IN the Gentleman's Magazine for November 1738 on pages 581-3 there appeared an article entitled, "The Life of Father Paul Sarpi, Author of the History of the Council of Trent: For printing a new Translation of which, by S. Johnson, we have publish'd Proposals." Signed "S.J." This article is evidently a kind of advertisement for Johnson's translation of Pierre-François Le Courayer's French edition of Sarpi's History of the Council of Trent which never appeared because of Dr. Johnson's dispute with another translator, oddly enough also named Johnson, who was working on the same book.1 E. L. McAdam, Jr., in a PMLA article, "Johnson's Lives of Sarpi, Blake, and Drake", points out that the source for Johnson's "Life of Father Paul Sarpi" is Le Courayer's "Vie Abregée de Fra-Paolo" (also called "Vie de l'Auteur") which he includes in his French translation of Sarpi's History.2 Although Professor McAdam's critique is sound throughout, I wish in this article to consider it in more detail than he is able to do in his brief analysis and also to show through the citation of various passages from the French and the English just how Johnson works with the French. Moreover, I should like to examine in some detail Professor McAdam's charge that a Johnsonian omission distorts his source.

1 See Edward Ruhe's, "The Two Samuel Johnsons", N. & Q., cxcix (October 1954), 432-5. Professor Ruhe points out that many details of the event are still unclear, and even the name of Johnson's rival has been obscured—it was John, not Samuel, Johnson. A clergyman who knew Le Courayer personally, he appeared to have more support for his translation and a more reasonable expectation of completing it, all of which probably discouraged Johnson from pursuing his work any further. The "Proposals", once thought to be lost, were recently discovered by Dr. Moses Tyson, Librarian of Manchester University. For a complete account of their background and origin see, J. A. V. Chapple, "Samuel Johnson's Proposals For Printing the History of the Council of Trent [1738]", Bulletin of the John Rylands Library, Manchester, xlv (1962-3), 340-69.

2 iviii June 1943), 466-76. Referred to hereafter as McAdam.
and perverts history. An alternate explanation can be offered, I think, which tends to temper the force of this allegation.

There is no mention in the Gentleman's Magazine, nor does Boswell himself note, that Johnson's "Life of Father Paul Sarpi" is a translation from the French, although his debt to Le Courayer is obvious. Yet Johnson's article is less a translation of the "Vie Abregée" than a skilful reworking of the French text in which he does much more than simply translate the French into English. As in many of his translations from the French, Johnson works creatively with his French source and what results is less a French work translated into English by Dr. Johnson than an original Johnsonian composition which happens to be based on a French text. Johnson's "Life of Father Paul Sarpi" is essentially a condensation of a much longer work. His biography in the Gentleman's Magazine is only about five columns and twenty-five paragraphs, and Le Courayer's life of Sarpi is thirty-four closely printed quarto pages. Johnson in compressing his rather extensive French text selects various passages that interest him, omits considerable portions of his French source, adds comments of his own, rearranges the facts Le Courayer presents, and generally reworks the "Vie Abregée" into something quite his own. Le Courayer clearly presents the material for Johnson's article, but its style, arrangement, and expression are very much Johnson's. Still, it is not inaccurate to call "The Life of Father Paul Sarpi" a translation, provided the term is properly qualified, for in many places in the article it is possible to see a fairly close relationship between the French and the English.

Johnson's method of translating Le Courayer can be seen in his rendering of the opening paragraph of the "Vie Abregée".

Le Courayer: (XL: 1-16)²
FRA-PAOLO, nommé dans le

Johnson: (GM 581, cl. 1, G-H)³
FATHER Paul, whose Name,

¹ See my forthcoming article "Dr. Johnson and the Amazons" in Philological Quarterly.
² All references to the French will be given in the text, showing page and, where needed, line numbers. The text I use is Pierre-François Le Courayer's Histoire du Concile de Trente, Amsterdam, 1736, though Johnson probably used the London folio edition (1736) which is substantially the same.
³ All references to Johnson's article will be given in the text and refer to page, column, and guide letters.
before he entered into
the monastic Life, was
Peter Sarpi, was born at
Venice, August 14, 1552.
His Father follow’d Mer-
chandise, but with so
little Success, that at
his Death, he left his
Family very ill provided
for, but under the Care
of a Mother, whose Piety
was likely to bring the
Blessing of Providence
upon them, and whose wise
Conduct supplied the want
of Fortune by Advantages
of greater Value.

It is clear that although Johnson’s rendering is based upon the
French, he does not translate literally. Instead, he paraphrases
and condenses his source, but with such skill that the substance
and sense of the original are well preserved.

In his next three paragraphs (GM 581, cl. 2, A-F) Johnson
stays fairly close to his French source, in which Le Courayer
comments on Sarpi’s academic excellence, but again he does
not translate literally. In Johnson’s translation of Le Courayer’s
discussion of Sarpi’s entrance into the order of the Servites it is
possible to get a clear idea of how he handles his French text.
Le Courayer: (XLI: 25-40)

En-vain son oncle & sa mère, qui avoient sur lui d'autres vues, s'opposèrent-ils à sa résolution, & s'acharnèrent même de l'en détourner par des mortifications & des duretés, auxquelles peut-être il n'eût pas cru devoir s'attendre ; il demeura ferme dans son dessein, & prit l'habit de l'Ordre le 24 Novembre MDLXVI, n'étant encore âgé que de quatorze ans : âge bien tendre pour un tel engagement, mais qui dans le jeune Sarpi étoit accompagné de tant de maturité, & secondé de dispositions si conformes à une telle profession, que ni les affaires dont il fut chargé, ni les occasions qu'il eut de s'en prévaloir pour changer de condition ou se soustraire à la pratique des Observances, ne le dégoûtèrent jamais de son état loin de l'en repentir, & ne servirent même qu'à lui inspirer plus d'inclination pour le repos & la retraite. En MDLXVII il fit profession tacite dans l'Ordre, qu'il renouvella ensuite solennellement le 10 Mai MDLXXII, entre les mains d'Etienne Bonucci alors Général des Servites, & depuis Cardinal.

Johnson: (GM 581, cl. 2, C-D)

[His uncle and his mother] represented to him the Hardships and Austerities of that kind of Life, and advis'd him with great Zeal against it. But he was steady in his Resolutions, and in 1566 took the Habit of the Order, being then only in his 14th Year, a Time of Life in most Persons very improper for such Engagements, but in him attended with such Maturity of Thought, and such a settled Temper, that he never seem'd to regret the Choice he then made, and which he confirm'd by a solemn public Profession, in 1572.

Here again Johnson paraphrases and condenses the French considerably, but it is evident that he still manages to maintain the sense, if not the language, of his foreign text.

Johnson follows Le Courayer's comments about William, Duke of Mantua, who noticed the great capabilities of the young
Sarpi and gained permission from his superiors to retain him at his court (GM 581, cl. 2, E-F). Like Le Courayer Johnson says that young Sarpi left this position in two years. Johnson, though, says Sarpi left simply because he did not find life at court "agreeable to his Temper", a phrase which hardly renders accurately Le Courayer's statement that Sarpi was "dégouté par les caprices du Duc Guillaume, qui joignoit beaucoup de bizarrerie à beaucoup d'esprit" as well as by the general atmosphere of the court and "d'une station où il vivoit moins pour lui que pour les autres" (XLII : 20-26). Johnson does, however, translate Le Courayer's description of Sarpi's intellectual achievements quite closely as can be seen by a comparison of the following passages.

Le Courayer : (XLII : 29-37)
Car outre celle des Belles-
Lettres & des Langues Latine,
Grecque, Hebraïque & Caldéenne,
il étoit très habile dans la
Philosophie, la Théologie, &
le Droit Canon, & déjà très
instruit du Droit Civil, des
Mathématiques, de toutes les
parties de la Physique, de
la Chymie même, & de plusieurs
autres choses, qui sembloient
avoir demandé l'étude d'une
grande partie de la vie, &
qui exigeoient au moins un
esprit vif, une mémoire
heureuse, une conception aisée,
& une tête parfaitement claire
& capable de réunir tant de
différens objects sans la
moindre confusion.

Johnson : (GM 581, cl. 2, G-H)
[He was] not only acquainted
with the Latin, Greek,
Hebrew and Chaldee Languages,
but with Philosophy, the
Mathematicks, Canon and
Civil Law, all Parts of
natural Philosophy, and
Chemistry itself; for
his Application was
unintermitted, his Head
clear, his Apprehension
quick, and his Memory
retentive.

For his first six paragraphs, then, Johnson stays fairly close to his French source, though he paraphrases in almost every instance instead of translating literally. Throughout the rest of his article, however, he moves more rapidly through Le Courayer's "Vie de l'Auteur", abridging, condensing, omitting large sections of the text, and even altering the sequence of facts Le Courayer presents. Johnson omits, for example, Le Courayer's comments about Sarpi's rigid schedule of study, his precarious health, and his diet. Such omissions, though, are consistent
with Johnson's apparent aim in his biography of dealing mainly with Sarpi's religious and political ventures rather than with his personal life.

Johnson follows Le Courayer's commentary concerning Sarpi's admission to the priesthood at the age of twenty-two and the fact that he found favour with the illustrious Cardinal Borromeo, who often consulted him on theological matters. Johnson also writes that persons envious of Sarpi's rise to fame wished to ruin him and charged "him before the Inquisition, for denying that the Trinity could be proved from the first Chapter of Genesis" (GM 582, cl. 1, A), not quite an accurate translation of Le Courayer's statement that Sarpi was accused "qu'il ne croyoit pas qu'on pût prouver le mystère de la Trinité par le premier Chapitre de la Genèse" (XLIII: 29-31). A typical Johnsonian variation on the French is seen later in his translation of Le Courayer's discussion of Sarpi's intellectual abilities. The French reads, "Il discouroit de Mathématique avec les Mathématiciens, d'Astronomie avec les Astronomes, de Médecine avec les Médecins, d'Anatomie avec les Chirurgiens" (XLIV: 31-34), which Johnson translates somewhat freely, "He frequently convers'd upon Astronomy with Mathematicians, upon Anatomy with Surgeons, upon Medicine with Physicians" (GM 582, cl. 1, B). Such variation from the French is found throughout Johnson's article, however, and is clear evidence that he considered his French source not as a text to be followed slavishly but as a model or guide to help him create a highly original composition of his own.

Le Courayer discusses in some detail Sarpi's rise to the post of "Procurer-Général" of his order and his success as an administrator, teacher, and scholar (XLIII-XLIV), all of which Johnson summarizes briefly in his comment, "After this he passed successively thro' the Dignities of his Order, and in the Intervals of his Employment applied himself to his Studies with so extensive a Capacity, as left no Branch of Knowledge un-touch'd" (GM 582, cl. 1, A). Johnson omits Le Courayer's description of the internal disturbances Sarpi faced within his order and the admirable way he conducted himself throughout the turmoil. Such an omission, however, is not surprising, for
Sarpi was soon involved in a much greater controversy—one which ultimately cost him a bishopric.

Sarpi, it seems, did not come out of the internal dispute within his order without enemies who wished to destroy him. A certain Colissoni, bent on ruining him, made public a letter Sarpi had written him. Le Courayer writes, "Il s'y agissoit d'une Lettre écrite en chiffré à Colissoni lui-même, qui pour gagner la confiance de Fra-Paolo lui aiant proposé quelques moyens de s'avancer à Rome, ce Père en montra beaucoup d'éloignement & de mépris, & répondit, qu'on ne s'avançoit aux Dignités de cette Cour que par de mauvais moyens, & que loin d'en faire aucun cas, il en avait horreur" (XLV: 36-42). Johnson translates, "A former Acquaintance produced a Letter written by him in Cyphers, in which he said, *that he detested the Court of Rome, and that no Preferment was obtained there but by dishonest Means*" (GM582, cl. 1, D). It is immediately apparent how loosely Johnson translates Sarpi's remark. Nowhere does he say, for example, that he "detested the Court of Rome". But this variation from the French text is only a minor one compared with what follows. Johnson completes his comments about the affair with the statement, "This Accusation, however, dangerous, was passed over on account of his great Reputation, but made such Impressions on that Court, that he was afterwards denied a Bishoprick by Clement VIII" (GM582, cl. 1, D-E).

Professor McAdam points out in his article what a comparison of the French and English immediately reveals—Johnson omits a second and perhaps the real reason why Sarpi was denied a bishopric. According to Le Courayer, Sarpi was also accused of having consorted with Jews and heretics and this contact, rather than the letter he wrote, appeared to be the immediate cause of his loss of the bishopric. Le Courayer writes, "Car lorsque du terns de Clement VIII on le proposa pour l'Evêché de Milopotamo & ensuite pour celui de Nona, l'accusation avoit tellement frappé ce Pape, que quoiqu'il avouât que ce Père étoit un homme de Lettres & de capacité, il ajouta que le commerce qu'il avoit entre­tenu avec les Hérétiques le rendoit indigne de l'Episcopat" (XLVI: 17-22). Professor McAdam comments, "This omission not only distorts his source, but perverts history. Johnson
apparently felt that the real reason for the refusal was Sarpi’s almost open opposition to Rome, and that the heretics were but a convenient pretext.”

Professor McAdam’s charge has a clear textual basis—Johnson obviously does omit a second reason for Sarpi’s loss of the bishopric. But Professor McAdam himself grants that apparently Johnson felt that the real reason was Sarpi’s opposition to Rome prior to the second charge. There are two passages in the French text, moreover, which support the idea that Johnson has a basis in seeing the letter as a fundamental cause for Sarpi’s failing to obtain the high church post and that the second accusation was more a pretext. Concerning the first episode, Sarpi’s letter attacking the means of advancement in Rome, Le Courayer writes, “On peut juger quelles impressions put faire à Rome une telle Lettre, & quoi-qu’on n’y trouvât pas de quoi procéder criminellement contre son Auteur, on sent assez qu’il étoit impossible qu’elle ne laissât des préventions contre lui, qui se réveillèrent des que la défence de sa Patrie l’eut obligé de se déclarer contre les préventions déraisonnables de Paul V” (XLV : 42-44 ; XLVI : 1-3). From this statement it is evident that Sarpi’s letter was sufficient cause for him to be put under suspicion in Rome even though the letter itself was not grounds for action. Le Courayer’s phrase, “On peut juger quelles impressions put faire à Rome une telle Lettre” is fraught, moreover, with the ominous implication that Sarpi definitely was on the suspect list as far as the Church hierarchy was concerned.

A second passage in the French text also tends to mitigate Professor McAdam’s charge that Johnson, in his omission of the second accusation, “distorts” his source and “perverts” history. Le Courayer himself refers to the letter when he discusses the second accusations against Sarpi. He writes,

L’autre accusation, quoique plus frivole encore, lui fit également tort à Rome : c’est qu’il entretenoit commerce avec des Juifs & avec des Hérétiques. Dans d’autres conjonctures, un tel crime eût peut-être paru ridicule : mais l’idée que l’on a à Rome, qu’on ne sauroit mal penser de cette Cour sans penser mal en même temps de la Religion, y fit juger que celui qui avoit écrit la Lettre déférée, pourrait bien aussi n’être pas trop zélé pour l’Orthodoxie Romaine (XLVI : 4-10).

¹ McAdam, p. 467.
Thus the French text clearly reveals what Johnson perhaps overemphasizes—the letter Sarpi wrote did much damage to his reputation. Once suspected he was marked for a fall, and any subsequent deviation, however innocent, was all that was needed to seal his doom.

There is, then, textual support for Professor McAdam's position that Johnson's omission distorts the French text and also, I think, enough evidence for believing that the omission was caused simply by Johnson's view that the real reason for the denial of the bishopric was the letter Sarpi wrote. Condensing as he did because of the small space he had to work in, Johnson may have felt that the omission of the second accusation against Sarpi would not seriously distort the substance of the work he was translating. At any rate, such an omission reveals that Johnson's French translations are not simply mechanical renderings of one language into another; but they sometimes offer complexities and problems of interpretation that one would hardly expect to find.

Johnson mentions briefly Sarpi's retirement from the turmoil he had been in, during which he studied, wrote, and attempted to improve himself spiritually (GM 582, cl. 1, E-G). His time of repose was soon interrupted, however, by the feud between Pope Paul V and the Republic of Venice. This conflict occupies almost two columns in Johnson's five-column article, and it is evident that it must have interested him considerably. The quarrel between the Pope and the Republic of Venice was a complex affair concerning impingement upon the papal power by the Venetian state, which was seizing church property and putting members of the clergy in prison. Pope Paul was determined to force the Venetians to submit to his demands and when they refused, he countered by laying the state under an interdict. Le Courayer discusses this stage of the controversy in three long paragraphs (XLVII-XLVIII), but Johnson condenses it quite skillfully into a single sentence, "But the most active Scene of his Life began about the Year 1615, [Johnson incorrectly transcribes the Roman numeral MDCVI] when Pope Paul Vth, exasperated by some Decrees of the Senate of Venice that interfered with the pretended Rights of the Church, laid the whole State under an Interdict" (GM 582, cl. 1, G).
In continuing his narration of the fight between the Pope and Venice, Johnson condenses four pages of the French (XLVIII-LII) into three short paragraphs (GM 582, cl. 1, H- cl. 2, C). Though he manages to extract from his French source the main events in the dispute, he gives surprisingly little mention to the important role Sarpi played in the controversy. Johnson cites two works Sarpi wrote in defence of the Venetian cause, one not his own but a translation, and he does not even mention a third and more important one entitled Considerations sur les Censures de Paul V. Le Courayer praises this book highly, saying, "Cet Ecrit, aussi recommandable par la modération que par la force des raisons & l’érudition dont il est rempli, étoit seul capable de terminer la dispute, si les préventions étoient susceptibles de conviction" (LI : 34-36).

Johnson’s chief interest in the conflict, however, is not with Sarpi or the other Venetian writers who came to the support of the Republic, but with a list of twelve “principles” by which the supporters of Pope Paul attempted to justify his interdict. When one considers that Johnson’s whole life of Sarpi is only about five columns in the Gentleman’s Magazine and the paragraph he devotes to a close translation of these “principles” is over a half a column, it is evident he finds them to be of considerable significance. Though Johnson rearranges the order of the twelve “principles” and condenses them to nine, he generally follows the French quite closely. Compare, for example, “principle” ten, which reads in French, “Que le Pape est un Dieu en Terre, que sa Sentence & celle de Dieu sont la même chose, que c’est le même Tribunal, & que douter de sa puissance est autant que douter de celle de Dieu” (LII : 44; LIII : 1-3) and Johnson’s translation, “That the Pope is God upon Earth, that his Sentence and that of God are the same, and that to call his Power in Question, is to call in Question the Power of God” (GM 582, cl. 2, F).

Johnson omits the Venetian reply to these “principles”, eight in number (LIII), feeling evidently that the justice of their cause was self-evident. He summarizes in a single paragraph (GM 582, cl. 2, H) Le Courayer’s discussion of the settlement between Rome and Venice, brought about by the mediation of
Henry IV, but he omits the terms of the settlement (LV). Johnson then moves on to a brief narration of the unsuccessful attempt on Sarpi's life by five assassins (GM 583, cl. 1, A-C) and he devotes a whole paragraph (GM 583, cl. 1, C-E) in praise of Sarpi's *History of the Council of Trent*, hoping perhaps to create further interest in the translation he expected to bring out. From this point Johnson begins to move much more rapidly through the French and omits over ten pages (LVIII-LXVIII) in which Le Courayer discusses in detail Sarpi's writings, his partial reconciliation with Rome, and his Protestant leanings.

To conclude his article Johnson moves on to Le Courayer's description of Sarpi's approaching death, and it is interesting, I think, to compare Johnson's rendering with the French original.

Le Courayer: (LXIX: 10-29)

> Le Dimanche 8 de Janvier il ne laissa pas, tout accablé qu’il étoit, de se lever pour célébrer la Messe ; ensuite de laquelle il s’en alla, comme à son ordinaire, prendre son repas avec les autres. Mais ç’étoient les derniers efforts d’une nature presque éteinte, & qui se rodissoit contre la force du mal. Après avoir été surpris le Lundi d’une foiblesse qui fit craindre pour sa vie, il se prépara le Jeudi à son dernier moment par la demande du Saint Viatique, qu’il reçut avec des sentiments de foi, de piété & de résignation, qui firent admirer sa religion, & tirèrent des larmes des yeux de tous les spectateurs.

> PENDANT toute cette semaine, qui ne fut pour ainsi dire qu’une longue défaillance, il ne laissa pas de recevoir ses Amis à son ordinaire, de les entretenir, de les consoler, & de les préparer à une séparation, qu’il savoit leur devoir

Johnson: (GM 583, cl. 1, F- cl. 2, A)

> On Sunday the eighth of January of the next Year, he rose, weak as he was, to Mass, and went to take his Repast with the rest, but on Monday was seized with a Weakness that threatened immediate Death, and on Thursday prepared his Change by receiving the *Vitiaticum* with such Marks of Devotion as equally melted and edified the Beholders.

> Through the Course of his illness to the last Hour of his Life, he was consulted by the Senate in publick Affairs, and return’d Answers in his greatest weakness, with such Presence of Mind, as could only arise from the Consciousness of Innocence.

> On Saturday, the Day of his Death, he had the Passion of our blessed Saviour read to him out
être très sensible. Il répondit même aux consultations du Sénat jusqu’au dernier jour de sa vie, avec une présence d’esprit qui marquait la tranquillité de son âme. Le Samedi qui fut le jour de sa mort, il se fit relire comme les jours précédens la Passion de Jésus-Christ selon S. Jean, parla de ses misères & de la confiance qu’il avait dans le sang de Jésus-Christ, dont il releva les miséricordes, & fit paraître tant d’humilité & de confiance, que chacun en fut également édifié & attendri.

Though Johnson condenses and paraphrases Le Courayer’s description of the dying Sarpi, it is clear that his rendering is in no way inferior to the original and may in its conciseness actually excel it.

Johnson follows Le Courayer’s comments about Sarpi’s death quite closely (GM 583, cl. 2, A), but he omits his closing discussion of Sarpi’s virtues and physical appearance (LXX-LXXII). For most of the remainder of his article, Johnson returns to an earlier episode in the “Vie de l’Auteur” in which Le Courayer talks about Sarpi’s Protestant tendencies and his particular dislike of the Jesuits. Quoting a letter Sarpi once wrote, Le Courayer states, “Il n’y a rien de plus essentiel, dit-il, que de ruiner le crédit des Jésuites. En les ruinant on ruine Rome ; & si Rome est perdue, la Religion se réformerà d’elle-même” (LXVI : 8-10). Johnson translates this passage quite closely saying, “There is nothing more essential than to ruin the Reputation of the Jesuits : By the Ruin of the Jesuits, Rome will be ruin’d ; and if Rome is ruin’d, Religion will reform of itself” (GM 583, cl. 2, C). It is here, I think, that Johnson might be accused of distorting his source, for in quoting Sarpi’s comment about the Jesuits and Rome as he does, he gives it an emphasis it does not have in Le Courayer’s text. Actually, Le Courayer goes to considerable length to show Sarpi’s sincere wish to reform the church rather than destroy it (LXIII-LXVII), and had Johnson wished he might have cited several passages to show Sarpi’s struggle to find a suitable via
media between the corruption of Rome and the excesses of the reformers. Instead Johnson picked the most damning utterance Sarpi made about Rome and placed it in a crucial position in his article, toward the end, which leaves the reader with an impression of Sarpi which is not the one he gets from Le Courayer's text. Only in comparing the French and English texts, however, is it possible to see that to a certain extent the Sarpi of Johnson's version is a reflection of his own attitudes and prejudices and not always a faithful mirroring of the French. To conclude his article Johnson condenses into two brief paragraphs (GM 583, cl. 2, D-E) Le Courayer's comments about a certain Fulgentio, a friend of Sarpi's who administered to a sick Englishman in Venice the Communion in both kinds according to the Anglican church (LXVI-LXVII), and his description of how Sarpi was buried with great pomp and how a monument was erected to his memory (LXXIII).

Johnson's "Life of Father Paul Sarpi" is much more, then, than a mere translation from the French. It is, to be sure, based upon a French source, and Johnson's debt to Le Courayer's "Vie de l'Auteur" is clear throughout. But Johnson the personality is never subsumed long by Johnson the translator and the difference between "The Life of Father Paul Sarpi" and the "Vie de l'Auteur" is far more than simply a difference in language. In working with his French source Johnson is an interpreter as much as he is a translator and instead of mechanically mirroring his French text, he imposes upon it, in various places, the imprint of his own personality. Though one may object at times, in comparing the French and the English texts, to what appear to be Johnsonian distortions of Le Courayer's "Vie de l'Auteur", it must nevertheless be granted that overall "The Life of Father Paul Sarpi" is an impressive piece of condensation and compression. Johnson has managed with great skill to extract the most important facts about Sarpi as well as the times in which he lived, and he has combined these into a narrative the smoothness of which belies the fact that it is a series of extracts from a much longer work. In Johnson's "Life of Father Paul Sarpi" it is possible to see fully realized the creative potentialities of translation when this medium is in the hands of a great man of letters.