

THE  
SUPPLEMENT  
TO THE  
FIRST VOLUME  
OF THE

Athenian Gazette ;  
CONTAINING THE  
Transactions and Experiments  
OF THE

Forreign Virtuoso's :  
AS ALSO,  
Their INGENIOUS CONFERENCES  
UPON MANY

*Nice and Curious Questions.*

To which is added,

An Account of the Design and Scope of most of the considerable  
*Books Printed in all Languages* ; and of the Quality of the Author,  
if known.

The whole being a *Translation* of what is most Rare and Valuable,  
in the *Paris Journal des Scavans*, the *Acta Eruditorum Lipsiæ*,  
the *Universal Historical Bibliothek*, and in the New Book En-  
titled, *Entretiens Serieuses & Galantes*, &c.

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

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L O N D O N ,

Printed for John Dunton at the Raven in the Poultry, where is to be had the *First*  
*Volume* of the *Athenian Gazette*, beginning *March* the 17th. and ending the 30th. 1691. (or single ones to this time.)



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# THE PREFACE TO THE READER.

**T**HE Reception that the Journal des Scavans, Acta Eruditorum, Bibliothque Universelle & Historique, & Giornali de Letterati, have met with in the Republique of Literature is so evident a Demonstration of their Admirable Usefulness to all that are Ambitious to raise their Souls above the Pitch of the Rude Multitude, that it may plainly appear superfluous to say any thing of them by way of Recommendation. The greediness they are read with by the Learned, and their long continuance (the Journal des Scavans having uninterruptedly come forth since the Year 1665. and the others though of later date, yet no less sought after, and are all like to continue so long as Books are Printed) are most powerful Topicks to evince the vast Advantages we may justly expect from them.

This made us undertake the furnishing of our English World with a Translation of what might be most surprizing in them, (as a Supplement to the Athenian Gazette,) partly for the use of those who cannot peruse them in their Originals, and partly for those who cannot so conveniently come by them; that nothing that lyes in our power might be wanting to gratifie a Curious Palate.

But because not a few of our Ingenious Countreymen are wholly Strangers to the design of them. I shall briefly Transcribe it from the Preface to the first Tome of the Journal des Scavans (which is equally applicable to the rest) as follows,

"The Design of this Journal being to shew what new things occur in the Learned World, it shall consist of,

1. "An exact Catalogue of the Principal Books which shall be Printed in Europe. And we shall not content our selves with giving the bare Titles, as most part of Bibliographers have hitherto done; but shall briefly declare what they Treat of, and what they may be useful for.

2. "When any Person Famous for his Learning and Works shall happen to depart this Life, we shall make an Elogy on him, and give a Catalogue of what he has publisht, with a Relation of the Principal Circumstances of his Life.

3. "We shall give an Account of Experiments made in Physicks, Medicine and Chymistry, which may serve to explain the Effects of Nature, of the new Discoveries that are made in Arts Sciences, as Engines, and Profitable and Curious Inventions, which may be of great use in the Mathematicks; of the Observations of Heaven; those of Meteors, and those that Anatomy shall discover in Animals.

4. "The Principal Decisions of Secular and Ecclesiastical Tribunals, the Censures of the Sorbonne and other Universities, as well in this Kingdom as in Foreign Countries.

"In fine we shall endeavour to perform it in that manner, that nothing shall pass in Europe worthy of the Consideration of the Learned World that shall not be met with in this Journal.

"The bare mentioning of the Matters that shall compose it, may suffice to demonstrate its Usefulness. But I will add, that 'twill be very advantageous for those who shall undertake any considerable Work, since they may have occasion to publish their design, and invite all Persons to communicate their Manuscripts and loose Papers to them, which may contribute much to the Works they undertake.

Thus far we thought fit to give you a brief View of what you may expect from them, in their own Words, which by the Entertainment their Works have received in all places of Europe you cannot have the least doubt but they have fully acquitted themselves in.

It only remains that we give you a hint of our performance herein. And we have cull'd out what we thought the most generally entertaining Subjects. The Narrowness of the Limits we were forced to confine our selves to would not allow the inserting of many curious things in Philosophy, Mathematicks, Coins &c. in this first Supplement (which yet you may expect in the next.) And the Journal des Scavans being most copious, and treating of Subjects most fit for general perusal, we have taken most out of it; though we have likewise taken some out of the other. The Giornali de Letterati is not yet come to hand, but when it does, we shall impart likewise what in it we shall find most curious, profitable and delightful.

For the greater Variety we have added to it several curious Questions and Answers out of a French Book lately Printed, Entitled, Entretiens Serieuses & Galantes, &c. i. e. Serious and Gallant Discourses for the Conducting of Youth to the Knowledge of Matters as well

Curious



## The Preface to the Reader.

Curious as Learned, which will be no less Pleasant than Profitable for the Ingenious Reader, and give a great Light in the Explaining of several Phenomena of Nature, and no contemptible Insight into Polity, Moral Philosophy, &c. The rest of the Book shall be Translated and Added constantly in the following Supplements; as also any other curious Pieces that shall be transmitted to us by our Correspondents in Foreign Parts.

We design for the future when any Book is published in English that deserves general perusal, to give a brief Idea of it. Which with what is to be found in the other may be of no small use to those that Buy or Peruse Books, since they may hereby be informed what may be most worth their Reading; especially for those who have not much Money to spare for Books, or time for the revolving of them, since without the charge of Buying, or the loss of time in Reading, they may have a general View of them.

And if there be any Persons, that have found out any thing Remarkable by their own Observation and are desirous to communicate the same to the Publick, but their Modesty will not suffer them to publish it in their own Name, they may please to send an Account thereof, directed to the Athenian Society, to be left either at the Rotterdam Coffee-House in Finch-Lane, or at Mr. Smith's Coffee-House in Stocks-Market, London.

## Advertisement.

That nothing might be wanting to render our Athenian Project serviceable to the Publick, and thoroughly known, we shall here give a full Account of what we design'd from our very first engaging in it — which was not only to confine our selves to answer all manner of Nice and Curious Questions in Divinity, Physick, Law, Philosophy, History, Trade, Mathematicks, &c. and all other Questions whatever proposed by Either SEX, or in any Language, fit for a Resolution, (which shall also be perform'd from Week to Week either in single Numbers, or at the end of every Volume, for the Reasons hinted in Numb. 2. Vol. 1.) but also to give Accounts of the most considerable Books printed in England, or transmitted to us from Foreign Parts, in Order whereto we have settled a Correspondence beyond Sea, being resolved to spare no Charges to gratifie the Ingenious.

We design also to insert the Conferences and Transactions of several English Virtuoso's, and whatever else is Curious and Remarkable, (if well attested) that shall be sent us from time to time, and to Transcribe (that so we may the more fully make good our Title) from the *Acta Eruditorum Lipsie*, the *Paris Journal des Scavans*, the *Giornali de Letterati*, Printed at Rome, the *Universal Historical Bibliothek*; and in other Ingenious pieces transmitted to us from Foreign parts, &c. all that we conceive will be lookt upon here as valuable — ALL which we intend to add (together with our Answers to Objections) at the end of every Volume, they being Licens'd and Entred, and now Translating in order to it.

If any person whatever will send in any new Experiment, or curious Instance, which they know to be truth, and matter of fact, circumstantiated with time and place, we will insert it in our Mercury; (but we shan't use the Authors Name without his Licence) and if it wants a Demonstration to the Senders, we will endeavour to find one,

for the satisfaction of them as well as of all other Ingenious Enquirers into Natural Speculations.

When our New System is ready for the Press, (which will contain great variety of Philosophical Questions) publick Notice will be given thereof to the World.

We shall all along publish every Volume as soon as ever we have receiv'd Questions enough to fill up Numb. 30. that so those Quetists that stay longest for Answers may not think us tedious.

We design to add a general Title, Preface and Index to every Volume, and at the end of every Twelve Months to draw up a general Alphabetical Table for the whole Year, that so those Gentlemen, or Coffee-Houses, that keep by them the several Volumes, Supplements, or single Papers that are publisht from time to time may then Bind them up all together, and by the help of the said Alphabetical Table presently find any Subject or Question they have a mind to Consult.

The single Mercuries will be publisht every Tuesday and Saturday, and our several Volumes will be compleated upon the publication of every Eighteen Numbers. This we design shall be our constant method except for the Reasons hinted in Numb. 7. Vol. 2. we should find a frequent publication necessary, which if 'twere (but we are thoroughly satisfied now there will be no occasion for it) we'd then print a single Mercury every day in the Week, and an entire Volume once a Month, &c.

Direct your Letters either to the Rotterdam Coffee-House in Finch-Lane, or else to Mr. Smith's Coffee-House in the Stocks-Market, but pray pay the Postage, or they will not be taken in.

The Reason why we now print this long Advertisement, is to be seen Numb. 7. Vol. 2.

The first Volume of the Athenian Gazette, &c. is Sold at the Raven in the Poultry. Price 2 s. 6 d.

THE



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*Journal des Scavans, Tome 18. Page 452.*

La Methode d'étudier & enseigner Chretienment & utilement la Grammaire ou les Langues, &c. Par le Pere L. Thomassin de l'Oratoire.

*A Method to study and teach Christianly and profitably the Grammar, or the Tongues, with relation to the Holy Scripture, reducing them all to the Hebrew. By Father L. Thomassin of the Oratory in Octavo, 2 Vol. Printed at Paris for Francis Muguet, 1690.*

THE Original Text of the Scripture is the most pure Source whence Father Thomassin was accustomed from his Infancy to draw the Knowledge of the Languages and Sciences. He has for upwards of Thirty years kept close by the Hebrew Text, and having read it all over every year, he hath remarked the Correspondence of the Hebrew words, with the Greek and Latine. This engaged him to undertake this Work, the design whereof is to shew, that the Hebrew Text containeth the Principles of every sort of Learning, and that as all Nations are descended of Noah and his Children, so all Languages are derived from that which they spake from the beginning.

The Greeks being prepossessed with a prejudicate Opinion that they were the Natives of the same Countrey which they Inhabited, would rather call themselves Children of the Earth, than acknowledge that they were descended of the Phenicians, from whom the sacred Books derive all Mankind. As it was impossible that they were the Authors of their Original, so it was false that theirs was the Original Language, and that they must search their Etymologies only in the same.

The Phenicians being descended of Noah, peopled Greece and Italy, and transported thither their Tongue and their Laws. Father Thomassin has found out by long and laborious comparing, that the Latine Tongue is less distant from the Hebrew than the Greek. The Antient people of Italy spoke the Language of the Phenicians. In times past King Tyrrhenus parted from Lydia to take possession of that part of Italy which at this day is called Tuscany. Titus Livius assures us that the Romans made their Children learn that Tongue that they spoke in that Countrey, as they made them learn the Greek. But that Tongue was the Phenician, common in Asia, before the Greeks, and afterward the Romans were spread there. Leo Allatius in his Observations on the Monuments of Tuscany, hath justified that the Ancient Latine Letters were the same with the Greek. Scaliger hath proved that the Greek were the same with the Hebrew. So that those of the Ancient Tuscans were the same that those of the Hebrews.

The greatest part of Mankind has believed, that at the Confusion of the Tower of Babel, the before one Language was branch-

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ed out into seventy, or seventy and two, which constrained those Builders to desist from Building that Superb Monument which they would rear up to their Vanity.

Father *Thomassin* produceth invincible proofs of the falsity of this supposition, and sheweth that the Posterity of *Canaan* that Inhabited *Palestina*, those of *Jectam* who peopled *Arabia*, and those of *Heber* the Father of the Hebrews, had in all but three Tongues. Two of the three, to wit the Phenician, and the Arabick were but Dialects of the Hebrew. We must say the same of the Syriack, the Chaldaick, and the Ethiopick. Whoever understands one he can easily understand all the other, provided he give but a little attention. So the Eunuch of *Candace* Queen of *Ethiopia*, understood *Isaiah*, which he could read only in Hebrew, and those that were present at *St. Peter's* first preaching understood him, though they spake in different Dialects.

But which is more, all these Tongues retain the Traces of their Original, those which they speak in lower *Brittany*, and in the Countrey of the *Gauls*, have words derived from the Hebrew, whereof *Camden* and *Bochart* have given proof, which we cannot but admire.

The *Saxon*, which comprehends all the Tongues of *Europe* towards the North, cometh from the Hebrew. Mr. *Casaubon* published at *London* 1650. the first part of a Commentary on four Tongues, the Hebrew, the Greek, the Latine, and the Saxon. He granteth in the Preface that the Greek is derived of the Hebrew, and promiseth to prove that the ancient English Tongue is descended from the Greek.

This is a light draught of the first Book, which may be look'd upon as a Pattern of the whole Work.

The second serveth to shew more particularly that all the Tongues of the World are derived of the Hebrew. 'Tis this which God Created when he formed Man, and which he gave him together with his Reason. Father *Thomassin* while he describes the Original of this Language, draweth a convincing proof from the verity of *Moses's* Narration.

If all the Tongues are derived of one sole Language, all Men proceeded from one sole Man; and if the World were Eternal, and that from all time Men had peopled the Earth, it would not have been true that all the Languages had been derived of one only.

*Adam* preserved the Tongue which he had Learned of God, and left it to his Children. The long continuance of his Life, was as it were a necessary cause of the continuance of his Tongue. *Noah*, who was Born at least an Age and a half after the Death of *Adam*, taught the same Tongue to his Posterity. *Sem* who lived 500 years after the Deluge, conversed with *Abraham*, and perpetuated the usage of the same Tongue. Thus when *Moses* saith that those

who began to Build the Tower of *Babel*, spoke the same Language, he meaneth that they spoke the Tongue which *Adam* had spoke from the beginning of the World.

When God to punish this Enterprize confounded the Tongues, and divided them, he did not at all destroy the Ancient, nor produce new ones which had nothing in common with the first.

The Chaldeans, the Syrians, the Arabians, the Phenicians, the Canaanites, and the Ethiopians, which were not very far distant from the Tower of *Babel* spoke the Tongues which were but Dialects of the Hebrew. This continued in the Family of *Phaleg*, of *Heber*, of *Abraham*, who had retain'd their Innocence, and 'twas only the others who had offended God by the Insolence of their Enterprize, that were punished with the Confusion of their Tongue. So that we may distinguish in their Tongues many degrees of purity or impurity. The first was that of the Hebrew Tongue, the usage whereof continued among *Abraham's* Posterity. During their abode in *Egypt* they preserved their Tongue, because they had but little dealing with the Egyptians. After their return into *Palestine*, their aversion to strangers, and the vigilance of their Levites, contributed much to hinder the Alteration of their Tongue. In the time of the Captivity being separated one from another, and mingled with the *Chaldeans* and *Affyrians*, they forgot their Tongue and learned the *Chaldaick*, which they brought into *Palestine* at their Return. This was the cause that the Hebrew Tongue which had flourished for 3400 years appeared no more but in the Scriptures.

The second degree of Purity is that of the Chaldaick, Syriack, Phenician, Ethiopick, Arabick and Persian Tongues. As the Posterity of *Noah* who were settled in *Syria*, *Phenicia*, and the other adjacent Countries, had not much Land or Sea to cross, so they suffered no great change in their Tongue.

The third degree is that of the Colonies of the Phenicians, who by mingling their Tongue with those of other people, formed the Greek and the Latine. The Carthaginians spoke the same Tongue with the Phenicians from whom they were descended, according to the Testimony of *St. Jerome*: The *Pœni* (*Carthaginians*) by a corrupted Speech as it were *Phœni* (*Phenicians*) whose Tongue has a great affinity with the Hebrew.

*Carthage* was not the only Colony of the Phenicians: They made several others in *Asia*, in *Greece*, in *Italy*, in *Spain*, and in *Gaul*. That which is astonishing is, that from *Babylon* even unto *Spain* we find Traces of the Phenician Colonies, and their Tongue, and that we find nothing like it, going from *Babylon* towards the East or North. Perhaps because the Hebrew Tongue was preserved by the Pentateuch in all places whither the Phenician Colonies brought it, and



and that it was lost in other Countreys towards the East and North, where they had neither seen Scripture nor Religion.

The fourth degree is for the other Tongues with which the Phenician was mingled, as the German, Sclavonian, Tartarique and Chinese. This last has only Monosyllables, and writeth in Characters not only words but things.

The Sacred Books furnish us with new Proofs, which suffer us not in the least to doubt that the other Tongues are derived of the Hebrew. The Learned have found words of the Persian Language in *Daniel*, and *Nehemiah*. The name *Cyrus* comes from *Cores*, which is found in *Isaiab*, and signifies the Sun. The *Cophth* which are the Ancient Inhabitants of *Egypt*, have preserved their Tongue very near the Hebrew. The Scripture in several places calls *Egypt* the Land of *Cham*, who had undoubtedly brought that Tongue into that Countrey which he had learned of his Father *Noah*.

The Original of Letters is another convincing proof of the Antiquity of the Hebrew, and of the Derivation of all other Languages from it. All Nations owe Letters to the Assyrians, who had received them from *Noah* and his Children. *St. Jude* in his Epistle speaketh of a Book which *Enoch* had composed before the Deluge. *Adam*, who was then still alive, had either invented them, or received them from God.

The Samaritan Pentateuch hath retained the Ancient Letters. When *Esdras* after the Captivity caused the Text of the Scripture to be writ, he made use of the vulgar Characters, which were then the Chaldee, which were more square and cleanly than the Samaritan.

The Samaritan and Hebrew Tongues agree in this that they have no points, but only the Vowels which they have still, contrary to common perswasion, that the points are, and have always been the Vowels of the Hebrews.

And if after we have considered the Letters in general, we take notice of them one after another, we shall discover more clearly, that the Greeks and other People have received them from the Phenicians. *Scaliger* in a Dissertation inserted by way of digression in his Notes upon *Eusebius's* Chronicle, explains an Inscription found in the *Appian* way, and transported to the Vineyard of *Farnese*. It is in Ionick Letters, which are the same with the Latine, and the Phenician.

In the Phenician Alphabet, and in the Ionian, the Letters have very near the same Figure, the same order and the same value. *Alpha* is in both the first; the Greek *Beta* is the Hebrew *Beth*, saving that this is turned from the Right to the Left according to the Hebrews Custom in writing. The same is to be said of the other Letters, as is shewed in the rest of this second Book.

The third is the Colonies of *Noah's* Sons

who spread themselves throughout the whole Earth, and carried their Tongue thither. Indeed if all the Countreys of the World were peopled only by the Posterity of this Patriarch, the Tongues which they speak must needs come from that which he spake, and could be no other than Dialects of it. Now it is certain that all the Earth was peopled by the Posterity of *Noah's* three Sons. *St. Jerom*, who has very plainly set forth the Original of the Nations and Languages of the World, hath learned them from the Traditions of the Hebrews and the Holy Fathers, and by comparing of Scripture with Profane Histories.

*Japhet* the Eldest Son of *Noah* had seven Sons which replenished one part of *Asia* and *Europe*, even unto *Cadiz*.

*Cham* the Youngest Son of *Noah*, had four Sons, *Chus*, *Mesraim*, *Phut* and *Canaan*. *Chus* is the Name of *Ethiopia*, *Mesraim* the Name of *Egypt*, which he possessed after the Death of *Cham*. *Phut* is *Libya*, whence this Name continued in a River of *Mauritania* and the Neighbour Countrey. Finally *Canaan* staid in *Palestine*, whence the Hebrews drove out his Posterity.

*Sem* the second Son of *Noah*, had *Elan*, *Assur*, *Arphaxad*, *Lud* and *Aram*, who took possession of all the Countrey from *Euphrates* to the Indian Ocean. From *Elam* came the Elamites, which are the *Persians*. *Assur* Built *Nineveh*. *Arphaxad* was Chief of the Chaldeans. *Lud* gave Birth to the *Lydians*, and *Aram* to the *Syrians*, whose Metropolitan City was *Damascus*.

Father *Thomassin* takes up some Chapters in reckoning up the Posterity of the three Sons of *Noah*, and the Lands which they peopled. After which he describes the Voyages of the Phenicians, which was a new means to them to spread their Tongue.

The Island of *Chipre* was their first Conquest. *Cyniras* King of *Phenicia* was likewise King of *Chipre*. His Hebrew Name was *Cinon*. *Myrrha* his Wife was called *Mor* in the Phenician. *Adonis* their Son had a Name which in Hebrew signifies Lord.

The Phenicians had easie passage from *Chipre* into *Cilicia*, where they left many Marks of their abode. 'Tis commonly reported that *Cilix* was *Cadmus's* Brother. Many were of Opinion that *Tarsus* the Metropolitan City of *Cilicia* had its Name from *Tharsis*. *Apollodorus* assures us that *Celenderis* is a Haven Built by *Sadoc Cyniras* Father.

The Isle of *Rhodes* was called *Atabyris*; which is not far from *Tabor* a Mountain of *Phenicia*. It was likewise named *Ophiusa*, by reason of the great multitude of Serpents that were there. *Rod*, whence came the Name *Rhodus*, is found in the Psalms and Prophets to signifie a Serpent.

The Name of the Island of *Cos*, where *Pliny* says they made Silks, and very fine Stuffs, comes from an Hebrew word which signifies the same thing.

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The Isle of *Chio* takes its Name from Musick which it yieldeth, and which the Syrians call *Chion*.

The rest of this Book containeth new Proofs of the Voyages of the Phenicians into *Greece, Africk, Sicily, Italy, Spain, Gaul*, and of the Affinity which the Tongues of all these Countreys retain with the Hebrew.

There is one Chapter expressly for to shew in a few words, that the Names of the Measures, Instruments of Musick and Pagods, were in all Nations of the World taken from the Hebrew; which is a kind of Conviction that all the Tongues were drawn thence.

The fourth Book with which he concludeth the first Tome, containeth more particular proofs of the Reduction of the Terms of divers Tongues to Hebrew Roots. These are three little Glossaries, the first of the *Runick*, which is the ancient Danish. The second is of the *Malaye* Tongue, which they say is that of the Learned through the whole East, and which is derived from the Arabick as to the most part of its Terms; and the third is the *Saxon* Tongue.

The second Tome contains only two other Glossaries reduced to the Hebrew. The one is Greek, and the other Latine, They comprehend not only the ancient Terms of these two Tongues, but likewise those of a middle time, which began about the fourth Century.

Father *Thomassin* declares in his Preface, that he had sometimes borrowed from *Mr. du Cange* the Greek and Latine words in Infancy, which he reduced to the Hebrew, to supply by this means what he thought was deficient in the two Glossaries of this Learned Man, his Illustrious and Incomparable Friend, as he calleth him.

*Out of the Journal Des Scavans, Tom. 18. P. 558.*

*Oraison Funebre de tres hautes tres Puissant & excellente Princesse Marie Anne Christine de Baviere, Dauphine de France, &c.*

*The Funeral Oration of the Most High, Most Puissant and Excellent Princess, Maria Anna Christina of Bavaria Dauphiness of France, pronounced at St. Denys June 5. 1690. in presence of the Duke of Burgogne, by Messire Peter de la Broue Bishop of Mirepoix, In Quarto, Paris by the Widdow of Sebastian Mabre-Cramoisi. 1690.*

THE Design of this Funeral Oration is altogether singular. The Imprecation of *Isaias* against those who call evil good and good evil, could never have been set on

the Head of the like work, nor serve for a Title to the Elogy of a Princess. Notwithstanding as the Words of the Prophet are an unexhaustible source of Holy Meditations and Divine Instructions, Monsieur the Bishop of *Mirepoix* hath applied them Happily to the long Malady, which hath purified the Vertue, and terminated the Life of Madam the Dauphiness, and served to correct the false Ideas which the greatest part of Men have of Prosperity and Adversity, shewing that the Incommodities and Dolors of this Sickness, were not evil for that Vertuous Princess, who suffered them with a Christian Patience, since they have taken her off those sensible pleasures which bewitch and corrupt us, and prepared her to enjoy those invisible pleasures which make us happy.

And which is most rare, he has found the secret to establish this severe Maxim of Morality without failing in the Rules of a Panegyrick, and to instruct the most Illustrious Auditory of the Kingdom in one of the most important Truths of Religion, without depriving Madam the Dauphiness Vertue of the Praises which she merited.

He hath not omitted any of the Excellent Qualities, which rendred this Princess in her Life time the Admiration of all the Court; neither the Glory of her Birth, nor the Knowledge which she had of almost all the Tongues of *Europe*, nor her Respect for the King, nor her Tenderness for Monsieur the *Dauphine*, nor her sweet Temper towards her Domesticks, nor her Charity to the Poor, nor her Happy Fruitfulness, which has strengthened the Power of a Monarchy, which almost all *Europe* in vain endeavours to shake.

*Journal, &c. and Tom. 18. P. 675.*

*Oraison Funebre de tres haut & tres Puissant Seigneur Messire Charles de Sainte Manre, Duc de Montausier, &c.*

*The Funeral Oration of the Most High and Puissant Lord Messire Charles de Sainte Maure Duke of Montausier Peer of France; uttered in the Church of the Carmelites of St. James Faubourg by Messire Esprit Flechier named to the Bishoprick of Nismes, in Quarto, at Paris by Anthony Dezallier, 1690.*

NONE could better make the Elogy of the Duke of *Montausier*, than Monsieur *Flechier* presented to the Bishoprick of *Nismes*, nor better express his true Character, which consisted in the Love of Truth, the Zeal of Justice, and the Spirit of Righteousness.

Decorum and Custom having engaged him in his younger years to mix himself with the Croud of Courtiers, he would never speak another



another Language than that of the Gospel. But since he was not able to prevail against the usage, he grew weary of being Constrained, and told his Friends that he would go to the Army, where he would hold his Court by his Services, and where it would cost him less, to expose his Life, than to dissemble his Sentiments.

When he was entrusted with the Conduct of the *Dauphine*, his principal application was to accustom him to know and endure the Truth. He frequently suppressed flattery, which like a Serpent was ready to creep into his Soul. He oftentimes extinguish'd that Incense whose sweet and malign Odour would have depraved his Imagination. He often removed the Vail, which the ensnaring Court set before his Eyes to conceal his Duty from him.

Being pierced with a sort of Love for Truth, he could not fail of having a Zeal for Justice. He needed no other Recommendation but that which bears up persecuted Innocence; he had even in the Licence of Wars a scrupulous fear of injuring People whom he should defend, and he never left behind him fatal Tracks of his Footsteps.

If Fidelity be a Justice which the Subject owes to his Sovereign, the Duke of *Montausier* furnished us with great Examples of it. Being full of Sentiments of Veneration, Admiration and Tendernefs for the King, he laid up in his Mind all the Favours which he had received of his Majesty, to multiply his Gratitude.

When a Contagious Distemper did spread through the Principal Cities of *Normandy*, he made haste thither, and by his care saved a people that had lost all hopes.

When he retired to *Saintogne* he put a stop to all the Factions there by his Vigilance and Courage; and in spite of all the Sollicitations of a Prince who honoured him with his Benevolence, and the displeasure he had received of a Minister, he continued firm in his Duty, and for the Service of his Prince resisted both the force of Amity and the pleasure of Revenge.

He kept a constant Equity in his particular Conduct. He never gave his Friendship at adventure: But it was always solid and constant, and was not diminished either by time, or absence. As to his Domesticks he was not only Just, but Charitable. From the same Principle proceeded his Love to the Poor, to whom he extended his Liberality, which he called a Debt. The Hospitals Erected by his Care and Munificence, will be for future Ages a sure Sanctuary against the Disgraces of Nature and Fortune.

As for the Integrity of his Heart, never man less entered the crooked way of Passions or Interest than the Duke of *Montausier*. Two Principles constantly acted him, Probity and Religion. Probity set him a work for the publick good, in giving good Instructions to the *Dauphine*, and telling him that the Welfare of the People is the principal

end of Government. His Religion was simple and solid, his Adoration spiritual and veritable. He had a hundred and thirty times with application and reverence read the New Testament. He held it in his hand even to his Death, and would (to say so) expire in the Bosom of Truth.

*Journal des Scavans*, Tom. 18. Fol. 561.

*L'Esclave Religieuse & ses Aventures, &c.*

*The Religious Slave and his Adventure, Twelves, Printed at Paris by Daniel Horthemels, 1690.*

THE Remembrance of the cruel usage suffered in his eight years Captivity amidst the hands of the *Corsaires* of *Barbary*, and a compassion toward those who now endure the same, hath moved the Author, to give a lively and faithful Description of their Misery, to excite his Readers to Release them.

Being prompted in his younger years with a very strong Inclination to see strange Countreys, he parted from *Paris* 1659. and went into *Italy*, where after he had seen *Rome*, *Naples*, *Loretto* and *Venice*, he Embarked in this last City on a *Holland's* Vessel for *Constantinople*.

As they Sailed towards *Candy*, whose Metropolitan City was then Besieged by all the *Ottoman* Forces, they were attacked by four Ships of *Tripoly*. After they had made a very long resistance, the Captain been shot in two by a Gun-shot, and the Lieutenant had his Leg shot off, the rest of the Company hung out a White Flag, as a signal that they would surrender at discretion. The Author having been wounded with the shot of an Arrow near the Stomach, and a Splinter in his Loins was carried with other twenty into the Ship commanded by *Morat Rais* a Renegade *Hollander*, and plundered of all that he had to his Shirt.

About the end of *July*, *An. 1660.* they arrived at *Tripoli* in *Barbary*, and were presented to *Basha Osman* a Renegade Greek, who after he had informed himself of the Name, the Age, the Trade, and the Qualities of every Captive, kept the youngest for his Palace, and sent the rest into Prisons.

The day following they were drawn out and carried to *Bazar*, the publick place where they sell Slaves. A number of Turks, Arabians and Jews, made them pass before them to examine those they would buy. They discovered those of Quality, by their Feet, their Hands, and their Countenance.

An Arabian, *Salem Chatel* by Name, bought the Author for 150 Crowns, and set him to work immediately to empty the House of Office, and to serve the *Masons*, whose Tongues he did not understand, and who frequently gave no other Explication of



of it but by Bastonnades. For Food they gave him daily three small Loaves of a pound weight, a Pottage of boyled Corn, or of some made with Barley Meal, seasoned with a little Oyl, or Broth of a Camel.

About the end of Autumn there arrived a Bark whose Captain was a *Provencial*, who acquainted *Osman Basha* that Monsieur *Gabaret* was in *Candy* with five Ships filled with Infantry; that at his return he would demand the Captive *French*, but that he had no Order from the King for it. The *Basha* rewarded him, fortified the Port, and when Mr. *Gabaret's* Squadron appeared, he ordered all the *French* to be seized and loaded with Irons.

Mr. *Gabaret* dropt Anchor in the great Road, and sent *Monf. de Labat* in a Sloop, who in the Name of his Majesty demanded all the French Prisoners in the Kingdom of *Tripoli*. The *Basha* answered, That he could not, without Money, deliver the Captives which were of use to him for his work. Upon this refusal Monsieur *Gabaret* immediately gave order to Cannon the City, when the Renegades assured him that the longer he staid before *Tripoly* the Slaves would be more hardly dealt with in the Dungeons, whereupon contenting himself to exhort them to patience by a Letter, he went off.

When he came to *Marseilles* he enquired after the Capt. of *Provence*, who by his advice to the *Basha* had hindred the Freedom of his Countreymen that were Prisoners. He was found, and brought into the Harbour by four Gallies.

There arrived a little after a French Ship, whose Captain had Orders to redeem several Captives, and among others one *Gonneau* of *Paris*, for whom he proffered 500 Crowns in Ransom. But he being a Watch-maker, the *Basha* would keep him still, and promised him to set him at liberty gratis after eight years Service. *Gonneau* in anger told him freely that in a few days he should neither have Prisoner nor Money. He was as good as his word, and poisoned himself.

The Author having attempted to save himself was quitted for a hundred Bastonnades. An Italian *Cordelier* who had animated the rest to the Enterprize, was broke in pieces. An Ethiopian, *Mark* by Name, had his pardon offered if he would abjure: He refused to do it, and received 300 Bastonnades, and was delivered to the Negroes, who burnt him alive in the great Place.

*Halli* the only Son of *Salem* dying, the Author, as other Captives, was sensible of the Alms that were made at his Funerals. In that Countrey persons of the common sort are carried to the Ground on their Shoulders, those of Quality upon the Palms of their Hand, and Princes upon their Fingers ends. They have all their Faces uncovered, and are clothed with their Richest Habits. The Turks and Arabians are Interred on their right sides, to the End they may have the more sweet repose. The Jews are Interred with their Face opposite to the Earth as unworthy to see the *Meñias*.

*Salem* seeing the Author diligent in his Work conceived an Affection for him, and thought to give him in Marriage his Daughter *Solima*, whom he had by *Zoes* the first of his Wives. He commended the *Alcoran* to him, and promised him all manner of advantages if he would embrace it. *Zoes* told him that it was in his own power to break his Chains. He resisted this dangerous temptation, and was much worse treated by his Master, being chained with the Arabians that were in hold for their Robberies; and he expected no less than Death, when he heard that *Salem* was dead, with all his Family, of a contagious Distemper.

*Osman Basha* seized *Salem's* Goods and Slaves. The Author was sold for an 150 Crowns to *Mustapha* a Renegade Greek, who having the charge of *Osman's* Forges set him presently a-work to manage a pair of Bellows, and then to beat upon the Anvil. He afterwards employed him in the reparation of a House that was infected with the Pest. He was smitten with it, and after he recovered had the Charge of the Infirmary committed to him. *Mustapha* dying of the Plague the *Basha* took all his Slaves.

When the French Navy designed to go for *Gigeri*, the *Basha* set them to work in the Fortifications of *Tripoli*, and charged the Author to prepare Earth and Sand. He was afterwards sent into the Countrey to a place called the *Galley of Tripoli*, where he was set to work at Lime-Kills. The Hunger he suffered was so extream, that to appease it he had recourse to the Bread and Provisions which the Turkish Women carry to the Tombs upon a belief that the dead eat of them.

Though they have not the liberty to go to their Mosques, yet instead of that they have leave once a Week to go to their Parents Tombs. When they are arrived there they make a Circle round about them, shed Tears, cry aloud, Conjure the Dead to declare in what state they find themselves, they give them an Account of what passes in their Family, and they pray them to receive the Meats which they present them. They eat a part, and shut up the rest in a place at the Top of the Tomb made on purpose. Every Friday the Poor and the Dogs come to these Tombs, which they find stored with Victuals. The Turks hold that Alms done to Beasts are no less pleasing to God than those to Men, because the Beasts have no possession.

The year following the Author was charged with a work no less hard than it was of long continuance, and it lasted 8 Months. It was this. Every year about the end of Autumn the *Basha* of *Tripoli* sends a hundred Slaves to the Fields on the side of *Alexandria*, to labour the Ground. When they are sown, they Work during the Winter in gathering Rushes, which they make Ropes of for Ships. The time of Reaping being come, they gather the Grains and carry them to *Tripoli*.

Du-



During this troublesome Work the Author Baptized four Infants in dangerous Diseases, without their Parents knowledge.

The Corsairs having taken new Prizes, and augmented the number of their Slaves, they must make a new Prison, in the building of which the Author wrought as well as others. When it was finished they professed to make him Scrivener to it. He refused this Charge, because that a Christian that dischargeth it can never hope for his Liberty. In hatred for this refusal he was sent to the Gallies.

Amongst the Vessels taken by the Corsairs of Tripoli, there was a French Ship which came from Alexandria, on Board of which was a Cordelier of Pontoise, called Father Philip, who after eight Months Captivity was ransomed by his Order. And at parting he was so kind, as to take Letters and Instructions from the Author, and when he came to France he solicited his Friends so strongly, and gave so lively a description of the misery he suffered, that they resolved to spare nothing to procure his Freedom. When he had lost all hopes of ever enjoying his Liberty, he received by a Barque of Marseilles a Letter from Capt. Mirangal, who acquainted him he had order to ransom him.

When this Captain arrived, the Author was exempted from his labour for paying Two Crowns a Month to the Keepers of the Prison. He walked a whole Month, and visited the Captives, among whom he found some in whom Thirty years Slavery had quite eras'd the Mysteries of their Religion.

Before his delivery he had the Curiosity to see the Caravan of the Pilgrims of Algiers, who go to Mecha through Tripoli. The Turks undertake this Pilgrimage, as believing that they cannot enter Paradise, except they visit their Prophets Tomb once in their Life at least. Notwithstanding it is true that Interest has as much share in this Voyage as Devotion, for the Pilgrims Traffique from City to City, and never return into their Countrey without profit. They never set out without their Provisions of Meal, Rice and Biscuit, and besides it would be impossible for them to perform this Journey without the Wells and Basons which the Governours of the Cities are obliged to furnish them with. The Arabians are not slack to attack the Pilgrims, and they make sometimes a considerable Booty. The Quick-sands are not less to be feared than those Birds of Prey, especially when the Winds are most boisterous: For then sometimes ten thousand Men are destroyed.

When the Pilgrims are at Medina, which is but a days Journey from Mecha, they leave all their Equipage there, that they may go and visit the Mosque where their Prophets Tomb is. There is no Church in Europe so rich as that is. Every day they have seven Preachments there in several Languages. There are some People there who persuaded

of the Veneration due to that place, have put out their Eyes, as if there were nothing else in the World worthy to be seen.

Captain Mirangal presented to Osman the Basha all the Slaves that he desired to Ransom, and he began with the Author. He was betrayed by Savi his Scrivener, who had a Renegade Brother at Tripoli, to whom he had declared the Sums received by Mirangal for the Ransom of the Captives. The Basha being informed of this secret by the Renegade, examined the Author very strictly, and was very difficult about the Price of his Ransom. But some days after he was perswaded by the Entreaties of his Son, and granted the Author his Liberty for 400 Piasters, (Crowns) without his paying for going out at the Gates, and several other Charges.

While the Captain was preparing for his departure, the Author had leisure to see the Turks Lent, very different from ours, in as much as they abstain not in the day time from eating and drinking, but with purpose to taste in the night time all pleasures which gratifie their senses. Their Fast continues three Months. The third, which is the Month Ramadan is Universal, & kept so strictly by the true Musulmans, that in some Places their Infants on the Duggs, and their young Beasts are not exempted.

The Arabians deny themselves the most innocent pleasures in this Month, as to smell a Flower, to cool their Mouths in the greatest heat of the day, to take Tobacco. The Author has assured us that he has seen that they would rather chuse to die than be any wise tardy in their Fast. The Renegades put themselves to very little pain by this Law. But when there are complaints given in to the Divan against them, they are punished with the utmost rigour. A Hollander Renegade being found drunk in the Street on a Fast day, was condemned to swallow melted Lead.

When Captain Mirangal had provided all things necessary, the Author went to take his leave of Osman Basha, who presenting him his Hand to kiss, said to him that he had need beware of making a second Voyage to Tripoli. He knew not that God had designed him to ransom all the Captives in Barbary.

In the beginning of March, An. 1668. the Bark went out of the Harbour, and had immediately so favourable a Wind, that in a few days they arrived near Malta. Afterwards so dangerous a Wind arose that they were in danger to be lost. The Captain seeing the Sea more outrageous one day than it used to be, assembled all the Company to make publick Prayers, after which he made a Vow to St. Joseph, which was accepted. At night the Wind abated. The next day the Sentinel told that he saw Land. After which they discovered the Mountains of Genoa, and the day following those of Savoy. The Barque landed at Antibes, where it took in fresh Victuals. The day following,



it Anchored at Fort Grimauld, and the next day at *Marfeilles*. A few days after *John Gal*, on whom the Lot fell for accomplishing the Vow made to St. *Joseph*, departed to go and perform it.

The Devotion of those of *Provence* towards St. *Joseph* is derived from an Event which is worth knowing. A Ship of *Marfeilles*, which carried the Name of St. *Joseph*, was taken by the *Corsaires* of *Algiers*, about forty years ago. They took away from the Stern the Image of St. *Joseph*, and set it in their Magazine. One day a Turk that commanded the Captives, being offended at the respect which they paid to this Image, ordered to break it and burn it. They had given it several Hacks with a Hatchet without its receiving any damage. A Slave of *Provence* pray'd the Commander to tell it him for four Piafters. When he got it, he found means to send it into his own Countrey about two Leagues from *Barjos*, in a Chapel served by the Priests of the Oratory. Three Years after this Slave saved himself with three others in a Bark that was made only of Skins without Sails or Helm. It is to be seen at this day in St. *Ann's* Chapel without the City of *Thoulon*.

*John Gal* performed his Pilgrimage to St. *Joseph* bare-footed, and fasted from Bread and Water during his Nine days Devotion.

The Author after he had been in many Cities to deliver the Captives Letters to those they were directed to, went to that of his Birth, and thanked his Relations for the Bounty they had shewed in ransoming Him. Afterward he came to *Paris*, and there performed the Vow he had made to be a Religious in the Congregation of *Mercy*.

The Religious Slave relateth other Mens Adventures on occasion, the recital whereof is no less pleasant than his own. It would be too tedious to insert them here. But I cannot forbear setting down something of the Description that he gives of *Tripoli*, where he endured so terrible Miseries. The City is Scituated on the African Sea, between *Tunis* and *Alexandria*. Its Harbour is spacious and safe. There are eighteen Mosques in its Circumference, besides those of the Countrey, which are very pretty and much frequented. The Climate is hot even to excess, and the Soil abundant and fertile in excellent Fruits. The Dates which grow upon the Palm-trees last all the year, without which the Slaves would run the risque of dying for Hunger.

*Tripoli* is Inhabited by all sorts of Nations. The Captives do all the Work, and the Jews have almost all the Commerce. Those of the Countrey live in Idleness, the Renegades in Licentiousness, and ridicule the *Alcoran*. They notwithstanding fill up all Offices, and command in the Works of the *Arsenal*, at Sea and in Manufactures. The Turks and Arabians discharge the Offices of Policy and Justice. The *Basha*, who is cho-

sen by the Renegades, and by the Militia, does not acknowledge the Grand *Seignior* but as far as he thinks fit.

*Journal des Scavans*, Tom. 18. p. 335.

Remarques ou Reflexions Critiques, Morales & Historiques, sur les plus belles & plus agreable penes, &c.

Critical Remarques or Reflections, Moral and Historical, upon the prettiest and most agreeable Fancies that are to be found in the Works of Ancient and Modern Authors, in Twelves, Paris by Arnold Seneuse, 1690.

THE Fancies which give ground to this Work, and which were published in the Italian like Titles, are very short and lively. The Reflections which accompany them, explain them, and discover their Beauty. Some of them have a true extent, and may pass for dissertations, such as is that of Oracles.

The Author made them on occasion of this Expression of *Diogenes*, reported by *Dion Chrysostome*, That Men of Spirit may well be without Oracles. He proveth their Antiquity from a passage in *Deut.* 18. where we are forbidden to consult them, he reckons up the most Famous, and particularly describeth that of *Apollo* or *Delphos*.

He relateth that at the beginning one of the Daughters Consecrated to *Diana* was chosen to pronounce the Oracles. But since a Woman advanced in years was employed in this Function; she sat down upon the Tripod, and possessed with a Divine Fury she answered in Prose and Verse to those that consulted her.

The Tripod was covered with Laurels, which intercepted the sight, and the Smoke which went out of the opening of the Earth made a Cloud which hindred them from discovering the Forgery.

*Aristotle* believed, that the Melancholick Humour and Atrabiliary Temperament, might be the cause of this fury which the Priestess was transported with. So that it was not the Truth of Predictions that gave credit to the Oracle, but rather the credulity of Humane Spirit, which being glad to be flattered with the passion that predominates in it, suffers it self to be imposed upon.

The Ancients were so far from being persuaded of the Truth of Predictions, that *Euripides* saith, That the best of the Oracles was that which uttered some truth amongst a great number of falsehoods.

When *Alexander* cut the Fatal Knot, which according to the prediction, could not be undone but by him for whom the Empire of *Asia* was design'd, he shewed sufficiently by this Action, how little Faith he gave to the Oracles.

How-



However the Diviners want not Wit to conceal their deceit. They served themselves principally of Equivocal Words, and spoke so obscurely, that they stood in need of Interpreters to be understood. *Jupiter Philus* answered at *Antioch* only by Signs, motions of the Head, and looks. When the Diviners could not make use of Equivocal words, they kept a profound silence. The time when they ceased to speak is another proof of their Imposture. And that was as soon as men had sagacity enough to discover their Juglings.

The Author likewise makes a long discourse of the manners of Divining that were in use among the Pagans, and reckoneth up more than seventy five. They had a great Affinity with the Oracles, since both the one and the other were means which curiosity served it self of to penetrate into what was to come.

The first he speaks of is called *Alectromancy*. It was observed thus, They divided a space of Land into equal parts in each of which they wrote a Letter of the Alphabet, and laid thereon a Grain of Corn. Then they let in a Cock, and took special Notice of the Letters which the Cock first peckt the Grains from.

*Valens* practised this Superstition, to know who would aspire after the Empire, and to prevent him. The Cock he made use of ate the Grains which were upon these four Letters T E O D, which was the cause that many named *Theodose*, *Theodat*, *Theodule* and *Theodiste* were put to Death. But notwithstanding this cruel precaution *Valens* had a *Theodose* for his Successor.

*Journal Des Scavans*, Tom. 18. P. 307.

*Parallele des Anciens & des Modernes en ce qui regarde Eloquence.* Par Monsieur Perrault, &c.

*Parallels of the Ancient and Modern touching Eloquence.* By Mr. Perrault of the French Academy; in Twelves. At Paris, by the Widow of John Baptista Coignard, and J. B. Coignard the Son, 1690.

MR. Perrault had promised to make appear, in the first Dialogue that he should present the publick with, the Advantage which the Moderns have over the Ancients, in what concerns Astronomy, Navigation and Physick. But two things have made him change his resolution, and treat first of Eloquence. The one was the Curiosity of his Friends, who desired to see what he could say on this Subject; and the other a Report that went abroad, that finding himself weak in this Article, he sought only to triumph in the other.

He introduceth in this Dialogue, a Presi-

dent, an Abbot, and a Knight. But as he is very glad that Men knew his Sentiment for a certain, he advertised his Readers, that he would only be answerable for the things which the Abbot said, and not those which the Knight uttered, who is a person, that frequently advanceth bold propositions, as when he saith that *Mezeray* relates more neatly than *Thucydides*.

The Abbot, who has undertaken to prove that the Ancients have been inferiour to the Moderns in all parts of Eloquence, but particularly in what regards universal and absolute Beauty, which delights all sorts of persons in all times and places, and which dependeth neither on Palate nor Phantasie, reproacheth the Ancients with an Imperfection which reigneth in all their Works, and which covers them with a thick Obscurity. And that is, that they had no manner of Method; and from this default he exempteth neither *Plato*, *Aristotle*, nor *Seneca*.

He pretends that those that have read *Plato* with the greatest care, have not found any connexion of his Maxims or Precepts, which they could make a certain System of: That *Aristotle*, as good a Logician as he was, hath no method in his Works; that the Learned are still in doubt how his eight Books of Physicks should be placed, and that if he had explained himself clearly, so many Ingenious persons who have taken upon them to explain him, would not dispute to know his meaning.

As to *Seneca*, he says that no body hitherto could discover, what Method this Philosopher has kept in his Books of Benefits, what Principles he hath established there, what Conclusions he hath drawn. From this Defect common almost to all the Ancients, he passeth to those that are particular to Historians, Philosophers and Orators. He taxes two principally in *Thucydides* and *Titus Livius*; the one that they make direct Harangues, which though they be pretty, are not in their place, because they were not truly pronounced, and that they make History look like a Fable. The other that they almost never date their Events, so that their Readers are at a loss at what time they fell out.

Besides this default of Method which he has reprehended in Philosophers, he findeth more, that their ambiguous and undeterminate manner of expressing themselves, serves only to wrap up their Thoughts, and to render the labour of their Interpreters useless.

The Abbot notwithstanding excepts *Cicero* and *Lucian*, who he acknowledges were successful in Dialogues. But the President demanding of him what Men of this Age he could oppose to those of the Ancients, he answered that he could oppose a great many, but that he would content himself to mention the illustrious Mr. *Paschal* with his eighteen Provincial Letters. *All there, says he, is purity in the Language, nobleness in Thoughts,*



*Thoughts. solidity in Reasonings, fineness in Raileries, and universally an Agreeableness, which is rare to be found elsewhere.*

From Philosophers he passeth to Orators. He examines the *Exordium* of *Demosthenes's* fourth Oration against *Philip*, which is accounted his Master-piece, and findeth that the Definition that *Cicero* gives of Eloquence, that it is to speak readily and ornately, does not at all agree to this *Exordium*, because it has neither Metaphor nor other figure; that whatever Beauty appears in *Demosthenes's* simplicity, he cannot be excused for not joyning Pomp and Magnificence in a Work that required it.

When he comes to *Cicero*, he looks upon him as Modern in comparison of *Demosthenes*, and avoucheth that he knew much better than he, the way of mixing them, that he was more knowing, more lofty, and Born in an Age which had made many discoveries. He believes notwithstanding that if the works of *Cicero* be more Eloquent than those of *Demosthenes*, and if his second Oration against *Verres* have the advantage over the others 4th against *Philip*, 'tis because *Cicero* lived in a more polite Age, and when the Art of speaking had received a considerable Advancement. He maintains that for the same Reason, during 1700 years, which have passed since *Augustus* time to ours, Eloquence has arrived at a higher point of perfection; and to persuade the President, while they had yet the prettiest places of *Demosthenes* and *Cicero* fresh in their Memory, he read to him the beginning of a Harangue made by *Mr. le Maitre* to the Parliament, therewith presenting Chancellor *Seguier's* Letters, and then he endeavoured to shew him the difference between the one and the other. He Remarques that 'tis above Fifty years since these Harangues were made, and that notwithstanding, they are of as great purity of stile as if they were just now to be composed, and addeth as follows: *When I consider that this Eloquence, as extraordinary as it was, was perhaps one of the least of his Qualities, and that by a Humility without Example, he hath renounced this precious Gift of Speech, for this only reason that it would procure to him great Honour and Riches, I cannot frame a great enough Idea of this admirable Man; and whatever Justice France has rendred to his Merit, has not yet been performed with sufficient care. Which however it be, I make no scruple to oppose this Orator alone to the most excellent Orators of Athens or Rome.*

The Knight being persuaded that the Eloquence of the Moderns had the advantage of that of the Ancients, pray'd the Abbot to explain by what means that Eloquence which seemed to have arrived at its perfection in *Augustus* days, is yet so much improved in our days. The Abbot mentions six causes. The first is Time, whose ordinary effect it is to encrease and embellish Sciences and Arts. The second is a more profound knowledge, which is acquired, of

the Heart of Man, and its most secret Movements. The third is the usage of a Method altogether unknown to the Ancients. The fourth is the Invention of Printing, which having made all Books common, hath afforded every one the Means of Instruction. The fifth is the multitude of occasions which offer themselves to employ Eloquence, in the Chair and the Bar: And the last is the Greatness of the Recompenses that Eloquence obtains every day, it receiving of the Church alone more in one year than it received formerly in many Ages, Empires and Republicks.

*Mr. Perrault* to give his Readers the pleasure to make comparison between the Eloquence of the Ancients and Modern, hath joyned to the Dialogue a Translation of many pretty pieces. He opposeth to the Funeral Oration, pronounced by *Pericles*, and related by *Thucydides*, the Funeral Oration of the Queen of England, made by the Bishop of *Meaux*; to the Funeral Oration of *Evagoras*, made by *Isocrates*, that of *Monsieur Turenne*, made by *Monsieur Flechier* Bishop of *Nismes*; to the Funeral Oration pronounced by *Lysias*, that of *Monsieur the Prince of Conde*, composed by *Father Bourdaloue*. He likewise opposeth some Letters of *Voiture* and *Balzac* to other Letters of *Cicero* and *Pliny*.

*Journal des Scavans*, Tom. 18. P. 412.

Meditations sur les principaux devoirs de la vie Religieuse, &c.

*Meditations on the principal Duties of a Religious Life denoted in the words of the Religious their Profession, with Spiritual Lectures taken from the Scriptures and the Holy Fathers, for Ten days retiring. By a Religious of the Congregation of St. Maure, in Quarto, Paris for Peter de Bats, 1690.*

**F**ather Dom Claude of Brittany, Prior of the Abby of *St. Germans des Prez*, has presented these Meditations to the Religious, to assist them in renewing the fervour of their Solemn Profession every year, during their Ten days retirement. There are three for every day, with two Spiritual Lectures. They are all upon a Form of Religious Profession made for the Order of *St. Benedict*, which consisteth in promising stability, conversion of Manners, Obedience according to the Rule, Poverty and Chastity.

Though these Meditations were principally composed in favour of the Religious, Seculars may easily apply them to their use, if they but consider the Obligations of their Baptism, all that is said in the Vows of Religion.

If I must give any Idea of the method which the Author keeps in these Meditations, I will



will chuse the three of the second days Work, which are upon these words of the Religious Profession: *I promise stability.*

The first Meditation is upon the Engagements which the Religious take upon them, when they make this promise. The first is to serve God. The second is to tie themselves every day to the exact practice of their Rule; and the third to serve God without falling into remissness.

The second Meditation is on what is answerable to that Engagement; the first whereof is to stay continually in the Place where they are settled with subjection. The second is not to return any more to the World, neither by adhering to its Maxims, nor by imitation of its Manners; and the third is not to admit the Spirit of the World within the Monastery.

The third Meditation is upon the three Motives to Constancy, which serve to confirm the Religious in their state. The first is to persuade themselves that this state is the best for them that they could chuse. The second is to take this Vow of stability for a kind of assurance of their persevering in good. The third is to believe that 'tis the Seal of their Predestination.

These three Meditations are attended with two spiritual Lectures. In the first they find that that stability obligeth them to two Duties; the one External, the other Internal.

The first obligeth the Religious to fix in that place which he hath chosen. In former times changing of the place was rare among the Religious, and the Monasteries not being a Congregation, every Religious Ordinary spent his whole Life in the Monastery where he had made his Profession; and as he could not go out of it, so he could not be thrust out, nor sent to another.

St. Bernard complains in many places of his Works, as in his 278 Letter, of the Instability of the Religious that changed their Monastery, and compares them to Trees which wither and die because they are removed from their Soil. He thinks that these changes are much more to be feared at this day; that the Superior Generals, like the most expert Gardiners of old, have found out the art of Transplanting their Spiritual Trees as often as they please, but that they thereby bear fewer Fruits of Penitence.

The second Duty which is the Interior, demandeth an immutable steadfastness in good, so that the Religious never find their Zeal for the accomplishment of their Rule remit.

*Journal des Scavans, Tom. 18. p. 416.*

*De Antiquis Monachorum ritibus libri quinque, &c.*

*Five Books of the Ancient Rites of the Monks, collected from several Ordinaries, Consuetudinaries, &c. By the care and study of D. Edmund Martene, Presbyter and Monk of the Congregation of St. Maure, of the Order of St. Benedict. In Quarto, 2 Vol. at Lyons, and at Paris by Daniel Horthemels, 1690.*

WHEN Father *Mabillon* had read the Commentary which Father *Martene* has Composed on the Rule of St. *Benedict*, of which I have spoke lately, he entreated him to make a Collection of the Holy Customs observed in the Monasteries from the beginning of their Foundation. Father *Martene* followed this advice, in hopes that when the Religious took the pains to read these Customs, and to make reflection on them, they would excite in themselves the Spirit of those who had devoutly instituted them, and redouble their fervour to put them in practice.

Five sorts of Customs practised by the ancient Monks have given him occasion to divide his whole Subject into five Books; the first whereof treats of the Customs which they observe every day; as, to rise in the Night to perform their Offices at appointed hours, to work with their hands, and to take their repast.

The ancient Monks did not all rise at the same Hour of the Night. Some did rise precisely at a Minute, such as those St. *John Chrysostom* speaks of in his 59th. Homily to the People of *Antioch*. Those of St. *Basil* sung the praises of God three times in the Night at the beginning, the middle and the end of it. The Disciples of *Ammonius*, as *Palladius* reporteth, spent the whole Night in Prayers, sometimes sitting and sometimes standing.

To know the Hour at which they must rise, they do not use our Watches, whose Invention is late, but they regulate themselves by the Crowing of a Cock, or the rising of the Stars. Since they have used Water-Clocks, and a Morning-Watch. The first thing he that kept it used to do was to light the Tapers of the Church, after which he went to awake the Friars, either by pushing them with his Foot, or by singing a Verse, or by knocking at their Door with a Hammer, or making a noise with an Instrument of Wood, or by Ringing a little Bell. He that thus waked the others was called the Wake-Cock.

Not only the Divine Office, but likewise the spiritual Lecture and their handy Labour,



hour were the Exercises of every day. The Solitaries of *Egypt* sung Psalms during their Work. The Disciples of St. *Pacome* kept silence, and meditated on holy things.

There were other Customs which they did not observe every day in the Monasteries, but once a Week, or once a Month only, and of these Father *Martene* speaks in the 2<sup>d</sup>. Book. The Benediction of Water, which is done every Sunday, is one of the first. The Original of it is ascribed in the Book of the Lives of the Popes attributed to *Anastasius*. Cardinal *Baronius* believed that at the beginning it was in use in the Eastern as well as in the Western Church, and hath often wrought great Miracles. Amongst others he cites that which *Theodoret* recounteth of *Marcellus* Bishop of *Apamea*, who having blessed the Water upon the Altar, sent his Deacon to throw it round the Pillars of the Temple of *Jupiter*, and the same Hour it kindled a great Fire, fiercer than that which Oyl could do, and consumed the Temple.

But if this Custom had been as ancient as *Baronius* persuadeth himself, the Secular Clerks could not have taken it from the Regulars, but the Regulars always from the other.

Pope *Leo IV.* in the Year 847. ordained that every Curate before he begun Mass should make Holy Water, and throw it on the People. *Hincmar* Archbishop of *Rhemes* five years after enjoined the same thing on all the Curates of his Diocess.

Amongst the Customs which they use every Month, Father *Martene* Remarques that the Monks of *Germany*, let themselves Blood every first day of the Month, at least, if no Festival fell out, which obliged them to prevent the time of Blood-letting, or to defer it.

The Monks dependant of *Cluni* far from observing this Canon, kept to the 11th. Canon of the Council celebrated at *Aix la Chapelle*, An. 817. By which it is ordained that the Monks should observe no other time for Bleeding but that of necessity.

Abbot *Guigon* Ordained in his Statutes, that the Carthusian Monks should open a Vein only five times in the year. This usage may seem too frequent for Bodies extenuated by continual abstinence. For if in the Judgment of *Clemens* of *Alexandria*, in the second Book of his Instructor, it is those only that eat much, spit and wipe their Nose often, and who void much Excrements, whether by the Nose, the Mouth, or other parts destined for this use; it is those likewise that have frequent need of Bleeding, and other remedies.

The third Book contains the Customs which they practise not every Month, but only certain days of the year, as in the time of *Advent*, *Christmas*, *Lent* and *Easter*, on the *Rogation*, *Ascension* and *Whitsuntide*.

The General Chapters are of this kind. The Institution is very Ancient, since in the Rule of St. *Pacome*, mention is made of the

Assemblies where the Monks met to confer together about the Observation of their Rule.

*Leon* of *Ostia* testifieth, that in the middle of the 9th Age the Religious Dependants of the Abby of *Mont Cassin* met there every year, at the end of *August*, and received from the Mouth of their Abbot, advice and necessary instructions to correct their Faults and to encrease their Piety and Zeal.

The Lateran Council held in the year 1215. ordained that the General Chapitres should assemble every three years.

The Customs observed by the Ancient Monks on the Festivals which fell out in the course of the year make the subject of the following Book. Those which had no certain time, as the Election of the Abbot, the Reception of Novices, and the Burial of the dead, are ranked in the last place.

The first thing that the Ancient Monks did when their Abbot was dead, was to acquaint the Prince of it, and to demand of him permission to proceed to the Election of another. When that is obtained, and the Obsequies for the deceased performed, the Prior summons them who have a right to Election, and ordereth Prayers and Fastings, to obtain of Heaven necessary Light for the chusing of a good Subject. In some places the Election must be confirmed by the King and the Bishop, who uses the Ceremony of Benediction. That which may be thought singular is, that sometimes an Abbot was set over two Monasteries, and sometimes also one Monastery was subjected to the conduct of two Abbots. St. *Romain*, and St. *Lupicin* Brothers, governed two Monasteries conjunctly. Saint *Felix* having received St. *Fulgentius* into his Abby, prayed him to consent to his demitting of his Dignity and Power into his hands. After a long contestation they agreed with advice of the Community, that both should have the Title of Abbot; That *Fulgentius* should take the Charge of Instructing the Friars, and that *Felix* should provide for their Temporal Necessities. The Council of *Chalon* held An. 650. prohibited the putting two Abbots in one Monastery, for fear it should occasion Divisions among the Monks.

The Reception of Novices has no prefixt time, no more than the Election of the Abbot. Three things may be considered in the reception of Novices, the Habit, the Noviciate (or time during which they are Novices) and the Profession.

The Habit was not taken upon them at the beginning of the Order of St. *Benedict* but with the Profession. Since, the contrary usage has prevailed. *Hildegard* an ancient Commentator on the Rule, assures us that the Novices read it all before they received the Habit. The Habit is taken on privately. Nothing is performed in publick but Shaving, which is done upon the steps of the Altar.

Besides these Novices which present themselves to embrace a Religious Life, there



there are Children offered by their Parents, who are no less obliged to continue all their Life in the Monastery, than those that entred voluntarily.

When a Religious is seized with any dangerous Distemper, the Abbot takes care to dispose him for death by the Sacraments. The Ancient Breviary of *Mount Cassin*, composed above 500 years from the time of Abbot *Oderise*, beareth, that the Sick person must say his *Confiteor*, if his strength will suffer it; that afterwards he shall receive absolution of his Sins, and Communicate, if at the same time he be not too young. There was an ancient Custom practised in many Monasteries, that when the Sick Person was near his end, his Brothers raised him up from his Bed, and stretch'd him upon a Hair-cloth, whereupon Ashes were spread in form of a Cross. It is true, notwithstanding, that *St. Benedict*, *St. Maur*, and a great many other Religious Saints, caused carry themselves to the Church, to receive there the Body and Blood of our Lord, and take their last Supper there.

The Custom which the Ancient Religious had to speak by Signs, is still one of those which is not tyed to any certain time. It has been recommended by *St. Pacome* and *Cassian*, and religiously observed in the Order of *St. Benedict*, which shews how strongly they were perswaded, that by keeping silence they might prevent an infinite number of Sins, which are committed by a too free use of the Tongue. By the ancient Customs of *Cluni*, they were neither permitted to speak in the Church, nor in the Cloyster, nor in the Refectory, nor the Dormitory, nor Kitchen. Therefore it is that the Religious have invented particular Signs to ask for Bread, Eggs, Beans, Fish, and other things they had need of. 'Tis notwithstanding very surprizing that the Carthusian Monks, who seem'd to keep to solitariness and silence beyond all others, have never yet submitted by their Statutes to the rigour of this Language by Gesture, and have preserved the Liberty to break their silence, and to express their thoughts in a few words, as occasion requires.

The last Book endeth with the Prayers which the Religious have used to make, for the Soul of the Pope after his Death, by reason of their immediate dependance, on the Holy See, and the Thanksgivings which they give to God for the Succession of another.

These different Customs were extracted by Father *Dom Martene* with incredible care, from a vast number of Books as well Printed as Manuscript, which treat of the Usages of the most famous Monasteries of all Nations.

*Journal des Scavans*, Tom. 18. Fol. 379.

Examen libri Pontificalis, five Vitarum Romanorum Pontificum quæ sub nomine Anastasii Bibliothecarii circumferuntur, &c.

*An Examination of the Pontifical Book, or of the Lives of the Popes of Rome, which go about under the Name of Anastasius the Library-Keeper. On occasion whereof the same Anastasius is vindicated from the Calumnies of the Heterodox, and a large Catalogue is added at the end, of the Library-Keepers of the Apostolick Chair, out of which some things are taken for illustrating the History. By John Ciampini a Roman, Master of the Briefs of Grace, and Referendary in both Seals; In Quarto, Rome; and at Paris by Anthony Dezallier, 1689.*

THE Learned are extreamly divided on the Subject of the Author of the Ancient Popes, published under the Name of *Anastasius* the Library-keeper. *Prothome de Luques*, a Religious of the Order of *St. Dominick*, and some others, believe that the beginning from *St. Peter* even to *Damasus*, is by *Damasus* himself, and that the rest even to *Nicholas I.* is by *Anastasius* the Library-keeper.

Cardinal *Baronius* is perswaded that the Lives and Acts of *St. Peter* and his Successors even to *Liberius*, are written by an unknown person; and in this he is followed by Father *Labbe* the Jesuite.

*Tortelinus* fancied that all these Lives were writ by *William* the Library-keeper, who lived 1142. *Onuphrius* will have *Anastasius* to have been the Writer of them all.

The Fathers *Henschenius* and *Papebroch* have prefixt a Dissertation to the first Tome of the Lives of the Saints, in the Month of April, where they report that being at Rome in 1660. they Copied there an ancient Catalogue of Popes even to the time of *Stephan III.* which was Communicated to them by *Lucas Holstenius*. They found another in the Queen of Sweden's Library, which reach'd no further than the times of *Felix IV.* and that before these they had a third, taken out of the Emperors Library, which came no further than to the Popedom of *Liberius*. They assure us, that they have seen other Manuscripts, where the Lives of the Popes to *Stephan III.* are explained more at large than they are in these three Catalogues.

They have not printed the Catalogue taken from the *Vatican Library*, because they found it very uncorrect: But they have printed the other two, to wit, that of the Emperors Library in great Characters,

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and



and that of the Queen of Sweden's in small.

As to the first Catalogue, they hold that the first Part from St. Peter to St. Urbane Pope and Martyr, was composed by St. *Antherius*, who before his advancement to the Popedom had taken singular care to recollect the Acts of the Martyrs, and the second by St. *Julius* immediate Successor to *Liberius*.

As to the second Catalogue, viz. the Queen of Sweden's, they judge that it has been composed towards the beginning of the sixth Century. These two Learned Jesuits are of Opinion, that *Anastasius* hath made use of these three Catalogues in writing the Lives of the Popes which are published under his Name.

*Lambecius* the Emperors Library-keeper, far from believing that *Anastasius* hath writ all the Lives of the Popes that go under his Name, maintains that many of them are more ancient than *Damasus*. His Opinion is that from the beginning the Popes Notaries made an Abridgment of their Lives, which contained their Names, their Countrey, the Decrees which they made, and their Deaths. That after *Constantine* put an end to the Persecutions, and the Roman Church began to purchase Goods, the Popes Catalogues grew more ample, and comprehended the Churches that had been Built during their Popedom, their Vessels and their Ornaments, the Donations made in favour of the Clergy, and the Foundations. This Catalogue was in this condition, when Pope *Damasus* took it out of the Archives, to send it to St. *Jerom*. For *Lambecius* reckoneth the Letters of St. *Jerom* and *Damasus* on this subject, for true ones. He wishes earnestly that we had them still in the same condition, and that they had not been altered through the Ignorance of the Transcribers. Since *Damasus* time, the Library-keepers of the Holy See have continued this Catalogue, and *Anastasius* who lived from the Popedom of *Nicholas I.* to that of *John III.* has been one of the most Renowned.

Mr. *Schelstrate* taketh another course in a Book Printed at *Anvers* about Twelve years since, where he examines the three Catalogues of the Popes whereof I have spoke in relating the Opinion of Fathers *Henschenius* and *Papebroch*. He pretends that when the Letter of St. *Jerom* to *Damasus*, and Pope *Damasus*'s Answer to St. *Jerom*, which he thinks supposititious, shall appear to be true, the first Catalogue could not be that which Pope *Damasus* sent to St. *Jerom*. As to the second, viz. That of the Queen of Sweden's, he Remarks that 'tis very different from the former in reckoning up the years of every Popedom, that it has borrowed the Consulates marked from St. Peter to *Liberius*, and has followed them even to their faults. In fine joyning the third to the two former, he is of Opinion that *Anastasius* has made use of all the three in compiling his Lives of the Popes; that he has

taken out of the first the Names of the Consuls, from the second the Acts of St. Peter to *Felix*, and from the third the years of every Popedom.

*Floravante Martinelle*, a Learned Man, who hath been a long time in the Vaticane Library, in a Book Entituled, *Rome become Holy, from Profane and Pagan as she was*, treateth of this new matter, and proposeth new thoughts, which import that the Book of the Lives of the Popes was compiled by order of *Damasus*, of the three Catalogues above-mentioned, that it has been altered in several places through Ignorance of the Copyers, and was continued by different Authors.

These different Opinions have served Monsieur *Ciampini* in forming his own, which consisteth principally in Two Points. First, That the Lives attributed to *Anastasius* are not the Work of one Author only, but of many; which appears plainly in this, that some of them give us to know, that they were contemporaries with the same Popes whose Vertues they celebrate. Secondly, That among all the Lives of the Popes, only those of *Gregory IV.* who was chosen 827. *Sergius II.* *Leo IV.* *Benedict III.* and *Nicholas I.* were writ by *Anastasius*.

He establisheth this second Point upon the agreement which he finds in the stile between the Works which are certainly *Anastasius*'s, and that of the Life of *Nicholas I.* These Works which serve for the comparison are the Two Letters of *Anastasius*, where he finds in the first place that the Adjectives are ordinarily separated from the Substantives, either by a Verb, or by an Adverb, or by a Relative; and in the second place, that the Adverbs are for the most part placed at the end of the Sentence. He finds likewise the Adverbs placed at the end of the period, and the Adjectives separated from the Substantives in the Life of *Nicholas I.* Whence he probably infers that that is *Anastasius* Work as well as the Two Letters. The same Conformity of stile appears, according to his Judgment, in the Life of *Benedict III.*

As to the Lives of *Adrian II.* and *Stephan VI.* Mr. *Ciampini* finds not the same Agreement in stile, with that of *Anastasius*'s Letters, and besides the Praises which are given him in the Life of *Adrian II.* will not suffer it to enter into his Mind, that that could proceed from so modest a Man as *Anastasius*, who had a very mean Opinion of himself, and who was very far from extolling himself at the rate it is done in the Life of *Adrian I.*

Mr. *Ciampini* gives plausible reasons why *Anastasius* could not write the Life of these Two Popes, though he lived in their time, and even to the Popedom of *John VIII.* viz. That in the Popedom of *Adrian II.* he was by *Louis* the Debonnaire sent to *Constantinople*, to assist at the Eighth Council, whose Acts he Translated into Latine. After he Translated those of the Seventh Council. These



These Occupations joyned with his frequent Indispositions hindred him from undertaking to write the Life of *Adrian II.* and that of *Stephan VI.*

Who is then the Author of Pope *Adrian's* Life, if *Anastasius* was not? *Onuphrius* is of Opinion that 'twas *William* the Library-keeper. Mr. *Ciampini* conjectures that 'twas *Zachary* Bishop of *Anagni*, the same that was sent to *Constantinople* by *Nicholas I.* in 860. with the Bishop of *Porto*, and who betraying his Trust with him, shamefully consented to the Deposition of *Ignatius*, and communicated with *Photius*, for which reason he was Deposed.

It may be objected, that in the Life of *Adrian II.* mention is made of this Deposition, which 'twas *Zacharies* Interest to pass over in silence. But Mr. *Ciampini* answers, that there is no inconvenience in *Zacharies* speaking of the Deposition, since he could not conceal it, in that it was known to all the World; and besides, that the Disgrace was in some measure obliterate by his Re-establishment, which he did not fail likewise to speak of.

After that Monsieur *Ciampini* had shewed in this sort, that the Book of the Lives of the Popes attributed to *Anastasius*, was not his alone, he refuteth what some had started to render its credit suspected, and to perswade, that 'twas but a compilation made up of Apocryphal pieces. He attributes this Sentiment, upon the Testimony of *Hospinian*, to *Charles du Moulin* a Famous Lawyer, whom he makes pass for a Man that had no great affection to the Catholick Religion.

Yet he is sure that he was always a great Enemy to the Calvinists of *France*, and that he presented a Petition to the Parliament of *Paris* to have Liberty to inform against their Seditious Assemblies, and that at last he ended his days in the Bosom of the Church of *Rome*, and was assisted at his Death by *Claud Despenne*, one of the most Famous Divines of his Age, by the Curate of St. *Andrews* his Parish Church, and by the Principal of the Colledge of *Du Plessis*.

He likewise attributes it to Father *Peter Halloix*, a Learned Jesuit of *Leige*, who hath written indeed, that he will rather give credit to what he finds in *Eusebius*, and in the Old Martyrologies, than to what is related in *Anastasius*, who hath spoiled all the Lives of the Popes, and hath stufed them with shameful faults.

This Dissertation which makes the principal part of the Volume, is attended by another, which is as it were forreign to the Work, and where he treateth of a passage of a Letter of Pope *Pius II.* to King *Charles VII.* cited in these terms by the Deceased Mr. *De Launoy*: *Doctores sedis Apostolicæ semper non credas; You must not always believe the Doctors of the Apostolick Church.*

Father *Baron a Jacobin*, a Man otherwise commendable for his Piety and Learning, hath written without Ceremony that Mon-

sieur *de Launoy* had falsified the passage, through a gross Ignorance, or out of a blind desire to slander, and had put *Doctors* instead of *Detractors*: Mr. *de Launoy*, hath not been behind-hand in justifying himself in the fifth part of his Letters, and said that far from making the least Alteration in the words of *Pius II.* he had cited them as he found them in the Edition of *Basil*, An. 1571. reviewed by able Men with a great deal of care, whereas the preceding would have been done with so great negligence, that 'twould have been full of palpable mistakes.

Mr. *Ciampini* hath vindicated Mr. *de Launoy's* Credit, and attributed the pretended falsification to the Lutheran Doctors, who Printed the Works of *Pius I.* in 1571. But bringeth no convincing proof for it; and 'tis not enough to say that they have not cited the Manuscript, on the authority whereof they had changed this place of *Pius II.* Nor have they cited Manuscripts, for what they changed in other places which seem very correct. If there were a Manuscript it would resolve the difficulty, and terminate the difference.

Mr. *Ciampini* hath searched in the Vatican Library, and in that of the King's, and has found nothing of it, no more than in Monsieur *Colbert's*. What can be done till such time as we have it, is to content our selves with the Conjectures which each Party defends after his manner, to read the Passage as he would have it, and to follow those that seem most probable.

At the end of the Volume is a new Catalogue of the Library-keepers of the Church of *Rome*, composed by Mr. *Ciampini* on the Authentick Acts. He beginneth at the year 580. with one *Laurence* a Priest-Cardinal, is interrupted in some places, and notwithstanding carries it on to Cardinal *Lauria*, advanced to this Place by Pope *Innocent XI.* Sept. 19. 1681. upon Cardinal *Chi's* laying it down.

Journal des Scavans, Tom. 18. p. 586.

Summa Biblica, Tomus Primus, &c.

*The Sum of the Bible*, Tome 1. *Wherein after preludial Disputations, about the Hebrew Language, the Ancient Interpreters of the Scripture, Origen and Hierom, the Study of the Sacred Scripture is recommended; and its Encomium, Divinity, Authority, Style, Obscurity, Eloquence, Division, Authors and Canon are discoursed of. It likewise treats of the Seventy Interpreters; as also of the Vulgar Edition. In Twelves, Paris, by Daniel Horthemels and Louis Roul-land, 1690.*

IT is a long time since Mr. *Ferrant* applied himself to the Study of the Scripture, from



from a belief that no other Exercise was so happy, nor so Holy. It is not the work of this place to speak of the Works that he has formerly publish'd on the Psalms. I must confine my self to this first Tome, which contains the Just Praises of the Sacred Books, and which sheweth their Number, Subject, Stile, who were their first Authors, and their Ancient Translations into several Languages.

This Rich and Copious Matter is comprehended in three Books, at the beginning whereof are preliminary Questions divided into four Sections. In the first of these Sections, subdivided into fifteen Chapters; he discourses at large of the Hebrew Language, and proves that 'tis as ancient as the World, and that since the Confusion of *Babel* it has continued in use in the Family of *Shem*, *Heber*, *Abraham*, and his Posterity; contrary to the Opinion of *Gregory of Nyssa*, who believed that *Moses* spoke one of the Languages that sprung from the Confusion of *Babel*, and that the Hebrew was not framed till the departure of the Israelites out of *Egypt*. He likewise proves that the Judaick and Hebrew Tongue are the same which is called Judaick in the Old Testament in the fourth Book of the Kings, Ch. 18. and the second Book of the *Chronicles*, Ch. 32. and the Hebrew in the New, *Acts* 21. and *John* 5. It is farther proved that this Language was not lost during the *Egyptian* Bondage, nor the *Babylonish* Captivity. In *Egypt* the *Israelites* lived apart from the *Egyptians*, dwelt in the Land of *Goshen*, where they always spoke their own Language, and after that *Pharaoh* was buried in the Red Sea, *Moses* and all the people sung a Song of Thanksgiving in their own Tongue. During the Captivity of *Babylon*, *Daniel* learned, by reading of *Jeremy*, how long it would continue, and *Esdra*s read the Book of the Law before all the People, as it is related in the 8th. Chap. of his second Book. In fine, he shews that the Hebrew Text of the Scripture was preserved in its purity till the time of our Saviour, who never upbraided the Doctors of the Law with bringing in any Alteration; and the Changes that have happened since, have proceeded not so much from the malice of the Jews as the Negligence of Copyers.

The second Section is wholly taken up in reckoning up the Ancient Versions of the Scripture. The most remarkable is that of the Seventy made about 300 years before the Birth of Christ. In the 28th. year after his Birth, *Aquila* made a new one word for word. *St. Jerom* assures us that he made two different ones. He had been brought up in the Pagan Superstitions, which he renounced, to embrace the Christian Religion. But afterwards he Apostatized from it, and followed the Sect of the Jews.

Under the Reign of *Commodus*, *Theodotus* the *Marcionite* entred himself in the same Sect, and set about a new Greek Version of the Old Testament, in which according

to the Testimony of *St. Jerom* he tyed himself to the sense more than the words.

Under *Alexander Severus*, *Symmachus*, who had forsaken the *Samaritans*, and embraced the Profession of the Jews, made likewise two Greek Versions of the Old Testament. As these three Jews had declared themselves Enemies of Christians, they by their false Translation suppressed the Mystery of Redemption, as *St. Jerom* upbraideth them in his Preface to the Book of *Job*.

Besides these Versions there are many others, viz. one which contained the Prophets, found in the Reign of *Caracalla* in *Fericho*, another found at *Nicopolis* near *Attium* in the Reign of *Alexander* Son to *Mamea*; another which contained the Psalms, and two others which contained the Prophets.

The third Section is a Collection of what the Ancients had writ, to the greatest advantage, of *Origen*, on the profound Knowledge he had acquired of the Sacred Books. The 16th. Chap. of the third Book of *Eusebius*, where we find the Description of the Hexaples and Tetraples, is there wholly Transcribed. Then the Knowledge which this Father had in the Hebrew Tongue is confirm'd, and the difficulties which were proposed to the contrary solved.

The fourth Section is wholly upon *St. Jerom*, who imitated *Origen* in the Study of the Scriptures. In his younger years he had for his Masters *Apollinaris* of *Laodicea*, *Didymus* of *Alexandria*, and *Gregory Nazianzene*. He learned the Hebrew Tongue of many Doctors, and among others of *Barratan*, who never taught him but in the Night, for fear of being discovered by the Jews. *Mr. Ferrand* examines with great care what many Writers have stretched, to perswade that *St. Jerom* had but a slight knowledge of the Hebrew, and afterwards makes a Chronological Catalogue of his Works upon the Sacred Writings.

*Mr. Ferrand* having cleared the preliminary Questions, he begins the first Book with a Collection of proper words which the Scripture makes use of, to recommend to Men the Meditation and Practice of the Divine Precepts which it contains. He joins there two sorts of Passages of the Holy Fathers, viz. those where they exhort Christians to inform themselves continually in their Duty, by reading of the Sacred Books, and those that prove that they are Ancienter than any Books of the Pagans, and that they teach us a more sublime Doctrine, and more pure Morality, since they are void of the Ornaments of a profane Eloquence. He next treats of the Divisions of these Books, and of their Authors. The Divisions are different; for some reduce the Books of the Scripture into three Ranks; the Law, the Prophets, and the Psalms. *Origine* has distinguished them into True, Supposed and Mixt. *Eusebius* divideth them into Canonical, received by all Churches, and not Canonical received only by some Churches, and



and others rejected by all Churches. *St. Jerom* calleth some Canonical, some Apocryphal, and some holy, which may be read for the Edification of the Faithful, though they have not Authority necessary to establish the Truth of their Doctrines.

The Authors which the Holy Spirit makes use of in writing these Books are a great many. But *Moses* is the Ancientest of all of them, of whom *Mr. Ferrand* relateth an excellent Elogy taken out of *St. Basil*. After which he sheweth that he is the Author of the Pentateuch, by this reason, than which there could not be a more pressing. The Scripture assures us in many places that *Moses* is the Author of the Law: Now by Law it meaneth the Pentateuch. It is true that some of the Fathers have seem'd to believe that the Pentateuch was the work of *Esdras*, who put it into the state it is in at this day. *St. Jerom* is not very far from this Opinion. 'Whether you will call *Moses* the Author of the Pentateuch, or *Esdras* the Restorer of it, 'tis all one to me. *Mr. Ferrand* remarqueth notwithstanding that *St. Jerom* was young when he wrote these words against *Helvidius*; but in his more staid Age he said without hesitation, in his Epistle to *Cyprian*, that the Pentateuch was *Moses's*. *Mr. Ferrand* to remove the difficulties that might render this important matter in the least doubtful, declareth himself against two sorts of Writers, that have endeavoured not long since to take away the Pentateuch from *Moses*.

The first is a Learned Modern, who believed that *Moses* wrote only the Law, and that the rest of the Pentateuch was written by Publick Notaries inspired by God. That which confirms and keeps him in this Judgment is, that there are in the five Books of the Law frequent Repetitions, a Violation of the Order, and diversity of Style, which would not have been had these Books come from one and the same Hand. *Mr. Ferrand* maintains on the contrary that there is no sufficient Foundation for attributing these five Books of the Law to Publick Notaries. For to begin with the frequent Repetitions, they are ordinary in the Works of the Hebrews, and are found in a great many other Books, which no Body could ever perswade himself to attribute to Publick Notaries. As to the overturning of the Order, though it were such as is supposed, yet it could not prove that the Publick Notaries had composed the five Books of the Law, no more than it proves that they have composed some Psalms, or some places in *Jeremy*; where the same breach of Order is to be found. In fine, the Diversity of stile is not so great in the five Books of the Law, as to make us believe that they cannot be done by the same Author. On which *Mr. Ferrand* citeth an Excellent passage of *Erasmus*, who says that the same Author doth not always use the same stile; that that which *Cicero*, when advanced in years, used against *Antony*, is very different from that, which being yet young he used against *Verres*; That the

same Writer, changeth sometime his style according to the Subjects he treats of, and the Persons he speaks to, and the disposition he finds himself in. There is no Body but speaks otherwise when sad, than when joyful, and otherwise in violent Motions of Passion than when in a Calm. The Testimony of *Eusebius*, *Theodoret*, of the Author of the Chronicle of *Alexandria*, and some other Authors, as well Ancient as Modern, who in the five Books of the Law have observed these frequent Repetitions, this Violation of the Order, and this diversity of style, does not at all militate against *Mr. Ferrand*, since he finds that the most part of these Writers always attributed the five Books of the Law to *Moses*, without speaking of the Publick Notaries.

The other Writers which take away the five Books of the Law from *Moses*, are of a Communion different from ours. The Proofs which they use are for most part taken out of the Scripture. *Mr. Ferrand* examines them all, and answers them with a great deal of solidity. There is one almost proposed thus: The Author of *Genesis* saith in the 14th. Chap. that *Abraham* pursued *Lot's* Enemies even to *Dan*. Now he proves by the 18th. Chap. of the Book of *Judges*, that in *Abraham's* days and *Moses's* this City was not called *Dan*, but *Lais*. *Moses* therefore could not call it *Dan*, nor compose a Book where it was so called.

*Mr. Ferrand's* Answer is taken out of *St. Jerom*, and serveth to say that in this place of *Genesis* the word *Dan* signifieth the City *Paneade* in *Phoenicia*.

Another proof of these Writers is taken from the 22d. Chap. of *Genesis*, where it's said that *Abraham* gave to the Mountain *Moriah* the Name of, *God seeth*. But this Name, say they, was not given till the time they designed to Build the Temple, which was long after *Moses* Death.

*Mr. Ferrand* far from granting that the Mountain *Moriah* was not called, *God seeth*, till the Building of the Temple was designed, maintains that it was called so by *Abraham* himself, as the Scripture assureth.

Another proof is founded upon these words of *Genesis* 23. *Sarah* having lived 127 years, died in the City of *Arba*, which is since called *Hebron*. But it was so called from *Hebron* *Caleb's* Son, as appears from the 14th. Chap. of *Joshua*. *Moses*, who was not alive when that happened, could not write these words.

*Monsieur Ferrand* answereth that *Joshua* does not say that this City began to be called *Hebron* when it was given to *Hebron* the Son of *Caleb*; that he only says that formerly it was called *Cariath-Arba*, and that since it is called *Hebron*. He addeth that it was called *Hebron* before the Son of *Caleb* possesst it; as appears by the 10th. Chap. of the same Book of *Joshua*.

Another proof is founded on a passage of the 16th. Chap. of *Exodus*, which saith that the Children of *Israel* ate Manna for



Forty years, even till they came to a habitable Land, and till they were on the Frontiers of the Land of *Canaan*. But this did not come to pass till the passing of *Jordan*, as appears from the 5th. Chap. of the Book of *Joshua*. *Moses* who was not then alive could not make this recital.

Mr. *Ferrand* makes use of that answer which St. *Augustine* furnishes him in his Questions on *Exodus*, and which saith that the Children of *Israel* ate Manna in the Wilderness, until they arrived at the habitable Land; and that after they had arrived, they continued to eat Manna, and to take other Food, and that they ceased not to eat Manna till after the passage of *Jordan*.

The other proofs of these Writers are of the same Nature, founded on the like passages which they believed could not be writ by *Moses*; and Mr. *Ferrand's* Answers much to the same purpose, and shews that there is no inconveniency that *Moses* should write the passages treated of.

In the last Chapter of the first Book, he relateth the most ancient Catalogues of the Sacred Books, as those of *Meliton* Bishop of *Sardis*, of *Origen*, of the Council of *Laodicea*, of St. *Hilary*, St. *Cyrill* of *Jerusalem*, St. *Gregory Nazianzene*, *Amphilochus* Bishop of *Iconium*, St. *Epiphanius*, St. *Jerome*, the third Council of *Carthage*. the Author of the Abridgement of the Scripture, printed with St. *Athanasius's* Works. He passes many Authors to come to two which were publish'd about Eighteen years since, by the deceas'd Mr. *Cotelier*, the one under the Name of *de Sticometrie*, and the other under that of *d'Indicule*.

It appears sufficiently by the diversity of these Catalogues, that the Ancients were not agreed as to the number of the Sacred Books. But the Council of *Trent* hath put an end to these differences by leaving the Catholick Church a Canon, or Certain, Uniform and Invariable Catalogue.

I reserve the Extract of the two Books that remain of this first Tome for the next Weeks Journal.

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*Journal des Sçavans*, Tom. 18. P. 442.

Dissertation où l'on explique l'origine, l'excellence, & les avantages de l'estat de la Virginité, &c.

A Dissertation wherein is explained the Original, Excellence and Advantages of a state of Virginity, with diverse Tracts of St. *Ambrose* upon the same Subject. By R. P. D. *Joseph Mege* Religious of the Congregation of St. *Maure*. In Twelves, Paris, by *Arnold Seneuse*, 1690.

THIS Dissertation was begun to serve for a Preface to a Translation of some

Books composed by St. *Ambrose*, for the Instruction of Christian Virgins. The Author while he was searching into the Original of their State, and discovering its Excellence and Advantages was insensibly engaged to describe their Habit, their Vail, their Shaving, and to treat of their Vows, and of all that concerns their Profession.

He first sheweth that this happy state was produced with the Faith by the words of the Apostle; that it was principally to the Inhabitants of *Corinth* that St. *Paul* taught the Doctrine of Continenence, from whence it spread it self into other Cities, and had a progress equal to that of the Gospel.

The Persons who consecrated themselves to God in this Estate, distinguished themselves from others of the first Ages, by their external Modesty, by a black or brown Habit, with a Mantle of the same Colour, and principally by a Vail and Shaving.

Father *Dom. Joseph Mege* hath found out about Eight sorts of Vails which Christian Virgins covered themselves with.

The first is the Vail of Probation, which is given to them when they demand admittance, at their Entry into the Monastery.

The second is that of Reception, or *Noviciat*, which is ordinarily white.

The third is that of Profession, which at present is black, and has been sometimes of the Colour of Fire, which was the reason why it was called *Flammeum*.

The fourth was the Vail of Consecration or Benediction, different from the precedent in Two things; one that it was not given but to those that had kept their Virginity, and the other that it was Blessed or Consecrated by the Bishop.

The fifth was called the Vail of Ordination. When they gave it to the Virgin, they made her touch the Breviary, to notify to her that they gave her Power to begin the Office in the Quire, and to read the Holy Gospel there.

The sixth was the Vail of Prelacies, which belonged only to the Abbesses.

The seventh is the Vail of Continenence, which was given to Widows.

The eighth is the Vail of Penitence, which was given to Virgins that were fallen into sin contrary to their State.

As to their Tonsure, he proves that this practice was very Ancient, that the Daughters that lived under St. *Pacome's* Conduct, cut their Hair, and that in St. *Jerom's* days the Religious of *Egypt*, and *Syria* likewise, cut theirs, and presented them to their Superiors.

He hath not forgot the Circumstances of Time, and of Place, where the Virgins were Consecrated. He saith that formerly the Parents Right over their Children was carried so far, that they could offer them to Religion in their younger years, and that in some times Daughters were not Consecrated to God but at *Christmas* and *Easter*.

As to their Abode, they were separated from the rest of the Faithful, whether they lived



lived in their Parents Houses, or under the Tuition of some Ladies of known Vertue, or shut up in Monasteries. The 33d. Canon of the third Council of *Carthage*, which may be seen in the second Tome of the last Edition of Councils, page 1171. is remarkable on this Subject.

Many have thought, that before *Boniface VIII.* the Cloystering was only of advice. Father *Dom. Mege* thinks the contrary Opinion more probable, and supports it with a great number of Authorities.

After he has treated at large of the state of Virgins, he speaketh of that of Widows, whom he distinguishes into two sorts. The one was designed for the Service of the Church, and called Diaconesses, and the others obliged themselves only to Continen-

ce. Speaking of Abbesses he remarques, that some of them have sometimes exceeded the due Limits of their Power, that under the Reign of *Charlemagne*, there was one that took upon her to give Men her Blessing, to lay her Hands upon them, to make the Sign of the Cross on their Head; that in the 12th. Century there was one in the East, that would hear the Religious Confessions, and give them Absolution, and that in *Spain* some Usurped the Functions of Priests and Bishops, Consecrating the Religious, and receiving Confession of their Sins, and Preaching the Gospel publickly.

This Dissertation is accompanied with the Translation of St. *Ambrose's* Three Books of Virgins, with another Book composed on the occasion of a Virgins falling away from her state, and a third Book of the Education of Virgins, and the perpetual Virginity of *Mary*. All these Books are divided into Chapters, at the head of which is an Argument which sheweth their Contents.

*Journal des Scavans*, Tom. 18. p. 581.

Les Costes de France sur l' Ocean & sur la Mediterranee, &c.

*The Coasts of France towards the Ocean and upon the Mediterranean, Corrected, enlarged and divided into Governments that guard the Coasts, dedicated to the Dauphin, by his most Humble and most Obeisant Servant and Geographer de Fer. In Quarto, Paris, by the Author, on the Key at the Watch of the Palace, at the Sphere, 1690.*

THIS Work is composed of a general Card of the Coasts of France, and thirty particulars drawn formerly by Mr. *Tassin* one of the best Geographers of his time, at the command of Cardinal *Richelieu*. Mr. *de Fer* who has taken the care of this New Edition, hath added a New Title, a Com-

pass, with the Names of the Winds in six Languages, the Divisions of the Governments that Guard the Coasts, the Names of the Rivers, and a great many other very curious things. He hath likewise enlarged the Discourse of the Description of the Winds, and of that of the Seas, and New Channel of *Languedoc*.

This Discourse is divided into Two parts, the first whereof is an Introduction to the Description of the Coasts of *France* with respect to Navigation: The Winds and the Surface of the Sea are principally spoke of there, as the Two things most necessary to know to keep a good course, and to arrive at the place proposed.

The Winds are known by the Compass, whose use is explained there with a great deal of Order and Clearness. It is divided into Six Circles to distinguish the different Names, which the principal Nations of *Europe* have given to the Winds, as well upon the Ocean as the Mediterranean.

As to the Surface of the Sea it is called the Ocean, which is divided into the Eastern, Southern, Western and Northern. It is only needful to speak of the Western with relation to the Coasts of *France*. It is sufficient then to know that it stretcheth it self along the Western Coasts of *Africk* and *Europe*, and that between *Europe* and *Africk* it runs into a Gulph which is called the Mediterranean Sea.

The *Hollanders* instead of making use of this Division have invented another. They divide the vast extent of the Sea into six portions, whereof the first is called the Northern, because it is to the North of *Europe* and *Asia*. The second is called the Western, and runs along the Western Coasts of *Europe* and *Africk*, even to the Equinoctial Line. The third is the Ethiopick Sea, the fourth the Indian, the fifth the Oriental, and the sixth the Southern. But of all these portions of the Sea the Western only makes for our Subject.

The second part of this Discourse is a Description of the Seas and Coasts of *France* in general and in particular. In general *France* is washed with the Occidental Ocean, and by the Mediterranean, which is only a Gulph. In particular *France* is watered with many Seas, as the *Britannick*, the Sea of *Brest*, the Gulph of *Gascogne*, and the Mediterranean.

The *Britannick* Sea is called the Channel. The narrowest place of it is called *Calais*, to signifie that there is little Sea from one Land to another. The *Seine* and the *Somme* are the most considerable Rivers that fall into this Sea.

The Coasts of *Picardy* are bounded by the River *Aa*, which separateth it from the County of *Flanders*, and that of *Eu* which parteth it from *Normandy*, whose Coast is more extended than that of *Picardy*. It be- ginneth at the River *Eu*, and endeth at that of *Conesnon* which divideth it from *Brittany*. The Harbour of *Diepe* is on the Mouth of the



the River *Arc*. Great Ships may go in there at full Sea, and small ones at half Flood.

*Havre de Grace* is upon the North side of the Mouth of the *Seine*. All sorts of Vessels may go in there at high Water.

At *Chesbourg* there is a little Harbour with the Tide.

After the Coast of *Normandy* follows that of *Brittany*, which is divided into the High, Middle, and Low.

The City of *Nants* is Scituated on the Mouth of the *Loire*, where great Vessels cannot go in, but ride in a place called the *Pit*. The greatest stay at *Pelerin*, which is two Leagues lower.

There is a very good Harbour in the River of *Rochelle*. The Coasts of *Guienna* lye between the Mouth of the *Charante*, and the point of the South of the Port of *Cantis*. The Ports of the River *Garonne* are *Royan*, *Mechef*, *Talmont*, *St. Sorrin*, *Mortaign* and *Conac*. The others are of *Bordelois*, viz. *Blaye*, *Bourg*, *Bourdeaux*, and *Soulac*.

Continuing your course from the River of *Bourdeaux*, you come to the Sea of *Bayonne* or the *Basques*. The *Dunes* reach from *Guienna* to *St. John de Luz*.

As to the Mediterranean Sea, that washeth the Coasts of *France*, along that of *Provence*, or of the Coast which reacheth from the Mouth of the River *Var* to that of *Rosne*; it is called the Sea of *Provence*, or of *Marfeilles*. The rest which is spread along *Languedoc* and *Roussillon* is called the Gulph of *Lion*.

This Discourse is followed with Two Tables; the one of the Admiralties of *France*, and the other of the Governments that guard the Coasts, which has not formerly been extant in any Book of Geography.

The Channel of *Languedoc* is treated of there, with the Two Seas which it joyneth together, which have saved the Merchants the charge and danger of above a Thousand Leagues Sailing.

Mr. *Fer* hath some time ago published other Geographical Works: A Description of the *Rhine*, the *Meuse*, the *Moselle*, the *Sare*, the Course of the *Danube*, with the Rivers discharged into it, and prepareth still others, whose advantage is evident, since 'tis very difficult to make Military Enterprises succeed without a particular knowledge of the Countreys, which are the Subject or Theatre of the War.

Bibliothèque Universelle, Tom. 18. p. 198.

Censura celebriorum Auctorum, five Tractatus in quo varia virorum Doctorum in clarissimis cujusque seculi Scriptoribus Judicia traduntur, &c. Opera Tho. Pope Blount Angl. &c.

The Judgment of the most celebrated Authors, or a Treatise wherein several Judgments are given by Learned Men of the most Famous Writers of every Age; whereby the Reader may most easily know what is most memorable in each of those Authors, and in what esteem they were among the Learned. Collected, and digested into Order, according to the Series of the time wherein the Authors themselves flourished. By Sir Thomas-Pope Blount an English Baronet. Lond. 1690. In Folio, page 746.

THE design of this Work is almost the same with that of M. *Baillet*, in his *Jugemens des Scavans*; since it is nothing else but a Collection of what divers Authors have judged of the Writers whose Names are found in this Book. There are about six hundred, and Sir Thomas-Pope Blount, hath collected there what he found in all sorts of Authors, not excepting Dictionaries and Journals. He has taken the matter of his Book not only from Latine and English Books, but likewise French and Italian whom he cites in their own terms.

Whereas Mr. *Baillet* hath formed a Discourse accompanied with the several Judgments, which are made of Ancient and Modern Authors, and mixeth therewith much of his own: This Author only cites the Authors, whose Testimonies he relates, without connecting them one with another. Besides, he has not proposed to himself to speak of all sorts of Authors, whether Famous or not, as Mr. *Baillet* has done, but only of some of those who have made most noise, according as he could find Judgments of their Works. He likewise contented himself to follow the Order of time, without distinguishing them into divers Classes, according to Mr. *Baillet*'s Method.

The Author believes, 1. That by reading the different Sentiments of the Learned, and comparing them one with another, as we may do by the help of these sorts of Collections, we may form a Judgment, and take a taste of them. 2. That the same Judgments may serve as a Guide, to lead those that study in the Knowledge of good Books, and hinder them from spending their Time or their Money in buying or reading bad ones. 3. That we may there see as it were a Portraiture of every Author, who is spoken of, where we may be informed not only where they lived, and of the Works that they have composed, but what are the most accounted of, and the good and evil that they have said, with their best Editions.

This is the use, Sir Tho. hopes we may make of his Book. He presageth that his Book will not be ill taken by the Publick, when he considers with what greediness, the Journals are read, not only by those of an ordi.



ordinary pitch of Learning, but even by the Learned of the first Rank. These latter indeed, have no great need of that sort of Books; but they are so few in number, and are so little encreased, that it is apparent, that the Books which are for the use of the Learned of an inferior degree, are always Books of the best Sale. The reason why there are few Men that are of a profound Knowledge, as the Author remarks, is this, because a great deal of pains is required to attain it; and that at this day there are few Men will undergo great labour. They would, if it were possible, become Learned by trifling, without applying a serious attention to what they read, or being at the pains to learn the Tongues. It were to be wisht that we could reduce all the Sciences to so great a facility, that they might be learned thus. But as this is not possible, and as it is shameful to be wholly ignorant; attempts have been made to bring Men from a shameful Ignorance without giving them much Fatigue. Such, for example, is the Authors Book, and such also are the Journals, which give a general Knowledge, at least of a vast number of things, whereof they would otherwise have no Idea.

As for those who know every thing, 'tis not for them that such Books are composed. 'Tis their part to instruct the publick in what they have learned in ancient Originals, or by their Meditation. The mischief is, that this sort of Learned Men is very rare, and that few good Books are to be found that favour of the Original. We may at the same time say, without fear of being deceived, that there is no Learned Man who is profound in every thing, and who knoweth equally all sorts of Books. We see some that excel in some Science, and those but a very small number. But when they are without the Limits of this Science they often are not able to judge solidly of any thing. Yea they are very happy if they have a Superficial Knowledge of other Sciences. Those who apply themselves only to the Tongues, are people that ordinarily understand nothing in the things that do not depend on the Knowledge of Antiquity, but on Reasoning and Meditation. Sometimes they even cannot Reason; and it is even so with all those who apply themselves entirely to Sciences that depend only on practice. On the contrary, those who only improve Speculative Sciences, understand nothing of Matters of Fact, and reason by abstract Principles which are extremely Fallacious in these occasions. He would conclude from hence, that though those Gentlemen may undervalue Books of Collections, which enter upon all sorts of matters, and which speak of all sorts of Authors: Yet there are many things in these Books to be learned by them, & if they know any part of those things they find there, with the greatest clearness and extent, there are as many which they are wholly ignorant of, and of which they have only a rambling Knowledge. This is

so much more true in Collections which are the best done, and the richest. Understanding Readers may easily judge of that of Sir Tho. Pope Blount's when they have read some pages of it.

*Acta Eruditorum, Mens. Decemb. 1680.*  
page 624.

*Vita Reginaldi Poli Cardinalis & Cantuariensis Episcopi, &c.*

*The Life of Reginald Poole Cardinal and Archbishop of Canterbury.*

*As also a Dispute about the Dignity and Grandeur of the Kingdoms of Great Brittain and France managed by both their Ambassadors in the Council of Constance. London. For James Adamson, 1690.*

TWO Works are contained in this Volume. The first is the Life of Reginald Poole; which Ludowick Bacatelle Archbishop of Rhagouze, his Familiar Friend, and an Eye-witness of most things done by him, has writ in this Order, that beginning at his Illustrious Birth, and thence proceeding to his Institution, Dignities, Embassies, and the rest of the course and term of his Life, he finally declares the Habit of his Body, his Disposition and Manners, some acute and facetious sayings, his Writings publisht and not publisht, his singular Devotions, and what Friends he was most familiar with. Andrew Dudithius Bishop of Tininia Translated this Life of Cardinal Poole written by Bacatelle from the Italians into Latine, and An. 1563. had it Printed at Venice. But by reason of the scarcity of the Copies, the Bookseller, whose Name we have express in the Title, thought that 'twould neither be unacceptable to others, nor prejudicial to himself, if he should revive that Commentary, and commit to the Press, and communicate it to the Learned, as being not unworthy to be read, though writ by a Roman Catholick, and one too much prejudiced against the Reformed.

To this Life of Poole is adjoyned a Hot dispute about the Dignity and Grandeur of the Kingdoms of Brittain and France, maintained by both their Orators in the Council of Constance, which Sir Robert Wingfield Ambassador of Henry VIII. King of England to Maximilian the Emperor, got Transcribed from the Acts of the Council of Constance, kept in the City of Constance, and publisht it at Louvain, An. 1517. though it has been hitherto Neglected by the Collectors of Councils in the Acts of the Council of Constance. There are subjoyned to this new Edition some Additions and Amendments, from a Manuscript in the Library of Trinity College Cambridge, when the Work was already



already come from the Press, and neither the Errours in the Text could be rectified, nor the Omissions thereof supplied.

Acta Eruditorum, &c. page 600.

Matthiæ Honcamp Sacrae Scripturae & Sanctorum Patrum Apologia.

Matthias Honcamp *his Apology for the Sacred Scriptures and the Holy Fathers*, Mons, 1690.

AS our most Renowed *Majus* in his now cited Differtations, endeavoured to refute *Richard Simon* and *John Clerk*: So of the Roman Catholicks side, *Matthias Honcamp* Chief Canon at the Degrees of the B. M. V. at Mentz, and Ordinary Preacher

of the Collegiate Church of the same, has drawn his Pen against those two Champions. And in the year 1688. he published this Apology, to which he has prefixed a New Frontispiece together with the Censure of *Quirinus Kunkelinus* the Ordinary, given at Mentz, March 8. 1690. He uses very few, I had almost said none, Scripture Sentences and Critical Reasons, and he extols the Sole Authority and Divine Illumination of the Fathers of the Church with most copious Elogies, and in affected Schemes and bitter words upbraids both his Adversaries with an unruly desire of Judging of the Holy Scripture. We will not be prolix, since all the Bulk of his Work consists in Generals, and his very Antagonist *John Clerk* has not unfaithfully inserted the sum of it in his *Bibl. Universelle Histoire*, Tom. 10. adding those things he thought fit for his purpose.

## S E R I O U S

A N D

# Gallant Discourses;

For the Conducting of Youth to the Knowledge of Matters no less Curious than Learned. Translated out of the *French*.

Of Opinion. Page 1.

Q. **W**HAT is every one so Zealous for his Opinion?

A. Because it is our Production. Nature has endowed us with an Inclination to preserve whatever we have produced.

Q. Are there no other Reasons or Causes?

A. 1. We Love all that cometh from us, and particularly our Children, and therefore our Opinions and Conceptions being the Fruits of our Spirits, we love them passionately.

2. It's hard for us to raze what is imprinted on our Understandings.

3. Ambition prompts us to maintain our Opinions; we think that there is as it were an heap of Honour, where every one has his Right, whereof there remains less to one, when they let the greatest part be taken by others.

4. We are sensible of the rejecting of our advice, because it seems to conclude that we have not judged aright, that we are mistaken in our Knowledge, and that we come short of good sense: Therefore we maintain our Opinions that we may not seem dull.

Q. Wherefore do we maintain our Opinions, though they be false?

A. Because we are interested for that

which belongs to us. Now the more things are false, the more they are from us. What is true is in the thing it self, whereas that which is false is from us, and from our Spirit, which imagineth a Truth which is not to be found in the thing.

Q. Should we be Opiniatre, to maintain our Opinion rigidly?

A. No, especially when it is false. 'Tis to resemble a Scholar brought up in the Disputes of the College, who never begins to be accounted of in Societies, till he has laid aside this habit of never yielding. It is the Property of a Wit to embrace a better advice than his own, without fear of being blamed for having mistaken. 'Tis the effect of a good Education and true Modesty to give deference to the Sentiments of others. In fine it is the Character of Vertue not to be Opiniatre in defending its Sentiments, though they be good. Those that hear us are edified. A Woman being thrown into the River, her Husband fought for her against the course of the Water, and as he was told, that he must look for her down the River, he replied that they did not know his Wifes Humour, for if others went down according to the course of the River, she would infallibly go up against it, since all her Life she was opposite to all the World.



Of acquired Wisdom. Page 31.

Q. How many sorts of Wisdom are there?

A. Two; Infused or Acquired.

Q. How may one acquire Wisdom?

A. By Precepts, by Experience, by Examples, and by reading of Books. The Examples even of Animals, may be helpful to us; therefore it is that Solomon sends the Sluggard to the Ant.

Q. Who are they that are most Wise?

A. Cold and Dry Temperaments, such as are the Melancholians, who have a Natural Soberness which partakes very much of Wisdom. On the contrary the Sanguins by reason of their Gaiety, and the Cholerick through their Hastiness will hardly become wise.

Q. Must all have the same degree of Wisdom to be accounted wise?

A. No; for Wisdom differs according to Sex, Condition or Age. There is the Wisdom of a Woman, of a Child, an Adult Man, an Old Man, a Magistrate, a Citizen, a Captain, and a Souldier.

Q. Tell me in a few words, wherein does Wisdom consist?

A. In having the Understanding informed of what it should know, and what it should be ignorant of; and the Will disposed to what it should love or hate.

Q. Are the Sciences necessary in order to obtain Wisdom?

A. There are different Sentiments about it. Some say that Humane Sciences are very useful, yea, that they are even necessary; for 'tis by them that the Understanding knoweth what it should know, and what it should be ignorant of, and so the Will is disposed to love or hate what it should love or hate.

Q. What are their Reasons who will not allow Humane Sciences to be necessary to attain Wisdom?

A. True Wisdom is to be found in the Articles of Faith; now Humane Sciences are opposite to the Principles of Faith; all that may be known in the greatest Philosophers that have been, as the Pythagoreans, full of Superstition, the Platonists who hold a Matter Coeternal with God, the Peripateticks, who maintain the World to be Eternal, destroys all Religion, as also the others. Thus Solomon saith that in all Nature there is nothing but Vanity. St. Paul saith that Humane Knowledge is but Folly in Gods account, who loveth the poor in Spirit, and the simple. In fine, they say that to become Wise is to know that first Wisdom, and the Christian Doctrine, according to the Example of St. Paul, who would know nothing but Christ Crucified, and as to Mans Will, it will be disposed to love or hate, when it submits its self to that of God.

Whether it be easier to resist Pleasure or Pain. Page. 34.

Q. Is it easier to resist Grief or Pleasure?

A. There are Reasons on both sides.

Q. What is their Reason who maintain that Grief is harder to be endured?

A. They say that Grief destroys the absolute Being of a thing, and Pleasure bringeth only a Transitory and Casual Being, which is only an addition; for without it the Animal has its entire Being, but Pain destroys it.

Q. Have you any Example?

A. Yes; *Licinius* seeing himself condemned for the Crime of Robbing the Treasury, died for Grief. *Julia* the Daughter of *Cesar*, died when she saw her Husband *Pompey's* Bloody Garments.

Q. Give me their Reasons who say that 'tis more difficult to resist Pleasure.

A. They say that a Passion is called violent and strong when by the Impression of the Species of the Object which it makes on the Sense, and afterwards on the Imagination, it does so far obtain the Mastery over Reason, as to hinder the Mans Free Functions. Now Pleasure does this more powerfully than Grief.

Q. Have you any Example?

A. St. *Jerom* speaketh of a Christian, who bit out his Tongue with his Teeth to resist the Pleasure which two unchaste Women raised in him. Thus *Aristotle* considering the Force of Pleasure, advises us, that we may resist it, not to look before it when it presenteth it self, but behind it, when it leaveth us.

Q. What is your Opinion?

A. I say that 'tis hard to resist either of them, if we consider them in their Excess. For we know that some have died for Grief, and others through Excess of Joy. *Diagoras* died for Joy, when he saw his Three Sons Conquer at the Olympick Games in one day.

Q. Over what Temperament have Grief and Pleasure the greatest Force and Predominancy?

A. Their Force naturally follows the Temperament; therefore it is that Pleasure has most influence over a Sanguine Complexion, and Grief over a Melanchollian.

Q. How comes it to pass that Grief or Joy kill us in their Excess?

A. Grief takes away the Life by a violent Agitation of the Spirits, or else by their Compression, which stopping the passages, hindreth respiration, whence ensueth suffocation and Death. Pleasure works the same Effect by a contrary reason, viz. by a too great Dilatation of the Spirits, which causeth a Qualm, and this Qualm Death.

Why



*Why no Body is content with their condition.*  
Page 45.

*Q. Why is no Body content with his condition?*

*A.* Ambition and Ignorance are the cause of it. Ambition makes us covet to have the Advantage over all others; for to know of any greater than himself is a Chain and Mark of Servitude which Man cannot naturally endure. Ignorance representeth things otherwise to us than they are, and makes us desire them so much the more, because we do not observe their Imperfections.

*Q. Are there no other Reasons?*

*A.* Yes; 'Tis because our Soul is Created for an Infinite Good; now all these Goods are Finite; therefore it cannot be satisfied by any Worldly Good. Besides, there is no condition but it has some evil mixed with it: And therefore the most prosperous condition does not content us, and we always wish for any thing to exempt us from the least Misery; so that we are never content, because our Life always suffers.

*Whether Man or Woman be most Noble.*

Page 53, &c.

*In favour of the Woman.*

*Q. In what respect, and how it can be said that the Woman is more Noble?*

*A.* To speak of the Esteem which we should make, it is her Nobleness above that of a Man: I evince it from the Place, Matter and Order of Creation. Man was not Created in a Terrestrial Paradise, of so Noble a Matter as Woman was, for he was Created of the Earth, but Woman of one of the Mans Ribs. As to the Order of Creation, God in the Production of Mixt Bodies began with the most abject things, and ended with the noblest; he Created Man as Master of all things that he had Created before, and in fine Woman as the Chief Work of Nature.

*Q. Wherein can ye shew that she is above the Man?*

*A.* As to what concerns the Body, she is more Beautiful than Man; and as to the Spirit it is sooner ripe in Woman than in Man; and therefore the Laws declare a Woman to be of Age of Maturity at Twelve, but Men at Fourteen years. Besides they do more Vertuous and Devout Actions than Men; therefore the Church calleth them devout, which it does not say of Men.

*Q. Have Women ever given proofs of any Genius for Arts and Sciences as Men have?*

*A.* Yes; There was in our times in France, the Viscountess of Auctis. Julian Morel a Jacobine of Avignon who was skilled in Fourteen Languages, and at the Age of Thirteen years maintained the Philosophical Theses at Lion.

*Q. Have you any in former Times.*

*A.* Yes; One Diotima and Apasia had attained such an Excellency in Philosophy, that Socrates was not ashamed to go to their Publick Lessons. Hypatia an Alexandrian, Wife to Isidore the Philosopher, in Astrology. In Oratory Tullia Cicero's Daughter, and Cornelia, who taught Gracchus's Children Eloquence. In Poetry Sappho, who invented Sapphick Verse, and the three Corinna's, the first of whom five times overcame Pindar the Prince of Lyrick Poets. In Painting an Irene and a Cylapse, And as there were Prophets, so there were likewise Prophetesses and Sybils.

*Q. Were any Famous in War?*

*A.* Yes; There were the Amazons, who have sufficiently shewed that Valour was not confin'd to Men. And several Women have been found to Fight Valiantly, who have not been known to be such, till after they were killed in the Battle. In fine, in France, the Maid of Orleans led on Armies, and was on the Head of them, maintained Fights, Scaled Ramparts, took Cities. Her last Action was at the City Compeigne, in an Excursion which she made upon the Enemy, she was taken Fighting alone with an Extraordinary Courage, to procure time for the Retreat of her Soldiers. Finally we may say in praise of Women, what a Lion said to a Man, that shewed him a Man pourtrayed killing a Lion; If Lions, says he, would give themselves the Trouble to Paint, you should see a great many more Men killed by Lions, than Lions killed by Men. If Women had made Laws and Histories, you should see far more Vertues practised by them than by Men. And whereas the Scripture subjects them to Man, it may be said that that is rather an Exercise of their Vertue, than an Indication of their Remisness or Pusillanimity of Spirit.

*In Favour of Man.*

*Q. What have you to say in Favour of Man?*

*A.* This shews that Man is more Noble than Women, that she ought to be subject to him by Gods Appointment; *The Woman shall be subject to the Man.*

*Q. Have you nothing else?*

*A.* The Scripture saith more, that there is no Malice greater than that of a Woman; so that a sorry Man is better than a good Woman. Solomon.

*Q. Would the World perish without Women?*

*A.* Yes; Therefore it is that Woman is called a Necessary Evil, to which Men apply themselves by a Natural Instinct, for the Common Good; to the prejudice of their particular. Plato doubted whether even the Woman should be ranked among the Unreasonable Creatures. Others call them a simple Errour of Nature.

of



*Q. How may we know the Beauty of a Woman?*

*A.* Twenty six things are remarked to constitute a Perfect Beauty. 1. Youth. 2. A Stature neither too big nor too little. 3. To be neither too fat nor too lean. 4. Symmetry and Proportion of all the Parts. 5. Long, Light and Fine Hair. 6. A Delicate and Smooth Skin. 7. A Lively White and Red. 8. An Even Forehead. 9. The Temples not hollow. 10. The Eye-brows as two Lines. 11. Blew Eyes close to the Head, having an amorous look. 12. A Nose somewhat long. 13. Cheeks roundish, making a little dimple. 14. A graceful Laughter. 15. Two Coral Lips. 16. A Little Mouth. 17. Teeth white as Pearls, and well set. 18. A Chin roundish and fleshy, with a little Cherry-pit at the end of it. 19. The Ears small, red, and well-joyned to the Head. 20. An Ivory Neck. 21. An Alabaster Breast. 22. Snow-white Balls. 23. A White Hand, somewhat long and plump. 24. Fingers ending Pyramid-wise. 25. Nails of Mother of Pearl turned Oval-wise. 26. To which is added a sweet Breath, an agreeable Voice, a Free, and not an affected Gesture, a fine Presence, and a modest Gate.

*Q. May all these Points be found in one Person?*

*A.* No; they are never found all together.

*Q. Are not all these Points controverted?*

*A.* Yes, as much controverted, as there are several Countreys, and likewise according to the diversity of Times. The Africans esteem the Eye-brows in Triangles. In France they carry them Arched-wise. In China little Eyes are most esteemed. The Libyans love a great Mouth quite contrary to France. The Japanese blacken their Teeth. In Ethiopia the Blackest are the greatest Beauties. In fine, there is not one of these Points which are given to Beauty but is controverted.

*Q. What is Beauty then?*

*A.* 'Tis in my Opinion that which pleaseth us. For whatever unhandsomness or defect any thing has that we love, we think it pretty.

*Whether it be better to know a little of all things, or one only thing solidly. Page 70.*

*Q. Is it best to know a little of every thing?*

*A.* We may say that to know a little of all is to have a confused Knowledge; now confusion is the Mother of Ignorance, therefore it is not best to know a little of all, that is called to know nothing of all.

*Q. Is it better to know one only thing solidly?*

*A.* It is better to know but one thing solidly and perfectly, than every thing superficially. For the Knowledge of but one thing

which produceth Truth is more to be esteemed, than all the others which produce only appearances.

*Q. May not one apply himself to many things?*

*A.* No; for he that applies himself to many Sciences can never succeed in any, as he that pursues two Hares will miss both. A River is weakest when it hath many Channels. The Delphick Sword, which Aristotle speaks of, served every thing, and was good for nothing. He that covets all loseth all, saith the Proverb.

*Q. It is true that if we pursue two Hares at once we lose both, but by pursuing one thing after another, that is to say, by studying the Sciences one after another, is not the Spirit capable to know them all solidly?*

*A.* I might say, yes, if our Life were long enough, for the Understanding is a Fire, and a Spirit always moveable, which hath a Natural desire to know every thing; so to confine it to one thing, is to clip its Wings; and to fasten it to one sole Object, is to limit the Conquests of Alexander to an Acre of Land. The more you lay Wood on the Fire it encreases the more. Many Sciences cannot be learned all at once, but successively.

*Q. As you have given your Reasons for both Opinions; which should we follow?*

*A.* The solution of the Question depends on the Capacity of Spirits. For low and mean Spirits had better hold themselves with a few things, and 'tis to them that the Proverb may be applyed, *Covet all lose all.* But there are Heroick Spirits capable of every thing, and they are so transcending, that whatever they undertake succeeds, they may complain as Alexander, that there are not Worlds enough.

*Q. To know a Science compleatly must we study it all at once in all its parts?*

*A.* No; but we must study each part solidly: Therefore it is that Plato applyed himself only to Metaphysicks, which was the Theology of that time, Socrates to Moral Philosophy, Democritus to Physicks, Archimedes to Mathematicks. Those that would acquire all the parts of a Science at once are like those who would pluck out the Tail of a Horse all with a jirk, instead of taking it out Hair by Hair. Which made Men say even of Erasmus, that he had been very great if he had contented himself to be less.

*Whether it be better to speak or to Write. Page 83.*

*Q. Is it better to Speak or to Write?*

*A.* If we judge of the advantage of words, or writing by the difficulty which there is on the one side and other, the Question cannot be resolved, for it is equally difficult to speak well and write well. But if we judge of their advantage by the effects, it is certain that writing is more considerable, (taking this word to write well, for to compose well.)

H

*Q. Why*



*Q. Why do you account it better to Write well?*

*A.* Because Writing endureth to perpetuity, and communicates it self to remote Countreys, and that way makes known its thoughts and pleasure. Writing hath a great Influence on Posterity; whence it comes to pass that the more Ancient a Writing is, its good thoughts are the more esteemed. By writing we render our selves in some manner Immortal, and Merit the Praises of all the World after death.

*Q. But is there not a great deal of hurt done by Writing?*

*A.* Yes, as well as with Words. And therefore *Aristotle* hath well said, that there is an abuse of every thing but Vertue.

*Q. Is not Speech more noble, since it can reach a great many all at once?*

*A.* No; for if Speech make a great many understand it at once, so that which is writ can be read by a great many all at once in divers Places, Provinces, Kingdoms, which the same discourse cannot do. Besides, if Speech is understood by a great many as many forget it, and cannot recover it, but Writing may be read as often as we please.

*Q. Since Speech is peculiar to a Man, will it not be more noble than Writing?*

No; on the contrary that makes it less noble: For being particular to a Man, it ends with him, and dies at the same time with the Man, which does not happen to Writing that continues always.

*Q. Speech protecteth the Innocent, accuseth Crimes, pronounceth Judgment, giveth Praises to God, and to Vertuous Men. May we not therefore say, that 'tis more noble than Writing?*

*A.* No; for all that you speak of, whether it be Praises, or Judgments, for the most part is founded on written Truths, on which they pronounce Judgments or Praises, and these Judgments and Sentences are written after that they are pronounced, to the end that they may both serve for the present time, and be Examples for the future.

*Q. I observe that Speech hath often been useful to Alexander, and the Cæsars to stir up the Courage of their Soldiers, which Writing could not do; must not therefore Speech be more noble?*

*A.* No; for that which they spoke is writ, and is of more use being writ than it was at that time; it could not have been remembered more if it had not been written.

*When we must begin the Year. Page 86.*

*Q. When does the year begin?*

*A.* It is difficult to tell truly in what Day or Month we should begin the Year, it is said that we should begin it at the Instant when the World was Created, if it were known, but it is not; if it should be-

gin at the Creation of the Sun, we meet with difficulty; for in the Creation the Night preceded the Day, the Darknes in the beginning covered the Face of the Deep. We may say that 'tis a thing indifferent when we begin the Natural Day, provided its revolution be always twenty four Hours. It must agree with the Revolution of the Sun, and end at the same point where it began.

*Q. But can we not tell at what moment of the Suns course we must begin the Year?*

*A.* We may have a sensible Knowledge of the Beginning and End of the Solar Year, by observing the day when the shadow of the Right Needle of the Quadrant is longest at Noon, it being a certain Sign that the Sun is then lowest, and consequently that it is the End of the preceding year, and the beginning of the other, the Sun ascending afterwards.

*Whether any Animals have Reason. Page 88.*

*Q. Have Animals Reason, if not all, yet at least some?*

*A.* There are different Sentiments about it; some affirm it, some deny it.

*Q. What do they say that affirm Beasts have Reason?*

*A.* They say first, that Reason cometh from Judgment. But if Animals have Judgment they have likewise Reason. They have Judgment, for otherwise they could not perform the Functions of their Internal and External Senses. Secondly, The Faculties are known by their Actions; now the Actions of Beasts appear almost like to those of Men, Beasts have for their End a Profitable, Pleasant, and even Honest Good. So that they must needs have Reason.

*Q. How have they a profitable Good for their End?*

*A.* In that they seek their own advantage, and often that of their Master.

*Q. How have they a Pleasant Good for their End?*

*A.* In this that we Experience always that they seek after their Pleasures.

*Q. How have they an Honest Good?*

*A.* If we take Honesty for the Exercise of Vertue, it is certain that Animals have it. The Lion has a Courage that surpasses all others; the Dog a great Faithfulness; the Turtle-Dove a Chastity; the Serpent Prudence; our Saviour himself saith so; all this cannot be without having reason.

*Q. Are there any Experiments to prove this Opinion?*

*A.* Yes; the Fox holds his Ear every day to a Frozen River. The Dog which having scented two ways taketh the third after the Game. The Cat or the Dog dare not eat that that's forbidden them, for fear of the Whip which they do not see. The Swallow knows how to Build an Admirable Nest to bring forth her young in. The Spider maketh a Web to catch Flies in. The



The Ant layeth up Provisions for the Winter. So a great many others; which sheweth that Beasts have reason enough to argue as to what concerns their Nature, which we call Instinct, but a reasoning Instinct: Since it knows how to make Comparison and Judgment.

*Q. You have declared their Sentiment, who admit of Reason in Beasts. Tell me now whereon they found theirs who assert that Beasts have no Reason.*

*A. They say that Reason is a Proportion, and a Relation of two or more things compared together; whence it follows, that since Comparison cannot be made but by Man, he only is capable of Reason.*

*Q. What is your Opinion in this Argument?*

*A. As for me, I would say against them, that if Reason be a Proportion of two things compared; it follows, that Man is not the only Living Creature that has Reason, but the Beasts likewise, since they can compare many things, and after comparison they make an Election, which cannot be performed without Reason.*

*Q. Are there no stronger Proofs to shew that Beasts have no Reason?*

*A. They say that Man only knoweth, not only God and the other Creatures, but likewise himself, by a Reflection of the Understanding, which is the strongest Effect of Reason.*

*Q. What say you to this?*

*A. I assert that this Sentiment proveth indeed the perfection and excellence of Mans Reason above that of the Beast; but it does not deny, and prove, that Beasts have no Reason; though Beasts have not an Understanding nor Reason so perfect as Man, it does not at all follow that they have it not in some degree.*

*Q. The Holy Scripture denieth Beasts Understanding, and by consequence Reason?*

*A. It is true; but the Scripture likewise gives Wisdom to the Serpent, and by consequence Reason. The Scripture frequently bids us take Example from the Beasts. In fine we may answer that when the Scripture removes Understanding from Beasts, it is with comparison to Man, who has it in perfection. If the Scripture attribute Wisdom to the Serpent, 'tis but in a degree very imperfect.*

*Q. Philosophy defines Man Rational, therefore no other Animal but he is Rational?*

*A. This Definition saith not that Beasts have no Reason, but only bringeth one difference between Man and Beast in this, that Man hath Reason in its Sovereign degree of Perfection, which a Beast hath not.*

*Whether it be better to Speak or keep Silence.*  
Page 93.

*Q. Whether is it better to keep silence or to speak?*

*A. If to keep silence be taken for a Moderation of Speech, and not for a stupid Silence, as also, to speak be taken for an Im-*

moderate Babbling; it is easie to solve the Question, and to say that 'tis better to speak moderately than too much.

*Q. What's your reason for it?*

*A. Confusion is almost inseparable from much Discourse, and therefore he that speaks too much cannot evite speaking confusedly, also he frequently Lies; so that we are not ready to give credit to such sort of People. The Scripture adds that in much discourse we cannot be free of Sin.*

*Q. Is it not better to speak much than to keep silence?*

*A. No; on the contrary he that knows how to moderate his Tongue knows better to keep a secret, which is the Soul of a State, and Business. So he is fitter to be advanced to the great Employments of a Kingdom, and to carry the Title of Secretary, or Principal Minister of a King. Therefore Alexander put that part of his Ring where his Signet was to Hephestions Lips, signifying thereby, that to know to keep silence was very necessary for one that would serve a King well.*

*Q. Why do they say that much Talkers are commonly great Liars?*

*A. Besides that, as I have said just now, confusion accompanieth discourse, and by consequence we cannot almost shun sin; likewise words are not true but as they are weighed in the Spirit, which being finite cannot know all things at once; now he that speaks much, hath not leisure to weigh his words well; therefore 'tis almost impossible for him to evite sin.*

*Q. Why have we two Ears and but one Tongue?*

*A. To teach us that we have more need to hear and to keep silence, than to speak. Silence never offended any Body, but the Tongue has often given Wounds; therefore the Prophet compares it to a Razor. St. James to a Fire that consumeth; more have often repented of speaking than of keeping silence. The Scripture says no where that we must give an account of silence, but that we must give account even to idle words. It is good to speak when it is regulated, but it's more sure to keep silence. Words are proper to a Man, but silence is proper to a wise Man.*

*Q. Is it more troublesome to keep silence than to speak?*

*A. It is greater pain to keep silence, since it is Natural and very easie to a Man to speak when he has acquired the Habit, and to keep silence is an action of constraint.*

*Q. Is it a greater Vertue to keep silence than to speak?*

*A. It is a greater Vertue to keep silence, because there is more difficulty in it, so it must be greater Courage to Conquer the Itch of speaking.*

*Q. What must we do that we may seem wise in speaking?*

*A. The Circumstances are, to forbear speaking with Fools, or Persons known to be Wicked; to speak little before Persons*  
of



of Age and Authority, or that know more than we do, not to speak of serious things amidst rejoicing, nor of ridiculous in grave and serious Affairs, to keep silence in places appointed for to hear.

*Whether the General of an Army should hazard his Person; and Fight as others. Page 100.*

*Q. Should the General of an Army appear and hazard his Person as others?*

*A. No; for Prudence is absolutely necessary for him that commandeth, for the heat of Courage encreases in the Fight, and is contrary to the cold of Prudence.*

*Q. To whom may we liken the General of an Army?*

*A. He is like to a Head which derives Motion into all the Parts. So the General by his Counsels and his good Order, must give the first Motion to his Body and Army, but by no means hazard his Person; for an Army destitute of a Chief is a Body, without a Head, and an unprofitable Trunk. We may compare him to a Judge who causes his Sentences to be executed by Sergeants.*

*Q. Would not a General shew more Courage if he should Fight as others?*

*A. No; on the contrary he would make a shew of Weakness, if he should leave things in ill case and disorder, to go and Fight himself.*

*Q. May not a General Fight sometimes?*

*A. Yes; especially then when he knows himself much weaker than his Enemy, and when he sees the Courage of his Souldiers abated. For hereby he animates the Souldiers by his Example. He must likewise do it when he thinks he cannot obtain his design without he Fights himself.*

*Q. Have ye Examples of Souldiers who have Fought in Battel like Souldiers?*

*A. We have the Marcellus's, the Camillus's, the Scipios, Hannibal, especially Alexander, Caesar, Henry the Great, and a great*

many others who have shewed their Courage in Battels.

*Which is the most supportable Heat or Cold?*

*Q. Whether of the two are most supportable, Heat or Cold?*

*A. There are different Opinions about it. Those that say that Heat is more insupportable; bring this for their Reason, that Heat joyning it self to our Natural Heat becomes unsupportable by reason of its Augmentation.*

*Q. What Prejudice do we receive from great Heat?*

*A. It dryeth up the Radical Moisture, which is that which keeps up Life, it makes us feeble, and less vigorous, causeth Diseases, and takes away our Stomach, so as we cannot eat what is sufficient.*

*Q. What are their Reasons who say that Cold is more insupportable?*

*A. That Cold is an Enemy to Nature, whereas Heat is the cause of Generation. So that the Excess of Cold is more intolerable than that of Heat.*

*Q. What is Excessive Cold the Cause of?*

*A. Heat indeed, altereth the Functions; but Cold abolisheth them, depriving us of Motion, Sense, and often of Life.*

*Q. What's your Opinion of it?*

*A. We must consider two sorts of Persons; viz. Old and Young; and in the Young there are very different Temperaments. This being so, I say, that Cold is more insupportable to old People than Heat. And Heat is more intolerable to young People, with this Distinction, that young People that are Phlegmatick and Melancholick endure Cold more impatiently, and Heat more willingly, by reason of the Coldness of their Nature. On the contrary, the Cholerick and the Sanguine agree better with Cold, because it correcteth the Quality of their Heat.*

## Advertisement.

WE design to add the Contents of each Supplement to that Alphabetical Table we have promised at the end of every Year, that so by the help of this general Table our Querists may presently find any Question or Subject they have a mind to consult, either in our Weekly Mercuries, or Supplemental Volumes; and therefore to render our Undertaking thus serviceable to the Reader, we shall Print the Supplement to each Volume of our Athenian Gazette on the same Paper with our Weekly Mercuries, that so they may Bind up with them.

FINIS.



THE  
SUPPLEMENT  
TO THE  
SECOND VOLUME  
OF THE  
Athenian Gazette;

CONTAINING  
An Account of the Design and Scope of most of the considerable  
Books Printed in all Languages;

And of the Quality of the Author, if known.

AS ALSO,  
The INGENIOUS CONFERENCES  
OF THE  
Forreign Virtuoso's,

UPON MANY  
*Nice and Curious Questions.*

The whole being a *Translation* of what is most Rare and Valuable,  
in the *Paris Journal des Scavans*, the *Acta Eruditorum Lipsiæ*,  
the *Universal Historical Bibliothek*, and in the New Book En-  
titled, *Entretiens Serieuses & Galantes*, &c.

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

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L O N D O N,

Printed for John Danton at the Raven in the Poultry, where are to be had the *First*  
and *Second Volumes* of the *Athenian Gazette*, (and the *Supplements* to them,)  
beginning *March* the 17th. and ending *August* the 18th. 1691. (or single Ones  
to this time.)



## The PREFACE to the SECOND SUPPLEMENT.

**T**HE Design of this Supplement to the *Athenian Gazette*, being to shew what new things occur in the *Learned World*, it shall (as we formerly told you) consist of,

1. An exact Catalogue of the principal Books which shall be printed in *Europe*, but more especially in *England*: And we shall not content our selves with giving the bare Titles, as most part of *Bibliographers* have hitherto done; but shall briefly declare what they treat of, and what they may be useful for. Which will be of no small Service to those that buy or peruse Books, since they may hereby be informed what may be most worthy their Reading; especially for those who have not much Money to spare for Books, or Time for the Revolving of them; since, without the Charge of Buying, or the Loss of Time in Reading, they may here have a general View of them.

2. When any Person, famous for his Learning and Works, shall happen to depart this Life, we shall make an *Elogy* on him, and give a Catalogue of what he has published, with a Relation of the principal Circumstances of his Life.

3. We shall give an Account of Experiments made in *Physicks*, *Medicine* and *Chymistry*, which may serve to explain the Effects of Nature, of the new Discoveries that are made in Arts and Sciences: As *Engines*, and profitable and curious Inventions, which may be of great use in the *Mathematicks*. Of the Observations of Heaven, those of Meteors, and those that *Anatomy* shall discover in Animals.

4. The principal Decisions of Secular and Ecclesiastical Tribunals; the Censures of the *Sorbonne*, and other Universities, as well in *France*, as in other Countries.

In fine, We shall endeavour to perform it in that manner, that nothing shall pass in *Europe*, worthy of the Consideration of the *Learned World*, that shall not be met with in our several Supplements: And what is at any time wanting in one Supplement, shall be added in the next, we having now the Assistance of several learned Persons, well versed in all Foreign Languages, to carry on the Work, and shall have all new Pieces as soon as ever published.

We have several new Pieces now by us, that for want of Room, must be reserved for our next Supplement.

The bare mentioning of the Matters that shall compose this Supplement, may suffice to demonstrate its Usefulness: But I will add, that 'twill be very advantageous to those who shall undertake any considerable Work, since they may have Occasion to publish their Design, and invite all Persons to communicate their Manuscripts to them; which may contribute much to the Works they undertake.

And if there be any Persons that have found out anything remarkable, by their own Observations, and are desirous to communicate the same to the Publick, if they send an Account thereof to *John Dunton*, at the *Raven* in the *Poultry*, they shall have it inserted in our next Supplement.

Thus far we thought fit to give you a brief View of what you may expect in our several Supplements, which, by the kind Entertainment the first has met with, you cannot have the least doubt, but that the Authors of it have learnedly acquitted themselves.

For the greater Variety, we have added to it several curious Questions and Answers, out of a French Book, lately printed, entituled *Serious and Gallant Discourses*, &c. The rest of the Book shall be translated, and added constantly, in the following Supplements: As also any other curious Pieces, that shall be transmitted to us by our Correspondents in Foreign Parts.

We have no more to say at present, but only to acquaint our Readers, that we design to add the Contents of each Supplement to that Alphabetical Table we have promised at the End of every Year; that so by the help of this general Table, our Querists may presently find any Question or Subject they have a mind to consult, either in our *Weekly Mercuries*, or Supplemental Volumes.

We shall print the Supplement to each Volume of our *Athenian Gazette* on the same Paper with our *Weekly Mercuries*, that so they may bind up with them; and shall add this Preface to all our Supplements, till our Querists have a right and full Understanding of what Use they will be, both to them, and the Publick.

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The	



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

*Journal de Scavans*, Tome 18. Page 471.

Histoire des Empereurs, & des autres Princes qui ont regné durant de sex premiers  
siecles de l'Eglise, des Persecutions qu'ils ont faites aux Christians, &c.

*A History of the Emperors, and other Princes, that reigned during the first six Ages of  
the Church: The Persecutions which they raised against the Christians, their Wars  
against the Jews; Profane Writers, and the most Illustrious Persons of their Times;  
justified by the Citations of Original Authors, with Notes to elucidate the principal  
Difficulties of the History. By D. T. in Quarto. Paris Printed for Charles Ro-  
bustel, 1690.*

**I**T is rare that an Author esteemeth his  
Work, less than it is worth, and that he  
gives a mean Opinion of it. Yet *Mons.  
de Tillemont* has done this, whom it is not  
long of, that his Book is not lookt upon as  
the Production of an ordinary Spirit, which  
has not exactness, because it wants Eleva-  
tion, and which is not entirely addicted to  
discover the Truth; because of want of em-  
bellishment. The Publick hath done him the  
Justice which he refused, and I cannot forbear  
to shew many Readers what his Modesty  
would conceal from them.

The Work, of which this is the first Vo-  
lume, is an infinite Labour, of a Re-search,  
Exactness, Application and Judgment which  
surprizes as many as it satisfies.

The Author is persuaded that an ancient  
History can never be faithful, except it was  
composed by the Originals, and compared  
the one with the other, either to separate  
Truth from Falshood, or to joyn together  
all important Circumstances of Fact. He  
believed that they should keep by their own  
proper Words, for fear of altering any thing  
of their Sense; to propose nothing without  
Proofs, much less to pretend to have them  
without shewing them; to leave nothing  
confused, embarrass'd, or doubtful; to give  
always a Reason for their Decisions, to spare  
the pains of their Readers, and have regard  
to their Judgment.

To this end he always makes his Original  
Authors speak, but in a manner so natural,  
that the Discourse hath nothing uneven, no-  
thing interrupted in it.

Therefore it is that he has made it as it  
were a matter of Conscience to inclose with-  
in two Crotchets all that he addeth to their  
Words, whether to elucidate them, or to  
draw Consequences from them: That he  
has charged his Margins with a prodigious  
number of Citations, which not only mark  
the Pages of the Books, but the very Lines:  
Finally, 'Tis for this that he has set at the  
beginning of his History a Catalogue of Au-

thors that he has cited, and the Editions  
which he made use of, that every one might  
have the pleasure either to work on his Me-  
moirs, or to examine their Fidelity.

This Fidelity is such, that 'tis impossible  
not to admire, even to what Particulars it has  
made him descend, when any thing is treated  
of, either of Chronology, or of any Matters  
controverted. The Notes ranked at the end  
of the Work, in the bravest order in the  
World, are a good Proof: There appears an  
Exactness in it, even to a Nicety: But there  
seems to be also a perfect Moderation, infi-  
nitely remote from the sourness of some Cri-  
ticks, who dishonour the Truth under pre-  
text of defending it, and who take no care  
that Humility make way for Truth, and that  
Charity only introduce it.

Besides those Notes which are at the end  
of the Book, there are others shorter at the  
bottoms of the Pages. 'Tis true they are not  
of use for all Men; but the Learned know  
their usefulness.

In the inner Margins there are sometimes  
some curious Notes, where are certain sin-  
gular Expressions of Original Authors,  
which were left in their Language, for fear  
of enfeebling them by Translation.

How great soever these Advantages ap-  
pear, they are but a small matter, in com-  
parison of the good Relish and Wit that  
reigneth in the whole Work. A Histo-  
ry, though it be writ with a great deal of  
exactness, may be faulty if the Author's  
Spirit or Heart be vitiated. Therefore it  
is, that the Histories writ by the Pagans  
have all a secret Poison, which their Rea-  
ders are not sufficiently aware of, and  
which they sometimes take for an inno-  
cent Aliment. There are thousands of Ex-  
amples in the Roman History, where Cou-  
rage is never so much praised, as when it  
is excessive, and where the Love of ones  
Country passeth frequently for Vertue, e-  
ven though it be wicked, and degenerate  
into Fury.

Monfieur



Monſieur *Tillemont* corrects theſe falſe *Idea's* by ſage Reflections, which clearly diſcover the weakneſs and imperfection of Virtues purely humane. For example, He is far from praiſing the Courage of thoſe who killed *Caius* the Emperor. On the contrary, he looked on their Attempt as a Crime which they had deſerved to fall into by other Crimes, and which the Juſtice of God ſerv'd it ſelf of to puniſh a wicked Prince.

Far from applauding the Depoſition of *Nero*, and the Sentence of Death pronounced by the Senate againſt him: He advertiſeth his Readers, that it was even under this wicked Prince that *St. Paul* taught Chriſtians how far their Reſpect, their Love, and their Fidelity to their Kings ſhould be extended.

Speaking of *Arria*, that famous Roman Woman, who to inſpire into her Husband *Cecinna Petus* the Courage to chuſe Death, rather than live under Tyranny, thruſt a Ponyard into her Heart; and retiring, ſaid to him with a ſtrong and confident Tone, that he had done her no hurt; he admired her Conſtancy, and deplored the wicked uſe of it.

'Tis all full of ſuch Reflections; which hinders him not from giving the due Praises to other Romans, who have made better uſe of their Natural Generoſity. He prizeth the Courage *Terence* had, to avouch in a full Senate, that he was a Friend to *Sejan*, though it was a Crime to avouch this after the Diſgrace of this Favourite.

He admired the Reſolution of *Thraſeas*, who chuſed rather to die acquitting himſelf in his Duty, than to preſerve his Life by Cowardlineſs; the Self-denial of *Virginus*, who conſtantly reſuſed the Imperial Dignity, that he might not raiſe a Civil War in the Boſom of his Country; finally, that inviolable Fidelity that *Corbulon*, the greateſt Man of his Time kept to *Nero*, the wickeddeſt of all Princes. But after all, he looks upon theſe ſparkling Actions of Paganism with the Eye which a Chriſtian ſhould behold them with, and reveres the Judgments of God on thoſe proud Men, who did not direct themſelves to him as their laſt End, the little good they do is only outward. This appeareth very clear in the Perſon of this *Corbulon*, who repented at his Death, that he had been faithful to a Prince who had ſo ill requited his Fidelity. He had not at all repented of that, addeth Monſieur *Tillemont*, if his Fidelity had had God for its Principle, becauſe he would have known that it would be recompended.

This Prudence and Equity of the Author are no leſs evident in all that he ſays of *Seneca*. He does not declare himſelf a Partizan of this Philoſopher; but yet he does not at all inſult over him, as *Dion* has done. He knows that there is in his Sentiments a Pride, againſt which he ought to defend himſelf: But he avoucheth likewiſe, that there are in his Writings Truths capable to confound many Chriſtians; and he addeth, that we ſhould make a better uſe of them than *Seneca* did, who acknowledging the Vanity of Idols,

believed notwithstanding that a wiſe Man ſhould adore them; not to pleaſe God, but to obey the Laws, and to follow Cuſtom. In ſine, inſtead of that, in reading other Works, we muſt be almoſt every Day careful that we do not ſuffer our ſelves to be carried away by falſe and unjuſt Prejudices, in reading of him, we may take the pleaſure of abandoning our ſelves to an Author, whoſe Fidelity has been fully proved, and whom we may follow without fear, ſince he follows nothing but Truth. Never had a Work a greater Character. We may diſcloſe all the Pages, and yet not diſcover any Affectation of the Author's, neither of Complaiſance for himſelf, nor Diſguſt to others. It is true that he does not meddle much with Modern Writers, for fear leſt he ſhould take the Prejudices which they often give: But he has not altogether neglected them, when he thought them proper to clear any Circumſtance. He has read them with Attention, he has ſerv'd himſelf ſometimes of their Reaſons, and he would not forſake them but when he ſaw that they would deceive.

I ought not to finiſh the Extract of a Work ſo full of Learning as this is, without touching at ſome of the Treatiſes. The Change of State which happened under *Augustus* concerneth that of Provinces and Magiſtracy. Which obliged Monſieur *Tillemont* to treat in that place of the Conſuls, of the other Magiſtrates, of their Functions, and of the different manners of chuſing them.

In the 14th Article he has ſpoke of the Roman Troops, and citeth the Liſt which *Dion* has given of the Legions that ſerved under *Augustus*. This makes a part of the *Notitia* of the Empire, without which it would be hard to underſtand its Exploits well.

The Remark on the great number of Men, who, to evite a diſgraceful Condemnation, procured their Deaths voluntarily under *Tiberius*, is very conſiderable, and informeth us that theſe Perſons, by this Means, exempted themſelves of the Diſgrace and Pain of their Punishment, and preſerved the Honour of their Obſequies, and the free Execution of their Teſtaments.

This Hiſtory having attempted to give a View of the Relation which it had with that of the Church, he was neceſſitated to extend it to the Perſecutions which it has ſuffered, and the Deſtruction of the *Jews*, the Relation whereof is an Abridgment of *Joſephus*.

The Year of the Death of *Herod*, which was very near the Time of the Birth of Jeſus Chriſt, is treated with a great deal of Care in his Notes. The Teſtimonies which are read in *Joſephus* touching Jeſus Chriſt, *St. John Baaptiſt* and *St. James*, are defended. As the firſt appears without the Work in the place where it is ſet down, Monſieur *de Tillemont* is perſuaded that *Joſephus* might add it too late, and has forgot to change the Transition which he had made before.

On Occaſion of a Marble found in *Spain*, which imported an Acknowledgement of a Favour from *Nero*, for that he had rid the Province



Province of Thieves, and of those who brought forth a new Superstition, he remarques that the Marbles and Inscriptions of Spain are very suspicious.

He pretends that the Epistle to *Diognetes* published by *Henry Stephen* under the name of *St. Justin*, is more ancient than that holy Martyr, and gives reasons which seem very convincing. He testifies a great Esteem for this Epistle, and recommendeth its reading, tho' there be some part of it a little altered towards the end.

He maintains that *Casaubon* was mistaken, when upon an obscure passage of *Ammianus Marcellinus*, he said that the Christian Emperors ordered the Temple of *Janus* to be shut in times of Peace.

He remarked likewise that in *Josephus* days the name of Sanctuary was given to that part of the Temple where the Jews only might enter, and that we must not confound it with the Sanctuary where the Priests only entred.

Tho' this History of the Emperors be a kind of Chronology, where all things are so ranked in the order of time, and as it were joyned to the Year in which they happened, there is notwithstanding at the end of the Volume an Abridgment of Chronology, where the principal Events are exprest in a few words. I know that the Author was troubled for giving his Book the title of a History, and that he would willingly have contented himself with giving it that of Memoirs, as if he had only done it as an Essay, to which others should set the last hand.

But we may say of this sort of Memoirs, as *Cicero* saith of those of *Caesar*, that they are more apt to dissuade wise and judicious men to treat upon a matter, which had already all its beauty, than to induce them to set about it. It were only to be wished that the Author would continue what he has so well begun, and speedily give us the Succession of the other Emperors.

*Journal des Scavans*. Tom. 18. p. 361.

Description de la Ville de Rome, en faveur des Estrangers divisé en trois parties, &c. Par F. D. P. &c.

A Description of the City of Rome for the benefit of Strangers, divided into three Parts, &c. By F. D. P. in 12. four Volumes, Paris, for Joh. Boudot, 1690.

Rome appeareth there in the different Estates of its Fortune. It is represented in the first Volume such as it was under the Kings, under the Consuls, and under the first Emperors; and its Description is taken out of *Publius Victor*, *Sextus Rufus*, and *Famiano Nardini's* Ancient Rome, which the Author hath abridged and translated into our Tongue.

In the two following Tomes it is described in the state 'tis in at this day, with its Pa-

laces, Churches, Colleges, Hospitals, and other Communities. The Church of *St. Peter* is far above all the other Edifices that are spoken of in these two Tomes, and in grandeur and magnificence surpasseth all the ancient and modern Buildings without excepting the Temple of *Solomon*, or that of *S. Sophia*.

It is situated at the bottom of the Mount *Vatican*, in the place where the *Circus* was formerly begun by *Caligula*, and finished by *Nero*. It is believed that the Foundations of it were laid in *Constantine's* days, and that it retained its ancient Form even to the beginning of the last Age.

'Twas *Julius II.* that An. 1506. undertook to build it all new, and employed therein *Bramante Lazari*, *Raphael d'Urbino*, *Julian* and *Antoine de St. Gall*, and *Jocond de Verona*, the same that built the Bridge of *Notre-Dame* of *Paris*.

Under *Paul III.* *Michael Ange* made the design of the Dome, whose Diameter is equal to that of the Church of the *Rotonde*. It was not put in execution till under *Sixtus V.* by *Jaques de la Porte* and *Dominique Fontana*.

*Clement VIII.* caused the great Altar in the middle of the Cross-work to be made, and *Paul* the 5th the Gate with 3 Porches above one another.

*Octave Pancirole's* Treasure hid in the City of Rome, *Pomponius Hugonius's* Stations of Rome, *Vaticane de Torrigio's* sacred Grotes, *Abbot Piazza's* Book entituled *Opere pie di Roma*, that entituled, *Studio di Pittura Scoltura, & Architettura delle Chiese di Roma*, and other such have furnished the Author with the matter of these two Tomes.

The 4th is a Relation of the Government and Ceremonies of the Court of Rome, which treats of the Pope's Temporal Estates, the Custom of kissing his Feet, the Creation of Cardinals, the Consistories, the Congregations, the Magistrates and the other Officers.

The Institution of the Congregations is very late. That of the Inquisition owes its beginning to *Paul III.* After the rising of the Council of *Trent*, *Pius V.* deputed Cardinals that assisted there, to resolve the doubts that should arise about the Execution of the Canons. *Sixtus V.* fixed this Congregation, and limited their Authority to interpret the Points of Discipline, without touching those of Faith.

The same Pope established many others, as that of the Bishops, that of the Regulars, that of Rites, and the Consistorial. They have all different Objects. This last prepareth the Matters that are to be treated in the Consistory.

*Pius V.* was the Institutor of the Congregation of Tryal, to examine suspected Books. The Divines that made report of the Books that they examined, had no deliberative voice, and all the Authority of Judging resided in the Cardinals.

The Congregation of the Examination of Bishops owes its Establishment to *Gregory IV.* The Bishops of Italy before they are consecrated,

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consecrated, undergo this Examination on their knees on a square, at the Pope's feet, who is seated, the others standing round about, who examine the nominated Bishop in Theology, and in the Canon Law.

*Journal des Scavans*, Tom. 18. p. 597.

*Summa Biblica. Tomus Primus, &c.*

*The Sum of the Bible. Tom. 1. Wherein after the Proemial Disputes about the Hebrew Tongue, the Ancient Interpreters of the Scripture, Origen and St. Jerome, the study of the Sacred Scripture is recommended, and its Encomium, Divinity, Authority, Style and Canon are discoursed of. Also the Seventy Interpreters are treated of; and then the Vulgar Edition of the Bible is discoursed of. In 12. Paris, by Daniel Horthemels and Louis Roulland, 1690.*

NOT having room to insert this in our former Supplement, by reason of some other things that could not be left out, we have inserted it here, it being the other part of the Book there mentioned.

The second Book of this Tome containeth divers Questions which concern the famous Version of the Septuagint. It is unanimously agreed, that about 300 years before the Birth of Christ, a King of Egypt, Ptolomy by name, gathered up a very great number of Books, and being informed by Demetrius of Phalera, his Library-keeper, that the Jews had a Book which deserved a place in his Library, he sent to the High Priest, and pray'd him to give him a Copy of it, and to chuse out some Learned Men to translate it into Greek. The other Circumstances are related with a great deal of diversity, which is the reason why Mr. Ferrand representeth faithfully in the two first Chapters, what the most famous Writers of Antiquity have taught us.

We see that Philo in the second Book of the Life of Moses recounteth, that Ptolomy Philadelphus, ardently desiring to have the Book of the Jewish Law, sent to demand it of the High Priest, with able Men to translate it; that the High Priest having sent them, they went about it in the Island of Pharos, over against Alexandria, in a retired and quiet place, where they saw nothing but the Heaven, the Earth, and other Elements; that in this place, being inspired of God, they used all the same words; and that every year on a certain day, there is an extraordinary concourse of People at the Isle of Pharos, to celebrate there the memory of this Version, and to give God thanks for it.

Josephus saith, that the High Priest, to whom Ptolomy Philadelphus sent his Deputies with Presents, was called Eleazer; who satisfying Ptolomy's desire, sent him the Books of the Law written in Characters of Gold, and 72 Elders, viz. six out of every Tribe; that these Elders arriving at Alexandria, pas-

sed the Cawsey of seven Furlongs, and the Bridge which almost joyns the Island to the Continent, and that being placed Northwards, they laboured every day till the 9th hour, and finished their Work in 72 days. Aristæus's Narration is almost in every thing conform to that of Josephus.

St. Justin saith, that Ptolomy caused every Interpreter to be shut up in a separate Cell, that they might not have any Communication together, and that without having any, they were found to agree exactly in their Translation. He addeth, that having been in the Island of Pharos, he had seen with his own Eyes the footsteps of these Cells.

St. Irenæus saith, that 'twas Ptolomy the Son of Lagus, that sent for the 70 from Jerusalem to Alexandria: Tertullian saith, that 'twas Ptolomy Philadelphus. Clement of Alexandria nameth both, and decideth for neither. Eusebius citeth the Testimony of Aristæus, who was present, and useth his words. St. Hilary saith, that the 70 translated all the Books of the Old Testament into Greek, and that Moses had established the like number of Doctors in every Synagogue. St. Epiphanius saith, that the 72 Interpreters were shut up two by two, from the morning till night, in thirty six Cells made for that purpose, and that every couple of Interpreters took a Book of the Scripture to translate. Justinian has followed this Opinion, and gives but one Cell to two Interpreters. St. Jerom saith, that the 70 suppressed the places where the Scripture reveals any thing of the Mystery of the Father, of the Son, and of Holy Spirit, or that they translated it otherwise than it was in the Original, to satisfy the King who had commanded them, and not to discover the secret of their Religion. Finally, he ridicules the Cells, where some have said that the Interpreters were shut up, and maintains that they assembled all in the same place to carry on their Translation.

Mr. Ferrand, before he give his Verdict on these Circumstances which create so great a diversity of Sentiments among Ancient Writers, and Ancient Fathers, makes an Enquiry in the 13th Chapter, what belief must be given to Aristæus's Narration, which is as it were the source whence all the rest have drawn what they have of the knowledge of the History of the Version of the 70 Interpreters.

He would not set himself alone in opposition to the consent of all Antiquity, who believed that Aristæus had formerly composed this History: but he could not forbear the testifying, that according to what Josephus hath writ in the 2d Chapter of the 12th Book of the Jewish Antiquities, it is probable, that it did not contain the Circumstances of the Version of the 70, but only the Questions which the King of Egypt had proposed during the 12 days that he entertained them at his Table, before they began their work. Notwithstanding, supposing the common Opinion as the most certain, he examines whether the Book which we call

*Aristæus's*



*Aristeus's* be true, or Supposititious. Cardinal *Bellarmino* has received it as true, upon this Foundation, that all that the Ancients had cited, was to be found there till this day.

Mr. *Ferrand* sheweth how that is contrary to Truth; whence he concludes, that if the Work be not at all Supposititious, it is at least altered in several places; which he further confirms by three proofs propounded by Mr. *Valois*, in his Notes upon *Eusebius*. The first is, that *Aristeus* speaketh of *Hecate*, as a very Ancient Author, though he was later than *Demetrius*. The second is, that he attributeth to *Demetrius*, a Man Born in *Athens*, and of a singular Eloquence, a Letter altogether Barbarous, which cannot agree to him. And the third is, that he speaks of the *Heptastade*, which certainly was built by the Kings of *Egypt*, long after the Reign of *Ptolomy Philadelphus*.

This supposed, he saith, that before *Alexander* Conquered the *Persians*, there was a Version of the Scripture, from whence *Plato* and *Pythagoras* drew a great many things, as *Aristobulus* avoucheth in *Clement of Alexandria*.

As to that of the Seventy, he is persuaded that *Ptolomy* who procured it, was the Son of *Lagus*: Which he proveth by the Testimony of *Hermippus*, who reporteth in *Laertius*, that *Demetrius* counselled *Ptolomy* the Son of *Lagus*, to leave his Kingdom to *Euridice's* Son, in prejudice of *Philadelphus*, Son to *Berenice*, in grudge whereof, *Philadelphus* after he came to the Crown, ordered *Demetrius* to be secured in a place, where he died of the biting of an *Asp*. If this be true, he never was intrusted with the charge of *Philadelphus's* Library, and could not advise him to enrich it with a new Translation of the Books of the *Jews*.

As to the Interpreters, Monsieur *Ferrand* holds that there were six chosen out of every Tribe, which made up the number of seventy two, and that they were inspired by the Spirit of God. He avoucheth, that 'tis not probable that they carried on the work in separate Cells, in which he relies principally on *Philo*, who assures us that they were in a place so Solitary and still, that they saw nothing but the Heaven and the Elements. However, he disowns the Sentiments of *Epiphanius*, and *Justinian* the Emperour, who imagined that there were two Interpreters in every Cell.

When he comes to the number of Books which they Translated, he excepteth none in the Old Testament, and in this he followeth the common Opinion of the Fathers against *Philo* and *Josephus*, who, by the Relation of *St. Jerome*, certify that they Translated only the five Books of the Law. One of the strongest proofs which he uses, is that the Apostles and Evangelists frequently cite the Prophets. But they could not cite any other Version, but that of the Seventy, there being no probability that they would use so imperfect and defective a Translation, as that was, which was done before the

days of *Alexander*, and that which *Vulgar* believed, was carryed on in the Reign of *Ptolomy Phiscon*, being destitute of all Foundation. He must needs therefore avouch that the Seventy Translated the Prophets.

In the fourteenth Chapter of this Book, Mr. *Ferrand* discusseth this Question, whether the Version of the Seventy, was by the Ancient Fathers of the Church, preferred to the *Hebrew* Text. For the deciding of it, he relateth a great number of Passages, where they have spoke of these two Versions; then comparing the Passages together, he draweth the following Consequences: That the Ancient Masters of the Church constantly taught, that the Seventy were guided by the Spirit of God, and could not Err.

That if the *Hebrew* have any Advantage over the Version of the seventy, it is owing to the Excellence of the *Hebrew* Tongue, or the Imperfection of the *Greek*, and not to the default of the Interpreters.

That when *St. Jerome* preferred the *Hebrew* to the *Greek* Text, he spoke of the *Greek* Text of the Books, which he believed were Translated by others than the Seventy; and that when he found faults in the *Greek* Text of the Books, which he believed were Translated by the Seventy, he imputed it to the Negligence of the Copiers, and was far from Attributing them to the Translators.

In fine, that *St. Augustine* at the beginning of his Bishoprick, preferreth the Version of the Seventy, to the *Hebrew* Text, and towards the end of his Life, equals them.

That if some of the Fathers gave the preference to the Version of the Seventy, it was grounded on this, that it was read publicly in the Church, whereas the *Hebrew* Text was not.

That if the Holy Fathers did so much esteem this Version, that they gave it an Authority equal to that of the Original, to be sure they did not fail to prefer it to all other Versions, which had no such Authority, as he sheweth in the last Chapter of this Book.

The third Book Treateth of the *Vulgar*. This name was given by the Greeks, to the *Greek* Version of the Septuagint, and by the Latines to the Latin version done upon the same *Greek* Version.

The Version of the Septuagint, having suffered alteration through the Succession of time, *Origen* restored it by the help of better Copies, without changing in it the least word. This was the Edition that was put in the Hexaples, and which was since published by *Eusebius* and *Pamphilus*.

*Lucian*, a Priest of the Church in *Antioch*, in the year 295. Published a new one, which had not *St. Jerome's* Approbation, who could not endure his taking the liberty to correct some places by the *Hebrew* Text.

*Hesiquus* long after did the same, and drew the same Reproach upon himself.

These two *Greek* Versions, viz. that of *Origen*



*Origen* put into the *Hexaples*, and that of *Lucian*, were both called the *Vulgar*, with this difference, that that of *Lucian's* was altered in many places, whereas that of the *Hexaples*, had been corrected by *Origen*, and restored to a State very near to its Primitive Purity.

As to the Latin Versions, it is certain that the first Ages had them in great Numbers; *St. Jerom* saith, there were so many Copies; and *St. Augustine*, that there were so many, that 'twas not possible to reckon them. It is probable that the *Italian* which *St. Augustin* used, is that which was called the *Vulgar*.

*St. Jerom*, about the end of the fourth Age, sheweth a great many Faults that he had found therein, and thereby drew upon himself the Envy and Hatred of a great many *Ecclesiasticks*. Notwithstanding which, he set about a Version on the *Hebrew*, for to Restore what was omitted, to clear what was obscure, and to correct what was corrupted in the Ancient Version.

*St. Jerom*, had made another Version of the old Testament, on the *Greek* Septuagint before this, but that procured him no Enemies. The Version upon the *Hebrew*, which in his Life-time gave occasion of great Complaints against him, became less odious after his Death, so that in the sixth Age, it was Authorized by the usage of the Church of *Rome*, as well as the Ancient Version or the *Italian*; as *Pope Gregories* Letter to *Leander* justifies clearly; since this time, the Councils, the Bishops and the Doctors have used both.

*Mr. Ferrand* asketh in the eleventh Chapter, which of the two we use at present? To decide the Question, he immediately saith, that 'tis certain that we use the Ancient no more. It remains then, that we examine, whether the new which we use, be that of *St. Jerome*: That which occasions the doubt, is, that there are many new passages in this new Version, which this great Doctor has Condemned, and that many passages which he approved, are not to be found there.

But notwithstanding these Difficulties, *Mr. Ferrand* seeing no other Author to whom it could belong, leaves it with *St. Jerome*, who having acquired a more Profound Knowledge of the *Greek* and *Hebrew* Tongues, than the rest of the Fathers and Doctors of the Latin Church, hath likewise Laboured more than they in Translating and Explaining the Books of Scripture.

The Council of *Trent* hath Consecrated the *Vulgar* Version, and declared it Authentick. But the *Vulgar* which this Assembly speaketh of, is not the same with that which had the name of the *Vulgar* in the Latin Church, during the first Ages. The Author of the Preface to the Roman Edition of the Bible, willing to heighten the Excellence of this *Vulgar* Translation, assures us, that some of the Books that are contained therein, were Translated or Corrected by

*St. Jerome*, and that part of them were retained from a very Ancient Latine Edition, which *St. Jerome* called the *Vulgar* and *Common*, *St. Augustine* the *Italian*, and *St. Gregory* the *Ancient Translation*.

This is what *Mr. Ferrand* has Treated of in the first Tome. He promises to Treat of the different sense of the Scripture in the second; and in the third to prescribe Rules necessary for the understanding them well. In the fourth, he will propose a better way of understanding the Scripture, and discuss this Question, whether the passages of the Old Testament cited by the Apostles and Evangelists, be cited according to the *Hebrew* Text, or the *Greek* Version. He will at the same time confound the Impiety of *Celsus*, *Porphyry*, and *Julian*, who had the impudence to accuse the Apostles of putting a false sense on the words of the Prophets.

In the fifth, he will examine the most important difficulties that are made upon the Scripture.

He will in the sixth, explain the most obscure passages, and reconcile those between which there appears some kind of Contradiction.

In the seventh, he will Collect a Mixture of different things, as the Diverse Readings, the passages cited by the Ancients, which are not to be found in our Copies, the passages either altered, or absolutely Retrenched by Hereticks, and the Division of Chapters and Verses.

In the eighth, he will Describe Jesus Christ, who is the end of the Scripture; and since he cannot be separated from the Father, nor the Holy Spirit, he will search after the Trinity in the Old Testament, where some falsely believe that it cannot be found.

Biblioth. Univers. Tom. 18. p. 189.

*Scriptorum Ecclesiasticorum Historia Literaria a Christo usque ad Sæculum XIV, &c. Auctore Guilielmo Cave S. S. Theologiae Profess. Canonico Windesoriensi, &c.*

*A Literary History of Ecclesiastical Writers, from Christ to the XIV. Century, digested in an easie Method. Wherein is perspicuously Treated, of their Life, Seet, Opinions, Elogy, Style, Genuine Writings, Doubtful Suppositions, Unpublished, lost Fragments, and the several Editions of Works. To which are added the Gentile Writers, Opposers of the Christian Religion, and the Breviary of any Age, some Works and Fragments of Ancient Authors, both Greek and Latin hitherto unpublished, are inserted in their proper places. Some Prelegomena are likewise premised, wherein many things belonging to Ecclesiastical Antiquity, are delivered; By William Cave, D. D. Canon of Windsor. There is added by another Hand, an Appendix from the beginning of the fourteenth Century, to*



the year MDXVII. London in Folio,  
1688. pag. 971. In the Press at Geneva,  
by De Tournes.

They who have seen Dr. Cave's *Chartophylax*, whereof he speaks in *Tom. I.* of this Library, p. 444. will know in general what that Work is, the Title whereof they read, when they are told that the *Chartophylax* is but an Abridgment of it, since the Author keeps the same Order and Method, though he enlarges more here, than in the *Chartophylax*. But we must a little more distinctly remark the use of this Book, and what there is more in it than in the Abridgment.

I. There is *Prolegomena*, where the Author not only gives the History of his Work, as he has done in the Preface to his *Chartophylax*; but where he gives over and above the Rules of Criticks to distinguish the true from the supposed writings of the Fathers, and other Rules to know the good Editions; and he takes notice of Modern Authors, whose Writings may be useful for the understanding of Ecclesiastical Antiquities; such as those are, who have composed the History of the first Ages, or which treat of any Doctrine or thing which Relateth to the Discipline of the Ancient Church, who have made the Dictionaries of the words which concern these Matters, and the Index's of Authors, and of the Manuscripts which are in diverse places of Europe, &c. We see by the Subject of this Preface, that if Dr. Cave had had a mind to enlarge the Matters, instead of a Preface of 36 Pages, he might have made a very great Book. He fixeth seven General Rules, to know the supposititious Writings, which being confirmed by Examples, and explained in all their Circumstances, might furnish him matter for an entire Volume. We shall only mention them here. "I. When we find in a Book things or Names of persons posterior in time to the Author, whose name the Book carries, 'tis a certain sign that 'tis Supposititious. II. New words, or which are taken in a new signification, in a time posterior to that in which 'tis said that a Book is written, shew that he is not the Author to whom it is Attributed. III. Vain Fables or Impertinencies, unbecoming the times of the Apostles, or a grave and serious ancient Author are Indications of Supposition, or at least reasons to suspect a Book. IV. We have ground to judge a Book Supposititious, when it is attributed to an Author, who used a stile wholly different, in other Works which are unquestionably his. V. We may yet do it with more reason, when we remark in it a Doctrine different from that of the Author, whose Name it carries. VI. If we find in a Book, which is supposed to have been written in Greek, an Explanation or Censure of some Latin Words, we have reason to believe there is some imposture in this. VII. The Books which the Ancients have lookt up-

on as Suppositions, cannot be received for true, at least if they have not very strong Reasons. Dr. Cave Illustrates these Rules, by Examples taken from Ecclesiastical History, to which we might add a vast number of others. This is the finest of Criticks, and this Matter contains so many things, that it were not possible only to point at them in a Preface of an indifferent length.

2. Dr. Cave hath considerably enlarged what he had said of the Authors he has spoke of in his *Chartophylax*, and has added anew. Yet he has not enlarged upon every one to the proportion that he has done upon Eusebius's Life; which he had presented to the Reader in his *Chartophylax*, as the Pattern of a larger Work, which he had thoughts of.

3. He has added to this some Greek and Latin Fragments of Works which had never been published, and which they attribute to several ancient Authors, or which are really theirs. We may see, p. 102. a Latin Treatise of Victorinus, Bishop of Pannonia, towards the End of the Third Century. This Treatise is entituled; *De Fabrica Mundi*, and seems to be taken from a Commentary on *Genesis*, or the *Apocalypse*. 'Tis only an Allegorical Explanation of the Creation of the World, with Reflexions of the same Nature.

Pag. 115. We have a Greek Book of the 70 Disciples of our Lord, attributed to one Dorotheus, who is said to have been Bishop of Tyre in the beginning of the fourth Century. 'Tis a Greek Translation of a Book which the Interpreter says was writ in Latin; which among many others, is a very strong Reason to persuade us that 'tis Supposititious, as Dr. Cave sheweth in his Notes which he hath placed at the end, which may be consulted: Though this Book be full of impertinent Fables, there are some places which may be of use for Ecclesiastical History; if it were only to discover the Original of some Fables, which the Author thinks have been first invented.

Pag. 171. Dr. Cave gives us the beginning and end of a Book of Eunomius's, a Famous Arian of the fourth Century, against the Eternity and Consubstantiality of the Son, Dr. Tenison hath the whole Work perfect, and 'twere to be wishd that he would publish it; since Eunomius was the chief of that Branch of the Arians, who not only denyed the Sons Consubstantiality, but also his Resemblance of the Father. This Work would help us to the better understanding of the Fathers, who have written against the Eunomians. There is at the end of it, a Confession of Eunomius Faith, touching the Father and the Son: This Book is Intituled an *Apologetick*, and has been refuted by St. Basil, whom Eunomius hath answered in a Work that is lost. Yet we find some Fragments of this Book in St. Epiphanius and St. Gregory Nyssene. This Author, though a Heretick, seems to be of a more disengaged Genius, than many Orthodox. His Confession of Faith



is admirably plain, though *Photius* accuses him of Obscurity and Confusion; and 'tis certain that no Man can fail of comprehending his meaning, if he but understand a little *Greek*; as they have been mistaken in the Sense which they put upon him, for several Ages, in the Symbols of diverse Orthodox Councils. There is yet another Exposition of *Eunomius* Faith, larger than that which *Dr. Cave* relateth, which *Mr. de Valois* has published in *Greek* and *Latin*, in his Notes on *Socrates*, l. v. c. 10.

Pag. 208. and following, our Author has inserted a Piece which is not of so great value as the foregoing, which is a Dialogue supposed between two Angels and *Macarius*, a Monk of the fourth Century, about the state of Souls after Death. There is likewise p. 512. the beginning of a Treatise of one *Naukratius*, a Monk of *Constantinople*, who lived in the beginning of the 9th Century. He relateth there the Persecutions which he and several other Image-worshippers had suffered of the Image-breakers; and he maketh a Panegyrick on *Theodore Studite*, deceased a little after.

4. *Dr. Cave* is not one of those who pilage other Authors, without naming them; or who deny their being helped by the Light of others, when they are charged with it. He always sets down their Names, whom he takes any thing out of. He uses, for Example, a Manuscript of *Usser's*, entituled a *Theological Library* on which we may see him Tom 2. of this Library, p. 225. We may find in several places Fragments of this Work of *Usser*, which the Author always cites with care, when he relates any Words. For Example, We find on the Life of *Chrysostom*, a List of the different Editions of divers Works of this Father, taken from *Usser's* Manuscript; and besides this, (a) an entire Treatise (a) Pag. 273. of *Henry Savil*, who hath given us the good *Eaton*-Edition of *Chrysostom's* Works. He there reckons up the Years of this Bishop's Life as well as it was possible for him to do, and he sheweth many Faults which are found in this respect in the Ancients that have undertaken to write it. He particularly censureth *George* of *Alexandria*, who has stuffed it with Impertinencies, and fabulous Miracles, which those who have spoke of *Chrysostom* before him have not a word of. "This is a Fault, saith *Savil*, not only of " *George*, but of some others who have followed him, who have believed that the naked and simple Truth would not be advantageous enough, or that they were afraid to " speak with *Thucydides*, that a Narration destitute of Fables, had not enough to set it " off. They have invented a quantity of prodigious Miracles; and to the end that they " may do it with the more Security, they " have frequently made considerable Alterations in the indubitable Truth of the History.

5. *Dr. Cave* reaching only to the 13th Century, *Mr. Wharton*, Chaplain to the Archbishop of *Canterbury*, hath done the rest, from

the 14th, to *Luther*, who is the last Author he speaks of. 'Tis not because *Dr. Cave* went only so far in his *Chartophylax*; but having been indisposed, he could not undertake to enlarge the Lives of the Authors, who have lived since the 13th Century, as he has done with respect to the Lives of those who lived till that time.

*Journal des Sçavans*, Tome 18. p. 373.

*Histoire de Monsieur Constance*, premier Ministre du Roy de *Siam*, &c.

*The History of Monsieur Constance*, Prime Minister of the King of *Siam*; and of the last Revolution of that State. By *Father d'Orleans*, of the Society of *Jesus*. In Twelves. Paris printed, by *Daniel Horthemels*, 1690.

**F**ather *d'Orleans* judged the Life of *Monsieur Constance* a proper Subject to make a pleasant History, by reason of the diversity of his Adventures, and edifying as to Religion. This Name of *Constance*, which has been authorized by usage, was given him by mistake; for he was called *Constantine Phaulleon*, and was born in *Greece*, by Marriage of a Governor of *Cephalonia* with a Daughter of that Island.

He was scarce Ten Years of Age when he understood the ill Condition of his Parents Affairs, and took care for his own Advancement. Not to lose Time, he went over into *England*, where finding no occasion of settling himself, he embarked for the *Indies*, in a Ship of the *English East-India Company*.

Being arrived in the Kingdom of *Siam*, he purchased there a little Estate, wherewith he bought a Vessel to traffick with in the neighbouring Kingdoms. He lost in three Shipwracks almost all that he had gained by this Commerce. But he found at the Court of *Siam* wherewith advantageously to make up his Losses. He was introduced by an Ambassador who returned from *Persia*, and had lost all, as well as he, by Tempest, and presented to *Barcalon*, by whom he was employed.

This prime Minister dying shortly after, the King of *Siam*, who knew active Men better than any Prince of the *East*, proffered him the place. But *Monsieur Constance*, to evite the Jealousie of the *Mandarins*, would not accept of the Title, and contented himself to perform the Offices.

By the Care he took in Traffick, he in a little time made his Master one of the richest Kings in *Asia*. But he did him the most important Service when he procured him the Amity of our King, who could more powerfully advance the Progress of the Gospel in the *Indies*, than any other Prince.

*Monsieur Constance* had been engaged by the *English* to follow their Religion, and he had not been brought off from their Opinions, but by the secret Conferences which he had with *Father Anthony Thomas*, a *Flemish* Jesuite,



Jesuite, who went by *Siam*, to go to the *Portuguese* Missions in *Japan* and *China*. Being instructed in the Truths of the Catholick Religion, which he had abandoned, he returned with incredible Joy, and made his Abjuration, May 2. 1682. in the *Portuguese* Jesuite-Church at *Siam*, and espoused a little after a young *Japaneze*, considerable for her Quality, but more yet for the Blood of the Martyrs, whereof she was descended.

Since that time Monsieur *Constance* flipp'd no occasion of inspiring the King his Master with a kind of Zeal for the Establishment of the Christian Faith in his Kingdom. Our invincible Monarch being informed of these good Dispositions, sent to *Siam* in the Year 1685, *Chevalier de Chaumont*, in Quality of Ambassador, who carried thither six Jesuites, to labour in propagating the Christian Religion, when they also made Astronomical Observations there. Monsieur *Constance* persuaded the King his Master to desire a greater Number; and it was for this principally that Father *Tachard* was prayed to return to *Europe*. He was not ignorant that he could not in this wise, advance the Christian Religion, without irritating the *Talapoins*, that were zealous for their *Pagods*; and the *Mahometans*, who endeavoured to make him receive the *Alcoran* which an Ambassador of *Persia* had brought him from the *Sphi*. To provide against these two sorts of Enemies, he made a Model of an Alliance between the King of the Christians and his Master, and this was to propose that three Mandarins might be sent into *France*, in the Year 1686.

The principal Article of this Treaty was, that the King should send *French* Troops to the King of *Siam*, to teach his Men Military Discipline. When they were arrived, they should have *Bangkok* and *Mergui*, being the two most sure, and most advantageous Ports for Commerce, delivered to them. These happy Beginnings gave great hopes, when a sudden Revolution happened in the Kingdom of *Siam*.

A Mandarin, *Pitracha* by Name, seeing that the King had but one Daughter, believed he might usurp the Crown over the two Brothers. He wanted neither Pretence of Religion, nor of publick Liberty. Monsieur *Constance*, who was a great Obstacle to his Design, was the first Victim that he resolved to sacrifice. Monsieur *Constance* for his part judged, that to stop the Revolt in its Birth, he must secure the Person of *Pitracha*; but this Rebel used such diligence, that he made himself Master of the Palace, and of the King, without Resistance. Then was it again, that this faithful Minister shewed his Zeal for his Master. He had but some *French*, two *Portuguese*, and six *English*: He went on their Head, in hopes to make his way through the Seditious, and to come at the King. But in one of the Courts of the Palace he was hemmed in with a Troop of *Siam* Soldiers, cowardly forsaken by his own, except the *French*, and constrained to yield to Force.

It is not easie to know truly what Mon-

sieur *Constance* endured in Prison. On the 5th of June, 1688. he was condemned to die by *Pitracha*, carried out on a Camel, into a Forest, and cut in two with a back stroak of a Scimitar.

Thus died this famous Man, at the Age of Forty one, for designing to establish the true Religion amidst an Infidel Nation, and to confirm the Crown on the Head of his lawful Sovereign.

The King and his Brothers followed the Fate of this Minister. Some say that he was poisoned: Others, that he died of Sickness, and of Grief for his Captivity. His Brothers were shut up in a Velvet Bag, and knock'd on the Head with Blows of *Santal*, which is a precious Wood.

The Fate of Madam *Constance* was such, that the Death of her Husband was a sup-portable Evil to her, in comparison of the Love which the Usurper's Son had for her. Her Refusal to consent to his Passion drew upon him the cruellest of all Persecutions, the sad Circumstances whereof are deduced in the Sequel of this History.

The Impression was not finished, when Father *d'Orleans* was advertised that he had omitted the Particulars which the Christians had suffered in this Revolution of *Siam*, and 'twas this perhaps, that better pleased the Pope, to whom he dedicated his Work. This was the Cause that he joyned a Letter written on that Subject only. It is obvious, that when the King and his Minister fell the Idolaters resolved to exterminate the Christians. Many of every Condition and Age were seized. The Prisons where they shut them up are a Circumference made of Stakes, and exposed to all the Injuries of the Air. They put a *Cangue* about their Neck 'Tis a kind a kind of Row, passing through twenty five or thirty Persons, ranked in two Lines, so that it hindreth their moving, and none can move without causing the other a great deal of pain. The Torments they endured because they would not renounce their Religion, were the cruellest that Rage could invent. But their Constancy was unmoveable, and their Faith victorious.

*Bibliothèque Univers. &c. Tome. 19. p. 508.*

Nicolaï Gurtleri, S. Theolog. Doctoris Historia Templariorum, &c.

Nicholas Gurtler, Doctor of Divinity, and Professor thereof, and of Philosophy, in Hanover University, his History of the Templars, enlarged with Ecclesiastical Observations. Amsterdam Printed by Westein, 1691. In Octavo. Pag. 231.

THIS is a History of the *Templars*, composed, for the greatest part, of Passages out of Authors of former Ages, who have spoke of this Subject. Mr. Gurtler is of Opinion, that we may have a truer Character of the *Templars*, and of the Ages wherein they continued



continued, by reading the proper Terms of the Historians of those Times, than by relating the same things after the manner of our Age. Indeed, the Modern Air which is sometimes given to Ancient Histories, obstructs our forming a just *Idea* of them; since we judge of Times at a distance from us as of those of our own, when we see a History related in a Modern Air.

The Author makes several Digressions in this History, touching the Original of Canons, the Vows of Poverty and Celibacy, Ecclesiastical Satisfactions, of Patriarchs in general, and those of *Jerusalem* in particular; about the Restoration of this City, and the Houses which have been built there at several Times; the Habits of the Monks; the use of the Cross; the Liberalities they have extended to Ecclesiasticks, to Monks, and to the Orders of the Sacred Militia, and some other things that have a Relation to this Subject. We cannot insist upon these Digressions, but will give an Abridgement which contains this History.

Though Men began since the 4th Century to visit sacred Places, out of Devotion, this kind of Piety was in use more than ever in the 11th Century, especially in the West: Yet it was not easie for them to put their Vows in Execution, which they frequently made, to go and visit the *Holy Land*, by reason of Robbers and Infidels, who did not fail to rob all that went thither; besides that, before they could enter into *Jerusalem*, they must pay a Tribute, which the greatest part of Pilgrims, being robbed, knew not where to get.

They that returned from those places into *Europe*, made many Complaints. *Peter the Hermite*, of the Diocess of *Amiens*, having conferred with *Symeon*, Patriarch of *Jerusalem*, about these Disorders, brought back Letters to the Pope, and to divers Princes of *Europe*, which induced them to endeavour the Conquest of the *Holy Land*. The Enterprise succeeded, and *Godfrey of Bulloigne* was King of *Jerusalem*, Anno 1099. Nevertheless, the Infidels of the neighbouring Provinces continued to make the Journey into *Palestine* as dangerous as formerly, by their Inroads and Robberies. Which made nine Knights engage, out of a pious Design, to scour the High-ways of Robbers, as much as possibly they could.

Their Institution at first was like that of the Regular Canons, and they took a Vow of Poverty, Celibacy and Obedience. They entered themselves into this new Order, in hopes thereby to obtain Pardon of their Sins; whether with respect to Ecclesiastical Pains, or those of the other Life. They were subject to the Patriarch of *Jerusalem*. They were instituted about the beginning of the 12th Century, and the first that engaged themselves were called, *The Brothers of the Militia of the Temple*, or the *Templars*, because they had their Abode in a Palace, that made a part of the Royal Building which they then called the *Temple of Solomon*, which King

*Baldwin II.* gave them. The same Prince, the Patriarch, and some Bishops, provided a Subsistence for these Knights.

This Order had continued nine Years, when it was confirmed by a Council held at *Troies in Champagne*, in the Year 1128. where their Rule was formed, and they were ordered to wear a white Habit. Afterward they joyned a Red Cross to it, which must be sewed on the Knights and *Serving Brothers* Cloaks. As they lived at first in very great Poverty, and their Rule was severe, they were in very great Repute. In the space of fifty Years they multiplied so greatly, that they were about three hundred Knights, besides a very great number of *Serving Brothers*. Their Riches increased proportionably, and there was no Christian Kingdom but they had Lands in it. Every Body was forward in bestowing Donations on them, who thought they could not be better employed, than to keep the Ways to the *Holy Sepulchre* open and safe. The Princes and Nobles, as much infatuated as the People, favoured their Designs extraordinarily, and bestowed great Liberalities on them. This Height of Fortune made those poor *Masters of the Militia of the Temple*, as they were called, so vain, that they swerved from that Obedience which they had sworn to the Patriarch of *Jerusalem*, though the Time when it happened is not precisely known. They likewise obtained an Exemption from Tythes, to which the Goods of the Monks had been subject from the beginning, as well as others. Their great Riches, and their Covetousness to have more, made them quarrel with divers Princes, against whom they endeavoured to defend themselves by Force. But as they were more quarrelsome than active, and more fit to save their Money than to sustain a War, they suffered great Losses by the Victories which the *Saracens* obtained over them.

*Jerusalem* having been taken by *Saladin* in the Year 1187. they were obliged to go and stay at *St. John d'Acre*; parting from whence, they fortified a ruinous Castle near *Casarea*, and placed themselves there. The Sultans of *Egypt* did after that obtain great Advantages over them, and at last they were almost all kill'd at the Taking of *St. John d'Acre*, in the Year 1291. when there were only ten of them left alive. These ten retired into the Island of *Cyprus*, whence they made several Inroads on the *Saracens*. Shortly after they seized the Island of *Tortose*, whence the Sultan of *Babylon* chased them. In the mean while they equipp'd a Fleet in *Sicily*, with which they made Inroads upon all the Coasts of *Greece*; which they pillaged and sacked, without troubling themselves with the Religion of the Inhabitants. They repaired hereby the Losses they had sustained in *Asia*; and the Estates which they had in *Europe* were so great, that they drew upon themselves the Envy of most puissant Princes.

*Philip IV.* King of *France*, surnamed the Fair, who had very great Occasion for Money, by reason of the continual Wars which he



he had to maintain, was the first, as is believed, that thought of destroying them, that he might seize their Estates. It is said that he extorted a Promise from *Clement V.* before his Elevation to the Apostolick See, to assist him in ruining them, if he were chosen. Besides the desire he had to seize their Riches, which moved *Philip* to this, he was irritated against this Order, two Knights whereof seemed to favour a Sedition which got up against him in *Paris*. To prepare the Peoples Spirits for this, some Books were published, where it was maintained, that since the *Templars* Goods were not employed in conquering the *Holy Land*, they ought to return to their ancient Masters.

The two Knights which had favoured the Sedition of *Paris* were imprisoned; and being informed that Thirty of the Seditious were already hanged, they desired some to acquaint the King that they had something to discover to him of the greatest Consequence. They accused their Order of having made a secret Treaty with the *Saracens*, and aiding them to chase the Christians out of *Asia*; of having abjur'd the Christian Religion, to serve *Mahomet*; of having a Statue covered with a Man's Skin, which they greased every Day with the Fat of their Children, which were born to them in Whoredom; to which Statue they sacrificed; and of many other things, no less horrid than ridiculous.

Some Historians speak of these Accusations, as of Facts sufficiently evidenced. *Peter de Pui*, in his History of the *Condemnation of the Templars*, fideth with them, and our Author judgeth for this Reason, that he had better entituled his Book, *An Apology for Philip the Fair, against the Templars*; where he leaves out nothing to make his Readers believe that *Philip* was induced to so terrible an Execution, as was that of destroying the *Templars*, by no other Motives than those of Justice and Piety. The Abbot of *Tritheme*, and many others, on the contrary, excuse them, and say that they were accused by suborned Witnesses, that they might have a pretence to seize their Goods. *Mr. Gurtler* believes that they accused them rightly of Luxury and Debauchery, and of having sometimes betrayed the Armies of the Christians in *Asia* to their particular Interests. They might as well do that, according to him, as some among them had turned *Mahometans*; but as for other things that are said of them, it has been so customary to accuse those of the like Crimes who were designed to be destroyed, that we can lay no stress on these Accusations. He might have said farther, that the *Turks* do not adore Images, and that this Fact is inconsistent with the Accusation of *Mahometism*. Besides this, the Author remarketh that there is no manner of Appearance that the whole Order was guilty of those Crimes, which some of them were justly reproached with.

There are several things in the Persons of their Accusers, in the manner of the Accused's defending themselves, and in the Bull that

condemneth them, which give ground to conjecture that they were most unjustly condemned, at least, some of them. Those that accused them were Men that had been turned out of the Order, or punished for their wicked Lives; and they said any thing, to curry favour with *Philip the Fair*. Among the Accused, some never confessed the Crimes wherewith they were charged, and protested their Innocence, even in the Flames; others confessed them only through the Rigour of their Torments, or for Promises, and retracted them afterwards; others, in fine, maugre all the Promises which they made them, chose rather to die, than to accuse their Order. The Bull of Condemnation beareth, that the Pope did not pronounce a Definitive Sentence, which, of Right, could not be pronounced upon the Informations and Procedures; but that he acted by way of Provision, and Apostolick Ordination, according to the full Power which he had. *Alberic de Rosate* assureth us that he has heard say by one of those who had examined this Cause, and the Witnesses, that they were condemned unjustly; and that when he acquainted the Pope with it, he answered, *Et si via Justitiæ Ordo ille destrui non possit, fiat tamen via Expedientiæ, ne scandalizetur charus filius noster Rex Galliarum: i. e.* "Though that Order cannot be destroyed in a way of Justice, yet let it be done in a way of Expediency, lest our dearly beloved Son, the King of France, should be offended."

However it be, King *Philip*, in the Year 1307. ordered all the *Templars* in his Kingdom to be seized in one Day, and at the same time confiscated all their Goods. After that, he had kept them a long time in Prison, and put them to Torture, they were condemned to be burnt in a slow Fire, though they constantly denied the Crimes they were charged with, and when they had their Lives proffered by the King if they would confess: A sign that *Philip* would find them absolutely guilty, to enrich himself with their Spoils. At the same time the Pope and the King sent Letters into every place, to persuade the neighbouring Princes to do the same. Many imitated them, but in some places they declared the *Templars* innocent, notwithstanding the Hatred the Pope and French King had conceived against them, who judged them guilty.

*Clement* called a Council at *Vienne* in *Dauphiny*, An. 1311. where was King *Philip*, with his Brother, and his three Sons, to insist for the Abolition of this unhappy Order. Some would have the Guilty punished, but the Order suffered to continue for the sake of those that were innocent, and for the Services which they had done, and might do the Church: But this was to frustrate the Pope and the King of the principal Fruit of their Zeal, since, should their Order continue, their Estates would have been likewise preserv'd. The Council therefore abolished it, at the Instance of *Philip* especially; and from that time they kept no farther Measures towards the *Templars*. They put almost all of them



to death by Fire or Sword, and confiscated their Goods, or gave them to other Orders.

The last Master of the Militia of *Jerusalem* was *James de Molay*, or *Nolay*, by Name, of an ancient Family of *Besancon* in *Franche Comte*. He was so much in *Philip's* Favour, that he had kept one of his Sons upon the Fonds: But since this cruel and covetous Prince had resolved to destroy his Order, he did not pardon him more than others; because he would not beg pardon for those Crimes which his Order had not committed, nor acknowledge the Abolition to be lawful. He swore at his Death, and in a time when he said that Lying would be unprofitable for him, that what he had said formerly against his Order was false, and that he had only avouched it at the Solicitation of the Pope and King. Two of the *Templars* which they burnt with him, persisted in asserting their Innocency to the last; and many looked upon them as Martyrs and Saints. Thus ended that unhappy Order, through the Avarice of *Clement* and *Philip*, who had even the Courage to assist at the Death of several of the *Templars*. 'Tis said, that one of those whom they went to burn at *Bordeaux* upbraided their Cruelty, and cited them all before Christ's Tribunal, where they were all obliged to appear the Year following, 1314. So that they did not long survive the Order of the *Templars*. This Order acquired vast Riches in less than two hundred Years, raised themselves to a point of Grandeur which made Kings jealous of them; and for this Cause, in a very few Years, came to Destruction in a dreadful manner, by Accusations for the most part false and ridiculous, though they consisted of a great Number of Persons of the first Quality. By this we may see what a cunning and stirring Prince may do, when he finds a colourable Pretence. No body durst oppose him, for fear of ruining himself: He found as many Ministers of his Passion as he desired; and those who once became Accomplices of his Designs, assisted him to execute them, what Extremity soever they must use, in order to accomplish them.

We see finally in this Author some Reflections he has made on this Tragical History, as also his Digressions, where he advanceth nothing but what he proveth by the formal Authority of some ancient Writers.

*Bibliothèque Univers.* Tom. 19. p. 520.

*Lettres du Cardinal Mazarin, &c.*

*Cardinal Mazarin's Letters, wherein may be seen the Secret of the Negotiation of the Pyrenean Peace, and a Relation of the Conferences which he had on this Subject with D. Louis de Haro, the Spanish Minister: With other very curious Letters written to the King and Queen, by the same Cardinal, during his Journey. Amsterdam printed, 1620. Twelves.*

**I**F these Letters are not *Cardinal Mazarin's*, they that shall read them will judge

them not unworthy to be really his. We do not see here that false Politick of so many Authors of the Times, who give Lessons to Princes and States, whose Interests are unknown to them; but a certain Air of a Master of the Art of managing the greatest Affairs, which will make the Readers wish that there had been more of them. There are but Thirty six, a part whereof relates to a Passion which a great King had for his Niece, that 'twas thought he would marry her; and the rest contains a Relation of Eight Conferences with *D. Louis de Haro*. He opposeth a Love which might have ruined him, by increasing the Hatred which they had conceived against him in *France*, in case the Designs of his Niece had not succeeded, though he had supported them; and which might possibly have diminished his Authority, if his Niece, of the Humour which he knew her to be of, had mounted the Throne. She might have caused him to remove, that she might live after her own Fancy, and not under a kind of a Tutorage, which she undoubtedly would not have suffered, if the Portraiture he gives in divers places of his

(a) Letters be true. Yet he seemed to oppose this Design, out of pure Fidelity for the Service of his Prince, whose Reputation would have been extremely blasted by this Marriage. He testifieth not only a very great Uneasiness for it, and expresseth himself in very pressing terms, but he likewise gives excellent Instructions to the Prince to whom he writ. This is one taken out of the 5th Letter. "God hath established Kings to watch for the Good of their Subjects, and not to sacrifice this Advantage to their particular Passions. When they are so unhappy as to merit, by their Management, that Divine Providence should abandon them; Histories are full of the Revolutions and Miseries which they have drawn upon their Persons and Estates. Therefore it is, addeth the Cardinal, that I tell you boldly, 'tis no longer time to hesitate; and though you are Master, in some measure, to do what you think fit, yet you must give an Account to God to act for your Safety, and to the World for the Safety of your Glory and Reputation: For whatever you do, he will judge it according as you shall give occasion.

The Cardinal, writing confidently, confesseth sometimes Truths which should not have been known then. He speaketh in the 12th Letter, of the Remissness which *France* had shewed upon the Article of *Portugal*, which it had promised to abandon: Though, says he, for other Reasons, which are not known to the Spaniards, the thing indeed was not such as I endeavour to make it appear. The Sequel, and the late *M. Schomberg's* Expedition into *Portugal*, have sufficiently verified that they gulled the Spaniards on this Occasion. In another place, (b) *D. Louis* having reproached the Cardinal, that by Address he was made to part with some Places, to which *France* had not the least

(a) See Letter 23. p. 180, and 189.

(b) Letter 29.



least appearance of pretence, the Cardinal wrote back to M. Tellier, that there was nothing so true.

There are likewise in these Letters a great many Politick Maxims proposed in an Indirect manner, and inserted in the Narration. And this is one direct, which is at the end of the 28th Letter: *I see, saith the Cardinal, that 'tis a great advantage for Kings, when they imploy those persons in great affairs, who being fully assured of their good will, negotiate boldly, and do not hesitate to propose a thousand Expedients, to terminate them advantageously.*

The principal Subject of the Conferences which are found in this History, is the Marriage of the King with the Infanta, and the Recompence that Spain pretended they would make the Prince of Conde, to oblige France to receive him into its Places and Dignities. The Cardinal represents himself as always triumphing over D. Louis de Haro, when he treated of this matter: But in the end of it, this Ingenious Spaniard made a Ninny of him. It were to be wish'd that we had the Relation of the last Conferences of these two great Ministers, there we might see, without doubt, the Cardinal change his Note, and have a better opinion of him he negotiated with.

*Bibliothèque Univers. Tom. 18. p. 202.*

*La Philosophie Du Prince, ou la veritable Idée, de la Nouvelle & de l'Ancienne Philosophie, &c.*

*The Princes Philosophy, Or a true Idea of Modern and Ancient Philosophy: Dedicated to the Duke of Burgogne, Paris, 1689. in 8° p. 461.*

TO judge of this Work by the Title, one would expect to find there a Plan of Ancient and Modern Philosophy, pure, and disintangled of all the intricate Questions of the Schools, which a Prince has no occasion for, and which he must even forget, from the time that he goes out of the College to enter into Converse of the World; but one would be much mistaken, if he should make this Judgment of it. The Author contents himself to propose, with obscurity enough, diverse Questions which are tossed in the Schools; to explain the opinions of Gassendus and Descartes upon these Questions, after a very mean sort; to refute them sometimes by Reasons, which shew, that he did not always well understand their Systems; and to quote the Sentiments of Aristotle, or those of the Schoolmen, for which he never failed to declare himself, as obscure as they were.

I. The whole Work is divided into five Treatises: The first is of the Modern and Ancient Logick. In the Judgment of the Author, all the Logick of Gassendus and the other Disciples of Epicurus, amounts to believe, that the Senses are the only Rule

which should be used to discover Truth; and all that of Descartes to maintain, that we must never rely upon their Information. He refuteth these two Opinions: after which he declareth himself for Aristotle's Logick, which he calls, *The (a) Key of all the Sciences.* 'Tis this, according to the Author, which teacheth us these rare and important Truths, (b) *That the whole is more than a part; that the Definition ought to be clearer than the thing that is defined, and an hundred other things of this nature, which being Scientifick Acts, compose a total and actual Science.* He continueth thus to the end of the first Treatise; and far from discarding those barbarous School-Terms, he invents new ones, which do no wise form purer or distincter Ideas in the Spirit.

II. The second Treatise is of *Physicks.*

1. The Author takes up his first Chapter in enquiring after the nature of a Body. He refuteth those that believe it is composed of the subtil parts of the four Elements. He rejects Epicurus's Atoms, and Anaxagoras's Similar Parts; but does not declare his own particular opinion. 2. He maintains in the second Chapter, that there are absolute Accidents, which can subsist separate from their subjects, which he proves by the Instance of the Eucharist, by the Authority of the Council of Trent, and by some other like Reasons. The Author in the same Chapter Refutes Gassendus and Descartes Opinions about Light, and saith, that in its Nature it is a visible Accident, and that it discovers other Objects to us; but by ill luck, the words *Visible Accident in its Nature*, are no less obscure than that of *Light*, which he designs to explain.

3. In the third Chapter, he proves against Gassendus, that there is no Vacuum in the World, for this reason, that Nature hath it in detestation. 4. In the fourth he refuteth this Philosopher, as to his way of explaining Gravity. He maintains also, that this Quality is not essential to a Body; which he proves, by instancing in the Arms that were sometimes presented to Henry the Great, which had the goodness and solidity of Common Arms, without having their Ponderosity; and by that of a consecrated Host, which is not heavier than it was before.

5. The Eucharist enters the Lists again in the fifth Chapter, where he treateth of Place; and serveth to prove, that a Body may be in several places at one and the same time.

6. In the sixth he treateth of a Continual Body; and sheweth, that it is not compos'd of Atoms, or Indivisible Points.

7. In fine, the last Chapter of the Physicks is about an Infinite; Where he maintains, that it is not impossible that there should be another Infinite besides God, since God can create all possible Men, and the number of possible Men is infinite. He after proposeth these curious Questions, *Whether two Infinites be equal or unequal? Whether*

God



God can create an Infinite Quality? and some such like: whence it appears, that the Prince for whom this Book is made, will not trouble himself much with it.

III. The World is the subject of the third Treatise.

1. The Author maintains, in the first Chapter, That there is but one, and proves it by this Reason, That if there were more Worlds, either *Jesus Christ* would be the Redeemer of all the Worlds; which is contrary to the Scripture, which calleth him only the Saviour of the world: or if he were the Saviour of one world only, we should be in trouble to know, whether it were our world that were thus favoured, or some other, which we are wholly ignorant of. His other Reasons are much of the same force.

2. In his second Chapter, the Author pretends to shew, that the world might have been created from all Eternity, though it was not created but in time. This is, undoubtedly, that he might not wholly forsake the Prince of Philosophers, who said, without going about the bush, that the world was Eternal. He likewise asks a Question, In what season the world was created? The Author answereth, in all seasons; since they all reign at the same time in the different places of the Earth. But this is not to answer the Question, that lies in knowing, in what sign of the Zodiack, and what Degree of this Sign the Sun was in at the moment of Creation; or which is the same thing, in what season the World was created, with respect to the place that the first Man was seated in, to which the Authors Answer gives no manner of satisfaction.

3. What he says, in the following Chapter, of the Opinions of *Descartes* and *Copernicus* about the System of the World, has as little reason in it as the other. We may at the same time believe, that he did not well understand the meaning of this last Philosopher, since he says, that he maintains, that the Earth moveth from East to West. (a) p. 259. (a) The Author exposes himself again, when he calls *Copernicus*, (b) *An Astrologer of the last Age*: But a Cavalier is allowed not to look so narrowly into things, and to confound an *Astronomer* with an *Almanack-maker*. (b) p. 257.

4. The fourth Chapter treateth of Thunder.

5. The fifth of the Four Elements.

6. He maintains in the sixth, that there are New Substances formed in the World daily; because the (c) accidental Forms could not satisfy the first Matter; whereas, a Substantial Form, as imperfect as it is, fully answers its Inclinations. (c) p. 306.

7. Finally, in the seventh Chapter he treats of the *Vegetative, Sensitive and Rational Soul*. The Author is not slack in encountering those that pretend, that Beasts are meer Engines; and in shewing them, that their sentiment contradicts Experience, and

particularly the Scripture, which saith that, *The Ox knoweth his Master*.

IV. The fourth Treatise is of *Metaphysics*. As the Questions which he speaks of there, are more Scholastick than the preceding, I will not stop here: I will content my self to remark, that on occasion of a Question which he proposeth, Whether a Cause can operate on a Subject at a distance from it: the Author speaketh of *Sympathetick Powder*, and of another more ancient Remedy, called *Weapon-Salve*, because it must be apply'd to the weapon that made the wound, and not to the fore. He is much tempted to attribute the pretended effects of these Remedies to a *Dæmon*, or *Magick*; but he thinks, that he had much better call them into question: However, he is sure, that the greatest part of the Feats

which Sir *Kenelm* (a) *Digby* alledges, have been invented designedly.

(a) The Author calls him twice Digby, but 'tis a mistake.

V. All our Author's *Moral Philosophy*, which makes the last Treatise of his Philosophy, is confined to speak of Man's Liberty, which he makes to consist in an Indifference; and of his dependance, with respect to God. He says, that he does not treat of Moral Vertues, because the Speculation is not necessary for a Prince. That's true; but 'tis necessary for him to live well; and he cannot do that without he know his Duty. So that the Author had done better to explain that well, than to run out on the Questions of the School, which are of no use.

This Work ends with twenty four Propositions, which are a kind of Abridgment of all that has been said before. We have spoke elsewhere (b) of another (b) *Bibl. Tom. XV. p. 225.* Treatise of the same Author, who, as the *Paris Journal* informs us, is Father *Galimart*, a Jesuite.

Biblioth. Universelle, Tom. 18. p. 210.

Traitee de la Lumiere, &c.

A Treatise of Light, wherein are Explained, the Causes of what happeneth as to it, in Reflection and Refraction, and particularly in the strange Refraction of Island Christal, by Mr. Christopher Huygens Lord of Zeelhem, in 40, Leyden, 1690. p. 124.

THIS is a Book of a nature wholly different from the preceding, since it comprehends a rigid and Geometrical examination of the Subject about which the Question is, without espousing the Sentiments of any, and without supposing that as true, that is commonly said; meerly because they say so, or because it is for the Interest of a Party we are of, that the Vulgar Sentiments should appear true. Such should the Princes Philosophy be, if they would be meddling with it; for to make them learn the Opinions of Schoolmen, without examining them, is rather to exercise their Memory than their Judgment, and rather to teach them



them to speak of that which they understand not, as if they understood it, than to illuminate their Mind with the Knowledge of the Truth.

Though Mr. *Huygens* acknowledges, that we are beholding to the several important Discoveries of those, who have laboured for these last Ages on the Opticks, and who has made us hope, that we might some time penetrate into the Obscurities of a Science, whose Principles had hitherto been unknown; yet he remarks, with reason, that a great part of those Learned Men have delivered many Probabilities for Demonstrations, and even have not yet been able to explain with any Probability these two famous Questions; Why the Light extends its self only on a Right Line, and why the Visionary Rays, coming from an Infinite Number of Places, cross one another, without hindring one another? Mr. *Huygens* undertakes to solve these Questions, and many others, by enquiring, 1. Whence it is that Light extends it self only on Right Lines. 2. The Rules of Reflexion. 3. Those of Refraction. 4. The Causes of that strange Refraction that is to be seen in *Island Cristal*. 5. The different Figures of Transparent and Reflecting Bodies, by which the Rays are assembled on a point, or dispersed after different manners.

I. (a) It is beyond all doubt, that Light consisteth in the Motion of a certain Matter, since it proceeds from Fire and Flame, which are in a perpetual Motion; and that 'tis certain, it causeth its perception in us, by shaking the Nerves which are at the bottom of our Eyes. Yet the extreme quickness, whereby the Light extendeth it self from all quarters, and the manner how diverse Luminous Bodies increase, without interrupting one another, prove evidently, that they do not cause their preception by sending out a Matter, which transports it self from the Objects even to our Eyes.

This being so, Mr. *Huygens* believeth, that we may compare the Motions, which Luminous Objects impress on the Matter, which is betwixt them and our Eyes, to that of the Air, when any Noise shaketh it. This Motion is like to that made in the Water, when we throw a stone into it, where we see Circles made, which continually enlarge themselves. But if this be, the Light must of necessity come to our Eyes by a successive Motion, after the same manner as the Sound, and by consequence take up some time. This is what Mr. *Huygens* grants, where he shews, that *Des Cartes* Proof, who believed that the Light communicates it self in an Instant, is not concluding. This Proof is drawn from the Eclipses of the Moon, but we cannot relate it here. The Author sheweth, by an Experiment of Mr. *Romer*, of the Academy of Sciences, that Light requireth some more Minutes to come from *Jupiter's Satellites* to us, when the Earth is further distant from them than when

it is nearer them. It appears, by the Account made above, that Light taketh up 22 Minutes, in going over the Annual Orb of the Earth, which, according to Mr. *Huygens*, is about 24000 Diameters of the Earth it self, whence we may recollect the extreme swiftness of the Light: For supposing the Diameter of this Orb equal only to 22000 of those of the Earth, this Diameter being gone over in two Minutes, it follows thence, that the Light runs over the extent of 1000 Diameters of Earth in a Minute, and 16 $\frac{2}{3}$  Diameters in a second. Now the Diameter of the Earth is 2865 Leagues, of 25 in a Degree, and each League is 2282 Toises, according to the most exact Measure: But the Sound, according to M. *Huygens* observations, makes only 180 Toises in a Second; whence it follows, that the swiftness of the Light is 600000 times greater than that of Sound: In fine, though the Light communicates it self by Spherical Waves, as well as the Sun, there is notwithstanding a difference in the production of the Motion that causeth them, in the Matter wherein this Motion is extended, and in the Manner that it communicates it self, as may be seen in the Author; the brevity of our Extracts will not suffer us to enter into the particulars, though extremely curious.

It appears by the disposition of the Waves of the Light, which are caused by each particle of the Surface of Luminous Bodies, that except the Rays be reflected, or broken, the Light does not diffuse it self but by Right Lines, as we may see by casting our Eyes on the Figure which the Author giveth. We may easily conceive by it how the particles of the *Æther*, which is the Matter, by means whereof that communication of Light is effected, may serve to diverse Motions at the same time, and to form different Waves, especially if we suppose them, with Mr. *Huygens*, capable of any Spring.

II. (a) After having explained the Waves of Light that are extended on a Homogeneous Matter, Mr. *Huygens* examines what befalls them when they rencounter with other Bodies, and demonstrates, according to his Hypothesis, the Equality of the Angles of Incidence and Reflection, and wherefore the Incident and Reflected Rays are in the same Plain Perpendicular to a Reflecting Surface. His supposition has this farther advantage in it, that 'tis no wise necessary to suppose the Reflecting Surface perfectly united, to make an Equality of the Angles of Incidence and Reflection.

III. (b) Transparence, and the diverse Phenomena's of Diaphanous Bodies, are likewise explained, with a great deal of curiosity, by means of the Waves that are extended across the Diaphanous Bodies, whether Solid or Liquid. Mr. *Huygens* thinks, that the Particles of the *Æther* might communicate their Motion to Diaphanous Bodies, and by consequent cause a Sensation of Light beyond these



these Bodies, without crossing them. This is easie to conceive, in respect of Transparent Liquors, since they are composed of loose Particles, which may easily receive the Motion of Ethereal Matter. As for Solid Bodies, their Solidity is not such, as it appears to us, being probably only composed of Particles placed one by another, and retained together by some External Pressure, or by the Irregularity of the Figures. This being so, the Motion which these Particles receive, causing only a communication with another ( which may be, as is proved, by an experiment which is to be seen in the first Chapter ) without their going out of their place, it may come even to the solid Æthereal Matter, which is beyond these Bodies, without their Solidities making any Obstacle.

It is certain notwithstanding, according to Mr. *Huygens*, that the Æthereal Matter passeth a-crofs the Transparent Bodies, and passeth there even with a great easiness, as appears by many experiments, and particularly by this reasoning. We cannot doubt but a hollow Sphere of Glass is as full of this Æthereal Matter, as the spaces that are without; and this Matter is composed of Particles which touch one another close. But if it were shut up within the Sphere, so that it could not go through the Pores of the Glass, it would be obliged to follow the Motion of the Sphere, when it made it change its place; and there must be by consequent very near the same force, to impress a certain swiftness on this Sphere in a *Horizontal* Plain, as if it were full of Water, or possibly of Quick-silver: Since every Body resisteth the quickness of the Motion that is given it, according to the Quantity of the Matter which it contains, and which must follow this Motion. But we find on the contrary, that a Sphere does not resist this impression but according to the Matter of the Glass it is made of; whence it follows, that the Æthereal Matter that is within, must run cross with a great freedom. So Monsieur *Huygens* would rather say that the Waves of the Light continue themselves in the Æthereal Matter, which continually take up the Interstices or Pores of Transparent Bodies: For since they go through easily, we cannot doubt that they are not always there.

It may even be Demonstrated that these Interstices take up much more space than the Coherent Parts which form the Bodies. If it be true, that there must be Force to impress a certain *Horizontal* swiftness on Bodies, proportionably to the Coherent Matter they contain; and if the Proportion of this Force follow the rate of the Heaviness, as Experience teaches us; it follows that the Quantity of the Coherent Matter of Bodies follows likewise the Proportion of Weight. Now we see that Water weigheth fourteen times less than an Equal portion of Quick-Silver; whence we gather, that the Matter of Water does not take up the four-

teenth part of the space which holdeth it's bulk. It should even take up much less, since Quick-silver is not so heavy as Gold, and the Matter of Gold is much more compact, and since that of the *Effluvioms* of an Adamant pass through freely.

It may be objected against this, that if the Body of Water be of so great Rarity, it is strange that it resisteth compression so strongly that it will not admit of Condensation, by any Force that hitherto has been made use of, and that it even keepeth its Liquidity during this pressure. Mr. *Huygens* answereth this Difficulty by saying, that the violent and rapid Motion, which causeth the fluidity of the Water, keepeth up this Liquidity, by setting the Particles it is composed of a-motion; Maugre all the Pressure, that can be thought of.

He proposeth yet another way how the Light conveys it self through Transparent Bodies, which may be seen in the Original. Since the Author stops at the second, it is sufficient to remark there with him; that the Rarity of Transparent Bodies being such as is said, we may easily conceive how the Waves may be continued in the Ethereal Matter, which fills up the Interstices of their Particles; and that besides, we must believe that the Progress of these Waves should be somewhat slower within Bodies, by reason of the small turnings which the same Particles occasion; in which different swiftness of the Light, Mr. *Huygens* sheweth, that the Cause of Refraction consists, by Demonstrations which we cannot relate.

Before he come thither, he enquires what may be the difference between Opaque and Transparent Bodies, since it might seem by reason of the easie Penetration of Bodies, by the Ethereal Matter which he spake of, that there is no Body, which is not Transparent. By the same Reason that is made use of to prove the smallness of the Density of Glass, the same thing may be shewed with respect to Metals, and all sorts of Bodies. For this Sphere being of Silver, for Example, it is certain that it containeth some Ethereal Matter, which serveth the Light, since there was some of that Matter there, as well as of the Air, when the Hole of the Sphere is shut up. Yet being stopped, and set upon a Horizontal Plain, it doth not resist the Motion, which is given it, but according to the Quantity of the Silver, of which it is made; so that we must conclude the same, with Respect to a Sphere of Glass, that the Ethereal Matter which is shut up there, does not follow the Motion of a Sphere of Silver, and by consequent, the Silver, as well as the Glass, is very easily Penetrated by the Ethereal Matter. Whence then proceeds the Opacity of Bodies? Mr. *Huygens* believes, what may be most probably said here is, that the Bodies of Metals which are almost the only truly Opaques, have soft Particles mixt with the Hard; so that the one serve to cause Reflexion, viz. the hard, and the soft to hinder Transparence, by dead-



ning the Motion of the Ethereal Particles. On the contrary, Transparent Bodies contain only hard Particles, which have a Power of Resisting, and serve together with those of the Ethereal Matter, for the continuing of the Waves of the Light.

After this Monsieur *Huygens* shews, why the known Proportion of Sinus's is preserved in Refraction; why the Ray falling in, and that which is broken, are mutually produced; why Reflexion within the Prisme of a Triangular Glass, reinforces it self suddenly, since the Light cannot Penetrate it more: Why the Bodies that cause the greatest Refraction, make likewise the strongest Reflexion; and why a Ray of Light, going from one point to another, when its points are in different Diaphans, is broke in a manner, on a Plain Surface which joyneth the two Middles, that it takes up the least time possible, the same that happens in Reflexion against a Plain Surface. This last *Theoreme* had been Demonstrated by Mr. *Fermat*, but Mr. *Huygens* giveth a more simple and easie Demonstration.

(a) Ch. IV. (a) As the Motion which maketh the Light to diffuse it self by the Spherical Waves in a Homogeneous Matter: When there is no Medium through which they pass, and the Motion is communicated more swift on the one side, than on the other, these Waves cannot be Spherical, but must take their Figure, according to the different spaces, which the Successive Motion runneth through in equal times.

'Tis by this, that Monsieur *Huygens* explaineth the Refractions that are made in the Air, which are extended thence to the Clouds, and back again. The effects of these Refractions, are very remarkable, for 'tis by them, that we often see the Objects which the Convexity of the Earth would otherwise hide from us, as Islands, and the Tops of Mountains, when we are at Sea. 'Tis by this also, that the Sun and the Moon seem risen, before they are so indeed, and to set later than they do. We have even sometimes seen the Moon Eclipsed, when the Sun seemed yet upon our Horizon. The Heighth of the Sun and Moon, and those of all the other Stars seem always greater by the same Refractions, than they are indeed. There is another Experiment which makes this Refraction very obvious, which is, that fixing a Prospective-Glass in some place, so that it look to an Object at the distance of half a League or more, as a Clock, or a House; if we look through it at different Hours of the Day, leaving it always fixed in the same place, we shall see that the same places of the Objects will not always be presented to the Middle of the Hole of the Prospective; but that ordinarily in the Morning and the Evening, when there are most Vapours near the Earth, the Objects seem to mount higher, so that the half or greatest part, will no more be visible, and that they descend towards Noon when these Vapours are dissipated.

This is the General Reason which Mr. *Huygens* giveth according to the Theory which he hath Established. 'Tis known that the Air which surrounds us, besides the Particles that are proper to it, that swim in the Ethereal Matter, is filled also with Particles of Water, which the Action of the Heat raiseth up; and it has moreover been found out by very certain Experiments, that the Density of the Air is diminished accordingly as it mounteth higher. Now whether the Watery Particles or those of Air, by means of the Particles of Ethereal Matter, partake of the Motion that causeth Light, but that they are not of so prompt a Spring, as is that of the *Æther*: Or the Obstacle which these Particles of Water put to the continuation of the Motion of *Ethereal* Particles, retardeth their Progress, it follows that the one or the other flying among the *Ethereal* Particles, must render the Air from a greater height, even to the Earth, by degrees, more unfit for the extension of the Waves of the Light.

\* IV. There are brought from \* Ch. V. *Island*, very great pieces of Cristal of about, four or five pound, where we may remark Refractions, that do not at all follow the ordinary Rules, and which may at first sight seem opposite to Mr. *Huygens* Suppositions. This hath made him examine these Refractions, and he hath endeavoured to shew that these confirm his Principles. For this end, he gives forthwith a Description, and remarketh there these two Principal Phenomena: 1. In all other Bodies that we know, there is but one only and simple Refraction, but in that there are two different ones. This is the reason why the Objects that are seen through it, especially those which are applied near, appear double, and that one Ray of the Sun falling upon one of these Surfaces, parteth it self into two, and goeth through the Cristal so. 2. It is also a general Law in all other Transparent Bodies, that the Ray which falleth Perpendicularly on their Surface, goes right through them, without suffering Refraction, and the Oblique Ray is always broke. But in this Cristal, the Perpendicular Ray suffereth Refraction, and there are Oblique Rays that go right through. Mr. *Huygens* gives the Reasons of these Phenomena, and of some others, and remarketh also how he believes this Cristal is formed, and the Figure of the Particles whereof it is composed. We cannot enter upon this particular, because we cannot express his meaning, without several Figures.

† V. In the following Mr. *Huygens*, † C. VI. gives Rules to find the Figures of *Diaphanous* Bodies, which serve for Refraction or Reflection. This is no other, as he believes, than that we may form the upper part of the Glasses of the Telescope with a necessary exactness, and that we may by Refraction produce a perfect concurrence of Rays; but 'tis because it makes for the confirmation of his Theory.

Bi-



Bibliothèque Universelle, Tom. 20. p. 265.

La Nécessité de La fréquente Communion, &c.

The Necessity of frequent Communion :  
Or a Discourse of these Words of St. Paul,  
contained in 1 Ep. to the Cor. 11. 26, 27, 28.  
Translated from the seventh Edition of the  
English of Dr. Tillotson, Dean of Pauls,  
and Clerk of the Closet (now Lord Archbi-  
shop of Canterbury) at Amsterdam. 1691.

**D**R. Tillotson, who is the present Arch-  
Bishop of Canterbury, having remar-  
ked, that the imprudent Discourses of  
some Persons on the Nature of the *Eucharist*,  
and on the danger of Communicating un-  
worthily, had deterred a great many Chri-  
stians from the Communion; believed that  
it was his Duty to Remedy this disorder;  
and this was it that obliged him to deliver  
this Discourse. It has been so well receiv-  
ed by the Publick, that there have been  
already seven Editions of it in English, and  
it was believed, that it will not be unpleasant  
for those who do not understand that Lan-  
guage, to read it in *French*.

The Author proposeth four things in  
it. 1. To shew that the *Eucharist* was institu-  
ted by our Lord, to be Celebrated in his  
Church, till the end of the World. 2. That  
every True Christian is obliged to do accor-  
ding as Jesus Christ has prescribed in this In-  
stitution. 3. He refuteth the Scruples of  
some Pious Persons, which hinder them  
from Communicating frequently. 4. In fine  
he shews how we ought to be disposed in  
order to Communicating Worthily.

1. He proveth the first of these points  
by the very Institution of our Lord, who  
recommends it not only to his Apostles, but  
to all his Disciples, to Celebrate this Cere-  
mony in Remembrance of his Death; and  
by the words of St. Paul: *That as often as  
we eat of this Bread, and Drink of this Cup,  
we shew forth the Death of our Lord till his  
coming*; that is, till the last day; whereup-  
on he remarks by the by, that since the A-  
postle said that he had received from the  
Lord, what he had given to the *Corinthians*,  
it is very probable that he meant, that he had  
a particular Revelation, and express com-  
mand on this Subject.

That if any doubt that this is the meaning  
and intention of Jesus Christ and his Apostle,  
we need only have recourse to the Practice  
of the Primitive Church, which should be  
acknowledged in this point for a Genuine  
Interpreter of our Lords Will. Now it is  
certain that this Church did Celebrate this  
Holy Rite, and that very often, and with  
a great deal of exactness.

2. This first Truth may suffice to establish  
the second. For since our Lord hath ap-  
pointed this Sacrament of the *Eucharist* to  
be Celebrated in the Church till the end of  
the World, the Disciples cannot dispense  
with the Omission of it, without Violating

an express Commandment of their Divine  
Master, to the Observation whereof they  
are necessarily obliged. Besides we cannot  
neglect this Precept, without being Guilty  
of Ingratitude; since this Sacred Ceremony  
was principally instituted to testify our ac-  
knowledgment to him that Redeemed us.  
In fine, by the neglect of it, we deprive our  
selves of all the Blessings of the new Co-  
venant of Grace, and of the Aids of the  
Holy Spirit, which are so necessary to us,  
in order to acquitting our selves in our Du-  
ty, and which always accompany a Holy  
Communion; as the Experience of the  
Faithful invincibly proves.

3. There are two principal Scruples which  
hinder some devout Persons from frequent  
Communicating. The first is the danger  
there is in Communicating Unworthily; and  
the second the necessity of a Preparation  
conform to the Dignity of the Action we  
are to perform. As to the first, we must  
remark, that there is no less danger in not  
Communicating at all, than in Communi-  
cating Unworthily, since we resist an ex-  
press Command of Jesus Christ. He that  
does not Communicate at all, testifies there-  
by, that he will not yet part with his Vices,  
and by consequence that he is much more  
culpable, than he who Communicateth with  
some kind of Preparation, though far infe-  
rior to what it should be. God may accom-  
pany those imperfect Motions, and half  
Preparations, with some Sanctifying Gra-  
ces, which he depriveth himself of, who  
keeps away from this Sacrament, so that  
in stead of amending, he by degrees loses  
all Sentiments of Piety, as Experience justi-  
fies. In fine, if the fear of the Fatal Con-  
sequent of a bad or imperfect Preparation  
should keep us away from the Sacrament,  
the like reasons should hinder us from pray-  
ing to God, and from hearing and reading  
his Word, and from performing all other  
Acts of Piety, since these Duties do no less  
necessarily require good Dispositions, than  
the Communion, and they are of no less  
fatal Consequences when they are not per-  
formed, as they ought to be.

As for the other Scruple, drawn from the  
necessity of a just Preparation, either this  
want of Preparation consists only in a degree  
of Perfection, which we would wish to  
have; or in a Total and Absolute want of  
Preparation. The first Case cannot keep  
us away from Communion, since other-  
wise, no person being perfectly prepared,  
no Body should Communicate; the Diffe-  
rence in the Degrees of Perfection, not be-  
ing an essential Difference, which might ex-  
clude or not exclude from the Holy Com-  
munion. As to the want of a total Prepa-  
ration, it makes us indeed for the present  
incapable of partaking of the Holy Sacra-  
ment; but it cannot excuse us; 'tis a stiff im-  
penitence, and a desire to remain Wicked;  
that is to say, a very great Crime, which  
cannot excuse another. The consequence  
we must draw hence, is not that we must  
not



not Communicate at all, but that we must labour unceasingly to acquire good Dispositions.

4. On the last Article, the Author distinguishes the two sorts of Preparations: One which he calleth *Habitual*, and which he defineth, *A Religious Disposition of Spirit, and the general Conduct of a good Life*; and the other which he calls *Actual*, and which consists in a particular Examination of oneself, a renewing of good Resolutions and Acts of Repentance. These two Dispositions are profitable and necessary, and we must not neglect the Latter, when 'tis time to practise it: But when it comes of a sudden by an unforeseen occasion, or for some other Reasons; 'tis better to communicate with that Habitual Preparation alone, than not Communicate at all. We may say on this occasion, that every Man that is in case to present himself before God, to give him an account of his Actions, may also approach without fear to the Holy Sacrament.

Bibl. Univ. T. 20. p. 197.

*Histoire des Albigeois & des Vaudois ou Barbets, &c.*

*The History of the Albigenses, and the Vaudois or Barbets, with a Geographical Map of the Valleys. By Father Benoist, Preacher of the Order of St. Dominick. Paris, 1691. in 12. 2 Tom.*

THE hand that St. Dominick had in the Conversion of the *Albigenses*, and in the War that was made upon them, is a prejudice very much incapacitating for this History. What ever good Opinion we may have of Father Benoist, 'twill be very hard to conceive that he had no design to favour the Chief of his Order at the Hereticks Charges. He must suppose a great Credulity in his Readers, a fault very rare in the Age we live in, to hope to be believed on his word; and that his Readers suppose him a very rare Stock of Probity, and a disinterestedness on every Proof, to rely on his Testimony. A Monk, and a Dominican Monk, was, as it seems, the unfittest Man of the World for such a Work. It's true he tells us that he has read above 150 Authors that have spoke of the *Albigenses*; but he does not cite them through it all. However he has taken care to put some Authentick pieces at the end of it, to justify what he has advanced; but besides that, there is a great deal more said, than is to be found in these pieces, there are many of them that were made by the *Albigenses* declared Enemies, and are not more worthy of Credit of themselves, than Father Benoist's History. We will nevertheless run over it: Any ingenious Reader may easily unravel the truth, by comparing the Recital of this Father, with what other Authors have Writ on the

same Subject; and especially with what the Learned *Usser* has said in a Work whereof we have given the Extract at the beginning of the ninth Tome of this *Bibliothèque*.

I. The pretended Heresie of the *Albigenses*, has had three Characters which distinguish it from all others. The first is that it has had no Ring-leader, and that we cannot discover its Author. "'Tis an Advantageous Prejudice for it, and which may favour the Sentiment of those that believe, that 'tis the *Albigenses* alone, that have preserved the pure Doctrine of the Apostles, whereas, all other Churches of the World have let themselves be Corrupted by false Teachers. The second Character of this Heresie is, that 'tis against it alone, that the Church of Rome has published the *Crusade*; and the third, that it has given the Church of Rome Occasion to Condemn with Hereticks, those that are their Favourers, and to make them almost undergo the same punishments. Our Author is ingenuous enough, when he avouches, that if the Kings of France made War upon them, 'twas partly to have a pretence to affix to their Crown diverse Provinces that had their particular Sovereigns.

He believes that 'tis the *Albigenses* that St. Bernard designs in his Sermons on the *Canticles*, and that 'tis them he Attacques under the Name of Latent Hereticks. They began to appear at *Tholouse*, in the year 1110. They had Diverse Names, till the Council of *Alby*, 1119. They appeared there, and assumed the Names of good Men; but the Council Condemning them, they were since called *Albigenses*. The Author following Mr. *Marca*, draweth their Original from the *Manichees*, who went into *Bulgaria*, about the middle of the ninth Century. The French having had Commerce with the *Bulgarians*, after the Conquest of the Holy Land, there were some of them that learned the Tenets of those Hereticks, and brought them into France. Some of them denied the Divinity of Jesus Christ, others his Humanity; others Rejected the Old Testament, which they Attributed to an ill Principle, and Condemned Marriage. The *Vaudois* formed another Sect, which was not United with the *Albigenses*, till after that *Valdo* their Chief was driven out of *Lions*; but whose Opinions were not so far removed from those of the Church of Rome, as the Tenets of the Hereticks, to whom they joyned themselves. Their Opinions were infused into them by *Peter de Bruis*, in the Province of *Arles*, about the year 1120. He was burnt; for that he was surprized on Holy-Friday, eating Flesh; which he had caused to be drest with the Wood of many Crosses, which he had snatcht from Churches and High-ways. He taught; 1. That Baptism profited Infants nothing. 2. That they must not build Churches. 3. That they must break the Cross, because it was not just to reverence



verence the Instruments of the Passion of Jesus Christ. 4. That his Body was not present in the Eucharist, and that 'twas no Sacrifice. 5. That the Sacrifice of the Mass is but a Human Invention, and that Prayers and Alms profit the Dead nothing.

Henry a Monk having laid aside his Habit at Tholouse, Preached this Doctrine there a little time after, and added to it some other Tenets that were condemned in the General Laterane Council, 1270. All these Hereticks reunited themselves to make up

the Sect of the *Albigenfes*. \* We have there a large Account of their pretended Errors, and Criminal Practices, which the Author has taken from the Writings of their Adversaries; but we are not obliged to believe them on his word; and all the Reasons which he alledgeth, to strengthen their Testimony, appear not at all conclusive.

However it be, these Opinions having been spread through the County of Tholouse, Gasconne, and the neighbouring Provinces, they were publickly condemned by Alexander III. in a Council held at Tours, An. 1163. Some of their Ministers appear'd in the Council held at Lombers, near Alby, in 1176, and were condemned there. They did not give over Preaching, and to make great progress till 1178. So that Louis the Young K. of France, and Henry the II. King of England, pray'd Peter Cardinal of St. Chrysogone, and the Popes Legate, to go into these Provinces, with some other Ecclesiasticks, to oppose their Error, and ordained the Count of Tholouse, and the Viscount of Turenne to assist them.

These Missionaries condemned the Delinquents to several punishments, which onely exasperated them. The Legate excommunicated them, forbid the Catholicks to have any Commerce with them, and ordered the Lords to banish them out of their Lands. Roger Count of Alby, seeing that their number surpassed that of the Catholicks, obeyed not this Order, and received into his Lands all those that would flee thither for Protection. Alexander III. Condemns them anew in the Council of Lateran, exhorteth all Catholicks to take Arms against them, and comprehendeth in the same Condemnation those Princes that were their Favourers. He died two years after, and four or five of his Successors Reigning but a short time, left the care of extirpating Hereticks to Innocent III. who applyed himself to it with all his might.

In the first year of his Popedom, he sendeth Reynier and Guy, in Quality of Legates, into the Provinces infected with Heresie, commanding the Prelates and Lords of every Province to assist them with all their Force. These Legates not succeeding, the Pope substituted others to them, who arrived at Tholouse, An. 1203. viz. Peter of Chateau-neuf, Abbot of Fonfrede; Arnold, Abbot of Citeaux, and Rodulph a Religious of the same Order. After two years labour in vain, they

called together the Prelates of the Province of Montpellier: During the time they were assembled there, Didacus Bishop of Osme, Ambassadour to Alphonfus King of Castile at the Court of France, and St. Dominique, arrived in the same City. They pray'd both of them to joyn Councils with them; and they gave their Opinions there, and St. Dominiques advice was followed. The Bishop of Osme changed his Character of Ambassador into that of Missionary; and all the Members of this Assembly dispersed themselves into the neighbouring Provinces, to Preach against their supposed Errors. They often Disputed with the Heretick Ministers, and confounded them daily. The Countess of Foix, who was engaged in their Errors, seeing their Ministers on the point of falling under the feet of the weighty Reasons of the Missionaries, would assist them, by taking the business on her; but Stephen de Minia a Religious, (a) took her very short up, saying, with an Apostolick freedom, Madam, mind your spinning; that better becomes you, than to speak of Controversies. (a) P. 64.

The Bishop of Osme, and Rodulph the Legate dying, (b) Gui Abbot of Vaulesernay succeeded them; (b) 1207. but with so little success, that he resolved to abandon those stubborn persons to the vengeance of God. St. Dominique made more progress, during the seven years that he remained alone in Languedoc. He Converted above 100000 Hereticks, and established his Order of Preaching Fryars.

Peter de Chateau-neuf, and Arnaud the Popes Legates, had diverse Conferences with Raymond VI. Count of Tholouse, who took part with the *Albigenfes*; but, at last, being nonplust, he forbid them to go out of St. Giles's, when they held their Conferences. Some of the Burgers of the City rising, made the Legates depart; and at the juncture, when they were going on Board of a Bark, to pass the Rhone, Peter de Chateau-neuf was run through with a Lance, whereof he died a little time after. They accused the Count of Tholouse of giving Refuge to the Murderers, and of being the cause of this Murther. The Missionaries retired. The Affair was written to the Pope, and the Count sent two Deputies to justify himself, and to endeavour to appease him. Innocent III. feigned to be satisfied, and yet named a Legate to make War upon him, giving his Lands to the first that could make himself Master of them; and ordaining all the Prelates of Languedoc to publish in their Diocesses the Excommunication thundered out against him. In a word, the Crusade was published against the *Albigenfes*, and their Adherents, with the same Indulgences that had been given out to those that were gone to the Conquest of the Holy Land. Milon was named Legate into France; and from the time that he arrived there, he caused the Crusade to be Preached throughout the whole



whole Kingdom. Here ends the first Book, we shall be briefer in those that follow.

II. The Army of the *Crusade* was in a trice 500000 strong, who were obliged to serve but Forty days. *Milon* having received assurances of *Philip the August*, went to *Montelimart*, where he caused the Count of *Tholouse* to be cited: He appears, submits himself to all that they require of him, and gives Seven of his Castles for assurance of his Word. That he might have Absolution, he was led naked, to the middle, before the Gate of the *Abbatial Church* of *St. Gils's*; he Swore Obedience to the Church; the Legate puts a Stole about his Neck, gives him Absolution, and leads him into the Church, beating him with Rods. Many other Lords were obliged to give Hostages to the Legate for surety of their good behaviour; and the Count of *Tholouse*, frightened with all these Proceedings, joyned himself to those of the *Crusade*, and promised them all manner of succour in his Lands, and discharged all the Ecclesiasticks of the Taxes which they were obliged to pay. The Counts of *Forcalquier* and *Provence* were constrained to give up their most Important Places to the Nuncio. The Princes that would not give them up were Excommunicated, and the City of *Marseilles* was suspended from Divine Service, for that they could not resolve to agree to all that was required of them. *Simon de Montfort* was chosen General of the Army of the *Crusade*, and made Lord of the Countries which he had Conquer'd. All the Ecclesiasticks were obliged to give the tenth part of their Revenues to maintain the Army, and the Pope shewed the first Example.

They made forthwith a great deal of Conquests, but they lost them as easily as they won them; by reason that those of the *Crusade*, who were obliged to serve but Forty days, retired. To remedy this Evil, the Pope Wrote to them, not to part with the Army at all, till those that were to succeed them were arrived.

The City of *Beziers* was the first which they formally besieged, and having taken it by Assault, they put every one to the edge of the Sword, without distinction of Age or Sex, by a Holy Apostolick Zeal, little differing from the Fury of the most barbarous people. *Carcassonne* was next taken, and the Inhabitants were permitted to go out in their shirts. The Lands of the Counts of *Foix*, of *Cominge*, *Bearne* and *Tholouse*, were ravaged by those of the *Crusade*, and those Princes began then to Consult for their Common Security. The King of *Arragon*, whose Allies, or Vassals they were, Complain'd to the Pope, and the Pope Wrote to those of the *Crusade*, for fear lest this Prince should undertake the defence of the oppressed Princes. The news that the *Saracens* threatned *Arragon*, obliged him at the same time to ordain, that they should make a Peace in *Provence*, and that they should no more have advantage by the Indulgences

published for those of the *Crusade*, that they might engage the Catholicks to serve against Infidels. But *Simon de Montfort* eluded all these Orders, giving the Pope to understand that he had been ill informed.

Nevertheless the Count of *Tholouse* submitted himself to the Court of *France*, to that of the Emperour, and to *Rome* it self, to endeavour to set his Affairs in order. The Pope gave him good words, but no effects followed.

III. The Marriage of *Simon Montfort's* only Son, with the King of *Arragon's* Daughter, was concluded, and the King returned it to *Simon* as a Pledge of his Promises. This did not hinder him a little after to give his second Sister to the Count of *Tholouse*. This proceeding rendred him suspected to the Catholicks. They propos'd an Accommodation to the Leagu'd Princes; but it could not be agreed on. After some other Conquests *Simon de Montfort* besieged the City of *Tholouse*, 1211. and was constrained to raise the Seige by the Retreat of many of the *Crusade*. The Count of *Tholouse* had no better success at the Siege of *Castelnaudari*; but he surprized, by Stratagem, the most part of the other Conquer'd places, so that it was in a manner to begin again. "It is not known whether those of the *Crusade* treated their new Subjects very ill, or they could not agree with their new Masters; but scarce was the Army of the *Crusade* removed from the places Conquered, when they returned to their Ancient Sovereigns.

They were almost all retaken by *Montfort*, An. 1612. after which he brought all *Aginois* into subjection, received Homage of the Lords of this Province, ended the year with the Publication of several Orders which he would have observed in all the Countries he had Conquered.

IV. The Count of *Tholouse* seeing his Affairs in a bad condition, had recourse to the King of *Arragon* his Brother-in-Law, who returned from gaining a Battle over the *Saracens*, where above 100000 of these Barbarians were slain: This Signalized service which he had done the Church, made him hope that the Pope would refuse him nothing. He demanded restitution of the Lands which had been taken away by force from the Counts of *Tholouse*, *Foix*, *Cominge* and *Bearne*, his Vassals; and he made the same Demand to the Legates, who were assembled in a Council at *Lavaur*. He conferred with them, after he had taken the Counts Promises, that they would submit to the Church. But the Members of the Council would agree to nothing, because the Counts would not at all engage to drive the Hereticks out of their States. The King, exasperated with this Refusal, joyned with them, and declared War against *Simon de Montfort*, An. 1213. Notwithstanding he sent a Deputy to the Pope; and giving him to understand, that *Simon de Montfort*, under pretence of making War against the *Albigenses*, ruined the Catholick Countries, the Holy



Holy Father wrote to him, to Restore the Lands that he had taken, recalled the Indulgences that were granted, and caused the *Crusade* to be published throughout all *France* for the Relief of the Holy Land.

This Obstacle much retarded *Montfort's* Affairs, and had almost quite ruined them, if the Legates had not erased from the Spirit of the Pope the Impressions which the King of *Arragon* made there. His Orders were recalled, and new Indulgences were published in favour of those that took upon them the Cross against the Hereticks of *Languedoc*.

The King of *Arragon* arrived at *Tholouse* with an Army of 60000 Men, which, joyned with those of the Count's, made above 100000 fighting Men. He laid Siege to *Muret*, and *Simon de Montfort*, who had not an Army to oppose him, put himself within it with a handful of Men. After he had given Orders for the Defence of the City, he resolved to make a Sally upon the Besiegers, and to overcome, or die with his Sword in his Hand. He chose about 1200 Men, and going on their Head, he went out at the Gate that goes by the way of *Tholouse*. With this handful of Men he broke through the Besiegers Vanguard, run headlong upon the Body of the Army, where he saw the Standard of *Arragon*, which he broke through likewise. Knowing the King of *Arragon* at his Arms, he makes up to him, throws him upon the Ground, and *Maffre de Belzevet*, who knew him, run him through the Neck with his Sword, not granting him his Life, which this unfortunate Prince begged of him.

The *Arragonians* seeing their Prince dead, made no more Resistance; their Flight frightened the Reer-Guard, and the Lords that commanded it could not keep them from giving way. After this signal Victory, *Montfort* returned before *Muret*, which the Count of *Tholouse* besieged with 20000 Men. He attacked them on the Reer, as the Besieged did on the Front; and after having killed him a great many Men, he forced him to raise the Siege.

These Successes were followed with the Reducing of all Places that had been brought under Obedience of the Counts. *John*, King of *England*, seeing their Affairs in a bad Case, had pity on them: He went into *France* with a puissant Army; but whether he feared the King of *France*, lest he should fall on his Back, or for some other Reason which we know not of, he returned speedily, without doing any thing.

Cardinal *Benevent*, Legate in *Languedoc*, had gone into *Arragon*, after the Death of the King; he returned some time after, in 1214. and demanded of *Montfort* Prince *James*, whom he had in Hostage. He sent him back at the same time a Letter from the Pope, which ordered him to restore him to his Subjects; and those of *Arragon* received him as their lawful King, after that he had promised never to revenge his Father's Death.

The Legate afterwards went to *Tholouse*,

and obliged them and their Count to submit to the Church; and these last gave him the Castle *Narbonnois*, and the chief Men of the City, in Hostage, for performance of their Promise. The Counts of *Foix* and *Cominge* did the same.

In the mean while *Louis*, Son to *Philip the August*, King of *France*, who could not sooner assist the Count of *Montfort*, by reason of the War which he maintained against the Imperialists and the English, joyned him with a considerable Army, to assure his Conquests. This Prince, in the Year 1215. approved of the Bulls which *Montfort* had received of the Pope, by which he was put in possession of the County of *Tholouse*, and the other Lands conquered by those of the *Crusade*, on Condition that he should pay Homage to the King of *France*. He ordered those of *Tholouse* and *Narbonne* to demolish their Walls, and they obeyed him. He afterwards went to *Tholouse*, put *Simon de Montfort* into Possession, and returned into *France*, on the News that the English, having revolted from their King *John*, came to proffer him the Crown of *England*.

The Pope called a Council at *Rome* the same Year. *Montfort* sent his Brother *Guy* thither. The Counts of *Tholouse*, Father and Sons, and the Count of *Foix*, surrender'd themselves there, to maintain their Interest. They could not be persuaded to promise to drive the Hereticks out of their Lands; which obliged the Council to condemn the old Count of *Tholouse*, as a Favourer of Hereticks, and guilty of the Murther of *Peter de Chateau-neuf*. He was deprived of all his Lands, except some that were preserved for his Son in case he were faithful to the Church. The Hereticks of *Languedoc* and the neighbouring Provinces were comprehended in this Sentence, and excommunicated anew. *Simon de Montfort* went afterwards to the Court of *France*, where he received the Investiture of the County of *Tholouse*, and the Dutchy of *Narbonne*.

The excommunicated Princes resolved to maintain a War, which was ready to break out. The old Count of *Tholouse* went into *Arragon*, to demand the Troops, and his Son raised all *Provence*; so that in a small time they were at the Head of a considerable Army, and re-took some Places which they had given to the Church in Hostage. *Montfort* hastned to be at *Tholouse*, where the Inhabitants were raised. He caused it to be set on fire in several places, and demolished the Walls and Turrets that were round it. Thence he passed into *Provence* and *Dauphiny*, where he reduced many Places into Subjection.

In the mean while the Count of *Foix* complained that they had broke their Word to him; he joyned the Count of *Tholouse* anew, they siezed that place, and put it into a posture of Defence, notwithstanding the miserable Case it had been reduced to. *Montfort* was not long in visiting them: *Tholouse* was besieged; but he was wounded with five Shots of



of Arrows in a Sally of the Besieged, and had such a Blow of a Stone, as they were bringing him back to his Tent, that he died in a little time after.

VI. *Amaury*, his Son, inherited his Estates, but was Heir to none of his good Luck. He was obliged, after many Losses, to proffer all the conquered Countries to *Philip the August*, who would not accept of them, because his Hands were full with the *English*. After that Prince *Louis* had taken *Rochel* from them, he came to assist *Aumary* with his Troops; besieged *Tholouse* in vain, in the Year 1220. and returned into *France* without doing any thing.

The greatest part of *Amaury's* Places declared for their ancient Masters, who did not enjoy these Advantages long. The Count *de Foix* died 1221. after that he had taken the Castle of *Mirepoix*, and shewed by his Testament that he was falsely accused of Heresie. The Count *de Tholouse* died the Year following, and *Raymond VII.* his only Son, succeeded him. The two Parties, wearied of War, concluded a Truce, which could not come in a better Time for the Affairs of the *Crusade*, which were in a very bad taking.

*Philip the August* died shortly after, when he was expected at *Languedoc*, to mediate a firm Peace between *Amaury* and *Raymond*. The Counts of *Tholouse* and *Foix* siezed *Carcassonne*, and divers other Places, and obliged *Amaury*, in fine, to give up his Rights to *Louis VIII.* King of *France*. *Honorius III.* caused a new *Crusade* to be preached up in *France*. *Louis VIII.* took upon him the Cross, 1226. with all the Lords of his Kingdom, and the *Albigenses* then looked upon their Ruin as inevitable. This Prince besieged *Avignon*, and took it; after which, he met with no more Resistance, even to *Tholouse*. The Counts *de Tholouse* and *Foix* saw no better Remedy than their Union; they made an Offensive and Defensive League. In the mean time *Louis VIII.* having provided for the Surety of the Conquests of *Languedoc*, passed to *Auvergne*, and died at *Montpensier*, on seven Days Sickness. His Death put Courage into the Counts again; but the Queen Mother of *St. Louis*, and Regent during his Minority, took so great Care of this War, that their Affairs grew worse and worse every Day. *Imbert de Beaujeu*, General of the *French* Army, advanced as far as *Tholouse*; and the Count, seeing himself pressed, consented to a Meeting in the City of *Meaux*, to treat of a Peace; and in the mean while suffered them to dismantle his best Cities, and to set up the Inquisition and an University at *Tholouse*. By this Treaty, made at *Meaux*, the Count resigned to the King all the Lands that he had beyond the *Rhone*; reserving to himself the Profits of those which belonged to him in the Bishoprick of *Tholouse*. His Estate, after his Decease, was to return to his Daughter *Jane*, or the Children that should be born to her and *Alphonse*, Brother to the King, whom he designed her for a Husband: And he promised to go to

War against the *Saracens* for five Years. The Count *de Foix* hearing of the Proceedings of the Count *de Tholouse*, made likewise his Peace; yielding every thing that was demanded of him, and especially a Liberty to prosecute the Hereticks that were in his Lands.

The Author takes up here the History of the Inquisition: He maintains that *St. Dominick* was the Inventor of it, against those that would rob him of the Glory of so holy an Institution. He put it first in practice, the Popes confirmed him in this Office; he instituted for himself at the same time Knights, which *Gregory IX.* in Honour to him, called *St. Dominick's Militia*. It began in *France*, and was received afterwards in several other places, and particularly those where the Heresie of the *Vandois* or *Albigenses* had taken root. The Edicts of Peace made in *France* banished the Inquisition, and it was only kept up at *Tholouse* and *Carcassonne*, where the Inquisitors were named by the Religious of the Order of *St. Dominick*, and authorised by the *French* King's Letters.

The Pope's Legate went to *Tholouse*, after the Inquisition was set up there. He pursued the Hereticks hotly, without shewing them their Informers, to furnish them with Means to justify themselves. These rigorous Courses exasperated the People, who committed several Outrages. They complained to the Count *de Tholouse*, who did not give them the Satisfaction they expected. They endeavoured to make him do by force what could not be obtained willingly; and to defend himself, he entred into a League against *St. Louis*, with the Counts of *Champagne*, *De la Marche*, the Duke of *Bretagne*, and the King of *England*, in the Year 1231. *St. Louis* overcame them at the Passage of the *Charente*, and obliged them to have Recourse to his Clemency, and to accept of what Conditions he was pleased to impose on them.

VII. Since this time they did not cease to assemble Councils, and to publish Orders against the *Albigenses*. The Preaching Friars established the Inquisitors at *Tholouse*, and their Rigour which was extended, even to Catholics suspected of Heresie, rendered them so odious to the People, that they joined with the Magistrates and Count of *Tholouse*, to shake off so heavy a Yoke. They forbid every private Person to sell these Religious any Necessaries, even not the Water of the *Garonne*, 1234. In fine, the Bishop, Canons and Preaching Friars were constrained to depart the City.

The Pope being acquainted with all these Disorders, wrote to the Count of *Tholouse*, who, for fear of bringing more Troubles upon him, in the Year 1236. re-established the Bishop, the Inquisitor, and the Preaching Friars. Some time after, the Pope refusing him a Dispensation, which he desired of him, to marry the Count of *Provence's* Daughter, he stirred up the *Albigenses* again; who being exasperated with the Rigour that was used against them, re-took their Arms, in the



Year 1241. He entered into a League again with the King of *England*, and many other Princes. Some Inquisitors were murdered by the *Albigenſes*, in the Count's Palace. He was soon deserted by the Lords that had taken part with him, and forced to make his Peace with the King, on whatever Conditions he was pleased to impose upon him; the other Confederates did the same. He went afterwards to *Rome*, to obtain of the Pope the Restitution of the County of *Venaissin*, which his Father had given in Pledge to *Innocent III.* which was granted him. The *Albigenſes* being deserted again, were persecuted more vigorously than before, in the Year 1246. The Count of *Tholouse*, after a Journey into *Spain*, took the Cross against the Infidels, following the Example of *St. Louis*. He took his Journey to embark at *Marseilles*; but being seized with a Fever at *Millan* in *Rouergue*, he died there, *Sept. 27. 1249.* having made *Jane*, his only Daughter, his universal Heiress.

In 1251. *Alphonſus*, *Jane's* Husband, who was taken Prisoner by the *Saracens*, with *St. Louis*, having paid his Ransom, and heard of the Death of the Count, went to *Languedoc* with his Wife, to take Possession. After he had governed his People for some time, and brought back many *Albigenſes* into the Bosom of the Church by fair Means, he returned, with *St. Louis* and his Wife, to the War beyond Sea, in 1270. *St. Louis* died there, *Alphonſus* and his Wife underwent the same Fate in their Return; and the County of *Tholouse* was re-united to the Crown, with all its Dependencies.

*Philip the Hardy*, Successor to *St. Louis*, persecuted the *Albigenſes* with the utmost Rigour, and they were at last reduced to so small a Number, that those that would not return to the Church, were forced to retire into the Valley of *Piemont*, to avoid the rigorous Persecution.

VIII. Father *Benoist* takes up his last Book with a particular History of the *Vandois*, from their Original, even to the present time. He giveth an exact Description of the Countries they inhabit. He endeavours to refute *Monsieur Leger's* History of the *Valleys*, and to substitute another more for the Honour of Mother Church. *Innocent III.* published a Bull against the *Vandois*, from the first Year of his Popedom, in the Year 1175. His Legates persecuted them vigorously by virtue of this Bull; which obliged them to send to the Pope, to pray him to allow of their Religion. This Deputation was to no purpose: The Cardinal of *Alba* raised Troops, and exterminated many of them. *Valdo*, who preached at *Lions*, was forced to retire to the *Low Countries*, whence he spread his Doctrine into *Picardy*. *Philip the August* destroyed a great many of them in *Berry*, with Fire and Sword; and the Disciples of *Valdo* dispersed themselves through *Dauphiny*, *Provence* and *Languedoc*. Those of *Dauphiny*, molested by the Archbishop of *Ambrun*, retired into *Vallouyse*, and the neighbouring Valleys. The Inquisitor persecuted them there; they

complained to *Louis XI.* who, far from relieving them, ordered his Lieutenant in *Dauphiny* to assist the Pope's Legate in chasing them out of these Valleys. They returned into *Gaul*, on this side the *Alps*, where they found, says our Author, a sure Refuge, among a People that had been infected with Heresie, since the Ninth and Tenth Centuries.

*Alphonſus*, King of *Arragon*, and Marquis of *Provence*, at the same time commanded all Hereticks to depart his Territories; and those that would not turn to the Church, went and joyn'd their Brothers in the Valleys. Many other Princes did the same, and all those that could escape, sought a place of Retreat in the midst of the *Alps*. *Louis XII.* going into *Italy*, took advantage of this Occasion, set upon those that were in *Valpute*, and made great havock of them; and in memory thereof, would have the place called *Val-Louyse*.

After diverse unprofitable Missions, and that the Inquisitors had spent many years in punishing those that had the misfortune to fall into their hands, 'twas judged necessary that they should have an Army to extirpate them. The King of *France* and the Duke of *Savoy* joyned, *An. 1488.* and sent 18000 Men against them. They were separated into several Bodies, which not being able to rejoyne, were almost all defeated by the *Vandois*. The Duke was forced to grant them a General Amnesty after some submissions.

In 1535. The *Vandois* being Assembled at *Angrogne*, with their Ministers, joyned Interests with the Protestants of *Germany*; though hitherto, says the Author, they differed in their Opinions. After this they would not suffer Mass to be Celebrated in the Valleys, whereof they were Masters; they seized the Churches, and drove out the Ecclesiasticks. In the mean time the Parliament of *Turin* proceeded with the utmost rigour against all those they could seize; and the Number of those that were burnt was almost Infinite. The *Vandois* implored the Succour of *Francis I.* who, for Answer, commanded them to live in the Faith of the Church of *Rome*. The Parliament of *Turin* ordered them to turn away all their Ministers, and to receive the Priests they sent them, under the pain of their Lives.

Anno 1555. They sent the President of *St. Julien* to them, to reduce them by fair means; but he was forced to return to *Turin* without doing any thing. He was sent the second time, the following year, with like success. *Francis I.* his Troops did more execution, for they cut off a great Number; but on the Intercession of the Protestant Princes of *Germany*, they had some respite till the year 1560.

The Duke of *Savoy* emitted Orders this year, that they should go to Mass, and on their refusal he raised Troops against them, the Command whereof he gave to the Count de la *Trinite*. This succeeded so well, that he persuaded them to pray their Ministers



sters to retire for some days to *Pragelas*, to suffer Mass to be Celebrated at *Angrogne*, without obliging them to assist at it; and to send to *Turin* those of the Principal Inhabitants of the City, whom the Prince should name. He assured them, that this Submission would appease the Duke, and that a Peace would ensue upon it.

When these Deputies came to *Turin*, they were put in Chains, with order to make their Indictment, if they would not abjure their Errors; all the Avenues of the Valleys were strongly guarded, that the *Vandois* might not learn what had passed; and the Count caused a Fort to be built near *Angrogne*, cozening them with fair Speeches, and making them hope for a speedy return of their Deputies.

But being informed of all that passed by their Spies, which they had sent to his Army, they called home their Ministers, broke the Images that were set up in their Churches, demanded Succour of their Neighbours, killed many of the Counts Troops, and obliged him to retire in Disorder, with the few that remained. He was forced to grant them a Peace, which lasted till 1570. The Duke this year published several Edicts against them, but did not make open War on them. *Charles Emmanuel* made a new Treaty with them, and permitted them the Exercise of their Religion in some places.

The Plague Raging in the Valleys, in the year 1630. There remained but two Old Pastors, who by reason of their Age, were not able to discharge their Office. They called several from abroad, who being ignorant of the *Italian* Tongue, were necessitated to Preach in *French*. The Dutchess taking advantage of this occasion, sent cunning *Italian* Missionaries among them, who Converted many, and ordered several Chapels to be built for these new Converts.

The War broke out again in 1657. And continued till the year 1664. When the *Vandois* were reduced to so great Extremities, that they were forced to cast themselves on their Princes Mercy. They obtained a general Amnesty on the Mediation of the *Suisses*, on certain conditions that may be seen in the Author. \*

\* P. 293. They lived in Peace, till after the Death of *Charles Emmanuel*. But, saith Father *Benoist*, then might we see the Missionaries beaten and chased, and might understand that the *Barbets* had secret Intelligence with Strangers, and *Victor Amedee*, the present Duke of *Savoy*, was at last obliged to follow the Example of *Louis the Great*, who came to Extirpate the *Heresie* of *Calvin* out of his Kingdom. The French King being acquainted with this design, assisted him with Troops; and every Body knows the Success of this Expedition, which they may read a particular Account of in our Author. He mentions a Letter that the Ambassadors of the *Cantons* wrote to the *Vandois* at that time, which, if it be true, deserved well a place in this History. They charged them among other things, That

they would advise them rather speedily to yield themselves, than through a rash resistance by Arms, to make themselves Criminals to the State; that the Word of God had taught them that it was a tempting him to expose themselves rashly to danger, from which in human probability there was no means of Extricating themselves; and that they praid them not to be so stubborn, from Considerations contrary to Christian Prudence, and Charity, which they owed to one another, as also to their Wives and Children.

Father *Benoist* promises to give a third Volume, which contains the Life of St. *Benedict*.

Biblioth. Univers. T. 20. p. 246.

Inscriptionum Antiquarum Sylloge in duas Partes Distributa, &c.

A Collection of Ancient Inscriptions; Divided into two Parts. The former whereof contains almost all the rarest and singular Heathen Inscriptions, which are to be met with in *Gruterus* Body, *Reynsius* Treatise, *Sponius* Miscellanies, and other Books on the same Subject. The other contains all the Ancient Christian Monuments, that have hitherto been known. Publisht for the use of Youth that are Studious in Antiquity, and Illustrated with some Notes by *Will. Fleetwood*, Fellow of *Kings-Colledge* Cambridge. London 1691. in 80.

**M**R. *Fleetwood* is not the first that has given us a Collection of Ancient Inscriptions; *Gruterus*, *Reynsius*, *Spon*, and some others have employed themselves therein before him; but every Body has not Leisure to turn over so many Books, and not a few are not in case to buy them. These are the Reasons which have obliged our Author to Collect into one Volume, some Inscriptions that he judged considerable, which are scattered in a great many different Authors.

I. This Collection is divided into two General Parts; the former contains *Pagan* Inscriptions; and the latter those made by Christians during the first six Centuries of Christianity. The Author informs us in his Preface, what Method he has followed. He begins the *Pagan* Inscriptions, with those that concern their Gods; or have Relation to Religion. He remarks on this Subject, that they must either have acknowledged but one God, whom they Adored under different Names, which acquits them of the Crime of Idolatry, whereof they are accused; Or, that if they believed there were many, they have made a quite different use of their Reason from what we do; since it teaches us now that there can be but one Supreme Being.

It is certain that the *Pagans* have often maintained that there is but one God, as may be seen from Diverse passages cited in this *Bibliothèque*, Tom. 3. p. 325, to which we may add the Greek Verses cited by *Apuleius* in his *Treatise de Mundo*, which we shall content our selves to set down here in the Latin Version. It is not very Elegant; but it may be understood by most.

*Primus cunctorum est, & Jupiter ultimus idem.  
Jupiter & caput & medium est. Sunt ex Jove cuncta.  
Jupiter est Terræ basis, & stellantis Olympi.  
Jupiter & Mas est, estque idem Nympha perennis.  
Spiritus est cunctis, validusque est Jupiter ignis.  
Jupiter est Pelagi radix; est lunaque solque:  
Cunctorum Rex est, Princepsque & Originis Auctor.  
Namque sinu occultans, dulces in luminis auras,  
Cuncta tulit sacro versans sub pectore curas.*

Yet whatever the Heathens have said on this Subject, it appears by their Books that they themselves knew not well their own opinion; their *Idea's* were very confused, and if they were persuaded that there was but one God, they acted notwithstanding, as if they had believed many. But we return to our Author.

After Sacred Inscriptions, he has placed those that concern publick Works, such as are for Example, *Duillius's* Column, the Marble Table of *Naples*, the Honorary Tombs (*Cenotaphia*) of *Pisa*, &c.

In the third place, he has ranked the Inscriptions made for



For the Emperors: Whereon he judiciously remarks, that we must not *so much* seek, in the Monuments Erected to their Honour, the Merit of those Masters of the World; since the *Nero's* and the *Caligula's* had their *Panegyrist's*, as well as the *Augustus's* and the *Trajan's*; As the Manners and Dispositions of the Heart of those who have been the Authors of these Inscriptions.

These are followed by those that concern their Priests and other Ministers of their Altars, &c. for whom, according to Mr. *Fleetwood's* Observation, the Pagans had an infinitely greater esteem, than the Christians at this day have for those that Administer Sacred things to them. Yet, addeth he, 'tis impossible that the External of Religion can subsist, except we give the Ecclesiasticks the Honour that is due to them.

The last Inscriptions of the first Part, contain all those that have been made for particular persons; For Fathers, Mothers, for Husbands, Wives, Children, Masters, Freemen, Slaves, Friends, &c. without any Distinction, as well because it was difficult to rank them into any Order, as because this diversity has something agreeable in it. He has followed an Alphabetical Order in the second Part.

He has added a few Notes, which contain Remarques of Criticism, and ordinarily explain what he could decipher in those precious Reliques of Antiquity; but he has not added them in every place, because there are some that are so clear, that they have no need of a Commentary, and there are others that are inexplicable, on which we can make but very uncertain Conjectures. He through the whole, takes notice of what is doubtful, obscure and inexplicable, and the Authors from whom he borrows any Light, giving them the Praises they deserve, and especially to Mr. *Spon*, who would have very much cleared up this Matter, if he had lived longer. We owe likewise to Mr. *Fleetwood* very happy Conjectures: It were to be wisht, that he had marked in the Margin, or in the Index the Authors or Pages where the Inscriptions which he has Collected are to be found.

He sheweth in the Preface the Vanity of some of the Criticks Disputes, who sometimes quarrel grievously about a Word, or a small Letter; and who use to judge of the Antiquity of a Monument, and to distinguish the true from the supposed. To shew that their Reasons have often little solidity in them; he remarks that at one and the same time they have wrote the same words in a very different manner. We find in the same Inscription, *Menotyranne* and *Minotyranne*; *Tauropolium* and *Tauropolium*; *Trigenismo* and *Tricesimo*; *Ussus* and *Ussus*; *Delicie* in the Genitive for *Deliciarum*. And lest we should believe, that this happened only in the declining Empire, he cites Examples of *Augustus* days, and even before the Birth of Jesus Christ. Thus we find *Maxsumi* and *Maximo*; *Nive* and *Neve*, &c.

'Tis true, we may attribute some of these differences to the fault of the Graver or Cutter, who has not always been Ingenious, Diligent and Exact. Mr. *Fleetwood* grants and believes, that the Disputes of Criticks have sometimes no more for their foundation than a wrong stroak of a Chizel. But he maintains, that in the remarkable Inscriptions made for Emperors, or Princes, we cannot believe but that the Workmen were Ingenious, and used the greatest exactness imaginable, to commit no fault. It is certain then that the Ancients minded not all those Trifles, which we are so exact Observers of at this day; and that being wholly taken up with the greatness of the Subject, they took little care of the Letters and the Accents.

Our Author further gives us to know, that he has taken care to insert in his Work those Inscriptions only that are truly Ancient; that if he has set down any that are supposititious, he has given notice of it in the Notes. He declares notwithstanding in his Preface, that he could not do it so well, but that he had let in some evidently-false, which he had taken from a Work of *Ferretius*, Printed at *Verona*, Entituled, *Muse Lapidarie*.

He has added an Index at the End which deserves the reading. It contains an Explanation of the most obscure Terms, and other Characters that are to be met with in the Body of the Book.

II. It would not be necessary to enlarge this Extract further, if every body were persuaded of the use of Books of the Nature we speak of: but as there are many Readers that imagine, that these Enquiries are more curious than necessary; It will not be amiss to shew by some Examples what use may be made of them.

1. Tho all the Ancient Monuments are not at all considerable, in themselves; 'tis notwithstanding true that there

are many, that express so lively the Passions either of those that made them, or of those for whom they were made, that this alone merits our Esteem and Enquiry. Such is the Inscription of P. 33. made in honour of *Venus*, which we will not transcribe here, lest we should be too prolix. The Greek Inscription of Pag. 164. made for a Physician represents admirably well the hard-heartedness and little Religion those of that Profession are ordinarily accused of. It ends thus: \* *Οὐκ ἔμελλεν ἔχειν ἐμὴν καὶ λυποῖμαι. I was not, I have been, I am no more, I don't care.*

\* In all these Greek Inscriptions there are neither Spirits nor Accents.

The Inscription of P. 141. is becoming a Poet for whom it was made. *Siste Viator. Quæso Paucæ legito. Hic Maro situs est. Stop, Traveller. Præterea read these three words. Here lies Virgil.* But this is the least of the advantages we may reap from these Researches.

2. We may in the second place be instructed from these Inscriptions, or by the Remarks which the Learned add to them, in a great many particular Circumstances that concern the Pagan Religion. The Author speaking of *Pantheum*, tells us, that *Pliny* was the first that made mention of it. We don't much better know it than the Etymology of his Name. This is one that he has said \* P. 3. after *Reynesius*. There was no God nor Goddess but had its Image, its Seal and its particular Symbol. *Jupiter* had his Thunder-bolt and Eagle, *Diana* her Quiver. The *Pantheum* then was a great Statue of one of the great Gods, placed in his Temple; but whereon we might see the small Images of the other Gods flowered or graved, that we may at once form a just Idea of the Power of the Gods, and of the several benefits which men receive from them. We must acknowledge that that was a good thought.

In the 16th and 17th P. He explains what the *Tauropolium* was, which is spoken of in several Inscriptions. 'Twas a Sacrifice of Bulls that was made in honour of the Mother of the Gods. He that would be consecrated by this Sacrifice, was put into a deep Ditch digged in the Ground, and afterwards covered with Boards bored in some places. They offered thereon a Bull whose Horns were gilt, and whose Blood ran down into the Ditch, through the Holes that were made in the Boards wherewith it was covered. He that was consecrated received the Blood on his Head, in his Nostrils, Ears, Eyes, and washed his whole Body with it; They maintained that by this Consecration, he would be raised up again for Eternity; So that they repeated not this Ceremony but every 20 years. These words rise again for Eternity, seem to be borrowed from Christian Baptism: and as there is nothing said of this Sacrifice before the 170 Year of our Lord, the Learned have believed that it was invented to ridicule this August Sacrament but this bare relation is not sufficient proof. Besides, the Mysteries of Religion were not yet known by the Pagans, and there is no appearance that they would have invented so laborious a Ceremony for so mean a Subject. There is nothing more ordinary with the Criticks, than to refer one thing to another upon the account of some light Resemblance. *Lightfoot* alone can furnish us with a vast number of Examples.

The Ceremonies which they observed to receive any into the service of the *Mithra* were yet more laborious than those of the *Tauropolium*. They began with enjoying a Fast of 40 days to him that was initiated in these Mysteries; after which they beat him with Rods the two days following. After that he was dipt in Snow for 20 other days, and they finisht it with Burning his Body in several places. There was a Ladder composed of seven steps, to represent the seven Planets, which were all made of a different Metal. He whom they initiated mounted by the steps by little and little, and by separated intervals, even till he came to the Top of the Ladder. Then they said that he was come to perfection and to the knowledge of the most secret Mysteries of Religion.

The Pagans did not content themselves with Worshipping many Gods, the greatest part whereof were but Mortal Men, they made Divinities of all the Passions, and even of some Diseases. A Monument has been found in *Transylvania*, Consecrated to the Fever in these Terms: *Febri. Divæ. Febri. Sanctæ. Febri. Magnæ. Camilla. Amata. pro. filio. malè. affecto. P.*

\* To honour these false Divinities they gave them sometimes the names of their Emperors; and to honour the same Emperors they gave them frequently the names of their Gods. We might have matter enough to insult over these wicked practices, if the Flatterers of the Age had not made their Apology.



In P. 20 we see a Greek Inscription, made upon a Marble Table, which is believed to have been in the Temple of *Æsculapius*, which contains the Vows of 4 sick persons that acknowledg'd that they were miraculously cur'd by the help of this God. Mr. *Fleetwood* believes that this was invented by the Pagans in opposition to the Miracles of Jesus Christ. This would hold good, if the Pagans had not spoke of Miracles till after the establishing of the Gospel, but they have attributed them to their Gods a long time before, and particularly to *Æsculapius*, as may be seen in *Aristophanes's Plutus*. Add to this, that *Æsculapius* ordered some sick persons, that he was employed about to make remedies which might naturally effect their Cure. He prescribed to him that was blind to take the Blood of a white Cock, to mix it with Honey and Eye-Salve, and to anoint his Eyes for three days. Perhaps our Physicians would not disapprove of this Remedy.

3. These Inscriptions teach us further many Customs of the Ancients. We see in those of p. 48, 49. how the Romans conjured the Gods out of the Cities they would besiege. They prayed them very humbly to abandon the place, to cast a terror into the Spirits of the Inhabitants, and to retire to *Rome*, where they should find Temples that were consecrated to them. We learn from p. 103. that the Romans used to print some Letters with a Hot Iron on the forehead of the Slaves that had run away from their Masters, and were caught again. *Constantine* abolished this custom, because it was not just to disfigure the Countenance of Man, who is a living Portraiture of the Heavenly Beauty. They afterwards put Collars about their Necks, whereon their Masters Names were engraven.

It appears by an Inscription of p. 433. that the Women (a) were apart from the Men in the Churches, and that there was the same distinction between those that were married, Widows and Maids. There were many Married at 12 years of Age, as may be proved by some Epitaphs.

4. The Christian Inscriptions tell us in particular what was the Genius of the Christians at the time they were made; and we cannot see without being grieved, how many Superstitions Paganism has introduced into Religion, and hath contributed even to corrupt Morals. We cannot read without grief, the Imprecations which the generally made against those that violated their Sepulchres; they did not speak so in the first Ages. In p. 345 we may read an Epitaph so patcht up of Paganism and Christianity, that 'tis hard to know whether it was made by a Pagan or a Christian. It speaks of the Gods *Mars* and *Jupiter*; but we see in it hopes of a Life to come, and of the Resurrection.

5 In fine, not to enlarge on all the Advantages we have by these Ancient Monuments; they have preserved us very considerable events, and serve very much to clear up or to prove the most important points of History or

Chronology. We need only cite the famous Marbles of the Earl of *Arundel* for this, where we have an entire Chronicle, but we will confine our selves to what is in this Volume. An Inscription which was found on the Brink of the *Danube* near *Buda* has preserved us the History of an Extraordinary Man. He was so cunning in the use of the Bow that he could hit and break an Arrow even while it was yet in the Air, and so strong that he could Swim Cross the *Danube* all Armed. His name was *Soranus*, and he was of *Belgick Gaul*. It appears by an Inscription of p. 280 that she that ordered it to be made was 117 years old: and if there be no fault in the Greek Epitaph of p. 280. the person for whom it was made had lived 178 years.

The second Inscription of P. 379. made *Baronius* and several other Authors to believe that *Constantine* the Daughter of *Constantine* the Great, caused the Church of *St. Agnes* to be built: but it appears even by this Inscription, that that could not be; since the Daughter there spoken of was a Maid, whereas on the contrary the Daughter of this Emperor was twice Married. *M. de Valois*, who is sensible of this Difficulty, saith, that *Constantine* caused this Church to be built when she was yet a Maid. This would hold good, if it appeared from any where else, that the *Constantine* that is spoken of in this Monument was the Emperors Daughter; but since there is no other proof, *M. de Valois's* conjecture is not sufficient to resolve the Difficulty, and it is raised without a foundation. It appears also by another Inscription, \* That 'twas *Theodosius* that began \* 497. the Edifice of *St. Paul's Church* at *Rome*; contrary to what *Baronius* saith, supported by the sole Authority of *Anastasius* the Library-keeper, whom every body knows we must not rely upon, but on good proof.

We may relate a great number of other Examples of Points of History, which may be amended or confirmed by these ancient Inscriptions; but those which we produce are sufficient. We will only remark, that a great deal of Judgment and Knowledge is required to make a good use of them. *St. Justin* took for an Inscription made in honour of *God St. Simon*, *Simoni Deo Sancto*, a Monument made for *Simon Sancus*, *Simoni Sancto Deo*. It is true, that this Father did not deceive others till after that he was deceived himself; wherein he is more excuseable, as also so many other Christians, who invented a Thousand Pious Frauds to support a Religion, which sufficiently maintain'd it self. 'Tis in this Classis that Mr. *Fleetwood* ranketh an Inscription, said to have been at *Athens*, which bears: *To the Gods of Asia, Europe and Africa; strange and unknown Gods*. He does not doubt but this was an Invention of the Christians of the first Ages, to support the History of the 17th Chapter of the Book of the *Acts*, which contains *St. Paul's* Preaching to the *Athenians*.

We must not forget to mention that the Author has inserted in his Work the Roman Fasts, and their Rustical Calendar.

## A Continuation of the Questions contained in the New Treatise, Entitled, *Serious and Gallant Discourses*. Translated out of the French.

Which is the most necessary of the Arts? p. 108.

Q. TELL me what is the End of Arts?

A. The design and end of Arts is as different as there are different kinds of Arts, yet we may say that there some necessary, as Husbandry, the Shepherds Art: Others are profitable, as the Art of Building Houses, the Tailors and Shoe-makers Art, Manufacture, Traffique: Others are for Ornament, as Embroidery, Dancing: Others for Pleasure, as a Confectioners, Perfumers, or Musicians Art. So that the principal end of Arts is for Necessity, for Profit, for Ornament, for Pleasure.

Q. What say you in particular of Medicine?

A. I think that no Art should be preferred to Medicine, since Divine Authority has commanded us to honour Medicine for its necessity. Yet 'tis not the most necessary.

Q. May we dispense with the want of Physicians?

A. Yes, they were above 600 years in *Rome* without Physicians, after they drove them out, but we must not therefore say that we can be whole without Medicine, as those who drove away the Magistrates of a City, did not therefore drive away Justice; Nature teaches us both.

Q. What say you of the Art of Traffique; is not it the most Necessary?

A. I know well that Commerce keepeth up Society among Men, but it is an Interested society. I knew very well that without Commerce we cannot accommodate one

another with things that are useful for the life of Man. I know sufficiently that Commerce maketh Cities, and that States lay their foundations on Traffick. Yet 'tis not therefore the most necessary.

Q. What say you of Politicks is not it most necessary?

A. I know that Politic is the Eye and Soul of a State. It giveth Recompences. It punisheth the Faulty. It setteth a price on things, it maketh Armies to March into Campagne, and recalls them according as Necessary requires. It gives Justice to every one, it giveth Arts their free exercise; yet 'tis not the most necessary.

Q. What say you of the Military Art? Is not it most Necessary?

A. I know that the Military Art is the Sword and Buckler of a State. 'Tis in vain to Labour, Turmoil, Plead, Traffique or Physick our selves, if the Soldier do not defend us from the Inroads of the Enemy, and preserve the State in Freedom. In fine tho it be Master of all the Arts it is not notwithstanding the most Necessary.

Q. You will say the same of others; tell me then which is the most Necessary Art?

A. If we take advice of every Artizan, there is none but will say that his Art is most Necessary. As a seller of Matches, who finding himself in a danger in a Boat on the *Seine*, hugging his Merchandise cried out, *City of Paris, what a loss thou'lt suffer?* But to consider things in themselves,

H

Husbandry



Husbandry seems to be the most Necessary; therefore, *Cicero* calls it an Occupation most becoming an Ingenuous Spirit. *Aristotle* saith that 'tis the Mother of all the Arts, and the justest way of acquiring. Of what use would Medicine be to us, if the Earth did not afford us wherewith to keep up our Health? What would the Military Art signifie, if the Earth did not furnish us with what is necessary to maintain Soldiers and Horses? In fine we may say that without Agriculture, no other Art could subsist; for 'tis it that preserveth our Life, for which every Body Works. For this reason the Earth is called the common Mother, and by consequence those that Manure it, are as it were the common Fathers of all the World. Thus we read that *Apollo*, *Paris*, *Saul* and *David*, practis'd it. There is nothing that makes men so vigilant, laborious, and indefatigable as Husbandry. 'Tis owing to it that we have had so great Captains, *Coriolan*, *Serran*, *Curius*, *Cato*, and so many others.

*Of the Art of Divining, p. 120.*

Q. What is it to Divine?

A. 'Tis to predict future things which are hid and removed from our knowledge.

Q. How many sorts are there of it?

A. Three sorts, Prediction which comes from God, and is called Prophecy; that which comes from the Devil, and is called Demoniac; and that which comes purely from Natural Causes, and is called Presaging or Conjecture.

Q. What is Prophecy?

A. It is a Divine Inspiration which foreseeth and declareth, with an unmoveable Truth and great certainty, things that are at a distance from us.

Q. What is Demoniac Divination?

A. 'Tis a declaring of hidden things, by means of a Tacit or express Compact made with the Devil.

Q. Can the Devil declare and reveal all things?

A. No, he knows only the things that have appeared by some exterior Act, as the Authors of a Theft, and things to come when they depend on natural and necessary Causes. But he knoweth not those that depend on free causes, as our Thoughts, Wills, Desires, and such like.

Q. What is Natural Divination?

A. 'Tis a Conjecture which is drawn, either from the Stars, or from the Air and its different dispositions, or from the Sea, or Trees. For Example we predict a Plague when we see Roses or Violets blossom at the end of Harvest.

Q. Is there an Art of Divining?

A. I think not, for an Art is a Heap of many Precepts which tend to some end; now precepts can only be of those things which necessarily come to pass, which is not to be found in the Art of Divining; for that which we do not know by its Cause cannot be known by Precepts; so that all that sort of People that meddle with Divining are meer Impostors.

*Whether Travelling be necessary for an honest Man, p. 135.*

Q. Is Travelling Profitable?

A. Some think it profitable and necessary, and others think that 'tis not.

Q. What are their Sentiments and Reasons that approve of it?

A. Mans happiness in this Life consists in knowing and being Learned; now viewing of places furnishes our Understanding with more Knowledge than any thing else, so that there is no more certain means to acquire this than Travelling, which every day presents us with new Objects and Subjects to learn.

Q. To whom are they compared who are not curious of Travelling?

A. To the Earth the most base Element, which continues immoveable, and is an Emblem of Souls that are no less clogged than Plants, to a piece of Earth, where they had their Birth.

Q. What say the Ancient Philosophers?

A. The Stoicks say that a Wise Man is a Citizen of the World. And *Seneca* saith, I am not for confining my self to a Corner of the Earth, the whole World is my Country.

Q. What may we learn by Travelling?

A. We may learn Prudence and Wisdom; for by Travelling we know the Manners Institutions and Fashions, the Laws, Religion, and other things whereon Wisdom is founded.

Q. Does the Scripture approve of Travelling?

A. Yes, God saith, that we have no continuing City in this World. God has many times recommended strangers and

sojourners to us, and enjoy'd us to love them as our selves, *Exod. 22. Lev. 19.* And the Church ranketh that of receiving Pilgrims among the Works of Mercy.

Q. Tell me therefore whereupon they found their Opinion who do not approve of Travelling?

A. They say, That if Travelling be necessary it must either be because it may make men more knowing, or more Virtuous. But it very seldom acquires either the one or the other. As to the former, the Life of Man being very short, 'tis very hard to learn things of places. As to the latter, moving and change of place is contrary to Vertue and Moral Prudence, which has given ground for that Proverb, That the Spirit of a sitting Man is most Prudent. Besides, those that always change Countreys, contract different Manners and Habits; so that they become unconstant, giddy-headed, and imprudent.

Q. Has Travelling been forbidden?

A. Yes, *Lycurgus* forbid his Citizens to Travel, and to suffer strangers to stay in their City above 24 hours, for fear lest the Society of the Vicious might corrupt the good manners of the *Lacedemonians*.

Q. These are quite different Sentiments, what is your particular Opinion?

A. We must distinguish Persons, Places, Times, and other Circumstances requisite for Travelling. For those that travel should be Young, Robust and Sagacious to reap Fruit by their Travelling; otherwise those who are naturally destitute of Judgment and Prudence, become greater Fools by their Travelling, it being impossible for him who is a Fool in his own Countrey, to become wise by running up and down. Which made *Socrates* say he must change his Spirit, and not his Climate to become Wise.

*Who are the most happy in this World, the Wise or the Fools. p. 144*

Q. Is the Fool happier than the Wise?

A. Every Body is Judge and Party in the resolution of this Question. And as there is but one Wisdom, and one only means to come by it, viz Right Reason, but there are Follies of all sorts, as many as there are different Spirits, it seems that there are more Fools than Wise, so it is to be feared the Wise do lose their cause.

Q. Wherein do you place the good Luck of Fools?

A. I place it in the privation of Grief, and the possession of good, which are two points wherein felicity of Life in this World consists.

Q. Are Fools deprived of Grief?

A. No, Wise men are not at all more exempted, with this difference, that the Wise are more capable than Fools, who in this are less unhappy.

Q. Why are Wise men more capable of Grief than Fools?

A. Because Wise men reason upon their evil, and so besides the external evil which they have always before their Eyes, they have also an internal pain; which lays hold on all the Passions of the Soul, desire, fear, or if you will scruples, cases of Conscience, and others.

Q. As to the second Point, which constitutes prosperity in this Life, to wit, Goods, have Fools the advantage of the Wise?

A. Yes, for one is not really happy except he believe he is so. Whence it follows, that more Fools are found happy as to Goods than Wise Men. For Wise Men, if they are truly so, considering the Inconsiderableness and Vanity of this Worlds good, do not think they are happy in possessing them, but in seeking other durable things which are never found in this World; when Fools live content and happy in the enjoyment of the present good, small or great, beyond which they desire no other: and often their Imagination persuadeth them that they are Kings, Emperors and God himself whence they draw greater pleasures than others have. *Timon* that Athenian believing that all the Ships belonged to him, was overjoyed when any arrived at the Port of *Pireum*, as at a great Gain, and bound over his Parents to Justice because they would have cur'd him of this pleasant Folly; if they do no harm, they are call'd Innocent Fools.

Q. But is it not a very sad case to see a Man that should be reasonable become a Fool?

A. On the contrary, there is nothing so sad as a Tragedy or a Comedy without a Farce, or an Entertainment of Philosophers, during which nothing is to be heard but Questions which perplex the Learned, and tire the Ignorant: But a Fool coming among them will raise up an Universal Joy, and this Fool will share the greatest part of the pleasure himself, and if he speak Truths which would be odious



odious in the Mouth of the Wise, they are supportable in that of Fools.

*Q. I think that all your Answers in favour of Fools are rather a witty conceit than a Truth. Tell me truly, can Fools be happy in this World?*

*A.* Folly being a Læſion of the Reasonable Faculty, Fools cannot be happy, because they cannot live according to right Reason: wherein the Eſſence of Felicity in this life conſiſts. And as they are exempt from Vices ſo they are uncapable of Virtues in this Life. And if it be ſtill true that happineſs and contentment conſiſt in the ſatisfaction that is had in the enjoyment of ſome good, Fools cannot be happy ſince ſatisfaction proceedeth from the Reflexion that our minds make on the goodneſs of the thing we enjoy. Now Reflexion is a very perfect Act of the Underſtanding. For which reaſon Fools cannot be happy, being uncapable of Reflexion, becauſe Folly is a Læſion of the Faculties.

### Of Tobacco. p. 156.

*Q. Has Tobacco no other Name; whence comes it?*

*A.* Tobacco is call'd ſo by the Spaniards from an Iſland of the Weſt Indies where it grew in great plenty. The Indians call it *Petun*. They call it Holy Herb by reaſon of its great vertue; one *John Nicot* Ambaſſador of *France II.* having firſt brought ſome of the Seed from *Portugal* into *France* to *Queen Catherine of Medici*, called it in French *Nicotiane*, or an Herb for the Queen. In *Italy* they call it the Herb of Holy Croſs, becauſe a Cardinal of this name carried it firſt to *Rome*. It is otherwiſe called *Jusquame de Peru*.

*Q. What are the Vertues of an Herb that is ſo common?*

*A.* Some value Tobacco, others deſpiſe it. Thoſe that have it in eſteem ſay that its Leaves apply'd hot to the Head cure the *Migrain*, and old Pains of the Head proceeding from Cold or Wind. If the Pain be obſtinate, it muſt firſt be rubb'd with the Oyl of the Flowers of *Orange*. It is good againſt the Toothach cauſed by Fluxion. Its decoction in common Water cures the Diſeaſes of the Breſt, the *Aſthma*, an old Cough. Its Leaves put under aſhes, and apply'd hot with their Aſhes to the Navel are good for a Wind Cholick, and Crudities of the Stomach, it likewiſe kills Worms, if you put a little of its Juyce in a Gliſter. Blowing a little of the Smoke into the Noſtrils of a Woman that is in a Swoon, it recovers her. Kibed Heels are cured by being rubb'd with it. Wounds, venomous Bitings; it likewiſe preventeth a Gangrene. Theſe are ſome of its Vertues.

*Q. Why is Tobacco abhorred by ſome?*

*A.* Becauſe by its ſharp and biting Vapours it diſturbeth the Head, inebriates, by drying the Brain; it ſtupifies, cauſes Vertigo's, Lethargies, Drowſineſs; it hebetates the Animal Spirits.

*Q. Theſe two ſentiments are very different; tell me yours.*

*A.* My Opinion is that Tobacco Leaf is very uſeful, eſpecially when it is taken as a Maſſicatory at the Mouth or Noſe. But I think that its ſmoke is an Enemy to the Brain and the Spirits.

### Of Knowledge in Women. p. 161.

*Q. Is it expedient that Women ſhould be Learned?*

*A.* Knowledge puffeth up the Mind; therefore if Women were Learned they would be prouder and more unſupportable than before. Beſides, a good Opinion of themſelves is inconfiſtent with the Obedience they are deſign'd for. Therefore God gave knowledge to *Adam*, and not to *Eve*, who by the bare deſire of Knowledge deſtroyed all.

*Q. Why are they not Learned as men are; are they not capable to become ſuch?*

*A.* They are too delicate to acquire Knowledge, which is not obtain'd but with great fatigue. Beſides the Moiſture of their Brain hindreth ſolidity of Judgment, which is ſo neceſſary for the Sciences.

*Q. Why have they not Solidity of Judgment?*

*A.* Becauſe the Judgment is an act of the Underſtanding, which Reflecteth upon its Knowledge, and this Reflection dependeth on a dry Temperature, which is contrary to that of the Brain of Women.

*Q. Have none of them been Learned?*

*A.* Yes, but 'tis extraordinary. Beſides, if we conſider their Works, they are always accompanied with lack of Judgment: They acquit themſelves pretty well in their firſt Eſſays, but not in their ſecond thoughts which are al-

ways meaner than the firſt: On the contrary mens ſecond thoughts ſurpaſs their firſt, by reaſon of a ſtronger Judgment that is in Men than is in Women.

### Whether Reading of Books be more proper to Learn or by Word of Mouth, p. 174.

*Q. Is reading more proper to teach, or the Voice?*

*A.* Some are for the Voice, others maintain reading. Thoſe that ſay reading is moſt proper, ſay that the quickneſs of Speech does not give our Minds ſufficient time for making reflexion on it; and therefore that 'tis not ſo proper as reading. Beſides, Books do not flatter ſo well, and counterfeit Truth. All that are Learned have learned more from Books than by the Voice of Maſters. What is Writ is much better digeſted than what is ſpoke. Therefore Writing inſtructeth us much better than Word of Mouth.

*Q. Give me their Reaſons who are for vocal Inſtruction.*

*A.* They ſay that the Voice being animated by the Geſtures, makes a much greater Impreſſion than Writing, which is a dumb word. Beſides we cannot aſk the Scripture about doubts, as we may do a Maſter, therefore Writing leaves for more difficulties in the Mind. Some have been born Blind, and yet have become very Learned, and there are ſome that read much and have many Books, and yet make but ſmall improvement in knowledge.

*Q. Theſe two different Sentiments have good reaſons on both ſide; tell me therefore your Opinion on this difficulty.*

*A.* The deciſion of this Queſtion depends on the Diverſity of the Genius of thoſe that teach and thoſe that are taught, and the Sciences one would learn. For the Diſciplines that conſiſt principally in contemplation, as Theology, Phyſick, pure Mathematicks, Law, have more need of reading in order to their being Learned. But thoſe that conſiſt in Action are learned better by word, tho' Books may likewiſe be uſeful thereto.

### Of the Love of Inclinations, p. 181.

*Q. Whence comes it that we love by Inclination, and without knowing why, thoſe Perſons whom we have never ſeen before, and that are nothing of Kin to us?*

*A.* If we can love any Body better than another by Inclination only, and without any Knowledge, this may proceed from the force of Imagination, which repreſenteth any thing amiable, even tho' it be not; or from the ſole action of the Will, which ſince it cannot be Neuter between Love and Hatred, when it does not encounter any ſubject of Hatred for its Object, this is ſufficient to attract its Love, or not encountering any thing amiable, this is enough to raiſe its hatred.

*Q. May not we ſay that this Love of Inclination is performed by a Draining, and by a Tranſpiration of the Mind going out of the Body of the beloved, as ſome would ſay?*

*A.* No, for this Love of Inclination is as well cauſed at the ſight of a Portraiture, whence no Spirits can go out, as on the ſight of perſons endowed with a Soul.

*Q. Why have you ſaid in an Answer above, if we can love without Knowledge, why, do you doubt that there is a Love purely of Inclination, ſince of two Players which are unknown to you, you deſire that the one ſhould win rather than the other?*

*A.* I am perſwaded that we cannot Love one better than another without knowing why, without fancying in this perſon ſomething agreeable to us, as Beauty, Air, Motion, Manner of going and other Things. The reaſon of this is, becauſe there is the ſame Reaſon of Actions as of their Principles; if Deſire ſuppoſeth the Principle of Knowledge, as all the World acknowledge, the Action of Deſire, which is Love, ſuppoſeth a clear Knowledge, and ſo one cannot love without knowing.

### Whether the Lean are healthier or longer-lived than others, p. 185.

*Q. Are fat People longer-lived than lean?*

*A.* No, on the contrary the lean live longeſt.

*Q. Give me a Reaſon.*

*A.* Becauſe the lean have larger Veſſels, and eſpecially Veins, and by conſequence more Blood and Spirits, which are the Architects and principal Organs of Life. Beſides, the Life will be longeſt where there is moſt Heat, which is found in lean perſons.

*Q. Why are not the Fat ſo healthy as the Lean?*

*A.* Becauſe in fat Bodies the Pores are ſtopped by the coldneſs of Phlegmatick Humors, which hinder the free Evaporation



Evaporation of fuliginous Excrements, that make a Reflux, and suffocate the Natural Heat, which is extinguish'd after the same manner as Fire when it cannot have a free Transpiration. Besides, the Fat imbibe a great many Humors; but cannot perfectly concoct and assimilate them, through want of sufficient Heat, whereby a great quantity of Crude and Phlegmatick Excrements are produced; so that they become whitish and puffed up.

*Q. Are the Lean more lively than the Fat?*

*A.* Yes, by reason of the Disposition of the Organs that are more pure, and less charged with thick Vapours and excrementitious Humidities, which render the Fat more heavy both in Mind and Body.

*Q. Whence comes it that some are fatter than others, when they do not eat more?*

*A.* 'Tis hence, that they have not Heat enough to consume the Superfluities; by reason whereof, their Flesh attracts a great quantity of Excrements and Phlegm, which swells them and makes 'em white.

*Whether 'tis better to Dine or to Sup, p. 193.*

*Q. Is it best to eat more at Dinner, or at Supper?*

*A.* Supposing the persons of a sound Health, I think it is better to Sup a little more largely, because the time of Digestion is longer from Supper to Dinner, than from Dinner to Supper.

*Q. Are the Night and Sleep proper for promoting Digestion?*

*A.* Yes, and more proper than the Day, because the Heat, being more reunited during the Night and Sleep, is much more vigorous, and performs its natural Functions better, viz. Concoction, Distribution, Apposition and Assimilation.

*Q. Why is the Heat stronger and more reunited, in the Night and in Sleep than in the Day time?*

*A.* Because in the Day time the Heat is diverted from without, being imployed about the Sensations and Motions of the Body and Soul, whereas all being suppressed by Sleep, the Heat is altogether taken up within on the Concoction. Besides, the Night serveth much more to concenter the Heat within, by its coldness, which driveth the Spirits and Heat inwardly. Whence it comes to pass that we have the best Stomach in the Winter.

*Q. What Hurt is there in eating little at Supper?*

*A.* There is this, that the Heat being greater after Supper, as I have said, and stronger and more active, it will concoct in a little time that small Portion of Food that it has taken; and since the Heat always acts by a Necessity of Nature, and cannot be Idle, when it has not foreign Matter whereon to work, it will necessarily consume the Radical Moisture, and dry us in Sleep.

*Q. Whence cometh the Proverb that saith, He that sleepeth eateth? It seems that Sleep nourisheth, so that 'twill not be necessary to eat much in the Evening.*

*A.* This Proverb is true when the Stomach is filled with sufficient Nourishment; for, for that time, during the Sleep, the Heat that is strongest, raiseth and draweth from all parts the purest of the Juices and Vapours, that it disperseth every where as a sweet Dew, which it cannot do when the Stomach is void; 'tis therefore in this sense that the Proverb is true, He that sleepeth eateth.

*Q. Whence comes it then, that many find themselves very ill when they have eat much in the Evening, and against their Custom?*

*A.* I suppose from the beginning a person in good Health. But a person subject to defluxions, and of a weak Stomach, is not in perfect Health. If the Question be of persons in good Health, I answer that these persons will be accustomed to Sup but little, founding on this bad Principle, that they must eat little at Night; this being so, they weaken their Stomach, that it cannot take much Food at Night, so these persons become so delicate that the least things hurt them. Whence we may conclude, that 'tis better to accustom ones self to eat much at Night.

*Whether it be better to Marry or not to Marry, p. 199.*

*Q. Who are they that can best judge in this Question?*

*A.* I know not whom we can believe as Arbiters of this Question; for it must either be Maids, Married People, or those that are about to Marry; all are Interested. The first pretend to hate Marriage; the second will be loth to blame it, lest they should reflect on their Judgment that made them enter into this state; and the other cannot Judge for want of Experience.

*Q. Whether do you judge it better to Marry or no?*

*A.* Since there is in Man a great desire to perpetuate himself and to be immortal, there is no other Means to acquire it in this World but Marriage, which maketh him revive in his Children. Besides, Marriage is the Foundation of a State, since it raises Families, and Families make up a State and preserve it; those that are Married are more interested in the preservation of a State than those that are not; so that 'tis better to Marry.

*Q. Can Amity be kept up by continual Converse?*

*A.* Yes, and is even augmented by the Offices which are mutually performed with a Frankness and Confidence which is not to be found in any other State, whatever it be, where Dissimulation and Hypocrisie are most Universal: In Marriage alone is Freedom and Liberty to be found; and therefore it is to be most desired.

*Q. Whence comes it that many Evils are to be endured in Marriage?*

*A.* If any be crossed by it, that does not proceed from Marriage, but from the fault of the persons who know not how to use it as it becomes.

*Of Heat; Whether it be better to heat one by Fire or Exercise?*

*Q. Whether is it better to warm us by Fire or by Exercise?*

*A.* I think it is better to warm us by Exercise; for the Heat of Fire destroys the Natural Heat, corrupteth the Humours or drieth the Parts. Therefore those who seek no other Heat than that of the Fire, are almost always chilly, and impatient of the least injury of the Air.

*Q. How does Exercise warm us?*

*A.* Exercise stirreth up the Internal Heat, and it goeth out at the Pores, which are opened by Exercise, and so it communicates it self to all the parts of the Body.

*Q. Does not Fire the same by opening the Pores of our Body?*

*A.* Fire opens the Pores, and maketh the Natural Heat go out; but at the same time it dissipates it, which happens not in point of Exercise, that on the contrary carries the Spirits, the Blood and Heat every where.

*Q. Many persons are not accustomed to Exercise; would it not be troublesome to them to use it in order to warm themselves?*

*A.* Bodies that are not accustomed to Exercise receive at first, prejudice by it, but they may inure themselves to it by degrees, and rid themselves of this Evil Custom, to change it for a good one, which even cureth many Diseases that proceed from Intemperance and Repletion.

*Whether Wine promotes Digestion or hinders it, p. 208.*

*Q. Does Wine help Digestion?*

*A.* There are different Opinions about it. Those that maintain the Affirmative say, That having a great deal of Spirits, it furnisheth more Matter to ours; so it helps Digestion.

*Q. On what Reasons do they build, that maintain that Wine hindreth Digestion?*

*A.* They say, that Wine being received by a Hot Stomach will cause an Intemperance, because the Spirits of Wine abounding, suffocate the Spirits employed in Concoction.

*Q. Can Wine be undigested?*

*A.* Yes, for those who are troubled with Indigestions, feel that Wine is last digested. It retains after all other Aliments, its colour, taste and smell, or a little altered.

*Q. How can it be undigested, since it is hot?*

*A.* Because Digestion is performed by a proper Physical Action and a true Alteration; now there is no action but by contrariety: therefore Nature being Hot and Moist, and Wine having the same Qualities, it cannot be altered nor digested, because of the likeness that is between them, which must be done in order to the promoting Digestion, and being it self digested.

*Q. Must we not use Wine then?*

*A.* We must take it in a small quantity, that the Spirits of Wine may not domineer over ours, and ours may be fortified by those of Wine; besides the Heat, of the Wine will be much easilier altered by our Natural Heat, which is very strong. Therefore it is that St. Paul counselled Timothy to drink a little Wine for these two Reasons.

*Q. Does Wine quench thirst?*

*A.* If we receive that Definition of Thirst, that 'As a desire of Cold and Moist; Wine cannot be proper to quench Thirst, since it is Hot.