

**THE ADAMUS EXUL OF
GROTIUS; OR
THE PROTOTYPE
OF PARADISE LOST**

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The Adamus exul of Grotius; or The prototype of Paradise lost by Hugo Grotius & Francis
Barnham

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HUGO GROTIUS & FRANCIS BARNHAM

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THE
ADAMUS EXUL OF GROTIUS;

OR THE
PROTOTYPE OF PARADISE LOST.

NOW FIRST TRANSLATED FROM THE LATIN,

BY
FRANCIS BARHAM, Esq.

LONDON:
SHERWOOD, GILBERT, AND PIPER;
SIMPKIN & CO.; WHITTAKER & CO.;
PATERNOSTER-BOW.

1839.

777.

[ENTERED AT STATIONERS' HALL.]



TO JOHN A. HERAUD, Esq.

DEAR SIR,

I HAVE taken the liberty of dedicating this astonishing Drama to you, because you have laboured more intensely than any of my Coleridgean friends to promote the highest forms of literature and poetry in Britain. This noble design it was that animated you in all your contributions to the Magazines and Reviews in which we have so often written. But to my mind, this glorious ambition is still more conspicuous in the pages of the MONTHLY MAGAZINE since you undertook to edit it. It was this that prompted you to place this long-established and widely-circulated periodical on that high pedestal of catholicity so bravely illustrated by Grotius himself. When you first ventured on this measure, I admired the grand conception, the moral courage, and the intellectual truthfulness which urged you to a course so arduous and un-frequented; and I predicted, in contradiction to many literary associates, that this course would prove successful; nay, triumphant. I knew that what Schlegel had done for Germany, in his famous "Concordia;" and Guizot for France, in pe-

riodicals of consummate talent, you also would accomplish for Britain, by the agency of the MONTHLY MAGAZINE, and the Journals attached to it. I knew how fascinating is the exhibition of that Promethean mind with which a Magazine becomes the inspiring spirit of its age, and without which it is but a bubble on the tide of fashion. This is the scale by which thinking men measure the value of a periodical—they look for the genius, which is the power of calling up power in other souls—they look for the traces of the march of that celestial philosophy which shall yet invest our planet with imperishable lustre.

The more intelligent portion of society already takes a warm interest in your enterprise, and recognises the value of a leading Review, thus based on the broad foundation of universal truth. I rejoice to find my prediction confirmed by the fact,—by the perpetually increasing sale of a Magazine thus springing like a Phoenix from its ashes into glorious rejuvenescence. I rejoice in this renewed prosperity of a publication essentially non-sectarian,—a publication that, like an intellectual Apollo, shall diffuse a philosophic radiance over all my fellow-countrymen, be they Jews, Roman Catholics, Protestants, Tories, Whigs, or Liberals. A publication that shall become the living focus of truth's scattered beamings; accumulating what is fairest, and dissipating what is falsest in all sects and parties. Be assured, my friend, that this success will go on geometrically augmenting so long as you support the cause of union, coalition, and harmony, with as much talent and eloquence as are displayed by cotemporary Journals whose views are differently modified.

Such is the conviction that has prompted me to dedicate to you this excelling Drama of Grotius. No one will better appreciate its merits, and the extraordinary circumstances that have attended its history. After having filled all Europe with its renown during the seventeenth century, and having struggled during the eighteenth with a series of occultations almost unparalleled in bibliography, it now, in the nineteenth, emerges the brighter for its prolonged eclipse, and glitters over the literary world. To whom can I more confidently submit this Prototype of *Paradise Lost* than to one, who by his recent reviews of Milton and his poetry, has achieved one of the loftiest triumphs of genius, which loves to sublimate the sublime, and beautify the beautiful.

To you I feel indebted in no inconsiderable degree for the formation of my literary tastes and habits; and I would fain show my gratitude by emulating your finest compositions, which I cannot rival.

I remain,

Dear Sir,

Yours very sincerely,

FRANCIS BARHAM.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters.

2. The second part of the document outlines the various methods and tools used to collect and analyze data. It highlights the need for consistent and reliable data sources to ensure the validity of the findings.

3. The third part of the document describes the process of identifying trends and patterns in the data. It notes that careful analysis is required to distinguish between significant changes and minor fluctuations.

4. The fourth part of the document discusses the challenges associated with data collection and analysis. It mentions that incomplete or inconsistent data can lead to misleading conclusions.

5. The fifth part of the document provides a summary of the key findings and conclusions. It states that the data indicates a general upward trend in the variables being studied, although there are some notable exceptions.

6. The sixth part of the document offers recommendations for future research and data collection. It suggests that more comprehensive data sets and improved analytical techniques would be beneficial.

7. The seventh part of the document discusses the implications of the findings for policy-making and decision-making. It suggests that the data can be used to inform strategies and interventions.

8. The eighth part of the document provides a final summary and conclusion. It reiterates the importance of ongoing data collection and analysis to stay informed of changes and trends.

P R E F A C E.

AN original copy of Grotius's *Adamus Exul*, from the Library of the late Mr. Heber, is now in my hands. It is dated 1601, *ex typographio Alberti Henrici Hagæ Comitatus*. By confirming the genuineness of Lauder's edition of this Drama, with the exception of a few verbal alterations, it has solved a question of deep interest, which has often been asked, but hitherto asked in vain.

The *Adamus Exul* of Grotius was published when he was only eighteen years of age—a remarkable instance of precocious talent, if we may venture to call that talent precocious which possesses the severest attributes of virility, without a particle of feebleness or crudeness. In writing his dedication to the Prince of Condé, at that time presumptive heir to the crown of France, he seems to have been conscious that the Tragedy was no common effort. "When," says he, "my study of law, history, and the arts has allowed me any spare or leisure time, I have reflected to what style of composition I might best devote it, so as to amuse myself with a variety of agreeable exercises. I therefore undertook to write a tragedy, because our age is less fruitful in the loftier forms of the drama than other kinds of literature. As to my argument, I resolved it should be sacred; which, you will say, was sufficiently audacious, since now-a-days sacred themes are less generally ornamented than degraded by presumptuous scribblers. However, I laboured hard so to modify my style that nothing should appear in the present poem displeasing to the taste of Christians. It elaborates