

some more of the printed proposals to disperse. *Sr Cyril Wyche*, who accompanied me hither, is altogether transported with it, and thinks the project so discreetly contriv'd, that it cannot miscarry. Here is *D<sup>r</sup> Fuller* with his spouse. The *D<sup>r</sup>* gave us a sermon this morning in an elegant and trim discourse on the 39. Psalm, which I find had ben prepar'd for the court, & fitter for that audience than our poore country churches. After this you will not expect much intelligence from hence, tho' I shall every day long to heare of y<sup>e</sup> progresse you make in this glorious enterprize, to which I augure all successe and prosperity, and am

Worthy *D<sup>r</sup> y<sup>r</sup> &c.*

*Wolton, 25 Dec. 1697.*

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*Translation of a Passage in Tacitus, by the late Mr.*  
PITT.

A GENTLEMAN once observed in the presence of *Mr. Pitt*, that *Murphy* had totally failed in his translation of a beautiful passage in the *Dialogue on Oratory*; but that he did not himself see how the words could in English be expressed as concisely as in the original. "*Magna eloquentia, sicut flamma, materia alitur, motibus excitatur, et urendo clarescit.*" "Oh! yes;" said *Mr. Pitt*, "I would translate them thus: It is with great eloquence as with a flame. It requires fuel to feed it, motion to excite it, and it brightens as it burns."

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*On a peculiar Signification of the words δέμας and σῶμα.*

IN consequence of being at present engaged in translating into English the Commentaries of *Proclus* on the *Timæus* of *Plato*, and meeting in page 99 with the following Orphic line,

Τῶν πάντων δὲ δέμας εἶχεν ἐνὶ γαστέρι κοίλῃ,

it occurred to me that *Aristotle*, also, in the second Book of his *Meteors*, uses the word *σῶμα* in precisely the same sense in which it is used in the above verse. For in the Orphic line, it signifies *the whole*: *Jupiter*, or the *Demiurgus*, of whom *Orpheus* is here speaking, being supposed to contain the *whole* of all things in himself *causally* prior to the production of the universe. Hence, as *Proclus* well observes, the *Demiurgus* is all things *intellectually*, but the world *sensibly*. *Aristotle*, likewise, speaking of the sea, says, ἡ μὲν οὖν αἰτία ἢ ποιήσασα τοὺς πρότερον οἶσθαι τὴν θάλατταν ἀρχὴν εἶναι καὶ σῶμα τοῦ παντός ὕδατος, ἧδ' ἐστὶ. δόξειε γὰρ ἂν εὐλογον εἶναι σῶμα τοῦ παντός ὕδατος καθάπερ καὶ τῶν ἄλλων στοιχείων ἐστὶν ἠθροισμένος ὄγκος,

καὶ ἀρχὴ διὰ τὸ πλῆθος. Here it is evident that by the *body* of all water, Aristotle means the whole of water, or, in Platonic language, the *ἐλότις* of it. It is evident, also, that according to Aristotle, each of the other elements is a whole, or, as he calls it, *ἠθροισμένος ὄγκος*, a collected mass or bulk, as well as water. And this is perfectly conformable to the doctrine of Plato, in the *Timæus*, that the universe is *ὄλον ἐξ ὄλων ἀπάντων*. But the several wholes of which the universe consists are, the spheres of the stars, and the spheres of the elements. Each of these wholes, too, both according to Plato and Aristotle, is perpetual.

THOMAS TAYLOR.

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## NEW TRANSLATION FROM THE HEBREW.

I have been requested, through the medium of your useful publication, to reconcile the expression of the Prophet Elisha with truth. See 2 Kings viii. 10. *And Elisha said unto him, Go say unto him, Thou mayest certainly recover: howbeit, the Lord hath shewed me that he shall surely die.* We are told by infidel writers—"Let the advocates for the Bible read this passage, and blush for the man—for the prophet of God, who here declares a falsehood, unequivocally." It certainly is much to be lamented, that for so many ages this most incongruous passage should have been retained, as so formidable a prop to infidelity. During all the revisions which have been made of the sacred scriptures, in all Christian nations, this, among hundreds of the same description, is retained. Surely it is absolutely necessary, for the sake of harmony and good order, that all Christian governments should attend to these important things. Surely it is their duty to aid the cause of individuals, who devote their time, talents, and strength, to works of this nature. And I must say, in justice to him who sways the destinies of the British empire, that I hope others will follow his liberal example for the encouragement of a work which is intended to enable (particularly the clergy) to stop the torrent of abuse which infidels pour out against the sacred Volume.

If I read this passage in the original Hebrew, I cannot find any thing to reconcile—I can only find fault with the translators in all the Christian ages; and it is a very unpleasant thing to find fault: I have been very liberally abused for so doing; but then it has been by those who know nothing of the Hebrew language, and still assert, that the common version was translated from Hebrew, or rather revised, in the time of James; on which account, and because such writers will not sign their articles for fear of exposure, I have omitted sending many articles for your insertion.