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QUEEN'S UNIVERSITY AT KINGSTON

KINGSTON ONTARIO CANADA
A LETTER TO DOCTOR KING,
Occasion'd by his late Apology;

And, in particular,

By such parts of it as are meant to defame

Mr. KENNICOTT,
Fellow of Exeter College.

By a Friend to Mr. KENNICOTT,
And lately
A Member of the University of Oxford.

Mordear opprobriis falsis, mutemque colores?
Falsus honor juvat, et mendax infamia terret.
Quem, nisi mendosum et mendacem? Vir bonus est quis?
Qui consulta patrum, qui leges juraque servat.
Sed videt Hunc omnis domus, et vicinia tota,
Introrsum turpem, speciosum pelle decora. Hor.

LONDON:
Printed for R. Griffths, in Pater-Nofter-Row.
MDCCLV.
LETTER, &c.

SIR,

IN justice to a Friend, with whom I have many years been intimately acquainted, I take the liberty to do for him, what perhaps he cannot safely do for himself—vindicate his injur'd Character. He has been (I am convinc'd) most unjustly, and therefore most infamously, charg'd by you, Sir, in your late Apology. And, though to the pure eye of Reason it may appear necessary for him to answer personally; yet, to the dis-temper'd eye of Party, a step, really innocent, might possibly appear highly criminal. Give me leave therefore, however unknown, to appear my Friend's Advocate, at the tribunal of Fame.*

* Præclare scriptum est a Platone, Non nobis solum nati sumus, ortusque nostri partem Patria vindicat, partem Amici.—Injusitiae genera duas sunt: unum eorum, qui inferunt; alterum eorum, qui non profusa infringit. Nam qui injuste impetum in quemiam facit, quasi manus afferre videtur Socios: qui autem non defendit, tam est in vito, quam si parentes, aut Patriam, aut Socios deferat. Cicer. Offic. lib. i.

The
The Public, Sir, after several last dying Speeches from you, has now, once more, an opportunity of admiring the wonders of your Genius. The doors, which so uncommonly guarded * the University Press from the Members of Convocation, are at last thrown open. And your Apology is come forth, recommending itself by the name of DOCTOR KING, in the very first line of the title-page. Such a Novelty in Authorship, tho' it has offended some, who give it the hard language of Imperiousness and Self-Significance, has been to others matter of no small entertainment.

Indeed, I confess myself fond of Curiosities; and have a propensity to pay particular honour to an Original Writer. Besides; an Author may well be supposed to receive pleasure, from viewing his name supremely plac'd in the front of that Performance, which is to silence every disrespectful tongue, and re-consecrate his violated character. Especially, after he has sent forth various productions, which do not bear the name of their fond parent, in any part of them: whether such concealment has been owing to the Fear of acknowledging them (for Mo-

* It may be necessary to remark here, that though Doctors and Masters had never before been refused access to the University Press; yet, during the printing off this Apology, they were absolutely excluded by the Printers, in the name, and by the authority, of the Vice-Chancellor.

desly;
deftly, perhaps, is here out of the question) I pretend not to determine.

One Oration indeed has ventur’d abroad, with some indications of its Author’s name; I mean that poisonous, that pestilent Oration,* spoke soon after the late dangerous Rebellion had been crush’d by the glorious Conquest in the Field of CULLODEN. An Oration! wherein the most rancorous indignation was vented against Heroes and Conquerors; and where the overflowing gall, pour’d forth from the mouth of faction, if meant (and, Sir, I well remember the astonishment of your Audience—) if meant to heap insult upon the ROYAL VICTOR,† was only giving him a new Triumph, and crowning

* Atque hæc Cives, Cives inquam (si eos hoc nomine appellari fas sit) de Patria sua et cogitante, et cogitaverunt! — Jam enim, heslerna concione, intonuit vox perniciofa viri, contra quem omnes boni providerent. Cicero pro Muræna.

† The words of the Orator are so strongly pointed, that ’tis almost impossible to doubt his meaning. For, notwithstanding the ironical Parenthesis, as he is talking of Heroes, who were delighted with the slaughter, not only of their Enemies but FELLOW-SUBJECTS, we are led at once to the Rebels. And, as the Great Council of the Nation had, just before, gratefully rewarded THE DELIVERER of their Country from these Rebels; is not that Great Council insulted, and are not the Oxonians call’d upon to express their abhorrence both of the Reward, and of the Prince thus rewarded? Mark the very words, from p. 16.—Heroibus istis, exteris sicilicet (noster enim, uti par est, semper excipio) qui, quem—Suis moliantur exitium, sane expectant, ut summam obser-
ing him with fresh Laurels. This Oration, then, did appear with some insinuations of its Author's Name. For the Title-page (such is the vain Old Man!) presents an elegant Copper-plate, containing in a Cypher the Letters W. K.; which Letters the Dedication in some measure explains by Gulielmus King—the W and the G being artfully calculated to clash and confound, in case of a Prosecution.

Besides: Doctor King's Apology, it was thought, would look, and sound, so emphatically important, at the very head of the title; would stamp on the Pamphlet so much Dignity, and claim to it such a degree of Infallibility, that no man, gifted with common sense, would dare to criticise or attempt to confute it. But, venerable Doctor, I think myself bound, by the sincerity of Friendship, publicly to animadvert on some parts of your Apology.

vantia, etiam SUMPTUOSE, ab omnibus colantur. Hos-
cine ut celat Populus? Hoscine vero ut nos Oxonienses co-
lamus? But, for fear he should not be sufficiently understood, he immediately tells us——the Heroes he speaks of are Enemies to the University: and, as he would not here be understood of foreign Heroes, he must desire to be understood of an Hero or Heroes in our own Country. If this is not the proper Key to three large pages of invective against Conquerors; I should be glad to know, why such an invective, and at such a time, made part of the Radcliffe Oration: and if it be the proper Key, I should be glad to know, why such an invective has not been followed with the sentence of Bannition. For—"as yet—he remains in Oxford, unpunished and unexpelled!"
That high regard, which every honest man should cherish, and which every prudent man always will cherish for the good opinion of the World,* must render him uneasy under any public attack upon his Moral Conduct. And, where the Imputation is fix'd unjustly; the person injur'd (in my humble sense of things) should always discountenance the Accusation; and, if he safely may, publicly defy, if he cannot punish, his false Accuser. This, Sir, I apprehend to be his Duty: even tho' the Accuser should chance to be his superior in Station or Abilities; tho' the Accuser should stand high in the opinion of some, and much higher in his own opinion of Himself.

You, Sir, in your late Apology, have charg'd my Friend with Crimes of a deep dye; the guilt of which, if charg'd fallaciously, must recoil with double infamy on your own head. No Evasion, I presume, will be attempted by alluding you have not mention'd him by name. Is the name of Doctor King to be found in the Defence of Exeter College? Yet have you ap-

* Adhibenda est quaedam reverentia adversus homines, et optimi cujusque et reliquorum: nam neglegere quid de se quisque sentiat, non solum arrogantibus est, sed etiam omnino dissoluti. Cicer. Offic. lib. i.

† Iis, qui bonam famam honorum, quae sola vere gloria nominari potest, expetunt, judandum est pro communi commodis; adeundae inimicitiae; sudeundae saepe tempestatibus; cum multis audaciae, improbis, nonnunquam etiam potenti inimicis. Cicero pro Sextio.
propriated to yourself, without the least apology, a character there describ'd. Description then is sufficient. And the Description you have given him, as educated at the University by the joint kindness of many Great and Good Friends, is sufficiently particular. I am persuaded, he will ever, with the warmest Gratitude to Providence and his Benefactors, ever acknowledge this complicated act of Bounty and the Happiness resulting from it. And I could almost thank you, Sir, for the Honour undesignedly done him in characterizing him by this fortunate circumstance.

But, if he stands indebted to many worthy Friends for his present Station; is he not answerable to Them, in particular, for his present Conduct? Is he not bound, in duty to his Benefactors, as well as justice to himself (privately in person, and publicly too, if he dar'd) to vindicate his character: especially, when misrepresented so infamously, when bely'd so basely, as by DOCTOR KING, in his Apology!—Thank Heaven! the Falsehoods, Sir, come from You.

Yours is a very multiform character; tho' in some parts of it the world is generally agreed. I do not say, the world is agreed, in its being perfectly immoral; for you are not yet interdicted public company. Nor do I say, the worthy Governors of our Colleges have agreed to prove the contrary; for you have
have not yet been admitted to their common confidence. One thing, which the world is generally agreed in, is your just fame, as an Orator; excepting in two circumstances (for two circumstances I must except) which I shall hereafter shew to be not immaterial. How masterly your Elocution! what a graceful propriety of Action! Action; that essential part of true Oratory, however unfortunately discontinued by the Readers (for one cannot call them Speakers) of the languid and unanimated Discourses in modern times! *

In your Apology, you pray to be preserv’d from the Praises of all your Adversaries. You seem, at present, to be in very little danger, on that account; and probably your Prayer will be fully answer’d, as to every Gentleman of Exeter College. But surely a Stranger may detain your ear, for one moment. And it would be marvellous indeed; if an old Man, who can smile upon, and bend low to a Mob, for mobbing him to his own Hall, could really be deaf to such applause, as is extorted from a generous Enemy. Indulge me then, whilst I gratefully acknowledge, that, at the delivery even of that

pestilent Oration, so instructive as well as entertaining was the Manner of the Orator, that (shock'd as I was) I could almost have forgiven the Matter of the Oration: tho' it was so purulent, and so poisonous, that it has justly familiariz'd the Poet's bitter invection—Præscripti Regis pus atque venenum.

Poison, Sir, is most dangerous, when the vehicle is best adapted to please. And, upon the maxim Corruptio optimi fit pessima, your singular art of Elocution, instead of extenuating, aggravates the mischief of all your factious flander. The End, 'tis the End you drive at, so visibly manifesting itself in every seditious harangue, * that raises the abhorrence of all worthy men, and subjects you to the lash of every true Briton.

For thou canst quake and change, Murder thy breath in middle of a word, And then again begin, and stop again, Speak, and look back, and pry on ev'ry side, Intending deep Suspicion——
Oh! be no more an exha'dd Meteor, A prodigy of Fear, and a Portent Of broached Mischief to the unborn times.†

* Εἰ δὲν οἶκα ο οὐνίς τει ητορες, Λίτστιν, τιμώς, ήδι ο τονος της φωνος, αλλα το τατα σφραιρεωθαι τοις σωλλοις, και το της αυθις μετεί και φιλειν, ευππετ τη νατης. Ο γας ενως εκου την πυχην, ΟΥΤΟΣ ΕΠΙ ΕΥΝΟΙΑ ΠΑΝΤ' ΕΡΕΙ' ο δ' αφ' νη πολις σφραιρεωθαι των ΚΙΝΑΥΝΟΝ εαινη, τεθης Θεραπεουν, ευ επι της αυθης οτρει τοις σωλλοις. Οεκου εδε της ασφαλειας την αυθιν εκει σφραιρεωθαι, Δεμοτ. contra Æschin.
† Shake'spear, Richard III. and Hen. IV.
And it is you, Sir, that vainly arrogate, not the fame only of Tully's Eloquence, but the glory also of Cato's Integrity? Yes: nothing less!—qua mente Cato, quo Tullius ore! But, whatever honours you mean to pay the Poet; who, in his beautiful description of you in one character, charitably takes for granted, and presents you with the other; the world perhaps will be at a loss for any proof of your equalling the Roman Patriot, tho' you have pretensions as to the Roman Orator. Fain would I extricate the worthy Man (for my Friend, Sir, has the pleasure of his acquaintance) from this incautious compliment. And, after frequently revolving your character and Cato's, I think I have at last hit upon one instance of parallelism. Did you not denounce vengeance against Conquerors, soon after Providence had crown'd the Royal British Army with Success, with a decisive Conquest over Scotch and English Rebels, united under the banner of———-I name him not, that you may not fall down and worship him. If then the Victors could not please; what must we conclude, was your opinion of the vanquish'd?

Viatrix causa DEIS placuit,
Sed victa CATONI.
In every other circumstance, I am so far from discovering similitude, that a long succession of contrarieties pass in review, when I feast my mind with the character of the truly-honest CATO—At CATONI studium Modestiae et Decoris erat: non Faétione, cum factiose; sed cum modesto, Pudore; cum innocent, Abstinentia certabat: esse, quam videri, BONUS malèbat; ita quo minus Gloriam petebat, eo magis Illum adsequebatur! *

This article of Cato's Goodness recalls me to one important circumstance, no less than the chief cause of your imperfection, as an Orator; a cause, which tumbles you from that chair of Supremacy, to which your own airy fancy had exalted you. Hear, then; and tremble.

No one can be A GOOD ORATOR, without being A GOOD MAN.

For the truth of this maxim, if you should dare to question it, I appeal to the united sense of mankind, at present; and, as you are out of humour with every thing new and modern, I appeal also to the best Critics and the wisest Philosophers of Greece and Rome. Testimonies, on this point, cannot well be cited, because they are so numerous;

and they need not, because they are so well known to the Learned. And now, Mr. Principal, for the application. Can you then, Sir, be safely pronounc'd a good Orator? Lay your hand upon your heart, and say, Are you a good Man? Perhaps, in the fortitude of self-sufficiency, and atoning for the defects of other men's good opinion by the plenitude of your own, you will answer roundly in the affirmative, I AM. And indeed, no wonder. The reason is prepar'd for us by Mark Antony—

For, when we in our Viciousness grow hard,  
(Oh, misery on't!) the wise Gods seal our eyes  
In our own Filth, drop our clear Judgments,  
make us  
Adore our Errors; laugh at's, while we strut  
To our Confusion.

Having thus somewhat prepar'd the way, by lowering the proud crest of a vain old Slanderer, and stripping from his head some of that false glory, with which he has long labour'd to encircle it; perhaps I may now proceed more safely, in the prosecution of my Friend's Defence against THAT MAN, who breathes bold defiance to Truth, and Loyalty, and Peace.

Should I now regulate this vindication agreeably to that method, which you, Sir, have
have follow'd in your Apology; you would readily allow, I could follow no better model. You open with the occasion of your Apology; and this (p. 3.) contains one sentence so much more pertinent to my Friend's case than yours, that I shall inlift it on his side, from whence it seems to be a Deserter. For you say, I think it incumbent on me to answer those particular charges, lest I seem to confirm them by my silence; and furnish my enemies with an opportunity of commenting triumphantly on their own forgeries. After this sentence, and about two pages more of flourish, you advance to the charges, which have been, or which you pretend to have been, publish'd against you. The chief cause of your Apology seems to have been the late Defence of Exeter College; but the four first charges, which you attempt to remove, are only found, or said to be found, in the Evening Advertiser.

Under the shelter of this authority then, I begin with two charges, brought against my Friend, in a Letter sign'd Academicus, in the London Evening Post, Dec. 26, 1754. Mark, Sir, I do not expressly charge this Letter upon you. Your name indeed was (I hear) generally conjectur'd, in Oxford, as soon as the Letter made its appearance there: perhaps, the low abuse of the whole, and the known falsehood of one part of it, render'd that conjecture so uniform. In truth, the
the whole air of Academicus, together with
the particular circumstance of my Friend's
once low condition (which is so exactly re-
peated, and so absurdly enlarg'd upon in
your Apology) would fix the genuine au-
thor; had you not made a sort of an affir-
mation concerning yourself and the London
Evening Post. For you say (p. 14.) You think
yourself bound to declare, you have no concern in
that paper. But, Sir, do you mean by this,
that you are not a Partner, not one of the
joint-Proprietors? I am convinc'd, that you
are not; and yet, this is the obvious and na-
tural meaning of the sentence. Would you
then be understood to affirm, that nothing of
yours has ever been inserted in that paper?
No: for, it seems, there was one short Epi-
gram. What, nothing more? You don't re-
member any thing else, of late. Ah, Doctor
Subtilis! the shuffle of your having no con-
cern, and the evasion of your not remem-
ning, added to the presumptive evidences, confirm
the general opinion.

But, Sir, as you observe (p. 17.) that false
Accusers are sometimes caught in their own
traps; so you seem in danger from an ac-
nowledgment (p. 19.) that you have em-
ploy'd your pen in favour of the Old Interest,
and against the friends of the New. If so;
have you publish'd Pamphlets? No; none
have appear'd on that side, equal to your
abilities. Have you then contracted with the
the Ballad-men, and publish'd any Monkish Mimiambics * (as you call 'em) or indeed any other species of Poesy? If not; the only remaining kinds of writing are Essays or Paragraphs in the News-Papers: and the only Papers, likely to have receiv'd your favours, are the Oxford Journal and the London Evening Post. But, as Mr. Jackson would probably reject every thing of yours, after your peevishly compelling him to ask pardon † (for, it should seem, those, who are the readiest to affront, are the keenest to resent) the London Evening Post, with humble submission, claims the honour of your communications. And thus the word remember is, at last, luckily evanescent; and the Letter of Academicus is, most probably, one of your own Animadversions. In short; who could subscribe himself Academicus so properly, as that Gentleman, who exalts himself as the Parent, or Protector, of the University? For, what else can be the meaning of apud Academicos Meos, in the preface to Tres Oratiunculae? ‡ These circumstances then will justify an expostulation with you, whe-

* Τι μὴν παρατείνω επιφανείᾳ, υπὲρ εὔμοι ο βασικός, ήτοι ΙΑΜΒΕΙΟΓΡΑΦΟΣ; Demos. contra Αεσχιν.
† Jackson's Oxford Journal, May 19, 1753.
‡ In the same preface are the following arrogant affirmations—qui, cum me accusat, alnam Academiciam accusat; cum meas improbat laudationes, ejus improbat judicia!
ther in fact the Author of the Letter, or only a Retailer from it.

The first material charge, against my Friend, is—That by an imposition he receiv'd a favour from the University itself; which (it appear'd soon after conferr'd) he never deserv'd. The author of this article is so full of malice and so bent upon falsehood, that he has hardly left room for common sense; at least, he has not given the least key to his meaning, supposing him to have any. But probably, there lies the art of it. As it is, in every view of it, an absolute falsehood; the less intelligible, and the more open to different constructions, so much the happier may he think himself in his aspersions. I have heard of two attempts to unfold this intricate delusion—that my Friend was not the author of the Book, for which he was honour'd with the Degree: and—that the Degree was not conferr'd on account of his Book, but solely to qualify him for standing candidate for a Fellowship in Exeter College.

The first solution I can only confute thus: I was intimate with him at the time of his composing that very Book. And I am convinc'd, he would not have fat his name to it, and dedicated it to his Benefactors, if he had not been the author of both the Dissertations it contains: and I think, I may safely defy you, Sir, or any other man, to produce the least proof to the contrary.

The
The second solution is equally false with the first. Any member of the University, qualified by Age and County, may be a candidate at Exeter College, as soon as he is two years standing; and at the time of my Friend's receiving the Degree, he wanted but one term, to have commenced Bachelor of Arts without particular favour. But, tho' the time dispensed with was but little; yet the countenance of the University of Oxford, and especially in consequence of a literary performance, made the favour most acceptable and most honourable; an Honour! which (in defiance, Sir, of your base scurrility) he has the most grateful sense of, with respect to the University in general, and those Friends in particular, who (without his knowledge) recommended him to Academical distinction. And yet, this second solution has, I find, been more generally insisted on than the first. I therefore think myself fortunate, in having it in my power most effectually to silence this clamour, by subjoining the Letter from the Chancellor of the University to the Convocation; which was, verbatim, as follows.

Whereas it hath been represented to me, that Benjamin Kennicott, Scholar of Wadham College, is a person well deserving of your favour; particularly, on account of a Book lately published by him, entitled Two Dissertations, &c.:

For
For a further encouragement to him in the prosecution of his studies, and as an incitement to the Youth of your University to follow so laudable an example; I give my consent, that the Degree of B. A. be, in the fullest manner, conferred upon him, without Fees.

I am, &c.

The second charge is—That my Friend had been guilty of strange impudence to the Lady, who had been his first and principal Benefactress. A charge! aggravated by such enflaming particulars of Disgrace, that probably the very Father of Lies never invented one more truly malicious, or more false in every single circumstance. Perhaps it may be said, if the charges in this letter came from Dr. KING, why are they not found in his Apology? I answer: Dr. KING, as Head of a Hall, must have known, that the falsity of the first charge might be prov’d at any time; and 'tis probable, he knew (before he printed off his Apology) that the falsity of the second charge had been prov’d already. For my Friend, conscious of his own innocence on this head, writ to the only Lady, who could be intended by the description, as soon as he saw the Paragraph. And his Benefactress, in an answer sent him with her usual Friendship, is pleas’d to affirm, that the aspersion is, in every respect, absolutely false.
Here then, it is impossible to avoid making one reflection—on the Villainy of that News-Paper, which you, Sir, so strenuously recommend*. Think you, that the Proprietors of that Paper would esteem it Criminal, to keep in regular pay Ruffians, whose very profession should be to rob and murder, for the benefit of their Masters? If they would think this Criminal; then let me ask, with a warm resentment of this complicated Injury to my Friend—What is Money, when compar'd with Reputation? † Or—What is Life, when oppress'd with Infamy?

Without farther appearance of Digression, I shall proceed to the charges in your own Apology; as soon as I have paid one compliment to a Gentleman, who has lately oblig'd himself with a false account of what he is pleas'd to call a Watch-Plot: a Plot, which (I firmly believe) may be express'd with strict justice in a sentence of your own (p. 40.) Every little incident, which would be laugh'd at, and contemn'd, in another place (and, let me add, in Oxford, at another time) is magnified into a most enormous crime. As this anonymous Writer, suppos'd to be the contingent Doctor, may resent my total neglect of him, on this occasion; I shall just hint,

* Apology, p. 13.
† Τῆς μεν Διάθεσις μάλλον ἡ τῆς Κλεπτικάς ἔμετε, μετὰ δὲ ἔργων κατάφθοιν, Φιλον η Χρηματικῆς μετασκευῆς. Xenoph. de Agesilaou. that
that he might have spar’d, at least, *two pages* of his pamphlet. And his Sneer, about the Honourable House of Commons voting in Lord Parker and Sir Edward Turner, quo jure quaque injuria, *only to secure my Friend a considerable Wager*, has not more of the novelty of Impudence in it, than singularity of Falshood. Since my Friend has not (as I am most satisfactorily assur’d) from the beginning of the Election to the present time, *had the least Wager depending on the success of it*.

The charges then, *venerable Doctor*, which you yourself, in your own *proper person*, and *authoriz’d by your own immortal name*, have produc’d against my Friend, are these——

1. That *he is an Enemy to the University of Oxford*.
2. That *he has insulted the Governor of the University to his face*. And,
3. That *he afterwards revil’d him in a Libel, dispers’d th’ whole Kingdom*.

I do not include here, as a regular article in charge against him, *his original Poverty*: because that *crime*, however fiercely push’d in *one sentence*, is gently withdrawn in the very next: and yet I shall remember to offer *some excuse*, for *his not being born a Gentleman*. Nor do I include, in the preceding list, the article concerning Informers, however gracefully adorning every page of your
Apology; because that crime of crimes is not expressly charg'd upon him: and yet the Informers shall not be totally forgotten.

The first, and the most malignant, of these several charges is—That he is an Enemy to the University of Oxford. This, Sir, you know, is asserted, in p. 42.; and insinuated, in p. 36. And to this vague and general charge I return the following Answer.

Of all crimes, which the villainy of man can perpetrate, or which the greater villainy of a false Accuser can charge upon the innocent, none is more justly detestable to God and Man than Ingratitude. Perhaps it may more properly be call'd a complication of Crimes; as being not only an insult on the Beneficent, whose favour is abus'd; but an injury to Society, as tending to banish Benevolence out of the world. And indeed the jealousy of some men, for the preservation of this Heaven-born Virtue, has led them to assert, that Ingratitude is all crimes in one—Ingratum si dixeris, omnia dices.

Suppose, for instance, at the opening of Dr. Radcliffe's Library, built with a part of that vast Legacy he munificently bequeath'd; a man, who would be Orator on that joyous day, should, in the presence of a grateful University and of the Trustees, insult the memory of that great Benefactor, because
because he had not left every thing in
the Power of these Trustees;* would not so
ungrateful a Monster have been bis'd † from
amidst that honourable Assembly, and be
for ever doom'd to solitude and silence?—
For the same man ever to be permitted to ha-
rangue the same Assembly again, would
surely be impossible ]

If such then be the guilt of the ungrate-
ful to Individuals; how does the argument
rise upon us, when referr'd to any public
Body or Society! And, to illustrate this point,
let us suppose some Head of a House to have
stood Candidate for representing our Univer-
sity in Parliament: suppose him to have
made the most earnest application to every
College,

* De bac re aut male judicasse, aut plane errasse videre
etur Radclivius nofter. Quid enim? Quibus tot pos-
seiones, tanta pecunia, ac tota hæreditas credebatur; non-
ve iis alia omnia essent concredenda? Oratio in Theat.
† How applicable, in such a case, had been the fol-
lowing lines, spoken of Satan—
So having said, a while he stood, expecting
Their universal shout and high applause
To fill his ear; when contrary he hears,
On all sides, from innumerable tongues,
A dismal universal Hiss, the sound
|| Upon an absolute Interdict of this kind, the chief
Magistrate would have received from every true Friend
to the University the following compliment.

Νον δε το δη μη' αφίζον ει Αγεοτοις ερεξες,
Ο; τ ει ΑΟΒΗΤΗΡΑ ΕΠΕΣΕΒΟΛΟΝ ειχ' αγομαι.
Iliad. 2, 274.
College, with assurances of everlasting Gratitude for the favour of his Friends, on that critical occasion: suppose, but one College in the whole University declar'd for him unanimously; and that half the Gentlemen in that College, in order to serve him the more effectually, voted for Him Only. Can we suppose, that this singular Service could be afterwards requited by singular Ingratitude? Is it possible to suppose, that a Gentleman, so publicly oblig'd, should think it his duty publicly to insult that same College with the most rancorous virulence; and, for want of real Crimes to urge against it, to publish the most abusive Falsities?—*No Censure* (I dare say, venerable Doctor, you will agree with me) *No Censure* could be equal to such a Conduct. And yet, Exeter, Sir, Exeter, is that College; and You, Sir, You are that Candidate! *

And if such be the Guilt of the Ungrateful to any single Society, should not a Charge of Ingratitude to the whole University be accompanied with the strongest proofs? Most certainly. And yet, astonishing as it must

* See a Copy of the Poll for the University, printed at Oxford, 1722. So that we have full proof of the strange disorder of this Gentleman's mind. And indeed, if such had not been the case, in this particular instance; yet are there are many other circumstances in the behaviour of this Candidate, which would recommend the following question—*Tunc es ille, quo Senatus carere non potuit?* Cicero pro Domosi tua.
must appear, this weighty charge from You is not supported by — one — single — argument!

—Telumque imbelle fine ictu Projicis—

But could you vainly think, your Accusations would stand self-supported? What! so little acquainted with your own character, or rather, with your want of character! Descend into yourself; and supplicate the few Friends you have yet remaining. Perhaps you’ll find, either by deep reflection or charitable information, that your word is at present no degree of confirmation. And, if I have any skil in Augury, the day will soon come, when the word of Old King will be proverbial; and his affirmative be admitted as the strongest negative.

And now, Sir, I will answer this charge of yours more expressly. And, in order to answer it to the greater satisfaction of all candid men, I shall state what I mean by the University of Oxford.

By this august name, I do not mean any one single Person, how highly ever exalted in his station. I do not mean either the Chancellor, or his Deputy the Vice-Chancellor, or any one of their Inferiors, even down to Doctor KING. Nor do I understand by it any particular Club or select junta; whether consisting of five or ten Academics, resident in Oxford: Much less fifty or an hundred
hundred persons, not resident; supposing so
great a number should keep their names (or
have their names kept) in the College-Books,
and exhibit themselves only at the critical
season of some public Election.

But, by the University of Oxford, I un-
derstand a number of magnificent Colleges
and Halls, each containing Learned Men;
resident; and united in one large Body, un-
der a general Governor. A Body! which,
for having inculcated on the minds of Youth
the principles of Religion, Loyalty and Learn-
ing, for many hundred years, has justly ac-
quir’d great Fame and Glory; and that, not
only in our own Country, but in every civi-
liz’d Nation under Heaven!

Now, as this University, however
truly-Great, has never yet arrogated to it-
self Infallibility; I presume, that even a
Majority in this University may err. It would
be less presumption, to say, that some, in
so numerous a Body, may err greatly. And
it would be no presumption at all, to say,
that some one person in it may possibly prove
a Villain. The great principles, which
particularly affect the inhabitants of this
Nation, as Men, Gentlemen, Englishmen, and
Christians, receive here a considerable part
of their culture: and therefore the Principles
here taught, and the Practices here encour-
rage’d, are of the utmost consequence to the
religious and civil Happiness of this Nation.
I apprehend it therefore to be the Duty of every Academic most strictly to guard his own Conduct; and, having well regulated himself, to let his eye be circumspect and his tongue be free, for the emolument of his Brethren.

At this season in particular, when the Religion, here inculcated, is allow'd to be pure; and when the Learning, here taught, is allow'd to flourish in all its various branches: at this season, when the only danger, that threatens, is owing to a wrong notion entertain'd of a general Disloyalty here; I humbly apprehend it, to be the indispensably duty of every Academic, to demonstrate his own Loyalty to the world. But how—that is indeed the question. A question; which, for the more effectual vindication of my Friend, and not from any conceit of superior wisdom, I determine thus.

Every person, at his Matriculation, if sixteen years of age, takes the Oaths of Allegiance and Supremacy; and every person, admitted either a Clerk, Exhibitioner, Scholar, Fellow, Head of any College, or, Sir, Head of any Hall, takes (or is requir'd by Act of Parliament to take) the Oath of Abjuration. As this last solemn Oath will be referr'd to hereafter, and is not (I am certain) sufficiently attended to; I shall here cite the principal parts of it: and perhaps, venerable Doctor, you may have forgot it, after four and thirty years from the time of taking it.
"I (W. K. suppose) do sincerely acknowledge, before God and the world, that our Sovereign Lord King George the second is lawful King of this Realm. And I do solemnly declare, that I do believe in my conscience, that the person pretending to be King of England, by the name of James the third, hath not any right whatsoever to the crown of this Realm: and I do renounce any Allegiance to him. And I do swear, that I will bear true Allegiance to his Majesty King George; and him will defend, to the utmost of my power, against all traiterous Conspiracies and Attempts whatsoever, which shall be made against his Person, Crown and Dignity. And I will do my utmost endeavour to disclose, and make known to his Majesty and his Successors, all Treasons, which I shall know to be against him or any of them. And I faithfully promise, to the utmost of my power, to defend the Constitution of the Crown against him the said James, &c. And all these things I do plainly and sincerely swear, without any secret reservation whatsoever. And I do make this acknowledgment heartily, willingly and truly; upon the Faith of a Christian. So help me God!"

In taking this most solemn Oath then, every Foundationer hath voluntarily bound his SOUL,
SOUL*, to observe the three following articles —

1. To the utmost of his power, to defend His Majesty King George, against all attempts, which shall be made against his Person, Crown, and Dignity.

2. To the utmost of his power, to oppose all the Enemies of His Majesty, and particularly the person called The Pretender.

3. To do his utmost endeavour, to disclose, and make known, to His Majesty, all Treasons: that is, he has bound his Soul to be an INFORMER †.

I apprehend myself now writing, for the perusal of some serious Men; such, as hope for Salvation thro' Faith in CHRIST, from which holy Faith, as well as from the power of Natural Religion, this Oath receives its awful sanction. And I proceed to apply the three preceding articles to the case of every OXFORD Foundationer.

* An expression frequently used in the Holy Scripture, particularly Numb. ch. xxx; the more strongly to enforce the observance of a solemn engagement.

† No wonder therefore, that the Pretender, in his declaration at Lucca, dated Sept. 20, 1722, should so pathetically complain of there being, in England, infamous Informers. And is there not some ground for suspecting those, who, notwithstanding their own Oaths, are remarkably loud in the very same complaint? Quis est, qui Catilinae siniles cum Catilina sentire non poterit? Cicero in Catil. 2.

By
By the first article then he is bound to defend King George, to the utmost of his power; and that, in three different ways—by most resolutely protecting his sacred Person (if an occasion should happen) from the violence of Ruffians and Assassins—by most zealously defending his Crown against all his Enemies, and particularly the Pretender and his Adherents—and by maintaining, with all the earnestness of argument, the real Dignity of the Character, Fame and Glory of His Majesty, against every kind of Slander; whether full-blown from the Trumpeter in public, or whisper'd by any more cautious Traitor in secret places.

By the second article he is bound actively to oppose all His Majesty's Enemies, and particularly the Pretender to his Crown. And opposing these, to the utmost of his power, must be manifested—in case of a Civil War in the Pretender's favour, by a voluntary offer of at least part of his Fortune, if he be rich; if not able to contribute assistance this way, by animating those that can—by exposing, on all proper occasions, the absurdity of the Pretender's claim—by representing the inevitable destruction of our Religion and Liberty, in case of his success—by countenancing and associating with those, who, with a prudent freedom, express their just abhorrence of Jacobitism, and whose Actions square with their
Professions—and lastly, by shunning the pestilent company of those Miscreants; who deliberately swear Allegiance to King George, and yet (in desperate defiance of every consideration sacred and civil) talk for, sing for, get drunk for, and even pray for the speedy and happy Return of the Pretender!

And, as to the third article, the case, strict of all fatal Sophistry, is clearly this. Has a man sworn to discover to His Majesty (which includes His Majesty’s Representatives in Justice) all Treason, that come to his knowledge? If so, when he hears Treason, and does not so discover it, is he not perjur’d? Yes, most certainly. But, if he does discover it, shall he not be call’d an Informer? Yes, as certainly. And, what then? Is it at all infamous (I would ask) to take this Oath, and swear to be an Informer? If it is; are not all Foundationers infamous? If it is not infamous, to take the Oath; how can it be infamous, to observe it? Is not the Infamy, in every other case, thrown upon him that violates, and not on him that fulfils, this sacred Obligation? The Informer then, for Conscience-fake, cannot be an ignominious character; I repeat, that the Informer, for Conscience-fake, cannot possibly be an ignominious character, ’till it shall become ignominious to be a man of Honour; * ’till it shall


become
become ignominious, to venerate Religion both Natural, and Revealed: for both these join, in the strongest manner, to consecrate an Oath. But, who is it, that calls this ignominious? If the man be himself infamous, his Obloquy is genuine Praise. Mark the Man, who has been lately the most outrageous against Informers! Is he not more infamous than others, as he is more outrageous?

—Did ever Highwayman extol the method of pursuit by Hue and Cry? No: he well knows, the method, which is salutary to Society, is destructive to himself. True it is, that the Age we live in, is miserably corrupted; and Uprightness frequently falls a Sacrifice to the banter of the profane, or to the menace of the harden'd Transgressor. But, shall the Transgressor be more daring, be more resolute in his vices, than the Upright man in his Virtues? In short, the question (if it can possibly be made a question) comes to this—Shall man be fear'd; and shall GOD be defied? If so—Be astonished, O Heavens, at this! And now, blush, every pretending Christian; blush, venerable Doctor (for, I suppose, you call yourself a Christian) at the determination of a better Heathen.*

*Lycortas; Liv. lib. 39. c. 37.

et,
et, si ita vultis, etiam timemus: sed plus et veremur et timemus DEOS IMMORTALES!

Such then is The Oath of Abjuration.
Such therefore are The Political Principles of the University of Oxford.
Let Practices speak for themselves.

These then, Sir, are the Principles of my Friend; and his Practice is strictly conformable. Where then falls your charge? How is he then an Enemy to the University? To render the absurdity of this Aspersion the more manifest, let us suppose, there existed a Doctor, Head of a College or Hall, who (not to enumerate his other crimes) should, in a full Assembly of the University, thrust himself into the Rostrum in the Theatre: should, from thence, libel all orders and degrees of men, in the Government or in favour with it: should, just after a Victory over Rebels, lament the public and private Miseries, not as arising from Rebellion but from War, and insult Conquerors: * should, after pro-

* How would it be possible for a true Patriot, to express either sorrow or indignation (unless against the Rebels) on looking back upon the Rebellion just subdued! No good citizen can be dismal, amidst the just triumphs of his Country. Οὐχὶ τὰς τῶν συλλυκτικῶν σημείων, αἰτίως (fays the Grecian Orator) καὶ συνικαὶ καὶ κυκλοεῖς τὰ τοῦ γυν. ὁπέρ στοιχεῖα τῶν, οἱ τῆς μὲν σιδηρά διαστομο. ΛΕΩ ΔΕ ΒΑΕΠΕΙ. And as to the Roman Orator, how triumphant was
pronouncing our Country ruin'd, with solemn apparatus, introduce a Prayer: should, just after the flight of a Pretender to the Crown, begin this Prayer with REDEAT——then a Pause——then, expressing his apprehension of the great offence this word would give, and insulting those who were likely to be offended, should emphatically shout again REDEAT; * and then proceed in such an allusive manner, that every auditor suppos'd him upon the very verge of High Treason: † and should any number of Academicks offer up applause to this Veteran in Faction,

was his Oration, on the defeat of the rebellious Catiline! Rempublcam, Quirites, vitamque omnium vestrum, bona, fortunas, atque hoc domicilium clarissimi Imperii, Deorum immortalium summa erga vos amore, ex flamma atque ferro, at pane ex faucus sui crepta, et nobis conservata videtis! — Non minus nobis jucundi atque illustres sunt ii dies quibus conservamur, quam illi quibus nascimur. — Multi flœpe honores Diis justi habitii sunt ac debiti; sed proectors jutiores nunquam! Catil. Orat. 3.

* Should we not call the Orator a free-spoken man, if he was publicly to avow his own Disloyalty, and turn Informer against himself: if he was to tell his Audience; he knew the word REDEAT would offend, because it came from him—"hoc verbum meum, quippe meum?" In the Translation of a celebrated Oration, publish'd in 1750, the translator (who by the introduction discovers himself to be disaffected) renders REDEAT by RESTORE—as being (however contrary to custom and authority) most properly expressive of the Author's Prayer for a Second Restoration.

† Sermonis ansas daban, quibus reconditos ejus sensus tenere possemus. Cicero pro Sextio.

with
with impunity——What would the serious part of the World think of the perjur'd Orator, of those who rashly offer'd incense to the Idol, and of those who dar'd to countenance, by not punishing, the Idolatry? * Would it be a crime, would it not be matter of strict duty, for every loyal Academic, to express the deepest concern for the University, and to treat the Orator with—— but, I confess, I know of no words expressive of proper Punishment. I shall only add, that to call the Man an Enemy to the University, who dares declare himself an Enemy to Such a Man, is as flagrant an absurdity, as to call a worthy citizen an Enemy to the City of London, for declaring himself an Enemy to the treasonable and blasphemous Orator in Lincoln's-Inn-Fields. (But—pardon should be ask'd, even of the latter, for the Comparison.) If this then, venerable Doctor, is to be call'd Enmity to the University, my Friend must glory in the Appellation: and may such Enemies, and none but such, increase day by day!

Having thus attempted, and I hope successfully, to remove from my Friend your first unsupported charge, I proceed to the

* Nomen vestrum, scitote, nationibus exteras odio futurum; si ilius hae tanta injuria impunita dixisset. Sic omnes arbitrabuntur, cum hae omnino fama percrebuerit, non ilius solius hoc esse facinus, sed eorum etiam qui approbarunt. Cicero in Verrem, lib. 4.
second; which is, that he has insulted the Governor of the University to his face—meaning, I presume, the Vice-Chancellor. Here then I shall beg leave to adopt your own polite language (p. ii.) and affirm, to your confusion, Sir, (if any thing can happen to your confusion) that this Accusation is, like the former, a most base and infamous Falsity, and a repeated proof both of your rancour and folly. If it be said, that I cannot affert this charge to be false, upon any knowledge of my own; I answer, neither can Dr. King, upon his own knowledge, affert it to be true.

The time, when you insinuate this insult was offered, is, when the Rector of Exeter College, and four of the Fellows (of whom my Friend was one) waited on the Vice-Chancellor. But I have been affur'd by my Friend (whose account is confirm'd by the other Gentlemen) that he behav'd to the Vice-Chancellor with due respect; and that great decency was observ'd thro' the whole conversation, which last'd above half an hour: that my Friend ask'd but two questions; begging leave, before he propos'd either; and proposing both, with such a submission as became the distance between the Vice-Chancellor and a Fellow of a College. Well, therefore might he be astonish'd at the effrontery of a charge, so publicly produc'd; which can most easily, and will most readily, be confuted by the Vice-Chancellor himself.
self. For I make no doubt, but justice will be done my Friend, on this occasion; and I appeal to the Vice-Chancellor accordingly.

The third charge is, that my Friend, after this interview, revil'd the Vice-Chancellor in a Libel dispers'd thro' the whole kingdom. By this Libel, I presume, is meant the late Defence of Exeter College. Here then I remark first, that, supposing the Defence to be a Libel, the Punishment on the Author, if found to be an Academic, would doubtless be not over-gentle. And yet this charge, however dangerous, is advance'd roundly, without the least pretension to proof of any kind. I know of no excuse, that you, Doctor William King, can make for advancing these three criminal charges without proof, but—either, that such charges from any man, without proof, could possibly do no harm—or, that such charges from You, tho' supported by any arguments short of demonstration, would not be credited.

But, I would ask, upon this occasion, is Truth a Libel? Can Truth, when necessarily urg'd in answer to a public Accusation and in defence of injur'd Reputation, be properly call'd a Libel?* If not; has it been yet prov'd, that the Defence has falsely stated

* Νυν γας ερχομαι μεν οι πολέμιοι, αρχομαι αδίκως και χιανώ. Τι ἐσι η τε ἀλεξανδραί δικαιολόγοι, η τε τοις φιλοις αρχεῖον καλλοις; Xenoph. Cyrop. lib. 1.
the Vice-Chancellor's Speech? Does not the
Vice-Chancellor's own account of his Speech
remarkably confirm the short detail of it
given in the 4th and 5th pages of the De-
fence? But I leave that Author, who
ever be
may chance to be, to support his first Defence
by his late Address, and whatever else the
conduct of his enemies may call for. I have
only to say; if my Friend does not know
the author, he can discover nothing. But if
he does; as the author (however highly ap-
plauded by many) is by some call'd a Cri-
minal; surely, Sir, you would not have him
inform against his Friend or himself. The
mischief is, there is no Treason in the De-
fence; and consequently, if he knows the
author, he is not bound by his Oath to give
any information.

Whatever be the merit or demerit of the
Defence; you, Sir, have no right to assign him,
as the author of it. But (permit me to use
your own words on this occasion) the Reader
is, by this time, perfectly acquainted with your
manner of treating him; and hath observ'd,
how you cause him to be, and to do, whatsoever
you please, provided you can infer something
from your Forgeries, which may lessen or dis-
parage him. Now, as to an open acknowledg-
ment, whether he is, or is not the author; I do
not conceive it is of any concernment to the
Reader, or of any consequence to the present
vindication; nor do I believe, the equity and

candor
candor of the public will expect it from me—especially, as my Friend lives yet under the awe of the University-Statutes. But, Sir, he has not the vanity, to arrogate the labours of another man’s pen. And therefore I shall conclude, that, as it is probable, you have, in another instance, endeavour’d to rob him of his title to a Book, which certainly was his;* so now, you would fix upon him a Pamphlet, which probably is not his.

Having thus dispatch’d the three charges before enumerated, I come, agreeably to my promise, to mention one very singular objection—a crime, which not only you have charg’d him with; but which (how strongly soever I am bent upon his vindication) even I myself must acknowledge to be true: tho’ it will indeed admit of some alleviation, as he could not possibly prevent it. It is his Original Poverty. He was born, we are told, upon a dunghill: he was meanly descended: he was the son of a low mechanic: nay, to finish him at one stroke, he was the son of a Cobler. But, how now, Doctor? What! writing Panegyric, instead of Satyr! I am posses’d with a strong notion, that, as you were hurrying towards the end of your pamphlet (reminded thereby of your hastening towards the close of life) a Fit of Com-

* See page 15.
punishment must have seiz'd you, for the vile aspersions thrown out upon an innocent man: and that you, at once, resolv'd to make him some sort of satisfaction. And how is this done? By publishing to the world, that the person, thus obscurely born, had so effectually recommended himself, as to rise, at last, to be of consequence enough to provoke, to the utmost stretch of indignation, even Doctor King! And that you really meant this generous compliment, is demonstrable from the following words of yours, which make part of the paragraph here refer'd to; p. 43. I have an equal deference for virtue and knowledge, in what place soever they are produc'd, or whether they proceed from a palace or a cottage: and I have always thought it very ungenerous to reproach any man of worth and learning with the obscurity of his birth and family. And, Sir, you are not the only wise man, of these sentiments. You well remember the following lines, in All's well that ends well.

Strange is it, that our Bloods,
Of colour, weight, and heat, pour'd all together
Would quite confound Distinction, yet stand off
In Differences so mighty ———
From lowest place when Virtuous things proceed,
The place is dignified by the Doer's Deed.

* And
And, to mention no more Authorities, our friend Horace * has vindicated the same positions against the supercilious Witlings and wealthy Fools of antiquity. But Horace indeed lash'd others in his own defence. For he also had the good luck to be born upon a dunghill; tho' he had afterwards the better luck to be intimate with Mæcenas, that most celebrated Patron of learned Men. The Poet's whole Satyr, on this subject, is excellent; and yet every Reader has been particularly pleas'd with the Character of the poor old Man, his Father.

Atqui, si vitiiis mediocribus ac mea paucis
Mendoza est natura ———
Si neque avaritiam, neque fordes, aut
MALA LUSTRA
Objicet vere quisquam mihi ———
——— Si vivo et carus Amicis
Causa fuit Pater his, qui macro pauper agello &c:
Nec timuit, sibi ne vitio quis verteret, olim
Si præco parvas, aut (ut fuit ipse) coæctor,
Mercedes sequerer. Neque ego essem que-
stus. Ad hæc nunc
Laus Illi debitur, et a me gratia major.
Nil me pœniteat sanum Patris hujus——

Thus, Sir, might my Friend justly triumph at the Character of his Father: a

* See Satyr. 6, lib. 1.
Character! which it would be unpardonable, upon this occasion, not to draw forth into public view. It is the character of a Father; who, like you, Sir, having seen a long succession of rising and setting Suns, is advancing by gentle steps towards the Evening of Life. But, though nearly (I believe exactly) on a level, in the number of your years; good God! how disproportionate in Vice and Virtue! * Were I equal to the description; what a triumph for the son of the One, above the son of the Other!

Let the Reader represent to himself, on the left hand, (I am here only supposing a character) a man (perhaps) born to a Patrimony, which he would never have acquired: in Youth; riotously consuming the wealth of others in vices of his own: at middle Age; daringly insulting that Government, which too securely protected him; and tho' bound, by the most solemn Oaths, to support the monarch on the Throne, constantly founding the trumpet to Rebellion: in Old Age; infamously publishing the Re-

* Ex hac enim parte pudor, illinc petulantia; binc fides, illinc fraudatio; binc pietas, illinc seclus; binc constantia, illinc furor; binc honestas, illinc turpitudo; binc continentia, illinc libido: denique æquitas, temperantia, fortitudo, prudentia, virtutes omnes, certant cum iniquitate, cum luxuria, cum ignavia, cum téméritate, cum vitis omnibus: postremo bona ratio cum perdita, mens sana cum amentia, bona denique spes cum omnium rerum desperatione confligit. Cicero Catilin. 2.
veilings and Debaucheries of his youth; vainly exalting himself, as the centre and circumference of all merit; a pretended Friend, but real Enemy, to the University; a scandal thro’ life to the Religion of his Country, not only by the depravity of his Practice, but by the libertinism of his Conversation: in short; belov’d by none; respected by few; detested by many; mistrusted by all; and even curs’d by his own Offspring!

But, on the right hand, (I am now drawing a real character) behold a Man, born to no fortune, yet above want: in youth; industrious in the station assign’d him by Providence; exact in his morals; exemplary in his Religion: at middle Age; loyal in principle, peaceable in practice; enabled to exchange the more active Life for a more contemplative; ever warm for the glory of the Church of England; concern’d for, yet charitable towards those, who are not of her Communion; qualify’d by uncommon reading to judge of his own happiness, as a Protestant and an Englishman; and most effectually recommending to others (with zeal regulated by prudence) the important duties arising from both these characters: and now, in Old Age, I shall only say, enjoying the prospect of that awful period, which, however favourable to himself, will cause deep distress amongst his nume-
numerous surviving Friends!—Happy would it be for you, Sir; were Your latter End to be like His!

Having thus attempted, with the strictest justice, to vindicate my injur'd Friend, and to place in its genuine point of honour the character of his insulted Father; I proceed to the only remaining article I have engag'd to consider, your favourite article of The Informers: a name this, which you are so passionately fond of, that it occurs above 60 times in 48 pages! An Informer then, according to your description, is a Beast * replete with every thing noxious and baneful to Mankind; or rather, not so properly a Beast as a Devil †. But, Sir, how is this? Perhaps you are not aware, that you are transforming into a Fiend of darkness even an Angel of Light: for, alas! good man! you are making a Devil of Yourself. For even you, Sir, have surely been an Informer, since your commencing Principal, in 1720; when, if not before, you took the Oath of Abjuration. And that you have turn'd Informer against the University, and in the worst sense, I shall shew hereafter.

Here then I shall only ask, is it possible to suppose, you have not known any instance of Treason against his majesty King George,

* Apology, p. 28. † Ibid. p. 14.
George, either within St. Mary Hall, or out of it? No! not any single instance; before, or since, or during the last Rebellion! If you have; have you turn'd Informer? If so; have you not perverted yourself into an Evil Spirit? If you have not turn'd Informer; are you not then perjur'd? If so; have you not sold yourself to the Father of Lies and the Patron of Perjury? Choose, venerable Doctor, either of the two alternatives you have the greater fancy to. When you talk (page 35) of venturing all but your Soul; this implies some kind of thought about the possibility of your future danger. May you see your Danger, if guilty of wilful Perjury; and live to be sincerely penitent! And, in hopes of recalling some of those you have fatally deluded, may you manifest, publicly manifest, your repentance for a Crime, which bids the boldest defiance to The Almighty. *

Every Foundationer then having voluntarily bound his soul to inform of all Treasons, may I not hope for the consent of every such Foundationer, to call giving Information a matter of strict honour, because it is a matter of strict duty? But should we, for once, invert the nature of things; should we call

† Qui Fidurandum violat, is FIDEM violat; quam in Capitello vicinam Jovis Optimi Maximi majores nostrí esse voluerunt, Cicer. Offic. l.b. 3. every
every man of conscience a Villain; and should we (with a profaneness of modern growth) say, that he, who performs his own Oath, sells himself both Body and Soul *: yet who, what, where are the Informers so constantly trumpeted in the Apology? They are, you say, a society. But, who are the Men? What their Names? Where their Habitations? Exist they in the Moon, or in Fairy-land, or in Utopia? I know of no such Society; and can only account for the loud alarm, upon this single principle—that the old Trumpeter and the old Dreamer are the very same person.

There is one Gentleman, however, who stands so frequently distinguished (and Sir, I will add, so honourably dignified) by your title of The grand Informer; that it is impossible to mistake him. And as I shall receive a double pleasure from undeceiving many good men, at the time that I am mortifying a very bad one; I shall now state, with the most sacred regard to Truth, the cause of this Gentleman's celebrated Information.

Mr. Richard Blacow, of Brazen-Nose College in Oxford, took the degree of Master of Arts in 1747. In consequence of an Exhibition, (for which he was not indebted to any members of the University) he had

* Apology, p. 20.
taken the Oath of Abjuration; by which he had bound his Soul to discover all Treasons against his Sovereign, that should come to his knowledge. In the first year of his being Master of Arts, he was appointed Master of the Streets in one particular Parish; where he was commanded by the Statute, (which he had also sworn to observe) Pacem Domini Regis, si qua tulerit occasio, custodire—juniores Scholares, immodeste se gerentes—et inobedientes, Vice-Cancellario denunciare. *

On February 23, 1747, acknowledg'd to be the Birth-Day of Cardinal Stuart, one of the Pretender's sons, some young Academicks (one of them, Sir, of St. Mary Hall) in the beginning of the Evening, in a Street where Mr. Blacow had particular jurisdic- tion, were heard by Mr. Blacow to shout God bless king J-m-s! Prince Ch-rl-s! Damn king G-rg- with other treasonable expressions. Mr. Blacow, being determin'd to discover (if possible) these treasonable Rioters, follow'd them from that Street, thro' another, into St. Mary Hall lane: and there, Mr. Principal (in St. Mary Hall lane) he heard them shout God bless the great king J-m-s the third &c: I shall pass over the other circumstances; excepting, that the Rioters, meeting in that lane with two Sol-

* Statut. Tit. 17. Sec. 6.
DIERS of Gen. Frampton's Regiment, violently insulted even these His Majesty's own Servants, for refusing to curse His Majesty, and to shout King J-m-s for ever!

And now, venerable Doctor, let me ask— Had You been witness to this daring act of Treason; would not even You, Sir, have turn'd Informer? If you would not, away with every idle pretension to common honesty. If you would, away with every self-condemning Satyr upon Informers: and hasten to ask pardon of That Man, who dar'd to be honest, in the worst of times, and in defiance of the worst of men.

Mr. Blackow, as bound by his Oaths, waited on the Vice-Chancellor with an account of this treasonable Riot. And, Sir, I am convinc'd in my conscience (for I had, at that very time, and have ever since had the pleasure of his acquaintance) he had not then the least thought of laying his complaint before any person superior to the Vice-Chancellor: and consequently, that he had no other view, in laying this unwelcome complaint before the University Magistrate, than the proper discharge of his duty, as an Academic and an Englishman. In about a month after, 'tis true, he appear'd with his complaint before much higher Powers: and 'tis for this step, that every kind of insult and abuse has been pour'd upon his cha-
character. I shall therefore oblige all those, who would gladly see Innocence vindicated, by doing him and them the justice to make known—that, before he waited on His Majesty's Principal Secretary of State, His Grace had (by His Majesty's command) sent to him at Oxford a Letter, desiring him to send, or bring with him, to London an account of the whole affair. I saw the Letter; and it was dated, Whitehall, Mar. 17. And now, if any Gentleman can censure Mr. Blacow, for complying with this Order from His Majesty's Principal Secretary, or rather from His Majesty Himself; he must be so intoxicated with Party-Prejudices, as to be unfit for any farther rational application.

And now, Sir, what think you of The Grand Informer? You (I take it for granted) are one of the family of the Inflexibles; one, who never change your Principles or Practices, however criminal; one, who will not turn a Deserter, even from Vice to Virtue: but think yourself, or would have others think you, so certainly in the right, as to be proof against all conviction, at least against the appearance of it. Non persuadelis, etiamsi persuaseris. Not that I expect, the world will depend merely upon my Affirmations. But, Sir, I defy you, and I defy the whole world, to prove the preceding account (relative to Mr. Blacow's Information) to be false in any one material circumstance.

Before
Before I conclude with this Gentleman, whom you have treated as a Creature defective in every principle of Morality and Learning; I must disabuse the Public also, as to his genuine character, in these two particulars. You have asserted (p. 10.) that he was refused (or would have been refused, if he had applied for it) a Testimonial of his good behaviour by the Governors of the College, where he had been educated, and who were best acquainted with his life and conversation. But gently, good Doctor; not so over-warm, to your own detriment. Your alternative of was or would have been unluckyly discovers, that you know nothing of the matter. That he could not be refus'd a Testimonial from the College, is certain; because he never applied for it. But, that he would have been refus'd, merely on account of his informing against Treason (and he stands charg'd with no other objection) I have a much better opinion of the Loyalty and good Faith of that College, * than to take your word for. On

* Not to insist on the Merits of the worthy Principal, have we not receiv'd repeated specimens of the Loyalty, as well as Learning, of the University Orator? And therefore, however alien the nature of his Speeches has been from yours; and how highlysoever the regular Orator has exceeded the Usurper in sentiment and in language; why should you so unjustly vent your spleen, by this oblique stroke, not only upon Him, but his whole College?
the contrary, I have now to produce, and
shall produce (to rescue the credit of that
College from your vile insinuation) an exact copy
of a Testimonial, given him (not for Orders, yet
after he had left College) by a Gentleman,
unexceptionable in his own character, and
unexceptionable upon your description—by
the Senior Fellow of his own College—by the
Senior Fellow of that College, where Mr.
Blacow had been educated, and who was best
acquainted with his life and conversation.

"I
Richard For'ster, Master of Arts, and
Senior Fellow of Brazen-Nose College
in the University of Oxford, being call'd
upon to bear Testimony to the character
of Richard Blacow, Master of Arts, of the
same College, do hereby certify, of my
personal knowledge, that the said Richard
Blacow is a Gentleman of an unstain'd Re-
putation, both with regard to his religious
and moral conduct. I do also certify,
that he has made a very considerable pro-
gress in the most useful and valuable
branches of Literature: and that he has
always been most zealously attached to
His Majesty King George, the Protestant
Succession in his august Family, and to
our excellent Constitution in Church and
State. In Witness whereof I have here-
unto set my hand, this 25th Mar. 1748.

E Richard For'ster."
And now, venerable Doctor, produce me but such a Certificate * of Your character, drawn by as unexceptionable a witness; produce such a Certificate of Doctor William King's Religion, Morals, Learning and Loyalty; and I'll then consent to— but we need not settle the conditions of an Impossibility. Let me add, that Mr. Blacow had lately the honour of being admitted a Fellow of the Royal Society; where he was introduc'd, not only in consequence of a Testimonial of his uncommon proficiency in various branches of Philosophy, (sign'd by Gentlemen of the first character in each branch of it) but also by the presence of a greater Number of Members, and by a greater Majority, than was ever known on the like occasion. And I shall only add farther, that this Gentleman, who, by his many deserving Qualities, had so distinguishingly recommended himself to the Friendship, not only of this learned Society, but of many other Persons the most considerable both in Church and State, has been lately advance'd to one of the most honourable Dignities in the Church, by A Monarch the most Illustrious for his strict regard to Merit, that perhaps ever adorn'd the Throne of this, or any other Country.

* This is a specimen of Twenty Six others; from Heads of Houses, Professors, Doctors, and Masters in Oxford.
But I must not yet conclude this important article of Informers; since it is so fatally misunderstood by some, and has been, Sir, so infamously misrepresented by others. The Evening Advertiser, in the numbers 116 and 117, has oblig'd the public with remarks upon this subject, which are worthy the most attentive perusal: containing such convincing and such reasonable arguments, as could not have been delineated but by a mature judgment, nor publish'd at this time but as proceeding from an honest Heart, warm with the most genuine Patriotism. I shall transcribe the author's first remark on the word Informer, and then add a few observations of my own: referring every Reader to the preceding numbers, as containing one specimen in favour of that News-Paper, which has recommended itself, upon principles honour'd by all true Englishmen and Protestants; and which has been strongly confirm'd in its character of merit by your late abuse of it.

"I apprehend (says this author, in No 116) the word Informer, consider'd as a forensic term, signifies barely a giver of evidence or information. Such evidence may be in vindication of the innocent, or in order to put the laws in execution against proper objects of punishment: or, if it proceed from a wrong judgment, or a
"bad heart; it may be the reverse of both, and highly criminal. The estimation therefore of the Information, and the character of the Informer, must be decided by the circumstances that attend them. The Informer may be an upright and deserving man, or a miscreant: he may be a Friend, or an Enemy to his Country."

Had you, Doctor, had the same judgment to have apprehended, and the same honesty to have acknowledg'd, this necessary distinction; your Apology, and this Correction of it, had never supplicated the attention of the public. But, if you could hope to impose found instead of sense, upon the ignorant; you could scarce presume, that the learned would not discover, and expose, your dangerous misrepresentation. You have us'd Delatores, like the word Informers, as implying all kinds of men giving information (whether from Conscience or from Interest) to be wretches always influenc'd by the worst motive. An Informer, as before observ'd, may give evidence, either from an inviolable attachment to the good of his Country, and from a sacred regard to his Oath, or from a fordid view to his private Emolument. But the Romans had two words to express these different vindicators of the Laws; men bringing complaints of crimes, upon the motive of honour, being term'd Accusatores; and Delatores
Delatores being the name for those, who inform'd for foraid considerations: a distinction generally, tho' not always, observ'd. The Reward of these Delatores was different at different periods. Alexander ab Alexandro tells us *, that Augustus made it half, and Nero but a fourth part, of the Criminal's Fine or Estate: The last seems to have been the case more early; since Tully, in his Oration against Cæcilius, mentions the Quadruplatores † (or, Informers, for the reward of a fourth) as truly despicable; but yet he recommends it to men bold and respectable to become Accusatores ‡.

Informers, of the baser sort, appear'd amongst the Romans very early. Dionysius tells us, † Tarquin the Proud employ'd some of his creatures to found every man's sentiments, in order to inform against all that should be found disaffected; who, if convicted, suffer'd severe punishments. And that he procur'd

* Geniales Dies : lib. 4, cap. 22.
† Quadruplatores dice'i, quod quartam partem de proscriptorurn bonis, quos detulerant, consequerentur. Alex. ab. Alex. lib. 4, cap. 22.
‡ Ut ad deferendos reos præmio duci, proximum latrocinio est; ita pelem intestinam propulsare, cum propugnatoribus Patræe comparandum. Ideoque principes in Republica viri non detresünderunt hanc officii partem: creditique sunt etiam clari Juvenes obsidem Reipublicæ dare malorum civium accusationem. Quintil. Instit. Orat. lib. 12, c. 7.

wretches.
wretches, who impeach'd of capital crimes many illustrious and wealthy citizens; whom the Tyrant condemn'd, and scar'ed their estates with the Informers. These lucrative Informations gave great and just offence, under the tyrannical Cæsars; when it seem'd the most dangerous of all crimes to be rich: **passim delationes**, says Tacitus, *et locupletissimus quisque in prædam correpti*. At last, so scandalous was this practice grown, and exercis'd so frequently *without proof*, that even Domitian decreed, that Fiscal Calumny, and *false Information for Gain*, should be punish'd with *Banishment*. But, in the less vicious times, Informers for high crimes, tho' they did receive Reward, yet if they *fully prov'd* the crimes, were held useful members of the Community. And thus Alexander *ab Alexandro* †, giving the reason why the Papian law (made in the reign of Augustus ‡) decreed Rewards to *Delatores*, expresses himself remarkably thus—Because prof'gate and aban'don'd men committed clandestine crimes, which tended to the destruction of others, and indeed to the common ruin: and it seem'd useful, that there should be a number of Informers, to take notice of offences against the Prince, that

* Sueton. Domit. cap. 9.
† Lib. 4, cap. 22.
‡ Tacit. Annul. lib. 3.
the abandon'd might not form any iniquitous
schemes in security.

But, whatever infamy might attend those,
who (however useful) inform'd of crimes,
to serve themselves rather than their Country;
yet, with what unanswerable arguments,
with what triumphant eloquence, does the
Roman Orator defend Accusers upon principle,
though he despis'd Informers for Interest!
How gloriously does he vindicate himself,
for being the Accuser of Caecilius!—"I,
" Judges, stand forth an Accuser; induc'd
" by duty, by fidelity, by compassion to
" others, by the example of many good
" men, and by the practice of our Ancestor.
"—If I profess to do this, for the
" sake of the Republic, that a man of
" singular villanoy may by my means ap-
" pear at the Bar; who can reprehend me?
" What is there, O ye Gods! in which I
" can be more serviceable?—Think you,
" that those offices are despicable, without
" which no cause can be supported, and
" which give reason and activity to the
" Laws?—To accuse the wicked, I take
" to be a very ample Honour. And, in
" truth, there is for our sick Republic but
" this one remedy: namely, for men of
" exemplary honesty and diligence to stand
" forth in defence of the Laws, and for
" the authority of Acts of Judgment: and,
"if even this prove useless, then truly no " medicine can be found for our numerous " Evils "*

I shall close this article, and it is an article of particular importance, in the words of an Englishman and a Christian; in the words of as entertaining and instructive a Writer, as our Country has for many years boasted; and whose reflections on Public Love deserve to be written in characters of Gold. No one will be now surpriz'd, if I cite from Mr. Hanway's Travels † the following observations " It is undoubtedly " true, that the pure dictates of reason and " religion are insufficient to the support of " any state, without the coercive power of " human laws: the assistance of those laws " must be frequently call'd in; and happy " is that people, who are obedient to them. " I have often heard this nation describ'd, " as a country, where no body regards the " laws. — It is really amazing to consider, " how much the lower classes of the peo- " ple are taught to break them. — In " consequence of which, liberty is frequently converted into licentiousness, or at least " a neglect of that conduct, which the laws " require for the good of the whole com- " munity. — Can the artful defeat of the " intention of the legislature be a subject of

* Cicero in Cæcilium.
† Vol. 2, p. 365, first Edit.
wonder, when the Informer is held, in some degree, infamous? Here also the want of example seems to threaten us. Informations have, no doubt, been often prostituted to villainous purposes: hence the common people, who have no immediate share in making laws, adopt it as a kind of principle of honour, to conceal the transgression of them. Men of education and sentiment see the absurdity of this proceeding: they know, that, next to the lawgiver, the most valuable member of the community is he, who executes the laws with justice; and that he, who, upon a principle of public love, will not be an idle spectator of the breach of them, comes in for the next share of honour.” The remarks of this excellent Man had been compleat; if he had only added — and, next to the man, who gives a voluntary information, out of love to his country, is he, who, having sworn to inform of Treason, informs accordingly, out of reverence to his OATH.

I do not intend, Sir, to take my leave here; tho’ I have now touch’d upon every matter I at first engag’d to consider. The present is no very common case. You, Doctor, are no very common man. And your Apology is so extraordinary a performance, that many more errors of the Head and Heart must be
be animadverted on; for the sake of preventing their bad influence upon others, tho' not in hopes of any good influence upon your self. But, before I proceed farther, let me make one Reflection on what has been already observ'd. Here, Sir; have you been publishing heavy charges against my Friend; which are not only not supported by proof, but are absolutely groundless. Is not this then Personal Slander? And is not such Slander highly criminal?

When you commenc'd Doctor of Laws, you were admitted to the perusal of every book of the Imperial Institutes. Have you, then, perus'd these Institutes with attention? If not; let me acquaint you, that one of their first Lessons is — *Juris praecpta sunt haec: bono,te vivere; alterum non laedere; suum cuique tribuere.* No one indeed will doubt your endeavours to fulfil the last of these precepts, in a sense peculiar to your own wretched Party. But these Institutes say farther — *Injuria committitur, si quis in infamiam alicujus libellum aut carmen scripserit, dolore malo secerit.* And they add, the person so offending *intestabilis ex lege esse jabetur.*

We have been told by a Letter in the London Evening Post, the 6th of February,

* Lib. 1. Tit. 1. Sect. 3.
† Lib. 4. Tit. 4. Sect. 1.
‡ Lib. 47. Tit. 10, Sect. 5.
(which seems meant as an Apology for your Apology, in maintaining the innocence of slanderous and treasonable expressions) Rome had no Law to punish Words, till it had lost its Liberty under the Cæsars; and Tacitus tells us, Augustus first brought Libels under the wrested Law of violated Majesty. The Logic here is defective, in its consequence. Augustus first brought Libels under the Law of violated Majesty; therefore Rome had no Law to punish Words (or personal Slander) before the time of the Cæsars. But, not to dwell upon this, it must be remark'd, that Treason is an offence against the Sovereign Authority: and therefore any violation of those Laws, which secur'd that Authority, wherever plac'd, whether in One or More, was properly Treason. And will it be here asserted, that every Act of Government, and the Authority enforcing it; might, before the time of the Cæsars, have been insulted with impunity? If this was not the case; the assertion is false. And if it was; this author derogates from that wisdom and policy, which made Rome the glorious Mistrels of the World, in order to compliment the greatest Oppressors of mankind. But, 'tis presum'd, no Reader can want to have it prov'd, that the honour of the Roman Senate, in its most august and envied periods, did not lie at the mercy of every licentious Declaimer and gloomy Incendiary.
That a Law, to punish Words, was enacted at Rome, long before the time of Augustus, is certain. So good a Scholar, Sir, as you are, must have heard of The Twelve Tables. And Tully tells us, in his Tusculan Questions and Fragments; that, among the few crimes made capital by these Tables, the writing scandalous and defamatory Verses was one. Mr. Hooke (p. 307.) gives the Law thus—Whoever slanders another by Words or defamatory Verses, and injures his Reputation, shall be beaten with a Club. And the very next article, but one, is; Let every false Witness be thrown headlong from the Capitol. So that, I presume, we may safely conclude—Rome had a Law to punish Words very early; and there is only a mistake of about 450 years in the Chronology.

As to the punishment of Personal Slander by the Laws of England, one is tempted to infer, from the printed Scheme of Dr. Blone's Lectures, that there is no Law at all against it. Since the Doctor, tho' his Scheme pretends to display all the various heads of private and public Wrongs, cognizable by Law, no where mentions the crime of Personal Slander, or the robbery of Reputation: and yet he has made Division, Sub-division, and De-sub-division, even to the tenth generation.

But, leaving the Law to the Litigious, and recommending to you, venerable Doctor, a sincere
sincere Sorrow for your defamatory conduct, and a public Recantation of it; I shall now, notwithstanding your Unkindness to my Friend, oblige you with my remarks on some other Parts of your inimitable Apology.

The first article I shall mention, because it shines with a peculiar lustre in the Apology (p. 7, &c.) is your being, or being call’d, an Irishman. Surely, Sir, you must have drawn up this part of your defence, in a very evil hour: since, if you meant to satirize the kingdom of Ireland, you could not perhaps have done it more effectually. You undertake to vindicate yourself from six crimes; which, you say, have been imputed to you. Has it then been imputed to you, as a crime, that you were born in Ireland? I apprehend, it never has: for certainly calling any one an Englishman, and accusing him of being an Englishman, are very different things. Yet, even admitting the latter; why would you enter upon this first, as if it was the heaviest charge; and take so much pains to wipe off the aspersion? Is not this, to consider it as an aspersion? And is it not a gross insult upon Ireland, to resent being called a Native of it? Had this been, in fact, made an objection, there would have been then an aspersion; but, whether National or Personal, would be still the question. You call it National*. But, could it be a disgrace to Ireland, to give

* Apology, p. 9.
birth to Such a Man? I cannot solve this difficulty, but upon the presumption of your being conscious — that, wherever born, you were *a disgrace to the land of your nativity*.

True it is, that you have been generally suppos'd to breathe the vital air first in *Ireland*. Whether this has been owing to your former connections there; or to another reason, founded on a *wrong* prejudice; I cannot determine. But, that you have discover'd a propensity to *Blunders* and *Self-Contradictions*, is undeniable. Let us turn to page 15 and 16 of your *Apology*; where you affirm, *your adversaries have acknowledg'd, you could write good Latin*. What authority, Sir, you have for this strange assertion, I can't say; I should be surpriz'd, at your producing any. But, if they should have made this imprudent concession; what an imprudent contradiction have you exhibited to yourself! For, (p. 31. and 37.) you condemn these same men, for *not understanding the Latin tongue*. How then is this, *Mr. Principal*? — *Even mine Enemies* (say you) *allow me to write good Latin*: well may I plume myself on Honour thus extorted: *it must be own'd, they are pretty knowing in that language*: *this very Compliment is a demonstration of it!* But, why then will you tear from your head this Fea-

* A late pamphlet, call'd *Pasquin at Oxford*, is scarce valuable for any thing but the character of *Mr. Orator Humbug from Hibernia*: p. 18.
ther, you are so fond of; and assert, in flat contradiction even to your own Vanity, that these same Enemies know very little, or nothing of the matter? Perhaps, they may have condemn’d you for writing bad Latin; and, instead of old Sterling Roman, for vending a spurious Italico-Anglico-Latin language of your own. If so; no wonder they have been bless’d and curse’d, in one and the same breath.

If we now turn to p. 37; there we shall be entertain’d with a kind of phraseology unknown in this country (excepting in one late instance) of one man’s attacking another in his own defence! If from the Apology we refer to your pestilent Oration; there the contrary-consistent principle equally displays itself. In p. 3, you say — The man, who is conscious of doing nothing but what is right, and saying nothing but what is true, needs fear nothing from the men now in the Administration. And how could you have paid a greater compliment to the very men, whom it was one chief end of your Oration to vilify? Again, in p. 4, you assert, that the Divines and Lawyers, who are enrich’d with the greatest wealth and ennobled by the highest dignities, owe all to the University: that is, I presume, they owe all their preferment to that great Merit and those eminent Qualifications they acquir’d at Oxford. But does not this also enhance the Glory of that Administration, which singled out such Men for such Honours and Advantages? And, in
in p. 18, you sum up the character of the many mighty Generals, who became Conquerors by means of their bravery, in this futile, self-destroying remark — that these very warlike Heroes seem to have been afraid of every thing but God.* And what presumption can be stronger, than the very method you pursue on this same article of the Irishman. — I am no Irishman; I am a man of "establish'd reputation": I'll vindicate the honour of Ireland; I was not born there: 'tis a base reflection upon Ireland, to say it produced so great and so good a Man! Can any thing be more laudably abusive than such an accusatory Vindication?

But, Sir, to pass from conjectures, however probable, to more substantial evidence. What will the world think of your now publicly denying what you have before publicly affirm'd? What, if I produce a pamphlet of yours, in which even You yourself call yourself an Irishman? —— Ha! — Do you turn pale, and tremble, at the discovery? —— Well indeed may you be alarm'd at the apprehension, that I am about to display, in all its genuine blackness, an Epic Poem, printed at Dublin, 1732, call'd THE TOAST!———A Poem, bearing the name of Scheffer, a Laplan-

* For the substance of the three last remarks I am indebted to a most excellent Pamphlet, call'd Remarks on Dr. K—'s Speech, by Phileleutherus Lendinensis: 1750.
der, as its Author, and of Peregrine O Donald, Esq; as its Translator!—Dare you deny giving existence to this execrable pamphlet?—I have good reason for affirming, that you dare not disavow it: so that the Laplandish Author, and the Irish Translator, are one and the same person; even the venerable Principal of St. Mary Hall! But, besides the name of O Donald, the writer of this (I must again call it) execrable pamphlet, in the preface, under the character of the Translator, calls Ireland his own Country no less than three times; and tells us (p. 4.) that Tir-Oen was his Countryman; which Tir-Oen (p. 11.) stiles himself Corcagienjis, and, in English, of the county of Cork: so that the Country of both is discoverable by every man of moderate sagacity. Thus then is the charge, of your being an Irishman, firmly fix'd at last; and, if it should still be fix'd falsely, the world is to charge the imputation (after all your abusive reflections upon others) entirely and absolutely upon yourself.

But, Sir, if you were, really and truly, not born in Ireland; are you now sure that you were born in England? I only recommend to you some farther enquiry, for fear of a mistake. For there lies a sort of a presumption, that a mistake is made in the very same sentence, that mentions the suppos'd place of your birth. You say (p. 8.) you were born of as good a Family, as any in Middlesex; and
(p. 21.) you inherited a Patrimony, which you found sufficient to supply all your wants. Now I would ask—Did not this large Patrimony come to you, before, or during the four last years of Queen Anne? Yes: to that period you extend the possession of it, by saying, you neglected two opportunities of preferment; one in the latter end of that Queen's reign, and one since; because of your then inheriting this Patrimony, which you found sufficient to supply all your wants. But, as you inherited this ample Patrimony in 1714, I must enquire farther—How came you, worthy Sir, not to go out Grand Compounder, but to protest solemnly you were not worth 40 l. a year, when you took your Degree in 1715? *

I shall only add, on this celebrated article of your Country, that, had I been to calculate your Nativity, Crete had certainly been the place of it. And, if you are curious to know my reason, I must refer you to the words of Epimenides, quoted by St. Paul, ΚΡΗΤΕΣ ΑΕΙ ΨΕΤΣΤΑΙ. And Alexander ab Alexandro tells us, † Cretenses, suopte ingenio, fraudulenti et mendaces; quippe Promissi siodem fallunt, et Perjurio se adstringunt: on which words the Commenta-

* That you did not then go out Grand Compounder, is evident from the printed Book of the Oxford Graduates.
† Lib. 4, cap. 13.
tor remarks, ἵματικεὶν ἀπὸν Ἑρακλεῖον πρὸς μεντίρι.

But, can so vile a character belong to you, venerable Doctor? *—Profanation!—Hence every, the least insinuation of a Crime, so infamous on a Man so wonderfully respectable: of a Crime, so perfectly the reverse of this sworn friend to moral Rectitude and Truth! Liberty of speech indeed, Sir, you have always insisted upon; but surely, the Liberty of saying what you please, or rather of saying roundly the thing that is not, will the world ever believe you guilty of this? You—who have, even in your late Apology (p. 44) talk'd with so much solemnity, of a Monosyllable of three letters sufficient to answer all the invectives of your Adversaries! But let us examine a few witnesses; there can be no harm, in a fair and unexpensive Trial.

Here then, let it be first observ'd, that several Testimonies have been offer'd already, relative to this Accusation; and these must not be forgotten. The next Evidence shall be One, against whom you have no possible objection: it is, Sir, yourself; even Doctor King against Doctor King. For, in your Apology (p. 32.) you affirm'd, in your first Edition, that your Adversaries had allledged, that from the beginning to the end of your Speech (at the last Commemoration) you

* Οὐκ ἔσχε, ὅτι τὸ γε ὃς ἀληθῶς Ἑρακλεῖος παῖς Ὁσίος τε καὶ Ἀθρικτοῖς μισεῖν; Plato, de Repub. lib. 2.
This is notoriously false. You yourself have confess'd it so, in your second Edition. And in the very sentence preceding, you affirm'd in your first Edition, what, in your second, you have also confess'd to be a Misrepresentation. It is possible then for even you, Doctor, to falsify; either knowingly, or ignorantly. And, if these two specimens be over-charitably given up, as retracted (tho' they are retracted, without the least notice given; and therefore, not from a principle of repentance, but for fear of detection) let us proceed to your many other violations of Truth and Fairness.*

And, long before the Catalogue is finish'd, the Reader will be frequently prompted to cry out, with the Roman Orator—Quonque tandem abuteris, Catilina, patientia nostra!

In the first place then, I cannot but remark the deceitfulness of the Title of the second Edition, in not having the word Corrected added to The Second Edition; which is so customary, where Alterations are made; and so necessary, where the Alterations are material. But I suppose, Doctor, you could not consent to expose your own dear Self, so very early; and to confess you stood in need

* Indorum leges cavetur, ut qui ter Mendacio aibus suisset, illi omnem vitam Silentium indicetur; mulloque magistratu aut honore dignus haberetur. Alex. ab Alex. I. 6. c. 10.
of Correction, almost as soon as you had puff'd yourself for the very quintessence of Integrity! Having offer'd this one remark upon your Title, I shall now make some strictures on your six general heads; in order to convince the Reader, how defective your Veracity is, upon almost every one of these capital articles. And I shall only premise, that four of these charges are only pretended to be found (not in any regular Essay, but) in the Evening Advertiser (No. 101, and 105) and two of these, only in "a little piece of " Poetical Raillery."

On your first general head, you affirm (p. 7, &c.) that you have been accus'd of being born in Ireland. I shall prove this false, by producing the very Stanza; wherein it is intimated, but by no means imputed to you as a Crime: I speak now and hereafter, only upon the supposition (for there is no certainty) that the following verses relate to you.

When once you breath'd your native Air,
With seeming Loyalty well fraught;
You cou'd your Principles forswear,
And Jacobites were set at nought:
But soon Hibernia's sons the scheme cou'd trace,
And dubb'd thee Scandal to the Patriot Race.

On your second general head, you affirm (p. 6, 10, &c.) that you have been charg'd with having receiv'd, 20 Years ago, 1500 Guineas,
neas, as Subscriptions for a work of yours not yet publis'd; and that, to strengthen the charge, the Paper has made the 1500 Guineas, at 5 per Cent. amount to 3000, by adding 20 years interest. But this also is Misrepresentation; as will appear from the following Stanza.

K——G! who has each revolving year,
Since more than twenty suns have pass'd,
Subscriptions rais'd both far and near,
And dares not print his works at all:
Burn, burn the copy—Wou'd thy conscience more
Than fifteen hundred added to thy store?

Not the least mention is here made either of 5 per Cent, or of 1500 Guineas being multiplied to 3000. The Stanza only says, that the Author had been taking in Subscriptions; but it mentions no Money paid; and taking in Subscriptions even you yourself acknowledge, p. 11. Subscriptions then may be taken (it seems) and Money not be receiv'd, upon your own acknowledgment. And the Stanza says no more, than that Subscriptions had been long raising; which, when paid, would bring in 1500 Crowns, or Pounds, or Guineas, or something else: and it concludes with asking, whether this Sum, thus ensur'd, was not sufficient to satisfy your Conscience, and expedite the Publication? But, why may not the laws of Grammar here take place? If so; the 1500 can mean only 1500
1500 Subscriptions: and the Subscriptions you had safely, in store, to convert into real Money, upon the supposition of your Friends being All Men of Honour, whenever you should "think the more reasonable time" arriv'd. Hence then it appears, that the only error, chargeable upon the passage, turns out to be no more than this — it supposes you to be in three times higher esteem, with the monied-men of your party, than you really are, upon your own proof.

But, were I to admit the 1500 to relate to Money, and the Money to have been taking in, every year, for about 20 years past; yet the 1500 Guineas (if you will have it Guineas — I wonder, you had not said Moidores, or pieces of Five pound and twelve; for these, nay also Crowns, and even Shillings, might have been charg'd with the same Truth as Guineas) I say, the 1500 Guineas are so far from being suppos'd to be all receiv'd 20 years ago, that 75 only could be then receiv'd, if we suppose a regular proportion every year from that time: and, in that case, Sir, the Principal with the Interest, even at 5 per Cent, would certainly be many hundreds less. And lastly, if the whole 1500 Guineas had been receiv'd 20 years ago; then, with the same Interest, they would have amounted now, not only to 3000, but many hundreds more. The two last of these articles are only inserted to corroborate the common Opinion,
Opinion, with regard to Doctor King;—that, subtract from him his pretences to Oratory, and his whole Sum of Arts and Sciences then remaining will be = 000.*

On your third general head, you affirm (p. 13, &c.) that you have been charg'd with writing the London Evening Post: which words must import to every man of common sense, that you are the sole, or at least the general writer in that paper. But this, Sir, is a wilful Misrepresentation of the next Stanza, which says—

Now for the honour of TRUE-BLUE,
In verse as scandalous as base,
You join with Hazle's treasonous crew
Our Constitution to disgrace.

Can any truth be more evident, than that you are not charg'd with writing the whole in the London Evening Post? And as to your having writ enough in it to justify the real charge, that even you yourself (p. 14, 15.) readily acknowledge.

On your fourth general head, you affirm (p. 15, &c.) and especially in the adver-

* The Doctor's knowledge being thus narrowly bound'd, one cannot apply to him, as Orator, so elegant an Anticlimax, as his friend Jemmy Gibbs, the Architect, receiv'd from him—that he was not only well skill'd in Architecture, but in all Antiquity, and in many things! See Orat. Radcliv. p. 13.
tisement prefix’d to your second Edition, that in No. 105 of the Evening Advertiser, you stand charg’d with being the author of a book call’d Political Considerations. This charge you deny, more at large, in the body of the Apology: and you add in the advertisement, that the accusation is press’d on you with the utmost spight and bitterness. Now, Sir, in answer to this repeated affirmation of yours, I do expressly affirm, that You do not stand charg’d with being the author, no nor even the translator. For, after mentioning the book, and the name of the translator, the Paper adds (too remarkably for a man of common sense not to perceive, and for a man of common honesty to conceal) This William King, whosoever he was, &c. How then, Sir, is this book expressly charg’d upon You? Was there not another William King? Yes: a Doctor too in the Civil Law; a Gentleman, who likewise inherited a large Patrimony; and who had the honesty to acknowledge it, by going out a Grand Compounder, from Christ-Church. What now can you possibly plead, in your own defence? Dare you plead the character of Mezentius, in your favour? No: you affirm in your advertisement, that that character may with the same truth and propriety be applied to any other man in England. But whomsoever the character of Mezentius is there brought to represent; yet, Sir, that person (whoever he may be) is not said
said to be the same with the translator of the Political Considerations.* Why then must you first take this Brat to your Arms; and then fling it from you as illegitimate? However the Politics might agree; yet is not the great ignorance of Latin charg'd upon the author a strong presumption of its belonging to a less classical parent? On these accounts then you will allow probability to be against you; and, in point of certainty, I again affirm, your assertion is an absolute Falsity.

On your fifth general head, you affirm (p. 19, &c.) that, tho' you have been charg'd with offering yourself to sale in England and Ireland, yet this is as false and scandalous a charge as any of the former — and so perhaps it may; and yet not be very remote from truth: for every reader must have seen how defective your vindication proves against the four former charges. But here I must remark, that if this charge were totally void of foundation; I am not to answer for it, as I never made it. I am a Volunteer, in all the Observations that do not concern my

* Mark the very words of that Advertiser, to which you so confidently appeal — There is not a principle, or particular, in the above character (Mezentius) represented as odious, which the reader may not find expressly recommended or outdone, in a book entitled, Political Considerations, &c. translated into English by Dr. King, with the name of William King to the Dedication. This William King, whosoever he was, tells the Duke of Beaufort he dedicates to, &c. Friend;
Friend; and enter upon the detection of your other numerous Falshoods, only from a just zeal for Truth and Loyalty.

But, Sir, I believe you will find it no easy matter (considering the other parts of your conduct) to vindicate yourself, even here. The charge against you, upon this head, I have always understood to be—Your making application, either in person or by letter, to some Minister of State, or principal Officer in the Administration: and the Condition of every such application must be either express'd, or understood, as an approbation of public measures, in the general, and a resolution to support such particular measures, as appear reasonable; that is, in short, a profession of friendship to the Administration. And, Sir, it would be insolent to the last degree, for any man to make such an application, without making such a profession: especially, if he had been before a constant Opposer and profess'd Enemy.

And now I would ask this plain question, Have you ever, or have you not, made such an application? If you say, you have; this controversy is decided. If you say, you have not; I would then ask—Did you not pay one or more Visits to the late Earl of Macclesfield; whilst He was one of the first Ministers of State, and executed the Office of Lord High Chancellor? Did you not pay such Visit, or Visits, in the latter end of the year
year 1720, or the beginning of 1721, at the time of your standing Candidate for the University? Was not such Visit, or Visits, explain'd to mean an application for the Lord Chancellor's Interest in the University, and a profession of your friendship for the Administration? Did not the Lord Chancellor honourably execute his part, on this occasion, by recommending you to his Friends in the University? Did not these Friends of his Lordship actually vote for you, in consequence of this application, and of such a profession of your Politics as they were satisfied with? Out of 432 Votes at that Election, was not the number for you 159? And was you not then particularly favour'd by all the Voters in Exeter College? I have long been convince'd, that the preceding articles are true; for, Sir, the Gentlemen of Exeter College receiv'd the Lord Chancellor's recommendation of you, from his Lordship's own Chaplain, in his Lordship's own Name: and others, not acquainted with this truth, have been confirm'd in their opinions by your total Silence, on this head, in your Apology. For, you knew, this application had been strongly charg'd upon you; you knew, the world would expect an explanation from you, on this occasion: and, as such an explanation was now necessary, your profound Silence is consider'd as
On your sixth and last general head, you affirm (p. 24, &c.) that you have been accus'd of writing a book, call'd The Dreamer. I don't charge you, Sir, with falsehood, in your answer to this accusation. Since you not only not deny, but are universally consider'd, as having confess'd yourself the author of it. I drop therefore my remarks upon the Dreamer, for the present; and hasten to several other articles, that call for the full infamy of your Monosyllable of three letters.

In p. 15, we have your little piece of railery (as you call it) under the form of an Epigram. But, Sir, I am astonish'd, you should expect, that this would surely be forgiven you; when I am convinc'd, it really

* Admitting the truth of this charge, what a Contrariness of Conduct, Sir, has yours been; and what Falsities have you been guilty of?—How applicable the following Rebuff of Gabriel to Satan (Milt. 4, 947.)

——To say, and strait unsay,

Argues no Leader but a Liar trac'd,
Satan; and couldst thou Faithful add? O name,
O sacred name of Faithfulness profan'd!
Faithful to whom? To thy rebellious crew?
Was this your Discipline, and Faith engag'd,
Your military Obedience, to dissolve
Allegiance to th'acknowledg'd Pow'r Supreme?
And thou, fly Hypocrite! who now wouldst seem
Patron of Liberty! who, more than thou,
Once fawn'd, and cring'd, and servilely ador'd?

contains
contains at least as many falsehoods as lines. The lines are but four. And every Reader may numerate the falsehoods; when he is assured, (as he is here) that the Gentleman meant never fold Ake: the other falsehoods either follow naturally from this, or are presumeable at first sight.

In this same page you affirm, that you have been libell'd 2 or 3 times a week, for 6 or 7 months together. If, Sir, you mean in the Evening Averter, it is absolutely false; since, if from the threescore articles of correction you complain of, we subtract three fourths of the number, the remainder will bear some proportion to the Pages, which have been supposed to characterize you.

In p. 26, you affirm the system of the Dreamer, concerning human figures animated by the souls of brutes, to be a new system: which, as it cannot proceed from a want of knowledge, must be owing to a want of veracity. For, not to mention ancient authors, whom you may not be acquainted with; you must have found this expressly mention'd in Shakespeare's Merchant of Venice—

Thou almost mak'st me waver in my faith,
To hold opinion with Pythagoras,
That souls of animals infuse themselves
Into the trunks of men.—

In p. 29, you prostitute the venerable reprehenision of The Saviour of the World,
World, in order to countenance, if not to confirm, a most shocking Lie; and which I make no scruple to affirm, you yourself, Sir, believe to deserve no softer appellation! A crime this, so black even in a nominal Christian, that I hasten to turn away the indignant Reader's attention.

In p. 31, you affirm it to be acknowledg'd in the Defence of Exeter College, that the Rector and Fellows could not carry off whole sentences of the Vice-Chancellor's Speech, or give a minute account of it, because they were oblig'd to represent it in a language different from what it was spoken in: that is (you add) that they could not represent it in English, because it was spoken in Latin. How abusively false is this representation! and what a front must that man have, who can assert this, and repeat it in p. 38, and yet dare to appear publicly amongst honest men! The words of the Defence are (p. 6.)

The Speech itself, which was very long, consisted in a great measure of accusations against Exeter College: it could be no easy matter therefore to carry off whole sentences by memory, with a sufficient degree of accuracy; or to note every expression minutely, and in its proper place; especially, when representing it in a language different from what it was spoken in.

In p. 32, you affirm, that your last Presentation-Speech in the Theatre was wholly mis-
MISREPRESENTED. If you mean, in the Evening Advertiser (and, Sir, I think it is treating your Readers somewhat impertinent-ly, for a man of your suspected character not to be more explicit, and to refer regularly to the proper places) I then assert this to be absolutely false. What! did you not talk of the Puer inermis, the Milites and Sicarii, the Judex iniquus, the Sacerdotes and the Delatores? Did you not recommend to the Ladies, to wear a certain patriot maxim on their Rings, and to embroider it on their Garments? Did you not roar against the Jews; and (forgetting your New Doctors) declare loudly contra Novos Omnes? If these several circumstances, and many others given in that Paper, were genuine articles of your Speech; what iniquity must it be to pronounce such an account a total misrepresentation! —— As to the word Imperio, which you deny to be your Latin (because, forsooth, not very luckily chosen) I well remember (not having then left Oxford) to have heard that word myself: I have frequently heard it mention'd; and have found it confirm'd by others, who were also at that time in the Theatre. —— Two other falshoods in this page, in the first Edition, have been remark'd already.

In this same page (for the merits of this page are singularly curious) there is yet a sentence; which, tho' reliev'd in the second Edition from one gross falshood, is still left loaded
loaded with another. For you say, they al-
"ledg'd further, that in your Speech you abus'd
Exeter College. And this, confining it to
your Speech in the Theatre, you flatly deny.
It is doubtful, whether you mean here the
Defence, or the Advertifer. The former does
not say, you abus'd the College in your Speech
in the Theatre; but in some Speech made AT,
or during the Commemoration, which lasted
four days. And I suppose you yourself
would say, that Sir Thomas Stapleton (for in-
stance) was made a Doctor AT the Commemo-
ration; though his honorary degree was (and
every one knows the reason of it) postpon'd
till Wednesday, the day after the Commemora-
tion-Speech. And as to the Advertifer, it is
there expressly said, that the day of your
abusing Exeter College was the Friday.
See N° 62.
In p. 36, you affirm, that, as soon as the
Earl of Westmorland was made High Steward,
they began to abuse him in their Evening Pa-
per. By the trim of the preceding sen-
tences you would have us infer, that the per-
sons here reflected on, as having abus'd his
Lordship, are the Gentlemen of Exeter Col-
lege. But, Sir, you have no proof, that any one
Paragraph in the Evening Advertifer, or any
Abuse on his Lordship, ever came from that
quarter. But the falsity of this aspersion,
if confin'd to the Advertifer, will appear
from N° 62; which, according to the very
G terms
terms of your charge, was writ as soon as his Lordship was made High Steward. For in this Paper, which gives a long account of the last Oxford Commemoration, and of his Lordship's Instalment, there is not one single circumstance reflecting on his Lordship, but several of a very different complexion; several, that celebrated his Lordship's Learning, Oratory, Politeness, Affection for the University, severe Enmity to Faction, and sound Loyalty.——But perhaps, in this article, Sir, in your sense of things, lay the Abuse: if not, I am incapable of discovering any Abuse upon this point, but from You. And yet, notorious as this falsity is, we find it repeated in p. 38.

In p. 37, you affirm, that the Evening Advertiser endeavour'd to disparage the Gentlemen, who attended Lord Weßmorland at the Commemoration. But, Sir, I do not believe, there has been any one article of abuse upon his Lordship's Companions, as such: and if not, your assertion is unfair. True it is, and I well remember, that some surprize was express'd, in that Paper, at the Gentlemen then complimented with the highest Honours of the University. And if, Sir, you would be suppos'd to vindicate these Doctors; let me tell you, that you yourself have cast the greatest Reproach upon them. For, what can be a stronger intimation of Men's having great dement, or but little merit, than for a man,
man, who is to speak their *Encomia*, to pass over their characters in reproachful silence, and devote almost his whole Speech to an abuse of the Government, its Laws, and its Friends? And in this very Apology, where you speak of these Gentlemen, you are most tenderly cautious not to mention their Names, not to call them Doctors, nor to drop any thing which might necessarily revive the idea of Inspectors on the Poll — of their receiving the Honours usually conferr'd on Princes, Peers, and Potentates; on Men of singular eminence in Learning; on the glorious Deliverers of their Country; on the Champions of the Christian Cause.

In p. 38, you affirm, that the Informers (meaning, I presume, in the Evening Advertiser) have been wicked enough to charge the whole body of the University with disaffection. As I am not answerable for that Paper, and have not even seen several of its numbers; I don't affirm this to be absolutely false. But, Sir, I will produce one paragraph from No. 73, which breathes a contrary spirit: and, as it seems animated with a truly-laudable Zeal for the University, I shall give it entire, for the entertainment of the Reader, for your embarrassment and for the credit of that Paper. The Paragraph concludes a Letter, partly upon what is call'd the Rag-Plot (to which therefore I refer for a satisfactory answer to all your complicated abuse
abuse upon that subject) and partly upon the present state of the University.

"Lastly, as I doubt not being favour'd with your Reply to this long Letter, and of being misrepresented as an Enemy to the University; I shall conclude my address to you and the world with this truly honest and solemn declaration.—I think my self bound, in gratitude to the University of Oxford for my Education, to endeavour to promote its real honour, and consequently its peace and prosperity. I believe, there never was, nor is, any other place, where so many opportunities of improvement in Learning happily concur. I believe, these opportunities are so wisely embrac'd by many, that there never were, at any one time, in that illustrious Seminary, more men of great eminence in most of the various branches of Learning, than there are at present. And as Oxford has been the refuge of distress'd Royalty, and the firm bulwark of Protestantism, in former times; so, I believe, the clamour rais'd against the greater part of the University, as disloyal, is most unjust and indefensible. In the last Rebellion it is (or should be) well known, that several Governors of Colleges (who had not associated in other Counties) came with the very worthy Magistrate then presiding in the University, and encourag'd the County Association,
"Association, with the true Zeal of Englishmen and Protestants. And I hope still to see the day, when the fading Honours of this first University in the world will bloom and flourish anew: when every thing disrespectful to The Royal Family, now happily and firmly established, shall be treated agreeably to its demerit: and when the glorious contention shall be, Which College shall produce the best Christians, the most learned Scholars, and the most loyal Subjects.

"I am, Sir, Yours, "Philo-Oxoniensis."

In p. 40, you affirm, that these same (unknown) Enemies, very lately employ’d one of their Agents to creep into particular Companies, and slip the Pretender’s Picture into the pockets of those persons, whom they had before mark’d out to increase their fund of accusations. Indeed, Doctor, you might have spair’d the reflection upon yourself, as labouring under a poverty of Invention: for you seem to have a most surprizing talent at it. I think, Sir, you might found a Society, to teach the Art and Mystery of your three-letter’d Monosyllable: You yourself to be the Principal, with the title of The Grand Inventor; and your motto—Studium cum divite Vena.

One Tradesman’s putting a plaid print into another’s watch, in public company, only by way
way of joke, is the whole matter from first to last. But, in your Apology, this mole-hill of an affair is magnified into a Mountain! You, Sir, have furnish'd out Utopian Employers—*they have employ'd:* you have furnish'd out Utopian Agents—*one of their Agents:* you have furnish'd out Utopian Companies—*creep into particular Companies:* you have furnish'd out Utopian pockets—*slip into the pockets:* and you have furnish'd out Utopian men, to wear these pockets—*persons mark'd out for (Utopian) accusations.* Let me here apply to The Grand Inventor the words immediately following in the *Apology*—*By such artifices, and by every kind of misrepresentation, this Wretch endeavours to influence and inflame all persons, who are weak enough to listen to his insinuations:* every little incident, which was, and should be laugh'd at and contemn'd, is by him magnified into a *most enormous Crime.* I shall only add, upon this head, as a *material article of information,* that the very Person, into whose watch the print was put, has acknowledg'd (has certainly acknowledg'd) that he consider'd it only *as a joke;* but that he had been press'd by some Gentlemen *to make a serious affair of it*—!

The last article, on this charge of *Falshood* (and indeed it has prov'd wonderfully fertile) shall be taken from *p. 44;* where you affirm, that your *Old Age has been objected to you as a Crime.* I suppose, *never.* But, Sir,
Sir, I'll tell you, what you may not be over-fond of acknowledging, that, tho' Old Age is no Crime; yet, when a man is prov'd a Criminal in his Old Age, that Age of his has always been consider'd as an heavy aggravation of his Guilt. And in this sense, I am apt to think, your Old Age may have been frequently, and perhaps justly, remark'd upon.*

To illustrate this point: let us reflect on the following expressions, in a Letter laid to be from Titus Oates to the dignified Informer, dated SATANOPLE, and printed in the London Evening Post, November 30, 1754. — It is by the express command of his Infernal Highness — all Hell rings with your applause — these sultry, torrid, subterraneous dominions — every Devil of Quality — his Luciferian Majesty has deputed the Bearer, as lying and defamatory an Imp as any in all Hell — made every little Devil grin — toast the truly Diabolical Canon in flaming bowls of spirituous Sulphur, &c. Now, Sir, these expressions (and many similar ones in the course of this pretended correspondence) full of the most profane Buffoonery, as they must shock beyond the power of expression every serious man, so if they could possibly be applauded by any young man, would prove him lighter than vanity, loath to all sense of Duty here, and harden'd against all fear of

* O KATON σφος της Προθέλη παθημοσυνος, Οι ακροπότε, το τω Γηρε, εστ, πολλα κακα ερωθ, την εν της τενηρας αναχαινα σφιστής; Plutar. de vitand. ser. cien.

Milery
Misery hereafter. But then, if such applause would startle us, when proceeding from the young and thoughtless; what must be our Astonishment, at finding this shocking Burlesque applauded, venerable Doctor, by you — in p. 14 of your Apology! — Nay, void of every spark of seriousness, and (one is almost tempted to think) depriv'd even of common sense, you return your hearty thanks to that ingenious person, who detected the (impossible) Correspondence, and printed such (most execrable) Letters!

———— Old Man, fall to thy Pray'rs!
How ill white hairs become a F--l and *fester*!

This Aggravation of Crimes, arising from Old Age, is so solemnly and so strikingly urg'd by this same great Poet in another place, that I cannot omit it; especially here, at the conclusion of the long list of Falshoods detected in your Apology: and who knows, but even your Conscience may be alarm'd by it!‡ —— Have I not Death within my view,
Retaining but a quantity of Life,
Which bleeds away, ev'n as a form of Wax
Resolveth from its figure 'gainst the Fire!
What in the World should make me now deceive?
Why should I then be false; since it is true,
That I must die here, and live hence by Truth!

The next charge, Sir, which I have to produce against your Apology, is — the manner in

*Shakespear, Hen. IV. ‡Shakespear, King John, which
which it speaks (p. 13.) of the London Evening Post: as containing productions, not only of excellent wit and good sense, but which prove the author to have a perfect knowledge of the English Constitution*. Now, tho’ the public may be convinc’d of the contrary, almost 3 times every week; yet I shall select, by way of specimen, the Letter of September 10, 1754. This Letter, Sir, from True-Blue (and a glorious proof has he given of what True-Blue really signifies) not only insists upon the natural and divine right, which James the second had to be the unalterable Governor of these Kingdoms, and consequently is to awaken us to our duty, speedily to restore the exil’d Prince; but concludes, that the loss of all that is good, moral and sacred amongst us, as a Nation, may have its beginning dated (I can scarce transcribe so shocking an assertion) dated from the year 1688——!

And is it thus, Sir, you vindicate the University of Oxford? Dares the man, who can extol such a Paper, even call himself an Oxonian? Is it not (if I may use the expression) High Treason against an University, which

* Even the well-known author of Manners thought it so scandalous to be suspected of writing in this Paper, that he mov’d the Court of King’s Bench for an Information against the suppos’d imputation of his having been a Writer in it; at the very time Doctor King thus highly compliments it for almost every kind of Merit!
was insulted, violated, trampled on by the Papal Tyrant James; and which maintains the justice, and glories in the blessings of The Revolution—and safely may it repose, under the sacred shade of that mighty Tree, which its own right hand was directed from Heaven to plant in these Kingdoms! For, to the immortal honour of This University, we should ever remember what Historians have gratefully recorded—that, "soon after an Association had been drawn "up in Devonshire, to stand by the Prince "of Orange; it was first sign'd at Exeter, "and sent to other places, particularly to "Oxford, where it was subscrib'd by al-
"most all the Heads and chief men of the "University; and the Prince was earnestly "invited thither, with a promise that their "Plate, if wanted, should be at his service. "From that time, every day brought some "Persons of distinction to the Prince, &c. " These are the words of Tindal, in p. 22d of his Introduction to the continuation of Rapin. Such then, Sir, is (I will not call it the opinion, but) the boast, the triumph of the University. And yet, as there is publicly sold a Paper, that dares defame the Revolution; so you, who dare publicly recommend this Paper, do—"as yet—continue in "Oxford, unpunish'd and unexpell'd!"

Such then being your principles, no wonder you should be consider'd as a dangerous Enemy
Enemy to Society, at least to a Free and Protestant Society. And yet, 'tis not a little surpringing, that you should give yourself the name of an Assassin! Yes, Sir; nothing less than an Assassin, in plain English! For thus we read, in the 45th page of your Apology, in the first edition, and in the 46th page, in the second, (so that it is no mistake of the Printer) they may surprise me, like other Assassins, in a dark night. Perhaps you'll be out of humour with this construction. But would you not exclaim more; if I should call this bad English? The truth is, I must pronounce you peccant, either in the former or the latter; and you shall choose which you please.

The pride of some men is apt to exult more, at the imaginary perfection of their heads, than of their hearts. And, if one can guess from your Apology, you would sooner kindle at a reflection upon your understanding, than upon your morals. And yet, however mortifying the double imputation may be of your writing both bad English and bad Latin; the following specimens are submitted to the decision of the Learned. I shall only premise, that Inaccuracies in either, which would be readily overlook'd in modest writers, must be censurable in One, who arrogates to himself an absolute perfection in both. As to bad English, we have in the first Edition of the Apology, and uncorrected in
in the second, at least these seven instances. In p. 5—they denounce us, as seditious. P. 12—out of pocket in a large sum. P. 15—Except the following Epigram, of which a Friend having prevail'd on me to give him a copy, thought proper to send it to the press. P. 18—In so many reams of slander, which he hath compil'd. P. 22.—conceiv'd a secret horror of a state of Servility. P. 33—depart from those good rules and discipline. And p. 45—they may surprize me, like other Assassins: which words, perhaps, were intended to signify—they, like other Assassins, may surprize me, &c.

As to your Latin, the specimens in the Apology are very few. Being therefore most cautiously selected, they must be deem'd the best; at least in your opinion. And the reader will please to remember, that they are selected, to prove your Latin to be, beyond contradiction, pure and genuine Augustan *. Now, tho' I pretend not positively to determine, what is universally true Latin and what is false (for who can fix that standard in all cases?) yet I presume, men acquainted with the purest Latin Classics may form a good judgment, whether a modern Latin Oration breathe the Roman style and spirit, or whether it be only English Phraseology, under a Latin dress of words and terminations.

*The inhabitants of Pallantis (Oxford) both speak and write the Latin of the Augustan Age. Dreamer, p. 112.

Were
Were all your Latin works to be examin'd, from the Scannum down to the Oratio Radcliviana; what a field for the severity of Criticism!* And how copious a variety of proofs would arise, to demonstrate the justness of that character (inter Anglicifantes Latinissimus) which has been given you by perhaps the best Latin Critic of the age.† This then, Sir, I asser to be the second cause of your imperfection as a Latin Orator: namely, your being unclassical; and forming, into sentences, sentiments and modes of speaking properly call'd English, in words and phrases improperly call'd Latin. In support of this charge, your Apology (p. 33.) will furnish us with one proof, fully sufficient if there were no other.—Nisi unless nos we facimus make ædes nostras our houses, ubi where ingenuæ artes ingenuous arts debent

* See the excellent Pamphlet, once before mention'd, by Phileletherus Londinensis; who, with a true Criticam acumen, has selected from your Radcliffe Oration the following inglorious specimens: p. 3—fortiter et constanter sentire: p. 4—sibi exprobrari sentiant de immemori officio: and p. 9—suam famam et gloriam summam—et spes suas omnes donavi pietati; quæ sola istud, quo deiessit, honestissimum scripsit testamentum: i.e. he presented his compleat fame, and glory, and all his hopes to piety; which alone writ (istor) that dishonourable most honourable will, by which he departed!

† See p. 18 of a Latin Letter to Dr. Bentham, from Dr. John Burton; for which, both in point of entertainment and use, the Learned have always acknowledged themselves under great obligations.
ought florese to flourish, collegia colleges, &c.—! As to p. 32; I would ask, whether quae vos figite (which fix ye) is equally proper with hoc vos figite: and whether habete in annulis, acupinge in vestibus (on your rings and on your garments) is preferable to in annulos and in vestes. As to non ullis rebus egenus, I can find no instance of this ablative; not even in the Theaurus of Rob. Stephens: tho' you have boasted, that you never commit to paper one Latin phrase, without consulting him, as your Oracle — another proof this of the truth of your pretences, as to thinking in Latin! And yet, your conceit of perfection, upon this point, is so predo-

minant, that possibly you may think the Genius of Old Rome interested himself in your Nativity, and that the first word you ever spoke was Latium. And why is it not as possible to be born an adept in Latin, as to be born an Informer? For this, Sir, is a new race of Beings, of your own creation; as you have compell'd the word repertum of Tacitus (even in the motto of your Apology) to signify born, in p. 34 of both your Editions. I shall con-

clude this important article in the words of Dr. Burton; who, upon perusing your Radcliffe Oration, with your modest request prefix'd (that no one would turn it into English) has made this judicious reflection —— Ea Jane, quæ sermone patrio, potius quam Romano, prius cogitata fuerint, forsæ et scripta, ea fa-
This Reprehension, from one so well qualified to reprehend with propriety, must have prov'd thoroughly mortifying to a Man of Vanity. For that this is an essential, in your character, is allow'd on all hands: every man agreeing to consider You, Sir, as

---

Drest in an opinion Of Wisdom, Gravity, profound Conceit;
As who should say, I AM SIR ORACLE!
And when I ope my lips, let no dog bark! *

Not to insist, Sir, upon your continual perambulations in Town, to puff the merit of your late performance, and the impossibility of any reply to what falls from your pen; let us turn, for a few proofs, of the preceding charge, even to this boasted Apology. In the very first line of the title-page, behold DOCTOR KING! And in the very first page, behold the man of established Reputation! P. 3, behold the man of honour and of reputation; the man, who can rescue his character from every possible reflection! P. 9, behold the man, who has convers'd with Cardinal Polignac! This indeed is something to boast of; but

* See the Letter, beforemention'd, p. 35.
† Shak. Merch. Venice.
had he convers'd, last summer, near Brussels, with his friend Charly; or at Rome, with Cardinal York; such an honour had been more worthy of his ostentation! P. 15, behold the man of reputation, as an Author! P. 21, behold the man, whose liberal studies afforded him the most solid pleasures in his youth, and are the delight and enjoyment of his old age! P. 26 and 27, behold the Author, who tells the world concerning the Dreamer, that it must be allow'd compleat in Merit by all men of taste and judgment, and by every impartial and intelligent Reader: a work, which requires no ordinary skill in Mythology and the ancient Classics to understand, much more to compose! P. 29, behold the Orator, receiv'd with a shout of applause, of which he took the advantage. P. 46, behold the man of a temper truly philosophical, and bless'd with a wonderful equality of mind and spirits! P. 44, behold the old man, who knows only one thing, by which his character can possibly be dishonour'd, and that is the praise of his many Enemies! And p. 43, behold DOCTOR KING, the Principal of St. Mary Hall, publicly protesting, he has no Enemies in Oxford, except those only, who have declar'd themselves Enemies to the University and the Liberties of their Country! Each of these several articles carrying with it its own animadversion, I shall subjoin a few words of Virgil, with a translation of them ——

—Illa
To compleat this article, I shall conclude it with the very strongest epithet, to express a vain man, in a more-than-superlative degree. Every scholar has heard of gloriesissimus, for a man of the utmost vain-glory. But did ever a man ascribe this epithet to himself? Yes; Doctor King has done that, and more: he has writ Verses to himself, and dedicated them Illustriissimo, Clarissimo, and Præ-gloriesissimo, i. e. To the most Illustrious, to the most Renowned, and to the more vain than the most vain-glorious of all mortals! See The Toast, p. 10, 12.

Here then, venerable Doctor, upon the second mention of this Book, permit me to acquaint the Public with some farther particulars contain'd in it: for tho' it has been printed, and presented to a few Gentlemen, its Author has never dar'd to expose it to public sale. And I take the reason to be—the great danger an Author must be in, after satyrizing, in Rhymes the most scandalous, the most obscene, and the most profane, that perhaps ever appear'd upon paper, Three very Honourable Personages; the Heroîn, being no less than Comitissîa perhonorabilis, p. 7. So that, tho' Assassination is a crime full of horror to reflect upon; yet it is not greatly surpri-
furprizing, that so superlatively vile a man, as this author proves himself, should be in danger of his life, during his residence in Dublin, p. 8.

To publish any part of this execrable Book, merely for the sake of publishing it, I should think a crime almost equal to composing it. But, Sir, you have furnish'd me with a sentence, which recommends the making a few extracts even from so infamous a performance. For you say, p. 7.—There are crimes, which justice cannot reach, and which can no otherwise be punish'd than by being expos'd; and which ought to be expos'd, to prevent honest men from being deceiv'd by appearances, i. e. in order to expose Villains, for the security of honest men. I must beg the Reader to keep this excuse constantly in view, when he is shock'd (as he must be) with the following extracts, concerning a Lady, call'd Myra; whose great Merit Lord L—n thus celebrates, in his Poems—

A Nymph of spotless Worth and Fame!
MYRA shall be th' immortal Name!

But, we find, spotless Worth and Fame are no protection, even for a Lady, from this Beast of a Poet, the Writer of The Toast: who, in his Latin Panegyrics on himself, calls the Poem by the monstrous title of Hermaphroditus—in order to excite an idea, too abominable
abominable to be otherwise delineated even by himself. For, in p. 16 & 21.—

Immanem memorat Miram, quae, publica cura, Cunctorumque Uxor quondam famosa Virorum, Indomita rabie, faetsa est currentibus annis, (Sic Veneri placuit) cunctarum Vir Mulierum!

In old MYRA say how a new Furor began, Who extended her figure, and stretch’d it to Man!

Note, p. 22. "Nor was our noble Matron debilitated by Age, or her concupiscible Appetite in the least degree decay’d, when she had nearly arriv’d to the grand Climacteric, She was by Apollo interdicted all future commerce with Men. Upon which, Venus chang’d her into a Man; transferring to her new Being all that vigour exerted in her Womanhood, with all privileges usually annex’d to the Male Sex!——

"When afraid of a Man, if she e’er was afraid; When she bloom’d a young Maid, if she e’er was a Maid!

Note, p. 66. "Myra, adhuc Infans, libidinac accensa. Vulgaris ejus circumfertur exclamatio, Je veux que le Grand Dieu Priape me punisse, si je me souviens d’avoir jamais eu mon Pucelage!” I must assure the Reader, that these expressions are not the most shocking, that might have been selected;
selected: for there are some so obscene and others so profane, that I never could have forgiven myself for making them more public than they are at present. But I must observe, that pages 33 & 64 contain very profane references to That Volume, which all good men hold in the highest veneration! Should such a man be permitted by the Vice-Chancellor to educate, or to superintend the education of Young Gentlemen?

—I shall conclude with the only part in the Poem, that can be read with patience; and it contains the character of Doctor King, from the life, drawn by his own hand, p. 77.

As you see, I'm wrong-headed: too thick is my Skull; With a deep Pia Mater*, that is not half full. I've within a white Liver, overflow'd with black Gall, And a Heart that is hollow, very hard, and too small. Pray, remark my soft Look, and how supple my Face; Tho' the Rascals pretend, there's a mixture of Brass: That my Breath and my Features are vastly too strong; Full of Evil my TONGUE, and three Inches too long!

From The Toast let us proceed now to The Dreamer! Two such performances, as scarce ever appear'd, to the disgrace of one and the same Century; but indeed they could scarce have been compos'd but by one and the same Man! That You, venerable

* This remarkable expression of Pia Mater, here in the Toast, is found likewise in the Dreamer, p. 11. —an honest man, whose Pia Mater is much disturb'd.

Doctor,
Doctor, are The Dreamer, the Public have generally presum'd, from the nature of the Dreams themselves, and from several other circumstances; particularly, from your not only not disowning this (when you too readily disown other charges) but highly extolling it, in your Apology, p. 24—28. To these strong presumptions may be added one, fairly deducible from the Introduction, p. 7. For there the Dreamer expresseth indignation at Horace; as if that Poet had been dreaming, when he compos'd the seventh Satyr in his first book. But, why angry with this particular Satyr? Sanaden says, there is much pleasantry, natural ease, and vivacity in it; and that it was writ to satirize the silly fellow, who had reproach'd Horace with the meanness of his Birth. But why should the Author of the Dreamer vent particular acrimony against this Satyr? Every one, I presume, will smile at the discovery. The Satyr bears hard upon a most infamous Slanderer, surnam'd King; and it begins thus—

Proscripti Regis—pus atque venenum!

The Dreamer is thus characteriz'd in your Apology, p. 26. "The whole work is written with Decency and good Manners (!) and there is not one sentiment or expression, which can possibly give offence to any person, who is a friend to Virtue (!) and his Country!" The word Country, in you
your sense of it, shall be explain’d presently. But here let me ask—If you think the Dreamer worthy of this character; why does it appear Anonymous? What! is no work to be acknowledg’d by name, but works of Slander or Treason? Surely, the absence of a name, in such a book, contributes to raise very unfavourable suspicions; and confirms that opinion of its Turpitude, which the Public have generally entertain’d.

Now, as to this book, tho’ writ under the disguise of Dreams (to shelter the Author from that Vengeance he must have felt for publishing the same principles explicitly) the Author gives a proper Key in the Introduction. Dreams might have been suppos’d Visions totally fictitious. But as these Dreams were to libel all the superior Orders of Men in England, it was proper to prevent the notion of their being false and groundless. Tho’ the Scene then is laid (for security) in the realms of Morpheus; yet the author assures us—his work is chiefly historical, p. 7—he has not inserted any fictitious Visions, p. 9—every particular is true, p. 11—and the Adventures are real, p. 223. The certainty of the matters related being thus establish’d, we must look out for some real Country, to the state of which these historical Dreams relate. But we need not look far; as the author has kindly assur’d us, in the first page of his Introduction, that he is an Englishman: and says,
fays, in p. 17—*I shall rather choose to puzzle my reader, than give any offence to my Superiors; especially those eminent Patriots, by whom the Republic is at present so wisely administered. The thin obscurity then, wrapp’d round these reflections, is to disguise the Slander; and of what nature the Slander is, every reader must judge for himself—in defiance of that abjur’d and evasive Key, given at the conclusion. What I would chiefly ascertain by these passages is, that the real Scene is England. But, had there been no Confession; every man, acquainted with the late history of Oxford, must agree, that the Palladians are the Oxonians: and one link of the history being fix’d, the rest naturally follow in a due connection.

To begin then with what the Dreamer has advanc’d, as to this famous University, or City of Pallas. And here let the guilt of having turn’d Informer, falsely, against the University of Oxford descend upon the head of this noisy declamer against Informers! To lay, before the proper Magistrate, an Information against particular Traitors, when known to be such, is the Duty of every man bound by the Oath of Abjuration. And some young Traitors, even in Oxford, were lately inform’d against; and, upon full proof, receiv’d proper punishment. But how has the Informant been treated by You, Sir, with every kind of base and scurrilous outrage!

H 4

And
And yet——here comes The Dreamer; and publicly, and in print, turns Informer against the whole University! — informs, at the tribunal of Fame, against that Loyal Body, as being all Jacobites! — informs the world, that the very maxims, or principles, professed and taught in the University, have always been opposite to the principles of the Revolution! For, in p. 114, we are told—

The Papyropolitian Government (i.e. the Government of England) after various forms and alterations, is now become Oligarchical, and founded upon Maxims very opposite to those, which have always been professed and taught in the city of Pallas (i.e. Oxford). If this assertion were true; then, as the present Government is founded upon Revolution principles (upon the absurdity of absolute-hereditary right; upon the consequent rejection of the pretended descendants of James the second; and upon hereditary right, limited by Parliament, or what the Dreamer calls an Oligarchy) then the Oxonians must profess and teach Jacobitism; must be guilty both of Perjury and of High-Treason against His Majesty King George the Second!

Here then — latet Anguis! Here lurks the Snake, the Adder, that spits the true venom against Alma Mater, and has greatly impaired the health and vigour of her Constitution! The Antidote, against any future poison from the same quarter, is obvius; there is
is but one, that can prove efficacious—
Should the man "still remain, in Oxford, "unpunish'd and unexpell'd"; should he be permitted still to enjoy the applause, even of the thoughtless, during his life; and should his Sepulchre, like that of Catiline,* be adorn'd with flowers, in Oxford: would the serious part of the world infer, that the Majority in Oxford hated the man's principles and practices; or that they were, at heart—
But I hope, the world is convinc'd, that the horrid accusation, fix'd upon that truly-illustrious University by this vile author, (as if the principles of that whole Body were Anti-Revolutional) is a LIE, in the strongest sense of that most infamous Monojifiable. And, tho' at the peril of my Life, I would pronounce it so, to the face of this, or any other, treacherous Adversary. I say this, or any other; because a similar stab in the dark has been more recently given to the just Fame of our University by another real Enemy, under the appearance of a Friend. For the author of a pamphlet, just publish'd, on the Oxford Almanack for 1755, informs the world, p. 20.

The University of Oxford is, at least, 80 Years behind-hand with the rest of the Nation, in many modern improvements in Politics. I appeal to the world, for the justice

* Sepulchrum Catilinae floribus ornatum, hominum audacissimorum ac domesticorum hoslium conventu epulisque celebratum est. Cicero pro Flacco.
of this application—The nation, in general, have improv'd their Politics, within the last 80 years, by disclaiming indefeasible-hereditary right; and upon this improvement have establish'd The Revolution—Oxford is behind-hand with the rest of the Nation, and has not improv'd her Politics within that time, but adheres to Older Principles—Therefore, &c.*

But, with my friend Horace, in the obnoxious Satyr, Ad Regem redeo. The preceding then is not the only proof of the Dreamer's disaffection to the present Government. In p. 115, he says, Some Palladians have been so weak, and so wicked, as to renounce their Old Principles and their Country. The Oxonians, here meant, are such as have thought it their duty to be very explicit in their Loyalty; in order to contribute their endeavours to remove the too prevailing charge of Disaffection. These men, (this Dreamer says) have renounced their Old Principles, and also their Country. So that the Country (or Patria) so vain-gloriously and treacherously trumpeted, turns out at last to mean no more than this—England,

* This, Sir, seems to be the proper Key to what you say, in p. 5 of your Apology—They denounce us as disaffected, because we cannot fashion our morals to every New System of Politics—meaning, I presume, that New System of Politics, on which the Papyropolitans, or English, Government is now founded.
bound with the double chain of Religious and Civil Slavery, under the Popish Tyrant James; or, at least, the same poor Country, trembling under the Iron Hand of one of the same poor Family!

But, left the sentences, already cited, should not be found clearly enough pointed against the Illustrious Family from Hanover; the Dreamer tells us, p. 131—The Augurs were directed to enquire of Pallas the cause of this wonderful change in some of the revolted Palladians: and the answer from the Oracle was—Germanissimi! The Dreamer, in the Introduction (p. 26.) mentions the Oracle, which was said to Philippize ΦΙΑΙΠΠΙΠΙΖΕΙΝ. And I make no doubt, but every loyal Englishman, without consulting any Oracle but the Dreamer himself, will agree, that it is the Dreamer's glory ΙΑΚΩΒΙΖΕΙΝ, to approve himself a Jacobite. The word approve, Sir, I use here in the sense of the second edition of the Apology; where you declare, p. 8—you have on all occasions, both in your conversation and writings, approv'd yourself a True Englishman! Should you not have added, and no Hanoverian? I apprehend your declaration will admit but one sense; and what that is, may be safely inferred from the preceding and following pages.

In p. 61, His Majesty is call'd Hercules: p. 63—call'd the God of the Country; and is said
said to be fed with Ingots and Bars of Gold: p. 183—said to be imported and invited into this Country. And page 203 says—If the God, in his wrath, should desert the land, you need not apprehend any ill consequences from his Abdication. You may immediately supply yourselves, out of the Old Roman calendar, with Deities, who will not require a Tenth part of the Treasure, which has been this day consum’d, to gratify the Pride and Avarice of one Idol! What the Dreamer means by this day, he explains, p. 155: but this explanation, as well as other treasonable reflections, is too shocking for a man, warm with a just zeal for the Glory of his Sovereign, even to transcribe.—Remember, Sir, your Oath of Abjuration: I, W. K. do swear, that I will defend his Majesty King George, to the utmost of my power, against all attempts against his Person, Crown, and Dignity!

As the Dreamer’s offence against Majesty is most horrid; so his offence against Religion is most impious. In p. 130 and 148, he burlesques the Holy Scripture; under the pretence of its countenancing a notion, which, tho’ pleaded for, is not believ’d by the profane writer himself. In p. 141, he says—God did not permit the Jews to eat Swine; because this would have been a kind of Fratricide. In p. 17 and 18 he talks of dreaming Jews; and, with a noble free-thinking air, ridicules Mysteries. And p. 16, he
he declares, he has been more edified by his own
Dreams, than by all the Sermons he has
heard this century, even in Oxford. But these
strokes of his pen are almost laudable, in com-
parison of some others. He, like his great
friend, the apostate Bolingbroke, would fain
banish out of the world The Bible, Our Re-
ligion, and even the Belief of a Reward in
Heaven for the sincere Servants of The
most High GOD! For in p. 67, 68, 69,
he dares to publish a most profane banter
upon Immortal Life, in the following
dreadful expressions——Immortal Life, pub-
lish'd (says he) by the preachers of the
Gospel, is only an artifice to get Money from
old Maids and Widows——this grand Elixir,
tho' it had not half the Virtue of Ward's Pill,
maintain'd its reputation in the ages of igno-
rance and superstition; but now, nothing is thought
more absurd and ridiculous by every person of
common Sense!——Good GOD! how can a
poor, weak mortal, gifted with reflecting
powers sufficient to intimate Eternity to
Man, and bless'd with the word of Truth it-
self confirming the glorious Expectation, dare to
banter the only firm support of Happiness at pre-
sent, an Hope full of Immortality hereafter!
Thus void of the first principles of Duty
to GOD and The King, the Dreamer does
not at all surprize us by abusing Those,
who are (under the former) the Pillars of
our Church and State. He says, of The
Bishops
Bishops, p. 65 — They have now entirely departed from all the rules of their institution. And, p. 196 — The great Ecclesiastics, style themselves the Ministers of God; but their ambition prompts them to commit such crimes and mischiefs, as demonstrate that their authority is not deriv’d from Heaven. But this virulence both against the Character and the Conduct of this Venerable Order of Men is readily accounted for — the Slanderer neither fears GOD, nor honours the King. And as to the latter article, (it must be own’d) he is honestly explicit. How can he love Those, who, by their intemperate Zeal and spirited Harangues, too effectually animated the Nation (for Hinc ille Lachrymae; see p. 71) too effectually animated the Nation, to crush the late Rebellion: a Rebellion, enter’d upon, and carried to an alarming height, in favour of the Dreamer’s Old Friend, his Prince, his Guardian Angel to protect, and his Polar Star to regulate, all his words and actions: And as he thus honours the whole Episcopal Body with his Abuse †; so we naturally expect a particular insult upon Him, who

* Was there not a new Star very lately call’d forth? For, methinks, I esp’y a young Bear in the North.

The Toaß, p. 41

† Can any falshood be more execrable than the following; p. 66? — Whenever a Rosicrucian, i.e. a Bishop, is mention’d; this proverbial saying is applied to him, In Tartara, jussiris, ibit!

†stands
stands no less distinguished by the bright
assemblage of his Virtues, and his Zeal for
the true Glory of Church and State, than by
his just pre-eminence in Station: see p. 72.

I shall not here enlarge upon the Dreamer's
reflection on some particular Laws of our
Country, p. 52, and 57; nor upon his insulting
one Honourable House of Parliament, (the
customary Band of about 400) with the name
of Bedlam: p. 59. But there is one sentence
(p. 168) which, with the Dreamer's com-
ment upon it, demands particular animadver-
sion. The Decrees (says he) of the Synod (which
must mean the Grand Council of the Nation)
are always oppressive, and sometimes very sani-
guinary! —— Dangerously severe, and in-
famously false! For, how oppressive; and why
sanguinary? Sanguinary for sacrificing Fellow-
Citizens on the altar of Hercules (p. 182) i. e.
putting to death Antibericleans, or Rebels and
Conspirators: p. 190. In particular (p. 170)
he laments with tears, and the tenderest pity,
the destruction of one Captive, on the last grand
Festival of Hercules. The Dreamer's book
being publish'd on, or about, December 1753;
we may presume it to have been compos'd
at least in the month of September; and the
last grand Royal Festival before that month
must have been in June, which celebrates
His Majesty's Inauguration. In this very
month there was sacrifice'd one of the Dream-
er's friends, the unhappy captive Dr. Archi-
bald
bald Cameron; executed for High Treason, June 7, 1753: — an Execution, in the Dreamer's estimation, most unreasonable! For he declares (p. 192) he would have all Antiberceulans pardon'd, (i. e. Rebels) that so the Altar of Hercules may not be stain'd with the Blood of his own People*!

As public Traitors are cut off, and private ones restrain'd, by the wise Laws of our Country; Courts of Justice, and the venerable Body of Men presiding in them, in order to explain, enforce, and carry into execution these salutary Laws, cannot stand high in the Dreamer's favour. And accordingly, at p. 73, &c. we have a whole Dream of Abuse on Courts of Judicature, and the Principal Gentlemen of the Law.

At p. 96, we find even this Author excepting from his general Satyr one set of people, whom he seems very cautious not to offend. Can it be possibly conjectur'd, what one class, what single tribe of English Beings it may be, that merits the Dreamer's good opinion and his kind address; especially in this grand Libel upon the rest of the Nation? (p. 205, 206) — In the name of astonishment, they are Common Whores! For, in p. 96, this filthy Dreamer says, But let me give no offence to The Ladies of Plea-

* See the word Suis (Suis moliantur Exitium) with the Remark upon it, at the Bottom of page 3.
SURE! * Indeed intimate acquaintances, contracted in youth, are found to make strong impressions; and the tender sentiment of such early friendships frequently continues thro' life. That the author of Templum Libertatis was a man of Gallantry and Intrigue, in the days of yore, appears from his own boasting even in his old age †: for the preface to the first book tells us, his Studies were formerly interrupted by Revellings, Debaucherries, and certain disagreeable Matters — Convivia, Amores, et ingrata quædam Nego-
tia — Whether the disagreeable matters (negotia) immediately mention'd after the frequency of intrigue (amores) were succesive in fact, and one the consequence of the other; I have not the proper Data to determine. However that may be, the next honourable Class of Men, we find abus'd, are the College of Physicians; together with their Brethren, dispers'd thro' the Kingdom for the preservation and health of their Countrymen: p. 100.

I shall only add one Class of Men, of whom the Reader might expect he would at least speak favourably, The Oxford Tories; the Dreamer calls them Antibeclleans i. e. Jacobites: but even these will be found roughly treated, with some grains of Satyr sprinkled

* In the Toaft, p. 39, we have the following remark — He was frequently wont to retire to relax his Mind, and solace with the Mud-Nymphs of Liffy; and p. 44, the Mountain-Nymphs of Wicklow!
† See p. 40 and 41 of this Letter.
on the University. He says, p. 193 — "The "Antiherculeans are indeed a numerous Sect "— they daily blaspheme HERCULES; censure "his Priests with great acrimony; and sometimes, over their Cups, grow tumultuous, "and proceed to threatnings. But they are "not form'd for great Enterprizes" (i. e. they will get drunk, swagger and threaten; but yet are mere Poltroons, afraid to draw the Sword, and maintain the good old Cause vi et armis: — I take this, Doctor, to be a pretty just description; and it answers exactly, you know, to what was said of these Gentlemen by your Old Friend at Derby — ) "they are not "form'd for great Enterprizes; they have "little judgment and less courage, and have "no manner of Confidence in one another." As to the last article of this Lamentation; is it not, Sir, unreasonable to expect, that Men, who could be false to their Oaths, would be true to their Honour?

"How it happens (p. 217) that such extre"mese should be found amongst men, who "have been educated under the same Gover"nors, who have been inspir'd with the same "Principles, have profess'd the same Cause, "and have acted upon the same general "Plan, is a disquisition left to more able "Philosophers. By the effects of Learning "in Pallantis (Oxford) we perceive, that "it contributes very little towards the main-"
tenancy or improvement of the Social Virtues*. In p. 211— even those Republicans (in Pallantis) who continue most firm to their old principles, are divided into several factions, and hate one another very sincerely. In p. 194— If an Antiberculean have singular Merit and universal Esteem, we need only invent some idle story to his disadvantage; the Antiberculeans immediately swallow it: they seem pleas'd with it: they propagate it: and are soon able to blacken the fairest and brightest character in their whole Company'. And, in p. 116, he pours forth, in the bitterness of Despair, this mournful Confession— "Even the Victories of the Palladians have been fatal; and 'tis scarce possible, that Pallantis should hold out much longer. The Old Inhabitants will be oblig'd to quit the City". Spoke, like an Oracle! And, may this Oracle be soon fulfill'd, in the case of one Old Antiberculean, in particular!

The only thing wanting, to perfect these important quotations, is the Dreamer's character of Himself †. "An old citizen of Pallantis, 12

* See p. 41 of this Letter.—beloved by none; respected by few; detested by many; mistrusted by all.

† The Dreamer (p. 38—41) gives the following remarkable character of an Orator, who was pleas'd to say, that Honour and Integrity, duty to our Country, and love
"Pallantis (p. 212) a man of great veracity and honour; who hath ferv'd his Re-
public, near half a century, with invio-
table fidelity; having never once swerv'd
from his old principles, nor in any in-
stance deserted his friends, his religion,
or his country. By this means he was
become popular: the young citizens ex-
press'd their esteem for him, on all occa-
sions"—But, Doctor, why would not the old
citizens express their esteem for a man of
such established reputation? May we not, from
this neglect, from this contempt, shown by the
Grave and Venerable, thus unfortunately ac-
knowledged, safely infer the falsehood of all
these vain-glorious pretensions? From the
several preceding extracts we may now draw
one general Conclusion—That there lies
a strong presumption in favour of every Cha-
raeter, that has been, or may be, abus'd by

love of Mankind founded well in the ears of the Populace.
— "Having collected himself, in the manner of the
ancient Orators, he begun his speech. His whole
Introduction consisted of Egotisms, and a long Cata-
logue of his own Praisce. — He talk'd of civil Policy,
the social Virtues, the love of our Country, and the
preservation of our Liberty. — This important person
concluded, as he began, with an Encomium on himself:
for which however he apologiz'd: because his Cha-
raeter could not be sufficiently illusrated, nor his supe-
rior Merit explain'd, except by his own Eloquence.
And this is probably the reason, why his Praisers are
no where to be found, but in his own Works"!

That
That Man, who dares publicly libel Him that sitteth on the Throne; who dares publicly libel all the superior orders of Men, both in Church and State; and who dares publicly libel almost every rank, quality and class of the People—excepting—LADIES OF PLEASURE. Let this account of the Dreamer be concluded with the following resolution of Richard the third:

Since I cannot prove a Lover,
To entertain these fair, well-spoken Days;*
I am determined to prove a V—n:
Plots have I laid, Inductions dangerous,
By drunken Prophecies, Libels, and Dreams.

I have now, Sir, finish'd my remarks on The Apology, &c. excepting in one article. I do not charge you, with two late Pamphlets, call'd The last Blow, and A proper Explanation of the Oxford Almanack for 1755; because the Learned are agreed, they came not from your pen. For, tho' you have Malice more than equal to both; your Wit is certainly too dull for either. The only article then remaining, to compleat these animadversions, is an assertion, in p. 19. of your Apology, that— in conformity to the

* Perhaps, Doctor, (in the style of the Toafl) your Countryman and Commentator Tir-Oen, instead of Days, would conclude this second line with Dames or Doxies.
principles, which you have always profess'd, you most heartily wish'd success to the Old Interest. This sentence, tho' it contains but few Words, is very comprehensive in its meaning. It is, Sir, big with consequences. It is, I apprehend, by far the most important in your whole Apology; and with my remarks on this capital Sentence I shall take my leave, for the present, of all your boast-ed Performances.

You wish'd success to the Old Interest. This is your affirmation. And the merit or demerit of it shall be determin'd; not by banter (for this is too important a point to trifle with) but by a fair and full answer to these two Questions — What is the Old Interest? And — Who are You?

To the first Question I answer — The Old Interest, in the County of Oxford, is a Political Interest, long supported there, partly by Tories, partly by Jacobites; but probably by a much greater number of the former than the latter, especially since the late Rebellion. But, as the enquiry here is not so properly into the political persuasion of the Old Interest Freeholders, as of their Candidates; to these therefore I now confine myself. The private characters of these Gentlemen must be, at present, out of the question. Since, however absolutely necessary Religion and Discretion are for the proper discharge of any Trust of consequence; I shall presume (and I am persuaded, upon good grounds) that these
these two Candidates are, at least, not superior to the other Candidates, in the two preceding Recommendations.

In order then to judge the more safely, what the political system of the Old Interest Candidates really is; we must first settle the proper distinction between a Tory and a Jacobite. 1. A Tory then (I speak here of a true, sober, thinking, systematic Tory) is one, who wishes the true glory of the Church of England, in opposition to Dissenter on the one hand and Papist on the other; and who wishes the true glory of British Liberty, in opposition to Licentiousness, in being free to do every thing, and Slavery in being permitted to do nothing. 2. He has high notions of Regal Authority; but wisely distinguishes between a King and a Tyrant; and, tho' he believes it his duty, with the most active Loyalty to serve the former, he thinks himself not bound to submit passively to the latter, when he has brought the Religion and Liberty of his Country into extreme danger. 3. He is therefore an hearty friend to the Revolution; and consequently a sworn foe to the doctrine of hereditary Right, absolute and indefeasible. 4. He affirms, that no claim of Right properly belongs to the Descendants (even admitting Descendants) of James the second: but that the only rightful claim is Lineal Descent, limited by such Conditions as the wisdom of the Nation has fix'd, for the more effectual security
of our sacred and civil Freedom. §. He acknowledges this rightful claim in *His Majesty King George the Second*; to whom he readily swears Allegiance: and this the more readily, as he considers the present *Royal Family* the most likely of all others, to perpetuate the Blessings of *Englishmen* and *Protestants*. 6. But tho' zealously loyal to *The King*, he is perhaps dissatisfied with *the Administration*: he may think (and yet without proper foundation) that *the Ministry* frequently pursue such Measures, as tend to the detriment and disgrace of the Kingdom: and he may think himself the better Friend to *The King*, for being an *Enemy* to the wrong Measures of *those*, who are, by their high Office, *The King's principal Servants*. 7. But then — in order to preserve his Loyalty from suspicion — to perform his Oath of supporting *His Majesty* to the utmost of his power — and to give weight to his Censures of any Measure, that he apprehends to be wrong— he most zealously supports every Measure, that appears to be right: laying down this, as a fundamental Maxim, "No one, but " *The King's Enemy*, can censure, oppose " and distress ALL the Measures of The " *King's Ministry*.”

I must just remark here, by a necessary digression, that the preceding is the proper Character of *every honest Whig*, as well as of *every honest Tory*; for I can in these days, perceive
perceive no real difference: excepting — that, as the Tory (in the Church) thinks more favourably of the Papist, than the Whig does; so the Whig (in the Church) thinks more favourably of the Dissenter, than the Tory does. But then, as every Whig is not a Dissenter, nor every Tory a Papist; so both Whig and Tory may be sincere Members of, and zealous Friends to, The Church of England: a Church! which, tho' some think it not absolutely perfect in every part of its Forms, is (I presume) the most pure and primitive of all the modern Christian Churches, and may well be stil'd The Glory of the Reformation!

From the preceding Character of an honest Tory we may soon infer that of a weak or a wicked Jacobite. The Tory approves the Revolution; the Jacobite curses it. The Tory denies any rightful claim of the British Crown to the Pretender James and his Descendants; the Jacobite takes his very name from his Zeal for that Family. The Tory not only allows the rightful claim of King George, which the Jacobite denies; but he is resolute to support His Majesty, to the utmost of his power, for the security of the Church of England and British Liberty: whereas the Jacobite labours to introduce the Family of James, and with him the Sceptre from France and the Mitre from Rome, to enslave both our Bodies and our Souls.
These principles premis’d, I proceed now to the application; in order to the forming a fair presumption (for I pretend to no demonstration) as to the Loyalty, or Disloyalty, of the Old Interest Candidates. Now, Sir, I pronounce The late Rebellion to have been The Grand Criterion; the critical season, for distinguishing (almost universally) the Tories from the Jacobites. As the latter always shelter themselves under the name of the former; 'tis sometimes difficult to distinguish them. But, during the season of a Rebellion, at any time begun, and carried on to a great height, in favour of the Pretender; will not all real Tories, especially if bound by the Oaths of Allegiance and Abjuration, zealously exert their endeavours to suppress such a Rebellion: and will not all real Jacobites, tho' bound by the same Oaths, be either cautious of giving any presumption of their Loyalty, or open in their Disloyalty?

To apply this more particularly. In the year 1745, a most dangerous Rebellion was rais’d, in these Kingdoms, in favour of the Pretender, by Scotch and English Rebels, assisted by Forces from France. The Royal Army of Great Britain was chiefly abroad, bravely defending the Liberties of Europe. The small Body of Troops at home, tho' join'd by numerous Volunteers, fell before the power of the Rebels. The Rebels advanc’d, dreadfully triumphant, into the heart of
of England; and threaten’d a speedy attack upon the very Capital! — O Nox Illa! quae pene aeternas huic Urbi tenebras attulisti; cum Galli ad bellum, Catilina ad Urbem, con-jurati ad ferrum et flammam vocabantur: cum ego te, "Flacce, cælum noétemque conteslanis, flens flentem obteslabar! * How did every good Man then tremble at the prospect! To Arms, Britons! To Arms! was the cry of every loyal subject: and Associations were accordingly form’d, zealously and successfully, in almost every County; which animated the King’s Friends, intimidated the King’s Enemies, and fav’d the three Kingdoms.

In Oxfordshire this glorious Association was form’d Octob. 15, 1745: begun by Him, who inherits the Virtues, as well as the Title of That Warrior, whose Sword gave—would have given—-lasting Liberty to Europe! But what his Arm had won by conquests unparallel’d, did not the matchless policy of others basely surrender? Surely they could not do this, to qualify France for accomplishing afterwards, what the Betrayers did not live to accomplish themselves—I mean, The Ruin of their own Country! This Oxfordshire Association, thus powerfully recommended, was subscrib’d by One Hundred and Twenty One of the Nobility,

* Cicero pro Flacco.
principal Gentlemen and Clergy; and among these were Seven Heads of Houses in the University. In this bright Catalogue of Patriots I cannot find the names either of Lord Wenman, or Sir James Dashwood, or Doctor William King! But—might not GREAT BRITAIN thus warmly expostulate with every Non-Associator? Conjuravere civis Patriam incendere! Gallorum Gentem, infestissimam nomini (Britannico) ad bellum arcessunt! Dux bosium cum exercitu supra caput est! Vos cunctamini etiam nunc?—Vos de cruelissimis Parricidis quid statuatris, cunctamini?—Catilina cum exercitu in faucibus urget: Alii in suo urbis sint Hostes———!*

As to the three Gentlemen beforemention'd, it will not be denied, that they had taken the Oath of Abjuration, by which they had bound their Souls—1st. to the utmost of their Power, to defend King George; and 2dly, to the utmost of their Power, to oppose the Pretender: (see p. 26--28) and, when should such an Oath operate vigorously, if not in such a Rebellion? The Reasons for not associating, at that dreadful crisis, must, I presume, be either—the suppos'd unlawfulness of Associations—Sickness, or unavoidable Avocation—or treacherous Disloyalty. As to the first reason; if such Associations had

* Thus says the Patriot Cato; in Sallust, Bell. Cat. not
not been declar'd lawful by the Greatest Lawyer in the Nation, even common sense might have determin'd, that it could not possibly be contrary to the Constitution to support the Constitution. Besides, these Gentlemen will certainly allow public Associations to be lawful, as a National Association has been set on foot, in support of the Old Interest—unless they should choose to say, that an Association may be lawful in support of their cause, but must be unlawful in support of the Protestant Religion and English Liberty! As to the second reason; had these Gentlemen been unavoidably prevented from appearing personally, on that interesting occasion; would not a Letter, or Proxy, have been as readily accepted from each of them, as from many others? As to the third reason, I determine nothing; but leave that to the fair presumption of every Reader.—I shall only add here, that the Names of The Earl of Macclesfield and Sir Edward Turner appear amongst the foremost, in the List of Associates; as they themselves were in Zeal, for the preservation of Their Sovereign and Their Country.

Thus far, as to the Candidates. And, as to the Right resulting from the votes of the Freeholders, on both sides; these points have been reduc'd into Fifty Queries, containing in epitome the Merits of the Election: so far as appear'd upon the Poll and imperfect
Scrub the Oxford. These Queries have
been now publish'd, above three Months.
They pretend to be founded on Facts; and
Facts always speak the most convincing
Language. They are certainly important;
as containing articles, which, if true, must
(sO far) determine candid men in favour of
the New Interest. And, tho' so long pub-
lish'd and so important, no answers have yet
been attempted—at least publicly, and be-
fore the World.

The Honourable House of Commons have
spent a great part of this Session of Parlia-
ment, in considering the whole Merits of this
important Election. And I make no doubt,
but they will determine it, in favour of the
Legal Majority; in contempt of every pri-
vate Insinuation, and in defiance of every
public Menace. For such I cannot but con-
sider (but I submit it to the judgment of
others) the mention of The Sword, in the
following paragraph of a Pamphlet just pub-
lishe'd, call'd A proper Explanation of the Ox-
ford Almanack, for 1755. Here, in p. 16,
the author says "Nigh to her fits a Lady,
" whom I shall venture to call The Old In-
" terest of Oxfordshire. She is represented
" with the Scales and Tablet, which is a
" hint to us, that she hath the Laws and
" Justice on her side. The bridled Lion may
" be suppos'd to mark out the great Sub-
" jection, in which the heads of that party
" boast
"boast to have kept their Mob. But the
"Sword seems to me to intimate some-
"thing—on which I do not think pro-
"per, at present, to explain myself any far-
"ther."

I have only this one observation remain-
ning, on the Old Interest Candidates and the
demerit of their Cause: that, how heartily
foever you, Sir, may have wish’d it succes;
you have certainly prov’d an Enemy to it,
by declaring yourself a Friend. After the
many preceding reflections, the world will
(I presume) conclude, that the most bitter
Satyr upon the Old Interest has been pub-
lish’d in Doctor King’s Apology;
when he says, p. 19— he most heartily wish’d
that Interest success, in conformity to those
principles, which he always profess’d. But
this leads me to answer the second Question
before propos’d; and that is, Who are You?

You, Sir, were born (in conformity to one
of your own accounts) of as good a Family,
as any in Middlesex, and heir to a very ample
Patrimony: which, I hope, you have not
yet dissipat’d either by your vices or your
vanity. You pretend, I suppose, to be a
Christian; and, at least, will not publicly deny
the powerful obligations of Religion. You
have in your possession the Statutes of the
University; have you attended seriously to
the following clause in them—Poeticum illud
Δυσορ
...remedium, sive verius colludium, Lingua juravi, Mentem injuriam gero, homi-

ni Christiano satisfacere non potest; eo ipso a Perjurii criminem excusatum reputare se ut de-

bent. You are likewise Principal of a Hall, at present, dedicated to the Blessed Virgin Mary; but you are desirous of altering the title to that of Liberty Hall. You should be very willing, you say (p. 16.) to change one Saint for the other, St. Mary for St. Liberty; and so you seem to think one as real a Saint as the other—another Specimen of your found Religion! Be that as it may, you heartily wish the title of Aula Libertatis confirm'd by a proper authority: and then, in the very same line, you mention your Roman Catholic Friends! And so that is to be the Key (is it?) to the proper authority, you heartily wish to have it confirm'd by! But, if The Favourite should be ever invested with that proper authority, Liberty will in reality no longer inhabit this once fortunate Island; and so the name of Liberty may as well rest on your then crowded Hall, as any where. But at present, whilst we continue Free; we are, even now, only free to act agreeably to the Laws. Libertas quidem est naturalis facultas ejus, quod cuique facere libet; nisi si quid juris prohibetur: this, Sir, is the language of the Imperial Institutes; lib. 1. tit. 3.

But, can you, Mr. Principal, in the hour of
of solemn thought, heartily with a second Revolution. Can you bend your knee to Heaven; and, from the bottom of your soul, pray Redeem, &c? One would almost think this to be impossible. For, have you not bound your Soul, to support, to the utmost of your power, His Majesty King George? And, if it were possible, for this Father of his Country, to act over the Tyranny of James the second; even then your Oath of Abjuration would bind you most resolutely to oppose the Pretender. Did you, Sir, take the Oaths, with an intention to fulfill, or to violate them? If to fulfill; what was your Behaviour in 1745? — Then was the time for all Rebels to distress their Sovereign; either by joining openly against Him, or by refusing to join openly for Him. And may not the latter be consider'd, as ready to rejoice in the progress of that Rebellion, which they refus'd to suppress: studious indeed to preserve themselves, whilst the contention should hang doubtful; but equally prepar'd with the former to triumph in the destruction of their Country? In what Lift, on which Side, was then enroll'd the name of Doctor William KING? The names of some other Heads of Houses shone in the Association for King George: but, Sir,—Yours did not. Num negare audes? Quid tacent? Convincam, si negas.—O Immortales, ubinam gentium sumus! Quam

K

Remptubi-
República habemus; in qua Urbe vivimus? 
Hic, hic sunt, in nostro numero, in hoc orbis 
terre sanctissimo gravissimoque Concilio, qui 
de nostrum omnium interitu cogitent! *

If words have any meaning, if that meaning can be of consequence, if Veracity be a 
Virtue amongst Christians, and if Perjury be 
allow’d, even by you, to be a Crime; let me ask, when can there be a time for loyal 
men to manifest their honesty, if not in the 
day of danger? When was His Majesty to be 
defended; if not then, when an implacable 
Enemy was in the very heart of his Country, 
and when some of his Rebel-Subjects were 
advancing to expel, perhaps to captivate, 
perhaps to murder him! Then, Sir, when 
other Subjects, animated with British Zeal, 
crowded to protect their truly-British Sove-
reign; some, by their Swords, in the Field; 
and others, by a subscription of their For-
tunes: then was the season for every good 
Man to prove himself a good Subject; at 
least by giving his Name at the general Asso-
ciation. Then, as the Orator of Greece urges 
it, then was the time———but let me not 
defraud you of the severity of his Reprehen- 
sion, in his own most emphatical language: 
and it is impossible, for words to be more 
strikingly applicable, than the following 
from Demosthenes to Doctor King.

* Cicero in Catilin. i.
The translation is as follows:

Then was the time, that gave ample demonstration to every honest and good man; amongst whom you make no appearance. Neither first, nor second, nor third, nor fourth, nor fifth, nor sixth; not even the very least appearance. For what troops were rais’d, by your means, for the defence of the State? What assistance; what mark of your benevolence? In what one thing were you serviceable? What instance of public-spirited and common help accrued from your fortune; either for veteran, or new-rais’d soldiers? None. But, say you, tho’ I refus’d to concur in all these, yet have I due benevolence and alacrity. Where? When? What you! unjust above all mortals! who, when all were contributing to the common safety, even then, neither came, nor contributed any thing. You are not necessitous. For, how can that be? You, that inherited so ample a Patrimony! Name then the instance, in which you were strenuous; in which your excellence was conspicuous. Yes indeed——when these very Men (who had dutifully contributed) were to be publicly cenfur’d, then you exerted your voice gloriously!"
The man, with whom this Orator thus expostulates for neglect of duty, in the midst of public danger, does not appear to have had his want of Patriotism aggravated by the guilt of Perjury—a Crime this, so atrocious in the eyes of Heathens, that the Egyptians punish'd it with Death †. And how shall we vindicate from this heavy charge that man, who is not ashamed to countenance a Rebellion in favour of the Pretender to-day, whom he abjur'd yesterday ‡; and refuse his assent to that Monarch, whom he had sworn with all his power to defend! Would the obligation be at all stronger;—if, like the Ephori of Lacedæmon*, such a man had taken the Oath of Allegiance, once every month? Certainly, not. Since this maxim will be for ever true—that he, who qualifies himself for any Dignity or Place of Trust, by means of a promissory Oath, is bound to perform that Oath, at least as long as he enjoys that Dignity or Trust: and bound as strongly by such an Oath once taken, as if he had repeatedly taken it every day. If the man so dignified grows dissatisfied with his Oath, let him honestly resign the Dignity or Trust, held in consequence of it. But if, in defiance of common honesty, he holds fast his Dignity or Trust; and yet resolves to

† Alex. ab Alex. lib. 6. esp. 100.
‡ See the Apology, p. 5.
* Xenophon de Lacedæmon.
violate that sacred promise, by which only he could obtain it; that man, if he be not self-condemned, must by every serious man be pronounced guilty of wilful perjury. And we may pertinently add, from another Grecian Orator, that the man, who, after being once convicted of perjury, dares appeal to his Oath in proof of his fidelity, should be told—He must look out either for new Gods to swear by, or for different Hearers to impose upon.

I proceed now, venerable Doctor, to conclude this long Letter. I would willingly leave it upon your mind impressed strongly; and shall therefore introduce the following Speech, originally address'd to an Old Man, who was acting the Rebel against His King, under whom he enjoyed great dignity. Receive then, with profound humility and deep contrition, the expostulation of That Honest Patriot, Lord Westmorland.

--- If that REBELLION Came, like itself, in base and abject routs, Led on by bloody Youth, goaded with rage, And countenanced by boys and beggary: I say, if damn'd Commotion so appear'd, In its true native and most proper shape; YOU, venerable Father --- Had not been here to dress the ugly form Of base and bloody Insurrection. You!

* Æschines de Corona.
Whose seat is by a civil peace maintain'd,
Whose heard the silver hand of peace hath touch'd,
Whose learning and good letters peace hath tutor'd!
Wherefore do YOU so ill translate yourself
Out of the speech of peace that bears such grace,
Into the harsh and boisterous tongue of war?
Wherein have YOU been galled by The King;
That YOU should seal this lawless, bloody book
Of forg'd Rebellion? Never King of England
Had Nobles richer, or more loyal Subjects!
This argues then the shame of your Offence:
A rotten case abides no handling*.

I have now finish'd my Letter to DOCTOR KING; who, as he has been the
warmest advocate for Liberty, even to Licentiousness, must applaud the Freedom of every
preceding observation. As to my Friend,
whom I have undertaken to vindicate; it
seem'd only necessary, to shew the Falshood
of the late aspersions on his Moral Conduct:
his works will speak his character in Learning. And, as to his former and present
Station, I shall only add,—It is more ho-
nourable, for a man to begin a Family by
his virtues, than to end it by his vices.

I have a few remarks still remaining,
which appear to me of some importance;
but, not by way of personal Address to my

* Shakespear, Henry IV. and V.
present Adversary. Happy shall I think myself; if I should contribute to make others ashamed of a Man, whom I despair of making (however criminal) ashamed of Himself. Happy; if I should contribute to awaken some attention to the just infamy of Lying. Since it is now become so customary, that three to two, against the truth of a Report, is esteem'd (it seems) at the famous School for Calculation, as a very fair Bet. But, most happy; if I should contribute to raise a more general Detestation of, one of the most atrocious of all crimes, wilful Perjury.

In the University of Athens, to its everlasting infamy, there was erected, by the advice of a Cretan, a Temple to Contumely *. But no House, devoted to one of the most ignominious Vices, will ever be tolerated in the University of Oxford. Tully speaks of a certain School, call'd The Catiline Seminary †; as existing in Rome. But, shall not Catiline the Second, with his blue and white Eagle ‡, be oblig'd to decamp from his Station nearer home?

Tho' my Friend has been abus'd as an Enemy to the University; I would make no reprisal of that nature, without evidence. Rashly, and without grounds, to deal about

† Cicero in Catilin. 2.
such dangerous apppellations, is no mark of 
Honesty, nor indeed of Discretion. "No 
"Citizen, says Plutarch, should be thought 
"an Enemy; unless he be such as Aristion, 
"or Nabis, or Catiline, a meer disease 
"and imposthume in the community. But, 
"as the Musician gently gives a greater or 
"less tension to the string of his instrument; 
"so should we bring those to an unison, 
"whose note is somewhat different: and not 
"passionately or opprobriously attack them 
"as Offenders."* Indeed, if any season can 
make the most pressing application necessary, 
from one friend of the University to another; 
and justify even Censure upon the Loyal, for 
not being most explicit in their Loyalty; that 
season is Now.

The University labours under very unfa-
vourable imputations, because the well-affec-
ed are not more publicly and more generally 
explicit in their Affection. And, there is 
at present another, perhaps a stronger reason. 
The Nation seems to be on the brink of a 
very dangerous War: a War, with our most 
potent and most inveterate Enemy: a War 
with that Enemy, who so lately kindled a Rebellion, in the very heart of our Coun-

* Διε εμφαν μετα νομιζων τολμην αν μη της ειπη Αριστου, 
η Ναης, η Κατιλινα, νοημα και αποσημα πολεμω εγκινηθ. 
Της δε αλλως ατακελε, ποτερ αρμονικων επιτειναι και χαλαν 
πρετις εις το εμμελες αγιν, μη της αμαραιωσ σην εργη και σφο 
υμην επιφυμενεν. De Republic. gerend.

try,
try, in favour of the Pretender. The same Tool will be, no doubt, ready to be sent upon the same errand;—if the temper of the Nation shall be judg’d at all favourable to so dreadful an enterprize. The attention of many good men will be fix’d on the University, as the seat of Learning and the school of Virtue, in order to catch from thence the spirit of Zeal for or against the present Establishment. The prospect of success must arise, in the penetrating Eye of France, from the assurances of Disloyalty in many British Subjects. And yet, never did an injur’d Nation arise to vindicate its wrongs, with a spirit more justly indignant; with a Preparation more expeditious, more honourable to itself, and more formidable to the treacherous Enemy.

The French, advis’d by good intelligence, 
Of this most dreadful Preparation, 
Shake in their fear; and, with pale policy, 
Seek to divert the English purposes. 

O England! ——
[do, 
What might’st thou do, that Honour would thee 
Were all thy Children kind and natural! 
But see thy fault! France hath in thee found out 
A nest of hollow bosoms! * ——

* Shak’spear, Henry V.
Deos immortales, Quirites, precari, venerari, atque implorare debetis; ut, quam Urbem pulcherrimam florentissimamque esse voluerunt, banc omnibus boletium copiis terra marique superatis, a perditiissimorum civium nefario scelere defendant. This was the pious and powerful exhortation of the Roman Orator to his Brother Heathens!—Oh! for that glorious Fire, to kindle the same Piety, the same Patriotism, in every Protestant and Englishman! May Disloyalty, that bane of the public Peace, be hunted, punish’d, banish’d from every corner of the Kingdom, with such exemplary Severity, as becomes men not yet weary of their own Happiness! May every Traitor, that has dar’d be open in his Treason, even tho’ under the slender covering of Alusion, tremble under the Wrath of all honest men; who will prove tender to themselves, to a thousand others, to their whole City, in the chastisement of That One!—If there be A Man, whose past conduct now fixes the imagination of every Reader; let the seasonable example be made of HIM! Qui Parentes habetis, ostendite Ibius supplicio, vobis homines impios non placere. Quibus Liberi sunt, statuite exemplum, quanta paene in civitate sint hominibus hujusmodi comparatae! *

† Cicero, in Catilin. 2.  
* Cicero, ad Heren, lib. 4.
Permit me now, Ye venerable Fathers, and others the Younger Members of the University of Oxford! permit me, dutifully prompted by zeal for the glory of our Alma Mater, and the Happiness of our Country, to address you, in the words of your favourite Roman Orator; whose language, animated with more emphasis and energy than mine, will recommend the Supplication much more successfully. And here, let me first address my self, in general, to the whole Body; then (in the order of the words last quoted) to the Junior, and then to the Senior members of our Illustrious University.


"Vos, Adolescentes! et qui nobiles estis, et qui ingenio et virtute nobilitatem potestis consequi, ad cam rationem, in qua multi Hominum Novi et honore et gloria floruerunt, cohortari fas sit. Hac est una via et laudis et dignitatis, a bonis viris et sapientibus laudari et diligii; necessae descriptio civitatis a majoribus nostris sapientissime constitutam. Huic hominum generi (Hominibus scilicet Novis) fateror, multos esse
esse adversarios et invidos: sed mihi et oratio cum Virtute, cum Dignitate, cum Iis, qui se Patriae, qui suis Civibus, qui Gloriarum natos arbitrantur. Neque eos in laude postitos videmus, qui incitarunt populi animos ad seditionem: aut qui claros viros, et bene de Republica meritos, in invidiam aliquid vocaverunt: at eos, qui horum impetus represserunt; qui fide, qui constantia, qui magnitudine animi, consiliis audacium restiterunt.

Vos, denique, Patres Conscripti, et Viri ætate, virtute, et doctrina venerabiles! ad Majorum vestrum imitationem liceat excitare. Qui in celeberrima hac (Academia) se commoverit, cujus non modo factum, sed inceptum ullum conatumve contra Patriam deprehenderitis; sentiat hic esse Consules vigilantes, esse egregios Magistratus, esse Arma, esse Carcerem; quem vindicem nefariorum ac manifestorum fcelerum Majores nostri esse value-runt. Quid est, quod Reipublicae Gubernatores intueri debent? Id quod est praetans-tissimum, cum Dignitate Otium. Hujus otiosae dignitatis haec fundamenta sunt; Religio, Poteßates Magistratum, Leges, Fides, &c. In tanto Civium numero sunt, qui conversiones Reipublicae quœrunt; aut qui discordiis ac seditione palæuntur. Boni, nescio quomodo, tardiores sunt; et, principiis rerum negletis, ad extremum ipsis
ipse deinde necessitate excitantur; ita ut
nonnunquam, dum Otium volunt etiam
fine Dignitate retinere, ipsi utrumque amit-
tant. Propugnatores autem Reipublicae
qui esse voluerunt, si leviiores sint, defcis-
cunt; si timidiiores, desunt: permanent illi
foli, qui sunt tales, qualis Vir Ille, ad-
modum et vere reverendus, qui non minus
fide erga Rempublicam summa, quam me-
ritis erga Religionem optimis, diu inclaruit;
quales sunt insuper Gubernatores, numero
ad minimum — —, amore erga Patriam
non solum sincero (id etenim per se parum
prodest) sed etiam publico præ cæteris cele-
berrimi. Perpauci sunt in hoc ordine, qui
aut ea, quæ imminent, non videant; aut ea,
quæ vident, dissimulent: qui spem Catilinae
mollibus sententiis aluerunt. Quis tamen
non putavit, ejus voce maculari Rempublic-
am? Ecqui seditionis, cui Ille non fa-
miliaris? Cui bene dixit unquam bono?
Bene dixit? Imo, quem fortem et bonum
civem non petulantissime est infectatus?
Si talium civium vos tædet; ostendite.
Sin hoc animo quam plurimos esse vultis,
declarabitis hoc judicio, quid sentiatis: hoc
judicio vivendi præcepta dabitis. Vete-
ris Furoris maturitas in vestri consulatus
tempus erupit. Sed hoc vestrum fit de-
cretum — — Secedant improbi; secernant
se a bonis; abeant quò digni sunt. Cat-
Lina, cum summa Reipublicæ salute, et
cum tua peste ac pernicie, ac eorum exitio, qui se tecum parricidio junxerunt, proficiscere ad impium bellum ac nefarium. Tum Tu, DEUS OPTIME MAXIME! quem Statorem hujus Urbis atque Imperii vere nominamus, Hunc, et hujus socios a tuis aris, a tectis Urbis ac moenibus, a vita fortunisque civium omnium arcebis! 

THE END.
A
POETICAL SOLILOQUY;
Extracted from a late
APOLGY;
Kindly communicated by an eminent HAND.

CATILINA
concionando, abutendo, mentiendo, decipiendio,
prefvaricando, perjurando, Gloriam adeptus est.

1.
S H A L L I, triumphant I, again
With Vermin enter in the Ring:
'Gainst Snakes and Vipers draw my Pen,
That rage and hiss, but never sting?

2.
In vain they strive to spit their Gall,
Each little Art of Vengeance try;
If by a Savage doom'd to fall,
'Tis by a Lion I must die!

3.
'Twou'd stain and fully my great Name,
With Pigmies for Renown to vie;
And mine would be Demitian's fame,
Who triumph'd, when he stabb'd a Fly!

2 What
What cou’d I learn, to own my Pains,  
My Zeal and Valour to requite? 
Jut what the Royal Eagle gains  
That wrecks his fury on a Kite!

The Brave should with the Brave contend,  
No tame to crush whom we despise; 
Caesar from Brutus meets his End,  
And, by Achilles, Hector dies!

Each Wretch a fatal hazard runs,  
With Me conflicting for Renown; 
Since one of Oxford’s thund’ring Guns  
Can beat ten Windsor Canons down!

Bullets and Bombs I need not chuse;  
My puny Rivals to repel; 
Powder and Ball of little use,  
Where Whips and Rods will do as well!

Whole Eloquence, when match’d with mine,  
In English, or in flowing Latin, 
Does with the self-same lustre shine?—  
As Canvas, when compar’d with Satin!

Did Plato, Tillotson, or Hyde,  
Each for his Country’s Glory zealous, 
E’er I speak so bold, as when I cry’d,  
Si hoc non est, ab, quid est Scelus!  
Have
10.
Have ye not heard of Benches broke,
Loud Theatres my Praises ring;
Each Box exclaiming, as I spoke—
This must be Tully—or be King!

11.
Oh Sound! still pleasing to my Ear,
Which through the raptur’d Circles ran!
’Tis Pericles (each cry’d) we hear!
Some Deity—or, more than Man!

12.
The Gods, who on Olympus meet,
Debating on affairs above,
Ne’er heard a Voice so strong and sweet—
Thus Pallas charms! thus thunders Jove.

13.
’Twou’d neither brighten nor adorn
The Glory of my Patriot Crown,
To quell those Insects, which I scorn,
Who shake and tremble, when I frown!

14.
The hissing Rockets, they prepare,
In one short Moment soar and sink;
Blaze, swiftly mounting in the Air,
Give one loud bounce, then fall and flink!

15.
Fix’d on a solid Base below,
All shocks my Fortress can endure;
Let Lightnings flash, let Tempests blow,
It braves the Storm, and stands secure!

When
16.
When *Priests* with wicked *Courts* unite,
   And Malice does with Pow'r combine;
It *cheers* my honest *Bosom* quite,
   To boast — that Oxford *still is Mine*!

17.
How sweet and ample the *Amends,*
   For all my Watchings and my Woes;
To find the *Virtuous* all my *Friends,*
   And none but *Fools* and *Slaves* my *Foes*!

18.
Fearless each night I press my *Bed,*
   Quite calm, when to my Couch I move;
Since 'tis the *Guilty* only dread
   The Thunders of avenging *Jove*!

19.
Let then each *Courtly Miscreant* know,
   That dares oppose my royal Will;
The *Ink,* I draw against a *Foe,*
   Shall, sure as venom'd *Ars'nic,* kill!

20.
Ye *Sons* of *Freedom,* who remain
   Untainted yet, once more attend
(My *Council's* *fledgling weak or vain*)
   To the kind precepts of a *Friend*!

21.
No more with *vile Informers* mix,
   To our wife Schemes each Spy a *Foe*;
Abhor'd by *Erebus* and *Styx,*
   By *Gods* above and *Men* below!   When
When this base Band is drove away,
Our Projects daily who defames;
At Chapel we may seem to pray
For George — at home, halloo for J—s!

If these to lurk within her Walls
Our Alma Mater does endure;
Whelm'd in the dust our Freedom falls,
And who, alas! can plot secure?

When St. John rul'd, in Ormond's reign,
Without a dread we us'd our Pen;
And sung in peace the blissful strain
The King shall have his own again!

With loud applauses thro' my Hall,
Each Chamber and each Garret rung;
My True-Blue Pupils, one and all,
Uniting in the merry Song!

Each Guardian Pow'r we shou'd invoke,
And breathe to Heav'n a pious Pray'r,
That we may safely crack a Joke —
And when 'tis honest — may forswear!

Our Foes, when banish'd hence, or fled,
That Wreath shall round my Temple bloom;
The verdant Laurel grace my Head,
Sent by a Royal Friend from Rome!
Let Envy then her Ink prepare,
To stain and blacken my Renown;
At His Return, she'll see me wear,
For Britain sav'd, A Civic Crown!

FINIS.