

Rien de plus naturel et de plus excusable, lui répondirent les députés, que ce sentiment dans un pere. Eh non! reprit-il, non, je ne me flatte point. Ce n'est là que de la foiblesse. Quoi, parce que mon fils a dans les muscles plus de ressort et de vigueur qu'un autre, j'en ai, moi, assez peu dans l'ame pour tomber en syncope, lorsqu'il est proclamé vainqueur dans les jeux de la lutte! Qu'auroit ce donc été, si, après une bataille, je l'avois vu revenir vainqueur dans mes bras, couvert de sang et de poussiere? Celui qui se laisse accabler par la bonne fortune, sauroit plus mal encore soutenir la mauvaise. Et que diront de moi les femmes de Lacedémone, elles qui froidement rendent grâces aux dieux lorsqu'on leur rapporte leurs fils percés de coups, étendus sur un bouclier? Allez, croyez-moi, présenter le prix de la sagesse à mon voisin Phizon, qui n'est pas comme moi un vieillard imbécille et vain.

(La suite au numero prochain.)

TO POLYHISTOR.

THE arguments with which, you inform us, the curious fragment of the Book of Enoch has been handed down, appear to me to be inconclusive. Though a man of extensive learning and great piety, *Tertullian* was gloomy, superstitious, and credulous. Hence about the middle of his life, he adopted the errors of *Montanus*, who affirming that Christ and his Apostles had been too indulgent to mens passions and infirmities, instituted a variety of fasts and prohibitions for their better mortification and discipline. Among other austerities he prohibited second marriages as unlawful; most likely from an idea that such marriages proceeded from some such evil spirit as *Semixas*, and so were *enormously sinful*: for, on examination, it will appear, that this pretended book of Enoch contains in it the true spirit of *Montanism*. That *Tertullian* received it as inspired is, therefore, no mark of his soundness of judgment; but rather (to use the words of a great writer concerning him,) "A mortifying spectacle of the deviations of which human nature is capable, even in those, in whom it seems to have approached the nearest to perfection." *

Origen, who was superior to *Tertullian* in learning and fame; was yet no less remarkable for his pitiable weakness. *Jerome* has classed them both with those writers, who in his opinion, ought to be read with great caution: *ut bona eorum eligamus, vitemusque contraria*. However, I am far from thinking that *Origen* had the same respect for this supposed book of Enoch that *Tertullian* had: on the contrary that sentence [*If any choose to receive it as Canonical*] is, alone, a good evidence, that he did not consider it in that venerable light. And, that neither he, nor the Christians of his time (a few extravagant enthusiasts excepted) did allow it to be any thing better than a human production, without any manner of authority in the Church of God, may be seen by consulting the works of *Dr. Lardner*, Vol. 2. p. 511—12, the latest edition.

And if *Jerome* believed that *St. Jude*, in his Epistle, had a reference to the Book in question, does it therefore follow, that he really had such reference? Or that *Jerome* believed that book to be authentic? The former,

* Mosheims Eccl. Hist. V. I. p. 194. see also his character of *Tertullian* p. 148.