

THE  
SUPPLEMENT  
TO THE  
THIRD VOLUME  
OF THE  
Athenian Gazette;

CONTAINING

An Account of the Design and Scope of the most considerable Books  
Newly Printed in *England*, and in the *Foreign Journals*.

And of the Quality of the Authors, if known.

With Impartial Remarks upon their Undertaking and Performance.

THESE

SUPPLEMENTS

Will be continued Constantly

By several Learned Persons,

And Comprehend a *BRIEF IDEA* of all Valuable Books  
Published from Time to Time.

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*Published for the Improving of Natural, Moral and Divine Knowledge, &c.*

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L O N D O N,

Printed for *John Dunton* at the Raven in the *Poultrey*, where are  
to be had the *First, Second, and Third Volumes* of the *Athenian*  
*Gazette*. ( and the *Supplements* to them ) Beginning *March*  
the *17th*, and Ending *Octob. 17th, 1691*. ( or *Single Ones* to  
this Time. )



**PROPOSALS** for Printing a Book Entitled, *The young Students Library, Containing Extracts and Abridgments of all the most valuable Books Printed in England and in the Foreign Journals, from the Year 65. to this present time.— To which will be added, An Introduction to the use of Books in a New Essay upon all sorts of Learning.* Written by the Athenian Society.

**T**HE General acceptance that the *Universal Bibliothecque* (Written by the Learned Monsieur Le Clerk.) The *Paris Journal Des Scavans*, The *Acta Eruditorum Lipsia*, The *Giornali de Letterati*, Printed at Rome, and the rest of the Foreign Journals, have deservedly found among the Ingenious all over Europe, (with the kind reception that several Gentlemen have given to our late Supplements) has encouraged our Bookseller to Purchase and Enter in the Hall Book all the forementioned Volumes from their first Publication (which was in the Year 65.) to this present time, from whence we design to translate and insert (in one Volume) all that's valuable.— We shall also add, what we find most considerable in the Extracts made by our own Countrymen, that so by going backwards as well as forwards, we may render our Account of Books Compleat. Those Books that have been Published for several Years past being fully as necessary, for those that intend to improve themselves in all manner of Knowledge, as those which we have already Published, and which we design to continue according as they shall come abroad. And therefore we cannot doubt but that the very proposing of our design (to compleat a Book so useful for all sorts of Students) will command assistance from all Lovers of true Learning. Seeing 'twill not only serve as a Library for young Scholars that cannot go to the Price of Books themselves, (they having here for a small Matter the substance of many Books, which if they should Purchase, would amount to a vast Sum) but will also be as serviceable to them that have not time to Peruse large Volumes.— But the usefulness of Extracts need not be display'd by us, since it has been sufficiently evinced by several Learn'd Pens; however we shall take the liberty to say, that the reading of those Extracts, is the most Compendious Way to attain to any Perfection in Learning, since it gives the Substance of a Book in some Hours (if not Minutes reading) which to find out by perusing the Book it self, will require not a few Days; besides, as a Learn'd Man has well observ'd, The small Progress that is ordinarily made in Learning, proceeds not so much from the difficulty that lyes in the way, as the bad Method that is taken by Mens squandering away their time in Perusing bad or frivolous Books, while good ones are neglected; this is sufficiently guarded against in our Extracts, where, with the account of the Book the Journalists commonly give their Judgment of the Author's Undertaking and Performance, to which we may add, that since as in a Mine the Gold is almost bury'd in a Mass of dross, to separate it from which, requires no small Art and Industry; so most Books with the solid Truths contain a great quantity of Rubbish, if not dangerous Errors to distinguish it wherefrom requires a more than ordinary Judgment and Sedulity; but in these Extracts they are curiously separated, so as the most unexperienced Reader may securely Peruse them, and reap a great deal of Advantage by 'em; for which reason, I think it will not be amiss for a young Student to Peruse the Extract of a Book before he sets about reading the Book it self, which may prove as a Card and Compass to direct him in his Course, and keep him from making Shipwrack of the Truth.

We assure our Querists, that nothing shall pass in this Volume, but what shall have the Approbation of the whole Athenian Society, (they designing to add before it an Introduction to the use of Books in a new Essay upon all sorts of Learning.— And that they may see of what great Use this Undertaking will be to the Publick, we will in one of our Mercuries Print an Account of some of those Books that it shall contain.

The **PROPOSALS** are these following, *Viz.*

- I. **T**hat this Volume will contain (as is supposed) about One hundred and twenty Sheets, Printed in a very fair Letter, and of the very same size with our several Mercuries and Supplements, that it may Bind up with them, or be Sold single to those that desire it.
  - II. The Subscribers to give 10s. for each Book in Quires, whereof 5 s. to be Paid at the time of Subscription, and 5 s. at the Delivery of the Book; which considering the excessive dearthness of Paper, and Charge of Procuring the Foreign Journals, is not dear.
  - III. To Encourage all Persons that shall Contribute to the procuring of Subscriptions, he or they that shall procure Subscriptions for 6 Books, shall not only have a 7th gratis, (which will reduce it to about 8 s. 7 d. per Book) but shall also have given 'em in the New Essay upon Learning, and An Emblem of the whole Athenian Society, Drawn in a Folio Plate.
  - IV. That for a further Encouragement to all Subscribers (and to render our Undertaking the more compleat) there shall also be a large Alphabetical Table given in to all those that Subscribe which shall Comprehend the Contents of this Volume, and of all the Athenian Mercuries and Supplements Printed in the Year 91.
  - V. All who intend to assist in the Advancement of this Useful Work, are desired to send in their Subscriptions and Money with all speed unto the Person hereunder named, where Receipts will be given them: And if they arise to any competent Number, the Book shall be finish'd by next Lady-Day (that so it may be added as an Appendix to the Athenian Mercury for the Year 91. and be bound up with it, we designing an Appendix at the End of every one, that shall Comprehend all Books wanting in our several Supplements) or otherwise the Design must be let fall by the Undertaker.
  - VI. If any Obstruction for want of sufficient Subscriptions or otherwise should happen to hinder the Printing of this Work, the Moneys so received shall be Paid back upon giving up the Receipts.
- The Undertaker is John Dunton at the Raven in the Poultry; Where are to be had the First, Second and Third Volumes of the Athenian Mercury (and the Supplements to them) Beginning March 17th, and Ending October 17th, 1691. (or single ones to this Time.)
- Proposals are to be had of the Undertaker above-mention'd, and of most Booksellers in London, and in the Country.



# The Supplement to the Third Volume of the Athenian Gazette.

*Biblioth. Universelle & Hist.* Tom. 20. Fevr. Pag. 60.

*Christian Blessedness, Or Discourses upon the Beatitudes of our Lord and Saviour Jesus Christ.*  
*Written by John Norris, M. A. Rector of Newton, St. Loe in Somersetshire in 8vo.*  
London P. 248.

**T**HIS Book seems to be a Collection, or Extract of eight Sermons on the 12 first verses of the 5th of *St. Matthew*, where Christ sheweth us the happiness of those that obey the several Commands of the Gospel that he speaks to us of. Yet there are in them more Philosophical Enquiries than those which are ordinarily proposed in the Pulpit, and Citations that are not ordinarily made in Sermons.

To give some Idea of the Authors way of reasoning, we shall set down here in a few words what he says on the 4th verse; *Blessed are they that mourn, for they shall be comforted.* He undertakes to shew these three things; 1. That 'tis the duty of Christians to mourn. 2. Who are the Christians that mourn. 3. Wherein their happiness consisteth.

He remarks, That although the Christian Religion fill'eth its practisers with consolation, notwithstanding that good people have many times great cause of weeping, which the holy Scripture sheweth us by divers expressions, and whereof it furnishes us many Examples. To shew who are those that mourn, the Author proveth that good men are necessarily afflicted; on the one hand, because they see they do not render unto God the Honour that is due to him: and on the other, because of the miseries which they see mankind plunged into. We must be destitute of all *Piety* and *Charity*, if we cannot be lively touched with the Licentiousness we see in the World, and the Evils into which men precipitate themselves by their own fault. He adds to this the Reflections which good men make on the nothingness of the good things they enjoy in this Life, and in which God has diffused so much bitterness. In fine, we have cause, according to the Author, to be extremely sad, when we consider the uncertainty we are in of our Salvation, and the prodigious miseries of those whom God will not have mercy on at the last day. Although we are perfectly assured that God will pardon those that shall believe his Gospel, and repent of their sins, we are not perfectly assured that we have that Faith and Repentance that the Gospel requireth. 'Tis only by an inward sentiment that we are perswaded, and this sentiment may de-

ceive us, because of the Illusions which Self-love continually puts upon us. Notwithstanding, if this assurance could be as strong, in respect of the time to come, as it is in regard of the present, we might be in very great repose. But we cannot be assured of the time to come, but on condition of finding our selves just so disposed every day, which is very uncertain, if we consider humane frailty, and the great examples of Falls and Apostasie which History afford us. Whereas we have no entire certainty that we shall not fall under Temptations; there is nothing so certain as that if we fall we shall draw upon our selves miseries that cannot be exprest. Is not this cause enough to make us live in fear and trembling?

The Author sheweth in fine that those that are thus disposed are happy in this World and in the other. They are happy in this Life, because affliction softneth the Heart, and maketh it more capable of the Motions of Piety, of Charity, of Compassion and of other Christian Vertues. Besides, sadness maketh one more retiredly devout, and more apt to make reflections, and by consequence better in case to know if he is remote from that disposition which the Gospel requires, and to labour to put himself into a state of being saved.

Mr. Norris citeth for this the Example of the *Jews*, who maugre all the Miracles they had seen, and all the favours which they had received from God, relapsed frequently into Idolatry, even till the Babylonish Captivity had cured them of this propensity, for since that time, we do not see that ever they came to adore false Gods, at least in *Judea*. Therefore, says the Author, God begins to deal with them no more as with Children, but as with persons of a maturer age. He appears no more present among them, in a visible manner, and sends no more Prophets: because they were become knowing enough in the School of Persecution. From that time they began to think more on the good of another Life, because they saw that those that observed the Law with the greatest exactness, fell often into the miseries, which the Law had threatned those only with that violated it.

It is easie to conceive the happiness that after this Life attends those that shall make  
B good



good use of Afflictions; the Author does not insist upon this, nor shall we, that we may go to another English Treatise which he has joyned to the end of this, which we come to speak of.

*Curfory Reflections on a Book Entitled, An Essay about Understanding, London, 1690. pag. 44.*

THE Book on which Mr. Norris hath made Curfory Remarks, which we find here, is sufficiently known, not only in England, but even on this side the Sea, by the Extracts which we have given in this *Bibliothèque*, Tom. VIII. and XVII. Mr. Norris encounters it in several places, but principally Mr. Locke's Doctrine about the innate Principles, and the Original of our Idea's. It will not be needful to repeat it here, the Reader may search it in the Places which we come to remark upon. It will be sufficient to observe that Mr. Norris is a Cartesian, and as it seems, of these of the Cartesians that are of Father *Malebranche's* Opinion. This occasions, that, being full of these thoughts, he seems not always to have well comprehended his meaning whom he Criticises upon.

(a) P. 3. He upbraideth (a) Mr. Locke of attempting to treat of Idea's, without defining what he understood by this word, which without doubt would cause great obscurity in his Reasonings. But Mr. Norris may see that he's mistaken, if he'll read over again the end of the first Chapter of Book I. where the Author begs his Readers leave to use the word Idea as frequently, as he shall find it for the Purpose; this term being the most proper, in his judgment, to express all that is the object of our understanding, when we think, whether that Object be a *Phantasm*, a *Notion*, a *Species*, or whatever it might be, that takes up our Spirit; Mr. Norris might likewise have wished that Mr. Locke had explained the Nature of Ideas, and it were really to be desired, that any could do it, in a manner that would not suffer any contradiction: but the design of the last, did not lead him thither, it was sufficient to him to shew in what manner, or, if ye will, on what occasion, we come to have different Idea's, without its being necessary to speak of the Ideas themselves.

2. Mr. Locke hath maintain'd, that there are no innate Ideas, since there is no principle wherein all mankind agree; but to that the Author opposeth the evident Propositions, which all the World agrees to, provided they understand the terms wherein they are conceived. The question is to know if we understand the same thing by the *Innate Notions* and *evident Propositions*, which is not assuredly in the ordinary usage of the word *Innate*, that has not at all the same signification with that of *evident*. Yet

Mr. Norris, supposing that the Author of the Essay confounds these two things, accuseth him of contradicting himself, since he granteth that these are evident Propositions.

3. One of the reasons which Mr. Locke hath used to overthrow the *Inbred Idea's* is, that there is no appearance that any has these *Innate Idea's*, which he never minded. But Mr. Norris maintains that the consequence is not good, because, according to him, our Spirit may receive the Impressions, which we do not at all actually perceive, as are the Idea's which the Memory preserveth. It may be replied to him, that he must prove, that we may have Notices, which we never made reflection on; or rather that the greatest Idiots know all the evident Propositions, which they agree to so soon as they understand them.

4. The Author in reasoning against what Mr. Locke had said of the *Innate Principles* of Morality, insists anew upon this bottom, that he can evidently prove, even by Mr. Locke's confession, diverse principles of Morality. He concludes also from thence, that he is in the wrong to say that there is no Principles of Practice to which Mankind has given an Universal consent, since there are Principles of Morality uncontroversible. But tho' a thing be uncontroversible, when it is understood, it does not follow that it is *Inbred* or naturally known; otherwise *Euclide* and the other Mathematicians would have demonstrated nothing but what a Peasant knew. To give his actual consent to a Proposition, one must actually think of it, without which he cannot say, that he has consented, tho' he be capable to consent to it when he understands it.

5. In fine the Author, after having made diverse remarks, like these which we relate, upon Mr. Locke's Notions, seems to agree with him, while he acknowledges (a) that there are no *Innate Principles*, properly so called; that is to say, that are engraven on the Soul, at the same moment that it begins to exist, tho' he does not see Mr. Locke's reasons concluding, against this opinion. As for him, he believes with Father *Malebranche*, that we see the Idea's, that are presented to our Spirit, in the Divine Reason, as he says he has proved in some other Work. But if there are no Idea's imprinted on the Soul, there is, according to him, something analogical to it. He conceives then that the Divine Word sheweth to Men, in the Intelligible World, some Truths more readily, more clearly and more constantly than others, to carry us to Vertue by these Notices, and that these are the Idea's which are called *Innate*.

II. Mr. Norris afterwards opposes (b) what Mr. Locke has said of P. 21. the Original of our Idea's; that he reduceth them all to Sensation or Reflexion.

I. He begins with demanding what these Idea's are, considered in themselves? and will



will not content himself with the definition of the name which Mr. *Locke* giveth, saying that by *Idea* he understands all that is the Immediate Object of our Perception. This Definition is notwithstanding like to that of Father *Malebranche*, and when we have no design to treat of the Nature of a certain thing, it is sufficient to define the Word that we use. Mr. *Norris* afterward frames an Argument like to those of Father *Malebranche*, to whom he refers us, to prove that we see all in the Eternal Word. He enlarges very much, especially to shew that the *Idea's* are not at all of the Emanations of the Bodies which we see, which yet Mr. *Locke* does not in the least say. What seems to have set Mr. *Norris* upon these reasonings, is, that Mr. *Locke* saith, that most of our *Idea's* draw their Original from sense, which signifies nothing else but this, that we could have no *Idea* of diverse things, unless we had perceived them by means of the senses. So if we have any *Idea* of Colours, 'tis because we have seen them, without which we should not have any. It is not material on this occasion to know how it happeneth, that our senses being beat upon, our Spirits perceive the Objects that are without us; 'tis sufficient that this is an uncontrovertible point, beyond which we need not go, when we do not undertake to treat of the nature of Spirits, nor of the manner how our perceptions are perform'd.

2. Mr. *Norris* reproacheth the Author of the essay of saying, p. 147. §. 33. that 'tis by means of the senses that we form the *Idea* of the supream Being, tho he has maintain'd the contrary in several places. But our Critique has undoubtedly strangely Erred in this place; since Mr. *Locke* after having named Sensation and Reflection as the sources of all our *Idea's*, continues thus; "It is so in all our other *Ideas* of substances, even of that of God: (that is to say, that they are all formed either by Sensation or by Reflection) for if we examine the *Idea* which we have of the Supream and Incomprehensible Being, we shall find that it comes to us the same way (by the one or by the other) and that the complex *Idea's* that we have of God and separated Spirits, are composed of the simple *Idea's* that we have by Reflection. For example, having formed in our selves, by our own Experience, the *Idea's* of Existence, of Duration, Knowledge, Power, Pleasure, Success, and of divers other Properties and Faculties, which 'tis better to have than not to have, when we will form a just *Idea* of the Supream Being, we augment each of these *Idea's*, joyning that of Infinity to them, and thus we form the complex *Idea* of the Divinity. If Mr. *Norris* had read all this Article with attention, he would have spared himself the pains of seeking figures of Rhetorick to refute an Opinion which no body maintains. He joyneth therewith some Reflections to make Father

*Malebranche's* Opinion more probable, with which it does not fadge, no more than with those which he makes on divers places of Mr. *Locke's* Book, whom concluding he highly commends, which a great many people will subscribe without trouble.

We find furthermore at the End of the Book, an Addition where the Author retracts having maintained, in an English Book, that Sin was a real thing, he declares now that he believes that 'tis meer Nothing. To this, he addeth a passage, That he would have inserted in his Treatise of *Beatitudes*, which we have spoke of. Jesus Christ saith, *Mat. V. 5. That the meek shall inherit the Earth*, and by this *Earth*, the Author believes with (c) Mr. *Burnet*, that our Lord meaneth that new Earth that shall succeed this, after it shall be consumed by Fire, and which shall be the Place, where Jesus Christ must reign for 1000 Years.

(c) In Tellur Theor. Sacra P. II. c. 5. p. 162.

Bibl. Univ. T. 20. p. 145.

Voyage du Monde de Descartes.

A Voyage into the World of Descartes, according to the Copy Printed at Paris, 1691. Pag. 308.

Father *Daniel*, the Jesuite, Author of this Book, if we may believe publick report, designs here to ridicule *Descartes's* Philosophy, by making a Disciple of this Philosopher maintain in earnest the most ridiculous Consequences that he could draw from his Opinions, and by attacking them directly either in jest or in a serious Air. To do it the more surely, he believed that he must make a kind of Romance, such as is *Lucian's true History*, where he brings in whatever he pleases.

I. He begins with a Discourse with an old Cartesian, who tells him, as a Mystery, what *Descartes* had kept secret, that the Soul could separate it self from the Body, when it pleased, and Travel into what Part of the World it pleased, the Body still continuing in the same state it was in before; and that *Descartes* Soul had gone to take a little Journey, when a Swedish Physician wholly destroyed his Body, so as it was not in case to perform the Vital Functions at the Souls return. As 'tis a Conversation, he brings in incidently 1000 biting Jests against the Person of this Philosopher, and against his Opinions. Besides, the Author gives himself no great trouble to keep by Probabilities, and thereby exactly persisting on *Descartes's* Hypotheses, or telling his Cartesian the Consequences which are drawn well or ill. This makes him propose things of a very diverting Air; as when his Cartesian relates that the extasies, which he speaks of, were the effect of I know not what Tobacco, which *Descartes* took, and that when his Soul was gone some Paces from his Body, his hand did not cease to drive away a Fly, which



which troubled it, and other like things. He also agreeably taxes the blind way, that many Cartesians receive their Master's Tenets when they protest that they have no Prejudices, and that 'tis the Knowledge of the Truth alone that determines them.

He represents *Descartes's* Soul in the Indefinite spaces, that are beyond the Stars; that he might be free from the Importunity of an infinite Number of Souls of Philosophers, that flutter in our Vortex, and keep their old Opinions after their Souls have left their Bodies. Besides this, 'tis a Country that he has discovered, and in the which he may form his World, by moving, according to his Principles, the Matter that is there.

The Soul of the Old Cartesian, and that of Father *Merfenne*, *Descartes's* Friend, came to see the Author as he was a-Bed. These two Souls, beat up the Author's Interiour Organs, as they had been beat by their Bodies, he thought that he saw these two Persons, whereupon they explained to him how Spirits, without being clothed by any Body, may appear in the shape of a Man. They proposed to him to go and pay a Visit to Mr. *Descartes*, who in a little time must build his World, in the view of some of his Friends; and they gave him necessary advice to leave his Body in the state wherein it should be, to perform its ordinary Functions without the assistance of the Soul, during the time of its absence. 'Tis a very diverting Raillery of *Descartes's* Opinion about Machines, and in jesting the Author is not slack to make very strong Objections against the Sentiments of this Philosopher.

II. In their way to the Indefinite spaces, the three Souls travelling thither entertain themselves with several Philosophical Matters, and the result of these Conversations is not always disadvantageous to *Descartes*, as appears from the beginning of the second Part of this Voyage. But they insinuate by the by, that *Descartes* was not the Inventor of all that he said, as they shew in respect of the subtle Matter, which keepeth up the Liquidity of Bodies, and from *Descartes's* Axiom, that Bodies continue in the state they are, at least, that no Foreign Cause can work any change upon them. But they maintain that 'tis false that there is always an equal Quantity of Motion, in the World; and they prove it by example of a Mill, in which a Bullet causes a greater Motion than that which it loseth.

Entertaining themselves thus in a Spiritual manner, our three Souls arrived at the Moon, where they rencountred the Souls of *Socrates*, *Plato*, and *Aristotle*. This last, after some Discourse, having learnt that the three French Souls went to visit *Descartes*, fell in a Passion against him, and ridicul'd the manner that he would have Men to begin to Philosophize, by doubting every thing, and his reasoning; *I think, therefore I am*. In this place Father *Daniel's Aristotle* said almost nothing that had not been objected to *Descartes*, and which he or his Disci-

ples had not refuted, except the Circle, *that what we know distinctly is true*, and that we are assured of the Truth of this Proposition, *because we know distinctly that God is no deceiver*. In requital hereof, the two Cartesian Souls ridicul'd the Sphere of Fire, which is chalked out under the Moon, in that Draught of the World that *Aristotle* made.

The Soul of our Traveller makes here a very agreeable Description of the World of the Moon, and its Inhabitants, particularly of the Places which are called *Plato* and *Aristotle*, where these two Philosophers have their Republicks. In the absence of the latter, *Voetius*, sometime Professor of Theology in *Utrecht*, and a great Enemy to *Descartes*, commanded in the Place, guarded with great care, by a great number of Peripatetick Souls, armed with Syllogisms concluding in all their Forms. In order to make this *Voetius* known, the Author makes an Abridgment of the History of *Descartes*, and of the Quarrels that he had with this Theologue. If there be many Railleries against *Descartes*, *Aristotle* is not altogether exempted, and to take up the business they made one acquaint *Voetius*, that the Schoolmen have not understood him well, and that he had proved several things, which they lookt upon as impertinent for new discoveries. *Voetius* himself proposed an Accommodation between the Peripateticks and Cartesians, and gives a Project to the Travellers, with two Peripatetick Souls to go with them even to the World of *Descartes*, to make some overture to this Philosopher. In the mean while the Travellers had very diverting rencounters, while they were going through the Moon, which may be seen in the Original, as well as the Project of Accommodation of *Descartes* and *Aristotle*. We have likewise a refutation of what *Descartes* said of the real Presence, which he endeavour'd to explain according to his Principles. As there is an entire Liberty of Conscience in the World of the Moon, we must not be astonisht if we find there, Pagans, Calvinists and Roman Catholicks, who make up a Society together, for the common Interest of their Philosophical Sentiments. If they prove there that that Philosophy, whose Principles are contrary to Transubstantiation, is worth nothing, there is far less reason to be surprized if we see the Philosophers of the Moon reason on this wise, than those that inhabit the Planet round about which the Moon turneth. There was also a Mandarin, whom one of the blackest Devils of Hell, carried on a Cloud, who came to refute *Descartes's* Demonstration of the Existence of God. The Mandarin was grounded on this, that *Descartes's* reasoning would be good, if he had first proved, that the Idea of God was the Idea of a Real Being; after which he might conclude that God existed, because that existence is contained in the Idea that we have of him.

III. The Travellers being arrived at the World



World of *Descartes*, are very well received. One of them gives a Relation of the state his Philosophy is in upon Earth, and told him among other things, that every Body took upon him to make experiments, and that there was not at present a Petty Physician, but had at his fingers end the History of Mr. *Pascals* Experiment. Thereupon *Descartes* maintained that 'twas he himself that first invented it, and who had foreseen the success. On this occasion they discovered a great deal of Incredulity, for what they found in the Life of Mr. *Pascal* about his Inclination to the Mathematicks, and about the Progress he had made in them from his Infancy. They said likewise by the way, that he would not have written his Provincials but on Memoirs that were furnished him, and which he believed true, as false as they were. They would, perhaps have done well to make no mention of the Provincials, because his distrustful Readers will imagine, that if Mr. *Pascal* had never made them, we had never doubted of his capacity in the Mathematicks from his Infancy.

They likewise spoke much in this place, of the desire *Descartes* had, to engage a whole Society, as that of the Jesuits, or any other to maintain his Opinions, because it would have been the best means to establish them well, these Societies never using to draw back when once they begin to teach some Doctrines. But 'twas in vain, the Jesuits immediately rejected it, and the Fathers of the Oratory, many of whom had embraced it, condemned it notwithstanding in a general Assembly, *An.* 1678.

Yet the Author remarks by the by, that after they had exclaim'd sufficiently against some of *Descartes* Opinions, so soon as ever he proposed them, yet they did not forbear to meet, on the examination they had made of his proofs, tho' they would not say he was in the right. They believed that the honestest part they could take, on this occasion, was to maintain that *Aristotle* had taught a great part before *Descartes*.

We find in the Books of the former, an Ethereal Matter, that the Sensations are performed by the shaking of the Organs, the Demonstration of the weight of the Air, and the most pleasant Truths of the Equilibrium of Liquors.

One of the Travellers likewise related to *Descartes*, something of the differences between *F. Malebranche* and Mr. *Arnaud*, that he railed by the by, and his conduct did not appear very sincere.

In fine *Descartes* buildeth his World, in presence of the Travellers, and explains the diverse Phenomena, after which the Souls returned. The Author cursorily ridicules several of the Cartesian Dogmes.

IV. Being upon his return, and maintaining Cartesianism with Zeal, he had to do with some Peripateticks, that proposed Objections to him, some whereof he resolved, and others seemed so difficult to him, that he believed he must write to *Descartes*.

This Letter took up almost all the fourth Part, and the Author relates to *Descartes*, how he had satisfied some difficulties, about the Division of Matter and its Motion, according to *Descartes's* Hypothesis. He did not seem far from the Sentiments of this Philosopher in this respect, and testified there and elsewhere, that the way how he explicate Fluidity, pleases him more than the Opinion of those that maintain that it is an absolute Accident.

The strongest place of the Book consists in three difficulties that follow, against the ordering of *Descartes's* three Elements, in the Vortex's, against what he says of Light, and against the Vortex's of the Planets. Before he comes to these difficulties, he explains the Doctrine of *Descartes*, so that there's no need to have recourse to the Book of this Philosopher, nor to make any great Effort upon the Memory, for to remember. We can't do so much here. We will suppose that the Doctrine of *Descartes* is known to those that shall read this, and will simply report the three Objections we come to speak of.

1. When many parts of Matter move together circularly, those that have the least Agitation, and that are the least proper for Motion, have less force to remove themselves from the Centre. On the Contrary those that have the most Agitation, and are most proper for Motion, have most force to remove from the Centre, and hinder the others from coming near them. Now the particles of the first and second Element have more Agitation, and are more fit for Motion than those of the third. Therefore the Matter of the third Element, and not that of the first, must take up the Centre of the Vortex, which is quite contrary to *Descartes's* Doctrine. Then the Sun and the Stars, which are in the Center of their Vortex's, will not at all be luminous Bodies, but Oblique.

2. The Eye cannot see a Star but by means of the Rays, or the Lines of Heavenly Matter pushed by the Effort, which the Star, which it seeth, maketh to remove it self from the Center of its Vortex, and whose impression communicates it self to the Eye by pressing and moving the strings of the Optick Nerve. Now this is impossible, supposing the Eye placed in the Suns Vortex, where we are, which we prove thus: This Impulsion can communicate it self to the Eye but two ways, either immediately by a Ray, or Line of the Matter of the Vortex of the Star, which ends at the Eye; or mediately by a Line of the Solar Vortex, where the Eye is, beat back towards the Eye by the Vortex of the Star. For we cannot have recourse, according to Father *Daniel*, to the one nor the other of these ways. We cannot say that the Vision of the Stars is performed by the former, because the Vortex's, according to *Descartes*, have each their separate District, and their Motion wholly different; so that the Lines of the one are never mixed with those



those of the other, but they all terminate at the Circumference of their Vortex. If we once admit this Communication, all would forthwith return into a Chaos: out of which *Descartes* says the World emerged merely by the Laws of Motion. Besides, as there is no point in the Vortex of the Sun, whence we could see the Stars, the Matter of the Vortex of the Star, which we see, must needs according to the Author, take up all the space of the Vortex of the Sun, which would be the most absurd thing in the World. The second Way remains then, which cannot be of much greater use to *Descartes*, according to his Principles, because that according to him, the Vortex's, tho' perhaps unequal in bigness, must be always exactly of equal force, whence it follows, that they equally support one another. We conclude from thence that the Matter of one Vortex cannot push back that of another, nor make it run back to its Centre, whence it removes with all its force, and with all the force of the Star that pusheth it; and by consequent the effort which the Matter of one Star maketh, for to remove from its Centre, cannot make it self to be perceived by our Eye, while it is in the Solar Vortex; since the Communication of the Impression is found to be invincibly hindered, by the Matter of the Solar Vortex; which opposeth it with all its Force, and by consequent hindreth this pression of the Organ, which alone causeth the Perception of the Object.

This Difficulty will seem more easie to be solved by Cartesians, than the preceding, because that as experience teacheth us that two persons levelling sticks fully at one another, feel reciprocally a Pression opposed to that of theirs: in the like manner it may happen, that a Line that terminates in the Circumference of a Star, or if you will, the middle of one Wave of Light of one Vortex, presseth the middle of another, and this reciprocal pression makes it self to be perceived by those that are in the two Vortex's. Mr. *Huygens* hath not long since shew-

\* See our Supplement to Vol. 2. pag. 15, 16.

ed in his Treatise of *Light* \* that one sole particle of *Aether* may serve for different Motions, which may yet serve more for solving the proposed difficulty. We must notwithstanding say, that if it be diminished with respect to one Ray of Light, that cometh from a Vortex that immediately toucheth that where the Eye is placed; it continueth very great in respect of the more distant Vortex's. For in fine, the fixed Stars are not in the Circumference of one and the same Sphere, nor equally removed from the Centre of the Sun. Some of them are more drawn back in the immense spaces of the Firmament, and others are nearer us. It's very difficult to conceive how the Impression of Light may be perceived by our Eyes across the several Vortex's whose Matter is diversly removed. See what work is cut out for the Cartesians.

3. The third difficulty concerns the par-

ticular Vortex of the Earth, which, according to *Descartes* Principles, must necessarily be, either the same which it had, when it was yet a Star: or a new one which it made since the other has been destroyed. It is maintained that neither the one nor the other could be, and that thus the Earth in *Descartes* Hypothesis, could not have any particular Vortex. It could not be that which it had formerly, for, according to *Descartes*, a Star becometh not a Planet, but by losing its Vortex. It remains then to see whether the Earth could make it self a new Vortex, since it is descended towards the Sun, and is in effect the part which *Descartes* taketh, to form his System of the World.

He supposeth that the heavenly Matter, which draweth the Planet about the Sun, moves swifter than the Planet. He explains his supposition, by comparison of a Boat, that goes down a River, which goes not so swift as the Water of the River: a specious comparison, but which has nothing of solidity in it, since the reason why the Boat goes not so swift as the Water that draws it, is not to be found in the Planet which swimmeth in the midst of the heavenly Matter. This reason is, that that part of the Boat that is without the Water, meets with the resistance of the Air, which has not the same course with the Water, and by consequence resisteth the motion which the Water impresseth on the Boat. The greater this resistance is, as when the Wind is contrary, the motion of the Boat is the slower in comparison with that of the Water; and on the contrary, the less this resistance is, as when the Wind is favourable, the swifter is the motion of the Boat. Now this is not to be met with in a Planet, which is involved in the midst of heavenly Matter, and has nothing to oppose the motion which this Matter must impress in it. *Descartes* brings likewise another reason of this Inequality of the motion of the Planet, and of the heavenly Matter which carries it. 'Tis, that tho' small Bodies, such as are the insensible parts of heavenly Matter agreeing altogether to act against a gross Body, may have as much force as it, yet they can never make it move so swift in every sense, as they move themselves, because if they agree in some of their motions, which they communicate to it, they differ infallibly in others, which they cannot communicate to it. But whatever motions they have, the entire Waves of these fluid Bodies do agree to push it from a certain side, whereof there is no resistance, and by consequence it must go as swift as they. In the mean while *Descartes* concludeth of this Principle, that the heavenly Matter, having more motion than the Planet, must make it turn about its Center, and make a small Vortex about it, which is carried with that about the Sun.

But when this Proposition will be granted him, 'twill be maintained that his reasoning is not just: That the Earth is conceived as hung in an empty space, & that 'tis represented as a Circle of heavenly Matter,

of



of the largeness of the Diametre of the Earth; which Matter, coming with violence, carries the Earth with it, as *Descartes* believed. If it be supposed that the heavenly Matter goes swifter than the Earth, he thinks that this Matter will divide it self presently into two parts, and as in two Arms run along one by the upper, and the other by the under-side of the Earth. That if we conceive this Torrent of Heavenly Matter of an equal Depth, or greater than the Diameter of the Earth, it will spread it self every way over all parts of the surface of the Earth, above, below, and on every side. Thence it follows, that it will not make it turn about its Center, and that 'twill even take away this Motion from it if it had it, all the Lines of this Torrent counterballancing one another, oppose the determination which they would find in the Earth contrary to that of theirs. Now if this be so, as we can hardly doubt, the Earth shall no more have a Vortex about it, because the Matter which runneth along above would hinder that which runneth below to ascend, as it is hindered to descend.

But supposing that the Vortex were made about the Earth, how does it preserve it self? It is either stronger than the Sun's Vortex; that is to say, it's Matter makes stronger Efforts to remove it self from its Center, than the Vortex of the Sun does to remove from its: or 'tis not so strong; or it is equal. If it be not so strong, it must be destroyed by that of the Sun; if it be stronger, it must destroy it. It remains then that it be equal in force, but that is not so much as probable. If the Vortex of the Earth were so strong as that of the Sun; or, which is the same thing, if the Æthereal Matter which turneth about the Earth, removed with so great force from the Center of its Vortex; the Earth, according to *Descartes* Principles, must appear a Sun, and *Jupiter* likewise, since that which makes the Center of a Vortex appear luminous to us, is the vehement Motion of the Matter, tho' *Descartes* says this Center should be void of all Matter.

*Descartes* seems to have given a particular Vortex to the Earth for many reasons, one of the principal whereof is, the necessity of giving a reason of the Motion of the Moon about the Earth. He believed, that as the Earth it self is carried by its annual course, with the Matter of the great Vortex about the Sun; so the Moon should turn about the Earth in a Month with the Matter of the particular Vortex of the Earth. But this Vortex being an incomprehensible thing, according to his Principles, it follows that he cannot give a reason of the Motion of the Moon. The Author sheweth even that supposing that the Vortex were formed, the Moon would go off when it should come to the place of the Vortex, which is over against that to which the Earth must go immediately after, by its annual Motion, as may more easily be seen by casting the Eye on a Figure that is in the Original.

After having thus destroyed *Descartes*'s World, the Author draweth some consequences against several considerable Points of his Physicks. It may thereby be found that the Moon must not any more be in the Vortex of the Earth, and that *Jupiter*'s four Satellites must likewise abandon this Planet, if they are not retained there by some other reason than what *Descartes* gives of their Situation. Besides this, the manner of explicating Weight, which the Cartesians use, is very hard to maintain, and what they say of the Flowing and Ebbing of the Sea caused by the Poise of the Moon is yet more perplexed. Father *Daniel* says on this occasion, that Ingenious Mathematicians have demonstrated, by observations of the Distances of the Moon, which are determined by its apparent Diameters, that this Star is as far distant, in many Conjunctions and Oppositions as in some Quadratures; and as near in some Quadratures, as in some Conjunctions and Oppositions. 'Tis false then, that the Moons *Apogæum* must be always in the Quadratures, and it's *Perigæum* in the Conjunctions and Oppositions. It follows hence, that the Moon being in Conjunction and Opposition, is not always in the little Diameter of the Elliptick Vortex, and that 'tis no more always in the great Diameter at the Quadratures. Yet 'tis by this supposition only, that *Descartes* explains the Inequality of the Tides, in the Conjunctions, in the Oppositions, and in the Quadratures, and of those that we see in the Equinoxes and Solstices. Besides, if when the Moon passeth through the Meridian, in the Places where it is Perpendicular, the Pressure of the Air were so considerably stronger, as to make it go up again against its Borders, it would be perceived in the Experiments of the Torricellian Tube; which we could never learn that any Body remarked.

The Author proposes yet other difficulties, against the Formation of the Vortex's of the Planets, and other Places of *Descartes*'s Physicks. Tho' the difficulties which are related, and many other like, shew clearly enough, That *Descartes* has made several false suppositions, and that these suppositions themselves are not sufficient to give a reason for the present Phænomena's, and yet less of the manner how the World was made; 'tis notwithstanding certain that he has done two things that set him above all the Antient Philosophers. The first is, that he has discovered several Truths more clearly than ever any Philosopher had done; for Example, That the Sun formeth a great Vortex of fluid Matter, wherein the Planets swim at certain distances, by some cause that it may be so. The second is, That he is the first that has endeavoured to give clear and Mechanical Reasons of the Effects of Nature, and to form a System following from, and supported by simple and Intelligible Principles. It is true that his Physicks are full of simple conjectures, but 'tis also true that he does not give them for

Demon-



Demonstrations. On the contrary, the Schoolmen give us nothing but insignificant Terms, and pronounce their Decisions as Oracles.

*Bibl. Univ. Tom. 20. p. 32.*

Antonii Bynæi de Natali Jesu Christi Libri duo, &c.

Antonius Bynæus of the Birth of Jesus Christ, in two Books. To which is added a Dissertation of Christ's Circumcision. At Amsterdam, quarto, 1689. page 616. Besides the Index.

Many advised Mr. Bynæus to translate into Latine his Dutch work he had bestowed on the Publick (a) about the Passion of our Saviour; which has been so well received, that there have been already three Editions of it. But he would rather travel on new Charges, in writing the History of the Birth of our Lord, of his Resurrection and Ascension, and of the descent of the Holy Spirit on the Apostles; after which he will finish a Piece which he has begun, on the Garments of the Hebrews. This Volume contains only what concerns the Birth of the Son of God, and a Dissertation on his Circumcision.

I. The Work is divided into two Books, and each Book into four Chapters. The first Book contains an Explication of the History of the Birth of Jesus Christ, as it is related by St. Luke and St. Matthew. The Author examines with exactness, and by the Rules of Criticism, all the words that are used by the Sacred Writers, in this occasion: He every where relateth the different Readings, and always remarks which is the best; he produceth the Explications of the Criticks, not failing to give them praises where they deserve, he decides for those which he thinks the truest, or he produceth new Conjectures, when he thinks that other Interpreters have not hit the mark. He frequently makes digressions on the Subject of Terms that are used in the Sacred Writers; but which always contain some considerable Remark, which are not very long, and which he always deduces naturally from his Subject. This is the general Idea we may give of this Book; but 'tis just that we enter into a more particular Account, to pick out amongst a great number of profitable Remarks that it contains, some of them that appear the most proper to excite the Readers curiosity.

I. The first Chapter of the first Book explains what the Gospel tells us of the Annunciation of the Angel Gabriel to the blessed Virgin. There is frequent mention of Angels in the Old Testament; (a) P. 13. (a) but 'tis remarked that none of them were named before the Babylonish Captivity; which made Rabbi

Simeon say, that the names of Angels were brought up from this Captivity with the Jews. Yet there are but two that are named in the Canonical Books; viz. Gabriel and Michael (b). 'Twas this first that revealed to the (b) P. 17. Prophet Daniel the time of the coming of the Messiah, and 'twas the same that came to shew the Blessed Virgin, that this time was come; it being God's pleasure to use the same Minister to make the Promise to Men, and to shew them that 'twas accomplished.

(c) 'Tis ordinarily believed (c) P. 37. that Joseph the Spouse of the B. Virgin, was a Carpenter; but all the Ancients have not been of this Sentiment. St. Hilary believed that he was a Marechal, which furnished pretty Reflections to the Venerable Bede, who followed the same Opinion. The word τέκτων, which the Gospel uses to denote his Profession, and which is no less equivocal than the Latine word Faber, has given ground for this diversity. The first Opinion has notwithstanding prevailed, and Justin Martyr, Origen, Sozomen and many other Ancients have been of it.

The Dialogue of the Angel with the Blessed Virgin, gives our Author occasion to explain that of the Serpent with our first Mother (d). He believes that this Seducer persuaded her, (d) P. 48. that God, who had threatned them with death, should they eat of the fruit of the forbidden Tree, had changed his mind, and given them Liberty; just almost as a false Prophet of Berbel made a true Prophet enter his House against the express Command of God, by feigning a Revelation that he had that night, in which an Angel had commanded him to stop him, and give him to eat.

This Explication agrees very well with that, which an Ingenious Divine has communicated to us, which removes almost all the Difficulties that are ordinarily made on the Fall of the first Man. He believes, that the first sin of the Angel was the having seduced our First Parents; which he concludes from this, that the Scripture speaketh in no other place of the fall of Angels: that according to the opinion of all Interpreters, the Condemnation of the Devil is included in that of the Serpent; whence it follows, that he was not Condemned before; and in fine, that all the Names that are given him in the Sacred Scripture, have their Foundation in the History of the Temptation.

That if it be demanded, what hand the other Angels had, that are likewise fallen, in this first Temptation, 'tis answer'd; 1. That the Difficulty is equal in all the Systemes: 2. That perhaps they consented to the Temptation, or that they Murmured for the punishment of the Tempter, whom they believed to be their Chief, to whom Michael succeeded. This Notion excuses Eves credulity. She knew that he was a good Angel, there were no other yet; she might have a great disposition to believe him, because he ought to be better instructed in God's Orders,



Orders, and his Intention. But how could she imagine that she should be like unto God, according to the Tempter's promise? Another Difficulty. The word *Elohim*, which is translated by that of *Gods*, signifies very often the *Angels*, and, according to *Vatablus*, this promise may be translated, *You shall be as Angels*. Apparently *Adam* and *Eve* had some Idea of the Heavenly Spirits, and knew that these Intelligences had much more Light and Knowledge than they.

This being supposed, the Fall of *Eve* seems no more incomprehensible; she speaks to a good Angel, whom she could not suspect of Fraud; she suffered her self to be persuaded, that this Fruit would give her Knowledge, whose Name it bore, and that she should be like to the Angels. She believed him, she fell; she had power to sin, she sinned; we need not be further surprised. As for *Adam*, besides all these Reasons which are common with her, a condescension to his Wife, and that she had seen no evil after her eating of the forbidden Fruit, may help us easily to comprehend how he might fall. What is remarkable is, that the Divine I spake of, without seeing Mr. *Bynaeus's* Work, uses the same example of the Prophet that was sent to *Bethel*, to explain his Opinion; But let us return to our Author. On what the Angel saith to the Virgin, that her Son shall be called, *The Son of the Sovereign*; ὁ υἱοῦ τοῦ βασιλέως, (e) He (e) P. 14. remarks, that the *Hebrews* have called the Divinity *Gneljon*, after the same manner that the *Phenicians* and *Carthaginians* express the famous *Alonim valonoth* of *Plautus*, and that sometimes in the Scripture, the onely true God is called *Gneljonim*, in the plural, according to the use of the Pagans, who believed that there were many Gods, and to remark, that he of *Israel* alone, was more than their infinite number of Divinities, which may be likewise said of the word *Elohim*. The Author approveth their Opinion, who believe, that the word *Gneljon* was come from that of ἥλιος, which signifies the Sun.

As God was the King of *Israel*, he had likewise his Throne (f) after the (f) P. 113. manner of the Kings of the Earth, and his Throne was the Ark of the Covenant: whence it comes, that 'tis so often said, that God sits between the Cherubims: and in *Jeremy*, Ch. 3. 16, 17. that *Jerusalem* is called the *Throne of the Eternal*, because that as *R. Isaac Abarbanel* remarks, *Jerusalem* became as holy as the Ark. To which God makes allusion in *Isaiah*, when he says, Chap. LXVI. 1. *The Heavens are my Throne, and the Earth is my Footstool, what House then will ye build for me?* The Thrones of the Kings of the East were very large, and had room for many persons, whence it comes, that *Jesus Christ* promiseth to him that shall overcome, to make him sit with him on his Throne. (g)

(g) Rev. 3. 21. Interpreters commonly believed, that by the Holy Spirit that should come upon the Blessed Virgin, must be understood the Third Person in the Holy Trinity: but that was not the opinion of the Ancients.

(b) *Justin Martyr, Tertullian* and *St. Ambrose*, believed, that (b) Pag. 127. the Angel meant it of the Word, which should be Personally united to the Human Nature in the Womb of *Mary*. Many Moderns are of the same Opinion, and among them the famous *Cocceius*. But Mr. *Bynaeus* does not approve of this Opinion, and believes, that where-ever the Holy Spirit is spoke of in Scripture, the Second Person of the Sacred Trinity must be understood.

2. He explains *Joseph's* Dream in the second Chapter. (i) The word *Messiah*, which is the same with that (i) P. 159. of *Christ*, and which signifies *Anointed*, is frequently found in the Old Testament: but 'tis believed, that that which made the *Jews* give this name to the Deliverer that was promised them, is that famous passage of *Daniel*, Chap. ix. 25, 26. where the Name *Messiah* is put as the proper Name of a Saviour. So that we cannot look upon it otherwise but as an Appellative Noun. (k)

The Pagans have corruptly called it *Chrestus*, whence it comes, (k) P. 161. that *Suetonius* says, that the Emperor *Claudius* chased the *Jews* out of Rome, because they continually raised Tumults, being moved thereto by *Chrestus*: *Judeos impulsore Chresto assidue tumultuantes Roma expulsi*. The truth is, that many *Jews* having been Converted at Rome, those that persisted in their errors, raised a thousand troubles; which obliged the Emperor to force them to remove from it. *Sueton*, who knew but very slightly the Subject of these Disputes, and who had heard say, that they spoke ordinarily of *Christ*, believed that this *Christ* was the Chief of these Mutineers.

The 18th Verse of the first Chapter of *Saint Matthew* has given some trouble to Interpreters. (l) They are not all agreed about the signification of these words, (l) p. 176, &c. πρὶν ἢ συνελθεῖν αὐτὸς, *antequam convenissent*, before they came together. Some think that this is meant of the Consummation of the Marriage; and others simply of their living in the same House. Mr. *Bynaeus* remarks, that among the *Jews*, as well as among other Nations, they distinguished between the Betrothings and the Marriages, and that there was always a considerable space between these two Ceremonies; witness this Verse of *Terence*, *Placuit, despondi, hic nuptiis dictus est dies*; I liked it, I betrothed her, this day was prefixt for the Marriage. He believes then that *Mary* was espoused to *Joseph*, but that she had not yet been brought to him: that 'twas in this Interval that she proved with Child, and that the Gospel seems to say, that this was before the Marriage was celebrated publicly, and that *Joseph* had received *Mary* into his House.

Those that have understood these words of the Consummation of the Marriage, have given occasion to believe, that *Joseph* did not abstain from Carnal dealing with *Mary*, but during the time of her being with Child. *St. Jerome* seems to accuse *Tertullian* of having been of this Opinion. Those that are of this Opinion, are called, *Antidicomarianites*, that is to say, *Enemies to Mary*. They were since named *Helvidians*, from



from the Name of *Helvidius*, who Wrote a Book, to prove, that *Joseph* had Children by *Mary*, after the Birth of our Saviour, and that 'twas them the Scripture calls his Brethren. *Jovinian* was of the same Opinion. (m)

(m) P. 275. But the Author proves in another place of this Work, that those whom the Evangelist calls the Brethren of *Jesus Christ*, were the Children of another *Mary*, who was the Blessed Virgin's Sister.

The Evangelist saith, that the Blessed Virgin was found with Child of the Holy Spirit, (n) whereupon the Author demands, how this could be, since it was a Secret only known to *Mary*, and that though her Bigness might be discovered, at least the Principle of it was unknown? Many learned Men have been at great pains to rid themselves of this difficulty. But the Author says, that the Virgin had discovered this Mystery to *Joseph*; which he did not at first believe, and had resolved to put her away secretly, which obliged God to warn him in a dream not to do it, and to confirm the truth to him that he had learnt of *Mary*.

As to what is said, that *Joseph* would put her away secretly, (o) 'tis remarked, that there were two ways of Divorcing a Wife among the *Jews*. The first was performed before the Judges, by producing the Reasons which he had to put her away. The other was done only in presence of two Witnesses, by giving only a Letter of Divorce, and without producing any Reasons. 'Twas in this second manner that *Joseph* designed to Repudiate *Mary*, to prevent the Disgrace she would otherwise have incurred, and perhaps the punishment that was ordered by the Law against Betrothed Women accused of Adultery. Those that have been ignorant of this Custom, have invented a Thousand pretty Fancies on *Joseph's* Intentions, but which are all destitute of any foundation.

The *Jews* have made their utmost Efforts to deprive the *Christians* of that famous Passage

of *Isaiah*, (p) *A Virgin shall Conceive*. (q) They have especially pretended, that the Hebrew word *Gnalmah*, which

(p) *Isa.* 7. 14. (q) P. 227. we translate by that of *Virgin*, signifies simply a *Daughter*, which they have endeavoured to prove by several passages of Scripture. Our Author examines them all, and pretends, that this word always signifies a *Virgin*, which never had to do with a Man, without excepting even that place of the *Proverbs*, chap. 30. 18, 19, 20. which has given so much work to Interpreters. He pretends, that *Solomon* meant, that if a *Virgin*, really such, should privately grant the greatest favours to her Lover, there are no Marks, by which it may be known, that she hath lost her Virginity; an evident Proof that the word *Gnalmah* must be taken in this place for a *Virgin*. The Etymology of this Word sheweth the same, since it cometh from the Hebrew word *Negnelam*, which signifies to be hid. This is not because *Virgins* were kept in Houses, that they were not suffered to go abroad, and to be seen but by their nearest kindred, as many Learned Men have be-

lieved: since this Custom cannot be proved, and that there are even examples of the contrary in Scripture: *Sed quod nunquam à viris relectæ fuerint*: that they were never uncovered by Men: whence it comes, that *Moses* ordinarily uses the word Uncover, when he would denote the Commerce of a Man with a Woman.

(r) All Ancients have believed, that St. *Matthew* Wrote (r) P. 242. his Gospel in Hebrew, and that the Greek Explanations of some Hebrew words which he used, were added by his Interpreter. Many Moderns are of this Sentiment, though there are a great many others of a contrary Opinion. Mr. *Bynaus* thinks, that we cannot, without rashness, reject the constant Testimony of the Ancients; but that this Gospel was Translated into Greek in good time, by an Apostolick Man; and that the Greek Fathers, who were absolutely ignorant of the Hebrew Tongue, have neglected the Original, to mind onely the Version: almost as they used the Septuagint preferably to the Hebrew Text. The *Nazarens*, on the contrary, who were Pseudo-Christians, but retained the Jewish Ceremonies, continued to use the Original Hebrew, in which the *Ebionites* afterwards changed many things.

3. The Third Chapter explains the Birth of *Jesus Christ* at *Bethlehem*, (s) It is surprizing, that St. *Luke*, who (s) P. 271. seems so exact, and who precisely sets down the year wherein St. *John Baptist* began to Baptize, hath not remarked that of the Birth of our Saviour, and that he contenteth himself to shew, that it was under the Reign of *Augustus* the Emperor. Our Author believes that 'tis, because there were very different Accounts of the Beginning of this Princes Reign. For we may begin it from the Death of *Julius Cesar*, in the first year of the Julian Calendar: or from the time of his first Consulate, that is to say, a year after; or after the defeat of *Antony* at the Battel of *Actium*, that happened in the Fifteenth year of the same Calendar; or, since the taking of *Alexandria*, which fell out in the year following. Authors use these differing Epochas, so that which soever St. *Luke* had followed, there would always have been some difficulty, at least, if he had not specified it very distinctly.

But this is not the greatest difficulty, which is found in this passage of St. *Luke*, there are two others, which the Learned have lookt upon as unexplicable. The first is, that no Prophane Author speaks of this Taxing of the Inhabitants of the whole World, made by *Augustus's* Order, and which is notwithstanding very considerable, that it has been forgot by all those that have written the History of that time. The Second is, that the Sacred Writer remarks, that this Description was made in the days that *Quirinus* was Governour of *Syria*? 'Tis clear, that *Jesus Christ* was born towards the end of the Reign of *Herod the Great*; and it appears by *Josephus's* History, that this *Quirinus* was not made Governour of *Syria*, till after that *Archelaus*, Son and Successor to *Herod*, was banished to *Vienna*. The Author refutes all that Interpreters have said to rid themselves of this perplexing



plexing case, and resolves the Difficulties thus.

(1) He maintains that by these words, *πᾶσαν τὴν οἰκουμένην*, which St. Luke uses, and which answer to the Hebrew *כָּל הָאָרֶץ*, must only be understood all Judea, after the same manner as Jos. 2. 3. 1 Sam. 30. 10. Gen. 13. 9. and Isa. 13. 9. So that this Numbring which Saint Luke speaks of, concerned only Judea, and was done, not to raise Imposts upon them, as is commonly believed, since Herod was an Independent King, and only an Ally of the Romans, but to know what Number of Soldiers he could furnish on occasion. This being so, 'tis not strange that Prophane Writers have said nothing of it, nor even Josephus himself, since it had nothing considerable in it.

As for the Second difficulty, Mr. Bynæus pretends, that the words of the Evangelist must be thus translated, *This first Taxing was made before that Quirinus was Governour of Syria*. The Author, by an Ellipsis, very ordinary with the Greeks, has not repeated the Preposition *πρὸ*, included in the word *πρώτη*, and has said, *πρώτη ἐγένετο ἡ γερουσία τοῦ τῆς Συρίας Κυρηνίου*, for *πρὸ τῆς ἐγένετο πρὸ ἡ γερουσίας τοῦ*, &c. And we must not think strange that St. Luke makes this remark. There was another Survey much more considerable, made, when Cyrenius was Governour of Syria; and it was necessary to distinguish that, whereof he treated, from this second, for fear of confounding them, as it has happened in the event, notwithstanding the Sacred Author's Precautions. In fine, we must not think it strange that Mary went to Bethlehem, to be enrolled there with Joseph. It was a Custom among the Romans, to number the Women and Children also, as Dionysse of Halicarnasse informs us. L. 1. 5. & 9.

(u) The Author believes that a very false Gloss has commonly been put upon these words of the Evangelist, that Jesus was laid in a Manger, because there was no room for him in the Inn. He believes that the Greek word *φάτνη*, should be really taken for a Manger, and that the Evangelist would say, that the little Infant was laid in a Manger, because they had no Cradle, and not because they had no Room for Lodging. These Mangers were little square Vessels, where they put any thing for Horses to eat, and every Horse had his own; so that these Mangers were very convenient to lay a young Child in, when they had no Cradle.

Whence it follows, that all that has been said of our Lord Jesus being laid in a Stable amongst Oxen and Asses, was said without any foundation; and if this be, what will become of so many brave Sermons, where all these things are treated of with all the Flowers of Eloquence?

The Author in the Fourth Chapter explains the Annunciation of the Angel to the Shepherds of Bethlehem, (x) He shews us the different Sentiments of the Ancients about the Day of our Saviours Birth. Some have affixed it to the 20th of May, others to the 6th of January, others to the 10th, and others to other times. It is at this day Celebrated on the 25th of De-

cember, but without knowing well a reason for it. (y) (y) Pag. 406. Some have believed, that 'tis because St. John Baptist has said in the Gospel, that Jesus Christ must increase, and he must be diminished: whence they conclude, that St. John Baptist must have been born on the day of the Summer Solstice, when the days begin to shorten, and Jesus Christ near the Winter Solstice, that is to say, about the 25th of December, when the days begin to lengthen. Langius pretends, that we have found the day of our Saviours Birth, in the Taxing Tables made by Augustus's Order; but as this Opinion is founded only upon a false supposition, that the Taxing that St. Luke speaks of, is the same that was made when Quirinus was Governour of Syria, 'tis evident that it cannot be received. But if neither the Original, nor the Antiquity of the Custom of Celebrating the Birth of our Lord on the 25th of December be known; 'tis certain, at least, that after it had been introduced by the Eastern Church, it was spread through all the Churches of the World. There are none, even to the Mahumetans, that have not received it, whence the Birth of the Messiah is turned into a Proverb with them, to signify a long Night.

Every body knows that Scaliger believed that we must place the Birth of our Saviour about the end of September, or the beginning of October. It would be tedious to relate here, after our Author, (z) the Method he uses to establish his Opinion; it is (z) P. 408. sufficient to remark that it supposeth things that have no foundation. He thinks that that which Mr. Wagenfel has followed is more sure, and less intricate. Yet Mr. Bynæus would determine nothing thereabout, because the Scripture says nothing of it, and that all that is related from elsewhere is founded but on very slight conjectures.

These words of the Song of the Angels, Luke 11. 14. *Glory to God in the highest*, &c. seem very obscure; (a) Mr. Bynæus believes they may be (a) P. 428. thus Paraphraz'd upon; *The good will of God towards Men is the Subject and Matter of the Glory, that is given to him in the Heavens, and of the Peace that reigns upon Earth.*

II. The design of the Second Part of this Work, is to prove the Truth of the History of the Birth of Jesus Christ, as it is related to us by the Evangelists, to refute what is added from elsewhere, and to answer the Objections of the Jews, and of some ancient Hereticks.

1. Mr. Bynæus relates in favour of this History, in the first Chapter, the strongest Reasons that can be made use of, to prove a matter of Fact. He shews, that the very Enemies of the Christians have declared for it:

(a) That Simon Magus, for (a) P. 459. Example, did, for no other reason, feign to be born of a Virgin, and Domitian of Minerva; but to shew, that this was not a Privilege peculiar to Jesus Christ; a proof, that what the Evangelists tell us of this Birth, was lookt upon as undenyable in the days of these two Impostors.

2. He proves, in the Second Chapter, that all that the Prophets foretold of the Birth of the



the *Messias*, is very agreeable with what the Evangelists relate. And because the Modern *Jews*, pressed by the evidence of this Application, have endeavoured, to turn on another the places of their Prophets, which the Evangelists have applyed to the *Messiah*, he sheweth, by exprefs passages of the Ancient Rabbies, that all these Prophecies were applyed to the *Messiah* by their Ancient Doctors. This is, without contradiction, the strongest Argument we can have, against all the difficulties which the *Jews* start at this day, and Mr. *Bynæus* backeth it, with a great deal of force and exactness, entring into very curious particulars, and every where citing exprefs passages of the ancient Rabbies.

3. He Refuteth, in his Third Chapter, all that Superstition and Error has added to the true History of the Birth of *Christ*; as for example, that the Blessed Virgin was brought to Bed without pain, the Verses falsely attributed to the *Sibyls*, the Application of the Fourth Eclogue of *Virgil* to *Jesus Christ*, the Altar rear'd up by *Augustus* in the Capitol, To the First-born of God, and a hundred other stories of this nature.

4. In fine, he particularly refuteth, in his last Chapter, the Calumnies of the *Jews* against the Birth of our Saviour; Their greatest difficulty concerns that famous Passage of *Isaiah*, chap. 7. 14. *A Virgin shall conceive, &c.* As 'twas in favour of King *Achaz* that this Oracle was pronounced, and the Birth of that Infant, that is spoken of in these words, should be to him a Pledge of the Deliverance that was promised him by the Prophet, it cannot be apprehended how this Birth could assure him, since it was not to come to pass till above 300 years after. For Answer to this difficulty, Mr. *Bynæus* first shews, that all the Glosses that the *Jews* put upon these words, are absurd and unwarrantable: He sheweth, in the second place, that God has often given signs, to his People, of Promises which he made them, which notwithstanding were not to come to pass, till after these Promises were accomplished. Thus God said to *Moses*, *Exod. 3. 12. This shall be a token unto thee that I have sent thee, when thou hast brought forth the People out of Egypt, ye shall serve God on this Mountain.* In fine, he sheweth, that this Sign was sufficient to assure *Achaz*, that he should not be overcome by his Enemies. For since, many years after, a Son must be born of a Virgin, which should be of the Family of *David*, it might be necessarily concluded, that this Family should not be absolutely extinct. There are many Learned Men that are not pleased with this Exposition; and who pretend, that we cannot Answer the *Jews*, but by granting them, that this Passage must admit of a double Sense, one Literal, and the other Mystical.

(b) The Modern *Jews* will (b) Pag. 486. not likewise have these words of *Zechary*, applyed to the *Messiah*, Chap. 9. 9. *Behold thy King cometh unto thee lowly, riding upon an Ass, &c.* But it was applyed to him by the Ancient Rabbins, for we read these words in their Writings, *If (the Israelites) be worthy, he shall come with the Clouds of Heaven, but if they are unworthy, he shall come poor, and sitting upon an Ass.* King *Sapor* saith to *Samuel*, "You say,

"that the *Messiah* shall come upon an Ass, I will send my Bay Horse before him.

III. The Discourse on *Christ's Circumcision*, which Mr. *Bynæus* has added to the end of this Work, contains no less curious things in it than those we have hitherto seen. These are some of the most important. Before the Calling of *Abraham*, the People of God were confounded with the rest of Mankind, without being distinguished by any External Mark. But God having chosen the Posterity of *Abraham* to be his peculiar people, he gave them Circumcision, to distinguish them from all other people of the World. He would only have the Males Circumcised, tho' diverse People that have derived this Custom from the *Jews*, have not exempted the Women. 'Tis known that the *Egyptians*, *Persians* and *Coptæ* in *Ethiopia*, Circumcise them at this day, by cutting off their *Nymphæ*, which in the Southern Countreys sometimes grows so big, that they are forced out of Necessity to cut it off, when they do it not at all upon a Religious account.

God would have Circumcision to be performed on the eighth day, which has given ground to a great many Conjectures. Some have believed, after *St. Cyprian*, that it was to point out the day of the Resurrection of our Saviour, which was the eighth in the Order of days, that is to say, the first after the Sabbath. *James Alting*, believed that it was to the end that an Infant should not be Circumcised, till a Sabbath was expired after its Birth. Others have thought that God herein had regard to the weakness of Infants, who would not have been able to endure this operation immediately after their Birth. *Cunæus* and others believed that 'twas because Infants are unclean till the eighth day, and that their Life is yet in great danger. The Author judgeth that it was necessary that God should mark out a certain time, for this Ceremony, lest Men should have neglected it, if it had been left to their Liberty; but 'tis impossible to know why he pitched upon the eighth day, rather than any other (b) because no Man can know the intention of the Lord. (a) P. 17.

*Masius* and *Drusus* believed that the Knives they used for this operation, were of Stone, and the Author confirms this Opinion, which is likewise that of the Rabbins. The principal promise God made to *Abraham* was to give him a numerous Posterity, and it is for this Reason, according to Mr. *Bynæus*, that he would put this sign of his Covenant on that part which served for the propagation of Mankind. We cannot conceive that God would punish the Infants, because their Parents had neglected to Circumcise them on the eighth day, we maintain then that the punishment that he threatned those with that should not be Circumcised, did not regard those that had not been Circumcised at that time, but those that should never be Circumcised; and the Seventy have without any reason added these words, *תן נולדו, תן ערסו*, to the 14th verse of the 17th Chapter of *Genesis*, which contains the threatning against the Uncircumcised. 'Tis true that these words are likewise in the Samaritan Pentateuch, but 'tis believed that the Version of the Seventy gave ground for this addition. The



The Lord says that he that shall not be Circumcised shall be cut off from among his People, words which don't signifie, according to Mr. *Bynæus*, that he must be put to Death, but that only denotes a punishment which should be immediately inflicted by God, without Mens having any hand in it. It is true that this manner of speaking, shall be cut off from among his People, signifies frequently the punishment of Death, which should be inflicted by the Magistrate, but 'tis only then when Crimes are spoke of, against which the Law plainly establishes this punishment. We may from other places remark, that God does not command to cut off the Uncircumcised, but that 'tis threatned only that he shall be cut off, which is the same thing as if he had said that he himself would cut him off.

We have said above, that Circumcision was not peculiar to the Jews, since it was observed by many other People, and we have found that it is in use even among the Americans of *Jucatan*. It is no hard matter to believe, that the greatest part of these People have taken this Custom from *Abraham*, since they are descended of this Patriarch, either by *Esau*, or by the Children which he had by *Keturah*: But 'tis not so easie to know where the Egyptians have taken it. There is no appearance that the Israelites taught them it whilst they sojourned in their Countrey. They hated them too much to imitate them; they were extreemly addicted to their Ancient Customs; and *Herodotus* tells us that Circumcision had been always in use among them. We are not bound to believe that the Jews have taught the Egyptians this, unless we call in question what the Holy Scripture tells us. It's probable then, that as the Jews were Circumcised by an Order which they had received from God, the Egyptians invented this Custom themselves, from a principle of neatness and purity. Likewise they were not all Circumcised. 'Twas the Priests particularly that observed this Ceremony, that is to say, those that being employed in their Sacred things, valued themselves much for their greater Sanctity.

God changed *Abraham's* Name at the same time that he ordered him to be Circumcised, whence some have believed, came the Jewish Custom of giving their Infants their Name on the day of their Circumcision. *Spencer* maintains, that this Custom was introduced but very lately among the Jews, and that they had it from the Pagans, who named their Children on the day of their *Lustration*. The Author conjectures that this Custom might be established originally both with the one and the other, and have been introduced, because on these occasions there were great Assemblies of Friends and Kindred, who might bear witness to the Name that was given the Infant.

Bibl. Univ. Tom. 21. p. 228.

*Lettres Choisies de feu Mr. Guy Patin, &c.*

Choice Letters of the deceased Mr. Guy Patin, Dr. of Physick of the Faculty of Paris, and Professor in the Royal College. Wherein are contained many Historical Particulars, on the

*Life and Death of the Learned Men of this Age, on their Writings, and many other curious things from the Year 1645. to the Year 1672. Enlarged with above three hundred Letters in this last Edition: At Cologne 1691. in 12. Tom. I. Pag. 622. Tom. II. P. 695. Tom. III. P. 623.*

THE different Editions that have been made of Mr. *Patin's* Letters, sufficiently testify how well they have been relished by the Publick; and the Sale that has been made of them may perswade the Bookseller that this new Edition so considerably enlarged will be quickly sold off. The new Letters which they contain are almost of the same Character with those that have already come abroad. Throughout the whole we see one Friend writing confidently and with great freedom to another, whether it be about the State, or about Learning; and adjoining his Reflections without Disguise and Fear.

It appears by the particulars that they contain, and by diverse other Characters, that they were not made with design to be communicated to the Publick; but they are never a whit the worse for that; and if they contain some Domestic Affairs that do not concern a Reader, they at the same time contain very curious and singular things, which Mr. *Patin* spoke to the Ear of his Friend, and which he would, have taken care not to insert in his Letters, if he had believed they would ever be made publick. Authors write not always all that they think, they write even frequently the contrary, there is but little weight to be laid on their Works composed for the publick, to discover their true Sentiments, on delicate Matters, but 'tis a great pleasure to understand them speak with open Heart in a particular, when they are not detained, neither by fear of the *Bastille*, nor the Thunder of the *Vaticane*. It were to be wisht that there were many Books like to our Authors Letters, and that Princes and Ministers of State would take the pains to read them. They would find there many things different from what their flatterers tell them every day; and might learn, that they often secretly are grieved for their Conduct at the same time when they make their Panegyricks in publick.

We see in all these Letters Complaints against Cardinal *Mazarine*, and against those that governed in his days. He every where ridicules the Chymists, the Empericks, Emetick Wine, and all the Remedies contrary to *Galen's* Method, to which he was mightily wedded. The Pope, the Cardinals, the Jesuites, and the Monks are there pelted at in several Places, the Ceremonies of the Church of *Rome* are not spared there. The Learned will find there the Authors Sentiments, and diverse particulars on Books printed then, and on those that composed them, Physicians will meet with there many Remarks about Diseases, and the Method which Mr. *Patin* used for their Cure; and those that are Lovers of History will read there several matters of Fact, which Historians by Profession have not remarked, for fear of bringing themselves into trouble.

'Twould be difficult to make an exact Extract,

E



tract, and one comprehending all these matters. We shall content our selves to relate some of the most remarkable Examples, by reducing the variety of Subjects which they contain into some principal Heads. We shall only insist on those that have not come abroad before, which they have marked with little Asterisks, to distinguish them from those Printed formerly. We have likewise taken care to place them all according to their Dates.

I. We find in these Letters, Mr. *Patin's* diverse Judgments on Authors and their Works, whereof we shall give some instances.

1. *Riolan's Anthropology.* \*

\* *Let. 23.* This Book, saith the Author, is very full of good Matter, and very agreeable in the greatest part of the things it contains, except when the Author's in Choler, and rails at *Bauhin, Parisan, Hoffman, Bartholine*, and others, with whom he would maintain no Commerce, pretending Reason for his Complaints against them, and treating them thus. I have made proof of it.

2. *Grotius.* \* He was my Friend;

\* *Let. 30.* I was wholly transported with joy when I had entertained him; but he died too soon for me, and for the Publick. When I heard of his Death, which was at *Rostock, Aug. 31. 1645.* I was very much troubled, so that I fell sick, and in eight Days I was wholly altered.

3. *The Memoirs of M. de Sully.*

† *Let. 34.* They were printed in two Volumes in *Folio.* This last Edition was very much curtail'd by the Order of *M. the Prince*, who gave Two Hundred Crowns that they might take out of it what was against the Birth of the deceas'd *M. his Father.*

4. \* *Alstedius.* He was a ve-

\* *Let. 36.* ry Learned Man, and his *Encyclopaedia* contains a great many very good things; but he grasps too much at things that are none of his business. You may see a very good Instance in the third Tome, p. 556. where he speaks of *Aloes, Turpentine, Bezoard, Theriack, Rosa Solis*, and other such.

5. † *Nostradamus.* All that

† *Let. 98.* he has done is only ravings and fopperies of *Provence.* I find a very good Distick made against him. *Beza* was not the Author of the Poems whereof there is a little Collection (as *Spanhem* says in *Dubis Evangelicis*) but *Carolus Utenhovius*, the same to whom *Buchanan* has Dedicated his *Franciscans.*

6. \* *Fernelius* is one of my

\* *Let. 104.* Saints, with *Galen* and the deceas'd *Mr. Pietre.* I should reckon it a greater Glory to be descended of *Fernelius* than of the King of *Scotland*, or a Kinsman to the Emperor of *Constantinople.* He was Good, Wise and Learned, and has restored Medicine. Never did Prince do so much good in the World as he has done.

7. *Gassendus.* † He died on

† *Let. 107.* Sunday, Octob. 24. 1656. at Three a Clock in the Afternoon. A great Loss to the Republick of Learning. I had rather that Ten Cardinals of *Rome* had died; it would not have been so great a Loss to the

publick; on the contrary, the Pope would have been a Gainer by it, for he would sell their vacant Caps to others who had a great desire to make their Fortune by this Game.

8. *M. de Launoy.* \* He was a very Ingenious Man, and well \* *Let. 151.* seen in Ecclesiastical History.

'Twas he that wrote that *Dionysius the Areopagite* was never in *France*; that *Magdalene* never came to *Provence*; that *St. Rene* of *Angers* never had a Being. It was said of him some time, that he took away all the years of one *St. of Paradise*; that God had best look to himself, lest he in the end take away his. He wrote against those of *Chartreux*, about the Fable of a Canon that returned from the other VWorld, which occasioned the Conversion of their Father *Bruno.* He hath not yet wrote any other, he's about to Print a Book *de Academiis.*

9. *M. Marini* a Gentleman of *Nevers.* 'Tis he that caused that Book to be Printed in *Holland, A Politick Treatise, &c. That Killing a Tyrant is no Murder.* 'Tis said that it was a Translation from the English; but it was first done in French. This Doctrine is very dangerous, and it were better to write nothing of it. For the same reason I don't love that so many Books should be made *de Venenis.*

10. *Joseph Scaliger.* † He had wrote a Book *de insolubilibus sacrae* † *Let. 155.* *Scripturae*, that he would rather Burn than give to the President of *Thou*, which he did in despite to the Jesuites, whom he loved as the Jews do Jesus Christ. He had likewise wrote a Geography of the Holy Scripture, which was likewise Burnt. *Mr. Patin* might have added, that *Joseph Scaliger* refused likewise the same President of *Thou*, to write upon the New Testament, as may be seen by an Epigram Printed in the VWorks of this great Critick, which were published at *Paris, An. 1610.* by the Care of *Casaubone.* This is the Reason he gives.

*Ecce Prophanorum maculas abolere parantem,  
Impatiens veri non tulit invidia,  
Scilicet in vero verum patientur inique,  
Qui verum in nugis non potuere pati.*

He believed that the Copies of the New Testament, are not so exact as is commonly thought. See his Letter 443.

11. *Rabelais.* \* He died at *Paris* in the year 1553. in *Gar-* \* *Let. 184.* *den-street*, the Parish of *St. Pauls*, and he was there interr'd in the Church-yard, at the Root of a Tree. He said when a dying, *Draw the Curtain, the Farce is ended*, as is reported of *Freigius*, Tom. I. Comment. on *Cicero's Orations.* He in this imitated *Augustus*, who dying, demanded of his Friends, *Nunquid vitae Mimum commodè peregrisset.*

12. *M. Menage.* He is a Man of Spirit, and of great Learning. He made very flattering Verses to Cardinal *Mazarine*, whereat the Lords of Parliament seem'd to be offended. There was a Rumour went out against him. I am sorry that he made so gross a mistake; a fault of Judgment; for he was an honest Man, and of Merit: *Nemo nostrum non peccat; homines sumus, non Dii.*

13. The



\* *Let.* 266. 13. The *Jesuites*. \* They had caused an Edition of the Rules of the Society to be made, for all their Designs, their Government, and their Officers of all Degrees. They sent it to the *Indies*, for the use of their Fathers. But the Vessel was taken by the English, and the Copies were lost for the *Jesuites*. The *Hollanders* have Printed this Book, which the *Jesuites* ordered to be seized wherever it could be met with, and did even make use of the King's Authority and his Ambassadors in *Holland*, to buy up all that were there; but they may do what they will, that Book will never be suppressed: Some *Janfenists* have of them, and the *Huguenots* are about to have it Printed in Folio in *Germany*.

† *Let.* 270. 14. *Frà Paolo*. † His History of the Council of *Trent* is much esteemed by all the World, and especially by the Learned and the Reasonable. It was Composed by the Memoirs of the Venetian Republick, which they took on purpose out of the Publick Treasury, which are called *La Secreta*. They were Relations, from day to day, of the Ambassadors of that Republick, who had been at the Council of *Trent*.

15. *Gesner*: (a) His *Bibliothèque* is a very good Book. But it must be the *Zurich* Edition in *Fol.* 1583. This Book, even as *Eustathius* in *Homerum*, is no more valued.

16. The *Janfenists*. (b) They caused a new Life of the Saints to be Printed in Octavo with the King's Privilege: The *Jesuites* had the credit to get the Impression stopt. (c) Their Version of the New Testament was sold only privately: The Chancellor order'd it to be search't for, to seize it. (d) Father *Maimbourg* endeavoured to decry it, and to Preach against it every Sunday in *St. Louis*, with a great deal of Heat, and little Success; for those Jeerers were not of his side: He assailed very Ingenious Men, who could well defend themselves, and had a great many Patrons. \* The Archbishop of *Paris* forbid this Book under the Pain of being Excommunicated, but the World is no more Fools; this Excommunication is a *brutum fulmen*, which scarce any but Fools value.

\* *Let.* 466. 17. Mr. *Claude*. We may see in his 485. Letter, the disadvantageous Reports that the Catholics sent abroad on his Cause; who have given occasion to Father *Simon* to make an Article in the Third Volume of *Moreri*: but the Conduct of this Illustrious Protestant even to his Death, should have stopt the Mouths of his Enemies.

† *L.* 527. 18. Mr. *Daille*. † A Counsellor of the *Huguenot* Court told me, That in their Reformation, they have not had a greater Man than he since the days of *Calvin*, he died a little while since. (1670.) That People make their Students Study at another rate, than our Monks do. 'Tis almost enough for them, when they can say Mass; they make themselves pass for Learned Men among others,

when they have made some sorry Book, but supported with the Credit of 5000 Men, which are all *Capuchins* in the same sort.

II. It appears sufficiently by what we come to read, that our Author loved neither *Jesuites* nor Monks, nor any thing like them: We find few of his Letters, which contain not some sharp Raillery, and some good word against them. He defines a Cardinal, † *Animal rubrum, callidum & rapax, capax & vorax omnium beneficiorum*. He calleth the *Jesuites*, the Popes *Familiaries* \*, and says that 'tis a Cabal of subtle and crafty Politicians, who do all their Affairs *per fas & nefas* in the World, in *nomine Domini & prætectu Religionis*. We may see the same draughts of them in Letters, 59. 146. 156. 324, 325, &c.

He made no greater account of the greatest part of the Ceremonies of his Church, than of those that invented and maintained them. † He answered to one of his Friends † *Let.* 64. that was returned from *Rome*, and made his Apology to him for not bringing him Beads nor Indulgences; That he had done very well, that he never used Beads, and that he believed not Indulgences, because his *Juvenal* had undeceived him of all this. He elsewhere call'd the same things *Riff-raff stuff*; and when the Pope had sent forth his Bulls, that promised Pardons to all those that would go to War against the Turks, he cryed out thereupon; \* *Are not the Turks a wicked and very incredulous People, to give no deference to these Bulls, Italian, and Pop-line Inventions!*

*Quicquid Roma dabit, nugas, dabit, accipit aurum.*

According to our Author, † the † *L.* 278. Donation of *Avignon* to the Popes, was the Effect of a Fear of the Sacred Fire of Purgatory, which is the Mother-Nurse of Monks, and a pretty Invention for to make the Pope's Pot boil, and that of some Millions of idle People. He said upon the Canonisation of *Francis of Sales*, for which, he must have vast Sums; That the Turks had \* *L.* 154. cause to jeer us, for laying out so much Money for a Politick Trifle, and that these Sums would be much better employed in Conquering a Kingdom of the Infidels. In fine, he scarce made any more account of all the new Miracles that are Publish'd than of the Pope's Indulgences; and he advised one of his Friends, (a) That if he (a) *L.* 104. would not be cheated, he must & elsewhere. make no account of Visions, Prophecies, Miracles, and new Mysteries, which we had good store of in times past.

We make these Remarks, to shew that all that are of the Church of *Rome*, do not approve of all that Superstition has invented there; tho' they are so Politick as not to discover themselves. We should see a great many Men of Mr. *Patin's* Opinion, if they durst do it.

III. Historical Acts are the Third thing we must remark in our Author's Letters; there are some very considerable, and we will shew some of them. He had not much more respect for the



the Queen of *Suedeland*. He speaks very disadvantageously of her in two of his Letters \*. He saith, That she travelled in Spirit as well as in Body; and that she had not quitted her Crown altogether willingly; but that she had been spurr'd on to it by the States of the Country, who did not approve of her Profuseness.

He had always lookt upon the last Queen of *France*, as a good Princess, and who had no desire to meddle in the Government; But Monsieur *Patin* † informs us, that when she was yet in *Spain*, and during the Sicknes of *Philip IV.* she had an Intrigue, with the Grandees of the Kingdom, against her Mother-in-Law the Queen, to obtain the Regency during the Minority of the present King.

In 1660, \* when the Poles had a mind to name a Successor to their King, the Prince of *Conde* was put up in the List; and 'twas believed in *France* that he had a strong Party.

† The same Year Cardinal *Mazarine* attempted to Marry his Niece with *Charles II.* King of *England*; This Prince did not reject the Proposition, and his Council, which had been prevailed with, gave it almost into his hands; But the People of *England* declared, that they did in no wise approve of this Alliance, because this Niece was an Italian, a Roman Catholick, and of a mean Birth.

He afterward Married the Princess of *Portugal* \*. But in the Year 1670. he would have divorced her, because she had no Children. This design was not put in Execution.

† In 1665. Two Ladies at Court fought a Duel with Pistol Shor. It was told the King, who only laught at it, saying, That his Law, against Duels, was made only against Men, and that Women were not concern'd in it.

\* The Conquests which the King made in *Flanders*, 1667. gave Jealousie to the *Hollanders*, who were afraid of so formidable a Neighbour. They wrote to the King of *England*, who was concerned in the Preservation of the Low Countries: but this Prince being wholly devoted to *France*, sends a Letter to the most Christian King, who caused Complaint to be made of it to the States Ambassador, who was then at *Paris*. These two Potentates from that time meditated, undoubtedly, on the designs that broke out in 1672. That same Year 1667. the *Franche Comte*, seeing the Dangers that threatned them, in order to evite them, designed to put themselves under the Protection of the *Suisses*, in Quality of a new Canton; but the French King, who designed to seize it, frustrated the Negotiation.

In fine, we may see in the 434th Letter, the Original of the House of *Luines*. It descends, according to Mr. *Patin*, of one *Albert de Luines*, a Petty Gentleman of *Provence*, who made his Fortune with King *Louis XIII.* by the disgrace of the Marquess of *Ancre*, that fell out 1617,

and for helping to teach little Sparrows, to fly after and catch Flies,

\* *Si fortuna volet, fies de Rhetore Consul, &c.*

[\* *Juven. Sat. 7.*

It only remains, to conclude this Extract, to give some Instances of his Remarks of Medicine, that are dispersed in his Letters. We find in the 30. the Remedies which the Author would have used by those that are molested with a Stone Cholick. He Remarks in the 64. That he has often seen Worms go out of the Veins by bleeding of the Arm: but that when they were great and dead, he knew no Body that escaped. As for what concerns Blood-letting, the Author was very much for this Operation, perhaps partly that he might oppose the Chymists, who will not Blood at all. He tells us in *Let. 490.* that he had caused a Sick Person to be Blooded Ten times in two days, and that by this means, he Cured him of a suffocating Catarrhe: and in 499, that a Man having been sick twice in one Year of a continual Fever, he was Blooded 26 times in these two Diseases, and was Cured. \* He likewise could \* *L. 501.* not endure the Physicians of *Holland*, who breath a Vein but very rarely: and pitied the *Hollanders* that had to do with so bad Overseers.

He condemns very much those that cause their Diseases be consulted by Letters, and maintains that there's as much difference between a Physician that writes from far, and him that is near the Sick; as between *Alexander* forcing the Persians at the Passage of the *Granick*; and a King who fights only by his Lieutenants, the Comparison is noble, and much to the Honour of the Profession.

We have in the 124, and 422 Letters, two fatal Instances of Madnes: The one of a Man who died in 24 Hours after he had been bit by a mad Cat, and another of a Lady whom they were necessitated to stifle between two Quilts. 'Tis said, that she had been bit by a Dog that had this Distemper; but the Author maintains, that the Cause of this Distemper might as well be Internal as External. It seems that he looks upon this Distemper as incurable, it may be, as he says, 'tis never perfectly cured, especially when the Evil is inveterate; but I have seen a Maid, whose Arm was torn by a Mad Dog, that was very well Cur'd, because the Remedy was applied in time.

We are promised a Volume of Latine Letters of the same Authors, which are said to be of a neat stile, without varnish, pithy and concise; and they will add his Life to them. The last of those that are contained in these three Volumes is dated *Jan. 22. 1672.* Mr. *Patin* died the same year.

*Bibl. Univ. Tom. 20. p. 122.*

*Thomæ Attigii Lipsiensis, de Hæresarchis Dissertatio, &c.*

*Tho. Attigius of Leipstick, Licentiate of Sacred Theology, and Arch-deacon of the Nicolait Church in his own Countrey, His Discourse*



course of the Arch-hereticks in the Apostles Age, and that next to it, or of the first and second Century. At Leipfick 1690. in 4° p.222.

THE curious, in matter of ancient Heresie, will read this Discourse of Mr. *Ittigius's* with pleasure. He treats of the Arch-hereticks of the two first Centuries, and of their Opinions, in a very concise and clear Method, with a Moderation that is to be met with in few of the Learned, when they speak of those that are not of their Opinion. 'Tis true, that since Mr. *Ittigius* could not have any thing of what he said of the Ancient Heresiarchs, and their Opinions, but what he took out of the Writings of the Fathers, and Ecclesiastical Writers, since so great care was taken to suppress all their Works; and the Fathers, and the Ecclesiastical Writers who have spoke of them being their Enemies, there is little stress to be laid on what is related to us. Every days Experience shews us that the Learned make no scruple, to impute to those that they don't love, Opinions which they disown; tho' their Works be yet extant, and it be no hard matter to convince them of a Lye. He, for example that would judge of the Opinions of the *Remonstrants*, by what a French Author has written of them in his Table of Socinianism, would suffer himself to be grossly imposed upon, since they are there represented as a People worse than the Socinians, and who by consequent, scarce deserve the Name of Deists. In like manner who will assure us, that the Orthodox have faithfully related the Opinions of the Ancient Hereticks? Is not the ridiculousness of some of these Opinions, which it would seem that Humane Nature is not capable of, a very strong Prejudice, to make us suspect that all is not true that is reported? However it be, if we cannot be truly informed in this Discourse of our Author, of the true Opinions of the Hereticks, at least we may very plainly see what those were which the Ancients imputed to them, which is all that can be required of Mr. *Ittigius*.

I. He has divided his Discourse into two Sections. The first comprehends all the Heresiarchs of the first Century, and the second all those of the second. We will not speak here of all the Ancients that erred, because the Author is so concise that then we must transcribe his whole Book. We will content our selves to make some loose Remarks, on what seems to us most considerable. It is commonly believed that *Simon Magus* was the first and Chief of all the Heresiarchs; but our Author believes that he was *Dositheus's* Scholar. He that pretended that all the famous Prophecies of the Old Testament pointed at him. He denied the Resurrection, and maintained that the World was uncorruptible, and the Soul Mortal, and that there were no other Dæmons but Idols, and the Statues of the Pagans.

2. *Dositheus* was not long spoken of; *Simon* his Scholar, in a little time became of more fame than his Master, and obliged him, by his Incantments, even to adore him. He is most spoke of in the following, and he was lookt on as the Chief and Patriarch of all the Hereticks. *Vincent de Lerins* (a) saith, That he taught that God was

the Cause of Sin, because he had formed Human Nature with an inevitable inclination to Evil. He taught, as *Epiphanius* reports, that we must worship the Angels, which made *St. Paul* condemn this Practice in his Epistle to the *Colossians*, Ch. 2. 16. *St. Irenæus* attributeth to him a belief that good Works were of no use for Salvation, and this induced some Interpreters to believe, that *St. James* had an Eye to this Heresiarch in Chap. 2. of his Catholick Epistle. As to the Fabulous Combat, which *St. Peter* had at Rome with *Simon*, where he being lifted up into the Air, was thrown down at the Apostles Prayers; the Author proposeth a Conjecture that has some Foundation. He believes, that what *Sueton* writes of one *Icarus*, may have given occasion to this Fable. (b) This Historian (b) In *Nr.* remarks, that this new *Icarus* at- c. 15. tempting to fly, fell down and killed himself. The time agreeth very well, since this happened under *Nero*.

*Grotius* and *Hammond* have believed that this *Simon* was the Man of Sin, which *St. Paul* speaks of 2 *Thess.* Ch. 2. Mr. *Ittigius* saith against this Opinion, That the Impiety of *Simon* was known, before *St. Paul's* Conversion, so that, according to the Learned, *St. Paul* would have predicted things that were past; but it seems that *Hammond* (c) (c) *Vid. Hom. Diff. Proem. 4. Dissert. de Jur. Episc. c. 9.* had prevented this difficulty; by remarking, that *Simon* did not at first separate from the Christians, and that he did not become their declared Enemy till after they had abolished the Observation of the Ceremonies of the Law.

3. The Author speaks of *Cerintus*, in the 5th Chapter. He citeth many Fathers that say, that this Heresiarch would retain the Ceremonies of the Law, that he raised the Troubles that are so frequently spoke of in the Acts of the Apostles, Chap. 2. 11. 15. 21. He would have the Necessity of observing the Law imposed on the Gentile Converts; an Opinion that was condemned in the Council of *Jerusalem*. This same *Cerintus* was the first that spoke of the Reign of Jesus Christ on Earth, during the 1000 Years; which made some believe that he was the Author of the *Apocalypse*, because some words of the 20th Chapter of this Book may be wrested into this sense. That if *Irenæus* and some other Fathers have not spoke of this Error of *Cerintus*, 'tis because they were of that Opinion themselves. *St. John* declareth openly against him, and 'tis believed that he wrote his Gospel to refute his Errors. Notwithstanding this, the *Alogians* attributed this Work to *Cerintus* himself, which may seem strange.

Mr. *Ittigius* conjectures that the Hereticks, who are called Papianists in the Code, \* are the same with Mille- \* *Leg. V.* naries. This is not the only Error that this good Man has sent abroad, and for this he was not inserted in the Ancient Roman Martyrology, nor in the Greek *Menology*; his simplicity made him commit many other Faults, which to Mr. *Dodwell* appears a terrible Difficulty against the Infallibility of the Tradition of the two first Centuries.

*St. Epiphanius* remarks that the *Cerinthians* were



were Baptized for their Friends that died without Baptism, to which some think *St. Paul* alluded in that Famous passage, 1 *Cor. XV. 29.* But *Mr. Ittigius*, does not give himself the trouble to refute this Opinion; and this gives him occasion to relate the different Senses which the Learned have put upon this passage.

4. The Ebionites make the subject of the sixth Chapter. Our Author will have *Ebion* to be the Name of an Heresiarch, yet without giving any proof for it. But since *Irenaeus*, *Tertullian*, *Origen* and *Eusebius*, not only have not said that this was the Name of one Man, but since they have assured us that it was a quality drawn from the Doctrine, or the Profession of Life of those who were called *Ebionites*: *St. Epiphanius* comes a little too late to give us the History of the pretended *Ebion*. This is not the only Example, that may be produced of deeds without any Foundation by this Historian of Heresies; and *Mr. Ittigius* himself gives more than one proof in this Treatise.

Furthermore, 'tis known that there were two sorts of *Ebionites*. The one maintain'd that *Jesus Christ* was the Son of *Joseph* and *Mary*, and the other of *Mary*, and Conceived of the Holy Spirit, but they equally denied his Divinity, as well as the *Cerinthians*. *Justin Martyr* said of these latter sort of *Ebionites*, that he look'd upon them as Brethren.

5. *Grotius* and *Vossius* believed that the *Ebionites* were called *Nazarenes*, and *Mr. Ittigius* speaketh of it, Chap. VII. He examines on this occasion, the Hebrew Gospel of the *Nazarenes*, and enquires whether this Gospel were that of *St. Matthew*, and whether this Apostle really writ his Gospel in the Hebrew. He pretends that nothing can be said certainly upon it, and the Arguments of those that maintain the affirmative are not convincing upon it. The good *Papias* enters the Lists again. He hath transmitted us his hear-says about this Gospel, and the *Nazarenes* might well have

(a) *Euseb. l. III. c. 25.*

(b) *L. III. adv. Pelag. c. 1.*

(c) *L. II. Fab. Haeret.*

made him believe it. (a) *Eusebius* assures us that some have questioned what was said of this Gospel. (b) *St. Jerome* says, That some called it the Gospel according to the Apostles, and in *Theodoret* (c) it is called the Gospel according to *St. Peter*.

Antiquity is not agreed whether this Gospel was writ in pure Hebrew, or in Syriack, or Chaldaick, and there is no certainty of its Interpreter.

6. *Nicholas* is the last Heresiarch the Author speaks of in this first Section. Many have believed that the *Nicholaitans* that are spoke of in the *Revelation* were the Disciples of *Nicholas* the Deacon, who is mentioned in the *Acts*. Some have spoke of him as a Man immerst in all manner of Debauchery, and others as of a Saint, who had rather let his Wife be prostitute, than be suspected of Jealousie. The Author rejecteth this History with Reason, which rather gives the Idea of a Man possess'd with a Stoical Apathy than of a good Man. There is small appearance that *Nicholas* the Arch-deacon, who was spoke of in the *Acts*, was the Chief of the *Nicholaitans*.

*Mr. Ittigius* does not relish *Cocceius* Explication much better, who pretends that *St. John* designs the Roman Catholicks by the Names of *Nicholaitans* and of *Balaam*; because that one of these Names in the Greek Tongue, and the other in the Hebrew, signifie an Overcomer and Master of the People. But 'tis not more difficult for *Cocceius* to find the Roman Catholicks and Antechrist their Chief, in the *Nicholaitans*, and in *Nicholas* their Master; than to find the same Antechrist in the person of the Man in the Gospel that had not on the Wedding Garment.

Our Author approves very much of *Lightfoot's* Conjecture, who deriveth the Name *Nicholas* from a Chaldaick Word, which signifies, *Let us Eat*, and who believed that these Hereticks were called *Nicholaitans*, because they made no scruple to eat things Sacrificed to Idols, no more than to commit Fornication. *Mr. Ittigius* is astonisht at the reason of a ridiculous gloss, that is on the Margin of the Body of the Canon; (a) which beareth that this *Nicholas* was *Mahomet*. One *Benvenuto d' Imole* was not more happy in his Conjecture, making a Cardinal of *Mahomet*.

(a) *Caus. 2. qu. 7. c. Non omnes Episcopi.*

II. *Saturnine* and *Basilides* were the first Heresiarchs that appeared after the Death of the Apostles.

1. The principal of their Errours were, that *Jesus Christ* was a Man only in appearance, and that *Simon* the Cyrenian died in his stead. *Mahomet* has since renewed this last Opinion. The Author speaks of the Famous *Abraxas*, of the *Basilidians*, where he finds the Name of 365, which is that of the days the Sun takes up to compleat his Course in the Zodiack, and which was the Mysterious Name that was given to the Divinity. He speaks on this occasion of *Mithra*, or rather of *Meitbras*, and of *Neilos*, Pagans, wherein are found likewise the number of 365, and does not forget the Famous Talisman *Abracadabra*, and the disposition of its Letters in form of a Cone.

2. With respect to the Disciples of *Carpocrates* who followed near *Basilides*, the Author remarks, that they were the cause of the Cruel Accusations that were charged on the Primitive Christians; and 'tis them, undoubtedly, that the Emperor *Adrian* meant, in his Letter to *Servius*, since he there accuses the Christians of certain practices that were peculiar to *Carpocrates* Disciples. If this be, there was less Malice in those Accusations, wherewith the Pagans blackned the Disciples of Christ, since there were some who abusing this Glorious Title committed Crimes little different from those that were imputed to them. He further remarks that these Hereticks cauterized the Ear of their Followers, to the end they might be known. Also they unjustly accused all the Christians, of the same thing, as appears by *Minutius Felix's* Refutation of it.

3. Speaking of the *Valentinians*, he proveth by *Tertullian*, and by *St. Irenaeus*, that they taught that we could not attain the true sense of Scripture without the help of Tradition. *Natalis Alexander* (b) was very much mistaken, when he attributed to them a quite contrary Sentiment, to

(b) *Dissert. XVI. §. 2. make*



make them like the Protestants. Mr. *Ittigius* had not yet seen Mr. *Dodwell's* Dissertations on *Irenaus*, since he ranked *Blastus* among the *Valentinians*, whereas this Learned English Gentleman has proved that he was no Schismatic.

4. He is very prolix in the VII and VIII Chap. on *Marcion* the Heresiarch, and his Disciples. If we may believe the Fathers, and Ecclesiastical Writers, there never was so abominable a Heretick as this *Marcion*; since he had added several Monstrous Opinions to all the Heresies that had been taught even to his time, and had adopted almost all of them. For this reason St. *Cyprian* condemned the Obstinacy of *Stephen* Bishop of *Rome*, who maintain'd that the Baptism of the *Marcionites* was good. *Theodoret* was of the same Opinion with St. *Cyprian*, since he tells us that he had Converted and Baptized above Ten Thousand of these Hereticks.

Our Author by the by Taxes Dr. *Cave* for saying on the Testimony of St. *Ferome*, that *Cerintus* was Buried under the Ruins of a Bath, where St. *John* would not be found with him. He pretends that this Father has not said a word, in his *Dialogue against the Luciferians*, cited on the Margin. This is not Mr. *Ittigius's* Humour, who thus Criticizes on Dr. *Cave*; but the hard terms in which this Learned English Man had heightned a pretended fall of Mr. *Dannhauwen*, under whose Tuition our Author studied. It were to be wisht that the Disputes of the Learned did not produce such grievous Effects. *Apelles* *Marcion's* Scholar, but who was driven away for some fault that he had committed, taught that we need not take much thought what we believe; that every one should continue in his Opinion, since good works were of themselves sufficient for Salvation.

5. After the Montanists, the Author speaks of the Gnosticks. St. *Epiphanius* assures us that these Hereticks came forth of *Carpocrates* School; and others pretend that they were known even in the days of the Apostles, and that 'tis them St. *Paul* speaks of, 1 *Tim.* 6. 20. *τῆς ψευδογνώσεως, of a Knowledge falsely so called.* To reconcile these two Opinions, he remarks that the Name of Gnosticks was given to two sorts of Persons. First all the Ancient Hereticks since *Simon* the Sorcerer, were so called; because they boasted of a particular knowledge; but afterwards this Name was appropriated to a certain distinct Sect, who not acknowledging any of the Ancient Heresiarchs for their Master, though they had received almost all Opinions, boasted of a particular knowledge of Divine Things, and gloried in the name of Gnostick. The Learned *Hammond* applied to these first a great number of passages of the New Testament, and he is accused, there of having found these Hereticks in many Places. *M. Le Moine* has remarked that this English Dr. was so full of these Gnosticks, that *Usser* was used to say, when he saw him, that he fear'd lest he should break his Brains with his Gnosticks. But what shall we say? Every one has his Idol without excepting the most Learned Men; every Learned Man has his Darling Doctrine, which he finds in every place, and to which he directs all his other Knowledge. One has his Types, another his

Messias, another his Antichrist, another his Prophecies.

Dr. *Hammond* pretends further, that St. *Barnabas's* Epistle had been written against the Gnosticks, and that it could not well be understood without some Knowledge in these Ancient Hereticks. Mr. *Ittigius* is not at all of this Opinion, because of all those that have spoke of St. *Barnabas's* Epistle, there are only *Hammond* and *M. Le Moine* that have had recourse to the Gnosticks to find a Key to it.

The second sort of Gnosticks, which we have spoke of, besides the Books of the New Testament received many other stuff with Fables; that is to say, that it had its Legends, as many Christians at this day. They had one amongst others, which they called *Noria* from the Name of *Noah's* Wife; where 'tis said that this Woman, having understood that she must perish by the Deluge, burnt the Ark several times, to the end that her Husband might not save himself, which was the cause that *Noah* was so long in Building it. These Dreamers believed likely that we could not go up very high to find the Source of wicked Women.

6. He speaks of the *Docetes* in the 10th Chap. who were so called, because they believed that Christ had only an Apparent and Phantastical Body. It seems it was against them that St. *John* wrote in his first Epistle, that *he is the Antichrist that confesses not that Jesus Christ is come in the Flesh.* *Polycarp* and St. *Ignatius* have likewise refuted them, or rather *Simon* and his first Disciples, who were in the same Error. Those Hereticks only had the Name of *Docetes*, who revived in the second Century, and whose Head *Cassian* was, if we believe *Clement* of *Alexandria*. These Hereticks were likewise called *Anthropomorphias*, for the Reasons which may be read in the Author; which 'tis good to remark, that we may not confound them with those that were called *Anthropomorphites*, because they ascribed an Humane Shape to God.

7. It seems it was *Meliton* Bishop of *Ephesus*, who having writ a Book of a Corporeal God gave occasion to these last to attribute to the Divinity Members like ours; and 'tis likewise after him that they were called *Melitonians*, who said that 'twas not the Soul, but the Body of Man that was made after the Image of God.

8 *Tatian* revived the Errors of the *Valentinians*: He condemned Marriage and the use of Wine, and gave Birth to Hereticks, who were since called *Encratites*. The Author is very large about the Harmony of the Gospel, which *Eusebius* says that *Tatian* made, and which was composed of the Four Evangelists. *Victor de Capoue* saith that 'twas composed of Five, *δὲ πέντε*: Which made *Grotius* believe, that the Gospel, according to the *Hebrews*, was inserted in this Harmony. But Mr. *Ittigius* suspects that instead of *δὲ πέντε*, we must read, *δὲ πάντων*, of all the Evangelists; besides, 'tis not certain that the Harmony of *Victor de Capoue* is the same with that of *Tatian*.

9. Mr. *Ittigius* treats at large in his 13th Chap. of *Montanus*, of the Montanists, of *Tertullian* their follower, and of his Works. *Montanus* is accused of having said that he was the Comforter promised to the Apostles; but 'twas his



his Disciples that honoured him with this Title, for the extraordinary good Opinion they had of him. As for him, he contented himself with being call'd a Prophet. He remarks by the by, after Mr. Daille, that *Martin Perez* believed that *Tertullian* maintain'd the Doctrine of the Catholicks, against the Hereticks called *Psychicks*, in his Book of *Fastings*: So true it is that the Sentiments of the Roman Catholicks, on this Subject, is conform to that of the Montanists.

III. Mr. *Ittigius* Work has two Prefaces prefixt to it; the former of which is taken up in refuting Mr. *Dodwell's* Opinion, whereof we have spoke in the preceding Article, about the time wherein the Hereticks going out from among the Jews, made a publick Schism, and separated openly from the Church. Mr. *Ittigius* refutes the principal reasons, which the Author of the *Dissertations* made use of to support his Opinion. He sheweth that *Hegesippus* contradicts himself, or that he saith not what Mr. *Dodwell* attributes to him, since having maintain'd in one place, that the Church continued a Virgin, during the Lives of the Apostles, and the first Disciples of our Lord; he saith in another place that it was rent by one *Thebutis*, after the Death of *James* Bishop of *Jerusalem*, and the Election of *Simeon*, which fell out according to Mr. *Dodwell*, An. LXXIII. It is true that he pretends that *Thebutis* could not separate from the Church, till after the Death of *Simeon*, An. CXVI. but *Hegesippus* saith not so. It appears on the contrary, that he places this Separation a little after St. *James's* Death. Add to this, that he makes *Thebutis* contemporary with *Simon Magus*, *Cleobius Dositheus*, and other Heresiarchs who lived long before *Trajan*.

As for the passage of *Clement of Alexandria*, it proves nothing, because it proves too much; since he must say, not that the Hereticks separated from the Church under *Trajan*, but under *Adrian*. The Testimony of *Celsus* is not stronger, since he simply reproaches the Christians, that from the time that their number encreased, and they were dispers'd into several parts of the World, they divided themselves into several Sects, without marking the time when this happened. He thinks also that it may be concluded, that he upbraideth their Division from the Times of the Apostles; since from that time the Christians were dispers'd throughout the whole World.

In fine, he shews that the Testimonies of Scripture, which Mr. *Dodwell* hath produced are not very strong to establish his Opinion. He thinks that we may even infer from what is said, I *John* 2. 19. and from what we read in the Apocalypse of the *Nicolaitans*, that there were Hereticks that separated themselves from the Church, even from the Times of the Apostles.

In the second Preface Mr. *Ittigius* treateth of all the Authors that have composed a History of the Ancient Heresies, or that have given us a Catalogue of the Ancient Hereticks, since *Irenaeus* even to our Age. All this is accompanied with Critical Remarks upon all these Works, and of their different Editions.

*Bibliothèque Universelle*, Tom. p. 499.

*The Universal Monarchy of Louis XIV. Translated from the Italian of Mr. Leti, Part I. In which is shewed, wherein this Monarchy consists; by what means it was established; the necessity of destroying it: how it may be destroyed: the Misfortunes will befall Europe, if it be not done speedily; the means this Monarch uses to defend, and to attack; the distinction we should make, between the Crown of France, and the Monarchy of Louis XIV. and by what means the one may be preserv'd, and the other destroyed. In 12. Amsterdam, 1689. p. 504.*

WE have not hitherto put into this *Bibliothèque* any Book, which directly attacked the Interest of any Potentate whatever. But being now at War with a Monarchy that is spoken of in this Book, and the Author having affixt his Name to it; we thought that we might have liberty to relate, at least Historically, a part of what he says against it. Besides, this Work cannot pass for a Satyr, such as are an infinite number of little Books, which we see come out every where; he relates no fact: but what is of publick evidence, or which he offers to prove, if it be needfull. In effect, we shall find, that all *Europe* acknowledges it, save those whose Interest is to deny it.

Before we come to the Work it self, we must acquaint those that have not seen it yet, that it has three Prefaces; in the first of which, the Author promises to give the Publick, every six Months, a Volume of what shall happen in *Europe*. No body, without doubt, will dislike his taking such a Term as this, before he speak of what shall happen, in a time, when we see so many bad Politicians that reason at random on the *Gazettes*, before they are assured whether they relate the Truth.

In the Second Preface, Monsieur *Leti* gives a Reason of his conduct, with respect to *France*, whose Honour and Interests he had maintained for a long time, and whose unjust pretensions, at this day, he attacks; by shewing to all the Potentates in *Europe*, that their Preservation necessarily requires, that they oppose its excessive Grandeur. The Persecution which the evil Counsellors of *France* have raised against a Party of his best Subjects, on the account of Religion; and the violent manner that they have caused a War to be declared against the *States General* of the *United Provinces*, without any plausible pretence, are the two principal Reasons, which have made our Author publish a Book on purpose, to shew all *Europe* the eminent danger it is in, if it do not oppose a Power, whose Flatterers observe no Fidelity in their Treaties, and set no more bounds to their Ambition. We will find, even in the Preface, some discoveries, which 'twill be convenient to run over, before we begin to read this Book.

It will not be amiss to read the Second Preface, which is that of the Translator, where he not only gives a reason of his Version, but gives, in a few words, a general Idea of the whole Work.

To



To speak a little more particularly, † The Author, after having remarked, that *Europe* might be the happiest part of the World, were it not incessantly molested with Factions and Wars; shews, that those that have troubled it most for these Forty years, are the Effects of the unquiet and ambitious Spirits of the Ministers of *France*. They have, by these Broils, carried their Power to a Point, that they brag of having Irremediably subjected *Europe*, and rendred the Crown of *France* Arbiter of War and Peace.

These are not, as our Author says, simple Rhodomontades, which are founded on nothing. 'Tis but too true, that for these Forty years the Armies of *France*, its Industry, its Application to Profit by every thing, and the care it has taken to redress it self readily of the pretended Injuries that have been done her, have rendred her so formidable, that not only no body durst attack her at home; but that they suffered her to extend her Frontiers, at the charge of almost all her Neighbours. 'Tis of this that we may find Proof through the whole First Book, and particularly from Page 50. and the following, where we may see an Abridgment, and according to the Order of the Time, the Principal Steps that *France* has made towards an Universal Monarchy, from the year 1648, even to the year 1688.

They, who being dazzled with the Splendour of this Grandeur, would be ready to pay Homage to a Puissance, to which they have not yet submitted even to this point, need but read what is there, from Page 101. to the end of the Book, to return from their Admiration.

2. The Author takes up a part\* of the Second Book, in making several Reflections on the *Memoire of Reasons, which have obliged the French King to resume Arms against the Empire*. He sheweth at large, that *France* complains first of the House of *Austria*, that he might make, in a manner, the *Beaten* suffer for all, if it were possible; and that he would attack it with an extraordinary violence, for an Offence which he believed he might receive some years hence, if the Emperor should continue his Wars with the *Turks*, and, in the end, make an Advantageous Peace with them. It may be said, on this occasion to *France*, what was once said in *Euripides* to a Woman, that had Assassinated her Husband, because she suspected that he would kill her; *If your Husband, as you say, designed to kill you; you should not, on your side, set your self to take away his Life, when the time was not come.* You may hereupon see *Grotius de Jure Belli & Pacis*, lib. 2. chap. 1. §. 5. whereof Mr. *Van Someren* is about to give to the Publick an Edition more Correct than the preceding.

Mr. *Leti* sheweth also, that for many years, *France* has kept the Court of *Rome* as it were in Slavery; and that he does not stand to complain, as if the *Pope* did him wrong, not to become his Vassal. *France* likewise complains of the *States General*, who have, nevertheless, hindered, against their own Interests, a War, which he would have made on them, onely because they would not do him the honour to submit to all his Pleasure.

This Conduct should, in fine, awake all the Princes of *Europe*, who may see hereby, that the Ministers of *France* looks not any more upon them as Independent Powers; since they suppose, that they have a right to declare War against those that dare resist their desires. The Author takes occasion here, to represent the great Power of this Crown, without extenuating it; to the end, that he may take the sure measures to reduce it within its ancient bounds. He sheweth, that there never was a more favourable occasion, than in a time when *England* is ready to act against her, and in Case to deliver *Europe* from a slavery that she is begun to fall into, if *Germany* does, on her part, what she is obliged to do, both by Honour and Interest.

3. We see still more at large || || Lib. III. p. in the Third Book, the Necessity 259. *Germany* is in at this day, to make a generous effort for her deliverance, except she be resolved to groan for ever under the yoke of the *French* Monarchy. The Author here, and in many other places of this Work, upbraids the Enemies of this Puissance, for employing nothing but words, or inconsiderable Forces against her, while she has kept great Enemies on foot, and taken away a great many Places from her Neighbours, whom she constrain'd, by the terror of her Arms, to accept of a Peace, on conditions disadvantageous for them.

Mr. *Leti* proposeth for Examples, to the Princes of *Germany*, the late Elector of *Brandenburg*, and his present Electoral Highness, the former of whom always acted with a great deal of readiness against the Enemies of the Empire, and against his own in particular, and the latter carries on a War at present against *France*. To stir up the Princes of *Germany* more effectually to defend themselves, he shews them, that their Forces are greater than those of their Enemy, provided they were united, they could, according to him, on need, form an Army of 45000 Gentlemen.

That they would be very simple, should they suffer themselves to be amused by the appearance of a Peace: The Author shews, that they would expose themselves to be imposed upon, without deserving that any should be sorry for their Misfortune; because the Conduct of *France*, with respect to Treaties, is sufficiently known to them already. They should know, that she no longer keeps them, than they are for her advantage; and that she never fails to break them, when she can do it unpunished, and gain any thing thereby. Mr. *Leti* sheweth at the same time, the great advantages, which she draws from Treaties that she has made; into what dangers she has involv'd all her Neighbours; and what evils, on that side, threaten those, who seem to be most remote from them. He, at the same time, makes diverse Reflections on the Revolutions in *England*, which we will not insist upon here, because we must speak of them in his Third Tome. In fine, he shews what an Illusion those are guilty of, who imagine, that Heaven should arm it self for them against *France*, and destroy it before their Eyes, without their being concern'd in it. We must in this respect follow the advice that they give



for works of Piety, who call themselves the *Defenders of Grace*, viz. that every one should act as if God were not to concern himself in it; and when they had done all, to attribute all to Grace. It will be time to acknowledge the care of Providence in the preservation of the Liberty of *Europe*, when we have taken away from *France*, what it has taken away from others; because Providence will not act otherwise in this, than by favouring the Efforts that shall be made, to shake off a yoke, to which a great part of *Europe* has already submitted.

4. To force the most obstinate to yield, the Author \* reflects further, in the beginning of the Fourth Book, on the conduct of *France*, in the affair of the Duke of Cre-

\* *Lib. IV. p. 364.* *qui at Rome*, and with respect to *Pignerol, Orange, Lorrain, Portugal, Dunkirke, Suifferland, the Regale, the Franchises, and the Electorate of Cologne*. He adds to this a Description of the Artifices she has used to maintain the Protestants against Catholics, and the Catholics against Protestants; without making any scruple to succour the latter, when she believed, by this means, to ruine both, that she alone might reap advantage by their weakness: He hints again, in several places, at the wrong use we make of the Principles of Christian Religion, by relying on Providence, without taking any reasonable measures to keep our selves from Slavery. But what he has in particular, is first, several Reflections of the little acknowledgment that has been made, since the death of *Henry IV.* for the great services which the Reformed have done the House of *Bourbon*; and which, according to our Author, will one day cause great remorse in the Soul of a certain Prince of this House, when he will think, that they have been paid, during two Reigns, for the most signal Services, with the blackest ingratitude that ever was. Not only have they done them no good, which alone were capable to cover those with an Eternal Infamy that had used them so; but moreover has treated them like Beasts, which must follow the way they are forced to take, without knowing why. He has acted, in reference to them, as may be supposed, as if some Ecclesiasticks, in whom no appearance of Love for the Truth is to be seen, but onely an insatiable covetousness after Tyranny and Riches, were a superior Order of Intelligences, that their Lights, vastly greater than those of the Reformed, gave right to abuse, as inferiour Beings, those that in the least durst oppose their pleasures.

Secondly, We see there the Industry which these pretended defenders of the Church use with the *Germans*, to persuade the simple and short-sighted to submit themselves to him as soon as possible. To this he opposes diverse reasons, which shew, that the War *France* makes against *Great Britain*, is onely a War of Interest; that it would no sooner terminate to the advantage of the former, but he would overwhelm *Germany* with his Armies, and subject the whole Empire without possibility of hindring him.

Yet the Author makes here a Third Remark, which is advantageous for *France*. 'Tis, that we should distinguish between the Crown of *France*, and the *Universal Monarchy*, which was

designed to be set up these Forty years. By the Crown of *France*, he understands, the Lands it possessed, before the present King set about his Conquering new ones; and by the Monarchy, those which he has taken away from his Neighbours. We must endeavour to destroy the latter, for the reasons which are shewed, and which are disperst throughout the whole Work; but we must, according to Mr. *Leti*, preserve the Crown of *France*, either for the great services which she has, at several times, done all the Potentates of *Europe*, or that they may not make another too great, who might abuse his Force, as *France* does at this day. The General Interest of *Europe* requireth, that there should be many equal Potentates, who may keep one another reciprocally in fear; and who may assist the weakest against those that would oppress them, to put themselves in case afterwards to crush the most considerable Potentates.

*The Second Part. Wherein particular Observations are made on the Present State of the Affairs of Europe, in what concerns the Electorate of Cologne, the Franchises of Rome, the War against the Palatinate and Holland, and what has lately pass in England, in 12<sup>o</sup>. p. 620.*

1. The First Book of the Second Part begins with some Reflections on the Extraordinary Events, that † *Lib. I.* have lately happened in *Europe*; and on the Union which should be between the Pope and the Emperour, to defend themselves against *France*, which is more formidable to them now than the *Grand Signior*. After this, the Author speaks of the Care the Popes have taken, to endeavour to introduce the *Italians* into the Benefices of *Germany*, and of the wit of the *Germans*, who, by feigning to consent thereto, have wholly excluded them. 'Tis, that they have made Laws, by which none can be admitted there, without giving proof of their Nobility, both on the Father and Mother's side; so rigid, that no House in *Italy* is in case to pass so severe an Examination; they making no scruple to Marry below themselves when they meet with rich Matches.

Afterwards we see the manner how the Electors of *Cologne* are made; whether it be by Election, or Postulation; the Rights and the Interests of the Chapter of this City; and the way how the Cardinal of *Furstemburg* came first to be Coadjutor of the Archbishoprick, and afterwards was put up in Election in opposition to Prince *Joseph of Bavaria*. We may know, by reading of this Book, the Faults the Imperialists and the Chapter of *Cologne* have committed in all this Affair; the Industry and the Violence which the *French King* has so successfully used till now.

Notwithstanding the Praises which the *Germans* give *Innocent XI.* The Author shews them, that he has made a very great Breach upon the Priviledges of the Chapter of *Cologne*, which will, from henceforth, give the Court of *Rome* occasion to be much more concerned in the Election of the Ecclesiastical Princes of the Empire,



Empire than they could till now. He maintains besides, that the Pope has shewn too much partiality in this Affair, when he granted to the Prince of *Bavaria* as many Dispensations as he would, contrary to all the Canons; which that Holy Father pretended might not be violated, when the business of the Cardinal of *Furstemburg* was Transacted. He hath, besides, given ground to accuse him of Simony, by promising to the Canons of *Cologne*, to let them enjoy all the Revenues of the Archbishoprick for five years, on condition that they would declare for Prince *Joseph*.

2. The second Book, where the Author begins to speak of the Affair of the Franchises, sheweth first the difference which the Ingenious Roman Catholics put between the *Apostolick See* and the *Court of Rome*. The Author maintains against the Opinion of some others, that this distinction has a good Foundation. In effect the Pope performing two very distinct Functions, the one of a Temporal Prince, the other of the first Bishop of the West; we may have to do with him in one of these Respects, without being any ways concern'd with the other, The *Court of Rome*, which would that the respect which is due to the first Bishop of *Europe*, should give him occasion to Consecrate his Temporal Interests, and to make all that is done against it pass for Sacrilege, and endeavours to confound these two respects, as much as 'tis possible for her; and the Author endeavours to distinguish them as clearly as he can, for the common Interest of *Europe*.

He shews afterward the Rights that each Catholic Prince has in the City of *Rome*, considered, not as the Popes Subject in Temporals, but as the Seat of Common Council for all Catholic Christianity, whereof the Pope is but the President and Chief Member. He concludes hence that the Ambassadors which Princes send to the Apostolick See, are at *Rome* as if at home; which cannot be said of the Popes Nuncios, which this Court sends into those of Princes, which cannot be lookt upon as the residence of a Council common to all the Catholics.

'Tis by Verrue of this, that the Ambassadors have pretended to enjoy at *Rome* *Oeconomical Franchises*, which consists in an exemption from Imposts on Merchandize and Commodities, that are spent in their Houses; and of those of the *Quarters*, which are a Right of Sanctuary for all sorts of Malefactors, so that the Popes Justice cannot reach them in the Ambassadors Quarters, without their Liberty.

We see in the rest of this Book the History of a Difference that was at *Rome* under *Clement X.* for the *Oeconomical Franchises*, and of the Duke of *Estree's* Resistance, who alone maintained the Right of Crowns even to the utmost.

3. The third Book \* contains  
\* *Lib. III.* all the History of the Franchises of  
p. 217. the Quarters, from their first establishment, even to the Broils of the Marquis of *Lavardin*. Though it seems it is just to grant the *Oeconomical Franchises* to Ambassadors, as the Author shews; it seems unbecoming Princes to let their Ambassadors make their Palaces a Sanctuary for Murderers and Rob-

bers. Yet *France* stands up stiffly for this last Article; and the Court of *Rome* was as far from yielding the former. The Author, making a History of the Broils that this reciprocal Obstinacy caused, hath every where added the Authentick Acts that he could come by, and disinterested Reflections which the matter it self furnished him. We will not stay upon them for fear of being too prolix.

4. The fourth Book \* contains an Examination of *Madam* \* *Lib. IV.*  
*d'Orleans* pretensions to the particular Estate of the deceased Elector Palatine her Brother, and a large discussion of this troublesome Affair, with the Conduct of *France* in that Countrey. Though the Author acknowledges that the Dutches of *Orleans* had just pretensions to the Estate of her Family, and that they were in the wrong to delay the doing her right; he cannot approve of the unheard of manner how they Treated the Palatinate, which of one of the most cultivated Countreys of the World, in a few Months became a frightful Wilderness, its Cities being reduc'd to Ashes, and its Inhabitants to Beggary. This is called to defend his Rights, and when one ceases to run over a Countrey where there's no more to be had, this is called the giving it Peace. *Auferre, trucidare, rapere falsis nominibus Imperium; atque ubi solitudinem faciunt Pacem appellant.*

5. After \* he has upbraided  
\* *Lib. V.* *Germany* in the beginning of the  
last Book of his second Part, that p. 486.  
she had not shewed the Vigour and Watchfulness that had purchast her so much Renown in former Ages; the Author puts her in mind of the Interest she has in the Preservation of the United Provinces, who though they be separated from the Body of the Empire, are notwithstanding its principal Rampart. He maintains that if *France* could make her self Mistress of them, the Greatest Potentates of *Germany* would see themselves reduced, with respect to *France*, to the same Estate that the Senators of the City of *Rome* are in at this day, with respect to the Pope; who does them too much Honour, when he makes them sit down on the Ground at his Feet in the Publick Ceremonies.

Some ill-designing Persons says, that these Provinces concluded a Peace at *Nimeguen*, without taking in the Allies; but besides that this is false, if we examine things as we ought, we shall find that they could not continue the War, whereof they alone almost bore all the Charge, without ruining themselves, and drawing the Empire after them. So that in concluding the Peace, the States General did labour effectually for the good of all *Europe*. They still shew that they interest themselves therein, as far as may be, by hazarding all in the Enterprize of *England*; which by siding with the weakest side, was alone able to break *Europes* Fetters, as has been said long since; but which would never have been done without the change that happened there. 'Tis to the United Provinces, that this Revolution is due; and by consequent 'tis to them we are beholding for the hopes we are in at this day of seeing the Ambitious Designs of an Universal Monarchy wholly overturned.  
But



But that we may not be gull'd of so pleasant a Hope, we must on all hands secure the United Provinces, which are meerly invaded because they durst labour in the common Deliverance, by fore-seeing for their own security. We must then leave these quarrels that some make on the Peace of *Nimeguen*, and on other Subjects of less Importance; since there is no Medium, but either *Holland* must be saved, or we must go to pot with it. For in fine, should *France* once get Possession of it, those who would not hinder him from taking of it, shall less hinder his keeping it; and we should see in a few years this formidable Puissance pass the *Wefer* and the *Elbe*, and carry his Conquests even to the Frontiers of the *Ottoman* Empire. We need not perhaps lay out so much Money for her, as she laid out in the year 72.

This is what may be seen in the Author at large, who at the same time chalks out the means by which the *Germans* may secure *Holland*, and the manner how they must do it. As the things whereof he Treats are of the greatest consequence, he comes over them more than once; and his Interpreter, who in this has followed him *κατὰ μέτρας*, has taken this advantage of the Italian Stile, where regularity of Order, and exactness, to evite Repetitions, are not inviolable Rules, as in ours.

Bibl. Univers. Tom. p. 39.

Cornelius a. Beughem, his Essay towards a Literary History, to be shewed at several views, the first whereof comes abroad now, which is the Critico-curious Bibliography of the Learned, or a Harmonical Disposition of the Writers and their Works, whose Summaries und Contents are given in the Acts and Journals of the Learned of almost all Europe. Amst. by Jansson Wasberg. 1689. in 12. p. 509.

Mr. De Beughem himself shews the design of this Book in his Preface. 'Tis seven years since he publisht a Direction, for to find and know easily, not so much the Authors and their Works, as the diverse Experiments, Observations, and other remarkable things, in all the Sciences and Arts that are spoke of in the *Journal des Scavans* of *France* from the year 1665 when it began, till the year 1682. This Direction which was made according to an Alphabetical Order of the Surnames of the Authors, and of their Qualities was in Form of a Bibliothek, where we might see, 1. Things that concern Chronology; 2. What regards Persons; 3. Things themselves. But the two last parts were so ill printed, through the carelessness of the Corrector, that Mr. Beughem acknowledged that the Abbot of *Roque* had reason to complain in the Preface to *Journal* 1686. This obliged him to revise the second part of this Direction, which comes out now, where he has corrected the faults, which crept into it, and brought several Transpositions into their natural Order, adding the following years on the Journals of other Nations, viz. those of *England*, *Italy*, *Germany* and *Holland*, to the end

that every Body may see what each of these Nations had contributed to the Advancement of Learning.

'Tis known that the Conferences and Assemblies that are had in diverse places in *Europe*, are establisht for no other end but to make new progress in all the Sciences, and that the knowledge of good Books is a great help for that effect. We cannot deny, that they that give themselves the trouble to make Extracts of what passes in the one, and what may be read in the other, preserve the memory of a great many Experiments, and Important Facts, which would be lost, and assist those much that have not the time or the means to consult the Originals themselves. But as it were often to be desired to know the Authors, which the Journals and the Histories of the Learned speak of, and as it is not always known in what place the Elucidations are, which they would have upon that Subject, Mr. Beughem hath disposed this Bibliography in a manner, that if we only know the Name of the Authors, or the Title of the Books, we may easily find what Journalists have spoke of them, and at what time.

The Principal Works whence the Author has taken this Bibliography, are,

I. *The Journal des Scavans* from the year 1665 till the year 1686 inclusive, written in French.

II. *The Philosophical Arts of the Royal Society of England* since 1665, when they began to the year 1674. Written in English.

III. *The Journals des Scavans* in Italian, since the year 1668 when they began to 1680 inclusive.

IV. *The Conferences on the Arts and Sciences of J. B. Denys* held at *Paris* in the years 1672, 73, and 74. In French.

V. *The Memoirs of the Learned* published in English at *London*, 1682.

VI. *The Acts of the Learned of Leipzick* from the year 1682 to 86 inclusive, in Latine.

VII. *The News of the Republick of Learning* from 1684 to 86 inclusive.

VIII. *The History of the Academy of the curious of Nature and of Empire*, for the years 1684, 85, 86.

IX. *The Universal and Historical Bibliothek*, since the year 1686.

Mr. de Beughem might well have desired to continue this Work even to the present year, but as there was not then a continuation of these Journals no more than those of *Copenhagen*, *Dublin*, *Parma*, *Venice*, *Hambourg*, which were promised at the beginning, he promises to give afterward a Continuation and Supplement to the Publick. We have already seen the same Author's *Juridical and Political Bibliography*, which comprehends all the Lawyers and Politicians that have writ in all Languages, from 1651 to the year 1678. Printed at *Amsterdam* 1678. In 12. He promises yet to the publick, the *Belgick Bibliothek*, which will contain all the Writers that have come abroad in the Low Countreys: *The Universal Bibliothek of Masters, the Mathematical, Historical and Chronographical Bibliothek*, the *Chalcographick Bibliothek*, and many other Works.

We



We may see in the Table of the Books of the Tenth Volume of this *Bibliothèque*, a Catalogue of all Books that have been published since the Invention of Printing, until the year 1500 inclusive. It is Intitul'd, *Invenabula Typographiae*, and may be very usefull for those that give any Ancient Authors anew to the Publick; because the first Editions that were made, being taken immediately from Manuscripts, may supply the defaults of these Ancient Originals, and afford means to know the Alterations, frequently rash, which the Criticks have made in the most late Editions.

Biblioth. Univ. Tom. 21. p. 304.

*Regum Pariumque Magnae Britanniae  
Historia Genealogica, &c.*

*A Genealogical History of the Kings and Peers of Great Britain. Wherein the Originals, Stocks, and most Memorable things, of both Ancient and Modern Families in Engl. are related and explained in a Method adapted to the newest State of England. With Copper Cuts, and a necessary Index. By William IM HOFF. Printed at Neuremburg, 1690. in Fol. P. 500.*

THE Method which the Author follows in this new work, is almost the same with that of another treatise of his, Entitul'd, a Genealogy of the most Illustrious Families in France. It is not necessary to stay upon this; 'Tis sufficient to say, that the History is more followed here; and that besides the Genealogies that it contains, we may learn all that has happened most considerable in England, from the time that the Saxons settled there, till the present. 'Tis this part of the History that we shall principally insist on in this Extract, because it is the most important.

1. The Author begins with the Genealogy of the Kings of England, which takes up the first Part of his Book. 1. After that he has rejected all that Authors have writ of the Kings that Reign'd in this Countrey, before the Birth of Christ; he takes up his first Chapter with the History of those that preceded William the Conqueror, of whom any thing of certainty is known.

Julius Caesar was the first of the Romans that pass'd over into † England, and he is sure, that in his time, it was Governed by many petty Princes, who being divided among themselves, furnished the Romans with means of subjecting them. About five years after, several Northern People spreading themselves through all the Empire, the Romans were necessitated to withdraw their Legions from England, to oppose these Barbarians; and the Picts and Scots taking advantage of this occasion, ransackt the Britains Lands and oblig'd many of them to go into that Part of the Gaules, which is called *Armorica*, to which they gave the Name of *Britanny*.

Those that remained in the Isle, call'd over the Saxons and \* Angles to their succour, who did not fail to come thither, under the Conduct of two Brothers, call'd † *Engust* and *Horsa*. These, after they had Conquered the Picts, turn'd their Arms against those that had call'd them over; and the last

King *Bretan* having retired to *Rome*, where he turn'd Monk, they settled themselves in that Countrey, which they divided into seven Kingdoms. All these petty States had their particular Kings which govern'd them for some time. *Inas* King of *Westsex*, is one of the most famous in History. He subdued the Southern Saxons, and going to *Rome* founded there a School, and made all the Families of his Kingdom pay a Tribute to the Pope, which he call'd *St. Peter's Penny*, which should be employed for maintenance of those of his subjects that would go to learn the Truths of Religion in this school.

*Egbert*, King of the *West-Saxons*, subdued all these petty Kingdoms, whereof he made one State, which he would have call'd *England*, abolishing the ancient Names of *Britain* and *Britains*. He was therefore lookt upon as the first King of the English. *Ethelwolf* his son, that succeeded him, fought the Danes on several occasions, af-

ter which he took a Journey to *Rome*, and paid the Pope *St. Peter's Penny*. *Ethelbald*, *Ethelwolfs* son, was his successor, and rendred himself contemptible, by Marrying the Daughter of *Charles the Bald*, who had been his Fathers Wife.

After many other Princes, *Edgar*, surnamed the *Peaceable*, came to the Crown. 'Twas he that rid *England* of Wolves, forcing the Lord of the Countrey of *Wales*, who had taken up Arms against him, to bring him 300 heads every year, and condemning all the Criminals to kill a certain number proportionable to the greatness of their Crimes. He likewise re-established Ecclesiastical Discipline, and seeing that the Secular Priests minded nothing but sumptuous fare, he took away their Benefices, and invested the Monks in them, who then lived in reputation of Sanctity.

The Priests revenged themselves on \* *Edward II.* his successor. Leaguings \* *There was another Edward, son to Alfred, surnamed, the Old.* with *Alfred*, his cruel Stepmother, they fill'd all *England* with Troubles; and this ambitious Woman caus'd him, in the end, to be cruelly Massacred, to make way for her Son *Ethelberd* to the Throne. He was famous for nothing but the cruel Massacre of all the Danes that were in his Kingdom, without distinction of Age or Sex. This Conduct brought *Suenon* King of *Denmark* upon him, who drove him out of his Dominions, and reduced all *England* under his Obedience.

This King thus dispossest, retired to *Richard* Duke of *Normandy*, whose Sister he had Married, and was afterwards call'd back by his Subjects, who could not endure the Tyranny of *Canute*, that succeeded *Suenon*. *Canute* was overcome, and forced to save himself in *Denmark*; but *Ethelberd* dying a little while after, and the Estates having chosen his Son *Edmund*, he return'd into *England*, made a counterfeit agreement with *Edmund*, to get rid of him the more easily; and having got him Murdered, he Married his Widow, to get into the Duke of *Normandy's* favour. He died shortly after, and the Estates nam'd *Harold*, who reign'd but four years. The Son of the Dane, nam'd *Canutus II.* being inform'd of *Harold's* death, went over into *England*, where he was own'd for King, and died in two years without Children.

The English taking advantage of this occasion, put all the Danes to the Sword a second time; and made a Law, to Exclude all those of that Nation from the Crown. They sent for † *Alfred*, who was fled into *Normandy*; but *Godwin*, Earl of *Kent*, † *Second Son* to got him put by, and advis'd to put *Ed- Ethelberd.* ward, *Alfred's* Brother, in his Place, a debonaire Prince, and, under whom, he hoped to have all the Power. He did it so well, that he oblig'd him to Marry his Daughter. But death, in a short time after, put an end to his Life and Reputation.

*Edward*, the Third of that Name, made *Virtue* flourish in his Dominions by his Laws, and by his Example; and Tradition says, that Heaven, in recompence, gave him Power to Cure the Evil, which his Successors likewise inherit'd. He reign'd 44 years, and made *William*, surnamed the *Bastard*, Duke of *Normandy*, his Heir, who was his Cousin-German, and had entertain'd him in his Exile. Thus the Crown of *England* pass'd from the Saxons to the Normans.

2. *William*, who was call'd the Conqueror, descended from an Ancient Count of *Norway*. After he had overcome *Harold*, Son to *Godwin*, who would dispute the Crown with him, he was Crowned at *London* †, by the Archbishop of *York*, † *Anno 1066.* who had then the precedency to *Canterbury*. He beat the Scots, and made them Tributaries: went into *Normandy*, to chastise his eldest Son *Robert*, who had risen up against him, made Inroads upon the Lands of the French that had rais'd this Rebellion, and having nam'd *William II.* his youngest Son his Successor, and given *Normandy* to the Elder, he died at *Rouen* at the Age of 64 years.

*Henry I.* Third Son to *William the Conqueror*, succeeded his Brother. 'Twas he that establish'd the Parliament of *England*, to ensure his Crown against the attempts of his Eldest Brother *Robert*, on whom he made War, with so great success, that, in the end, he took away both his Life and Liberty. The King of *France*, the Counts of *Anjou* and *Flanders*, would revenge this Death: They had many Battels, with very different success, and in the end a Peace ensu'd, on condition, that *William*, Son to *Henry*, should Marry the Duke of *Anjou's* Daughter, who should have *Normandy* for a Portion, as a Fief depending on the Crown of *Madrid*. Hence it came, that afterward, the



eldest sons of the Kings of England, bore the name of the Duke of Normandy.

Henry's son, whom we speak of, died before him, and the Crown, by right, appertained to his Daughter *Matilda*, who was, in second Marriage, espoused to *Geoffrey* Count of *Anjou*, called *Plantagenet*. But *Stephen* of *Blots*, Count of *Boulogne*, his Cousin, who had been raised at Henry's Court, where he purchased Friends, got himself Crowned King of England, notwithstanding the Oath which they had sworn to his Cousin. This Princess, assisted by the Earl of *Gloucester*, her natural Brother, endeavoured to put her self in possession of her Rights by Arms, and was so fortunate at first, that she made *Stephen* her Prisoner. But having given great ground of Complaint to the People of England, and particularly to the City of *London*, she was obliged to retire to *Oxford*, and to implore succour of the *Scots* against her rebellious subjects. She gave Battel, in which *Robert*, who was all her Counsel, was taken. She was forc't to exchange him for King *Stephen*, whom she had still prisoner. In fine, a peace was concluded, on condition that *Stephen* should Reign during his life, and, that after him, the Kingdom should return to *Henry*, *Matilda's* Son, who, in the mean time, was to enjoy the Duchy of *Normandy*. This Prince began the Third Race of the Kings of England, called that of *Anjou*, or of *Plantagenet*.

3. *Geoffrey*, Father to *Henry II.* descended of *Tertulle*, or *Terculph*, who was of *Brittanny*, and to whom *Charles the Bald*, King of *France*, gave a part of *Anjou*, whereof he was the first Count. *Henry II.* Married *Eleanor*, Dutches of *Guienne*, and Countess of *Poitou*, whom *Louis VII.* King of *France* had divorced, and which brought him these Provinces in Dowry, to the great prejudice of the two Kingdoms, by reason of the long Wars that followed upon it. *Richard*, the Son of *Henry II.* succeeded him. He made himself famous by his Journey into *Palestine*, and had only a natural Son. A Priest of *Normandy* having had the boldness to say in his presence, That he had three Daughters, *Vanity*, *Avarice* and *Luxury*: This Prince answered immediately, That he gave the first in Marriage to the *Templars*, who were prouder than *Lucifer*; the second to the Monks of the *Cisterian Order*, who were so greedy, that there was nothing but they coveted it, not excepting the Devil: and the third to the Priests and Prelates, who placed their sovereign good in pleasure.

*John*, surnamed *Landless*, seized the Crown after the death of *Richard*; to the prejudice of *Arthur*, son to *Geoffrey*, who was his eldest son. The King of *France* took *Arthur's* part, and after obtaining several advantages over *John*, he constrained him to make a Peace on disgraceful Conditions. These bad successes, joyned with the Cruelty he used towards his subjects, procured him so many enemies; that the *English* resolved to call *Louis* of *France*, son to *Philip II.* to their assistance. This Prince came into *England* with a Navy of 600 Vessels; the People paid Homage to him, and *John* was forced to skulk from one place to another with a handful of men, till such time as death freed him from this trouble. He had likewise great Controversies with the Pope, who Excommunicated him, and put his Countrey under an Interdiction. The Excommunication continued six years and three months, and was not taken off till *K. John* made himself a Vassal and Tributary to the Holy See.

*Henry III.* his son drove *Louis* and all the *French* out of his Kingdom, by the good conduct of *William Marshall E. of Pembroke* his Guardian. Governing afterward by himself, he treated his subjects so harshly, that they were upon the point of recalling the *French*. To prevent which blow, he sold to the King of *France* all his Rights to *Normandy*, *Poitou* and *Anjou*. This did not appease the Troubles. *Simon de Montfort*, and the greatest Peers of the Kingdom rose up against him, gave him Battel, overcame him and took him prisoner, with his son *Edward*, his Brother, his Nephew, and the chief of his Court. *Edward* escaping out of Prison, had the policy to divide his Enemies, and having routed them, he set his Father and all the other prisoners at liberty. *Henry* died a little after he was re-established.

*Edward*, the first of the name, of the Family of *Anjou*, coming to the Crown, began his Reign with making War on *Leoline* Lord of *Wales*, and *David* his Brother, who had frequently Rebelled. The former was slain in Battel, the other was taken and condemned to die; after which *Edward* invested his eldest son with the Principality of *Wales*; and since that time the greatest part of the Eldest sons of the Kings of England, have carried the name of Prince of *Wales*. He gained many Victories over the *Scots*, who call'd him the Arbitrer of their differences, and whose King had promised to do him

Homage. 'Tis this which merited him this short Epitaph, *Eduardus primus Scottorum malleus hic est, 1308. Patum serva.* He recommended three things to his son at his death: to carry his Bones throughout all *Scotland*, even till he had subdued it: to employ for the Holy War a sum of Money which he had designed it: and never to suffer *Peter Gaveston*, a *Gascoigne* by birth, and guilty of a great many Crimes, to set footing in *England* again.

*Edw. II.* did the quite contrary. He wholly neglected the affairs of *Scotland*, made *Gaveston* his Favourite, and gave him the Money designed for the Holy War. The Nobility took Arms, chased this Favourite several times, and, in fine, besieged him in a Castle where he was shut up, took him, and struck off his head. Matters did not go much better. The King took *Spencer* for his Confident, who was not much better than *Gaveston*. During these troubles, *Bruce* King of *Scotland* retook his Countrey, entered *England*, and beat King *Edward's* Army, which consisted of 100000 Men. His Wife, who had been removed from Court, and his son *Edward* made VVar against him. *Spencer* and the King were made prisoners: the former was beheaded, the King was condemn'd to perpetual Imprisonment, and *Edward III.* his son chosen in his Place. The Queen, wearied with the long life of her Spouse, got him Murdered in Prison.

*Edward III.* made Pretensions to the Crown of *France*, in right of his Mother, sister to *Charles the Fair*, who died without Children, and to whom *Philip of Valois* succeeded. To make his Right the stronger, he joyned with the Dukes and Counts of *Guelderland*, *Juliers*, *Hainaut* and *Brabant*, and began the War in 1339. He beat the *French* Fleet, consisting of 200 Vessels, overcame *Philip* in a memorable Battel at *Creci*; and after the death of this Prince, continuing the War against his son *John*, he took him prisoner, and brought him into *England*. *France*, to obtain Peace, and to procure their King *John's* freedom, let the *English* possess *Guienne* and *Poitou* in sovereignty. 'Twas *Edward III.* that instituted the Order of the Garter, for the reasons, and in the manner which may be read in our Author\*.

\* Page 19.

The son of *Edward III.* who should have succeeded him, died before him, and the Crown came to *Richard the II.* his youngest son. The Reign of *Richard* was a continual series of Civil Wars, Seditions and Murthers. In fine, this unhappy Prince was made prisoner, and carried to the Tower of *London*, where he was obliged to Abdicate the Crown in favor of *Henry* his Cousin, Duke of *Lancaster*; who assembled a Parliament for this purpose\*, in which he carried whatever he would. This Duke made \* Anno 1399. himself be Proclaimed King, under the name of *Henry IV.* and the better to assure his Crown, caused the King to be Massacred in the Tower.

4. *Henry IV.* endeavoured to gain the Hearts of his Subjects by Actions of Clemency; but he could not do it so well, but they conspired several times against his Life; which obliged him to shed a great deal of Blood. He died after having exhorted his Son, to confirm a Dominion by his Justice, which he had usurpt from the Lawful Heirs.

We must stop here a little, that we may be able to comprehend, in the sequel, the Cause of the long Wars between the Houses of *Lancaster* and *York*, under the Names of the *Red Rose* and the *White Rose*, and which cost *England* so much Blood. *Edward III.* had four Sons, *Edward*, *Lionel*, *John* and *Edmond*. *Edward* died before his Father, leaving *Richard*, whom we have spoke of, who was constrained to abdicate the Crown. *Lionel* had but one Daughter, who was Married to *Edmund Mortimer*, Earl of *Marche*, by whom she had *Roger Mortimer*. *John* had one Son called *Henry*, who is he that we spake of, and who reigned under the Name of *Henry IV.* and *Edmond* who was made Duke of *York*, had *Richard* likewise Duke of *York*. Now by the Law of *England*, which excludeth not Daughters from the Crown, 'tis maintain'd that any of the Descendants of *John*, the third Son of *Edward*, could not pretend to it, till after all the Posterity of *Lionel*, second Son of the same *Edward*, were extinct. Yet *Henry IV.* caused himself to be proclaimed King, as we have seen, and left his Crown to *Henry V.* his Son, after his Decease.

The Reign of *Henry V.* was exceedingly Glorious. Taking advantage of the Divisions that were in the Court of *France*, between the *Dauphine* and the Duke of *Burgogne*, he entered that Kingdom in a Hostile manner, gained the famous Battel at *Agincourt*,\* and Conquer'd almost all *Normandy*. He after-ward Married *Catharine* of *France*, and

\* An. 1415.

taking



taking the opportunity of the *Dauphin's* absence, who was not much at Court, got himself declared Heir to *Charles VI.* who then Reigned, and established himself in France in a surprizing manner.

His Son was solemnly Crowned at *Paris*, \* and the beginnings of his Reign were very prosperous. But Divisions getting up among his Ministers; the *Dauphin*, who after the Death of his Father was known by the Name of *Charles VII.* recovered his Kingdom by little and little, and drove out the English. *Richard* Duke of *York* reaping advantage by these Divisions, got himself Creatures in *England* and *Ireland*: And seeing himself fortified, he resolved to make good the Rights he had to the Crown. He was descended on his Fathers side, of *Edmund* the Fourth Son of *Edward III.* But as this could give him no manner of advantage over *Henry VI.* who was descended from *John* the third Son to the said *Edward*, he made use of the Right of *Ann Mortimer* his Mother, who derived her Original from *Lionel John's* Elder Brother.

They fought several Battels with very different success, but in fine, *Henry VI.* was overcome and made Prisoner. The Parliament met, the Duke of *York* was declared Protector of the Kingdom, and the King set at liberty. But the Troubles began again speedily. *Henry* was taken a second time, and sent to the Tower of *London*. The Duke got himself declared Lawful Heir of the Crown after the Death of *Henry VI.* on condition that if this Prince should ever break his Word, he should no longer be acknowledged King of *England*.

In the mean while *Margaret of Anjou*, *Henry's* Wife, who had fled into *Scotland*, raised Troops, entered *England*, and offered the Duke of *York* Battel. He accepts of it without waiting for the Earl of *Marche* his Eldest Son, who came to his Assistance, with another Body of the Army. He was totally routed, and being taken Prisoner, with his second Son, and the greatest part of his Officers, they were all punished with the utmost severity.

The Earl of *Marche*, called *Edward*, understanding his Fathers Misfortune, resolv'd to overcome or to die. He gathers together 23000 Men, beats the Earls of *Pembroke* and *Ormond*, that commanded the Royal Army, and made them cut off the Head of *Owen Tudor*, Husband to the Queen Mother, whom he had taken Prisoner. The Earl was called to *London*, and going thither with all diligence, he was proclaimed King by the Consent of the Estates.

5. The Friends of *Henry*, who was Prisoner, having begged Assistance in *Scotland* and *France*, got together a considerable Army; and gave *Edward* Battel in the Plains of *Towton*. The Fight was terrible, there were slain there on both sides \* near upon 36000

\* 35781. Men, and the Victory in the end rested on *Edward*. The Earl of *Devon* only was made Prisoner, and the Conqueror ordered his Head to be cut off.

'Twas believed that after this Victory, King *Henry's* Affairs were altogether desperate; but the Earl of *Warwick*, whom *Edward* had incens'd, rais'd new Troubles. He brought over to his side the Archbishop of *York*, the Marquess of *Montagu*, and even the Earl of *Clarence* *Edward's* Brother, to whom he gave his Eldest Daughter in Marriage.

They had several Battels, in one of which *Edward* was taken, but having found the means to escape, he re-settled his Affairs so well, that the Earls of *Clarence* and *Warwick* were obliged to save themselves in *France*, where they found Queen *Marguerite* and her Son *Edward*. Having received Succours, they re-passed the Sea, surprized *Edward*, whom they constrained to flee unto *Flanders*, and delivered *Henry*, whom they set upon the Throne again.

*Edward* having received the Troops and Vessels from the Duke of *Burgogne* his Brother-in-Law, returned into *England*, and feigning at first that he only desired to be re-settled in his Estate, he drew a great many People over to him; and was reconciled with his Brother the Duke of *Clarence*. Being thus fortified, he pulls off the Mask, and marches towards *London*, where he was received, and proclaim'd King. *Henry* was taken again and sent back to his old Prison. The Duke of *Warwick* and his Brother *Montagu* were killed in one Battel. Queen *Marguerite* and her only Son *Edward*, were taken in another. King *Henry* died in Prison; his Son was slabb'd by *Richard* Duke of *Glocester*, and the Queen having been ransomed by *Louis XI.* returned into *France*.

There remained no more of the Family of *Lancaster*.

but *Henry Tudor* Earl of *Richmond*, who had retired into *Brittany*. The King of *England* demanded him of the Duke of *Brittany*, who agreed to it, but afterwards repenting of his Cowardliness, he gave him the means to save himself by the way. In fine, *Edw. IV.* died peaceable Possessor of his Crown, and his Son *Edw. V.* who was not above Eleven years of Age, was lookt upon as his Successor.

But this Prince was never Crown'd. *Richard* the Duke of *Glocester* his Uncle caused him to be put in Prison; and having likewise surprized *Richard*, *Edward's* Brother, made both their Throats be cut, and seized the Crown. So great Crimes did not continue unpunished. The Duke of *Buckingham* conspires against this Usurper, and resolves to call back *Henry Tudor* Earl of *Richmond*, the only Branch of the Family of *Lancaster* of his Mothers side. To reunite the Families of *York* and *Lancaster*, he proposeth a Marriage between him and *Elizabeth*, Daughter and Lawful Heir to *Edward IV.*

*Buckingham* was taken, and Beheaded. But *Henry* did not lose his Courage. He went over into *England*, with a Handful of Men; who in a short time increased to a great Number of Persons of all Conditions, that joyned him. *Richard* to prevent this Storm, would Marry *Elizabeth*, and resolv'd to force her to this Marriage, when being inform'd that *Henry's* Number encreased every day, he saw he was necessitated to go out against him. The two Parties joyned Battel, and *Henry* was upon the point of yielding, when receiving a very seasonable Succour, he constrain'd the Victory to declare in his Favour. *Richard* died in Battel, and left the Crown to *Henry* the Seventh of that Name, who began the Race of the *Tudors*.

6. 'Tis pretended that this Family is on the Fathers side descended from *Kenan* Son to *Coel* King of the *Britains*, and Brother to *Helen*, *Constantine* the Great's Mother: but if this be true, this Family must needs have been in great Obscurity since, for we do not know even the Names of *Merideth Tudor*, Grandfather to *Henry VII.* his Father and Mother. This *Merideth Tudor* having had to do with *Catherine* Widdow to *Henry V.* Married her, and had two Children by her, the Eldest whereof, called *Edmund*, was Father to the King we speak of.

He married *Elizabeth* of *York*, as *Buckingham* had Projected, and by this Marriage ended the Divisions of the Houses of *Lancaster* and *York*, uniting all their Rights in his Person. There were some Troubles in his Reign, by means of two Impostures, who said that they were of the Blood Royal: He happily quell'd them, and left the Kingdom peaceable to *Henry VIII.* on whose History we will not stay, nor on that of his Successors; because they have been writ not long since by many Historians, and particularly by *Dr. Burnet* Bishop of *Salisbury*, whose Books are in almost every Bodies hands.

This Prince left three Children behind him, the first whereof was *Edward* the 6th of that Name, Son to *Jane Seimour*, who immediately succeeded his Father. He established the Reform'd Religion in *England*, and died at the Age of Sixteen.

*Mary* his Sister, Daughter to *Catherine* of *Arragon*, reigned after him, and re-established the Romish Religion, which made her shed a great deal of Blood. *Elizabeth* her Sister was put in Prison, by her Order, and did not come out again but on the Solicitation of *Philip* King of *Spain*, whom *Mary* had married.

This Princess reigh'd but Three Years, and left the Throne to *Elizabeth*, who reform'd *England* a second time. — *Mary*, Queen of *Scots*, her Cousin, being driven out by her Subjects, took Sanctuary in her Dominions. But being accused of Conspiring more than once against Queen *Elizabeth*, she was Beheaded. *James* King of *Scotland*, and Son to *Mary*, wisely disssembled this Offence, for fear of putting Obstacles in the way of the Succession, which he waited for. So *Elizabeth* declared at her Death, that he should succeed her. He reunited the Three Kingdoms under one sole Dominion, and took the Name of King of *Great Britain*.

7. This Union of the Three Kingdoms, hath given Mr. *In Hoff* an occasion to make an Abridgment of the History of the Kings of *Scotland*, which we will not enter upon, nor on the Genealogy of the Family of the *Stuarts*, of whom was *James I.* This Prince left the Crown to *Charles I.* his Son, who, by an unheard of Example, and by the Intrigues of *Fairfax* and *Cromwel*, lost his Life on a Scaffold. This latter was declared Protector of *England*, and enjoyed this Quality even to his Death. This was devolv'd upon his Sons in a Succession that they were not Born to. But *Charles II.* was called back from his Exile, and having reigned after the manner as every body knows, without



without having any Legitimate Children, he left the Crown to his Brother *James* the 2d of that Name, whose Adventures no body is ignorant of.

II. The Second Part of this Work contains the Genealogy of all the Peers or Lords of *England*, who constitute the Higher House of Parliament, and which the Author ranks into five different Classes; *Dukes, Marquisses, Earls, Viscounts* and *Barons*. He remarks that these Titles are purely Honorary, and bring neither Offices, nor Lands, nor Jurisdictions with them. The King giveth them to whom he pleases; but having once given them, they descend to the Heirs Males, who cannot be deprived of them, but for the Crime or Felony: and the Parliament must judge them. The Number of these Peers is not yet regulated, there are more at this day than ever there were; tho' the Ancient Families are mostly extinct. But the Reader may easily see that we cannot enter upon these particulars.

*Practical Discourses upon several Divine Subjects. Written by John Norris, M. A. Rector of Newton St. Loe, near Bath, and late Fellow of All-Souls College in Oxford. London, Printed for Samuel Manfhip at the Black Bull near the Royal Exchange, 1691.*

THE Learned Author of these Polite Discourses, tells us in his Preface, that since the Publication of his Discourse upon the Beatitudes, he was importun'd by several worthy Persons, to communicate some more of his Practical Discourses, and that partly to satisfy them, and partly for the general Advantage he was persuaded to make a scrutiny among his Papers, and to pick out a set of such Discourses as are of the most *Practical* composition. And it were to be wish'd the Author would take another review of his Papers, that the Publick might yet reap more Advantage from his Pious and Rational Discourses. He is not insensible how well the present Age is furnished with things of this Kind: But on the other hand, he says, that it's Necessities are as great and greater than its Supplies. And he thinks that if there were a Choice Collection made of our English Sermons, it might deserve a place in our Libraries among the choicest Curiosities there; and that out of them might be formed the best Body of Divinity both for the Rational and Persuasive part, that is in the World. Tho' this worthy Author might well have forbore a severe Reflection he has there against Dissenters. I will not say that the Author's words do indicate such a Person as the Apostle speaks of that Preaches self, or partly more than Christ. But this I may be bold to say, that it is much more for the Publick Advantage to lay aside that humour of upbraiding others, and to try if our Wounds may be healed by Lenitives, which we have too long in vain tried to Cure by Corrosives.

But to proceed to his Book; It consists of Ten Discourses upon excellent Subjects. The first is a Discourse concerning Worldly and Divine Wisdom, on *Luke 16. 8.* where he premises that of all the Follies incident to Mankind, none more needs our Pity and Admiration, than an ill-timed, misplaced or disproportioned Wisdom. And he says the thorough Fool is not so great a Prodigy as the half-wise Man. A mis-conducted Wisdom is of two sorts: A Proposal of a wrong End, or an Undue Prosecution of a right one. And tho' he says 'tis a great Folly to propose a wrong end, yet 'tis a much greater folly to propose a right End, and not prosecute it vigorously: since in the former case there is less Light than in the latter; and therefore the folly of not following a good Design with a vigorous Practice, must needs be the height of folly.

This being premised, he says there is something implied in the words, and something directly asserted:

'Tis implied, 1. That there is a sort of Men that are Children of this World, or that make the goods of this World their End. He says truly, that 'tis strange that there should be such, and that it should be look'd upon as strange and preter-natural as a Stone hanging in the Air, since that is as proper a Boundary for a Stone, as the World is for a Soul. But how Irrational soever it is for a Soul to act thus, yet he shews that there are such Men as Children of the World, from the Interest of this Animal Life's being the great governing Principle of the World. And this is not Matter of Practice only, since some among the Ancient Philosophers expressly taught that the End of Man lies in the Good of the Animal Life, in the Pleasure of the grosser senses. Thus did *Aristippus*, *Cyreneus*, and a whole Sect called after him, and according to some *Epicurus*, whose Errors he briefly refutes.

He likewise proves it from Scripture, viz. *Job 31. 24.* *Psal. 52. 8.* and other places.

2. 'Tis implied, that as there are Children of this World, so there are, though far inferior in number, the Children of Light: whose Minds are more Illuminated, and look beyond the Material World. This many do in Profession, as all Christians, who are therefore call'd the Children of Light: Others in Reality, as all that live truly by Faith.

But 3. 'Tis implied that the Children of this World do not act according to the measures of true Wisdom. They think themselves Wise, and are generally accounted so: But whatever be the Opinion of Men, the Apostle tells us, *The Wisdom of this World is Foolishness with God.* And if so, to be sure it's Foolishness in it self; since the Intellect of God is the measure of Truth. Nor are those Men accounted Fools by the Scripture only, but by Reason also: For how can they be called Wise, who are out in the first point of Wisdom, the chusing of a right end?

He next proceeds to the thing asserted, viz. That the Children of this World are wiser in their Generation than the Children of Light: That is, that though they have propos'd a wrong end, yet they prosecute it with more agreeable Means, and with more cunning and diligence than they who have propos'd a right one.

This he makes appear, 1. Antecedently by considering what grounds of probability there are it should be so, as, 1. That they must be supposed to set the same value upon their false end as the others on their true. 2. Though these two ends in themselves considered are alike valued by both, yet one of the Scales may and will receive some Moments of Advantage more than the other. As, 1. The good things of this World are present, those of the other remote and distant. 2. The good things of the World are not only present, but sure and certain as to us: Our Senses inform us of them, whose Testimony we seldom reject. 3. They strike more upon our senses. From these and such other advantages 'tis probable, that those who have erred so as to make the World their End will be like to love it more intensely, and value it more highly than the Children of Light do theirs, which wants these sensible Endearments.

2. He briefly compares each of their proceedings together: As, 1. We find by Experience that the Men of this World prefer their secular Interest above all other things, and that in every Action of their Life. But how few, if any of the Children of Light do always so. 2. As they will spare no pains, so they will lose no time or opportunity for securing it. But how slack are many of the Children of Light as to theirs, when we may see not a few procrastinate their Repentance from day to day, though they can't promise themselves to live an hour longer. 3. As they will let slip no advantage of advancing their Fortunes, and of providing against a wet day. But are the Children of Light, so careful as to neglect no helps that may further them in the attainment of their great end: Or so provident, as to forecast for the future? 4. They are careful to avoid all occasions of loss and damage. But do the Children of Light take the same care to avoid all appearances of evil, all spiritual Dangers, and all occasions and temptations of sinning against God? And he concludes this Discourse with a seasonable Exhortations to Christians to endeavour to acquit themselves better in this point.

His second Discourse is concerning Righteous and Unrighteous Judgment, on *John 7. 24.* Not to insist on his Introductory Discourse, he limits his Discourse to these four particulars.

1. He enquires what it is in general to judge according to appearance: And this he says is to affirm or deny one thing of another upon the representation of certain Arguments or Motives to *Believe, Think*, or to be assured that a thing is so upon such and such grounds.

2. He enquires whether all judging according to appearance be oppos'd to judging righteous Judgment, and consequently here forbidden; but it being so plain to the contrary,

3. He enquires which it is that is so. And, 1. To judge ill of a Man upon clear and full Evidence, is not that Judging which is here forbidden, as oppos'd to Righteous Judgment: Nay 'tis the most righteous Judgment that can be, since 'tis the due use of our reasoning Faculty. 2. To judge ill of a Man upon such a concurrence of shrewd Circumstances as makes up what we call a Moral Demonstration, is not that judging according to appearance that is here condemned. 3. It is not to suspect ill of a Person upon considerable Signs and Circumstances,



stances, that is, upon such as would determine my Opinion upon any other Matter wholly indifferent, where I am altogether free from prejudice to have it thus or otherwise. To pronounce absolutely and peremptorily in such case, would be a degree of Censoriousness, exclusive both of Charity and Prudence: But a bare suspicion is warrantable on such grounds, and consistent with the highest Charity and Prudence. But he proceeds to shew when we do judge unrighteous Judgment, viz.

1. VVhen we take up an ill Opinion of a Man rashly and suddenly, and at first dash prick him down for a Knave, without so much as giving our selves the Trouble of enquiring into the Merits of the Cause. 2. VVhen though we do consider and make some enquiry into the Cause, and withal find some ground and foundation for an ill Judgment, yet we conclude beyond the force of the Premises, and give a peremptory sentence, where there are grounds for no higher an Assent, than Opinion or Suspicion. 3. VVhen we conceive an ill Apprehension of a Person from one or two single Instances without considering the general tenour of his Conversation. 4. VVhen our ill Opinion of a Man is built upon such poor and slight appearances as would not be sufficient to determine us in any other Matter where we are indifferent and disinterested.

4. He proves the Reasonableness and Equity of the Precept; which he does by shewing that the contrary 1. Proceeds from an ill Principle; as it argues that we are conscious of some inward baseness in our selves, which makes us so prone to suspect the same in others. 2. That the consequences of this rash judging are as bad as its principle. He that judges rashly often must needs incur that VVoe pronounced by the Prophet against them that call evil good, and good evil. By this means we shall both mis-rate persons and things: And by this means private Grudges will be entertain'd, and open Quarrels broached, Mens Affections alienated, and the Bands of Friendship untied. And in the last place they that accustom themselves to this rash Judgment, will proceed from censuring the Actions of Men to question and condemn the Dispensations of Providence.

His third Discourse is concerning Religious singularity from Rom. 12. 2. In the words he considers a supposition and a caution. The supposition is twofold. That the general Course of the VVorld is very bad. This he proves by a Deduction from its very beginning till our time. Here I cannot but take notice of another

\* P. 84. passage of this Authors. \* *What straining about the Gnat of a Ceremony with those who*

*can in the mean while swallow down profitable abominations.* This Gentleman might have forbore this Expression upon the same account we said formerly, viz. for rather endeavouring to narrow as widen our Breaches. But much more (except a Man will needs be so taken up in spying out the Mote in his Neighbours Eye, that he cannot or will not see a Beam in his own) since it is not unknown to the VVorld that none are greater Patrons of Immorality than some Bigots who are so far from straining at the Gnat of a Ceremony, that they are ready to devour all that will not swallow them. His second supposition is, that we are naturally apt to follow that which is most prevailing: And that for one of two Reasons. Either because we think the generality has the right on its side: Or if we do think they are in the wrong, yet we are loth to venture the Charge of Singularity, and withal fancy that there is something of Safety and Excuse in Numbers and Multitudes. He next proceeds to his Caution, and premises two things concerning its Limits and Measures.

1. That this Caution is not so rigorously to be understood as if we were not to yield some Compliance and Conformity with the Humours and Dispositions of those with whom we converse. Nor, 2. As if we were forbidden to Conform to the several Indifferent Modes of Ages or Countreys, whether Religious or Civil. His Caution is that we do not follow the general practice of the VVorld, as to actions of a Moral Nature: and that for these Reasons. 1. Because this is not such a VVorld as we may safely imitate. 2. Because by so doing we shall strengthen the cause of wickedness, and give it settlement and perpetuity. And, 3. Because both the Precepts and the Rewards of our Religion require a very different Method of Life from what is ordinarily practised. And, 4. Because in our Baptism we have renounced it with all its Poms and Vanities. And the better to encourage us to undertake this Religious singularity, he adds two Scripture Examples, viz. that of Lot and Noah which we cannot insist upon. He concludes with Reflections on

thewhole. 1. That the Measures of Right and VVrong are not always to be concluded from the Consent of Majority. 2. That those that have a Majority for their way ought not to think their Cause the better for that. 3. That the Censure of Preciseness and singularity which the Men of this VVorld charge good Men with, and their hatred of them on that account are extremely absurd.

His fourth Discourse is concerning the Excellency of Praise and Thanksgiving on Psal. 50. 3. where he insists upon these things. 1. That the most principal and most acceptable part of Religion consists in Praise and Thanksgiving: VVhere he compares it with all other Duties, and gives it the preheminance. 2. He considers what things we are concerned chiefly to thank God for, among which he particularly insists upon that Providential Disposal of Men in such outward Conditions and Circumstances of Life, as may be of advantage to further their Eternal Interest. VVhere he takes notice of a very Ingenious Gentleman that makes that Grace of God whereby he conducts Men to Holiness and Happiness to be nothing else but only a happy train or disposition of External Circumstances. As suppose a Man falls into some smart Affliction that works him into a tenderness of Mind, and while he is in this case he meets with a good Book, which still carries him forward; after this he gets into good Company, where this Disposition receives further Improvement, and so on. Tho the Author cannot agree with this Gentleman that Divine Grace is nothing else but a course of well laid Circumstances, yet he thinks that the outward Circumstances of the Life have a great stroke upon the Moral Conduct of it. 3. He briefly represents to us that the Circumstances of our Life are such. And in the last place he infers thence, That we are therefore highly obliged to the Duty of Praise and Thanksgiving.

His fifth Discourse is of the Import of a Religious Life, considered from the happy Conclusion of it, on Psal. 37. 38. The words are naturally resolved into these three considerations, which he makes the subject of the following Discourse. 1. That Peace at the last is more to be valued than any of the Temporary Pleasures of sin. 2. That a good Life, which the Psalmist here expresses by keeping Innocency, and taking heed to the thing that is right, will certainly bring a Man this peace at last. 3. That therefore it highly concerns every Man to keep Innocency, and to take heed to the thing that is right; in one word, to live well.

And he reduces all to this Practical Syllogism: That which will bring a Man peace at the last is to be chiefly minded and heeded: But a Life of Piety and Virtue will bring a Man peace at the last. Therefore a Life of Piety and Virtue is to be chiefly minded and most diligently heeded. But I cannot insist upon his Enlargement on these particulars, and therefore pass on to his sixth.

6. Discourse of Heavenly Mindedness on Phil. 3. 30. In discoursing on which words he shews,

1. VVhat it is to have our Conversation in Heaven He observes that Heaven here may be understood either more largely for the state of the other Life in general, in Opposition to this. Or more strictly for that special and excellent portion of it, Glory and Happiness. If it be considered in the former sense, to have our Conversation in Heaven will be to be perpetually mindful of our Mortality, that we are Citizens of another VVorld, and must shortly take our leave of this: But if we consider it in the strictest sense, to have our Conversation in Heaven will be frequently to contemplate the Infinite Perfections of the Divine Essence, the First of Beings, and the Last of Ends, and the unconceivableness of those who shall enjoy the Communications of his Blessedness.

2. How reasonable it is and becoming a Christian to have his conversation in Heaven; which will appear, 1. In that the other Life is that we are chiefly intended for, without which there is nothing in this Life considerable enough to justify the VVisdom and Goodness of God in making this VVorld. 2. That as the other state is the chief and proper state of Man, so Heaven is the good and happiness of that state. 3. That we have no other way of approving the sincerity of our Faith, concerning Heaven and our Happiness, but by having our conversation there. 4. That as it is the Argument and Test of our Faith, so 'tis also of our Resurrection with Christ, and our Spiritual Life according to that of the Apostle, Col. 3. 1, 5. That 'twas one great end of our Saviours ascending into Heaven, that we should have our Conversation there: That his Ascension should have



a double Influence. 1. As a Rational Motive. 2. As a Moral Emblem.

3. What the Uses and Advantages of such a Heavenly Dispensation of Life are: He mentions four. 1. It is a most excellent Expedient to beget and confirm in us a contempt of the World. 2. 'Tis the best remedy to support us under the Evils of this present Life. 3. It is the best preparatory for Heaven that can possibly be. 4. 'Tis a dispensation of Life that affords the greatest pleasure and satisfaction of any in the World. And he concludes with two words to the Sensualist; and an Exhortation to persuade us to it.

His seventh Discourse is of submission to Divine Providence, on *John* 18. 11. He resolves these words into two Propositions.

1. That every Affliction that befalls Man is dispensed to him by the Hand of Providence, which is intimated in these words, *The Cup which my Father has given me*. Where he insists upon Gods Providence at large, shewing that nothing comes to pass here without it: And he at the same time takes notice of *Epicurus* Idle Dream which overturns the Providence of God, and briefly refutes it.

2. That therefore he ought to submit to it with all Patience, Meekness, Contentedness and Resignation of Spirit, intimated in the last Clause, *Shall I not drink it?* And besides the Example of our Blessed Lord, which of it self is enough to persuade us to it, it will appear if we consider some of the Excellent Attributes and Perfections of God, *viz.* his Supreme Dominion, his Self-sufficiency, his Infinite Wisdom, Goodness, and his Paternal Relation to us: All which he insists on at large, but we must leave it, and pass on to

His eighth Discourse concerning the Folly of Covetousness, on *Luke* 12. 20. From the words he observes,

1. How vastly different the Judgment of God is from that of Men. Which he instances in a great many particulars we cannot insist upon.

2. Hence in the second place he considers the great Folly of what God here condemns as such. And here he 1. Reflects upon the Folly of Sin in general, which he makes appears distinctly from the consideration of these two things; 1. The Absurdity and Madness of the choice which every Sinner makes. 2. The Error and Mistake that must necessarily precede in his Judgment before he makes it. 2. He reflects on the Folly of Covetousness in particular. Where amongst many other things he has this Ingenious Remark. That the Covetous Man places his End in the meanest things, and so is guilty of all the common Folly and Absurdity of those who place their Happiness in any of the good things of this World; "on-ly there is this one peculiar aggravation on his side, that whereas the Ambitious Man, tho' he makes Honour and Preferment his Happiness, yet he enjoys it when he has it; and so does the Voluptuary his Pleasures; and by this means tho' they lose their true End, yet they have something in Exchange. In the mean time the Covetous Wretch, tho' he makes Wealth his End, yet he when he has it enjoys it no more than he did when it lay hid in the Bowels of the Earth, and so goes to the Devil for nothing. For nothing, did I say? 'Tis worse than so, for tho' he has nothing of the Enjoyment, yet he won't bate himself an Ace of the Trouble, but endures all the Pain and Anxiety, that careful Days and sleepless Nights can give, and so has his Hell here and hereafter too. He says that Covetousness is a Vice of this Peculiar Quality from all others, to be then most strong and prevailing when there is least cause for it and least Temptation to it: For Men are generally then most Covetous: 1. When they have most Wealth, which one would think should be the proper Cure of Covetousness as a full Draught of Water is of Thirst. 2. When they have least time. When Men are in the Morning of their Life, and have a prospect of many years before them, they have then some Temptation to be Covetous, and something to plead for their being so, considering the many contingencies of Humane Life. But when the day of Life is far spent, and the night is at hand, then one would think one should have little heart to be Covetous; and yet then is the time when Men are most of all so.

His ninth Discourse is concerning the Consideration of God, and of the Divine Presence, on *Psal.* 16. 9. On the words he handles these two things.

1. He shews what it is to set God before us, or how many ways we may be said to set God before us. To set God before us is in the general to have him ever present in our Thoughts and Meditations, under some capacity or consideration or other, present to our Thoughts,

not by way of *Essence* only, but also by way of *Object*. In relation to our Practice, there are three very excellent ways of setting God before us. 1. We may set God before us as the *Supream Good*; this we do when we contemplate the Natural and Absolute Perfection of his *Essence*, that universal Plenitude of his whereby he contains all that is good, lovely and excellent. 2. We may set God before us as a *Pattern*; this we do when we contemplate the *Moral Nature* of God, those imitable Perfections of his, which answers to those good Dispositions he requires of us, and contribute also to work in us by the Graces of his Holy Spirit. 3. We may set God before us as an *Observer*, when we consider him as being essentially present in all Places, and with all Creatures. Tho he will not enter here into a nice Disquisition concerning Gods Omnipresence, yet lest this setting of God before us should be thought Imaginary, he remarks by the way, 'that 'tis every whit as reasonable to think the *Essence* of God to be *every where* as to be *always*, and that Immensity is as rational as Eternity.

2. He represents the many and great advantages of setting God always before us, and, I. As the *Supream Being*. 1. There is no means so effectual to kindle, encrease, and keep alive in us the Heavenly and Divine Fire of Love to God, as to set God always before us as the *Supream Being*. 2. Setting God before us as the *Supream Being* contributes both to convince us of the Worlds Vanity, and to support us under that Conviction. 3. It is also a general Remedy against all other trouble and sadness, as against that which arises from a Conviction of the Worlds Vanity. II. By setting him before us as a *Pattern*; 1. It would incline us strongly to endeavour to be like him. 2. It would be apt to remove from us all servile Fear, and to inspire us with a generous and ingenuous Principle of serving God. 3. It would be a Sovereign Remedy against Hypocrisie. III. The setting him before us as an *Observer* may be seen advantageous on a double account. 1. It is a general Countercharm against sin: For as sin in its formal Nature is an aversion from God, so the cause of all sin does at last resolve into forgetfulness of him, and a Non-consideration of his presence and inspection. 2. This Practice is also a general Incitement to all that is good.

His last Discourse is concerning the doing Gods Will on Earth as it is in Heaven, on *Mat.* 6. 10. Where he enquires of what Will of God, our Lord is to be there understood. 2. By whom it is done in Heaven. 3. After what manner it is there done. 4. How far we are to imitate this great Patron of Obedience. 5. How reasonable it is for us to do so.

1. By VWill here cannot be meant that which is a Faculty in the Divine *Essence*. Nor are we thereby to understand the Act of Willing: But the will we pray for here is the *res voluta*, or the Object of the Divine Will: And this is twofold; of his Will Decreeing, or of his Will commanding: And 'tis generally held that both are to be understood here. But the Author Ingeniously remarks that he can't see how the Will decreeing can be understood, since that is already as fully performed here as it is in Heaven: This therefore can't be meant any further than as 'tis a part of the Will of his commands, that we should submit to them and acquiesce in them. Nor is this strictly intended, but only by way of Proportion, that as the whole Will of God which is capable of being done in Heaven should be done there: So all that is capable of being done in Earth should be done there.

2. By whom the Will of God is to be done in Heaven is plain, since it cannot be done by God himself no more than he can obey himself: Nor can it be done by the Celestial Bodies, since being Necessary, or rather Unintelligent Agents (if they should not rather be call'd Patients) they cannot yield any Moral and Acceptable Obedience. It remains therefore that it must be done by the Angels (and Saints.)

3. The VWill of God is done by Angels in Heaven after a very excellent manner, far exceeding the highest measures of Mortality, which is here implied in that they are proposed as Patterns to us, and it might be further concluded from the perfection of their Natures. He represents the Excellency wherewith they perform the VWill of God, 1. From the Impediments they are freed from which we are clogg'd with, which being so obvious to us, I shall not enter upon them. 2. The positive advantages they enjoy, *viz.* a constant and clear Vision of the *Essence* of God. But more particularly as to the manner of their doing it, 1. They do it with great Readiness and Alacrity. 2. Their Obedience is Uniform and Universal. 3. They perform it with great Constancy



flancy, such as admits not the least interruption. He shews what Improvement we should make of these Speculations. 1. That we make the same improvement of it, as the Psalmist, *Psal. 104. 4, viz. Bless and Praise the Lord.* If according to *Sirach*, God is to be praised for the Beauty of the Rainbow, caused only by various Reflections and Refractions of the Globules of the second Element, how much more for these great Master-pieces of his Art. 2. We may be cautioned hence against that *Voluntary Humility*, as the Apostle speaks, in *Worshipping Angels.* 3. We have here an excellent Antidote against Pride, which is a *littleness of Mind that arises from our Ignorance of the World about us*, as well as of our selves, and consequently is best cured by considering the Excellencies that are above us. 4. We may learn hence so to fear the Devil, as so look upon him as a considerable Adversary, and not to be secure in our best condition, since he is an Angel still. Lastly, we are to imitate all the Moral and Imitable Excellencies of the good Angels which leads to the fourth thing.

4. That our imitation is in some measure required is certain, otherwise our Lord would not have taught us to pray for it. But the Question is how far? In answer whereto, he observes that the Obedience of Angels may be considered, either *Intensively* or *Extensively*, either with respect to the Act, or with respect to the Object; which last may be considered either of the kinds of Good, or of the several degrees in each kind. This premised, he answers: First, That we are not obliged to the Intensity of Angelical Obedience; this he says, we are not obliged to do, because 'tis not among the things that are in our Power; this being to be part of our reward after, cannot be our Duty here. Nor are we obliged to serve God always with equal heights of Devotion, and with an Uniform fervency of Mind: Since our Saviour himself praid at some times more fervently, than at others. 2. As to the extensive Obedience, if it be considered in the first sense with respect to the kinds of good, we are bound certainly to have our Obedience as Extensive as theirs, being bound to obey the whole will of God. But if the Extensiveness of Angelical Obedience, be considered with respect to the several Degrees, so we are not to come up to the Obedience of Angels. There is yet another way of considering extensiveness, *viz.* with respect to continuance, this is called Perseverance, or constancy of Obedience. Now as to the Measures of our Obedience to this, we are to consider the Gospel as a Law, and as a Covenant; if we consider it as a Covenant, we are not obliged to a constant, and all the way along continued Obedience, for it is not uninterrupted, but only final perseverance, that is, the condition of the Covenant. But if we consider it as a Law, we are not only obliged to a final, but to an uninterrupted Perseverance.

5. He proceeds to shew the reasonableness of it, which, as being in it self so evident, he does not enlarge upon, nor shall we meddle with it, having been too prolix already.

*Practical Discourses on Sickness and Recovery in several Sermons, as they were lately Preached in a Congregation in London. By Timothy Rogers, M. A. after his Recovery from a Sickness of near two years Continuance. London, Printed for Tho. Parkhurst, at the Bible and three Crowns at the Lower End of Cheap-side, Jonathan Robinson at the Golden Lyon in Pauls Churchyard, and John Dunton at the Raven in the Poultry. 8 p. 277.*

THE Author of these Sermons, who is a very ingenious Gentleman, of great Learning, Candor and Moderation, upon his Recovery after two years very heavy sickness, thought himself obliged to commemorate the Mercy of God to him (in delivering him in a manner Miraculously from his Malady after the Fruitless Attempts of many Physicians of great Note to restore him) in the Assemblies of his People, on these words, *Psal. 30. 3. 4. O Lord thou hast brought up my Soul from the Grave, &c. Sing unto the Lord, O ye Saints of his, and give thanks at the remembrance of his Holiness.* They are of great use, not only for persons in his Case, but for all in general, since they not only contain grateful remembrances of Gods Mercies for Deliverance out of Troubles, but necessary Directions for all Christians how to behave themselves, with precautions to acquit themselves, so as to provide for the worst of Afflictions.

After Pathetical Acknowledgments of the great Mercies he received from God in his Affliction, both for giving him patience under it, and deliverance from

it; and to the People for their kindness to him in his Distress, he raises these two Observations from the Words.

1. *That God alone is the Sovereign Disposer of Life and Death.*  
2. *That to be brought up from the Grave, is a Mercy greatly to be acknowledged, and for which, all such as are recovered, ought to be very thankful.* The former Proposition he proves by Gods care over the meanest of his Creatures in all their Cases and Exigences; and their necessary Dependence on his Influences: But he says that this Dominion of God over the Lives of Men, appears in these two things: 1. In the large difference which his Providence makes among those persons whose outward Circumstances seem to be much alike. 2. In ordering the different Seasons and Times of their Death. From thence he draws several very useful Inferences, as 1. That then the best Service Friends can do a sick Person, is to recommend him to God. 2. That there is great Reason to Fear and Reverence God. 3. That whatever Sickness or Distress befall us, it is highly reasonable we should submit our selves to this God, who brings to Death, and back again. 4. That therefore we should not put too great Trust or Confidence in Physicians; where after the acknowledgment of the great Skill and Pains of his Physicians, he Attributes his Delivery wholly to God.

The Latter Observation he proves from several Reasons; as, 1. Because Life is the dearest of our Blessings. 2. Because, when a Man dies, 'tis to him as an end of all the World. 3. Because when we die, our Everlasting State is to be Determined. And concludes his first Sermon with a pertinent Reflection on the several designs of his Hearers.

In the second Sermon he proceeds to a fourth Reason, Because by that means, a Man has a longer time to prepare for another World, Which is a great Mercy upon a twofold account. 1. Because of the small acquaintance that we have with the future State, and the necessity we are under, to get as lively Apprehensions of it as we can. 2. Because we can die but once, and on the well or ill doing of it, depends our Happiness or Misery. 3. Because they that are brought up from the Grave, have more opportunity to be serviceable to the Glory of God, and to be useful in the World. 1. He may do good to others. 2. To himself. His last Reason is, that there are several Circumstances that may heighten the kindness of being brought from the Grave, and which should render us more thankful for it.

Having thus proved his second Observation, he deduces several useful Instances from it: As 1. If being brought from the Grave be so great a Mercy, then what cause have those to be thankful who are delivered so as never to be in danger of dying any more, and he concludes his second Sermon with no less pleasant than profitable Reflections on the Blessed State of the Saints above, who are exempted from those Miseries this Life is Subject to.

In his third Sermon, he proceeds to his second Inference, if deliverance from the Grave be so great a Mercy; what cause have they to be thankful, that are delivered from a Death of Sin; and he evinces from hence, that since the Soul is of infinite more value than the Body, those Mercies that are necessary for its happiness, must need be far more valuable than any of those that concern the Body. A third inference is, that long Life in it self is a Blessing, for which we may very lawfully pray. But he qualifies our Prayers in this respect with two things. 1. With great Submission to Gods Will. 2. In desiring it, we must propose to our selves great and honourable Ends, *viz.* that we may do him more service in our Generation. And answers an Objection against Praying for long Life, since it is already determined, by retorting it on our eating and drinking to preserve our Life, notwithstanding we know our days are numbred, and that (we cannot thereby lengthen our Lives.) 4. He also infers, that then it is a very evil thing to wish for Death. And 4. That then self-murder is a very great Sin. And lastly, since the being brought up from the Grave, is a great Mercy, how great a Mercy is Health, when the restoration of it is so great a Mercy, and so much to be acknowledged.

He next proceeds to Improvement, and his first use is of Exhortation: That we may in a due manner improve our being brought from the Grave, we must always remember so great a Mercy. And here it is that he gives a very moving and particular relation of his Afflictions, especially of his long and tormenting sickness, and Gods delivering him out of them, which for Brevities sake I omit, especially since any that is desirous, may read it in his own words; and concludes this Sermon with an earnest



best Exhortation to all those who have been in Affliction, and have met with Deliverance, never to suffer the greatness of the Mercy to go out of their Minds.

In the fourth Sermon he proceeds to enquire after what manner we must remember our Deliverances, and proposes three ways.

I. We must remember them with an Admiration of God, that he should be so good to us. And he mentions two things that should make us admire his goodness, 1. The infinite Distance that is betwixt him and us; and yet that he should be so mindful of us: And, 2. Not only that we are inconsiderable Creatures, but very guilty.

II. When we are delivered from the Grave, we must remember that Deliverance, so as to excite our selves to more Fervour and Affection: And with very great Sincerity.

III. Another Improvement we ought to make of being delivered from the Grave, is to yield Obedience to that God that has delivered us: And that upon a double account. 1. Because if we neglect it, it will aggravate our after-sins, and make them more sinful. 2. It may provoke God to bring upon us more heavy Judgments than we have yet felt.

IV. Another way to improve such a Mercy, is by trusting him for the time to come.

V. That we still preserve those serious thoughts which he had when we were near the Grave.

VI. That we preserve all those things that in our distress we resolved to do.

VII. That after we are brought up from the Grave, that new Life that God has given us, may shine with all those good things which our former Life was destitute of.

VIII. That we by all means see that so sore an Affliction, and so great a Deliverance may be Sanctified to us. He concludes his fourth Sermon, with shewing the Advantages would accrue to us by so doing.

IX. And Serm. V. To take heed that we do not over-value our Bodies: But look upon them as still obnoxious to great pains, that this may abate our too great Indulgence to them. And that I. We use a great Moderation in all those Accommodations that relate only to them. And that we use great Moderation in our Apparel. II. That we do not provoke God to cut off our Life. And to this end, 1. Beware of all gluttonous excess in what we eat and drink. 2. Avoid all anxious Fears, all inward fretting and Discontent, all foolish Anger, Envy and the like Passions. 3. That our Lives be laid out for his Glory. III. That we live much in a little time, i. e. that how short soever our time be, that we serve God with the utmost Vigour and Diligence; And to excite us to be the more careful in improving of our Sicknels, he adds these three Considerations. 1. How many are dead since you were first ill? 2. This improvement will exempt us from their number, who in stead of being better, are a great deal worse when brought out of Distress, than before. And, 3. It may engage God to prolong our time to an Honourable Old Age.

He next proceeds briefly to speak to the fourth Verse, and insists on this Proposition; That he that has received wonderful Deliverance from Death, ought not only to praise God himself, but to excite and call upon others to praise God with him. And that upon these following Accounts, I. Because our Joint Praises will warm our Hearts better than if they were single. II. This mutual giving of Thanks, will greatly encourage others to trust and hope in God. III. Because we are by the Profession of Christians, to have a Communion with one another in all our Prosperity, and in all our Troubles, to grieve in their Afflictions, and rejoice in their Mercies. IV. Because 'tis very delightful to God, when his Servants after the Receipt of Mercies, joyn their praises together. V. Because the mutual praising of God, is a remembrance of Heaven. And he concludes the whole with thankful acknowledgments of Gods Mercy to him, and craving the peoples assistance in praising God, who had so graciously delivered him in answer to their Prayers: With all mentioning several special Mercies which those that are recovered enjoyed beyond others, which called for special praising of him.

*The Life and Death of the Reverend Mr. John Eliot, who was the first Preacher of the Gospel to the Indians in America. With an Account of the wonderful Success which the Gospel has had among the Heathen in that part of the World: And of the many strange Customs of the Pagan Indians in New-En-*

*gland. By Cotton Mather. The Second Edition carefully Corrected. London Printed for John Dunton, at the Raven in the Poultry. 1691. pag. 138.*

THE Author of this History, prefixes two Preliminaries to it; the first of Mr. Eliots Birth, Age and Family: He was born in England, but the Author does not remember in what Town, nor does he think it Material. He went to New-England with other Godly Men that laid the first Foundations of a remarkable Country, devoted to the Protestant Religion in its purest Reformation: He left behind him a Gentlewoman, whom he designed to Marry, who coming over the following year, he Married her in October 1632. she dyed but three or four years before him, who lived till the eighty sixth year of his Age. He had six worthy Children by her: His first-born was a Daughter, born September 17. 1633, who is yet alive, and Famous for her Piety and Gravity: His next was a Son, Born August 31. 1636. He was a Learned person, and a Lively zealous Preacher, not only to the English, but the Indians also. He dyed in the Lord many years ago. His third was a Son Born December 29. 1638. called Joseph, now a pious Preacher at Guilford: His fourth Samuel Born, June 22. 1641. But dyed young, though eminent for Learning and Goodness: His fifth Aaron Born, February 15. 1643. a pious young Man, but dyed a Candidate. His sixth Born, Jan. 29. 1646. who likewise dyed young. These three last dyed before their Father: They all gave such signs of their Conversion to God, that they were a great Comfort to their Father.

His second Preliminary is about his early Conversion, and Sacred Employment, and removal into America. where the Author gives an Account, that he was first a Schoolmaster; but finding he might be more serviceable to God in the Service of the Ministry, he betook himself to that. And being cast in a time when they were persecuted here in England, he with many others, Transported themselves into New-England, that they might have Freedom of serving God according to their Consciences there. At his Arrival there, he joyned himself to the Church at Boston: Mr. Wilson Pastor of that Church, being gone back to England, he supplied his place during his Absence, and was designed to have been his Colleague at his return, but Mr. Eliot having before engaged to some pious Friends in England, to be their Minister, if they should come over, and they coming, he took the charge of them, who took up their Habitation at a Town called Roxbury.

Mr. Mather divides his History into three parts, in the first he speaks of him as a Christian, where he says that he was mightily addicted to Prayer, Closet and publick, which he did not perform perfunctorily, but kept his Heart in a Frame for Prayer, and was continually provoking all about him to do so. And as he was speaking to God in Prayer, so he was no less frequent in speaking of him; his conferences were like those who know that the Ear of God was open to them; he had a particular Art, of Spiritualizing Earthly Objects, and raising high thoughts from very mean things. He was a great Student of the Holy Bible: He every day used a portion of the Scripture as an Antidote against Temptation, and recommended the same to others. In a word, he lived in Heaven, while he was on Earth. Coming once to a Merchants House, and finding in his Counting-House Books of Accounts only on his Table, but those of Devotion on his Shelf, he gave him this advice Sir, here's Earth on the Table, and Heaven on the Shelf; pray do not sit so much on the Table, as altogether to forget the Shelf; let not Earth by any means thrust Heaven out of your Mind. Mr. Mather here applies to him a Paraphrase he delivered on Our Conversation is in Heaven, which for brevities sake I omit. He was a strict observer of the Lords Day; though every day was a Sabbath to him. And hence to the General Engagements of a Covenant with God, which 'twas his desire to bring the Indians into, he added a particular Article to remember the Sabbath Day, to keep it holy as long as we live. Mr. Mather on this Subject takes occasion to vindicate the Reverend Dr. Owen, in a passage had escaped him in his Elaborate Exerci-tations on the Lords Day, which had given offence to several, and particularly to Mr. Eliot, who had wrote to him thereabout, to whom the Dr. returned an answer, which he inserts there.

He was a great proficient in the Art of Mortification, and was wholly denied to the Flesh: He was very Moderate as to his sleep, and was sure that it cheated him not of his Morning Hours; and for more than twenty years before he dyed, he removed his Lodging into his Study, on purpose that he might enjoy his early Morning Hours, without making



making the least noise to those in his family. He was very temperate in his Meat, and both satisfied himself with what was coarse, and took it very sparingly. And for his Drink, he preferred Water to any other, and most frequently drank of it. The Lust of the Eye he had quite put out. He sought not great things for himself. He would not plunge himself in Secular Affairs, but thought that a Minister and a Market-man were very unseemly. Pride of Life was most exemplarily extinguished in him. His Apparel was without any Ornament, save that of Humility; and he was a severe Reprover of any that seemed in the least Gawdy in their Apparel. Seeing some Scholars once, he thought, too sumptuous in their Cloaths, he accosted them with, *Humiliamini, Juvenes, humiliamini*. He declaimed mightily against long Hair, with the great Apostle St. Paul.

His Charity was singular, and his Liberality to pious uses, whether publick or private, much exceeded the proportion of his little Estate. He was pitiful and peaceable, patient in afflictions, and wholly resigned to the will of God. In short, Mr. Mather gives us such a display of his Virtues and Graces, that we may justly reckon him a Non-such of his Age: But, for brevities sake, I must pass 'em by, and proceed to his Second Part, which considers him as a Minister.

He spent 60 years in his Ministry, which he undertook with as right thoughts of it, and as good ends in it, as any man in our days was acted with. He looked upon the Charge of a Minister, to be a very hard work, and no less than a Call from God would have made him accept it. He was one that was undoubtedly in a state of Regeneration himself; And he had also a great stock of Learning. He was very well seen in the Tongues, and had no mean knowledge in the other Arts and Sciences, and made little Systems of them for the use of some Indians. But above all, he was most skilful in Theology; and he had this beyond a great many others, that he was *Scripturarius Theologus*, one mighty in the Word. As to the management of his Family, he sufficiently discovered, that he was endowed with those Qualifications Paul requires in a Minister, viz. That he be the Husband of one Wife, and one that ruleth well in his own house, having his Children in subjection with all gravity. His Family was a little Bethel, for the Worship of God was constantly and exactly maintained in it. And to the Prayers of his Family, he always prefixed the Reading of the Scripture; and he used to ask his Children their own Observations on some places of it. He was very strict in the Education of his Children, and more careful to mend any error in their hearts and lives, than any blemish of their Bodies: In short, his House was no other than a School of piety, where one might continually see a mixture of Spartan and Christian Discipline. To his Congregation he was a Preacher, that made it his care to give every one their Meat in due season; and he entertained his People with solid Food, not Froth: His way of Preaching was so plain, that the meanest capacities could sufficiently understand him, and it was also very powerful: He was very faithful in reproving, and warning against all manner of sin, so that he made his Pulpit another Mount Sinai: and he used a great deal of fervour in his reproofs against Carnality, and Lifelessness of Professors. There was much of Christ in every Sermon of his; and it might be truly said of him, what was noted of Dr. Bodly, that whatever Subject he was upon, his Use of it would still be to drive Men to Christ. And 'twas his constant advice to young Preachers, *Pray let there be much of Christ in your Ministry*. He liked no Preaching but what was well studied, and he would very much commend a Sermon which had required good thinking and reading in the Author of it. And yet, he looked for, in a Sermon, something beside and beyond the meer study of Man; he was for having the Spirit of God Breathing in it. Nor was his care directed only to adult Members in his Churches, but he shewed an extraordinary care for the Lambs in his Flock. He was very solicitous of Bringing Children under the Bond of the Covenant, and stoutly maintained Infant Baptism. And when he had once Baptized Children, he did not think, as too many, his work was at an end: But was very laborious in Catechizing them, and spent much time about it, both publickly, and from House to House. It would be almost incredible, says Mr. Mather, if I should relate what pains he took to keep up the blessed Echoes of Truth, between himself, and the young people of his Congregation, and what prudence he used in suiting his Catechisms to their Age and Strength. A third Instance of his care toward Children, was his constant resolution and activity to support a good School in the Town that belonged to him;

and it had this blessed Issue, that Roxbury has afforded more Scholars for the publick, than any Town of twice its bigness in New-England. He was a mighty Patron of Church Discipline. So that we may say, it was his, as well as his Master the Great Ramus's principle, *That in the Reformation of Churches to be now endeavoured, things ought to be reduced unto the Order wherein we find them at their Primitive, Original, Apostolical Institution*. He was for a Mid-way, between Church-tyranny, and Levelling Brownism: so as that on the one side, the Liberties of the people be not oppressed; nor on the other, the Authority of the Elders be not rendered insignificant, but a due medium between both. There were two things he was much for, and which he feared were falling in New-England; one was, a Thorough Establishment of Ruling Elders in the Church, which he thinks sufficiently warranted by the Apostles mention of *Elders that rule well, who yet labour not in the Word and Doctrine*. He was very desirous of having prudent and pious Men appointed to assist the Pastor, touching Admission and Exclusion of Members, and inspection into their Lives and Conversation. He was likewise for frequent Synods: For though he had a deep and due care to preserve the Rights of particular Churches; yet he thought all the Churches of the Lord Jesus, by their Union in what they profess, intend and enjoy, so compacted into one Mystical Body, as that all the several particular Churches, every where, should act, with regard to the good of the whole, which cannot be done without a Convention of the Churches in Synods by their Delegates and Messengers. And this was a great step for Union between Presbyterians and them; and, in this, he went as far as many Presbyterians do.

But I now proceed to his Third Part, which considers him as an Evangelist; which name the Modesty of this pious Man would by no means accept of, when an Honourable person gave it him once in print. And this Title seems very agreeable to him, since he was the first that Preached the Gospel, and made Converts among the Indians; and much like the same Motion of the Holy Spirit moved that Holy Man to Preach to the Indians, as did move the Apostle Paul to go and Preach to the Macedonians, a poor Indian, having a Label going from his mouth, with a *Come over, and help us*. The Author gives a particular description of the Countrey, the Dispositions, Manners and Superstitions of the Inhabitants; as also says, That Mr. Eliot was of Opinion, by what he could observe among them, that they are the Posterity of the dispersed Israelites. In order to the accomplishing his so pious design, he learned their *Lingua*, which the Author discants a little upon: And it pleased God that his Labours had such success there, that Six Churches of them were planted there, as Mr. Increase Mather, Minister at Boston, and Rector of a Colledge at Cambridge in New-England, in a Letter to Dr. Leusden, Professor in the University of Utrecht, shews at large: who, in requital, sent a short Account of the Dutch Pastors success, in Converting a great number of the Eastern Indians. He likewise gives an Account of Mr. Eliot's way of opening the Mysteries of the Gospel to the Indians; with the toyl and hardship he underwent in performing it: How he Translated the Bible, and other good Books into the Indian Language: and how, after their Conversion, they relinquished their barbarous way of living, and formed themselves into small Corporations and Towns; with a great many other particulars of the manner of receiving them into Christian society, the hindrances and obstructions the Devil laid in their way; and how, notwithstanding, it pleased God that the work went on. He likewise gives an Account of Mr. Eliot's Fellow-labourers in this Work; as at Martha's Vineyard, old Mr. Mayhew, and several of his sons, or Grandsons; in Connecticut, Mr. Fitch; as also Mr. Pierse. In Massachusetts, Mr. Daniel Gookin, Mr. Peter Thatcher, Mr. Grindal Laxson, with some others. He likewise gives an Account of the sacred and solemn Exercises performed by the Indians. And after that, by comparing what they have done for the conversion of Indians, and what has been done elsewhere by Roman Catholics; shews a vast difference betwixt their manner of Converting Indians, and Mr. Eliot's and his Fellow-labourers. And, in the end concludes, with giving us several passages of his great care for the Church of Christ, and to do what good his decrepit Age was capable of, even to his dying hour. All which the Christian Reader may see at large in the History it self, it being a Book of that small Bulk, that even the poorest may purchase, and spare time to peruse, and therefore I have been the more concise in giving an Extract of it.



*Essays on several Subjects. Written by Sir  
Tho. Pope Blount. London, Printed for  
Richard Bentley in Covent Garden, 1691.  
12°. p. 179.*

**T**His *Treatise* consists of *Seven Essays*. In the first, the Author shews, That Interest is the great Spring that sets all Men in motion. Interest and Profit, says an Ingenious Author, *like God, sit at the top of Jacob's Ladder, and all our Actions are but steps and rounds to go up to them*. He shews, that Interest govern'd the VWorld in all Ages, and that the wisest Law-makers built upon this Foundation. Hence *Plutarch* reported *Solon* to have said, "That he had so framed his Laws, that the Citizens were sensible, it was more their Interest to observe them, than to violate them." That God himself, when he gave Laws to the *Jews*, for this end added so many Temporal Promises to the observation thereof, as knowing, that otherwise they would have been very slack in observing them. But not to expatiate too much, our Author particularly exposes two sorts of Men, as having Sacrificed all the rest of Mankind to their Interest, viz. the *Heathenish* and *Romish Priests*. Of the former, he says, That no sooner was a shew of Religion set up amongst the Heathen, but the Priests insinuated to the People, the Necessity of Sacrifices, and that they could not be acceptable to the Gods, unless they were offered up by sanctified hands, meaning their own. 'Tis easie to imagine, how advantageous these Sacrifices were to the Heathen Priests, they would never otherwise have set up such an unaccountable way of Worship, or think to atone and pacify their offended Gods, by slaying and sacrificing Innocent Creatures: Here he would have his Reader observe, that 'tis only the Heathen Sacrifices that he mentions here; but takes occasion to remark, that 'twas not because God delighted in Sacrifices, that he enjoyed the *Jews* the use of them, but because the *Jews* had been used to this kind of Worship in *Egypt*, and their minds were so set upon them, that if they had not been complied with, in this point, they could never have been brought off from their Idolatry. But he returns to the Heathen Priests again, and says further, That Idolatry is owing to their covetous Temper; for they knew well enough, that the setting up many Gods, and the several Worships of them, would bring them much more gain, than the VVorship of one God: and therefore resolved they should not want for number of them, they having been computed to be no less than 30000; that the Priests herein consulted solely their Interest appears from the Nature of their Gods, who were famous for nothing but Vices. Another Invention of the Heathen Priests, to get themselves valued, was their setting up of Oracles; where the Author equally condemns the Ignorance of the Heathen, that believed those Predictions came from Heaven, and of superstitious Christians, that thought they came from Hell; and attributes them to the Juggling of the Priests, who, by this means, insinuated themselves into the favours of Princes. But he proceeds from Heathen to Romish Priests, and shews how far they outdid the Heathen, by what means they so far imposed upon the Christian World, and what vast sums of Money they squeeze from their Voraries, by their new-coined Doctrines, viz. The *Popes Supremacy*, *Purgatory*, *Indulgences*, *Auricular Confession*, and the *Celibacy* of the Clergy.

1. He shews how slight a Foundation the *Pope's Supremacy* has.

2. As to *Purgatory*, he says, this Doctrine was never thought of till *St. Augustine's* days, who both said and unsaid it, nor did it come in Vogue till 200 years after. That the *Papists* themselves are so divided, as to all the points and circumstances of this Doctrine, viz. the place, the Torments, the Tormentors, the sins there expiated, and the Souls continuance in that state, that 'tis not a little entertaining to see their foolish variety. He likewise shews, that they have drawn this Doctrine from the Fables of the Heathen Poets, as from *Homer's* Story of *Ulysses* descent into Hell, &c. who is herein imitated by *Virgil*; and from some of the Philosophers Dreams, as *Plato* in his Book *de Anima*, and *Cicero* in *Scipio's* Dream. But how ridiculous soever it is, there is no Opinion in the Church of *Rome*, that the *Romanists* are more zealous in asserting, because of the great gain it brings them.

3. *Indulgences and Pardons*. In the Primitive times, when Christians committed any heinous offence, they were enjoined a severe penance, and the rigour of this

the Bishops or Pastors might mitigate at their discretion, which mitigation was called an indulgence, or sometimes, a pardon. But this custom began to be perverted about the year 600. And since that time 'tis scarce credible what vast sums this Doctrine has brought into the Church. The Pope is the sole dispenser of these indulgences, and therefore when he has a mind to fill his coffers, he has no more to do, but to send abroad these indulgences, upon some specious pretence, and 'tis above all credit what vast returns he makes of them.

4. As to *Auricular Confession*, the necessity of this Doctrine was unknown to the Fathers of the Primitive Church: And even in the *Roman Church* it remained disputable, till the Council of *Trent* gave it the Sanction. At first 'twas only used in case of a troubled Conscience, but now it is imposed on every body; and 'tis not to be supposed the *Romish* Clergy will part with a thing of such consequence, which lays open to them the thoughts of the greatest men in their Communion.

5. The *Celibacy* of the Clergy was derived from the Heathens, as may appear, from what several of the Fathers have said about that subject. The first Account we meet with of prohibiting VVives to the Clergy was some time before the *Nicene Council*; and being started there it was strenuously opposed. Nor was it decreed till above Fifty years after, when *Siricius* Bishop of *Rome* first ordained it, and for several Hundred years after 'twas not observed till *Gregory* the VIIth, or *Hildebrand* put it in Execution by Excommunicating all Married Priests that would not put away their VVives, and take the Oath of Continency: and since that time it has ever continued. The Author briefly shews how ineffectual this was for keeping Priests continent; but on the contrary it made all manner of Incontinency abound among them; yea that they have had publick dispensations given them to keep Concubines: 'Tis easie to conceive how this sort of Debauchery would be Hugg'd by the ordinary sort of Priests, when the Angelical Doctor himself seems so great a Patron of it, who says, "A VVhore in the VWorld is as the Pump in a Ship, or a Privy in a Palace; take these away and all will be fill'd with stench and annoyance." But we cannot insist on this, only the Author Ingeniously observes that the reason why this Doctrine is maintain'd by the Court of *Rome* is, that they may have the Clergy wholly at their Devotion, who, were they Married, would be more interess'd in the State on the account of their VVives and Children, whereas now they make them wholly depend on the Church. VVe have been too large upon this Essay, but shall only very cursorily take notice of the rest.

VVhat our Author advances in his second Essay may at first view seem Heterodox, yet taking his words in a true meaning, he seems to say a great deal of the Truth, for Learning simply in it self considered without the addition of Vertue has done more hurt than good in the VWorld. But to give a brief hint of our Author, Learning, he says, is not serviceable to things Natural, which the greatest Sor can perform as well as the most Learned. Nor does it conduce to Honesty; yea some are of Opinion that it rather hinders it, since it commonly brings Pride and Ambition along with it. Hence 'tis said that when once Learning came amongst the *Romans*, they began to crumble into Factions: And the *Lacedemonian* Government, where no Profession to Learning was made, far exceeded the City of *Athens*, the most Learned City of the VWorld. And if we search into the Manners of the most Learned Men of the Heathen, we shall find they are as vicious as the common Slave. Nor is it a greater Friend to Religion, since all the Heresies broacht in the VWorld are owing to the vain Philosophy of the Heathens: For the Primitive Fathers gave themselves at first to the study of Heathen Philosophy, that they might beat them with their own VVeapons, and when they had put them quite to silence, when that was over, and they had nothing else to do (like an Army that returns Victorious, and wants exercise) they began to Quarrel among themselves. Nor does it make Men good Subjects. Hence *Licinius* and *Valentinian* Emperors of *Rome* used to say that their State had no Poyson more dangerous than that of Learning. And we find here in *England*, that when what little Learning we had was confin'd to Monasteries, the Ignorant common People bore patiently whatever was imposed on them; but when once Learning began to come abroad among the Vulgar, they then began to contend with their Superiours. And upon this account many Princes endeavour'd to keep their Subjects in Ignorance, especially by suppressing Books that lay open the *Arcana Imperii*. And King *James I.* used



used to say, *That of all sorts of Subjects the thinking Men made the worst.* He likewise Remarks that High-flown Arbitrary Men, are never Men of the deepest Thoughts or greatest Foresight, and has an Ingenious Digression on that slavish part of Mankind, viz. the Nonresistance Champions, which we cannot descend particularly into unless we resolved to transcribe it. He likewise Remarks that Men of Learning are not always the greatest Politicians, particularly Clergy-men, than whom our Author says no sort of Men ever carried it more Arbitrarily, nor committed greater Solecisms in State, when in Power. And therefore, he says, the VVise Venetians have so slight an Opinion of the Politicks of their Churchmen, that whenever any thing considerable is debated before any suffrage pass they cause Proclamation to be made for all Priests to depart. He concludes with a very obvious Remark, that 'tis not a Mans confining himself to his Study, and poring on Books that makes him a VVise Man, but Converse and Meditation. Reading, says he, is like Eating, and, as well as it, requires time to digest it, otherwise as the one impairs the Health, of the Body, so does the other that of the Mind. And therefore 'tis Meditation, and that alone which makes a Man truly VVise. After all he concludes with this, That Learning when it meets with an Ingenuous Temper, and is joined to Pregnancy of Mind, is then of excellent use. But on the other hand, if it happens to be in the Possession of a Fool, 'tis then but a Bawble, and like Dr. *Donnes Sun-dial in the Grave*, a trifle and of no use.

In his third Essay he demonstrates the great Efficacy Education has upon Men, and proves it by several Instances of the most ridiculous Customs, that by reason of Use and Education, were so far from being accounted so, that they were reckoned the most decent: But this being so obvious to any, I think it needless to mention particulars: He concludes with a Remark that Virtuous and Sober Education does not always prove successful, which he proves by several Instances, as that of *Nero*, who was Educated under *Seneca* and *Burrhus*, *Cicero's* Son under *Cratippus*, and *Commodus* who had fourteen of the best Masters. Thus, he says, there is in some Tempers such a Natural Barrenness, that, like the Sands of *Arabia*, they are not to be cultivated or improved. And according to the Old Proverb, *Ex quo vis ligno non fit Mercurius*.

In his fourth he shews us what deference we are to give the Ancients. He acknowledges that Antiquity is ever Venerable, and justly Challenges Honour and Reverence, but that there is difference between Reverence and Superstition. VVe may assent to them as Ancients, but not as Oracles. As he will not distrust all which without Manifest Proof they deliver, where he cannot convince them in Error; so likewise he will suspend his belief upon Probability of their Mistakes, and where he finds reason to distrust he will rather respect Truth than Authority. He says the greatest Respect we can shew the Ancients is by following their Example; which was not *Supinely* and *Superstitiously* to sit down in fond Admiration of them that went before them; but to Examine their VVritings, to avoid their Mistakes, and to use their discoveries in order to the further Improvement of Knowledge. If Novelty should always be rejected, neither would Arts have arrived to that perfection, wherein we now enjoy them, nor could we ever hope for any future Reformation: Though all Truth be Eternal in it self; yet in respect of Mens Opinions, there is scarce any so ancient but it had a beginning, and was once counted a Novelty; and if for this reason it had been condemned as an Error, what Darkness and Ignorance would have been in the VVorld in comparison of that Light which now abounds? To conclude, he says, there is no one thing hath more stunted the growth of Learning than a stiff adhering to the Dictates of the Ancients; for he that makes *Plato* or *Aristotle* the standard of Humane Knowledge cannot possibly transcend their Learning. If we enquire the Reason why the *Mathematicks* and *Mechanick* Arts, have so much got the start of other Sciences, this may be one; that their progress has not been retarded by this Reverential Awe of former Discoveries. No Man ever thought it an Heresie to out-limn *Apelles*, or to out-work the Obelisk, nor a Crime in *Galileus*, that he saw further than the Ancients; nor are the Optick Glasses the less valued, because they were not used by the Ancients.

His fifth Essay is whether the Men of this present Age are any way inferior to those of former Ages, either in respect of Vertue, Learning, or Long Life: To be considered, he says,

1. If we survey the Vices of Former Times they will appear more Barbarous and Epidemical than such as now reign in the World: As strange Lust in *Sodom*, Oppression in the Egyptians: The wisest Law-givers among the Grecians approved of Theft; and Drunkenness was so frequent among them that *pergruere* from thence signifies to be mad with Drink: The same Vice reigned among the Romans, and that not only with their Men but Women; What Vanity is there now comparable to that of *Xerxes*, that would think to whip the Sea into Calmness? What Prodigality now comes near that of *Alexander* and *Heliogabalus*? What Cruelty exceeded that shewed to the Jews, the Ten Persecutions, *Nero*, *Domitian*, *Servius Galba*, *Lucinius Galba*, &c.

2. The second thing to be considered is whether former Ages excelled the present in respect of Learning; and after some curious Remarks on the Egyptian Learning, (which for brevities sake we omit) he confines himself to touch on these three, Anatomy, Geography and Navigation. As to the first he says, this was in little use among the Ancients; and though he says, some think that the Egyptians were very accurate in the Knowledge of Anatomy, yet considering how Superstitious they were in preserving their Bodies unputrified; their opening them was rather for Embowelling them than Anatomizing of them. And this Art could not be in Practice among the Grecians, because their Custom was to Burn their Dead Bodies; and he proves it from several other Reasons; as also that it was not in use among the Romans: Since it was reckoned a great sin among them to pry into the inward parts of a Man. Then he insists on the manifold Discoveries not long since made in anatomy, as the Circulation of the Blood, found out by Dr. *Harvey*; the true Account of the Nature of Sanguification, Bilification, Separation of Urine and other Humors from the Mass of Blood, by Dr. *Gulston*; Dr. *Willis's* Discoveries of Nutrition, Generation and Separation of the *Succus Nervosus*, and Animal Spirits, &c.

As for Geography, the Learned *Varenius* tells us, That the most General and necessary things belonging thereto were then unknown; as the Flux and Reflux of the Sea; the Habitableness of the *Torrid Zone*; the Polar Property of the Magnet; the Diversity of Winds; the true Dimensions of the Earth; the Antipodes; and a great many other things, which have been found out since. And as for Navigation, *Cardan* tells us, That among the late Noble Inventions, that of the *Mariners Compass* is the most worthy of admiration, by the help whereof we are able to find out the way through the vast Ocean, in the greatest Storms, and darkest Nights; whereas the Ancients had nothing to guide them by Night but Stars, which, in dark and cloudy weather, could not be seen, and so their Pilot was, for the most part, at a loss: and for this reason, the most part of their Voyages were performed by Coasting it along. He has likewise a Reflection on the great Ignorance that reigned lately in the World, and particularly here in the times of Popish Darkness. King *Alfred*, in his Preface to the *Pastorals* of St. *Gregory*, says, "That when he came first to his Kingdom, he knew not one Priest on the South-side of the *Humber*, that understood his Service in *Latine*, or that could Translate an *Epistle* into *English*." *Vignier* affirms, that *Gerbertus*, the first Bishop of *Rhemes* and *Ravenna*, was reputed a Magician, because he was skill'd in the *Mathematicks*: *Erasmus* tells us, that some Divines in his time, undertook to prove, that Hereticks ought to be put to death, from those words of the Apostle, *Hereticum Hominem devota*, which it seems they understood, as if he had said, *De vita tolle*.

3. Whether Men do live so long now as they did formerly? It must be granted, that in the First Ages of the World, both before, and for some time after the Flood, Men did generally arrive to a much greater age than they have done since. But this is to be attributed to some Extraordinary Cause; one reason of their long lives might be for the speedy replenishing of the World, which could not be done but by the long lives of Men: as also, that the finding out Arts and Sciences required many years observation and experience. But in after times, when the World was fully peopled, and arts and sciences propagated, it pleased God then to abridge their lives, so that in *Moses's* time, the Standard of Humane Life was 70, or at most 80 years.

4. His Sixth Essay is of Passion, and whether the Passions are advantageous, or disadvantageous to Men? 'Tis said, that a Mind transported with passions, rejecteth the best Reasons, and retains the worst Opinions; like a Boker,



Bolter, which lets the Flower pass, and keeps nothing but the Bran. And *Plato*, speaking of passionate persons, says, that they are like Men standing upon their heads, which shew every thing the wrong way. And how incompatible the Spirit of God and passion is, the Scriptures plainly shew. VVell might the Poets call Anger a short Madness: for look upon a Man in the height of his Rage, and he is more savage than a Tyger. But our Author thinks it very unreasonable, from this excess of the Passions, to infer an utter uselessness of them. For he cannot think, Nature is such a severe Step-dame, as that by her planting these Passions in us, she designed onely to plague and torment us: Therefore he concludes there is an honest and innocent use of them. As *Bias* said once of the Tongue, that 'tis the best and worst part of a Man; so may we say of the Affections. *Nec meliores unquam servos, nec Dominos sentit Natura deteriores*; They are the best Servants, but worst Masters that a Man can have. The Passions are so far from being always hurtful, that we read of several that have received great advantages from them. For wit proceeds from active spirits, or a good degree of Heat in the Brain; and therefore they that have been denied by Nature this faculty, and will not take the pains, by Study, and pains to improve this Art, do oftentimes increase their heat by some high passion, and so appear more witty than at other times. *Seneca* hearing a dull Orator make a most Eloquent Harrangue the very day his Son died, cried out, *Magna pars Eloquentie est dolor*. Thus the Passions of Anger and Love sometimes make Men more witty. So that, he says, the Passions, if rightly managed, are of great use to us, but if once we suffer them to grow headstrong, are more ungovernable than Wolves and Tygers. And here our Author takes notice of that undiscerning passion that many times arises in Controversies, especially about Religion; and shews, how contrary 'tis to the spirit of Christianity, how prejudicial to our selves, and how great scandal it gives to our common Enemies. But I shall stop here, and briefly consider his last Essay, which is,

5. Of the Variety of Opinions; whence proceeds, the Uncertainty of Human Knowledge. All our several Opinions, he says, are nothing but the meer various tastes of several Minds, framed partly by our several Natures, partly by our different Educations and Instructions, partly by the various Encounters which we have met with in our Lives; and hence 'tis that Opinions are as various as Mankind it self. There are as many Internal Forms of the Mind, as there are External in the Body; and the Soul of Man hath its Palate as well as the Body; Opinion being nothing but the Gusto, or Relish of the Soul: Nay, some do affirm, that there is so great a correspondence between the one and the other, that those who are of different diet, are generally observed to be of different opinions. In a word, almost every one satisfied, That there is a particular Genius, or particular Inclination in Mens minds, & that some opinions do naturally make a much greater Impression than others: But the vexata Quest. is, How, or from whence this Temperament of the Mind proceeds. Some therefore tell us, That this great diversity of the Operations of the Mind, is to be ascribed to the Souls dependance on the Body. And that a good or bad Disposition of the Organical Parts does certainly render the Soul either vigorous or unactive in its several Operations. Hence we are told, that some Men, even by Nature and Complexion, are inclined to goodness. It was a received Opinion among the Ancients, That outward Beauty was an infallible Argument of inward Beauty, and so on the contrary. And *Pythagoras* was so bigotted to this Opinion, that he would never admit into his School, any that had the least blemish or deformity. But yet this Rule is not so general, as to admit of no Exception, as we see in *Galba*, *Agisilaus*, and some others. But, to proceed, says our Authour, others are of Opinion, that this great diversity proceeds from the *Climat*. *Peter Heylin*, speaking of the Dispersion of the Families of the sons of *Noah*, says, "That though they all Descended from one common Root, yet by the Situations of their several Dwellings, they came to be of several Tempers and affections, and that so different, that they would not be thought to have been derived from one and the same Parent. And from this difference in Temperaments, proceed Different Forms of Government. But it being impossible to extract what our Author says here, without Transcribing it, I shall forbear, onely taking notice, that our Author takes occasion from the necessity of diversity of Opinions, to inveigh against that Bitterness that is too frequent between them, that differ in Opinions, especi-

ally against a persecuting Spirit. The true Emblem of the Church, he says, is the Lilly among Thorns: the Lilly does not scratch and tear, that's the property of Thorns and Briars. "And indeed, says he, let us but reflect who were the chief promoters of our late Persecutions, and we shall find, they were the slightest of the Clergy, and the most profligate of the Laity: none being so fit to make shipwrack of other Mens consciences, as those who have none of their own. The most natural and effectual way (then) of promoting the blessed Gospel, is by following its own Rules and Precepts of meekness and moderation. He afterwards shews, what ill success Persecution has had, and that it commonly ended in the ruin of those that carry'd it on.

*The History of the Vaudois. Wherein is shewn their Original; how God has preserved the Christian Religion among them in its Purity from the time of the Apostles, to our days, the Wonders he has done for their Preservation, with the Signal and Miraculous Victories they have gained over their Enemies; how they were dispersed, and their Churches ruined; and how at last they were established beyond the hope and expectation of all the World. By Peter Boyer, a Minister of the Gospel. Dedicated to the King of England, and now newly translated out of French. London, Printed for Edward Mory, at the three Bibles in St. Pauls Churchyard. 1692.*

WE have given a History of them in our last Supplement, but done by a Benedictine Monk, and shall therefore pretermitt what of Truth is contained in that, and only insert either where the other has spoken partially, or where he is deficient.

They are called *Vaudois*, because they are Inhabitants of the Valleys. For the word *Vaudois* comes from *Val*, which signifies a Valley. From the *Vaudois* of *Piemont* are descended those of *Provence*, where they Preached the Doctrine, and spread themselves into *Languedoc*, where they made wonderful Progress. It is proved from Authentick Records, that the *Vaudois* had protested against the Church of *Rome* 70 years before *Waldo* appeared in the World. These Acts were saved from the Flames and Lamentable Massacre committed on them, 1655. and the Originals put in the hands of Mr. *Moreland*, the *English* Ambassador, and after sent to be kept in the University of *Cambridge*.

The *Vaudois* received the Doctrine of the Gospel in the time of the Apostles.

*St. Paul* being carryed Prisoner to *Rome*, during his Abode there, made many Converts to the Christian Faith, and sent some of 'em to Preach the Gospel in *Italy* and *Piedmont*. Or if it be true that he performed his Voyage into *Spain*, *Rom.* 18. 24. he took *Rome* in his way; if he went by Land, 'tis not to be doubted, but he went through *Piedmont*, and consequently preached there, and if he went by Sea, 'twas not necessary that he should touch at *Italy* in this Voyage thither.

Since the Valleys of *Piedmont* were enlightened with the Gospel, the Inhabitants thereof preserved the Purity of the Christian Religion without any mixture of Human Traditions. They never received any of the Popish Doctrines, as is proved clearly from their Acts, among which there is one writ in their vulgar Tongue, *An.* 1100. But it sufficiently appears that they never embraced any of the Popish Tenets, from the Papists own Confession, who own that 'tis not known that ever they were subjects to the See of *Rome*.

That the Christian Religion was pure in *Piedmont* in the ninth Century is clear from the Writings of *Claudius* of *Turin*. But above all, it appears from that excellent profession of their Faith in the year 1200. which the Author sets down, but for brevities sake I omit, as also a short Confession of their Faith, published with their manifesto, after the dreadful Massacres of the year 1665. where they clear themselves of the Malicious Aspersions of Papists, as if they had been infected with Manicheism.

The



The *Vaudois* Ecclesiastical Government is the same with that of the Apostles, says the Author; viz. Elders and Deacons; the Pastors are called Elders and Bishops; Pastors, because they feed the Flock of Christ: Bishops i. e. Watchmen or Overseers, because they are to watch over, and take care of the Flock committed to their Charge, and Elders, because they ought to be sage and Prudent; and there were two sorts of Elders, one concern'd in the Government only, the other that besides the care of the affairs of the Church, took pains in Preaching and Explaining the Word, whom the Apostle especially recommended to be Honoured. The Deacons had in particular the care of the poor.

Our Author tells us that they enjoyed a long Peace, and even until the year 1487. that the Crusade was raised against them, and he gives an account of several Wars made on them; which since they are related pretty impartially in that account of them, we gave in our second Supplement, p. 24, 25. we shall refer the Reader thither, and only take notice of what is not so particularly express'd there.

He tells us next of the Indirect means the Council de Propaganda fide took to pervert them, which had little effect, save on some poor debauched People. In the mean time their Enemies designed to have them cut off by inciting them to resist the French that were to quarter there by the Dutchess of Savoy's Order; but it pleased God that the Minister discovered this Malice of their Enemies to the Marshal, and told him if he had the Dutchess of Savoy's Order, they were ready to receive him, and so averted the blow which otherwise might have ruin'd them.

In the year, 1655. The Dutchess of Savoy and her Son the Duke Solicited by the Court of Rome, yielded to give their Countrey to the Irish Papists that were driven out of their own Country by Cromwell, and gave a Commission to drive out all the Protestants that were in the Valleys, and Commission was granted Jan. 13. and on the twenty fifth, strict Command was given to the Protestants of the Valleys to Abandon them, and within three days after Publication, to retire into Bobbi, Villar, Angrogne, Boras, and the Country of the Bonnets, under pain of Death, and Confiscation of Goods. And the Protestants to shew their deference to their Princess Orders obeyed the Proclamation; they afterwards Petitioned the Dutchess for Redress; but this Petition was sent back to the Council of Propagation, and by them to the Marques of Pianesse. who received Orders to Massacre them, and for this purpose, had an Army of 15000 Men of Savoyards, French, Germans and Irish; The Army was ready the fifteenth of April, and the Marques of Pianesse kept their Deputies at Turin, till they were Marched near the Valley, and went after them himself incognito; but a Person of Quality gave notice of it to them, and it pleased God to Spirit them to defend themselves against this great Army. And when he saw that he could not destroy them by force of Arms, he wheedled them so far, as to receive some of their Foot and Horse, who being admitted immediately seized all the Passes, and were followed by the rest of the Army, and they began to burn and kill all before them, but the Night gave many occasion to escape; and their Enemies understanding this, defer'd the executing the height of their Cruelty, and perswaded those that remained to send for their Brethren again, and some of them returning on the third day, they put all within their reach to Sword, without respect to either Age or Sex, in the most Barbarous manner that ever was heard of. Afterwards they establish'd the Irish there.

After this Bloody Massacre the *Vaudois* that had escaped, had several Battels with the Murderers. The first Battel was fought at *Roras*, where Captain *Janavel* with five or six Countrey Peazants at an Advantageous Pass, killing six of the Enemies, put 500 of them to flight, who were ignorant of the smallness of their Number; after this, with 18 Men divided into three several Companies posted Advantageously, he Routed 600 Men, killing 60 on the Spot. The next day with 17 Men, he fell upon 900 pickt Men, quite routed them, and killed a great many on the spot, and in the pursuit. Whereupon the Marques de Pianesse went with 8000 Men to make an end of them at once, and sent a considerable Body of Men to take *Roras*; they divided themselves into two parts, and fell upon the *Vaudois* on the Front and the Rear; but they made so vigorous a defence, that they put their Enemies to flight, killing 66 in the place, besides what were killed in the pursuit. After *Janavel*

with his 18 Men Retreated to a little Hill to refresh themselves; but they no sooner began to eat, but they saw another Body of the Army, whereupon they put themselves in a posture of Defence, and gave them as shameful a Rout as they had the others.

After this the Marques Musters up an Army of 10000 Men, which he divided into three Bodies. *Janavel* with his Men went against the first Body, and fought valiantly, and killed many of the Enemy; but when he saw the other two Bodies, he with his 17 Men, retired into the Valley of *Queiras*. After he had refresh'd himself some days, where some of his Brethren joyned him, he designed to go for *Lucernette*, to surprise some Cattel, and take some Prisoners to redeem his Wife and Daughters, but could not effect it. He joyned Captain *Jayer*, and the first thing they attempted, was the Surprising *Garsillane*, but so many came to the Succour of it, that they were forced to retreat, taking from a Village some Oxen and other Cattel, and some Prisoners, with the loss only of one Man, and two wounded. Some days after Captain *Janavel*, having only eight Men with him, met with 300 of the Enemy, and killed and wounded a great many of them. The Captains *Jayer* and *Janavel* joyning a second time, resolved to fall upon *Tour*, and killed 300 of the Enemy; afterwards they sent 450 Men against *Crusol*; the Inhabitants thereupon retired into a Cave, where they could not come at them, but they brought away a considerable Booty. June 15. Captain *Janavel* with 300 Men, was set upon by 3300 of the Enemy, where after a stout fight, and great slaughter of the Enemy, he made them fly in great Confusion, with the loss of one only Man, and two wounded; *Jayer* coming up after this Battel, they fell upon the Enemy again, and Captain *Janavel* was mortally wounded. After this Captain *Jayer* was decoyed by a Traitor into an Ambuscade of the Enemies Horse, where he, and forty with him were killed. Notwithstanding his Death, the *Vaudois* fell upon their Enemies, and cut off 200 of them, besides Officers of Note, many other Battels and Skirmishes are here related, which I cannot mention without almost Transcribing the Author. Afterwards they were joyned by a great many French Protestants, so that in a short time they amounted to 1800. Men. And upon this at the Mediation of the *Swisses*, a Peace was concluded.

In the year 1662 and 63. Charles Immanuel Duke of Savoy made War upon them again, and sent two Armies, one commanded by the Marqueses of *Fleuri* and *Angrogne*, consisting of 4000 Men; they design'd to seize upon *Vachere*, a Fort on the top of a Hill, which commanded several Valleys, but were stop't by a Body of 60. of the *Vaudois* posted in a strait place there. They seeing themselves thus stop't, posted themselves on the top of a Hill, and entrench'd themselves, while the others endeavour'd to gain the pass. The other part of the Army commanded by the Count of *Bagnos*, consisting of an equal number, came up another way, and the *Vaudois* were forced to Retreat, till they came to a more advantageous Post, under the shelter of Rocks, where they stood their ground, and put their Enemies to Rout after the loss of 300 Men; and after they had secured this Post whence they had beat the Enemy, they went to secure the 60 that kept the Pass against the Marqueses Men, who were now very weary, but on sight of their Brethren were so emboldned, that in a little time they became Masters of their Enemies Camp, killing 600 of them, and putting the rest to flight, with the loss of but four or five Men, and 12 wounded. After this they had several Skirmishes with them, and in 1664. by the Mediation of the Protestant Cantons a Peace ensued, which lasted till the year 1686. during which time they did the Duke of Savoy very Signal Services.

In the latter end of the year 1685, a Proclamation was issued out, that no stranger should stay in the Valleys above three days, and Jan. 13. 1686. another prohibited the use of their Religion, under the highest pain, and ordered their Churches to be demolished, and all their Ministers to be banished, all Infants, hereafter born, to be Baptiz'd, and brought up in the *Romish Faith*, under the Penalty of condemning their Fathers to the Gallies. The poor *Vaudois* address'd the Duke four times to revoke the Order, but to no purpose, so that they saw their ruine inevitable; especially since the French King, who, for reasons of State, had formerly protect'd them, had made the D. pass this Order, and had also made his Troops advance against them. The Protestant Cantons hearing of those proceedings against their Brethren, sent two Ambassadors to the Court at *Turen*, but notwithstanding all the weighty reasons



reasons they proposed, which were really unanswerable, nothing could be obtained. The Ambassadors seeing this, thought the best Service they could do the *Vaudois*, in this Juncture, was to procure them a safe Retreat, but thought it proper first to know their mind, and accordingly they designed to go for the Valleys, and procured the Dukes Letters for that purpose. They came thither March 22d, acquainted them with it, and persuaded them to agree to it. But when all came to all it was nothing but a Trick to cut them off. And in the end they were attacked by two Armies, viz. The French King's, and the D. of Savoy's, who so overpowered them, that some of them were forc'd to submit, and notwithstanding the fair promises that were made them, were all Imprisoned in nasty Dungeons, where they suffered the utmost extremity, and continued there for some considerable time, many of them dying in prison, and most of them sick at their delivery, where they were forc'd to walk in this case over the Snowy and Icy Mountains, to find refuge where they could, and not a few of them cut off by the barbarous Soldiers. Others of them seeing their Treatment, resolved to defend themselves to the utmost, and had several skirmishes with the Enemy, killing and routing considerable parties of them, & at last obtained free Liberty to go out with their Wives and Children, their charges to be born, and conducted safe into *Switzerland*, in two Troops, at two several times, by one of the D. Captains, with Passports in due form; that for security of the first Troop, hostages should be left in the Valleys in the hands of the second, who should keep them till they had certain notice of the safe arrival of the

first at the place agreed on: and after that the first Troop was arrived, the Captain was to leave an Officer there for the security of the second Troop, who was to be detain'd till such time as they arrived safe there. And thus those poor distressed people were forced to quit the places of their habitations, and to sojourn amongst their Protestant Brethren, who entertain'd them with all the Tenderness and Charity that so holy a Religion inspires with, where they continued till the late War betwixt the D. of Savoy and the French King, at which time they return'd home, and since have given most signal proofs of their Valour, and their readiness to serve their Prince, as they have done of their Zeal for the Purity of Religion: so that we have had few *Gazets*, but have given us some Account of the great Successes they have had against the French Tyrant. And thus briefly of this distressed People, of whom we would have given you a larger Account, but that we had not Room for it.

#### ADVERTISEMENT.

There are several Books which we promised to have inserted in this Supplement, which we were forced to leave out for want of Room (though we have Printed it in a smaller Letter, and two sheets more than formerly) but shall be all Printed in our next, together with ALL OTHER VALUABLE ENGLISH BOOKS, that shall be published before the coming out of our next Supplement.

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