



Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.

LONDON :
Printed by Maurice and Co., Fenchurch Street.



“Bad as he is, the Devil may be abus’d,
Be falsely charged, and causelessly accus’d;
When men, unwilling to be blam’d alone,
Shift off those crimes on him, which are their own.”

It is, indeed, chiefly owing to his frequent omniform incarnation and the impositions we have just noticed, that so much doubt has at all times prevailed as to his true nature and character; but we must not overlook another important cause, namely, that the Devil does not compass his designs upon mankind by his individual presence and means, or through the instrumentality of those *sublunary* fiends, of whom we have been speaking: (although they assist in *mac-adamizing* the road to perdition) but that his empire and glory are promoted and supported by the agency of assistant devils, in number *numberless*, of the same nature as himself.* These being of different rank, orders, and character from Satan’s prime minister, or *first lord of the Treasury*, down to the lowest link in the chain of connection between *spiritual* and *earthly* devils; there not only exists a restless emulation and ambition amongst them to accomplish the designs of their superior lord, but like many *men* in office, they are constantly apeing the characteristics of their master, and o’erstepping ‘the modesty of *his* nature,’ and the bounds of their prescribed duty. If, therefore, it be true, as Plato and his followers, and many other learned men, have affirmed, that this innumerable and omnigenous multitude, or even that portion composing the aristocracy of the legion, possess understanding beyond men, that they can conjecture and foretel many things, can cause and cure diseases;

“Inducere potest morbos et sanitates,”

deceive our senses, &c.; and that the most *illiterate* devil is ‘*quovis homine scientior*,’ it becomes as little matter of surprise (considering the privileges all devils are known to assume) that the reputation

* Saint Francis, who happened to be on familiar terms with the Devil, once asked him the number of his host. He thereupon raised a great cloud of *dust*, and desired the Saint to count it. They have been estimated, in *three* divisions, at ten hundred times a hundred thousand millions of the *first* and *second*, and three hundred thousand times as many as *both* in the *third* division. *Cocker* was a fool to the author of this discovery. Doubtless the number includes the fall of angels which took place a little *before* the deluge, with that when Satan was expelled from heaven.

That he is a prince of ancient and noble lineage, and superior to all human pretensions on the score of birth and "*family connections*," is beyond all question, upon the authority of the Scriptures, whence we learn that, previous to his fall, he was head of the angelic host, and next to God himself :

" of the first,
If not the first archangel ; great in power,
In favour, and pre-eminence." *Par. Lost, Book v.*

Although fallen from that high estate, he has not ceased to be powerful and omniscient, and he is far more entitled to the respect which his *origin* claims for him, than many aristocrats of our generation, whose *fallen* fortunes have left them nothing but their *blood* to boast of. If, indeed, *Titles* give *rank*, there is no disputing his pre-eminence over mortals, however high their bearing ; and even his Grace of Wellington, with all his honours, falls in the scale of comparison with him to a degree of plebeian insignificance !†

† "Amajimon sounds well ; Lucifer, well ; Barbason, well ; yet they are Devil's additions."—*Merry Wives of Windsor*.

Besides being an *honorary* member of all the different orders known among men, the following Titles form but a small portion of the number by which he has been designated :—

THE DEVIL !

(*Bel Aitan*) the mighty Lord ! God of this World !!
 (*Bel Geh*) the Lord of Health.—(*Bel Lal*) Belial, Lord of the opposite !
 (*Baal-Zabub*) *Bezebut*, Lord of the Scorpion !
 (*Baal Berith*) Lord of the covenant !—(*Baal Poor*) Lord of the opening !
 (*Baal Perazim*) Lord of the Divisions !—(*Baal Zephon*) Lord of the North !
 (*Baal Samon*) Lord of Heaven !!
 (*Adoni Bezek*) Lord of Glory !—(*Moloch Zedek*) Melchisedech,
 King of Righteousness !!
 Angel of Light !—Prince of Darkness !!
 Prince of the power of the Air !—Angel of the bottomless Pit !!
 Lucifer, Son of the Morning, and the Day Star !!
 The Great Red Dragon !! Accuser of the Brethren !! The Tempter !!
 The Serpent ! and the Enemy !!
 The foul Spirit !! the unclean Spirit !! the Lying Spirit !!
 Satan !—Mammon !!
 Abaddon ! (*vulgo*, a bad one !!)
 Legion !! !

And among his more *modern* titles are the following, the derivation of which are doubtful.

Old Nick !
 The Old Gentleman !—Old Scratch !—Old Gooseberry !—Old Bogy !!
 The Deuce !
 Old Harry !—The Old One !
 The Naughty Man ! A *certain* Person !!
 &c. &c. &c. &c. &c.

Or the 'Devil's Walk' there's been much talk,
And folks seem mighty curious;
Now this is the *real* 'Devil's Walk,'
And all the rest are *spurious*.*

* An extraordinary *fuss* has been made of late, about a *thing* called

THE DEVIL'S WALK!

A *fragment* of a poem that has been before the public for the last twenty years, and now republished with the name of

PROFESSOR PORSON

attached to it, with *Interpolations and Annotations*,
(or *Notes in the key of A flat*.)

By H. W. MONTAGU!!

AUTHOR OF MONTMORENCY POEMS!!

&c.!!!—&c.!!!!—&c.!!!!!!

This poem, "about which so much dispute has arisen *as concerning* its origin and authorship, is one of the most *strikingly original* poems that *ever appeared!!*—It furnishes ideas *admirably terse*, and in one or two instances *sublimely poetical!*" So says the author of *Montmorency Poems*, in this *strikingly original* language. "It has been attributed," says he, "to both Mr. Coleridge and Mr. Southey"—but—"there is an evidence upon the *face* of it, which must decide *our renouncement* of these varying imputations!"—for—"there is throughout a *violation of quantity*," (the *poetical fragment* comprising 57 lines, the annotations, &c. &c. &c. about 300 !!) "which *proves* it to be very *evidently* the effusion of one excited, and under the *immediate dictation* of genius, but wholly unused to English composition in verse—(*query*, annotator or poet?)

We are hereby indebted to the author of 'Montmorency Poems' and annotator of the 'Devil's Walk,' for the important discovery that violation of quantity bespeaks *genius*, that one of the most *strikingly original* poems *ever produced* is the production of one *wholly unused to English composition in verse!* and therefore attributable to

PROFESSOR PORSON.

After these 'varying imputations,' the following notice appeared in *John Bull*.

"We knew the poem was Mr. Southey's, and we said so over and over again, whereupon somebody claimed it for Porson. Mr. Southey in his preface (to Bunyan's life) ridicules the idea, but does not claim the merit himself. We have had a copy coming direct from Mr. Southey's hand in our possession since the year 1808."—*John Bull*, 16th May, 1830.

2.

He was soon on his way, and soon on the spot,—
No wish doth he ever bridle :
In business no sluggard—in fun or what not,
“ *The Devil is never idle.*”²

3.

Now the Devil he made his entry *first*,
Right up thro' the Thames Tunnel ;
(It was his coming that made it burst,
And not the works being done ill :)

because the term “ *heads and tails*” is known to be common among devils when identifying the souls of *man* or *woman*, the latter being typically associated with *tails*, owing to her connection with the serpent. Notwithstanding, indeed, the ancient and princely lineage of the Devil, he is influenced in his pleasures and pastimes, as well by *impulse* as *design*, never failing, however, to suit his behaviour to his company, and unlike many of the *stiff-neck'd* men of our generation, who go *out of nature* to be gentlemen, he can *descend* to tossing a halfpenny,—to playing at battle-dore, or any other amusement, without sacrificing that respect to which his rank entitles him.

² This is a favorite phrase of the churchmen who characterise the diligence and activity of the Devil as his greatest *crime*, whilst we are taught to believe idleness the root of all evil ! The Devil,

6.

He got himself dress'd, in *Nugee's* best :
And what this "*crack*" tailor thought odd, he
Refus'd to be lac'd!—but he made a small waist,
By twisting his tail round his body.

7.

He went to a mirror his charms to espy,
(Just as vanity stricken as others,)
"No wonder my darling Duke and I,
Are so often mistaken for brothers!"⁴

8.

Up Regent Street turning, and then back again,
Full pleased with the people so gay,
He thought of the road to his own domain,
So wide and so broad is the way.

⁴ We derive considerable satisfaction from being enabled to illustrate our pages with a correct likeness of the character assumed by the Devil, on his recent visit to the metropolis.

"Thus dress'd up in full masquerade,
He the bolder could range up and down ;
For he better can drive on his trade
In any one's name than his own."

10.

“ Now, truly, I don't like these horns of mine,
 They'll surely be thought a show here ;
 But he met Lord *this*, and the Duke of *that*,
 And as each politely took off his hat,
 He saw they were ‘ quite the go' here.⁶”

11.

In short, he soon found as he made his way,
 (And he look'd both at old and young,)
 That many had cloven feet to display,
 And worse than serpent's tongue.

diligent preacher and Prelate in all England ; and will you know who it is ? I will tell you—*it is the Devil*. He is the most diligent preacher of all other ; he is never out of his diocese ; he is never from his cure ; he is ever in his parish ; there was never such a preacher in England as he. In the mean time, the Prelates take their pleasure ; they are lords and no labourers ; therefore, ye unpreaching Prelates, learn of the *Devil* to be diligent in doing your office ; learn of the *DEVIL*, if ye will not learn of *GOD* and good men ; learn of the *DEVIL*, I say.”—James I., indeed, whom somebody has termed “ the wisest fool in Christendom,” on an occasion of addressing the “ Church's pillars,” distinguished the *Devil* as a “ very busy Bishop ;” but his *congé d'elire*, to elect him to a See, did not follow to support the compliment. Certain it is, that whatever rank or interest he may take in the Church, he is as anxious after his *tythes*, as any clergyman in Christendom ; and it were well for mankind, in general, if he claimed no more than his *tenth*s.

⁶ The Devil's hoof and horns are supposed by some writers to have originated in his having on some particular occasion assumed

23.

And he saw *black* cravats superceding *white*,
 "So men *will* my livery wear
 In whatever they can—and the belles are bedight,
 In silk of *flamme d' enfer!*"¹²

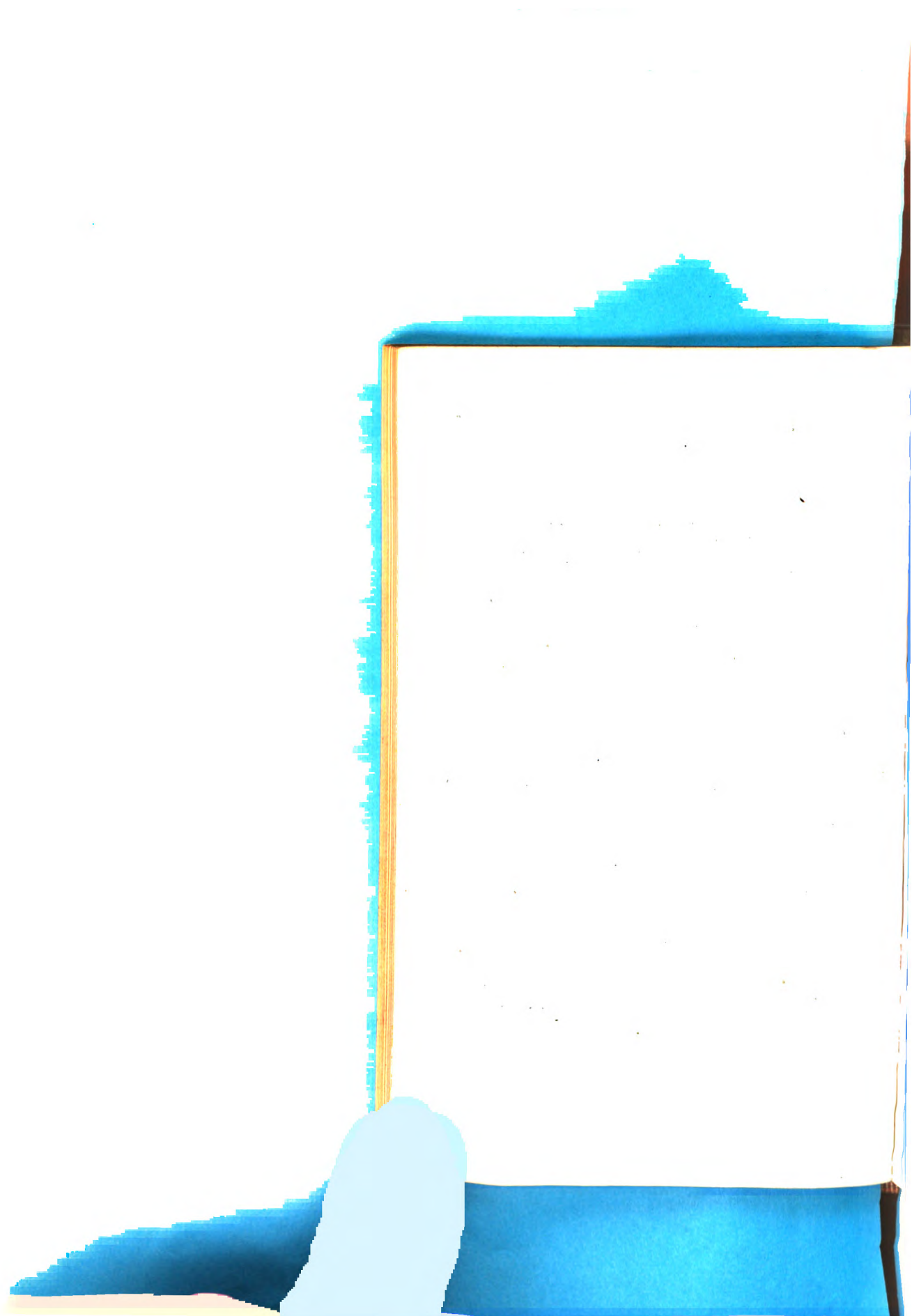
24.

He entered *a Hell* in St. James's Street,
 Which excited his special wonder!
 "For wailing and gnashing of teeth," thought he,
 "For fiend-like passions, and misery,
 The Hell *I* keep must knock under."¹³

rience warrants our *suspecting* only, that the Devil is in the habit of taking possession of every fair form, without their being conscious of it, and for a time rendering the dear creatures as ungovernable as a whirlwind.

¹² At this time the most fashionable colour of the day.—Vide *Lady's Magazine of Fashions*.

¹³ "Generally of all gamesters and gaming," says Burton, "if it be excessive, thus much we may conclude, that, whether they win or lose for the present, their winnings are not *munera fortunæ, sed insidia*, not fortune's gifts, but baits; the common catastrophe is beggary: *ut pestis vitam, sic adimit alea pecuniam*; as the plague takes away life, so doth gaming goods; for *omnes nudi, inopes et egeni*."



29.

He saw Madame Vest***, dress'd as a man,
And he thought himself quite a dunce,
That he never had hit on so charming a plan
To tempt *both sexes* at once.¹⁴

30.

To Covent Garden he went too, and saw
There the Man who so high shoots ;
It might have been envy his olden sin,
But he didn't think much of *the Freischutz*.

31.

Go where he would, 'twas a similar scene,
Hell, Devils, and Imps, *Jam satis*,
"What fools," cried he, "must these people be,
Who pay for a sight they'll very soon see,
Much better done, and *gratis!*"

¹⁴ *Mem.* "I must confess myself indebted to that little *dramatic hermaphrodite* for this brilliant idea, and I will not fail to profit by it. I may now wear my horns with perfect comfort to myself, for they shall become more fashionable than mustachios, and both sexes wear them."—There is internal evidence in the *Devil's Diary* to satisfy us that the character this lady appeared in, on the occasion referred to, was Giovanni in London.



They pass'd, for the Bard knew nothing of 'Satan,'
Though Satan knew Mont*****y.

34.

And he said to himself, "I'll surely look
 Out a place for this prim divine ;
 As he has thought fit to put *me* in his book,
 I'll not fail to put *him* in mine !

35.

"This *Maundering*¹⁷ poet, this Oxford swell,
 Thinks he has made me his debtor,
 And 'Mount Sinai' Phil**ps—they know me well,
 But full soon they'll know me better !"

36.

When he pass'd Langham Church, he was wrath,
 —for shame
 With his tail to consume it essay'd he,
 But he paus'd, for he saw that to put out the flame,
 Nash had placed an *extinguisher* ready.

37.

He went to *Verrey's*, and a damsel bore
 Him some ice, a little hill of,
 But it scalded his mouth, and he stamp'd and swore,
 And then bade them take the chill off.

¹⁷ Mauder, Publisher, Newgate-street;—v. n. to *grumble*, to *murmur*.

41.

He enter'd a house in the midst of a crowd,
 And he pass'd for a *Saint of the day*,¹⁹
 He join'd in a 'love-feast,' and groan'd aloud,
 And 'broke bread in a *friendly way*.'

42.

And he saw among them a damsel fair,
 Albeit her eyes were dark,
 With one eye fix'd on the book of pray'r,
 And the other upon the clerk.

43.

He heard Mr. Owen explain how and when,
 The world from *his* sway would be free'd,
 And he laugh'd, and said, with a fiendish grin—
 Ah! Mr. ——*O! when* indeed!"

¹⁹ The common acceptation, in the present day, of the word 'Saint' by no means bespeaks a person eminent for *piety* and *virtue*, but one of those numerous *bell-wethers* of a stray flock, who

"*With devotion's visage and pious action, do sugar o'er the Devil himself.*"

And the Devil does not fail to keep an open reckoning with them, and a balance always in their favour. Many of the Saints in the calendar, indeed, had never existed but for the interposition of the Devil, by means of temptation. Saint Anthony, for instance, had lived a life of obscurity, and had died without his *grill*, unheard of and unpitied, but for the struggle he maintained

1875

1. The first part of the book is devoted to a general history of the world, from the beginning of time to the present day. It is written in a simple and plain style, and is intended for the use of the young.

2. The second part of the book is devoted to a history of the United States, from the first settlement to the present day. It is written in a simple and plain style, and is intended for the use of the young.

3. The third part of the book is devoted to a history of the world, from the beginning of time to the present day. It is written in a simple and plain style, and is intended for the use of the young.

4. The fourth part of the book is devoted to a history of the United States, from the first settlement to the present day. It is written in a simple and plain style, and is intended for the use of the young.

5. The fifth part of the book is devoted to a history of the world, from the beginning of time to the present day. It is written in a simple and plain style, and is intended for the use of the young.

6. The sixth part of the book is devoted to a history of the United States, from the first settlement to the present day. It is written in a simple and plain style, and is intended for the use of the young.

7. The seventh part of the book is devoted to a history of the world, from the beginning of time to the present day. It is written in a simple and plain style, and is intended for the use of the young.

8. The eighth part of the book is devoted to a history of the United States, from the first settlement to the present day. It is written in a simple and plain style, and is intended for the use of the young.

9. The ninth part of the book is devoted to a history of the world, from the beginning of time to the present day. It is written in a simple and plain style, and is intended for the use of the young.

10. The tenth part of the book is devoted to a history of the United States, from the first settlement to the present day. It is written in a simple and plain style, and is intended for the use of the young.



46.

He went to the Commons, and saw them divide,
 On the present sad state of the nation,
 And the large *majority* pleas'd him so well,
 That he gave them an invitation.

47.

And then to the C——— Court, for he
 Well knew its worth and position :
 For the victims it sent him in *equity*,
 Had call'd it the 'Court of perjury,'
 Or the "*British Inquisition*."²⁰

²⁰ It is doubtful if any clearer proof could be adduced of the great influence of the Devil over the *institutions* as well as the *passions* of men, than the continued existence of the infamous system, or rather *practices*, (for it is destitute of system,) which govern the jurisdiction of this Court. Remind a Spaniard of the Inquisition of Spain, and, if he know any thing of the history or institutions of this country, he will throw the Court of C——— in your face as an equivalent. The word *Equity* is a solicism as applied to it, and a bugbear to frighten grown children out of their property. The Devil supports it by every engine he can exercise, for he regards a *perjured* soul (and it sends him a plentiful supply) with as much exultation as a West India merchant, or a city alderman receives a fine fat turtle (*gratis*), and there is about as much chance of *redemption* in the one case as the other.

"*Mem.* Bold push of mine, getting L——— there, and promoting the views of that *quibbling, time-serving sophist*, S———. I was fearful L——— would not dirty his hands with him, and that government would have none but *gentlemen* for the office he



And he went to the Fleet, those victims to see,
Whom Equity judgments had lugg'd in. p. 29.

He went to the Fleet, those victims to see,
Whom Equity judgments had lugg'd in :

holds ;—what surprises me is, that his professional brethren don't curb him a little :—

“ Though often can'd, he's uninstructed by't,
But still he shows the *Scoundrel* with the *Knight*,
Still scurrilous, and still afraid to fight !”

Wetherell tried to bring him to the *scratch*, but it would'nt do :— admirable manœuvre of his, sending, in the C———'s name, to Birnie, for a *peace-warrant*. The fellow is really worthy of having a hell of his own. If it were not for that *cold-blooded* look he has, his hypocrisy would set as well again on him, and secure to him a few *friends* ; as it is, I must endeavour to increase his popularity a little. He is out with his tenants at T——— too !— It is a monstrous treat to hear him *bully* the Vice into a *scarlet* fever, and *humbug* his benefactor, the baron. By the way, Sir Launcelot is a good fellow enough—*at bottom*, and an excellent *judge*—of *fresh turbot* and *green fat*. My income has increased ten-fold since *El**n*, *Le**h*, and *He**d* sat in their respective seats. I must have my eye upon Taylor, Williams, and the other reformers—the thing answers *my* purpose as it is. *Item*. Caught thirty-two souls with one affidavit.”—*Devil's Diary*.

We must have witnessed the transaction to which this note alludes, or one very like it, but we had no idea of the Devil being present. As many deponents as above stated attended at the public office to make oath to one affidavit ;—they were all labouring men, brought there for a purpose of which they appeared to know little or nothing, but fully satisfied with the novelty of the thing, and the *remuneration* they received for their trouble. On retiring after their oath, one of them observed, “ I say, Jem, kissing that 'ere fellow's *black-book* is rummish sort of swearing, is'nt it ? Vy, d—me, I'd give him a *quarter's* allowance of oaths for a shilling, and kiss his —— (book) into the bargain !”

In an old work, printed in 1636, entitled *Emblemes of Rarities*, or *choyce and exquisite observations delightful to the minde*, there is a

But the turnkey refus'd to admit him, till he
 Had mention'd his name—"what! don't you
 know me?
 I'm S—— G—— S——." ²¹

whimsical story related of the Devil and a Miller, intended to show how the former accomplishes his ends by inciting persons to *perjury*: it commences thus:—

"On a MARSH a MILLER had built his mill,
 The Devil he would so have it:—
 For he dealt with the Devil, and bow'd to his will,
 And the Devil said 'Miller, now look to your mill,
 You must *perjure* your soul to save it!"

No sooner does the *Miller* perjure his soul, than the *Marsh* swallows up the mill, and the Devil claims him as his own. The Devil, indeed, has credit for such a desire after *souls*, that had the *Marsh* possessed one he would have had it."

²¹ The Devil has at all times been remarkable for his love of metamorphosis, and we have here a conspicuous instance of his astonishing adroitness in the art, combined with a deep stroke of Satanic policy. He no sooner proposes to increase the popularity of one of his earthly agents, with a view, of course, to his own benefit, than he avails himself of an opportunity, which he himself brings about. He visits the C——y *victims*, and whilst he secretly exults in their misery, he affects to feel distress for their forlorn situation, and gives them "*five-shillings*"!!! an act of *charity*, which he does not fail to publish in most of the newspapers on the following day.

The tender mercies of the *learned* visitant, remind us of *Mrs. Bulgruddery*, in Colman's admirable play 'John Bull,'—who, by way of shewing her benevolence to the famished and disconsolate *Mary*, observes,—"*Aye, this is a feintish time of the year, you must want something indeed—I'll open the window, and give you a little air!*"

We have not heard of any further relief having been afforded to the *victims*.

49.

From the ball of Saint Paul's he had a full view
Of Commerce, and Industry's sway :
" Oh, would from this point I could act anew,
The scene of my Fortieth day !"²²

²² We can imagine with what conflicting feelings the Tempter surveyed, from this elevated spot, the vast forest of buildings beneath him :—

" Ah ! how I love thee, happy work of man,
Go on, pure promise of increased extent,
Spread wide thy upas shade—enlarge thy span,
Thou modern Babylon !—let man invent
To aggravate his curse, his punishment.

How vast a plain,—instinct with human life
Far as the eye can reach ; the busy hum
Of motion, anxious industry, or strife,
Floats on the wind, soften'd till it become
Like ocean's far yet angry roar, or some
Vast hive of insects—or the sullen blast
Which warns us of the tempest yet to come.
What is that murm'ring sound which just has past ?
It tells that sin and strife still hold man's nature fast.

Whence is that darken'd atmosphere, which seems
Like the dense awful vapours as they play
Round the volcano's mouth, and foully teems,
So that the light of heaven itself is grey !
Is sin so fearful of the glare of day ?

50.

Thus backward and forward, and to and fro,
He roam'd through these scenes of evil,
And he found them increasing in number enow
To sicken the very Devil.

51.

But he also saw things were going on well
'Midst ruin and taxation:—
So he thought he'd return, to be in Hell
To receive this mighty nation.

If that vast firmament of smoke arose
From incens'd offering, it might not stay
The wasting sorrow as to man it flows
From those pervading sins, which this vast city knows.

Here foul hypocrisy, with harlot mien
And bloated pride, are fat with plenteous food,
Here pois'nous lust revels, uncheck'd, unseen,
And cankers, by its breath, the wise, the good.
Here dead and mangled hopes and joys lie strew'd,
Like the white bones which blanch the arid sand;
And plainly tell to him, by whom they're view'd,
The hosts that died far from their native land,
With eyes unclos'd by any pitying hand."

From the " Devil's Memorandum Book."—Inspector.

POSTSCRIPT.

Pleas'd with the way he saw men going on,
Though he'd met with some few things to fret
him,
He resolv'd on repeating his visit anon,
And as often as *business* will let him !



LONDON :

Printed by Maurice and Co., Fenchurch Street.