

## Antitheses &amp;c

51. The first foundation of friendship is not in the power of conferring benefits but the equality with which they are received, and may be returned - The fortune which made you a King forbid you to have a friend - It is a law of nature which cannot be violated with impunity - The invitation promise he looks for in friendship will find a favorite and in that favorite the ruin of his affairs -

52. In the English Government: the general contempt of the people is as fatal as their ~~undemocratic~~ detestation -

53. - Lamented with many delicate touches of the true pathos -

54. Selling the favours of the crown  
to raise a fund for corrupting the  
mores of the people —

55. Had you been originally and  
without provocation, attacked by an  
anonymous writer, you would  
have some right to demand his  
name. But in this case you are  
a volunteer. You engaged in it w<sup>th</sup>  
the unprovoked gallantry of a soldier.  
You were content to set your name in  
opposition to a man who would pro-  
bably continue in concealment.  
— understood the terms <sup>upon</sup> on which we  
were to correspond and gave at least  
a tacit assent to them. After attacking  
me, under the Character of Simms,  
what possible right have you to  
know me under any other? Will

you forgive me if I insinuate to you  
that you foresaw some honour in the  
apparent spirit of commencing yourself  
in person, and that you were not  
quite indifferent to the display of  
your literary qualifications —

56. I must ask you in my turn  
whether you seriously think it  
any way  
incumbent on me, to take notice  
of the silly insinuations of every simple-  
ton who writes in a newspaper, and  
what opinion you would have con-  
ceived of my discretion, if I had  
supposed my self to be the duppe of so  
shallow an artifice —

57. Your appeal to the sword tho' con-  
sistent enough with your late profession  
will neither prove your innocence nor clear  
you from suspicion —

58. The facts indeed of which I speak  
may indeed be variously accounted  
for but they are too notorious to  
be denied; and I think you might  
have learned at the university of  
a false conclusion is an error in  
argument not a breach of veracity.

59. As to me it is by no means ne-  
cessary that I should be exposed  
to the resentment of the worst and  
the most powerful men in this  
country tho' I may be indifferent  
about yours - Tho' you would fight  
there are others who would assassinate

60. But after all Sir, where is the  
injury? You assure me that my  
Logic is juvenile and timid, that it

carries not the least weight or con-  
viction, that my premises of fact  
and my conclusions are absurd. If this  
be a just description of me how  
is it possible for such a writer to  
disturb your peace of mind or injure  
a Character so well established as  
yours? Take care Sir W. how you  
indulge this unruly temper, lest  
the world should suspect that  
conscience has some share in  
your resentments. You have more  
to fear from the treachery of your  
own passions, than from any  
malivolence of mine.

61. I believe Sir, you will never know  
me. A considerable time must cer-  
tainly elapse before we are personally  
acquainted. You need not however regret

The Delay & suffer an apprehension  
that any length of time can restore  
you to the Christian meekness of your  
temper, and disappoint your present  
indignation. If I understand your Cha-  
racter ~~right~~ that is in your own breast  
a repository in which your resentments  
may be safely laid up for future  
occasions and preserved without the  
hazard of diminution. The Ode in Lon-  
gum jacens, que recedunt aequataque  
prominet, I thought had <sup>only</sup> belonged  
to the worst Character of Antiquity  
The last is in Tacitus you know best  
where to look for the commentary

62. - Their very names are a satire  
on all Government, and I beg the  
grace of your Chaplain to read the

catalogue without laughing -  
63. I have always wined and dined  
from Parliament as a fashionable  
unmeaning formality - Usurpers  
Kings and Tyrants have been success-  
fully complimented with almost the  
same professions of duty and affec-  
tion

64. The minister is the tenant of the  
Day, and has no interest in the  
substance - The Sovereign himself  
is bound by other obligations and  
ought to look forward to a superior  
a permanent interest. His paternal  
tenderness should remind him how  
many hostages he has given to society  
The ties of Nature come powerfully  
in aid of Oaths and protestations

The father who considers  
65 Richard II and Edward - These  
had as many false friends as our  
present gracious Sovereign and in-  
finitely more temptations to seduce  
them. They were neither other religion  
nor doctrine. Intoxicated with pleasure  
they waded their inheritance in pur-  
suit of it - Their lives were like a  
rapid torrent brilliant in prospect  
but useless and dangerous in its course  
- In the dull unvarnished existence  
of other princes we see nothing but  
a sickly stagnant water which  
poisons the atmosphere without  
fertilizing the soil - The morality  
of a King is not to be measured

by vulgar rules. There are faults which  
do him honour, and virtues which  
bring him ruin. A faultless unimpaired  
equality in his Character is neither  
capable of vice nor virtue in the  
extreme; but it secures his submission  
to those persons whom he has been  
accustomed to respect and makes  
him a dangerous instrument of their  
ambitions. Secluded from the world,  
attached from his infancy to one  
set of persons and one set of ideas  
he can neither open his heart to  
new connections nor his mind to better  
information. A character of this sort  
is the fittest soil to produce that  
obstinate bigotry in politics and  
religion, which begins with a meritorious  
sacrifice of the understanding, and finally  
ends with the monarch and the People to the block

66. Your influence in this country is a  
phenomenon in the history of human  
virtue and understanding. Good men  
can hardly believe the fact, ~~wise~~ men  
are unable to account for it. Religious  
men find exercise for their faith, and  
make it the last effort of their piety, not  
to repine against providence.

67. I can more readily admire the liberal  
spirit and integrity, than the sound  
judgment of any man who prefers a  
republican form of Government, in this or  
any other empire of equal Extent, to a  
monarchy of so qualified and limited as  
ours. I am convinced, that neither is it  
in theory the wisest System of Government,  
nor practicable in this country —  
I would however have the manners

of the people purely republican —

68. That cream coloured gentleman's  
tongue affecting as they are carry corrup-  
tion along with them. He never weeps  
but like an Apsit shown with a tem-  
perant ray of Sunshine on his counte-  
nance

69. The just law of retaliation has  
at last overtaken the little un-  
temperable Tyrant of the North.

70. The Divine justice of retribution has  
seems now to have begun its pro-  
gress. Deliberate treachery entails  
punishment upon the traitor.  
There is no possibility of escaping  
it, even in the highest rank to  
which the consent of Society can  
exalt the meanest and worst of  
men —

71. If his ambition be <sup>up</sup> on a level  
with his understanding, if he judges  
of what is truly honorable for himself  
with the same superior genius which  
animates and directs him, to eloquence  
in debate, to wisdom in decision, were  
the pen of Livius shall contribute to  
renew him. Record honours shall  
gather round his monument and  
thicken over him. It is a solid fabric  
and will support the honours which  
adorn it — I am not conversant  
in the language of panegyric. Their  
praises are extolled from me; but they  
will wear well for they have been  
dearly earned

72. He began with an experiment on  
the Scots and concludes with convert  
St. Rome. What a party <sup>it is</sup> that the  
Jews should be condemned. By providence  
to wait for a repetition of this over —

73. A clear unblemished character  
comprehends not only the integrity  
that will not offer but the spirit that  
will not submit to an injury; and  
whether it belongs to an individual  
or to a community, it is the founda-  
tion of peace, of independence, and of  
safety. Private credit is wealth. Our  
British honour is security. The feather  
that adorns the Royal crown, sup-  
ports his flight. Strip him of his  
honour and you fix him to the  
earth —

74 — Was he the aggressor? Does  
he attack foreign powers without  
provocation? Does he ever resist  
when he is insulted? No he has  
any idea of strife or hostility never en-  
tered his Royal mind, the laws a

very different Direction the Enemies of  
England have nothing to fear from them

73. It is not so proper to say that Virtue  
leads to happiness, as to affirm that whatever  
leads to real happiness is virtue
76. The vicious hate the enemies of Vice; the  
wise and good pity the enemies of virtue
77. A generous mind wishes not to find men  
faultless, but is happy in finding oc-  
casions of forgiving their errors.
78. Justice and mercy are by no means  
repugnant where mercy is proper it  
were unjust not to be merciful.
79. Poetry is the language of elevated and  
refined passion; painting is silent  
poetry; music is the accent of passio-  
nate expression.
82. One may be a well wisher to all, but

can have a friendship only for a few  
and a perfect love only for one.

73. Opinion is free and conduct alone  
amenable to the law.
74. Pride makes us esteem our selves;  
Vanity makes us desire the esteem of  
Others.
75. - Wearied with standing, he is fatigued  
with walking.
76. A good man enjoys tranquility  
in himself, peace with others, and  
calm after the storm.
77. A thing is entire when it wants  
none of its parts; complete when it  
wants none of the appendages which  
belong to it. A man may occupy  
an entire house tho' he has not  
one complete apartment. ~~is it~~



78. Enough relates to the quantity which  
we wish to have of any thing, Sufficient  
relates to the use that is to be made  
of it. Hence Enough commonly sig-  
nifies a greater quantity than Sufficient.  
The covetous man never has enough;  
tho' he has what is sufficient for nature.

79. Naughtiness is founded on the high  
opinion ~~which~~ we have of our-selves;  
Desdain on the low opinion we  
entertain of others.

80. We are amazed with what is new  
or unexpected; we are astonished what  
is vast or great; we are amazed with  
what we cannot comprehend; we are  
confounded ~~with~~ by what is shocking  
and terrible.

To abhor, imports, simply strong  
Dislike; to Detest imports Dislike  
strong, Disapprobation. I abhor being  
in Debt; I Detest treachery.