

THE
SUPPLEMENT
TO THE
FOURTH 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.

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

L O N D O N,

Printed for *John Dunton* at the *Raven* in the *Poultry*, where are
to be had the *First*, *Second*, *Third* and *Fourth 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.)

The PREFACE to the Fourth SUPPLEMENT.

IT is sufficiently known to the World that we were the First that of late years undertook to Gratify the Publick with Extracts of Valuable Books; and therefore it might have been justly expected, that our Bookseller only should have reapt the Advantage, as he run the Risque that attended such a Design. But no sooner was our Design, after much Cost and Charges like to take, but a Frenchman (after his Undermining Project had been rejected by several that we cou'd Name) and his Bookseller, intrude upon us with their Book, Entituled, The Works of the Learned: A Piece, for any thing that we can either observe our selves, or hear from Ingenious Men, that the Learned will be very little obliged to: And, no sooner did we mention Proposals, for the Printing our Young Students Library, but this Gentleman Spitefully offers to Interfere with us: Had he undertaken Either of these Designs before us, we wou'd never have incroacht (as judging it base so to do) on either his, or his Booksellers Designs. But seeing our Bookseller was the First Undertaker, and that the Forreign Journals are no Frenchman's property, when Translated into the English Tongue: We resolve to prosecute our Design with all Expedition imaginable, having almost gotten Subscriptions enough to carry on the Work, That this Gentleman might the more easily advance his Book he prefixes to it, By the Author of the Universal Bibliothecque. But how he Answers this Title, we leave it to the Intelligent to Judge; for this Age is more Ingenious than to be imposed upon by Specious Titles. For our parts we have scarce seen a True Extract of any Book he has given; nay, he himself acknowledges his Brevity in his Extracts, though his reason for it is very slender; since it had been better for him to have had fewer Extracts and Large, than a great many, which give scarce an Idea of Books, and, which not a few, will impute to Laziness; Since it requires more time to give one good Extract of a Book, than six slight ones: Nay, so general the Complaint has been of the False and Trifling Account he gives of Books (and therefore no wonder he was continued no longer as an Assistant to Monsieur Le Clerk;) That we have been Importuned by several Learned Persons to make New Extracts of all those Books he has hitherto, and shall hereafter meddle with; which we Resolve to doe, if he at any time Incroaches upon our Bookseller's late Proposals. But it is not our Design to Expose this Gentleman, or any of his Works (though si pergat quæ vult dicere ea quæ non vult audiet) except he urge us to it; but only to vindicate Our own Right; and therefore, for the present, we shall onely desire the Reader will be pleased to Compare those Extracts we have made of Books, with those that have been lately made of the same Books by this Frenchman, and then let 'em judge who gives the most satisfactory account to the World, particularly, The Voyage into the World of Descartes, Mark Antonins Life, Mr. Clerks on the Liturgies, &c. Or else let the Reader compare Mr. Ferrant's Sum of the Bible, Mr. Huygen's Treatise of Light, Mr. Norris Practical Discourses on several Divine Subjects, Sir Tho. Pope Blount's Essays, &c. with those Extracts he has made of the Advice to a young Lord, Pharmacopœia Bateana, De Presbyteratu Dissertatio, Mr. Nurse's Essays, The History of the Vaudois, Musarum Anglicarum Analeccta, &c.

What we have here offered being all Matter of Fact, we need add no more to convince any Impartial Reader how much they have been imposed upon. As to the Frenchmans apprehensions of being wrong'd in our Translations of the young Students Library, we shall easily rid him of his Fears, for besides that we will take special care to have it well Translated, and revised by several Learned Persons (tho' the contrary was falsely suggested to a Worthy Divine that was so generous as to tell us again, and to Encourage our Undertaking in disdain of his Undermining Attempt) we do assure him and all the World that we intend to Translate few or none of those Extracts he made for the little time he was concerned with Monsieur Le Clerk, since we promised the publick to give them only the Extracts of the most Valuable Books, and those best done, and upon our perusal of the Universal Bibliothecques we found very little for our purpose in those Twelve Tomes wherein he says he was concern'd. And if we should Translate any of his Extracts we will do him the Justice to shew him every Sheet if he has a mind to it. But to pretend that he or Monsieur Le Clerk has any Interest in the Universal Bibliothecque here, is an Encroachment upon our English Liberties; besides should any person subscribe to any but to our Bookseller (who was the first Proposer of this Undertaking) he'd buy the same Extracts twice, as we'd shew at large were there the least occasion for it. — All the Valuable Books printed either in England or elsewhere from the year 65 till now, (and so on from time to time) shall be inserted in our Volume here proposed, or else in our future Supplements or Appendixes, and to render our Undertaking the more compleat, there shall be a large Alphabetical Table given in to all those that subscribe which shall comprehend the Contents of our young Students Library, and of all the Athenian Mercuries and Supplements printed in the year 91. — But for a further satisfaction in this matter read our Proposals, which are to be had at the Raven in the Poultry.

The

The Supplement to the Fourth Volume of the Athenian Gazette.

Biblioth. Universelle, Tom. 21. p. 37.

Relation du Voyage d'Espagne.

A Relation of a Journey into Spain. At the Hague, by Van Bulderen, 1691. in 12.
Tom. 1. p. 186. Tom. 2. p. 178. Tom. 3. p. 189.

I. **T**HOUGH *Spain* be a very considerable part of *Europe*, 'tis notwithstanding but very little known. The particular Humour of its Inhabitants, the little Commerce it has, and its Scituation at one of the Ends of the World, are the true reasons of Mens Ignorance in this respect. 'Tis not to be doubted then, but the Relation, mentioned in the Title, will be read with eagerness enough. The Manners and Customs of the *Spaniards* are there described with a great deal of exactness, and there is a descent into so many particulars, that the smallest Dresses which the Spanish Ladies use, to set off their Beauty, are not forgot. 'Tis true, that Madam *B. D.* frequently intersperseth them with pretty *Histories*, which are taken by many Readers onely for *Romances*; whatever Precautions she gives in her *Preface*, to make them to be received for true ones. But *Romances* are not the Books of the least Research at this day, especially when writ with the Gallantry these are, that are to be read in this Relation.

Madam *B. D.* gives an Account to one of her Cousins, in many Letters which she had Writ to him, of all that she had seen, and of all that she had learn'd worth taking notice of, in her Journey from *Bayonne* even to *Madrid*, and during some time of her aboad in *Spain*. This way of Writing is very convenient for an Author; because it does not engage him strictly to any thing, and that he is not obliged to observe any Method in it; but it is subject to Repetitions, and there are some to be found in this Relation. It is especially very incommodious for a Journallist, who would speak of a Work with some exactness. All we can do, is, to pick up some of the most important Remarks, without following the Author nicely, as would be done in a Methodical Book; and this is the Order which will be observed in this Extract.

II. The *Spaniards* Manners and way of living, make up the most remarkable part of this Relation: These People, if we may believe our Author, are lofty and proud. There are none, even to the meanest Coblér, but speak of their Nobility, and have some counterfeit Story, which passes from Father to Son, and contains the pretended Heroical Acts of their Ancestors. She relates one

Remarkable Instance of this Ostentative Spirit: A Cook that had been a little Child, answered proudly, That he did not expect they would treat a Person of his Quality so: that he was as Noble as the King, and even a little more. This vanity, so ill understood, precipitates them into the utmost misery, for they had rather suffer hardship than work. Their Lands would lye untill'd, if Strangers did not come to cultivate them; and a Peasant looks upon it as very troublesome to labour or reap his Field, while he sits and plays a sorry Air on his Guittar. Their Artisans are clothed with Sattin, or Velvet, according to the season, as the King; and there may we see always a Guittar, a broad Sword, a Poinard, and a black Cloak hanging in a Shoemakers shop, with the Instruments belonging to his Trade.

'Tis true, they are so sober, that they lay out but very little for their Mouth. The Women, of what Quality soever they are, drink almost nothing but Water, and the Men drink so little Wine, that 'tis not worth the while to dress their Vines for that. An Onion, Garlick, a slice of Bacon, are their ordinary Food. In a word, the Taste, of all the Senses, is that which they take least care to gratifie.

'Tis said also, that the *Spaniards* are valiant, without Temerity, Cholerick; Revengeful, without discovering their Anger; Liberal, Presumptuous in Prosperity, Servile in Adversity, Amorous, and Jealous even to Excess; Patient, Stubborn, Lazy, Private-spirited, Philosophers, Men of their Word and of Honour; Ingenious, Piercing, Prudent, Disinterested, little skill'd in ordering a Family, Retired, Superstitious, good Poets, and capable of all the Sciences, if they would apply themselves to them.

The way they take to revenge themselves is their greatest fault; they cause those that have offended them to be Assassinated; and they often prevent those to whom they have done any Injury, being fully perswaded, that they'll never pardon them. They remember of Injuries 30 and 40 years afterwards, and this desire of Revenge descends from Father to Son.

As to their Persons, they are very lean, little, of a fine size, pretty Head, if they would shed their hairs on the middle of their Fore-head,

head, instead of shedding them on the Side. They have regular Features, pretty Eyes, their Teeth well-set, their Complexion swarthy, but they dress themselves in so Phantastical a manner, as wholly disfigures them.

The great Spanish Lords know not what Economy is. If they have Silver they put it in their Coffers, without improving it. They will not vouchsafe to go to their Lands so much as once a year. They trust all to an Intendant, who guides all as he pleases. So that every thing is in disorder among them; and frequently they have nothing of what is most necessary. They never Merchandize, for fear of losing their Gravity. Though their Houses are large and spacious, and they have Apartments for all seasons, they have so great a number of Domesticks, that they are forc't to lodge them in the neighbouring Houses. When a Great Lord dies, his Son keeps his Domesticks, without turning off his own. 'Tis a part of the Heritage that he leaves also to his Descendants; there are some have 4 or 500. 'Tis true, that they give them but Seven or Eight Sols a day, for all things; so that they eat the half of the Meat when they carry it to the Table, and there are some that have their Kettles lockt with a key, to hinder their Domesticks from taking out the best of it. In *Madrid*, there are Cooks shops in all the corners of the Streets, where every body goes to Cater for himself, for they ordinarily dress only for the Master and Mistress of the House.

When they rise in the morning, they take Ice-water and Chocolate. The hour of Dinner being come, the Master setteth himself at the Table. The Mistress and Children eat upon a Carpet on the Floor. Their Repast is slight, two Pigeons, some Ragout full of Garlick and Pepper, Fennel and some Fruits for a Desert, are ordinary Food for the greatest Lord. After Dinner, they undress themselves, and go to bed. At this hour the Shops are shut up, Commerce ceaseth, and no body is to be found in the streets. After two hours in the Winter, and four in the Summer, they dress themselves again, they eat some Comfits, and drink some Ice-water and Chocolate. At Eleven a clock, or Midnight they retire. When the Husband and Wife are gone to bed, they have a great Cloth brought each of them, which they tye about their Necks. The Dwarfs bring their Supper, which is as sparing as their Dinner; The Mistress drinketh her fill of Water, the Husband a little Wine, after which they both give themselves to rest.

The Spanish Ladies are very scrupulous of shewing their Feet, which are ordinarily very little; and those that are vertuous, would rather lose their Life, than that a Man should see them. The Grimaces which they must make during their Widowhood, are very troublesome. They pass the first year of Mourning in a Chamber all hung with Black, where they see not so much as one Ray of Light; they sit with their Legs a-cross, on a little Quilt of Hollane. When the year is

ended, they retire into a Chamber hung with Gray, where they can have neither Tables nor Looking-glasses, nor Plate, they cannot use Jewels nor Colours; in a word, they live as retired as if they were in a Tomb, and all this frequently for a Husband, whom they are not sorry for being rid of.

It is quite otherwise with the Religious. There are of them that see many more Cavaliers than the Women of the World, and are not much less gallant. As they put them there very young, they look upon the Pleasures of the World as their Sovereign Good. They take it very heavily continually after, and do not forbear to say, That they were shut up against their will!

The complaisance they have for Women in *Spain* that are big with Child, is very inconvenient. They would believe they had committed a very great Crime, if they had refused them any thing. And this Liberty makes them very undiscree. They rake up sometimes all you have, and they are freed by saying, that 'tis the Longing of a Woman with Child. The King has even the Complaisance to shew himself to them, when they signifie that they desire it. This Custom brought once the last Q. of *Spain* out of trouble, as our Author shews us in these *Memoirs*. (a) Her great Camerara, whom she had treated with the greatest severity she could; be thought her self one day to twist the Necks of some Parrots which she had brought from *France*. The Queen bore her a great grudge for it; and when this Prime Lady of Honour came to kiss her hand, according to Custom, without saying a word, she gave her two Blows on the Arm. This made a great deal of Noise; the King heard of it, and designed to chide her for it: but the Queen interrupting him, *Senor esto es un antojo*, that is to say, *Sir, 'tis a longing of a Woman with Child*: The King, who wished nothing so ardently, embraced her with a Thousand Testimonies of Joy, and told her, She had done very well. 'Tis an Ornament in *Spain* to use Spectacles; all Persons of Quality, young and old, Men and Women use them, and there are some that never lay them aside but when they go to Bed. The greatest are the Prettiest.

III. The City of *Madrid* has neither Walls nor Ditches; it has no other defence save that of Mountains that environ it, whose passages are so difficult, that 100 Men could stop a whole Army. The Streets are long and straight, but so ill paved, that the Horses there are every day besmeared with dirt even to the Girths. The Houses are pretty, though they are built only of Earth and Brick, there are ordinarily 10 or 12 great pieces of a full Foot.

Strangers go but little into this City, and they have reason for it; because they know not where to Lodge. There are in it but two or three Inns, which are quickly fill'd, and the Spaniards are not very forward to receive you, for fear you should cajole their

Wives

(a) They have been already Printed, and they are so well known, that we don't think it necessary to speak of them in this Bibliothecque.

Wives. The Inns that are on the Roads are not more proper to engage the curious to travel in *Spain*. They go in ordinarily by the Stable, where they usually find the Mule-drivers, lying or eating with their Mules, and living with them like Brethren. They go up into an high Chamber by a kind of a Ladder. The Beds are without Curtains, the Sheets as big as a Napkin, the Napkins as a little pocket Handkerchiefs, besides, they are not always to be had. There is but one drinking Cup in all the House, and if the Mule-drivers have it you must wait, or drink out of the Pitcher. They have no Chimneys. They make a hole in the middle of a Board, where the Smoke goes out as it can. They Roast a little piece of Meat on the ground on Tiles. When 'tis roasted on one side they turn the other. When it is a great piece they fasten it to the end of a Cord hanged by the Fire, which they twist with their hand. When ye arrive at an Inn, be it Midnight, you must send out to buy all necessaries, for they have nothing in the Inns but Covert, and one must sometimes run over the whole City before he be provided of every thing.

To return to *Madrid*; the Divertisements they have there are very mean, if we except the Amorous Intrigues, which are so common there, that there is no Spaniard but has a Mistress, almost as soon as he can pronounce the word, *I Love*. The Married Men are concern'd as well as others, and they run every night to seek their Fortune. This is the employment of all young men, who know not what it is to study, who neither learn *Geography* nor *History*, and who never go out of *Madrid*. This City is a Paradise for them, and as they know no other place but this, they believe there is no place in the World that can compare with it.

There are some Publick Houses there, where they assemble for conversation, and for sport; They play there with a silence and fidelity that's admirable. Those that win proffer in civility a part of their winning to their Assistants, 'tis called *Barato*, and they must not refuse it. When they do not offer it, you may demand it of them, and they always agree to it. There are some People that subsist by this means, going from Academy to Academy.

I V. The Court of *Spain* has something very dull. 'Tis little frequented, and the Pleasures that are tasted there are very mean. There's nothing so pitiful as a Spanish Comedy. When our Author was there, *Alcine* was represented. The God's descended on Horseback upon a Beam, that reached from one end of the Theatre to the other; the Sun was sparkling by means of a douzen of Lanterns of oyled Paper, in each of which there was a Lamp. When *Alcine* made her Enchantments, and invoc'd the Demons, they came very conveniently out of Hell with a Ladder.

The Comedy which Madam *B. D.* saw represent *Victoria* was no less singular. They acted that day the Life of *St. Antony*, and

every time that this St. said his *Confiteor* which happened very often, all the Spectators prostrated themselves devoutly on their knees, and gave themselves a *Mea culpa*, diving into their Breasts with great force. The Spaniards mix devotion through it all. They mutter their Prayers on their Beads, through all the Actions of his Life, how little soever relation they have to Piety. The greatest divertisement of *Spain* is the Course of the Bull: as there are few that know how it is done, we will here give a mean Description of it.

These fierce *Animals*, which are found in the Forests of *Andalusia*, are drawn out of it by means of the Cows which they lead thither, and which they call *Mandarines*. Whenever the Bulls see them, they follow them. They flee, and draw them in within some Palisadoes, which they fix along the way, and which are sometimes thirty or forty Leagues in length. Many men well mounted and armed, chase these Bulls, and hinder them from going back. They arrive thus at *Madrid*, where they take care to give advice of their Approach. They set up Palisadoes in the City, that they may do no body hurt. The *Mandarines* march always before them, even to the place design'd for the Course, where they make on purpose a great Stable, with Boards fit for to shut it up, and when they have entred it, they let down a Trap, and they are taken. After they have reposed some hours, and have eat, they begin to let them go out one after another. The *Placa Major*, where they must make their Courses, is gravell'd, and there are Rails all round it about the height of a man. There are places marked out for the King, for the Ambassadors, and for all persons distinguished. Every thing being ready, they seek out the Cavaliers that must fight. He must be a Gentleman born that has liberty to fight on Horseback. People come thither from all parts, who, not being of this Quality, fight afoot. You cannot draw Sword against the Bull, but he puts an affront upon you, that is to say, that he snatches your Launce, throws off your Hat, or Cloak, or wounds you or your Horse, or some of those that accompany you. Then the Cavalier must push right at the Bull; for 'tis an affront, which engages him to conquer or to die. If the Horse will not advance, he lights, and marches afoot against this fierce Animal. He is armed with a Javeline, very short, and three Inches broad. The other Cavaliers that are present do likewise alight from their Horses, and accompany him that has received the affront, but they don't second him. Ordinarily the Bull runs away to the end of the place, instead of waiting for them; and after he has pursued it some time, he has satisfied the Laws of the Duel. Those that fight on foot, throw at the Bull little Darts well pointed, and all trimm'd with cut Paper. These Darts stick into the Animal, and the more it moves, they pierce the more into it. In the mean while they set fire to the Paper, which enrages it yet more. The

Fire goes out at its eyes and nostrils, it runs swifter than a Horse, and holds it self better. When it is on the point of joyning a Man, they throw a hat or a cloak at it, to stop it, or they lye down upon the ground, and the Bull goes over them. Besides, this helps to preserve them, that he shuts his eyes when he pushes, and they have the dexterity to escape the Blow. All this does not hinder but that a great many dye, but the death of one Combatant does not spoil their Meritment. They scarce mind it. When there are but three or four kill'd, they say that the course was not pleasant, The Grandees of Spain are no less spoke of than the course of the Bulls. There are three sorts of them, who are distinguished by the manner that the King speaks to them. He bids some cover themselves, without adding any thing. The Grandeur of these persons is personal, and does not descend to their Posterity. He qualifies the others by the names of their Lands, saying to them, *Duke, or Marquess of such a place, cover you for you and yours.* Their Grandeur is affixt to their Land, and descends to their eldest Son, and if they have none, to their Daughter, or their Heir. So that there may be many Grandeurs in one Family; and there are some Women that bring six or seven to their Husbands. The last are not covered till after they have spoke to the King, and they distinguish them one from another, by saying, *These are Grandees for Life, or for Race.*

V. The description of the Country is that our Author insists least upon; yet we find there now and then very remarkable Particulars. We see in the Dutchy of *Cordonna* two things very considerable. The first is a Mountain of Salt of all colours, which loseth its tincture, when it is washed. The other thing remarkable is a Fountain, whose water, which is very good, is of the colour of Claret Wine. There are other Mines of Salt in a Village of old *Castile*, called *Mengraville*. It descends above 200 steps under ground, and there is a vast Cavern formed by Nature, whose heighth is only supported by a Pillar of Crystalline Salt, of a surprizing Bigness and Beauty. In the VIII. Letter she speaks of a Fountain that is in *Portugal* about eight Leagues from *Coimbra*, in a place called *Cedima*; which attracteth and swalloweth up every thing that toucheth its Waters. There are often to be found in the Lake which is on the Mountain *Strella*, the Wracks of Ships, broken Masts and Sails, though the Sea be more than twelve Leagues distant from it.

The City of *Dorense* in *Gallicia* is remarkable. There is one part which always enjoys the pleasures of the Spring, and the Fruits of the Autumn, by reason of the many Springs of scalding hot waters, whose Exhalations warm the Air; while the other part endures the Rigour of the longest Winters, because 'tis situated at the bottom of a very cold Mountain. There is a Fountain in the same Kingdom, in the Mountain *Cebret*, which ebbs and flows as the Sea, though

it be twenty Leagues distant from it. The greater the Heat is, the more water it casts out, and this water is sometimes cold as Ice, and sometimes as hot as if it were boiling.

WE will finish this Extract, with the Manner of the People of *Arragon's* formerly chusing their King. *We*, said they to him, *who are as good as you, we make you our King and Lord, on condition that you preserve our Privileges and Franchises, otherways we will in no wise acknowledge you.* King *Dom Pedre* was at a great deal of trouble to get this Custom abolished.

They that would know the particulars of the Birth of *Don John of Austria*, and of the Great King of *Spain*, of the way how the Spaniards punisht the last Rebellion of *Messina*, of the Queen of *Suedland*, the *West-Indies*, and the Inquisition, may consult Letters, 3, 4, 5, 7 & 8.

I forgot to tell you, that Madam *B. D.* is mistaken, when she remarks, that *Madrid* is in the middle of *Europe*; she should have said in the middle of *Spain*.

Bibl. Univ. Tom. 21. p. 151.

Reflexions Morales de l'Empereur Marc Antonin, &c.

The Emperor Marc Antonines Moral Reflections, with the Remarks of Mr. and Madam Dacier, the Second Edition, where the Remarks are placed under the Text. At Amsterdam, Utrecht and the Hague, 1691. in 12. Tom. 1. p. 307. Tom. 2. p. 264.

I. WE see first in this Book, a short Preface, wherein the Translators explain their design, and endeavour to shew, that the Morals of the Stoicks are the most perfect of all the Morals of the Pagans, and that which comes nearest the Morality of *Jesus Christ*. They have believed it should be used thus, because *Antonin* had learn'd in the School of these Philosophers a part of the Lessons, which we give in his Reflections. Every one complains of the harshness of their Precepts, and 'tis believed, that for requiring too much of men, they obtain'd nothing at all. Mr. and Madam *Dacier* endeavour to justify them from these reproaches, by maintaining that they did not use it so, but by a sage Prudence, which demands a great deal of men, that it may have something. That if there had been any of *Zeno's* Scholars, that have taken their Masters Precepts too literally, they deserve no less than the name of Stoick Philosophers, and are worthy all the biting Railleries which they are made to endure. *Zeno*, for example, had no other design, than to dissuade men from Faults, which they lookt upon as light, when he said, that all sins are equal; and to conclude, as *Chrysippus*, that there is no difference between stealing Cabbage out of a Garden, and committing Sacrilege; between cutting their Fathers Throat,

Throat, and killing a Capon, is not at all to comprehend what *Zeno* meant. They in like manner sweeten all the other Expressions of this Philosopher that seem extravagant and excessive. This is well so far; for we must do every one Justice. Our Translators avouch likewise, that they do not look upon the Morality of the Stoicks as perfect; but when they treat of the difference which seems to be between their Doctrine and that of Jesus Christ, it must needs wholly vanish. 'Tis to be feared that while they would too much extol the Morality of the Pagans, they by a dangerous counterblow detract from that of the Gospel, which whatever the continual Admirers of the Heathen Doctrine may say, is as much different from it as Light is from Darknels.

II. This Preface is followed with the Life of *Antonine*. Every Body knows that this Prince was the best and wisest of the Roman Emperors, and that he had proved to his Subjects by sweet Experience, that they had found the truth of this Maxim which he had so frequently in his Mouth, *That the People would be happy if Philosophers were Kings, or Kings were Philosophers*. He employed all his time, either in reducing the Barbarians that rebelled many times against the Empire; or in making Laws for the good and quiet of his People; or in leaving particular Rules to Govern themselves, in his twelve Books of Reflections which we have.

He is accused of having given occasion, by several Orders for the Persecution of Christians, and we have yet his Answer to the Governour of the *Gauls*, who demanded of him what he would have him to do with several Christian Prisoners. This Answer bore, *That he should only put to Death those that Confessed, and release the others*. But they vindicate him from this reproach. They pretend that he did not intend, that they should put those to Death that avouched that they were Christians; but those that could not deny the Crimes whereof they were accused: For to put them to Death, the Governours often charged them with more Cruel Crimes.

Antonin was very unhappy in his Family. *Lucius Verus* his Son in Law, whom he had taken for his Partner in the Empire, was one of the most profligate in his time; his Wife *Faustina* was one of the greatest Gallants among the Roman Courtizans, *Lucilia* his Daughter followed exactly the Example of her Mother, and his Son *Commodus* that succeeded him, was a Monster in all sorts of Debaucheries. Madam *Dacier* pretends, that *Antonine* knew nothing of the Debauches of his Empress. This Princess, who had no less Cunning than Beauty, knew so well how to deceive the Sincerity and Simplicity of the Emperor, by her Affected Caresses, that he never suspected her Conduct. *The half*, addeth Madam *Dacier*, for we may allow her all the Honour of this Notion, would have been enough to deceive a man much more suspicious and distrustful than *Antonin* was. *If after this we be so stubborn as to be astonish-*

ed at this Ignorance, I am satisfied; being persuaded, that such an one is astonisht who is in the same case himself, for every place is full of such Examples, and there is nothing Women are more capable of than of this Dissimulation.

They reject, as unworthy of *Antonin*, what a Historian makes him Answer to those that advised him to repudiate *Faustina*, *That then he must give her her Portion*, that is to say, the Empire. 'Tis true that if we take this Answer seriously, and in a Metaphysical rigidity, 'tis altogether unbecoming *Antonin*; but to take it simply for the Raillery of a Brave man, who seems to be little touched with an Affront which he could not evite, and which he had no hand in, there is nothing but seems very supportable.

They do not forget the miraculous manner how God saved *Antonin* and his Army, when he made War against the *Quades*. We see at this day incontrovertible Monuments of this History, we cannot doubt of it. Nor are they more backward in attributing this Victory to the Prayers of the Christian Legion, which was called the *Melitan*, and confirm it by all the ordinary Reasons: But they reject the Opinion of those that believed that for this cause it was called the *Thundering*; since there was one in the days of *Augustus* that had this Name, by reason of the Thunder-bolt which it carried in its Shield. We may see what * *M. de Valois*, Father † *Pay*, and lately *Mr. de Larroque*, have writ on this Subject.

III. The French Version of the Moral Reflections of *Antonin* follow the Life of this Emperor. As 'tis one of the best Pieces of Pagan Antiquity, as for what concerns Morality, it has been several times Printed and Translated into several Tongues. We have a Latine and Greek Edition of it in Twelves, which was Printed at *Oxford* with a great deal of Cares 1680. The different Readings are set at the bottom of every Page, and at the end of it there are added Letters, and some Discourses of the same Emperor. *Mercy Casaubon* had formerly Translated it into English; and I have seen a French Version in Twelves. But this will without doubt be preferred; as well because 'tis the Newest, as because that all the World is persuaded of the Capacity of the Translators. They must be Ingenious above the ordinary sort that are to Translate so difficult an Author as *Antonin*.

IV. The last Piece of this Volume are the Notes that are added. As it is not put forth to set forth his Learning, but to make this Work a Book of Piety, there are few Critical Notes. They almost all tend to explain more clearly what *Antonin* said sometimes in a very obscure manner; to shew that his Notions agree very well with the Precepts of the Christian Religion; to rectifie them when they seem contrary; and often to make it seem all Beauty, and all Force. They sometimes make use of *Antonin's* Thoughts to declare his proper Reflections, which

which are often better than those of the Author that Comments. This is one, with which we will conclude this Extract. *There is nothing that we give so cheap as the brave Name of an Honest Man. We have made that a term of Civility of a grave Appellation, which should not be used but to mark and distinguish the most sincere Virtue. We call a Man an Honest Man, as we call him, Sir, and as we call a Ship, the Victorious, the Conquering, before it has seen the Sea.*

Bibl. Univ. Tom. P. 204.

Jacobi Tollii Sapiencia Insaniens, &c.

James Tollius his Mad Wisdom, or Chymical Promises, to the most Illustrious and Munificent the Burgemasters of the Famous City of Amsterdam. Amst. by Janfon Waesberg. 1690. p. 64.

TIS some years since M. J. J. Becher Physician at Spire publisht in High Dutch a little Book, under the Title of *Extravagant Wisdom*, and *Wise Folly*. This Work is compos'd of two Parts, the former whereof, viz. *Extravagant Wisdom* relateth the Inventions of our times, which all the World lookt upon as follies at first, that have notwithstanding happily succeeded. The second, or the *Wise Fool*, treats of Inventions, which have been discovered with a great deal of labour and pain, and which are for no use. Mr. Tollius has likewise given his Book the Title of *Extravagant Wisdom*, almost for the same reason. 'Tis about two years since he gave the Publick another Work, under the Title of *Fortuita Critica*, where he shews, as well as in this, that he is one of the *Adepti* of the Mysteries of Chymy. He says in his Preface, that *Basil Valentines Triumphal Chariot of Antimony* was not understood by any Body that he knew of, and promises likewise to give an Explication of it when he shall have leisure. This he assures us of further in his *Extravagant Wisdom*, where he maintains, that except the *Adepti*, there never was any, nor is there any Body yet that understands so much as one Sentence of the Works of this Author, without the helps of his *Fortuita* and his *Manuduction*; and 'tis to acquit himself of his promise that he undertakes here to explain some other places; but on condition that those that shall be convinced of the truth of the Explications which he giveth, will believe him likewise in things that he passeth over in silence, and will be persuaded that the *Philosophers Stone* is not a Chimera, it being almost impossible that any should write in so obscure terms of a thing that would never be.

I. The greatest part of those that have read *Basil Valentines* Books, have believed that he was a Monk of the Order of the *Benedictines*, who condemns the Ignorance of the Chymists Enemies. But Mr. Tollius shews, P. 8. That 'twould be needless for

the Emperor *Maximilian* to cause search to be made for this pretended Monk, and his Convent, in his States. This Author frequently introduces the Philosophical Mercury, which Philosophers call *Basilus* or *Regalis*, or Son of *Regulus*, speaking under this Name. He is not called *Valentine* from the City of *Valence*, as is imagined, but from the Latine Verb *valere*, which signifies to be strong; because that this Mercury penetrateth, engendreth, and reneweth all things. It is of the Order of *Benedictions*, because it communicates to its poor Brethren, the impure Metals, a Heavenly Benediction: That is to say, its Ethereal Essence. These are the Mystical *Benedictines* and *Benediction* of this Author, and 'tis thus that from the beginning of his Introduction to the great Stone, p. 8. he had said to the Metals, speaking to them always Symbolically as to Men; *Pray therefore to God our Creator, before all things, that he would give you his Blessing for this purpose, and L. II. c. ult. part. II. p. 226. Pray to God with a pure and attentive Heart, that you may obtain of him Mercy, Wisdom and Benediction.* This Benediction is a Gift of the Coelestial Sulphurous Spirit, which gives Life and Nourishment to things. Mr. Tollius relateth further a Passage taken from Page 235. to prove that this is the true Explication of this Benediction. *This Spirit of Mercury which resolves Metals without Corrosive, is the principal Key of my second Key, whereof I spoke from the Beginning. Therefore I must cry out; come hither ye Blessed of the Lord; let me anoint you with Oyl, and refresh you with Water, and embalm your Bodies with Balm, lest they should putrifie, and that they feel no evil.* Mr. Tollius demands there whether it be not visible that these *Blessed of the Lord* are the Philosophick Metals, which partake of Philosophick Mercury.

II. After he has explained the Names, Mr. Tollius proveth that the Author has used a *Prosopopœia*, and that to be convinced of it, we need but read page 282 and 283. of the same Book, where he excuses his having discovered so great Secrets, and where he afterward introduces *Jupiter* speaking thus: *I have in my Horoscope, Sagittary and Pisces, among the Twelve Celestial Signs, &c.* We cannot refer that to a Monk, but it agreeth perfectly to Mercury, which is transformed into *Jupiter* by *Saturn*, and which continuing *Mercury* becometh *Jupiter*, being exalted to a more high degree, which is a Philosophical Gradation, which the Author will speak of more largely in the following, and whereof he has already said something in his *Manuduction*. After the same manner that which is said page 269. *I am a Spiritual man, subject to a Spiritual State, and fastened by a Spiritual Oath to the Order of the Benedictines, &c.* relateth to the Spiritual Mercury. But we may see in the second part of his Works, Ch. 13. L. II. a manifest *Prosopopœia* of *Mercury*, elevated to the Grandeur of the Sun, or of Philosophical Gold, and 'tis impossible to doubt of it, if we examine it attentively. *Basil* speaks further often

often elsewhere Symbolically, but so as he always mixes some plain words, which makes it presently be understood what he would say, provided we be but admonished.

Lo how he expresses it in the Book of *Natural and Supernatural Things*, Ch. 3. * where he speaks of Mercury, pag. 238. *There are many Persons, who do not believe this, that account it impossible, (he had spoke of Philosophick Mercury, Joint with Philosophick Venus and Mars, and proper for Transmutation, and Augmentation of the Microcosm by means of the Body, or rather of the Vaporious Fire) and who mock, calumniating these mysteries which they do not comprehend. But I am satisfied that they be Asses, Ridiculous and Fools, till this Illumination follow, which is not done without the Will of God, but comes to pass as he ordains it. Persons Intelligent and Learned in the Scriptures, who have faithfully dissipated the Sweat of their Countenances will voluntarily bear witness with me, &c.*

All they that have hitherto read these words, believed before *Tollius*, that they must be taken literally, and that he was a good Benedictine Monk that upbraided the Chymists Enemies for their Incredulity. He himself affirms that he read them twenty or thirty times before he could understand them, till that reviewing the whole Book, to discover all the Mysteries of the Chymical Heaven, he remarked that this Author acknowledges three Worlds, the *Macrocosm* or great World, the *Mesocosm*, or the middle World, and the *Microcosm*, or the little World, that is to say, the *Supercelestial*, the *Celestial* and the *Elementary*. The *Macrocosm*, whereof he speaketh, is the *Earth*, which is made of Mercury joynd with Earth and the Philosophick Salt, which then becomes the perfect Medicine of all the Metals, not only for ingendring them, at the beginning in the Earth, as in the *Macrocosm*; but also for changing them by means of the Vaporious Bodies in the *Microcosm*, which is the Chymical Man engendred by the Conjunction of Sulphur and Salt. The *Mesocosm* is the Heavenly Water, or the Philosophical Mercury joining the Body and Spirit by the Soul, or joining the Sulphur and the Salt. Mercury is also the Super caelestial World, the *Primum Mobile*, the Source and the Root of Life. The *Celestial* World is the Spirit or the Sulphur; and the *Elementary* World is the Salt. Thus Men, or the *Inhabitants of the World* are the Metals, which are not yet repurged by Mercury, who do not believe these things. To believe, and Faith, has a quite different signification with the Chymists from that it has among Divines, or in ordinary Commerce. Faith in Chymy is nothing else but the Magnetism or Attraction of the Invisible Earth, or of the Terrestrial Spirit, by which 'tis joynd with the Celestial Spirit of Mercury; and when the Author says that *Supernatural things* that is to say, Spiritual, Invisible and Incom-

prehensible must be comprehended and judged by Faith, he would say this, that Mercury desireth and embraceth Mercury. Therefore Astronomy is the Sign Port of the 11th Key of Saturn, carrying before him a Black Cloath, where Faith is represented, clothed in Yellow and Red, because the Colours of Yellow and Red, which are hid under the Blackness of Saturn, whereof *Geber* speaks, L. 1. C. 5. are not perceived but by Faith. Saturn is the first of Metals, which embraceth and fixeth Mercury by Faith, as *Mr. Tollius* has shewed in his *Manuduction*. *Basile* saith that this Faith is wanting in the imperfect Metals, till the time that this Illumination follows.

These are the last words that have served as a Key for *Mr. Tollius* to discover the true Sense of this Passage. Illumination is a Chymical Term, which *Basile* uses very often in describing the great Art. As Chymists understand by Heart the Centre of the Salt Earth, and by Spirit the Spirit of Sulphur, by Light or by Good the pure Sulphur, and by Darkness or by Evil the impure Sulphur; they understand also by Illumination, the Circumfusion of the Pure or Heavenly Sulphur.

Basile adds that this Illumination is not performed without the Will of God, but that it attends on what he ordains. *Mr. Tollius* has not yet thought fit to tell us what these Words, God, his Will and his Order, signifie among the *Adepti*, but he promises to explain it in the Chymical Heaven opened, and in the Chymical Theology which he will give to the Publick.

But, continues *Basile*, Persons that are Intelligent and Learned in the Scripture, who have faithfully shed the sweat of their Faces, will willingly bear me witness, by maintaining the Truth, and will confirm, that they certainly believe all that I say is true, &c. That is to say, according to *Mr. Tollius*, that the Metals engendred from the Conjunction of Sulphur and Salt, or the Salted Spirit of the Earth, which have received the pure Sulphur, and the Spirit of Mercury drawn by the Earth, and which have joined by good Faith their Salt Spirit to Mercury, will be joynd with the Heavenly Spirit of Mercury.

Basile adds, That many Imaginary Learned Scoff at this Mystery, and defame it, persecuting it even to the Centre, but that he's assured that a time will come, when his Marrow shall be dissipated, and his Bones be dried that Men will take care of him in his Sepulchre, and that God will permit them to raise him up, &c. These Imaginary Learned are the Minerals and the Metals, and especially *Venus*, whose Tincture some fancy that they shall draw. But these are but Imaginary Learned, because their Sulphur is not fixed, but may be inflamed and fly away in the Fire. They persecute the Mystery of the Philosophers Stone, because they are hurtful to it, above all the Minerals that gnaw it by their corrosive Sulphur and consume it. But a time will come, &c. that is to say, that when the

Mercury shall be concocted and ripened, by the Philosophical Fire, and when its Humidity shall be dried up, the *Moon* and *Venus* will raise it up again; for it must be made to die to the end that it may be raised up more glorious.

We must translate Mr. *Tollius's* whole Book if we would shew how much the curious in these sort of things are obliged to him, but the design of this Bibliothéque will not permit us. We shall only ad-

* P. 22, &c. vertise that he maintains, * that the greatest part of the *Aurum Potabile*, which most Princes use is not the true *Aurum Potabile* of Philosophers, and whereof he teaches the Composition; and that in fine he explains the Planets, or *Basile Valentine's* six Keys to enter into the grand Art; and promises to communicate several other Secrets to the Publick.

Bibl. Univ. Tom. 21. P. 109.

Le grand Dictionnaire Historique, &c.

The Great Historical Dictionary, or a Curious Intermixture of Sacred and Profane History, &c. by Mr. *Louis Mozeri*, Priest, Doctor in Theology; the sixth Edition. To which is added a Supplement in the same Alphabetick Order, a great number of Faults Corrected, and a great Quantity of Articles and important Remarks adjoined. At Utrecht, Leidan and Amsterdam 1691. In Fol. Tom. I. pag. 522. Tom. II. pag. 572. Tom. III. pag. 562. and Tom. IV. pag. 588.

I. **T**His sixth Edition of *Moreri's* Dictionary is different from the former, principally in four things. The first is that there are Articles of *Supplement* added to it, which would make a third Volume, each in its place, according to the Alphabetical Order; so that notwithstanding we may every where distinguish them from those that were contain'd in the first Volumes, by these three Capital Letters SUP. which is put at the end of each of these Articles.

II. The second difference consists in the considerable Additions, which Mr. *Le Clerc* has made to it, whether to the Articles that were there before, or of many Articles wholly new, which he has for the most part enclosed in two Crotchets, to distinguish them from the others. There have been reckon'd more than a hundred of these Additions in the Letter A only, and more than sixty in the Letter P, without comprizing those which are not distinguish'd by any Mark, and which are very considerable in number. We will not produce any Example of the Articles wholly new that are added. As for the Additions that were made to those that were in the preceding Editions, they are of two sorts.

In the former, Mr. *Le Clerc* names the Authors that have spoke of the Subject whereof he Treats, or those who have han-

dled it more exactly, than the Authors that *Moreri* had cited, who often drew it from very bad sources. The second sort of Additions contains diverse profitable and curious Remarks, whereof we will give some Examples.

1. On the word *Abbadir*, which is the Name of a Stone which *Rhea Saturn's* Wife gave him to devour instead of the Infant that was Born to him; this is Mr. *Clerc's* Remark. In *Saturn's* days Men being equally Ignorant and Barbarous, great Crimes were committed, which have been improperly taken for Poetical Fictions, so much the more impertinent, if they had been Fictions, that they spoke in very obscure terms things that happened every day, and which nobody was ignorant of. This is the whole Mystery of this pretended Fiction. It was foretold to *Saturn*, that his Sons would dispossess him. To prevent this Misfortune, he resolv'd to kill them all at their Birth. He did it as to the first; but *Rhea* deceived him afterwards, by giving him Children that were not Born of her, perhaps of some Slave, which he caus'd to kill believing that they were his Wife's. The Language of that time, which was Phenician, or at least very much resembled it favoureth this Explication. In this Tongue, putting *Aleph* before *Ben*, as the Arabians do, signifies both a Son and a Stone. The word *Achal*, in the Oriental Tongues signifies to kill and to eat, so that instead of saying that *Saturn* killed his Children, which *Rhea* caus'd to be deliver'd into his hands, 'tis said that he ate Stones. These pretended Stones are called *Abbadir*, from these two words *Aben-dir*, which signifie a Child of another. For 'tis shew'd that *Dir* may be said for *Zar*, which signifies another.

2. It is with the Fable of *Achelous* Combat with *Hercules*, as with that of the Stone *Abbadir*. After the Physical or Moral Sence, which *Moreri* gives it; Mr. *Le Clerc* remarks that this Fable seems rather to be derived from a true History. Perhaps *Hercules* made the *Achelous* Navigable, by taking away one Horn, that is to say an Arm, which consumed a part of its Water; and that 'twas for this reason said that he had subdued this River. The ambiguousness of the word *niegs*, which signifies a Horn, and an Arm of a River, seems likewise to have given occasion to Painters, to represent Rivers under the shape of Oxen.

3. On the Article of *Deucalion*, 'tis remarkt, that *Noah* being called *Isch-Haada-ma*, that is to say Labourer, these words may be translated in Greek, *ἀνδρὸς πύρρα*, *Pyrrha's* Husband; and because the Phenician word *Aben*, signifies a Stone and a Son, as we remarkt, it may be believed that the Stones which *Deucalion* and *Pyrrha* cast behind their Backs, according to the Poets Fiction, were no other thing than their Children, which they took for Stones because of the Equivocalness of the Word.

4. Mr. *Moreri* pretended, that the Famous Dispute of the *Cordeliers* with Pope *John*

John XXII. had nothing of reality in it, and that 'twas only to know, whether the Fathers had Lands, or only the use of that which they eat. Mr. *Le Clerc* without taking away any thing that this Author said, has added that the Dispute was not so Chimerical as was thought. These Monks who take a Vow of Poverty, could not according to their Rules possess great Estates. *Nicholas IV.* who had been of their Order, believed he could find out the means to enrich them notwithstanding their Rules. He declares, that the Funds which they had belonged to the Church of Rome; but that they had the Use and Fruit; which was altogether the same for them as to possess them in Property, since they had the Use and Profit for ever. This *Gobelin Parson* remarks in exprefs terms in his *Cosmorama*. *John XXII.* revokes the Permission granted by *Nicholas*, being unwilling that the Cordeliers should become Rich under the Name of the Church of Rome.

5. In fine, On the word Anabaptists, he remarks, that those that are in *England* and *Holland* at this day, are quite different from those *Moreri* speaks of. Their particular Tenets are, 1. That we must not Baptize little Children. 2. That it is not lawful to take any Oath, nor make War upon any. 3. That by consequent a good Christian imbued with these Opinions cannot be a Magistrate. As to their Discipline, some of them are Presbyterians, and others have not even Ordinary Ministers. We may remark that a great number of them are of the Remonstrants Opinion on the Subject of the five Articles.

III. Tho' all these Additions are necessary and important, Mr. *Le Clerc* has rather proposed to correct *Moreri*, than to add to what he has done, since the faults of *Commission* which are named, are much more important than those of simple Omission. So that we may say there is scarce one page where he has not corrected something. He hath taken away all the Faults of the Impression, which were a great many. He has every where corrected the Orthography, with respect to the Proper Names, which *Moreri* sometimes wrote so as to render them unknowable. He took away H, Y, and W, from almost all the Words, and as he was not vers't in the Greek Tongue, he sometimes put a Y where it should not be.

Mr. *Le Clerc* has likewise corrected the Authors stile, and a great many Phrases which rendred the Sense obscure, equivocal or unintelligible, or at least which would have rendred it such sometimes. For Example, he every where says *our Age*, the *Century past*, instead of the 16th and 17th Centuries; in eight or ten years, we must know in what time *Moreri* lived to understand these expressions. Speaking of *Louis XIII.* he frequently says the *deceast King* and *Louis XIV.* was always *our Invincible Monarch*, not considering that in a few years *Louis XIV.* will be the late King, and his Successor will be the *Invincible Monarch*, with respect to his Subjects; but perhaps

he did not write for Posterity. He has also changed many *Gascoin* or very *Bombastick* Phrases, which for the most part signifie nothing. If there be any thing wherein to complain of Mr. *Clerc* on this Article, 'tis perhaps for being too reserv'd. The design of a Dictionary is to instruct, and not to raise the Passions, and there is nothing so ill placed in that sort of Books as Figures of Rhetorick.

But Mr. *Le Clerc's* principal Corrections concern the things themselves. We will give some Examples to shew how necessary it was to revise this VVork.

Moreri made a King of the City of the *Amorites* called *Arad*, That which had deceiv'd him is, that he had read in the Vulgar, *Rex Arad*, and he had Translated it *the King Arad*, instead of *the King of Arad*. The Author *de locis Hebraicis* says that there were some Relicks of that City in his days some Leagues from *Hebron*.

2. Speaking of the fourth Council of *Arles*, he said that the *Predestinarrians* had Opinions that seem'd to be conform to those of the *Pelagians*. He should have said the quite contrary.

3. He often embellished the Sacred History, or changed it without any necessity. So he said that *Corah*, *Dathan* and *Abiram* rose up against *Aaron* with 200 men, but the Sacred Text and *Josephus* say 250. On the word *Abiu* he said, That he and *Nadab* having disobey'd God, a Fire which he darted against them, devoured them inwardly without touching their Bodies without, or so much as their Cloaths. Besides that these Expressions smell strong of the Preacher, they contain Circumstances which *Moses* nor *Josephus* say not a word of, no more than of the *Jaw-Bone* wherewith *Cain* kill'd his Brother *Abel*, which *Moreri* speaks of in another place.

4. *Abelfeda*, according to him, was a Prince of Syria in *Hama*, instead of Prince of *Hama* a City of Syria. Instead of *Alexander the Son of Mammea*, we read *Alexander Mammeus the Son*. *Fabius Dorfenus* was according to our Author a Poet of the *Attellians*, that is to say, of those that represented ingenious Fables, but according to Mr. *Clerc*, he had composed the Farces, which the Romans called *Attellanes* from a City of the Countrey of the *Osques*, called *Attella*, where they had been invented.

5. *Moreri* said that Mount *Imaus* makes a part of Mount *Taurus*, which is absolutely false, since this is on this side the *Tigris*, and *Imaus*, according to *Ptolomy* is beyond the Sources of the *Oxus* at more than forty Degrees from the *Tygris*.

6. VVhat the Author says of *Deuteronomy* shews that he did not at all understand the Hebrew. This Book if we may believe him, is called by the Hebrews *Elle Haddebarim*, that is to say, a reiteration or recapitulation of the Law, because what God had ordained in *Leviticus* is repeated there, &c. *Elle Haddebarim*

* *Moreri* is not the only Person that saith so Ingenious Geographers make *Imaus* a part of Mount *Taurus*.

rim are the two first words of the Book, which signifie, *these are the Words*, and not *Recapitulation*. Otherwise, *Leviticus* alone is not repeated in *Deuteronomy*, but also the *History of Exodus* and *Numbers*: In fine, *Joshua* did cause to engrave all *Deuteronomy* on 12 Stones, as the Author saith. This is sufficient to shew what stress we may lay on the preceding Editions of *Moreri*.

IV. Mr. *le Clerc*, does not content himself to add and correct many things, he also retrenches a great many. This will at first discourage those who require only enlarged Editions, especially in case of Dictionaries, which, according to what is said, can never be too large. But possibly they will change their mind, if they consider the Nature of the Retrenchments that he has made. The Author said often in many words, what he might have said in three: He had certain common Places of Praises or Injuries, which returned every Moment, which he applyed according as those whereof he spake pleased or displeas'd him, and all this was of no use, but to make them known. We believe that these sort of expressions should be corrected, notwithstanding always leaving enough to know, not only what the Persons were that are spoke of, but even the Sentiments of the Author on the Subject of these persons, Mr. *le Clerc* declares, that he was especially extremely reserv'd on the Chapter of Religion, for fear it should be believed that he had a design to favour any Party in prejudice of others. They that will consult the Articles of *Calvin*, *Luther*, *Beza*, and even those of *Arminius* and *Episcopius* will see that he has left them very much injured, to shew that he is a Roman Catholick that speaks.

He has likewise cut off long Citations of Latin Poets that are well known, as of *Virgil*, *Horace*, &c. Because he did not believe that Poets should have this Priviledge in a Work, where the words of Historians are cited but very rarely, and then only when 'tis necessary to know how they have expressed themselves. He contents himself to shew the Places of their Books, where we might find that whereof they spoke.

V. Further, 'Twould be very unreasonable, to pretend that Mr. *le Clerc* had rendered this Work absolutely perfect; since it is a thing Morally impossible, 'tis sufficient that he has made it a great deal the better. Whatever care he has taken, it must needs be that their remain a great many things to be desired: To change the Stile of a Declaimer of *Moreri*, he must have new moulded the whole Book again; which could not be done in the little time that he spent in revising of it. Though he speaks of a great many Authors, Ancient and Modern, there are yet a great many wanting, who no less deserve a place there, than many others that are spoke of. There are likewise wanting a great number of Reformed Authors, whose numerous Works we have seen, and who have made a great deal of Noise, as for Instance, *Spanheim* the Father, *Amyrauld*, *la Place*, the two *Turretins*, *Des-*

marests, and many others. I think that all these Authors deserve no less to be inserted there, than *Cameron*, *Cappel*, *Mestrezat*, *Rivet*, *Diodati*, and others, who have neither Compos'd more Works, nor made more noise in the World.

As for what concerns Geography, there are many things still wanting there; but they may be supplied by *Baudrands* Dictionary, which being wholly design'd, for this is more ample, and more exact.

We will Advertise by the by, of a fault which we remarked, and which might easily escape Mr. *le Clerc*, because it relates to a Genealogy, and that he must have taken more than ten years to examine all these places. 'Tis in the Article of *Edward IV.* King of *England*, Son to *Richard Duke of York*. *Moreri* says, that this *Richard* pretended that the Crown was more his due, than *Henries*, by reason that this last (viz. *Henry*) descended only by the Wife of *Lionel of Clarence*, second Son to *Edward III.* and the other came of the third Son, who was *John of Lancaster* his Great Grandfather on the Fathers side. *Moreri* is mistaken, and if *Henry VI.* had descended by the Wife of *Lionel*, he would have had justly pretended to the Crown; since *Lionel* was *Johns* Elder Brother, and Daughters succeed in *England*. 'Twas *Henry VI.* that descended by the Males of *John*, third Son to *Edward, III.* But *Richard* or his Son *Edward IV.* claimed the Crown, because this *Richard*, who was Duke of *York*, had Married *Anne of Mortimer*, who descended of *Lionel*, Eldest Son to *John*, and by consequence, should be preferred even to the same *Johns* Children.

Bibl. Univ. Tom. 21. p. 74.

Cours Entier de Philosophie.

An Entire Course of Philosophy: Or a General Systeme according to *Descartes* Principles, containing Logick, Metaphysick, Physicks and Morality. By *Peter Silbain Regis*, the last Edition Enriched with a great many Cuts, and enlarged with a Discourse on Ancient and Modern Philosophy, where he makes an Abridgment of the History of this Science. At Paris and Amsterdam, 1691. in 4. 3 Tomes, and at Lions in 12. in 7 Volumes.

I. THIS Philosophy of *Monsieur Regis*, would have been Printed near ten years since, had not the Inquisition, which has been exercised in *France* for some time, with respect to all Works of Wit, put some obstacle to it, which 'twas very hard to surmount. The Author might have had it printed in Foreign Countreys, and he had almost form'd the design of it: But whether that he apprehended that it would be forbidden in the Kingdom, for which he principally Compos'd it, or that he feared to bring trouble upon himself; he chose rather to surmount all the difficulties that were made

made him before he had the privilege granted him, and to take out and change in his Book, all that was not relishing to the Palate of the Examiners, to whom he must communicate it.

Perhaps the Publick would have been very glad to have seen all those places that were suppressed; but we must content ourselves with what's given us. Those that have Counterfeited this Book, have added to the Title these words, *Cours Entier*, and *selon les Principes de Descartes*, which were not in the *Paris* Edition, and which possibly the Author does not approve of.

II. Before we enter on the particulars of Mr. Regis Work, 'twill not be amiss to speak a word of a Discourse, which contains an Abridgment of the History of Philosophy. The Author seems to have taken part of what he says from a Work of Mr. Stanley, which we have spoken of in this Bibliothèque, * and from Father Rapin's Reflections on Philosophy, from whence we may even say, that he sometimes copies the proper words.

However it be, he gives there in a few Words, the History of all the Famous Philosophers that have made a noise in the World, from *Thales* and *Pythagoras*, even to *Descartes*, *Malebranche* and *Monsieur Regis*. He remarks the time when they lived, the Sects which they Established, the Opinions they have had on Logick, Physicks and Moral Philosophy, and their principal defects.

The Author does not at all esteem the Stoicks Philosophy; he accuses them of having brought into the World the Artifices of Sophisters: Their Physicks had nothing new in it, but the manner of expressing themselves; and their Moral Philosophy was extravagant: By placing their Wise Men above Dolours, and Passions, they rendered him ridiculous. *In Slavery, saith the Author, their Wise Man swayed the Scepter: He alone, without Office, guided the Commonwealth; none but he was a Poet, Citizen and true Friend, if he was never so deformed in his Face, or crooked in his Body, he alone had the Advantage of Beauty, in Poverty he alone was Rich, and the born of the Basest Extraction, he alone was Noble. There was none but he truly Learned. Being environed by virtue, he was freed from all sorts of Miseries, more happy and powerful than Jupiter himself.*

Epicurus, Moral Philosophy was much more reasonable, what ever pains the Stoicks took to decry it. He justifies it there in a few words, after the same manner as *Gassendus* has justified it, and some time since * Yet it had two great Defects. The first, that having only for its end to lead to a sweet and quiet Life in this World, it engaged us to follow its Precepts only from a prospect of present profit that was to be attain'd in following them; whence it follows, that if they were in a State where Vice was rewarded, and Virtue punished,

they must prefer Vice to Virtue. So *Epicurus*, who scoffed at his Countrey-Gods in his Heart, yet did not fail to speak of them with respect, as the People, for fear of being punished. In the second Place he did not condemn those Vices which brought neither good nor hurt with them. Yet all the Inferior Vices are of this kind, and even some of them which would cause great disorders in a Civil Life.

Aristotles Morality would have been the most perfect of all, if he had known the Immortality of the Soul; but proposing only a Temporal good for his whole end, it could not have much force upon the Spirit of a Man. He sheweth at large the Imperfection of Physicks; but we will not insist on this, no more than upon what he says on the Lives and Tenets of the Modern Philosophers, since every Body knows these things. 'Tis time to speak of *Monsieur Regis* Work.

III. *M. Regis* does not always follow his Hypothesis, whom he has chosen for his Guide, he is of those moderate *Cartesians*, who look upon their Master as a great Man; but as a Man notwithstanding subject to Error, and whom we should not blindly follow. He abandons sometimes this Guide to follow his own Eyes, and sometimes makes use of this great Mans Eyes, to discover the Truths which he had not discovered, or which he had only a Glimpse of.

Mr. Regis begins with his Logick, which is the shortest part of his Philosophy; because not designing to insist upon any thing, but that which is of use, he says nothing of an infinite number of Questions that are treated in the Schools, and which we must forget, when once we are gone out of them, that we may become reasonable; so far are they from helping us to reason justly. He divides his Logick into four Parts, whereof the three first comprehend all the necessary Reflections on the three Operations of the Spirit, *Apprehension, Judging, Reasoning*. This is one of these Reflections, by which we may judge of the others. Speaking of Propositions, he remarks, that they are of two sorts. The one which we call Axioms, and which are so clear and evident, that they have no need of Proofs; and the other which being deprived of this Evidence, and clearness, have need of being proved. The Author gives them the Name of Questions. 'Tis not necessary that a Proposition be not denied, or called in question by any, in order to its being an Axiom; 'tis sufficient that we may discover the Truth with an ordinary attention, without its being necessary to joyn any other Idea with it. He afterwards establishes two Rules.

The first, that when we need only consider the Ideas of the Subject and the Attribute with an Ordinary Attention, to see clearly that the one agrees with the other, then we may take for an Axiom the Proposition which affirms the one of the other. We may sometimes explain it in more clear Terms, without its ceasing to be an Axiom, for explaining is not proving.

The second Rule is this: When the sole consideration of the Ideas of the Subject and the Attribute, is not sufficient for seeing clearly that the Attribute agrees with the Subject, the Proposition that affirms it, must not be taken for an Axiom; it must be proved.

The fourth and last Part of our Authors Logick, and which is the largest, treats of Method. He explains what *Analysis* is, and what *Synthesis*; he gives the Rules, and shews their use, and produceth Examples. He remits those that would be instructed more at large in Logick to that of Port-Royal, which all the World knows under the Title of the *Art of Thinking*, whereof his is but as it were an Abridgment.

IV. The Author is much larger in his Metaphisicks, which makes the second Part of his Philosophy. But he does not give this word the same signification that is given it in the Schools, as will appear by what we are to say.

1. It is divided into three Books. The first contains two Parts, whereof the first Treateth of a Spirit considered in it self, and the second of a Spirit with Relation to the Body, to which 'tis United. He gives to this Spirit the Name of *Soul*, with regard to his Union; which 'tis good to remark, for the understanding what we shall say in the following.

Mr. *Regis* after having proved the Existence of his Spirit, according to *Descartes's* Method, and shewed that his Essence consists in the Thought that existeth in it self, and which is the Subject of the different manners of Thinking, endeavours to prove the Existence of Bodies, before he come to that of the most perfect Being. Every one knows that some Philosophers pretend that we cannot be assured that there are Bodies but by Faith, or at least after our being assured of the Existence of God: But our Author is not of this Opinion. He pretends that to prove the Existence of Bodies by Faith, is to make a vicious Circle; because we cannot prove Faith, till we are assured of the Existence of an *Extent*, since it depends on the Testimony of Men, and supposeth the Word. As for what concerns the Divinity, he maintains that a Spirit; how excellent soever it be, can only make that an Idea of an *Extent*, representeth an *Extent* more than any thing else, if the *Extent* don't exist; because otherwise 'twould be the Idea of nothing, which is impossible. It must needs be then, adds Mr. *Regis*, that the Idea of the *Extent*, which I am perswaded I have, come either from my self, or from something extended existing without me. It cannot come from it self, since Natural Light teaches me that the cause of the Idea of the *Extent*, must formally contain all the Properties which this Idea representeth, and I am fully perswaded that my Spirit contains no such; 'tis then the *Extent* which is without me, that is the cause. Perhaps 'twould be difficult for our Author to prove this Maxim, that every Idea must have a cause, that formally containeth

all the Properties that this Idea representeth, but 'tis not my present work to refute it.

After having established the Existence of Spirit and Body, he shews what they have in Common, and what in Particular, whence he passeth to the proof of the Existence of the most perfect Being; and he establishes it on the same Principle whereon he establishes the Existence of a Body, which, in regard of the Divinity, seems to be more incontrovertible. We have, says he, the Idea of the most Perfect Being: This Idea must have an Exemplary cause, that contains all the Perfections which this Idea representeth, this Cause then existeth, which is no other than what we call the *Divinity*. He shews that all the other Proofs of the Existence of this Being taken from the Order, the Disposition and the Bigness of all the Parts of the World, suppose this, and depend upon it.

In the 7, 8, 9, and 10. Chapters, he explains the Nature and Attributes of the most perfect Being, and he finds that 'tis a *Substance that thinks perfectly, which is One, Simple, Immovable, Eternal, Compleat, Necessary, Immense, Incomprehensible, Almighty, and on which all things depend, not only so as their Nature and their Existence, but also as to their Order and their Possibility*. He shews that all these Expressions of *Father Malebranche*, that *God is the All-being, the Universal Being, the Being in General*, are false, or at least confused, and he especially insists to prove after *Descartes*, that the Will of God is the Principle of all things, and that the Possibility or Impossibility of things is such only, because God hath made it so by his Will. He pretends further, that we cannot say that God acteth either by General, or by Antecedent, nor by Subsequent Wills; because all this implyeth Imperfection; but that he acts by a Simple, Eternal and Immoveable Will, which embraceth Indivisibly, and by one sole Act, all that is, and that is to come. This Will is not distinct from the Power of God; and this Power is double, one by which he acts in a manner that we can conceive, and the other by which he works in a manner, that we cannot comprehend; we cannot be assured of the Effects of this second Power, but by Revelation; so this distinction is not necessary, but for to preserve the Mysteries of Religion. The two last Chapters of the first Part of the first Book, are taken up to shew how we may be assured of the Existence and Duration of particular Beings, which we call *Modalities*, because they cannot subsist without some Modes which make part of their Essence. He proves the Existence of these Beings, by the Sensations that they produce in us; and the Duration of their Existence by the Duration and Succession of the same sensations. 'Tis this Duration of Beings, or this Continuation of Being that is called Time, which is measured by the Motion of the Sun. He pretends that time properly agrees only to Modes, which have a Beginning and Ending.

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As for Substances, which he maintains never end, and which he believes God cannot destroy by this Ordinary Power we have spoke of, Time does not properly agree to them, and less yet to the Nature of God, who is Independant. The Duration of God is called *Eternity*, that of Substances *Perpetuity*, and that of *Modes*, or *Modal Beings*, *Time*. According to this Principle, we cannot say that Substances might have been produced sooner or later, before or after, because all these Terms presuppose parts of Time, and that the Existence of Time presupposeth that of Substances.

2. Almost all the Second Part of the First Book is taken up in explaining the Union of the Soul with the Body, very near in the same manner that the *Cartesians* explain it. He proves that this Union is more intimate than that of two Bodies; because these are only united by their Surfaces, whereas there is no part of a Body that is not united with a Spirit; since there is not any whose Motions cannot be perceived by the Spirit, by causing some Sensation in it. He admits occasional Causes, since he maintains that God is the Author of all the Sensations of the Soul, and of all the Motions of the Body; but he calls them *Second Causes*, and not *Occasional*, for fear it should be thought that there was some exterior cause which could oblige God to act. This Union of the Spirit with the Body continues as long, as the Heart can send Animal Spirits into the Brain, and that can remit them by the Nerves into the Muscles, to move the Members: Whence it follows likewise, that this Union begins, from the Moment that the Heart, the Brain, the Nerves and the Muscles are sufficiently Organized, so as the Actions of the Exterior Objects may be carried even to the Seat of the Soul, which is the Brain.

It further follows from hence, that 'tis not the Soul that causes this Union to end, but that the cause comes always from the Body; which does not at all prove that the Body is more happy than the Soul; since on the contrary, 'tis by it that she has the Knowledge of a Bodily Nature, and that she is capable of the Pleasures which she receives by its means.

He shews in the 8th Chapter, that the Soul is not in the Body, but because it thinketh by means of the Body, and that it is every where where the Body is, by means whereof it thinketh, and directeth some Motion by its Will. 'Tis after the same manner as God is every where, because he preserveth and moveth every thing by his Will; with this difference, that the Soul is in the Body, by the Dependance which it has on the Body, whereas God depends not on any Being. He shews in the same Chapter, that since the Soul is not less in the Body, in the explained sence, when one is an Infant, than when he is a Man, and when he is in his Mothers Womb, than when he is come forth; it follows, that he thinks then when he is an Infant, and even before he is born. But

by this thinking is understood commonly a Sensation, and particularly the Sensations of Pleasure or Pain; because the Parts of the Brain being very moist and soft, the Motions which the Objects excite in the Nerves, shake them with so great violence, that the Soul can only be attentive to that. He sheweth in the 9th Chapter, how we may be assured of the Existence of other Men, and he finishes this First Book with shewing, that he has said nothing but what is conform to *Augustin's* Opinion.

3. The Second Book, which is of the Properties of Intelligent Substances, contains likewise two Parts, the first whereof treats of the Understanding, and the second of the Will. The Understanding is that Power the Soul hath to know what it knows, after whatever manner it knows it; whence it follows, that there are so many sorts of Understandings, as there are different ways of knowing. They are ranked into Three sorts, the manner of conceiving Spirits, which is called the Faculty of conceiving; the manner of conceiving Bodies, which is called the Faculty of Imagining, and the manner of conceiving the Relations that are between Bodies and Spirits, which is called the Faculty of Sensing. To these Three kinds may be added Two others, *viz.* The Memory, or the Power which the Soul has of conceiving, imagining or sensing, what it has already conceived, imagined, or sensed; and the Passions, or that Power which the Soul has of conceiving, sensing or imagining, with some particular Emotion of the Animal Spirits.

Mr. *Regis* pretends to prove in the Third Chapter, that it is essential to the Soul to know the Extent, that is to say, that it knows it by it self, and by its proper nature, which is proved by shewing, that it knoweth it not at all by the Five Manners of knowing that have been spoke of. And because the Soul being a Substance; it seems that its Essence cannot consist in the knowledge of the Extent, which is but a Mode, 'tis remarked, that the Soul is not so much a Substance, as a Modal Being, whose Essence consists in a Mode, that is to say, in the Union of the Spirit and the Body.

'Tis proved in the following Chapter, that the Idea of God is not less essential to a Spirit, than that of Extension is to the Soul. And since a Spirit loseth nothing of its Essence for being united to the Body, it follows, that it preserves the Idea of God after its Union, and that it thinketh even always. That if the Soul is not always sensible of this Idea, 'tis because it is so abstracted, that it does not make reflection on it, but when something takes it off from material objects; and these things are all the sensible signs to which it has fixed the Idea of God. So that to speak properly, the Soul has two Ideas of the Deity; the one which is essential to it, and the other which agrees to it onely by accident. He sheweth in the following Chapter, that the Soul knows not those of other mens, but by the Relation they

they have to the Bodies to which they are united. He explains, in the 5, 6 and 7 Chapters, how it knows by the Senses, and by Imagination, and how it performs the Functions of the Memory and of the Passions.

The eighth Chapter treats of the Original of Idea's, which he says depend on four things: On God, as their first Efficient cause; on Objects, as on their Exemplary cause; On the Action of the Objects on the Organs of Bodies, as on their secondary Efficient cause; and on the Soul it self as on their Material Cause and their Subject. In the ninth he advertises, that 'tis absolutely necessary to distinguish Relative Ideas from those that are Absolute; and he shews, that the greatest part of our Errors proceed from our taking Relative Idea's for Absolute, as are those of *Great* and *Old*. He shews in the tenth Chapter, that to speak properly, there are no obscure Idea's, and that they are only such, because the Will takes the Idea of one Part for that of the whole, or the Idea of the whole for the Idea of one part. Mr. *Regis* maintains in the 11th Chapter, that there are no Eternal Truths, since the Matter of these Verities, is nothing but the substances which God has produced, and that their form is nothing else but the Action by which the Soul considers these Substances: but neither these Substances, nor this Action are Eternal. But there are Truths which may be called Unchangeable, for as much as the Substances can always be compared together, and that God has willed that all Souls should be determined, to conceive the same Truths, when they shall compare them after the same manner. He remarks in the following Chapters, the Manner how the Soul knows Time and Eternity, and refutes what the Author of *the Enquiry after Truth* has said, that we see Bodies in God, he shews the use of Idea's, and of Sensations, reduces all the different manners of the Souls knowing to 2 Kinds, answers some Objections, and proves that Evidence is the True and Only Character of Truth, and that God is the first Cause of all our Idea's; after which, he shews the manner how they are produced.

4. Monsieur *Regis* begins the Second Part of the Second Book with the Definition of the Will, which according to him, is a Power of the Soul to affirm or deny, and to flee or embrace, what the Understanding represents to it as true or false, or as good or evil; This Power, according to our Author, is but Passive with respect to God, from whom the Creatures receive all that they have of Reality or Truth: so that all the difference that is between the Soul that willeth, and the Body that is moved, is, that this Motion, which is called the Action of the Body, proceeds not immediately from a Principle within, but from a Principle without it, whereas the Action of the Will, which determines it self, comes immediately from the Idea's of the Understanding which are in the Soul. 'Tis this Will that judgeth and reasoneth, and 'tis it that makes us re-

sponsible for our Errors. For if it were the Understanding that judged and reasoned, our Errors would be inevitable, because our Understanding cannot hinder it self from perceiving.

There are Five kinds of Wills. 1. The Intelligence, or the Power which the Soul has to joyn or separate two or more things, according as they have Relations of Equality or Inequality, necessary and known by themselves. 2. Reason, which regards the necessary Relations that are not known by themselves, but by others. 3. The Judgment, which is the joyning or separating two or more things, according to their contingent and not necessary Relations of Equality or Inequality. 4. The Will properly called, which is a Power of the Soul to joyn it self to, or separate it self from the things, that have necessary Relations of agreeableness or disagreeableness to it, such as is the power it has to love Prosperity, and hate Misery. 5. In fine, Free-will which is the Power which the Soul has, to joyn it self with, and separate from things which have contingent, and not necessary Relations of Agreeableness or Disagreeableness with it; for Example, the loving of Walking, and hating of Sport, are the Functions of the Free-will: It follows plainly from hence, that Intelligence, Reason and the Will properly so called, act always necessarily, and that the Judgment and Free-will act always with Indifference.

We must only remark, that there is another Indifference of the Judgment, and of Free-will, which is when the Understanding proposes two or more things, with Equal or Opposite Reasons; for then we are free to judge or not to judge, to love or to hate. This last Indifference may be called *Objective*. He proves in the sixth Chapter, that God is the Author of the Determinations of all these kinds of Wills, and in the seventh he shews what are the things that the Soul loves necessarily, which are principally its Union with the Body, and all the means that are absolutely necessary for the Conversation of this Union.

Furthermore, though he attributes Indifference to the Judgment and Free-will, he shews in the eighth Chapter, that all their Liberty consists onely in this, that when the Soul affirms or loves, it is not sensible of any external Force that constrains it, but it does it in such sort, that it always retains the Power of not affirming or loving, or affirming and loving the contrary; when the Understanding will no more propose to it the same Object, or no more propose it in the same manner.

As for what concerns the Liberty of God, Mr. *Regis* makes it to consist in a Property which he has to act outwardly without constraint, and without being determined by any exterior Cause; though he is very much determined to act by himself and by his own Nature, because, being a simple and necessary Being, there can be nothing that is indifferent and undermined to him. 'Twould seem

seem that it might be proved from hence, that Man is more free than God; that God could do nothing but what he has done, and that he does all things necessarily; which is *Spinoza's* Opinion.

He speaks in the following Chapter of the good and evil use of Liberty, of good and ill, and of their different kinds, of the advantages of Punishments and Rewards, of Repenting, and of the inward satisfaction of the Soul; but we will not insist on these things, that we may speak a little of what is contain'd in the last Chapter of this Second Book, which is very singular.

Mr. *Regis* pretends that 'tis not rightly said, that God could make Man more perfect than he is, by giving him an Understanding to know all that is knowable, a Will to love all that deserves to be loved, that he could, besides, exempt him from grief, from sufferings, from the Slavery of his Passions, and especially from Death, which is the worst of all the Evils of Nature. He maintains that this is true, if we consider Man in himself, separated from all the other Creatures; but that considering him as a Member of the Universe, subjected to the General Laws that are establish'd there, he must needs be such a Being as he is, and that he is as perfect as he could be. For example, according to the Order that God has established, he could not give Man a greater Knowledge than he has; because all the Thoughts of the Soul, and by consequent Knowledge, are necessary results and dependencies, of the Motions of some parts of the Brain, whose Number is determin'd; which causes that the Knowledges must likewise be determin'd. According to the same Rules, the Will of Man could not be vaster; because it is not carry'd out towards any thing, but what the Understanding discovers to it, and that this Understanding is limited.

Man also could not be exempted from Pain, since it is a Means absolutely necessary for his conservation; As for the Passions God could not prevent their tending sometimes to excess; because they depend absolutely on the Blood, and on the Spirits; that these being moved, they could not all of a sudden lose all their Force, so that 'tis necessary that the Passions that depend on them, continue sometimes more than is needful. In fine, according to the same Laws, Man must be Mortal; because his Life depends absolutely upon some Motions, which are made in the Organs, and that these Organs cannot be moved, without tending to Corruption and Destruction.

'Twould be very natural to object to Mr. *Regis* the Example of the first Man, which, according to all Theologues, was much more perfect than we. He answers, that it must be, that either *Adam* was Independant on the Rules of Nature, or that if he depended, these Laws have been changed on the account of Sin.

5. The Third Book of *Metaphysicks*, which treats of the state of the Soul after Death, contains but Three Chapters. It appears

sufficiently by what is said, that the Soul must be Mortal; since the nothing else but that Modal Being, whose Essence consists in its Union with its Body: but 'tis not thus with the Spirit. He maintains that it is Immortal. For if it should be destroyed, it would be either by it self, or by some other created Substance, or by the Increated Substance, which is God. It cannot be destroyed by it self, since nothing inclines to its own destruction; it cannot be by a created Substance, because one Substance is Independant on another Substance. It remains then, that it must be by God himself; but it is repugnant that God should destroy a Substance by his Ordinary Power, as Mr. *Regis* has proved elsewhere, and this should suffice us; since it is not our business to know, whether he can destroy it by his Extraordinary Power.

In the two last Chapters he shews, that according to the Light of Nature, the Soul, by its Death, will lose all the Properties which it had dependently on its Union which is stretch'd very far, as may be infer'd from what has been said. But the Soul will preserve all the Essential Properties which belong to it, in as much as it is a pure Spirit, which consists entirely in knowing and loving God; and in knowing and loving it self. This Spirit resembles very much a *Pythagorean* Soul, which, before it enters into a new Body, forgets all that it has done in the Body wherein it was formerly.

We will speak elsewhere of Mr. *Regis* *Natural* and *Moral Philosophy*, and finish this Extract when we have made Three General Remarks on his *Metaphysicks*. The *First* is, That one would frequently say, that he gives new Explanations to things, when he only expresses them after a new manner, different from that of other Philosophers. The *Second*, That sometimes in stead of explaining the same thing, he contents himself with giving new Terms, which he defineth in an arbitrary manner, which leaveth all difficulties behind. And the *Third* is, That it seems that all his Idea's do not perfectly agree, which may proceed from the Management he was oblig'd to take, that he might not frighten the Spirits.

Bibl. Univ. T. 21. p. 158.

Nouveau Voyage d'Italie, &c.

A new Journey into Italy, made in the year 1688. with a Memoire containing profitable advice to them that will take the same Journey. At the Hague, by Van Bulderen, in 12. Tom. 1. p. 319. Tom. 2. p. 311.

There is, perhaps, no Countrey, whereof there are so many Relations, as *Italy*; nor is there any Countrey, whereof there are so many things to be said. The Qualities of the Countreys, the Wonders of Nature, and the Manners of the Inhabitants; the Policy of the diverse States that make up this part of *Europe*, and in which 'tis pretended, that the *Italians* may give Lessons to

all other People of the World; the Antiquities which are to be found there in every place, the Palaces, and Works of Painting and Graving; the Religion, and that which depends on it; the Libraries, and especially that of the *Vaticane*; all this furnishes a large Matter, which is as it were unexhaustible. Thus we see that those who would have searched a little into those things, have not, for the most part, insisted on so much, as one of these Subjects. Mr. *Misson*, Author of this New Voyage, undertakes to speak of all; and if this design do not hinder him to penetrate into all his Subjects, as much as it were to be wished, it has besides, the advantage of being more diversified, and will, by consequent, have that of pleasing a great number of Readers. He begins his Journey with *Holland* and gives us but a slight description of it, as being sufficiently known, and besides is not his principal design; he next goes over *Germany* and *Tirol*; from whence he passes to *Venice*, and from thence to *Rome*, after having crossed along the Gulph of *Venice*. From *Rome* he went to *Naples*, and having visited the principal Curiosities of this Kingdom, returning by *Rome*, he travell'd through the States of the Great D. of *Tuscany*, *Mantoua* and *Genoa*, and returns by *Piedmont*, *Savoy*, *Suisserland*, the *Rhine*, and the *Low Countreys*.

He gives us throughout the whole but a mean Idea of the Religion of the Roman Catholics in general, and of the Italians in particular. These People are of a credulity that is to be pitied, on the score of an infinite number of ridiculous Stories and supposed Miracles, which one would believe to have been invented by the Enemies of this Religion, if we did not hear them industriously related by those that are the most Zealous Maintainers of it. Yet it were a small matter if they did not very often add Impiety to Superstition. But who can endure to see on the Portal of the Cathedral Church of *Newburg*, the *Virgin Mary* taking out *Eve* from *Adam's* side?

Mr. *Misson* makes a long Relation of what he saw at *Loretto*, in his 19th Letter, and though he was very Moderate in all that he says, acts almost only the part of a simple Historian, yet he cannot forbear being surprized at the stupidity of these People, and the boldness of those who durst impose upon them in so gross a manner. Yet they heap up vast Riches by this means.

We have not room enough to engage upon any particulars, nor is it necessary. The Title of *Journey* is alone sufficient to excite the Reader's Curiosity: but we must not forget that 'tis enriched with a great number of Fine Cuts.

Biblioth. Univ. Tom. 121. p. 161.

Histoire de Oliver Cromwel, &c.

The History of Oliver Cromwel. According to the Copy Printed at Paris, 1691. in 12.

MR. *Aguenet* having well foreseen, that he would not be believed on his word in so ticklish a History as is that of *Cromwell*, has carefully taken the start, by giving us a long List of *Memoirs* from which he has taken it. It is true that he avouches, that the contemporary Authors who have writ on this Subject, are all Partial; which are either shameful Parasites, who commend even *Cromwell's* Faults, or Furious Censurers, who do not pardon him even his good Qualities: but he pretends that 'tis not difficult for one to unravel the Truth, from among the Prejudices of the one, and the Passions of the others, provided that he be not himself either swayed by his Passions, or prepossess'd; and he declares, that he is of this disposition.

They that will not be persuaded, need but read *Cromwell's* Portraiture, by which they may judge of his Disinterestedness. Though the desire of raising himself, was his predominant passion, saith he, yet no person ever knew how to abase himself, and how with greater cunning than he. He was, according to different occasions, lofty and submissive; Proud and Modest; Inflexible and Complying. This Character mixed with good and evil appeared throughout his whole Life; for with the Vices of his Spirit, he was not without excellent Qualities of Temperament: which was the cause that he was on the hand, Vigilant, Indefatigable, Fearless; and on the other, Deceitful, Dissembling, Cruel and Revengeful. To accomplish his designs, he achieved equally the bravest of Actions, and committed the greatest of Crimes; and his Ambition knew how to reconcile Vices and Vertues, the things most incompatible. Besides this, a Favourable Fortune seconded all his Enterprises, and he was universally accompanied with a good luck, without which he could not have succeeded either in his good or bad designs: In fine, nothing was wanting in him that contributes to make up those grand Profligates, for whom Incroachments of the first rank seem to be reserved, and who alone can carry Crimes even to their Height.

The History of *Cromwel* is so well known, and is to be met with in so many places, that without close tracing him, we will content our selves to relate two or three Passages which seem to be peculiar to the Author.

1. In his First Book, enquiring into the Causes of the Divisions that have reigned in *England* for so long time, he assures us that one of the principal reasons of these Divisions, was the excessive good Nature of the *Stuarts*, and their easiness in granting all manner of Requests to their Subjects. 'Tis true if all those of this Family had followed the same Maxims with the Princess that

now

now Reigns, perhaps our Authors Conjecture would have had some Foundation; but some of them have followed so opposite Maxims, that a great many people will be tempted to attribute the Troubles that have infested *England*, to a quite contrary Conduct.

2. We may see in his third Book, page 207, &c. how all the States of *Europe*, some sooner, some later, sent their Ambassadors to *London*, after the Death of King *Charles I.* and the Establishment of *England* in the Form of a Republick. The Author is at a great deal of pains, to shew that *France* hesitated a long time before she took this proceeding, and in the end he imputes to Cardinal *Mazarin*, all the respects that this Court shewed to *Cromwel*, after that he had been declared Protector of the New Republick. 'Twas this Cunning Statesman alone, if we believe our Author, that obliged *Charles II.* to depart the Kingdom, and to shelter himself in *Holland*; and who used his utmost Efforts, to constrain the Queen of *England* his Mother, to take the same Journey.

3. We will conclude with a very extraordinary passage, if it be true * *Cromwel's* Reputation spread so far, that 'tis said that the Jews of *Asia* sent into *England*, the Famous *Jacob Ben-Azabel*, and some others of their Nation, to know whether he were not the *Messias* they waited for. They conceal'd the true cause of their Voyage, under the mask of Traffique. They had many Audiences of the Protector; and as he was very much exasperated against the University of *Cambridge*, by reason of the Zeal they had shewed for *Charles I.* he promised to sell them the Hebrew Manuscripts that belonged to it, with other Books that might be of use to them. The Jews went to visit the Library; but instead of returning straight to *London*, they went into the County of *Huntington*, where *Cromwel's* Parents were Born, that they might learn of those who knew his Genealogy best, whether any of his Ancestors had been of Hebrew Extract. How secretly soever they made this Enquiry, the Report of it was spread abroad in *London*, the Protector heard of it, and dismissed the Jewish Ambassadors, without granting any of the things they had demanded.

Bibl. Univ. Tom. 21. P. 122.

De Betoverde Wereld, &c.

The Enchanted World, or an exact Enquiry into the Truth of the Opinions that are commonly maintained about Spirits, of their Nature, their Power, their Actions, and of all that Men may do Extraordinarily by their Intervention. By Belshazar Becker Dr. in Theology, and Pastor of the Reformed Church at Amsterdam by Van Dale 1691. in 4to. Part I. pag. 137. Part II. p. 247.

This Book having made a great noise in these Provinces, several Persons that

do not understand Dutch, have pray'd us to make an indifferent large Extract of it, which may shew the design, and remark the manner how it is performed. We thought we could not refuse to satisfy their Curiosity. But while we most faithfully relate the Contents of this Work, according as the Duty of an Historian, and the Rules of Equity oblige us, we do declare that we in no wise pretend to approve the Doctrine through the whole.

I. Mr. *Becker* having long suspected the greatest part of things that have been said of Sorcerers, and of the Power of Devils on Earth, believed that it was his Duty to examine this Matter with more exactness, and less prejudice, than is ordinarily done. Love for the Truth, says he, and a sincere desire to deliver the World, and his Countrey men universally, from an Error which he looks upon as very dangerous, and very contrary to Piety, have engaged him to undertake this Work.

He believes that the Opinion that is commonly held of the Power of the Devil, and of Magick, is pure Manicheism, which gives a Rival with God, and robbeth him of a part of his Glory, and of his Sovereign Majesty, to communicate it to a despicable Creature, which overturns the most solid Proofs of the Truth of the Gospel, by attributing always to the Devil extraordinary Works, which surpass all the Miracles of Jesus Christ; and which in fine stuff the Minds of People with a great number of Errors and Superstitious Fears.

'Tis only therefore to destroy this vain Idol of the Credulity and Superstition of Men, that Monsieur *Becker* declares he set hand to Pen. He believes therefore that the Publick should take it kindly of him, and if the Devil be vext at it, let him do his worst against him. *If he be a God, as some would, says he, let him defend himself, and let him set himself against me, who have destroy'd his Altars, in the Name of the Lord of Hosts.* Here is a formal Challenge, and which we do not hear the Devil has yet answered.

II. Mr. *Becker's* whole Work should be divided into four parts. In the first he gives a Historical Recital of the Opinion of all People, about the Divinity and Nature of Spirits, as well good as evil, and about the Practices of Divination and Magick, that are founded on these opinions. In the 2^d he proposeth to discover the Nature and Power of Spirits, as much as the Lights of Reason and Revelation can instruct us. In the third he designed to examine by the same Rules the Means of Divination, and the Practices of Magick, that have been, or that are in use with all people of the World; and the fourth should contain an exact Examination of the principal Passages and Histories that are alledged to establish the extraordinary Power of Spirits, and the Truth of Magical Arts; by rejecting as false those which they would prove as such, and attributing to Natural Causes those that are true. This Volume comprehends the two first parts of this

III. In the first the Author gives a History of the Opinions of the Greeks and Latines about the Gods and Demons, after which he cursorily goes over all the People that live at this day in Paganism in the four parts of the World, and after some general Reflections on all these Opinions, he concludes that the most Barbarous Nations agree with the most Polite, and those who have improved their Reason most, in five Principal Heads, which are the Foundation of all that is best in their Religion and Manners. 1. That there is a Sovereign God, Author of all things. 2. That there are Spirits which differ from the Soul of Man, and which proceed from God. 3. That these Spirits are good or evil, Friends or Enemies to Man. 4. That the Soul of Man does not die with the Body. 5. That all that is done good or evil in this Life will be punished or recompensed in the other.

But, according to our Author, all these Nations both Polite and Barbarous have strangely corrupted these Truths; and have frequently rendred them suspected to persons of good sence that were among them, by the great alterations which a vain Curiosity, Ignorance and Superstition has introduced. For Example, with respect to the Deity; they have almost wholly razed out the Idea of it, by maintaining that there were many Gods, some greater than others, Marrying them together, giving them Children, making them spring one from another, almost after the manner of Men. They believed that the Conduct of the World was too tedious for the Deity, and to ease it, they have devolved it on Inferior Gods, which are as it were his Lieutenants in the different parts of the World. They have distinguished these Gods into good and wicked; they have often confounded the Creator with the Creature, and have attributed to God the defects of Men, and to Men the Perfections of the Deity. As for Spirits, the greatest part believed them Corporal, and they knew not how to distinguish the Soul of Man from that of Beasts, whence proceeded the Deliriums of the *Metempsychosis*. The Hope of another Life likewise has suffered great Alteration.

He concludes from the History which he has given of the Opinions of the people; that the diverse Practices of Divination and Magick, which have been, or which are in use among several Nations, are not founded on Natural Truths which they equally received, but on the particular Errors by which they corrupted them. For Example from their belief that each Nation had its peculiar God that was favourable to it, they have concluded that they must address themselves to this, taking what way they pleased, to be aided in time of need. From this that every God had one that was contrary to him, they have inferred, that they must oppose the Power of the one to the wicked Intentions of the other. From this, that every one has his Demon or particular Genius, they have established that there is some Divine

thing in the most part of Accidents and encounters of Humane Life, and principally in the thing that depend on Changes, and that happen unexpectedly, or in a Dream

From the Opinions of Paganism Mr. *Becker* passes to those of the Jews, the Mahumetans and the Christians of the first six Centuries, and after having compared them one with another, he remarks in general, that as these Nations have common Principles, which are Reason and Revelation in part, they agree likewise in some Fundamental Truths, which are clearly deduced from these Principles, such as are, for Example, the Unity of one God, and the Infinite Excellency of his Nature; the Impiety of Divinations, Idolatry, and Pagan Magick, &c. But they have added thereto several things, which they have taken from Paganism, or from the Scripture understood after their own way.

They have derived from the Pagans, according to the Author, 1. The Idea which they have of Spirits. 2. The Opinion which they have of the Stars and Planets, whom they ascribe Life to, or to whom they give Intelligences to conduct them. 3. The Transmigration of Souls from one Body into another, their return, and their Apparition after Death, their abode near their Sepulchres where their Bodies are laid, near by which they wander for a year.

They had drawn from the Scripture well or ill understood, for the Author does not give himself the trouble to consider that at present, 1. The particular Opinions of the Nature of Angels, of their Formation, of their Orders, of their Offices with respect to particular Faithful Men, Cities and Kingdoms. 2. Those of the Fall of Demons, of their Malice, Power, Kinds and Number. 3. Those of the Nature of Mans Soul, and of its Estate after Death, of Purgatory, of the Apparitions of Spirits, and of all the Superstitions and Practices that are built on these Foundations, such as are Exorcisms, Divinations, Enchantments, Characters, Lotteries, &c. All that is false in all this has passed for the greatest part from the * Jews to Christians and Mahumetans, and these have taken a great many from the Pagans, and principally the Chaldeans and the Greeks.

Mr. *Becker* after this, fills up a Chapter in explaining the Opinions of the Manichees, which he looks on as the principal Source, of all that is most marvellous which is at this day attributed to Demons. He maintains that we cannot know any thing certainly of these Mens Opinions, except it be perhaps in respect of their two Principles. The reason is, because we have none of their Books, and that we know nothing of them but from their Enemies Relation, who give very odious Characters of them, and who by attributing to them only absurd or unintelligible Opinions, render thereby their Testimony very suspicious. Yet the Author be-

* 'Tis also in part Mr. Ludolf's Opinion, in his Commentary on his History of Ethiopia.

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lieves, that the Opinion that is held of the Power of Spirits, may be a very good Commentary of the Doctrine of these Ancient Hereticks.

He concludes this History of the Opinion, of the different people, about the Nature and Power of Spirits, with what the Church of Rome and the Protestants think on this Subject. For the former he refers himself to *Schott* a Jesuite, who has treated of this Matter in his *Curious Physicks*, and in his *Universal Magick*; and as for the Protestants, he refers himself to what *Joh. Vierus*, *James I.* King of Great Britain and *Danaus* have writ, who have spoke most largely of it of any.

After this, he compares all these Opinions together, shewing what they hold in common, and what they have peculiar: But before that he comes to this, he makes three general Remarks. 1. That the Opinion that is held about the Nature and Puissance of Spirits, is as it were a darling Opinion of Men, from which they recede as little as may be. The Protestants retain all on this Subject, that is not manifestly Popish, and perhaps a little more. The Christians in general believe all that is not Jewish or Pagan. The Jews and Mahumetans all that in their Judgment is not contrary to the Faith of one God, and to the Sovereign respect that is due to him. *Mr. Becker's* second general Remark is that when he has related the Sentiments of the Nations, he would not be understood of the Populace, who seldom know most, nor what it believes, nor what it should believe, but of the most Ingenious, who are Masters in Religion and in the Sciences. His third Remark is, that all that shall manifestly appear to be taken from Paganism, could not have any Foundation in the Sacred Scripture. 'Tis true that the Jews and Christians endeavour to establish all their Opinions on the Scripture, but we must know whether they do not sometimes take advantage of the Letter, and whether they always put the true sense on the passages they make use of.

These Remarks are followed by the Comparison we have spoke of, of which this is the substance. Protestants unanimously deny, 1. Purgatory, and every other place assign'd to the Souls of the Deceased, different from Heaven and Hell. 2. The Return and Apparition of Spirits, to give advice to the Living, or to implore the succour of their Prayers, and of their good Works. 3. That the Blessed Souls can come out of Paradise, or those of the Damned out of Hell. 4. That either the one or the other has any Power on Earth. 5. That the Priests have Power to drive away Demons by their Exorcisms. 6. That neither Words, Signs of the Cross, Beads, *Agnus Dei's*, Relicks, nor Images, &c. have any Efficacy. The Church of Rome believes all this, some Fathers of the six first Centuries, have held much like Opinions; they are little different from those of Jews and Mahumetans, and draw the principal Original of their Errors from Paganism.

The Protestants and the Church of Rome equally deny, 1. That there are any Inferior Gods, according to the Pagans, or Spirits between God and Angels, as the Jews maintain. 2. That there are, according to the same, Spirits united to the Stars and Planets. 3. That there are different kinds of Angels or Demons; tho' the Romanists admit some distinction between Angels, and they make a great noise of Spirits and Hobgoblins. These are Pagan Errors, or Jewish in part, which the Ancient Fathers were not always so careful as they should have been to Evite.

The Jews, the Christians, and the Mahumetans differ from the Pagans in two things principally. 1. They extol the Excellency of God infinitely above the most noble Creatures, and give him no Companion: 2. They have no *Apotheoses*; tho' the Canonization of Saints practised by the Church of Rome is not much distant from it.

Protestants are distinguisht from Jews, Mahumetans and Roman Catholicks in this, that they do not acknowledge Guardian Angels, as the others do, after the Example of the Pagans Tutelary Gods: And the Christians in general are distinguisht from other people in that they condemn Magick, which the Pagans do not find fault with, provided it be not accompanied with Malignancy; and which the Jews and Mahumetans think lawful if modified, after their manner.

All these Nations agree in the following Articles, tho' they do not equally conceive the Reasons and Causes, and the one drew juster, and larger Consequences than others. 1. That there are Spirits distinct from God and Matter. 2. That these Spirits are either united to Bodies, as Humane Souls, or separate, as Angels. 3. That both the one and the other are Immortal. 4. That Spirits that are not united to Bodies are good or evil. 5. That Man cannot do better than to unite himself with the good, and to remove from the wicked. 6. That we must expect after this Life compleat Happiness or Misery. 7. That Humane Souls separated from their Bodies are some of them Holy and Happy, and others Unhappy and Wicked. All People, says *Mr. Becker*, agree in all this, tho' they explain themselves differently.

The Author supposing as a thing certain, and which appears by all that we shall say, that many things have been attributed to Demons without Foundation, and even against Reason and Scripture; demands, whence so ancient, so general, and so strongly rivetted an Error could come? He answers that with respect to the Pagans, it is an Effect of Ignorance, and of the Superstition of the People, maintain'd by the Artifice of the Priests, who got great advantages by it; and flattered by the Cowardice of the Philosophers, who durst not stem the Torrent of the Vulgar Errors, for fear of receiving the same Reward as *Socrates* did.

As for Protestants for whom he principally

ly writes, Prejudices and a bad Education have precipitated them into this unhappy Servitude. From the time an Infant begins to cry, says our Author, his Nurse frights him with a Wolf, and these first Impressions take so deep a Root in his tender Brains, that they are never eras'd but with his Life. When the Child is strong enough to run in the Streets, he hears nothing spoke of but the Devil, Hobgoblins, Sorcerers, Nocturnal Meetings of Witches, and 1000 Stories, which confirm him in what he had already heard from his Nurse. At School he finds Masters prejudiced with the same Errors. The Latin and Greek Books which he is made to read there, are full of the Fables of the Heavenly and Infernal Divinities, of Genius's, Manes, Oracles, Divinations, and 1000 such Deliriums, without ever taking great care to remark the falsity of them. If he enter upon Philosophy, 'tis not to rid himself of the prejudices of his Infancy, to form his Spirit, and to make himself prudent and equitable; 'tis to learn to dispute, to puzzle his Adversary, and to maintain his received Opinions, and those of the prevailing Faction, and frequently in stead of teaching him what they know to be most true. and most reasonable, they teach him what makes most for the Masters Interest, and which makes the Pot boil. In Theology ('tis the Author that speaks still) there are good Principles, but Men degenerate in the Practick; and they shew by their Conduct, that they do not so much follow the Truth, because of its Light, and for its self, as for Human respect, which might serve equally to Authorize a Falsehood.

Thus for Example, in the Explanation of Scripture, instead of Explaining it by the Rules of good Sence, and of Criticks, they Explain it by the Writings of their Professor, who very often did not in the least understand it. They defend the Truth equally by Good and by Wicked Reasons; and they give ordinarily too much deference to the Authority of the Ancients, whose Opinions they too easily approve of, which they have received from the *Jews* and *Pagans*, without examining them. They receive their Cold Allusions, and Arbitrary Allegories, how little Foundation soever they have in the sacred Text. 'Twas thus, saith the Author, that Popery after that it had been formally Banished, got in again insensibly into the Church, and brought thither its Superstitions, and frequently even its Tyranny. Which made an Ingenuous Man say, whom the Author does not Name, and who probably is *Altinge*, that Popery is inseparable from the Church: *Papatus inseparabilis ab Ecclesia*.

Mr. *Becker* believes that the best Remedy against all these Abuses, is to hold to the Principle of the Reformation, which is to explain the Scripture, as if no body had yet explained it, carefully to study the Sence of its words, yet to consult Interpreters, to profit by their Light, and not to submit to

their Authority; this is the Method that Mr. *Becker* declares he has followed in his second Book, which we now go to speak of.

III. He sets himself to consult carefully Reason and Scripture, to know what agrees, and what does not agree to Spirits in general, and to Angels and Demons in particular. He declares first, to take away all Equivocations, that he intends by Spirit, an Immortal Substance, really distinct from the Body, whose Nature and Properties consist wholly in thinking, and its Dependances. Supposing after, with *Theologues*, that the Angels and Demons are pure Spirits, he concludes that all the Action of Spirits, is reduced simply to *Willing*, and that the Will, if we except that of God, not being able to produce any effect by it self; it follows, that what is Ordinarily Attributed to the Power of Angels and Demons; whether with respect to Mens Souls, to inspire their thoughts, or to know them; Or with respect to Bodies to produce diverse Motions in them; is advanced with too much temerity, and without Foundation.

As the Holy Scripture seems directly contrary to this Opinion, the Author uses his utmost endeavour to make it of his side; yet protesting many times, that he has no design to do Violence to the Natural Signification of the words in the Text, to give them a Sence more conform to his System; but to receive the true Faith which they contain, after that he is assured of it by the Rules of Criticks and good Sence.

Every Body knows that there are many Passages of Scripture, which manifestly attribute to Angels, Corporal and Miraculous Actions. Mr. *Becker*, to prove that all these passages make nothing against his Sentiment, gives us first several general Considerations, which equally concern them all. The first is, that we must never make the Scripture speak against it self, nor Attribute to the Creature Properties which belong only to the Creator. Now this is done, when we say that the Angels can, for Example, infect the Air, to cause a Mortality amongst Men; since the Scripture gives the Honour of all the *Phenomena's* of the Air to God only; and looks upon them as the effects of his sole Power, Winds, Rain, Lightnings, Thunders, Tempests, &c. As appears by *Psal.* 104. and 148. and by *Jer.* 14. 22. Now to infect the Air, is no less an effect of the Power of God, than to produce all these Meteors; at least the Author does not believe that the contrary can be proved. So that the Passages that Attribute to Angels the Miraculous Works which belong to God only, must be interpreted with the same Modification, which is used to those that Attribute to *Moses* and *Aaron* the Miracles of *Egypt*.

This first Observation not absolutely satisfying; since 'twould seem that if the Angels were not the Authors of the Miraculous Works, which the Scripture Attributes to them, they would to very little purpose be produced in the Scene; our Author con-

firmly it by these following; 1. That the use of the Tongue is in the Power of Men; and that the Ingenious are obliged to accommodate themselves in this to their Customs. 2. That God has not invented a new Language for to make his Will known by; but that he has served himself of that which was in use, and that he took it as it was. 3. That the Principal design of the Scripture is to form us to Vertue, and by it to conduct us to Salvation. 4. That it does not speak to us of Natural Things but by the by, as far as they may serve to the Glory of God, and the Salvation of Men, and not for to make us to know them, as they are really in themselves. 5. That God there represents his Perfections under manners of speaking borrowed from Men; by which he attributes to himself in an eminent degree, all that is great and praise-worthy in Man, and removes from his Nature all that is Vicious and Imperfect. 6. That to help us to comprehend his Power and Majesty, he frequently gives himself the Title of a King, and attributes to himself, Subjects, Enemies, a Scepter, a Crown, a Throne, a Court, Officers, Armies, Fortresses, Store-Houses, &c. becoming his Grandeur. 7. That the Angels enter this Table of the Greatness, and Power of God, as his Courtiers, who have the Honour to be always near him, and as his Officers and Ministers.

Whence it follows, that if all this Royal Pomp, which is attributed to God, cannot be taken in a literal sense without Absurdity, we must understand also the Functions that are attributed to Angels, figuratively only.

After these general Reflections, the Author examines in particular the Passages of Scripture, where Corporal and Miraculous Functions are attributed to Angels. There are some of them where he believes it may be Demonstrated that the Actions that are mentioned there, must be referred to God, and not to these Intelligent Creatures. Thus the Ruine of *Sodom* is attributed to Angels, *Gen. 19.* The Scripture explains it self, when it says, v. 24. that 'twas God that made Fire and Brimstone to rain upon it. So that to destroy *Sodom*, with respect to Angels signifies properly to proclaim, the Destruction of it, as when God said to *Jeremy*, Chap. 1.9, 10. That he had set him over Kingdoms, to pluck up, and to Destroy them, &c. Because he had ordain'd him to declare the evils that should befall them: If it be said that an Angel destroyed 70000 *Israelites*, 2 *Sam. 24. 15, 16.* and 1 *Chron. 21. 14.* to punish *David* for his numbering the People, the Scripture explains it self when it calls this Chastisement the Hand of God, who has no need of Help to execute the Orders of his Pleasure. The Angel is there represented with a Sword in his Hand, which could well destroy Men, but not with the Plague, which yet was the Distemper the *Israelites* dyed of. In fine, says the Author, all that is recited, is thus figured, that God speaks from on high to the Angel, and bids him cease and draw back

his Hand, as if he had needed words in order to his being understood and obeyed. This is, continues Mr. *Becker*, a Vision accommodated to *Dauids* Apprehension, and proper to help him to understand, that this Plague was a particular effect of the Justice of God, for the punishment of his Sin.

The Angel that was sent to smite *Herod*, *Acts 12. 7, 11.* is put in this Relation, only by a Figurative way of speaking, to make us to comprehend that God was offended with the Vanity of this King, and would punish him in a singular manner, by the humbling and dolorous Circumstances which his Death was accompanied with. This appears from this, that *Herod* was eat up of Worms, which naturally breed in Mans Body, without the necessity of making use of the Operation of Angels: Therefore *Josephus* who gives a very particular account of this Death, *Antiq. lib. XIX.* makes no mention of the Angel, but barely says, that this King dyed, after that he had been tormented five days with insupportable Pains.

After this, the other Passages give our Author no great Trouble. He has these general Principles to explain them, which recur every Moment. He assures us, that we cannot give to God the Works that are Attributed to Angels, without involving our selves in insurmountable Difficulties; but that they are all prevented, and that we give a very blameless and simple Sense to the Passages, by Attributing them to him. We must in our Authors Sense, look upon Angels no otherwise than as the Cloud which kept up *Christ* in the Air, when he ascended into Heaven; which was not the cause of his Transportation; but a Sign that God made use of only for Pomp, and for the out-side.

He thus explains what is said of the Angel which smote the first born in *Egypt*, so much the more that this Action is formally Attributed to God, *Exod. 12. 12, 13, 23, 24.* and that of 2 *Kings 19. 35.* and *Isai. 37. 36.* of the Angel that destroyed the Army of the *Assyrians*. As for him that wrestled with *Jacob*, him that led the *Israelites* in the Wilderness, him that rolled away the Stone from *Christ's* Sepulchre, and him that brought *Peter* out of Prison: These are manners of representing the Actions of God taken from the Customs and Opinions of Men; but these would be very extraordinary ways of speaking, and capable to detain Men in their false Opinions, which the Author believes 'tis so necessary to deliver them from.

As for the places of Scripture, where the Devil is spoke of, he explains some literally, some figuratively. He takes literally all those where the words of the Text may admit of being understood of wicked Men, and figuratively those that can be understood only of the Devil. But yet he believes that they may be applyed to wicked Men. He produceth Diverse Reasons, and more Examples. He saith with respect to the first that the Sense is very difficult and perplex, if we understand them of the Devil; but that

that 'tis very proper, if we understand them of wicked Men; and he believes that 'tis only those that are ignorant of the Original Tongues, and who rely upon their Version, whose Terms have a less extensive signification, that can be surprized with this Explanation. Thus the word *Devil*, which is the proper Name of the Evil Spirit, in our Tongue, signifies in Greek *an Accuser, a Calumniator, an Enemy, a Liar, a Deceiver*. Hence it is, that of twenty four places in the New Testament, where this word is found, there are seventeen where it is Translated in several Translations, otherwise than by the word *Devil*, viz. by those of *Calumniator, Enemy, &c.*

So that there is nothing that should hinder us from understanding the Greek word *διδόσκω*, of wicked Men immediately, when that makes good sense, and the Circumstances of the Text are not contrary to it. For Example, *Mat. 13. 39. The Enemy that has sown it is the Devil*, that is to say, the Evil-speaker and Slanderer, and in particular the unbelieving Jews, Enemies to the Truth of the Gospel, *Luke 8. 12. The Devil taketh away the Word out of their Heart*; these are still the Jews, Enemies and Persecutors of the Word, *Ephes. 4. 27. Give not place to the Devil*, that is to say, give not place to the Slanderer, according to what is said, *Rom. 14. 16. That your good be not blamed*; and *1 Tim. 5. where the Apostle would have the young Widows not to give any occasion of Slander to the Adversary. James 4. 1. Resist the Devil, and he will flee from you*; that is to say, resist the Slanderer, and repel his Calumnies by a good Life, and you will put him to silence, according to what St. Peter said, *That 'tis the Will of God that by doing good we may stop the Mouth of the Ignorance of foolish Men.*

The Devil that goes up and down round about us, according to St. Peter, and who seeks to devour us, that is, the Enemy, the Slanderer, the Persecutor, such as were Nero, and the other Enemies of the Christians of that time. After the same manner he explains a great Number of other Passages, not forgetting to Cite that of *1 Tim. 3. 6, 7. where the Greek word διδόσκω signifies plainly a Slanderer*. He makes almost the same Remarks on the word Satan.

As for the passages that cannot be understood but of the Devil, the Author explains them figuratively of the extreme Malice of some corrupt Men, or that were Enemies to the Gospel. This Malice is attributed to the Devil, because it resembles his own, and because that according to the History of the Temptation of our first Parents, he is esteemed the Principal Author, and the first Principle of Evil. This way of explaining these places of Scripture, has, according to Mr. Becker, great advantages. 1. It gives them a very clear and reasonable sense. 2. 'Tis according to the Style of the Sacred Writers. 3. It preventeth a great many inconveniences that arise from the literal explanation; such are, for example, to say no-

thing of those that are found in particular in every Text, to attribute to the Devil Actions that are repugnant to the Idea of a Pure Spirit: to give him a Power that makes him almost equal to God; to deprive the Faithful of that confidence which the Gospel gives them, to make them tremble under the Empire of the Devil, and to inspire them with more than a Legal terror; and to give the Passages an incomprehensible sense, and against which Reason rises up.

These are some Examples of the Explanations which our Author gives them: by the * *Wiles of the Devil*, and by the † *Depths of Satan*, he understands the Artifices and Cunning of Wicked Men, who abuse their Spirit and their Knowledge to obscure the Truth, and to render those that profess it odious, such as were Simon the Magician, Porphyry, and some others. *The Devil is a Liar and Murderer from the beginning*, by allusion to the History of the Temptation. Our Lord would thereby paint out the Genius of the Scribes and Pharisees, and the other Persecutors of the Truth, whose Malice is so much the greater and more dangerous, as they cover it under the Mask of Piety * *The Power of Satan*, is the same that *the Power of Darknes* † † *John 8. 44.* that is to say, Carnal Men, that refuse to receive the Light of the Gospel, that they may not be obliged to quit their Pleasures, that they may keep themselves from the shame that their Evil Actions would draw upon them. *The Rule of the Devil over Death*, is the force of sin, whereof Death is the recompence; he here supports himself with the Testimony of Beza. *Satan who taketh away the Word out of the Heart of Men*, is the same with what is said a little after, that *the Cares of this World, the deceitfulness of Riches, and the Concupiscences of other things being entred into their Heart choke the Word*. *Satan tempts us*, when, as St. James saith, *we are drawn away and enticed by our own Lusts*.

We must not omit, that by the Three Personages that appeared to Abraham, he does not understand Angels, but Men; though the Author of the Epistle to the Hebrews seems positively to say the contrary, *Chap. 13. 2.* He endeavours to found his Explanation, not on Metaphysical Reason, as he often does in other places; but on the very words of the Text, and on the Particulars of that History.

The Author finds great Difficulties in the Temptation of our First Parents, and in that of Jesus Christ, to explain them, as the ordinary Divines do; but these difficulties do not regard the sense of the words of the Narration, which is very clear; they are found in the Narration it self: and we must not be astonished if there be some that we can't resolve with all our Philosophical Light in so extraordinary adventures.

IV. I hear with pleasure that some are setting

ting themselves to Answer Mr. *Becker*, and this seems necessary; but 'twere to be wisht, that to refute him, they would not adopt all the Relations of Sorcerers and Magicians that have been made, and are made every day; this were to do as those, who, to refute *Descartes* Machines, gather together all the Relations that are made of the extraordinary actions of Beasts at one blow, they will never perswade brave Spirits by this way. I think that to answer Mr. *Becker* solidly, they must do two things.

1. They must prove that the Nature of a Spirit is such, that it has necessarily a certain Power over Bodies, though limited; or that, at least, God has established, in respect of pure Spirits, with relation to Bodies, a Law almost like to that of the Human Spirit, with relation to the Body to which it is united; and which causes that the thoughts of the Soul are the occasional Causes of certain Motions of the Body, as certain Motions of the Body are occasional Causes of some Thoughts in the Soul.

2. The Second thing which he must prove, is, That according to the Rules of Criticks, and the Genius of the Hebrew and Greek Languages, 'tis impossible to give the Scripture the Sense which our Author gives it. This latter Proposition is more easie to demonstrate than the former, at least by Arguments that are called *a priori*.

The Author, finally, might have made use of the Authority of Mr. *Regis* to defend his Sentiment of the Power of pure Spirits; for this Philosopher is so far from giving them any Power over Bodies, that he says, they do not so much as know them.

Bibl. Univ. Tom. 21. p. 26.

Joh. Friderici Mayeri, &c. de Pontificis Romani Electione.

Joh. Frideric Mayer, Dr. and Professor of Theology in the University of Kilon, and College of Hamburg, as also Pastor of the Church of St. James's Church in Hamburg, and Rector of the School, his Book of the Election of the Pope of Rome; with an Appendix of Two Discourses. At Stockholme and Hamburg, 1690. in 4. p. 316.

MR. *Mayer* is none of those Authors, who would take nothing but out of their own Bottoms, and who are more ashamed of a Citation than of an oversight. He, on the contrary, glories to say nothing but on good Evidence, and we may find in this Book fewer words of its Author, than of those Authors whom he cites. This is the way not to be accused; and if through misfortune one give out any thing that is false or doubtful, he has always his *Patrons*.

'Tis true that Mr. *Mayer's* Discourse might have been more coherent, if he had rendred his Author's words more his own, if he had retrenched those that made nothing for his

purpose, and had referred his Citations to the Margin, but he did not judge it for his purpose, and he had his reasons for it.

The design he proposes, as far as we can comprehend it, was, to relate all that the Roman Ritual and other Books have said of the Election of the Popes, with Remarks of the Learned and his own upon all this, but particularly those which serve to shew the Church and Court of *Rome* on its evil side, and to prove, that nothing is so ill founded as all its great pretensions.

1. As they cannot proceed to the Election of a Pope till the See is vacant; 1. The Author recounteth in the First Chapter of his Book, the Three ways how it may happen. The First is by Abdication. It appears by the Decree of *Celestine V.* confirmed by *Boniface VIII.* that the Popes have liberty to Abdicate; and though this be very rare, yet 'tis not without Example. *Clement VIII. Cyriac, Marcelline* and *Celestine V.* have Abdicated the Pontificate, though for very different reasons. "Many do maintain, that there never was a Pope called *Cyriaque*; all that is said of him has no other foundation than the Acts of *St. Ursula*, which every body affirms to be supposititious. The Catholics, for the most part, look upon what is written of the Abdication of *Marcelline* as Fabulous; and they rank *Clement VIII.* among the *Antipopes*, so that there only remains the Instance of *Celestin* that's uncontroverted.

The See of *Rome* may be vacant in the Second Place by Deposition. 'Tis true the Popes would gladly have it believed, that, being Judges of all the World, they could not be Judged by any Person: but the soundest part of Divines maintain, that they may be deposed, at least on the account of Heresie; and others have believed, that they might be deposed for other Crimes likewise. In fine, the See of *Rome* becomes vacant by his Death. We see there what passeth on the approach of the Popes Death, in the moment after it, and in the days that follow it, even till the Cardinals enter the Conclave.

2. The Second Chapter treats of the City where the Election of the Pope must be performed, which is ordinarily in the City of *Rome*: He produceth on this occasion the reasons that have moved the Popes of *Rome* to establish their Seat in this City, and those that have obliged them sometimes to transfer it to *Avignon*.

3. He speaks of the Conclave in the Third Chapter. 'Twas the long Interregnums caused by the Disputes of the Cardinals, that made them ordain, that the Election of the Pope should be in the Conclave. 'Tis a place that was built on purpose; all its Doors and Windows are Walled up, and they have no Light in it but by Lamps. In so incommodious a place they make little Cells 22 Foot long, and about 30 broad, and a Foot distant one from another.

They are marked with the Letters of the Alphabet, and distributed to the Cardinals

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by lot. They order them to be furnished as they think fit the day before they enter. There is in all the Conclave but one Gate shut, with 4 Locks and 4 Bars; in the middle of this great Gate there is another little one, by which they give those that are shut up Victuals, that are necessary for them.

On the 11th day after the Death of the Pope, the Cardinals that are at Rome, are obliged to enter the Conclave, without waiting for those that are absent. They are visited that day by all the Ministers of Princes, and by all persons that will see them. They may stay with them till night, when the Conclave is shut up, after the Third Ringing of the Bell. After this none must remain there but the necessary persons; and they nominate a Cardinal of each Order, whom they change every three days, who must diligently visit all places in the Conclave, to see that no person be hid. Besides these Cardinals, there are two Conclavists for each Cardinal, who must be of his Domesticks, and a year at least in his service. Those who are born Princes, or are much advanced in Age, may have three. There is likewise a Sexton accompanied with his Clerk, two Masters of Ceremonies, a Confessor, a Secretary, two Doctors of Physick, a Chyrurgeon, an Apothecary with one or two servants, a Carpenter, a Mason, a Barber and two Friars, and five or six Domesticks for the Publick. Besides the Bread, Water and Wine which is given to the Cardinals, 'tis permitted to serve them but with one Mess, and the Examinators are ordered to take care that in bringing it to them to eat, they slip in no Letter or Paper with the Meat.

The Conclave is very strictly guarded by a number of Soldiers sufficient for its surety. The Cardinals are not permitted to go out but on the account of a dangerous Distemper attested by Physicians, and with the consent of all the College. If the Conclavists are obliged to go out for any cause, whatever it be, they cannot enter again.

4. After he has spoke of the Place where the Election must be made, he treats in the 4th Chapter of the Persons who have a right to make it. Some of the Popes Flatterers have maintain'd, that he might Chuse his Successor: but this is not the opinion of the greatest number of the Doctors of the Romish Church. The People and Clergy of Rome had the Power of Chusing themselves a Bishop, during almost 11 Centuries, as is proved by the Testimony of *Antonio de Dominis*. They afterwards presented him to the Emperor, whose consent they must have. *Gregory VIII.* robbed the Emperors of this Right. *Innocent II.* took away this Privilege from the People of Rome, and, in fine, none but the Cardinals had Right of Election. The Number was, by *Sixtus V.* fixed to 70. They are divided into Three Classes, the First is that of the Cardinal Bishops, the Second of the Cardinal Priests, the Third of the Cardinal Deacons. Whenever they enter the Conclave, they may proceed to the Election. He must have Two

Thirds of the Suffrages to be Pope, and no person can name himself.

5. In the Fifth Chapter he speaks of the Conditions necessary to come to the Popedom. Formerly a Cardinal had Right to pretend to it, of what Nation soever he was. At this day none is Chosen but he that is of the *Paradise of Italy*, as *Naucleus* expresses it. Besides, we must except the States of * *Venice*, *Tuscany*, *Sienna*, and some others. They believe that a *Venetian* Pope would prefer the Interest of the Republick to that of the Church; and this Republick is as indifferent in the Matter. She is apprehensive, that a Pope, born her Subject, would enrich his Nephews too much, and make them in case to attempt against their Liberty. The Duke of *Tuscany* fears, that a *Tuscan* Pope would stir up Ambition in the People, to support themselves by his credit to recover their Liberty. Any Cardinal, that is a Prince by Birth, must not pretend to the Pontificate. 'Tis fear'd, lest being born for Command, he should raise Wars in *Italy*, slight the other Cardinals, and endeavour to perpetuate the Popedom in his Family. But if too high a Birth be an Obstacle to the Popedom, 'tis not so with a low one; that is not minded. *Urban IV.* was a Cobler's Son, *Benedict XII.* a Millar's, and *Sixtus V.* a Labourer's. A Cardinal must be of a great Age that he may be capable of being Pope; the Cardinals who are possess'd with the hopes of Reigning in their Turn, or that always gain something by the death of the Popes, will take care that they do not Chuse a young Man; he might make them languish too long.

There has no Jesuite been Elected Pope hitherto, though 'tis known that Jesuits have done all that lay in their power to get one of their Society Chosen. They fear, says our Author, lest they should find the Means to make this Prime Dignity of the Church Hereditary to their Body: whereupon he cites the Testimony of an *Italian* Author, *Jo stimarei, che sarebbi ottimo rimedio l' introduzione de Giesuiti nel Vaticano, perche essi finalmente scacciarebbono via il Nipotismo, mandarebbono san Pietro nell' Indie a far qual che Missione, con un bordone in mano, es croce in fiaco; e cosi ad essi poi se gli renderebbe piu facile la strada di far' il Vaticano feudo hereditario della Compagnia di Giesu.* The Pope must be taken out of the College of Cardinals, at least if there be any in it that is worthy of that honour.

6. He shews in the sixth Chapter how they proceed to Election. It is performed three different ways. The first is the way of Inspiration, when without having concerted among themselves before, all the Cardinals declare with one common Voice, not so much as one being excepted, that they nominate such an one for Pope. The second is the way of Compromise. After long Disputes the Cardinals sometimes agree to nominate two or three of their Body, to whom

* This Law was violated in the Person of the last Pope.

whom they give power to chuse the Pope, swearing to acknowledge for such him whom they shall chuse. But this has not been in use since *John XXII.* who chose himself. In fine, the third is the way of Scrutiny, which is repeated every day till such time as the Pope is chosen. The Cardinals write upon a piece of Paper, the Form and Bigness whereof is marked in the Ritual, the Name of him whom they chuse. They afterwards hide this Paper, and put it in a Chalice, swearing that they have chosen for Pope him whom they judged most worthy of that Office. He describes there all the particulars of this Ceremony in *Gregory XV.* own words.

7. The following Chapter contains all that passes from the Election of the Pope to his Coronation. When he is chosen the Dean of the Cardinals goes to him to demand if he'll accept of the Pontificate, and after a short Prayer that he says, he answers, yes. Then they strip him of his Robes, take away his Cowle, seat him in a Camail, on a Seat Magnificently Garnished, they demand what Name he will take, and they make him sign the Resolutions which all the Colledge had taken before the Election. This done they declare the Election to the People out of a Window.

The Original of the new Names which the Popes take is not well known. Some believe that 'twas *Sergius II.* that thought fit to change his Name, because he was called *Groin-de-pourceau*: But *Baronius* believes that 'twas *Sergius III.* who through Humility would not retain the Name of *Peter* that he had, by reason of the first of the Apostles; tho' he did not judge himself unworthy to succeed him. This change of the Name, whose Original has so little solidity, did notwithstanding pass into a Custom afterwards, and at this day the Popes never fail to take a new one. He passeth by all the other Ceremonies that are used on this occasion.

8. We will not insist on those of the Coronation of the Pope, which the Author describes in his last Chapter, and on which he makes a very large Commentary wherein the Court of *Rome* is not at all spared.

II. The Author has added to the end of his Work two Dissertations, which have a relation to the principal Subject. 1. The first treats of the Name of, *the Servant of the Servants of God*, which the Pope takes to himself. Some pretend to prove by an Epistle of *Damasus I.* that 'twas he that first assumed this Title: But he shews by the Date, that this Epistle is supposititious. Others attribute it to *Gregory I.* 'Tis possible that this Pope might appropriate it to himself, and that he was afterwards imitated by his Successors. But the Bishops, Monks and Priests had taken it before, and gloried to be called the *Servants of the Servants of God*. He shews that this Title suits very ill with the high Pretensions of the Popes; and that by these Servants whose Servant he is can neither be meant Emperors, nor Princes, nor

the Faithful, nor Angels, nor Jesus Christ, nor God himself, since he believes himself equal or above all this.

2. The second Dissertation is against *Gracianus*, who has advanced in part, that we must not take in a rigid sense what an Orator sometimes says in his Panegyricks, and that whatever *August* Titles are given to the Popes, it is false that they believe themselves equal to God, to Jesus Christ, or even to *St. Peter*. He endeavours to prove that it is a Tenet of the Church of *Rome* that *the Pope is a God*: And makes use of three Reasons for it. That the Popes desire to be called Gods; that this Name is given them in Books purely Dogmatical, and that Writers have publickly maintained that 'tis their Due.

Biblioth. Univ. T. 21. P. 101.

Dictionnaire Mathematique, &c.

A Mathematical Dictionary, or a General Idea of the Mathematicks. Wherein are contained the Terms of this Science besides many Terms of Arts and of other Sciences, with Reasons which by degrees conduct the Mind to a Universal Knowledge of the Mathematicks. By M. Ozanam Professor of Mathematicks to the French King, at Paris. At Amsterdam by les Huguetau 1691. in Quarto, Page 739.

THE Mathematicks are so much in vogue of late times, that there is almost no Body but desires some knowledge of them. This has made them carefully to search after all Books that have any Relation to these Sciences. We may even say that the Passion that Men have for them, gives them frequently the Boldness to impose on the Publick by very imperfect Works; but they go off well enough by reason of the specious Titles they give them, and because there are many more that speak of the Mathematicks, than there are that understand them. We have seen some of late, where scarce a true Definition was to be found.

'Tis not so with *Mr. Ozanam's* Dictionary; it comes from the hand of a Master, and they that would understand Books wherein are Mathematical Terms, or that would form a just Idea of these Sciences, without penetrating into the Difficulties of the Demonstrations, will find good satisfaction in this Work. Not but that the Author has inserted some Problems therein; but they are only occasionally, and are not Essential to the Book. They that will not give themselves the Trouble of understanding them may proceed without insisting on them.

We had before in *Mr. Furetiere's* Dictionary a great part of all the Mathematical Terms; but besides that it is very reasonable that the Mathematicks should have a Dictionary particular to them, since Law, Medicine, and almost all the other Sciences have

have each theirs; there's a great deal wanting in Mr. *Fourriere* that is to be met with in Mr. *Ozanam's* Dictionary, as we are assured by the comparison we have made between the two Works.

The Author of this last found it more for his purpose to follow the Order of the Matters than that of the Alphabet; because it is much more Natural, for there every term is in its place, with the Definitions of things, their Uses and Relations. Add to this, that the greatest part of the Terms of the Mathematicks being defined by one another, a Dictionary becomes unprofitable for those who have no Tincture of these Sciences, where they must turn over Leaves a long time, before they are instructed in what they seek for. A Man, for Example, that knows not what a Rectangular Triangle is, will not be much wiser by finding in the Dictionary, that 'tis a Triangle that hath a right Angle, unless he know what a *Triangle*, *Angle*, and *Right-Angle* is.

The Author to give his Book the convenience of a Dictionary, without having its inconveniences, has added an Alphabetical Index to it, with references to the place of the page, where they may find what they seek.

Monfieur *Ozanam* first explains the Terms that are common to all the parts of the Mathematicks. He passeth afterwards to simple Mathematicks, which comprehend Arithmetick and Geometry; and endeth with mixt Mathematicks, whose general Parts are, Cosmography, Astronomy, Geography, the Theory of the Planets, Opticks, Mechanics, Architecture as well Civil as Military, and Musick.

He insists particularly on Navigation, which he looks on as a part of Geography; but the Masters of that Art would have wisht that he had a little more carefully consulted the Modern Authors that have written on this Subject. 'Tis believed that this part of his Dictionary might have been more perfect.

They are a printing at the *Hague* for *Van Bulderen*, the use of the Compass of Proportion by the same Author, which has been already printed at *Paris*, and which is so well known that 'tis needless to speak of it.

A Practtical Discourse concerning a Future Judgment. By William Sherlock D. D. Dean of St. Pauls, Master of the Temple, and Chaplain in Ordinary to Their Majesties. London Printed for W. Rogers at the Sun over against St. Dunstons Church in Fleetstreet, 1692.

THE Elaborate Works of this Great Man have so recommended themselves to the Rational part of Mankind, by the convincing and solid Reason they abound with, that it were a Work of no less superfluity than presumption for me to say any thing in their Commendation. The Learned Author having sometime ago published

a Discourse of Death (an Extract whereof you may expect in our Students Library, which we will carry on with all Expedition as soon as the number of Subscriptions are accomplished) in this treatise of Judgment.

Ch. 1. To pass by what is preliminary, he says there are two ways of proving a Future Judgment, *viz.* by Principles of Reason, and by Revelation. He begins with proofs deduced from Reason, and shews what Moral Evidence and Assurance we have, that God will judge the World, as that signifies that he will reward Good Men, and punish the Wicked in the next World, and this proof consists of several Branches.

I. He observes, 1. That the very make, frame and condition of Humane Nature proves that Man is an accountable Creature, who can give an Account of his Actions, and therefore may be, which is a strong presumption that he will be called to an account for them. There are four things Necessary to make any Being Accountable. 1. That he have a Principle of Reason to know what he does, and judge for himself. 2. That he have a Rule to live by, to direct him what to do and what to avoid. 3. That he have Liberty of choice, and the free Government of his Actions. 4. That he be an Inferior and Subordinate Creature, who has some above him to call him to account. All which he illustrates at large, and shews how necessarily Judgment follows upon them, but for Brevities sake we must omit, except we would resolve to transcribe a great part of the Book: He starts an Evasion that some Men may flatter themselves with, that all that he had said proves, that God may judge us if he please, but not that he will, that he may judge us if he please, but he is under no force, and therefore if he please he may also not judge us, this he says is no Objection to us Christians who have express Revelation in this point; but setting aside Revelation he proves from what he has said, that God *will* as well as *may* judge the World, by supposing this one Principle, that what the Reason and Nature of Things proves ought to be done, that God will do; for tho' he be under no Force nor Necessity, yet his own Nature is a Rule and Law to him. And that the Judgment ought to be is plain enough from what he has discours'd above.

II. The Essential Differences between Good and Evil prove that Mankind ought to be judged: And this proves more evidently the Futurity of Judgment than the former, since the Essential Difference between Good and Evil makes it necessary that Man should be judged, that he should be rewarded and punished according to his Work. 1. That there is an Essential Difference between Good and Evil; that is, that there are some things in their own Nature very good for Men, and other things very hurtful for them. The difference betwixt Moral and Natural Good and Evil, he says,

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is this, that Moral Good and Evil is in the Will and Choice, Natural Good and Evil in the things themselves. And he says, if we but recollect our selves we will find that we have no other Notion of Good and Evil but this: For when it is said such a Man has done a very Good or Ill Action, 'tis meant he has done a thing very good or Hurtful to himself or others, by which is meant Natural Good or Evil; a plain Evidence that we Judge of the Moral Good or Evil of Actions by the Natural Good or Hurt that they do; and the Essential difference of Moral Good and Evil is founded on the Essential difference between Natural Good and Evil. The not observing this is the true reason why some Men can form no Notion at all of Moral Good and Evil, but think Vertue and Vice to be meer Arbitrary Notions, which have no foundation in the Nature of Things, as indeed they can have none but this, that Vertue is to love and chuse, and do that which has a Natural Goodness in it to our selves and others, and Vice on the contrary, and he instanceth in Charity. But to proceed,

2. The second Branch of this Argument is, that according to the general sense of Mankind what is good ought to be rewarded, and what is evil ought to be punished. For the proof of this he appeals in the first place to all Civilized Nations that live under Laws and Government; who all think fit to restrain Wickedness by a Publick Vengeance, tho' there be some difference in their Laws and Punishments. And where publick Justice fails, we must next appeal to private Revenge, to understand what the sense of Mankind is about the desert of sin; for there is not a more natural, or eager Passion in Humane Nature; all Men naturally desire to return the Injury they suffer upon the Heads of those that do it, and account it a great act of Justice to do so: And though Revenge in the Irregular Exercise of it be sinful, yet considered as a Natural Passion it is not; it is Implanted in all Mankind, as the Love of Justice, but they only must execute it who can administer Justice; where there are no publick Laws and Government, every Man may execute Revenge; but in Civil Societies 'tis not so. As for those sins that are not properly the Objects either of publick or private Revenge, such as Gluttony, Drunkenness, &c. besides some Restraints which the Law lays upon them, they have this Punishment, that they make Men Contemptible and Infamous, which is a very great punishment. And on the other hand, Men have given very ample Testimonies to the Merits of Vertue; for tho' there are no Laws to reward a private Vertue as there are to punish Vice, yet Publick Honours by the consent of Mankind are the Rewards of Vertue. He sums up this Argument thus: There is an Essential difference between Vertue and Vice; and according to the sense of all Mankind Vertue deserves to be rewarded and Vice punished; And can we think then, that if God governs the World,

he will not judge Mankind, that he will not reward the Good and punish the Wicked?

3. That the Natural Notions we have of God prove that he will judge the World. All Men who believe a God, acknowledge him to be the Sovereign of all the World, and so that he only must judge it, or then it can never be judged, which that it must be done is proved already from the Essential differences of good and evil, which require that good Men should be rewarded and evil punished: And they acknowledge him to be Infinitely Wise, Holy, Good and Just. Now these Attributes of Wisdom, Justice and Holiness, &c. must be considered as the Attributes of a Sovereign; and therefore the proper Exercise of these Attributes in God consist in the Exercise of a Sovereign Power and Authority; that is, in governing and judging Mankind, Wisely, Holily, with Goodness and Justice, and this certainly proves that God as Sovereign Lord Judges the World, for he cannot exercise his Wisdom, or Holiness, or Goodness, or Justice as Sovereign, if he exercise no Acts of Sovereignty; he cannot judge Wisely, Holily or Righteously, if he judge not at all. But to pass on,

III. The External Appearances of Providence prove that God does judge the World at present, and that he will judge it hereafter. But to state the Matter plainly, he, 1. Shews what Evidence we have of a Divine Justice and Providence which governs the World at present. 2. The Force of this Consequence from the Providence of God in this World to a Judgment in the next.

1. As to the former it appears, 1. From that Divine Justice which is Interwoven in the Nature of Things: For if God has so contrived the Nature of things that Wickedness is a Punishment to it self, and Wicked Men a Scourge to one another, it is a plain Demonstration, that when God made Man, he intended to Govern him too. That this is so he proves from many Instances, as that Irregular and Furious Passions make a Man miserable, such as a confounding shame, distracting and terrifying fears, raging Anger, &c. all which are the Passions of a sinful Mind, a vertuous Man that always takes care to do his Duty is not troubled with them. Besides, Sickness, Poverty, and Disgrace, and an Untimely Infamous Death will be the punishments of some kinds and degrees of sin. Drunkenness, and Gluttony, and Lust, will destroy our Health, afflict us with tormenting Diseases, and shorten our Life. But besides this punishment of Mens own Vices to them, we may consider how bad Men punish one another, by Rapes, Murders, Thefts, Oppression, Injustice, &c. But on the other hand, Vertue has its Natural Rewards; it gives Peace and Satisfaction to the Mind, governs our Passions and Appetites that they cause no pain or disturbance to us; it is the best means to preserve our Health, to

procure Friends, reconcile Enemies, &c. But before our Author passes this Subject he has these further Remarks on it. 1. God by this means has taken care that Vertue shall never be wholly unrewarded, nor sin unpunished. 2. This in ordinary cases supercedes the necessity of Gods Interposing by an immediate Providence to reward Good Men and to punish the VVicked, tho' when he sees occasion he can soon rectifie any great Disorders by a more Immediate Hand. 3. Thus these Natural Rewards and Punishments give a Sacred and Venerable Authority to the Divine Laws; for this proves that they are not Arbitrary Constitutions, which depend upon the VVill and Pleasure of God, who might have made Vertue Vice, and Vice Vertue. Nay these Natural Rewards and Punishments are a glorious Justification of all the other Acts of Gods Providence for the Rewarding of Good Men, and punishing the VVicked; for this is to dispense Rewards and Punishments according to the Nature and Desert of things, which becomes the Just Governour of the World. 5. They are not only a particular Instance of Gods Providence in that Natural Provision he has made for the Rewards of Vertue, and Punishment of Vice, but are a Natural Earnest and Pledge of all other Acts of Providence, which are necessary to this End. 6. These Natural Rewards and Punishments of Vertue and Vice are a Natural Proof and Evidence of the future Rewards of good and bad Men; because Piety and Vertue is a happy Nature, and Sin and Vice a miserable Nature, and therefore at one time or other Vertue must make Men Happy, and Vice Miserable. 7. These Natural Rewards of Vertue and Punishments of Vice are a great Instrument of Providence as they are an Effectual Antidote and Remedy against Superstition, by which he means *all those Hypocritical Arts of Appeasing God, and procuring his Favour, without obeying his Laws, or reforming our Sins*; such as have been invented by Heathens, Jews, and Christians themselves, especially the Church of Rome. Now these Superstitions do not only spoil all Religion, but corrupt Mens Lives, and give them great security and impudence in sinning, which overturns the Government of the World. But secondly, Another evidence of Gods Providence and Government is the Institution of Humane Governments for the Punishments of VVickedness and Rewards of Vertue: This is plain enough from *Rom. 13.* and therefore I pass it. And thirdly, we have plain proofs also, that God does Interpose by a Secret and Invisible Providence to supply the Defects or correct the Miscarriages of Publick Government, or to punish such as fall not under the Cognizance of Humane Government. VVe have many Examples of Gods governing the VVorld by an Immediate and Visible Power, in the Books of *Moses* and *Josuah*, as the destroying the Old World by a Deluge, and preserving *Noah* and his Family, the

Destroying of *Sodom* and *Gomorrhah*, and preserving *Lot*, the many Miracles wrought by God in the Land of *Egypt*, not to mention others. But secondly, 'tis no hard matter to trace the plain Footsteps of Providence in more ordinary Occurrences; as when great and wonderful things are done by an unseen concurrence of casual Events; when the greatest Politicians are outwitted, their Counsels distracted, their Measures broken, &c. without any visible Power to oppose them. VVhen the Punishments of bad Men carry the Marks and Characters of their Sins on them, as when an unjust Oppressor is ruined by an unjust Oppression; and those who have spoiled Widows and Orphans, leave their own Widows and Orphans a rich prey to other Spoilers; when secret Sins, especially barbarous Murders are discovered by some strange Accident, and brought to condign Punishment.

2. Having shewn what evidence we have that God governs the World, at present, he considers the force of this consequence that God will judge the World hereafter. To pass by other things, First, It is very evident that the Judgment of God in this World is not Final, and this (setting aside the proof may be had from the Scripture) may be proved by Reason, 1. In that good men live here intermixt in the same Countrey, Neighbourhood, nay Family, and therefore God does not intend finally to reward the good nor punish the bad here, since that requires a separation of them: Nay 'tis impossible that God should punish all wicked Men in this World without involving good Men in their Calamities and Sufferings. 2. That Gods Judgment in this World is not final appears from this, that all good Men are not rewarded, nor all wicked Men punished in this World, as they ought to be, if God intended no further Judgment. 3. In that the Rewards and Punishments of this Life cannot be Final and Proper Rewards and Punishments of good and bad Men. But secondly, The Nature of the Divine Providence and Government, and the Manner and Circumstances of its Administration in this World are a plain Indication of a Future Judgment. The visible design of Providence is not to reward all good Men and punish all the wicked in this World, for this is not done; but to curb and restrain Wickedness, and to encourage Piety and Vertue; and therefore God gives us such Examples of his Justice, as are sufficient to over-awe Mankind, and such Examples of his Favour to good Men as may Encourage them to be Good and Vertuous: But this signifies nothing unless it prove that God will punish bad Men and reward the good; and if it prove this, it must be in the next World, for it is plain that he does not do it here.

IV. The Natural Presages of Conscience are another good Argument of a Future Judgment, that is, all Men naturally expect to be judged, to be rewarded or punished for the good or evil they do. Where he shews,

1. That

1. That all Men have a Natural Prefage of Judgment. There is indeed, he says, a very formidable Objection against it, that very few Men live as if they expected to be judged, but this is as good an Argument against Mens belief of the Gospel of Christ, and the exprefs Revelation of a Future Judgment, as it is against the Natural Sense and Prefages of Conscience. But this being so obvious needs not be insisted upon.

2. Since this is so universally acknowledged, the Question is, To what cause to attribute these Fears and Rebukes of Conscience. The Atheists will not have these to be Natural, but the Effects of a Superstitious Education: But what they say is absurd and ridiculous; for if these Prefages of Conscience have all the Marks and Signs of being Natural, that we can have, that any thing is Natural, we must either say that nothing is Natural, or that we cannot tell what is Natural, what not, or we must confess it a great perverseness of Mind in denying that to be Natural, which has all the signs of it. 1. That is Natural which is common to the whole Kind; and if so (as cannot be denied) then these Censures and Rebukes of Conscience are Natural; for they are common to all Mankind: For tho' we should grant that some few Atheists had wholly Conquered these Fears, such few and rare Examples ought to be lookt upon as the Corruption of Humane Nature, not as the Measure and Standard of it. 2. Especially if we consider that that is most Natural, which is born and bred with us, and is the Original State of Humane Nature: But such are these Prefages, they are even the first things which Atheists themselves did naturally believe; and that they do not believe them now, is the Effect of great Industry and Violence. It is a piece of Art to be an Atheist, which they are a great while a Learning, which very few Men, tho' well disposed to it can ever learn, but to believe a God, and fear him is not Art, but Nature, and therefore common to all Men, and the first thing they believe. 3. That which is Natural is absolutely inseparable from Nature, at least not without extreme difficulty and violence: Now to prove that the Hopes and Fears of Good and Bad are so he appeals to common Sense and Experience.

3. He next considers the force of this Argument how these Hopes and Fears of good and bad Men are Natural, and Prefages of a future Judgment. And, 1. He thinks he may lay it down as a certain Principle, That Nature, or the Natural Sense of our Minds does not deceive us; for if we should say it may, then there is an end of all certainty. 2. For these Natural Hopes and Fears of good and bad Men immediately respect the Judgment of God, not of Men, and concern the Rewards and Punishments of the other World more than of this. 3. They give a Natural Confirmation to all those other Arguments he has already urged for the proof of a Future Judgment. As, 1.

This proves a Natural Sense in all Men that they are accountable Creatures, and shall be called to account for their Actions. 2. This proves the Natural Sense we have of the Essential Difference between Good and Evil, and that the one deserves Rewards, and the other Punishments. 3. This proves the Natural Sense Mankind have of Gods being Sovereign and Supreme Lord and Judge of the World. 4. The Natural Sense we have of a just Providence, which governs this World at present. 5. The removing Mankind out of this World into the next proves the Necessity of a Future Judgment: If Mankind subsist after Death they must be judged; and that will appear plain, if we consider, 1. That when we go into the next World we must remove into a state of Happiness or Misery; that is to say, if we live in the next World we must be Happy or miserable there. 2. That our State and Condition in the next World must have relation to our Behaviour and Deserts in this.

And then, 3. It necessarily follows that God that must judge Men in the next World, must reward or punish them according to their Works.

V. He next proceeds to prove a future Judgment by Scripture Proofs, which, since they are obvious enough to any, and since we have been so prolix in the other, we shall only name the places from whence he proves it: As *Act. 17. 31. Heb. 9. 27. Mat. 7. 1, 2. and v. 22, 23. Mat. 16. 27. and 25. 31, &c. Luk. 19, 12.*

He proceeds to shew us how we must improve this Belief; as,

1. To live as becomes those who shall certainly be Judged, *viz.* 1. If we must be judged, it becomes us to act with great Consideration and Advice, 2. We must make it the standing Principle and Rule of our Lives, never to do any thing but what we can give a good account of; either what we know is our Duty, or at least what we are satisfied is very Lawful and Innocent to be done. 3. It becomes those who must be judged, to judge themselves, and to take a frequent and impartial account of their own Lives and Actions: This is no more than every Steward does, who casts up his Books, and adjusts his Account himself, before he presents them to his Lord.

2. Let us keep our Eye perpetually on a future Judgment, for the Direction and Government of our Lives, for this will furnish us with such Principles of Action, as cannot be so well learned any other way. As 1, It teaches us above all things, to take care to approve our selves to God, which is the only Principle of true Religion, and Universal Obedience. 2. To fetch the Reasons and Motives of Obedience from a future Judgment, from those Rewards God has promised to bestow at that day on good Men, and those Punishments he will inflict upon the Wicked: These as far as concerns Rewards and Punishments, are the only Gospel Motives of Obedience; he says, as far

as concerns Rewards and Punishments, because there are other Gospel Motives besides Rewards and Punishments; such as the great Love of God in giving his Son for us, the great Love of Christ, in giving himself a Sacrifice for us, and the powerful Assurances of the Holy Spirit.

3. If God will certainly judge the World, let us refer all Judgments to God. The Author here allows that we may lawfully judge Men for their Actions, good or bad, which is necessary for us to do, even in order to preserve Human Society. But we must not, 1. Judge Mens Hearts, Thoughts, and Secret Intentions, since Mens Hearts are known to God only. He instances in several cases, wherein this rash judging consists, and shews several Mischiefs that ensue upon it, as that it dissolves the most intimate Friendship, and begets Mortal Quarrels; and that many times the most Exemplary Vertue is greatly discouraged, and the most useful Men eclipsed, and made unserviceable to the World. 2. We must not judge Mens final State. Where our Author takes notice how our Church has been extremely blamed by some Men for the Charity expressed in her Office of Burial: But 'twere to be wisht there were not an Extremity on the other hand committed here, and of much more dangerous consequence than is even the rash judging Mens final State, since this only does hurt to the person who is so uncharitable, (the person who is so judged receiving not the least prejudice by it) whereas the other may have no small tendency to make people secure, when they see the Church express over Men deceased who had little in their Lives to distinguish them from a Heathen, her Hopes of their Salvation: 'Twere to be wisht that either these words were only pronounced over Men that gave proofs of their living Religiously here, or if that should give offence, that they were rather laid aside, and we abstained from the secrets of God, whether they were Damned or Saved, and remitted that to the Righteous Judge. Nor can those who raise Clamours against this hinder them (if they are willing) from exercising Discipline, and 'tis to be feared that the Church has been more weakned by the scandalousness of some of her own Communion than by the Dissenters Schisms and Factions. 'Twere to be desir'd that our Church carried her self towards the Profane, Careless and Ignorant of her Members, as this Learned Dr. does a little afterward towards the Heathen; (and 'tis obvious enough that there are as little if not less hopes of a loose carnal Christian than of a Heathen;) viz. That she would neither Damn nor Save them; but to Save Men because they seem to have some little Remorse, since 'tis no less an old than true saying, *Sera Poenitentia raro vera*, is, if I may so say, a Prodigal Charity. But I cannot insist upon it, nor on what he says of Infants.

4. If God will judge the World, let us refer all Difficulties to the Day of Judgment. And to set bounds to our Curiosity, and

make us modest in our Enquiries after Providence, he shews, 1. How dangerous it is to search too narrowly into the Secrets of God; as that it either makes Men Atheists, or at least is made a pretence to justify Atheism: And is apt to give us wrong Notions concerning God, which is a very great evil, next to Atheism it self. 2. How unreasonable it is to disturb our minds with such Difficulties of Providence as we cannot answer. 3. That what cannot be known in this World, it is time enough for us to know it in the World to come. And, 4. That we may expect to understand it at the Day of Judgment.

V. Since it is certain that God will judge the World, let us endeavour by all means possible, to affect our Souls with a strong and constant, and vigorous sense of Judgment, and govern our Lives so as to prepare us to give account of our selves to God. And whereas men are apt to avoid all Thoughts of Judgment, because they are very uneasy and troublesom, he shews, 1. That tho' the putting Judgment out of our minds may give us present ease, yet it will not mend our Accounts, nor prevent our being judged. 2. How frightful soever the Thoughts of Judgment are, 'twill be worse to feel it. 3. That a right Fear of Judgment is not so amazing as these men apprehend it. 4. That when we govern our Lives under the awe of a future Judgment, it is so far from being terrible, that it fills us with great and joyful hopes. He concludes this first Chapter with profitable Reflections on those, who out of meer Inconsideration never seriously think of a future Judgment; which for brevities sake I omit.

We have been too large in the First Chapter, but shall cursorily run over the rest.

I. The 2d Chapter is of the time when this Judgment is exercised; Where the Doctor says, in reference to their Opinion who say, That Man is immediately Judged at his Death: 1. 'Tis plain in Scripture, that good Men, when they die, are translated into a Place of Ease and Happiness, and bad Men to a Place of Misery and Punishment. 2. That we read of no other Formal Judgment but that of the great day, when the Son of Man shall descend from Heaven, &c. 3. That according to the account the Scripture gives us of this matter, though bad Men shall be miserable, and good Men happy, as soon as they go out of these Bodies, yet bad Men shall not be condemned into Hell, nor good Men received into Heaven till the day of Judgment. Where, in stead of allowing one middle place betwixt Hell and Heaven, the Doctor allows two. Whereas it seems plain enough from Scripture, from St. Paul's words, not to mention others, *I desire to be dissolved and be with Christ, which is far better*. I cannot see how St. Paul could properly say, *to be with Christ*, unless it were to be in Heaven, where his Humanity is circumscribed: For, as to his Divinity, St. Paul was with him here: And

suppose

suppose that he was in a place of Blessedness, distinct from Heaven, yet it could not be said that he was with *Christ*. He next shews the usefulness of this Doctrine. That we live in such an Age as this, wherein we have to deal with so many Atheists, and therefore we ought to take care to make Religion Reasonable and Intelligible; but we need not make it more reasonable than the Scriptures do: Nor was there ever so much noise of Reason in Religion as in this Age; 'twere to be wisht, that the too much confining it to Reason, have not multiply'd Atheists among us. 2. Some observing that Mankind shall not be Judged till the day of Judgment, say, That there is no intermediate State, but that the Soul sleeps with the Body till the Resurrection, which he shews to be a foolish Unphilosophick Opinion. 3. This Notion does very great service against Popery; But I must confess I cannot see what great feats it does against it, either as to Purgatory, or Invocation of Saints. For admitting a Saint goes to Heaven immediately, I see no reason why we should Invoke him, unless we at the same time attribute Omniscience to him.

II. That this day of Judgment is appointed, 1. This proves the certainty of a Future Judgment, that the day is appointed. 2. Answers the Objection against a Future Judgment, from the long delays, according to that of *St. Peter*, *Ch. 3. 3, 4.* 3. For what seems a long day to us, is not so to God, as the same Apostle tells us. 4. When God finally Judges the World, he destroys this present Frame of things: Two things are necessary to reconcile God's destroying the World with his *Wisdom* and Goodness; 1. The Incurrible wickedness of Mankind. Since a wise Man will not pull down a House till he finds an Irreparable decay in it. And he rationally concludes, that one thing God has regard to in the day of Judgment, is, not to destroy the *World* till Mankind is grown incurable. And 2. Not only the present Race of Mankind is so universally corrupt, that they deserve to be universally destroyed, which was the case of the Old *World*, but that Mankind is thus incurably wicked, after all the wise Methods of God's Grace and Providence to reform the *World*. This seems to be the reason why *Noah's* Flood did not put an end to the *World*, because, though the wickedness of that Generation of Men was so Universal and Incurable, that it might have justified their Universal Destruction; yet God had new Methods of Grace, and hidden Treasures of *Wisdom* in reserve, for Reforming the *World*, and therefore, though he purged the Earth from its wicked Inhabitants, he did not think fit to put an end to the Race of Men.

III. This day God has appointed is a General day of Judgment, to Judge the whole *World*. And there is great reason for this,

1. *With respect to God*; For 1. This will justify the Divine Providence, and dis-

play all the various *Wisdom*, and expound and unriddle all the secret Mysteries of it: *When God comes to Judge the World*, it is to justify himself as well as to Judge. 2. God summons all Mankind together to Judgment, that Men and Angels may be witnesses of his Equal and Impartial Justice. 3. A General Judgment is most for the Glory of God, in punishing bad Men, and rewarding the good: When a whole *World* of Sinners stand trembling before God's Tribunal, and receive their Final Decree and Sentence from his Mouth, this is a more visible Triumph of his Justice, than if they had all silently dropt into Hell when they went out of this *World*, and we had heard no more of them to Eternity.

2. *With respect to Men*, both to the good and to the bad; for this is part of the reward of Vertue, and of the punishment of Vice. Many good Men here have been used with the utmost contempt and scorn, because they would not follow the wicked courses of the *World*: And therefore it was fit that God should vindicate them publickly, and applaud and reward their Vertue. And on the other hand, *Wickedness* is many times so triumphant, that it is applauded and courted, and the greatest Prodigies of *Wickedness* adored for their Prospered villainies; and yet shame is the just reward of sin, which it must have at one time or other, and nothing can more effectually cast shame and contempt upon Sinners, than a General Judgment, when they shall be publickly Arraigned and Condemned in the Great Assembly of Men and Angels.

IV. The day of Judgment shall be at the end of the *World*. And it seems very reasonable it should be so; for this Earth was made for the Habitation of Man, and all things in it for his use and delight, and therefore it receives its Fate and Destiny with Man too. Now that God defers the Judgment till the end of the *World*, may convince us, 1. Of God's great Patience and long suffering towards Sinners, in forbearing the execution so long. 2. Of the severity of the last Judgment: For what a terrible Vengeance is that which fires the *World*, and dissolves this present frame of Nature? If it be asked when this day shall be, 'tis sufficient that our Saviour has before told us, that we cannot know it. But he adds these three things to what he shewed before; 1. That it is not likely to be yet, since many things seem not yet accomplished, particularly, the Conversion of the *Jews*, which must be expected before the day of Judgment. 2. How long soever the end of the *World*, and the day of Judgment be delayed, yet we have great reason immediately to prepare for it; since Death puts an end to our Account for Eternity. 3. But if the near approach of the End of the *World* and the Day of Judgment be considerable, it is certain that it is not far off.

Chap. III. *Who shall be our Judge*: Where Two things are to be considered: *First*, The Person who is to Judge us. *Secondly*, What

What assurance we have he shall be our Judge.

I. The Person who is to Judge us; that Man whom he hath ordained: that is, the Man *Christ Jesus*, for so we are assured in the Scripture, as *John 5.22. Mat. 16.27.* He reduces what he has to say upon this, to these two Heads.

1. That 'tis very fitting that the Saviour of Mankind should be their Judge also; and that upon Two Accounts: 1. Because the Authority to Judge is essential to the Notion and Authority of a Saviour: *To save sinners*, signifies, *to save them from their sins*, and to save them from their sins is to deliver them from the punishment of sin, that is, from the wrath of God, from the curse of the Law, Death, Hell; Now there are several Acts concur to perfect this Salvation, but the last, complete and finishing is Judgment; and he only is a perfect Saviour who has Authority to Judge, to Pardon and Reward. But 2. There's very great reason it should be so, because this gives Authority and Efficacy to all the Methods of Salvation, it will make sinners afraid not to be saved by him, when they know that he must judge them. And so it will give great Authority both to his Laws and Countels, and to his Threatnings and Promises, when 'tis consider'd that they are made by our Judge.

2. 'Tis very fitting that the Man *Christ Jesus* should be a Judge of the World on Three Accounts. 1. It is a very fitting reward of his Humiliation and Sufferings. 2. It gives great advantage to the future Judgment, that the Son of Man is the Judge of Mankind. 3. It adds to the Glory and Triumph of that day. And he shews at large how comfortable it will be on the one hand to the Godly, and how terrible on the other to the Ungodly.

III. He next considers what Assurance we have that the Man *Christ Jesus* shall be the Judge of the World; and of this *St. Paul* tells us, *That God hath given assurance unto all Men, in that he hath raised him from the Dead.* If it be said, How does the Resurrection of *Christ* from the Dead, prove, that he is made Judge of the World, since all shall rise again at the last day? He Answers, That more is to be consider'd of *Christ*, than that he rose again from the Dead, viz. 1. That the Resurrection of *Christ* is a great and irresistible proof of the Doctrine which he Preached: this he himself appeals to, as the last proof of his Divine Authority, *Destroy this Temple, &c.* And thus his Resurrection from the Dead proves, that he is the Judge of the World, for this he expressly taught his Disciples, That God had committed all Judgment into his hands. 2. We must consider also, that the Resurrection of *Christ* was his visible Advancement into his Kingdom: then his Kingdom began when he rose from the dead, *Mat. 28.* But besides this, there are Two visible Effects of the Resurrection of *Christ*, which are plain presages of a future Judgment. 1. The Destruction of the

Jews for their Rejection of the Messias: This *Christ* foretold he would do; this is the meaning of that Parable of the Nobleman going into a far Countrey, *Luk. 19.12, 14. 27.* 2. The overthrow of the Devil's Kingdom in the World is another Presage of a future Judgment. Which was effected by Preaching of the Gospel, converting many of the Heathen, silencing their Oracles, and exposing their Gods and their Worship, their Temples and Oracles to contempt.

Chap. IV. Contains the Manner and Circumstances of *Christ's* Appearance, for which he quotes *Mat. 16.27. Luke 9.26. 2 Thes. 1.7,8. 1 Thes. 4.16,17. Mat. 25.31,32. and Rev. 11,12,13.* *Christ* shall come in his own Glory, that must signify the Glory of his Person, that is, the Glory of an Incarnate God. And he must appear in the Glory of his Father, that is, as he understands it, with the Authority of an Universal Judge. And his Retinue is very Glorious also, and adds to the Terror and Majesty of his Appearance, for he shall come attended with Myriads of Holy Angels. And this glorious Retinue of Angels is not meerly for Pomp and State, but they are the Ministers of his Justice, and therefore are called *his Mighty Angels*, or the *Angels of his Power. This Glorious Judge shall at that day come down from Heaven with a Shout:

this shout is the shouting of the Angels, and signifies what such shoutings do among Men, either great Joy and Exultation, or Alacrity and Courage. What is meant by the Trump of God with which *Christ* descends from Heaven, is hard to say; only thus much we know, that it is a Trumpet, at the sound of which the Dead shall rise, as *St. Paul* expressly tells us, *1 Cor. 15.51,52.* And this is another very Material Circumstance that the Dead both good and bad shall be rais'd to Life again, and appear before the Judgment Seat of *Christ*. With what Horrour and Reluctancy will bad Souls enter into their Bodies again, not to enjoy their old beloved Sensualities, but to be Judged for them! when the very sight of their Bodies shall call to mind the Villanies they acted in them. But Holy Souls will give a better welcome to their Bodies, Bodies in which the Flesh was subdued to the Spirit, which were preserved pure from Sensual Lusts, and were offered up Holy, Living and Acceptable Services to God. Thus all Mankind shall appear, and the Judge being sate, shall receive their Sentence from him, and he shall separate them one from another as the Sheep and the Goats. This is the last and final Separation, good and bad Men shall never meet and intermix with each other after this: here in this World they live and converse together, are united by Relation and Interest, are Members of the same Church, and Worship God together, but then they shall be for ever separated. The Judge being seated, and all Mankind before him, the Books are opened. This opening of the Books, seems to be an Allusion to the Form of Process in Human

man Judicatories; for we cannot think that God keeps Books of Record, in a Litteral sense, as Men do; but this represents to us the Exact and Impartial Justice of the last Judgment. Though good Men have been guilty of great wickednesses (so as should they be mentioned, 'twould cause great shame and confusion in them, though they were finally acquitted) yet they are done away and forgot; and, according to our Saviour's Account, none of them are mentioned; but only the Graces and Vertues, for which they are rewarded: Nor is there any notice taken of any good actions of bad Men, but only of their Sins, *Mat. 25*. He names but one thing more, *viz.* That at the last Judgment the Earth shall be destroyed by Fire, *2 Pet. 3. 10*. And starts a Question, Whether the World shall be fired at *Christ's* first appearance to Judgment, or after the Final Sentence pronounced against bad Men. The first, he says, does not seem probable, because *Christ* himself shall place his Throne in the Air, and all Mankind shall be gathered before him unto Judgment, and a Fired World is not a proper Scene for such an Appearance, and the burning of the World seems to be an Act of Judgment and Vengeance, *2 Thes. 1. 8*. So that the Devil and bad Men shall first be condemned to everlasting Fire, and then their Punishment shall begin in a Fired World.

Chap. V. Treats of, Who are to be Judged; *viz.* The whole World, or Mankind. No Man that believes a future Judgment, makes any doubt of this, but that all shall be Judged: but there are some persons who are apt to forget this, who have yet as much occasion to think of a future Judgment as any, and therefore ought to be minded of it, *viz.*

1. Rich and great Men, Princes and Potentates, Men of Honour and Fortune, who are exalted above the common Level, though they are not very apt to think of it: these are apt to flatter themselves with the thoughts, that they shall not be Judged; or at least that they shall not be judged like other Men; that God will wink at their Faults, and have respect to their Rank and Quality. The Author briefly expostulates the matter with them, and shews, how little reason they have to expect the meanest favour on this Account, and what great reason they have to prepare for Judgment, since to whom much is given, of them shall much be required; but I cannot insist on it.

2. Those that are very poor and calamitous, are very apt to forget a future Judgment; they think, that since they are entrusted but with little, can spare no time for Worship, &c. But 'tis easie to imagine what may be said on this Subject, and therefore I proceed,

3. None have more reason to be put in mind of a future Judgment than young men since none are more apt to forget it. And he 1. Endeavours to perswade young Men, to possess their Minds with a serious and hearty belief that they shall be judged,

for though they dare not own the least hopes of escaping Judgment, yet there is reason to suspect that they flatter themselves, that their Age will excuse their Crimes. They likewise plead their want of Experience, the vigorousness of their Senses, &c. But 1. Young Men are accountable for their Actions as well as Old, they understand the difference between good and evil, &c. and therefore are as liable to be Judged as others. 2. Consider, Why should God suffer young Men to live as they list, without Judging them for it? Can it become a holy and wise God to indulge vice? 3. There is as little reason to expect that young Men should be excused from being Judged, as any other men whatsoever: Every Age has peculiar Temptations and difficulties as well as they, and if this were a reason why they should not be Judged, no body should be Judged. 2. He shews, how great reason there is for this Exhortation to young Men, 1. Because they are very apt to forget it. 2. Because they have great and constant occasion for the thoughts of Judgment; since nothing but this can cool the Heats of Youth, and conquer all the Charms of Flesh and Sence. And he mentions Two peculiar advantages which young men will reap by this, if they begin by times. 1. It will preserve their Innocence and Virtue, and prevent the Terrors and Agonies of a late Repentance. 2. They may thereby make great advances and attainments in Piety and Vertue, which will greatly augment their reward. Men, who sin on till old Age, though they prove true Penitents at last, can never recover this, for their time is past, and their youthful strength and vigour gone: but those that are beginning their Lives, if they start right at first, and pursue an even and steady course of Piety, may make infinite Improvement, and may expect vast Treasures, and a glorious Reward from that Righteous Judge.

Chap. VI. Is for what men shall be Judged; I shall only enumerate the particulars he mentions, *viz.* 1. For sins of Ignorance. 2. Men shall be Judged for their Infidelity. 3. For not improving the Talents we are entrusted with. 4. Not only for our own sins, but, in many cases, for the sins of others, when we have made them our own, *viz.* when we have tempted and provoked them to them, when we perswade, entice, threaten or shame Men into sin, when we connive at Mens sins, or have complacency in them; when we neglect our duty to those under our Charge, &c. 5. We shall be Judged also for our secret sins. 6. We shall be Judged for the sins of our Thoughts. 7. For our Words too.

Chap. VII. Is concerning the Righteousness of the Future Judgment. St. Paul tells us, that God will Judge the World in Righteousness; which had been a terrible saying, did Righteousness always signifie strict and severe Justice; For who then could be saved? but when God appoints the great High Priest and Mediator to be the Judge of

of the World, all Mankind may expect a very Merciful Judge. We know not, he says, certainly, how God will deal with the Heathen World; but it seems to look very favourably on them, that the Saviour of Mankind is their Judge also, which Promises all the Mercy that their Condition is capable of. But, as to the Christian World, Saint Paul tells us in general, *God will Judge the Secrets of Men by Christ Jesus, according to my Gospel.* So that the Gospel of our Saviour is the Rule whereby we shall be Judged. And we need not go far to know our Doom, we may read our Sentence in the Gospel: *For God will render to every Man according to his Deeds. To them who by patient continuance in well doing, &c. Rom. 2. 6, 7, 8, 9, 10, 11.* So that if we do what the Gospel says, we shall be acquitted and rewarded, if not, we shall be condemned. So that all that live in wilful sin shall be damned. But most Men are conscious of so much Wickedness, that they don't love to hear of this: For, say they, What difference is there between the Law and the Gospel, if they must still be Judged according to their Works? since it could do no more than Condemn the VVicked, and Reward the Good: But they Believe in God, who *Justifies the Ungodly*, and in *Christ Jesus*, and trust in him for Salvation, and *there is no Condemnation to them that are in Christ Jesus.* Now he says, it must be confessed, this is very expressly taught in Scripture, that we are justified by Faith, and saved by

* Rom. 3. 20, 21, 22,
23, 24, 25. Rom. 4.
Rom. 5. 1.

† Rom. 2. 6. 2 Cor.
5. 10.

Grace, and that without the Works of the * Law. But then 'tis as plain on the other hand that God will render to every Man according to his deeds, &c. † This, he says, is a matter of great consequence to be plainly stated, because a great many Christians ruin themselves eternally by a presumptuous Faith.

I. Then that whatever mistakes Men may have about Justification or Faith may not endanger their Souls by encouraging them in Sin, we must reconcile the Doctrine of Justification by Faith without Works, to our being judged by our Works, and there are manifest reasons for it.

1. Because both are equally expressed in Scripture, and therefore to oppose the one to the other were to confute one Scripture by another.

2. Because when we are told in Scripture that *God will render to every one according to his deeds, &c.* These are plain, proper expressions without any figure in them, and capable of no other sense than what the words at first view signifie. The Dr. there sets down the Opinions of severals, about Justification by Faith which to give a right account of would require the Transcribing, and therefore we omit it.

3. Since this is so plainly exprest in Scripture, whatever our Notions about Justifica-

tion be, it is much the safest way to believe that we shall be judged according to our Works.

II. But whatever Notions we have of Grace, nothing is more plain, than that the Righteousness of the future Judgment consists in judging Men according to their Works. For, 1. The Righteousness of Future Judgment consists in rewarding good Men and punishing the bad; now there is no other distinction betwixt them but what their Works make. 2. The Righteousness of the Future Judgment consists in the Equality of it, to deal equally to all Men. Now there is no other equal Rule of Judgment but to judge Men by their VVorks, for there is nothing else by which all Mankind can be judged. 3. Nothing else is the proper Object of Judgment, but the good or evil of our Actions, and therefore if we be judged at all, we must be judged for the good or evil we have done. For judging signifies nothing else but the examining what Good or Evil such a Man has done, and rewarding and punishing accordingly.

III. Let us then consider how this may be reconciled that we are saved by Grace and justified by Faith, and yet must be judged by our VVorks. And this, he says is very easily done; for we shall be judged by our VVorks according to the Gracious Terms of the Gospel. The Faith of Christ was never intended to give us a Liberty of Sinning, or excuse us from the Necessity of a holy Life, and as far as the Necessity of Holiness is reconcileable with the Grace of the Gospel, so far our being judged by works is reconcileable with our being saved by Grace; whatever the Gospel promises to reward shall be rewarded at the day of Judgment, and thus we are judged by Grace and VVorks too.

There are some things, he says, which tho' they were briefly mentioned before, deserve a more particular Consideration, as;

1. That tho' we shall be judged for all the the good and evil we have done, yet our Saviour in describing the Proceſs of the last Judgment makes only mention of Charity, *When I was Hungry, &c. Mat. 25. 34, &c.* Tho' he says deserves our taking notice of it.

And, 1. There is no doubt but our Saviours Intention in this was very powerfully to recommend all Acts of Charity to us, and to make us as afraid of Uncharitableness as we are of any other the most flagitious Crimes. 2. Our Saviour hereby signifies that Charity is the perfection of all other Christian Graces and Vertues, and comprehends them all, as is inculcated to us in several other places of the New Testament, particularly by St. Paul. *Rom. 13. 8, 9, 10.* And St. John makes it the Trial of our Love to God, *1 John 4. 20, 21.* 3. This is a manifest proof that the Rewards of good Men at the Day of Judgment are wholly owing to the Grace of God, through our Lord Jesus Christ. We are forced to omit some particulars here for lack of Room.