

Antitheses, &c.

1. Injuries may be atoned for and forgiven but
 I would admit of no compensation — Junius
2. Her sex which has made her amiable in
 your eyes makes her detestable in mine
3. Why this Double, is a noble-said a Gallant
 man to a Man, but a Man is not but you
 out-ripped the Man
4. No action is evil altogether because it is
 contrary to law but some actions are
 justly forbidden by law because their ef-
 fects are exposed to be evil
5. It is a maxim in the British Constitution
 that the King can do no wrong in the
 Choice that the Emperors will do no harm
6. If an English King be hated & despised
 he must be unhappy, and then or
 perhaps, is the only political Woe
 which he ought to be conversant of without
 experiment

7. Pretorian bands, increased and disciplined as they were had still strength enough to use the Roman populace; but when the distant legions took the alarm they marched to Rome and gave away the Empire.

8. You take the sense of the Army from the conduct of the Guards, with the same justice with which you collect the sense of the Nation from the representations of the Ministry.

9. They left their native land in search of freedom and found it in a desert divided as they are into a thousand forms of policy and religion, there is one point in which they all agree they equally detest the pagantry of a King and the Superstitions hypocrisies of a Bishop.

10. Their Zeal begins with Hypocrisy and must conclude in Treachery. At first they deceive, at last they betray.

11. When once a man is determined to believe the very absurdity of the doctrine confirms him in his faith - It beggotted understanding can draw a proof of attachment to the house of Stuart from a notorious zeal for the house of Stuart and find an earnest of future loyalty in former rebellions.

12. Without looking for support in their affections as subjects he applied only to their honor as gentlemen for protection.

13. This was not the act of a few traitors but the deliberate Treachery of a Parliament representing the nation.

14. A knowing Treachery against which no prudence can guard no courage defend - The insidious smiles upon the cheek would warn him of the Canoe in the heart.

15. The rays of Royal indignation collected upon him served only to illuminate, and could not consume.

16. Animate by the favours of the people on one side and heated by persecution on the other, his views changed with his situation, hardly serious at first he is now an Enthusiast. The coldest bodies warm with opposition, the hardest sparkles in collision. There is a holy imitation zeal in politics as well as in religion; by persuading others we convince our selves; the passions are engaged and create a maternal affection in the mind which forces us to save the cause for which we suffer.

17. Unless he should be imprudent enough to forfeit the protection of those laws to which you owe your crown, or unless your Ministers should persuade you to make it a question of force alone and

by the whole strength of Government in opposition to the people. The lessons he has ~~received~~^{received} from experience will probably guard him from such excess of folly; and in your Majesty's letters we find an unquestionable assurance that no illegal violence will be ~~efford~~^{attempted}.

18. We attribute all to an ill advised unworthy personal resentment.

19. If the English people should no longer confine their resentment to a submissive representation of their wrongs; if following the glorious example of their ancestors they should no longer appeal to the creators of the constitution but to that right being who gave them the rights of humanity, whose gifts it were sacrilege to surrender &c.

20. The Nation of that country are as much distinguished by a peculiar Character as by your Majesty's favour: like another chosen people they have been conducted

into the land of plenty where they find
themselves effectually united and divided
from Mansland

21 There is hardly a period at which the
most irregular Character may not be
redeemed

22. The mistakes of one Sex find a retreat
in Patriotism; those of the other, in
Devotion

23. The more moderate man
would justify; but not enough to
entitle him to the honours of your
Majesty's personal resentment —

24. Had it been possible for us to entertain
a suspicion so dishonourable to your
Character we should long since have
adopted a style of remonstrance very
distant from the humility of complaints

25. The Doctrine inculcated by our Laws
that the King can do no wrong is
admitted without reluctance. We separate

the amiable good natured prince from the
folly and treachery of his servants, and
the private virtues of the man from the
vices of his Government — just Distinction.

26. Under the most arbitrary government
the common administration of Justice is
suffered to take its course. The subject
tho' robbed of his share in the Legislature
is still protected by the Laws.

27. The Political freedom of the English an
stitution was once the pride and honour
of an Englishman. The civil equality
of the Laws preserved the property and
defended the safety of the subject —

28. We say in common discourse that a man
may be his own enemy and the frequent
of the fact ~~is~~ ^{in this} the expression intelligible
But that a man should be his bitterest
enemy of his friend is a contradiction
of a speculative nature. There is something
in it which cannot be conceived without
a confusion of ideas, nor expressed without a bold
in language

29. If conscience plays the Tyrant it would be greatly for the benefit of the world that she were more arbitrary and far less plausible than some men find her —

30. Had he been a father, he would have been but little offended with the severity of the reproach, for his mind would have been filled with the justice of it. He would have seen that I did not insult the feelings of a Father but the father who felt nothing. He would have trusted to the wisdom of his own paternal heart and boldly denied the possibility of the fact instead of defending it —

31. That worthy Nobleman laughs with equal indifference at my expressions and Sir William distests about him.

32. He will not permit us to judge of ~~men~~ the motions of men by the manifest

tendency of their actions nor by the notorious Character of their Lives. He calls for papers and subscriptions with a simplicity as if nothing would be true ~~unless~~ ~~it~~ but what could be proved in a Court of ~~Industrious~~ justice. Yet a religious man might have remembered ^{upon} what foundation some truths most interesting to mankind have been received. If it was not for the ~~in-~~cessant evidence which the pursuit of religion carries with it, what would have become of his once well quoted Decalogue and of the sanctity of his Christianity? —

33. The road ^{which} led to honour lay open to your view. You would not lose it by mistake and you had no temptation to depart from it by design —

34. — Oppose the violence of faction with as much firmness as the encroachments of prerogative — This authority would either justify or disgrace the measures of Government.

If it should be the will of Providence
to afflict him with a domestic misfortune
he would submit to the stroke with fortitude
but not without dignity. He would consider
the people as his Children and receive
a generous heart-felt consolation in the
sympathizing tears and blessings of his
country —

He would not at one moment renounce
prejudice, at another bowly cringe to the
favourite of his Sovereign — After outraging
the Royal dignity with presumptuous conduct
little short of treason and hostility, he
would never descend to the humbly of
petition or interview with the favourite,
and of offering to recover at any price
the honour of his friendship —

A great man ~~was~~ in the sweep and
even in the magnitude of his crimes finds
a rescue from contempt —

I reverence the afflictions of a good
man his sorrows are sacred; but how can
we take part in the (Disgrace of a man
whom we can neither love nor esteem?
or feel for a calamity of which he himself
is innocent

Let us suppose that all your plans of
Ambition and Ambition are accomplished
and your most sanguine wishes gratified
in the firm as well as the safety of the people
can you ~~how~~ ~~forget~~ ~~that~~ ~~you~~ ~~are~~ ~~an~~ ~~old~~
judge venerable, and is there no period
to be reserved for meditation and retirement?
Let it not be excluded of your life and dedi-
cated to the same unworthy pursuits, the
same busy agitations in which your youth
and manhood were exhausted. Consider that
altho' you cannot disgrace your former life you
are violating the Character of age and exposing
the imposture and insubstantiality after you have lost the
vigour of the passions —

— you may quit the field of business tho' not the field of danger, and tho' you cannot be safe, you may cease to be ridiculous.

— Have enough to encourage the follies of your age as they once did the vices of your youth — A little acquainted with the rules of decorum as the laws of morality they will not suffer you to profit by experience nor ever to consult the propriety of a bad character — Even now they tell you that life is no more than a dramaticum sum in which the Hero should preserve his consistency to the last, and that as you live without virtue you should die without repentance

35. It is a strange way of arguing to oppose a supposition which no man can prove, to a fact which proves it self.

36. Charles the first lived and died a hypocrite. Charles 2^d was a hypocrite of another sort and should have died on the same scaffold

At the Distance of a century we see their Opposite Characters happily reward and blend in your Grace. Sullen and severe without religion, profligate without gaiety you live like Charles 2^d without being an amiable companion, and for ought I know may die as his father did without the reputation of a martyr.

37. Is this the wisdom of a great minister or is it the vibration of a pendulum?

38. Give us if it be possible some excuse to posterity and to our selves for submitting to your administration, if not the abilities of a great minister, if not the integrity of a patriot or the fidelity of a friend, show us at least the firmness of a man for the sake of your Princes. y^r Lo. shall be open. I will not lead her into publick as you have done nor will I insult the memory of a private beauty, her Sex, &c —

39. A Character which will only pass
without censure when it passes without
observation

40. Enquiries and reproaches have no
po. to effect either the man of noble
minded integrity, or the abandoned pro-
fligate, It is the middle compound Cha:
Note alone is valuable, the man who
without firmness enough to avoid a
dishonourable action has yet feeling
enough to be ashamed of it

41. If I had been weak enough to form
such a connection I should never
have been base enough to betray
it

42. There is something in your Character
which distinguishes you not only from
all other ~~other~~ Ministers, but all other
men. It is not that you do wrong by
design but that you should never doubt
by mistake, and that the wildest
Spirit of inconsistency should never once

have betrayed you into a vice or ho-
nourable action

43. You rather address your self to the
passions nor to the understanding,
but simply to the touch - you ap-
ply your self immediately to the feelings
of your friends, who contrary to the
forms of Parli: never enter heartily
into a debate until they have divided

44. Marriage is the point on which every
rate is Stationary at last; and truly
my Lord you may well be weary of the
circuit you have taken, from the Scot-
tish in which you strong Lord Chatham,
to the hopes of a Virgin in the house
of Kilmorsburg

45. We have seen the Laws sometimes scan-
dally relaxed, sometimes violently
stretched beyond their force

46. The venerable Doctors of the University with no longer Discreet your Pro-
Duty by proposing you for a Rector to
their Pupils. The learned Censurers of
Damnation will be silent; and even
the venal men the' Rapiest in Fiction
will forget your Virtues. — Labors of
47. Men who are ~~so~~ unequal to the Dismissal
of an intricate ~~question~~ argument ~~are~~
or wish to avoid it are willing enough
to suppose that much has been proved
because much has been said.
48. Such an Subject would disgrace the dig-
nity of a King —
49. Instead of the explicit firmness and Decision
of a King you give us nothing but the
misery of a ruined grain and the Whining
piety of a Methodist —
50. The Theory of such a government is
fashion and mockery, the practice is
Oppression —