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Remarks On The Life and Writings Of Dr. Jonathan Swift, Dean of St. Patrick's, Dublin

Orrery, John Boyle of

London, 1752

An epigram on the bust of Brutus.

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ceived from CÆSAR, was staggered in his thoughts of virtue, and imagining himself deceived by a shadow, broke out into a pathetic expression, signifying, "that he had worshipped virtue as a substance, and had found it only a shadow:" so that he seems to have wanted that fortitude of mind, which constantly attends true virtue to the grave. This defect in the character of BRUTUS, is not improperly expressed in the famous gallery of the great duke of *Tuscany*, where there is a very fine head of BRUTUS begun by MICHAEL ANGELO, but left unfinished: under it is engraven upon a copper plate, this distic,

*Dum BRUTI effigiem sculptor de marmore ducit,
In mentem sceleris venit, et abstinuit.*

If BRUTUS erred, it was from a wrong notion of virtue. The character of CÆSAR is perhaps more amiable, but less perfect: his faults were great; however, many of them were foils to his virtues. A modern eminent writer, has represented him as a glutton: he tells us, that when CÆSAR went to the public feasts, he constantly took a vomit in the morning, with a design to indulge himself with more keeness, and to increase his appetite for the ensuing feast. The fact is true, but I would willingly believe the inference unjust. It is more than probable, that he practised this custom by the advice of his physicians, who might direct such a regimen, as the most certain, and immediate preservation against epileptic fits, to which the Dictator was often liable.