works, in order to understand the entries in this section; for, at first glance, the Travels of an Irish Gentleman would not appear to be a political but a religious work. However, for Moore, Ireland and her religion seem to have been inextricably connected and to defend one was to defend the other.¹ Thus in 1809, Moore published together and, presumably as companion pieces, the Juvenalian satires, "Corruption" and "Intolerance." While "Corruption" is mainly an attack on the system of patronage in the British government, it is also a plea for the extension of British political liberties to the Irish, and "Intolerance" remains an appeal for a less bigoted attitude on the parts of both the Roman Catholics and of the Protestants. In Captain Rock a survey of political persecution in Ireland appears side by side with a survey of religious

¹See an unpublished thesis by Madelyn Martin, "Thomas Moore and the Irish Question" (Rice University, 1960).

persecution, and one of the main points of attack in that work is the British custom of requiring the Roman Catholics of Ireland to tithe to the Established Church. In the Travels of an Irish Gentleman in Search of a Religion, the young hero exclaims, "Thank God! I may now, if I like, turn Protestant," only after learning that the Bill of 1829, which removed many of the Catholic disabilities, had been passed. Thus, many of the entries in this section of the "Commonplace Book," which are concerned with Catholic doctrine and history, pertain to the Irish political question as well.

The references to English history are included in this section of the "Commonplace Book" because Moore became interested in the settlement whereby England acquired Ireland, as well as in the process by which the native population was subdued. This historical theme is developed briefly in "Corruption" and more fully in Captain Rock, where many of the quotations from Lloyd's State Worthies, recorded in entry 209 of the "Commonplace Book," appear. It should not be inferred, however, that Captain Rock presents anything more than a sketch of the English rule of Ireland. Moore's most extensive study of that subject is, of course, in his History of Ireland (1835), for which Moore made a new and an exhaustive study.

References in "Corruption" also indicate that

Moore was interested in the historical theme so very briefly developed in the "Commonplace Book," because the Tories constantly harped upon the 'Acts and Rights of glorious Eighty-eight!' It follows, from the text and from the notes of "Corruption" that Moore was interested, not only in the history of the English conquest of Ireland, but also in the events leading up to the Glorious Revolution in England itself.

References to the Papal power, such as those in entry 223 of the "Commonplace Book," are related to Moore's "Letter to the Roman Catholics of Dublin." That the Roman Catholic Bishops of Ireland were appointed by the Vatican was a troublesome point for the English, for it seemed to them to open the way to foreign domination in Ireland. To certain of the Whigs, it seemed reasonable that if the Crown were allowed to veto such appointments, the door would be opened to negotiations leading to the removal of the Catholic disabilities. Accordingly, in May of 1808, it was decided, in England, that the appointments of the Bishops of Ireland should be subject to the veto of the Crown. Protests, of course, were registered throughout Ireland, and the Bishops finally repudiated the plan. Moore's "Letter to the Roman Catholics of Dublin" is an answer to the protests and to the repudiation, in which he undertakes to show the basis for fear of Papal domination as well as the practices followed

in other European countries. While he assumes the stance of "Intolerance," "Enough for me, whose heart has learn'd to scorn/Bigots alike in Rome or England born" (ll. 13-14), his argument seems heavily weighed in favor of the Whig position, and he concludes, "The bigots of both sects are equally detestable, but if I were compelled to choose between them, I should certain prefer those who have the Constitution on their side" (Shepherd, p. 251).

Little comment is required upon the entries in this section containing philosophical matter, for they clearly pertain to Moore's "The Sceptic;" however, some justification for the inclusion of "The Sceptic" in a group of political poems may be desirable. "The Sceptic," along with "Corruption" and "Intolerance" represent Moore's first efforts in Juvenalian satire, and, having been published so closely together, are customarily considered a group. Moreover, while "The Sceptic" is described as a philosophical poem, it contains references to both history and to politics. Moore charges, for example, that England "Thus, self-pleas'd still, the same dishonouring chain/She binds in Ireland, she would break in Spain;" (ll. 55-56). Moore's definition of the Sceptics as having held "a middle path between the Dogmatists and Academicians" also echoes his middle-of-the-road stance taken in "Intolerance" and in the "Letter to the Roman Catholics of Dublin." It would seem, then, that "The Sceptic" clearly belongs in this section of

the "Commonplace Book."

From the dates in the first paragraph of the introduction to this section, it is apparent that the entries recorded here in the "Commonplace Book" appear in Moore's published works over a number of years. It would seem, then, that little can be inferred from publication dates that would be helpful in dating these entries in the "Commonplace Book," other than the obvious conclusion that if quotations from this MS appear in a work published in 1808, the quotations were presumably entered in this notebook at some date prior to 1808. However, the arrangement of certain pages in the "Commonplace Book" suggest that at least a portion of the reading recorded in this section dates back to 1801, for references taken from *f9v* and from *f10* appear in both the 1801 note to "The Vision of Philosophy," discussed in the first section of this edition, and in "The Sceptic," which was published in 1810. While Moore obviously went back and used whole folios which had been left blank at later dates, it seems unlikely that he would use a given page in this manner, for not only is the handwriting uniform on these folios, the subject matter is related.

201 Νυν δ' απανθ' ὡςπερ ἐξ αγορας εκπεπραται f23v
ταυτα· αντεισηκται δε αντι τουτων, υψ' ὧν απολωλε
και νενοσηκεν ἡ Ελλας. ταυτα δ' εστι τιζ ζηλος,
ει τις ειληφε τι· γελως, αν ομολογη· συγγνωμη τοις
ελεγχομενοις· μισος, αν τουτοις τις επιτιμα· ταλλα
παντα ὅσα εκ του δωροδοκειν ηρτηται.

Demosth. Philipp. 3.

202 E tolta per virtu dello splendore f39r
La libertate a loro.

id. ib.

The bright shield of the Magician, with which
he benumbed people--

203 The moral code of Caesar was comprised in f45r
two verses of Euripides, which he greatly admired
and often repeated




Ειπερ γαρ αδικειν χρη, τυραννιδος περι
Καλλισ[τ]ον αδικειν, ταλλα δ' ευσεβειν χρεων.

204 It was Parsons wrote the conferences under
the name of Doleman--

205 When Innocent 10th was pressed to determine f23r
the controversy between the Jesuits & Jansenists

he (who was bred a Lawyer) told them that he was
no Divine, that Divinity was not his profession--
Journal de M. Th. Amour Part, 3. Capt. 12. O. E. E.

206 "What the Church gained in outward splendor *f22v*
& prosperity under Constantine, she lost in purity
of manners & doctrine." Thus Christianity was in-
jured by being made an established religion. Then
began the heresy of Arians &c. &c.

  
207 "So long as the decisions of the Church are *f22r*
conformable to the sacred Scriptures, she may justly
lay claim to infallibility, as a necessary conse-
quence of that conformity. But if the Church ven-
tures to decide upon points of Doctrine, respecting
which Scripture is silent, she departs from that
standard which is the sole criterion of this infal-
libility." From Belsham's abstract of the Declara-
tion of Pere le Courayer--Essay 27. p. 86. I must
try & find this Declaration--it is very liberal &
leaves but few shades of difference between the
Prots & Cats. Why are the Cats not judged from such
men rather than from Dr. Troy &c. &c. His opinions
upon the Eucharist, the worship of Saints &c. &c.
all full of most liberal & rational concepts. Upon

the subject of toleration he is so benevolent that Belsham exclaims, "Hearken, ye Protestant bigots! Think & be confounded at the comparison of your own wretchedness & malignant prejudices with the generous & enlarged ideas, the noble & animated language of this Popish Priest.

208 "Some indeed have denied that there is any *f13v* such thing (i. e. a criterion of virtue) because different ages & nations have entertained different sentiments concerning it; but this is just as reasonable as to assert that there are neither sun, moon nor stars because astronomers have supported different systems of the motions & magnitudes of these celestial bodies." Soame Jenyns upon the Origin of Evil. Liber. 4.

△ "All religious tests & subscriptions are in their own natures subversive of truth & morals, yet the folly of one part of mankind & the knavery of the other will scarcely permit any government to subsist without them." Id. Lib. 5.

△ "It is with old establishments as with old houses, their deformities are commonly their supports & these can never be removed without endangering the whole fabric." Id.


"The moment any religion becomes national *f13v*
 or established, its purity must certainly be lost,
 because it is then impossible to keep it unconnected
 with men's interests, & if connected, it must in-
 evitably be perverted by them."


209


Dazzled thus with height of place *f18r*
 Whilst our hopes our wits beguile,
 No man marks the narrow space
 'Twixt a prison & a smile.
 Then, since fortune's favours fade,
 You, that in her arms do sleep,
 Learn to swim & not to wade,
 For, the hearts of Kings are deep.
 But, if greatness be so blind
 As to trust in towers of air,
 Let it be with goodness lin'd,
 That at least the fall b'fair.
 Then, though darken'd you shall say,
 When friends fail & princes frown,
 Virtue is the roughest way,
 But proves at night a bed of down.

From Lloyd. Vol. 1.¹


desinire potius quam deficere²

He says (Sr. H. Wotton on his parallel between the E. of Essex and the D. of Buckingham) that the Spanish Invasion "proved but a Morris-dance upon our waves."³ 

 Ireland--"a place lying all her Raleyan days (Q. Eliz.) under so great a contempt that even Walsingham thought it no treason to wish it buried in the sea"--Quoted from some one by Lloyd--⁴

 In Ireland when he (Sr. Arthur Chichester) "was effectually assistant first to plough & break up that barbarous nation by conquest & then to sow it with seeds of civility when by K. James made L. Deputy of Ireland"--Quoted by Lloyd, to which he adds--"Indeed good laws & provisions had been made by his predecessors to that purpose but alas! they were like good lessons set for a lute out of tune, useless until the instrument was fitted for them."⁵

"For the first of his (Ld. Bacon's) excesses (viz. prodigality to such as brought him presents) K. James jeered him in his progress to New-Market, saying, when he heard he gave 10 pounds to one who brought him some fruit, "My lord, my lord, this is the way to beggar's bush." Id. of Ld. Bacon

 "So that Ireland (called the land of Ire for

the constant broils therein for 400 years) was now become the land of concord."⁶

"Believing doubtless, saith my author (Sr. H. Wotton of the D. of Buckingham) that hanging was the worst use a man could be put to." Id.⁷ f18r

"He that looked downward saw the stars in the water, but he who looked only up-wards could not see the waters in the stars." Id. in praise of humility.⁸ f18r

☼ Calvin called the "devotion & liturgy" of England tolerabiles ineptiae.⁹ △ f18r

"Legatus est vir bonus peragre missus ad mentiendum Reipublicae causa." f18r

See Lloyd on Sr. H. Wotton¹⁰

Animas sapientiores fieri quiescendo. Id. ib.¹¹ f18r

Lloyd wrote his State Worthies in the time of Charles 2nd. It strikes one as very singular that so many ablemen should conform their principles to such opposite interests as those which operated under Henry, Edw.^d 6, Mary & Elizabeth-- Yet numbers which he commemorates were high in trust with all three sovereigns.¹² f18v

✠ During the night walks, which passed between the proclaiming of Mary & her first parliament "two religions were together set on foot--prot.ⁿ and pop.^r" f18v

. and as the Jewish Children after the
captivity spoke a middle language, betwixt Hebrew
& Ashdod so &c. &c.

Lloyd¹³

Camden calls Sr. Anthony Cooke, "vir antiqua 18v
serenitate." Five daughters for whom he had a gavel-
kind of affection & of estate--¹⁴

Ø He says that the church & commonwealth are 18v
"like Hippocrates his twins, not only being born &
dying, but laughing & crying together, as equally
affected with their mutual concerns." Δ

He is a happy man, that is above the troubled 18v
and confused regions of opinions, fancies, prepos-
sessions in that clear & undisturbed one of truth &
reality." Id.¹⁵

If the monarch "inclined to one party & leaned 18v
to a side, the ship of the commonwealth would be
as a boat, overthrown by too much weight on one side,
&c." Id.¹⁶

Ø "Like a well-drawn picture, this lord had his 18v
eye on all around."¹⁷

"The ivy clings to the oak & these women to 18v
their husbands; though both ruin the thing they
cling to." Id.¹⁸

"There is an invisible power in Right." Id. *f18v*

Ambition is good in a great statesmen to *f18v*
undertake invidious employments "For no man will
take that part, unless he be like a seeled dove,
that mounts & mounts because he cannot see about
him." Id.

~~He~~ mentions among Gardiner, Bishop of Win- *f18v*
chester's qualities--"His reservedness, whereby he
never did what he aimed at, never aimed at what he
intended, never intended what he said & never said
what he thought a man that was to
be traced like a fox and read like Hebrew backward;
if you would know what he did, you must observe
what he did not." Id.¹⁹

"When he (Sir Henry Sidney) Q. Eliz. resigned *f18v*
his authority & honour to Sr. William Drury, he took
leave of Ireland in these words "When Israel departed
out of Egypt & the house of Jacob from a barbarous
people." A singular man he was, saith the historian,
and one of the most commendable dputies of Ireland
to those whose wisdom & fortitude that kingdom can-
not but acknowledge much; though it is as impatient
of deputies as Sicily was of old of procurators."²⁰

"He (the Earl of Pembroke) was intent upon *f18v*
his interest (leaning, as he said, on both sides of

of the stairs to get up." *id.* ²¹

"They would discommend a man more in few words *f20r*
than commend him in many; doing therein like cunning
wrestlers, who to throw one down first take him up.
Lord Herbert of the Courtiers of Henry 8th

"As the eagle carried the shell up in the *f20r*
sky to break it." Lloyd, State Worthies.

"These only hovered in men's fancies; those *f20r*
came home to men's business & bosoms." *Id.* Observ.
on Life of Charles Brandon, Duke of Suffolk.²²

"I cannot tell why, this same truth is *f20r*
& open daylight, that not show the masques & mummeries
& triumphs of the present world half so stately &
daintily as candle-lights; truth may perhaps come to
the price of a pearl that showeth best by day; but
it will not rise to the price of a diamond or car-
buncle that showeth best in varied lights: a mixture
of lies doth ever add pleasure. Doth any man doubt
that if there were taken of mens minds, vain opinions,
flattering hopes, false valuations, imaginations, as
one would, and the like vinum daemonum, as a father
calls poetry, but it would leave the minds of a num-
ber of men, poor shoemaker things, full of melancholy
& indisposition & unpleasing to themselves." Bacon
Q. E. E.

"Always subjoining to his adversaries dis- *f20r*
course, what the Dutch do at all Ambassadors proposals,
It may be so." Lloyd of Sir Wiat.²³

"Talking of Sir Anthony St. Lieger, (who gov- *f20r*
erned Ireland in Henry 8th time, & was, says Lloyd,
the first Viceroy, because Henry was the first King
of Ireland) he says-- "It was thought by many wise
men that the preposterous rigour and unreasonable
severity which some even carried there before him
was not the least incentive that kindled up & blew
into horrid flames the sparks of discontents, which
wanted not predisposed fuel in that place, where
despair being added to their former discontents and
fears of utter extirpation to their wonted oppressions;
it is too easie to provoke a people too prone to break
out to all exorbitant violence both by some principles
of their religion & their natural desires of liberty,
&c. &c.²⁴

"Sir W. Molyneux got in with K. Henry 8th by *f20r*
a discourse out of Aquinas in the morning & a dance
at night." Lloyd.²⁵

"They of a healing, soft & pliable temper *f20r*
(King James his character of commendation of my
Lord Bacon)." ed.

"Let us live & love & say God help poor *f20r*
Kings." Id. S^r Thos. Howard.

"Knowing that upon every little absens or *f18r*
disassiduity, he should be subject to take cold at
his back." S^r. H. Wotton.²⁶

210 "The provinces of absolute monarchies are al- *f19r*
ways better treated than those of free states. Compare
the pays conquis of France with Ireland, & you will
be convinced of this truth."

Hume. Politics & Science¹

"The source of degeneracy, which may be re- *f19r*
marked in free governments, consists in the practice
of contracting debt & mortgaging the public revenues
by which taxes may, in time, be altogether intolerable,
& all the property of the state be brought into the
hands of the public." "Among the moderns
the Dutch first introduced the practice of borrowing
great sums at low interest & have well nigh ruined
themselves by it."

Essay--of Civil Liberty

Hume says that the sale of their crown to *f19r*
the highest bidder was the only commerce with which
the Poles were acquainted.

Of Refinement in the Arts *f19r*

Hume thought the growing power of the Crown
would end in absolute monarchy--"Absolute monarchy

therefore is the easiest death, the true Euthanasia of the British Constitution."

Essay on the British Governt.²

211 "The Laudomonians (says Xenophon [. . . .] *f22v* ref.) always during war put up their petitions very early in the morning, in order to be before-hand with their enemies &c."

Augustus having twice lost his **fleet** by storms, forbade Neptune to be carried in procession along with the other gods. Suet. in Vita.¹



☉ "When the Oracle of Delphi was asked what rites of worship was most acceptable to the gods? Those which are legally established in each city, replied the oracle, Xenop. Memorab. Lib. 2. O. E. E. Even priests, in those ages, would, it seems, allow salvation to those of a different communion.²

☉ I must see Cicero's letter to Terentia-- Lib. 14. ep. 7. advising her to sacrifice to Apollo & Esculap.-- He pretended to her & his family to be a strict religionist.³


"During such calm sunshine of the mind, these spectres of false divinity never make their appearance"


* The above references & quotations are from Hume; Nat. Hist. of Relig.

The progress from the contemplation of "a static or material image to the invisible power & from the invisible power to an infinitely perfect Deity &c.--the rise from polytheism to theism according to Hume. *ibid.* Sect. 8.


212   The plan of Johann. Fabricius, Professor of *f11v*
Theology at Helmstadt (Q. E. E.) for reconciling the Protestant & Catholic Churches is detailed by Heidigger in his life of this great man, at the end of [his] works-- Those who have read Fabricius' sarcastic work against Popery "Euclides Catholicus" under the assumed name of Ferrarius will not suspect him of such bias to the Roman Cat.^h The Bull Unigenitus put an end to all those speculations of the Eirenists.


213 Tis a conjecture of Wormius that Ireland is *f11v*
derived from Yr the Runic for bow, at the use of which the Irish were once very expert.

214  Allege, as Lord Castlereagh did to Mr. Emmet, *f19r*
(vid. the examinat. before the Secr. Committee of the H. of C.) that a free house of Commons would be incompatible with & destructive of the other two estates."

215  Ahab accused the prophet Elijah of troubling *f19r*
Israel in order to have a pretext for oppressing him--
Kings 1. 18.17. The same pretense has been often
assumed to coerce the Catholics. Charles 5th let
the Reformation gain ground in Germany, that it might
produce dissensions & weakness. Q. E. E.

216 "I rest in an assured hope that her most *f19v*
gracious Majesty will think of me as my heart deserveth,
as also of them, who wrung me into undutifulness." The
Earl of Desmond's letter to the Earl of Ormand in
Queen Elizabeth's time. Scrinia Sacra [. . .].


217 The manner which James 1st justified to the *f19v*
agents (bearing compliments from Ireland) his having
granted a commission for creating a number of new bur-
roughs there was the following--"It was never before
heard that any good subjects did dispute the king's
power in this point. What is it to you whether I
make many or few burroughs? My council may consider
the fitness, if I require it, but what if I had created
40 noblemen & 400 burroughs? The more the merrier, the
fewer the better cheer." [. . .] Heb. Vol. 1. p. 220.
Q. E. E.


218 Elizabeth said, upon occasion of the destruction *f19v*

which her chief governors carried through every part of Ireland--"That she feared the same reproach might be made her, which was formerly made by Bato to Tiberius--viz. "It is you! that are to blame for these things, who have committed your flocks not to shepherds, but to wolves. ." See Curry's Review, Book 1.st C. 8.¹

I must see about M^r. Goodman, one of the priests *f19v* whom Charles 1.st reprieved, & who offered himself as a victim to appease those who were angry at such lenity (viz. the Commons). "It has pleased God (says he, in his petition to the King for that purpose) to give me grace to desire with the Prophet "that if this storm be raised for me, I may be cast into the sea that others may avoid the tempest." Curry, Chap. 13. Book. 4.

Sir J. Temple, the author of the History of *f19v* the Irish Rebellion of 1641, seems to have been the Musgrave of that day--for a specimen of his character for veracity see Carte's Collection of Orm. origin. Papers. p. 207. Q. E. E. See also Dr. Nalson's account of him--Introd. to the 2nd Vol. of his Historic. Collect. Q. E. E.--Curry's Rev. Book 3. C. 14.²

219 "Rushworth's compilation was carried on under *f19v*
the eye & submitted [. . .] to the correction of Crom-
well; hence it is that he has omitted whatever would
give offence & inserted whatever he thought would
be agreeable to his patron." Granger's Rest. Biogr.
Vol. 4. p. 85.

220 "It cannot be denied (says Ld. Clarendon in *f19v*
his Life, vol. 2. p. 246. Q. E. E.) that the [. . .]
the Marquis of Antrim made (in Ireland) & sent over
to Scotland under the command of [?Colkitto] were
the foundation of all those wonderful acts, which were
performed afterwards by the Marquis of Montross.
They were 1500 even &c. &c. This [?Colkitto] was
Sir Alna MacDonald--was he Irish? Q. E. E.--I must
see Borlase.

221 Lord Romney in the year 1744 in arguing that *f20v*
times of war & danger were the fittest for people
to take redress of their grievances in, instanced
the period of Richard 2.nd when there was immediate
danger of invasion & war with Scotland, and yet
the Parliament refused to contribute till the ob-
noxious ministers were removed &c. &c. The Romans
too in the good days of the Rep. when the Enemy was
at their gates refused to fight till their Liberties
were secured to them."

222 I must see most particularly Harris's Writers *f20v*
of Ireland

"His history is thus like a glow-worm and *f20v*
carries its light in its tail."

"This history becomes like the great whirl- *f20v*
pool of Norway, that is so terribly denominated the
navel of the sea, & sucks into its eddy, bears,
whales, ships & everything that comes within any pos-
sible reach of its engulfing streams."¹

"His whole history strongly reminds us of *f20v*
the island at Rome, which has two bridges to it, &
a church & a monastery upon it & yet was formed
originally of Tarquin's sheaves of corn"-- "In model-
ling his history he is like an engineer constructing *f21r*
one of our navigable canals; he endeavours to draw
every lively brook in the neighborhood into his own
capacious reservoir."

223 Even in Naples, so close to Rome, the Bull *f14r*
in Coena was proscribed and about the year 1783, it
was found that all those who should appeal to it
should be deprived of their tuncence property and
treated as foreigners & that whoever should print
& publish it should be punished as guilty of a crime
against the state. Historical & Philosoph. Memoirs
of Pope Pius 6th Chap. 20.

The Papacy received its worst wound from its own children, for just previous to the French Revolution, when the Emperor Joseph 2.nd--his brother the Grand Duke of Tuscany, and the King of Naples were mortifying and degrading the Roman Pontiff by every [?means] in their power, Frederici 2.nd was cherishing the Jesuits and paying most respectful deference to the Pope, Catherine of Russia was treating him with a sort of homage & Gustavus 3.rd of Sweden did him the honour of a visit. The attacks of the children of the Church were crowned by his downfall under France, whose King had once been called her eldest son.²

f14r

"The pope called to Rome (at the beginning of his alarm about the French Republic) a body of militia to supply the place of the ordinary guard. Those militia men, still more grotesque in their appearance than his holiness's regular troops, became a subject of laughter to the citizens, whereupon the Holy See issued strict orders that people should consider them as real soldiers under pain of corporal punishment." Id.


f14r

When the old Appian way was discovered under Pius 6.th in draining the Pontine Marshes, it was found to be still furrowed by deep ruts made


f14v



by the carriages of the Romans in the time of the Republic & [.].⁴

224 "That the Pope is as much greater than the Emperor as the Sun is greater than the Moon." This assertion of Innocent 3.rd referred into the body of Canon Law by Gregory 9.th & approved & confirmed in it by other Popes--The author of a gloss on it (Bernardus de Botono) says "Cum igitur terra sit septies major Luna, Sol autem octies major Terra, restat ergo ut Pontificalis dignitas quadragesies septies sit major Regali." Glossa verba. Inter Solem et Lunam. Cap. Solitae 6. Extra de Major. et Obedientia-- Q. E. E. f23r

225  I must find out Father Caron in Remonstrantia Hibernorium, who has cited 250 Popish authors, who deny the Pope's power to depose Kings." f23r

226 A tendency to reform showed itself among several princes of Europe, Frederick, Catherine, Joseph 2.nd before the French Revolution, just as Hume says (1st Edition) that the Court of Rome was becoming enlightened previous to the reformation. f23r

227  "The high tone of authority in which these f21v
Protestant Popes (Luther, Calvin, &C.) promulgated
their decrees & the abject submission with which
that part of the Christian world under their influ-
ence received the creeds, [. . .] & articles, which
they were enjoined under the penalties of everlasting
condemnation to believe." Belsham on Unitarianism.

228   f21v
[. . .] very remarkable that the figurative
[?scan] of the passage "This is my body" seemed to
Luther so violently strained, that he could never
prevail upon himself to extinguish the doctrine of
the real presence; though he was sensible, as he tells
us, that by this means it was in his power to give
a great blow to Popery."Mais je suis enserre (says
he) je ne puis me degager; les paroles du texte
sont trop fortes. Ceci est mon corps; ceci est
mon sang; et rien n'est capable de les oter de mon
esprit."

229 In the symbolical language of Prophecy (ac- f22r
cording to Sir Isaac Newton) the people, typified
as the Moon, is considered as the Wife of the King,
who is symbolized as the Sun.

230 I must see Mosheim for the secret Antichris- *f22r*
 tian Schools which he says were established in France
 & Italy during the 16th Century.

231 In the year 1303 the Pope himself was excom- *f22r*
 municated by the Hungarian bishops, in consequence
 of his having presumed to lay the city of Buda under
 an interdict, because his pretended right to dis-
 pose of that kingdom was resolutely denied." Q. E. E.
 Mod. Hist. Vol. 42. p. 32.

232 When James 2nd sent the Earl of Castelmaine, *f22r*
 Ambassador Extra^y to Rome to make submission of the
 Crown of England, the Pope, the Court of Rome re-
 ceived him very coldly & refused a Cardinal's Hat
 which the King solicited for Father Petre--

233 Since the time of W. Pitt's Declaratory *f22r*
 Act the "Board of Contract or rather the Crown may
 be considered as really & truly invested with the
 undivided sovereignty of India--and the crown got
 this insidiously & unawares just as it got all the
 other accessions of power.

234 The emperor of China said upon the quarrels *f33v*

of the Dominicans & the Jesuits. "Ces hommes viennent de cinq mille lieues nous precher une doctrine sur laquelle ils ne s'accordent pas"--

235 The Bull Serapis "non coitu pecoris, sed coelesti igne seu radiis luneribus conceptus fuit"--
This is the origin of Irish Bulls.

236 Aubert le Mire met Guarini au rang des ecclésiastiques--C'est que sur le titre de Pastor Fide il a cru que les devoirs des pasteurs ou des eveques et cures etoient la [?représentatés].


237 "Fa bene la fortuna questa, che la elegge uno uomo, quando la voglia condurre cose grandi, di tanto spirito e di tanta virtu, che e'conosca quelle occasioni che la gli porge. Così medesimamente, quando la voglia condurre grandi rovine, la vi prepone uomini che aiutino quella rovina. E se alcuno fusse che vi potesse ostare, o la lo ammazza, o la lo priva di tutte le facultá di potere operare alcunobene.

Michiav. Discors. Lib. 2. Cap. 29.¹

Ed e cosa piu chiara che la luce che non

29
rinnovando questi corpi, non durano. Il modo del rinnovargli e, come e detto, ridurgli verso i principii suoi. Perche tutti i principii delle sette, e delle repubbliche, e dei regni, conviene che abbinno in se qualche bonta, mediante la quale ripiglino la prima riputazione, ed il primo augumento loro; e perche nel processo del tempo quella bonta si corrompe, se non interviene cosa che la riduca al segno, ammazza di necessita quel corpo; e questi dottori di medecina dicono parlando dei corpi degli uomini, "Quod quotidie aggregatur aliquid, quod quandoque indiget curatione."

Machiav. Discors. Lib. 3. Cap. 1. O. E. E.

238  In the first council of Pisa (1409), they f23r
damned & deposed two Popes--at the Council of Con-
stance a little after they [?denied] ~~another--~~

239 "The King her husband is gone to Dumferline f23r
& passeth his time as well as he may; having at
his farewell such countenance as would make a husband
heavy at the heart." Bedford to Cecil about Darnley
and Mary.

"No man (says Brantome of Mary Q. of S.) f23r
ever beheld her person without admiration and love

or will read her history without sorrow." ²

David Black who provoked such seditious f23r
doctrines under James 6th in 1596 said in his prayer
for the queen "we must pray for her for fashion's
sake but we have no cause--she will never do us good--

240 Phillip 2.nd said upon pardoning someone who f21r
had been found guilty of treason--"A sovereign is never
more secure from the resentments of his subjects than
while their discontent is allowed to exhale in com-
plaints"--Lett: vol. 4

241 Among the things lost on earth which were f16v
found in the moon, Ariosto mentions the famous deed
or gift of Constantine to Pope Silvester.

Questo era il dono (se però dir lice)
Che Constantino al buon Silvestro fece.

242 "Qu'on ne s' imagine pas, que l'on ait peu
avancé, si on a seulement appris à douter." Malle-
branche, La. Rech. de la Ver. lib. 1, chap. 20.
(quoted by Beattie) Q. E. E. Mallebranche determined
Sceptic according to Beattie-- "He rejects the evi-
dence of sense, because it seems repugnant to his
reason; he admits transubstantiation, though cer-

tainly repugnant both to reason & sense." Part. 1.
Chap. 2.¹

The difference between the scepticism of Hume & the antient sceptics seems to be that the reasoning [. . . .] of the former ends in doubt & that of the latter began with it (as in Aristot. Metaphy.). Beattie is just at the brink of stating this difference, (ibid) but does not make it out.² *f11r*

"That some of them (Locke's tenets) have promoted scepticism is undeniable." The first book of his Essay tends to establish this dangerous doctrine, That the human mind, previous to education & habit, is as susceptible of any one impression as of any other; a doctrine, which, if true, would go near to prove that truth & virtue are no better than human contrivances; or at least that they have nothing permanent in their nature, but may be as changeable as the inclinations & capacities of man &c. &c. This was all Locke's zeal against innate ideas. See Beattie--id. ib. *f11r*

Beattie misrepresents Hume continually. See ib. & Berkley. I must see Reids' Inquiry into the Human Mind on the Principles of Common Sense. Beattie acknowledges the arguments of Berkley to have been long accounted unanswerable. Reid took them up. *f11r*

I must see what Beattie says of Lucretius *f11r*
pp. 115.116. & of Virgil & Homer pp. 212. 213--and
of Virgil's [. . .]. p. 280.281.

"The two ways in which the ingenuity of specu- *f11r*
lative men has been mostly commonly employed, are,
dogmatical assertions of doubtful opinions, and subtle
cavils against certain truth." Gerard's Dissertat.
2. 4.³

Beattie expects to put logic out of this ques- *f11r*
tion very much in answering the Sceptics & he defends
his doing so. Indeed his work is a specimen of
rather an unfair kind of confutation, founded upon
unphilosophical prejudices and appealing to popular
feelings with a continual petitio principii through-
out-- He confounds continually the sceptic with
the infidel.⁴

"For my own part I have always found those *f11r*
to be the most delightful & most improving conversa-
tions in which there was the least contradiction;
every person entertaining the utmost possible respect
both for the judgment & for the veracity of his as-
sociate; & none assuming any of those dictatorial
airs, which are so offensive to the lovers of liberty,
modesty, & friendship. Beattie's Essay on Truth.

Beattie remarks Homer's superiority over *f11r*
Virgil in "The science of man" by his travelling,
his poverty, &c. "Virgil had not the same oppor-
tunities; he lived in an age of more refinement &
was perhaps too much conversant in Courtly life, as
well as too bashful in his deportment & delicate in
his constitution to study the varieties of human nature,
where, in a monarchy, they are most conspicuous,
namely in the middle & lower ranks of mankind. Need
we wonder, then, that in the display of character
he falls so far short of his great original?"

Part 3. C. 2.

243 The particular bulk, number & motion *f14r*
of the parts of fire or snow are really in them, whether
any ones senses perceive them or not; & therefore
they may be called real qualities, because they really
exist in those bodies; but light, heat, whiteness, or
coldness are no more really in them than sickness or
pain is in Manna. Take away the sensations of them;
let not the Eyes see light or colours nor the Ears
hear sounds; let the palate not taste nor the nose
smell & all Colours, Tastes, odours, & Sounds, as they
are such particular ideas vanish & cease &c.

Locke Book 2nd C. 8.

244 As to the objection against this nature of *f14r*
 the Hexameron, That is cannot be that of "an Histori-
 cal Journal such as a spectator on Earth would have
 made "because it is supposed there was then no spec-
 tator in being to make it, I shall answer &c. &c.--
 for tho there was no real spectator at first, yet
 the nature of the History might, for good reasons
 be such as I assize notwithstanding. ^Δ But to speak
 my mind freely, I believe that the Messiah was there
 actually present; that he made the Journal, that
 he delivered it after to Moses on Mount Sinae &c. &c.
 Whiston of the Mosaich Creation.

How well Berkley's system apply to the sen- *f14r*
 sible system of things when there was no one yet
 formed with sentient organs to give it existence?

245 Every man thinks that Reason is on his side, *f14v*
 but she is a kind of masquerade W---e and is enjoyed
 by every body under a different appearance.

246 It is to be doubted whether there would be *f14v*
 any advantage in making the world wiser than it is.
 It is folly which supports & keeps the world going.
 What would become of all the occupations which the
 follies of luxury give?--of foolish wars, or states-

men, courtiers &c.--of me & what I write &c. &c. If it were not for these follies of war & luxury, which destroy the human race, the world would be overstocked & starved--for it is to be supposed, being all wise, we should not merit those other curses of deluges, earthquakes, &c. &c.

32
247 Et ce qui est d'une assez plaisante considera- f14v
tion, c'est qu'il n'y'en a point de plus fous, que ceux qui veulent faire les Medecins dans ce grand Hospital des Incurables &c. &c. Le Vayer Opusculi Sceptique¹

Je veux que ma plume ressemble a celle du f14v
Paon, qu'elle soit susceptible de toutes couleurs et qu'elle change comme elle &c. &c.²

Le Vayer's interpretation of the History of f14v
Samson in favour of Scepticism is very ingenious--
Opusculi Sceptique

Au lieu de lui donner pour objet le vrai f15v
et le certain, qui ne sont pas de portée, ils lui substituent l'apparat et le vrai-semblable aimans mieux faire a la mode des premiers Grecs, qui se contenoient de contempler l'Ourse-majeure que de s'egarer en visant droit au Pole, comme les Pheniciens, dans les navigations spirituelles où

le vrai et le certain ne sauroient servir que d'une trompeuse Cynosure." Le Mothe le Vayer--De la Vertu des Payens--De la Secte Sceptique.³

Je ne doute point (says Le Mothe le Vayer) *f16r*
que nous ne soyons bien ridicules aux Essences divines dans la plupart de nos actions, que les Singes ne le sont a notre egard en tout ce qu'ils font.⁴

248 ~~Ø~~ Certainement, celui qui voudroit soutenir *f15r*
que les plus ignorans sont plus sages et plus savans que ceux qu'on pense etre les plus sages ne manqueroit pas de raisons, car Colomb. ignorant trova le nouveau monde et neanmoins Lactance docte Theologien et Xenophanus savant Philosophe l'avoient nié. [?Flavius] le Nautonier et quelques autres chetifs artisans inventerent l'usage de la boussole aimantee, du canon et de l'imprimerie.&c. &c. Mersenne, La Verite des Sciences.¹

Pour les Mathematiques, elles ne sont pas *f15r*
fondees que sur l'unite, ou sur le point, qui sont des chimeres fondees en l'air; leurs definitions, problemes et propositions supposent beaucoup de choses qui sont fausses, telles que sont celles-ci, qu'une sphere touche la surface droite en un seule point, que chaque contenu peut etre divise a l'infini &c. &c. Id.²

Mersenne has given a pretty clear abstract *f12r*
 of Sextus Empiricus's Phyrreh. Hypoth. in his Lib. 1.
 Chap. 11. &c. &c. Id.³

249 Sextus Empiric. Notwithstanding his Scepti- *f12r*
 cism, proves fully (Advers. Mathemat. Q. E. E.) that
 there is a God & that humans should be friend to
 him.

The Scept. did not deny that there was any *f12r*
 criterion of truth, they professed to be in search
 of it & to overturn all those produced by the Dog-
 matists. In beginning to talk of God in the first
 C. 3rd Book, Sextus says προτερον περι θεου σκοπη-
 σωμεν, εκεινο προειποντες οτι τω μεν βιω κατακολουθουντες
 αδογαστως φαμεν ειναι θεους και σεβομεν, θεους και
 προνοειν αυτους φαμεν, προς δε [την] προπετειαν των
 δογματικων ταδε λεομεν [. . .] I must read all this
 book.

250 Lipsius (Manduct. ad Philosoph. Stoic. Dissert. *f12r*
 4) says of the Sceptics "labore, inquis, memoria, supra
 omnes pene philosophos fuisse. . . . Quid nonne omnia
 aliorum secta tenere debuerunt et inquirere si poterunt
 refellere? res dicit nonne rationes varias, raras,
 subtiles invenire ad tam receptas, claras, certas

(ut videbatur) sententias contendas? &c. See
 Martin Schoockius de Scepticismo, who refutes the
 opinion of Lipsius. I must see Sanchez's book
 Quod Nihil Scitur.

251 Socrates & Plato were both very sceptical *f15r*
 & it was from them, according to Cicero de Oratore,
 Lib. 3. that Arcesilas, the founder of the Middle
 Academy drew his scepticism.

252 The new Academy did not profess nescire *f15r*
 but dubitare.

253 There are many sceptical passages --Ecclesiast.
 I must see Petronius's verses upon the [. . .] of *f15r*
 the senses. "Fallunt nos oculi &c." The Epicureans
 placed the judicium veritatis in the senses.

254 --"Quamquam multis in locis Platonicorum *f15r*
 dogmata tueri videtur, genuinum tamen Academicum
 fuisse (Ciceron) putat ex initio. Lib. 2 & 4 Tusculan.
 Quaest. et l. de Natur. Deor.

255 The 13.th chap. of Sextus Emp. against the *f15r*
 Mathematicians attacks poetry & he afterwards falls

foul of Music--I must read all these parts--Schoockius has defended Poetry from him & Music too (Cap. 12. Lib. 4) quoting against him the praises of the latter art by Chrysostom.

256 The author of Scepticismus Debellatus (Ville- *f15v*
mandy) quotes from DesCartes these words "In Philos-
ophia nihil adhuc reperiri, dē quo non in ceteramque
partem disputatum hoc est, quod non sit incertum
et dubium.¹

Villemandytoo says of LeVayer that he is not *f15v*
to be reckoned among dangerous sceptics, because his
Pyrrhonism is of the most pious, humble & orthodox
nature. Cap. 4. Scepticism. Debellatur. This seems
a sensible kind of work.²

Gassendi is reckoned among the Sceptics both *f15r*
by Schoockius & the author of Scepticismus debellatus.³

257 The Sceptics were a medium between the Dog- *f15v*
matists & Academicians--The former boasted they had
found the truth--while the latter denied that any
comprehensible truth existed. The Scepticks, neither
asserting nor denying its existence, professed to
be in search of it.

258 He contends that Scepticism is the most *f15v*
conformable of all the philosophies to Christianity--
& that no Sceptic ever said any thing more strong
against the Dog. than St. Paul in his ad Corinthios.
Q. E. E.--our religion is founded upon humility.
God himself has pronounced by the mouth of his pro-
phets that "posuit tenebras latibulum suum" & we
must enter these darkneses to approach him.

259 Wedderkopff, in his Dissertat. "de Scepticismo *f15v*
profano et sacro (Argentorat. 1666) puts Erasmus among
the modern Sceptics "in doctrina de Trinitatis mysterio,
verbo Dei aliisque rebus."

260 Cardan pronounces dans sa [. . .] Civili (Cap.26)
"nihil tam firmum esse ni humanis, quod a stultitiae *f15v*
opinione sit tutum."

261 Boetius consoles himself upon the [?inutility] *f15v*
of fame by one of the arguments of the Sceps. "Quid
quod diversarum gentium mores inter se atque instituta
discordant, ut quod apud alios laude, apud alios sup-
plicio dignum judicetur?

262 When one sees that fortune generally smiles *f15v*

on those who leave every thing to herself, we may conclude that it is folly to have any one steady pursuit or aim in life--but, in the true spirit of Scepticism, to be governed entirely by circumstances--it would be as absurd in a sailor to have an immoveable set of sails, as for a man to think of passing through life by one steady rule of conduct.

263 Nimis humilis et contempti hominis esse videtur scire quid faciat. Seneca de Brev. Vitae C. 12. *f16r*

264 "Then catching flies like Domitian, if it gives more pleasure, is preferable to the hunting wild beasts, like William Rufus, or conquering kingdoms like Alexander." Hume's Sceptic--This is like Maupertuis's theory about pleasure. *f16r*

The value of every object, whether of the sense or the mind, is not in the object but in the senses or sentiments which are occupied upon it. The same food which is delicious to one animal is hateful to another--even to ourselves the same tastes which please at one time displease at another--& with regard to the objects of mental appetite, how many a woman *f16r*

is viewed with disgust or indifference who once set all our affections in motion!²

The diversity which there is in the sentiments *f16r* of worth & beauty among mankind--one finds no beauty in Italian music--a Chinese sees none but in flat noses &c. --"Beauty and worth are merely of a relative nature & consists in an agreeable sentiment, produced by an object in a particular mind, according to the peculiar structure & constitution of that mind." Hume.³

"Power & Glory & vengeance are not desirable *f16r* of themselves, but derive all their value from the structure of human passions, which begets a desire towards such particular objects"--This is the same way with beauty whether moral or natural--the agreeable quality lies not in the object but the sentiment.

Separating the sentiment from the object in *f16r* our feeling of virtue & vice no more destroys the reality of those qualities than Berkley's system with respect to the senses annihilates the material word.

"The reflections of philosophy are too sub- *f16r* tile & distant to take place in common life or eradicate any affection. The air is too fine to breathe in, when it is above the winds and clouds of the

atmosphere." Hume.

265 "It may be considered withal, that in this f17v
 religious sort of discipline (i. E. fear of future
 punishments & hope of future reward) the Principle
 of self-love which is naturally so prevailing in us
 being no way moderated or restrained, but rather
 improved & made stronger every day by the exercise
 of the passions in a subject of more extended self-
 interest, there may be reason to apprehend but the
 temper of this kind should extend itself in general
 thro' all the path of life. For if the habit be such
 as to occasion in every particular a stricter atten-
 tion to self-good & private interest, it must insen-
 sibly diminish the attention towards public good of
 the entirety of society & introduce a certain harsh-
 ness of spirit, which (as some pretend) is peculiarly
 observable in the devout persons & zealots of almost
 every religious persuasion." ¹

IF that which he calls resignation depends f17v
 only on the expectation of infinite retribution or
 reward, he discovers no more work or virtue here
 than in any other bargain of interest. The meaning
 of his resignation being only this, "that he resigns
 his present life & pleasures for that which he himself

confesses to be beyond an equivalent, eternal living in a state of highest enjoyment."

Shaftesbury, Inquiry Concerning Virtue.

"In short there are good reasons for our being *f17v* thus superficial & consequently thus dogmatical in philosophy. We are too lazy & effeminate & withal a little too cowardly to dare doubt. The decisive way becomes our humours. It suits as well with our lives as with our superstition. Whichever we are fond of is secured by it. If in favour of religion we have espoused an hypothesis on which our faith we think depends, we are superstitiously careful not to be loosened in it, &c. &c.

Id. The Moralists.²

"Above all things I loved Ease; and of all *f17v* philosophers those who reasoned most at their ease, & were never angry or disturbed as those called Scepticks, you owned, never were. I looked upon their kind of philosophy as the prettiest, agreeablest, roving exercise of this kind possible to be imagined."

Id. Ib.

Shaftesbury has the same kind of generalization *f17v* as in the [. . .] d'amour & Hume from a single beauty to a community or coalition of beautiful society, formed out of Friendships, Relations, Deities,"and

considers by that harmony of particular kinds the general harmony is composed & Commonweal established"-- from thence to the good of mankind in general & from that to the first intelligence or source of all order & beauty. It is as if his interlocutors presume this system.

The standard of pleasure is rendered uncertain by the very opposite pursuits which men dignify with that name. *f17v*

"By the way, said I, interrupting him, as sincere as I am in questioning whether pleasure be really good, I am not such a sceptick as to doubt whether pain be really ill." *Id. Ib.*

"I see," said Theocles, you are not one of those timorous arguers who tremble at every objection raised against their opinion or belief, and are so intent in upholding their own side of the argument, that they are unable to make the least concession on the others. Your wit allows you to direct yourself with whatsoever occurs in the Debate; and you can pleasantly improve even what your antagonist brings as a support to his own hypothesis." Shaftesbury, *The Moralists*.² *f17r*

sic eam quaeramus quasi ab utrisque nesciatur."

Augustine, Lib. contra Epist. Manichaei quam vocant
Fundamenti Opera, Paris, Tom. 6.

In this same work St. Aug. though [?none]
of the least rigid, gives very liberal reasons for
treating the Manichaens with gentleness & says that
none but those who know not the difficulty of at-
taining truth in religion would treat them with
severity.

267 The liberality of the pious Salvian toward *f14v*
the Arians ought to be imitated. "Apud nos sunt
haeretici, apud se non sunt. Nam intentum se Cath-
olicos esse judicant ut nos ipsas titulo haeretiae
appellationis infament veritas apud
nos est, illi apud se esse praesumunt. Honor Dei
apud nos est, sed illi hoc arbitrantur honorem
divinitatis esse quod credunt &c. &c. See De Gubernat.
Dei. Lib. 5. Bibliothec. Patrium. Tom 5.

268 The idea of the Epicureans & Sceptics or *f10v*
Pyrrhonicians seems to be the same but arose from
different motives--see Sextus Empiricus προς Μαθηματικούς--¹
And Plutarch in reporting the opinions of Philosophers,
de Placit. Philosoph. represents Epicurus as very scep-
tical on several subjects--upon the stars, after com-

memorating the ideas of others he says Επικούρου
 ουδεν απογινωσκει τουτων, εχομενος του ενδεχομενου.²
 Lib. 2. cap. 13 & again upon the greatness of the
 sun & its form, Plutarch makes him say it may be
 so. See capeta 21 & 22. Lib. 2.

This affectation of novelty and a dogmatic *f2v*
 confidence in his tenets are among the most reprehensible of failings of Epicurus--I think his love for indolence and temperance would have led him to be rocked in the cradle of Scriptures if the Stoics, by their violent opposition, had not forced him to be as obstinate as themselves. That his followers were equally unskilled in the admirable art of doubting appears by what Cicero says of Velleius-- "Tum Velleius, fidenter sane, ut solent isti, nihil tam verens quam ne dubitare aliquae de re videretur." De Natur. Deorum.³

269 "Thus truly formidable & terrific are they *f13v*
 (tyrants) when they pretend alarm or fear." Fox.

There is something very sophisticated & unsatisfactory in the way Mr. Fox accounts for the difference of conduct which was exhibited by Lord Churchill, Godolphin &c. in James's reign & afterward [...].¹

"The most conspicuous features in his character

(Monmouth's) character seem to have been a remarkable & as some think a culpable degree of flexibility. That such a disposition is preferable to its opposite extreme will be admitted by all who think that modesty even in excess is more nearly allied to wisdom than conceit & self sufficiency. He who has attentively considered the political or indeed the general concerns of life may possibly go still farther & rank a willingness to be convinced or in some cases even without conviction, to concede our own opinion to that of other men, among the principal ingredients in the composition of practical wisdom.²

270 Aristotle mentions the being ανυπευθυνος *f24r*
 "unaccountable for any conduct" as the distinction
 of despotism.¹ Το[ι]αυτην δ'αναγκασιον ειναι
 τυραννιδα την μοναρχιαν ητις ανυπευθυνος αρχει.
 Pol. Lib. 4. cap. 10. Q. E. E.²

271 Και τω οντι το αγαν τι ποιειν μεγαλην φιλει *f23v*
 εις τουναντιον μεταβολην ανταποδιδοναι, εν ωραις
 τε και εν φυτοις και εν σωμασι, και δη και εν πολιτειαις
 ουχ ηκιστα.¹

Τουντευθεν τοινυν . . . προιοντες εις το *f23v*
 προσθεν του χρηματιζεσθαι, οσω αν τουτο τιμιωτερον

ηγωνται τοσουτω αρετην ατιμωτερανΑντι
 δε φιλονικων και φιλοτιμων ανδρων φιλοχρηματισται
 και φιλοχρηματοι τελευτωντες εγενοντο. Plat. [. . . .]
 8.

272 Charinthus seems according to Eusebius Eccles.
 Hist. Lib. 3. Q. E. E. to have been decidedly the au-^{f21r}
 thor of the sensual Millenium or Paradise [. . .] Papias--
 Charinthus inquit (Diony. quoted by Euseb. Q. E. E.) a
 quo et Charinthiana haerêsis aborta est, figmenti
 sui au[c]tortatem magni nominis acquirere secundum
 scripturae hujus pravam intellegentiam gestiebat
 quippe cuius haea erat haeresis, ut [. . .] terrenum
 futurum esse Christi regnum. Et quia erat ventriculae
 ac libidini deditus, ea futura decernebat, quae sibi
 propria libido dictitabat.

"THE FUDGE FAMILY IN PARIS"

"The Fudge Family in Paris," published in 1818, was one of Moore's most successful satirical works; moreover, selections from the "Fudges" appear in anthologies today, indicating, perhaps, that unlike most of Moore's satirical work, this collection of verse epistles in some instances reaches the level of satire toward which Moore aspired, for he was well aware that the best satire is not of an age but should remain the "scourge of ridicule through succeeding periods, with a lash still fresh for the back of the bigot and the oppressor, under whatever new shapes they may present themselves" (Poetry, IX, v).

No one, I think, would claim that "The Fudge Family in Paris," taken as a whole is great satire, for it is a very uneven work. The bitter letters from Phelim Connor, an Irish patriot, contrast strangely with the giddiness of Biddy Fudge and with the inanity of Bob, her dandified brother. However, Biddy and Bob do, as Jones suggests, remain "eternal types" (p. 196), and one may still enjoy Moore's thoroughly Byronic whipping of Castlereagh.

The "Commonplace Book" contains Moore's draft of Letter II, "From Phil. Fudge, Esq. to the Lord Viscount C--st--r--gh," and part of the first draft of Letter I,

"From Miss Biddy Fudge to Miss Dorothy-- of Clonkilty, in Ireland," as well as several notes to the poems in the "Fudge" collection and a barely decipherable list of ideas which Moore apparently intended to include in the verse epistles.

The version of Letter II, "From Phil Fudge, Esq.," in the "Commonplace Book" is essentially a rough draft of the poem as it appears in Moore's published work. In some instances, he has left in the "Commonplace Book" version a line which he later deletes. In other instances, he re-arranged the order of the lines. However, the MS version so closely resembles the published version that little indication has been made in this edition of variations in the text. Biddy's Letter, however, is only partially complete in the "Commonplace Book," and, therefore, an indication has been made in the notes to this edition of the relationship between the lines of the "Commonplace Book" version and of the published version of the poem.

The drafts of the "Fudge" poems are very likely the last entries Moore made in the "Commonplace Book," for they are written on what must have been blank pages left at the end of an otherwise filled notebook and are interspersed among the drafts and notes of the much earlier Cleanthes-Lamia poems discussed in the first section of this edition. The drafts of the "Fudge"

poems were apparently written in haste and are in a small, cramped hand. Moore has written in the margins and has deleted extensively, as was, apparently, his practice in writing his first drafts; for the writing in this section is similar to that in the preface to the Cleanthes-Lamia tale. The drafts in this section of the "Commonplace Book" can, moreover, be dated with some certainty, for Moore wrote Samuel Rogers on Dec. 9, 1817, "I have just finished a long letter from Mr. Fudge to Mr. Castlereagh, and am beginning young Bob Fudge's account of a gourmand day in Paris--" (Letters, I, 431).

273 At length, my Lord, I have the bliss *f59r*
 To date to you a line from this
 "Demoraliz'd" metropolis, scurvy
 And kingship tumbled topsy-turvy.
 Stood prostrate at the people's [?feet]
 Where the poor palace changes masters
 Quicker than the snake its skin,
 And Louis is rolled out on castors
 While Boney's borne on shoulders in.
 10 But where in every change, no doubt
 One special good your Lordship traces
 That tis the Kings alone turn out,
 The Ministers still keep their places.
 How oft, dear Viscount Castlereagh
 I've thought of thee along the way,
 As in my job (what place could be
 More apt to wake a thought of thee?)
 Or often [?ever] gravely sitting
 Upon my dicky (as is fitting
 20 For him who writes a tour, that he
 May more of men & manners see.)
 I've thought of thee & of thy glories
 Thou guest of Kings & King of Tories!
 Reflecting with what powers of breath
 Your Lordship, having speech'd to death.

Some hundreds of your fellow-men
 Next speech'd at Sovereign's ears & when
 All Sovereign's else were doz'd at last
 Speech'd down the sovereign of Belfast.

30

Reflecting how thy fame has grown And spread, beyond man's usual share, At home and abroad--till thou art known, Like Major Semple, every where [. . .].

On midst the praises & the trophies
 Thou gainest from Morosophs & Sophis,
 Midst all the tributes of thy fame,
 There's one thou shouldest be chiefly
 pleas'd at,
 That Ireland gives her snuff thy name,
 And "Castlereagh's" the thing now
 sneez'd at!

40 But hold, my pen! -- a truce to praising
 Though ev'n your Lordship will allow
 The theme's temptations are amazing
 But time & ink run short--and now,
 As thou wouldst say, my guide & teacher
 In these gay metaphoric fringes,
 I must embark the feature
 On which the [. . . .] hinges

And where to use your Lordship's tropes,
The level of [. . . .] of obedience slopes
50 Upward downward, as the stream
Of hydra, faction kicks the beam.
My book--the book that is to prove
And will--so help ye Sprites above,
That sit on clouds, as grave as judges
Watching the labours of the Fudges
Will prove that all the world at present
Is in a state extremely pleasant,
That Europe--thanks to swords
And muskets & the Duke commanding
60 Enjoys a Peace, which, like the Lord's,
Passeth all human understanding--
That France prefers her go-cart king
To such a coward scamp as Boney.
Tho' round with each a leading string,
There standeth many a Royal croney,
For fear their chubby, tottering thing
Might fail, if left there loney-poney:--
That England, too, the more her debts
The less she has, the richer gets
70 And that the Irish, grateful nation
Remember when by thee reigned over,

And bless thee for their flagellation,
 As Heloisa did her lover.
 That Poland, left for Russia's lunch
 Upon the side-board, snug, reposes
 While Saxony's as pleased as Punch,
 And Norway "on a bed of roses."
 That as for some few million souls
 Transferred by contract--bless the clods
 80 If half were strangled--Spaniards, Poles
 And Frenchmen--twouldn't make much odds.
 So Europe's goodly Royal ones *f60r*
 Sit easy on their sacred thrones
 So Ferdinand embroiders gaily
 And Louis eats his Salmi daily
 And George the Regent--who's forgot
 That doughtiest chiefing of the set--
 Hath wherewithall for trinkets new
 For dragons after Chinese models
 90 And chambers where the Dukes Ho & Soo
 Might come & nine times knock their noddles *f60r*
 All this my Quarto'll prove--much more
 Than Quarto ever prov'd before.
 In reasoning with the Post I'll vie,
 My facts the Courier shall supply.

My jokes Viscount Poole my sense
 And thou, sweet Lord, my eloquence--
 My journal, penn'd by fits and starts, *f60r*
 On Biddy's back or Bobby's shoulder,
 100 (My son, my Lord, a youth of parts,
 Who longs to be a small place-holder).
 Is--tho' I say't that shouldn't say--
 Extremely good; and, by the way,
 One extract from it--only one--
 To show its spirit & I've done.
 "[?Sep.] twenty two--went, after snack,
 "To the Cathedral of St. Denny;
 "Sigh'd over the kings of ages back,
 "And--gave the old Concierge a penny.
 110 ("Mem.--must see Rheims--much fam'd, 'tis said
 "For making Kings and gingerbread.)
 "Was shown the tomb, where lay, so stately
 "A little Bourbon, buried lately.
 "Thrice high and puissant, we were told
 "Though only fwenty four hours old-- *f60r*
 "Hear this, thought I, ye Jacobins,
 "Ye Burdettes, tremble in your skins!
 "If Royalty, but ag'd a day,
 Can boast such high and puissant sway,

120 What impious hand its power can fix,
 Full-grown, full-wigg'd at fifty six!
 The argument's quite new, you see,
 And proves exactly Q. E. D.
 So now, with duty to the Regent,
 I am, dear Lord,

Your most obedient,

f60r

Hotel Breteuil, Rue Rivoli.

Neat lodgings--somewhat dear for me--

But Biddy said she thought twould look

130 Genteeler thus to date my book;

And Biddy's right--besides, it curries

Some favour with our friends at Murray's

Who scorn what any man can say,

That dates from Rue St. Honore!

274 By the by

f62r

I forget tho--at Calais Papa had a touch

Of romance on the pier, which I envied him much.

At the sight of that spot, where our darling

Dix-huit

Set the first [. . .] of his own dear legitimate

feet,

He exclaimed, "Oh, mon roi!" and with tears in his

eyes

Stood to gaze on the [. . .]--while our [. . .]

[?nigh]

Of vile grimmace [. . .] half-whisper, cries,

Pardon! he say right--tis the Englishman's King--

10 "And that gros pied de cochon--ma foi--me vil say

"That the foot look much better if turned toder way.

There's the pillar too-Lord! I had nearly forgot--

What a charming idea--rais'd close to the spot--

The mode being now, (as you've heard, I suppose)

To build tombs over legs, and raise pillars to toes.

This is all that's occurred sentimental as yet--

Except, indeed, some little flow'r nymphs we've met,

Who disturb one's romance with pecuniary views.

Flinging wreaths in your path & then bawling for sous.

20 And some fine groups of beggars, whose multitudes seem,

To recall the good old days of the ancien regime,

All as ragged and brisk, you'll be happy to learn,

And as thin as they were in the time of dear Sterne.

Our party consists--in a neat Calais job,

of Papa and myself, Mr. _____ and Bob.

You remember how sheepish Bob look'd at Kilrandy.

But Lord! he's quite altered--they've made him a dandy

A thing, you know, whisker'd, great-coated, and lac'd,

Like an hour-glass, exceedingly small in the waste

30 With heads, that [.]

And it's strange, no one ever remembers my Lord's.
But 'twas something to say that, as all must allow
--Some good orthodox work is much wanting just now,
To expound to the world the new thingummie science
Found out by that--what's its name--Holy Alliance
And prove to mankind that their rights are a folly,
And except that of Kings--freedom a joke--which it
is, you know Dolly

60 There's none said his Lordship if I may be judge
Half so fit for this great undertaking as Fudge.
The matter's soon settled, Pa flies to the row,
The first stage your tourists now usually go--
Settles all for his Quarto--advertisements--praises--
Starts post from the door with his tablets, French
Phrases,
Scott's Visit, of course (in short, every thing he
has

An author can want--except words and ideas)
And lo! The first thing, in the spring of the year,
Is Phil. Fudge at the front of a Quarto, my dear!

70 But bless me, my paper's run out--so I'd better
Draw fast to a close--(this exceeding long letter
You owe to a dejeuner a la fourchetts,
Which Bobby would have, and is hard at it yet)
What's next? oh the tutor--the last of the party--

Young Connor--they say, he's so like Bonaparte!
His nose & his chin--which Papa rather dreads
As the Bourbons, you know, are suppressing all heads
That resemble vile Nap's & who knows but their
honours
May think, in their fright; of suppressing poor
Connor's--

80 Au reste--as we say--The young lad's well enough,
Only talks much of Athens, Rome, virtue & stuff--
A fifth cousin of ours, by the way--poor as Job f64r
And for charity made private tutor to Bob.
This is all, dear-forgive me for breaking off there,
But Bob's dejeuners finished and Pa's in a fuss.
How provoking of Pa!--he will not let me stop
Just to run in a rummage in some milliner's shop,
And my debut in Paris, I blush to think on it,
Dear Doll-must be made in my hideous low bonnet.
But Paris!--dear Paris!--oh there will be joy
And romance & high bonnets, & Madame le Roy.

275 Castiglione says in his Cortegiano, that *f40v*
 "le Leggi della Maschera richiedono che una persona
 mascherata non sia salutata per nome da uno che la
 conosce malgrado il suo travestimento.

276 Peter Petit has left a poem in praise of Tea *f50v*
 addressed to Huet -- Pechlinus has written an
 Epigraphe for an altar to Tea-- Peter Francius
 too has written two anacreontics in praise of Tea,
 which he dedicated in a Greek Poem to Petit & Huet
 & calls it θεαν, υδωρ, θειη.¹

The following passage is the anacreontics.

Ερασμην, ποθεινην,
 θεαν, ποτών περιστην,²

- - - - -

θεοις, θεων τε πατρι
 Εν χρυσεοις σκυφοις
 Διδου το νεκταρ Ηβη.
 Σε μοι διακονοιντο,
 Σκυφοις εν μυρρινοισι
 Τω καλλει πρεπουσαι,
 Ηβην ολην πνευουσai
 Καλαις χερεσσι κουραι.³

θεαν, θεην, υεαινην,⁴

277 Some of the Rabbins think that Lot's wife *f49r*
 was turned into a pillar of salt because she refused
 to put the salt on the table for the angels et ils
lui firent payer la gabelle.¹

 In salem conversa (Lot's wife) hominibus *f21r*
 fidelibus quoddam praestitit condimentum, quo sapiant
 aliquid, unde illud caveatur exemplum." Lib. 16. c. 30.²

278 leges incidere ligno

Martyrs d'une diphtongue
 Lord C's speech to Emmett
 St. Austin's joke about the Pillar of Salt and also
 on the word mori
 Ringelbergeus on book-making
 Cortegiano
 Bob an atheist [.]--Peter Petit's [. . .]
 of tea
 The King of Prussia's "Bouilli a la Russe"
 Venantius Fortunatus, the Bishop a Gourmand.
 The tuft of hair by which the Mussulmans supposed
 the angel of the Tomb was to carry the elect to
 Paradise--Volney's Notes

279 "Leges incidere ligno" Horat. said of putting *f11r*
 stupid fellows to study law.

280 St. Austin puns upon the word mori--"hoc *f21v*
 verbum quod est, moritur, in Latina lingua nec
 grammatici declinare potuerint." De Civitat. Dei.
 Lib. 13, Cap. 11.

281 "Faire le saut de l'Allemand du lit a la *f49r*

a la table et de la table au lit."

ANALECTA

The title given this final section of Thomas Moore's "Commonplace Book" is *Analecta*; however, it should not be inferred from the title that this section is totally lacking in organization. Several pages record the notes that Moore took from a single author but which he used either sporadically or not at all in his published works. Thus, the readings from John Donne, from Joseph Warton, and from William Whiston form units in themselves. Moreover, many of the quotations are related to Moore's published works and have been identified, even though such identifications did not seem to justify basing a whole section on such entries. The germ of "The Veiled Prophet of Khorassan," for example, is found in this section; however, it hardly seemed worthwhile establishing a whole section on Lalla Rookh based on such information.

A problem also arises in this section in determining whether or not certain entries should have been included in other sections of the "Commonplace Book" edition. There are, for example, references to the Church Fathers which conceivably belong in the "Pious Women" section. Inevitably, such judgments must remain subjective, however, and the sections into

which the "Commonplace Book" has been divided remain only a method for ordering a mass of otherwise unwieldy subject matter.

In some ways, the material included in this final section is the most interesting in the "Commonplace Book." Here is found, for example, what must represent Moore's single and short-lived attempt to master Gaelic, a language in which he was never interested, in so far as has been previously known. It is with some sense of satisfaction, moreover, that the reader at last finds some references to musical theory, a subject which interested Moore greatly. It is, moreover, surprising to find Moore not only reading Donne but quoting rather extensively from him, since Donne is not usually thought of as having been either a popular or an accessible poet during Moore's time.

Any attempt to date the entries in this section of the "Commonplace Book," would, of course, be futile, since the quotations are taken at random from pages throughout the MS which cannot themselves be accurately dated.

282 Le P. Hardouin is against a conspiracy of *f11v*
 atheist. exiled so far back as the 13th century, and it
 was this society, he thought, that not only imposed
 upon the world works as if of the Fathers, but which
 [. . .] for the better screening themselves, forged
 antients, Virgil, Homer &c. They were originally he
 thinks Monks.

283 "Moria pur quando vuol, non bisogna mutar ni *f11v*
 voce ni facia per esser un angelo." said by Lord
 Herbert to the beautiful singing-nun at Murano (see
 his life)

Die when you will, a more angelic drop
 To clothe your spirit cannot well be given,
 For just such looks & limbs as you possess
 Are worn at all times in the Court of Heaven!¹

"I thought fit to tell him (the Regent of the
 English College at Rome) that I conceived the Points *f11v*
 agreed upon on both sides are greater bonds of amity
 betwixt us than that the points disagreed on could
 break them--i. e. Prot. & Cat. Lord Herbert in his
 Life published by Horace Walpole, p. 155.²

"This Counsell (of interpreting the French *f11v*
 Prots.) tho' approved by the young King was yet disliked
 by other grave & wise persons about him & particularly
 by the Chancellor Sillery & the President Jannin .

who thought better to have a Peace which had two religions than a war which had none." Ibid.

284 The Florentines called the bringing their government back to first principles "ripigliare il stato." *f11v*

285 "When I consider how many noble & esteemable men, how many lively & agreeable women I have outlived among my acquaintance & friends, methinks it looks impertinent to be still alive." Heads for an Essay on Conversation by Sir W. T.¹ *f11v*

"They are of the mind of a great man in one of our neighbouring countries, who upon such a conjecture, said "if he must be eaten up he should rather it should be by wolves than by rats. Sir W. Temple on Popular Discontents."² *f11v*

286 Shaftesbury mentions someone [. . . .] who being asked why he accepted (with such a character asking) the challenge of a coxcomb, said "that for his own men he could safely trust their judgment, but how should he appear at night before the Maids of Honour? Advice to an Author. *f12r*

287 Like Hylas, who when he went to look for water, *f12r*
turned to gathering flowers instead.

Proposito florem praetulit officio.

Propert. Lib. 1. C. 20.

288 Certé hoc nomine Chrysostomus damnat philosophiam *f12r*
Platonis, quod numeris et aenigmatibus sit involuta,
non aliter perniciosa, quam foret tabula quae piam
elegans, quae fugientem e proelio remoraretur.

Erasmus ad Tim. see Jortins' Life, p. 221,
Vol 2.

"Nemo magis promeretur nomen Epicuri quam *f12r*
adorandus ille Christianae philosophiae princeps
Graecis enim Επικουρος auxiliatorem declarat."

Eras. Colloqu. Epicur. Edit. Varior., 1725, p. 747.

289 Phidias etoit encore soupconne d'attirer chez *f12r*
lui les plus belles femmes d'Athenes pour donner a
Pericles le moyen de les voir plus de commodement.

See l'histoire de Phidias par M. L'Abbe Gedoyne

290 It was the opinion of Kircher, Ricciolus, &c., *f12r*
that the stars were moved & directed by intelligences
or angels, who presided over them. They prove it from
Scripture & amongst other passages they adduce that
in Job "When the morning stars sang together &c.--

"Now I understand astris [. . .] (says Kircher)
[. . . .].

291 Demophon was the cook οστραπεζοποις of *f12r*
Alexander. It is Sextus mentions him. Pyrrh. Hypoth.
Lib. 1. περι του δευτερου τροπου.

292 The Indians imagine the streams of light to *f12r*
be souls falling from stars of [. . .] earth, cast
from them to animal bodies.

293 "I found my fame had prevented my coming *f12r*
hither." Lord Herbert.

294 "From all of which it appears very probable *f12v*
that he (Typhon) was one of those giants who, as the
Scripture says, were in the Earth before the flood;
one of those mighty men which were of all, men of
[. . .] whose wickedness was so exceedingly great as
must easily give occasion to the antient tradition of
their fighting against God."¹

Whiston

"Vulcan is (one of those antediluv. Kings) in *f12v*
Manetho is said to have reigned 9000 years, that is,
as I have proved, 9000 revolutions of the Moon, which
make up 750 years, that 12 months each, or if you
please, 75 Sari."²

See Syncell. p. 100. πρῶτος, φησιν θεος Ἡφαίστος
 ἐτὴ ἐννακισχίλια ἐβασίλευσεν³

"This last comet (that which appeared in 1680) I may well call the most remarkable one that ever appeared, since besides the former consideration, I shall presently show that it is no other than that very great comet, which came by the Earth at the beginning of Noah's Deluge, and was the cause of the same." Whiston, Hypotheses, Book 2.⁴

Dr. Halley seems to think that if the Earth
 had been in a particular part of its orbit in 1680
 this comet would have hustled it a little. Synops.
 Comet. in [. . .]. *f12v*

A friend of Whiston's suggests whether the
 antient Emblem of Eternity, the Phenix (which was
 supposed to return once after five centuries & goes
 to this altar & City of the Sun is there burnt &c.).
 may not allegorically represent this Comet, which
 returns once after 5 centuries & goes down to the sun
 & is there vehemently heated &c. &c. *f12v*

It appears by the astronomical tables of the
 Conjunctions of the Sun & Moon that the new Moon hap-
 pened at the meridian of Pekin in China, where about
 Noah probably lived before the Deluge, on about two *f12v*

oflock on November 25th in the Julian years in the morning. Id. Ib.

295 Εστι δε τοις ευπορησαι βουλομενοις προυργου *f12v*
το διαπορησαι καλως. Est autem operae pretium aliquid
facultatis labere volentibus bene dubitare." and he
accordingly proposes several faults.

Arist. Metaphys. Lib. 3. Cap. 1.

296 ου φροντις Ιπποκλειδη. It was when by an in- *f12v*
decorous dance he lost the daughter of Clisthenes
(to whom he was a visitor) that Hippoclidides made this
ungallant speech. Herodotus titles the story in
Eratone (O. E. E.) Lucian applies the adage in
"Apologia:" Ικανον αν ειη μοι το ου φροντις ιπποκλειδη.--

297 "In a free country like ours, there is not any *f12v*
order or rank of men more free than that of Writers;
who, if they have real ability & merit, can fully right
themselves when injured; & are ready furnished with
means sufficient to make themselves considered by the
men in highest powers."

Shaftesbury, Advice to an Author.
Sect. 2. Part 2.

Shaftesb^{ry} talking of this boast which Moderns *f12v*

make of their superiority, says "In the days of Attic Elegance, as works were then truly of another form & turn, so workmen were of another humour & had their vanity of a quite contrary kind. They became rather affected in endeavouring to discover the pains they had taken to be correct. They were glad to insinuate how laboriously & with what expense of time they had brought the smallest work of theirs (as perhaps a single ode or satire, an oration or Panegyrick) to its perfection. When they had so polished their piece & rendered it so natural & easy that it seemed only a lucky flight, a hit of thought, or flowing vein of humour, they were then chiefly concerned lest it should in reality pass for such & their artifice remain undiscovered. They were willing it should be known how serious their play was, and how elaborate their freedom and facility." Id. ib.

298 Whiston in his Theory thinks that there was no diurnal motion of the Earth before the fall, but that the [. . .] & the day are the same & this Celeptic & Equator coincided or no inclination of the Earth's axis rather--from this account there must have been but one Hemisphere of this Earth that had ever felt the Sun's light or was habitable--but he says this was quite enough for God had only Paradise & the f13r

regions adjoining to care about.

Whiston objects that in the common acceptation *f14r* of the History of Creation in Genesis four days of the time are allotted to the production of our Earth alone, while the sun, moon & stars were crowded into one day's job. His idea however is that the Mosaic account is confined merely to what is within our own atmosphere & that the heavens had already been formed.

The Ptolemaick Astronomy, which holds our *f14r* Earth everything in the system, was much more favorable to pride & perhaps to Christianity than the Copernican & the doctrine of plurality of worlds which diminishes our consequence extremely & makes us feel scarcely worthy of a [. . .] dispensation.

So very eccentrical an ellipsis that it may pass for a parabola--

And if it be again objected that tis not probable our Earth should have been once a Comet (his Hypothesis) because in all past history, no other comet has been observed to stop & become a planet, I answer &c. &c.

"All degrees of eccentricity from the Circle to the Parabola." *f13r*

"But I shall not take upon me to defend every thing that Manetho or any other writer has advanced concerning those very antient times (*Before the

"Tis thus our duty & our wisdom to imitate *f13v*
 the Jews in that admirable & pious practice in these'
 cases [.] "to sit down & rest satisfied
 with this expectation, that when the divine wisdom
 sees it a fit time, all will be spoiled."

Among Whistons Corellaries in the first Book *f13v*
 of his [*Lemmata*] there are the following

Coroll. 6 Mechanical Philosophy, which relies *f13v*
 chiefly on the Power of Gravity, is, if rightly under-
 stood, so far from leading to Atheism, that it solely
 defends or, supposes, & demonstrates the Being &
 Providence of God; & its study by consequence is the
 most serviceable to religion of all others."

Coroll. 7 "The Epicureans, who endeavoured to *f13v*
 cast the belief of a providence at least, if not of
 a deity, out of the world by their atomical or Mechanical
 philosophy, very foolishly misunderstood & observed
 their own principles, which in reality, when rightly
 comprehended, do with the greatest (wisdom) & con-
 viction establish them, both, beyond all other whatso-
 ever.

299 A man & woman living together without being *f13v*
 married are like the foci of an Ellipsis, let them
 join, & the eccentric curve becoming concentrical,
 the Ellipsis will turn into a perfect circle.

300 The vibrations of the Moon's body, which causes
 that 'tis not exactly the same hemisphere there of
 which is perpetually exposed to our sight" arise partly
 from the perturbations by the sun's attraction.

301 Ἀκελευστος ἀμισθος αἰῶδα [.]--the *f13v*
 chorus speaking of itself in the Agamemnon of Aeschylus.

302 "Son Eloge de la Folie (Erasm.) qu'il ose placer *f14v*
 jusques dans le ciel par le moyen des Ecstatiques;
 sous ce pretexte que l'Ecstase n'est rien qu'un transport
 ou une alienation d'esprit--"

303 Not one & one make two--"de quoi Platon meme *f14v*
 avoit douté dans son livre de l'ame--in Phad. Q. E. E.

304 Different ideas of Theologians about Paradise-- *f14v*
 aux autres il est ardent de feux et de flammes, ce
 qui doit etre cru--les Chinois dans leur Idolatrie
 superstitieuse se l'imaginent fumeux seulement.

305 "Des raisons qui ont le gout du Lotos, et qui *f15v*
 font bientôt oublier la patrie" from Pliny. Lib. 3.
 cap. 13. I think however this is not the sense of
 the passage in Pliny--It is the Odyssey he alludes to.

306 "The people of Rome seemed to wait, like the man *f16r*
in the gospel afflicted with the palsy for some kind
hand to throw them into the pool."

307 "like the favourites of old [*?Gable*] *f16r*
.s'empreser ardemment a qui
dévorerait le regne d'un moment.

308 "And shew a Newton as we correct an ape." *f16r*

309 "Malum consilium est quod hortari non potest." *f16r*
[*?Pablius/Publius/Pabling*]

310 Warton (Essay on Pope) in stating the fact that *f16v*
"In no polished nation after criticism has been much
studied & the rules of writing established, has any
very extraordinary work ever appeared," adds, in trying
to account for it--"Whether or no the natural powers
be not confined & debilitated by that timidity & caution,
which is occasioned by a rigid regard to the dictates
of art; or whether that philosophical, that geometrical
& systematical spirit so much in vogue, which has
spread itself from the sciences even into polite litera-
ture, by consulting only reason has not diminished &
destroyed sentiment & made our poets [write] from

& to the head rather than the heart; or whether &c. &c.¹

"I shall not here (says Boileau, giving an account of the origins of his *Lutrin*) act like Ariosto, who frequently when he is going to relate the most absurd story in the world, solemnly protests it to be true & supports it by the authority of Archbishop Turpin. O. E. E.²

Reprenez vos esprits et souvenez-vous bien, *f16v*

Qu'un diner rechauffe ne valut jamais rien.

Boileau *Lutrin*³

"The speech she (Sloth in *Lutrin*) afterwards makes, has a peculiar beauty, as it ends in the middle of a line & by that means shows her inability to proceed." Warton.⁴

"He (Ariosto) charms by the force & clearness of his expression, by the readiness & variety of his inventions, & by his natural pictures of the passions, especially those of the gay & amorous kind." Hume's four Dissertations. Dissert. 4. O. E. E.⁵

C'est peu d'etre agreable et charmant dans un livre; *f16v*

Il faut savoir encore, et converser, et vivre.

Boileau *Lutrin*⁶

*Something like (says Warton) that pathetic stroke in the *Philoctetes* of Sophocles, who among other heavy circumstances of distress, is said not to

have near him, any ξυντροφον ομμα Ver. 171--Not to be translated."

*No friend's complaint, no kind domestic tear.*⁷ *f16v*

γλυκεια ματερ, ου τοι
δυναμαι κρεκειν τον ιστον,
ποθω δαμεισα παιδος
βραδιναν δι' Αφροδιταν. *f16v*

represents (says Warton) the languor & listlessness of a person deeply in love: we may suppose the fair author looking up earnestly on her mother, casting down the web on which she was employed, and suddenly exclaiming γλυκεια &c.⁸

"Indeed to speak truth, there appears to be *f17r*
little valuable in Petrarch, except the purity of his diction. His sentiments even of love are metaphysical & farfetched. Neither is there much variety in his subjects or fancy in his method of treating them. Metastasio is a much better lyric poet."⁹

"The prefaces of Dryden would be equally valuable, *f17r*
if he did not so frequently contradict himself & advance opinions diametrically opposite to each other."Id.¹⁰

Bolingbroke, "a writer confessedly ignorant of *f17r*
the Greek tragedy, who has yet the insufferable arrogance to vilify & censure & to think he can confute the best writers in that best language." Warton, who

condemns strongly the superficiality of Bolingbroke's works on philosophy & divinity, as wo unworthy of the genius which produced the Dissertat. on Parties.¹¹

Nature, like liberty, is but restrained *f17r*

By the same laws which first herself ordained.

Pope¹²

"They celebrated (in the dark ages) in many *f17r*
churches, particularly at Rouen, what was called the
Feast of the Ass, on this occasion the ass finely
drest was brought before the altar & they sung before
him this elegant anthem." Eh, eh, eh, Sire Ane! Eh,
eh, eh, Sire Ane!" Warton, ib.¹³

"Erasmus, though a commentator, had taste & *f17r*
though a catholic had charity." Id. ib.¹⁴

Dante, Warton says, had never seen Homer's works.*f17r*
Q. E. E. Warton.¹⁵

Albertino Musato, who wrote before Petrarch, *f17r*
was the author of an heroic poem on the Seige of Padua
by the Veronese, under the great Can." O. E. E.¹⁶

311 Νομον παντων βασιλεα Pindar [.]. *f17r*

312 "Some [?pieces/pious] of whom he read yearly *f17r*
to his dying day, giving this reason for it to the

young men, whom he advised to do the like "Iisdem
nutrimus, quibus constamus." Those authors enlarge
& quicken our parts, that first moulded & formed
them, and a decaying soul like a decaying body should
go to its native air & congenial author to recover
itself." From Winstanley's England's Worthies about
Dr. Sam Collins.

313 Faunus the son of Picus was deified by the *f19r*
Antients, because he was [. . .]--"Curari eum magis
quam consecrari decebat," says Tertullian, Lib. 2.
Ad. [?Mar.] Q: E. E.

314. Sepulveda, a Theologian attached to Charles 5 *f19r*
wrote in defense of the cruelties of the Spaniards
in America. His work was reprobated, but we see by
the apology for the Book in his Works P. 423, how
many precious brothers of his agreed in his sentiments.

315 The expression of a man being cut who is drunk *f20v*
may have been taken from the Latin "Sauciavit se
flore Liberi" (Eunius) & hesterno mero saucii.

316 I must see for Sheridan the Anacharsis of Lucian--
Galen ad Thrasybalum & the battle at the beginning of *f20v*
the Odyssey between Ulysses & [. . .]

317 "Naturalists have observed that upon dissecting *f20v*
 an elk, there was found in its head some large flies,
 with its brains almost eaten away & it is an obser-
 vation sufficiently attested, that in the large woods
 & wildernesses of the North, this poor animal is at-
 tacked, towards the winter chiefly, by a larger sort
 of flies, that through its ears attempt to take up
 their winter quarters in its head."

History of Poland

318 I must see the letters of [. . . .] Bishop of *f20v*
 Plotski in John Sobieski's time, particularly Epist.
 Vol. 3: p. 5-14, on account of Sobieski's conversation
 about bill-making.

319 I believe Passavant is the interpreter upon *f20v*
 St. Austin who makes the strange mistake--Q. E. E.

320 Nonnulli ab imo sine paedore ullo ita numerosos *f20v*
 pro arbitrio sonitus edunt, ut ex illa etiam parte
 cantare videantur. L. 14.¹

Quis autem amicus sapientiae sanctorumque *f21v*
 gaudiorum, conjugalem agens vitam et sicut apostolus
 monuit, sciens [suum] vas possidere in sanctificatione
 et honore, non in morbo desiderii sicut [et] gentes
 quae ignorant Deum, non mallet, si posset, sine hac

libidine filios procreare? Aug. Lib. 14. Cap. 15. *f21r*
De Civit.²

321 Scriptor Historiae Scholastiae nescio qua *f21r*
ratione negot temporibus [. . .] femoralia esse ad-
huc inventa." Lud. Vives in Aug. 14. Cap. 17.

322 Videte ne, dum caelum custodatis, terram *f21r*
amittatis.

323 Esse quoddam Veneris phanum [. . .] ibi can- *f21r*
delabrum it is eo lucernam sub diuis sui ardentem ut
eam nulla tempestas, nullus imber exstingaret.
λυχνος ασβεστος.

324 The antients made a difference between diligere *f21v*
et amare--The French aimer--Thus Cicero--Dolabellam,
antea diligebam, nunc amo--" and ad Brutum--"Clodius
Trib. Pleb. desig. valde me diligit vel, ut
εμφατικωτερον dicam, valde me amät. And Origen thinks
the Scriptures to prevent a dishonest misunderstanding
use the word diligere (αγαπαν I suppose Q. E. E.)
instead of amare (φιλειν).

325 Hippocrites coitum definivit μικρην επιληψιαν. *f21v*

326 "Avoid foolish questions & genealogies." St. *f21v*
Paul to Timothy.

327 Nesciebam, inquit Paulus, concupiscentiam, *f21v*
nisi quia, lex finit, ne concupiscat.

328 "Blessed however are the dead which die in the *f22r*
Lord, for they rest from their labours & their works
do follow them." applicable to dead & d----d authors.

329 Perditio tua ex te Israel. Q. E. E. *f22r*

330 "Then fell a great star from heaven, burning *f22v*
as it were a lamp, & it fell upon the third part of
the rivers & upon the fountains of waters; & the name
of the Star is called Wormwood & many men died of the
waters because they were made bitter." Revelation 8
Q. E. E. Those men of bright genius, apostalizing
from morality, poison the waters of knowledge & turn
them to deadly wormwood.

331 Tanta vis admonitionis [in] est in locis. *f22v*
Cicero de Finibus.

332 "I should not believe such a story were it told *f22v*
me by Cato." a proverbial expression in Rome-- See
Plutarch's lives.

333 In the 5th Epistle of that pious Pope & Martyr *f23r*
 Clemens the first he pleads for a community of all
 things in the world even of wives--Communis usus omnium
 quae sunt in hoc mundo omnibus esse debuit. In omni-
 bus sunt sine dubio et conjuges.(Can. dilectissimis
 2. Caus. 12. Quaest. 1). Q. E. E.

334 L'Abbé Fenelon, alors precepteur des Enfants *f24r*
 de France, étoit l'homme de la Cour le plus séduisant.
 Né avec un coeur tendre, et un'imagination douce et
 brillante, son esprit étoit nourri de la fleur des
 belles-lettres." Voltaire Siècle de Louis 14.

335 *When we are told that sixty of the prime citizens *f24r*
 (of Athens) (like Boccaccio's mirthful [. . .] from the
 plague of Florence) had totally withdrawn from the
 assembly of the commonwealth & had formed a society
 of wit & merriment, the chief rule of which was never
 to think of what concerned the state &c. &c. Young's
 Athens--p. 268.

336 πατριδα μεν την ελευθεριαν νομισαντες. Isocrates *f24r*
 Archid. [. . .] The [. . .] of the Athenians.

337 There was a picture painted by Pausias of *f24r*
 [. . .] drinking from a crystal goblet & the face seen

through the crystal ιδοις δ' αν εν τη γραφη φιαλην
 τε υαλου και δι' αυτης γυναικος προσωπον. Pausan.
 in Corinth.

338 Plutarch relates a conversation between Pericles *f24r*
 & Alcibiades in which the former observing that "his
 thoughts were employed in the considerations of how
 to make up his public accounts to the public assembly"
 Alcib. answered "rather consider how to avoid this
 being under a necessity of giving any account at all."
 So Peric. took his advice & went to war with the
 [?Megarians].

339 In labourers' ballads oft more piety *f24v*
 God finds than in Te-Diem's melody
 Donne¹

There is an equal distance from her eye,
 Men perish too far off & burn too nigh.
 id.²

. . . .no subject can be found
 Worthy thy quill, nor any quill resound
 Thy worth but thine. How good it were to see
 A poem in thy praise & writ by thee.³

. . . .now, when the Sun
 Grown stale is to so low a value run,
 That his dishevell'd beams & scattered fires
 Serve but for ladies periwigs & tyres
 In lovers' sonnets--⁴

Amours with experienced Dames are safest. To intrigue
 with modest women is like robbing in the snow & will
 be found out by the traces.⁵

Infinite work! which doth so far extend
 That none can study it to any end.
 id. of Coryats Crudities

f25r

He tells him his book was a Pandect because of all
 sorts of things were wrapped up in it--⁶

As a compassionate turcoyse, which doth tell
 By looking pale, the wearer is not well. O. E. E.
 As gold falls sick being stung with Mercury.
 Donne⁷

What artist now does boast that he can bring
 Heaven hither, or constellate anything, O. E. E.
 So as the influence of those stars may be
 Imprison'd in an herb, or charm, or tree,
 And do by touch all which those stars could do?
 id.⁸

But must we say she's dead? May't not be said,
 That as a sunder'd clock is piece-meal laid,
 Not to be lost, but by the Maker's hand
 Repolish'd, without error then to stand?
 id.⁹

If freedoms harp now & then sounds, it is but as a
 heightened lyre sometimes apprizes us of its existence
 by the cracking of its strings.¹⁰

Forget this rotten world & unto thee
 Let thine own times as an old story be.
 id.¹¹

A Dialogue between two worms in a carcass (him in the
World) would be a good idea.¹²

She, whose fair body no such prison was
 But that a soul might well be pleased to pass
 An age in her.¹³

Rigg'd a soul for heaven's discovery¹⁴

Compar'd to these storms, death is but a qualm,
 Hell somewhat lightsome, the Bermudas calm.
 id.¹⁵

And as sin-burden'd souls from graves will creep *f25r*
 At the last day, some forth their cabbins peep,
 And trembling ask, "What news?" and do hear so
 As jealous husbands what they would not know.
 Description of a Storm. *id*16

Some characters lose by elevations, just as birds look
 less in flying upperwards.¹⁷

Since she (his Muse) to few yet to too many hath
 How love-song weeds & satyrique thorns are grown ^{shown}
 Whose seeds of bitter arts were early sown.
id.18

What merchant-ships have my sighs drowned? *f25v*
 Who says my tears have overflow'd their ground?

Donne¹⁹

I thought if I could draw my pains
 Through rhyme's vexation I should them allay.
Id.20

The day breaks, but, it is my heart
 Because that you & I must part?¹

Why should we rise cause 'tis light?
 Did we lie down, because 'twas night?
 Love which, in spite of darkness, brought us hither,
 Should, in despite of light, keep us together.²²

The man who employs his genius on such a frail subject
 as woman may be truly said to write his name on glass
 with a diamond.²³

So lovers dream a rich & long delight,
 But get a winter-seeming summer's night.
 Donne²⁴

To tell the laity our love.
Id. (Laity of Priests of Love)²⁵

All day the same our postures were
 And we said nothing all the day.²⁶

I long to talk with some old lover's ghost *f25v*
 Who died before the God of love was born 27

As she sigh28

And all your graces no more use shall have
 Than a sun-dial in a grave.29

The grim eight-foot high iron-bound serving-man
 That oft names God in oaths and only then30

Life passes by us like a stream, with many flowers on
 it, like those which the Greek maidens threw upon the
 Alpheus.31

I had not taught thee then the alphabet
 Of flowers, how they devisefully being set
 And bound up, might, with speechless secrecy
 Deliver errands mutely & mutually.
id.32

They have impal'd within a Zodiack
 The free-born sun & keep twelve signs awake
 To watch his steps. 33

I merely have melted the wax for another to set his *f26r*
 seal upon.34

And like a bunch of ragged carrots stand
 The short swoln fingers of thy mistresses hands.
Id.35

A woman in a certain time of life may be said to be
 in her temperate zone & much more habitable than her
 torrid one.36

Here where still evening is, not noon, nor night,
 Where no voluptuousness, yet all delight.
Id.37

Who e'r saw chrystal ordance but would break?
Id.38

Heroines may be said to be a kind of "crystal ordance." *f26r*

"The sun would shine tho' all the world were blind.
id.³⁹

Was not love said by some to be the child of Nox &
has not Doctor Donne given him all the family obscurity?⁴⁰

. . .and often under boards
Spoke dialogues with our feet.⁴¹

May not a loose careless style but suit love-verses,
just as a sign of that passion formerly was to have
the garland untied--

.he's one that goes
To sea for nothing but to make him sick⁴²

Surely a man who goes into the world; like [. . .]
merely for the pleasure of finding fault & being dis-
gusted, is very much of this kind.⁴³

Cupid is a gnome that lives under ground with gold
& fire and avarice & lust.

Donne says in praise of the foot "tis the first part
that comes to bed."⁴⁴

License my roving hands & let them go
Before, behind, between, above, below.
Oh! my America! my new found land⁴⁵

Donne wrote a great many divine poems too--as vile as *f24v*
Petrarch--⁴⁶

Then more thy kindness puts my ignorance out,
For a learn'd age is always least devout.

Cowley's Mistress

Upon the unintelligibility of women he says
they are "strange Hebrew things."

"like thunder set to music"

341 Οίον ει ξυνειης ποταμου καλλος λειμωνι επιρρεον. *f31v*
καλα μεν τα ύπ αυτω ανθη, λαμπруνομενα δε ύπο του ύδατος
προς την οφιν. τουτο δυναται και ψυχης ανθς εμπεφυτευμενον
σωματι καλω εκλαμπρυνεται ύπ' αυτω, και εκλαμπει και διαφαινεται.
και εστι σωματων ωρα ουδεν αλλο η μελλουσης αρετης
ανθος, και οιονει προοιμιον καλλους ωραιότερου. ωσπερ
γαρ του ήλιου προανισχει τις αυγη υπερ ακρων ορων, αγαπητον
οφθαλμοις θεαμα, δια την προσδοκιαν του μελλοντος. ούτω
και της λαμπρας ψυχης προανισχει τις ώρα ύπερ ακρων
των σωματων, αγαπητον φιλοσοφοις θεαμα, δια την προσδοκιαν
του μελλοντος.

Maximus Tyrius [.]

342 αδοντα δ' ειη με τοις αγαθοις ομιλειν *f34v*
Ami des hommes vertueux puisee-je vivre avec eux & leur
plaire. Pindar. Pyth. 2nd1

Pindar says speaking of the strange offspring *f34v*
the strange mistress of Ixion produced μονα και μονον--
unique elle eut un fruit unique--2

343 Τοσαυτη δ[ε] αυτων δοξα της ραθυμιας εγενετο, *f23v*

ὥς καὶ φιλιππον ἀκουσαντα τον Μακεδονα, πεμφαι, αυτοις
 ταλαντον, ἵν' ἐκγραφομενοι τα γελοια πεμπωσιν αυτω· οτι
 δε ην περι τα γελοια εσπουδακως ο βασιλευς κ.τ.λ.

Athan. Lib. 14.

344 In Heliodorus, there is a mode of reception *f36v*
 something like our modern times; where Thisbe, in play-
 ing her trick upon the step-mother of Cremon. goes to
 Arsinoe, a courtyisan & minstrel (αυλητρις) & [says]
 Τελεδημον οισθα; ελεγε της δε ομολογουσης, υποδεξαι
 ημας εφη το τημερον, υπεσχομην γαρ αυτω συγκαθευθευ-
 δησειν. Lib. 1. Aethiopic.¹

Καλον γαρ ποτε καὶ το ψευδος, οταν ωφελουν *f36v*
 τους λεγουτας μηδεν καταβλαπτη τους ακουοντας. Id. ib.
 Fine sentiments for a Bishop!²

ολην εκεινην καὶ επνει καὶ εβλεπεν. Id. Ib.³ *f36v*

345 Τα δε δακρυα των οφθακλων ενδον ειλουμενα *f35v*
 γελα. A. T. Lib. 6.¹

Και ειχεν αυτης ιδιον καλλος καὶ τα δακρυα. *f36v*
 id. Lib. 6.²

Λευκιπη παρθενος μετα βουκολους, παρθενος καὶ *f36v*
 μετα Χαιρεαν, παρθενος καὶ μετα Σωσθενην το δε
 μειζον εγκωμιον καὶ μετα Θερσανδρον παρθενος. Achill.
 Tat. Lib. 7.³

351 Πολυμαθημοσύνης, της ου κενεωτερον ουδεν. . . f42v
Hippo ap. Athenaeus.

352 Cupio, ut ait amicus Sophocles, f45r
--και υπο στεγη
Πυκνῆς ακουειν φακαδος ευδουση φρενι.

353 Julius Caesar said of Brutus "Quidquid vult, f45r
valde vult.

354 Caesar hesitated in crossing the Rubicon, at f45r
last he said "jacta este alea" Ανερριφθω κυβος.
(Plutarch) & [. . .]

355 ~~Ο~~ Μηδεν αγων αγαν με τερπει. f45v

356 There is an ingenious idea in the Miscellan. f46v
Observat. of Pet. Petit Cap. 5. Lib. 1. about Porpyry
in his work Περι αποχης εμψυχων, in which passage
Petit thinks that by reprobating the indulgence of
sensual pleasure which some Barbarians recommended, he
attended to the Epicurean tenets contained in the Ec-
clesiastes of Solomon.

357 Σεβου μ', Ελενας φυτον ειμι. Theocrit. Idyll.18. f46v

358 "Denuda turpitudinem tuam" Esaiæ cap. 47. *f46v*

Hieronymus says that the Hebrew word here means the
pudend. mubil. & Symmachus translate it την σιωπην
σου.

359 In the Anthologia εις λεπτους there is an *f49r*

account of a contention of littleness between three
little men--the first comes on the stage carrying a
needle and after several tricks, puts his head through
the eye of it--next suspends a cobweb between the
needle and walks on it without disturbing the cobweb--
but the third comes on saying πνευμα γαρ ειμι μονον
[and] claims the prize.

360 Plato, found alone in thought, being asked *f49v*

what he was about, answered εστιαζω τα νοηματα.

361 τα καλνα κοινως και τα κοινα καλως. *f50r*

362 Car vous entendez toute chose *f31r*

Exceptez les vers et la Prose.

363 Qui semble pour tout entretien *f31r*

Dire seulement, je sais belle

364 C'est l'homme le plus supportable *f31r*
De tous ceux qui ne savent rien.

365 Une fois l'an il me vient voir, *f31r*
Je lui rends le même devoir.
Nous sommes l'un et l'autre à plaindre.
Il se contraint pour me contraindre.

[?Gombauld]

366 Worshipping without seeing, as we do Heaven. *f31r*

367 The ancients were better writers than philosophers *f32v*
and this accounts for the study of them at the
[. . .] of learning, producing Belles Lettres much
sooner than Philosophy.

368 D'Alembert talks of the Jesuit Hardouin's *f32v*
having written un ouvrage exprès pour mettre sans pudeur
et sans remords au nombre des Athées des respectables;
dont plusieurs avoient solidement prouvé l'existence
de Dieu dans leurs Ecrits--¹

D'Alembert condemns la Metaphysique du Coeur *f32v*
which was introduced in France--"Cette anatomie de
l'Ame s'est glissée jusque dans nos conversations;

on y disserte, on n'y parle plus." Ibid.²

Les Newtoniens admettent le vide et l'attrac- f32v
tion c'etoit a peu pres la Physique d'Epicure; or ce
philosophe etoit athee; les Newtoniens le sont donc
aussi; cette est la logique de quelques uns de leurs
adversaires.³

Les puerilites pedantesques qu'on a honorés f33r
du nom de Rhetorique ou plutot qui n'ont servi qu'a
rendre ce nom ridicule.⁴

D'Alembert seems to approve imitation of nat- f33r
ural noises in music--mais pourquoi réduire cet ex-
pression aux passions seules, et ne pas l'etendre au-
tant qu'il est possible, jusqu' aux sensations mêmes?
-----Je ne vois donc point pourquoi un
Musicien qui aurait a peindre un objet effrayant ne
pourrait pas y reussir en cherchant dans la Nature
l'espece de bruit qui peut produire en nous l'emotion
la plus semblable à celle qui cet objet y excite--
J'en dis autant des sensations agreeables. Penser
autrement, ce seroit vouloir ressesser les bornes de
nos plaisirs.

See Discours Preliminaire de l'Encyclopedie⁵
but has this not often been attempted & has it not as
often failed?

He then divides the point about Music antient *f33r*
 & modern--Peut-etre seroit-il permis de conjecturer
 avec quelque vraisemblance, que cette Musique etoit
 tout-a-fait différente de la notre; et que si
 l'ancienne etoit superieure par la melodie, l'hermonie
 donne a la moderne des avantages--⁶ Idem. ibid.

De tous les grands Hommes de l'Antiquite, *f33v*
 Archimede est peut-etre celui qui merite les plus
 d'etre place a cote d'Homere.⁷

Il est d'ailleurs evident que la croyance *f33v*
 d'un Dieu, appuyée sur des motifs d'interet ou de
 crainte, ne remplirait pas ce que nous devons au
 Createur--⁸

les plaisirs pour être vifs doivent etre *f33v*
 separees par des intervalles et marquis par des accès⁹

369 About the year 1624, at the request of the *f33v*
 University and particularly of the Sorbonne, il
 fut defendu par Arret du Parlement "sous peine de
 la vie, de tenir ou d'enseigner aucune maxime contre
 les anciens auteurs, et approuves, et de faire
 aucunes disputes que celles qui seront approuvees
 par les Docteurs de la Faculte d'Theologie.

his account of the Egyptian Priests.

"The ointments & perfumes which recommend lovers to each other. See Porphyry. de Abstin. Lib. 1.

373 Proclus on his first coming to Athens sat to rest himself in the temple of Socrates & had a drink from the fountain near, which was regarded as an omen of what he was to be, drinking first of Attic water in that place. See his life by Marinus. Q. E. E.

When Proclus was in the agonies of his last illness, he obtained relief from having the Orphic Hymns recited to him by his pupils. *ibid.*

374 Quos si spoliaveris, nuda remanebit oratio.

Cicero

375 Turpe et impudentis est multarum rerum lectionem instar mercemoniorum ante fores explicare cum inter[r]im vacua domus sit. Agrippa de Vanitat. Scient. Cap 10
Tom 2. Oper. Pag. 31--

376 It was a matter of dispute between some learned men whether Christ suffered with breeches on or not--
Keyzersberguis & Salapa--the latter having asserted in a passion sermon, "Christum femoralia in cruce non habuisse. See Freytag--Adparat.--Litter. Tom. 1--
Art. 68.

370 My soul is not immortal by its own nature or *f33v*
 essence, for none but the Anointed God himself is that,
 but by his will, who gives it that existence every mo-
 ment "par une creation continuee."

371 Voltaire ridicules the idea of allegorizing *f34r*
 Petronius's satyr to a satyr on Nero, and speaks
 very depreciatingly of it. Il faut absolument que
 le debauche obscur et bas qui ecrivit cette satyre
 plus infame qu'ingenieuse ait ete le Consul Titus
 Petronius; il faut que Trimalcion, ce [. . .] absurd
 soit la jeune Empereur Neron--
 Melanges de Litterature 2 Vol--¹

Il est vrai aussi qu'il (Mahomet) dit que *f34r*
 tous ces plaisirs des sens, si necessaires a tous
 ceux qui ressusciteront avec des sens, n'approcheront
 pas du plaisir de la contemplation de l'Etre Supreme.

Voltaire de L'Alebran²

When they were burying Mahomet they found him *f34r*
 [. . .]--we may say of him says Voltaire--Decet
 imperatorem stantem mori--

Mahomet disait que la jouissance des femmes *f34r*
 le rendait plus fervent a la priere.³

372 I must see Porphyry. de Abstinen. Lib. 4. for *f34r*

377 Guillaume ne fut a rien, *f31r*
 Nul n'en sentit le mal ni le bien.
 Il ne fit la paix ni la guerre
 Tantot assis, tantot debout.
 Il fut soixante ans sur la terre
 Comme s'il n'etoit point du tout.


378 In one of the poem of Camerarius "de suis *f36r*
 scriptis paulo ante obitum composita"¹ there is this
 line Cogitavi multa, tentavi aliqua, feci paucula²

Niceron in his Memoires (Q. E. E.) says of *f36r*
 Camerarius' letters Famil. "l'on y peut apprendre
 bien des choses curieuses sur l'histoire litteraire
 de son tems" so I must look for them--³

379 I must see too "Reinh. Henr. [?Tollius/Rollius]
 Memoriis Philosophor. Rostoch. et Lips." & Rudolphus *f36r*
 Augus. Nolenius, commercium litterar. claror. vivor.--
 & Boccaccii liber de casibus viror. illustrium" &
 Hieron. Ziegler. Lexicon Eruditorium.

380 I must see then a French work des Fetes *f37r*

381 In the "Peplum, qui Minervae Panathensis in- f37r
 ferebatur" there was worked the battle of the Titans
 with Jove--"depingebantur quoque qui strenue se in
 bello [. . .]" (inquit Servius) qui inde a Comico
 dicuntur *ανδρες αξιοι του Πεπλου*.

382  Joach. Fortuis Ringelbergius gives fine in- f38r
 structions for book-making in his Work de Ratione
 Studii c. 24 "Die chalcographis, parent sese, librum
 se [?dare velle] excudendum
 Quotidie, quantum illis satis erit, absolvisse poteris.
 Quum sic inceperis aliquid, perficere debis, velis
 nolis."

383 People have spent much money on the publication f38r
 of their own works. "Ulysem Aldrovandum imitati, qui
 centena millia totumque adeo patrimonium in editione
 suorum operum absumpsit, &c. &c.--

384 Sallengre in his Preface to the Histoire de f37v
 Montmaur, says, talking of quotations, "Ces sortes
 de recherches coutent assez de peine quoique dans le
 fond elles soient de peu de consequence.

385 The way Menage describes Mamurra as being f37v

Greek was, he thought "si ad Graecorum mores sesa
componeret, Graecae linguae cognitionem facillime
adepturum. Coepit igitur Graeca convivari, Graece
mentiri, &c. &c.

386 Nulla de re unquam praeterquam de Patre
dubitavit. [?Mamurra]--vita

387 At cum intraveris, Di Deaeque, quam nihil in *f38*
medio invenies! Pliny Nat. Hist. Lib. 1--

388 Quantum cecidisti de caelo, Lucifer! *f38r*

389 Imperialis Vicentinus says of Franciscus Robertel-
lus "inerat in homine hoc peracris obtrectandi libido,
summaque in doctos omnes iniquitas, quos cum pares ferre
non posset, continuis proscindebat conviciis."

390 Laurentius Valla upon "cum in Gramatici cujusdam
veteris explicatione in vocem paulo obsceniorum incidis-
set. "Malo ignorari dixit" quam me doceate sciri." *f38v*


391 Ritson tells us that the name of Pelagius the *f38v*
[. . .] was Morgan latinised (Mor the sea & gana
to beget). Thus he says "in Basse Bretagne a mermaid
is called Mary Morgan. See Ritson's Metrical Romances.

392 Nullast voluptas navitis Messenio, *f38v*
 major meo animo, quam quom ex alto procul
 Terram conspiciunt.

Plautus Menaechmi

393 Did Cowley ever think of visiting Bermuda? *f39v*

394 A good subject for a tragedy might be laid in *f39v*
 time of Ergellino de Roman. the tyrant, called the
 son of the Devil--see Hoole's Ariosto--p.87.

395  Verus, the Roman Emperor was so anxious to have
 the flava coma "ut capiti auri ramenta respergeret"
 Julius Capitolini sub. fin. see also L'Histoire des
 Perruques by Jean-Baptiste Theirs, Docteur de Theologie &c.

396 Pliny, writing to Mamlianus, who is in the midst
 of the camps & wants him to send roses to him-- "Tu *f40r*
 passerculis et columbulis nostris inter aquilas vestras
 dabis pennas."

397 Pliny says of those who would try to understand
 the nature of Divinity "furor est, profecto furor." *f40r*
 Q. E. E.

398 Δ Commodus too was "capillo semper fucato et *f40r*
auri ramentis illuminato." Ael. Lamp.¹

"In jocis quoque perniciosus"

Aelius Lamprid.²

399 Kircher mentions "flying Cats" in his Chini *f40r*
Illustrata

400 C'etoit à la verité un honnête homme qui *f40r*
savait le Grec., i. e. M. Bigot

401 l'opinion d'un Savant de notre tems qui n'a *f40r*
pas fait des difficulte d'admettre que quand tous les
Poetes seroient noyes ca ne seroit [. . .] grand
dommages.

402 des femmes ad ogni cosa *f40r*

403 "Heu fuge crudeles terras, fuge littus avarum." *f40r*

404 Baillet reproves M. Menage for having written *f41r*
more verses after having protested publicly in an
Epigram that he would not--

405 Seneque le pere a dit d'Ovide "non ignoravit *f41r*

vitia sua, sed amavit."

406 Polygnotus first began to shew woman's teeth *f39v*
in painting--Pliny. Q. E. E.

407 Julius Scaliger writes a fine letter of praise *f41r*
to Sebastien Grypha the famous printer--calls him, Mi
Gryphi--This painter wrote a preface to his Vergil--
which Menage praises--

408 Diozini dit (dans la vie de Platon) que Platon *f41r*
aiant lu son Dialogue de Lysis a Socrate, Socrate dit
en s'ecriant, "Quels mensonges ce jeune dit de moi--"
Q. E. E.

409 Pergula pictorum, veri nihil, omnia ficta. *f41r*
Lucilius

410 Et profecto sine Venere friget Apollo. Menage *f41r*
in the Epistl. Dedicat. of his Poems--

411 Si dare vis nostrae vires animosque Thaliae *f41r*
Et victura petis carmina, da quod amem.

Martial

412 Petrarche vecut jusqu'a l'age de 40 ans dans *f41r*
 les amusemens agreeables de la Poesie et dans les
 passe-tems de la galanterie--mais depuis ce tems-la
 soit qu'il &c. &c. il renonca generale-
 ment a la bagatelle et au plaisirs qu'il y a d'etre
 poete et galant." Menage contradicts all this
 "obscurum per obscurius."

413 Muretus and Lambinus tho' great friends at *f41v*
 first quarreled desperately--

414 Il etoit aussi della schiera degli amanti. *f41v*

415 .Atheum interpretebatur hominem ab Herba The *f42v*
 aversum. Christien.Falsteri Amenitat. Philologiae.
 12. (Q. E. E.).

416 . . .sed basia mixta veneno *f42v*
 Sumit, lethalesque halitus innoxius haurit.
 Vincent. Fabricius [.]

417 . . .necemque evincit amando *f42v*
 Grataturque sibi, cupidisque incincta lacertis
 Thrysidis, infandos sentit cessare calores
 Et sic sanari jactat debere puellas.
 id. ib.

418 Ultro fateor me non esse poetam absit ut *f43r*
 tanta dementia teneat, ut quod non sim me esse Fateri
 ausim aut haberi velim. Johan. Boccacius de casibus
 illustrium virorum Lib. 3. Fol. 32. Edit. Gormont et
 Parv. Paris.

419 Denique pro philosopho cantor et in locum *f43r*
 oratoris doctor artium ludicrorum accitur. Hist.
 Roman. Scriptor. Edit. [. . .]. 1623. pag. 415.

420 Read the critics, before you try a work of *f43r*
 genius--one might as well say that a man should
 study anatomy before he could get a child--

421 Quid locus est stultae nisi laeta insania *f43r*
 mentis? Risus et altisono distortuens ora cachinno
 Quod facit? Gulielmi Hogaei Satyra sacra in vanitatem
 mundi Cap. 2. P. 6. Typ. Richards. in usum auctoris.

422 Multarum oblivia fuit.[. . .]. *f43r*

423 Mr. Thomas Vincent who was [. . .] of Westmins- *f43v*
 ter S. in 1644 died of the dullness of his scholars
 & was said to have been "killed by false Latin."

424 Clerk at Lisbon refusing to go out in the snow *f43v*

because he did not understand that kind of weather--
there had been none for 14 years before--and English-
man who had kept a Portuguese woman, being so [. . .]
by the friars in his last minutes, that he died with
a pistol in each hand, ready to shoot the first monk
that came near him.

425 "Man is superior to other beasts inasmuch as he
loveth woman." *f43v*

426 Les tems de les avoir blanchir n'etoit pas *f43v*
encore venu--

427 Une peu moins du merite avec un peu moins de *f43v*
sagesse.

428 C'est un crime inutile et qui plus est, une *f43v*
grande faute--[. . .].

429 Tissot de la Sante des Gens du lettres mentions
an instance of intense thought producing vomitings-- *f43v*
just as violence to the brain would--p. 24.

L'homme tout entier durait en vieillissant et *f43v*
la vieillesse est un racornissement general. Dans les
ouvriers les parties qui traivaillent deviennent

calleuses; Dans les gens de lettres, c'est le cerveau mem &--Dans les enfans le cerveau est trop tendre; dans les vieillards il est trop dur et ces deux exces l'emphechent egalemt de conserver les oscillations, qui excitent la pensee"--Id.¹

Talking of the necessity of sleep after study *f43v*
he says c'est sans doute sur ce principe qui les
[. . . .] sacrifiaient sur le meme autel au somme¹
et aux Muses.²

430 "Vegeta et strenua ingenia, quo plus recessus *f43v*
sumunt, hoc vehementiores impetus edunt." Valeri.
Maxim. Lib. 3. cap. 6. p. 140.

431 Alamanzor established Bagdat in the 768th year *f44v*
of the Christian aera.¹

"de mouvemens intestins occasions par le *f44v*
fanatisme d'un mussulman nomme Hakem et surnomme
Burkai, du mot Arabe Burka, qui signifie un masque, Hakem
en portoit un d'argent pour cacher la difformite de
son visage--" ses sectateurs poussaient la folie au
point de publier que cet imposteur ne portoit un masque,
que pour empecher que les yeux ne fussent eblouis par
la lumiere eclatante qui brilloit sur son visage.²

He was besieged & destroyed himself & all those with him in a manner &c. I must remember in order to *f44v* give an impression of something supernatural.--His partizans however still maintained he was not dead, & the sect continued--Their chief doctrine was metempsychosis--

Montanser the 55th Calif in the years 1226- *f44v* 1252 was excellently good "Ce nouveau Calife eut attention particuliere a faire fleurir les lettres--Ce fut dans cette vue qu'il fit batir a bagdat un college magnifique &c. &c. He established there rich foundations for pensionnaires.³

In the year 1232--there were emissaries sent to *f44v* Bagdat & elsewhere with letters to the Calif from the Pope, for the purpose of converting them to Christianity--

"Mostazem, son fils, sous lequel arriva la *f44v* grande revolution qui opera la ruine de Bagdat et l'extinction entiere de l'Empire des Abassides."⁴

"Il parut sous le regne du Mostanser un nombre *f44v* considerable de gens de lettres et de savans, parmi lesquels on donne le premier rang au fameux docteur Al-Eman Phalerodin-Tazi-- Ce savant composa differens traites sur toutes les parties de la Philosophie"--⁵

Troubles a Bagdat a l'occasion des Sonnites *f44v*

et des Schiites 1252--the chief points of dispute
 were if the Alcoran was created or uncreated &c. &c.
 Q. E. E.⁶

The Visir, who protected the Schiites, called *f45r*
 in the Tartars, who ruined the whole--Holugu commanded
 the Tartars. Q. O. E. E.⁷

Between 1250 & 1258--Mostazem, the last Calif *f44r*
 was reigning at Bagdat--& Baldwin was the Latin Em-
 peror at Constant.--Vataces was Emperor of Nicaea
 and his son Theodore Lascaris 2 succeeded him--St. Louis
 during this period was in the Holy Land--⁸

432 Animus eorum, qui in aperto aere ambulant, *f43v*
 attollitur. Plin. Jun.


433 Suetonius says of Augustus "minimi cibi erat"-- *f43v*
 "generosum et lene"--

434 Un corps-a-corps--Emperor Leopold "Hoc est mem- *f44r*
 brum nostrum imperiale, sacre caesareum--[?Zemmermann]
 & the K. of Prussia--"Your Dandelion's but a fiddle-
 faddle kind of medicine--bouilli a la Russe [. . .]
 with a pint of spirits--Frederick impotent when he
 reached the throne, not 30--

435 "Inter gratulationes amicorum (upon the birth of Nero) negantis (Domitius) quicquam ex se et Agrippina, nisi detestabile et malo publico, nasci potuisse. Suet. in Neron. 6. f45r

436 "Ausus es hoc ex tuo ore?" inquit Ennius. f45r
Epist. ad Att. Lib. 6.2

437 Non accuso verba, quasi vasa electa atque pretiosa; sed vinum erroris quod in eis nobis propinabatur ab ebriis doctoribus." Lib. 1. Confess. cap. 16. St. August. f45r

438  More "Magnorum virorum et fiduciam magnarum rerum habentium nam levia ingenia, quia nihil habent, nihil sibi detrahunt." Verba Corneli Celsi quibus Hippocratis errorem suum de saturis capitis humani capitis agnoscentis generositatem laudat. f46r

439 "It was that smooth song which was made by Kit Marlow" Isaac Walton.¹ f45r

"They were old-fashioned poetry, but Choicely good--I think much better than the strong lines that are now in fashion in this critical age." Id.² f45r

"I learned the first part in my golden age"
Id. The old milk-woman says.³

This song of Marlow's not pastoral--buckles of *f45r*
gold, coral clasp &c. silver dishes, ivory tables.

Sir J. Hawkins, Ibid.⁴

"I'll bestow Sir T. Overbury's milk-maid's wish *f45r*
 upon her "That she may die in the spring & being dead,
 may have good store of flowers stuck round about her
 winding-sheet." Id.⁵


As Dr. Boteler said of strawberries "Doubtless *f45r*
 God could have made a better berry, but doubtless
 God never did." Id.⁶

"When I sat last on this primrose-bank & looked *f45r*
 down these meadows, I thought of them as Charles the
 Emperor did of the city of Florence "That they were too
 pleasant to be looked on, but only on holydays."⁷

The common melody known by the name of York *f45r*
 Psalm-tune, which most country chimes play & half the
 nurses in this kingdom sing by way of lullaby was of
 his composition (Milton's father) as appears by Ravens-
 croft's collection of Psalm-tunes & other evidences.

Sir J. Hawkins upon Isaac Walton⁸

440 Minerva presided over lamps--thus Arnobius in *f46r*
 4 cont. Gentes "Minervam luminis ministram et lucernarum
 modulatricem." Canterus wishes "moderatricem" but the
 other concurs better with the idea of the Epig. in the
 Anthologia which I have transcribed.

441  The Ebionites very ingeniously altered a passage in St. Matthew to their palate. It says that the ordinary food of St. John Baptist was ἀκριδες "des sauterelles" which they chose to read ἐγκριδες "des gateaux et fouassis faites au beurre"-- [?Beza] approved of this reading--he liked good living--

442 I have read the book called "Themis Aurea" by *f49r* Michael Maierus, in which he details some of the laws of the Rosicrucians, and defends them against some imputations with respect to their heresy & Manichaeian tendency--

En la peface de leur livre (the Rosicrucians) *f49r* que s'appelle Fama (there was another book called Confessis) they say their founder "illuminatissimus" was of low birth-- "Inter Turcas maxime profecit inde doctrinam suam hausit."

"Primo, gemmas et [. . .] canendo et spirando *f50r* ad se adducere possunt."

"A nemine videri aut agnosci possumus, nisi *f50r* habent oculos aquilae." This is amongst their axioms.

"In antrum fraternitatis."

The grand book of the Manichaeans was called *f49v* "Liber Gigantaeus."

443 St. Austin says of Julian the Pelagian (against *f48r*
whom he wrote), who contended that concupiscence was
good "vir fortissimus nocturnorum etsi non administrator
certe exhoratator praedictorque bellorum." Lib. 5.
ep. 7. cont. Julian.


444 Buchanan died (according to some) drinking Vin *f49r*
de Grave & repeating that Elegy of Propertius "Cynthia
prima suis miserum me &c. &c.

445 Le premier qui remplit le Paradis de plaisirs *f49v*
et de contentemens indignes de l'esprit humain fut
un certain Papias qui vivoit incontinent apres les
Apotres.¹

Qand meme le Paradis ne seriot autre chose que *f49v*
celui de Papias et de Mahomet.²

446 The great Marechal Monluc said "Je ferois plus *f49v*
avec cent soldats Gascons qu'eussent la predestination
dans leur ventre, qu'avec dix mille de poltrons qui
branlent dans cette creance" in his commentaries.

447 Voila (Castalio) comment il fait parler le *f50r*
Saint Esprit aux cantiques de Solomon. Columbula
mea columbinis ocellulis, lepidulas habes genulas,

dissuaviare me tui oris suavis, labillula tua similia
 sunt cocco, eligans oratiuncula, mammulae vino pulciores,
 lactiflua lingua, cervicula tua eburnea turricula,
 ostende mihi tuum vulticulum, nam vulticulum habes
 lepidulum. Si le saint Esprit (says Garasse) avoit
 parle comme cela, nous aurions de belles ecritures. 

448 Un article de S. Thomas (says Garasse) et un *f50r*
 chapitre de la Trinite de S. Augustine vaut mieux
 que tous les odes de Pindare.

449 Per omnia pocula poculorum. *f50r*

450 I must see Theodoret's Fables of the Heretiques *f50r*
 & Mathesius' life of Luther

451 There was an atheist got among the wits in *f50r*
 Ronsard's time, whom at first they listened to, but
 afterwards at the instigation of Papin persecuted
 even to having him put to death--His name is not known--
 they called him [?Mezentius] & all wrote against him--
 St. Marthe (Sammarthanus Q. E. E.) calls him "Nebulonem
 nullius nominis"

452 Melius est (says St. Austin) in via claudicare *f50r*
 quam extra viam fortiter ambulare.

453 Laurentius Rhodomannus in his "Oratio de f51r
Graeca lingua" exhorts his hearers thus "appello,
moneo, hortor et per gloriam Christi, per salutem
patriae, per reipublicae decus et emolumentum."

454 There was a Templum Misericordiae at Athens-- f37r
Statius Describing it Lib. 12 Thebaidos says
Parca superstitio non turea flamma, nec altus
Accipitur sanguis, lacrymis altaria sudant
. ignotae tantum felicibus arae.

455 There is a poem of Caspar [?Kinschotius] "Ad f53r
Jacobum Vander Does cum ei nuberet Carolina Kinschotia,
dated October 1648 and there is another "Jacobo Vander
Does et Mariae Vander Haer, rite conjunctis Hagae.

456 Nota hinc quoque, nisi fallor, veterum Ger- f26v
manorum persuasionem, Tuisconem terra editum et filium
Mannum, originem gentis conditoresque celebrantium; Manni
vocabulo ipsissimum Adami nomen exprimendo, quod jam
ante nos [?Vossium] atque [?Baeclerum] observasse
animadvertimus; quorum iste etiam (de orig. Idolat.
lib. 1. cap. 38). Druidas, Celtarum philosophos,
ex Dite se prognatos ideo affirmasse conjecit, quod
hominem ex humo esse noscerent, Ditis nomine Terram

457 I must see Martial about Sulpicius--[?Castor] *f26v*
 haec docet &c. &c.

458 I must see Corneilles tragedy of Polyeucte *f21r*

459 Vives says "Talis fuit memoria nostra in hac *f21r*
 [. . .] Germanus quidam in comitatu [?Maximiliani]
 Caesaris et [. . .] filii, nec ullum erat carmen quod
 non ille [. . .] edicis [?redderit].

460 Righ gan freasabra--(Irish) a King without *f37r*
 opposition Righ go bhfrasabra--Rex cum reluctantia
 Dar mionnaibh na Naomh--"By the heads of the Saints"--
 "Amhail noch das sean leabhair"--As the old books dis-
 cover--O'Brien's [. . .]¹

(Galic)

Gur aisache do naimh dan a [. . .] *f37r*

No taichart ris's an am sin;

Cho [?bu] lughe no cnoc sleibh,

Gach ceum a dheawadh an gaisgach.*

Description of the Sword of Guchullin or Claidhamb

Guth-ullin²

Ere valiant foes struck at the sight

Durst hope no safety but by flight;

Their ranks wide scattering, all abroad,
From hill to hill the Hero strode--

See [?Shaw] on the Galic language³

f37r

461 Me a dheska dhez point a skeans "I will teach
you a point of wit--In a story in the Cornish language--
See Pryce's Archaeologica Cornu Britannica-- *f37v*

Kenz ol Tra, Tonkin	Wm. Tonkin's Motto in Vulgar
Ouna Deu Matern [. . .]	Cornish--Tonkin, above all
	thing, Fear God in the
	King. Id. ib.

462 Ulema perver "cherishing learned men" A com- *f37v*
pound epithet in Persian--see Sc. h. J; Grammar--P. 74

463 "Her mouth was like the seal of Solomon" See *f37v*
Richardson's Arabic Grammar P. 150.

CONCLUSION

This edition of Thomas Moore's "Commonplace Book" reveals that the MS provides not only a record of an important portion of Moore's reading, but that it also contains a brief outline of the major themes developed in his works during the period from 1801, when the first entries from the "Commonplace Book" appeared in print, through 1833, when the last entries appeared. The main value of this edition is, then, to be found in its making available material that has long been in an unusable state, for the quality of the handwriting is such that a casual reading of the MS itself is an impossibility. A second value of the edition is the organization of the material into units relating to Moore's works, for the MS itself is so totally disorganized that even a transcription of the text would prove of little use to the student of Moore if some order had not been found.

A major problem which remains only partly solved in this edition is the dating of the MS; moreover, there is very little reason to assume that the problem can ever be solved, for information concerning Moore's life during the period he was writing this notebook is very sketchy. His Journal does not begin until 1818 and his Memoirs stop at 1799, when he was only twenty; the biographies contain only very general accounts of his activities, and the Letters do not provide references sufficient to establish

either a record of Moore's daily activities or of his reading.

The various introductions and notes to this edition provide some information concerning the dating of the MS, but a recapitulation of the main points made throughout the edition is indicated at this point. The "Commonplace Book" is written on paper watermarked 1796; however, there is little reason to assume that Moore used the book at this date, for the first nine folios may be dated definitely as 1801, as the first section of this edition reveals. The next folio which may be dated with a degree of certainty is *f*55 which contains Moore's dedication to Epistles, Odes, and Other Poems and which he himself dated April 10, 1806, when he published that volume of poetry. The remainder of the book contains drafts of poems and notes for the 1806 volume as well as drafts of "The Fudge Family in Paris," written on what were certainly blank pages left from a much earlier date. The composition of the "Fudge Family" poems in this MS can be dated December, 1817, as the introduction to that section of this edition indicates.

It is also possible to draw conclusions from the MS itself which may not be drawn from the transcription. For example, it is quite apparent to the observer of the MS that most of the notes in the "Commonplace Book" could easily have been made by a reasonably fast reader in a month's time. It appears from the MS that the entries on *f*10 through *f*54

were made during one such period, for the handwriting on these pages is consistent in size and quality, the method of dividing the entries is similar, and there are no significant spaces or gaps left on any of these pages. It is my opinion, based mainly on my observation of the MS and my familiarity with the subject matter, that the entries on *f*10 through *f*54 were made at some date prior to 1806, and that when Moore began preparing his 1806 volume for publication, he turned the "Commonplace Book" around and began writing drafts of poems, notes, prefaces, and the dedication for that volume.

Since so much of the material in the "Commonplace Book" eventually appeared in the notes to Moore's works, one wonders what compelled Moore to record carefully the somewhat unusual range of quotations present in this MS and then to annotate his published works so extensively. One possibility is, of course, that Moore was simply following the fashion of his day; for, undeniably, footnotes were in style in the early nineteenth century. Moore himself remarked, "The practice which has been lately introduced into literature of writing very long notes upon very indifferent verses, appears to me to be rather a happy invention; as it supplies us with a mode of turning dull poetry to account; and as horses too heavy for the saddle may yet serve well enough to draw lumber, so Poems of this

kind make excellent beasts of burden, and will bear notes, though they may not bear reading" (Poetry, III, 3). Moore, of course, meant this ironically, but the passage also contains some germ of truth, for one of Moore's most refreshing qualities was his ability to stand back and look at himself and his works with an unusual degree of objectivity considering the fame, praise, and adulation he experienced in his own time.

Another possible explanation for Moore's pedantic habits is that as an Irishman living in a society dominated by men trained in the English University system, he had an inferiority complex and tried through his notes to give a learned impression. Moore would not be the only Irishman to suffer these feelings of inferiority; W. B. Yeats vividly records his feelings of inadequacy in his Autobiography. However, the more one knows the poet, the less satisfactory such an explanation becomes, for Moore was, more than most writers of his age, honored for his personal integrity. A charge such as that made by Samuel Chew, that Moore's turning the characters of his Loves of the Angels from Christians into Turks is an episode "characteristic of a poet whose artistic conscience did not much trouble him,"¹ would probably be incomprehensible to Moore, who had deter-

¹ Samuel Chew, "The Nineteenth Century and After," in A Literary History of England, ed. Albert C. Baugh (New York, 1948), p. 1172.

mined as early as 1814 that the "belief of an intercourse between angels and women, founded upon a false version of a text in Genesis, and of an abundant progeny of demons in consequence, is one of those monstrous notions of St. Justin and other Fathers, which show how little they had yet purged off the grossness of Heathen mythology, and in how many respects their heaven was but Olympus with other names" (Shepherd, p. 58). To Moore, it evidently could not have mattered less whether his Angels were Christians or Turks, and there is no reason to assume that he felt the artistic integrity of his poem would have in any way been altered by a change of names.

On the other hand, at those trying times in his life, such as the duel with Jeffrey, the proposed duel with Byron, the absconding of his Bermudan agent with funds for which Moore was responsible, and the burning of Byron's memoirs, Moore conducted himself with such dignity and integrity that one is inclined to extend this behavior into his literary life. Therefore, while Moore would be neither the first nor the last man to prove that one could quote from a book without reading it, there is little ground for an assumption that Moore did this or that he ever intended to give any false impression of his erudition.

On the other hand, there is ample evidence, both in the "Commonplace Book" and elsewhere, that Moore liked to study

and that most of his poems were based upon what he had read. His prose works, even more than his poetry, reveal Moore as a tireless researcher, and his letters show Moore busily at work reading and writing. It should be remembered that Moore's first published work was his translation of the Odes of Anacreon. Stephen Gwynn, in some areas the most perceptive if not the most copious biographer of Moore, has noted a curious taste for learning in those poems, a taste that seems to have followed Moore throughout his life.

No claim is made here that Moore was a scholar, which is, in any case, a relative term as it is used in our society, for the man who is a scholar to one may not be to another. But Moore is a neglected writer in our age and in the absence of any major critical works on him for the past thirty years one is forced to judge current opinions of Moore by the climate of scholarly opinion, which seems to categorize Moore as a sentimental versifier who wrote "The Last Rose of Summer" and as the social butterfly who "loved a lord."

The twentieth century view of Moore is obviously at odds with the nineteenth century view of the man, for, to the modern reader, it is perhaps startling to discover that the author of sentimental lyrics also read Hume; and, as a matter of fact, the Journals, Letters, and biographies of Moore reflect a somewhat unusual split in the man's life;

Moore, who experienced one of the happiest marriages in all of literary history, consistently divided his life between the quiet retirements of home and study, and the pleasures of Society. The Moore to whom Byron drank his last toast before leaving England forever and the Moore who secretly arranged for a friend to give Bessy five pounds for her charities so that she wouldn't worry if Moore could afford it, is only slightly less confusing than the reader of Hume and the writer of "The Last Rōse of Summer." It is small wonder that so distinguished a critic and poet as W. H. Auden has registered surprise upon learning that Moore ever wrote satire.

What the "Commonplace Book" provides, then, is not evidence that Moore was a profound thinker or a great scholar; it is obvious that he read only superficially in philosophy, for example, and that he had very strong tastes for curious and unusual lore; but it does provide evidence that Moore was an enthusiastic and interested reader and that his reading was much more extensive than is generally assumed. The "Commonplace Book" serves as an antidote to the current literary opinion of Moore as merely a minor poet of the sentimental school interested in the social life of his day.

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NOTES

General note on entries 1-16: These entries, which form the preface of the Cleanthes-Lamia tale, appear on the recto of folios 2-16. Moore's notes for this preface appear on the verso of folios 1-15, and have been collected under entries 25-51. In the 1806 volume, Epistles, Odes, and Other Poems, this preface became a very long note to "The Vision of Philosophy," Poetry, II, 171-78. Moore rearranged this material to some extent and added further notes from folios 9-10 (entries 52-70) for his 1806 note, but essentially the material was published at that time as it appears here. Significant changes have been noted below.

- 1 Moore drops most of this passage in writing the note; however, he retains the image of the prism in ll. 32-38 of the poem. Zeno (late 4th and early 3rd centuries B.C.), founded the Stoic school of philosophy, the chief rivals of the Epicureans. See entry 26.
- 2.1 De Natura Deorum, I, 43. See entry 27.
- 2.2 Strabo (63 B.C.-24 A.D.), Geography, XVI, 2.24, LCL: "And if one must believe Poseidonius, the ancient dogma about atoms originated with Mochus, a Sidonian, born before the Trojan times." See entry 28.1.
- 2.3 See entry 28.2 for Huet's and LeClerc's argument on the subject of Mochus.
- 2.4 Leucippus (5th cent. B.C.). Greek philosopher usually credited with founding the atomic theory. Protagoras (5th cent. B.C.). Greek philosopher, not usually connected with the atomic theory.
- 2.5 Ralph Cudworth (1617-88). Cambridge Platonist; author of The True Intellectual System of the Universe (1678).
- 2.6 Anaxagoras (611-547). Greek astronomer and philosopher. The "Hyle" is matter. Moore

means that Anaxagoras was the first to present the theory that mind is a substance which enters atoms, distinguishing living matter from dead matter.

- 3 See entry 268.3.
- 4.1 See entry 29 for the quotation from Augustine on which Moore bases his discussion of the Grand Periodic Year of the Stoics.
- 4.2 Briefly, it may be stated that since Epicurus maintained that matter can neither be created nor destroyed, he conceived that through the collision and conglomeration of atoms an infinity of worlds is possible. A given world, however, is subject to decay, and it is possible that out of the recombination of atoms exactly the same world will again be produced. See Cyril Bailey, The Greek Atomists and Epicurus (Oxford, 1928), pp. 359-83, for a detailed explanation of this theory.
- 4.3 Origen (185?-254?). Greek Church Father. Head of the catechetical school in Alexandria.
- 5.1 The whole flows in the manner of a river. Cited by Diogenes Laertius, Lives, x, 7, 16, OCT. Moore refers to Heraclitus the Ephesian (6th and 5th cent. B. C.), who maintained that all things are in a constant state of flux. See entry 88.
- 5.2 Jacques Cujas or Cujacius (1520-90). French jurisconsult, who turned from the Roman commentators to the Roman laws themselves and thus achieved a new and more accurate interpretation.
- 5.3 Alfenus Varus (last part of the 1st cent. B. C.). Eminent Roman jurist, who wrote forty volumes of Digesta.
- 6 Moore omits this section from the 1806 note. See entry 31.
- 7.1 See Diogenes Laertius, Lives, VIII, 25, LCL: To produce from these a universe animate, intelligent, spherical, clinging to the earth's center, the earth too being spherical.

- 7.2 See R. D. Hicks' comment in the LCL edition of Laertius' Lives, xvi, on Laertius' habit of introducing extraneous matter into his biographies.
- 7.3 See 2.4.
- 7.4 Laertius, Lives, IX, 30, LCL: The earth rides steadily, being whirled about the center.
- 8.1 Justus Lipsius (1547-1606). Flemish classical scholar and author of Manuductio ad Stoicam Philosophium (1590).
- 8.2 The rich who are wise.
- 8.3 Plato, "Phaedrus," 279c, OCT: O, friend Pan, and as many other gods as are here, let me become good within; let whatever I have without be friendly to me within. Rich may I believe the wise many to be.
- 8.4 Plato, "The Lovers" and "The Statesman."
- 9 The passage in the letters to Menoeceus is the following: "And so we speak of pleasure as the starting point and the goal of the happy life because we realize that it is our primary native good, because every act of choice and aversion originates with it, and because we come back to it when we judge every good by using the pleasure of feeling as our criterion." Quoted from George K. Strodach, The Philosophy of Epicurus (Northwestern University Press, 1963), p. 184. Moore deletes this entry from his 1806 note. See entry 38.
- 10 Theophilus was Bishop of Antioch from 169 to 177. His sole extant works are his letters to Autolycus, defending Christianity: He (Pythagoras) says that the gods of all things care nothing about men.
- 11 Aristotle, The Nicomachean Ethics, X, 8, OCT: or if some concern for human affairs is borne by the gods. See entry 41.
- 12 Liber de Providentia, V, 91, 38: LCL: Although the great creator and ruler of the universe himself wrote the decrees of Fate, yet he follows

them. He always keeps them.

- 13 Giovanni Battista Riccioli (1598-1671). Italian Jesuit astronomer who attempted to refute the Copernican system in Almagestum Novum (1651). Moore refers to the belief that the souls of the blessed inhabit the moon. See entry 46.
- 14 H. J. Rose, in A Handbook of Latin Literature (New York, 1960), p. 237, cites the following ancient authors of Vergil's life: Donatus, Donatus auctus, Focas, Servius, Phocas, Probus, and Philagyrius. He also states that there are three anonymous lives and that all of these ancient sources are probably based on fragments written by Suetonius. Moore may refer to any one of these sources.
- 14.2 The Elegies of Propertius, III, xxi, 25-26, LCL: There I will begin to clear my soul of error in Plato's Academy, or in thy gardens, learned Epicurus.
- 14.3 Entries 48 and 73 reveal that the basis for St. Jerome's ranking Seneca thus is the legend that correspondence passed between Seneca and St. Paul.
- 15 This passage is barely legible. A portion which is not recorded here can be only partially deciphered. This portion extends the metaphor of the ridges of ice to that of mounds of snow which stay bright and firm for a time but which finally melt and run into a common stream. Moore deletes this passage in the 1806 edition.
- 16 It is obvious from the MS that Moore has left this passage incomplete. A comparison of the text with Poetry, II, p. 178, will be especially helpful to the reader. St. Cyril (376-444) was Bishop of Antioch. He was an indefatigable persecutor of the Nestorians. Moore, therefore, suggests that judging Epicurus' beliefs by the statements of the Stoic Plutarch is analogous to judging Nestorius' beliefs by the writings of his opponent, St. Cyril.

- 17-19 These entries contain a prose fragment of the Cleanthes-Lamia tale. The passage begins in medias res because several pages have been torn out of the MS just before this section.
- 20 This poem became "The Grecian Girl's Dream of the Blessed Islands," Poetry, II, 122-28, in the 1806 edition. A full account of Moore's revisions of the poem is a textual problem in itself, for he revised it for the 1806 edition and revised it again for the 1842 edition. The theme and the basic narrative sequence of the version here were retained in both the 1806 and 1842 versions. Many lines were dropped, however, and new passages were added. Cleanthes' name was changed to Theon and Lamia's name was dropped. See entries 74-81 for Moore's notes for this poem.
- 21 The pages following this section in the MS have been torn out. Conceivably, they contained the full text of the poem.
- 22 This prose fragment was never published.
- 23 This became "The philosopher Aristippus," Poetry, II, 3-10, in the 1806 edition. See note 20 above, for the same remarks apply to the revisions in this poem.
- 24 This fragment was intended as a part of the poem in entry 23; however Moore left it incomplete.

General note on entries 25-73: These entries contain Moore's notes for the preface to the Cleanthes-Lamia tale. Entries 25-51 appeared on the versos, opposite the preface on the rectos. See entries 1-15. When he formed the footnote for "A Vision of Philosophy," he added more notes from another section of the MS. These additions are found in entries 52-73. All of these entries refer to Poetry, II, 171-78.

- 25 Moore applies this to the Stoics and to the Epicureans. See entry 1.

- 26 The sentence was rewritten in entry 1. This entry establishes that the preface contained in entries 1-15 was intended for Cleanthes.
- 27 See entry 2.1. Moore translates, "With the fountains of Democritus the gardens of Epicurus were watered."
- 28.1 See note 2.2 for Strabo. Pierre Huet (1630-1721), was Bishop of Avranches. His principal work was the *Demonstration Evangelique* (1679). Deletions make it clear that he supported the theory that Moschus was Moses.
- 28.2 Moore misspells the name of Jean Le Clerc (1657-1721), a French Protestant theologian, who refuted Huet's theory that Moschus was Moses. See 28.1. Bibliothèque choisie, 28 vols. (1703-13). See entry 2.
- 29 See Augustine, The City of God, LCL: This passage appears in XII, xiv, in some editions: "thus the same periods of time and sequence of events will be repeated; as if, for example, the philosopher Plato having taught in a certain age at the school of Athens called the Academy, even so, through innumerable ages of the past at long but definite intervals, this same Plato and the same city, the same school and the same disciples all existed and will exist again and again through innumerable ages of the future." See entry 4.1.
- 30 Lucilio Vanini (1585-1619). Italian priest and philosopher burned for heresy and thus "unfortunate." Geronimo or Girolamo Cardano (1501-76). Public lecturer in mathematics at Rome and professor of medicine at Pavia, Bologna, and Rome. Moore means that these writers agreed with Augustine's interpretation Grand Periodic Year of the Stoics. See entry 29.
- 31.1 "None of us is the same in old age as he was in youth. No one is in the morning who he was the day before. Our bodies are taken away in the manner of a river. Nothing of that which we see remains. I, myself, while I saw it changed am changed. This is what Heraclitus said: we do not dive into the same river twice. The name of the river remains the same,

the water is passed on. See entries 5.1 and 88 for references to Heraclitus.

- 31.2 Empedocles (5th cent. B. C.). Greek philosopher and statesman; proposed a doctrine of four elements and used the principles of Love and Strife to explain change. The asterisk is Moore's symbol to refer to entry 6. Clemens Alexandrinus or Clement of Alexandria (150?-220?). Greek theologian of early Christian Church. Moore's citation is incomplete.
- 31.3 Johann Albert Fabricius (1668-1736). From the Bibliotheca Graeca (1705-28)?
- 32 Thales (640?546). Founder of Greek geometry, astronomy, and philosophy.
- 33 Moore's additional proofs of the "confused similitude" of philosophical opinions. An interesting indication of Moore's own reflections on philosophical arguments current in his day.
- 35 All of the remarks refer to Socrates, claimed by the Stoics as their founder. See Paradoxa, IV, 257, LCL, for Cicero's remark. See entry 8 for Lipsius. According to Moore, Socrates is the "father of rational scepticism."
- 36 Abbé Jean Garnier (1612-81). Church historian and Patristic scholar.
- 37 Porphyry, originally named Malchus (232?-304). Greek scholar and Neoplatonic philosopher. Other possible readings of [?Epiusra] are Eperisa and Epicurus. Of these, Epicurus is the most desirable, but the text must be strained to yield the reading.
- 38 De Natura Deorum: That which is eternal and blessed, there is no difficulty to possess in itself nor on the other hand to control. The asterisks refer to entry 9. Both passages refer to the Epicurean concept that an interest in human affairs is inconsistent with the nature of Divinity.
- 39 Cicero, Pro Cluentio, LXI, 171-72, OCT: If these things are false, which everyone under-

stands, what has death at last taken from him other than the sensation of pain? The symbols refer to entry 14.

- 39.2 Sylvius?, II, 176: However, he says this to serve his own cause.
- 40 The passage refers to the first sentence in entry 11: It is that which has caused [been the reason that] that the interpreters of Aristotle have disputed among themselves touching his sentiments on the Divinity and on the Immortality of the soul, the one [side] maintaining that he has believed in neither the one or the other, and the other [side] holding that he believed equally that there is a God and that the soul is immortal. See n.28.2 for Le Clerc.
- 41 Aristotle, Concerning the Cosmos. As Moore indicates, the work is probably apocryphal. The symbol refers to entry 11.
- 42 Aristotle adds "so it seems." The symbol refers to entry 11.
- 43 The first sentence concerns Plato (see entry 42); however, Moore runs all of this together, and the rest of the passage refers to Aristotle. The treatise is the Cosmos. The passage from the letter to Pythocles is, "A World is a circumscribed section of the heavens and includes a sun, moon, stars, and earth It is a segment of infinite space and terminates in a periphery that is either rarefied or dense, either in circular motion or in a state of rest, either spherical or triangular or of any other shape." See Strodach, p. 159. See entry 9 for full citation. The last sentence, at the bottom of the page, is almost illegible.
- 44 Cicero, Tusculan Disputations, V, 38, LCL: Not without reason, therefore, Epicurus ventured to say that the wise man always has more good than evil because he always has pleasures. The symbol refers to entry 14.
- 45 Charles Batteux (1713-1780). Professor of Greek and Latin philosophy in the Collège de France. The B. M. lists no work by him

on the Stoics.

- 46 Ottavio Lancellotti (also called Secondo) (1575-1643). As Moore indicates in entry 49, he used the French edition, Les Impostures des Historiens Profanes (Paris, 1782), of Lancellotti's Farfalloni degli Antichi Historici (Venice, 1636). He is particularly astounded that Lancellotti should imply that Epicurus is a Stoic: Chrysippus and Epicurus succeeded him, and were called the chiefs of the Stoic sect. Lancellotti describes Epicurus' death: "He wrote that that day, which was the last of his life, was the most happy for him. One does not imagine that this was because he was going to be delivered from his pains; (one such thought would have dishonored a Stoic) it was because he had never had the pleasure of so much suffering." Symbols refer to 13.
 - 47 Janus Broukhusius or Jan van Broekhuizen (1649-1707). Dutch classical scholar. The quotation in question is a line from Propertius. See entry 14. Moore underscores dux, which differs from "docte" in his text. The meaning is thus changed from "learned Epicurus" (Moore and LCL) to "leader Epicurus" (Broukhusius). The symbol refers to entry 14.
 - 48 The asterisk refers to entry 14.3 See also entry 73. The argument concerns a legendary account of correspondence supposed to have passed between Seneca and St. Paul and recorded by St. Jerome. From Louis Moréri, Le Grand Dictionnaire Historique, ou le melange curieux de l'histoire sacrée et profane (1674)?
 - 49 See entry 46.
 - 50 Des Sablons, pseud. for Louis Maieul Chaudon. Les Grands Hommes Venges, 1769. Written principally on Voltaire.
 - 51 Both [. . .] to indolence by a different way.
- General note on entries 52-73: Moore incorporated these remarks in the Cleanthes-Lamia preface when he produced it as a footnote in 1806. See Poetry, II, 171-78.
- 52 John Francis Le Baltus (1667-1743). La

Défense des Saints-Peres Accusés de Platonisme
(1711).

- 53 De Placitis Philosophorum, I, vii, Teubner:
Commonly, then, both are wrong, that they
make the god pay regard to human affairs.
- 54 On the Cosmos, II, 391b, 9-10, LCL: The Cos-
mos, then, is a system of heaven and earth
and the elements contained in these.
- 55 Juvenal, XIII, 121-22. See Housman's Cambridge
text: has he read the Stoic dogmas, separated
from the Cynics by a tunic?
- 56 Petrus Pomponatius or Pietro Pomponazzi (1462-
1525). From De Immortalitate Anima (1516)?
- 57 See Seneca, VII, 54, LCL: Death is non existence
and I already know what that means.
- 58 Lucilio Vanini (1585-1619). From Amphithaetrum
aeternae Providentia (1615)?
- 59 Celsus (second century A. D.) wrote A True
Discourse against Christianity, but it was
lost. Extracts are preserved in Origen's
answer to the work; hence, Moore cites Origen:
Celsus, the Epicurean, became Platonic when
he attacked Christianity.
- 60 See The Works of Montaigne, trans. Charles
Cotton, rev. William Carew (Hazlett, N. Y.,
1910), p. 81, for the passage.
- 61 Plato, Philebus, 33, B, 9-12, LCL: Protarchus:
Surely it is not likely that the gods rejoice
or the opposite thing. Socrates: Certainly
it isn't likely; indeed, either is become
unseemly for them.
- 62 Aristotle, Nicomachean Ethics, VII, 1, 25-7,
For as there is no Vice or Virtue for a beast,
so [there is] none for a god.
- 63 Moore's citation is incomplete: As much as
we follow the Stoics, I doubt they are the
only philosophers.
- 64 The French passage is a commentary on the
Greek: M. Newton has perhaps found the

idea of his mysterious attraction in a fragment of Empedocles, where one sees that that Philosopher admitted Love and Hate for the principles of the actions of elements.

Empedocles, Fragment, 17, 7-8, Budé: At one time each thing [element] was gathered by attraction into one whole; at another, in turn, tossed apart by the enmity of Strife.

Diogenes, Lives, VIII, 2, 388-9, LCL: The elements are four: fire, water, earth, air. And it is Love that brings them together and Strife that splits them apart.

- 65 Iamblichus (d. ca. 333 A.D.). Greek neoplatonic philosopher.
- 66 See Moore citation in LCL: From this number should be lifted both Plato and his kindred spirit, since he left the most perfect discipline, the Peripatetics and the Academics, differing in name but coinciding in substance; from whom the Stoics themselves dissent more in words than in opinions.
- 67 Firmius Lactantius (ca. 260-340). Greek philosopher and leading representative of Syrian neoplatonism.
- 68 Pierre Gassendi (1592-1655). French philosopher and mathematician: from Physiologia Epicuro (1654)? The quotation is attributed to Automedon in The Greek Anthology, IX, 50, 5-6, LCL: All Epicurus in vain to seek where the void is, and what the atoms are.
- 69 Posidonius was a pre-Ciceronian Stoic philosopher of the early 1st cent. B. C., who taught at Rhodes.
- 70 The Ciris is a poem falsely ascribed to Vergil. Portions of the poem suggest Lucretius is the author. Appendix Vergiliana, Ciris 1, OCT: Me, though tossed about by various etc., etc.
- 71 Thomas Reid (1710-96). Succeeded Adam Smith as professor of moral philosophy at Glasgow. From Essays on the Active Powers of the Mind, III, 11, 4 (1788). Moore clearly writes "Sir Reid."

- 72 Cicero, Tusculan Disputations, V, LCL: Dionymachos and Calliphon have coupled pleasure with rectitude. The peripatetic Diodorus has joined, however, freedom from pain with rectitude.
- 73 Moore is mistaken: the souls of the virtuous pagans, including that of Seneca, are in the "Inferno." See The Divine Comedy, IV, 141. See Il Commento Alla Divina Commedia, ed. Domenico Guerri, II (Roma, 1918), pp. 823-24 for Boccaccio's comments. See entries 14.3 and 48 for other references to the alleged correspondence between St. Paul and Seneca.

General Note on Entries 74-81: These entries contain Moore's notes for "Lamia's Dream," entry 20. See also the general notes for entries 1-24 and Poetry II, 122-29, where most of the notes below appear. All line references below are to the version of the poem in this MS.

- 74 The remarks in this section concern an argument over the "Blessed Isles," which Moore claims was the inspiration for the poem in entry 20. Iamblichus (d. ca. 333 A. D.) was the chief representative of Syrian Neoplatonism. Most of his works have been lost; however, give books of On the Pythagorean are extant.
- 74.1 Moore first states the argument that under one of the Pythagorean sayings, "A kind of herb," the question is raised: "What are the isles of the blessed, the sun, the moon?" Moore seeks to alter the punctuation thus: "What are the isles of the blessed? the sun, the moon." He further states that the Greek word for "ocean" was sometimes synonymous with the word for air.
- 74.2 Moore restates the argument in 74.1. This time he expands the Pythagorean dicta; however the text does not yield a satisfactory reading, partly due to the quality of Moore's writing and partly due to the lack of accents and markings.

- 75.1 Eunapius (b. 347 A. D.). Iamblichus' biography is included in his Lives of the Sophists. See entry 20, l. 40.
- 75.2 Saying to those standing near that they are the guardian spirits of the place.
- 75.3 Christophorus Cellarius, the elder. Geographica Antiqua, iuxta et noua recognita (1686).
- 76 The second paragraph in this entry is a rewriting of the first. Bernard le Bovier de Fontenelle (1657-1757) published the Histoire des oracles in 1678. The book caused controversy in theological circles by charging that oracles were not given by the supernatural agency of demons and that they did not cease with the birth of Christ. Baltus, a Jesuit, published a refutation of the work, which Fontenelle never bothered to answer. See Poetry II,
- 77.1 De Natura Deorum, I, 33, LCL: "Even a little prostitute Leontium dared to write against Theophrastus." This reference doesn't occur in entry 20; however, it does occur in the 1806 and 1842 versions. See Poetry, II, 125. This note, as well as entries 78-81 were probably not written, therefore, until 1806. The Greek translates Leontium.
- 77.2 Gilles Ménagé (1613-92), the French scholar. See Laertius, Lives, X, 4, LCL. See Poetry, II, 125-26.
- 78 See Poetry, II, 126.
- 79 Jean-Baptiste Theirs, L'Histoire des Perruques où l'on fait voir leur origine, leur usage, leur forme, l'abus et l'irregularité de celles des Ecclésiastiques (Paris, 1690). See Poetry, II, 127.
- 80 Aspasia (470?-410). Greek adventuress and consort of Pericles, noted for her beauty and wit. See Poetry II, 126.
- 81 See Tatius, Leucippe and Cleitophon, I, and Poetry, II, 128.

General note on entries 82-89: These entries contain

- Moore's notes for entry 23 "Cleanthes to a Lamp." See also Poetry, II, 3-10.
- 82 Galienus: Tomorrow remember nothing. Aristophanes Ekklesiazusai, LCL: "To you alone, in all probability do we show ourselves when you stand near to those attempting the domestic matters of the way of Aphrodite, and bending backwards, etc., etc." See entry 23, l. 67.
- 83 Cleanthes succeeded Zeno as the head of the Stoic school in 260 B. C. This entry occurs at the end of the MS at a time when Moore was probably compiling notes for his 1806 volume. The discovery that Cleanthes was a stoic perhaps influenced him to change the name of his hero to Theon in the 1806 poems and later to change it to Alciphron.
- 84 Pliny, Natural History, XIX, xix, 50-51 Budé: "Now indeed they placed in the city itself, under the name of gardens, places of pleasure, fields and villas. This was first instituted in Athens by Epicurus, teacher of rest [sloth?]."
- 85 John Keill (1671-1721). Mathematician and astronomer. Fellow of the Royal Society and Professor of astronomy at Oxford. His An Introduction to the True Astronomy (1739) was a defense of Newton. See entry 23, l. 43.
- 86 Theocritus: XXII, 218, OCT: "The singer of Chios, having sung of Priam's city, brought about your fame, princes." See entry 23, l. 21.
- 87.1 Works and Days, by Hesiod. See entry 23, l. 27.
- 87.2 Hesiod, Theogony, X, LCL: "By night they march, singing with a beautiful voice." See entry 23, l. 27.
- 87.3 Hesiod, Theogony, XXX, LCL: "And they gave me a stick, smelling of flourishing laurel." See entry 23, l. 28.
- 87.4 Hesiod, Theogony, V, LCL: "And having washed their tender bodies in Termessus [Permessus]." See entry 23, l. 20. This quotation may supply the unreadable word; however, it cannot be established from the text.

- 88 The whole flows in the manner of a river. See entries 23, 1. 42 and 5.1.
- 89 Pierre Louis Moreau de Maupertuis (1698-1759): a new creature, who will be able to understand the most sublime things, and that which is above, indeed, who will be able to taste pleasures themselves.
- General note on entries 90-97: The following entries contain notes to various poems which Moore included in the 1806 edition. They all refer to poems not on American subjects.
- 90.1 Petronius made a tale of the nuptial celebration of these two lovers (Love and Psyche). Thus, said he, etc. etc. Moore refers to the Satyricon.
- 90.2 Both references are found in "To Mrs. Henry Tighe," Poetry, II, 75-6.
- 91 "To Mrs. Tighe, Poetry, II, 75. Filippo Michele Buonarrotti (1761-1837), "Osservazioni sopra alcuni frammenti di vasi antichi."
- 92 See "The Devil among the Scholars," Poetry, II, 190. Friedrich Gotthelf Freytag, the younger, Adparatus litterarius, ubi libri partim antiqui (Lipsiae, 1752-55).
- 93 See "The Devil Among the Scholars," Poetry, II, 190. Vergil, Aeneid, VI, 96-7: "The first path of happiness (which you least remembered) will come from a Greek city." Scipio Carteromachus or Carteromaco is a pseudonym for Niccolò For-
teguerri (1674-1735), an Italian prelate and poet. He adds: "Rouse yourselves [. . .] therefore now and seize the Greek letters offering themselves to you of their own accord. I have spoken."
- 94 Moore's translation will serve, although it is very loose. See "The Genius of Harmony," Poetry, II, 65 and entry 85, part of which Moore incorporated into the 1806 note.
- 95.1 Achilles Tatius, Leucippe and Cleitophon, II, 14, 8, LCL: "Then a river * * * if you wish to hear the water talking, having opened your ears, wait a little. For if a slight breeze

strikes into the eddies, the water vibrates like a string, the wind becomes a plectrum for the water, the stream talks like a lyre. See "The Genius of Harmony," Poetry II, 67.

- 95.2 "In Spain also is a river, which on first appearance you will judge to be no different from other rivers, but if a little attentive [. . .] etc."
- 96 Achilles, Tatiüs, Leucippe and Cleitophon, II, 37, 7, LCL: "He plants on her lips kisses like seals." The motto to "Rings and Seals," Poetry, II, 154.
- 97.1 Ammianus Marcellinus (latter part of the 4th cent. A. D.). Roman soldier and historian. Author of a Latin history from 96-378 A. D.): "one placed them (flambeaus) also before the statues of the gods, and Ammianus Marcellinus relates that the famous temple of Daphne Apollo burned through the negligence of the philosopher Asclepiade, who had left some church candles burning before a statue." Note Moore's spelling of Daphne.
- 97.2 One recognized these infamous places by candles that were held incessantly illuminated at the entrance, whence one goes, so that Tertullian in his Apologetics said in his ridicule of the Pagans, "Why do we not all day shadow the gates with laurel, nor break into the day with candles? It is an honorable thing, if public festival requires it, to bring to your home the character of some new brothel."
- 97.3 This poem, projected by Moore, doesn't appear in his published works.
- 98 The draft of the dedication of Epistles, Odes, and Other Poems, to Francis Rawdon Hastings, the Earl of Moira (1754-1826), dated by Moore April 10, 1806, in Poetry, II, p. 200.
- 99-100 The draft of Moore's "Preface" to Epistles, Odes, and Other Poems, although he added several more paragraphs for publication in 1806. See Jones, pp. 66-88 for an account of Moore's attitudes toward America, or see Letters, I, 66-7 for a concise account.

- 101 See "To Thomas Hume," Poetry, II, 298, Moore's most derogatory American poem.
- 102 See also 101. Moore omits this quotation from "To Thomas Hume," although he cites DePauw. Erik Pontoppidan (1698-1764). Danish theologian and author of A Natural History of Norway (1752-53): "Pontoppidan, who wishes that the Northern Lights be produced by the violent agitation that the atmosphere experiences at the two extremities of the axis, through the rotation of the globe, etc., etc."
- 103 Appears as a footnote in "To Miss Moore," in the 1806 edition, although Moore deletes it from the 1842 edition. Jones p. 79, quotes it as an example of Moore's feelings toward Jefferson, but he states that it was not published in Epistles, Odes, and Other Poems.
- 104 Louis (baptized Johannes) Hennepin (1640?-1701?). Accompanied La Salle through the Great Lakes. Moore quotes from his Nouveau Voyage (1696). See "The Song of the Evil Spirit of the Woods," Poetry, II, 312. Porcelain art objects were left by the Indians to propitiate evil spirits.
- 105 Motto to "To Thomas Hume," Poetry, II, 295. Xenophon, The Ephesiacs, V, 10, 4, Budé: "And I shall swim, swimming wretched in vain, and I shall tell tales perhaps unbelievable, considering what I suffer uncommon." See entry 101.
- 106 Joseph Priestly (1733-1804). English chemist and non-conformist clergyman. He emigrated from England in 1794, at least partly because he was persecuted for his political views, and settled in Northumberland, Pa., 1794.
- 107 See "Epistle to the Lord Viscount Forbes," Poetry, II, 288, 91. William Cobbett wrote under the pseudonym Peter Porcupine (1763-1835). He went to America, settled in Philadelphia and wrote against any form of what he considered radicalism. He wrote vituperative criticism of America. Moore relied heavily on Cobbett's accounts in forming his judgment of America.

- 108 See entry 107. Most of this is drawn from Cobbett.
- 109 Moore refers to the Pennsylvania insurrection of 1794. Fauchet was the French minister at Philadelphia. His dispatch to his government was intercepted by the British in 1794.
- 110 Moore jotted down ideas for poems. The "Odes to Nea" are a group of poems in Epistles, etc. The "shells of the Antilles" appear in Poetry, II, 62-3, where Moore lists his source as Histoire Naturelle des Antilles, by M. du Montel. The full quotation from Pietro della Valle appears in Poetry, II, 325, and the Bouchet reference occurs in Poetry, II, 178, where Moore cites his reference as a letter upon Metempsychosis in Picart's Cerem. Relig. tom. iv.
- 111 Nathan Richards (d. 1652). The Tragedy of Messallina the Roman Emperesse, 1640. The comment on the omission of the song is Richards' and the line is from the song. See A. R. Skemp, ed., The Tragedy of Messalina (London, 1910), p. 11, 2522-46. Moore is probably interested in the poem for his "Song of the Evil Spirit of the Wood," Poetry, II, 309-12.
- 112 See the OCT: Speaking kindly of this city, for it is worthy. The Latin translates the Greek. Moore's motto for "Lines Written on leaving Philadelphia," Poetry, II, 303. Moore regarded Philadelphia as the outpost of civilization in America.
- 113 Pindar, Pythian, IV, 196, LCL: He might return by grace of a friendly fortune. The French: Fate presides over happy returns. The motto for "To the Boston Frigate," Poetry, II, 339.
- 114 Jean le Rond d'Alembert (1717?-1783). From the "Discours Préliminaire" to the Encyclopédie: Poetry has her monster, as Nature; it is necessary to place in this number all the productions of the deranged imagination.

The motto for "Song of the Evil Spirit,"
Poetry, II, 283.

- 115 Moore's corrections for the 1806 edition.
Note that he misspells Captain Cockburn's
name.

- 117 Daniel XI.37.
- 118 Judg. XI. 19.
- 119 Christoforo Bronzini; author of Della Dignita et nobilita delle donne (1624) and L'Advocat des femmes (1622). Moore quotes extensively in this section from Erythaeus or Giovanni Vittorio Rossi's Pinacotheca Imaginum illustrium Virorum (Gallery of Portraits of Illustrious Men), (L643-48): You would have found nothing in his character worthy of censure if you had excepted only that he was an excessively elegant observer of female form, and therefore regarded the whole female sex with benevolence and enthusiasm, so that in gatherings of friends and others, all his conversation was not otherwise turned than toward the praise of Women, and so that he even edited a book which proclaimed the glory of women.
- 120 Thomas Dempster (1570-1625). Scottish scholar and historian; blocked from preferment in England by his Roman Catholicism; professor of Pandects, Pisa, and of humanities, Bologna. As Moore indicates, his wife ran away from him with one of his students. The quotation is from Erythaeus. See n. 119: This woman, with a certain [. . .] in Paris, whither again Thomas had gone with her, was conspicuous both since she was outstanding in beauty, as we have said, and since she was of the most distracting appearance, for she had breast and shoulders whiter than snow itself, exposed to the eyes of all.
- 121 Erythaeus. See n. 121: but he who was a poet, could not equal her insolent language.
- 122 Margarita Sarrochia was an intelligent and beautiful pupil of Cardinal Sirletti. She was involved with the Italian poet, Giambattista Marino; he abandoned her, and a great antipathy between the two resulted: Indeed Sarrochia excelled in natural abilities and fame for poetic ability, but [this was] nothing to Marino. The source is Erythaeus. See n. 119.
- 123 Clement of Alexandria, Exhortation to the Greeks,

II, 11-12, LCL, however, the arrangement of the MS at this point suggests that Moore found the quotation in Erythaeus. See n. 121. Evan is one of the surnames of Bacchus, introduced from the cry of the Evan-shouting women. On the contrary, Clement of Alexandria teaches that this itself is the name of our Proto-mother, and, furthermore, in these sacred rites certain traces of the fall of [our] first parents have lain hidden.

- 124 Franciscus Balduccius or Francesco Balducci. A Sicilian poet of the 17th cent. regarded by some critics as one of the best Anacreontic poets of Italy. Richard Savage (1697?-1743). Poet who put forth the claim that he was the illegitimate son of the 4th Earl Rivers by the Countess of Macclesfield. Friend of Dr. Johnson, who wrote his biography. Notorious for his ungratefulness to friends who aided him. See n. 121 for Erythaeus: Nor did he not understand this. For as often as his little girl friend argued with him, in order to make her tamed from a wild beast, he said, "See, if you continue to be hateful, I will deprive you of the immortality which I can create by my verses.
- 125 Erythaeus, see n. 121. Marta Marchina (b. 1600). She was offered a professorial chair in the Sapienza but refused out of modesty.
- 126 Antoinne Du Verdier, Bibliothèque d'A. Duverdier (1585). Marie de Romieu, ca. 1584, wrote the "brief discourse that the excellence of woman surpasses that of man."
- 127 Nicole Estienne or Etienne was the daughter of the printer, Charles Estienne. She married the doctor, Liebaut, and was so unhappy she wrote Les Misères de la femme mariées. See n. 126 for Du Verdier, who states she wrote "an apologie or defense of women against those who despise them-- she flourished in Paris in that year 1584." The second quotation from Du Verdier translates, "a Lady well accomplished as much in sprightliness of spirit as in grace of fine speech, from what I have seen chatting with her one time. Moore also cites Gilles Ménagé (1613-1692), but his citation is incomplete.

- 128 See n. 126 for Du Verdier; "for to put an end to so long a period (which did not cause me any passion but for the marvel of so many perfections, etc., etc.
- 129 Clemence de Bourges (d. 1562). She planned to marry but was killed at the siege of Beaurepaire. She became a symbol of beauty and purity, and the full quotation, which appears in many poems of the time is "la perle des desmoiselles Lyonnaises, une perle vraiment orientale."
- 130 Catherine and Madelaine Des Roches. Catherine is the daughter, and the date of her birth is 1550. That of Madelaine is unknown. They conducted a salon attended by Scaliger, Rapin, and other famous writers. They published Les Premières Oeuvres de Mmes. des Roches, mère et fille (1579) and Les Secondes Oeuvres (1584) and died together in the plague at Poitiers, 1587.
- 132 Jean Papire Masson (Papius Massonus) (1544-1611). Author of a collection of biographies of prominent persons, Elogia. Clementia Isaura or Clemence Isaure, a lady of Toulouse, traditionally supposed to have enriched the Academie des Jeux Floraux by a bequest in the 15th cent. Floral Games were held annually on the first of May, and she bequeathed a fund to give prizes for the best poems. Moore failed to cross the "t" in "tibicine."
- 132.1 Moreover, the custom is for that poet who has defeated the others (I believe in the Royal Song) to be led with a flutist preceding and a large crowd of men to the tomb of Clementia by him, etc., etc. He concludes: Now be near, Muses, and address the poet scattering roses in this manner.
- 132.2 Scatter roses, poet; in them Clementia rejoices, and Isaura commands her ashes to be covered.
- 132.3 During that time, study of popular rhythms flourished, but especially she also heard the Royal Song with pleasure (this was a class of very excellent poetry) etc. She is buried in

the Choir of the Temple of the divine Golden Virgin near the Garonne River, where her marble grave is still visited.

- 132.4 Of white marble in a public Auditorium of the citizens, girt with various flowers.
- 132.5 Also a legacy made both to the Capitolinians and the people of Toulouse of these things: a market for grain, wines, fish, vegetables, with this provision, that they should celebrate the Floral Games in a public building, are to bring roses to her grave and feast moreover. But if they neglected this, the imperial treasury should lay claim to it on the same terms.
- 132.6 The citizens, moreover, still possess all the places and rights left by this outstanding woman, and the custom at Toulouse is preserved, that annually Floral Games are held on the Calends of May, to which the poets are accustomed to gather from all directions, if nothing happens to be lacking, to give their poetry a recitation and first a Latin oration in Praise of Clementia is indeed to be read.
- 133 Petrarch dedicated De Contemptu Mundi to Augustine. It contains Petrarch's confessions of the secrets of his soul: in only one place did he speak about her in the third dialogue on the Contempt of the World.
- 134 See Francesca Petrarca, Prose, cura di G. Martellotti, P. G. Ricci, E. Carrare, E. Bianchi (Milano, 1955), p. 4. The Epistle to Posterity is an autobiographical fragment. See n. 132 for Massonus: Indeed, soon approaching the fortieth year of age, there was still sufficient warmth, as strength not only have I cast out, but also all memory of that obscene deed, as if I had never seen a woman.
- 135 Papirius Massonus, Vita Kyriaci Strozae (1604): And thus, that maiden Laurentia Monialis Dominician, sister of the same Stroza, and very skilled in both languages, whose extraordinary Hymns, written in Latin in every meter of the Lyric poets, are read and have been punctuated and annotated with musical melodies very suitable to the sacred Hymnodia, and also judged worthy for men of uncommon note to give to French

and Italian meter. Stroza (1504-65) was an Italian philosopher.

- 136 Petrus Pithaeus or Pierre Pithou (1539-96). French jurist and humanist. See n. 132 for Massonus: I, Pithaeus, lie here, and my dearest wife with me; thus I, her mate in life, enjoy a companion in death. Impious one, why do you laugh? You do not know the pure affections of sacred love. Even ashes are not pleased to be absent from this companion.
- 137 Jean Passerat (1534-1602). French poet and Latinist; succeeded Ramus as professor of Latin at Paris (1572): My bones, honored by this rite; may my bones rest softly; may they not be burdened with ill verse.
- 138 Perhaps written in pencil. Scribbled over entry 137.
- 139 According to the Pierpont Morgan MS of the "Sketches," Moore's source for Izotta and for Cardinal Bessarion is De Palero, or Antonio della Paglia (1503?-70); however, Moore indicates here that his source is Louis Moreri (1643-80). Grand Dictionnaire Historique ou Mēlange Curieux de l'Histoire Sacrée et Profane (1654)?
- 139.1 Above all on the subject of a Council held at Mantua exhorting the Pope and the First Christians to war against the Turks.
- 139.2 Louis Foscaro, Ambassador of the Republic of Venice, a very learned person, visited her often, and this was the occasion of a dispute they had between them in order to know who had sinned the more, Adam or Eve; so that she composed a Dialogue, all full of spirit, where she took the part of the first woman for the honor of her sex.
- 140 She produced not a Messiah but a girl.
- 141 All citations in this entry are from Jacopo Filippo Tomasinus, Laurae Ceretae Brixien-sis feminae clarissimae epistolae (1640) and all refer to Serina Laura Cereta (1469-99).
- 141.1 But the appearance of Laura [is] exceedingly

pleasing.

- 141.2 In fact, having scarcely reached her eighteenth year, she set forth theorems of philosophy for public disputation with great subtlety.
- 141.3 Thus on terrible year saw me a girl, a wife a widow.
- 141.4 There was between us always one unity, one peace, one concord. But death fell upon him (Oh, Woe!) in the most tender flower of age, so that while I was giving hope of the better things of my youth, the iniquity of Fortune snatched away all from me in a brief moment.
- 141.5 Therefore, Gismunda spreads the libel that she believes what I wrote is not mine but his who educated me--my father.
- 141.6 I would vote that the tongues be cut into pieces and the hearts torn to bits by cuts to those to whom such a depraved mind, such an incredible rabidness of popular envy has burned that they deny with inexperienced vociferations that any woman can ascend to the most accomplished parts of Roman eloquence.
- 141.7 But I cannot bear chattering and jabbering women, who, burning in drunkenness and wine, not only to their own sex, etc., etc.
- 141.8 I am indeed happy and do not grieve that the envied name of Laura has risen up unfavorable to all; for the truth has caused it, that my writings displease the mob.
- 141.9 Thus obscene Owl; consider therefore most wicked of bipeds; consider grunting breeding sows.
- 142.1 Moore cites his source for this entry.
- 142.2 For indeed there was given as the dwelling place for this splendid soul, a beauty of body worthy of that guest. Suitable to it also was this harmonious arrangement of her limbs, which her beautiful complexion especially adorned. The doormen of her soul, her eyes, flashed with the fiery flash of sight. Like the daughter

of Apollo, she was carried to heaven by her contemplation of divine things; she was carried to the heights by her marvelous desire for learning. Her snowy garment indicated the whiteness of her soul. The ribbon from the headband of muslin going gently around her neck indicates her modesty. At those times necklaces picked out with gold and jewels had not yet come into use for maidens. A single picture is becoming familiar, which came forth from the hand of Janus Bellinus when she was sixteen.

- 142.3 You ask me on account of what anxiety I stay awake at night. Well, what do I hear? You say with what care? Woe is me, you ask like a host. You know with wonder, silence and in darkness and with assiduous diligence, you know my nature, so addicted to Peripatetic studies, that I am enervating myself entirely.
- 142.4 By some fate, the trace of my original eloquence seems to have been snatched away. The study of Dialectic and Philosophy has extinguished it.
- 142.5 Pursuing ornaments of speech not without affectation and with freedom of words subtly and skillfully, the which [ornaments] Angelus Politian, the little heart of Charites and Sunda, a good friend of Cassandra, felicitiously imported into that age, etc., etc.
- 142.6 She would not infrequently soothe her mind even when intent upon serious things with music, as often as this was permitted her through rest from letters. Not singing with others only, she would offer her ear freely for the solace of her mind, so that with more fervent affection she was snatched back to her studies. But this Jo. Baptista Ignatius, relates about her among the examples of Illustrious Men: that she was frequently heard to touch the lyre with the highest delight to all; with that excellence of talent so that she added with a soft voice numerous verses forthwith.
- 142.7 Francesco Negro (1500-63). Italian philosopher: Hence, mild, with a beautiful appearance, pleasing hair [?Pestantian] lips, calm forehead, a little eye laughing therein, the like-ness of divinity.

Hence like a shining star gleams her chaste mind, her equally sacred and chaste heart; her whole body was scented with the highest probity. Young and old men marvelled at her words, polished at night by her eloquent heart. We believe divinity to be in the writings of each language.

- 142.8 Alexandra Scala (b. 1475), daughter of Bartolomeo, married a Greek soldier and humanist, Michele Tarcanio Marullo. She was the ideal woman of the poet, Poliziano. The Latin translates: who instructed in the more gentle letters became wife to that most learned man Marullus.

Greetings from Alexandra Scala to Cassandra Fideles. Whoever set out thence hither to us praises your virtue, so that now among us your name is admired. Concerning your talent, learning, and character, certain admirable and almost incredible things are reported to us. So I congratulate you and give thanks that you have made famous not only our sex but also this age. Farewell. From Florence 6 October 1482.

- 142.9 Cassandra's advice to Alexandra concerning whether or not she should marry: So my Alexandra whether you should give yourself to the Muses or to a husband is uncertain. I think that you should make a choice on this matter according to whichever nature has made you more inclined. Plato reveals that advice which is received is received according to the recipient's ability.
- 142.10 Alexandra Scala, who moved the Greek Marullo more to be interested in her with keen epigrams and good letters of Philosophy, and he took her for his wife, which her beauty did not accomplish.
- 142.11 Angelo Politian (1454-94). Italian humanist and poet, who celebrated Cassandra in his poems and letters and idealized Alexandra: When I had come once to see and visit you at your home, for which reason especially I had set out for Venice, and you had presented yourself in a certain beautiful garb, very beautiful yourself, waiting for a long time

like a nymph from the woods; when you had addressed me with ornate and copious words, and, to speak most truly, with words that had a certain divine sound.

- 142.12 A bold little woman
- 142.13 Cassandra Fideles, daughter of Angelo, most learned in languages and knowledge [. . .] in Padua and disputed in theology with the most prominent men of her age. She sang improvised Latin verses and wrote a book with the title "De Scientiarum ordine," etc. Moore quotes from Francesco Sansovino (1521-1604); however, the citation is incomplete.
- 143 Pietro Bembo (1470-1547). Italian writer and ecclesiastic. Jean LeClerc, Bibliothèque Choisie, 28 vols. (1703-13). Elizabeth was wife to Duke Guidobaldo I (1471-?). The charge that he was impotent is speculative; however, it is true that the marriage was dissolved with her consent and that he entered a monastery: She so preferred chastity that although she had those very enticements of pleasure and invitation daily before her eyes and in her very arms, she was never estranged from her husband in order that they might conceal the fact. Nevertheless, she never permitted herself to be conquered and broken by them, so that when she was tempted almost every night, she never induced her mind to wish to experience true pleasure once, finally of what sort it was.
- 144 Dominicus Baudius or Baudier (1561-1613). Flemish historian and scholar; professor of history and eloquence at Leyden in 1602.
- 144.1 Although I confess that through my carelessness some material was furnished for envy and slander etc., etc. It was decided by me next to draw up my life according to such faultless customs toward the future that malice itself would seize nothing in me to grab hold of. I was not so withered away, nevertheless, by either love or the more unpleasant things, so that I wish to live a life having no part of the marriage chamber. The passage may refer to his unhappy marriage as well as to the charge that he fathered an illegitimate child. See 144.3.

144.2 I hope it will shortly happen that the two most outstanding ornaments of Belgian young manhood, Grotius and Heinsius, will write an epithalamion for me. If you will deign to honor us with some sample of your art, I shall in that name owe you thanks immortal. Baudius' correspondent is Peter Paul Rubens (1577-1640), the Flemish painter.

144.3 And she thrust the counterfeit child upon the distinguished man.

144.4 The Greek translates "Sophia," the Latin, "who except for her name doesn't possess a grain of wit."

144.5 Now the mind and age have devoted themselves to more sacred cares, whence the following age can love and evaluate the name. I am planting a tree to profit another age. If our ship has clung to the shoals of Circe, at least there is always retreat to a good mind. Never does kindly care close the heavenly harbor, for the [...] of penitence. Now Sophia alone holds me entirely to herself, she who gave us and would give sure signs of mutual ardor, but harmful tongues and the strength of calumny oppose our desire and obstruct matters and spread themselves over her, cold [i. e., she who is cold].

A Scazon is written in iambic trimeter with a spondee or trochee in the last foot. The correspondent is Hugo Grotius or Huig de Groot (1583-1645). Dutch jurist, statesman, and scholar.

145 St. Hieronymus or St. Jerome (340?-420) was called to Rome in 382, where he met Marcella, a Roman widow, and instructed a group of maidens and widows at her house. His influence over the ladies alarmed their relatives and caused him to be severely criticized within the Church. He left for Syria in 385 and was joined there by a rich widow, Paula, and her daughter Eustochium, who brought with them a band of wealthy maidens, all determined to devote themselves to the celibate life. After touring Palestine, Egypt, and Alexandria, they returned to Palestine and settled at Bethlehem, where Paula built

four monasteries. Moore refers to this episode in the Pierpont Morgan MS of the "Sketches" and in the Travels of an Irish Gentleman, XXXII, p. 124.

- 145.1 While the spirit rules these limbs, while we delight in the affairs of this life, I promise, I pledge, I vow, my tongue shall re-echo her, my labors shall be dedicated to her, my talents shall toil for her. There will be no page which does no re-echo Blesilla; wherever the monuments of our speech have spread, she shall wander with my little works. Maidens, widows, monks, priests shall read of her, fixed by mind, and eternal memory will compensate for the short space of her life She shall never die in my books.

- 145.2 I will say only this, that whatever was gathered among us by long study and by lengthy meditation, turned as it were into nature, this she learned and possessed.

- 145.3 For that which you see published in several letters concerning the supposed women's dress, which, when, imprudent, he had put on instead of his own and adorned in this manner went forth at night to an ecclesiastical gathering and brought on to himself laughter and the suspicion of vice, seems not likely to me.

- 145.4 Moore "pilfered" this passage for his 1814 article, "The Fathers," Shepherd, p. 67, and for "Who Is the Maid?" Poetry, IV, 260-61: A large group of maidens surrounded me frequently; I discussed the divine books, as I was able, with several often. Reading made constant presence, constant presence made familiarity, familiarity made trust.

- 145.5 I knew the ancient home of the saintly Paula . . . I was called saintly, humble, and eloquent. Did I enter the house of anyone rather lascivious? Did silken clothes, sparkling gems, painted face or ambition for gold seize me? There was no other of the matrons at Rome who could conquer my mind except weeping and fasting, mourning in squalid clothes, almost blinded with weeping. No others in the city of Rome furnished a story except Paula and Melania.

- 145.6 Tyrannius Rufinus (345?-410), a Latin theologian and close friend of Jerome until they became involved in a bitter controversy over the doctrines of Origen.
- 145.7 You know yourselves the slippery path of youth in which I also fell.
- 146 Origen (185?-?254) and his followers were persecuted in 250, when the Decian persecutions began. The incident is of some importance since Alethe, the heroine of The Epicurean, suffers a similar fate, although it is Alethe's mother who is the pupil of Origen and Alethe's martyrdom is set at a later date. Eusebius (260?-?340) is the main authority for Origen's life.
- 146.2 Origen was reduced to the position of layman within the Church and forced to leave for Caesarea in 248. There he worked on the Hexapla and Tetrapla, placing the Hebrew text by the various Greek versions of the Old Testament in order to establish an authoritative text. Symmachus was only one of his Greek sources.
- 146.3 Valentinus (ca. 135-160) was the teacher of Origen and of Ambrosius. Moore calls Ambrosius the Valentinian in order to distinguish him from St. Ambrose: and indeed he imputes that learned girls write elegantly. Origen called Ambrosius "the overseer."
- 147 Marcion. Christian Gnostic of the second century. The report that he was excommunicated from the Church of Rome for seducing a virgin has never been verified. His writings are regarded as heretical, however.
- 148 From Stromateis, V. Possibly the germ of The Loves of the Angels, 1823.
- 149 From The City of God. See n. 148.
- 150 Tertullian, De Virginibus velandis, Cap. 7: So perilous a face, then, ought to be shaded, which has cast stumbling stones even so far as heaven; that, when standing in the presence of God, at whose bar it stands accused of driving the angels from their [native] confines, it may

blush before the other angels as well, and may repress that former evil liberty of its head, [a liberty] now to be exhibited not even before human eyes. But even if they were females already contaminated, whom those angels had desired, so much more, on account of the angels, would it have been the duty of the virgins to be veiled, as it would have been the less possible for the virgins to have been the cause of the angels' sinning. See "The Fathers," and "German Rationalism" in Shepherd, p. 58 and p. 197.

- 151.1 The passage appears in the Pierpont Morgan MS of the "Sketches," in "The Fathers," Shepherd, p. 67, and in "The Devil Among the Scholars," Poetry, II, 302-3. The Latin translates in order: "testimony of the poet Orpheus on the one God," "one's own maidservant."
- 151.2 Where (says also Halloix) then by Cross-bearing Monks her body is watched over in a chapel consecrated to her.
- 152.1 Sigismund (1368-1437), Holy Roman Emperor. Barbara was his second wife: who called stupid the virgins suffering for the name of Christ because they had not tasted of the pleasures of the flesh. She said that souls perish with bodies and there will be no other life after that which we live.
- 152.2 If, venerable Father, you desire to admonish me with the example of birds, why do you not suggest sparrows to me, of which birds the kisses and love-makings never cease? I should, therefore, more willingly follow the life of these than that of the turtle doves. [. . . .] she kept saying that the histories of the virgins were fables.
- 153 Olympia Fulvia Morata (1525-55). Italian classical scholar. She wrote Latin treatises and poetry in both Latin and Greek.
- 153.1 Now, therefore, almost dying, when a little earlier she had awakened from sleep, she seemed to me to laugh privately with some kind of happy sweetness. I brought her closer and asked why she came back. "I was seeing," she said, "in my rest just now a place filled with a certain very beautiful and

very bright light." When because of weakness, she could not talk more, "Come," I said, "be of good cheer, my wife; you shall dwell in that very beautiful light. Smiling again, she nodded her head but said nothing after this until, the sight in her eyes growing dim now, she said, "Indeed, I scarcely recognize you anymore, but everything else seems to me filled with flowers."

- 153.2 I ask that you do not keep him, who is more dear to me than life, for more than one month, but send him back to me, his wife, as soon as possible, lest I, miserable, be consumed by sorrow.
- 153.3 From Olympiae Fulviae Moratae . . . Orationes, Dialogi, Epistolae, Carmina, tam Latina, quam Graeca [edited with a dedicatory epistle to Elizabeth, Queen of England by C. S. Curio, 1562]. Moore quotes from the dedicatory poem by Curio: And, as they said you, happy, frequent happy parties, and you spend your leisure time mixed with easy joking, or you lessen the summer heat with lyre and song; alas for me! how different is my life from yours. Let not those things welcome to you be displeasing to me, but without you the very light itself is almost hostile to my eyes. I do not care to ornament my head with gold or glittering gems or to sprinkle my hair with Arabian essences, nor to watch the crowded games on feast days, when a dense throng of people fills the forum, or the wild gladiator boasts in the middle of the arena, or a horseman in chain mail runs about with a spear. Only the picture painted by the hand of Raphael reproducing your face, all the while, alleviates my cares. I take delight from it and laugh and tell jokes, as if it could return my words. With assent and a nod, it often seems to me to want to say something and to speak your words. As a child recognizes and greets his father with a stammering mouth, with this, I solace and beguile the long days.
- 154 Johannes Secundus or Jan Nicolai Everaerts (1511-36), the author of a number of Latin poems: The gallantry to which he (Secundus) had yielded himself with a little too much excess, in a country warmer than his country (Spain) in a climate dry and torrid, had altered his temperament somewhat.

- 155 There is a rumor that all the girls dwell at Rome but who basely burn with lascivious fire. They have beauty and body and chastity for sale; but if these soft chains do not hold you caught, do not now, being absent, permit long delay, for I remember when you were wont to swear that while you were alive you could not long do without your vital spirit or me. I pray that you live, Castilio, and live more happily. No longer is it hard for you to have been without me for a long time. Why has your mind then changed? Why has that previous love of ours grown cold in your heart? Why do I seem of no account to you? As I was accustomed before, am I not a worthy companion of your bed, whom you permit? Obviously your promises are gone with the winds, and your faithfulness, along with your eyes, has gone away from us.
- 156.1 Sidonius Apollinaris or Gaius Sollius (430?-487). Early Christian prelate, politician, and writer. Author of nine books of letters and poems: daughter of the ancestral Emperor.
- 156.2 Sidonius, XXXIII, 158-61, LCL: And you, frail Naso [Ovid], noted for lascivious songs and sent to Tomi, having once been too much a slave to Caesar's girl with the fictitious name of Corinna.
- 156.3 Moore obviously quotes out of context: But what is more, because the name of the true girl friend of Ovid was unknown? Because when Sidonius calls the girl Caesarea, can this be understood as a daughter or granddaughter of Augustus, or some freedwoman or maidservant of his, or, finally, a loved one?
- 156.4 Ovid, not Sidonius, was banished. Ovid, Tristia, IV, x, 50, LCL: She had moved genius, etc. And many ask who our Corinna might be.
- 156.5 Remember well that once Martia held candles and candelabra fro Hortensius as he wrote and meditated, Terentia for Tullius, Calpurnia for Pliny, Pudentilla for Apuleius, Rusticiana for Symmachus. Surely if beyond matters of oratory you ask [if] the poetic bent and the revisions of your speech, polished by intense studies, is blighted by living

with women, remember that often Corinna completed verses with her Naso, Lesbia with Catullus, Cesennia with Getulicus, Argentaria with Lucan, Cynthia with Propertius, Delia with Tibullus.

- 156.5 Let us add, "Claudia with Papino."
- 157.1 Statius, Silvae, III, v, 30-1, LCL: You clasped me to your bosom and showered breathless kisses on my garlands.
- 157.2 Statius, Silvae, III, 33-6, LCL: Your wakeful ear caught the first notes of the songs I ventured and whole nights of murmured sounds; you alone knew of my long work, and my Thebaid grew with the years of your companionship.
- 157.3 Statius, Silvae, III, LCL: Thus embracing the funeral rites of her sweet-voiced husband. Adrian Turnebus (1512-65), a French Hellenic scholar, wrote in the margin that Claudia's first husband was Lucan, but other commentators says he was Fibicen.
- 158 Quintus Aurelius Symmachus. Roman orator and statesman (ca. 373 A. D.): So much concerning my wife Rusticiana C. F.
- 159.1 Ausonius, A Nuptial Canto, "Epilogue," LCL: That Apuleius is a philosopher in his life, a lover in his epigrams; that severity stands forth in the precepts of Cicero, in the letters to Caerillia petulance lies.
- 159.2 Apuleius was charged by the family of Aemilia Pudentilla with using magic to marry her, for she was wealthy. Moore quotes from the Apologia, in which Apuleius easily acquitted himself of the charges: There was no need for magic arts and incantations to win the heart and marriage of Pudentilla for himself, a young man of exceptional handsomeness and most flourishing in nobility, erudition, and friendships.
- 159.3 Greek Anthology, II, 304-5, LCL: An initiate of secret [not to be spoken] wisdom.
- 159.4 We reproach the well-formed philosopher near you.

- 159.5 See 159.2; Torpid from disuse of her husband, wounded in a long-standing place in the viscera, with the inmost parts of her womb infected, she was exhausted almost to the utmost hazard of life by the sadness that arose. The doctors agreed with the midwives that while any life remained good heal would be restored with nuptial rights.
- 159.6 The passage depends upon the dual meaning of $\mu\acute{o}\rho\eta$, which translates both as "maiden" and as "pupil."
- 159.7 See 159.2: shining teeth; excessive neatness; you make verses; it is possible to become, etc.
- 159.8 Apuleius, Metamorphoses, II, 10, Teubner: with sidelong-looking and winking eyes. Bervalus; I speak from experience. I perceived it myself, and I wasn't feigning, I perceived, I say, in Panthia and Martia winking eyes than which the past has known nothing more pleasing, lovable, or beautiful, nor shall posterity itself know. Nature drained her entire perfume-case and all her little drug-boxes of beauty in the fashioning of the two women, even one of which Zeuxis would have been content to contemplate.
- 160 Moore devotes a section in the Pierpont Morgan MS of the "Sketches" to Anna Maria á Schurman. He also includes much information drawn from this source in An Irish Gentleman, XXXVII, pp. 141-45.
- 160.1 Good Fortune or "The Choosing of Woman's Part." A tract giving a brief outline of her life. Luke X.41-2. One thing is necessary. Mary has chosen the best part.
- 160.2 In this I retract all my writings, which reeked of that kind of base laxity of my spirit or that mundane and vain inclination; in this place, in the presence of the Sun (according to the example of the most shining of the Fathers, Augustine), nor do I acknowledge them to be mine anymore; I simultaneously remove and cast down far from myself, as if alien to my condition and profession, all writings of others and especially Panegyrics, which are noted for vainglory and that character of impiety.

- 160.3 There comes to mind, among other things, that when I was scarcely a little girl of four years on the occasion of picking certain herbs alone with my attendant, to whom this job had been assigned, I was sitting on the bank of a certain rivulet and at that moment that I recited from memory the Response of the first Question of the Heidelberg Catechism to the very words, "that I am not my own but the special property of my most faithful Savior Jesus Christ." My heart was flooded with such great joy and close sense of the love of Christ, that all the subsequent years have not been able to wipe away the living memory of that moment.
- 160.4 Either I did not read or only tasted here and there with the edges of my lips.
- 160.5 And (to add this one thing only concerning its vain ornament) the little gems which ringed the neck imitated nature so skillfully (evidently by means of my new invention) that nobody believed me; even when I was asserting the opposite truth, with difficulty was I believed and not in any other way did I show that art could be discerned from nature than by piercing one of them with a pin.
- 160.6 The assignment of this quotation to Anna Maria a Schurman is based on its location in the MS: In order to express this to the Christian poet, "Who is to give the law to lovers? Love is a higher law to itself.
- 160.7 Since our Lord here and there restored to health those vexed with injurious diseases with a touch, even with a word, what, pray, is the reason that, in curing the blind man, he wished [to do it] with liniment and dust moistened with spittle?
- 161 Gabriel Emilee le Tonnelier de Breteuil (1706-49). Wife of the Marquis de Chatelet-Lomont and mistress of Voltaire. Author of several works, including a translation of Newton's Principia: Everything pleases her, everything fits her vast genius: books, jewels, compasses, top knots, verses, diamonds, veribis, optics, algebra, suppers, Latin, petticoats, the opera, lawsuits, the ball, and physics.

- 162 Moore quotes Jacobus Bergomensis Foresti, De Plurimus Claris Sceletis Mulieribus (1497). He compares it to the account of Philippe de Comines' in his Memoires (ca. 1510): Euphrosyne, a famous maiden in Alexandria, who, daughter of Panutius (otherwise Pamphantius), having assumed a male habit and calling herself Smaragdus, leading a religious life in the chambers of the monks for thirty-eight years, remained unknown to all; and when she grew sick, the whole thing having been discovered, she gave up the ghost in the arms of her father Panutius. See "The Fathers," Shepherd, p. 68.
- 163.1 Nicholas Bonfons (late 16th cent.). More noted as an antiquarian than as a poet: It is said of Bonfons that as soon as he had passed into the arms of Hymen, his muse became mute. It is true he made no more gallant verses, but etc., etc.
- 163.2 It was, however, at [the time of] story reigns, which followed that of Francis I, at those times of shame and hatred when the French, led through fanaticism and rebellion, cut one another's throats, at the end of the century, finally, of Charles IX and Henry III.
- The period is 1515 to 1589, when France suffered civil conflict between the Catholics of the Holy League and the Huguenots.
- 164 Eleanor of Aquitaine (1122?-1204). Accompanied Louis VII on the second Crusade, where she met Saladin, Sultan of Egypt and Syria.
- 165 Casparus Barlaeus or Caspar van Baarle (1584-1648). Author of Poemata, (1628).
- 166 Marie Catherine Desjardins (1640?-1683). Author of Les Amours des Grands Hommes, Annales Galantes, and othe works on love.
- 167 Anne Lenclos, known as Ninon de Lenclos (1620-1705). French lady of fashion, adopted the Epicurean philosophy: Ah, the good billet that Chatre has!
- 168 The Roman philosophical poet and disciple of Epicurus committed suicide in a fit of madness

caused by a love philtre his wife gave him according to legend.

- 169 Akiba or Aquiba ben Joseph (ca. 50-132). Jewish scholar and martyr.
- 170 Françoise Babou de la Bourdaisière, wife of Antoine d'Estrées, Marquis of Coeuvres and Mother of Gabrielle, mistress of Henry IV of France. Early 16th century.
- 171 Moore refers to Philippe de Comines (the name has several variant spellings), Sire d'Argenton (1447?-?1511). French chronicler in the service of three French kings, later arrested and exiled for political reasons. Moore cites his Memoires as a source in 162.
- 173 See "St. Senanus and the Lady," Poetry, IV, 27-8, where Moore cites his source as an old Kilkenny Ms in the Acta Sanctorum Hiberniae: St. Senanus is against St. Cannera's remaining on the same island with him. For whom, Angel, [have you brought this woman]? What has a woman in common with monks? We will not permit you or any other on the island.
- 174 Thomas Rymer (1641-1713). English archaeologist and critic.
- 175 Venantius Honorius Clementianus Fortunatus (530?-?610). Latin poet, Bishop of Poitiers, protégé and chaplain of Queen Radegunde, wife of Clotaire I: To Queen Radegunde when she has secluded herself. Since my light hides herself away without me, nor does she allow herself to be disclosed by my sight, all things I behold, as sky, rivers, and earth, simultaneously, since I do not see you, lack importance. Although the heavens are calm with a fleeting cloud, since you are hidden, the day is without a sun for me. "The Fathers," Shepherd, p. 73.
- 176 This entry is based on Moore's linkage of the two quotations in the MS.
- 176.1 Malcuth, moreover, or Regnum, his wife.
- 176.2 Chochmah and Ghedulah were made through the

mystery of kissing. For the father kissed the mother with his face opposite her face.

- 177 Libanius (4th cent. A. D.). Greek Sophist and rhetorician.
- 178.1 Seneca, To Marcia on Consolation, I, 4, LCL: By Hercules, the Republic would have received a great loss, if he had been thrust into oblivion because of those two most beautiful arts, eloquence and liberty, and you had not rescued him. He is read, he flowers, received into the hands of men and their hearts; he fears no old age.
- 178.2 Justus Lipsius, editor of Seneca's works (1609): In the first year of the reign of Claudius, when Julia, daughter of Germanicus, was accused of adultery (ye Gods and Goddesses, by Messalina!), she herself was banished, and Seneca, as if among the adulterers, was sent away to Corsica. Whether the charge was true, I cannot say.
- 178.3 The thing is a sacred [. . .]. Touch not my fate.
- 178.4 Seneca, To Helvia, XVII, 4, LCL: But by grace of an acquisitive natural bend, you have taken in more than [would be expected with respect to] the time; the foundations of all disciplines have been put down.
- 181 It is a most brutal thing that an honest gentlewoman, loving inordinately blonde hair and false sincerities and blushings, with so much industry and losing of time must adorn herself and tinsel her face like a prostitute.
- 182 See 181 for Moore's citation: When in Mainz a certain Parochus went around the temple and sprinkled holy water according to custom, he met with a matron with various ornaments, colored like a peacock, in whose very long white clothes the Priest of God, schooled in divinity, saw many Demons sitting, small as dormice, but black as Aethiopians, laughing at the mouth, clapping with their hands, and dancing caught up like fish in a net. Indeed female ornament is, in fact, a net of the Devil.
- 185 And there was another Thais who by the advising

of the blessed Panutius from an unchaste life etc. See 162.

- 187.1 Charles du Moulin, a lawyer, has placed at the head of many printed consultations, "I who yield to no one, and who can be taught by no one."
- 187.2 Concerning his first wife, it is thought thus: God, who was my creator, with great pleasure gave me my wife, the noble Aloisia Beladonia, first of my enthusiasms, but she, with premature death, and to the ruin of my studies, to my great sorrow, passed away on the festival of her birth in the year of our Lord, 1556.
- 188 Tertullian, *Adversus Valentinianos*, I, 3, (Corpus Christianorum Series Latina): As for the rest, the entire Godhead in the inner chambers, the entire breathing of the initiates, the entire sign of the tongue is revealed in the likeness of the phallus.
- 189 Since for the letters of the alphabet you have men and thus living images--for the letter "a" you have Antonius, etc., etc. And I commonly put very pretty girls for letters, for they stimulate my memory much. And very often in places I put Junipera Pictoriensis, very dear to me while I was young. And believe me, if I put very beautiful girls for images, I recite more easily and more prettily [. . .]; consequently, I hold very useful in the artificial memory what I have long kept quite from modesty. Ravennas adds: However, this useful precept can be of no use to those who hate and condemn women.
- 191.1 Moore repeats the charge in "Letter to the Roman Catholics," and "The Fathers," Shepherd, p. 238 and p. 68. The charge is that Ariosto in cantos xxviii-xxix was guilty of plagiarism: thus evidently the way of plagiarists is exposed. Surely, I was accustomed to praise that story of Isabella as ingenious; whence, lo! it was assumed [to be].
- 191.2 Cardinal Caesar Baronius (1538-1607) was also outraged over the plagiarism (see n. 191.1) and quoted from Gregoras Nicephorus, a historian of Rome: These things Nicephorus [/says], that vulgar poet, although he is celebrated by many, I say with too great license and temerity, not without shaming piety, dared to transfer into

the stories which he tells.

- 192 If you place a magnet on the head of a sleeping maiden or woman, you shall detect the lewdness of the corrupt.
- 193 I would rather be informed of the true father of my children than know who are the grand-fathers of my wife.
- 194 She let go that as it pleased the Seigneur.
- 195 Jean-Baptiste Theirs, L'Histoire des Perruques (1690); He remembered that Junius in his Tract of the Wigs (Q. E. E.) remarked that formerly when one found by chance a bearded woman, one made the sign of the cross and prayed to God that he turn away the evil signified by the encounter; but it seems to me one should rather do it and with more reason when one encounters a learned woman.
- 196 Is it better for virgin to know how to write or not to know? Johan. Charlet. Geronensis Theologus doubted just as when Petrus Gothofredus reports concerning love, Lib. 2. cap. 9, Gothofredus himself, whether he knows it or not, because of various advantages and disadvantages, thinks that girls should not be imbued with the art of writing by their parents, especially not those who are betrothed to a husband.
- 196.2 From there many have returned home unchaste, more, wavering, but none more chaste.
- 196.3 The ruling is very pleasant, according to Kirchner in his Legato; since Nature has made those parts which are determined for sitting down broader in women than in men, indicating that they ought to remain at home.
- 196.4 Timotheus Musicus exacted double wages from those pupils who had another teacher.
- 197 It is a doubtful but by now trivial [question] concerning the formation of [our] Protoparent Eve, why God formed her from the rib rather than from another part of the body of Adam. Petrus

Berchorius observes that the rib is formed in the manner of a bow. God, then, by this fact wished to teach not only Adam but also all married people the way in which wives ought to be governed well and prudently. For, as he who wishes to hold the bow well and speed the arrow straight on its way, ought not to bend it too much, for if he bends it too much, it is snapped and broken; thus also a wife, inasmuch as she was formed from a rib, which has the shape of a bow, ought to be governed like a bow and ought not to be over bent with too much rigor, by restricting her too much, etc., etc.

198 What she gives, she retains. Why should the maiden deny embraces and dread kisses? Chastity, the honor of her rosy mouth, do not perish at these things. Who would believe that kisses injure virgin lips, [those kisses which] a gentle boy brings to a tender mouth? The bee tastes the violet and plants kisses on the acanthus and brings back to his home a mouth full of honeycomb. Nevertheless, the violet, the acanthus do not then wilt, but the rosy color of each stays as it was. The virgin washes away the young man's marks which he pressed upon her with a wanton mouth, and the appearance which was there before returns. Evidently, to take light from the opposite light is why the envious virgin denies a young man kisses.

Reply: Or all honor perishes at the touch. The Poet would not persuade me with his vain mouth that kisses cannot harm tender girls, nor the touch and sweet nothings of a desirous suitor; the touch and the kisses themselves have hidden poison. Touch not the purple clusters of the vine with your fingers; this color, being a fresh color, the untouched honor of the bunch of grapes has the genius of virginity. Far distant let embraces be, for distant kisses, the sweet poison--Ah! kisses applied make long-lasting marks, and, as the virgin returning home washes her face all over, the deeper in her silent heart the blemish lies hidden.

199 The first quotation is from Antigonus of Carystus,

who quotes Aeschylus, The Archers, fr. 242: For in maidens sufficiently innocent of the marriage-bed, an indifferent glance of the eyes sinks downward. The second quotation is from the same play, fr. 243: The burning eye [of a young woman] shall not escape whoever has had no experience with a man.

- 201 Demosthenes, Philippic, III, 39-40, LCL:
Now all these have been sold as if in a
marketplace, and in place of these are
imported things by which Greece is being
destroyed and has been infected. And what
are these things? Envy, if someone secures
something; contempt, should someone con-
fess; pardon for the convicted; hatred
should someone censure these things; and
all other things which consort with bribery.
See "Corruption," Poetry, III, 10.
- 202 Ariosto, Orlando Furioso, II, 57: and re-
moved liberty from them by the power of
the brightness. See "Corruption," Poetry,
III, 33.
- 203 Euripides, Phoenician Women, 524-25, OCT:
If it is necessary to do injustice, it is
best to do injustice for the sake of absolute
power, and in other things it is necessary
to show reverence." See "Corruption,"
Poetry, III, 33.
- 204 Robert Parsons (or Persons) (1546-1610).
English Jesuit and political agitator.
Wrote Conference about the Next Succession
to the Crowne of England (1594), supporting
the title of the Infanta of Spain against
that of James I. See Poetry, III, 40.
- 205 See "Intolerance," Poetry, III, 41.
- 206 See "Intolerance," Poetry, III, 48.
- 207 Pierre François le Courayer (1681-1776).
French Roman Catholic theologian. Received
Oxford degree of D. D. for his dissertation
demonstrating the Apostolic succession of
the English clergy. Thomas Belsham (1750-
1829) was an English Unitarian clergyman.
Moore's citation is incomplete. See Poetry, III, 50-1.
- 208 Soame Jenyns, A Free Enquiry into the Origin
of Evil (1757). Quotations in this entry
have been verified in the 9th ed. (London,
1820). See "Fables for the Holy Alliance,"
Poetry, VII, 238.

- 209 All quotations in this entry are from David Lloyd, The Statesmen and Favourites of England since the Reformation (1665).
- 209.1 Lloyd cites the author of the poem as F. B.
- 209.2 Written in the space between the lines of the poem in Moore's MS; circled to separate it from the poem: to desist rather than to rebel.
- 209.3 Sir Henry Wotton (1568-1639). Secretary to Robert Devereux, second Earl of Essex. Accompanied him on the expedition to Spain. The quotation is from a long comparison between Essex and Buckingham, written by Wotton but included in Lloyd.
- 209.4 Sir Francis Walsingham (1530?-1590). Secretary of State. See Capt. Rock, X, p. 46.
- 209.5 Arthur, Baron Chichester of Belfast (1563-1625). As Lord Deputy of Ireland (1604-14), he encouraged the Scottish colonization in Ulster. See Capt. Rock, VI, p. 31.
- 209.6 See "Oh! Blame not the Bard," Poetry, III, 265.
- 209.7 See n. 209.3.
- 209.8 Wotton's comment on Buckingham. See n. 209.3.
- 209.9 Bearable absurdities.
- 209.10 A deputy is a good man sent abroad to deceive for the sake of the state.
- 209.11 Souls are made wiser by resting.
- 209.12 See Capt. Rock, IV, p. 26.
- 209.13 See Capt. Rock, IV, p. 26.
- 209.14 Sir Anthony Cooke (ca. 1506-76). English scholar and grandfather of Lord Bacon. Eminent for learning and virtue: a man of ancient serenity.

- 209.15 Lloyd, speaking of Dr. Thomas Wilson (c. 1525-81). English statesman and critic.
- 209.16 Thomas Wilson gave this advice to Queen Elizabeth. Quoted by Lloyd.
- 209.17 Lloyd's observation on William Howard (1510?-1573). Lloyd means this as a compliment, although, taken out of context, it may be read otherwise.
- 209.18 Lloyd states that Sir John Dudley (1502?-53), Duke of Northumberland and Earl of Warwick, who conspired to enthrone Lady Jane Grey, and his brother were unduly influenced by their wives.
- 209.19 Stephen Gardiner, Bishop of Winchester (1483-1555). English prelate and statesman. Became chancellor under Mary, and the executions of her reign are often attributed to him.
- 209.20 Sir Henry Sidney (d. 1586), the father of Sir Phillip Sidney, was Lord Deputy of Ireland during Elizabeth's reign.
- 209.21 Sir William Herbert, 1st Earl of Pembroke (1501?-70).
- 209.22 Charles Brandon, 1st Duke of Suffolk (d. 1545). Married Henry VIII's sister, Mary of France.
- 209.23 Sir Thomas Wyatt (1503?-1542). English poet and diplomat. See "The Sceptic," Poetry, III, 78.
- 209.24 Sir Anthony St. Leger (1496?-1559). Lord Deputy of Ireland (1540); subdued the chief families by severe measures. See Capt. Rock, XIV, 59-60.
- 209.25 Sir William Molyneux. Molyneux is the name of a distinguished Irish family descended from Sir Thomas Molyneux (1531-97). Moore probably has the initial incorrect. See Capt. Rock, IV, 24.
- 209.26 Wotton on the Earl of Essex.

- 210 All quotations in the entry are from David Hume, Essays, Moral, Political, and Literary, (1741-42).
- 210.1 "That Politics May Be Reduced to a Science."
- 210.2 "Whether the British Government Inclines more to Absolute Monarchy or to a Republic."
- 211 All quotations in the entry are from David Hume, Four Dissertations: The Natural History of Religion, Of the Passions, Of Tragedy, Of the Standard of Taste (1757). Apparently, Moore consulted only the dissertation on religion.
- 211.1 Suetonius (1st cent. A. D.), Lives of the Caesars.
- 211.2 Xenophon (434?-?355 B. C.), Memorabilia, an account of the life and teachings of Socrates.
- 211.3 Terentia was Cicero's first wife.
- 212 Johann Fabricius (1668-1736). German scholar, whose editions of the Greek and Latin authors were extensively used by scholars. Johann Heidigger (1633-98), theologian and scholar, wrote the Life of Fabricius (1698). Both men were interested in promoting peace between the Roman Catholics and the Protestants, Heidigger having written Formula Consensus Helvetica (1675), designed to unite the Swiss Reformed Churches. They thus fall into the camp of the Eirenists. Fabricius wrote a number of works under the pseudonym, Octavius Ferrarius; however, none of the standard library catalogues list the work cited by Moore. The Bull Unigenitus was issued by Clement XI in September, 1713, and condemned 101 propositions put forth by Pasquier Quesnel. The immediate result of the Bull was a prolonging of the controversy over Jansenism. See "Letter to the Roman Catholics," p. 244.
- 213 Olaus Wormius (1588-1654), Lexicon Runicum et Appendix ad Monumenta Danica (1650).

See "Oh, Blame not the Bard," Poetry, III, 264-65.

- 214 Thomas Addis Emmet (1764-1827) joined the United Irishmen and was arrested in 1798. Castlereagh was keeper of the Privy Seal of Ireland at the time, and the investigation was carried out by a committee of the Irish Parliament.
- 216 Gerald Fitzgerald (d. 1583), 15th Earl of Desmond, was an Irish leader who opposed Thomas Butler, 10th Earl of Ormonde (1532-1614), who took the side of Queen Elizabeth against the Irish rebels, probably in order to crush his hereditary foe, Desmond. See Poetry, IV, 118.
- 217 See Capt. Rock, VII, p. 37.
- 218 See Capt. Rock, VI, p. 30.
- 218.2 Sir John Temple, History of the Irish Rebellion (1646). Sir Richard Musgrave, Memoirs of the Different Rebellions in Ireland. Thomas Carte, The Life of James, Duke of Ormonde (1735-36). See "The Sceptic," Poetry, III, 77, which makes it apparent that Moore held no high opinion of either Temple or Musgrave.
- 219 John Rushworth, Historical Collections (1659-1701). James Granger, Biographical History of England (1769)?
- 220 Randal MacDonnell, 1st Marquess of Antrim (1609-83), a Roman Catholic, sought to aid Charles I by raising a force of Irishmen to fight in England. In 1644 he sent 1600 men, led by Alastair Macdonald, to aid James Graham, Earl of Montrose. Moore means that the Irish troops were responsible for such military victories as the Battle of Kilsyth, which established Montrose as one of the greatest soldiers of the Civil War. Moore regarded Antrim as a ridiculous and contemptible figure. See the History of Ireland, IV, 217, 264. Moore's source is Edward Hyde, 1st Earl of Clarendon (1759), the Life of Edward, Earl of Clarendon. William Borlase (1695-1772)?

- 221 Henry Sidney, Earl of Romney (1641-1704) was Lord Deputy Lieutenant of Ireland in 1692.
- 222 Walter Harris, Hibernica, or Some Ancient Pieces Relating to Ireland.
- 222.1 See "Private Theatricals," Shepherd, p. 146.
- 223 Pius VI (1717-99) and Pope from 1775-99, was involved with many of the European rulers in controversies arising over the Papal power as well as over the Jesuits. Clement XIV had declared the dissolution of the Jesuits, but he made no effort to enforce this order. Pius VI was caught between the two forces, opposing the Jesuits and favoring them. He was also involved in various conflicts concerning the Papal authority, culminating in his conflict with Napoleon, which resulted in Napoleon's seizure of several Papal states and the imprisonment of Pius VI in Valence, France. See "Letter to the Roman Catholics," p. 244.
- 223.1 The "Bulla in Coena Domini" was first issued by Urban V in 1363 and decreed that yearly on Holy Thursday the censures reserved to the Pope should be read. It was abolished by Clement XIV.
- 223.2 Joseph II forbade the Austrian bishops to apply to Rome for aid of any kind. The Grand Duke, Leopold II and Ferdinand IV also refused the Pope the right to appoint bishops in their territories.
- 224 Innocent II, Pope from 1198-1216. Gregory XI, Pope from 1227-41. Bernardus du Botono, Casus longi Bernardi super decretales (1479): Since, therefore, the Earth is seven times greater than the Moon, and the Sun is moreover eight times greater than the Earth, it follows therefore that the dignity of the Pontiff is forty-seven times greater than that of the King. See "Letter to the Roman Catholics," p. 232.
- 225 Raymond Caron, Remonstrance of the Hibernians against the Ultramontane Censures (1665).

- 226 Moore expands this curious statement in "A Letter to the Roman Catholics," p. 231, where he states that the edition to which he refers was published in Edinburgh in 1754. He must, therefore, refer to Hume's History of England during the Reigns of James I and Charles I, which was first published in that year. In the "Letter" he makes it clear that this is not his own discovery but that "Towers" is his authority.
- 227 Thomas Belsham (1750-1829) was a distinguished Unitarian clergyman and the author of several treatises on the subject of the Unitarians; however Moore's citation is incomplete.
- 228 Moore included several pages on Luther's opinions on Transubstantiation in the Travels of an Irish Gentleman, XLI, pp. 160-62, but he omitted this quotation: But I am constrained. I cannot free myself; the words of the text are too strong. This is my body; this is my blood; and nothing is capable of removing them from my spirit.
- 230 Johann Lorenz von Mosheim (1694-1755). German Protestant theologian, ecclesiastical historian and public orator.
- 231 Boniface VIII was Pope from 1294-1303. He was involved in a dispute with Phillip the Fair of France, whom he excommunicated. Phillip, in retaliation charged him with heresy and imprisoned him. The Bishops supported Phillip.
- 232 Roger Palmer, Earl of Castlemaine (1634-1705). Sir Edward Petre (1631-99). English Jesuit confessor of James II and promoter of policies leading to the Revolution of 1688. See "Letter to the Roman Catholics," p. 243.
- 233 Pitt issued the India Bill in 1784, which was decisive in bringing the East Indian Company under the control of the Crown.
- 234 These men come five thousand leagues to preach to us a doctrine on which they do not agree.
- 235 Not by the union of cattle, but by the heavenly

fire or the lunar rays was conceived. See Capt. Rock, VIII, p. 106.

- 236 See Travels of an Irish Gentleman, XXXIII, p. 128. Moore cites his source there as Le Mire's Querrelles Litteraires, Tom. 1: It is because by the title of Pastor Fido, he believed that the duties of pastors or of bishops and parish priests were represented there. This translation depends on silently supplying accents omitted by Moore, so that the final phrase reads "là représentés." Even so, the French remains very awkward.
- 237 Miachiavelli, Discourses on the First Decade of Titus Livius, III, 1. The text has been verified in the Biblioteca Nazionale Economica text (Firenze, 1912), p. 218:
- 237.1 Skillfully, Fortune does this, since she selects a man, when she wishes to conduct great things, of so much spirit and of so much ability, that he recognizes the occasions which she puts before him. Thus, in this way, when she wishes to conduct great failures, she puts men there to promote such failure. And if anyone there is able to oppose her, she either kills him or deprives him of all faculty for doing anything well.
- 237.2 And it is clearer than daylight that, without renovation, these bodies do not last. They way to renovate them, as has been said, is to reduce them to their principles. For at the beginning, religious institutions, republics, and kingdoms have in all cases some good in them, to which their first reputation and early progress is due. But since in process of time, this goodness is corrupted, such a body must, of necessity, die unless something happens which brings it up to the mark. Thus, our medical men, speaking of the bodies of men, says, "Every day it absorbs something which requires treatment from time to time."
- 238 The Council of Constance (1414-18) was held during the great Schism of the West. Both Gregory XII and Benedict XIII were deposed in 1409, but it was only after this council that they were successfully replaced by Martin V.
- 239.1 Henry Stewart, Lord Darnley (1545-67) was hus-

band of Mary, Queen of Scots, but not King. William Cecil, first Baron Burghley (1520-98) was chief secretary of state to Queen Elizabeth I. Sir Francis Russell, second Earl of Bedford (1527?-1585) was Lord Lieutenant of the northern counties for Elizabeth.

- 239.2 Pierre de Bourdeillés, Seigneur de Brântomé, Memoires (1665-66).
- 241 The supposed grant by the Emperor Constantine to Pope Silvester of temporal power over Rome and Italy in gratitude for his own conversion to Christianity: This was the gift (if, however one speaks freely) that Constantine gave to the good Silvester. See "A Letter to the Roman Catholics of Dublin," p. 238.
- 242 All quotations in this entry are from James Beattie, Essay on the Nature and Immutability of Truth (1770) and have been verified in the 9th ed. (1820). See "The Sceptic," Poetry, III, p. 66.
- 242.1 Nicholas Malebranch (1636-1715), Recherche de la Vérité (1674). Malebranch's theory embodies the doctrine that the mind cannot have knowledge of anything external to itself except through its relation to God, a position similar to Moore's at the close of "The Sceptic:" One does not imagine that one may have advanced little, if one had only learned to doubt.
- 242.2 See "The Sceptic," Poetry, III, p. 66.
- 242.3 Alexander Gerard (1728-95), author of Essay on Taste (1759), Essay on Genius (1774)?
- 242.4 See "The Sceptic," Poetry III, p. 66.
- 243 An Essay concerning Human Understanding (1690). See "The Sceptic," Poetry, III, p. 69.
- 244 William Whiston (1667-1752) succeeded Newton as Lucasian professor of mathematics at Cambridge. His study of the primitive Christian Church convinced him of the truth of Arianism. Moore quotes extensively from Whiston in the "Commonplace Book" and references to Whiston are scattered throughout his published works. Moore's citation is incomplete. From A New

Theory wherein the Creation of the World in Six Days, etc. (1696)? See "The Sceptic," Poetry, III, p. 69. Moore questions Bishop George Berkley's theory that the essence of all save spiritual being is perceptibility, and hence that so-called material things exist only in being perceived.

- 245 Since Moore deviates from his usual practice of citing his sources, this may be his own comment.
- 246 See n. 245.
- 247 All quotations in this entry are from François de la Mothe le Vayer (1588-1672). His son collected his sceptical works in Opusculi Sceptique, in 1654. See "The Sceptic," Poetry, III, pp. 70-1.
- 247.1 And what is pleasant enough to consider is that there are no greater fools than those who wish to play the role of physician in this great Hospital of the Incurables.
- 247.2 I desire that my plume resemble that of the Peacock, that it be susceptible of all colors and that it change as she, etc.
- 247.3 Instead of giving the true and the certain as an object, which are not within their reach, they substitute for it ostentation and probability, loving better to work in the fashion of the early Greeks, who contented themselves with contemplating Ursa Major rather than losing their way in aiming for the true pole, as the Phoenicians; in spiritual navigations, where the true and the certain they should know serve only a false Ursa Minor.
- 247.4 I doubt not at all that we may be much more ridiculous to the divine Essences in most of our actions than the monkeys are to our regard in all which they do.
- 248 Quotations in this entry are from Marin Mersenne, La Vérité des sciences (1624).
- 248.1 Certainly, the one who would ascertain that the most ignorant are wiser and more knowl-

edgeable than those that one thinks to be the wisest would not lack reasons, because the ignorant Columbus found the New World and, nevertheless, Lactantius, a learned theologian, and Xenophon, a knowledgeable philosopher, had denied it. Flavius, the mariner, and his few other weak craftsmen invented the compass, the canon, and printing. See "The Sceptic," Poetry, III, p. 80.

- 248.2 As for Mathematics, they are not only founded on unity or on the point, which are chimeras founded in air, their definitions, problems and propositions suppose a great many things which are warped, such as these: that a sphere touches the plane at a single point, that each continuum can be divided to infinity, etc.
- 248.3 See "The Sceptic," Poetry, III, p. 63.
- 249 Sextus Empiricus (late 2nd and early 3rd centuries A. D.) is the main authority for the history and doctrine of the Sceptics. Moore refers to his two major works, Adversus the Mathematici and Outlines of Pyrrhonism. He quotes from the latter work, III, 2, LCL: First, let us examine concerning God, presupposing this: that following closely the ordinary view, we say undogmatically that there are gods and we reverence them and say they see into the future; yet against the rashness of the Dogmatists we say this. [i. e. as follows].
- 250 Justus Lipsius, J. L. manuductionis ad Stoicam philosophiam libri tres, etc. (1604): In labor, I say, in memory it was above almost all philosophers What ought not all the sects of others hold and investigate if they can refute [them]. The matter speaks for itself. Are you not struggling to find arguments varied, rare, and subtle against such customary, clear, certain [as it seems] opinions? See "The Sceptic," Poetry, III, p. 65, where Moore makes it clear that Lipsius, the defender of the Stoics, is here praising the Sceptics. Moore also cites Francisco Sanchez, Quod Nihil Scitur (1581).
- 251 De Oratore, III, 67, LCL. See "The Sceptic," Poetry, III, p. 73.

- 253 Petronius, Frag. XXIX, 1, Budé: Our eyes failed us, etc. See "The Sceptic," Poetry, III, p. 73.
- 254 Although in many places he seems to espouse the doctrines of the Platonists, he nevertheless thought from the beginning that the Academic doctrine was genuine.
- 255 See n. 249 for Sextus Empiricus. Martin Schoockius, De Scepticismo (1652). See "The Sceptic," Poetry, III, p. 65.
- 256 Pierre de Villemandy, Scepticismus debellatur. . . ejusdem certitude adversus scepticos (1697).
- 256.1 In Philosophy nothing has yet been found concerning which there is not dispute in several parts, [and] which is not uncertain and doubtful.
- 256.2 See n. 247 for LeVayer.
- 256.3 Pierre Gassendi (1592-1655). French empiricist, who revived many of the Epicurean doctrines. See n. 255 for Schoockius.
- 257 See "The Sceptic," Poetry, III, p. 64.
- 258 The arrangement of the entries suggests that the author may be Le Vayer. See n. 247: he placed a shadowy refuge.
- 259 Gabriel von Wedderkopf, Dissertationes duae quarum prior de scepticismo profano et sacro (Argentorati, 1665). See "The Sceptic," Poetry, III, p. 79: in the doctrine concerning the mystery of the Trinity, the word of God, and other things.
- 260 Jerome Cardan (1501-76): Humans have nothing so firm that it is safe from the reputation of stupidity.
- 261 Boethius, De Consolatione Philosophiae? Why, since the customs and institutions of various races contradict one another, so that what is judged worthy of praise among some is judged worthy of torture among others?
- 263 Seneca, De Brevitate Vitae, 12, 8, LCL: It seems [to be the part of] a man extremely

low and contemptible to know what he is doing.

- 264 All quotations in this entry are from David Hume's essay, "The Sceptic," and have been verified in Essays, Moral, Political and Literary, ed. T. H. Green and T. H. Grose (London, 1912), 2 vols.
- 264.1 See n. 89 for Maupertuis.
- 264.2 See "The Sceptic," Poetry, III, ll. 1-4.
- 264.3 See "The Sceptic," Poetry, III, ll. 5-12.
- 265 See Anthony Ashley Cooper, 3rd Earl of Shaftesbury, Characteristics of Men, Manners, Opinions, Times, ed. J. M. Robertson (London, 1900) 2 vols., for references in this entry.
- 265.1 See Shaftesbury, II, pp. 268-77. The copy to which I have had access is lacking these pages; however, the index indicates that this is the probable location of the passage, and the MS indicates that the quotation is from Shaftesbury.
- 265.2 The remainder of the quotations in this entry are from "The Moralists," a dialogue between Philocles and Palemon. Theocles, is the teacher of Philocles, who quotes him in one instance in the "Commonplace Book" below.
- 266 Augustine, Against the Manichaeans: Let none of us say he has now found the truth; let us so seek it as if it were unknown to each. See "The Sceptic," Poetry, III, p. 64.
- 267 Salvianus (5th century A. D.). His De Gubernatione Dei endeavoured to prove a divine explanation for the barbarian invasions: Among us they are heretics, but not among themselves. For they eagerly judge themselves to be Catholics, so that they censure us with the title of the name of heresy The truth is among us, but they assume it is among them. The Honor of God is among us, but they think the honor of divinity is what they believe.

- 268.1 Sextus Empiricus, Against the Mathematicians.
- 268.2 Plutarch, De Placitis Philosophorum, II, 13, Teubner: Epicurus gives up none of this, holding to the [matter] believed. See "The Sceptic," Poetry, III, p. 73.
- 268.3 Cicero, De Natura Deorum, I, vii, LCL: Hereupon Velleius began, afraid of nothing so much as that he should appear to have doubts about anything. See "The Sceptic," Poetry, III, p. 73.
- 269 Moore's source in the entry is Charles James Fox (1749-1806), English statesman and orator, whom he praises highly in "Corruption" and in "Intolerance." Fox left incomplete his History of the Reign of James II.
- 269.1 John Churchill, Duke of Marlborough (1650-1722), secretly committed himself to the cause of William of Orange but professed his devotion to James II. Sidney Godolphin (1645-1712), an important minister under Charles II, voted to exclude James II from the Crown but nevertheless stayed on in the treasury during James' reign.
- 269.2 James Scott, Duke of Monmouth (1649-85), the natural son of Charles II and claimant to the British throne. See "The Sceptic," Poetry, III, p. 77, where Moore cites Fox as his source for this quotation.
- 270.1 Moore's quotation is a gloss for the Greek.
- 270.2 Aristotle, Politics, IV, 8, LCL: Of this kind of tyranny it is necessary [to include] any monarchy that rules absolutely.
- 271.1 Plato, Republic, VIII, 563E, 564A, LCL: And in fact, to do something overmuch tends to produce a considerable reaction in opposition, in seasons, and in plants, and in bodies, and not least of all in states.
- 271.2 See Plato, Republic, VIII, 550E-551A, LCL: And so then . . . as they advance in pursuit of wealth, so much do they think this more to

be honored and in such a way think virtue less to be honored . . . Arriving at the end they become, from lovers of virtue and contentious of victory, lovers of profit and lovers of money. Moore's text varies significantly from the LCL text, which translates "lovers of victory."

- 272 See "The Sceptic," Poetry, III, p. 80, where Moore determines that Papias, rather than Charinthus, was responsible for the sensual millenium. Moore quotes from Eusebius of Caesarea (260?-340?), Historia Ecclesiastica: Charinthus, he says, from whom arose the Charinthian heresy, longed to acquire for his fiction the prestige of a great name in accordance with the depraved thought of his writings--he whose heresy was, in fact, this: that [. . .] the earth would be the kingdom of Christ. And since he was given to the stomach and desire, he predicted those future events which his particular desire dictated.

- 273 The text of Letter II, "From Phil. Fudge, Esq. to the Lord Viscount C--st--r--gh.
- 1. 5. In the published text, Moore provided a rhyming line.
 - 1. 29 Moore's note, Poetry, VII, 102, explains that this is the title of the chief magistrate of Belfast.
 - 1. 30 Moore circled these lines in order to indicate he intended to place them after 1. 25 in the published version.
 - 1. 35 A "morosoph" in Rabelais is a wise fool, a foolish pedant.
 - 1. 48 Moore placed ll. 48-50 after 1. 7 in the published text.
 - 1. 85 A salmi is a ragout of partly roasted game, wine, bread, and spices.
 - 1. 117 Sir Francis Burdette (1770-1844). English political leader, who opposed war with France, urged political reform.
- 274 The text of Letter, I, "From Miss Biddy Fudge to Miss Dorothy-- of Clonkilty, in Ireland."
- 1. 1 This corresponds to 1. 21 in the published text. The lines in this MS follow the published version hereafter. 5
 - 1. 4 Louis XVIII, whose footprint was placed at Calais upon his arrival from England. See Poetry, VII, 94.
 - 1. 6 Moore inserted two lines before 1. 6 in the published version.
 - 1. 25 Moore inserted "Mr. Connor" in the published text.
 - 1. 42 Moore left in this MS undeleted an alternate phrase, "before him was set."
- 275 The motto to the whole work, "The Fudge Family in Paris:" the laws of the Masquerade require that a masked person not be saluted by name, in spite of the fact that one recognizes his disguise.
- 276 See Poetry VII, 111-12. Peter Petit (1617-1687) was a learned French writer. Pierre Huet (1630-1721) wrote Demonstration Evangèlique, one of Moore's favorite sources.
- 276.1 Divine water, Tea.
- 276.2 Pleasant, longed-for, goddess, best of drinks
- 276.3 Hebe gives the nectar to the gods and to the father of gods in golden cups. May maidens

like unto [her] in beauty and breathing all
of youth serve you to me in cups of myrtle
with their beautiful hands.

- 276.4 A goddess, a spectacle, a goddess. Moore omits the accents required for a more accurate reading.
- 277 See Poetry, VII, 185 and also entry 175.2, which is included in the note Moore formed on p. 185 of "The Fudge Family."
- 277.1 And they made her pay the salt tax.
- 277.2 Augustine, The City of God, XVI, 30, LCL: She, turned into salt, serves as a certain seasoning to faithful men, so that they be wise in taking heed from that example.
- 278 Moore jotted down ideas for the "Fudge Family." Some of these ideas are drawn from the "Commonplace Book," others, a portion of which are illegible, seem to have come from other sources. Moreover, he included some of the ideas in the "Fudge Family," while he rejected others. Since the references are very minor, some entries which fit other sections of the "Commonplace Book" have not been drawn under the heading of "The Fudge Family." The reference to Venantius Fortunatus, for example, would necessarily have had to be split in order to include it in this section, and it seems to belong in the "Pious Women" section. See entry 277 for the pillar or salt, 275 for Cortegiano, 276 for Bob an "atheist," and 175.2 for Venantius Fortunatus, all of which appear in the published work, "The Fudge Family." For references in the "Commonplace Book," not included in the published work, see 279 for the Latin quotation, 280 for the pun on "mori," 214 for Emmet, 382 for Ringelbergis, and 434 for "bouilli a la Russe." The Volney quotation is not in the "Commonplace Book," but see Poetry, VII, 186 for the reference. This entry is very faint and may be written in pencil. Several lines have been omitted because the text cannot be established with any degree of confidence.
- 279 The quotation also appears on *f13v*. Horace, Ars Poetica, 399: to engrave laws on tables of wood.

- 280 Augustine, LCL: the grammarians could not conjugate in Latin that word which is "moritur" [he dies].
- 281 To make the leap of the German from the bed to the table and from the table to the bed. See Poetry, VII, 164.

- 282 John Hardouin (1647-1729). French Jesuit who undertook to prove that all the ancients except Cicero, Pliny's Natural History, Vergil's Georgics, and Horaces Satires and Epistles were forgeries.
- 283 From Edward Herbert, 1st Baron Herbert of Cherbury, The Autobiography of Edward, Lord Herbert of Cherbury. Moore used Walpole's edition, as he notes. Quotations in the entry have been verified in the edition by Sidney L. Lee (London, 1886).
- 283.1 Moore's poem may serve as a translation of the Italian. The poem is published in Poetry, II, 94.
- 283.2 Walpole first published his edition in 1764.
- 284 To retake the state.
- 285.1 Sir William Temple (1628-99). The "Essay" cited by Moore may be found in The Works of Sir William Temple (London, 1757), III, 258. See also Letters, I, 332, where Moore repeats the quotation.
- 285.2 See "Of Popular Discontents," Miscellanea (London, 1701), III, 329.
- 286 "Advice to an Author" is in Anthony Ashley Cooper, 3rd Earl of Shaftesbury's Characteristics of Men, Manners, Opinions, Times, etc., first published in 1710. The illegible words are apparently Moore's own comment, written above the text.
- 287 Hylas was a favorite of Hercules, whom he accompanied on the Argonaut expedition. Hylas went in search of water and the nymphs drew him into the fountain. Propertius, I, xx, 40, LCL: preferring the flowers to his chosen task. See "Life Is all Chequer'd with Pleasures and Woes," Poetry, III, 301.
- 288.1 I have not located the passage in John Jortin's The Life of Erasmus (London, 1808). Moore almost certainly used an earlier edition. From Erasmus' commentary on one of the Biblical books to Timothy? Certainly Chrysostom damns with this

name the philosophy of Plato, because it is wrapped in numbers and enigmas, not otherwise pernicious than would be some elegant [?painting] which delays one fleeing from a battle.

- 288.2 Erasmus, Colloquium Epicuri: Nobody more deserves the name of an Epicurean than that adorable Prince of Christian philosophers, for Epicurus in Greek signifies a helper.
- 289 Phidias was, moreover, suspected of attracting to his house the most beautiful women of Athens in order to give Pericles the means to see them more conveniently. Moore refers to Abbé Nichol Gedoyne (1667-1744), who did write several works on art as well as biographies of the ancients; however, the biography of Phidias is not listed in standard library catalogues and may be a part of a longer work.
- 290 Athanasius Kircher (1601-1680), a German Jesuit and Giovanni Battista Riccioli (1598-1671) were both astronomers. The deleted word following "astris" may be some form of "intellegentia."
- 291 The Greek describing Demophon means "one who waits on tables." The second Greek quotation: Concerning the second way.
- 293 See entry 283 for Moore's source.
- 294 See also entry 298 for further references from William Whiston (1667-1752), who succeeded Newton as Lucasian professor of mathematics at Cambridge. Although Moore quotes extensively from Whiston in the "Commonplace Book," his citations are apparently short titles by which Whiston's works were known in Moore's day. Whiston's most popular work as A New Theory wherein the Creation of the World in six Days, the universal Deluge, and the general Conflagration; as laid down in the Holy Scriptures are shewn to be perfectly agreeable to Reason and Philosophy (1696). The content in the Whiston entries suggests this may be Moore's source.
- 294.1 Typhon in Greek mythology was overthrown by Zeus and is identified with the Egyptian Set, the god of evil.

- 294.2 Manetho (285-47) was an Egyptian priest, who wrote the chronicles of his country.
- 294.3 Syncellus (8th century A. D.), a Greek monk, wrote the Chronography, a history of the world from the creation to the time of Diocletian. See "King Crack and His Idols," Poetry, III, 175: First, they say, the god Hephaistos ruled 9000 years.
- 293.4 Halley's comet appeared in 1682 by our calendar. See The Epicurean, p. 177.
- 295 LCL: For those wishing to find a way [out of the perplexities of metaphysics] it is useful to be completely confused [i. e., to go into them thoroughly].
- 296 Apocryphal; quoted in Herodotus VI, 129, LCL: It's no concern to Hippocrides. Lucian, Apology, 15, LCL: "Hippocrides doesn't care," would be sufficient for me.
- 297 See n. 286.
- 298 See note 294.
- 298.1 See 294.2 for Manetho. John Marsham (b. 1602), undertook to fit the Egyptian dynasties, which exceeded the Biblical years since creation in number, to the Scripture by showing that the Egyptian dynasties were collateral, not successive. Canon Chronicus, Aegyptiacus, Ebraicus, Graecus (London, 1672). For Syncellus, see 294.3.
- 301 Aeschylus, Agamemnon, 979, OCT: Unbidden, unpaid, it sings.
- 302 His Praise of Folly (Erasmus') which he dares to place even in heaven through the means of Ecstasy, under this pretext: that Ecstasy is nothing more than a transport or an alienation of spirit."
- 303 Of which Plato himself had doubted in his book of the soul.
- 304 To others it is burning with fires and with flames, which must be believed--the Chinese in their superstitious idolatry imagine it only smokes.

- 305 It appears that Moore has missed the point of the analogy. He is, of course, correct in his identification of the Lotus-eaters: Some reasons that taste like the Lotus, and that soon make one forget one's country.
- 307 To hasten ardently to whomever would devour the reign of an instant.
- 308 Pope, An Essay on Man, II, 34: "And showed a Newton as we show an ape."
- 309 And evil plan is what he cannot [?urge].
- 310 Joseph Warton, Essay on the Writings and Genius of Pope (I, 1756; II, 1782). Quotations in this entry have been verified in the 5th ed. (London, 1806). Since numerous editions of the work are available, Warton's chapter headings, rather than the page numbers in the 5th edition, are cited below.
- 310.1 Warton, iii, "Of the Essay on Criticism."
- 310.2 Warton, iv, "Of The Rape of the Lock." Boileau's Lutrin provided the general method followed by Pope in The Rape of the Lock. The so-called Chronicle of Turpin, once attributed to the Archbishop, who lived in the 8th century, was proved to have been written in the 12th century.
- 310.3 Quoted by Warton, iv, "Of The Rape of the Lock:" Recover your senses and remember well that a dinner warmed up again is never worth anything.
- 310.4 Warton, iv, "Of The Rape of the Lock."
- 310.5 Warton, iv, "Of The Rape of the Lock," cites Hume's Four Dissertations, IV (London, 1757) p. 212.
- 310.6 Quoted by Warton, iv "Of The Rape of the Lock:" It is not much to be agreeable and charming in a book. It is necessary to know, moreover, and to converse and to live.
- 310.7 Warton, v, "Of the Elegy to the Memory of an Unfortunate Lady." The reference is to 1.49

in Pope's poem, to which Moore's asterisks refer. Warton comments that the Greek is "not to be translated." Sophocles, Philoctetes, 171, OCT: the presence of a companion.

- 310.8 Warton, vi, "Of the Epistle of Sappho to Phaon and of Eloisa to Abelard." Sappho, Frag. 102: "Sweet mother, I cannot weave the loom, conquered by a young boy through Aphrodite.
- 310.9 Warton, ii, "Of Windsor Forest and Lyric Pieces." Metastasio or Pietro Bonaventura Trapassi (1698-1782).
- 310.10 Warton, iii, "Of the Essay on Criticism."
- 310.11 Warton, iii, "Of the Essay on Criticism." Henry, St. Joh, 1st Viscount Bolingbroke (1678-1751) influenced Pope's Essay on Man. The series of papers called "A Dissertation on Parties," appeared in the Craftsman in 1734, attacking Walpole.
- 310.12 Warton, iii, quotes the famous passage in An Essay on Criticism, I, 90-1.
- 310.13 Warton, iii, "Of the Essay on Criticism." See "Fables for the Holy Alliance," Poetry, VII, 260.
- 310.14 Warton, iii, "Of the Essay on Criticism."
- 310.15 Ibid.
- 310.16 Ibid.
- 311 There is no such phrase in Pindar, but fragment 152 OCT reads νόμος ὁ πάντων βασιλεὺς: Law, the king of all.
- 312 William Winstanley, England's Worthies: select lives of the most eminent persons, etc. (1600). Dr. Samuel Collins (d. 1700?), an English physician, went to the court of the Czar, and wrote The Present State of Russia. The Latin translates; We foster those same people with whom we are well-known.

- 313 Faunus, an ancient Latin god, was worshipped as the god of the fields and shepherds: It was more fitting for him to be cared for than consecrated. Tertullian, Adversus Marcionem?
- 314 Juan Ginez de Sepulveda (1490-1574) wrote a treatise, Democrates Secundus, in which he tried to justify the barbarous treatment of the Indians by the Spaniards. The work was condemned by the principal Spanish Universities. Two lines which follow in the MS are illegible.
- 315 Liber is a god identified with Bacchus: he wounded himself with the flower of Liber. The second quotation: wounded by yesterday's wine.
- 316 The reference is puzzling, for the entries in this section of the MS appear to have been written during one brief period, and an entry on f21r appears in a published work in 1809. See entry 204. Moore's earliest work on Sheridan was his poem commemorating his death in 1816, and his Life of Sheridan did not appear until 1825. Moreover, references to Anacharsis do not occur in either of the works on Sheridan. One possible explanation is that Moore had left the page blank and went back and filled it in while looking for material for his 1816 poem on Sheridan. Anacharsis (ca. 600 B. C.) was a Hellenized Scythian sage. He travelled through Asia Minor, imbibing Greek customs, but when he tried to introduce the worship of Cybele into his country, he was killed by the king. The story appears in Lucian's Scytha. It is equally difficult to determine just how Moore intended to use the reference. Moore was enraged by the reports of Sheridan's death, and may have felt that Sheridan, too, was a martyr. The Odyssey reference is also puzzling, for there is no battle at the beginning of the epic, other than the recapitulation of the Trojan Horse episode. Moore probably means that Sheridan, like Odysseus, had offended the powers that be.
- 317 See "Lines on the Death of Sh-r-d-n," Poetry, VII, 79.
- 318 John III Sobieski (1624-1696), King of Poland

- 319 Moore makes no indication of the mistake to which he refers.
- 320.1 Augustine, City of God, XIV, 24, 2, Patrologia: Several give forth such numerous sounds without smell from their bottoms at their will that they seem to sin from that part.
- 320.2 Augustine, City of God, XIV, LCL: Moreover, what friend of wisdom and of sacred joys, living a married life and, as the Apostle admonished, knowing how to keep his vessel in holiness and honor, not in the disease of lust like the tribes that do not know God, would not prefer, if he could to produce children without this desire.
- 321 The writer of the Scholastic History for some reason or other says that in the time of [. . .] thigh-coverings were not yet invented.
- 322 To be a certain torch of Venus [. . .] there a candelabrum, he goes thither, a light burning under his gods, so that no storm, no rain extinguish it. Eternal flame.
- 322 See to it that while you guard heaven you do not lose earth.
- 324 Dolabellam, I once esteemed high and now love. See Ad Brutum, I, 1, 1, OCT: Lucius Clodius, elected tribune of the people, esteems me well, or, to speak more forcefully, loves me well. Both Greek words mean "to love."
- 325 Hippocrates defines coition as petit mal epilepsy.
- 326 I Timothy. 1. 4 .
- 327 I did not, said Paul, know concupiscence, except that the law said one should not be concupiscent.
- 329 Your destruction from you Israel.
- 330 Rev. 8.10-11.
- 331 Cicero, De Finibus, V, 1, 2, LCL: Such power of persuasion.

- 333 The Clementine literature consists of a number of works written in the 1st century A. D. Moore's reference is not complete: The use of all things which are in this world ought to be common to all. In "all things" are, without doubt, consorts.
- 334 François de Salignac de la Mothe Fenelon (1651-1715) was a French prelate and writer, appointed by Louis XIV as tutor to his grandson: The Abbé de Fenelon, at that time teacher of the Enfants de France, was the most fascinating man of the court. Born with a tender heart and a sweet and brilliant imagination, his spirit was nourished by the flower of belles-lettres.
- 335 Sir William Young, The History of Athens (1786).
- 336 Isocrates, Archidamus, 43, LCL: considering freedom their fatherland.
- 337 Pausias was a Greek painter of Sicyon in the 4th century B. C.: You would see in the picture an urn of crystal and the face of the woman herself through [it]. Pausanian, Periegesis of Greece?
- 339 All references to Donne have been verified in H. J. C. Grierson, The Poems of John Donne (London, 1937). Moore was, apparently, neither impressed with Donne nor influenced by him, in spite of his recording so many lines from Donne here. The only reference I have found to Donne is in Moore's "M. P., or the Blue-stocking," I, iv, Shepherd, pp. 279-80, where de Rosier comments on Donne's obscurity.
- 339.1 "To the Countess of Bedford V," ll. 14-15.
- 339.2 "To the Countess of Huntington," ll. 117-18.
- 339.3 "To Mr. T. W." ll. 21-24.
- 339.4 "To the Countess of Salisbury," ll. 3-7.
- 339.5 Moore's summary of "Sappho to Philaenis," l. 40, which Moore misreads.
- 339.6 "Upon Mr. Thomas Coryat's Crudities," ll. 9-10.
- 339.7 "The First Anniversary," ll. 343-45.

- 339.8 "The First Anniversary," ll. 391-95.
- 339.9 "A Funerall Elegie," ll. 37-40.
- 339.10 Unidentified. Possibly Moore's summary of a line from Donne.
- 339.11 "The Second Anniversary," ll. 49-50.
- 339.12 Moore's comment.
- 339.13 "Second Anniversary," ll. 221-23.
- 339.14 "Elegie on the Lady C." l. 14.
- 339.15 "The Storme," ll. 65-66.
- 339.16 "The Storme," ll. 47-50.
- 339.17 Moore's comment
- 339.18 "To Mr. Rowland Woodward," ll. 4-6.
- 339.19 "The Canonization," ll. 11-12.
- 339.20 "The Triple Fool," ll. 8-9.
- 339.21 I have not located this passage in Donne; moreover, it doesn't seem characteristic of Donne's verse.
- 339.22 "Breake of Day," ll. 3-6.
- 339.23 Moore's comment.
- 339.24 "Love's Alchemy," ll. 11-12.
- 339.25 "A Valediction Forbidding Mourning," l. 8.
- 339.26 "The Extasy," ll. 19-20.
- 339.27 "Love's Deity," ll. 1-2.
- 339.28 "Love's Diet," l. 11.
- 339.29 "The Will," ll. 50-51.
- 339.30 "Elegy IV," ll. 31-32.
- 339.31 A summary of either "Elegie VI," ll. 15-16 or of "Satyre III," ll. 102-03.

- 339.32 "Elegie VII," ll. 9-12
- 339.33 "The First Anniversary," ll. 263-65
- 339.34 Moore's comment on "Elegie VII," l. 29.
- 339.35 "Elegie VIII," ll. 33-34.
- 339.36 Summation of "Elegie IX," ll. 1-10.
- 339.37 "Elegie IX," ll. 21-22.
- 339.38 "Death," l. 24.
- 339.39 Unidentified. Probably not by Donne.
- 339.40 See n. 339 for this reference in "M.P."
- 339.41 "Elegie XII," ll. 51-52.
- 339.42 "Elegie XVIII," l. 3.
- 339.43 Moore deleted the name of the person for whom the remark was intended.
- 339.44 "Elegie XVIII," l. 80.
- 339.45 "Elegie, XIX," ll. 25-27.
- 339.46 Moore's comment.
- 340 Abraham Cowley, (1618-67). The Mistress (1647).
- 341 Maximus of Tyre (2nd century A. D.) was a Greek rhetorician and philosopher: As if you understood the river's beauty, flowing into the meadow. The flowers are beautiful beneath it and shine out beneath the water before your eyes; this is [?sufficient] and the soul's flower, rooted in a beautiful body, shines out through it and gleams and glows. And the season of bodies is none other than the flower of future virtue and like the presage of maturer beauty. Like some beam extends out beyond the sun, beyond the utmost boundaries, a spectacle dear to the eyes, through the expectation of the future; Thus some season extends out beyond the shining soul, beyond the extremities of bodies, a spectacle dear to philosophers, through expectation of the future.

- 342.1 The French translates the Greek. Pindar, Pythian, II, 96, LCL: May it be for me to associate with the good [people], pleasing them.
- 342.2 Ixion attempted to seduce Hera. Zeus formed a cloud, Nephele, to resemble Hera, and by her Ixion became the father of the Centaurs. Pindar Pythian, II, 43, LCL: one of a kind (female) and one of a kind (male). The French: unique, she had unique progeny.
- 343 Athanaeus, Deipnosophistae, XIV, 614e, Teubner: Such became their reputation for easy humor that Phillip, called the Macedonian, sent them a talent, so that they might send their jokes, written down, to him. That the king was enthusiastic about jokes, etc.
- 344.1 Heliodorus, Aethiopic, I, Colonna Text: "Do you know Teledemus?" When he had agreed, she said, "Receive us today. I have promised to go to bed with him."
- 344.2 Heliodorus, Aethiopic, I, 26, Colonna text: For beautiful is a lie, when, pleasuring the tellers, it harms the listeners not.
- 344.3 Heliodorus, Aethiopic, I, 9: Entirely for her he both looked and breathed.
- 345.1 Achilles Tatius, Leucippe and Cleitophon, VI, 7, 2-3, LCL: The tears rolling within the eye laugh.
- 345.2 Achilles Tatius, Leucippe and Cleitophon, VI, 7, 1, LCL: and her tears had a unique beauty.
- 345.3 Achilles Tatius, Leucippe and Cleitophon, VI, 22, 2-3: Leucippe, a virgin after pirates, a virgin after Chareas, and a virgin after Sosthenes . . . But a greater hymn of praise: a virgin after Thesandros.
- 345.4 Achilles Tatius, Leucippe and Cleitophon, VIII, 10, 6: And of your night there was no spectator.
- 346 A great god is Psaphon. See "Rhymes for the Road," Poetry, VII, 301.
- 347 Pearls make manifest a stream of tears.

- 348 Κορὰι are maidens.
- 349 Skilled eyes.
- 350 See Eunapius, Lives of the Philosophers, 456, LCL: He was some sort of living library and a walking museum. A philologist but not at all a philosopher.
- 351 Hippo, quoted by Athenaeus, Deipnosophistae, XIII, 91, 6106, Teubner: There is nothing emptier than learning much.
- 352 Cicero, Ad Atticum, I, 7, 4, OCT: I desire, like your friend Sophocles "also to hear under the roof the frequent raindrops with a peaceful mind. The Greek is from The Typanistai of Sophocles. See the OCT text, which varies from Moore's.
- 353 Whatever he wants, he wants resolutely.
- 354 Let the die be cast.
- 355 No contest gives me much pleasure.
- 356 Peter Petit (1617-87). One of the poets of the Pleide. Porphyry, "Concerning the abstinence of the living."
- 357 Theocritus, XVIII, 98, OCT: Worship me, I am Helen's creature.
- 358 The passage is in Isaiah, 47.3: "Your nakedness shall be uncovered." The Latin translates, more literally, "Expose your baseness." Symmachus translated the passage, "Your taciturnity [?veil, covering]."
- 359 The first Greek quotation: Into delicate [men]. The second quotation: For I am only breath.
- 360 There is no such phrase as εστιάζω in Greek. Moore may mean εστιάζον or στιάζω: I was throwing or am throwing pebbles at thoughts.
- 361 The usual in a common manner and the common in an unusual manner.

- 362 For you understand all things, except verse
and prose.
- 363 Who seems for all conversation to say only,
"I am beautiful."
- 364 He is the most endurable man of all those
who know nothing.
- 365 Once a year he comes to see me. I return the
same obligation to him. We are both to be
pitied; he restrains himself in order to
restrain me.
- 368 The quotations in this entry are from Jean
Le Rond d'Alembert (1717?-1783). Moore
cites the Discours Préliminaire de L'Ency-
clopédie (1763) as the source for some of
his quotations; however all of the quotations
are not from that source. Moore was probably
reading a work on d'Alembert which included
the quotations he records here.
- 368.1 D'Alembert talks of the Jesuit Hardouin's
having written a work expressly in order to
place, without shame or remorse, a number of
respectable authors in the ranks of the atheists,
many of whom had solidly proven the existence
of God in their writings. See n. 282.
- 368.2 This anatomy of the soul has insinuated itself
even into our conversations; one expounds on
it, one does not talk about it anymore.
- 368.3 The Newtonians admit [the principles of] the
vacuum and of attraction; this was approximately
the Physics of Epicurus. But this philosopher
was an atheist; the Newtonians thus are also.
This is the logic of some of their adversaries.
- 368.4 The pedantic puerilities that were honored
with the name of Rhetoric, or rather which have
served only to render this name ridiculous.
- 368.5 But why reduce this expression to the passions
alone and not extend it as much as it is possible
even to the sensations themselves? . . . I do not
thus see why a musician who would have to portray
a frightful object could not succeed in searching

in Nature for a species of noise which can produce in us the emotion most similar to that which this object excites. I say the same thing about agreeable sensations. To think otherwise would be to wish to confine the limits of art and of our pleasures.

- 368.6 Perhaps it would be permitted to conjecture with some truthfulness that this music was completely different from ours, and that if the ancient was superior because of melody, harmony gives the modern some advantages.
- 368.7 Of all the great men of antiquity, Archimedes is perhaps the one who deserves the most to be placed by the side of Homer.
- 368.8 This quotation is attributed to d'Alembert on the basis of the arrangement of the quotations in the MS. Moore does not cite his source: It is, moreover, evident that the belief in a God based on the motives of interest or of fear would not fulfill what we owe to the Creator.
- 368.9 Pleasures, in order to be acute, must be separated by intervals and marked by fits.
- 369 Moore makes no indication of the person to whom this passage refers: He was forbidden by order of Parliament under pain of life to hold or to teach any maxim against the ancient and approved authors, and to make any disputes except those approved by the Doctors of the Faculty of Theology.
- 371.1 Petronius (1st century A. D.), director of entertainments at Nero's court, is generally regarded as the author of Satirae. The banquet of Trimalchio is a major passage in the work: It is absolutely necessary that the debauchee, obscure and low, who wrote this satire, more infamous than ingenious, was the Consul T. Petronius; it is necessary that Trimalchio, this absurd [...] . . . that he may be the young Emperor Nero.
- 371.2 It is true also that he (Mohammed) said that all these pleasures of the senses, so necessary to all those who will live again with senses, will not approach the pleasure of the con-

templation of the Supreme Being.

- 371.3 Mohammed said that the possession of women made him more fervent for prayer.
- 372 Porphyry (232?-304), a Greek scholar and Neoplatonic philosopher, who wrote De Abstinencia, on abstaining from animal food. The work is written from the Pythagorean point of view.
- 373 Proclus (410?-304), a Greek Neoplatonic philosopher, vigorously defended paganism and opposed Christianity.
- 374 If you take these away, the oration is left naked.
- 375 It is base and impudent to display a collection of many things, the appearance of goods in front of doors when the house itself is empty. Cornelius Heinrich Agrippa, De Incertitudine et Vanitate Scientiarum et Artium atque Excellentia Verbi Dei Declamation (written 1527, published 1531).
- 376 Friedrich Gotthelf, the younger, Adparatus litterarius, ubi libri partim antiqui, etc. (Lipsiae, 1752-55): Christ didn't have thigh-coverings on the cross.
- 377 Guillaume was good for nothing. No one felt either good or evil of him. He made neither peace nor war. Sometimes seated, sometimes upright, he was on the earth sixty years as if he had never been there.
- 378 Joachim Camerarius (1500-74), a Greek classical scholar, active in the Reformation, whose Epistolae Familiares are an important historical source for his period.
- 378.1 Things composed concerning his own writings a little before his death.
- 378.2 I have thought many things, tried some, and done very few things.
- 378.3 Jean Pierre Nicéron, Memoirs towards the History of Illustrious Writers (43 vols., 1727-45).

one can learn there a number of curious things on the literary history of his time.

- 379 Rudolphus Augustus Noltenius, Commercium literarium clarorum virorum (1737); Boccaccio, De Casibus Virorum Illustrium et Feminarum (1356-64).
- 380 Possibly Moore is interested in the work in connection with his poems, "The Summer Fete," Poetry, IV, 311.
- 381 The Panathenaic festival included a dressed statue of Athena/Minerva: Robe which is worn of Panathenian Minerva. . . there are depicted also those who strenuously [. . .] themselves in war (says Servius). Servius cites Aristophanes, The Knights, 566.
- 382 Joachim Sterck von Ringelbergh (1500?-1536), Flemish philosopher and professor of Greek. Each day you can finish as much as is sufficient for them. When thus you start something, you should finish it, whether you want to or not.
- 383 Imitating Ulysses Aldrovandus, who squandered one hundred thousand and as much as his whole patrimony in an edition of his works, etc. etc.
- 384 Albert Hendrik Sallengre (1694-1728): These kinds of research cost enough trouble, although in the end they may be of little consequence.
- 385 Giles Ménagé (1613-1692), the author of a number of philological works. Moore's citation is incomplete. Mamurra was a Roman Knight in charge of the engineers in Caesar's army in Gaul: If he joined himself to the customs of the Greeks, he would very easily acquire the knowledge of the Greek language. So he began to carouse like a Greek, cheat like a Greek, etc, etc.
- 386 In nothing was he ever in doubt except concerning his father. See also entry 385.
- 387 Pliny, speaking of his own work (Detlefsen ed.): But when you enter, O Gods and Goddesses, how

much nothing will you find in the middle.

- 388 Isaiah XIV. 12: How far from Heaven you fell,
Lucifer.
- 389 There was in this man a desire for vicious
attacking and the highest antipathy towards
all learned men, whom, since he could not
tolerate them as equals, he slashed at with
continual outbursts.
- 390 Laurentius Valla (1406-57), an Italian humanist,
was the protégé of Popes Nicholas V and Calixtus VI.
From De Elegantia Latinae Linguae (1471)? See
"The Devil among the Scholars," Poetry, II, 190:
when in the explication of some old grammar
he slipped into a somewhat more offensive voice,
he said, "I prefer not to be known to your
teaching me to be known."
- 391 Joseph Ritson (1752-1803), an English literary
antiquarian, published a collection of Ancient
Songs (printed 1787, dated 1790, published 1792),
to which Moore probably refers.
- 392 Plautus, Menaechmi, II, 29, LCL: There is no
pleasure sailors have, in my opinion, Messenio,
greater than sighting the distant land from the
deep.
- 393 Abraham Cowley (1618-67). Moore is doubtlessly
interested in this because of his own trip to
Bermuda.
- 394 Ugolino or Eccelino da Romano IV (1194-1259)
was a powerful opponent of the papacy. After
conquering and laying waste most of northern
Italy, he was himself imprisoned and starved
to death. Moore cites John Hoole's edition of
Orlando Furioso (1783): however, the story also
appears in Dante's Inferno, xxxiii and in
Chaucer's "The Monk's Tale." Moore's plans for
the tragedy never materialized.
- 395 Lucius Aurelius Verus (130-169). The "flava
coma" is golden hair: so that he sprinkles
his head with shavings of gold. Jean Baptiste
Theirs, Histoire des Perruques, etc. (Paris,
1690).

- 396 Pliny, the Younger, Letters, IX, 25, OCT:
You will give our little sparrows and little
doves wings among your eagles.
- 397 It is madness, surely madness.
- 398 Aelius Lampridius, a Latin historian of the
early 4th century A. D. was one of the col-
laborators in writing Scriptores Historiae
Augustae. Lucius Aelius Aurelius Commodus
(161-192 A. D.) was Emperor from 180-92.
- 398.1 With hair always painted and illuminated with
sprinklings of gold.
- 398.2 In jokes also destructive.
- 400 He was truthfully an honest man who knew Greek,
i. e., M. Bigot.
- 401 The opinion of a Savant of our time who had
no difficulty in admitting that when all the
poets are drowned there will not be much harm
done.
- 402 A mixture of French and Italian: some women
for each thing.
- 403 Alas, flee the cruel lands, flee the avaricious
shore.
- 404 Adrien Baillet (1649-1706), a French priest
and scholar. Gilles Ménagé (1613-67). See
also entry 385.
- 405 Seneca the father said of Ovid, "he was not
ignorant of his faults but loved them."
- 406 Polygnotus, a Greek painter of the 6th century,
is regarded as the leading representative of
Greek painting of his century.
- 407 Julius Caesar Scaliger (1484-1558), an Italian
physician and scholar, whose works include
Latin verse and critical commentary. Sebastien
Gryphius (1493-1556), a German printer and book-
dealer, established a press in Lyons, where
he published over 300 books in Latin, Greek, and
Hebrew.

- 408 Diozini says (in his life of Plato) that Plato having read his Dialogue of Lysis to Socrates, Socrates said, exclaiming, "What lies this young man tells about me"--
- 409 Lucius, Carminum reliquiae, ed. Marx: the studio of painters; nothing true, all false.
- 410 See entry 385: and surely without Venus, Apollo freezes.
- 411 Martial, VIII, 73, OCT; If you wish to give strength to our Thalia and seek songs which will be victorious, give me that which I might love.
- 412 Petrarch lived until the age of forty in the agreeable amusements of Poetry & in the pastimes of gallantry, but since that time, it may be that he etc., etc., . . . he renounced the trifle and pleasure that there is in being a poet and a gallant.
- 414 A mixture of French and Italian: He was also of the rank of lovers.
- 415 He defined an atheist as a man turned away from Herb Tea.
- 416 He takes kisses mixed with poison, and, innocent, drinks in the lethal breath.
- 417 And she conquers death with love and rejoices to herself and circled with the lustful arms of Thyrsis, she feels unspeakable fever cease, and thus she boasts girls ought to be cured.
- 418 I freely admit I am not a poet. It is lacking for me to be possessed by such great madness that I dare to admit myself to be what I am not or wish to be considered such.
- 419 Finally, a singer is sent for in place of a philosopher, and into the place of an orator is called an instructor of the arts of public spectacles.
- 421 Gulielmus Hogaeus, Satyra sacre in vanitatem mundi, etc. (1686): "What joke is there if not

the gay insanity of a stupid mind? Laughter
that twists the mouth with a high cackle.

- 422 She forgot many [things].
- 426 The time to have them white had not yet come.
- 427 A little less merit with a little less wisdom.
- 428 It is a useless crime and, moreover, a great
mistake.
- 429 Simon Andre Tissot (1728-97), a celebrated
Swiss physician, who published important
medical works: Avis au Peuple sur sa Santé
(1761) and De Valetudine Literatorum (1766).
From the context, it would appear that Moore
was reading the latter.
- 429.1 The whole man hardens in ageing, and old age
is a general hardening. In workers, the parts
which work become calloused. In the men of
letters, it is the brain itself, etc. . . .
In infants, the brain is too tender; in old
people it is too hard, and these two excesses
equally, in order to conserve, prevent the
oscillations exciting thought.
- 429.2 It is without doubt on this principle that
the [. . .] sacrificed on the same altar to
sleep and to the Muses.
- 430 Valerius Maximus III, 6, 1 (Classiques Garnier)
Lively and strenuous natural inclinations, for
which they take on more leisure, bring forth
more vehement drives.
- 431 - These entries contain the germ of "The Veiled
Prophet of Khorasshan," the first story in
Lalla Roohk; however, Moore earlier developed
the story in a Fragment, "The Chapter of a
Blanket," which Shepherd includes in his col-
lection, pp. 342-88. Shepherd produced his
text from Moore's MSS and has left them undated.
- 431.1 Almanzor or Abu-Jafar Abdullah al-Mansur (712?-
775), the second Abbasside caliph, transferred
the seat of government to the new city of
Baghdad in 762.

- 431.2 The passage refers to Mokanna or Hashim ibn-Hakim (d. ca. 780), a religious charlatan who appeared in Khurasan, pretended to be a god, and wore a veil to hide the alleged brightness of his face. He committed suicide to escape capture after his attempt at revolution had failed: Some internal movements occasioned through the fanaticism of a Mussulman named Hakem and surnamed Burkai, from the Arabic word, Burka, which signifies a mask. Hakem wore one of silver to conceal the deformity of his face--His followers pushed madness to the point of proclaiming that this impostor wore a mask only in order to keep [their] eyes from being dazzled by the magnificent light which glittered on his face.
- 431.3 This new Calif took particular care to make Letters flourish. It was with this in mind that he had built a magnificent college at Baghdad &c. &c. He established there rich foundations for school boys.
- 431.4 Mostasim, or Al-Mosta'sim billah, was the last Calif of Baghdad, which fell to Hulagu, brother of the great khan of the Mongols in January, 1258. Mostasim was the son of Mostansir. See 431.3: Mostasim, his son, under whom arrived the great revolution, which worked the ruin of Baghdad and the complete extinction of the Empire of the Abassides.
- 431.5 See n. 431.3. There appeared during the reign of Mostansir a considerable number of men of letters and savants, among whom one gives the first rank to the famous doctor, Al-Eman-Phalerodin. This savant composed different tracts on all the parties of Philosophy.
- 431.6 The argument developed so briefly in this entry dates back as far as the 9th century and is connected with various religious disputes over the nature of revelation. Certain passages in the Koran attributed that work to the "Mother of the Scripture." Some sects took this to mean that the words in the Koran were as eternal as God himself and that they pre-existed the writing of the Koran and were thus uncreated. Other sects took the position that the Koran was inspired but that it was

created.

- 431.7 See n. 431.4 for Mostasim's surrender to Hulagu. There is little evidence to indicate that Mostasim actually called in the Tartars; however, his surrender was not noted for its nobility. This event provided Moore with the setting for "The Chapter of the Blanket."
- 431.8 Moore used this information for the background of "The Chapter of the Blanket," the hero having reached Baghdad after leaving the company of St. Louis and the Crusaders.
- 433 Suetonius, Lives, "Augustus," 76, LCL: he was a light eater. The second quotation, "generous and mildly," is not from Suetonius.
- 434 Apparently Moore jotted down ideas for poems or for notes. See entry 278 for the "bouilli à la Russe" reference. "Un corps-a-corps" is a boxing term meaning hand-to-hand. Moore may refer to either of the Holy Roman Emperors, Leopold I (1640-1705) or Leopold II (1747-92). He perhaps refers to Frederick II, King of Prussia (1712-92) whose infrequent visits to his wife gave rise to the rumor of impotency Moore mentions.
- 435 Suetonius, Lives, "Nero," 6, LCL: Amid the congratulations of friends he had denied (Domitius) that anything detestable and of bad repute could be born of himself and Agrippina.
- 436 Cicero, Ad Atticum, VI, 2, 8, LCL: "Did you dare this from your mouth?" said Ennius.
- 437 Augustine, Confessions, I, xvi, 26, Patrologia: I do not accuse the words; as it were, they were choice and precious vases, but the wine of error which in them was drunk for us by inebriated doctors.
- 438 Cornelius Celsus, a 1st century Roman writer: "For light talents, because they have nothing, draw nothing from men who are great and who have great responsibilities." The words of Cornelius Celsus in which he praises the nobility of soul of Hippocrates, the head, confessing his own

errors concerning the sutures of the human head.

- 439 Quotations in this entry are from Sir John Hawkins' edition of Izaak Walton's The Complete Angler (1787).
- 439.1 Walton, Chap. IV. Piscator asks a milk-woman and her daughter to sing for him. The daughter sings Marlowe's "The Passionate Shepherd to his Love." The Mother replies with Raleigh's "The Nymph's Reply to the Shepherd."
- 439.2 Walton, Chap. IV.
- 439.3 Walton, Chap. IV. The old milk-woman refers to Marlowe's poem.
- 439.4 Hawkins refers to ll. 13-16 in Marlowe's poem.
- 439.5 From Sir Thomas Overbury's Characters, "The Fayre and Happy Milkmaid," as quoted by Walton, Chap. IV. There is some doubt, however, whether Overbury actually wrote this particular character.
- 439.6 Walton, Chap. V. This praise of the strawberry first appeared in the 1665 edition. William Butler (1534-1618) was described as the Aesculapius of his age.
- 439.7 Walton, Chap. V.
- 439.8 John Milton (1563?-1647), the poet's father, harmonized the York tune in two versions; however, he probably did not compose the tune, for according to Jeffrey Pulver in his Biographical Dictionary of Old English Music (London, 1927), the tune had been previously published in Edinburgh prior to Milton's publication of his versions in Thomas Ravenscroft's Whole Booke of Psalms (1621).
- 440 The epigram to which he alludes is not transcribed in the "Commonplace Book." Arnobius (ca. 300 A. D.) was an early Christian apologist and author of Adversus Gentes.
- 441 The Ebionites were a sect of Christians of the 1st century. They believed that Jesus was a mere man and that the Mosaic law was binding upon

Christians. They chose to read the text referring to John's eating locusts as his eating "cakes and hearth-cakes made with butter."

- 442 The Rosicrucians were a number of isolated individuals in the 17th century, who held views in common, rather than a society with officers and meetings. Their cult was secret and tinged with mysticism, but their works also show that most of the Rosicrucians were moral reformers as well as experimenters in alchemy and other occult sciences. Moore cites their Fama Fraternitatis (Cassel, 1615) and Michael Maierus, Themis Aurea (1618), which contain the laws of the fraternity of the Rosicrucians.
- 444 George Buchanan (1506-82), the Scottish humanist? See "Lord Thurlow's Poems," Shepherd, p. 49.
- 445.1 The first who filled Paradise with pleasures and with contentments unworthy of the human soul was a certain Papias, who lived incontinent after the time of the Apostles.
- 445.2 Moore writes "Qand" for "Quand." When even Paradise would be nothing other than that of Papias and Mahomet.
- 446 Blaise de Lasseran-Massencome, Seigneur Montluc (1501?-77), created Marshall of France in 1574, left his Commentaires (pub. 1592): I would do more with one hundred Gascon soldiers who would have predestination in their insides, than with ten thousand cowards who shake in this belief.
- 447 There is how he made the Holy Ghost speak in the Songs of Solomon: My lovely dove with little dove-eyes, you have charming little knees. Kiss me passionately with your delightful mouth, for your little lips are like unto the berry of the scarlet oak, your little speech elegant, your little breasts lovelier than wine, your tongue flowing like milk, your little neck a little ivory tower. Show me your little face, for you have a charming little face. If the Holy Ghost (says Garasse) had spoken like this, we would have some beautiful writings.

- 448 An article of St. Thomas (says Garasse) and a chapter in the Trinity of St. Augustine is worth more than all the odes of Pindar. François Garasse, La Doctrine Curieuse des Beaux Esprits de ce temps (1623)?
- 450 Theodoret of Cyrrihus (390?-?457). Greek Christian theologian. Since Moore is apparently using a French version of one of Theodoret's works, it is difficult to determine to which text he refers. He probably refers to the Chronicle of Church History for the years 430 through 451, which is an important source for accounts of the heretics. Johann Mathesius, D. Martin leben(1725).
- 451 Pierre de Ronsard was the leader of the Pleide, a group of poets who sought to improve the French language and literature by imitation of the classics during the reign of Henry III (1574-89). The writers to whom Moore refers, other than Ronsard, were not poets of the Pleide but gathered around that group.
- 452 It is better to limp in the middle of the road than to stride bravely off the road.
- 453 I call upon you, I admonish you, I urge you, for the glory of Christ, for the safety of the fatherland, for the honor and the profit of the republic.
- 454 Statius, Thebaid, XII, 487, LCL: No costly rites are hers; she accepts no incense flame, no deep-welling blood; tears flow on her altar.
- 455 To Jacob Vander Does and Maria Vander Haer, joined by rites at the Hague. To Jacob Vander Does, when he was married to Carolina Kinschotia.
- 456 Moore's source seeks to equate several names with the man/earth meaning present in the Hebrew name "Adamah." The major flaw present in his argument is that Hades is the oldest name of Pluto, the god of the underworld, and the name probably means "unseen." The quotation translates as follows: Note here also, unless I am mistaken, the belief of the old Germans, proclaiming that Tuisto sprung from the earth, as well as his son Mannus, the originators of their race; since by the name of Mannus is rendered the very name

of Adam, which fact before us we noticed that Vossius and Baeclerus had observed; he also conjectures that the Druids, philosophers of the Celts, declare they are born from Dis, since they believe man sprung from Earth, calling Earth by the name of Dis, which in Greek is Hades, in Hebrew Adamah, whence the name Adam.

- 458 Pierre Corneille, Polyeucte (1643).
- 459 The quotation is probably from Juan Luis Vives (1492-1540); however, Moore's citation is not complete. The passage occurs on the page with several quotations from Augustine and may be from Vives' commentary on The City of God. There is a large splotch on the page which makes it impossible to establish the text.
- 460 Moore provides translations of the Gaelic; however, the Latin "reluctantia" is not a proper form.
- 460.1 See "Remember the Glories of Brien the Brave," Poetry, III, 224.
- 460.2 This note is written by the side of the quatrain in the MS and may not refer to the quatrain, which Moore translated in the lines beginning "Ere valiant foes."
- 460.3 W. Shaw, An Analysis of the Galic Language (1778).
- 461 Moore probably refers to Sir John Price, an English antiquary, who collected considerable information on the Welsh.