The
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Ratio
est Anima
Legis
THE DICTIONARY
Historical and Critical
OF
MR PETER BAYLE.
THE SECOND EDITION,
Carefully collated with the several Editions of the Original; in which
many Passages are restored, and the whole greatly augmented, particularly with
Translation of the Quotations from eminent Writers in various Languages.

To which is prefixed,
THE LIFE OF THE AUTHOR,
REVISED, CORRECTED, AND ENLARGED.

BY
MR DES MAIZEAUX,
Fellow of the Royal Society.

VOLUME THE SECOND.

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THE

DICTIONARY

HISTORICAL AND CRITICAL

OF

MR. PETER BLYLE

THE SECOND EDITION

Completely Collected with the Recent Labours of the Orientalists, the Learned and the Scientific; and from the Public Archives; and from Original Manuscripts, Writings to which I am connected with the Life of the Author.

TO WHICH ARE ADDED

THE LIFE OF THE AUTHOR

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M. DES MAISHAUD

HALLER OF THE ROYAL SOCIETY

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BYBLIS, Daughter of Miletus, and the Nymph Cyanea [A], fell in Love with her Twin-Brother Caunus, and endeavoured to inspire him with the same Passion; but, not succeeding in it, she was so distracted with Grief, that she hanged herself (a). Ovid, who tells us this, in one of his Poems (b), lays, in another, that she ran after Caunus, till she was quite tired. He adds, that her Strength being wafted, she fell down, and obstinately lay on the Ground, and cried abundantly, not withstanding all the Care the Nymphs took to comfort her; and that she confused herself in Tears, and was metamorphosed into a Fountain (c). He admirably describes the Progresses and Symptoms of This Inceustous Passion [B], and, had he wrote no other Verises, would have sufficiently

[A] She was Daughter of Miletus, and of the Nymph Cyanea. This Cyanea was Daughter of the River Leander (d); but some Authors say, that Miletus married Eleusa, Daughter of Eurytus, King of Caria, and that Caunus and Byblis were born of This Marriage (e). Others affirm, that the Name of the Mother of these two Children was Aria (f); others call her Trogusa (g). Authors differ likewise as to their Paternal Grandmothers Name’s: for some say, that Miletus was the Son of Delos (h); others say, that Ascalitis, the Daughter of Menes, was his mother (i). They agree better in This, that Miletus left the Isle of Crete, and built a City in Asia, which was called by his Name. Menes was the Cnue of This Retreat. He thereby designed to prevent the Violence of his Ambition, or of his Love. Ovid represents Menes as very uneasy at finding himself old, and seeing Miletus in the Flower of his Age: This Displeasure, too common to Theba, who reign, made him looke upon Miletus as a Man capable of detruing him.

B

You will find, no doubt, in the Great Words, I am going to quote, an amorous Prince, who made himself dreaded: Ενατικι υπ’ αυτου ιδρυσεν, και γενετησιν αποτελεσεν, και Ενατικι και Ενατικι αθηναιαν ιδρυσεν. Ενατικι τε Μιλετου και Μιλετου μετοικησεν, εις Κασαρας οιδασεν. (8). At he grew up, he became beautiful, and fair; and Menes, falling in Love with him, offered Violence to him. Upon This, Miletus, by the Advice of Surpedon, taking Ship by Night, fled into Calta. (8) He admirably describes the Progress and Symptoms of This Incestuous Passion: Byblis, at first, was ignorant of her own Passion. To kill her Brother often, and fell about his Neck, seemed to her a good Atton. She confounded This with the Lawful: Affliction which is due to a Brother. She continued in This State of Ignorance, even when she perceived how careful she was to make herself fine, and how deftly to appear handsome, when she was to see Caunus.

Cushat decussat amor, violetae fugemus.
Cula venit, nimimumque cupit formosa videri. Et, si qua est ille formossimum, invidet illi; Sed hominem manubia dies est in dulcedumque sub illo
Igna facile voverit, verum non ab untie autem (g).

(a) Ovid, Met. lib. ix. cap. 11.
(b) Ovid, De Amore, lib. i.
(c) Ovid, id., lib. vi.
(d) Ovid, Met. lib. vii. cap. 24.
(e) Ovid, Met. lib. vi. cap. 13.
(f) Ovid, ib. cap. 12.
(g) Schollbus, Thesauri ad Myth. viti.
(i) Ovid, ib. cap. 12.
(j) Antonius Lib. III. cap. 12.
But Love (so Jun from Party doubt'd)  
Infinitely depend'd her musing Mind.  
Dread'd she appear, with migh't Ars ad'vance,  
And ev'ry Youth, but her lov'd Brother, fear'd.  
For him alone she labour'd to be fair,  
And curb'd all Carems, that might with her compare.  
Twas she, and only she, migh't Cossus please  
Seek at her Heart, yet keen out her Deife.  
STEPHEN HARVY, Etc.

Neither this, nor the Grief she conceived against the Fire Queen of the Neighbourhood, opened her Eyes. Her Fire burst without calling a Light: It did not yet infire her with a Wish for the Cure. She went to fire, so to be pleased with giving Cossus the Title of Sir, rather than That of Brother; and chose rather that he should call her by the Name of Sylvia, than That of Sifer.

Jam Dominum appelleat, jam nominis languinis odis,  
Sylvis jam mavall, quae sec voce fellea forem (10).

She call'd him Lord; for Brother was a Name for cold, and dull, for her offering Eims; And, when he spoke, if Sir he reply'd,  
For Byhia change The frozen World, we cried.  
Ibid.  

And yet, whilst she was awake, she had not the Boldness to hope for any thing: It was in her Sleep that she began to be familiar with those inspir'd Imaginations; She dreamt often of her Brother, and thought once she enjoyed him.  

--- plaudit soluta qvale  
Sapce vidit quod adnat, vix cujque junquere fatti  
Corpus, & erubuit, quamvis superba jecret (11).  

'Still gentle Sleep on easy Corsayg made,  
And in her left Embrace the Commander was laid.  
Yet saw she, from the playing Pisen fire,  
And left her blushing in the crimson Bed.  
Ibid.  

She was ashamed of it, though it was but a Dream; but, the next Day, she made many Reflections upon it, and wished to have such sweet Dreams.

Dummodo tale nihil vigilans committeret tentos  
Sapce licet famili restet sub imagine somnis.  
Tectis shell fons, nec se nelurta voluptas.  
Prob Venus, & teneae voluit cum mater Capùdio.  
Candida qualis tulli? quam sus manibus libibo Consilii? ut jucuri venis refibibas mediatis?  
Ut seminile jove? quamvis brevis illa voluptas.  
Nuxque fuit præcipe, & consort lavis virtutis nefas (12).

So that as Gull in my waking Thoughts employ?  
Let me in Dreams the Transport s't enjoy:  
No Wits can, in Sleep, the mimic Biles degre.  
O ste-a-bead Godless, with thy wondrous Boy!  
Were ever such a charming scene of Joy?  
Such perf'ect Bile, such ev'ry thing Delight!  
Yea, 's long before in the kind Shades of Night.  
How pleas'd my Heart in what sweet Ruptures left?  
Ego Life le's] if in the just Combat left.  
How in Remembrance dare; The Transport s't.  
The Start the Biles, and soon the Night was past.  
Ibid.  

Soon after, she was wak'd, that the Quality of Sifer forbid her to hope for That of Sylvia: She represt'd herself to the Gods, who had married to their own Sifers, and could not believe, that Morals could enjoy such a Perrogative.

Sunt superius fax jura; quod ad canelia rivos  
Regi a humanos, diversaque fuderis tento (13)?

But what are their Perrogations alone  
To the just Liberties of Human Love?  
Ibid.  

She must either get rid of her Passion, or die; she is sensible, that, if her Brother had loved her self, he would have been heard without a murmur; for, from whatever she concludes, that she must venture to open her Mind to him by Letter, if Modesty will not suffer her to write Words. She takes her Pen, and, after a thousand Arguments against, she decides her Passion. She represents several pdf Things to her Brother, by which he might have guessed, that she was in love with him: she puts him in mind of certain Sights, which she had descried, and of her Culfom of embracing him, and of I know not what, that might have made him sensible, that her Kifia were not Thos of a Sifer.

Eft quadrem leal potent bilis pherix Index  
Ect color, & mucion, & valutae, & humila Sylæ  
Lantis, nec casus hepersonate mortal;  
Et crebris simplex, & quae, si forte norribtur,  
Oculis fenti non efe floriora parent (14).

Wes Laus, and, seeing Eyes, have fede my Pain  
And sighs delight'd from my heart's Heat in war.  
Had I not with'd my Petion might be seen?  
What could such Funæstis, and Embraces mean?  
Such Kifes too? (O blessed lovely Boy!)  
Without a Crime so Sifer could enjoy.  
Ibid.  

She proceeds, that she has done all the could, to extinguish This Flame; and that she has only ventured to him, after having tried all other Remedies in vain. She exhorts him to leave the Examination of which is just and useful, to old Age. She made use of the Privileges of the Youths, in a Thing, in which the greatest Gods have set an Example; and Jupiter, in a memorable expression, (15) and wherein he seed not fear the Opposition of a Father, nor the World's Censure, since their Amorous Commerce may be concealed under the Familiarity, which decency authorizes between a Brother and a Sister. Lastly, the begs of him to take piny on her, and that he would not be the Cause of her Death.

Nec noe aut durae pater, aut reventera famis,  
At tum impeltem: textum adit casus rimend.  
Dulcis fratrem suo nomine fustes tegnum.  
Eft maii libertas secrei secretum quem?  
Et duls amplexus, & jingnus osculor cofam.  
Quantum eae quest deift? mihiere facies sint?  
Eft et non faffiti, nihil cogitare ultima sodis;  
Nee neeque meo subsumebi casus sepunculo (16).  
(13) Ibid.  
(14) Ibid.  
(15) Ibid.  
(16) Ibid.  

We gain our blessing from our hated Kin,  
Since our Paternal Preceds blite the Sun.  
Unstre'd'd in each other Arms we lay.  
Think then how easy to compeat our Joy,  
O pordan, and edile, a blessing Madg,  
While Rose the Pride of her own Sex let's joy's;  
Let no my Tend thus many to cleme,  
Here Byhia lies, by her selfe Cossus Pain.  
Ibid.  

It was not long before the Bearer of the Letter brought her an account of Cossus's Indignation. This was a Thunder-Stroke to her, and made her faint away; but, recovering from her swoon, she untied such Complaints, as seemed to her that she would not be discouraged. She blamed herself for having made wife of a Sifer; and she fancied, that her Words might have been more affectual, and still, perhaps, the Messanger, having mitaken his Time, had hindered the good Success of her Letter.

Fordian & miti quasdam culpa maligna  
Non adit aem, nec legis idones, quos,  
Tempera.
lates the Ilius of This Matter somewhat differently [C]. Some say, that Byblis was
not in love with Caunus, but, on the contrary, that Caunus loved her [D], and
could not persuade her to consent to the Gratification of his Desires. They de-
prive her, a little after, of the Honour of This noble Recompence; They suppose,
that she was not given to her Brother, until she had engaged him to leave his Coun-
try; and that she ran up and down the World, in quest of this dear Brother; and
that, not being able to find him, she hanged herself [d]. Others relate This
Adventure in such a manner, as neither dionnous Byblis, nor Caunus [E].

Tempora, nec petit hominum, animaque vacat-
(a) ib. 611.

Hac nocuere mihi — — — (17).

Perhaps, my careless Page may be in Fault,
And in a backlet Hour the fatal Message brought.

Bibd.

She revolved in her Mind every Thing, which might excite her in her new Attempts; to true it is, that the Furies are ingenious to flatter themselves, and that they may be taken for Animals, and even Those fort of Animals, which are so much inducements to seek their Food. She resolved to declare herself by word of Mouth; she spake again and again, without being discouraged at the fruitlessness of her Intreaty. Caunus, tired with rebuffing, before she was tired with being importunate. If Ovid had not desired, in this Place, as much or more, than in a thousand others, the Centaur of the Graecoromani, who found, that he dwelt too

(a) Farnab. in

Ovid. Met. lib. 5. v. 525.

Ovid. lib. 10. 525.

ib. 525.

Bibd. lib. 6. 180.

ib. 190.

ib. 190.

ib. 190.

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BIGOS, a Nymph, who had written, in Tyrian, a Book concerning the Art of interpreting Lightnings. This Book was kept at Rome, in the Temple of Apollo, with some others of That Nature (8).
BIGOT (EMERIC), one of the most learned, and most honest Men, of the XVIIth Century, was of Roas (a), and of a most illustrious Family of the Long-robe [4]. He was born 1626 (b), which year forced him from public Employment ; he applied himself wholly to Books, and Sciences. He wonderfully increased the Library, which his Father had left him (b). Once a Week an Assembly was held at his House, for learned Conference. He corresponded by Letter with a great many learned Persons: His Advice and his Abilities were useful to many Authors; and he endeavoured to promote The Good of the Commonwealth of Learning. He published but one Book [c]; but it is probable he would have published more, if he had lived long enough to finish them. Mr Menage within the Kingdom, and Nicolaus Heinfin in a Foreign Country, were his two most intimate Friends [d]. He had contradicted none of the Defects, which Learning draws after it: He was modest, and an Enemy to Contests. It may be said in general, that he was one of the best Men in the World [e]. He died at Roas, the eighteenth of December, 1689, being about Sixty Four Years of Age.

(a) The State and Life of... [Page 556].
(b) The State and Life of... [Page 556].
(c) He published but one Book: It is the Life of... [Page 556].
(d) He had... [Page 556].
(e) He... [Page 556].

[5] [Page 556].

[6] [Page 556].

[7] [Page 556].

[8] [Page 556].

[9] [Page 556].

[10] [Page 556].

[11] [Page 556].

[12] [Page 556].

[13] [Page 556].

[14] [Page 556].

[15] [Page 556].
BIGOT (WILLIAM), born at Louv, in the Country of Maine (a), a Physician, and a Philosopher, was a learned Man in the Reign of Francis I. It was believed, that the learned Peter Caffelian conceived some Jealousy against him, and that, for fear his Glory should be eclipsed, he hindered him from having any access to the King. Others say it was a Calumny, which Melanchthon so vehemently proved too rathly (a). It is certain, that the means, which, as it is said, Caffelian made use of, to render William Bigot odious to their Common Matter, is very improbable (b). The Story concerning it in the Menagians, is not exact (c). Bigot must have ill quæ à Regis petebat spud Nametaniae impri-
♠ed, both publicly and privately, and ex-
posed in writing to Foreigners, by Bigot, who
kept up for some time, and wrote,
that he was about to have some Reason for
the hatred to be borne. For he had not
been very popular with Peter Melissa, the
archbishop, who, for some time, was an
enemy to the Prince; Bigot resented in
his writing, that his name was not in
the Register of Receipts, in the favour of
his Prince; that Bigot was
in influence of the King, as he endeavoured to render
attire, an account of his being an
Archiduchess, that the other's Credit might not
his interest at Court. He brought an heavy ac-
cusation against Archiduchess, prefering an Archiduchess, or Democracy, to a
Monarchy. Which being all folly, and for
Caffelian, and Archiduchess, and for
himself only, he beguiled her, and we
will not unjustly invented by Bigot,
then rashly committed to writing by Melanchthon,
and, receiving Gigot into favour, he recommended him
to the King, and obtained for him of the King,
what he wished for at Nimes. It appears from the
Words, I. That Bigot, in imitation of the
ancient Sophrists, and rhetoricians, declaimed, and
read Lectures, everywhere. II. That he had
spoken ill of Caffelian, both in private and public.
III. That he made his Peace with Caffelian: and
by that means, he obtained, from Francis I, what he wished
for at Nimes. (b) The means, which is it said Caffelian made use of—-is very improbable. I shall not repeat
Peter Caffelian's Remarks against Melanchthon's
Novel, and I leave it to the private judgment, which
it is no ways likely, that Francis I enjoined
what an Archiduchess Philosopher was? He was too
knowing a Prince, and took too much care to have
an exact Account of the State of the University of
Paris in a word, he had had too many
Conversations with learned Men, to be ignorant of
Archiduchess's Name, and what a Follower of Archiduchess
was. The Caffelian, which he is said to have acted,
would be likely, notwithstanding That Prince's
Learning, it to be a Peripatetic had been a rare
and a new thing in France; but, as there was alm-
most no body in the Philosophical Chairs, who
did not make an open Professio of Archiduchess's Philoso-
phy nothing in more unlikely, than to suppose
That Prince was so surprized with an Idea of
Novelty at the hearing the Name of an
Archiduchess Philosopher, as an Addition to
Expression of these Terms. The flourishing State of
the Peripatetic Seat at that time, and the great
Archiduchess, which was paid to Archiduchess, do not
permit us to believe, that Caffelian thought he had
been able to wound the Reputation of a Rival by calling
him a Peripatetic. It would have been taking
a wrong way to weaken the Princes, which were
bedewed upon Bigot in the Presence of Francis I.
III. The Professors of Philosophy in the Universi-
ties of France do not grudge Polities, and it is
wonts of France do not grudge Politics, and it is
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wonts of France do not grudge Politics, and it is
wonts of France do not grudge Politics, and it is

have been a great Philosopher, since he was very much praised by Julius Caesar Scaliger (D). He published some Treatises, both in Verse and in Prose (D). It is as if he, with a Miltonese fay, 1696, he defired to be informed, who he was [F].

I have several curious Particulars to add to this Article. Our William Biot was Son of JOHN BIGHT, and was born towards the end of the Month of June, 1502; for he says, in a Letter, dated at Bajul, the Twenty seventh of December, 1536, that he left France at the Age of Twenty eight Years, and that it is fix Years and a half since he was banished his Country. He was, therefore, Thirty four Years and a half, when he wrote this Letter. Few Authors make such Complaints of their Enemies, as this Philosopher does in his Works: He perpetually meet with some apologetical or antilogical Letters, designed to refute the Considerations of his Adversaries. This obliges us to let us into many Particulars of his Life (G), some of which even

1696, he defired to be informed, who he was.[F]

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day in: He is one, who profess Common-wealths before Monarchies. IV. It is most certain, that Francis I protected Aristotle before Damascus. The Author of Cafficus's Life says, that This Prince had a great Compassion to the Rebel against Aristotle (5). So that there is reason to think, that Melanchothas did not relate the Matter as he should have done. He was well informed, and suffered himself to be pre-polluted without hearing both Parties. Nevertheless, his Words have gained Credit, and I find no Body, who speaks of others. The Author, for certain what Melanchothas published of him. So much Power the Stars of some Men have to immobilize any Story, whether it be true, or false: agreeable, or contrary, to an Appearance

Nausic was in the common Error: See here what he says: 'Brutus might have appeared among the 15 Leared Men, whose Planet was made after him; by the Chalices of his Liberty — if he would have accepted the Principality of his Royal Colonists, or Canonship of Fiftens thousand Livres + Regions, and likewise William Biot, who was the first Philosopher of his time, if his High Almoner, the Bishop of Major, had not diverted him from the Defile he had to have him near his Person 4, that he might not have a Cleared Censor of the Dicouriers he made every Day at the King's Table (4). The Story inforted in the Menagiana is not exact: This is the Story: Peter Galland was exiled, and his Enemies would have fent for one, whole Name was Biot, a great Aristopedon Philosopher, for to supplant him. Francis I, who had been told of him, asked Peter Cafficus, what he was? Peter Cafficus answered, the man was a Philosopher, who followed Aristotle's Opinions. And what are Aristotle's Opinions, added Francis I? Sir, replied Peter Cafficus, Aristotle profess Common-wealths to Monarchial States. This made such an Impression on the King's Mind, that he would hear no more of this Mr Biot, Thus Peter Cafficus serv'd his Friend very dexterously (5). I could make some Objections against this Account, but I forbear. I. Our Will- liam Biot was not a Norman, but a Normous. II. His Ability in the Perjucitical Philosophy could not supplant those, who were very taught Philosophy. III. Melanchot, who ought to pass for an Authentic Writer, as to this Matter, since he was the first, who related it, does not say, that the King saw a certain William Biot, and heard him very dexterously. He says, that They would have introduced Biot to Francis I; that That Monarch, who had heard Peter Cafficus dictionary so often, might also hear the Dictionary of William Biot. Ochre he was but such, when the only Author, who speaks of any Fact, commits a Mistake, his Narrative cannot be altered without denying the truth. I will not now enter into this true Dictio- ney of the Fact. IV. We learn from the Life of Cafficus, that, at his Recommendation, Francis I granted this Biot a thing, which he defired. How can it be, up, fish him, that this Planet would hear no more of this Mr Biot? (D)

...
of him, or even inform his Relations of its: in a word, he was expelled without pay under a Hedge by the Side of the Road. His own Father, who drew that way by other particular Affairs, found him in this Condition. As he grew up, his Edu- cation was left to persons, who did not take all the necessary care of; so that he no longer withdrew himself from their Discipline, than he plunged into the alehouses. Falling into a Scrap at Ardess, he was obliged to retire into the Country. This Retreat was of so small Service to him: It brought him back to a Rascal for Brady. He applied himself to Greek, which he acquired without a Master, and in a very short Time. The other Sciences left him no more. Government, Religion, and, regard the Fidérialism of the French, that he was obliged to his Foul Mollars only for a little Latins; and as for Philosophy, Astronomy, Anatomy, Medicine, etc., he was almost in the Dark. After having pulled some Time in this Retreat, he resolved to go into Germany, that he might be more at Liberty. He took this Journey in Company with Mr. de Bellis, a Most mercury, who was sent from the King to the German Princes, to inform them of his Master's Prentices; which Negotiation was carried on with so great Secrecy and Mr. de Longy was to appear in some Courts only in the Habit of a Jew-Merchant. Our Cigarette came to Toulouse in the Person of a Professor of Philoso- phy. Happening to quarrel with the other Members of the University, who were dissatisfied at his endeavours to lay the foundations of the Religious System of Melanthon, he was obliged to retire to Riga, in 1563, where he continued for some Time. At last, he returned to France, and, found a fine Pro- fessor in M. de Bellis; his Patron. Bănășa would have kept him at Paris, and procured him the Fidérialism of Philosophy; but Caffetan pre- vented it. Real the following Account of which is taken from the Poem of Bărbo's to Iulius Christi, which I shall take notice of hereafter. Bănășa Bilgard, M. de Bellis, M. de Longy, and those who are in the Catholic Religion, had great estates; but Bănășa Bilgardo, as it were a second in the Person of a Professor of Philoso- phy preferredcastle, quam servavit per annum cum Cardinale Bel- liac. Maccobius, id ut seruus; fed longe ab illo filio defecit, posset eos a quo defecit, cum Bănuții, cum is apos Francicrum Regem tacitum invita & obstretta- quizit a publicis interrogit, non obtinuerit. Name Academica senatvs quos Bănuții demini. Quid autem, in repositio Melanthonius al Codicis invenit: id nunc Bilgardi, & autem a publicis, inquam, inveni. Quid in- vitor ad invito dicatur (15). — Bănuța defero Bilgardo, Bănuța, non venit back from Germany, that he would prefer the Royal Fide of Philosophy to the Court, which he was preparing to follow: and Bilgardo, in his Turn, asked permission to ask of his Father the Cardinal de Bellis: but Bilgardo was far from pain- ing this favourable Point, being defeated in it by a certain Carrier, who, though easy, misrepresented him to King Francis, not left to the Leg of the University of Paris, that there was no one. Was this Carrier was, you will find in Melan- thon's Anthe to the Senate of Cologne. Bilgardo now in- terest, as, when he was there, and against his Will, it is amiss to say what. Bilgardo, in the Person of a Poet, paid honors to the Pope, and turned his Thoughts to other Employers. He was offered a Chair in the University of Padua, with a good Salary; he refused it, and chafe to go Nîmes, which he was invited to regulate the University, which one Bănuța had there begun. The Zeal, which he showed in defending the pre- vious Education, and in the new founded Academy, raised him to many Enemies, who recalled Bănuța. It was then a Kind of War between the two Masters, and their Students. Bilgardo was invited to the Palatine Court of Toulouse, confining the Conversions he had made with the Town. He even came to Par- is; and, by the mean of his Friends, and particu- larly Cardinal de Bellis, he obtained Letters from the Queen, and the King of France, the Grand Pension, and especially the Abbé- diction to the Governor, and Principal Men, of Nîmes; but, thinking to enjoy a certain Tranqui- lity in that Town, and having for that purpose fixed all his Wealth, he went to Toulouse, where he found his Affairs in a Situation very different from what he expected. His Wife, by whom he had already bought a Estate, not keeping her matrimonial Faith, and having yielded to the Careless of a certain Compeer of hers, "a Player on Instruments, who devotes to Bănuța's House, it happened, that the Adulterer, whose name was Pietro Fontana, met with the Punishment of Aëtius's; in a word, he left the true Trench of his Manhood: but, as it added to the Misfortune of our poor Husband, was, being discovered, that the principal Author in this Tragedy was a certain Leander, who had got himself several Times to let it slip. His Wife was carried off. He was accused of the Crime of Mutilation, and several others, all which demanded his Head. He delivered himself up to Implication too readily, and continued a long Time in Confinement. He even escaped to lose his Head, so great was the Power of his Enemies, and France, according to his wish, did they give to all his Afflictions. At last, an extraordinary Session, which was held at Passy, delivered him, but not, it seems, from the Mijety, to which this Affair had redu- ced him; yet that was not over, with respect to Civil Proceedings, which were published against him, by his Christian Philosophy Proletarian. Tired with so many Attacks, he says, in several Parns of this Book, that his Stars promise him, that he shall not return to the Country of this Country; that he wishes he could have this Un- grateful Land, and retire to the of Metz. It is his favorite Town: he could not forbear saddling to some little present to his friends, and to beg of it never to reject him. All This is taken, partly from an Apologetical Epistle, and another Apologetical Epistle printed in a Collection of which you have taken no notice; It is This: Bănuța, Bilgardo, Leander, hasten, even, lanam Longam, Mecanum fem, in qua eas aliis tam Imparitatis Caroli decretibus ad Regum Galliae depopulo. Epistola explicantissima est Epis- copi, et dicens, Cad. Bilgardo a recreante, calumniis sectatis. Epistola Castrense, & alia guadernam, secta intravera ignavias: Periplus, 1548. He was now acquainted with the Christiano Philologicus Prælatum, Opus cum aliorum, tam humani fab- ricia, humanis eximiosis & exemplisque in re- timibus, Cad. Bilgardo, Lovelinfz, Autore. Epist- dem & alium Christiano Americum, Epistolas, & An- nales Dianacirro Episcopis (14), propter tam Prælatum quos reliquis titulos Christiani præfato: Tropia, Gad. Bolderini, 1549, fol. I have already observed, that the Carbone can be commented on by William Figgis. His Notes are inserted in this Edition, together with others, which he wrote on other Verles of the same Epoque, which are at the end of the same Volume (15). The Memoir, which I have made use of as a serial, is as follows, and particularize, first of all, the Memoirs, communicator. (12) Ad mononis. (13) Kan. Bilhauto. prælegens: Tropia, Gad. Bolderini, 1549, fol. I have already observed, that the Carbone can be commented on by William Figgis. His Notes are inserted in this Edition, together with others, which he wrote on other Verles of the same Epoque, which are at the end of the same Volume (15). (13) Tales from the Memoirs of the Memoirs, commu- nicated by Mr. Cal- lara.
BILLY BILL (JAMES de), Abbot of St Michel en l'Herne, was one of the learned Men of the XVII Century. He translated several Works of the Greek Fathers into Latin, particularly Gregory Nazianzen, and obtained the Satisfaction of good Judges (1). I designed to publish a long Account of his Life, but could not meet with his Life, composed by John Chatard (2) ; so that I refer my Readers to Moreri, and shall only observe some Mithakes of the learned Mr de Lauzun (3), who published two Letters, which inform us, that James de Billy complained much of being as Paris. He complained of it, among other Reafons, because Provisions were dear, and because he was obliged to lose part of his Time with the Ladies (4). His Sister, who lived with Madam de Montmorency, was the occasion of it. It is not

(1) Page 250.

[Page 260.]

FILBERT BILL (ADAM), known by the Name of Master Adam, was a Joiner of Nevers, who became a pretty good French Poet. He made himself first known in his own Country, and to the Princes of Guisacon (a), who refided sometimes in their Duchy of Nevers; and afterwards he ventured to go to Paris, where he met with some Patrons. He took this Journey in the Year 1637 (A). The Duke of Orleans honour'd him with a Penfion (b). This new Poet published a Collection of Poems, entitled Les Chenoilles de Maitre Adam, and did not fail to add to the Wit of the Verses, which made him the Poet of his Time. The Duke de la Marre honours it with a Preface, which favours of a Panegyric, and where in he does not forget to inform us, that Peter Billant, and John More, our Father and Mother, were originally of the Village of St Benoit des Buis, in the Country of Nevers. It appears by Master Adam's Verses, that he intruded himself among the Grandees; but I do not believe that he grew rich by the Poet's Trade (B). He died the nineteenth of May, 1663 (c). Mr Billant was not lavish of his Præstes on him [C]. I have heard it said, that he was obliged to return to his Joiner's Trade for a Livelihood; but I do not believe it.

(1) Memoria de l'Abbe de Marre, pag. 207.

(2) In the Relation of the Visit to the Court of Aquitaine.

(3) Page 250.

FILBERT BILL, or, more properly, Filibert, was born in 1611, and died in 1687. He had a fine Child, and was a Poet of his Country.


(5) Japonica, pag. 54.

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(5) Japonica, pag. 54.
not universally agreed, that his Translation of Gregory Nazianzen is a good one:
I am going to shew, from some Particulars, that it is not [G].

[C] Here are some Particulars, which seem, that his Translation of Gregory Nazianzen is not a Good One. It was first printed at Paris in 1599, and at Cologne in 1790, and then again at Paris in 1599. This was made by the Care of Gentzler, and dedicated to Pope Gregory XIII; it is much the most ample, and exact. It is this Peripage, which is added Greek Text, in the Edition of Paris, to two Volumes, by Moris, in 1609 (5). Father Lomori, a Benedictin, who in¬
tends to publish a new Edition of Gregory Nazianzen, reckons, among the difficulties, which will re¬
tard the Execution of this Enterprize, the Nece¬sity of revising the foul Translation of the Abbé Billoi (4). Though it shou'd appear still full to the Text, says he (5), that has been allowed by the Editors themselves of Paris, in 1610 and 1611, in their

The profound Veneration paid to the Memory and Learning of this great Man, will always be a res¬


Blach, Tom. II. pp. 120. Edit. 

[5] See Memoria de Toreno, 


[7] Of the

[8] Nies, that 

[9] Neve, that 


[12] 3. 9

[13] 3. 9

[14] 3. 9

[15] 3. 9

[16] 3. 9

[17] 3. 9

[18] 3. 9

[19] 3. 9

[20] 3. 9

[21] 3. 9

[22] 3. 9

[23] 3. 9

[24] 3. 9

[25] 3. 9

[26] 3. 9

[27] 3. 9

[28] 3. 9
to the second Year of the CXXIIIId. There is some probability that he passed the belt part of his Life in Sicily [C], or in Greater Greece (a). He was an excellent Poet, if we rely on the Lamentations of his Disciple Moschus. The few Pieces, which remain of him, witness the same, in the Opinion of very good Judges. Bion died of Poison, as Moschus plainly observes (b). There are many Editions of the Idylls of these two Poets; but it is without doubt, That of Paris, of 1686, with a Translation in French Verse, and some Remarks (c). See what the Journalists said of it [D]. It was soon after reprinted in Holland.

Time of That Poem: it follows, then, that Bion lived also at the same time. This Proof would be much stronger than it is, if the six Verses, which precede these Words of Moschus, to Αὐγίστως ἔρχεται ἐκ τῆς Ὀρείσσης, did not pass for a Supplement of Moschus (a). That Author, finding an Haíres there, filled it up, supposing that Moschus mentioned the Complaints, which the Death of Bion had excited among the Poets in several Countries. This Supposition connects the beginning and end of That Haíres very well; but, because it is not the only expedient to find this Connection, there is reason to doubt, whether Moschus had the Thought, which Moschus ascribes to him, and, consequently, it can be no longer certain, that Theocrites was represented there, as there live.

It is Moschus again, who supplies us with Proofs of this. John of Nis at, he says, in his (a) Thesos, Νήσος, that Moschus makes use of them (3), to prove, that Bion was of Sicily, or, at least, that he resided there (4), but it is very probable, that these two Verses were chiefly considered by him:

*Ἀφίλλησθι* παρεύμεθα *ἀπαντήσει* καὶ μνεία
Πλατῆς ὄρειν ἄρσεν, ἐν ἱππόκράτη σφένῃ

And Moschus obiter adds, after (5) ἰδιχεῖ:

BION, surnamed the Borytheneis, because he was born at Borytheneis (a), was a Philosopher of much Wit, but very little Religion. He flourished about the CXXIIId. He was much beloved by Antigonus, King of Macedonia; and, as he had a Boldness, which came near to Impudence, he made no scruple to confess to him, that he was the Son of a Freed-man, who became a Bankrupt, and of a Harlot [A]. He despised the Platonic Philosophers, whilst he was an Auditor of Crates; afterwards he took the Habit of a Cynic; then he added himself to Theodorus, who was a professed Atteist; and, lastly, he was a Disciple of Theophrastus, who was the Head of Aristotele's Sect. He loved Pomp and Offentation, and thwed himself in several Cities. He caunted himself to be followed, at Rhodes, into the Place of Excercice, by several Sea-men, who had the Complain-ance to dres them selves like Scholars at his Sollicitation. He must needs have been very eloquent, to persuade Sailors to such a Thing. He had a good Genius for witty Sayings [B], as we may judge from some of his, which have been preferred

[A] He made no Scruple to confess in Antiochus, that he was the Son of a Freed-man, and of an Harlot. The manner in which Antiochus asked him, Τί ἐστιν ὁ ἄνθρωπος ὁ ὁμοιότατος: ἄνθρωπος ὁ ὁμοιότατος; Is he who is like thy face? Is he who is like you, and of what Family? made Bion believe, that the King had told him, that he was of very mean Extraction; so that he thought his best way was to own the thing: and indeed, he would have loft more by denying it, than he would have got. Wherefore he freely confessed whatever the Public knew about his Father and Mother, and ended with a Verse of Homer, the better to answer Antiochus, who had made use of one of the same Poet's Verses: Πᾶς τοίς ὑπάρχοντες οἱ πάντες τοιοῦτοι, συνέχεια, are my Father and Mother, and I glory to be born of them. He added, Let Persians and Philhellenes also be Your Father and Mother, and be you judge of me by myself (1). We find in Athenaeus what Bion's Mother's Name was. KAI BION ἢ ἦ οἱ πότις ἢ ἦ τις Πεισίλης ἢ Πεισίλεισ 

[B] Athen. Eth. XIII. chap. 32. 
De parte animalium. 

[C] De parte animalium. 
De parte animalium. 

[D] De parte animalium. 
De parte animalium. 

(E) Tiberius renamed the Kingdom of Naples.

(F) De parte animalium. 
De parte animalium. 

(G) De parte animalium. 
De parte animalium. 

(H) De parte animalium. 
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(I) De parte animalium. 
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(V) De parte animalium. 
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(W) De parte animalium. 
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(X) De parte animalium. 
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(Y) De parte animalium. 
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(Z) De parte animalium. 
De parte animalium. 

(a) Athen. Eth. XIII. chap. 32.
(b) De parte animalium.
Cerne in togaque, hic delectata Iambi; Ilia BIONIS fermonsia & fide aegro (4).
You think, perhaps, Heroic Numbers slept;
Iambi Muses in Anther's Siege.
A Third, to grapple his Spleen, woe's child
Bion's steep Sobs, and the Satiric Sobs.

Chloris remarks, on this Pallaio, that most Interpreters understand Comedies by Socrates Banias. Their Meaning is, that Aristeophanes, having excelled in Comedy, and Aristophanes's Father's Name having been Bion (5), the Epiphret in question was given to this Comedies. This Proverb is grounded: Aristeop. de Hippokrates, called Philip (6), and if the Character of Bion Borphius be narrowly considered, it cannot be doubted, but that these Words of M. Tull. should be understood in the ancient Scholium upon That Poet (7) has hit the Mark: for he explains Bionis, by figuris, saeculis, annis, carne molli, caesum; et ingredens, in purpura, Sophilae coniugis nominatumAndriconsus verius et usque, quibus in loco lacerat ut in Homeris quidem parceret. . . . . . . . Bion the Sophilus wrote very satirical

Povero, in which he attacked every body, nor spared ever Homer himself: Why should he spare Homer he sparing neither Socrates, nor Plato, he expanding him, instead of injuring him. See the following Remark. He had the Art of making People laugh. Hic enim et Socrates Homerei et salutis et hortorum et tempitum Iotapei est, etiam excellens Sophilae coniugis. Ilia vero Bionis aegro, quos audiremus: Exaedem et Pulicristis sibi mutuas, rursumque mutuas audioremque maxime permissis, quasque nominis adserens sustinere versatis (8). He had an Impudent Spirit, which made him excel in the arts of mirth. Thus I translate saeculis

Plat. in

Piperiti, &c. 421.

Philo. in

Physicorum, p. 177.

Plut. in

Pisides, H. III. p. 46.

Pisides, Lib. IV. p. 49.

Pisides, Lib. IV. p. 49.

Pisides, Lib. IV. p. 49.

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BION.

(vatives, and Charsms. Diosgenes Laërtius ridiculed him, as he deserved, upon that Account [*]. Bion suffered much in his Sicknes, being affielt by none of those, who took care of the Sick: At last, Antigonus sent him two Perfons, who attended him [*]. BIon and his Sons have sometimes been confounded with each other [*]."

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**Notes and elucidations**

[*] Diosgenes Laërtius ridiculed him, as he deserved, upon that Account: Bion suffered much in his Sicknes, being afflicted by none of those, who took care of the Sick: At last, Antigonus sent him two Perfons, who attended him.

**Primary source references**

[1] See Stobæus (20), that Saintsbüll, a famous Unbeleiver, made great Complaints, that no Man of their Sect had the Gift of Perseverance. *They do us no Good this Way, nor do they die an easy Death.* They effuse, and belie, themselves: *They die like other Men, confessing their Sins, and receiving the Sacrament.* He might have added, that They commonly pretend to do the Part of Superiors. The Example of Tellus Hoftolis, alleged by the Author of the Thoughts on Corneti (31), is admirable on this Subject. A long Sickness brought That Prince so low, that, after having fledged Religion, he became at last Superficial, and a Promoter of Superficultons. *Iepique longinquum morbo eil implicibus. Tunc autem simul cum corpore sunt spiritus illi serosis, ut qui nihil ante reputat eftminus regionum, quam facris dedere animam, repetente omniis magnis purgativa supernaturales effe dixit, oculis generis humanus.* This is a popular impiety [*]. — He lay sick a long time. Then was That undevout Spirit broken, as well as *his bodily Strength, that He, who before thought the Fire of the flames of usual torments of the King, immediately fell into Superficultons of all kinds, and even deserted the People with Rites and Ceremonies. This Conduct is not to be wonderd at; much of Theof, who live in Phanomastes, live only in Doubts: They do not attaint to Certainty; for, therefore, they fall faint, lingering no longer; at length they take the fatal way: That, which promises eternal Happiness, if it proves true, and makes them run no hazard, if it should prove a failure. They confess to a Priest: They do every thing else, as well as the meanest Parents. All Re- dents have admired This Thought of Mr. Bielus.

Who filled the Homer interpelle, & tremblent de saffisir,
Attend for curée en Die que la save profite,
Et toujours dans l'orage au Ciel levant les mains,
Dis que l'air est calme rit des faibles humains [*].

This makes the interpret Wrotch, with Hem's at odds,
*til Sicanius profess, to deny the Gods:*
Il est ornés de prays; but, when the Black safibb, Weak, superfluous, Mortals he deride.

To this may be referred This Passage of Gay Patin: *My deceased Father told me, that Mr. du Maine, the Head of the League, said, that Prince had no Religion before they arrived at above forty Years of Age when they grow old;* 

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**Referenced works**


Concerning the Sentius ample, see Sillius Itali- nus (23). And, as for the reef, I refer you to the Reforms, in the Article DES BARREAX.

[1] Diosgenes Laërtius ridiculed him, as he de- ferred, on that Account. The Verbes wrote against him (46) are very pretty: here is a Latin Translate- tion of them:

Bionem Borynthéienm, quem Sycithica tellus producit, Diflffe audacies, rever liffil effe Deos, ae de mendae, et Logaina tueri perifidtus, merito dicendae effe courte,Senifflit ut viwm fuietem, et malo viwm effet. At quam, qucum in longitudinum mox incidere, ac mori pertimefcret, Quod Deo non effe direxerit, qui fanum non videre, Mortalis qui illumiferit, dum Divis immolaret, Non pro focum folum, ariget, ac mens, Natura, adeo, thureque Deum narrare implerit; Nec folum decravi, dixit, deutilis partis: VOLUM II.
Diogenes Laertius mentions ten Peripatos, who bore the latter Name. Mereri speaks of them after him; but gives the first Place to him, who makes the Subject of this Article, whereas he ought to have been remembered but the Third (φ). Diogenes Laertius has not mentioned a Sophism of Bion, which he censured [H]. Bion's Sophism, which has undergone a kind of obfuscation, seems to me to be but an Argument, ad hominem, by which he would conclude, that the Doctrine concerning God's Power over all Things implies some Contradictions [I]. I know not where Keans found, that Bion died in the fourth Year of the CXXIVth Olympiad [K].

Without...
Without doubt, these speaks of him, when he says, that, according to the Sophist Bion, Avarice is the greatest of all Vices (f); a Sentence, which has been canonized by the great Apostle of the Gentiles. Plutarch ascribes a Maxim to him, which would do Honour to the most orthodox Philosophers; which was, to tell his Scholars, that, when they had acquired so much Confinacy, as to bear, with the same Tranquillity of Mind, those who injured them, as those, who treated them civilly, they might believe they had made some Progress in Virtue (L). His Answer to Theogers has not so much Morality as it [M].

\( \text{Bion's Words, mentioned by Plutarch, are to be found in their Virtue. Bion, because This Theogers lived a long time before our Bion, Plutarch cannot be excused for, if he speaks of This Bion, he is a very bad Chronologer; and, if he speaks of another Bion, he is in the wrong not to acquaint his Readers with it. I cannot tell whether any one ever took notice of this Fault.} \)

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\( \text{Plutarch's} \)
BLANDRATA (George), an Italian Physician, born in the Marquisate of Saluces [4], lived in the XVIIth Century. He fled from Pavia (a), where the Inquisition would have play'd him a furious Trick, and retired to Geneva [b]. He entered into the Protestant Religion there, and, at first, edified the Church by his Conduct and Dociility; but it was perceived afterwards, that he attacked, privately, the Divinity of JESUS CHRIST. He was not contented to spread his Difficulties among the Ignorant, but proposed them to the Minifter of the Italian Church. That Minifter, who was of the Family of the Counts of Martinengo, rebuked him, and would not so much as make use of him in his, or his Wife's, Sicknes, though he earnestly offered his Services. To whom the same Difficulties had been proposed an hundred times, seeing, that, though his Answer appeared satirically, the same Objections were raised the next Day, was, at last, angry with Blandrata, and treated him harshly [c]. Nevertheless, he continued to talumte him, and to speak to him; and was also so complaisant, as to answer his Objections in Writing [d]. But, having discover'd, that a Trap was laid for him, in requiring an Answer in writing, he would hear Blandrata no more. It is reported, that This Heretic accused Calvin publicly of something he had written, and that his Accusation was convicted of falsity by producing the Original. Some time after, the Controversy of the Italian Church is cited, to have elsewhwere related [c]. Calvin affered Blandrata, that he should not be proceeded against for his past Faults; but Blandrata durst not trut to it; for, some days after, seeing one of the Syndics of the Republic come to the Auditory of Calvin, where he lectured, he was ordered to be fixed at the Nose, and fled as fast as he could, and came no more to Geneva [d] [D].

Hanging

(A) He was born in the Marquisate of Saluces. Who would not wonder, that Mr. Moreri would think, there is a great Difference between Piedmont and the Marquisate of Saluces, since they are fife miles from each other. Others fay, he was a native of that Marquisate. There are no ways different. Opinions: Tho, who make him a Piedmontean, do not pretend that he was born out of Piedmont. They take Piedmont in it's general Signification, as is usual, when one does not desire to express the Duke of Savoy's Dominions, exactly and Geographically. Now it is certain, that, in this Sense, the Marquisate of Saluces is Part of Piedmont. See Blandrata's Dictionary.

(B) He retired to Geneva. Moreri makes him go from Paris to Poled, and says nothing of his journey to Geneva. This is no ways exact. Blandrata was more than once in Poland, which ought to have been observed. He practis'd Physic there before he went to Geneva. He had also practis'd it in Transylvania before the same Journey to Geneva: And, having been a Physician of Reputation in That Country (for he was Physician to the Queen, and afterwards to the Emperor) (1), then elsewhere, when he thought he could not be safe in Geneva, or in Switserland. This is one of those Questions in Moral and Physical Things, of which Father Malbranche speaks, in his Treatise of Nature and Grace. How comes it, that Switzerland and Transylvania were sooner infected with the Errors of the Socinians, than any other Country? It is, because the general Laws, which excite our natural Passion, and our Reason, would have it, that George Blandrata, being forced to seek a Retreat, should rather pitch upon a Place, where he was very well acquainted, than upon an unknown Country. This is what he did: he went from Geneva to Poland, and, when he was there, he laboured against Socinians to come to him; he introduced them himself among Socinians: a Prince of Transylvania, whole Physicians he was, became his Proctor, &c. However he be, Mr. Moreri should have said, that Blandrata was a Physician in Poland, and in Transylvania, before the Inquisition of Poland laid hands on him; that, being fled from Poland, he went to Geneva, and that, leaving Geneva, he returned to Poland.

(C) Calvin — treated him harshly. Calvin makes no scruple to confess how harshly he spake to him. It is true, but what a detestable Monitor you send to your Heart. This is the whole Package.

D. The year 1357, that Blandrata and Audlet had been banished, and that they did not go from hence, till after Mardy had given them this Advice. The Misdake of Horace is in small words. He says, that Blandrata and Audlet, being arrested with the Execution of Socinians, and retired from Switzerland to Poland, and that, having been banished by the Year 1555, Audlet turned Munkenstein, and Blandrata fled into Transylvania (6). There is nothing of Truth in this. I have confuted the pretended


[a] See, in the Genev. Bequest, vol. viii., the Lettre a

[b] In the Annals of the Church of Geneva, and in the Acta Calvin.,"
Having formerly practiced physic in Poland, and Transylvania, he pitched upon that Stage, to dogmatize at his ease (e). He went into Poland, in the Year 1558, and was honourably received there by The Protostants. Calvin made him fee, that so considerable a Divine as he was, could reach him there [E]. He wrote several Letters to the Faithful in Poland, in which he exhorted them to drive this Man from among them, who might infect the Purity of the Faith with his Heresies. The Impression, which these Letters made, very much crossed the Defigns of George Biandraet; but nothing proved so contrary to him, as the Difcords, which arose among Thoé, who, like him, opposed the Mystery of the Trinity: But, as the Thoéian Dr. Calvin, in the History of his Church, after the general application of the Reformation, left us no account of, he has left in no worse state. He changed his Scene in the Year 1563, having been invited into Transylvania by Prince John Sigismund (f). We must not forget that, at his coming into Poland, he was made Elders of the Churches under the Jurisdiction of Cracow (g), and that, in the Year 1560, the Synod of Xianza, to which he had brought the Sum of Six hundred Crowns from Nicolau Radziwill, great Chancellor of Lithuania, made him, and his good Friend Lina- nium (b), Attendants to Cruciger, who was Superintendent of the Churches. They were willing to assist him Colleagues, left the Ecclesiastical Government should too much remembrance Papacy (i). Neither must we forget, that in the Year 1564, Biandraet appeared in the Synod of Plenitude with Letters of Recommendation from elsewhere. Here are the Proofs of these two particular.

- Valde minor hominem, quem fides offensit & fadimus vultum communem, tantum apud eum quod hominem erant, esse divinum. [14].
- Ubi olim in ea, ubi qui has nothing recommended, he but man, and Opposition, should thus gain your esteem, as if
- si in ea, ubi qui has nothing recommended, he but man, and Opposition, should thus gain your esteem, as if
- si in ea, ubi qui has nothing recommended, he but man, and Opposition, should thus gain your esteem, as if
- magis etiam terrae primatum auctoritatis invitus graviter offensit quod libere hominem delectavit (12).
- Quia Tavlak, qui offensit, non difficile est, ut in ea, ubi qui has nothing recommended, he but man, and Opposition, should thus gain your esteem, as if
- Idem, Epir. exccx.
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from Nicolas Radetzki, and that he delivered a Confession of Faith there, in virtue of which the Assembly gave him an honourable Testimonial (F). Having retired into Transylvania, where he was supported by the Favour of John Sipymond, whole Physician he was, and by that of Petrovits, chief Minister of State, he boldly denounced his Heresy, and chiefly after the public Dispute, which he maintained with Francis David against some Reformed Doctors, in the presence of the whole Court, in the Year 1566 (k). The Prince adhered entirely to the Antitrinitarian Party, and died in that Perfusion in Blandarta’s Arms, in the Year 1570 (l). This Heretic did not want new Patrons; he was Physician to Stephen and Christopher Battori, Princes of Transylvania. He was also for many years Archbishop of Hungary, when that Prince enjoyed the Kingdom of Hungary, and was even a Member of his Privy-Council (m). He was frequently opposed to Francis David, who, not being contented with the Divinity of Jesus Christ, maintained moreover, that he ought not to be worshipped. Blandarta called Faustus Socinus to his affiance from Switzerland, to oppose Francis David (n); I say he called him to Transylvania in the Year 1578, where he was Prince Christopher Battor’s Physician. The Favour, which he found himself in with the King of Poland, made him take so much Delight in hoarding up Riches, that, for fear of cooling that Prince’s Liberty, he deferred the Interloc of the Unitarians, and began to favour the Jefuits (G). He was years later about the Year 1585 (e), when Beza in particular wrote his Treatise de Caietii, but he was dead in the Year 1592, when Socinus wrote against Wichelius. Father Maimbourg says, that Blandarta became mad, and that he was knocked on the Head by one of his Nephews, who carried all his Money away (j). I know not whether what is said of his Madness may be credited; but the other Faith is certain, and has been imputed to a Judgment of God, both by the Orthodox, and the Heterodox.

\( \textbf{[G]} \) He forsook the Interloc of the Unitarians, and favored the Jefuits.\( \textbf{[J]} \) We learn from Socin, who complains of it in his Answer to P. Wilbra. He confesses, that Blandarta had done them such a Service, as no Jesuits could commend or praiseworthy. But, says he, he fell off in his later Days. \( \textbf{[K]} \) Head pustule na vis značen wy, wi, znać to maxValue sin. vis. understanding, to know, to understand, by virtue of gratiam, & quo illum erga le liberaetem (ut feci) redederet, plurimum remissum de studio uxor in Echdelta nobis Transsylvaniae atque historia minibus iudavit: lino e tundere deuitit.\( \textbf{[L]} \) Visit Horace. Ah, App. pp 99.


(2) Socin, decla- ring to the Holy Archdeacon of Vandalon, that his Son Stephen Ras- criptor Prince of Al- cherier & Cond- ricius intimated.

(3) COVID. Anti- d. pp. 48.

(4) Witness, de- claring to his Holy Archdeacon of Vandalon, that his Son Stephen Ras- criptor Prince of Al- cherier & Cond- ricius intimated.

(5) COVID. Anti- d. pp. 48.

(6) COVID. Anti- d. pp. 48.

(7) COVID. Anti- d. pp. 48.

(8) COVID. Anti- d. pp. 48.

(9) COVID. Anti- d. pp. 48.

(10) COVID. Anti- d. pp. 48.

(11) COVID. Anti- d. pp. 48.

(12) COVID. Anti- d. pp. 48.

(13) COVID. Anti- d. pp. 48.

(14) COVID. Anti- d. pp. 48.

(15) COVID. Anti- d. pp. 48.

(16) COVID. Anti- d. pp. 48.

(17) COVID. Anti- d. pp. 48.

(18) COVID. Anti- d. pp. 48.

(19) COVID. Anti- d. pp. 48.

(20) COVID. Anti- d. pp. 48.

(21) COVID. Anti- d. pp. 48.

(22) COVID. Anti- d. pp. 48.

(23) COVID. Anti- d. pp. 48.

(24) COVID. Anti- d. pp. 48.


(26) COVID. Anti- d. pp. 48.

(27) COVID. Anti- d. pp. 48.

(28) COVID. Anti- d. pp. 48.

(29) COVID. Anti- d. pp. 48.

(30) COVID. Anti- d. pp. 48.

(31) COVID. Anti- d. pp. 48.

(32) COVID. Anti- d. pp. 48.

(33) COVID. Anti- d. pp. 48.

(34) COVID. Anti- d. pp. 48.

(35) COVID. Anti- d. pp. 48.

(36) COVID. Anti- d. pp. 48.

(37) COVID. Anti- d. pp. 48.

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(42) COVID. Anti- d. pp. 48.

(43) COVID. Anti- d. pp. 48.

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(50) COVID. Anti- d. pp. 48.

(51) COVID. Anti- d. pp. 48.

(52) COVID. Anti- d. pp. 48.

(53) COVID. Anti- d. pp. 48.
The Catalogue of Blandata's Works may be seen in the Bibliotheca of the Antiquaries. They had such a mean Opinion of his Pen in Geneva, that it was believed, there, that the Works, which came out in his Name, were reviéd by another. In the Remark, I shall take notice of several faiths concerning his Adventures, and in the Remark, of several Mileskias concerning his Errors. Before I conclude, I must observe, that the Unitarian Hiflorians speak of the Confession of Faith, which he preënted to the Synods of Poland, with so many Dignities (g).

The Anarchonists, and Chimeras of Villars, are so strange, that one cannot forbear making some Reflections on them. Since the

(25) In Remark. [g].


(28) Berru- 

(29) Apo- 

(30) Id. bibl. 

(31) Baza, Episc. 

(32) Baza, Episc.
BLANDRATA. BLOMBERG.

Since the second Edition, I have seen a Book, in which it is asserted, that he had drank plentifully, before he went to Bed, the very Night in which he died; and that it was a Question, whether some one of his Relations, or the Devil, had killed him [M].


[32] Id. p. 176.


[34] In Romani, p. 2. pag. 24. 34.

[35] In loc. de Belg. itin. lib. viii. cap. 2. pag. 74.

[36] In loc. de Belg. itin. lib. viii. cap. 2. pag. 74.

BLOMBERG (BARBARA), was a young Lady of a good Family, at Rotfiliun, in the Time of the Emperor Charles V. It was believed, a long time, that she had lain with him, and that she had brought him a Son, who was the famous Don John of Austria; but, at present, the most general Opinion is, that she only lived as a Clerk, and that she had a gracieuse, by whom Charles V had that Bastard. I have spoken of this more at large in another Place. In the Time of King Philip the Second, it began to be doubted, that the Lady, who pass'd for the Mother of Prince of Austria, was really so [A]. It was least doubted, that the Emperor had enjoyed her

[B.] In Brantoms's Time it began to be doubted, but she was the Mother of Don John of Austria.) I shall let down her Words somewhat at length. John of Austria was a Natural Son of the great Emperor Charles V, and of a great Lady and Country of Flanders, the Mother of a Great Person, of which we have spoken, or possibly may speak, and not of a Baron's Wife as Brougel, or of a Lancret, as it was commonly reported. She was extremely handsome; her Name was Isabella. She afterwards married to the Lord Regal, a Gentleman of the Country of Namur, or Luxembourg. One may very well be Austria, [35].—that she might have married her: But that she was the Mother of Don John, is a Mithke; for his noble Carriage shew'd, that he took after his Father and Mother. As soon as he was born, they fitted him for a Rich Shepherd from the Mountains of Liege, to whom he gave him to be nouris'd, and brought up, without the knowledge of many Persons, ordering him to

her [B]; and, at the bottom, there was no consequence from the one to the other. That Prince might have diverted himself with the fair Barbara Blomberg, who was at first brought to him, to sing before him, and to dissipate his melancholy; I say, he might have pafled, from the Pleasure of the Ear, to all the rest, without having a Child by this Miftrefs (b). However it be, Joba of Austria died in the Perfuafion, that Barbara Blomberg was his Mother, and, as fuch, recommended her to the King of Spain. This Recommendation had it's Effect: For Philip II., to whom the true Mother was not known (c), did all that was neceffary to deferve the Blomberg in Spain, the fame Year that Don Joba died (d), and gave her a very good Repræfentation. Some Years after, he mt her with a handfome Equipage to Masone, into the Royal Monfaury of St. Cyperus. 

After having lived there four Years, the went to Laredo, for the good Air of the Place, where the died. Brantome informs us to whom she had been married. She had a Son, whom Don John, who believed him to be his Utterine Brother, recommended, on his Death-Bed, to the King of Spain, and whom Name was Pyramus Conrad (C). He ferved under the Duke of Parma (e).

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(a) See Livs of Erents Captains, Tom. II. p. 59.

(b) He was no noble among the Soldiers: he had so little a Good Air among the Ladies, to whom he was very acceptable (f).

(c) I shall make Three Observations on this Difficult Point. In the first, it is believed, that Barbara Blomberg was a Baker's Wife of Braffeni, or a Laundrefor for, since he could not believe, that she was the Mother of a Prince, whole Noble Carriage, he could not believe, that her Father was a Baker, and Mo ther, he must have diftinfhit her from the Great Lady and Countess of Flunfest, whom he acknow ledged to be the Mother of Don Joba. If he had not faid, he must have faid, that he took Barbara Blomberg, and the Countes of Flunfest, for one and the fame Perfon; but, in that cafe, he could not have called Don Joba, who was much a Gentleman to be the Son of Barbara Blomberg? He was, therefore, miftaken as to Barbara's Family and Country: She was a Gentlewoman of good Courfes. In the Second, he must have faid, that he took after his Father and Mother: for, if thereby is meant, that he is of a great Family, both on the Father's and Mother's Side, it is supposing what is in question; for nothing but good, and only faying, he is the Son of a great Lady, becaufe he is the Son of a great Lady: a ridiculous Argument! if it be meant that he is of a good Family. He fays, Brantome believes inclinations too noble and too great, not to believe that his Birth is noble, both on the Mother's and Father's Side, it is a bad Argument; for Experience fhews, that great Lords, who unmatch themfelves, have Children as high spirited, and as much inftruated with their Grandfathers, as Thole, who are equally matched, fupporting always, that the Educators, the Masters are high spirited, that they are sometimes the Sons of a poor Country Wench? III. This Education at a Shepherd's House, in the Country of Luvre, is controverted by good Historians, as Fanatico Strada. See the Article AUSTRIA (Don John of)

BLONDEL (DAVID), a Protestant Minister, in the XVIIth Century, was accounted one of the Men, who had the greatest Knowledge of Ecclesiatical and Civil History. He was of Obdam in Champagne (a), and was made a Minifter in the Synod of the Ifle of France, in the Year 1614 (b). He exercifed his Minifttry at Houdan, near Paris. Few Years after, he began to write for the Protestant Religion; and, in the Year 1619, he published a Book at Sdani, intitled, A model Declaration of the Sincerity and Truth of the Reformed Churches of France. It was an Answer to the Invectives of three or four Writers of the contrary Party, and particularly to thofe of the Bishop of Liouf, so well known fince under the Name of Cardinal Richelieu. From that Time Blondel was looked upon as a very hopeful Man, and therefore he had always some honourable Employments in the Synods. He was above twenty times Secretary in the Ifle of France (c). He was above twenty times Secretary in the Ifle of France. (A) He was above twenty times Secretary in the Ifle of France. (A) Marfoi, a Professor at Groningen, will have it, that Blomdel was chosen for that Perfession, becaufe he wrote a fair Hand. I recollect not having any more fragr, a quibb large prop.
He was deputed four times successively to the National Synods [B], where he never failed to be chosen to draw up and collect the Acts. It is likely, that it was he, whom the National Synod of Caithre deputed to the King, in the Year 1626, and who returned his Majesty thanks, in the Name of That Assembly (d). His Speech is to be seen, at length, in the twelfth Volume of the Mercure François. This same Synod ordered him to write in Defence of the Papists. I have heard of nothing more capable of confuting them, than Blindel. And, indeed, he had a prodigious Memory [G], and was a Man of vast Knowledge; neither did he want Penetration to make Discoveries, and draw advantageous Consequences from Matters of Fact. His Style was harsh, and perplexed

W hat sort of hand Blindel wrote?


[1] If I be not after, it is because I say nothing of one, whom I wished to praise yesterday. Such an one is Blindel. Such a Man as this, in the French Mercury does not get the Blindel, but the blindel. Now the greatest Men of this Name at that time.

[2] Also, be it no secret to any, that Blindel’s Head-Writing was the fairest, and most droll, that could be seen, but very small; so that, in few Lines, he could make long Remarks, in the Margin of a Book, printed on large Paper.

[3] He was deputed four times successively to the National Synod. One of these four Synods was not That of 1626. in 1626, as Mr. Hears-Morris believes (c). This Milkabe would be very incon- siderable, if he had not added, that de Molière, Moderator of That Synod, was very well informed by Blindel, and had long lived in Ireland; and if he had not reported this Milverdondering as the Cause of many other Events. “Quantum autem Maleolus feci unius aut alius Mandelinus Controversiae infamem habuerit in illa functione in qua ipsa Synoda processit, Blindelae Secretarii fuit, et cum epulis questus, si de omnibus debitis sim, si de nullis, si de omnibus, et si de nullis.” Ex, et (d). This is a Confession, which ought to oblige Writers to avoid the very smallest Milkabe. That, which had been written by one with such a Memory, is no longer so, when false Consequences, and false Suppositions, are added to it.

[4] He had a prodigious Memory. Mr. Colburn gives us an account of him, who gives us as great an Idea of it, as anything whatever. I have heard of Dr. Villon, says he (a), that Salvinoni, being at Paris, avoided meeting with Mr. Blindel in any Printed Book, as much as he could, because the latter was a great Talker, & omnia in numeratis hoextris, etiam locis integrum auditorum, whereas, the other, although he had a prodigious Memory, Spofi flbriet. Some Persons, who had heard Blindel in Convention, have suffered me, that his Tongue was a Torment, and that he discovered of all kind of things with such a facility, Without ever hesitating about Proper Names, or Days; nay, he could tell, telleme, the last time, Wednesday, Day of the Month, and of the Year, such, such and such things happened. The Authors of the Funeral Oration of John Calphorc Luntzeus, for writing the French translation of Blindel, were unjustified four Hours concerning the great Book, which he designed to write against Claffet, and that he did not intend, that it should be published; so, as affirmed the Hearers: “Quo (male cantatius) non admodum Amphilochii cum sibi adsensit non admirum modo, sed et horum organiz, quod pro re Galliae con- traea Cellochis Hifpliciam curde patrocinorum epulis, ex mulitierum, formam ex suis, qui ad prudam tam viri memoriae obfusoriam (b).” We shall presently hear two Men, who, though contrary to one another in many things, and particularly on the Account of Friendship for David Blindel, agree as to his prodigious Memory. They agree also as to the Manner of his Life; but one of them pretends, that Blindel was so esteemed by the Romans, that they endeavored to enslave him, they promised him a Miser. I tell it for the whole Praise. “Vix excellens factit nonnullae Blindel.” On the contrary, some of them pretend, that it was a jest among the Romans in France, and that they endeavored to enslave him, they promised him a Miser. I tell it for the whole Praise. “Vix excellens factit nonnullae Blindel.”


[6] He had read many books in French, German, &c.

[7] He should be at the Stereotypy, in order to have his name on the title-page of the Book, which he keep open Blindel.

[8] How much is it necessary, for a man of easy AFFIRI Concellorii, dilatationibus Theologorum, & in historia vetere ac recenti, tum sacra, tum profana, quod ejus cognitionem effugeret, & de quo interrogaretur. Nonnullae cum eo familiares verificant, qui non se celeri optima ejus collocius dissiparent. Quantes omnes, qui noverant, dispense ejus eruditionis ef- teraque, non fuisse Persuasores, sed eventus C cruciales Romanus, qui igitur vel intellu Episcopali, quondam cuculli alicius, vel musica aliquae in Auctores, determinato, sed non in tantum fruitur episcopi, quae pertinere pasti essent, nisi religiosoerum compersent, quam ut motadceanum opus aud honorum splendere consensus. Quod dicam de morum fune- retate, de modo munificentia, de quibus honorebus viros ad fui amone repicie- bat (b) ! ! ! — Our Blindel was an excellent Man; he had written a great many books, and was very good, indicating to the Affair for the Refored Church. See in these Thes. de Thomae. de Thomae. de Thomae. de Thomae. de Thomae. de Thomae. de Thomae. de Thomae. de Thomae. de Thomae. de Thomae. de Thomae. de Thomae. de Thomae.

perplexed with so many Parenthetickes [D]: But what then? That would have hindered him from confuting a Fallacy? It appeared, by the Event, that he did not trouble himself much about refuting Bibles [E], and that he applied himself much more to other things. In the Year 1643, the province of Anjou demanded him of the National Synod at Charenton, to be Professor of Law in the Divinity at Saumur [F]; but this Request was not granted, either because it was thought that, having no Talent for Preaching [F], he was not so fit, as another, for the Instruction of the Students in Divinity, or because it was believed, that, if he should apply himself solely to History, in which his chief Skill lay, he might signalize himself the better in the Service of the Party. However be it, he continued in the Isle of France. In the Year 1645, the National Synod of Charenton made him History Professor [G], and gave him a sufficient Penance, which had never been praisep before (g). The Explanations on the Fuchfariit (h); a great Book, concerning the Princes of the Church (i); the Pleno-fidemari, and Turritanus Vapulantes (k), which is a Work against the Decretal Epistles, the Treatise of the Sibyl (l), wherein he undertook to prove the Oracles of the Old Testament, which are attributed to them, and wherein he refutes the ancient Practice of praying for the Dead; and the Treatise de Epistolis & Prophetiis (m); pleased the Protestants much; but some among them disapproved, that he did not wholly adddress himself to Controversy, and that he concerned himself in Diffutes of Civil History, as when he wrote a Book de Formula Regnante Christo (n). Some of them were also offended at the Book, which he published, to shew, what is reported concerning

drew Volumes of Barriere, he did it, by the Help of God, without any trouble, and that he had not only the external Notes, as he was ordered by those Gentlemen, but also that he had collected them with the Annals of Barriere, which he had never seen before; and that, having discovered some Peculiars, he had not yet searched, he thought he should commit a Sin of Irreligion, if he should not publish them. Some such Pamphlets ever at amplifying Res. Amb.-

leodoxing, and Declaring some errores in the

text of the Aulus.——Dee cooperare in alius eritum esse compri

tanisque Angliam Anglorum super

nuntius ex imperio fuisse de cum Barrienis
collata.——Theatrum daret (i).——Non

cum Chronologis Barrien narrations

nunc annos nihil vult viuere, quos, suum.

Ecce autem (ex animo factum) nihil religio

fuit impetu facere the Bello (t). He published

therefore, a Book in the Year 1675, entitled Anti-

barbarian Magnifici, which contains an Hundred and

forty Pages in Folio. In this Copy, the Title modern

mention of David Blondel.——In the "Journ.

des Synodes" (16), the Title contains these other

Words; publico nostro quodam in Barthomie au-

ducere, quia in eodem Titulo note the Year 1679. Doubtful this is a Book-

eller's trick. Probably the Book did not sell; and,

at six Scudi end, they beareth themselves of a new Title-Pass, and to promise wonders in it, un-

der the famous Name of David Blondel. The

Truth is, Blondel Score appears in That Book; and,

if one was to judge of his Marginal Notes from thence, they would be very much defiled (t)."

[F] He had no Talent for Preaching: See what is quoted from Samuel Morison, in the End of the Remark [C]. He published not preach by Meditation: and that was with much difficulty he learned his Sermons Word by Word. So that the Pelpis was not his Talent. [C] The National and Literary, or (more generally) the National Honorary Professor. From that Time he was reputed free from any Engagement to the Church; he was no longer obliged to Redel and gave up full Permission to settle at Paris, to be at hand to consult the Libraries. There were the Resolves, which induced the Synod to confer that Title upon him: Henry Voucher for his (founded) Blondel honorarii professoris nomines &

Dissipare, sed reducere a墙上 in Caracteres. No.

dissipari, sed reducere a墙上 in Caracteres. No.

The Barriere of the City, says, that the Burgomasters of that City having ordered him thought to confute the
Concerning Pope Joan, is a ridiculous Fable (1).

After the Death of Vossius, he was

Colotems tells us, that the Author was preparing a second Part: I have heard, (1791) Mr DeWitt Carter tells me, that he had left a Continuation of the

Primary of the Church, almost as large as that which is printed. It is in the Hands of a Minder of Carrolls, the Son of him, who turned Arminian.

(2) Some were offended at the Book, which he pub-

lished, in 1789, under the Name of the Index in Car-

erolians, p. 211. He would have advanced him to

serve him, but it would not have pleased him.

New Comenius is the Author of the other Book, which was written in 1656. Comenius was a Schoolmister. He lived about 1700, and had a great

reputation. He was a Protestant, and was the author of

a great many books on Education.


(3) This.

(4) The same author, in a later work, speaks of the

same thing. He says that the Author had the

privilege of publishing his work in a small press, and

that it was not intended for general distribution.

(5) He is the same author who wrote the

same book, published in 1791, under the Name of

the Index in Comenius, p. 211. He was a

Protestant, and was the author of many books on

Education.

(6) This is the same author who wrote the

same book, published in 1791, under the Name of

the Index in Comenius, p. 211. He was a

Protestant, and was the author of many books on

Education.

(7) This is the same author who wrote the

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(12) This is the same author who wrote the

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the Index in Comenius, p. 211. He was a

Protestant, and was the author of many books on

Education.

(13) This is the same author who wrote the

same book, published in 1791, under the Name of

the Index in Comenius, p. 211. He was a

Protestant, and was the author of many books on

Education.
was invited to succeed him in the Profectourship of History, by the Curators of the Illustrious School of Amsterdam. He went thither in the Year 1650, and continued to study with his usual Application; which, together with the change of Air, drew many Disinclinations upon him, and made him lose his Sight. It is affirmed, that, in this Condition, he dictated two Volumes in Folio, concerning the Genealogy of the Kings of France, against Chifflet (6). It is said, that he undertook this Work at the Request of the Governor of the Comorfe Persoons in Holland, who endeavoured to make him suspect of Arminianism (K), and who blamed the Religious and Political Confessions, which he published in the Preface; but, that they might know what was his Opinion was, he compiled a French Treatise, though he was not at all attached to the Honds of several Persoons. Salmoglass was at Paris, in the Year 1641. Sauriaus refused to declare how this Work was sent to the Bookseller Bailly, who published it at Amsterdam in 1651, but he declares, that the Author said, that that Book had been managed without his Knowledge. This is a very curious Book, and is full of indications, which, in so many Ways, are for the Credit of Arminianism, and is admirably written with Impudence. Some of Salmoglass's Letters, wherein he promises to patronize the Tradition, which he had so often supported, are very speci-
ally and easily, confuted Thofo, who regretted that loss of an Argument, in which, their Opiion, overturned the Church of Rome. Recrevis animus, a Poem, written under the same Pen, against the Doctrine of the arsulffinum, qui Romas in capite ferivit (56). Sauri-
aus was one of those who were pleased with this new Defesa of Salmoglass; but he warned him to take great Care of what he was about. Note, that he sent him Bland's Latin Trestle, and that he acquainted him, that Chamier, petit de Musin, in his Apology Against the Advisor of the Ministers of France, believed, that the Story of Pope Joan was fabulous. He did not forget to say, that du Moulin, who might have judged admirably well upon this Work, was rather deceiving himself about it. Qua est certa vet sine frigitor (Petrus Molli-
anus) quibus Romanum sussurravit voce, ubi fac eas juris fementia sensum abscondit? & poterit enim urbs, quam sudavit, reger eis captura secernam. I believe, one might add Mr. Bajmage to those three famous Ministers, who took the Story of Pope Joan for a mere Fable. See what he wrote upon it, giving an Historical Account of the Resolutions of each Party (57), and you will apprehend what his Thoughts are.

(6) Bland, in the Preface, makes him suspected of Arminianism. There are many Persoon in Foreign Countries, who have a wrong Notion of the Dutch Liberty, and the French Ser-
itousness; but see how they treat this Fundamental Question in the Tribunal of the Spanish Inquisition in Holland, that, nevertheless, there are many Zealous, Sceptick, Peronit, and Inquisitors, to name not what Friends a Man has, and who build a thousand Rash Judgments upon it, which they im-
pair to many Persoons from Hoest to Hootie, and chiefly to Thofo, who may either Sere or harm, according as they are preeyed for or against. Poor David Bland, fancied, that, going from France to Amsterdam, he should pay from Servitude to Li-
berty; but, as he has not a great Deal of Persoon at home, he put himself under the Eyes of some Persoon, who would make it a heinous Crime in him to hold Correspondence with an old Friend (59), who had contributed to his Vocation, and was Acquain-
tance of great Use to him in an unknown Country. He knew not that Thofo Sopes would report his Letters to Persoon; and, if he should be put upon certain things, which might escape him in Conversation; so that he would be loath to go out; and accounted a Man, who conciured against the State, without any notion of what he has read in the Writ-
tings of a famous Divine, who has taken the Prima Persoon as a Model for his Composition. Quod illud Apologiae, &c.) solumtum legendum pro-vinciar risus et ira. Quo id est &c. &c. Tertius: de senectute et morbo. (56) Bland, in the Preface, makes him suspected of Arminianism. There are many Persoons in Foreign Countries, who have a wrong Notion of the Dutch Liberty, and the French Ser-
itousness; but see how they treat this Fundamental Question in the Tribunal of the Spanish Inquisition in Holland, that, nevertheless, there are many Zealous, Sceptick, Peronit, and Inquisitors, to name not what Friends a Man has, and who build a thousand Rash Judgments upon it, which they impair to many Persoons from Hoest to Hootie, and chiefly to Thofo, who may either Sere or harm, according as they are preeyed for or against. Poor David Bland, fancied, that, going from France to Amsterdam, he should pay from Servitude to Liberty; but, as he has not a great Deal of Persoon at home, he put himself under the Eyes of some Persoons, who would make it a heinous Crime in him to hold Correspondence with an old Friend (59), who had contributed to his Vocation, and was Acquaintance of great Use to him in an unknown Country. He knew not what Thofo Sopes would report his Letters to Persoons; and, if he should be put upon certain things, which might escape him in Conversation; so that he would be loath to go out; and accounted a Man, who concurred against the State, without any notion of what he has read in the Writings of a famous Divine, who has taken the Prima Persoon as a Model for his Composition. Quod illud Apologiae, &c.) solumtum legendum pro-vinciar risus et ira. Quo id est &c. &c. Tertius: de senectute et morbo.
who gave the Manuscript, from which the Book concerning Pope Joan was printed (9). I have forgot to observe, that Amand Flavion is a fictitious Name, which David Blundel gave himself in a little Book about Liberty of Conscience, which he opposed to the Bull of Innocent X, against the Peace of Manfyl. Nor have I spoken of the great Endeavours the Catholics used to draw our Blundel into their Communion. A Minster, who did not love him, pretended, that it did him no credit. His Thought delerves some Examination [O]. He maintained also, that Blundel had a Pension from the Court of France, which diverted him from refuting Baronius [P].

[Q] The following Letter is from [R].

"He

[Q] Gallic nishindio Librietum, varia Scholii ex Synodorum Nationum decisionibus illustratam (52). — Blundel was by so called the Phaedus of our Age for his great Skill in the ancient City, for he knew all the Texts of St. Tommaso and St. Tammaso, and in relation to the Decretal E. Pissele of the ancient Popes, which yet no thinking Man would admit in which was affixed by his Brother, Molle Blundel, a noy plain and di- ligit Man's as also in turning over the Caussus and Confutation of the National Synods of the Church from moody Author and Author a manuscript of Moses Blundel, besides John Ex- traits out of the Greek and Latin Fathers, and a Work of Belaliscion concerning the Enchalcphal and the Pare und the Decretal E. Phylax, etc. Notes and the Discipline of the French Churches may beautifully written, and illustrated with several Scholias taken from the Decretals of the National Synods.' Of this, that this Profligate intemperate, that it was not necessary to throw the Follisy of the Decretals. To this let us add these Words of Mr. Halswelle, 'Of the Pope's Alles Falle idenon, Father Stute, named called Mr Blundel a Broker of open Doers, by reason of the Heat, wish which he purposed the two Authors, whole Defect was neither dis- covered in the Writings. The relations to many Ca- tholic Critics had already discovered idanion's Im- pcles, and the Proceeding of Turrium had been hit at, and confuted, by the most judi- cious anonymous of his time (53)." Rite- etus speaks much more advantageously of this Book of Blundel (54).

(O) His Thoughts on defense of Examination. Among other Things, Caritabellus had said, in David Blun- del's Praife, that The Catholics admired his Learn- ing so much, that they offered him a Mitre, while he was alive, and considered it as a good Puff, either at Court, or in the Parliament, if he would abuse his Heresy (55). Martrigus replies, that such a thing does not deserve Praife, as well because it is no defence, and in all Places, as because a virtuous Woman will not praife herfield for having rejected an Immodest Pro- posal. See also, I believe, the Relations with a virtuous woman in Spain, yet glad to be alone with a Man, who dehies the fuit Favour of them, and that they take it very ill if he does not. That is what you say, when you say, that this Man is reliving such earnest Repetua. After all, there was reason to praise Blundel for the very thing, which Martrigus cenfured. The French Catholics would have used it to many Princes, if they had not taken him for a Peron of great Merit. There is a great Difference between a Woman, to whom Honours are offered, if he will change his Religion; and a Woman, who is offered with Pre- sents. The Action, which is proposed to the Min- ster, is not bad according to the Principles of the French Kings. At least, I am not sure that he do it whilst he believes it to be an ill thing (55): He is exholed to infruct himself, with a Pro- mise, that if he can undeceive himself, the Pater, he shall be done mercy, that the French Kings be- lievly rewarded. But what is proposed to a Woman is a bad Action, both according to her own Prin- ciples, and according to the Principles of the Temp- le. So that he cannot be tempted without an At- front offered that is, without believing her very capable of committing a Thing, of which they knows the Offence. Therefore Martrigus's Comparison is not just: for there is no Injury done to a Man in believing him capable of forting his Errors, and acknowledging the Truth or which is the same thing, in his case. In Rome, in the French Kight, I am sure, that if, Mergius had wrote the Pan- gyric of a Minster, who had refused many great Ad- vantages, which the Catholics had offered him, he would have been Subject of a fine Elegy, and would not have iterpreted to praise it as a very noble Exploit. Offered, by the by, how Pyrrhonism prevails in most Diaposts, is a very useful Foundation. There are many Maxims, which are true on one side, and false on the other. They are made use of by turns, either for one's own Cause, or against Adver- sary: But is this the way to attain to certainty? So, besides this, in relation to the Praifhe, which a virtuous Woman delivers, either for having ne- ver been solicited, or for having been affyled which the whole Remark [D] of the Ar- ticle JUDITH. [P] It has been said, that Blundel had a Pren- dure, and that this diverted him from refuting Bar- ronius. Martrigus declares, that Blundel told him, that
He had a singular way of studying; he lay on the Floor, and had round about him the necessary Books for the Work he had in hand (r). He, who informs me of this, tells it for certain Truth: He says also, that the anonymous Author, who wrote the Free and Charitable Considerations on the Collection of Authentic Acts, compiled by Mr Blondel, was one Gantere, a Minster near Rochester. This Collection displeased the Divines, who had opposed Mr Arwrynt. I have seen a Letter full of Complaints on this Subject (2). I shall give an Extract from it:

that he was importuned by the Encouragements of the World (56). He adds, that Democ, Super-inten-
dant of the Finances, paid this Minster a Pension, and that this Pension obliged him to publish his Poems, and that the Author once himself in this:

Papists Moderation beak simi comparare facultie-
rit, proferim qua tempore cum in suis fretidum ex
numine seque, in una securitati Altemeae Par-
ditiis (61).—Blondel, in his Pope Joan, certainly
aimed at the Reputation of a moderate Writer, of-
cially at the time when the Episcopacy was
nankind in quum Romani vacavi sed conf-
unuenda D. Democ, suum Praefelli serio Re-
bruon de serio, quae mihi profenione honoraria,
iter Reformata, fata remota exist. Quae etiam
facile, et amorum bis viris, nihil
bundo conficere in meum illustre. Unde natura
consilium de ipso in Belgio, & fote petor, tras-
mitendo, quae fac & illac de mortuo sim illud
Exequiae Illuminian, et ipse expeditus ex Au-
tie & Saculi inestimabili, qua & si fere gravis &
importancie cit, spes a me tibi faita aperire pro-
verem, vellem quemquam (at Paris) he
thought but little of Bonarione; but, enjoying a
Penney from Democ, Super-intendant of the Fi-
king of Great Brites (63). Either these two
Author had been asked, How he
know that Democ paid Blondel a Pension? he
would have answered with a Hours-day.
Mr deacon's in his district, as Bonarione Particular:
I know from him, that the President of Meners,
that a very good Roman Catholic, gave him a
poems in the country, which I have not heard.
against the Pope's Supremacy, and that a Coun-
to the Parliament of Paris, a very good
where I have not been informed to me, but
whole Name I have forgot, gave him a Pension
of Six hundred Livres on the same Account, and,
that, to satisfy these two Gentlemen, he emplo-
gist in pathos, the Pope's Su-
premacy, which serves for an Answer to the Book,
which Cardinal de Perron wrote against James I
Ruler of the Exchequer: I am an old Man, and
at the City of London, and out-of-side,
five of Roman Catholics, or their Penitent betrayed them;
for the Interests of France, in which he cannot be more,
then Bludel has maintained them in his Work of the Primary.
Our Act to return a Letter full of Complaints a
other Gentlemen (64), which were printed at Greno
were Mrs Mary de Moull Daughter of
Peter de Moull (65). Mr de Wilben (64) did
be a great number of Gentlemen, that he was
be taken, and to me; it is dated from Dijf the Twenty fourth of
June 1655. It appears by this Letter, that the
fled, were de Moull, and Rivelres, to whom ne-
vertheles he professed himself a great Friend, and
by whom he was sincerely beloved, as may be
he had received from them, and by the Acknowledgments
which he made for them. Several Douzens of his
Monseignieur Rivel, wherein he calls him Father,
his faithful Friend, his Protector, and Benefactor,
and one might easily think, that he spoke of
his own interests: he was seduced to

him alone for the Poet, which existentiated
him from the Inconvenience of Dorset, wherein
the most judicious thought him involved, when he
was at Paris, forever in the Pope's Service, and
basy about their Genealogies. This good
Soul, who was continually upon his Guard against
Scandal, thought it necessary to extract him
from those Snares, that his Talents appear to
employ more usefully. He made use of all his Cre-
dice to conspire his Aim (65), wherein he
strove to do well; for, too much
vailed to be paid with Integrity, yet he never
feared any such thing from him, who appeared to
thankful, and who wanted his continual Sup-
port in a Place where he had grown into a
vaine to please at all which may be fenn in
his Letters, which are in the Hands of Rivel, for the
Son. A little Letter, the Name of Mary de Moull, we read their Words. He
very few Friends in this Country, except among the
Arminians, who constituted a stirring up of
very beginning of this Year, and it was his Mission of Life
prudent enough to acquire him the Esteem of the
the Queen of Commonwealth: he should have
Ric: to it. Afterwards the enquire on the Proto-
of Rivelres, and affirms us, that the Memoir, which he
left, of his Life, and the just Proofs of his
rivalry of Honorary Prefsse, he might there, each
not be received at Balm, and that have nothing of
the Faithfulness of Friendship. There is no
doubt, but that Rivelres used all his good Office to
have Blondel in Holland; for it appears by Sarras-
alter's Letters, that he was deputed to promote that
Affair, and that they showed the Importance of
Uina, in the Year 1660, he was Blended, and
soduro, qui hic plane at adium orbis & vivri ar-
bitrium. Polet iftie, honoriae sugens professo-
rius vnusca, firmans & atque annexatur ad
mun confedore, & alia, quae mortuLum nemo que-
post privilegi, ad Historiae Ecclesiasticorum purificandum
urandum in epistula: inquit, ut
naturae et morale hominis. —M. de

"(62) Sirrold, Triptith, 96. at

"(63) Anonimus, "The Sears of Jacob's

"(61) She died in the City of London on
February 1699.

"(59) of whom a life is to be found in the
Table of BORE, and not of
[F. of the Article WILLIAM.

"This is Mr Arwrynt's, to whom ne-
vertheless he professed himself a great friend, and
by whom he was sincerely beloved, as may be
He was seduced to

that which was the word is, that That Author, and Blondel, do
not agree in their Accounts. The same Disagree-
ment was made about the Tresure of Austin, and
That of Mr Arwrynt. These Gentlemen might be
expected for not taking alike on difficult mat-
ters, and for explaining the Words of Grace dif-
fierently, as they were not to agree when they
relate Matters of Fact? What can one think, when
they appear that, they confute each other in their
Historical Narratives of what passed before their
Eyes? Can one believe, that it is only a Defect of
Memory? Is not a Man tempted to say, that one,
or other, of those Gentlemen, who is, rather that
there is some Artifice and Trick on both sides, and

"(60) of Monk in Reference. pag. 292.

"(6) That is, a

"Then"
that each relates what is for his own Advantage, and suppresses the rest? This contrary in Matters of Fact prevails everywhere. We law a famous in-

BLONDEL (FRANCIS), Professor of Physic in the University of Paris, was a very learned Man; but his Knowledge was indigested [A]; and, besides, his Prejudices against Chemistry, and Antinomians, fill the Faculty with Troubles and Divisions. Gay Payn, though he agrees with those concerning Antinomians, yet speaks of him as a litigious Man, and a bad Writer [B]. Perhaps no one has more ingeniously or more pleasantly characterized this Physician, than the Sieur Lamy; but, as he had been perverted for it, he must be considered whether Payn has not too great a share in the malicious Turn, which is observable in his Description of Blondel [C]. Nothing shews more powerfully how little this Doctor was loved or esteemed, than to see in what a manner his Death was mentioned in the Mercure Galant, Sept. 1682 [D]. Not one oblonging Expreffion attends this News, to leffen the Blemih, which is callt on the Memory of the Deceafed. I cannot tell whether the Books, which he promis to the Public, are printed [E].

I must

[A] His Knowledge was indigested. Our Moniteur Blondel is a very learned Man, but he is very erudite in his own particular Style. Thus Payn speaks of him in his fourth hundred and fifth Letter [2]; He says, in another place, that Father Stephen Raynolds Style is worse than That of Blondel. He is not so much learned as well known. He is a particular Man, and the modr Learn-

ed Men in the World, affect the small kind of barbarity, and even fable laborat urn Tertullians (1). See some other Testimonials of his indigested Studies [D].

[B] Payn represents him as a litigious Man, and a bad Writer. Our Moniteur Blondel — a litigious Man, and a Caviler, and loves to go on a Case, and even a Dispute, in the courts of justice and in Quarrels: he has a Law Suit with Toureu le Caum, who is another litigious fellow: he is printing a Cafe in his Defence there are as yet but two Sheats printed; he told me, there would be eight. He makes great Complaints of the Fire President, whom he took, as he says, for his Friend; I know not what to make of the multitude of his Pencillers. As soon as the Cafe comes out, I will fend it you, as also a Book, which he promises, de Fermous, Sibylline oracles, in which he is particularly severe. It is called Passion, since it causes Vomiting. — This Man loves the Law too much; but it is a great pity; for he is a very learned Man [5].

[C] I do not wonder, whether Payns has not too great a Share, in the malicious Turn, which is observable in his Decription of Blondel. There are many Writers, who desire to find in a Doctor of Physic, in the person of Mnes Livers, but also what is said of his Manners and Characters: I think I shall not be blamed for transcribing some Puffing vers de Mr. Le Blondel. He is one of our most ancient Daffons, says he [6], speaking of Blondel, and puffs for a learned Man with some. He has read much, and has a happy Memory. He can decide very well how a Great Wunder in Hippocratus and Galen is to be read. He ideolizes them in such a manner, that he will hear of nothing but what they have said, and is better pleased with old Truths than with new. He knows the Names of Plants, like the Gardener. He knows their Virtues after the Galactic manner. He measures the degrees of Cold and Heat in water with a pocket Thermometer which evaporates every Body. He cultivates many of them very carefully. He is a stranger to Chymistry, that he cannot hear a Man speak of it, without a great Inclination to teach, without any Interest, and without being obliged to it. I assure you, that I have seen him take the pains of an Experiment, from St. Denis Gate to our Schools, for a single Scholar, who left him at last because he was not learned enough to understand his Lectures in the Greek, the language of which his Discourse was full, were Languages not all, or but little, known to him. It is true, this Gentleman is very curious in Eymoloido-


[3] ibid. This Letter was printed in the Mercure Galant, Nov. 27, 1683. Blondel was made Dean of the Faculty of Physic, Nov. 25, 1683. Payn, Letter II., p. 45.

[4] Payn says so in his 40th Letter prefixed to his sientian of Disputes, printed at Rouen.

[5] ibid. pag. 34. See all the ninth Lend. pag. 34.


[7] Book, which he wrote about vomiting, and Emetic Remedys, he inferred a Preface concerning the Chymistry of ye Stomach, and to find the Nature of ye Acid, as back as far as the Times, which proceed the Flood, and made a Query, Whether Tadbl Cain was not the Inventor of it; because it is said of him in the fourth Chapter of Genesis; that he was an Artificer in Brass and Iron. Mr. Lamy adds, that Dr. Blondel assisted him, in a full Audit., of advancing an Heresy, because, as he was diligent in the Church of Geneva, and seeing that the Heavens was maintained, he objected, that the Rapidity of the Primum Mobile would be incredible, since the motion of the Equator of the Earth moves as fast as a Cannon-Ball. The Accused answered, That there might be an error in the Supposition, which he made; yet he could not believe, that it could be true. He observed, that Heresy in it, since it is not a Point of Religion to be able to calculate well. Dr. Blondel replied, That it was not a matter of Physic; I granted it, says Mr. Le Moyne, and, therupon, a Doctor taking my part, told him, that since the Proposition was interested in the Thi, I might dispute against it. Well then, replied Mr. Blondel, let him prove, that the Earth turns round; but let him prove it medically. I confess, I could not do it, and I was forced to flop there. An Ingenious Student was very much pleased with this Issue, with Dr. Blondel, nor any reason to impeach any thing upon him, assured me, that he once told, in our Schools, that all those, who would use life of the Primum Mobile for Corrent Permanent, or the moral Sin, and that they make an implicit Pact with the Devil. And, to show, that the Cure, which is obtained by That Remed, is magical; it ought to be observed, let the Refusers have the cold, the cold of Temper, and that, after a certain Time, the Ditale returns, which has been acknowledged by all the Students of the ancient Magicians, to be the true Charactar of a Diabolical Cure.

[D] His Death was mentioned in the Mercure Galant. These are Mr. de Peyro's Words: The Faculty of Physic of Paris enjoys, at present, a very great Reputation by the Death of Dr. Blondel. He was the only one, who remained obstinately bent against the general Approbation of Antinomy, the good Effects whereof he asserted, during his Life. But he was so much troubled that Learned Company for thirty Years, that they seemed to be always divided. As it is likely, that his Opinions will die with him, there is reason to hope, that the good Students will again be established among so many civil Person (7). It is certain, that, in many Places, the Death of Dr. Blondel, has excited much Reformation of Peace, than the Mediations of an hundred Assemblies: But can any one be sure, that this great Disturb of the Public Repose will not be increased by others? The little Practice of civil People have no end; no end can be deputed. Since Manhood must be unhappy in this World, the fate of Peace is not necessary. They are essential Parts of Civil Society. about the mountains, and being necessity, which

[E] The Books, which he promised the Public. In April 1679, his Treatise de Pleistode wanted to be published; it had been set to the Chapter de Forgotten, which was

BLOND (FRANCIS), The King's Professor of Mathematics and Architecture, was very much esteemed for the Knowledge he had acquired in all that he treated of that Professorship. He had been candidate for the Government of the Count de Brienne; and he accompanied Young Lord, who had already obtained the Reversion of the Office of Minisiter, and Secretary of State: I say, he accompanied him in his Travels, which began in the Month of July, 1652, and ended in the Month of November, 1655. The Latin Relation of it has been twice printed at. He had moreover some considerable Employments in the War, both by Sea and Land; and he managed some Negotiations with foreign Princes; in which he attended to the Dignity of a Marshal de Camp, and to That of Counsellor of State. He had the Honour of being chosen to teach the Dauphin Mathematics; and it is He, who gave the Draught of the new Gates erected at Paris, since

was to be a general Method, and to contain new and uncommon things do argumen Hipp, and upon the Explanation of the Twenty first Sbipon, &c. A fourth Sbipon is in another place: the second of November, in the Morning, we made a new Dean, to wit, Montefiore Blondel, which the Antinomian Flock is very much affl

was to the Place of Conference, which was at Dr. Blondel's House: he waited two Hours, and was very much tired to hear him so long and so much studiously; never to tonight, without saying Hypocrites, Plott, and Arians to wit. Dr. Blondel being told, that some body asked for him, he went out of his Chambers, and came in again a little while after, to tell Mr. Lamy, that the Doctor, whom they feydy for, went to rest, that he could not come. He blamed That Gentleman's Negligence very much, continues Mr. Lamy, who failed always to come to the Place of Affiguation, and gave me much trouble. He thanked Mr. Blondel for his Integrity of this Gentleman, who has always God and the Laws in his Mouth to justify his Actions. When it was thought that the Antinomians, because of this he presented his Remarks, and by an Artifice, which cannot be sufficiently detected, he brought home some Propositions, separate from others, which refuted them, and which, in truth, could not pass alone. This raised a Controversy ; the places of the Book were read; and, after a certain time, it was resolved, that the Book should pass, provided the Faculty of Divinity approved of it. This was sufficient for Blondel to obtain the Decree of the University, the Book, which would judiciously be, nor against it: And Mr. Blondel would not engage to prove to them, that his Book did not contain any Heresy. Upon what a Sea should I embark! say I. I should engage it's Waves in such great numbers against me, that they would infallibly swallow me up, though unjustly. The MULTIPLE, definition of Judgment, would think they fought for the Interest of Heaven, and should offer a pleasing Sacrifice to God, if they made me the Victim of it.
BLONDUS, BLONDUS.

since the Dutch War of 1672, and of all the Embellishments, which have been added to That Capital City of the Kingdom (a). He wrote also some of the In- scripts, which are to be seen on Thoise new Gates; for he was as well versed in the Knowledge of good Literature, as in Geometry; as he made it his Business to have been Dean of the Academy of Ar- chitecture, and Member of the Royal Academy of Sciences. We have many Books of His (b). He died, the first of February, 1686 (c).

Suppression is a very good one, since the thing was not relisted, because that Cullom was actually ob- served in THAT PLACE, but only as a witty Conceit invented during the troublesome Jour- ney. So that the Readers had been deceived, and, besides, had been presenfed with a very odious Ac- count, and which was very injurious to the inhabi- tants of That Country; and consequently there was all the Reason in the World to strike THAT PART of the Relation. If any one should ask me, ought it to have been left out, if the thing were true? I would freely answer, that we must diffuse ourselves between Books and Books, and between Authors and Authors. There are some Perfids, whose Character requires an extraordinary Gravity, and who deserve great praise for making a Scriple to relate a true Story of this Nature; and there are some Books, wherein it would be no way improper to insert such stories. I do not think, that a Layman, who writes the History of a Country, or the Relation of its Travels, is obliged to be silent about a public Cullom, and therefore, that this is a licence, odious, and of an ill example. If you lay down a contrary Mis- take, you will find, that it will be necessarily con- cluded, and without many gradal Consequences, that the Labour of the Book is bad, and that their Profession ought to be placed among the unlawful and pernicious Arts; for it is impossible to write History, without relating infamous and decent facts.

Allowing us to do it, the most rigid Critics do not blame the Historians, who mention all the Particulars of a villainous Murder, or of a horrid Treason: they would abuse them, if they should truly say, that, in some Towns, they chois, for their Barmagomists, those, who have professed such and such Brutish ways of making themselves drunk, that with a Man has done, I would bear such a Tital, he is not made a Conduit. &c. They only condemn the Relations, which mention some Customs contrary to Charity. For example, relating, that a thing was practised, that the Auld Enemies, who should give the Particulars of the Practice of the Congress, which has been at last to winfully abolished by the Parliament of Paris; and they do say, where they fall upon, for instance, that the Conclusions fall upon the good People, who very ingenuously represented the horrid Impurities pract- ised among the Pages and Heretics. However it is, I will venture to say, that, if the Coloma of Stone, mentioned in the Travels of Mr de La- mentan, had actually served as a Standard to judge the Validity or Invalidity of Marriages by, it might not only have been related in the first, but also in the second Edition; and that, therefore, the only true reason of suppressing it in the second, is, because it was a mere Fable. I maintain, that,

BLONDUS (FLAVIUS), born at Forli in Italy in the Year 1387 (d), applied himself so closely to polite Learning, and with such Success, that, going to Rome at a time, when learned Men were more scarce than they have been, he

(4) See the De-

scription of Rome, by George Fabricius (c). For

other Labours, in his Topographia Epitomata (2), and Scherberus

(1) Vellius in

26. Lib. pag.

(2) De Witte, in

Diatribe Biograph.

(3) NACH que-

hier noch nix

schönes dice

(4) Echter oder

erst mit diesem

und ohne den

Philosophen,

Nabar

st. in cap.

7. 13. 5.

(5) Wird eige-

nicht gleich

feminin und

nicht gleich

Philosop

in Lampin, ent-

2. 4.

(6) Eliott, in

Museum Societis

pag. 7. Edn.

(7) The learned

Ihreel, in den

Widen, vol. 1.

Differenzen der

Vereinigten-

(8) See the

Vereinigung der

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BOCCACE (John), one of the most polite and learned Writers of his Age, was born at Certaldo (A) in Tuscany, in the Year 1313. His Father, though a poor Peasant, bounteehly with a Family, designed him for something above his Birth; This he resolved upon, after having observed, that the Child's Philo-gnosis and Inclinations promulged; he designed him for Trade, and put him as a Firenze Merchant, who carried him to Paris. Bocace terved this Master six Years, and was well beloved by him; for he understood keeping Accounts (B); but

(A) He was born at Certaldo. Boccafra, who is here my Author, affirms it (1); several others for the same; but I do not know how to reconcile this with the tale in which he mentions the River, which runs near the City of Certaldo (2). * I willingly celebrate, says he (3), the Memory of that City, which was the place of the Nativity, and Abode, of my Ancestors, before the City of Florence received them into the family of its Citizens; should I speak thus. Thou must have been there! Boccafra could not ignore this of his Poggio; for he translated, into Italian, the Tuscany, or the World. Perhaps, if I had not attended to, he would not have failed, that the City of Florence gave Boccafra the freedom of a Citizen. Qui para il tuo degno worthy of a statesman. But Boccafra was sufficiently to a Man, whose Ancestors were Florentines? Subtilian pretends, that Boccafra was of Florence, and of the Family of Certaldo; Florentins Certalde sons (4). Let not these Difficulties trouble thee, thou art of Florence, and of the World. Bocce, in is called Eba. (5), in the Travels of Master, or the World. (6)

(B) Bocace — must be selected by his Master, for he understand keeping Accounts. I love not. Boccafra, being more to be a Merchandize, should I speak thus. Thou must have been there! Boccafra could not ignore this of his Poggio; for he translated, into Italian, the Tuscany, or the World. Perhaps, if I had not attended to, he would not have failed, that the City of Florence gave Boccafra the freedom of a Citizen. Qui para il tuo degno worthy of a statesman. But Boccafra was sufficiently to a Man, whose Ancestors were Florentines? Subtilian pretends, that Boccafra was of Florence, and of the Family of Certaldo; Florentins Certalde sons (4). Let not these Difficulties trouble thee, thou art of Florence, and of the World. Bocce, in is called Eba. (5), in the Travels of Master, or the World. (6)

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(2) Bocace — must be selected by his Master, for he understand keeping Accounts. I love not. Boccafra, being more to be a Merchandize, should I speak thus. Thou must have been there! Boccafra could not ignore this of his Poggio; for he translated, into Italian, the Tuscany, or the World. Perhaps, if I had not attended to, he would not have failed, that the City of Florence gave Boccafra the freedom of a Citizen. Qui para il tuo degno worthy of a statesman. But Boccafra was sufficiently to a Man, whose Ancestors were Florentines? Subtilian pretends, that Boccafra was of Florence, and of the Family of Certaldo; Florentins Certalde sons (4). Let not these Difficulties trouble thee, thou art of Florence, and of the World. Bocce, in is called Eba. (5), in the Travels of Master, or the World. (6)
but he grew weary of this Employment; and, as he thieved an aptness for Study, they made him change his Occupation, and learn the Canon-Law, as being a Calling, which might enrich him. He left almost as much time in this second Employment, as in the first; it did not please him, and he thought of nothing but Poetry; his Father's Orders, the Reproofs, and Exhortations, of his Friends, did not check his natural Inclination to verify, and philosophize [C]. It was in vain to tell him, that it was not the way to make his Fortune, and that he would deceive the Hopes, which the good Man, his Father, had conceived, to find himself one Day at eafe by the Help of such a Son: Notwithstanding all this, he continued to have an Aversion to the Lawyer's Trade. However, he could not free himself from this unpleasant Study, 'till after his Father's Death; he was forced to put a Refrain upon himself till That Time; But, as soon as he attained to Independence, he totally renounced his former Occupations, and gave himself over to the Reading of the Poets. He put himself under the Disciple of Petrarca [3], he fought

tion much less agreeable to his Master's Intreaty, than the reading of the Ciceronian Merchants, and the knowledge of a Banker's Trade.

Cent francs au denier cinquante cent font illis! vingt livres.

Cinq & quatre font neuf, onze dix, vingt sept.

Add an hundred Francis to five Deniers, what is the Sum Total of Five Francs, Twenty Deniers, Twenty-five Francs and Forty

male votes take away Two: there remain Seven.

There are the Sciences, with which young Bo- cace ought to have been in love, if he would have conformed to his Master's Favour. But, on the other side, it was a good sign of his becoming a Poet, to see him have an Aversion to such Calculations.

Romani pueri longis rationibus affin
Difcut in partes centum dicioue. Dicit
Filius Albini, de quindecim rectos eft
Uncia, quid superat? poteras dixisse, Triens: hea,
Rom poteris servare num: radit unica: quid et
Sensus. Ad haec animos arvago & caro peculi.
Cem femina laboro: fomnum carmina singi
Pulvina laboro, & levi servans cepisse (8)

Our Roman Youth is bred another way,
And taught no Arts but Those of Ulysses;
And the great Glory of his Child, When
He can conduct a Nation. Can Such, who by their Parents, from their Birth,
Have been devoted thus to Ruff and Gain,
Be capable of high and generous Thoughts?
Can Peris, writ by such an Author, live?

Lord Roscommon.

(C) His Father's Orders - - - - did not check his natural Inclination to verify.] Confut in the fifteenth Book of the Genealogy of the Gods:

Filodialbat hanc animam, sius be (9), absit ut in
neutrum horum officiorum, ut praecepta de broken
Ciris ut genitoris autoritate, qua novit mandat
angesaur conservatur, ut amorum precibus feb o
fargorubusiosis incendiis poetae, in tuncium illum
poetis facile afficio. In se (10) I dilated them so
much, that neither the Precepts of a Teacher, the
Authority of an urgent Father, nor the Intrigues
of all that are desirous of influencing him, could incline me to either
of these Employments: so found was I of Poetry. What he adds concerning the Inclination, which he had from his childhood, to Fifonia; is curious: "Ne
of the virtuous, and that of the manly, out of

tendebat pedibus; quinquisi tenuitul solitudo,
domum ipsum impellere, nam fatis semem, nondum
scit approximis: nata uterum doverant, nec dum
fratres vincent, doctores aliquo adven-
ram, vix primo literarum emendationem occur-
crum, erat ipsa impressa indigentia sanguinis
follicita, erit ilia, aetatis momenti, tamen aliquo
follicitutes edil, non essent superabat teliscula
auteris officia tantae iussis ingenii (10). - Nor
was it a new Inclination, that turned my Thoughts:

wholly to Poetry, but a Dilatation of long Standing:

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for I very well remember, that, before five Years
of Age, when yet as I had seen no Fidians, I
applied to no Masters, and later knew my n d, B, C,
I had a Natural Talent for Poetry, and produced
some trifling Verses, my tender Age not being arbi-
ured to such a Genius. He observes, that he
soon acquired the Reputation of a Poet, and even before he knew the Rules of the Art;
and, though he painted his Difficulties, of nothing but what is profitable, would not suffer him to apply himself to That Study. He is the cura, says he, that I am neither a Merchant nor a Chanceller, as he will be and the
I have left the Advantage of signifying my skill
in Poetry. 'Miserabile diuina, cuncta non nobis
vident, quibusque spectat poetarum cuncta incendere.
nonum, quicunque celarent poetae unus
credimus; verum dum in laudum acta primum,
inde in laudum factum ingenium scire
conatus, semum, semem eff, ut nec negotiatorum
ane, evadente Chania, et ignarum gentium
conficium (11). It is easy to imagine the old
Man's Trouble: he was not rich, and he found
that he had a Son capable of advancing himself; but, instead of finding in him any Inclination for gainful
Employments, he saw his Mind wholly bent up
on Philosophy and Poetry: which are things generally
counter to the Acquisition of Riches. Fit
stragglers frommermente in poetae
poeti, a qualia erat mole incitato, e in tue
fus actionem in vita philosophica imitando. Nondi-
meno questo fu propugnato gli era non impedito,
mali va萁tato dal poeta e perscrutato dal
male agiato, come anche perche giudicava gli studi
della humanita e Philosophia cavunghi con la poesia
potergli dar poco utili, e mostrare le voci che
f ratte si attengono a quelle professioni, per lo meno
qua potesse sofferent e se dare a juto a lui (12)." (12) Peletti, &c.
This puts me in mind of a Passage of Mr Bolles's in his Character.

Fil, frere, oncle, cousin, beau frere de Greffer,
Pouvoir charger mon bras d'une suite d'i leaps;
J'allay loin du Palais errer sur le Parnasse.
La Famille en pitié, et vit en fumilant
Dans la poudre du Greffer un Poète naissant.
On vid avec horreur une Male eftendue
Dormir chez un Greffer la grandeurs.
Delors a la richesse il fallut renoncer (13).

My Father, Brothers, Uncle, Regeris,
My Cousin, Brother-in-law, with equal Care,
Hold the same Poi, and I the same with Yours,
Sure more of the Truth, than false of the Court, and
turned to brighter Things my Head,
I taught the Nymphs, that bount the Acan Fludio,
And early prob'd in the Parnassian Woods.
The Family beheld, with rage and Sear,
A Poet in the daily Office born.

To them the lamentable Mole with horror fear'd
On Scullis, et which with so much gaiety passed.

Osser.
BOCCACE

fought every where for other matters, and, not having a sufficient Revenue to maintain himself, he sold his Patrimony, and exhausted it in such a Manner, that he formed Venetian of the Charity of others [D]. He caused Homer to be translated into Latin for his own use, and procured a Professorship at Florence for a Greek, to explain that Poet [E]. He did not addit his himself so much to Poetry, as to neglect other Studies: He undertook also to read the Bible; but, being an old Man, he only run it over, and thought, that, God having called him to the Culture of Poetry, he ought to dwell on That [F]. The Republic of Florence hon-oured him with the Freedom of a Citizen, and employed him in public Affairs, and particularly to negotiate the Return of Petrarch. They sent him to him; but Petrarch not only did not return to Florence, but made Boccace also resolve to leave That Place, considering the Factions, which divided it. I believe it was with no great Difficulty he inspired him with this Design; for Boccace was a Man, who loved Quiet, and would not join with any Faction. A Person, who is thus inclined, acts but a mean part in a divided City. Having left Florence, he wandered over

[D] He taught every where for other matters; and exhausted his Patrimony in such a manner, that he lived on the Charity of others.

[E] He procured a Professorship for a Greek. This Man was of Thessaly, and his Name was Leonidas Pylatos. Let me see what Boccace says of him. "Leonidas Pylatos occi- ded at Venice, and became a Venetian, and became the patron saint of love."

[F] And he procured a Professorship for a Greek.


with. Thus he continued attached to his favourite
Poetry, as he goes on to tell us excellently here.
fore, that God had called me to this Study, I de-
termine to pursue it. This I believed. He be-
thought, that, even in his old Age, he ought to ap-
ply himself chiefly to Poetry, and that it was the
Talent, which God had intrusted him with, and
the Industry, which he had called him.
He followed the Maxim, quanque quisque novet ar-
tem, in facere exercitum, every one should exercise
the Trade he understands.

(51) He may have had at least Petrarca actually burnt his Italian Verses, after having seen that they came not near theo of Petrarca. See the Author that I quote (51).

(V) Benelli, sub foro.

(VI) Venult de Hist. Lat. p. 137.


(VIII) It was printed at Rome in 1514, in 12mo, and at Florence 1507, in 4to.

(VIII) See Biblia Espanolica. Fran- guia de Ver- tillon was Priest at the word John Boecce.

(VII) Benelli, sub fo.

(VII) Ed. 1610.

(1) See in the Para-

mala (49), of the

in Naples.

NAPLES.

(2) See in the Para-

mala (49), of the

NAPLES.

(3) Benelli, sub fo.

(4) Taken from his Ed., n. 37.

(5) Evidently of Chivalry.

(6) See in his Ed., n. 37.

(7) Taken from his Ed., n. 37.

(8) Taken from his Ed., n. 37.

(9) Taken from his Ed., n. 37.
Boccace

He is taxed with Plagiarius (K). I shall make a Remark on the Care, which the Inquisitors

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• of Manners, which we have received from God himself, than of offending in the least against those• concerning the Study of Language, which professed from Coprice, or the Will of Men. • let us see what Mr Bultar obiter, concerning• That Book. • The most consummate of his Com• draschum, who, having been received with applause by all Italy, • was likewise to favourably entertained by Foreign• Nations, as Peter Bradde, declared he had to have it in his own• Language; and it was the more eagerly sought• after, because endeavours were used to suppress it; • is without all suspicion for speaking too freely and• sarcastically against the Moors. Boccaccio published it in• the Year One thousand three hundred forty eight, • eight, when he had laid aside, and made almost defeat, by a• raging Publication. It may be reckoned among the finely• of Pieces, which are writ for Amusement, and• which have some mixture of the probable and delightful. • Petrarca, having read it over, found so many beauti• ties in it, that he took the pains to translate a• Piece of that sort. Written in Latin for his own• diversion, which was the incredible Patience of• Griselda towards her Husband the Marquis of Sa• tana. Petrarca dedicated his Latin Translation• of the Story of Griselda to Boccaccio, and told him,• that, in running over the Decameron, he had obser• ved, that the Author had done all his utmost to repre• sent certain Sins, which he could do nothing but find• fault with what they would not, or could not do:• Animadversion aliqui librum liprimum cannot deny• bussiness, non taures bares egypetis, tumbo voce• deffension. Nec minus tourni tam: nam & vix ingenii• tuini novi, & ilico experitos est humanum genus,• inessens & ignamus, qui quippe quid ipse reliquit• vel nescientes, vel non profant, in aliis reprehen• dunt, ad hoc unum docti & urget. Sec edidisse• tamen Mariam, quae notitia aliqua, philosophicum• omnorum, that the book itself has been attacked by Days sene• mated, but excellently defended by your Poet• and Caudici.

The Breaths of your Genius, and known likewise by• experience, that there is a sort of Men, that are• both ingenuous and la\'zy, who blame, in others, what• ever they themselves either have not, or will not• or dare not, or. In this thing they are learned,• and fam\'s for any thing else, they have not• a word to say. He adds, that he excuses the• licentious Passages on account of the Writer's Age,• the nature of the Subject, and the Character of the Per• son, who read it: and the Work: 'Si quid• lasciviae abhorrentmittere, ecuperint acta nunc• tene testi scribentes, illius, idem, ipsa quopque• rerum testis, et erant qui tuis taliavendam• etc., etc.' But, in the Sanscrit and Sibros, more• quae varietate nullat variatus acceperat (39).• If any thing occurred a little too near, your age at• that time was desire that your, in the, Idem, as• is the poetry of the book itself, and of those• who were likely to read it, forces to excuse it: for• it is a great matter to whom you write, and variety of• style is excuse of variety of manners. Nothing• can be more equitable than this: Whoever pretends to• judge of a Book, ought to go by this Rule; to• consider the Author's Age as Prophetic of the na• ture of the Subject, and for what sort of Persons he• writes; for that, which would be intolerable in a• Decameron, is not so in a World defined for Diver• sion. However, the obloquies of the Deca• meron did not hinder the skill and most virtuous Per• son, who first translated it into French; it was• translated into French; for it was in obedience to the most• illustrious Margaret de Paris, Queen of Navarre,.• author of The Romance of the Rose, and the Ten• Men's Letters, or the Ten: Men's Letters, or the Ten• Men of Heaven.
Inquirers have taken to place his Document in the Lift of forbidden Books [2]. His Labyrinth of Love has been lately translated [M]: that Book is a Proof of his disorderly Engagements with the Fair Sex, and of the Troubles they were attended with. I do not question but there are a great many particular, and very curious, things concerning Boccace, and his Books, in the Historia della veloce poesia, published in the Year 1693, in 4to, by the Abbé Giovanni Morelli. But, I have not that Book, which would be very useful to me, neither do I know any Body that has it. Some say, that Boccace was either the Author or the Approver of the Book De tribus Impudicisius (d). I would here supply one Omnifor, which is, that it would be a very great Error to take the Adventures related in his Document for Truth. Some of them may perhaps be founded on Realities, which he was acquainted with, to which he added the Ornaments; but the greatest Part are the Productions of Wit, and invented at different times; one of his best Tales is extant in Apuleius. [N].

[M] His Labyrinth of Love, has been lately translated: That Book is a proof of his disorderly Engagements with the Fair Sex, and of the Troubles they were attended with. The French Translation, printed at Paris in 1693, was immediately reprinted at Amsterdam: It bears the Title of Boccace's Dream, and is an Invention against Women. The Author was not willing to write it when he was angry with a Wife, whom he had loved, and who had played him an ill Trick. He, that translated that Work, has taken more than he was easily seen to have been the Author of the Document, and has left out many things, which his filled up with Stories, Fragments, and Parodies, composed either by his Friends, or by other Writers of the same Time. Mr de Brossay says, That it is no ways a regular Translation of Boccace's Dream, but an ill, injudicious, Collection of Boccace's Dream, and Mr de Brossay [c] has said about Women [d]. Another Journalist is yet more severe: He says, That the Supplements make the whole piece monotonous, and the Stories often offensive. Notwithstanding these Pains, he pours more out of its place in a Book of Boccace, which lived above Three hundred Years ago, than Veres of Madame de Sgardis's Letters, Reflections on the History of France of Mr de la Bruyère, of Saint-Simon's Essays and Pieces of a yet later date (d). Note, that the Translator adviseth us, that he has left out . . . many things that modestly would not bear hearing which he has suppressed for the Reader's Devotion, because he thought he should have too much disfigured his Work, if he had deprived him of that, after taking away his Obscurities. He takes notice, that it is the usual way of That Author to mix Morality and passions Thoughts among Trifles.

I observe, that, generally speaking, no Writers are more false on the Fair Sex, than the Men who are most frequented, loved, and idolized them: and therefore Women ought to mind their Slanders but little: They are proofs of their Dominion; they are superior to the Meanest Instances which they have of his Chains, or who, being at Liberty, feel the marks of his Servitude remaining on his Body. [N] One of his best Tales is extant in Apuleius. I must observe, that the Latin Text is extant in a Tab. Brossay has remarked the same. [e].

BOCCALINI (Trabant), born at Rome, was a very fine Genius in the beginning of the XVth Century. He was too much given to Rallery and Detraction, and took a new and pleasant Turn to criticize what he pleased; which was to reign, that Apollo, holding his general Court on Parma, heard the Complaints of all Persons, and did justice according to the Elegancy of the Cæsare. This produced the Raggan di Parma, which have been translated into several Languages (a), and well relished by the Public. He fell into the error of that Fault of those who delight too much in Satire; that it is not well suited level his Detractions at Thomas's Head, and attacked chiefly those which made then the great Noise in Europe. He attacked the Court of Spain; and in that manner the more poignant, as he pretended to shew, that the Monarchy of that Name was not so powerful as was imagined, and that it's Strength might easily be undermined by certain ways which he pointed out (b). This has been thought the Occasion of his Death. The Spaniards complain heavily of his flandering them [A]. See in More his how he was killed. This Man, who cenfured every Body, and who found so much fault with the Government, made it appear, that his Theory, and his Practice, did not well agree together (8). For the Jurisdiction, which he exercised in some places of the Ecclesiastical State, was no ways conformable to the Rules of Equity and Justice. People were going continually to Rome to complain of him; which occasioned many malicious Reflections, as well against the Advocates and Physicians, as against the Divines (C). Those who have been pleased to say, that he was meditating political Discourses upon Tuscus (c), when he was murdered [D], were not

rentur, ac lacerus proferret, quo dicitur, tria

(t) [t] haud utique profitebrantur, ipsi hi homines, qui. muy.

lipii illius, imperantur, universi, nemini jurisconsultis,

medicis, quosque theologos: nulli enim magis in

necogit ab ipsis, ab omnibus, minime

idem. Nulli quidem, quod innumerosrum eos, in

iurisprudentiam, nihil notantur quorum, nihil conscendunt

quosque minibus comitant, quem tamden de tis tautum

intelligantium, quia sed etiam, nescit se sedebat, ser

verum in specie, & dictis causis, profecturus at

et, quosque, si alium fuisse, fuisse visumrum, comipient, a

impatientem, et unum, quod jure in suo.

[4th Ch. 1.


(4) [f] His theory and his Practice did not well agree together. See what Nicias Erythras said of his. * At qui el un Rupin, bona genda demum a demum

magistri prouentem ac praestantem, ac in oppidis,

quorum, ut inimico necessario, committentur, regem,

fuos, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseque, seseq
not well informed. He left some Children [8]. He has been numbered among the Plagiarists [F'], and some Faults have been committed in that Point, as I have shown in one of my Remarks (d).

of the Hanover, and it was transmitted by several Persons to the King of Modena, who had been as often transmitted; so that it was not difficult to buy Copies of it. The Governor of an English Lord bought one of them, and put it with the other to a Posthuam, the same time, a German Gentleman bought another Copy of it from Italy, and gave it to a Professor of Theology, whose Name was Mr de Wyl, who was married to a Lady called Mrs Leti at Genova. Mr Leti got it printed by the Sireu Wadethol, and intituled it, Biscione Paduano, di Volume Uno, an which he put his own Name (9). That Book of Bocchi- lini has not been esteemed: Mr Amico de la Hufage says very slightly of it (7).

(3) [Page 176]

He left some Children. I have his Piotre del Paradis Privat, or Politicel Touchedone, printed at Paris, in the Year 1669, in five, and dedicated to Cardinal de la Fablie. It is Boccione's Piothe Creatore, which was printed at Padua; and the Epitome Dedicated is dated from Paris the tenth of April 1669 (8). That which surprizes me is to see that his work is looked on as a Pathemon one, for I have been informed, at the Year 1547, of Boccione's Book intituled, Piotre del Paradis Privat. This would make me conjecture, that the Card, dedicated to Cardinal de la Fablie, was a Continuation or a Second Part, of the Piotre del Paradis Privat. I desire those who have lile, and many Editions in Hand, to verify the things I have published his French Translation of that Work of Boccione, before the Author's Son published it in Italy, in the Year 1659. The Latin Version of the same work, made by Enrict Tulle, was printed at Venice, in the Year 1642, in 4to, under the title of Lippius Lydis Politicus.

(7) He has been numbered among the Plagiarists. This Term seems to me improper, because Boccioli- ni is not accused of having stole the Labours of other Men, but of having lent his Name to hide the true Author. It is said, that he imitated certaint Perfoms, who, to free their Ecclesiatical Patron from the flame of having got a Servant-Maid with Child, take it upon themselves, and marry her, being relieved to own all the Children that may come from the same Quarter. To pretend that, Cardinal Caesar is the true Author of the Books which came out under the Name of Boccioli (9); if you enquire, Why Cardinal Caesar divined himself of his Night, in favour of another, They will answer you, That he did it to have the pleasure of congratulating his Friends on the Birth of their Children, and perhaps for the sake of Dignity, or raising himself any Enemies. I cannot believe this to be true; I believe only that Bocci- lini did like Terence; he communicated his Thoughts to the Card, and asked him (10), and made use of their Advice, and of the Thoughts they suggested to him. He thought that the Opinion People would have, that he was assisted by such an Author, was to his Advantage; and that, as the Tulle of Terence. Quesadmohd Terentius阉lou olleciplcitar, ipsum, in fabulis faciendi, etiam eum dicere, indutum et eum, &c. et Fabi Pili, opera utrii, auidcnsi cum illis usus scribere: etiam etijs de Trajano fuisse diffidauer, in his actis referendi homines nobilissimos socios & adjuvares habere. Verum id non minus minus lucubatur, quam Terentius, qui gloriosis idem pusi- tabat, id quidem valoris qualis insidieae vehem- mens extenuatis, ac legitimare hac cum illis venire uiderent ait acceperat, quibus minus alterius viros, cadem editis volumen aut quar- te procedens (11). As melancholic Perinus, aludunt in Terence, that he had the Affini- mes of Scipio Africanus, who was called the Wife, and of Furius Flaccus, and daily wrote with them, just like Fames gone out concernig Trajan, for him to have a Pair, a Person, a Misteri for his Company, and Apparats, and reeling in view. But he accounted That no less Flawly to him, than Terence did, who oftentimes that a Glory to himself, and which his enemies look'd on, was a mere conceited respect; and it is very probable he might communicate those things to them, who had the same will and inclination to observe and anim- ate the Circumstances, as the Faults of others. Some for want of taking sufficient notice of the order of Time, have said, that Cardinal Caesar, who disputed a- gainst Luther, wrote the Reggufii del Paraffi, and the Piotre del Paradis. Mr Clavering puts that fault to John Rider, a Danish Physi- cian, and to Peter Saverinus; but he is mistaken for they meant another Cardinal Caesar (12), and he refutes them by a bad Reason: Bocciolin, says he (13), who was the Son of an architect of Rome, was murdered at Venice, by order of the Spanish Embassador. Is this a Proof that he could not lend his Name to a Book of Cardinal Thomas? Mr Clavering, the Author of the Fals, who disputed against Luther? Not, That Niciei Rebaswhe affirms, that Perendue, who had been Secretary to Cardinal Henry Cesar, helped Bocciolin to compose the Reggufii (12).

(8) Clavering, Hist. del mondo antico, p. 569, 1697, of the Dutch Ed. 1687.

BOCHART (Matthew), Minister of the Holy Gospel at Alencon in the XVIIth Century, published some Books [A'], which gained him the Reputation of a Learned Man. That which he composed against the Sacrifice of the Mass brought him into Trouble, as Mr Dallil observes: A Missalryan, thinking it more proper to bring him before the Secular Judges than to answer his Arguments, began a Contest at Law with him for giving the Ministers the Title of Paltors (d). There is now reason to question the thing; but it is very manifest that Mr Dallil did not well remember the Circumstances [3]. Matthew Bochart has sometimes been

(10) Boccioli del Paradis Privat. Paris, printed in the Year 1669, 1642, in 4to. Bocchi- lini, di Volume Uno, an which he put his own Name (9). That Book of Bocchi- lini has not been esteemed: Mr Amico de la Hufage says very slightly of it (7).

(11) It is not my purpose to enter into the Analysis of French. Thing good News being come to the Author's Knov- lage, he formed a Collective History, included Distillation, which he dedicated to that Elector. It was printed at Sedan in the Year 1669, and contains a Project of Re-union between the Lutherans and Calvinists.
BOCHART (Samael), Minifier of the Word of God in Caen, was one of the most learned Men in the World. He was of Remen, and of a very good Family, and was born in the Year 1629. He made early a very great Progress: one may judge of it by the Ferry from Greek Covenanted to Latin, as compiled in Praife of Thomas Dauthier (a), who published them in 1612, in the Frontispiece of his Roman Antiquities. At that time he studied under that learned Scotchman, and it is likely that he lodged then in the House of the famous Peter de Moulin, Minifier of the Church of Paris, who was his Uncle by the Mother's Side (b). He went through his Philosophy at Sedan, where he maintained public Theories, in the Year 1635, which gained him great Honour, not only because he answered the Arguments of those who held with some Verus which he added to them, very artificiously fitted the Figure to a Circle (c). It is thought he was a good and learned Man, in 1635, under Cameron (d), and it is well known that he followed his Lordship to London, when the Civil War had destroyed that Academy. He made no long abode in England; for it is known that he was at Leyden about the latter end of the Year 1621, where he applied himself earnestly to the Study of the Arabic Tongue under Erasmus. He found a Professor of Divinity in that University, who conceived a very particular Esteem for him, and gave him public Marks of it in the Year 1629, by making him his Catholicus Orthodoxus to him (b). I mean Mr Rivot, who was at that time married to a Sister of our Bochart's Mother. Mr Bochart, being in France, was then a Minifier there, and prefected to the Church of Caen. The first thing remarkable, which he did there, was to maintain a long Conference with Father Veron, in which he came off with an entire Victory. That Man, provided with a special Million from the Court to dispute, and as it were invested with the Office of a warranted Controversit all over the Kingdom, challenged Mr Bochart the fourth Day of September 1628, and did not cease to make a Noise, till he had obtained a Day and Place to enter publicly into the Lifts with him. The Dispute was managed in the Caffle of Caen, in the Presence of a great many Persons of both Religions. The Duke of Longueville, Governor of the Province, came thither as often as his Affairs permitted him, and Commissaries were appointed to preside in the place of Justice. He was of a very good Family. His Father RENÉ BERNARD DE BOCHART was Minifier of the Reformed Church of Caen in the Year 1649, and Grandson of JOHN BOCHART, a Minifier of the Church of Paris in 1605, and Grandson of JOHN BOCHART, who was a great Propheta for the Pragmatic Sanction (1), and son of STEPHEN BOCHART, who made the Branch of Muscovy. Moses's Dictionary there the Relation that was between our Samuel Bochart, and the Church of Caen, their heercfied so many fine Officers in the Town. [b] Rivot: a well-died Cattolicus Orthodoxus him Mr Rivot deduced the Book of Proverbs, vs. to Peter de Moulin and Prophets, and Hebrews, and a Book of Tobit (d) and John Maximilliam to Longis and Samuel Bochart to the Council of Caen. He preaches the last for his Dispute against Veron, in which, says he to him, you showed him that he was ignorant in Greek and Hebrews, and put a bridge on his impudent Supposition, and that he had the advantage of himself by telling the Dogmas, which he by them, and you have discovered his Vanity by your Answer. This may serve for a Supplement to my Relation given by Mr Bochart, taken from Mr Morin. By this it appears, that Veron described the Victory to himself. In the same Year, 1629, Mr de Moulin dedicated his Antiochus (a) to Mr Bochart. The letter had given him notice of a mistake, which was, that de Moulin, having promised that Treatise of Controversy, in the Table of the Novell of Pro- peries, had forgot to publish it. (2) He is the author (b) of the New Testament (c) of the Greek Church. (2) For the Col- lation of 1619, for the Cottager (d) of 1631, importing, that Mr Bochart should be arrested, and that his Colleagues should be summonsed, and that Mr Bochart should take to another Table upon them, what was given them by the Edicts (c). [c] Has been in the same character with his Cousin Samuel Bochart. Mr de Ferrer, Dowager of the Sourans, has quoted the Disquisition of our Bochart, in his Reply to Mr Arnold for the defence of his Controversies. If he believe he will not take it ill, if I judge that he took it for a Week of Mr Bochart of Caen. If he had known that two Minifiers were at Venice, he have writ Work of Controversy (d) or, if at least he had known that the Author of the Disquisition is not the same Bochart, he made himself admirer in the many-weights of Learning by his Pious, Ac. he would never have quoted the Author of the Disquisition, with this Emolgy of the Learned Bochart (e), as he has (f) p. 15, 159, done more than once. It were in vain to say, that the Minifier of Acre was a learned Man, and that Mr de Ferrer might have called him so without any Exaggenation, or Flattery; I am forc'd to judge that no Intelligent Readers will ever be perus'd that this Remark is ill-grounded.

(1) See the Pro- (1) See the Se- (1) See the Sub- (1) See the Se- (1) See the Se-. (1) See the Se- (1) See the Se- (1) See the Se- (1) See the Se- (1) See the Se- (1) See the Se- (1) See the Se- (1) See the Se- (1) See the Se- (1) See the Se- (1) See the Se- (1) See the Se-
appointed on both sides to be present. The Diffute lasted from the Twenty second of September to the third of October, and the two Difputants went through almost the whole wide Field of Controversies in Nine succedane Meetings which they had. The Acts of this Diffute, well attested, and collated, were published on both sides; but Mr. Bochart added several things of his own, which the turbulent Spirit of his Antagonist would not let him put in order on the Spot; he added also the Diffute concerning the Eucharist, and Canopha, and several others, which he thought fit to examine, but had not gone through with them, because Versas quitted the Field (c). This Minifter's Reputation, the Foundation of which was laid at that time, increased very much in the Year 1656, by the Publication of his Phælog, and his Canan [C], whereon he treats, I. Of the Diffusion of Mankind called by the Confusion of Languages: And, II. Of the Colonies, and Language of the Phenicians. The Enquiries which he must have made, in order to compose those Works, and some others, and which obliged him to fear into all the ancient Authors, and the most hidden Treasures of the Oriental Languages, had this Relation to his being a Minifter, that he engaged in them by degrees, only because he had undertaken to preach on Genesis; for when he came to the second Chapter he was obliged to explain the Situation of the Terrestrial Paradise: The following Chaps- ters engaged him to examine the Origin of Nations, and a great many other Pal- fages required that he should write on the Animals, Plants, and precious Stones, mentioned in the Bible. If he had lived long enough, he would have left compleat Treatises on those matters, but he could only finish that concerning Animals.

It was printed at London in 1663, under the Title of Hierozoicae. His Collections on the Terrestrial Paradise, on Plants, and precious Stones, were not found in a Condition, after his Death, to make any thing of them. Every body knows that the Queen of Sweden invited him to her Court (D), and that he went thither in the Year 1652. It is not necessary to speak in particular of several Pieces which were published by him at different times, and redounded to his Reputation. For example, in the Year 1650, he published a Letter about the Authority of Kings, and about the Institution of Bishops and Priests. He published one in 1651, against the Jefuit la Barre, concerning the Toleration of Lutheranism decided in the National Synod of Charleroi; and another in 1653, wherein he shewed, by many learned Reasons, there is no Likelihood that the Jews ever came into Italy. He died at Caen, May 16, 1667, having left his Spouse, and his House, behind him, subdued to the Academy that met at the Houfe of Mr de Brioux.

His Papers are in the Hands of Mr de Colleville, Son of his only Daughter (f), and formerly a Councillor in the Parliament of Normandy. Among those Papers there are a great many Ser- mons written with Mr Bochart's own Hand, viz. those which he preached on Ge- nesis. (f) She was married to a Member of the Parliament of Normandy, called Mr de Colleville. It was the name of a Lordship; the name of the Family is not in Stains.

(c) His Reputation increased much in the Year 1656, by the Publication of his Phælog, and his Canan. There are the Titles of the two Parts of the Phælog, in his Canan: I. A Proof of Reputation was sent for to Canes (g), in order to have that Work more correct, and the sooner printed. If we may believe those who re-printed it at Tournay in 1658, the Work of Canes is full of faults, from which they boil to have purged theirs ob infinitis eq<J.anius, quibus exemplar Ca- den demonstrabitur verum esse, perspicuum. To their Edition call the Blind of Mr. Bochart's Letters, one concerning Episcopacy, and the Right of Kings, written to Dr Mrury Chaplain to King Charles II. of England, and the other to Mr. Segrais, on the Question, Whether Moses ever came into Italy (a). The full of those two Letters was printed in 1650, as I have already said. Spicizius knew nothing of it; for after having quoted one of Saroian's Letters, which shewed, that it would be a great Indiscretion not to publish that fine Production of Mr Bochart He adds, that it was notwithstanding still unprinted (b). I know nothing of the Edition of the Geography Sacra, mentioned by Sir Thomas Pope Blount, as made at Caen in Fols, in the Year 1651, and I believe, there never was such an Edition. As for the Hierozoica, (which is the Title of the Volume de animalibus: Sacra Scriptura) it was re-printed at Frankfort in the Year 1655, and an Abridgment of it by J. P. Bochartus in 1656, which was print- ed at Frankfort. The Authors that he abridgment is an Hungarian, named Vasius. (D) The Queen of Sweden invited him to her Court. There is an Account in the Danish State of this Journey of Mr Bochart, as for Examples: That one Day, in the Queen's Library, he was suddenly asked this Question, What do you think of a certain Book called the Bible? he answered that he took the thing with as serious a Tone, as he ought, and VOL. II.
BOCHART. BOCHIUS.

nuis, from the first Chapter to the eighteenth Verse of the nineteenth Chapter. As many of this great Man's Manuscript Differentials as could be found, have been collected and added to the new Edition of all his Works, published in Holland in the Year 1657. [E] Mr Moris formerly a Colleague of Mr Bochard, and now Minister of the French Church at Amsterdam, and Professor of the Oriental Languages in the Illustrious School of the same City, has joined a Difcourfe to that Edition (g), which I have made use of in composing this Article. They who have a mind to fee the Encomiums that have been bestowed upon Mr Bochard, may find them in the Authors which I refer to (h). His Learning, vast as it was, was not his chief Excellence; he had such a Share of Modelly as was infinitely more to be esteemed than all his Learning. And accordingly he enjoyed his Reputation with great Tranquility, bare from them unbeneficent Quarrels which fo many learned Men draw upon themselves by their Pride, and the Vehemence of their Stile. I never heard of a certain Treatize which Mr Menage ascribes to him [F].

Some Differentials were prefixed to the new Edition of all his Works (g) in 1657. Mr Moris was not absent in the way, to give some hopes that Mr Le Moyne would publish Mr Bochard's Manuscripts; for it is certain, that he had such a design, but not having all the Information necessary for such an Undertaking, he committed the care of it to Mr Le Vilmorin, promising to supply him with his Materials, which he had with many of Mr Bochard's Letters and Differentials. Death hindered him from performing his Promise. But on the other hand, it is certain, that Moris is greatly mistaken in his tomb, when he says, that all the Manuscripts of Bochard were in the Hands of Mr Le Moyne: and when he says, that a troublesome letter from the Duke of Le Meunier is able to throw the whole Kingdom. It is notorious that he did not go out of France without leave from the Court; and that it was his fault that he did not continue in his Church of Roos, which did all they could to retain him. He only left the Kingdom to take possession of a Professorship of Divinity that had been offered him long before at Leyden. It is true, that in 1674, [E]

BOCHIUS (John), a good Latin Poet, and Secretary of the City of Antwerp, was born at Bruges the Twenty seventh of July 1555 (a). He went through his first Studies at Lier, and in the City of Aeth, and distinguished himself from his School-fellows. He excelled chiefly in Poetry, so that he might be called the Virgil of the Low Countries [A]. He was admitted into the House of Cardinal George Radziwilt, by which means he had an Opportunity to study Divinity at Rome, when Bellarmine explained the Controversies there. Bochard attended his Lectures constantly. He travelled afterwards into several Countries; he visited Poland, Lithuania, and Mogroach, not without grievous Inconveniences, and great dangers (b); for, as he was set from Smolensk into Mogroach, the Cold was so violent that his Feet were quite frozen. They had began to talk of cutting them off, when one of the Czar's Surgeons found that they needed not to be cut off that extremity: The Remedy which he made use of would not perhaps have performed the Cure, if another accident had not happened. Bochard had got himself carried to the Livonians Quarters, and was there when the great Duke Babiades came with an Army to plunder the Country [B]. Bochard being struck with fear fled where he could, and, having been hirpt and beaten, he escaped from the Soldiers hands,

He gives an account of them in his Bl fs. on the CEEFIs.

[A] He might be called the Virgil of the Low Countries. I must let down the very words of Fabioris Andrea, to show the benet with what Reception Moris compiled his Difcovery. In poetics palmarum curiosis facilis praebuit, alioque ubi Delphi Belgii nectaris Maronem componere licet (c).

He may be called the Virgil of the Low-Countries. In the Copy which I make use of, the first Letter of the Word Maronem is not well printed; so that if it be not carefully observed, it may easily be taken for a V. I fancy that Moris's Copy had the same fault; and Fabius must be faulted of Maronem. Whereupon, he remembered that Ferro was accounted the most learned of the Romans, from whence he concluded, that since Bochard was the Ferro of the Netherlands, they ought to lay of him, that he was famous for his Resolution, that he made a wonderful progress in the knowledge of Latin; he was also a great orator and that he improved in all the famous Sciences of Controversy, of the Civil and Canon Law, and of

Schofihal Divinity. Francis Suzeuris, who loved, and knew him very particularly, bore no praise upon him, that can give us such a Notion of him. Mehdier dain and Fabius Andrea, who prize him a little more, are also far from saying any bad thing. The latter does not so much as say, that he was very learned, as that he was a good Mathematician, of the Netherlands; but only, that he defiled that Title. [B] Bochard had got himself carried into the Livonians quarters, where Babiades came with an Army to plunder the Country. The Remedy which they thought of, was, That the Patriarch of the Mog- rochies complained to the Czar, that the Germans, under the Name of Livonians were well comprehended; enraged the Courage of the Mogroachies, and made them spend a great deal of Money on divers Forms of Drink that they held them. [c]


hands, and returned the next Day to his Quarterm. That Exercife very much ba-
tinned the Effect of his Remedies. After he returned into his own Country, he
made a Poem, which pleafed the Duke of Parmf fo well, that he procured him the
Place of Secretary of Antwerp. That Poem was a Panegyric on the Duke of Parmf,
on the taking of That City. He compofed afterwards divers Court Poems
(C), and at laft made Davids’s Hiftory the chief Subject of his Pen. He died before the
Imagination of what he had done in them was finifhed (D). It was the
thirteenth of January 1669 (d). He publifhed his Life of David in 1668. He left
but one Daughter. A Collection of his Epigrams, Elegies, and other Rifterated
Poems was printed at Gottingen in 1717; which added all the Leafe that could
be found of his Son John Jefunarius Bobouus, who died in Italy in the Flower of
his Youth. Francis Suarterius, who took care of that Edition, informs us, that his good
Friend John Bobouus was unhappy in a Wife, which, says he, is often the Fate
of Great Men (e).

[C] He compiled divers Court Poems. Thus I call, for Example, the Depoifition of the Honours done
to the Governour of the Netherlands, when they took poftilion of their Government. That which he
made upon the Journey and Instillation of Alberts of Austria, and of his Spouse the Infantita Isabella
Clara Eugenia, was not printed in the Year 1655, as Faberius Andreas affirms for them did not make
their Entry till 1659. (D) He died before the Imagination of what he had
done in them was completed. A Faberius Andreas
affirms it twice together in plain Terms (f). Never-
thelefs it might be questioned, if we should refer our-
selves to Francis Suarterius, who makes no manner of
mention of any Books of Bobouus printed after
his Death, except a Collection of divers Poems.
Bobouus, he observes, that the Physical, Moral, Po-
litical, and Historical Observations of Bobouus, which
are doubtfull his Work on the Pfalter, were print-
ed in the Year 1668. But when I consider, that Fa-
berius Andreas, whole Work is without comparison
left behind them that of Legati Suartorius, who added
Bobouus a Book entituled, Observationes Physicae, E-
thicae, Politica & Historica in Psalmos & Graecos
Latine Carmines Anecdotes, without noting the Year of
the Imagination, and because Bobouus’s Book was
marked by Francis Suarterius, is right, and, con-
sequently, I am of opinion, that it is bel to
keep to Faberius Andreas’s Narrative, as if the Au-
thor of the Abbe Boizit had left nothing.

BODEGRAVE, a Village of Holland on the Rhine. I only speak of it to
correct Merari’s Dictionary, wherein we find it is a Borough famous for the Victories,
which the French obtained there over the Dutch in 1672. Which is a Falsity [A].
Baudrand is quoted for it, which is another Falsity [B].

[A] Merari says it is a Town famous for a bat-
tle [A fool]. Suf Bedly. There never was any Battle or Kissinft at Bodgrave, between the
French and the Dutch. All that can be said, is, that
about the latter end of December 1671, the French
drew up a confiderable Army to batter into the
Heart of Holland by the favour of the Ice, but
that a great Thaw, that happened suddenly, obliged
them to give over their Enterprise. Their Ven-
tion of Spain, was not printed in the Year 1655. Let
them to extrem Claouetis against the Inhabitants of Bodgrave,
which was one of the Pofts they had pofted themselves of, and were forced to abandon.
The Book of their Barbaries are to be found in a
Book published by Mr Walfapaffor, on that Sub-
ject (j).

[B] Merari cites Baudrand, which is a
more Falsity. For Mr Baudrand does not say, that
the French obtained a Victory over the Dutch, in
that Place: He says only, that the Dutch were ill
treated there by the French: alle Religion und
male habito fuerit. Francis annua 1672. Perhaps
he had already said but too often, thus a Traitor, who
ventures to paraphrase, or to depict never do little
from his Original, ought to be thoroughly scrutiniz-
ed, and a right Man, like Mr Baudrand, who
exposes himself to mistakes so much the more
blamable, because upon that account many Peo-
ple impugn to them, to those that are very innocent
of the same. Therefore, to the Authors translated.
the hundred Examples of this Disorder might eaily be
shown.

BODIN (JOHN), a Native of Angers, one of the most able Men that were in
France in the XVIIth Century, 7 studied the Civil Law at Touloufe (a), and having
taken his Degrees there, he read Law Lectures with great Applaufe of his
Auditors (8). At that time he deftined to fettle himself to Touloufe in the
Quality of Professor of the Civil Law. And with this view, in order to get the
good will of the Touloufians, he made his Oration of Inftitutia in Republica pruuenti,
which he dedicated to the People and Senate of Touloufe, and recited publickly in
the Schools of that City. It has also been faid, that, with the fame Defign, he
made the Epithet of Clementia Itaura (c) [A] engraved at Touloufe in 1557, un-
der the Statue of the said Clementia. But at laft he preferred Pleading to the
Civil

[A] It has been faid—that he made the
Epithet of Clementia Itaura, engraved—is un
known. Mr Meunier affirms, it is in his Hisriones
Men of State, but has not found it in his Men-
ion of the History of Languado, that Bodin, who is
thought to be the Author of that Epithet, was not an
aged Man, when he wrote the Book. It is certain that the Author
Mr Meunier has exaggerated him. Let us see Caufi’s Words: No Body doubts but the Inscription on
the Pedestal of the faid Statue is new, and done
in the Year 1557; though there is no mention in it
of any Body, who was an Advocate called

[B] Moretus Gafus, born in the Isle of Rhodes, who
was Capital of that Year, and a very good Lati-
miller, according to the Testimony of the Learned
Palamides, who has published concerning the
excellent Men of Touloufe, speaks thus of the faid Gafus:

Iphake de longe reginibus infales fama
Gecorum sicutio Rhodion, Civitatis ale
num (a). Their preceding Fame has been brought from distant
Rhodes
Gafus, great Touloufe’s Scholar.

[a] Caufi: Me-
num de l’Etablissement
du langage, pg 469.
BODIN

Civil Law, and left the School of Toulouse for the Bar of Paris. Loy<li>f ez and Sam- <br/>mathemats say, that he had no great Success in his Pleading [E], and doubts of <br/>this was the Reason that made him leave the Bar, to apply himself to the Com- <br/>posing of Books, wherein he succeeded admirably well. His first Performance <br/>on this Monumentary appears on Oppian's Books on Hunting, and his Translation of <br/>tho Books into Latin Verfe.' He is accused of having been a Plagiary there [C]. I shall give the Lift of his other Books [D] in a Remark, and shall not forget what concerns his Hecataepemeris, which never was printed, and wherein it is said, that he <br/>

[8] Loyfet and Sammathemats say, that he had no great Success in his Pleading. See above, the words of Anwbew Loyfet [5], to which add this Paffage of Sammathemats: 'Noue vero quam novitatis praecipua praefatio sic minimebor, quia in familiae honori commetria concurret de qua quacunque se proposita dilecta copiose difftente.' Qvo mago mirandum ehi, hon- 


he set forth many impious things. This His Reputation for a learned Man, and a fine Genius, excited the Curiosity of Henry III [E], who loved Men of Letters, and was pleas’d with their Conversation (d). Henry III therefore sent for Bodin; and, as his Conversation was delightful (for he had read much and remembered all that he had read) Henry was mightily pleas’d with him. He had at first to great an esteem for him, that he imprisoned Jobus de Serré, who had wrote an abusive Book against that Piece (e). Libell against Bodin, forbidding him to Paim de Françoys, Duke of Alençon and Anjou, Brother of the King Francis II, Charles IX, and Henry III, he went to him. The Duke of Alençon made him Secretary of his Commandus, one of the Masters of the Requiets of his Palace, and Chief Justice in Eyre *, and carried him into England and Flanders, as one of his chief Counsellors. While he was in England, he had the Satisfaction and Honour to see his Books of the Republic, which the English had translated into Latin, publicly read in the University of Cambridge [F]. This obliged him to translate them afterwards into Latin. — The History of Flanders takes notice that it was he, who advised the Duke of Alençon to seize Autun [G]. After the Death of the Duke of Alençon, which happened a little after the Enterprize of Learning [15], to avoid repetitions. Mr Toller is mistaken when he says, that Mr Diceman published that Work of Bodin at Leipsig [14]. He ought to have left this to Bodin, who after publishing that Book, had desire to be in a Schole of his own with a Phisicall Ecc. An Inaugural Oration on the Nature of jenius Perfoins, but especially John Bodin, published by Mr Diceman, at Leipsig, in 1566, was printed in the Year following at Leipsig in 1569, and at Fena in 1570. [4] That Bodin followed the Duke in his Fusions of Religion, as he had before followed the Duke of Anjou, in his Fusions of his fourteenth Epistle of his Embassy to Frenay, says, that of three different Accounts, which appeared in 1583, immediately after the attempt of that Duke in the University of Leipsig, Bodin, upon a sudden, was after the form of a Letter, went for Bodin's REM. CRIT.] His Reputation for a learned Man, and great genius, excited the Curiosity of Henry III. Tugnus relates this in a manner very glorious for Bodin. Dum hac forbeheret a Rege Henrici III., qui literatas desiderationibus per oculos obstethabar, ad familiaris secrum cum pluribus aliis dedit sapientissimi admiritus, magna manus laudex in remportavit, quippe qui ingenuus in numeroso habetur, & parumus ad omnia, quem proponentur elucubrations omnium varorum, & inter alia, quibus memoria effuderat (15). That is to say, according to Mr Toller's Translation: Whilst he was composing that Book, King Henry III, who, at that time, left the Duke of Anjou, took the full Fation of the Learned, discoursed several times, with him the presence of some Learned Men, and those Conferences procured him great Honor, and made the Treasures of his Mind as it were in present Money, he produced a prodigious number of curious Things, which his excellent Memory supplied him with extemporise. This Narrative of Tugnus contains an Anachronism, which Mr Bodin should have rectify’d, but on the contrary has adopted. The Book of Fusions, that Bodin compiled all in favour with Henry III, when that Author was about his Domination. He implores all that Bodin, when he found himself out of favour, applied to the Duke of Alençon, and to his Father, and to the French and to the House. This is confounding times. He had not undertaken to write the Book intituled de la Domination des Sorciéres, but in consequence of a Judgment that had been given against a Book, to which he had been called the thirteenth of April 1578 (16), and he was Master of the Requiets, and had the Commandus of the Duke of Anjou, at the Year 1571 (17). Hereafter (18) we shall see a Page of Tugnus, which will inform us, that Bodin's Conduct in the States of Blais, in the Year 1576, left him in a difficult Situation [P]. The Satisfaction and Honour to see his Books of the Republic, reprinted in the University of Cambridge. I have often observed, that, in order to reduce within due bounds, the glorious Prosperity of Perious they spoke of, it is necessary to confine, that very Man, on whom they be.
prize upon *Antwerp*. *Bodin* finding himself frustrated in his hopes resolved to
retract. He retired to Loun, where he married the Sister of a Magistrate [*G*]. He had an Office in the Prefudial Court of That City [*H*], and it was probably an ac-
count of this Office, that he was deputed in the Year 1576, by the third State of Ver-
mondios, in the States of Blois: though, in his Account of Blois States, he fills himself
only Deputy of the third State of Vermondios [*I*]. He flew there a very good
Disposition to maintain the Rights of the People [*I*], and he began to think
what was the Reason why he did not obtain the Office of Master of Requests, which had
been designed for him. He had the Courage to aversely oppose those who
would have had all the King's Subjects forced to profess the Catholic Religion [*G*].
He represented vigorously, that *That Request was a Violation of the Edicts, and
that for which any Violence would necessarily produce a War, which had been so often
destructive to all the Kingdom. The Freedom, wherewith he represented this, raised him
many Enemies; wherefore perceiving that there was a Combination to make that
Petition pass, and that by reason of the fatal Blindness of the King and his Council-
fellers, those who might have prevented that ill Reflection, durst not say any thing,
he abated from proposing his Opinion, which was prejudicial to himself, and
could do no good to the Public [*K*]. Some Cities complained, that he had gone
beyond his Commission, by opposing that Request; but the King's Council, who
examined those Complaints, discharged him [*L*]. Every body knows, that in the
Ragagni

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*He had an Office in the Prefudial Court of
Loun.* [*I*] *Bodin* says in the Hundred and seven-
tenth Book of his History, that he was Lieute-
nant General there. *Mr. Mason* says in his His-
Ragagni

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*He had an Office in the Prefudial Court of
Loun.* [*I*] *Bodin* says in the Hundred and seven-
tenth Book of his History, that he was Lieute-
nant General there. *Mr. Mason* says in his His-
doing Men of the King's Subjects towards that
Attorney there. *Mr. Tryb* in his Nunc upon Loun's
Dialogue concerning the Advocates of Paris, and
Mr. Mason upon his History, both of them say that he was the King's Advocate there.
*Sammarsham* in the Elogi of Bodin, says in gen-
eral, that he was a Magistrate there. It is certain,
that bodin was a Magistrate at Loun. *Mr. Mason* says, that he was the King's Attorney there in the room of his Brother-in-law, the Great Troubles. He
said [*K*] to the King, that he was one of the principal Adversaries of that
administration. *Mr. Mason* says, that this bodin supposed that he had not the Lieute-
nant-General's Place till after the Death of the Duke
of Engham [*L*].

*He formed a very good Disposition to maintain
the Rights of the People.* [*I*] To use the words of
*Mr. Mason*. He renounced there with the
Freedom of an old Grand, that the Ponds of the
Royal Demeenio belonged to the Provinces,
and that the King had only the use of them. King
Harrly III did not take this ill, saying, that *Bodin*
was an honest Man. See *Bodin's Relation*. He alsos
renounced there, that the Deputies of two
Countries could not decide without the prejurdice of the
King. He laid his Remonstrance, the Deputies of
the Recelual Order, and of the Nobility, who
had been of the conruay Opinion, changed their
Mind: which way, that the Nobility would have
been that Day Mutter of the States. See the
seventh Chapter of the third Book of Bodin's Re-
public [*I*]. He says in the same which he
wrote to *Pamou*, prefixed to the French Editions of his
*Bodin*, and you will find there what follows:

*Res ipsa planum facta, me in legatione ad Gallie
convocavit pro populi commodio adversus poten-
tiam open, non eas furtim met periculo, disti-
missis; ac primum omnium se bella civilia,
dum est ut nobis, cum amicus, renovatorum, secre-
tum, mi reficiendum; deinde autem usque quasi nunc
numeros legatos communicant, qui populi negotia
ratificationibus sibi concipiunt. Omnia cuncta inter
omnia secum vult commemor, quin eas tabula
vexantur, res ipsa populi publicae specula viderius
esse ad oppidum; in a, qui se in se cum promo
ipse, requirere, quia in tabulam, sese videntem
ab omni molestrum deliberasse, et dedisse pro
propitius factione. Cum vero praedicti publico
libri habere viderint, si quidem afferentem, in
seminario, a tributis dedisse specie levandi
plebis proplis populi effectum, idque modo emosi
bus tentantur, non tamen ducis intervenerent, ut
cum nihil dicere possunt. *Res Ipsa* Hanno-
ravera Burdegastianam Prandii, Duero Prandii
Molentorum, Rupinianum Aquileianum, ac
plenisque alia et asseritis diversis. Bodin habet
ab omnibus modos non modo disstitisse, verummi-
sium collegiorum voluntates et studia & e tavoere
confessis. Si tamen proponere regium tune fa-

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BODIN

Regnagri de Becanni, he was condemned to be burnt, as an Athiest, notari
Artefia, for having said in his Books on a Republic, that Liberty of Confidence
ought to be granted to Sectaries (6). The Abbott le Laborieux, says in the
Three hundred Eighty fifth Page of the second Volume of his Catechism, that
he had been Lieutenant-General of the Table of Marble (1). It is certain, that in the

Gine

1

ifem, non alter sexierum: quasi necesse est i

cum exemplo, ac everta

memorabat constat: quid ipse gloriam decurmi

pliis legis: Cum autemnullis malecelebrati

tet potissimum, omnes prae Vindicatoresuror civi

vatis et certe reipublicae magnus pulcherrimus

tem, communibus fusissimae eleganti, litteris quo

rurnum perfusius, procuratores ad conventus mi-

serum, ad Bodinum, sibi securit, a selecta secta

Ieons; qui deploravit, quia defamus in Re-

publica religiones atque: sed non prava relati

curtiorius tabulas in comitio apertae, quum

summa cum ignomina explisse fuerat. Ex eo ta-

men quantum detrimenti non ratiocinabam ali-

bus sit, fatis intelligenti, qui faptum aduentur

libellorum in regia magistrum me degradati a

cognitum, ubi id edax effe fuit; non enim

plainly, that, during my deputation to the States of

France, it was not without hazard of my life, that

I had contended for the Privileges of the Par-


cy, whose life and character might be at stake;

then, that I was the occasion of so many monk

mischiefs, that they were long after to be pro

judging the Bills of the People, contrary to what

had been rejected by the Unanimous Vote of all

the States, the thing furtum, hidden and secret

but being in reality necessary to the Interest of the

People. I being ordered by a Decree of our own

to go to the College of Chateletas, and to the

Nobility, who should receive my instructions;

and when it was proposed to fet the Public

Lords to seize, and alienate them for ever, and
doub

to the Taxes, on pretence of eating the common

Provisions, were more violent than usual.

Some, I applied it as earnestly, that, when nothing
could be done, the King himself declared to the

premier of Monseigneur, President of Bourdeaux,

Duc de Beaufert, Marquis de Merte, and Ripper, Syndic of

Aquitan, and several others, that Bodin was not

only himself worthy from his Interest, but also

it to turn the inclinations of his Colleges against

the King's Ministers, at that time: I could not have been of another mind:

because if the people growth big, the Head it-

selves, and other Members, must of necessity fall

what the President of the People do.

But when I could not be moved by any Allurements,

almost all the Cities of Virmoon, who had chosen me

so common Suffering in my absence, and against

Will, persuaded by letter from certain Persons,

sent their Assemblies to the States, to recall Bodin if

possible from the Office he had undertaken, on one

who was for two Religions in the State, but their

Letters of Protestation were no sooner opened in the

Assembly, than they were rejected with the great-

est ignominy. What detriment this was to my

credit, it must be seen from their former Behaves

cellife different, quietus in consilio regio auditi-

nibus, nihilominus præsumit euh, Bodinum ni-

ri, nihil recte sefit (14). . . .


11. id. col. 2.


17. id. col. 415.


19. id. p. 185.


21. id. p. 188.

22. id. p. 189.

23. id. p. 190.

24. id. p. 191.

25. id. p. 192.


27. id. p. 194.


29. id. p. 196.

30. id. p. 197.

31. id. p. 198.

32. id. p. 199.

33. id. p. 200.

34. id. p. 201.


36. id. p. 203.

37. id. p. 204.

38. id. p. 205.


40. id. p. 207.

41. id. p. 208.

42. id. p. 209.


44. id. p. 211.

45. id. p. 212.

46. id. p. 213.

47. id. p. 214.


49. id. p. 216.

50. id. p. 217.

51. id. p. 218.

52. id. p. 219.

53. id. p. 220.

54. id. p. 221.

55. id. p. 222.

56. id. p. 223.

57. id. p. 224.

58. id. p. 225.

59. id. p. 226.

60. id. p. 227.

61. id. p. 228.

62. id. p. 229.

63. id. p. 230.

64. id. p. 231.

65. id. p. 232.

66. id. p. 233.

67. id. p. 234.

68. id. p. 235.

69. id. p. 236.

70. id. p. 237.

71. id. p. 238.

72. id. p. 239.

73. id. p. 240.

74. id. p. 241.

75. id. p. 242.

76. id. p. 243.

77. id. p. 244.

78. id. p. 245.

79. id. p. 246.

80. id. p. 247.

81. id. p. 248.

82. id. p. 249.

83. id. p. 250.

84. id. p. 251.

85. id. p. 252.

86. id. p. 253.

87. id. p. 254.

88. id. p. 255.

89. id. p. 256.

90. id. p. 257.

91. id. p. 258.

92. id. p. 259.

93. id. p. 260.

94. id. p. 261.
time of Charles IX he was the King’s Attorney, in a Commission for the Forsts of Normandy (K.). He had been a Protestant, yet in 1599 he persuaded the inhabitants of Laon to declare for the Duke of Mayence (L.), renouncing to them, that the Riving of so many Cities, and of so many Parliaments in favour of Meffieurs de Guise, ought not to be called a Rebellion, but a Revolution (m); and that at this time he printed a Letter on That Subject (n). He died of the Plague at Laon, in 1599 — in his Sixty seventh Year (M), and was buried in a fals that is curious, and but little known. Second- ly, Because it tends to discover Roderick’s Tempest, I mean, the Attesor’s, his Vigilance, and his Steadiness.

He himself tells us some Circumstances of his Proceedings, which will confirm the thing. And I remember, he foretold his Letters Patent, in the Year M.D.LXX, for a ge- neral Regulation of the Waters and Forests in Normandy; and that at this time he opposed the Fiction of Meffieurs de Guise, even when the Revolutions of the States had been preferred to the King, so that the Commission of the Deputies was ex- pired. The Opposition was concerning the delign of renewing the War against the Protestants. The Party of the King had prevailed, and the Deputies of Paris were, was in the seat of the Third State, opposed those practices with great Courage (j); and when they told him that the three deputies of the Senate, and that the As- sembly had no longer any Authority he answered them boldly, you are then a company of rebels, for that you are the successors of that our forefathers who treated the Peace of Rome, were not required to be so solemn therein as where the beginning of the Edict was in agitation: — Et cum illis — He was convinced, & probably feared Regi ob- latius nullius ordinum partes eft, quippe exequita- mandae, audacter reponere, in perspectivis cri- manis ipsa incurrere, qui cum pejus agamgeben — vel properis confideus non habent, tenem con- dicet convencitam celebrare, verum se altere conferre, — et licet adhaerat Regi Supplicio. Nam ut (k) It was necessary that he should have Thaurus’s con- tradiction; for he had confidently lettered Bodin’s Reputation without any Reason.

He publishes these (k) his Answer to a Commission for the Forsts of Normandy. M. Muller John Bodin, in the Parliament of Paris, published a Book, in which he Falsehood of those who had any Part in the Riving of Forsts of Normandy; and took the care of that Inquiry upon himself, as the King’s Attorney for the Re- formation. There was hardly any Family in the Province, but what he proceeded against. He himself lays in his Writings, that he made Four- hundred Cases ready for Trial; and he carried the matter so far, that there was nothing want- ing for the Execution of his Delights, but the actual Distribution of all thiose, who had any Re- wards. All Normandy was in commotion at his Undertaking; and the Parliament met, several times, about that matter. They appointed Depu- ties, and sent their Views and their Examinations. At last the King was moved with their Complaints, and convinced by the Reasons which were repre- sented to him, that he should not put a Stop to that Business, which had lasted several Years, he made a Dic- tate in the Year 1571, whereby he ordered the Attorneys and Trustees, who had been in this Concern, which belonged to him, on the Forsts of Nor- mandy; and he acknowledged by that same Edict, that those Forsts were but few, and that there was a Revenue which he drew from them, was incon- siderable. Bodin, who could not yield, opposed the remaining of it: But the King let forth a Prohibition, without having any re- gard to his Opposition and Protestations, which he declared void, he ordered it to be put in exec- ution (j); and thus this Mulhier’s Paffage deferred to be set down at length: — For, because it contains

(j) Semna de filia leonem. lib. iv. cap. 118.

(k) Id. Ibid.

(l) Ibid.

(m) Summa de filia leonem. lib. iv. cap. 118.

(n) Ibid.
acquits him of having written many things contrary to Religion [O], and some Perins suspected him of Magic (g), or affirmed that he died a Jew (r). Note, (16) that

* at Veselio Placcus offered of the Origins of * Cato, which treat of nothing less than the Antii- qualities of Vology. If any body would write a g- tutes of Vology, I know of no person so well au- er that I do not think it consistent with my Honour to publish any thing against him in my own Name. You fee him he calls me by that Name, and that he would think it a defamation to answer him. What Arrogance is this, and how ill becoming learned Men, do it is very common among them. Let us approve this judgment to be that of Thessalonians, and if we will not grant that Bodin was an exact and judicious Writer, let us con- fess that the times are not yet so advanced in our Knowledge, and a prodigious Memory and Reading. The Works, by which he got to such glory, needed not otherwise to be lost than to be burned; for in our edition on Peries they were not such as could receive any hurt from thence, and there is reason to believe that Scaliger and Caesaris would not have made what he did with his utmost force, to divest the State of its Bibles. [O] Pollevis is not the only Man, who accuse him of this [O]... contrary to Religion. Let us in the first place quote a Parryntyll nauld, who obviates, that those who have accused him of such things are not only Pe- mities attacking Hercules... so that this Author having nothing to fear from that side, ought only to dread the Censures of the Church. As Cato e- 

**Notes:**

1. Note, that Bodin in the beginning of Reaction and Apo- logicus, mentions not only as the Or- isons V Vals, &c. in his rema Mes- sion, only, cau- Catores (Peter) Bo- nati (Stilesb.) afiis on Aurora, Frankenthal. Serres, who had warred against the Republic. (La 11 4)

2. Nostrud Religion. public pg. 73, 74.


4. See Cato, bod. pg. 17.

5. See Scaliger, bod. pag. 31.


7. See Scaliger, bod. pag. 31.
that, tho' he declared freely enough against those who maintain that the Author of Monarchs is dedicated [P], he displeased the Common-wealth Men. I believe it was (among other Reasons) because, on one hand he maintained, that there were some Absolute Monarchs in Europe, and on the other, that it belongs to any Subject in particular, nor to all in general, to attempt against the Honour, or the Life, of such Monarchs, either by violent means, or in a juridical way, though they should have committed all the Wickedness, Impieties, and Cruelties that can be named.

...
named (7) This Opinion does not seem to agree with the Doctrine, which he had also maintained, that the Power of those Monarchs is limited, and that they are obliged to govern according to the Laws; but after all it appears, that in both those Doctrines he aimed at the Public Good, the Peace and Tranquility of the State (2).

(2) The Germanus complains much of him, and ufe him ill. See many Passages upon this in the Collections of Magius (5), and in those of Sir Thomas Pope Blunt (6).

Confult also the Speech of Thomas Lantius against France (4). Nevertheless some of the Germanus own he had a sublime Wit and Judgment, and very great Erudition.

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Eruution. See the fame Collections. He was likewise cenfured by the Italian, as appears from the Political Discourse of Fabio Albergati, whose Method did not please Beniato Vannuzzi. See the first Volume of his Letters (3). A very ingenious Anfwer was made to Bodin in England (K), to shew him that he had wanted Prudence in his Discourse. He had so good a Conflitution of Stomach, that in all his Voyages he never was Sea-fick (S). His Opinion about Comets was somewhat strange. See the Remark (O).

of the People; and he maintained the second, when he saw France full of Faction, and torn by Civil-Wars, which gave birth to a great number of Manni- fold's, and other Books, in which the most effential and fundamental Laws of Government were un- denied, or even denied. The same People of the Affairs, in common Discourse, and in print, as freely as if it had been in a Democratical State, and Endeavours were used to excite factions among them, as in the Translation of the Crown was designed. Nay, Affilias were approved, who, under pretence of Tyranny, attempt- ed upon the Lives of Monarchs. This could not but produce such dreadful Diforders. Wherefore Bodin showed himself very well affected to the Public Good, by opposing such a Licentiousnes.

(3) Bodin, E.

(4) BLO. S. 75.


BOI, commonly called IL SIRACUSANO, the Syracusan, was a very famous Player at Chefs, and very much considered in the Court of Spain under King Philip II. He received many fine Presents from that Prince. He received also many from Pope Urban VIII, and it was his own Fault that he did not receive a good Bihopric of him; for it was offered him (a), but he would not be a Clergy- man. Having had the Misfortune to be taken by Corsairs, and to see himself reduced to Slavery, he found means to make those Turkish and Savage Men tractable by his Skill at Chefs. They admired him for it, treated him civilly, and exacted no other Ransom from him but the Leffons he gave them for some Months on That Game (b). We shall speak of another excellent Gamer at Chefs in the Article GIOACHINO GRECO. It were to be a Proof of this, to see those two Masters defin our State of the Play, and the Rules of the Game, and the Manners of playing by the other, which are not sufficient to make a formal Study of it, ——— Nevertheless a Collection has been made of what was found most proper to be put in use, and it has served to make a Book on That Subject (c) (A).

(4) Letter of the Men- norans Collet, Al- ment, 1613, and December 1613.
singer Work is't it kind, and the Copy has * to play at it with his Royal Highness the Duke * been on a long time in the Hands of one of the * of Chesire. * bel Chois Playen in France, who has the Honour

BOISSARD (John James), born at Remagen in the Year 1528, composed several great Collections, which are of Use for understanding the Roman Antiquities. He himself took Draughts of all the ancient Monuments he could find in Italy; he had an incredible Passion for that Study, as appears plainly by what happened to him in Cardinal Carpi's Garden [*A*]. He designed to go into Syria, but a violent Fever which seized him at Mechmone prevented it. He had already satisfied his Curiosity for Antiquities in the Islands of Carpi, Capodania, Zante, and in the Morea, and after his Recovery he continued to visit the Places in the Neighbourhood of Mechmone. After he returned into his own Country, he was Governor to the Sons of Antoine de Viuere, Baron of Clevani, and travelled with them into France, Germany, and Italy. He had left the Antiquities, which he had collected with so much trouble, with his Sitter at Membrys, and had the Misfortune to lose most of them, when the Lorrains ravaged the Franche Comte. He preferred only those which he had sent to Metz before that Invasion; but as it was known, that he intended to give the Public a great Collection on that fine Part of Literature, many Draughts, and Sketches of old Monuments were sent him from all Parts. He had settled himself at Metz, where he died the thirtieth of October 1602 (a). His Works are much valued by Antiquaries [*B*], and are grown very scarce. He made Latin Verits [*C*]. It appears from a Passeige, which I shall quote elsewhere [*D*], that he was in the Service of Cardinal Carpi.

\[A\] He had an incredible Passion for that Study, and spent many Hours in it (Moreover, Bishop Richbourg came into it one Day with his Friends, and found him working in it on purpose, and hiding himself in some of the Walls let them go home. He spent the remainder of the Day in copying Inscriptions, and sketching old Monuments, and the Gates of the Garden being flut, he remained there all the Night. The Cardinal finding him so much busy at that Work, could not imagine how a Stranger came into his Garden at such an unaccountable Time: but when he knew on the next Day he had had No Sleep all the Night, he ordered him a good Break-fall, and permitted him to copy and draw all the rare Pieces in his Palaces [*E*].

\[B\] His Works are much valued by Antiquaries.

\[C\] His Roman Antiquities, divided into six Parts, make four Volumes in Fols. They contain a great many Prints, that of the two first Volumes engraved by Thoeres of Bey [*F*], and that of the other Volumes, by the two Sons of that Thoeres [*G*].

\[D\] He left in this World fifty-one Hundred ninety-eight Illustrious Portraets, with Cuts of them in Copper. That Work is divided into three Books. In the first, there are prints from Figures, the first, in the Year 1592 the second, and the third, in the Year 1598, and the fourth in the Year 1599 [*H*]. His Tractate de Deification of the Pythagoreans, was printed after his Death, I omit his Emblems, &c.\n
\[E\] He made Latin Verits. I have not the Books of Medic Mere, in 8vo, which is in the Catalogue of the Library of Oxford, I have only that of Buff 1754, in 8vo. It contains three Books of Rhymes, three Books of Elegies, and three Books of Letters. If these Verits do not delire all the Paltries which Borrachus behoves upon them, neither do they delire the Contemplum which some have expostulated of the Verits which Jonas Bufford put under the Cuts of his Illustrious Men [*J*]. Gratierius inferred this Author's Poems in the Delicia Petrarica Gallorum.

BOLEYN or BULLEN (Anne), Wife of Henry VIII, King of England, was of a better Family on her Mother's Side, than on her Father's, being Daughter of Thomas Boleyn, who was only a Knight, and a Daughter of the Duke of Alençon, a Knight of the Body, who came over into France at seven Years of Age by Henry VIII's Sister, Wife of Lewis XII. She married to England when that Queen retired thither after the Death of her Husband, and but fast in the Service of Queen Clandia, the Wife of Francis I, and but fast in the Service of Queen Catherine, and that the King fell in love with her. She behaved herself with so much Art, that, by refusing to satisfy the King's Passion, she made him think of marrying her. That Prince, desiring her Articles, thought she should never enjoy her unless she was his Wife, which engaged him to push forward the Affair of the Divorce, and to execute it at last with all the Pomp every body knows. That, which would be very praiseworthy on another Occasion, is Anne Bulle's chief Crime: her refusing to comply with an Amorous King, unless he would divorce his Wife, is a much more enormous Crime than to have been his Concubine. A Concubine would not have dethroned a Queen, nor taken her Crown nor her Husband from her, whereas the crafty Anne Bulle, by pretending to be chaste and truculent, aimed only at the Usurpation of the Throne, and the Exclusion of Catherine of Arragon, and her Daughter, from all the Honours due to them, without waiting for a Sentence against his Marriage with Catherine of Arragon; and as soon as he perceived that his new Wife was with Child, he made his Marriage public, and caufed Anne Bulle to be declared Queen of England on Easter-Eve 1533 ([f]), and to be crowned the first of June following ([g]). She was brought to bed the seventh of September ([b]), and continued to be much beloved by the King,
till the charms of Joan Seymour had fired That Prince's Heart in the Year 1536 (2). Then his Love for his Wife was changed into violent Hatred; he believed her to be unchaste; and caufed her to be imprisoned, and tried (3). She was condemned to be either burnt or beheaded (4); her Marriage was declared void (5), because she confessed that she married the King when she was engaged by a Contract with Earl Pauley (6). She was beheaded the Nineteenth Day of May 1536.

(1) See the Additions and Corrections of the 15th Part of the Historia, etc. pp. 267

(2) Burnet, Hist. Reformat. Part. II. Book I. pp. 267-268


(4) Burnet, Hist. Reformat. Part. II. Book I. pp. 267

(5) Ibid. p. 267.

(6) He had been a Franciscan, and not a Capuchin as Dodsley states. He left his Orders in young age.

(7) Thores, Catol. capocrum unis, It. vol. ii. ed. 1773.

(8) It is not very clear what happened in the case of Queen Elizabeth.

(9) He made a desire to have a Pecet from her. . . .

(10) See Dr. Burnet, Part. II. Book I. p. 267.


(12) The same Fall during the Rector of the different Orders as to the different Opinions, according to the different Histories of the same Time.
even that Catherine's Divorce had been dealt; then it must be faid, that this Engagement is a mere Story, and P어ly's Oaths and Communion must be thrown out of the Question. To thefe, however, beyond that, which the Parliament of England ex-
credited in the XVI Century. All that the Na-
tion could do was to melch the firft attempt to annul the Marriage of Henry VIII, with Catherine of Aragon, was done; their Daughter Mary was therefore illegitimate, and yet she was acknowledged as Queen, as a legitimate Child of Henry. All that was necessary to annul the Marriage of the fame Prince with Anne, was likewise done by Elizabeth, their Daughter Elizabeth was declared by her, and yet she was acknowledged as Queen, as a legitimate Child of Henry. The Original of the fad Lie is, that the Daughter of the King's brother was not willing that a piece of false advantage to Queen Elizabeth should be preferred. Obfervibe well, that, in Hereditary Kingdoms, it is a Fundamen-
tal Law of the Thothen Law to attribute all to the legitimate Relations of the Royal Fa-
ily.

(C.) She was behov'd and preferred her good
Humin, as that John). In the time of her Im-
prifonment, she acted very different parts: some-
what to the advantage of the Court.

(1) [Text continues.]

(2) Burch, Life, Book I, p. 221.

(3) Bacon, Life, Book I, p. 220.

(4) Guain. de citte state, I lib. p. 280.

(5) The same place which is before the venerate in accordance to the text.


(9) [The text continues.]

(10) The Churches have heard her with Slanders, which may be very safely confidered. For Example: is there any thing more obferved to be confused, than the Story which feveral Pfentaries have copied from Sandys' Viz. That Anne was Henry the VIII's Daughter, and both her Children confessed into the World Two Years after the departure of Thomas Bullen, on his Embassy to France, to which the King nominally only, that he might enjoy his Wife more freely, in the abfence of his Husband, that Thomas Bullen at his return into England, hear-
ing of his Wife's [?] Conduct, famned her before the Official of Canterbury for being a bastard, and fed her to the Parliaments, that the King ordered him to flop all his Proceedings, and to take his Wife in-
to favour again: that he obeyed, but not till he had owned to them the Parliament of the left Daughter of which she was brought to Bed (20); that at Fifteen Years of Age Anne Bullen

(11) [Text continues.]

(12) Brown, History of the Reformation, and Villain's

(13) Brown, History of the Reformation, and Villain's
because they might have satisfied their flandering Humour, without exceeding the Bounds of faithful Historians [E]. It is pity that the good Fortune they have had to find a great number of obliging Transcribers and Readers should inspire so many others with the Boldness to imitate them. Sanders is the only Authority of all the Authors who have defamed Anne Balian, and particularly of Mr. Merisi. Those who say, that the Protentists ought to blush for being too much obnoxious to That Queen, who was of their Religion, would do well to declare first of all, that they are very much vexed at the Services the Emprefs Irene did to the Cause of Impeccability [E].

Confushi Mr de Larrey in the first Volume of his History of England, where you will find the Reasons pro and cons clearly set down, and our Anne as much justifi'd as the Laws of History could permit.

Grande, surfaç'te him here. * As I do not pretend to palliate his Faults, say be (23), I confefs plainlv, that no Author that I know, besides himself, has said, that she was Daughter of Henry VIII., or that she had led such a disorderly Life. Sanders affirmin, that she was beloved by the King in the Year 1535. Now, before he was beloved by that King, she was never beheld at her suppos'd Father's at fifteen Years of Age; she had lived in France and England, and the King was taken in as Maid of Honour to Queen Catherine. She was therefore at least near Twenty Years of Age in the Year 1535, and near the Year 1530, three Years before King Henry VIII. ascended the Throne, and five Years before any of that Prince's Embassadors could have been two Years in his Embassy. It has been shown that Anne was born in the Year 1507, and therefore, according to Sanders, Henry VIII. must have seen Thomas Balian Embassador in the Year 1507, and he must have been at that time deeply engaged in an Affair. Now the first of their two Facts is false; for Henry was not yet King; and the other is not to be believed of a Youth who was but fourteen Years of Age. Add to this, that he was sent on this Embassy till the Year 1515. And to be observ'd, that Dr. Burnet having urged all these Reasons in the Reply of Reuiving Parliam. (24) we have not seen in the Reply of the latter any Proof, or Argument to Remark in Sanders' favour. I ought not to pass over in Silence what concerns Wist's Deposition. Dr. Burnet has spoke more sufficiently of it in a Work of a later date than his History of the Reformation. First of all he shew'd how much such a Deposition is contrary to all likelihood, and then he maintained that Wist's Deposition was of no Value in Favour; but was employed in Foreign Emperors of his own Time. He quotes an Original Piece, wherein Wist's Son attests, that his Father was Gentleman of the Bed-Chamber to King Henry, and that he could have been at that Marriage with Anne Balian, and if he could not, he might have been in Discretion retir'd out of the Court, nor did the King seem jealous, or the Queen offended at him. He shew'd, that Anne Balian was Embassador for several Years in Charles Vth's Court (25). The Jucifin, who published three Volumes of the Revolution of England, seems to me very reasonable in his Account of what he says of her, by which it will appear, that those who have refuted Sanders, have not laboured in vain. * Sanders relates several things of Anne's Behaviour, before she fell in Love with her, which are not easily to be believed, nor supported by any convincing Proof. He says, that she had been a Daughter of that she had a Sister whom that he had been a Daughter of hers, whom he said he had seen her; but that the young Woman, the gave Henry some hopes that the woman's Father, if she had believed that monstrous Divorce which Woffly propos'd to him, and that thereby the contributive to the In- 

[23] Le Cens, Hist. de la Divorce de Henri VIII. Tom. II. p. 47.

[24] Sir De Burnet's Refutation of Sanders, A.D.


[27] Vol. II.

[28] Lord, Hlst. de la Reine Elisabeth, Tom. I. p. 239. Ed. Editio.}

*To which was proved by a legal Tryal, made it appear that the Catholic Writers might say, without judging ruly of her, that she was the lawful Queen of England, and that she was not obliged to remain in the Court, nor to have any of her Declarations made to her as were made to the Queen of England. The rest of this may not be considered, and I gave occasion for them, and was not restored to one of her Gallants, that she was not received as he desired to have her after the Death of that King. All these things are acknowledged by our own, and she was also reckoned on to have been a true Lovers with an evil Rye, that it is certain, without doing further into the matter, the treated them the better for it. At the time she was taken, while she was at prayer to G o, melting in Tears, she was seen to break out into a Staff, and one of the Birds. The words which she spake in her Transport against her Lover, who had betrayed her, showed the disorder was in, and the trouble of her Conscience (29). By a Barmful compliment, she acknowledged a thing which was not true, viz. that she had married Henry in the Life-time of the Lord Pope, to whom she was contrasted before, and by declaring against her, that her Marriage with the King was void, she involved her Daughter Elisabeth in her own Shame (30). I say one can reasonably complain, that the Bishop of Mother, and the Bishops of Two Crimes of Anne Balian, has pinch'd upon the greater, out of Animosity: for it is a great deal more likely that it was sent by the King, than that she was, and consequently, from what we have more to accuse of a false Oath, whereby, when just ready to appear before G o, she unjustly declared her own Truth a Reding, which to be accused of Restitution as to a Provis of Marriage. A Protestant Historian (31) has lately published the first Letter which Anne wrote to the King. No- thing can be more contrary to Modernity, the declarer's Faflion there with any discretion, and offers herself to the King without any exceptions; for the adds that she said to the Words, end discerning, with which she answered the letter. That Historian should have added this Restitution to the, hindered him from believing what the Earl of Alby were has read in her Letters: viz. That the King having couted That Mais twelve Years, did not know her till after his Marriage (32). But I must observe by the, that those Manuscripts seem to be very violent, and the secluded Life of the well of the Year 1519. It is bel't to believe nothing of it, nor of a Page in the Forty seventh Page of That Author, viz. that Anne was married to King Henry VIII. at the Year 1505, and not, as Sanders says, in the Year 1515. But this is so little known at what time she was born, at what time she went out of England, and returned to France, that she was a Person who rules to the Royal Dignity in extraordinary a manner.


BOLESLAUS. BOLSEC.

BOLESLAUS, the first of that Name, was the first King of Poland. His Father the Duke Mieczyslaw, having embraced Christianity, defied the Title and Dignity of King from the Pope; but did not obtain it. His Son found much more facility with the Emperor Oboz III, after having received him splendidly at Gnesin, where that Emperor had been in Pilgrimage to venerate the Body of St. Adalbert [A], who had been martyred in Praga four Years before (a). It was in the Year 1000, that Oboz performed that Pilgrimage. The Honours he received from Boleslaus obliged him to shew him his Gratitude by conferring on the Title of King upon him [B]. He drest him in his own Garments, and gave him the insignia of the Empire, and particularly the Sword and the Golden Ball with the Cross. Boleslaus had very good Qualities, he was liberal to the Church, and very Valiant. He was married to the Bohemians into the Heart of their own Country; he chastified the Marovians, and made them Tributaries; he punished the Idolatrous Prussians, who had murdered St. Adalbert, whose Body he redeemed; he re-edified the St. Stephen, Duke of Rufia, who had been deposed by his own Brother Jaroslaw, &c. He married Judith, the Daughter of Geta, Duke of Hungary, by whom he had Children (9).

[B] He received the Emperor Oboz splendidly at Gnesin, where he was come to Pilgrimage, to venerate the Body of St. Adalbert.] The Emperor Oboz III was pretty much addicted to those kind of Devotions. After having punished Crefoncaiatus and his Anti-pope in the Year 998, he went to Ebstin in his return from Italy, and made a Vow to go in person to Jerusalem, to the Tomb of the holy Bishop Adelbert. .... At his return from Poland, he went to Aix with his Sister Adeleia to visit the Tomb of the holy Bishop. It was a meeting of Bishops (a). Being returned into Italy, his first care was to put St. Adalbert's Hand in St. Barolomew's Church, in the Island of the Tyrrhen, with divers other Relics of holy Martyrs, as also the whole Body of St. Barolomew, which he caused to be brought from Cramatra. ....

BOLES LAUS (JEROME), would have been altogether buried in Oblivion, if he had not made himself famous by some satirical Books, which the Monks and the Mennoniates quote full [A], though it must be acknowledged, that they do not speak so often of them as they did about the end of the XVth Century, and in the beginning of the XVIth. What is to be found concerning this Man in the Books of the Protestant is as follows. Jerome Bolse was a Carmelite of Paris, who, having preached somewhat freely in St. Barolomew's Church, forsook his Order, and fled into Italy to Renata of France, Duques of Ferrara (a). There was the common Sanctuary of those who were persecuted for the new Opinions. He set up for a Physician, and married quickly, but did something or other for which he was expelled (b). He went to Geneva as a Physician; but finding that he did not differ himself to his Satisfaction in that Profession, he set up for Divinity, and dogmatized at first in private on the Mystery of Predestination, according to the Principles of Pelagius, and afterwards had the Boldness to make a public Discourse against the received Opinion. As soon as his Conversation with certain Persons, to infect them with his Pelagianism, was known, he was sent by the Pope to Bologna, and there he was imprisoned. Afterwards he went for him to his House, and endeavoured to reclaim him from his Error; but this did not hinder Bolse from delivering in Public an inflicting Discourse against the Decree of Eternal Predestination.

[A] From the Fountain.

Potive have done most plentiful draughts,
 Into small fountains, and gathered all their Wealth
 From honest founse Rivers.

See how Fortuna sports with things some Circumstances are sufficient to make the Fate of a Succeeded equal to that of the Earthly Men, and the most illustrious Folles as much respected as the finest Productions of Human Wit. What a Finical thing is this? What a Sceptic said of Homer might have been applied to Bofse.

[12] Adare Mariconde, 1 quo esse fonte perennis
Varum pereo ora rigentes aequi (5).

Add Homer too, who, like a coyflent Spring,
Our Poets with Pariun Dargus supply.


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tion. It is thought that he was the bolder, because he imagined that Calvin was not among his Auditors. He had such a Thought because he did not see him in his Place. The Reason was, Calvin not coming till after the Sermon was begun, kept himself hid behind the Crowd. But as soon as Bolese had ended, he shewed himself, and confuted him so strongly by Scripture, by St Augustine, and by Reason, that Bolese was the only Perfon that was not afhamed of his being overcome in that manner [B]. That was not all: One of the Magiftrates, who had Power to imprison People, was present in that Affemblie, and immediately exercted his Power; he called Bolese a feditious Fellow, and fent him to Prifon. The Caufe was difcufTed very fully, and at laft, with the Advice of the Switz Churches [C], the Senate of Geneva declared Bolese convifcted of Sedition and Pelagianifm [D], and as fuch banifhed him from the Territory of the Republic, on the Penalty of being whipped if he should return third. This was done the Twenty third of December 1551. He retired into a neauring Place, which depended on the Canton of Bern, and raifed so fome Troubles there, that they banifhed him out of all the Territories of that Canton [E]. He returned into France; and applied himself

[8] He made a Defenfe on Predestination —— which Calvin refuted fo strongly, that he was the only Perfon who was not afhamed of his being overcome in that Affair. Benijh W. —— this Affair, it feems as if Bollae made a Sermon, but the Letter, which Calvin wrote to the Switz Churches in reply to the Church of Geneva, clears the Fact; and shews that Bolic only confefTed and refuced a Sermon that was then preached upon the Grace of the Holy Ghost. —— Tendem a fpecious eorum quae ex Christo erant illum Num cum pro more nostris ut færorum illum Bonnis locum exponeret, ut præteritum Chrifius. —— ex Deo non eft, quia verba Dei non audunt, desideriæ, quoniam Spiritus Dei renunt non funt, pervici aut in fine Deo refide: quia nullae fubtuent omnia deo cognita, qui Dei voluntatem omnium facrum in Deum transverit, nihil affigit. —— Dei voluntas: quia non facrum omnium facrum in Deum tranfverit, nihil affigit. —— Dei voluntas: quia non facrum omnium facrum in Deum tranfverit, nihil affigit. —— Dei voluntas: quia non facrum omnium facrum in Deum tranfverit, nihil affigit.

(V) Sic Epist. execut. Calvin. —— testemolius, tot Augufti praefentium locis, rot denique tamque gravius argumenfus, confutavit persecut, obiit, ut omnes praeter plamnum perniciem, aperuerat. —— He answered, everref, and confounded him with fo many Testimonies from the word of God, with fo many Poftures eftimably cut of St Augustus, with fo many instances of his divine authority, that every Body was miserably inconfum'd for him, except the Braccian-faced Monk himself. —— Deus omnes præcepta fores habet, quae habet. —— Deus omnes præcepta fores habet, quae habet. I have already related a long Palladium of the Letter which was written to them to consult them. The beginning of that Letter is thus:" Et hic Hiero- —— nem quidem, qui aliquot monachis curatur, ut ex omnibus circumstantial medicus eft, qui fal- lente, et frustrando, tantum bibendum impetum acquirat, ut ad quidvis aedium punctum fint, ut ad multum a multo accipiat. —— Dieo voluntatis, quia non facrum omnium facrum in Deum tranfverit, nihil affigit.

(B) Berri in vitis Chriti, Opera, Tom. III, p. 314.
impatient to the Hotel de Sens, and afterwards at Orleans [F], and shewed a great Delire of being promis’d to the Ministr’y, and of being reconcili’d to the Church of Geneva, but the Persecution that arose against the Protestants made him resolve to take up his first Religion, and the Practice of Physic. He went and settled at Autun, where he acted the easy Husband in favour of the Ca- nons of that Place, and shewed a most violent Passion against the Reformed Church (c) [G]. That Confort, of whom he was so little jealous, caused his second Wife (d) to change his Habituation after the Title of the Book which he caus’d to be printed then at Paris against Beza. He died not long after; for he was not living in the Year 1585 [H]. The Book I have just now mentioned is intituled, The History of the Life, Doctrine, and Behaviour of Theodosius Beza, called the Spectable, great Minister of Geneva (f). It was preceded by the History of the Life, Affairs, Do- brine, Con fiance, and Death of John Calvin, bereft of Ministr’y of Geneva, which was printed at Lyons in the Year 1577 (g). Tho’ two Histories are altogether unworthy of Credit, as well because they were written by an Author full of Re- sentment for the Affronts he had receiv’d [1], as because he is found manifestly guilty

rituries of that Country.] He was one of those who boldly accused Calvin of making God the Author of Sin. Calvin, to prevent the impendiments, which such Complaints might make on the Gene- ralities of Beza, caus’d himself to be depos’d to them, and plend his Castle before them. He was so fortunate, that tho’ they would not pass Judgement on his Detractors, yet could not decide whether it was true or false, yet Beza was ordered to dep. the Country (g). [I] He went into France, and applied himself to the Protestants at Orleans [J]. He was at the National Synod held in that City in the Year 1577, in which Synod that was abolished the Year following at Lyons, we find him among the depos’d Ministers. He is there called Inquisitor, on Impetus, and An allegre (10). (10) This shows that the Synod of Orleans, resolved by his feigned Show of Repentance, admitted him to the Holy Ministr’y. Nevertheless it does not ap- pear by Beza’s Narrative, repeated in divers place of his Works, that Beza was ever a Minister. See his Ecclesiastical History, in the first Book, Pages 50, and 552 but correlis the Word Boulj there, which the Printers have put for Beze. See also the Life of Calvin in French (11). [G] He went and settled at Autun, where he acted the easy Husband in favour of the Canon, and formed a most violent Passion against the Re- formed Church.] It make use of an Expiration late for Beza; but yet were in Lyons. (11) UN contra quam spectat Ecclesiae sufficii an- madervis, repetita medicina ad holos Evangelia, (aurea quae est Cornem Amur- guedoboniis philos multiplicata.) Transl. unde nunc ection quibus scriptus multitudes veritatem promine- don, contra quas in Ordinationebus, he found the Churches were diggerg, he took it to the Church in Autun. Where he now wand’s the Truth with all the Reproec- he is Mayor of. What means this! What base- ness! morally speaking a Man had better be sub- ject to the disquiet of jealousies; the judgment of the Public, however corrupt, falls much heavier on the ignorant, that is on the incensation of a jealous Husband. Neither Beza’s indignation, nor the Profit which he might draw from his in- dulgence to the Cauns of Aunis, would have ex- ceed him even to oblige the Perficks, who makes a profition to jest upon every thing. People will laugh at, and jest equally upon, a Husband, who governs in a Country, who tends to, a helping hand to the Pleasure she is minded to take; but after all, they will have as much contem- and indignation for the latter as Journal had.

For the Law makes not the adulterous Dead Of Lords to be the Cuckold may fusc’d. Who his taught Eye up to the Cuckold seeing; And say’s all over, but his wishful Nyo.

Dreyden.

[II] He was not living in 1585 [J] Beza in his Answer to Georgeard, printed at Geneva in the Year 1595, lays of Boulj to his imputation. Add as many false Stories as you please, taken from that Carmelit, who forsook his Order, and who is in an infamous scandal in France, I have already given to the Reader, and changed his Religion four times; and who, after having avowed the Dead and the Living, died in Depr. This you may read in the Doctrine of Mr Drickman (12). But I have read the quite contrary in the Book of another blinder. This Wrinilin, says he (13), is more to be credit, than those to whom the Story of our King is yet not contradicted. As shop produces, which are Boulj and Arevins [the first of whom greatly lamented and wept in a full 'Synod, for having so wickedly alperse the mem- ory of so great a Man, and faithful Servant of G o . ' This ought not to hinder any body from giving credit to the Pledge mentioned by Mr Drickman for it is likely that the Minister of Fontany meant only the Steps, which Boulj made in the Synod of Orleans, with great humility, in the Year 1577. But it is certain, that afterwards, he does not confute the Observation, making the Life of Calvin, published by Boulj, did not come out till fifteen Years after that Synod of Orleans. [I] His two Histories of Calvin and Beza are altogether unworthy of Credit, &c. Mr Drickman lays a great Stress upon that Argument. He is not so much to be blamed, if he had to accuse Calvin: he says, that Calvin, having convicted Boulj of his Errors in a full Assembly, excom- municated him at last with the advice of the whole Consistory: he adds that Calvin was depos’d with from others from Geneva, to inform the Priestly Re- public of Bern of the Life and Morals of this accurst Boulj. (16). So that Calvin may be look’d upon as the chief Promoter of the two Senten- ces of Bamfrist pronounced against Boulj, the one Geneva, and the other at Lyons. For what con- cerns Beza, he drew Boulj’s Indignation upon him- self by the diabolical things he had published against him; and Mr Drickman gives some proofs of it. In the Year 1593, says he (17), there came into this City one Jerome Boulj, some time before a Carmelite of Paris, at Lyons, a City became suddenly a Physician, or rather a Plant from the Prophecy that Calvin confin’d in Calvin’s Commentary printed in 1594.

(15) lam en acqutiit mancli bous & capendijs Jus nullum usuri, doctus spectacul lacunae, Doctus & ad calicem vigilante stterere naij (15).

guilty of Calumny in the most heinous Points [K]. There is now hardly any Writer of Reputation, but will acknowledge that this Author is not to be credited [L].

La
suer, and had nothing left but a Mankish Indu-
dence. To which he adds, Which he swears was the third of De-
December, when Sentence of Banishment was pro-
nounced against him, with found of Trumpet, as
usual. But it is no wonder; for his Impe-
tative manner made him odious to every Man of Understanding, seeing he is condemned by his own judgment, as will appear by evidence which is still left, but there is Occasion for it. For this wretch, who had denied Pu-
nishment for a seditious Act, being mildly treated by the Magistrates, in hopes that he might in time return to Sepulture, and correct his Errors after he had given so much offence, and done so much harm to the neighbouring Churches, finding him-
selt chaste banished from the Territories of the
Lords of Berne, and grown at last intolerable to
every body, gave glory to God, acknowledging his
Pains, and particularly his evil Conscience, in
a full Council of all the free Churches held
at Orleans in the Year 1562. So that something
was hoped from him. But being once feict a
gain by a like evil Spirit, he is returned to his
false Errors, and being punished by every body,
as he defers, in, wherever he goes, an Exa-
ple of the Wrath of God against those who re-
lijk the Truth. Mr Deulmont reicts again to
add to this, that Bucer caufed Calvin's Letters to be
printed in the Year 1575, among which there is a
thundersing Vindication of the French. Thus all
things have their use in this World. The keen
Sicile of these two Reformers doth them great Ser-
vice here. It shows that Bucer must needs have been acquainted with these anecdotes, and
such provoking accounts of the Ill, that had been done him, and that therefore what he published in the Year 1577, and 1582, must be full of a Spirit of Rejoicing, with what he had under his Eyes, for he is suspected
of falsity. Never man had more need than he of
a formal Process and juridical Proof to confirm
what he says.

[K] He found manfully guilty of Calumny, in
the most heinous Points: He has given out, that Cal-
vin was convicted of the Sin against Nature, as
Nayons, in the Council held at the Florin de ferre his Bischof having interceded for him to moderate the Punishment. Now there was never a Romance more fabulous than this, and Bucer
when he heard of it, hesitated in Impudence to
take to publish such Stories in the Year 1577, that is to say, Forty three Years after Calvin had left Nayons [20]. The Laws of Limbic were
for this the Prefcription, as in other cases serves only to stop proceedings, without absolutely deciding the Point in Quetion, in this here an Invidious Proof against the Accuser. He
lays his Action after Forty three Years are expired:
that it cannot be admitted; Prescription has barred him, and besides convince him of Calumny: for if the Crime of which he accuses Calvin was true, they would not have flid to long to make it public. Calvin, in open War with all the Monks, and Eccle-
siastics, always with Sword in hand either to attack
them, or to defend himself, (for it was a sharp and
defperate fight) I say, Calvin, who occasioned irre-
parable losse to the Church of Rome, was not a Man in whom the Sentence of the Flower de luce would have been suppressed for Forty three Years together.
Immediately on the beginning of his
Ministry at Geneva, it would have been published in
the publick Press, if it were true, and could have been translated into all Languages, and posted up at every corner of the Streets. This is plain to
any body that is not a dead-bolted Belfry; the
failure of Story has been so demonstratively
proved by Mr Deulmont, that perhaps greater E-
vidence was never produced in a Question relating to a Man of such weight and influence. The story is
too evident to be suspected; and his Occasium; and therefore he deserves no credit about the rel
Some makes feuer prafueriatia ma-
dar in ordine generis mai. — He who is not one had
always professed bad, in the same kind of Evil. I am
not ignorant that he alludes an Act, which he says was
at Berne; but to what end? It is not
clear to me. It was a supposititious Piece, and he
that publishers such Pieces is no les a Calumniator than he that forgery the truth. It is
forebore to speak of it till Berne was dead (21) a
an evident sign, either that he bestowed falsely to
have seen Act at Berne's hands, or that he knew he had the
worthy of being publicly contradicted. See the Arti-
cle BERTOLLER: he and Bucer were of the
same Faction at Geneva against Calvin. When I go to the account of his pretended
Commission, I omitted a Reflexion which comes now
into my mind. If he had been sent to Nayons by
the Republic, it must have been before the Year
1554, for he was communicated to that Year.
At the end of eighteen Months he endeavoured to be
re-inated, but could not proceed, because Calvin
opposed it. But after upon another account, the life whereof was
that he fled, and, not appearing to the Sammons, he
was condemned to Death for Contumacy, the faith
of August 1555, it is impossible, with all the
Chieracyimaginable, to find a proper time for his
pretended Detention, between the day that he was brought to Death, and the day where he was
condemned to Death: and consequently he must
have been at Nayons with Orders to inform himself
of John Calvin's Life, if he was not there before
the Year 1557, which appears to me a convincing proof that he was not deputed before the Year 1554. If he had been at Nayons before that Year, he would have had the Orig-
inal commission of Calvin's Life: and this Ministor excommunicated him, and used him unbefriend
Endeavours to lay him under that note of Infamy. Would he have had so little Wit, as not to inform
that he has all these Sealed to the end that no one
communicated others, bore the Infamy of a hot
Iron on his back? Would he not have challenged
his Face to draw his Shoulders? Who would
not by that means either have triumphed over his
Enemy, or blackened his Perfidit? Let any body
put himself in Berne's Place, and must confess that
on such circumstances, he brought the
Proofs to the Republic, it must have been before the Year
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have been at Nayons with Orders to inform himself
of John Calvin's Life, if he was not there before
BOLSEC. BOMBASUS.

La Croix du Maine makes him Author of some Books, which were wrote by another Hand [M], for which he falsely alledges the Testimony of Beza. Da Verderis Vai-Pruus knew better, than he, our Boffee's Writings. Besides the two Histories which I have mentioned, he ascribes to him the Mirror of Truth, to Charle IX, and to the Princes and Lords of his Council, from the Judgment made by Solomon in his Youth, at the beginning of his Reign, by the Splendor and Reflection of which Mirrors are discovered the true measure of all Treasures and Seditions of the Kingdom of France. It was printed in the Year 1562.

[4] He taught — at Naples. I follow the Author I have quoted, I am not without fear that he mistake; for Erazmus does not speak one Word of the Protestantship at Naples, he speaks only of other than at Bolsec's, he wrote his Words, because they contain part of Bolsec's Character. Equidem excolcior Paulum Bombasium profusius asseri possi, sed quoddam quantumdam visitum amici amico, fed vacuealci parvum non admodum infideli. Max ut est mirum nihil agit, quod patenti, improbus inveroscientia affectus esse (ut nomen Boffeii zelo, quenim morituri) Graec profestatorium asc. Reip. negotio fecit contraria: tandem accidit Romano saepe remalit, quoniam literis intenserere (in his) Tulli Verterius de Panno.

BOMBASUS (Pius), a Native of Bologna in Italy, gained Efairem by the Prefeecera of Philholo, about the beginning of the XVth Century. He taught the Latin and Greek Languages at Naples [A], and gave such proofs of his Capacity


4. In the Com. Sac. S. 7. 2d. 40. 49. de Boffoni &c.

cify there, that Cardinal Pucci would have him live with him, and made him his Secretary, with a good Salary (B). He lived very easy at the Court of Rome, under the Protection, and by the Librality, of that Cardinal; and was in a Condition to end his Days in Plenty, when the City of Rome was plundered under Pope Clement VII. He endeavoured to get into the Castle of St. Angelo in his Master's Retinue, but he could not run fast enough, so that he was surrounded with Soldiers, who killed him barbarously (a). He was a great Friend of Erasmus.

BOMBERG, DANIIEL, a famous Printer, born at Antwerp. His Article is very curious in the Supplement to Morerii's Dictionary. I shall only add two things: the one is that he was the first that printed Hebrew Books at Venice, and that he began to do it the Year 1516 [A]. The other, that he brought his Art to Perfection as to the printing of Hebrew, so that the Jews acknowledge, that since his Death the Hebrew printing has continually grown worse and worse (a). You will find the Critical History of his Editions of the Bible in Mr Simon (b).

BONCIARIUS (MARK ANTHONY), a Disciple of Muretus, wrote very polite Latin. He was of a very mean Extractions [A], and taught School all his Life-time at Perugia. He was born within six Miles of that City the ninth of February 1555 (a). He had for his Scholar his own Father, who, desiring to turn Jezuit at Forty seven Years of Age, was obliged to acquire some Learning, not being willing to be a bare Lay-Brother. Bonciarius left his Sight (b), and therefore was much afflicted with his Meals (c). Cardinal Ughelli was his Patron (e). His Letters were printed at Marburg in the Year 1605. One may find in them the Method he made use of to instruct his Father in a little time (f). There are other Books of his compounding both in Verfe and Profe (B). He did not publish all that he designed to publish (C).

(A) He was of a mean Extractions. He informs the Public himself, that he was the Son of a Shoemaker, and the Grandson of a Carrier. He was born in Perugia, at the foot of the Some, and in the Year 1555 (a). He could neither read nor write, except in a very mean degree (b). His Father, a clothing-maker, gave him a book in Latin, wherewith he taught him to read (c). He then was sent to a Doctor, wherewith he improved his Latin (d). He was therefore a very good scholar, and of a great Talent for the Pen in his time (e).

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(C) He did not publish all that he designed in Profe. He says in his Letters, that he had taken upon him to write the Lives of all those, who had been eminent either in Arms or Learning (a).

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BOMFINDUS

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BONFADIUS (JAMES), one of the most polite Writers of the XVith Century, was born in Italy near the Lake di Garda (a). He was three Years Secretary to Cardinal Bari at Rome, after which, having lost all the Fruit of his Services by the Death of his Master, he went to Cardinal Ghinucci, and served him as Secretary, till a long Sickness took him off from that Employment. When he was recovered he found himself so disfigured with the Court, that he resolved to seek his Fortune by other means. He found nothing in the Kingdom of Naples, where he wandered a pretty long time: he went afterwards to Padua, and then to Genoa, where he read Public Lectures on Aristotle's Politics. He was ordered to make a little like wise on his Rhettis hand, because he succeeded well, he had a great many Scholars, who went to learn good Literature of him. His Reputation increased daily, so that the Republic of Genoa made him their Historiographer, and assigned him a very good Pension for that Office. He applied himself with all his Might to compose the Annals of that State, and published the five first Books, wherein he spoke too freely, and too factitiously of some Families, whereby he raised himself Enemies, who resolved to ruin him. They cauht him to be accused of the Sin against Nature, and there being Witneses to convict him of it, he was condemned to the Stake. The Author says the Sentence was executed according to it's Form and Tenor; but others assert, that, by the Solicitations of his Friends, the Punishment was commuted, and that he was beheaded (C). This happened in

Hand hard inzolto sopra Bonfadi, se Mafio, docte Cardilte, tuis.
Bis tamen infelix: rapuit nam Roma Catallum,
Bonfadium ledo et seculare Ligur.
Historia etiam eorum fera Genoa vivis,
Immemoria favei leges nesci potes?
Miser eh quod te spermor Tundit:
& es funis daturis rival ipsa tuas.

Not left Boncius héart of her Son
Bonfadius, then of learn'd Cartal Magis.
But twice unhappy for: Rome of Catalus
Roh'd her, and wicked Gencov took the Life
Of her Bonduilis; cum'ef, Cruel Genov, the
That, fiercner, d' harsher Lawe, the Men,
Whole History has made thyorney immortal?
Möller the Woman, that beat against thy Short,
With freely Tops: Then harder than Thy Rudis.

Seipine Annoniates lays nothing on either side, nevertheles he seems more inclined to question Bonfadius's Innocency. You'll see in the following Words, that the true Cowl of the Persecution of the unfortunate Author is to disfigure the Youth to disapprove the Government that was then established. "Proves that egre tirava la giudicata a governo contrario di quella che allora. o era indimentico, tanto color d'impeca amor gli pofer la mani addolico; e pervenivano non trono
votato faele colpo, il condannato al fuoco. Di
est intendendo; per che folle morte, sevolvute, e leggono anco rime, volgendo per andar tenni
monumenta di costei fus insegnazione (6). — It
being found that he inclined the Youth to a Go
erment contrary to what was then established,
had been rated on pretense of unnatural Lebouche,
and being found perhaps not altogether blamable,
was condemned to the Fire. An wicked Man, for
he was not excusable; these Verifer are external yet
which seem to prove this Inculcation to him.' It
was very likely, that he was charged with a Crime wherein he was accused, but that he would not have been punished for it, had he not done something else that exposed him to the Hatred of certain Persons.

[C] Others say he was beheaded. Boncius, Galiano, the Cardinal Maronis, and some others, af
sert, that he was burnt. Seipine Annoniates lays the
same. Sempio miere actbus in Genesio —
ademus territores Pagonias etita (9). But Thunus
is more to be believed, when he says that Bonfadius
was beheaded. Or rem terrae Genesam — sexta
primis (10). Read these Words of Mr. Manzoni:
It is true, that he was condemned to be beheaded
but, at the solicitation of his Friends, and par
icularly a great sin.
in the Year 1560 (b). Those who blame his Impudence are in the right, and have fared the worse for imitating it (D). There are some Speeches, Letters, and Latin and Italian Poems of his. The Day of Execution, he wrote a Note to John Baptist Grimoldi, to testify his Acknowledgment to the Perceptions who had endeavored to serve him. He promised to inform them how he found himself in the other World, if it could be done without frightening them. He is not the only one that made such Promises (E). He recommended to them his Nephew Bondadelsi, who

deciously of young Grimoldi, his Punishment was changed; and he died as a good Man. This was a fatality, not rather to transform the Laws of History, thus

Prejudice the Reputation of such Families, as were

known not to stand upon any thing more nimbly than their Honour. Hence History (F)

His history, judging it too dangerous to say any thing

against them, while he was too near them.

Thus a Man knows the Maxims of Prudence better than he can practice them; for we have seen that Boccali left his Life for having spoken too freely against Spino (G). The Counsellors which he addressed to Apollo are doubtless very judicious. No-
thing can be finer in the Theory than the Ideas of the Legislator of History: he commands them not to dare to say any thing that is false, and to be the surest of all to decide impartially, not as imperceptible Laws as those of the Decree in the State that Mankind is in. If it were proper to compare Human things with Divine, it might be lawful of the Hiftorist, if he imitated the Legislator of the Jews: He supplied a State of Innocency, and not a State of Sin he supplied. Free-will, which is luft supplied. That Free-will, which is the great Strength that Man would have had, if he had perverted in his original Innocence. Ob-
serve on the other hand a great difference between Civil Laws, that are a little Perplexed, and a requisite to fulfill the Decalogue, and a Man must be foolish to the highest degree to fulfill the Laws of History. Eternal Life is the Reward of Obedience to the Decalogue, but a Man must be foolish to the utmost degree to fulfill the Laws of History. There is an unavoidable Consequence of obeying the Law-
giver of the Historians.

He promised to inform them how he found himself in the other World. . . . He is not the only one that made such Promises (F). Those who blame his Words: Se da qualco mondo di 3.4 non tor parenti, et. They are taken out of the Note that he sent to Giovanni Battista as a favor to the Grimaldi family (G). Menage took it out of a Collection of Italian Letters, Lettere di diversi uomini illustri, da diversi luoghi, printed in five volumes. The Borromeo of Baronalini had made the same Promise, and did not perform it. I speak of it in his Article. It is pretended, that Marcellus Pius has found no occasion to deny it. Read this passage of Peter de’ San Maillo (H). Mar-

cellus Pius, a Priest of Florence, a great Plato-

nic Philosopher, and a great Divine, died, and

immediately his Ghost, in the form of a Cavalier clothed in white, mounted on a Horse of the same colour, ran full speed to the Door of Michelangelo Mercurio, who was his intimate Friend, and likewise a great Platonico Philosopher, who was then studying by break of Day in his Chamber, in a Town at a good distance from Florence, and crying aloud: He who had seen the Ghost who had seen the Sun, and that they had together concerning the Life to come, were true; and having said this, ran away towards the place from whence it came, and quickly ob-

served the Train of men that came to signify that he was the only one who had made such Promises (E).
who is perhaps the PETER BONFADIUS, who is Author of some Verites extant in the Geoggiamento politico del coniuf Accademico erode. It is a Collection of Verities divided into eight Parts, and printed at Veniz in the Year 1611.

The Second Point is more nice; and fail of all I make a diflaffion. If it's Phantom, calling itself the Soul of Iulius, had appeared to the Friends of that Soul, and had said them from the other World; they might in conformance of that have looked upon the Hypotheosis of the Immortality of the Soul as so many things which that Apparition for a demonstrative Proof that the Soul of Iulius did still exist, they would not have judged right; for as I have already told, an Hypotheosis cannot be said to be demonstrative, unless it be made appear that the contrary is impossible, or manifestly false. Since then some possible Causer may be given of the Apparition of a Phantom, calling itself the Soul of Iulius, I have divided the Natures which that Man had made to his Friends; since, I say, this may be explained by possible Hypotheoses, without supposing that the Soul of Man is immortal, it is plain, that Iulius's Friends would not have philosophized with the utmost exactness, if they had not taken the Apparition for a demonstrative Proof that the Soul of that Friend was living. They might have been told, 'tis possible, 'tis possible, that the Soul of your Friend be dead, you may have seen a Phantom, and all that. Iulius had promised to come and acquaint you with. There are many Genii in the World that know what we do, and can tell us what do. One of them diverted himself with deceiving you, and made you believe that he was the Soul of Iulius. We cannot prove to you by natural and experimental Reasoning, that it is true; nor prove it to be false. Do not go so fast then, do not draw a certain Conclusion; be contented to be at a Paraphrase of Brauns Hypothesis. Iulius's Friends might have replied, that the Existence itself of those Genii is a proof of the Immortality of our Souls; for if those Genii are immortal, why should not our Soul be too? It might be unanswerable. That those Genii might have power to do many things in the field, and under the Name, of the Soul of that Friend, is possible. Are not all men mortal? Do not all of them die, some sooner, and some later? Would that hinder those deceivers from deceiving Souls, in the Supposition that I am going to make, that the Souls of Dogs should be perjured that they should after their separation from the Body. Suppose that one Dog, in particular, has such a person; and tell them how be found himself after Death. Lathly, suppose that a Man knows that a Genii, and the manner how the Dog has agreed to perform it. Is it not true, that That Man might easily do what would be necessary to deceive the other Dogs? He could show them Phantasms he could make Puppets barks, and the hence the Dogs should conclude that their Souls are immortal, or at least that Men are immortal, would they not be militia? Any thing, that reflects this upon it, may easily apprehend that the invisible Spirits of the Univerze, which the Plaistatis call Genii, might be all that the Art of Necromancy attributes to them, even the, that they were mortal; provided their Species was preserved, notwithstanding the successefull Death of all the Individuals, as our Kind pres- ently, the idea of the Successful Generation of Individuals is impossible among the Genii, is to decide rashly what is not, nor can be, known to our Philosophy of Nature may contain a thousand fore of Propositions which we are ignorant of. Note, That some Pagans believed the Mortality of the Genii.
the Gentil. I do not deny, that it is such a Proof of it, as one may prudently and reasonably acquiece in; but I speak here of demonstrative Proof: I speak of such Proofs as can only be elected by Cæcil, the Defenders whereof may be easily reduced to an Absurdity.

BONFINIUS (a) (ANTONY), a Native of A floi in Italy in the Marca di Acqua, Flourished in the XVth Century. He applied himself to the Study of Philology, with good Success. Matthias Corvinus, King of Hungary, having heard a Report of his Learning, sent for him. Bonfinius had the Honour to kifs that Prince's Hand at Rece, a few Days before he made his Public Entry into the City of Vienna, which he had conquered (b). At this first Audience he presented several Books, which he had lately published (A), and had dedicated to that King, or to Beatrice of Arragon his Queen. The King read these Books with great Pleasure in his Camp, and was so pleased with all his Court at a Speech made by Bonfinius in Vienna, the first Day of January; and having ordered the Books of that Author to be brought to him, he distributed them to his Prelates and Courtiers, and recommended them to their Reading; and he was so far from granting Bonfinius leave to return into Italy, that he retained him with a good Pension, and gave him several things to compose and commanded him to follow him in his Armies (c). He ordered him also to compose the History of the Hungius: Bonfinius began to work upon it before the Death of that Prince (d), but it was by the Order of King Vladis-laus that he wrote the whole History of Hungary. Though that Work cannot be looked upon as a finnished Piece, yet it is certain that the Author deserves a Place among the good Historians [B]. He brought that History as far as the Year 1495. It contains four Decades, and a half, that is to say, Forty five Books. The Original of it was placed in the Library of Buda, and the Public law nothing of it till after the Death of the Author. One Martin Brenner, a Transylvanian, got an imperfect Copy of that Work, and published thirty Books of it in the Year 1543. Sambucus found the other fifteen, and published the whole Work in the Year 1568, revised and collated from the best Copies (e). I cannot say when, or where Bonfinius departed this Life; but I believe he did not return into Italy. The last Men of Italy did, whom Matthias Corvinus had sent for into his Kingdom [G]. This Historian is accused of having been a Slanderer (D), and is blamed for having

(a) He calls him off Bonfinius in the History of Hungary.

(b) In 1453, according to Casson.

(c) Ex Bonfiniis Henric. IV. lib. viii. pag. 454.

(d) In Epist. Deedit.


[5.] Id. libd.

[6.] Id. libd.

[7.] Id. libd.


MATTIUS CORVINUS roughly traced in the History of Hungary.
86

**BONGARS.**

ing used too many heathenish Expressions in his Stile [E]. His Notes on *Horace* are not good [F]. Moreri’s Faults here are more numerous than considerable [F].

- Persons too reproachfully and weakly, contrary to *the practice of Livy, Salut., Tacitus, Sestini, et al.*
- *A Nation of Senators,* perhaps Matthias bought it.
- *Pen and Judgment in their Coers,* as many as many. *What, and Matthias was yet to lend it, might be forgiven.*
- *Doxologia,* a favor of State-Plays, amiable, cruel.
- *Vuty in taking Friends,* only in entertaining them, kind. *I might not have been added, that he says, that Matthias invited all sorts of learned Men to come to him, without God, and he did not.*
- *Renditions unequally duplicite, contentious.*
- *Aronbonico, Mathematici, Mathematicians, jurisprudence, or false rhetoric.*
- *Mogus quidem et Naimosius,* acceptor emun dictum un quos (qm). *— He fought every where, and engaged the most excellent Men in every place.*
- *vades auctoritatem et, nullam auctum contentem un*
- *Zellers.* [F] and *Bleicher.* [R]

**BONGARS (JAMES),** in Latin Bongarsius, born at Orleans, was one of the learned Men of the XVth Century. He followed the prevailing Taffet of those Times; that is, he applied himself to Critical Learning; and though he went not so far as your Lipsius and Cavendish, yet he acquired great Reputation by it, and perhaps would have equalled them in that Kind of Learning, if he could have spent all his Time in it, as they did; but State Affairs did not permit him. He was employed for a great part of his Life in the most important Negotiations of Henry VIII [A], for whom he was several times Envoy to England, and afterwards Embassador. The Letters, which he wrote during his Employments, are very much esteemed [B]. But to return to his Study of Critical Learning,

- *A He was employed for thirty Years in the most important Negotiation of King Henry IV.* It is true that Bongar negotiated in Germany under the Reign of Henry III but it was for the King of Navarre, and not for Henry III. Moreri has not made that distinction.

- *The Letters, which he wrote during his Employment, are very much esteemed.* Tho’ he did not, like Lipsius and Mansel, pretend all things that are not in the belt Roman Authors; yet his Stile is fine, clear, polite, and full of natural Chars; his Letters were translated into English, and after his Death, he began to learn the Latin Tongue, and it appears by the Epitite Dedicatorly to that young Prince, and the whole ZZ. that he had thought nothing could be more proper for a Scholar of Quality than to read this Work of Bongar. Bec-

- *Gurus et Monumenta,* a Man learns, at the same time, both to express and to comprehend noble terms a-
- *Without State Affairs, and to judge well of the Cont-
- *The Letters of the most important Negotiations of Henry* VIII [A], for whom he was several times Envoy to England, and afterwards Embassador. The Letters, which he wrote during his Employments, are very much esteemed [B].

- *Moreri’s* faults here are more numerous than considerable [F].

**Note**
Learning, I must observe, that he published an Edition of *Tibullus*, which is very good [G]; he restored many corrupted Passages, and cleared many difficulties by his Notes; and in all this he shewed his Saggacity, his Erudition, and the Pains he had taken to consult good Manuscripts. He had a vast Knowledge of Books both Manuscript, and printed, and made a very great Collection of them. In 1603 he bought, jointly with Paul Petavius, the Manuscripts of Peter Daniel. His share of them fell at last to the *Vatican Library* [D]. The Library of *Bern* gained much by that of *James Borgars* (b), which he had very much increas'd, in 1604, with the broken Remains of that of *Camillus* [E]. He died at *Paris* in the Year 1612, being Fifty Eight Years of Age (c). His Death was new Matter of Grief to *Cajetan* [F]. The Emperor's Partisans endeavoured to prejudice France, by spreading certain Reports against this Agent [G]. He was of the Reforma-

Note, that the French Translation which I have mentioned was printed at *Paris* in the Year 1668, and re-printed in *Holland* soon after. A new Edition of it was published in the Year 1674, and it was fals'd in the Title that it was corrected and enlarged. It was to deceive the Reader: this can be fals'd, only of the Edition of the *Hugas* 1694. Many mistakes of the Translators are corrected in that, and many things which he had cut out of his own text are restored (a). Note also, that Mr *Spenn* has given an account of the greater part of the Collection of our *Borgars* Latin Letters to be printed there in 1647, to which he prefixed a Letter by way of Preface, which was inserted in the Edition of the *Hugas*. *Cajetan* published an Edition of *Julius* which is very good. I do not mind the *Scaliger*, where it is fals'd, that it was another *James Borgars*, and not *Borgars* himself. Every one of his *Letters* prefixed a body which shews that Work to the same *Borgars*, who was a gentleman of *Germany* for Henry IV (j); and behold, Scaliger speaks in that place, to intreat Scaliger, *Borgars* should be at Bordax. *Cajetan* must have given it at the same time to Scaliger, and the two *F pagina* must have heard Scaliger write this in the Year 1578. These two things are in his Letters, and the Edition of *James Borgars*' Julius is that of *Paris* 1581, in 8vo. The *F pagina* were not with Scaliger till after he was dead at *Lyons* in the Year 1584 (k).

(D) His Manuscripts ——— fell in the *Vatican Library.* The curious will be glad to find a Pallegue relating to the History of Literature, taken from the *Abbey of Fieso*, a brother of the Fiesole Library. When, in the Year 1602, the Provincials plundered the Abbey of Fiesole, they found there a great many good Manuscripts. *Peter Daniel* (m) made a Collection of them, and sold them with Cardinal *Cottisius* Commentator, Abbot of that Abbey, got many of those Manuscripts from the Soldiers, and you will laugh here, because, which he published in the Year 1600. After his death (n) his Heirs sold the Manuscripts for the Sum of 1500 Livres to *Paul Petavius*, and to *Borgars*. *Paul Petavius* had a right to it, and sold it to *Cottisius*, and then they were sold to *Heidelberg*, and from thence to Rome (o).

(E) He had restored his Library very much with the Foro of *Borgars* (b). He himself says upon this, in a Letter of the fourteenth of January 1603, *threw to the ground the fine *Fennne* he had for Study and Books, that I cannot find* Fennnus *given in his Letters of his adding, that he was on this Journey, I could not write to you, because I was wholly taken up with my Domestick Affairs, which it was necessary for me to put into some Order before my departure. In that very Occasion, the greatest of my cares has been to seek some Remains of Mr *Cajetan's* Library. Doubtless, when you went to Rome, you have been pleased to visit the Library of *Cajetan* in *Rome*, and to have before you the dear Remains of thatlearned Man, which he obtained in the Year 1603, and the second *Letter* of *Cajetan* to him, and the *letters* of *Borgars* to him, in the Year 1602 to 1605.

(F) His Death was new Matter of Grief to *Cajetan.* That *Cajetan* Letters tell us that he was extremely distressed at the news of his Death, and that he esteemed him very much. See particularly the Sixth and ninety and eighth, and the Six hundred and ninety ninth, wherein he speaks of his Death with much affection. He says that *Borgars* Man had not received at *Paris* the Funeral Honours that were due to him, and which infallibly would have been done him in *Germany*. *Cajetan* in *Germany* writes that he had not left *Borgars* a great deal of money, and that *Borgars* learned Men would have taken care of his Fans, and advancing his Memory, agreeably to the great Merits of the deceased. *Cottisius* is there. Then he says that *Borgars* died at *Bern* (12).

(G) [Certain Reports were spread abroad this Agent. *Cardinal* *O'Sullivan's* Letters inform us of the matter. It is reported here, this he wrote from *Rome* to Mr de *Pillery* the second of December 1600] That the King keeps a Gentleman with the *Protestant Prince* in *Germany*, named *Borgars*. The King has a very great respect for him, that the King, notwithstanding his Conversion, has not altered his Opinion in his heart, but only makes an outward show to enjoy *Borgars* in *Europe*. *O'Sullivan* says that there is no *Borgars*; that it is a Savoyard or Spanish thing. It was offered to be proved to him; let us see the consequences of these offers. Several Letters, says he, were put into my hands, written in Latin to a learned German here, named *Schoepis*, some written by the said *Borgars*, and others by one *Feyer* who lives at *Bern*. *Cottisius* tells us that *Schoepis* had been a Huguenot, and that, having been converted in this City, he write to his Friends that were Huguenoits, and among those he had named *Borgars*. *Cottisius* says that Schoepis, of all persons, has the most real Zeal against the Catholics, more fit to exasperate and harden them in their Opinion, than to gain and convert them, which *Borgars* somewhat retracted, and treated him bluntly, but not much, for *Borgars* respect and Modesty; and in all those Letters there is not one word concerning the above-mentioned thing.
igion; but there is reason to suspect from his Letters, that he had some Scruples about the Civil-Wars of the Protestant [11]. The Publice is indebted to him for the Publication of several Authors, who wrote in favour of the Innovation of the Church of England to Palatine (5). I do not think that he was not married: A French Lady, whom he was to marry, died on the very Day appointed for the Wedding, in the Year 1597 [1].

He Studied at Strasburg in the Year 1571, and had an Anabaptist for his Tutor (6). He Studied under Coxeius in 1576 (7). The Answer which he published in Germany to a Piece, wherein the bad Success of the Expedition of the Year 1587 was imputed to the French, who accompanied the German, was praised by Tenaus [8]. But that Anser, though never so glorious to the Author, is nothing, if

cision. But I find among the Letters of the
the foremost Figures of the English Church, that those which he first
Borges wrote to the said Schopius, pulled through
and that, with that of 1597, they are the last that he sent to the
and sent them afterwards to Schopius and there is one of Feiffer's to Schopius, wherein he suggests to him in reply to Borgius he should reproach
him with the Convection of his King, and that
he had said such and such things about it to the
Protestant Princes of Germany. But it appears
from the Letters of Borgius, and from the
party of the House of Austria, as Schopius was
maintained by the late Cardinal Mazarin, who
was the first to send such a thing, that the King
of Spain had tricked him with the Secret of the
Conclave, rather than his own Embassadour, or
the Spanish Cardinals. So that I take this Impu-
and all the Adventurers are to be a mere
Cheney, contrived chiefly to prejudice the King
(14). As for my self, I look upon that which
Feiffer had said, as a mere Espionage of his own
which, to be probable enough. There were but
very few among the Protestant, who, during the
first four Years of the Revolution, were per-
swayed that he had altered his Opinion. His Es-
voy in Germany was not a Man who could easily
in any of the Years of this Century, may
begin to believe Transubstantiation and what depends
on it. It is therefore probable that he might have
failed, without thinking to tell a lie, that his Mader's
Convention was a work of more necessity, and like the
Riffes Wardens only from the Teeth outwards.
But suppose that he judged otherwise; it can be
thought that he would scruple to have recourse
on a licentious one, to prevent the Protestants of
Germany from withdrawing themselves from
Henry IV., that it was thought that in order to keep them in the
Imperial of France, he would not allow the
difficulty to tell them confidencly, that the King
was still a good Hugenot in his Heart, though
much more of a Jesuit. Belliu was a Jesuit; Feiffer made the same
Princes believe that France was
not averse to the Reformation (15). Ay, will
never forget the Story of Bolby and Loignon
was a Protestant. When shall a Protestant
Embassador be made like another; he makes the same
use of Political Advertisments that others do, and if he
feared himself to be bashed, it is not out of Zeal, or
out of any Scruple of Conscience. Take no


[22] Sir John Hurt. a late Eiki.
if it be compared to that, which he had made to a Bull of Pope Sixtus, and which he had the Courage to post in Rome. I have not read this any where, but in Mr Varillas, whose Words I shall recite (2), and I will make some Critical Notes upon them (3). It was Bongars that published the Quotations, which the Jefuit Cotton had drawn up to be put the Devil (4).

Note.—Viem, cum Fascenfiantris proprium Nandianoe; existerent effent, or ad prospecti respondunt populi; incipient per manus Graecos ad finem, & nemine contradicente impomere as mensibus, quos habeant facile poetas eximii poëtæ. Verum ab aliquo, Jacobus Bongaratus juvenis ingenii & autem, & Qulidici decesserit persona studiorum, qui Navarri retic literario scriptus, & eximio a multis acceptum, eximienissum fed quidem, ut credidum, et eximienissum institutione typis mandati consequit, aequanum Nandianoe. existerent, respondunt, & omnem reti male geluscul primum — reject — deinde in: Ct. (9).—Donee the Year following — published a Book in the German Language, in which he justified all the blame of the thing from himself, and laid it to the Dilettanti of Navarre, the unskilled and the Infringement of the French Officers, or their Malice in appointing quarters, which occasioned the Germans to meditate; and he closes the time for publication, just before the real execution, that an emperor might be made to it, and in the mean time, the Book might be dispersed among the Germans, and wrote to all his friends and correspondents in their minds, as could not easily be effaced. But the King being dissatisfied, James Bongar, a young Man of excellent Genius and Learning, zealus for the Honour of the French, who was charged with the Affairs of Navarre, there, get a Copy of the Prince from his Friends, replied in an extraordinary, but我 strong, Answer, which he got printed with like reverence that his was, was printed, and the charge of the ill success first — then, &c. Note that these words are not to be found in the Editions of Thouars, but they were in his Manuscript.

See Thouars Quotations.

(1) He had the Courage to post an Answer to Rome, his Answer to the Bull of Sixtus V. I have not read this anywhere but in Varillas, whose Words I shall recite (2). Having related the violent Proceedings of Sixtus V against the King of Navarre, and against the Prince of Condé, he adds, that the Bull of That Pope had been posted up in the Field of Flora, till James Bongar, a Cabellin, and Citizen of Orleans, who was then at Rome, tho' at that time he was but seventeen Years of Age, resolved to make his Adventure. The Honour of Flora, ascribed to the two first Princes of the Blood, and acquired himself of it in such an unwarranted manner, that it diserves a place in History (29). Thouars affirms, that the Prince was not to be understood very strong and positive Answer to the Pope's Bull. He transcribed it himself, in form of a Letter, and taking the opportunity of a very dark Night, fixed it up near the Bull in the Field of Flora. He was so fortunate, that he was neither perceived, nor so much as suspected, and it would have been unknown to this time, if he had not spoke of it afterwards himself, and given convin' cing proof of it. He appeald, in the Name of the two Princes, from the Bull of Sixtus V, who was Pope of Rome, to the Pope of Rome, Court of the Peers of France; he gave him Huliff the Lie, as to the crime of Heresy, whereof he accused them; and he offered to prove in that behalf, in a Council publicly assembled, that the Pope was a Heretic himself: He called him Anti-Christ, if he did not submit to it, and declared a public and solemn War against them in their Name. He protested, that the wrong was done to the Most Christian King, to the Royal Family, and to the three Sturns of the Kingdom, without the knowledge of the Court of Rome. To that end, he implored the assistance of all truly Christian Princes, and conjured all the Allies of the French Monarchy, to oppose the Pope's Ty- ranny, as he did to the French, in the year 1412. Varillas affirms, that, tho' all the Accounts that he had seen of that Action, suppose that Bongar was then but seventeen Years of Age, he cannot be per- fessed that a Writing, of that force, was the first Effay of so young a Man (2). He adds, I have perusal, and 2nd of October a long time ago (3), and what seems to me most likely, it is, that Ste- phen de la Biffet had writ, being likewise but seventeen Years of Age, the famous Satire against the Miserable Fourth Monarchy. In that case, and that Satire had been at last as much admired for its Strength, as blamed for the Te- mper of the Author; that 14. de la Biffet was a Catho- cist, and that the Cabelline, in an Answer to a Man against him, that came near his Silt, pre- tended that Bongar, who was of their Commu- nion, was not older than he, when at Rome he defended the Divinity of the two first Princes of the Blood of France, with the utmost hazard of his Life. However Bongar Ruld not long there, and stood up for Pope and after, when P. V not having been able to discover, that it was he who had treated him so ill the Court of France gave him eleven foemen Embassies successful to his name, and after, to his Honour. I have only seen the list, which is a- mong the Manuscripts of Lemoine in the King's Library; it relates to the Treaties of Henry the Great, the Succession of the Crown, and to the Restorati of the former French Monarchy to their honour. I think in it is in some manner sufficient to com- fort the Public for the life of the reli.' (3). It is to be blame for not having the name in which he had his Account of this Action of Bongar. He could not be ignorant that our most celebrated Historians (1) take notice of that Circumstance, and so that it must be very secret; it was therefore requisite that he should discover how he had been more lucky than to many other Writers. II. I defy all the Men of Letters who should lay their names to Bongar was but seventeen Years of Age, when Six- tus V fumilited his Ball against the King of Navarre in 1535. Nay, I question whether any such Authors have it before them, for I am cer- tain that Bongar was then in his Thirty third Year. III. Fariellas should have flaid Stephen de la Biffet, and not Stephen de la Biffet. IV. The Conte de'Us is ill deduced from a famous Satire of the French Prince in the World. V. La Biffet was above seventeen Years of Age when he wrote that Piece. Thouars observes, he wrote it in the Year 1534, when he was (2)eeeen seventeen Years of Age (29), and that he died in the Year 1593, not much above Thirty three Years of Age (29). VI. There was so much other Business, that it is almost impossible to imagine, that the Protestants left Bongar's Action to answer, an occasion to boast that they had produced as admi- rable a Man, as de la Biffet, among the Catholics.

(2) Thouars, Memores, Post. 24th. (3) Ibid. xxv. (29) (3) Ibid. 29th.

(4) Thouars, Memores, Post. 24th.

(5) Ibid. Quotations.

(6) Ibid. Quotations.

(7) Ibid. xxi.

(8) Ibid. xxi.

(9) Ibid. xxi.
BONONIA (JOHN De), a Sicilian by Nation, Archdeacon of Palermo (a), Bachelor of the Faculty of Paris, and Chaplain to the Emperor Charles V, was Professor at Louvau in the XVth Century. In the Year 1553 he was at the As-

femibly of Divines, who, at the Influence of that Emperor, examined whether a certain Country, which he does not name, and in favour of which a Translation of the Scripture was made, ought to enjoy the Liberty of reading it (b). They decided unanimously, that they ought not to have that Liberty continued to them. 

Bononia was one of the leaders against the translating of the Scriptures into the vulgar Tongue, and suspected those of Hereford who approved of it (c). In the Year 1555 he published a Book at Louvau about the Doctrine of Predestination. I shall observe below what Book a Jauquin gave of it (d).

BORE (CATHERINE DE), Wife of Martin Luther, was the Daughter of a private Gentleman (a). She left the Monastery of Nimphöhen, where she was a Nun, in the Year 1542. One Leoap Doeppe, a Senator of Vorgau, took her and her eight other Nuns out. That Action, done in the holy Week, having made a great noise, and given much Offence; the Elector of Saxony did not think fit to approve it openly; he was contented to provide by private Gratifications for the Maintenance of those heaved out of Nimphöhen; but Luther published an Apology for them, and for Leoap Doeppe, who had so well assisted them in their Design of leaving their Convent (b). Some have said, that Catherine de Bore, having been carried to Wittenberg, lived there in all kind of Freedom among the young Students of the University (c), and was very profuse of her Kiffer (d), till Martin Luther married her two years after (e); but the Lutherans maintain, that she behaved herself very modestly, and that she had a good Reputation (f). Those who say, that Luther who still 

wore the Habit of his Order, having seen the nine Nuns, who had defected, the Convent of Nimphöhen, very much liked Catherine, because she was very much like her, some (g), and designd her for his Wife, have but little contented his Legislators. They


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(a) Cory, Apologie des cordes de Louvau, p. 601. 3. 

(b) See Mr. St. 

(c) Mr. Sin- 

(d) p. 340. 

(e) Mr. Le- 

(f) Mr. Le-

(g) Mr. Le-

(h) Cory, Apologie des cordes de Louvau, p. 601. 3. 

(i) Mr. Le-

(j) Mr. Le-

(k) Mr. Le-

(l) Mr. Le-

(m) Mr. Le-

(n) Mr. Le-

(o) Mr. Le-

(p) Mr. Le-

(q) Mr. Le-

(r) Mr. Le-

(s) Mr. Le-

(t) Mr. Le-

(u) Mr. Le-

(v) Mr. Le-

(w) Mr. Le-

(x) Mr. Le-

(y) Mr. Le-

(z) Mr. Le-
They have been there, that he resolved to marry her all on a sudden, in the Year 1725 [B], and that this Revolution was put in execution with the utmost force to please his Father, and to put a Stop to Scandal [C]. It is even true, that he made haste, because, as he believed he should not live long, and was unwilling to die a Bachelor, lest he should transgress a Commandment, and retain something of Popery, and frustrate the Defires of his Father, who wished he already was a Grandfather, he thought he had no time to lose [D].

Befides there was a little SHARE of Spite to the one way out, that his Inconstancy was so great, that it was not possible to kindle a fire: a Word, that one might say, that one would be more ready to pardon a Person who should break an oligatory Faut at the sight of a well-drest Partridge, than one who would break it at the sight of a piece of rusty Bacon. But in truth, this Apology does not seem to be satisfactory: it has two faces, and therefore it is better to let it alone: For it may be said, all things being otherwise equal, that of two Men, who should have the liberty to choose a very delicious Ragoo, or a piece of Beef, he that contemnished his Father with the Beef, would do an act of Sobriety, and shew that he eat only to live, and to satisfy natural necessity; whereas the other, that should make choice of a Ragoo, would do an act of Gluttony; and shew that he only thinks to satisfy his voluptuous Appetite. The application is easy: If Luther had only looked for a remedy against Inconstancy, and an opportunity to beget an Heir to his Country, he would have limitted him, who prefers a piece of Beef before the present Dinners: It were therefore no purpose to judge of these things by a Comparison with eating: But besides the reason of Fact, I mean, besides Catharine de Bourc being not very handomely, one might allledge other Reasons of Right in favour of Martin Luther.

[B] His resolution to marry her was taken all on a sudden, in the Year 1725.] On the 12th Day before his Epitaphal [6], he wrote to Rabellius, That if his Father should be so kind as to consent to his Marriage, he was determined to carry it into Execution: He was to give an Engagement that like of St. Joseph. So Elector force didt, cur ego ipso non damum uxorum, qui omnium ad mundum cuncta, respondetis, me temere aequo dubitasse an insumt ad vim, et Amans fi meo matrimonio Elector confirmari possit, propiciandum parasit effecto ad exemplum eis Patris; qui ne me vis occidere, me vis defendere, quis id Dei custodi puto, licet forte futurum effet dispensatione Josephica (?). — [If the Elector chance to act as a Wife, who-perhaps every body else is more easily engaged to marry!] that I have always doubted whether he were fit for it: Yet if the Elector could be determined by my speech, I would be ready to fix him an Exemplar. For on other accounts, I think to marry before I leave the World, because I think it is required by God, thence perhaps it may be a Marriage like that of Joseph. A Man, who speaks thus, seems to look as yet on Marriage at some distance, and therefore, Luther must have changed his mind very suddenly.

He thought that his change was a work of Providence, and in the same Month of March, married a Wife of the Men of his Party, who blamed his Marriage so much, were forced to acknowledge the Hand of God in it. Vehementer is to be heard in the Epitaphal动机 of his Mother: — cum quaestur Dei suscit, fed peribere lunae tarn serius quam peculia filiae deponent, impia cognoscit & cicer facit (8). — The Wife Men of our party are greatly provoked: they are forced to saw the thing to be of God, but the difficulty of the Persons, both of myself and the young Woman, makes them sad, and makes them think and say without things; in short, the Men of our party are, — not me habeo aliqua cognizancis conjicere more in conjicium cum Catharina Borellini monasteri illa (9). — The Woman when I was thinking of other matters, is a Marriage of the Mortification: Catharina de Bourc, the Nun. Observe nevertheless, that he flew in a Letter of the Fifth of May, of the same Year, that he had a design to marry his Catharine.

[C] To put a stop to Scandal! This is what he wrote to Rabellius the Fifteenth of June 1725. — Po- pulantem per se magnus constranctus, & ut ingenium malediciorum & impertiumenta vivace, congregium supinatiorem propositur inhum (10). — I took a great pleasure in my Father's Commandments, and hazarded the Consequences of exposing a proprietory of Tongues of Slanderers, and all other sides. Had we no other Passidge but this, we could not certainly swear, that he disdained in any thing he designed to avoid: one might think, that he had no other aim than to put a stop to a thousand foul Feeders, that are reported in Towns during the time of Courtship. At that time People will say what they know, and what they know not; and it happens often, that the Brothers of News hinder the conclusion of a Marriage; but when the Business is concluded, it is the occasion for talk. It might therefore be said, that Luther was not willing to give those Newsmongers time to spread his Success through the Towns, and that therefore he put a stop to such a report as he had formed it; but we know by some other passages of his Letters, that there was a necessity to put a stop to some Reports. Or ob- struxa, says he to his Friend Spanheim, in an other Case: — me quibus ego Catharina Boruni (11). — I once stopped their Mouths, who reproach me with Catharina the Nun. Per iram taepae famae, me effec Catharina fabulas copulavit apud olis, et comminuci ergo altere suspensam in me, fiscus solusi (12). — To another he says the Report is true that I am married, that is to say, it is true that my Father was obliged to hear a Clamour against me as things such occasions. In all likelihood they spoke ill of him, and her, because without doubt he left her few Humbled. He loved her not better than his Catharine. — Fortasse eam rumore mulus de quibus Luther epistula supra allegata, quisquis tametsi ipsa aliquid occassum, judicis difficile pastur, ostendere quaerat. — He made even a harbour to his Catharine. — Perhaps too she was moved by the Reports, of which Luther complained, to write a Letter above cited, for which nevertheless he forgives her a little in occasion: for he was very kind of her and wished to call her his Catharine. — Me secularis conboxit, Legatio de Rebus quibus motus, of the Reasons, that made her declare the would not marry me, not without the Grace of the Doctor Glareus that but she was very willing to be married either to Luther, or to Any one. Let us add to all this what Melchior wrote on that Marriage. Si quid uoluerit ferre nihil indicetibus, id mundanare & celeramani effe perficiendum (13). — If can any thing any way, indicate it, it is manifest it is a Luc and a Lo. [D] He made haste, because, as he believed he should not live long, he thought he had no time to lose.

Here is the Test of the whole or three Falls contained in the Period that begins with the Text of this Remark. — Ecce, quia hic insaniunt, (they are Luther's words (15), he means those who exclaimed against his Marriage, and his Son of Bunc) — itsa me paravi, ut ante mortem meam, in flammis, quo creavit feminam, ad Deum inveniat, & quantum potest, nili ex priore visis mea papulativa renunciem. — Let it be left forever. — Hic est, despicere nec esse ultimam in eva, sed inalenti. — Ledfortia crun. Mens salmi nihil praebente, me a Deo gradum fiascavat evocavit iuri, inquit, ut se cura metu, matronam, concepui sua in illo, nam, because they view me, though I am before, I should be, that before, I die, I may be found by God in the State in which I was created, if prof- fer am, now I am formed Pucjio Life. — Therefore let them race yet ever, but let them be lost forever. For my mind presages, that I shall soon be called by God into his Grace. Therefore in the Days of my Father's Decease, I knew not...
The papists in this design of his Marriage (f). This Young woman refused the Man whom he advised her to marry, and told Ambrydt that such a Marriage did not please her; but that if Luther or Ambrydt would take his advice to her Wife, she was ready to accept of either of them (e). There went a Report that she was brought to bed soon after her Marriage (f); but Ermans, who had wrote that News to one of his Friends, acknowledged the Falsity of it a little after. Luther, with all his Courage, was at first a little put out of Countenance, by the Clamours which his Marriage raised both at home and abroad (c). But he quickly took heart again.
again, and seemed very well satisfied with his Match; insomuch that when his Wife had born him a Son a little after, he said he would not change his Condition for that of Ten Thousand. He was 60 when his Wife died, and would like to die of a Stoppage of Urine in the Year 1537, and in that State he praised his Wife very much (g). In his Will, which he made in 1543, he expressed a great Affection, and took care to provide for her (h). He did not pretend, that she was without Faults, but he believed she was left faulty than others (i). It has been observed, that she took a little too much upon her, and was too imperious (k), but it was an excusable Fault, considering the Glory that attended her Husband. In some things she was too faving, and in others too prodigal: she was sparing in her Houte-keeping, and too expensive in Building, which is the Character of a Woman that loves to make a thaw. After the Death of Luther she maintained herself and her Family decently, with the indifferent Estate of the Deceased, and the Affluence she received from the Elector of Saxony, and the Counts of Mansfeld. At last she went from Wittgenstein to Torgau, and died there the twenty-tieth of December 1554 (j). If Erasmanus was not mistaken when he said, that the married at Twenty six Years of Age (m), the death of the said Woman was the end. Varillas has committed a prodigious Number of Faults in speaking of This Woman (l).

Mr Mayer

at a time when Germany was almost laid desolate by the War of the Bores; a War which was said to have cost the Life of the whole City of Lutzingen. Luther could not account for that precipitation. Luther was then Forty two Years of Age: and till then he had kept a hard Cellinity during the hottest transport of the Reformation. He was now of an Age that the impatience of containing himself obliged him to conclude his Marriage to suddenly. But granting, as Melanchthon infers, that the remits life which Luther led, delighted him with an unbounded Gain (15), which the Monastical Retreat had in some measure laid aside: In a word: Granting that he was necessitated to marry by the Law of the Land, and much more by the Law of God, the great question is; Could he not put off his Marriage for some Months, to communicate the matter to his Friends, and to prepare the Mind of the People for the News of his Marriage by some preliminary Address? I do not wonder that, for want of good Reasons to explain those difficulties, Luther and others have acknowledged what is called Divine In that Marriage, July 4th, as in certain Dilemmas (25). — Quod autem de re intensa

pedevm in-confortum inde, (in quo maximo
delitio sollicitandi & accusandum fluidi adver-
sam faciend), videlicet, non nos considerat. Hie,
cemob negotio transfere aliquid occulti, & quidam

divinis festinat, de quo nos custodi quartre non de-
cet, necque curare nagus desideramus, & convicta

sic quaeque piegas ad

Deum, neque ad homines virtutes exercetu (27).

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Confederation in the affair (in which Accounts

are current of the present, in their defence

of rolling and slandering) we must take care

that they do not disburth us. For perhaps there

is some Secret, or some thing divin and veiled under it,

concerning which it does not become us to enquire

too curiously, or to mind the trifling of some, who

deride and reproach us, who neither receive Party

towards God nor Virtus towards Men.

(H) ... But afterward he would not have changed his Condition for that of CRAF'S, his Wife proved so very good. Here is part of the Letter which was written by the said Misselk, to which alluding, Mistrigt Mihalskla. Saluta te Ketha culpa mea, &

gexact sait quod en suit ituri tantu simu antiquis
dignatus ex. Ipsi bellae habet Dei dono, mihil,

que morisque in omnibus obsequam eis, &

commoda plangunt suos fuisse operae (Dei gratia),
in ut paspartamentum melam cum

ne irritari, nisi neque irritari, nisi neque irri

Kuat, salutar te, and thanks you for the Favor

of your kind Letter. She is very well through

God's Mercy, and is obedient and complying with

my commandments, so that I think (God be

then) I could have expected, that I would not

change my Poverty for the Wealth of CRAF'S.

He was heared to say that he would not exchange the one for the other, and that they lived in the Riches of the Vincentians (28), and that for three Reasons. I. Because, she had been given him by God, at the time when he improved the affliction

of the Holy Ghost in finding a good Wife. II. Because, though the she was not without faults, yet he had found in her看他 all his Vices, and the kept the conjugal Fidelity which she owed him. In his Will he gave her a good Character for Probity, Fidelity, and Modesty he acknowledged her Ability, and declared that she had been fruitful, &c. (30). He would not have the World to think that she had made a private porc, and he left her at full Liberty to marry a

J. Mr. Varillas has committed a prodigious number of Faults in speaking of this Woman. He says that Catharine de Bore, and eight of her Companions, wherein, were taken to the Town called Timmberg, two Leagues from Wittgenste

1532. But, I there never was a Nun of that Name. Now it is plain that Misselk was near Wittgenstein, or any where else. II. The Convent which was near Wittgenstein, and was called Name, was of regular Canons of St. Augustin, and ought not to be confounded, as it has been by some Authors, with the Convent of Nimphiis. III. The nine Nuns were taken out of Nimphiis on the Madle, near Grenms, two days journey from Wittgenstein. IV. Lutzingen was near the Rhine, from whence, was not, as Varillas affirmes, Provost of the Scholars at Wittgenstein; there is no such Character or Function known in the Universities of Germany. V. It was a great Fiction, and a great Delusion, to say that there was an old Convent of Torgau, the place of his Nativity. V. It is not true that Catharine de Bore, the hindromet of them all, was from that time designd to be the Wife of a great Man. He did not then know, and he did not then know, whilst his Heart should be difposed, as it always had been, and Jill was, he should never marry. IV. Not but that I feel, I at, my Fleth and my

Sex, I am neither of Wood nor Stone; but I

have an averition for Marriage, because I pre

pare myself for the Punishment wherewith Here

tics are punished (31). See what has been said above. Before (32) the Town of Torgau had been

closed his Marriage with Catharine de Bore, in the Month of June, One thousand five hundred twelve and eleven, 1532. Varillas should not have spoken of Luther's Marriage in the Year 1526, but in the foregoing Year. VII. There never was any Abbots of Mihaia. VIII. However that Dignity Catharine de Bore never attained, she never could have it, who gives it her in the Eighty Fift Page, had said in the seventh Page, that she was a mere Nun, and that she fled with eight others on a Good Friday, in the Night, with a most inglorious and an

dinary boy. By Mihaia he means either a Town or a Province; if he means a Province, he is guilty of a great absurdity, for he supposes then that Luther was the first that ever was Opera of Thirty. If he means a Town, he names it wrong: he should have called it Mihaia * IX. It is false that Catharine de Bore was of an

Elevatives

(25) See above

in the Remark [b].

(26) Meltzer.

Epit. de Comen; no

and remark

p. 17. n. 10. See above

in the Remark [f].

(27) Luther.

Epist. p. 297.

and remark

p. 18. n. 10.

(28) This is re

lated by Barner, Town, 1. p. 395.

and remark

p. 19. n. 10.

(29) ib. p. 537.

(30) ib. p. 4.

(31) Luther.

ib. l. p. 314.

(32) ib. p. 314.

(33) ib. p. 314.
Mr Mayer (n) to whom I must make my Acknowledgement here, for the Favour he has done me in declaring publicly that he honours me with such a Supplement [A].

I do believe that Mrs Mayer (n) has a great Power in the Court of Saxony. She had a Brother that fled in need of Luther's protection, in the Year 1542 (35). Luther begged the Bishop, that he might have an Office instead of that which was taken from him, that Money was furnished, and he had need of his Credit, than he did of his. What protection can one expect from a Family, which is not able to give a Daughter a Portion? This Family is well known from the Convent of Bicheln, according to the account of the Author we criticize (56). X. The frequent visits, which Varillos tells us of, and which he says Affinis by Melina he means the Town of Melina. Grant him the benefit of the doubt! However, Affinis by Melina is not the same town as Affinis of Melina, yet he supposed very falsely, that Luther made many Villas to that Affinis, and that he was already part of the Bishopric of Erfurt. This is quite another thing. Luther was a great enemy of the Reformation. Luther would have done very great things in Melina. I add, that one of his sons named Hans had resided in Villas so long, that there had been no need of any address to carry away Catherine de Boire, while the Superiors could not get rid of the Abbess for many years. Many Conventions between page 77, and Page 86, of Varillos. Lastly, The frequent Villas are strongly refuted by the two days journey which it between Catherine de Boire, and the City of Wittenberg is.

XII. It appears by the first Letters of Luther which have been published, that he had some Thoughts of marriage at that time, and on the Communions of the Church. Varillos affirms this, but it is a fig he never looked into those Letters, because he has never been taught anything less than Marriage during the last years of his Reformation, and that he revolved on it all on a sudden in the Year 1542. Have I not showed that he would have renounced his Church to another Man? XIII. The first letters he took with John Frederic, Brother and Suffrager to the Elector Eleuther (36), were that he should permit him to marry the Abbess. A new mistake of Varillos. John Frederic was not Brother of the Elector, he did not succeed him, and he did not correspond with the Elector. He was the Father of John Frederic, who did not come to the Electorate before the Year 1547, and who appears to have communicated his Marriage to the Elector John, who was taken up with the War of the Bores; I say it is doubtful whether he communicated it to him before he concluded it. XIII. Lastly, That marriage was not so magnificent, that it did not differ in any thing from those of the most eminent Personages of the Empire (50). Who could imagine that such a famous Historian should heap up so many faults in so few Words? A Man would hardly be able to do it, if he were hired for the Purposes.

[48] Mr Mayer - - - - - - - has wrote a Differtation which will afford me a very curious Supplement. It is a Book of Seventy Two Pages in Quarto. It is called, De Catherine Lutheri enagiis differtatissimo, printed at Hamburg in the Year 1569. The Author has expressed himself in so clear a manner that he can be said to have a full knowledge of the History of Catherine de Boire, and he gives a curious and exact account of the Child born to the Elector. He brings always good proofs for what he says, whereby the Fathers of Cœclesius, Mainzberg, and many other Writers, are fully justified. He says, that the Elector's Wife was not a Jewess. This is contrary to what is said in the Account of the Convent of Neuenkirchen (40), was soon after followed by Sixteen Nuns of the Convent of Neuenkirchen in the Year 1549, and that this was the fruit of the good and sound Doctrine, which Luther had taught, concerning the Convent of Marriage, and the Iniquity of Monastic Vows. The Author says in all this, there was no force used to carry them away, for that their young Women were well persuaded that they might return into the World, and were willing to do it (42); that Meiningburg was, in the wrong to proceed that Luther did not marry Catherine de Boire, because of his erstwhile doubt for why Should That Prince have condemned Luther's Marriage, after having permitted Frühscher, Cœclesius, and Catherine de Boire, and that that have spoken hypocritically of Catherine's Beauty; Luther fell in Love with a very beautiful Nuns of this Convent, and had taken out of the Convent the Book of Love. There are the Words of the Bishop of Convent, cited by Mr Mayer (44), and, to make it appear that they are over drawn, he gives a Print the Boire a Woman he bought three Picturres compared together, which were done in Catherine's Life time, by Luke Cremac, an excellent Painter of Portraits, which was affixed by her for her Goods at Martin Luther's Wedding Feast (45), that is, in the Encyclopaedia, an Entertainment which was given with no little on his Wedding Day; for, some Weeks later, a more solemn and sumptuous one, in which the Sentence of Wittenberg contributed something. Senatus Wittenbergensis annua ex publico historia praebet. The last sentence is a translation of the garden plot (46). p. 9. Mr Mayer refers us to the Twenty second Page of the Fourth Part of the Cæsars Wittenbergensis, and he has been mistaken. It is about a Mayer who was marrying without publishing the Beaus in a Church. His Enemies gave out that he had made no such a Marriage, and a Letter was found, her with Child (47). This was false (48). There are also in Mr Mayer's Differtation many proofs of the Love and Ehre between Catherine and Luther, which was discovered by her for her Goods at Martin Luther's Wedding Feast (45), that is, in the Encyclopaedia, an Entertainment which was given with no little on his Wedding Day; for, some Weeks later, a more solemn and sumptuous one, in which the Sentence of Wittenberg contributed something.
BORŒAS, one of the four Cardinal Winds (9), and one of the Deities of the Heavens, was the Son of Aëraus and Aurora (10). And as he had his Seat in Tauræ (11), and had his Seat in Elysion (10), I think, have read somewhere that

* he had the Privilege of a Citizen given him in a City of Greece. I have read

* also, that they built Temples, and ordered Sacrifices to be made to him

* in another City once, for having funk a Fleet of the Enemies; and another time,

* for having blown the Dull into the Eyes of a Land Army of the same Enemies.

* If I am not mistaken, he was by a public Decree solemnly called the Son-in-law

* of the Athenians, because of his Wife Orithyia, who was an Athenian (12). The Author

* from whom I borrow these Words, (whole Originals I shall also flew) (13) makes

* notes shall inhabit the Euxini Sea, for this time,

* Unit dies non parcet populo, non solium librum, non

* aera, nec noctis annus, nemus, necque quidem

* fata, nec lucem, nec lucem, nec lucem, nec lucem

* quod, cum sumus, quod, cum sumus, quod, cum sumus.

* I must here take notice of a Fable of Mr Hufcim. He says, that the Wind Borœas was the Son of Aëraus according to some, or of Strymon according to others. He ought not to have been called so; for he begins that fable, that some Persons have maintained, that the River of Orithyia was not the Wind Borœas, but the Son of Strymon. However, it is in the Manuscript of a MS in the Library of Sir Robert Sibbald (4), Heliodorae, in the Megalides, says that Borœas, the Rafter of Orithyia, was the Son of Strymon, and not the Wind.

* I must now add his Seat in Thessaly. A great many Authors have told this, and you will find many Authors, who have written on this Subject, in the learned Commentary of Mr Spinkanis on Callimachus (6). The Origin of that Hypocrites, is, that the Gods diminuished the Quantity of that Wind, lived in a Country which had Thrace on the North. I speak of the Greek Poets. The Latin Poets, who imitate the Greek Muses and Epithets, have placed the Country, so far as they are able, which they called the same Country, which they had not the same reason for it. Read these Words of Mr Du Crier, they are taken out of his Note on the Thucydides. This means, that the Wind Borœas was not the God of that Country.

* Nor does the Wind Borœas speak after the manner of the Greeks; who call Borœas or Apollus, Thracian, because it came to them from Thrace. I believe, it had been well to have commented in the same manner on this place of the FAME. Non mera, non sola fœna Turcis Apollin apud Eum (5), without pretending that

* Borœas or Apollus, that is to say, the North-Wind,

* East, was truly a Thracian Wind for the Romans, as well as for the Greeks; because Thrace extended to the East of the Danube (16). That Borœas had in view, either the large extent of that Country, or the Subdivision of the Winds. He intended only to have the Privilege of the Country; and the same Cretamian might be made upon him here, as on this Paffage of the Twelfth Ode of the fourth Book: Fero te cuiva, quae mortem
tempus. (13). I think, that I ought not to omit this Paffage of Balticus, because it is Critical: This Apollus, of Thracian Origin,

* make Excursions, and Travels over all the

* World: but we may believe our Authors, who

* stones Stones and Iron, his Stile is so rough and

* horse, and in the Writings of the Excursion.

* How many Laws from Thrace? I shall

* about it, if he shall be present in the Map. Well, A

* TheWind of the Euxine Sea. For this time,

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* about it, if he shall be present in the Map. Well, A

* TheWind of the Euxine Sea. For this time,
makes a Remark on Orithyas's not containing of the Coldness of such a Husband [D]: but that Remark is more pleasant than cold; for Boreas, how cold so ever he is represented, was very warm in his Love [E]. He had several Children, and

"Wares, O Shores, dumb Wolves, deep Shores, hear my Prayers, and deliver me from this Hell. And the Gipsies say, we are as sev'ts to the Wires. But poor

Wretch when do you see us? and do you call us yours? To whom do you fly? Even to him who ravished the Nymph Orithya, who is so prone to Perseus, at one time your Harvest, in the twentieth Book of his Ilid [H].

last Words of Europe: Brunt Erichthonius Reg in

Dedalus Exque ter milie, quin circa palpida pu

uter, per uter, me matur

as ens abluit mollis. Equid melius fuit, si

bilem, fumantur, et ex se dilapidis paulat dolosidem;

currere se persicis, ut sumpsis frutus non inde

rent [29]. But observe, that this Translation is not literal. However it is true that Homer says, that Boreas fell in Love with Erichthonius's Mares, and that, having assumed the figure of a Horse, he covered them (that is some of them) and had twelve Colts by them. Cephalus should not have failed, that these Mares did belong to Dardanus [30]. Milt. If Hy

am committed the time error. It has been tied expressly and particularly, that Cephalus was very well waited with her Riviter, and did not send her crost Cruadul & Boreas raput Orithya nega

[31]. But the Husband she was married to as cold as you please, she was soon brought to bed of. [28]

Twins:

Dom volat, arborum nigritos ignes ignus,

Nec prince xeris currus super potes habebas,

Quam crescentem ternos pulchrum Plutone repuls,

ille & guellis conjux Adamas taram

Et genitrix fihis et, parvum enixa gemellae [32].

[33]. Odys. Me-

terrene, lib. vi.

vem pepo.

He saw his Fire increasing in his Night;

Now say to me, (Cherub in it's icy Night, Tell me now, who has read the Walls

Of the cold Coconas, who has read this. And that is why the height Abates

The Maker of a double birth becomes

His Fire increased by the footsteps of his sights; and, being so very likely that he was not long in his Pillage, so that Odysseus should have come too soon, as the tides, when he supposed that the Marriage was not yet consummated before they came to the Town where the Fisher made his abode. But others after that he did not try till he satisfied his Love. They pretend that as he flew over the sea he spied a Plain covered with Flowers, which seemed to him fit for a Neapolitan Bed, and that he made use of it for that purpose. Read what follows.

His Mitre rores incolat crudelum, & aper.

At prado, & facile, & rapac conjunctis mitis.

Namque per aethere Pemdi damnatentes fe

Vota ferentis, vidit preclus in convalla remota

Placenti viridi late foertuere campo.

Aedonam loqui opeum cum conjunctis nobile.

Definit, alici multum maximeplex in herbas,

Explicat, esse multum incertum impietatis.

His gravia orules ab humo vix sanitates tollens

Blesse, est miroticis conjunct solus honor.

Hoc ego acum lucrum florivm, quibus in comique,

Nocturnas sique sours, et promiscua nuptias.

Debess hoc raput puncto memoro Orithyin.

Subrinx, tenequirem quum inoide feliciter.

Latra viri dittus, & tuncum mune conjunct

Illos moderum fessi poster peccatorum,

Opinio qui multo pessimum multoque quàque

Luculent accipiens complutum igneum.

Silicet & Boreas calido contrasto Libris, Cfr. (33).

[34] Jovianus

Potestas in Mercurii cfr. eae

fi plures & rores.

lib. iv. vulg.
and among others Zetes and Calais, whose History I shall give [57]. The Megalopoli in them honoured as their chief Deity (d). I speak of it in the Remarks, and likewise

But when, a Ravener, & had fell a Wife, Gentle and mild — For as his any Comrade, By his price, or for your sake, By chance to be your, in a retir'd walk, A sweet Consort : the place is proper For to enjoy that joy'd in eyes; Which: he slighted, and on the tender Grease Places the meagre Fair, unfair, her Charm, And there perform the orient Laura's part: She anxious tours, sooner lifting from the Ground Her drooping Eyes, more than the Hardwood tortures. With promis'd Honeys, to alight her Grays; Their Pleasures: my Gratulations shall never shew Their for these Years I'll chew with mighty Round, and, for this thoughtful shall, and benefit to cull to Orihvy's one. Pleat with the Speech, and with a Bon fn great, The fair one fn great, and brought a modish Young Overperch her Cheeks: she felt new; Ones which Within his Body, and gentle and yet she finds Necessity, and, in a gentle Sleep, Composed the Summits of his amorous Thoughts. Apollinaris pretends that the Ravener enjoyed Orihvy on the Bank of a River in Phoeran (54), and that he covered her with a Cloud (55). You must not think that the Poets have offended against Probity, in representing the same God both very amorous and covered with Ice.

None gaudis fecit Boreoschauctaris Argo (56).

and now
Cosm: freezen Boreos ranging from the North.

Thus cuic hot Boreos geotropus immolatis regna Solus habui, fronsque rigem nemo licet.

Acque ubi le terrae glacialis fundit ab Argo (37).

Now Thescus Boreos ever freules those Rocks, inhabitable Realms: The Shores — When from the icy North they sally forth Spreads o'er the Earth.

Can gravis armatur Boreos, glaciique minus
Hippodis, & Getica concreta gaudant pennis (38).

While dreadful Boreos arms, all plegged or
With bordeous his, his Plesoes conqueae with Heav.

Does not Helius telle us, that Love reigned in the most icy Climates? In this respect all the Zones of the Earth are torrid, as I have told elsewhere.

Why should not Boreos be to Love, seeing Neptunes in the midst of all his Works, and Pliotes in the whole of the Muses, have been known in Love? Why should not be the effects of that Pallas, seeing Polygone was fruek with it in his Cave?

Omnia vincit Amor.

Love conquers all: nothing can resist him. He goes no left with Isis than with Sportovus, and triumphs in the Exanine Sea as well as in France. Property has expired in its few words.

Hic Deus & terra, & maiis alia domat.

This God commands both Earth and Sea. And Gustatini in the first Scene of the 2nd Act of his Phaëthon: For the son of Phoeran who re-
lates the whole Pallage of Pofhe Fides; I refer my Reader to this. This Speak, adds he (44) speaking of a good Teacher. He be loves with Love, yet be it familiar with Cold and Snow:

Sic nitere favera sidem: 2

And as Virgil says,

Boreos penetrabiles sidus admitter.

A proof of Boreos's Sensibility in point of Love may be gathered from his fury, which made him dash a Millers to pieces against a Rock; because he had pretended to remove him. I will quote the same Author again, seeing I must criticise him in some things. Orihvy, says he, did wildly (44), not only any Gravy have sealed with love, but, for the

he had to do with a strange Ravener, who might have

dashed her against some Rock, as he did the Fury, according to the 'Exphthalm.' Hence what

Adolphe Boreas says of it, in his 'Emblemes.' He fears down the Vertice of Boreas at length; you will find the Sent of them in this Pallage of a Commentaire sur Phoeran: Here is one:

Des, usurp que Boreos nomist mis, tu coque, quoniam puella adaequat effect, longe praestantius, unde

These lie injuria, nec, that his Wrire forensis solam foetiditum campo fato aliquid, quoniam infidelix, mortuumque exemptum intra germinem fœnus tellas in aerumne exorundem cognoscit et curis, licebat

dilus poetas tempora praebuit semper spectantes et Arcadinus Deus. Quis falsus exopt apud Con

stantinum Geoponico XI. & scander <Nm. Nofo> in

Dionys. (47)

De his: in his, in his, in his. For this was very strange, and was presented to her lover Boreos: at which injury the

Thescus was so enraged, that he would have

Day alone in a jocundus Plenus, he defled her agam

a Rock: the Earth receiving the unholy dying Maid into her hold, changed her into A Tree of the fame name, with the Sign with which Arcadinus

was ever after seen crowded. This Fable is extant in Constatinone, Geoponico, XI, and is treated on by Numman in Dionysus.' We may well say with the Holy

Hymnus that Boreos was in Love with the beautiful Youth Hyacinthus, who was also beloved by Apollo, I should have a second Exemplar: if it be not contrary to the first, and would have destroyed it, that this Jupiter was so beloved by Helius, while Apollo had thrown : But Mr Hymnus is indifferent ; for it was the Wind Zephyrus, and not the Wind Boreos, that did (43) thus:

This is not the same as the Island Strophar, and would have destroyed it, that an unknown Voice from the Gods had not forbid it (48). In the Games celebrated by

for the Son of Poles, at which all the Argos:

were present, Zeus and Calendar obtained the Victory: In indus quos celebrent Fulgor fel

ius, iuvenem Zetes Ampelius ille libris, Adolphe jo vens aliquum manum. Take this from the

Note on Apollo's Asclepius. The Latin Pallage is taken from Hymnus, Chapter 277. They were

killed by Hercules, for he was the Son of Phoeran, in the life of Themis at the Funeral of King Pelas:

for having taken the part of Tythys, Captain of the Ship Argos, against the Amazons, who would have had them wait for a berry, which was gone from them to

seek his dear Hydas. The Gods being moved at their Death changed them into Winds, which

commonly succeed the rising of the Day, and go eight Days: hence it is that they are called

epheides, that is, In forenooners. Nevertheless Hyda,

gives fury in his fourteenth Chapter, that they

were buried, and that their Sepulcher is seen to

move at the blowing of their Father (49). We find

some other Reasons for the Anger, which made

Hercules

[45] See also Plato's Phaedrus, Theogony, &c.

[46] For Plato see the note at the end of the

[47] See Plato's Phaedrus, Theogony, &c.

[48] For Plato see the note at the end of the

[49] For Plato see the note at the end of the
likewise of the Worship which the Athenians paid him (c). The Circumstances of Orothys’s Rape are variously reported [G]. The anonymous ‘Author, who published a French Translation of Vergil’s Aenigus (f) with Notes, in the Year 1668, has collected many things concerning the History, and Qualities of This Wind, and particularly concerning the Violence peculiar to it, which Ovid describes so well (g). He, who calls it the Author of Shipwarkes (h), would keep that Epithet for other Winds, if he was to represent what passses in the Channel, and on the Coasts of the Netherlands. It is not the North Wind, but the North-West, and South-West.

This may be inferred from two Passages compared together, one of Plato’s (i), and the other of Pausanias (j).

(f) Ovid, Met. lib. vi. v., ch. 8. (g) Cod.

This is the Epano of the Cosmiac; the People of Trieste called it the ‘Shabali’. See Pauly and Weisser, vol. iii. p. 63.

(h) Philostr., lib. ii. p. 179.

(i) Apollon. De Oris, lib. ii. p. 179.

(j) Pauly and Weisser, vol. iii. p. 63.


(l) To the reman and rigid Cletes of Tharsus.

(m) Philostr., in Vita Apollon. lib. ii. p. 179.

(n) See Ruland, Etruschi et Romani, lib. ii. p. 253.

(o) Secchi, ibid. p. 404. See also Pauly and Weisser, vol. iii. p. 63.

(p) To the reman and rigid Cletes of Tharsus.

(q) Philostr., in Vita Apollon. lib. ii. p. 179.


(s) See Ruland, Etruschi et Romani, lib. ii. p. 253.
South-West Winds, that are feared there. Tho're are the two Authors of Shipwrights there. I make this Observation to shew that Poets, who are too servile Imitators of Antiquity, give us often Descriptions not well suited to their Country, I must add, to what I have already said, an Observation on a Passage of Nautius Comes [F], which I have quoted at the End of the Remark [F] of this Article.

Verona was so perilous of all these things, that they could not be transported by public Means, by creating an Altar, and by the celebration of an Anversa-ry. I make this observation, lest it should be objected to me, that the Rape of Orythia was looked upon in a poetical Fiction, and a witi-ry Conceit. That Objection is absolutely false. All that I have said concerning the Word "Wor-ry-" was, that I was a Phil, among the Athenians...

I am not from another, that at first it was only a poetical Fable sung about the Streets; but at length it became part of the Public Religion. The same might be said of the other parts of the Pagan Re-ligion, and we may observe upon this occasion a remarkable difference between Mahometism and Paganism. An Impious founder Mahometanism was his design. But Paganism was formed out of the wis:ty Conceits of some Poets, who had no design to found a fiction to the Athenians, but invented them only for amusement. It is of them, or it might have been said,恐 hype foris quos in vacuo... Thise theol. Facieus came to be looked on as a point of Faith, they never after lost their credit. It is in this sense that the Egyptians might have said to the Greeks - τα κρύπτην ου κοιλοὶ (36). O Solon, Socrates, με Ελληνες... It is always young. But the Greeks might yet better re- proach them with the same thing in that respect.

Quis nescit Voluf Bithyniae, qualla demens Argos portentos colat —(77). The Egyptian, mad with Superstitition grown, makes Gods of Menfis, but too well is known.

Indeed and we do not find any Author among them that defends the civility, which a Roman showed to Dionysus Siculus, of whom he said, that he was the first among the Greeks that left off fooling (75).

I do not pretend that all the Athenians were so simple, as to believe these idle Stories. I remem-ber, in Diodorus, which Plato has justly made to the Mouth of Socrates, who was asked whether he believed that the Tradition of the Rape of Orythia was true:

ΒΟΡΓΑΡΙΤΙΟΣ (ΕΠΩΡΕΥΣ), an Italian Physician, lived in the XVth Century. He published some Works, the first of which was a Treatise of Anatomy. He composed it in his Native Language; and finding it met with a good Reception, that the Prophets of Anatomy in the Universities of Italy scrupled not to use his very words, he resolved to translate it into Latin, with the Addition of several new Observations, which he had made while he taught Anatomy publicly at Padua. He not only communicated to the Public the Discoveries he had made by Dissection of Bodies, but studied Medicines also, and printed something on that Subject, though he had sworn never to have any thing to do with the Book-sellers [A]. He took a Journey to the Court of France in the Year 1567; and as he

[F] Plate in
(Fol.) p. 152. B.


[78] Ann. di Comer-
(iii. anno) 1605.

[79] ib. no. 6. 10. In Proo-1. pro pi. 1. 2. 3. in Proo-

[80] Poet. in Plutarch.

[81] It was the River called after the
-terrestrial Fluid.

[82] Plutarch.

[83] He founded a City, which he called "Capua," and threw it into the Tarentes. After this he returned to his own City, and was murdered by some of his Countrymen.

[84] It is not certain that Plato is the Author of this Book of Theosophy. It is certain that Ctesias has related this in his Book of Persia; but here is what Plutarch says (82). Mount Phlegra was called the Bed of Orythia, from the time that the Greek city of Cainers, called Dorithis, was founded by Archilochus (83). He had a Son by her called Parcas, who succeeded King Himinias. This Mountain was supposed to be Capua, be- cause Saturn, taking his refuge there, after the War of the Giants, for four of the Menaces of his Son, killed a Shepherd there, whose name was Cainers. He was driven from this City, and thence into the Tartarus. Jupiter threw him there, and ordered the Mountain to be called Capua, a name of that Shepherd, whose blood was close to it. This is what Ctesias has related in the third Book of the Theosophy. It is not certain that Plato is the Author of this Book of Theosophy; but Nautius Comes is feebly in fe-leral Reflets.
he writes himself Medicus Regius, the King's Physician, I conjecture that he obtained this Title at that time. He found at Paris the Manuscript of the Great Surgery of Vesalius, and bought it, and published it at Venice (a) in the Year 1569 in 8vo. (b). His Epistle Dedicatoria, dated from Padua the thirteenth of September 1568, affords me this Information.

(a) He adds that his Zeal for the good of the Public obliged him to break his Oath, for he saw that the Faults committed in the Composition of Remedies flood in need of Correction, and that they could endanger human heathen to good purpose. I know not whether he published the four Books he promised de Morborum Paurorum curarum ratione (a). They are not mentioned to Lelievre's renewing. I know not whether he published some others which these Authors do not mention.

Every body knows the Story of the Woman, who made the Propositions above hinted at, who notwithstanding was no sooner delivered, than she defiled the blessed Candle, which was burning on the Table, might be put out: for says she, it may force me another time. One cannot here properly supply the Italian Proverb, Pazzia il perizolo, gabbia il Santo: when the Dancer's over, send the Saint a graining. It is well known that there are particular and indispenible Reasons which very good Woman from among others, the may have sworn on such an Occasion. It is not the same thing in respect to Vows made at Sea in a Storm, which are commonly forgot on Shore. There are no Authors so subjeft as Poets, to forget that they solemnly promised to print no more.

O! comben l'homme est inconstant, divers, Fouble, loger, tenant mal sa parole, J'avoue juré, même en aller beauvers, De renoncer à tout Conté frivole. Et quand jure on ne sait qui me confond: Depuis deux jours j'ai fait cette promesse. Puis les voeu a Rimeur qui repond D'un seul moment. Dieu ne fit la fagette Pour les cerveaux qui hantent les neu Sours,

Borrhaus (Martin), Profeffor of Divinity at Basel, was first known by the Name of Cellarius. He was born at Stuttgard in the Duchy of Wittenberg in the Year 1499 (a); and was a Disciple of Capito (b). He took his Degree of Master in Philosophy at Heidelberg (c), and going afterwards to Wittenberg, he there acquired the Friendship of Melancthon, with whom he had already some Acquaintance at Tubingen (d). As he wanted neither Parts nor Learning, he had many great Scholars, by which he got a deal of Money. He was admitted to that Employment on Melancthon's Recommendation. He suffered himself to be miterably seduced by Stuaber, one of the first Founders of Anabaptists, and his bourned with much Zeal to establish that Sect (e). He had a Conference with Luther in the Year 1522 (f), wherein he shewed a great deal of Fanaticism. Being gone into Prussia in the Year 1525, he was imprisoned there by order of the Prince; yet he went on, and wrote several Books to support his Errors (f). But when he saw

The are the Words of the Ingenious de Fontaine, in the beginning of one of his Tales. Mr Mgerie bethrew two Chapters (g), to prove, that Poets after they have swore to write no more, do still write on (h).

(a) See Seckan- don, Histoire de la science philosophique et des sciences en France, tom. iv. p. 509. (b) Capito. (c) Compare the History of Calvin. (d) Lather leaving his retreat came to Wittenberg in the Month of March 1522, and stopped the progress of those Mess by his Ser- mons. Nay, their Disciples heard him with great Ve- nementious but as soon as Stuaber, who was gone from Wittenberg about some business, came back again, they adhered him to as before, and encouraged him to maintain his Opinion. Cellarius especially exhorted him to it (g): Stuaber defended a Con- ference with Luther, and at last a Day and Hour was appointed for that purpose. He came to the Al- legiance of Luther and acquiesced in that. The Luther had only Melancthon with him. You will see in the Latin Paffage recited below, that Cellar- rious showed more Pluck than Stuaber, and how those Fanatics left Wittenberg that same day, and retired to Chemberg, from whence they wrote a Letter full of Curtes to Luther. (e) Lather in his Passages to Marcum faciis. (f) condictum fieri ceptum, nihil ad eum abstr. da & deftilla differentiam raptu Lutheri, his moc.
saw that his Sect received great checks daily, and that the Hopes they had given of the Renovation of all things proved false, he was converted, and retired to Bajul in the Year 1534 (1). He was not only quitted Anabaptism, but also the Name of Bajul, and took upon him the Name of Borrhaus. He married, and applied himself some time to a Trade for a Livelihood (b). At last he was admitted into the number of the Professors of the University; he taught Rhetoric first, and afterwards Divinity. He wrote some Books (B), and died of the Plague at Bajul in the Year 1564 (1).

(1) 1684.

(2) See this Text in Dr. Cumberland's Life of a Clergyman, in the Year 1782.

(3) To moniment videor quid ageat. Nihil eorum quae commensurabant fere ineriri nee, commensurasse cognitionem curiosarum, sunt eisam fallaces & falsiamentum risus decoras & potentiores.


(5) See the Revised Version of the New Testament in the Year 1844.

The fifth of those Vows engaged them to a most ardent Zeal for the holy Propagation of the Kingdom of God. It was to be the Reign of the Most High, the Reign of the one God, the Flock, in the Jargon of this new Soct. (9) Burri was to be Captain-General of the Tropographical Troops to bring all Mankind into one Sheepefold; he was to be as oft in a particular manner as that of the Archangel; he had already received a Sword from Heaven, on the Handle of which appeared the Image of the seven Intelligences, and the Pope himself was to be killed, if he had not the requisite Mark on his Forehead. I omit the particulars of his other Visions (c), to say something of the new Doctines of the Cavalier Burri. He taught, among other things, that the Holy Virgin was a real Godhead, and properly the Holy Ghost incarnate, for that she was born of St. Anne, in the same manner as Jesus Christ was born of her. He called her the only Daughter of God, conceived by Inspiration, and caufed this to be added to the Mass when the Priest his Secrétaries celebrated it (d). He said, that as to her Humanity he was present at the Sacrament of the Eucharist, and allledged certain Passages of Scripture to maintain his Doctrine: he took it in his Head to dictate a Treatise on his System to his Followers (C). I have said already, that he boasted of having a great Share of heavenly Revelations: and it was by that means he had learned, that St. Paul had communicated to him the same Power, which God had conferred on that Apostle to confurne St. Peter’s Conduct. He boasted that he could communicate to others the Gift of Illumination for understanding Mysteries, and made use of the Impofition of Hands, beféeching the Trinity to receive the Novice into the Religion of the Evangelical Nazarchy (e). His Defign was, in cafe he could get a sufficient Number of Followers, to appear in the great Square in Milan, there to represent eloquently the Abuses of the Ecclefiaftical and Secular Government, to encourage the People to Liberty, and to profefs himfelf of the City and Country of Milan, and then to purflie his Conquests as well as he could. But all his Defigns miscarried by the Invenement of some of his Disciples, and, as soon as he saw that firt Step of the Inquisition, he fled with all the hate he could, and took care not to appear to the Summons of that formidable Tribunal. They proceeded against him for Contumacy in 1659, and 1660: he was condemned as a Heretic, and burnt in Effigy, with his Writings, in the Field of Florus at Rome, by the Hands of the Executioner, the third of January 1661 (D). He flaid some time in the City of Strafsburg, where he found some fupport and affifiance, as being perfe& by the Inquisition, and also as a great Chymift; but he wanted a larger Theatre. He looked for it in Holland in the Year 1661, and found it at Amsterdam. He made a great noise there; People flocked to him as to the universal Physician for all Difeafes; he appeared there in a flately Equipage, and took upon him the Title of Excellence; they talked of marrying him to the greatest Fortunes, &c. The Chance turned, his Reputation began to sink, either because his Miracles no longer found any Credit, or because his Faith could work no more

(1) Gli aspetti una pausa circolari d’ogni individuo, da hran. possibilità. Pia de’Contegani Burri, pag. 545.

(2) Gli avvocati una pausa circolari d’ogni individuo, da hran. possibilità. Pia de’Contegani Burri, pag. 545.

(3) Vidi del Contegani Burri, pag. 554, e seguit.

(4) I quattr’ epistole venute alla mia mente di tale importanza che è stato necessario fare un esame accurato del testo latino e del testo italiano. (5) I quatt’ epistole venute alla mia mente di tale importanza che è stato necessario fare un esame accurato del testo latino e del testo italiano.
more Miracles (f). In short he broke, and fled one Night from Amsterdam with a great many Jewels and Sums of Money which he had pillfered (g). He went to Hamburg where Queen Christina was at that time; he put himself under her Protection, and persuaded her to venture a great deal of Money in order to find out the Philosophers Stone; which came to nothing. Afterwards he went to Copenhagen, and inspired his Danish Majesty with a Strong Desire to search for the same Secret. By that means he acquired that Prince's Favour so far as to become very odious to all the great Persons of that Kingdom. Immediately after that he was stripped of his Estate, and while he had put upon great Difficulties, in the Summer, he left Denmark, under a fear of being imprisoned, and resolved to go to Turkey (b). Being come to the Frontiers, at a time when the Conspiracy of Nadadji, Seriat, and Frangianni was discovered, he was taken at Goldingen for one of the Accomplacers; wherefore the Lord of the Place invited him to lodge at his House, and secured his Person; and understanding that his Prisoner's Name was Joseph Francis Borri, he sent that Name to his Imperial Majesty, to see if he was one of the Conspirators. The Pope's Nuncio had Audience of the Emperor at the same time when the Count of Goldingen's Letter was brought. As soon as he heard the Name of Borri, he demanded, in the Pope's Name, that the Prisoner should be delivered to him; and ordered that Borri should be sent to Vienna; and obtained a promise from the Pope that he should not be put to death, and sent him to Rome, where he was commanded to remain all his Life in the Prison of the Inquisition, and to make the Amende honorable (E). Some Years after, he obtained leave to come out, to attend the Duke d'Este, whom all the Physicians had given over for lost; and he cured him, which occasioned this Saying, that an Arch-Doctor could make a great Miracle in Rome (F). The Duke obtained, that his Prisoner should be discharged; and that he should be permitted to go abroad twice a Week, and to walk in the City with Guards (I) (G). Some Pieces were printed at

(E) He was commanded to remain all his Life in the Prison of the Inquisition, and to make the Amende honorable. The Reader will be glad to find here more at large, what I have touched upon in general, concerning the Punishment inflicted on the Cavalier Borri. On the last Sunday of the Month of October 1672, he was condemned to make Abjuration of his Errors in the Church de l'Inquisition for which end, he was brought upon a Scaffold, on purpose for him, where one of his Adversaries, who was a Priest, read the Trial, in his Consecration and Abjuration. The Sentence was pronounced by the Holy Office, he being on his knees, with a Torch in his Hands, whilst his Abjuration was reading. which done, he sat down, and thanked the Sacred College for the mildness with which he had been treated, in not inflicting a greater Punishment upon him, which he considered as a signal of mercy in the Presence of a vast crowd of People, who were curious to see such a famous Man, and such a celebrated Adversary of the Arians. He was surrounded with a great many Archers, and Officers of the Holy Office. Many Priests were also present, with the Sacred College, and an infinite multitude of other Persons. The said Borri, seeing so many Archers, and other People of the Court about him, fell twice into a Swound. The Ceremony being over, he was freed back into Prison, from whence he was carried to Loreto, as being too precious a Man in Christendom, with express Orders to make him by the Creek every Day, and the Penitential Psalms once every Week (i). He was also ordered, by his Sentence, to receive the Sacrament once every Day, when he came to Loreto. Before he came out of the Prison of the Inquisition, he was bought by several Men and Women, and also by some Priests, in the Night, and others of Quality. When he came out of the Prison, they made him pass through a Troop of the Pope's Guards to the Porta Lame. He mounted the Scaffold with his Hands bound, and a lighted Taper between them, and knelt all the time he was reading his Sentence, by which he was condemned to a perpetual Imprisonment, for having been (these are the very Words of the Sentence) an Inventor of a new Heresy; and to wear, for Penitence, the Habit of the Inquisition all his Life, with a Red-cross on his Hat, and another on his Back. He was afterwards confined to a perpetual Imprisonment; but the Inquisitors comforted him with this Restitution: That if that expedition had not been found, they would certainly have taken away his Life, and that they had done him that favour, because he had made an Abjuration of his Errors, and had submitted to the Inquisition Cenestas and Assentosentes. The Pope, on hearing of the Confirmation of that Abjuration, was so well pleased, that he gave a peculiar Indulgence of all Sins to all those that were present at it: for the Ceremony lasted above five Hours (j). Mr. Brandt informed me. That is not the true time that our Borri was sent to Loreto after his Abjuration. II. That the Inquisition could not put him to Death, since he was not a Relapsist, and that he made an Abjuration of his errors in the Mosque. Before the Cardinals of the Congregation of the Holy Office, I wish that all who hereafter shall cite the Marcian Hollander, were appalled of these two facts.

(F) He cured the Duke d'Este, which occasioned this Saying, that an Arch-Doctor could make a great Miracle in Rome. The Physician, that was given over for lost, he was therefore accounted as dead, and therefore his Recovery was looked upon as a Resurrection. Sentum velbre, quae in Erufprica ab"dixerat fuisse un miracul, si rei publice certa detegit, esse vere miracul detegit (k). It has been said, that he was permitted to go abroad twice a Week -- with Guards. I have in very good Hands, that the Queen of Sweden found herself in a Couch; but that, after the Death of that Prince, she came out of it soon after, and that none could speak with him, without special leave of the Pope. I have been informed, that he pretended he was not admitted into the Castle of St. Angelo, but that he lodged him in a Large Palace, to apply himself to Study and Classical Operations, and that he neglected opportunities of making his escape, which frequently offered.

(4) In de Borri, p. 379.
(9) Ibid, p. 379.
as a real Prizon to him, from which he did not despair but that the Duke d'Eguye would deliver him.' The difference of these Relations may be reconciled by distinguishing times, and those, who know the Charms, and little of the many real cloaks, and see, that when he had obtained permission to go abroad sometimes, he might perhaps butt, that he was no longer a Prizon.

[1] Some Letters were printed at Geneva in 1683, which are aforesaid to him.] They may be reduced to two, viz. Letters concerning Charity, and Political Reflections. The former are, for the most part, er- tained in the Closet of the Gabinetto del Consigliere Giugli- Francesco Barri Milanesio. It contains ten Let- ters; the two first, dated from Copenhagen in the Year 1656, are in substance the same with two Letters to Conte de Gabelli, published by the Abbate de Villari in the Year 1750. Let the close examine which of those two Pieces ought to pass for the Original. The other Letters run upon Chemical Querelles, except the last, wherein the Author maintains Der Corte's Opinion concerning the Souls of Beasts. The Title of the other Treatise is, Istruzioni politiche che dal Consigliere Giugliano Francesco Barri Milanesio datate al Re di Dominarca. They are some Political Aphorisms, with a pretty long Commentary. Bur- ris Letters inform us, that he had published in 1683 a Work which went all over the World (12). The Bibliotheca of the Physicians mentions two of his Letters printed at Copenhagen in the Year 1659, and marks it as Strasburgi, & s. a. medical; the other, de artefactis ac arborum busare refusandvi (12). King adds another Piece to this, intituled, Notitia Gene- ris Barrii-Benjamin.

[12] See the end of the article, where the late Archdeacon becomes the first of his Dopes. And by his means he proceeded in his way to Holland, and set- tled, as he did, at Amsterdum, as being a fit place to make his Perfection at Rome found sound; and where he might find several People ready to advance large Sums, on account of the great Praise he had caused himself in England, and to set up for a Man of Consequence. At first he acquired some Credit among the Citizens; and cultivated himself there for some time by the Repart of an old Burgomaster, whom he kept up with Mr. Cordis-waters, till every body dis- covered his knavery, and laughed at his artifices. They could not chiefly in the act of debating about the immortality, and in some alchemy. Metals, which is not yet well known. For as to his Cures, People are no more the better for him. If he could do any good, it was the Remedies of a famous Moundeban, who has almost as great a Reputation in the Country of Lage and in Holland, as Barri has in Paris.--Barri's Name (12), is well known in the time of the Plague, and having an excel- lent Preservative, went into the infected Houses, which were for that reason of the Infection and Mortality, where he chaffed pretty well. I do not know what ground there is for this.

[13] Verbeke, Relation d'un voyage en Angle- 

[13] (f) See the end of this Remark, y. 13. 


Mr. Prystorfan for Paris, and has some Learning, he has found means to prevail with some Princes to supply him with Money, by giving them expectation that he would communicate to them the Philosophers secrets. He has, without doubt, some Skill, or some Pro- 

[8] (h) See the end of this Remark, y. 13. 

[9] As far as it concerns the present Chemical Secrets. The
Mr Frischman, the French Resident at Stralsburg, wrote a Piece, worth reading, concerning Borri [L]. The Supplement to Dr Baronet's Travels is not exact on this Subject [M]. The Utrice Gazette of the ninth of September 1655, informed the Public that Borri was lately dead in the Castle of St. Angels, being Seventy-nine Years of Age.

Substance of which may be seen in the Relation of his Travels (166). Dr Borri's Affairs were already in an ill condition; he was afraid of his Enemies, and suspected those he had most confided in, and John Superior General of the Jesuits, who was at that Time dead, it was in different to him, whether the World would think him for a Learned Man or an ignorant One; and with more just Reason, he was afraid to justify the Truth of his Belief (11). He added, That no Body could be a good Philosopher, without being a good Christian, and he answered to the Jesuits, that the Times Moncasti that he was accused of having said, that the Holy Ghost had incarnated himself in the Virgin, and his Gentlemen had replied, Why he was accused of a thing, of which they never had any proof, since they could not show any of his Writings, wherein there was any such thing, he informed them, and asked them, whether the Pope had said, which was the only one that remained by chance, when he had given it to them, and it was so supernatural thing, that Moncasti did ever happen to him, but as was forewarned of it by a Star that appeared before him, that he had his Eyes shut. See, in his fifth. Page of the same Relation, the Stories which were told Moncasti about Borri's Charity, and in the hundred eighty seven of that Callor, for the Author's Name. It seems to me, that the Painter Orbe told Moncasti, that Borri had perfectly cured him of a Cancer in his Eye, which deprived him of his sight, and blinded him from working, which all the Doctors held incurable (22).

[2] Mr Frischman wrote a Piece worth reading concerning Borri.] It seems this Title, Moncasti cannot be of the greatest MDCXLV. Franciscus Josephus Borrius M.D. gratissimum has, because the Letter E. F. C. B. which stands for the Author's Name, is not to be found in the Register, nor was the Paper found. He who gives me this Information, explains, in this manner, the Contents of this Piece: In quo, fidee de (43), potest appe

(166) De deserti, de speciis, oc. p. 135.

158 This he had not in his Letters to the French:

BORRICHUS (OLAWS), one of the most learned Men of his Age, was the Son of a Lutheran Minister in the Diocese of Ripeas in Danemark, and was born the Fourth of April 1616. He was sent to the University of Copenhagen in the Year 1634, where he applied himself six Years to several Sorts of Study; but chiefly to Physic. He taught a Clas in the College of Copenhagen, and acquainted himself very well of that Function; for he was indefatigable, and a very sober Man. This gained him the Esteem of Gaetan Brochmann, Bishop of Sealand, and that of the Chancellor of the Kingdom, and, by their Recommendation, he obtained a Canonicate at Lund. The Rectory of the Illustrious School of Herlev was offered him by Mr de Rejegrauntz, after he had taught that Clas of Copenhagen four Years, but he refused it, because he thought it would prove an obstacle to his Design of travelling, and perfecting himself in Physic. He began to practize in the time of a dismal Plague, which destroyed a great many People in the Metropolis of the Kingdom. When the Contagion was over, he passed the Year next in teaching his Clas, and then made ready for his Travels. But he was obliged to put off his Design to another time; for Mr Gerstaff, Prime Minister of State, would have him in his House for Tutor to his Children. He was there five Years, after which he satisfied his Inclination to travel; but, before he set out, he had the Advance of_death, being declared Professor of Philology, Poetry, Chymistry, and Botany, in the University. He set out in the Month of November 1660, and having seen some famous Physicians at Kopenhagen, he came to Holland, where he stayed a considerable time. There he heard Mr Gerstaff's Sons (a), whom he took under his Conduct. He shewed them the Spanish Netherlands and England, and carried them to Paris, where he stayed two Years; their Guardians called them home, which gave him Opportunity to continue his Travels with more Liberty. He was made Doctor of Physic at Angers, and saw the chief Cities of the Kingdom.

(43) Not a Deacon, but a Member of the Clergy. 
Kingdom; afterwards he went into Italy, and arrived at Rome in the Month of October 1665. He was there till the end of March 1666. After which time he was obliged to return home, the Office, which had been conferred upon him in the University of Copenhagen, required his Residence. He crossed Germany, and arrived in Denmark in the Month of October 1666. His long Travels must needs have been very beneficial to him, since he made himself known to the most learned Men in every City he came to. He made it appear in the Exercise of his Office, that he was very worthy of it, being laborious to the highest Degree, and furnished with a great Variety of Learning. The Books, which he published, were an authentic Proof of it. He never would marry, for fear of abridging his Liberty of Philosophizing (b). He was promoted to the Office of a Councillor in the Supreme Council (c), which of the King of Denmark was at that time. In that same Year he began to be troubled with the Stone (c). The Distemper increased daily, and at last, finding no other remedy than to be cut, he resolved to run the Hazard of that rigorous Operation the thirteenth of September 1690. It did not succeed; the Stone was so large and so hard that it was not possible to extract it. He bore that Accident, and all its Consequences, with great Constancy and Piety, till he died, which happened the third of October the same Year. His Will was a Proof that he made a pious Use of the Riches he had got (d) (c).}

(a) Taken from his Life, written by himself, and published by his Lat- tin Eulogium in the Danish quarter of the CAMBRIDGE chronicle. 1713. (b) Taken from his Life, written by himself, and published by his Latin Eulogium in the Danish quarter of the CAMBRIDGE chronicle. 1713. (c) Taken from his Life, written by himself, and published by his Latin Eulogium in the Danish quarter of the CAMBRIDGE chronicle. 1713. (d) Taken from his Life, written by himself, and published by his Latin Eulogium in the Danish quarter of the CAMBRIDGE chronicle. 1713.
which he made of it between his Relations, and the Students, &c. he bestowed 26500 Crowns upon the latter, and left 50000 Crowns to the former [6]. Go on grant that this may serve for
(a) In Mabuse, an Example to those, who are able to do the

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B O R S T E L B O S C.

BOSTEL (ADOLPHUS de), a German Gentleman, with whom Balzac had a Correspondence, and has given him great Encomiums, he was the Son of Conrad de Borghel, Lord of Geben, Platze, and other Places, and Prime Minifter to the Princes of Anhalt, and Governor-General of that Principality. He was Envoy to France from the King of Bohemia, and the Princes, of the Empire in the Reign of Lewis XIII.; and when his Negotiations were ended, he settled in the Kingdom, and procured Letters of Neutrality, and the Office of Gentleman of the Bed-Chamber to the King. He married Charlotte de Farus de Sainte Marieville, by whom he had a Son, who has a numerous Family, a second by Anne Maria, a daughter of Joseph, Brun, Knight, Lord of Brugel, Governor of the Town, and Count of Criouan. She died in her Castle of Zaille in Languedoc the fourteenth of March 1705, aged Forty three Years. She was one of the best Families of Languedoc of the Adolphe de Borghel, who had two illustrious Nephews [C].

[As he had a Son, who has a numerous Family.] He married a Cousin of the Marquis of Raffel, the King’s Lieutenant-General in Taranto, and Sub-Governor of the Children of France. The eldest of his Sons has served in the Marquis, their twelve Years, and is Ensign of the King’s Ships: the youngest was Page to the Duke de Maine, and in Provincial Commissary of the Artillery (a). [8] I shall briefly mention of the Genealogy of this Adolphus de Borghel. The Author of the Marcalus Gallus says, that the House of Borghel is one of the ancient, and most flourishing in Germany. It is continued, he is a Zeland, and a lord of Borghel, who was possessed of the Towns Eisingen and de Wurtz, married the lord Countess of Holland, and by his Marriage became Sovereign of that Province, which the Duke of Brabant afterwards took from him. After this Union, several of that House settled in upper Saxony, where they built the Castle of Borghel, remarkable in the Maps; and we find, that early, as the time of the Emperor Otto I., they made a very great Figure, and had the chief Employment of State both in the Monarchy, in War, and in Embassies (b). Here are a great many families bor in the first place. It was Francis de Borghel, de Borghel and not de Borghel, who married the lord Countess of Holland. II. He ought not to have told de Wurtz, but de la Voor or rather de Voor (c). III. He did not become Sovereign of Holland by his Marriage: the Duke of Burgundy, Philip the Good, would have put him to Death, if the Countesses of Holland had not given him all her Dominions to love her Husband’s Life (b). IV. He ought not to have said the Duke of Brabant but of Burgundy. V. I observe that this Countess of Holland died in 1456, and that the Emperor Otto I. died in the Year 1097. Judge then, whether, after this pretended Utterance in prejucice of the Countess of Holland’s Husband, several Persons of the House of Borghel could settle in Saxony, build a Castle there, and shine in Employment, in the time of this Emperor. [C] He had two illustrious Nephews. One of them of whom we shall speak hereafter, was Count of Taranto, Captain of the Life-guard to the late King of Sweden, Colonel of the Regiment of Wetzsteina, Governor of Gottensburg and Bavus, and Major General of the Forces of his Swedish Majesty, who, in Consequence of his Services, made him Baron of the Realm and the other Ernst Amsdorff de Bostel first Captain to his late Electoral Highness of Brandenburg, Colonel of the Regiment of his Guards, Major-General of his Forces, and Governor of the Duchy of Mayenburg, which Government was in the Hands of John Henry de Borghel (d). The Marcalus Gallus adds, that there is in France a Lady of Borghel who married Mr de Daimy, Countess of Lignates in the Regiment of Frankish Guards, who was Maud of Honour to the Electors Palatine, Mother of Madam (e), that her Mother was Governess to the Elector of Brandenburg, and that she has now a Nephew who is first Gentleman of the Bed-Chamber to the Electoral Palatine. [D] He married a Cousin of the Duke de Colmar, Lady of Branchaud [f].

BOSC (John de), in Latin BOSCAU, Lord of Esmendreville, President in the Court of Aids at Rouen, put to Death by the public Executioner, on account of Religion, in the Year 1562. See ESMENDREVILLE.

BOSC (N. de), a Franciscan, lived in the XVIIth Century. He made himself known by a Book intituled The benefic Woman. His good Friend D’Alessant made a Preface to it (a). I have heard say, that the Translation of Father Nars’s Sermons, which were under the Name of Father de Bof, is a Work of D’Alessant [c]. It is said, that this Franciscan, having lived several Years out of the Convent by the Pope’s Permission, took the Habit again (b). He wrote several Books which are now in no esteem; his Heroic Woman is one of them. The most disputable of his Works are those he wrote against the fanfanjeus. No body would vouchsafe to answer them (b); and that Silence, which is in reality a kind of

REFERENCES TO THE PAGE:

[6] See the Adolphus de Bosc, Roman [6].

[A] I have heard that the Translation of Father Nars’s Sermons, which were under the Name of de Bof, is a Work of D’Alessant. I have heard the thing related thus: de Bof, having no Money, desired d’Alessant to lend him some; d’Alessant, being at Rome, sent him to the Monsieur, and agreed with a Bookkeeper for the Sum of thirty or forty Pounds, and published it in his own Name. They are a book, which would tell you all about his Friendship by such kind of Present (f).

[8] His Books against the fanfanjeus were very much defiled. No body would vouchsafe to answer them. Mr Arnould gave a very dishonorable reason why Father de Bof’s Books were not answered. It is in a Palfinge of the Third Volume of the Apos-Pratique, where he lays down several Rules whereby to judge, whether not answering an Address ought to pass for a proof of Weakness. This is his fourth Rule: It cannot be said, that no one, who leaves a Book, are not able to answer it, when, in forbearing to answer, they follow the Judgment of the Public. Now thus happens when one forms to refuse mean Authors, who
of blesmen upon the Author, has been interpreted to his Glory by some Anti-Jansenists [C].

"who, to get a Name, take part in the Quarrels of
the law, for this reason, that, at the
same time that care was taken to answer Father
Aunet and Father Ferrer, Marsand and de Buèf
were suffered to bark, without doing them the
same harm."

[C] That Silence . . . . . . has been interpreted to
his Glory by some Anti-Jansenists. [F] The Question
about the sufficiency of Grace for the Free-will of
Man, was debated under Pope Clement VIII, and
left as it was to lay, undecided under
Paul V. Nevertheless, the Jansenists have lately
printed it, to create a belief that That Sovereign
Pope is on their side concerning efficacious
Grace: but Father de Buèf, a Franciscan,
"let them damn him by his Book intituled, le Pasque du
Bouc." These are the words of Dom Peter de
Saint Remond (3).

BOSC (PETER DU), a French Minister, and the greatest Preacher in his time
among those of the Protestant Religion, was the Son of William de Buèf, Advocate
in the Parliament of Rouen, and was born at Bailleux the Twenty-First of February
1623. When he had studied Divinity eighteen Months at Montauban, and three
Years at Saumur, he had made so great a Progress, that though he was but in his
Twenty third Year, he was qualified to serve the Church of Caen. He was pre-
fected to that Church the fifteenth of November 1645, and received the Imposi-
tion of Hands the seventeenth of December the same Year. Norwithstanding the
Merit of his Colleagues, especially of Mr Buchart, and the Nicety of his Heers,
he acquired in a little time the Reputation of one of the chief Men of his Cloth.
He was looked upon in his Country as a Perfect Orator, and his Eloquence
became so famous all over the Kingdom, that the Church of Caumont would have
sent him for his Minister, and sent Deputies to request him of his Church, in
the beginning of the Year 1658. The most powerful Solicitations were made of
him, but neither the Eloquence of the Deputies of Paris (a), nor the Letters of the most
considerable Persons in France, among the Reformed (A), could persuade the
Church of Caen to deprive themselves of such an Excellent Pastor, neither would
that Pastor leave his Flock. The Solicitations of the Church of Charenton, which
were renewed several Times after, with all imaginable earnestness, did not prove
more successful. It was impossible that so great Merit, and so advantageous to his
Party as he was, should not disquiet and give umbrage to the Enemies of the Prot-
estant Religion. They shewed it in the Year 1664, by surreptitiously obtaining
a Letter de cotiier (b), which confined him to Ochins till further Order. One Per-
imier (c) to think of them (a). Mr de Buèf had spoken of Auricular Confession in the most effusive Terms; in such
manner, that he accused him of having compared the Priest Ears to a Common-Store, a Sink, and a Channel that
receives all the Filth of the City. Which was the Reason why Mr de Buèf,
as he went through Paris, in his way to the Place of his Exile, explained his Opinion
about Confession to Mr le Tellier, and in what manner he had spoken of it.
Mr le Tellier seemed satisfied with it, and even told him, that he had never ques-
tonated the Faithfulness of the Accusation. Mr de Buèf obtained the Liberty of
returning to his Church the fifteenth of October 1664, and the Joy that appeared
among the Brethren, when he returned to Caen the eighth of November, is inex-
pressible. Many considerable Persons of the contrary Party came to wish him
Joy, and there was a Catholic Gentleman, who did at that time one of the strangest
things that ever was known [B]. That Exile of Mr de Buèf shewed him how much
he was beloved and esteemed [C]. The Civilities, which he received from the

[A] They made use of . . . . . Letters of the most
considerable Persons in France among the Reformed [A]
Mr and Madame de Turenne, Mr and Madame de la
Forte, Madame de la Tremolille, and Madame de Rob-
ken, sent some Letters to Mr de Buèf, written in
their own Names, or with their own Hands, whereby
they had desired, and solicited him to accept the Call of
the Church of Paris. Their Letters are full
in his Chrest. That which Mr de Turenne wrote to
him proprej pagus, is inserted in the Life of Mr de
Buèf (1), with two very fine Letters, which Mr Pe-
llson wrote to this Minâster, whom he had formerly
known at Montauban.

[B] At his return to Caen, a Catholic Gentleman
did one of the strangest things that ever was known:
An eminent Gentleman of the Romish Church,
whose Life was not very regular, but who o-
penly professed it, and who had captured Talents, and who seemed altogether
charmed with Mr de Buèf's Merit, having a
mind to feominate Dey with a Drinking
bottle, to which, seeing him to be
Good fellows, and made them drink so much,
that one of them died on the Spot. The next
Day he went to see Mr de Buèf, and told him,
that he thought it his Duty to sacrifice a Monk
* to the public Joy: that this Sacrifice would
* have been more reasonable, if it had been a Je-
fuit: but that his Offering ought not to dis-
please him, 'tis what it was a Penance. That
* the Trogical Accident, whereof he was only the in-
cocent Cause, did nevertheless interrupt the Joy
* he had to find himself again with his Family,
* and his Flock. He expected it in the least Ser-
* mons he had, having taken these Words for his
Text, "Here I am, O Lord, and the children that
thus had given me." [C]

[C] His Exile shewed him how much he was be-
loved and esteemed [C]. Mr de Turenne desir'd Mr Buèf
chberat, (who is present Chancellor) (3) to obtain (4) if
 send a Letter to the Inamour of Caen, to give a great
Testimony of Mr de Buèf to Mr le Tellier (4). The (3) 1. Life of Mr
Mons de Rousi, who had a great Estate near Chlor,
was js kind as to take care of Mr de Buèf's Lendings,
and other things which might render
* to ally his Crego (5). The Duke of Montauban un-
derook to acquaise the King with his Incessence.
The advantage Testimony which he gave him,
gether with a good Letter, which he wrote to
Mr de Berchingi chief Equerry to the King, and
of several other Persons of Quality of both Re-
ligions, proved effectual (6). Mr de la Prièrerie
* read to his Majesty the Letter which he had receiv-
ed from Mr de Buèf (7). 

the Bishop of Chelten, ought not to be forgot. [D] In the Year 1665 he began
to have some Affairs wherein he signalized his Prudence, his Gravity, and his Elo-
quence; I mean the Proccussions commenced against the Churches. He defended
that of Caw, and many others of the fame Province, against the unjust Purports of the
Bishop of Banwas. The King having published a grievous Declaration, in 1666, against
these of the Reformed Religion, all the Churches sent a Petition to Paris, to make
a moli humble Remonstrance to his Majesty. The Churches of Vaux and Lundy depo-
sted Mr de Bois, who set out from Caw the third of July 1668. As soon as he came
to Paris the other Deputies chose him to draw up several Memorials of that. It being
boast abroad that the King intended to suppress some Chambers of the Édit (6), all
the Deputies of the Provinces hastened to Mr de Ruvigny the Deputy-General, to
speak to him in a Buoineis of such Importance. Their Defign was to obtain leave
to throw themselves at his Majesty's Feet; it was obtained, but in such a manner
that none but Mr de Bois was admitted to the Audience. He made a Speech to the
King, who was alone in his Clofet the Twenty fourth of November 1668, and after
he had ended his Discourse, he had the Liberty to reprehend several things, in
all which he succeeded so well, that the whole Court spoke of his Eloquence, and
Prudence. After several Conferences with Mr le Tellier, and several times going
and coming, something was obtained in the Month of April 1669, against the De-
claration of the Year 1666. After that time Mr de Bois made many Journeys for
the Affairs of the Churches, and defended them before the Ministers of State, and
the Intendants, with all the Force and Ability imaginable (7), till he himself was
forbid exercising his Ministry in the Kingdom, by an Avril of the Parliament of
May the Sixth of 1669. If it was not at that time he had removed the Reformed
Churches of France by way of Negotiation, he was more proper to succeed in so
many other ways that could have been employed (8). It is certain that he kept off the
Evil by his Care and Prudence (8), and that he knew how to manage those Affairs with so much
Dexterity, that they could not be in better Hands (9). After his Interdiction he
went into Holland, where he was Minister of the Church of Rotterdam till his
Death, which happened the second of January 1692. He died like a good Christian,
and his Death was answerable to that regular and edifying Life which he always
lived, and renewed the Grace of his Character better than he: His Body in this Respect
was answerable to his Mind; for he had a most majestic Air, which contributed not a little to the Glory he acquired by his Preaching: this is
easy to imagine. He had also very great Talents for predicting in a Synod (8),
and gained esteem among Persons of Quality (9). They did him Justice in Hol-
land, where he was generally esteemed: the very Scarcetaries could not refuse the
Respect which he deferred for his wife Conduct; and they reverenced Mr de Bois,
as much as they defied those violent Men, who, by their turbulent and mifan-
thropic Humour, made themselves unworthy of the Approbation of those who are
without, the gaining of which the Scripture recommends expressly to the Mini-
sters of Jesus CHRIST (1). He was twice married, and left but two Daughters (8).

Baruch

[A]...[B]...[C]...[D]...[E]...[F]...[G]...[H]...[I]...[J]...[K]...[L]...[M]...[N]...[O]...[P]...[Q]...[R]...[S]...[T]...[U]...[V]...[W]...[X]...[Y]...[Z]...
We speak of his Writings in one of our Remarks [H]. He is mentioned in the *Menagiana* in a manner no ways disadvantageous to him [I].

Son and a Daughter. The Son died in 1676, Lieutenant-Colonel, in the Regiment of Schenborn. The Daughter was married to Normandy to Michael de Noél, Lord of Bullionaire, who died in Hol- lond at the beginning of the persecution of the Edict of Nantes. He chose rather to forsake great Riches than abusing his Religion. He died at Rotterdam in the Month of October 1657. Mr de Buys had made her a gift at the end of the Year 1657. The Daughter which he had by her was married in Holland to Philip de Gendre, formerly Ministor of Reus, and at present of Utrecht. It is he who composed the Life of Mr de Buys, which I quote so often in this Article. [H] We speak of his Writings in one of our Remarks. There are two Volumes of Sermons, and a Collection of divers Pieces, which was published after his Death. He had published some of those Sermons in France. The first of them was St Peter's Pence. He preached it on a Fast-day; the Milliaries found something in it, for which they began a Process against him, and the Duke of Longueville was obliged to use his Authority to put a stop to that Persecution. He did it earnestly, as well because he was solicited to it by the Ducheſs de la Tremouille, at whose desire the Sermon had been preached. He permitted it though he knew there might be something there, as he always had a particular kindness for the Author [I]. He preached upon the Do- ctrine of Grace and Free Will, and had made some reflections on that subject. He had imputed some Opinions to the Church of Rome which he does not hold, which obliged him to print her Sermon [I]. Some Years after he published two Sermons, included, the Cer- emony of the Lord's Supper. Those Sermons, and most of those which had already appeared, were re-printed in Holland, with several omissions, which had never been done in previous Volumes in that Country. As I have said before, Mr de Buys out-lived the publica- tion of the latter Volume but few Days. The Collection of divers Pieces contains I. The Re- quests, Petitions, Memoirs, and Remains relating to the Affairs of the Reformed, which Mr de Buys managed at Paris. II. The Speeches he made, and the Letters which he wrote, and received, on di- vers Occasions. The first Speech is that he made (15) to the Dutchess of Longueville, who was charmed with it (18). III. Divers Letters by way of defence of the Leipzig Confession and some Points of Divinity. IV. Some Greek, Latin, and French Verses, which he composed at several times, and some other Pieces made in his Poesies. The Public is obliged for this Collection to the fame Mr de Gendre, who composed the curious Life of that Great Man. Thoſe Pieces shew, that Mr de Buys was very fit for Bullionaire, a good Di- viner, as well verily good in the Language of Na- ture. I must not forget the Letter, which he wrote, in the Year 1660, to Mr Brevoist, Chaplain to his Britannic Majesty Charles II., wherein he discovers his Opinion concerning Episcopacy. Part of that Letter was inserted in a Book compiled on that Subject: 'The Presbyterianism complained of it. The whole is contained in the Life (19). Mr de Gendre has added this Remark to it. "The Joy which Mr de Buys expressed in that following, "Letter for the Re-establishment of the King of England, shews, that he differed not in the most important fro- mation from the rest of our Divines, who have o- penly condemned the Parliament of Charles I. He "always looked upon Kings as the lively Images of God, as the only Medium betwixt Man and Deity, "and dem them inviolable to their People. No Body "ever spoke of them with more respect, no Body "submitted himself most cheerfully and freely to "the Powers than he. He forgot nothing which "might inspire his Flock with the Love and Obli- dence that is due to them. He chiefly applied "himself to it upon extraordinary Occasions, as he "did at Reus in 1653, where preaching, in the "presence of the Syndes, on the first Chapter of "the Revelation, the fourteenth Veres, he gave a "Chaste Answer to a Bulman, which obliged him to "confirm his Subject in all their Duties. That Piece being now scarce, it will per- ha be re-printed to confirm the Conformists of "the Public."

(14) Life of Mr de Buys, p. 47. 49.

(15) Life of Mr de Buys, p. 31.

(16) Ibid. p. 31.

(17) In 1648.

(18) Ibid. pp. 31, 32.

(19) In 1653.

(20) Life of Mr de Buys.

(21) In 1648.

(22) Ibid. pp. 25, 26.

(23) Ibid. p. 45.

(24) Life of Mr de Buys.

(25) In 1648.

(26) Life of Mr de Buys.

(27) Life of Mr de Buys.

(28) Ibid. p. 31.

(29) Life of Mr de Buys.


(31) Ibid.

(32) Ibid.

(33) Ibid.

(34) Ibid. p. 45.

(35) Life of Mr de Buys.

(36) Menagiana, p. viii. 9. 10. of the 1st Dutch Edin.

(37) Bosquet (Francis), Bishop of Montpellier, was one of the most learned Prelates of France in the XVIIth Century. He was born at Narbonne, and performed the greatest Part of his Studies at Toulon. Before he took Orders he had discharged several considerable Offices; he was Intendant of Guienne and Languedoc, Attorney-General in the Parliament of Normandy, and Counsellor of State in Ordinary (a), John de Plantacov, whose Friendship he carefully cultivated, from the time he lodged with him in the College of Pise at Toulon, resigned him his House in 1647. By a Dispensation granted by the Cardinal de Beaufort he took Possession of it in the Month of January 1650. Five Years after he became Bishop of Montpellier and continued so till his Death, which happened the Twenty fourth of June 1676. He was in his Sixty third Year, and a Year before his Death he had his Nephew the Abbot of Pradel for his Coadjutor. He composed some Books in Latin, which are in good Esteem [A]. Mr Mercier, out of whose Dictionary I have taken the greatest
greatest Part of what I have said in this Article, has very much commended this Prelate, and has not committed many Faults (B). I had almost forgot to say, that Mr Bp.
HENRY de Mimes, President in the Parliament of Paris, was the first Patron of Francis Bosquet, and that Mr de la Chambre was very useful to him, by the good Character he gave of him to the Chancellor Seguier (b). A French, which that Prelate left out of his Gallician History, when he reprinted it (c), since, then, that he was cautious in representing the Abuses of his Church, he was not ignorant of them.

Mr Bosquet studied in the College de Foix at Toulouse for there are neither Professors, nor any other Teachers, in that College. It is a House where a certain number of Students are maintained, who give a certain Sum at their Entrance into it. There are, or have been, famous Colleges in the same City. In a certain sense it is very true, that Mr Bosquet studied in the College de Foix; for he lodged there during his Studies, and he was con

BOSQUET (GEORGE), Advocate in the Parliament of Toulouse (a), in the Reign of Charles IX, wrote some Books, and among the rest one which was condemned to the Flames (A).

(a) De Ventris, Bibl. Fran. pg. 446.

BOSQUET (JAMES le), in Latin Boffalet, Doctor of Divinity in the University of Paris, and Monk of St Denis, was one of the most violent Preachers of the League, before and after the Death of Henry III. I cannot tell whether he declaimed in the Pulpits of Paris, but I know very well that those who were the Stage of his Rebellion; and besides, not content to preach with the most brutal Fury against Henry III and Henry IV, he also printed at Nantes some Dialogues (b) between a Catholic and a Politician, wherein he vented the most extravagant Maxims of the Spirit of Sedition. He maintained in the first place, that Henry III was worse, and more atheistical than Judas (b). That James Clementi was inspired by God to stab him (c). That no Prayers ought to be made to God for the Repose of his Soul (d). That it was lawful for any body to kill him, on account of the notorious deeds of his Tyranny, &c (e). The abusive Expressions of that furious Preacher against the Parliament of Paris sitting at Four, and against all the Catholics who remained faithful to Henry IV, cannot be sufficiently detested. He maintained that the Catholics, who had any Commerce with Heretics, were ipso facto excommunicated (f); and that Heresy being worse than Paganism, and Paganism being the same, he ought to be called Albigens, and the most enorm. of all Jews, and that Heretics ought to be flushed with the Plague (g). At that time France was full of such Preachers, and, to complete their Misfortunes, was constrained not only to let them go unpunished, but to grant them what they defied, I mean that France should refuse to submit to it lawful Prince, unless he turned Catholic. The Triumph of those rebellious Preachers over Justice will serve for a Model in all such like Cases; whereas if those Trumpeters of Sedition had been punished according to their Deeds, such an example would have served as a Curb for the time to come. There is nothing more dangerous in a State than such People; and with respect to this Evil, Sovereigns ought to be put in mind of the Maxim, principis optima. Mr Arnauld, or a very good Friend of his, will not contradict me in it (A). Father le Buflia must have been a Man of some Merit, since

(A) He called them Devils.

(B) Second Dialog. pg. 90.

(C) Third Dialogs. pg. 17, 18. He casts the same on me, who killed the Prince of Orange.

(D) Ibid. pg. 12.

(E) Ibid. pg. 21.

(F) Third con. pg. 51. He quotes the same as if his own.

(G) Ibid. pag. 6.
BOSSULUS. BOSSUS.

Since, besides his teaching Divinity among the Benediction, he was one of the Members of the Congregation of Auxilium under Pope Paul V (b). Mr. Arnould has commented him very much [B]. He believed this, the fame Boffius, whom Mr de Plaÿ, who Mengay mentions in their Works, "Le Boffius (i) Steward of the Bihupric of Moray, discovered or made, he, the Agent of Spain protest against it." This made him forbear speaking to him (l). Thus the very Heads of the League were Slaves to the Preachers.

RITE, under Clement VIII, and Paul V, confirmed that had poured a Palæse or a Privilege, as his Highness to arrest Mr Arnould, wherever he shall find him in the Diocese. Believe me, such Men must not be so much Liberty. For if we follow the Advises given to the Superiors, of which they made no account, nor do the sake of what was to defend, we for them, by to be disposed to the Violence of that nature, so far as to be willing to take the Execution upon themselves by the Sovereign's leave, they make no difficulty of doing without that leave in any thing they are pleased to undertake, as soon as they feel themselves strong enough, and sufficiently supported by the Mob (2).

(2) Mr Boffius was the Wisest (q) of the Nation.

A Letter, written from Rome, says he, which was lately received by me, contained an Extract of the More Memoriis of Mr Pegna, who was Dean of

[5] (a) He taught in Boncong College at Paris in the Year 1553 (b) [4]. He was a great Orator: he had been Preceptor to Dom Carol, Son of Philip II (b), and taught Rhetoric in the University of Valencia in Spain (c). I do not find that he has appeared in Print.

(4) He taught in Boncong College at Paris in the Year 1532. In that Year, he made a Speech in Boncong College, which lasted about an Hour and a half (1). De Perrens remembers it so well that he could receive it recited word for word. He recited a great part of the Speech, and the rest of it in a Copy of Le Croce de Maitre, three Days after. That Speech was an Elegy on the Art of Oratory and Orators. Boffius was a 'preceptor of a certain Order, who formed to come from Heaven, to hinder the two Armies of Francis I and the Emperor Charles V, from fighting (2). I wish that Speech was printed, that I might know the Words of that Orator, who did a thing which Signior Jules Mayoranni imitated so happily near Genoa, and which was the beginning of his Glory and Fortune. Boffius wrote only the Heads of the Speech, he supplied the reft in the Pulpite extempore (3).

(5) He had been Preceptor to Dom Carlos, Son of Philip II (b), and taught Rhetoric in the University of Valencia in Spain (c). I found this in a Book of the Jesuit Andrea Sched (c). I believe they took Boffius from that Place to place him with Dom Carlos, or at least, that his teaching rhetoric served him for a mediate Instruction, and I cannot but wonder, that a Frenchman was choosen for such an Employment. I wonder yet more, that the French have spoken so little of a Man of their own Nation, who was honoured with such a Place in the Court of Spain in the XVII Century.

BOSSULUS (MATTHEW), a Parifian (a), taught in Boncong College at Paris in the Year 1593 (b) [4]. He was a great Orator: he had been Preceptor to Don Carlos, Son of Philip II (b), and taught Rhetoric in the University of Valencia in Spain (c). I do not find that he has appeared in Print.


(4) He taught in Boncong College at Paris in the Year 1553 (b) [4]. He was a great Orator: he had been Preceptor to Dom Carlos, Son of Philip II (b), and taught Rhetoric in the University of Valencia in Spain (c). I do not find that he has appeared in Print.

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[5] He had been Preceptor to Dom Carlos, Son of Philip II (b), and taught Rhetoric in the University of Valencia in Spain (c). I found this in a Book of the Jesuit Andrea Sched (c). I believe they took Boffius from that Place to place him with Dom Carlos, or at least, that his teaching rhetoric served him for a mediate Instruction, and I cannot but wonder, that a Frenchman was choosen for such an Employment. I wonder yet more, that the French have spoken so little of a Man of their own Nation, who was honoured with such a Place in the Court of Spain in the XVII Century.

BOSSULUS (MATTHEW), born at Verona in the Year 1427, deserves an honorable Place among those who have been illustrious for Virtue and Learning. He was very young to Milan to study the belles Lettres under Francis Philibipps, and Peter Perius, and made good Improvement; but he had been spoiled as to his Morals, if he had not soon left a City so corrupt as that was in those Times, where he was at his own Disposal, in the midst of Temptations, and without the Aflittance of the good Counsels or Censure of a good Tutor. Being called back to Verona, he lived under a better Discipline; and found fewer Occasions of perverting himself; He had vigilant Directors who made him weary of the Vanities of the World. He turned his Thougths to God, and was an Orator, a Formulator, and an Ecclesiastical State in the Year 1451, in the Congregation of the Regular Canons of Lateran. Timothy Mapuus, who was afterwards Archibishop of Ragusa, persuaded him to take that good Resolution, and brought him soon after to Padua, where he taught Divinity. Boffius improved much under him, both in the Sciences, and in the Art of Preaching; and with a great Zeal and Capacity he discharged the Duties
Duties of the Employment his Superiors gave him. He cauht many Houres of his Order to be repaired, and particularly the Abbey of Fyfges in Vexin. Covine de Medici gave Seventy thousand Crowns for the Reparation of that Abbey: It was also an Honour for the Workmanship of Philip Brundelii, a Pietist, one of the most excellent Architects of that Time (c). It was in that Church that Matthew Boffius gave the Ornaments of the Cardinalate to John de Medici (A). Lawrence de Medici would have it so; which I observe only to shew how much he considered Matthew Boffius. Pope Sixtus IV had as great an Esteem for him; for as soon as he was raiied to the Pontificate, he undertook to put a Stop to the Disorders of the Nuns of Liguria, and of the Neighbouring Provinces, and intrusted him with that Employment. As a Reward for his Pains, which had not been to much purpose (2), he offered him a very good Prelacy three several times, and pressed him to accept it; but Boffius excused himself, and by his Intreaties prevailed with the Pope to leave him in the Condition he was in. He stoutly opposed the Decree of Innocent VIII, whereby all forts of Monks were ordered to give the Clergy of a Chamber, yearly, part of their Revenues. He was five Times visitor of the Order, and it is strange, that a Ravvator General of the Church, should mention several Deputations whence he displayed his Eloquence, and other most necessary


(d) Id. lib. 36.

(2) Other foes he was his 

(e) Lynea Larentinai. Tom. ii. pag. 40.

(V) Quodam conuivio, quando deploravit aliquem suam quidam ad disserendam politiam, cum hortum, tum litteras manus benebat, misellis fabrice ad religiosae veritatis, dominus abbatem, adhaerere unam curam inconvertit (4). — What is, we know not. Yet, i view, Genoa, always beheld, and understood by your Letter is done said the Critic, are you judging and concerning where at least to give a Recommodation, because a naked body is not properly to be both soberly and religiously, as they ought, and that they have begun to reform them. The Magistrates, and the Court of Necessities possessed any Malts: they deprived them of their great Riches, which occasioned the Luxury, and other Irregularities which they intended to reform. Good contra modo concordi, publicisque decrevis quantum, sumpsit delectum omnium usque ad possidendum, huiusmodi usque idem, etiam quibus specie magnarum operum et ingens formosae libidinis, ambitionis, delictorum, et fumos, quibus vel ex parte curavit, in his forum praebuit, quos etiam sese coleres, et notus fuerat quod, as you write, is now ordered by a Public, Decree, and given in Charge to them all, viz. whereby the Monarch is signified, on any account, seems to me certainly the very left Method. — Great Wealth is to all the Beasts only a great Inconvenience, and so it was in the times of the Emperors, but which if they are but partly deprived of, perhaps their sweat, frosting, luxury may end a Little. Note, that Boffius's Care did one prove another, and that one, as it were, the fruit of the former. For, in this latter occasion, yet some Nuns were afflicted with his Different, and-renounced their disorderly Life (8). [i] Id. Tomi. He had a peculiar Talent at representing the...
Bos St.

necessary Qualifications. He composed several Books which are worth reading (C); for they are in a great deal of good Morality in them, and they are wrote in a politick manner for that time. His Book on Womans Dres, and to prevent the recall of the Prohibition they were under not to wear Ornaments, is very poignant (D). He was efeemned by Perons of the best Quality, and the most celebated Scholars of his Time. He died at Padua, in the Year 1502, aged Seventy-five Years. This Article is taken from the second Tome (b) of the Lyricus Lateranense, of Abbot Rofini, printed at Cofen, in the Year 1649, in two Volumes in Folio.

Nuns their Days. See the Letters which he wrote to fieta Nigrales, a learned and devout Nun, to Fianente Seraphitas, to Caffiniere Felici, to Antonia Regia, to Nun Simonetta, a Woman of great deal of Wise, a good Memory, and great Learning, and to Paulina (q). He would have the Nuns (and he had good reason for that) to observe a great deal of Circumpection in that too (10). If what good

Nun's letter. De poetas Manet dies, ut viritate, ingenio, scientia, praebatur, summum are some of the lead of his Works. His Tracte De magna gaudio, jau, is a good one; Tho' four Books, with a posthumous ed for 1500, were reprinted at Strasburg in 4to, in the year 1500, with a Letter of Patronage, wherein the Author's Judgement was much praised (11). His Speeches, Sermons, and Letters are worthy of him, and have been printed a great many times.

His Speeches published in Florence in the Year 1547. (12). As for the Commentary which he made on some Pieces of Cicero (12), he is not known whether it was print:

ed in the time of his life, or in one of his Letters (14). He had the pleasure to fee four Editions of his Works; but because they were printed for the most part to them in Bio,

Benny, and to add to them some other Pieces which were all in the Dux of his Cofen, or among the Pages of his Brothers. He insinuated that Colai.

Catholic, Petrarch, Ficinus, and dedicated it to Cardinal John de Medicis (15). Note, That he made a kind of Apology for Phalaris Tyrant of Agrigentum, and that he boldly refuted an apoc.

cryptal Book, which the Preident Cofeiurnas was not ashamed to infer in his Works: Read this Latin; it is called a History of Agrigentum tyranus de op.

politibus Benedicti Calchi Consilii (1622) to dedicate it to Cardinal de Medicis, a Man of great Authority in Bologna. The Author advised him, in this Piece, to give the Women liberty of serving God, and to very few on those who held the contrary. Roffini wrote a handsome Letter to that Author, and rec.

struced the most of the Letters he gave him brought to the right way (13). I do not now

remember that he converted his Antagonist; but I should have wondered, if he had Eloquence enough to persuade the Women to submit to the Decree. There was the Difficulty, Hoc epist, his labor est. I have told elsewhere (14), they were obliged to abolish such a Law in Rome. See also Remark (C) on the Art.

icle PTHAGORAS, and the Fourth Chapter of the second Book of Christian Advice for the Edu.

cation of Children, in Folio, the Author, speaks there of this Dispute of Monsieur de l'isle, and gives us several curious things from it. I shall content myself with their. 'One of the most difficult Points to ma.

gine with the Women's curiosities, appears to me this of Clauses and Ornaments of the Body. The reason of it, Women naturally love to be fine. So Tote.

umes he calls the Art, Philo, 4, that is to say, which loves Fine, and adds, that he knew a great many Women of extraordinary Chal.

lency, who dressed themselves solely for their own satisfaction, without design of yielding any Man.

This therefore is one of the peculiar imperfections, with which he reproaches the Sex in those Words to Ephesians: An Imperfectness so gross afflic.

tion. Senem in v金币, temper in aurea, hybri.

dus, et ornamentos, extraneum gloriam ponet. (15).

The affection of Women is very imperfect, in that They are at their own Will, in their Own.

ners, meny in Caxtren, always in Gold, Ternite, and exter.

nal.
BO TAL. BO TEREIUS.

99

(B) TAL (LEONARD), in Latin Batallia, lived in the XV11th Century. He was born at Aix in Piedmont, and took his Degree of Doctor of Physic at Pavia. He came into France where he made his Fortune; for he was Physician to the Duke of Alencon, and to Henry III. He introduced at Paris the Practice of frequent Bleeding. Some Perfons wrote against him on that Subject, and his Method was condemned by the Faculty of Physic. We shall fee, below, Proofs of all this (A).

He published several Books on Surgery, a new Edition of which was printed at Leyden, in the Year 1600, in 8vo, by the Care, and with the Notes of John van Horne, a Physician (b).

[A] He introduced at Paris the Practice of frequent Bleeding, for which he was written against. Here are the words of a Book which is intitled, "The town of Aix, and Doctor of Paris, having found the great effects of bleeding in the Dillenners which came under his care, having large Practice in the Duke of Alencon's household, and the Duke of Aix, of Alencon, fourth Son of Henry the Second, he wrote a Book on that Subject, to which one Benjamin Grangerius a Physician in Paris wrote an Answer. The frequent Practice of drawing Blood, and the way to make a proper Use of that great Remedy (a). Another Evidence, and the more authentic is, he was particularly acquainted with our Botal, says that, and not to lose the Subject of Bleeding. I remember, when I was a young man, the Physicians were very much into bleeding, like a great deal of care before they ordered it, and more before they repeated it. Mr. Davet, my Friend, a Physician of a singular good Character, told me when I was at a place the meaning of the word Seigneur [Bleder], used to say that he was but a very little Seigneur [Lord].

Afterwards there arrived in France one Botal, a Piedmontese, who was Physician to Henry III, who used Bleeding in all manner of Dillenners, even in the Gout, and would not to repeat it four or five times to one Patient. And as I was concerning him to him one Day, (for I was Advocate) that indeed of Bleeding was the way to turn them into Confusions. He answered, that the more fastened on the way to draw a pin, the more good comes in his Place: and when he was once ticked in the Head, Child, the more Milk she has. That it was the same with respect to Blood and Bleeding. From this it appears, that at that time condemned by our Faculty of Physic. Nay, there was a Book written expressly against it by Grangier, which was received with general Approbation. And yet after the Death of Botal, his Practice revived in the Opinion of our Physicians, who do not spare repetition of Bleeding, not only to their Patients that are Strangers to them, but even to their Own Wives, Children, and Brothers by which they have had very good Successes.

Whatever helps to throw the Original and Progress of anything, is in pleading to a multitude of Reason, that they will not be foory in here this Botal, and to be informed that I have recitd elsewhere (a), the same Account of the Bleding practised by Auretius.

(1) Remark [D] in the Dutch AVVERLES, near the end.

BO TEREIUS (RODOLPHUS), Advocate in the Grand Council at Paris, Author of a History of Henry IV. See the Article BOTERO, Remark [B].

BOTERO, or BOTEREUS (John), Native of Beno (a) in Piemont, flourished towards the end of the XV11th Century. He was Tutor to the Children of Charles Emanuel, Duke of Savoy, and died in the Year 1608 (b). He wrote several Books in Italian, which have been translated into divers Languages. They are accounts of the Government and Forces of several States of Europe, or bare Recitals of modern Transactions. He wrote also Discourses on Politics, &c. (A). Confuel Mr. Moreri, and the Observations I make below (b). Tounus blames the Translatore in the Italian works of a universal History (A) he wrote. He is said to have written in these Languages, Della Regia of State, libri libri, etcetera libri della Civile della Grandezza e Magnificenza delle Città. It was printed at Bologna by the Giunti, in the Year 1528. This is the Author of his Epistle Dedicatoria, dated at Rome the truth of May 1528, that he had spent some Years put in several Jouneys to Italy, and that seeing the Kings and great Princes, both within the Sign and within the UNION of Boto's Works in several Places of his Bibliographical Politiquier, and seems to value them. (A) Confeel Mr. Moreri, and the Observations I make below (b). Tounus blames the Translators in the relations Universelles. It is falsely said, that Rodolfo Boto, to whom this Author ought to be distinguished, is different from the Boto, or Botereus, and that the History which he published in 1600, reaches from the Reign of Henry IV to the beginning of that of Louis XIII, and that it is different from the Latin Work (B).

(A) The History of his Life, written in French, is extant in three Volumes in Octavo, under the Title of Commentaries in XV11th Books. Here are a number of his Works, printed at Genoa by the May 1528. This Name Rodolphus Boto is rendered by the French name of the Advocate, who gives himself this Name, Rodolphus Boto, at the head of his Works. Pathes du Monde cites him often, and calls him sometimes Mollerus Boto (b), sometimes Botores (a), sometimes Botores (a), sometimes Monsteur Botores (a), sometimes Monsteur Botores (a), and all this in citing a Poem composed by This Author on the City of Rome, where Mr. Bailly in some of his Works has rendered Botores (a) Botores (a), Botores (a). The Bodleian Catalogue fixes his name Botores (a), but mentions two others, Bitores (a) and Botores (a). Amongst many others I found...
BOUROUCH.

Translator of Bouro, and calls him Impofter [C]. I will recite his Words, which shew that Engraving is as capable of falsifying Hitory as Printing, and that the Licentiofins in publishing the Print of a fictitious public Monument did not begin in our Days.

I find not the name Bouro, which Morei prefixes to the two aforesaid. The Hitory published by Borou with the license in 1594, and ends with the Death of Henry the Great. And therefore it is not true, that it extends from the Reign of Henry II, to the beginning of the Reign of Leunel XIII, as the Author of the Commentaries on Bouro tells us. The Bouro of 1594 is in true times triflous. The first Tome contains eight Books, and ends with the Year 1587, the second Tome contains nine Books, and ends with the third Fifth of the Month of the Year 1590, the third Tome contains but one Book of Two Pages, which is only a relation of the Death of Henry the Great, and what followed in a few Days after.

[C] Thomas blames the Translator of Bouro, for the insinuation of the Abdication of Henry IV. The King's Proxies, among other Ceremonies, were obliged to kneel before the Throne of Clermont, and how their Heads, while the fifty first Psalm was read (5). At every verse the Pope gave them a gentle tap with his Staff, and they bent their Heads, according to the Proclamation of the ancient Romans for enfranchising Slaves. Henry IV was considered as a Person endowed with the Chaias of Excommunication, who was going to be led forth free. It is certain the Pope gave himmelf too many haughty airs, and he ought not to think it strange that the Pro- 
tellectuals blame for it, that they ought to 
not keep within the bounds of Truth, and not to carry their railly too far: for then it is no longer a just complaint, but a Lampsone, and a malicious Fili- 

gation, for as his Catholic Confession of Sant was truly a learned and ingenuous, but turfoile, Pius, no body takes it as he should. In general, it is not certain that the Pope's Accounts are taken for grave and serious Narrations; and therefore the Latin 

\[\text{(13) Note:}\]

The Edi- 

tion of the

in 1681, which I make up of dyd far.

[12] The Edi-

[13] Thomas,

lib. excv., pag. 157.

[12] Thomas,

bib. cxxiv., pag. 380.


[8] Thomas,

lib. iv., pag. 262, xxv.

[7] Thomas,

lib. ecxiv., pag. 157.

[6] tom. iii., 

in folio, pag. 340.

[5] In the Re- 

mark [A] of the Article, A.M.

PHARES, 

before the end.

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BOUCHER

The most infamous Satire imaginable. [C] There is a strong probability that he was an Accomplice in the enormou Action of James Clement [D]. He was the but of the Prince, his Death of the Priests because he was so often list in himself under a pretence that the Successor was actually and notoriously a Huguenot. That pretence failed him to his great Grief, when Henry IV proffered himself a Roman Catholic; nevertheless he persisted in his first Opinion. He continued to preach, that he ought not to be obeyed, and published nine Sermons, dedicated to the Cardinal of Placentia, wherein he maintained that the Abjuration of the * Bearnot was but a Feint, and that his Abolution was void [E]. Notwithstanding all his Sermons, and Libels, the Day after the Reduction of the City his * Parisians submitted to Henry IV. The Sermons were burnt at la Croix du Tatre (e). But he perished in the Party of the Leaguers, and retired into the Nether-lands (f) with the Spanish Garrison, which had been in Paris during the League and

[C] It was the most infamous Satire imaginable. [C]

[D] He is called Henry IV. born in this

[E] See Baron Hume, ed. 1937.


Gibb. Eas. lib. vi. cap. 108.

Hume, ed. 1937. pag. 794.
and marched out the Twenty second of March 1594. He obtained a Canonicate at Tournay, and died Dean of the Chapter of that City fifty years after, but very much altered in his Honour, being as zealous a Frenchman among Foreigners, as he had been a famous Spaniard in France (q). [F.]. His Character being very much extolled by the Dicourcy of the Remonstrant in the Remarkats; it is a Reproof given him by King Henry III [G]. On the News that he was to come to Rome, Cardinal d'Offis intreated the Pope to cause him to be imprisoned [H], and spoke vigo-

regem contemnendum fuisse, in home injuriis effe voluit, & IX. in faetis habuit de suis busus Heurici Borborini Bensarei Principis ad ecclesiam reconciliations, & iras abulitatas, quos anno proximo Kalendar. d. Morrow Cardinal Placentino inscriptas se tute in urbe exuvae, potes cum ab eis exclutum. Dausi in Aretinibus recedundas curavit, ferreum non propter Lari in uterque temporis inesperacionem domino. — — — But among them was: one John Bouchet, Curate of St. Bernard, a furious Contemplative, who was captiously treated the last King, was refus-

ed to ahake the present; and preached nine long Sermons to St. Mary's Church, on the French Re-

sentation of the Renown of Prince of Bearne, in St. Mary's Church, and the Necessity of his Abjuration, which he got printed in the City, and published in the month of March, dedicated to the Cardinal of Placentia, and again in his Exile, reprinted at Donny, his rage not being yet

compromized by the Change of affairs that followed, a second time at Donny [I].

The whole Title of that Work according to my Edition is thus: "Some Sermons concerning the

fledged Conversion and the grand Abjuration of Henry de Bourbon, Prince of Bearne, at St. Denis in France, Sunday the twenty-seventh of March, 1594, on the first day that the Gospel was

for the same, A.D.1594. A full and precise Account, as Matth. viii. delivered in St. Mary's Church in Paris, from the first day of March following, to the last day. Matth. xi. In Paris, at the request of the French Nobility, at the Church of St. Mary's, dedicated to the

CHER Doct r of Divinity. Nunc qui salutem a Domino odium, & iaque inimicis eis subiectis


Debic avocavit in the Cardinal of Placentia, Legate of the Holy Apostolic See in the Kingdom of France, is

return'd, in the first of March 1594, and

sign'd J. B. The Advertisement to the Reader says that several things had been added to what had been of the first edition. At the end there are some Letter of Henry IV., to the Curat of Bearne, to the

Lady de Testenelle, to the Queen of England, to the City of Chancellor and such others, and to some private persons who were concerned in the

F.] He died, Died of Tournay: - - - - but very much altered in his Honour, and as zealous a Frenchman among Strangers, as he had been a fa-

rious Spaniard in France.] The continual railing of the Frenchmen against the French, could not but awaken by degrees a natural remedial for his Country in the Soil of this manner. People at Paris were not thoroughly persuaded that he was changed in the Year 1643. For the Libel which came out at that time against France, which we

shall see the Title of below, was ascribed by many Persons to Bouchet: But he denied it by Let-
ters, and cited before the Mercure François, says, in a Subject: 'To prevent its being disclosed that this Book was first printed in Italy, it was given in France under a cover, and that the

Dr Bouchet (who is yet living at Tournay), and who frequently wrote several Books on those matters during the League (181., and the following Years, and against the most Christian Kings) was the Author of it: But that Doctor having written to us, printed in Letters, where he wrote to his Friends at Paris, that it was falsely ascribed to him, and that upon the Word of a Friend that he had seen the Book intitu-

ted Admonition: His Letter was also sworn to the curious, which removed the suspicion that

was entertained of him, and made it fall on the Jezuit Eudemon Noverri, who came into France with the Legate [I]." There never was more indignation thrown in France against an Englishman than against that: It was pub. in 1535, 1536, and

Joan de G. G. R. * The Englishman condemned the

cinem tertium Gallie & Navarum Regem Christi-

nianum, ADMONITIO, Sediemini, humillim

Quod breviter & seruus demonstravit Galliam

turpi & turpiter impudens fidem inuulte, & injuriam

bellum hoc tempore conersa Catholicos morivit,

unschuldige Religiones profecit non popule Augustin

Francorum, cum facultate Catholici Magistratus

Annae M.D.C.XX. -- An Admonition most faith-

fully, humbly, and truthfully presented to the

Christian King of France and Navarre, by G. G. R.

Divine, wherein he briefly and truly shew'd, that

France has been irrevocably and contumely impiously

ambassadour, and moved an unjust War at this
time, against the Catholicks, which they

cannot come on without Injury to Religion at Sedliens

Decreto alicuius nullius anno voce 1543."

It was condemned by the Sorbonne, and by the

Assembly of the Clergy of France: The Lien-

Narsea, as an insult, and a breach of the

Common Execution: The Parliament of Paris made sev-

eral Decrees to hinder the Centuries of the Assembly of the Clergymen to induce them to take the

e
care Juspolo, in the first Volume, a Work that is

attributed to James Godfrey the Son of Denis [12].

[J. His Character may be judged of by a Repro-

vida him by a Royal Commission given to the Bishops of the French, and by the Faculty of Divinity for the Parliament and the Faculty of Divinity to the Louvres: — and severely reprehended the

Divore for the Index, and taking this threat:

that they took to preach against him and all his Advo-

mates — and addressing himself particularly to

Bouchet, Rector of St. Bernard, he called him a wicked Man, and told him that his Uncle Pfalz, who had under writen been a Councillor of the Court, was a wicked Fellow, but that he was still more wicked, and that his wife and children were better; He added that he directed his Speech particularly to him, because he had been so impudent as to go to the King, and had called Berlart, a Doctor of Divinity of Orleans, to be drawne down in a Sack, though the said Berlart was daily eating, drinking, and making merry with him; selling them moreover, that he could not if he would, that they were notoriously wretched and damned for two reasons, first for having flandered their

Nature and Lawful Prince in the Person of the

Temple of Truth, and spoken several calumnies against

his Honour, which is forbidden them in the Holy Scriptures. Secondly, that when they came out of the Pulter, after they had flandered and sold many Lies of him, they went directly to

joy Malls at the Altar, without reconciling them-

selves and coming to him. [c] The Frenchman

though they preached daily that if any one has told a Lie or spoke evil of any body whatso-

ever, according to the Word of the Gospels, he must go and reconcile himself with him before

he presents himself at the Altar [13]. Nothing

can be more solid than this conclusion: but it is not

for a King to make a law against it, as is the

case in this Country, and the following line,

for to other Arms; and if Henry III had been as

well versed in the Art of reigning as in the

Militancy of the Church, he would have taken

reduced to the condition of a Catechism to the

Preachers of Paris.

[H.] On news that he was to come to Rome

Cardinal d'Offis intreated the Pope to cause him to be imprisoned.] The account he gives of it to

his Father in Paris will yet further discover the Advi-

sions and Chicaneries of this Man, at length. I

fert it at length. I told him (14) also that Dr. [14] Vita

Boucher Page.
BOUCHER. BOUCHET.

roudlly to this Mutineer. Can any thing be more horrible than the Complaint he made to the Duke of Mainme, after the just Punishment of those who had caused the first President Briffon to be hanged? Had he not the Impunity to say that these profligate Wretches were Martyrs of Jesus Christ [1]? I add that he was one of the Adversaries of Ritzler, and published several Pieces against him in French, under the feigned names of Paul Timour, and Pompey Ribemont (6).

(1) The French, that Cardinal d'Offre followed this with his imprisonment François de Vio- nont Confessant, who wrote the apolo- gy to John Chalon, was as after than John Bouchet. It was afée William Bouchet's Obituary. See above the Memoir (8).

(4) The Letter of Cardinal d'Offre states that, some months from Rome the 18th of De- cember 1630.

REFERENCES

on the Rewards which the Spains bestowed upon their, who were named Proscrits, upon the mo- narchs of kings.

BOUCHET (WILLIAM), Sieur de Bouchet, published a Book, intituled, Les Sérées, in the Year 1589, and dedicated it to the Merchants of the City of Paris, whom he had constituted their Judge and Consul. He divided it into twelve Chapters, and continued the Work in the third Volume: so his Sérées are divided into three Parts, each containing twelve Chapters. The Reason of the Title is because they are Discourses supposé to have passed in Evening Conversations. These Discourses are stuffed with all manner of Jokes and Puns: gros ObScenities are frequent there: but they have this particular Character, that you find a great deal of Learning in them, and that the Author had read a great deal. He was dead when the Epitile Dedication of the third Volume was writ, the first Day of November 1607. There are several Editions of his Sérées: I make use of that of Paris, by Jeremey Perier, in 1608, in three Volumes in 4to.

BOUCHET (JOHN), Author of a great Number of French Books, some in Verle and some in Prose, was of Poitiers, and flourished in the XVth Century. He was an Advocate, ora Counsellor at Law, if we believe la Croix du Maine (a); but the Verder de Poisso makes him only an Attorney (b). The most considerable of his Works is that intituled, Les Annales d'Aquitaine — The Annals of Aqui- tain (c). He published it at Paris, in the Year 1557, in Folio (c), he afterwards revised it, and had it reprinted at Poitiers (d), in 1557, in Folio; he con- tinued

(1) La Croix du Maine, pag. 198.
(2) In a Latin Treatise of the Annals of Aquitaine.
(3) A treatise of his pieces is that of Aquitaine. It is a very labo- rious Work, and full of fine and very memor- able Stories, and, to repeat the Judgment of Re- port Censuré called Canali, Bishop of Armentières, he is a living Book which perhaps more on the French; this Book of Annals by John Bouchet is one of the most valuable of our French History, and published in London, which I believe that Foreigners may be acquainted with it (1). There is no Flattery in this Judgment, but as for Encomiums given to this Author, and to the Annals of Aquitaine by John Gata (2), I believe we may make large Abatements, without calling in question his Attention, that Bouchet did not write after so much talk, as many others had done, but examined the most certain Matters: De quisque (Gallia) tum mahga egregie Bouchetius, bespique in pluribus, (qui spectat) Verum (crede) ex tutoboe laudis fanum deportam, quo maximis nostros oras audit bona notoris hi- storiorum parum. Pagi, in Annalibus Magistratif, preceduntur, sed propter falsa, quae froudi percutit, levis sine difficulces (sic) excita jam timoribus membrarum vel literae exsanguinatos, verbitus interpres. Vestrum monumenta, flegos lapides, tuebea etiam membra, con- (b) La Croix du Maine Stenou. Paris, 1630, p. 159.
(b) De Voelles, Biblist ic. Rom., p. 654.
(c) Id. ibid.
(d) By Engle- lishman of Montmore.
continued it to that very Year; for it ends with a long detail of the secret Machinations of the Spaniards against several Places in France: and as the Enterprizes were carried on during the Truce concluded in the Year 1556, he pretends to prove that King Henry II did not break it first. John Bouche must have been pretty well acquainted with the facts, for he tells us that Peter Bouchet, his Father, Attorney in the Court Layes at Poitiers, being at Supper in the Year 1540 with another Attorney in his Neighbour, took the Psalms on which his Neighbour’s Affidavit Wife had prepared for her Husband, and died the third Day after (7). He says farther, that in the Year 1546 he saw the Nativity, Paffion, and Resurrection of our Lord Jesus Christ actted and represented by Mysteries and Perfomages at Poitiers, in great Triumph and Magnificence: at which were present a great many Gentlemen and Ladies of the Province of Poitou, and the neighbouring Places (f).

(7) Jacques Quo- tations Hecules, in Epith. ad litter. nem Annals Equlitatis pre- fis.

(8) Ita brevi argumentum tetidu mane revolvit, tempora tempora, gaudia, galea, rebus, abscidit, & nocibilis impugnationem component (j).

(9) Concerning which the Year 1590, you might have place here. To say the truth, they break the Peace, not who first make War, but who

arm privately and use secret profanities in prejudice of Trustees and Alliances, as the Emperor did (g).

(10) In reality, the Aggressor is not he who gives the first blow, but he who first resolves and prepares to do it. This Mr Paffenden has well determined.

(11) But when we have evident Proof, says he (h), that another does actually intend, and has taken proper measures to do us an injury, abhors he has not openly declared such his intention, then we may fairly put ourselves on our Defence, and anticipate the Preparations he is making to do us the delicacy of his Chief; provided notwithstanding we have endeavoured by friendly Advice, to move him to lay aside his ill purposes, so long that there may not be no hopes of his being prevailed upon to do so by fair and gentle means: In using which friendly Advice and great care must be taken that it be not done when it may prove a prejudice and a disadvantage to our own Affairs. He who first forms the design to do an injury Act, and first makes preparation to bring it about, is to be accounted the Aggressor, abhors he it may perhaps be too late to fall out, that the other using greater diligence may prevent his committing that open Acts of Holibity. It is not absolutely necessary to a justifiable self defence, that I received the first blow, or that I was laid off and averted the blows that are actually aimed at me.

(12) According to John Bouchet and the Baron de Villiers this was the Case of Henry II, with Charles V.

BOUCHIN (Stephen), Coucillour and King’s Attorney in the Royal Courts of Beaus in Burgundy, exercised that Office for twenty Years, after his Father and Grandfather who had held it for sixty Years (a). He published some Pleadings and Conclusions, which he had taken during his Exercice of the Employ, and printed a second Edition of them, with Additions, in the Year 1620 (b). He had a great
great deal of Reading, but according to the Custom of that time he displays it too profusely [B]: for without counting the Greek and French Veris, which he cites, there is almost as much Latin as French Method in his Book, intituled, The Perfect Magistrate.

Fundum alienum aut, inculcat familiarum desideri:

*which she does not think more lawful for him to read, particularly from Pagetio of qui wvere erat, quam sius non profet, says the Civilian Popinian, that if he takes too much Liberty, or arrogates too much to himself, the common

*foe follows his Steps,*

*unto improfa seats vita:*

*which, among other inconveniences of Marriage,

causes domestic quarrels, which it happens, it may be, for want of having sacrified to Jus Jurgalum, the Incestuus of Marriage, and who takes care of the

*Nepatul,

*Turis qui presidet alms mariti,*

*unto whom Dido, desiring to marry Aeneas, took  care to make the first sacrifice,*

*Jumoni ante censes, cui Jurgi solace cura.*

*to Fuchs his Naur profusely [5] This ill Custom, which prevailed not only at the Bar, but also in the Parliment,  to degrees absolute, Mr. de la Braye expresses this change very well. It is

*not an Age ago, says he (6), that a French Book published a certain Number of Latin Pages with a few Lines, or a few Words out of French scattered here and there in them. Passages, Inferences, Citations, would not suffice barely at such Oxford and similar decided curiosity, the Jurgi, the Judges, and Wills, and came with the Pandects  to 1698;

*Affluence of Widows and Orphans; forced and

*prophane did not then such others; they were got together even into the Parliment; where St. Cyril, Honore, St. Cyril, and Laurinii talked alternately by; the Poets were of the Opinion of St. Agilian and all the Fathers; they would talk Latin a long while together, and even Greek before the Women and

*Sixtus. A Man must have a prodigious deal of Learning to preach so ill. Different times, different Customs: the Text is still Latin, all the Dicoquilo in French and fine Latin, the Gefud istief is hardly cited. Now a Man needs but little Learning to preach well. The Advocates were not alone in this Pratife; the Advocates-General and First Presidents ran into it as well as they. This appears by the Collections of Hauinge announced in the opening of Sections, and Arrests pronounced Distempers if. Mr. Bulgar very much disapproved this Custom (7), and makes with it a First President, who in the middle of his Speech made an Apologete to the Attorneys, telling them that they might learn their Duty in the Schololin on

*Homer, on ten or a dozen Veres which he recited. *Ilium (Fori Principem) certe nos ipsi soli

*celebri, in medio Orcohese curis complacentiae

*his verba Procuratorum, quam vocavit Procuratorum

*con. Deusit eos, Procuratorum, efficiens eorum

*Homerus Iliados & Eufableus Scholastici Homeri, e ilia verba, quam memor um et decent ear

*chooses recital, nullis numerores & oceannu-

*habitu ratione, ut sibilis qui loqueturus vere

*principem & legibus substantem esse. Vetus hic Fori

*Pedibus moribus eit, quo Pato, Placeli, Brillo-

*nii, doti profecta & egojeti viri, ne dari

*modum laboraver e. — — I my bef heard him

*the First President), in the midst of his Dicoquilo, sedebat et loquax, et loquax ex iis,

*in white Words: Homer will teach you that Duty,

*ye Attorneys, in the tenth Idus, and Eufableus,

*the Schofill of Homer, on these Veres, which

*be repeated by hours to the Number of ten or

*twelve, without any regard to Numbers or Actions,

*to let you for he was truly free from Law. This

*anodie of the Law Courts of Paris, which

*your Fates, you are disengaged, and that you learned and excellent Men, were visim-

*On the other hand, it was a matter of course that Homer was not to be

*Echator leges duas viventum mulierum,

*Multoque impudico mires, quam vires;

*Nomen virorum ductum clarae virtutis, sed

*Id si recivit uxor, impune e vitio:

*Uxor vero, si dama domo egregii eit fors,

*Viro for, causa, exiguit matrimonio.

*Utinam lex etiam uxor, quam eit vitio.

*She is susceptible of Jealousy if he be but

*into her Father (that are the Words of Orange

*to Paris) or if her Husband

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BOUGI BOURHOURS.

*his effect.* I will add to this Paper another wherein he accuses the same fault in the famous
Lewes Servis. Si quis enim quo genere dicendi
utereur Ludovicus *S* (Servius), & quam exst
dictis gauderet, contumax similem oppor-
tet, tunc, via illa priscis moribus retinens, & civis patrie
annihilaverit. Apud te font varie quis reliquit
orationes. Vide ut eam de Chosca ant reficiendu
verba ficarius,

Doctor ab Anerson populi & literae rubro
Agapetus vivens Orientalis & ultima fecit
Bolla vehat.

Raro ibi repertis Prudentius Refundus, Paulo,
Liber hic non est. Ad primum occurrerit Rabbi
Maimon in Hal Beth Habechricia, cap. 4. & in
Hal. Cotel Hammilliduchi, cap. 10. & Rabbi Abru-
ham ben David, & Rabbi Zaceth en Luingu Jo-
cain, & Talmud in Maffieta Ioma, &c. &c. &c.

You know Lewis (Servius') manner of speaking,
and what foreign Kenneths he delighted in, and
Learning imparted from abroad a Man otherwise
of uncease. Behaviour, and a true Lover of his
Country. You bow to you several of his Ora-
tions, which he left behind him. See how, when
he is to speak about a State, or the Eats of
Houfe,

BOUGI (The Marcus of), Lieutenant-General in the Armies of France in the XVIIth Century. See REVEREND.

BOUHOURS (DOMINIQUE), a famous Jesuit, died at Paris, the Place of his Birth, the Twenty seventh of May 1702, in his Seventy fifth Year. I do not give the Article concerning him, because it is already done in several Pieces which are in every body's hand, viz. in the Monum. de Tescou (a), in the Nouv.
Etats de la Republique de Lettres, &c. in Journal des Savans (b), and in the Mercure Historique (8).

This I shall only here refer to them, and observe that among these several Elogies, those of the Journal des Savans, and in the Mercure Historique are the most instructive.

BOULAI (CEasar Egasse au), in Latin Boulau, Regifter and Histo.
rographer of the University of Paris, was Professor of Rhetoric many Years in the College of Navarre. He published a Treatise of Rhetoric, intituled Speculunm Eloquentiae, which was valued. His Thesaurus Antiquitatum Romanarum, which he published at Paris in the Year 1650, in Folio, is very useful not only to those who understand nothing but French, but also to those who understand Latin. Divers Law Cases, on his compounding have been published, relating to the Differences which arose concerning the Editions of the Officers of the University, or such like matters. Those Pieces flew the Zeal for the Faculty of Arts, and the great Knowledge he had of the Usages and Customs of that University. The Work which chiefly ought to immortalize him, is the History of the University of Paris, which he published in fix Volumes in Folio (A). The Impression of it was stopt for some time (a), but the Commissioners appointed by the King to examine what was already printed, and the Author's Defence, reported that nothing could hinder the Impression from being continued. Du Boullai was not of Tours (B), as has been commonly believed. He died the sixteenth of October 1678.

[4] The work which ought chiefly to immortalize
Boulai is his History of the University of Paris, in fix Volumes (a).

See here what Mr. Ballot says of it. "The reason for confining that great
Work to a diminution, by degrees, and all of those
will perhaps vanish at last, that the Publ-
ic, numerous editions, have been
used to the contrary, may have a just value for
a work, which is indeed a mixture of good
and bad things, plagiary of others. Peculiar to
give Information of the Actions and Writings of
the learned Men of France, and even of those Foreigners
who have appeared in that seat of University in
the Kingdom. And indeed they may, even now that
it is a good Book generally speaking, and that it contains many material Pieces, which
it would be difficult to find elsewhere so well
collected (c)."

[B] Du Boullai was not of Tours (C). Mr. Ballot, who may suppose that this City (a), was
confuted for it by Mr. Moucha, who works there.

Boullai Egauss du Boullai

was born in the Village of S. Eilk, in the Lower
Marches, which is the last Parish of Maine on the
side of Bretagne. What led Mr. Ballot into this
mistake in, the Boullai was Dean of the Tribe
of Tours in the University of Paris (a). Whose (d) Images, An-
swer Mr. Mengot tells us that in that University
the French Nation is divided into five Tribes, which
bear each of them the Name of an Arch.
biographer. 'These five Tribes are those of Paris
Senat, Reims, Tours, and Bourges.

The Members of the Nations are of the Tribe that
bears the Name of the Archbiographer which
is their Native Country, or of the Bishopric where
they are born holding of that Archbiographer.
And therefore Ceasar Egasse du Boullai was
of the Diocese of the Bishop of Maffit, first Suf-
fragant of the Archbiographer of Tours, was of the
Tours Tribe.' Mr. Poutelet had found what he says that du Boullai was in Franconia. I shall recite the whole Paper, be-
cause the Reader will find it at what time the History of the University of Paris was begun.

(a) Ballot, Ja-
gou de Navarre.

(b) See cite
coor. Galien,
Lib. 13.

(c) M. Ballot, p. 470, and
not 161, as it is
ipet in the Anhalius, lib. 13.
BOULEN. BOQUIN.

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to be printed, and what was then said of it. The University of Paris have appointed a learned
Man, whose Name is Mr Boule, of Anjou, who
ought Rhetoric for several Years in the College
of Narbonne, to write the History of their own
Body, Societ Parigiens: It will make several
Volumes in folio the first will shortly be put
out to the Press: it gives an Account of the State
of Learning at Paris before the University, and
then explains and proves the Foundation of it
by the good King Charles the Ninth in the Eighteenth
and the Continuance thereof [4.]

BOULEN (Anne), Milford, and afterwards Wife of Henry VIII, King of
England. See BOLEYN.

BOQUIN (Peter), a Carmelite Friar, took his Degree of Doctor of
Divinity at Bourges the Twenty third of April 1539 (a). He was Prior of the
Convent of that City, and might have come to higher dignities in his Order, if
he had not rather chosen to leave it in order to go to the Protestant Church in
Germany (b). He went first to Breslau in the Year 1541, where he spent the
Winter. Afterwards he took a Journey which brought him to Luther and Melan
chthon received him very kindly; but Melanchthon made him alter his Design, and engaged
him to go to Stralsburg, where they wanted a Man to fill up the place which
Calvin had left vacant by his Return to Geneva. He read Lectures in the
College of Stralsburg, on the Epistle of St Paul to the Galatians. Some time
after he returned to France, where he had a Brother who was Doctor of
Divinity, and no enemy to the Protestants. He lodged with him at Bourges, but did not
return into the Monastery. He was taxed with having returned into it: Bouquin, being persuaded by his Brother that there was reason to hope for the
Reformation of the Gallican Church, read Public Lectures on the Hebrew
Grammar, and afterwards on the Holy Scripture. He did it without a Salary,
but after he had waited upon Margot de Valois (A), when the death of King,
attained to the Marriage of her Daughter Jeanne d'Albret (c), he was gratified
with a Pension by order of that Princes (d), who besides procured him the
Place of Preacher in the great Church of Bourges with the Archbishops
Consent. Thohe Employment and Gratifications continued after the Death of
that Lady; for Michael de l'Hôpital, Chancellor of another Margaret de Valois
(e), who had the same Inclinations as the first, brought her easily to make no
alteration in Bouquin's Fortune. But that Protection was at last insufficient; he
found himself exposed to so many dangers, that seeing no likelihood to make his
Labour's servicable to the Work of the Gospel, he quitted his Employment.
His Resignation did not stop the ill Designs of his Enemies; they
brought him into trouble, and he was obliged to plead his Cause before the
Parliament of Paris, and afterwards before the Archibishop of Bourges, with
out any hazard of his Life. He had the good Fortune to escape all those
geners, and take care not to be any more exposed to them. He returned to
Stralsburg (B), where he exercised the Ministry in the French Church for some
Months. Olbi Henry, Eleonora of Palatine, Elated his Heart at Heidelberg in the Year
1557, and declared him Prior of Divinity. That Employment exercised Bouquin's Patience very much by the Reason of the Disputes about Uniquity, and the
real Preference. Endeavours were used to suppress them at the Conference of
Maulbronn, at which he was present in the Year 1564, but it had no better
effect then of most of the Assemblies of that nature, which inflame the Wounds
instead of healing it. Being turned out of his Place in the Year 1577, with all
the other Professors, who would not adhere to Lutheranys, he was invited to
Laufanne, where he taught Divinity till his Death, that is, till the Year
1582 (f). I shall give the Lift of his Books (C), and observe that Baudouin lays

[4.] He wrote upon Margot de Valois. I add, that he presented her with a Book of the
Necessity and Use of the Holy Scripture, and that he presented another, intituled Jeros Chrest. the Divine
Scripture, to the Prince Jean d'Albret. He was the
Author of those two Pieces (1). Note that no Professor of Divinity had a public Salary at Bourges before him, nor was any given after him. Stephano in servio publico et numerario jussit, (Regius Narbonensis) qui voto sancto et votum Theologiis promisit. (2) Here is a passage of John Chauvel, Lord of Lescot. The English
Dictionary in the Noble University of Bourges, are Mr Peter Bouquin, Professor of the
Hebrew Tongue, see (g).

[5.] He returned to Strasbourg. Melchior Alten
wrote a Book, which informs us of the History of that City, which is, that Bourges left
Baudouin with the Civilian Francis Baudouin, and went with him into Germany. Baudouin lays to
himself, and that it was in the Year 1555. "Cum
jam septem annis in eis Schola (Bibliothec) Bal-
dinus magnus cum lude foederis officium fuisse
tendum, qui fuit annis M.D.L.V. dare eum nunquam
quibusdam eum in Germaniam ad exclamans prorsus
juraturn firmum habuisse, (Regius Narbonensis) qui
voto sancto et votum Theologiis promisit. (2) Here

4. (Melchior. Adam in vita Theologorum. edit. 1552. pag. 35.)
5. (id. ibid.)
6. (Chauvel, Historie de Dole, postd in the Year 1566, pag. 209. See Colles, Civilis Georgi. pag. 35.)
7. (He returned in Strasbourg. Melchior Alten
wrote a Book, which informs us of the
History of that City, which is, that Bourges left
Baudouin with the Civilian Francis Baudouin, and went with him into Germany. Baudouin lays to
himself, and that it was in the Year 1555. "Cum
jam septem annis in eis Schola (Bibliothec) Bal-
dinus magnus cum lude foederis officium fuisse

(a) In vita Theologorum, edit. Melchior. Adam. See Colles, Civilis Georgi. pag. 35.
(b) In vita Theologorum, edit. Melchior. Adam. See Colles, Civilis Georgi. pag. 35.
(c) In vita Theologorum, edit. Melchior. Adam. See Colles, Civilis Georgi. pag. 35.
(d) In vita Theologorum, edit. Melchior. Adam. See Colles, Civilis Georgi. pag. 35.
(e) In vita Theologorum, edit. Melchior. Adam. See Colles, Civilis Georgi. pag. 35.
he affixed it in the Mifery to which the Reformed had reduced him [D]. Con-
sult the Gallia Orientalis (4).

(4) Gallia Orientalis, 1692, p. 52.

(5) Printed at Heidelberg 1558, 20°.

(6) Printed in the Year 1566.

(7) Printed at Heidelberg 1629, 12°.

(8) Printed in 1566.

(9) Print in 1565.

(10) De leges, 1675, pp. 56, 57.

(11) Leges, 1675, pp. 56, 57.

(12) De leges, 1675, pp. 56, 57.

(13) In the year 1566.

BOURGNON (Antoinette), was one of those devout Maids, who think themselves directed by particular Inspirations; for which reason she was called a Fanatic. She published a great many Books full of very singular Doctrines, and there was something extraordinary in her Mind from her Infancy to her old Age. She was born at Liége the thirteenth of January 1616, so deformed that it was debated for some Days in the Family whether she should not be filled as a Monster (a). Her deformity jeffened, and they relented to let her live. At four Years of Age, the knew already that Christians did not live according to their Principles. She desired to be carried into the Country of the Christians (b) for the she did not believe in them, since she observed that People did not live agreeably to the Law of Jesus Christ. One of the greatest Vexations she had in her Family was that they had a Mind to marry her; That was not what she desired; a Nunnerly seemed to her preferable to a Husband. She perceived her Mother was too unhappy in a married State [A], not to fear the same Inconvenience (c): besides she was endowed with a surprizing Chastity [B], and she found an extraordinary Delight in weaning herself from the Object of the Senfens to unite her- self to her Creator in a most intimate manner. Her Father nevertheless pro-

[A] She refus'd to marry, saying that her Mother was too unhappy in a married State. If it did not bring a Peace to her Mother, she advance it might perhaps be thought that I have not well understand the Author whom I quote; for in short this is not to reject Marriage through a motive worthy of Mrs Bourgnon, to thm it because there is some trouble in it. It might therefore be imagined, that he who published the Life of that Woman, has not felt what I relate. Let us prevent that rash Judgment by a good quotation. *That Child * observing that her father was harsh to her Mother, and sometimes threatened to kill her with a Pallion, when he saw her fall into some Quarrel or other, he distributed some little fond Embraces, for which her Father had some regard, the word friendly, a thing was so indifferent, that it was to be married to a pious Husband, she advised herself to God, crying, My GOD, my GOD! Give me the Chastity and Charity and do not give me so froward from: Punish me too from being cursed of that damnable and transient Charm: Until it is believed he has more Accom- plishes and Benefactors and Parts, he is a Child, has Imputations in her Prayer (2). This Author's reflection is very good. The Gift of Conti-

[B] She was endowed with a surprizing Chastity. See here what is said of it in her Life. *God * gave her the Gift of Chastity and Continency from her Childhod, because she was so long a time with them, since she observed that People did not live agreeably to the Law of Jesus Christ. One of the greatest Vexations she had in her Family was that they had a Mind to marry her; That was not what she desired; a Nunnerly seemed to her preferable to a Husband. She perceived her Mother was too unhappy in a married State [A], not to fear the same Inconvenience (c): besides she was endowed with a surprizing Chastity [B], and she found an extraordinary Delight in weaning herself from the Object of the Senfens to unite her- self to her Creator in a most intimate manner. Her Father nevertheless pro-

1) Vie continuée des Mémoires de Bourgnon, p. 100.


mified her in Marriage to a Frenchman: The time was already appointed for the Wedding, and to avoid the performance of it she was forced to run away on Easter-day, 1636 (d). It was not to throw herself into a Cloister; she had learned that the Spirit of the Gospel did not reign in convents (e): But it was to retire into some Defart. She determined, therefore, like a Hermit, and fled as fast as she could; but being pursued in a Village of Hainault to be a Woman, she was stopped (f). She never run so much hazard, as to her Virginity, as at that time: She had the Blessing of a Holy Soldier, who did not forsake her, who did make a kind of a Miracle. The Curate of the Place (g) delivered her from that Danger, and observing the Spirit of God in her, he mentioned her to the Archbishop of Cambrai, who came to examine her, and advised her against a Hermit's Life, and obliged her to return to her Father. She was soon after perfecuted again with Proposals of Marriage, which obliged her to run away a second time. She went to the fame Archbishop, and obtained leave of him to form a small Community in the Country with some other young Women of her Humour (h): He retracted it a little while after, which obliged Antoinette to go into the Country of Lige, from whence she returned to Flanders, where she spent many Years in retirement, and in great simplicity of Life, but not without inspiring a Man with a great deal of Love, who pretended to Devotion in order to get Access to her. He proposed Marriage to her, but not finding her pliable, he tried supply by the Strength of his Arms which was opposed to the Efficacy of his Discourse. He got his protection of the Magistrates; insomuch that this false Devotee was obliged to address himself to another devout Young Woman, whom he found more tractable (D). Our Antoinette, who had resolved to renounce her Patrimony for ever, changed her mind to Mrs Bourignon, ought to be called by that Name. That Word would admirably express the Effect of her studies upon her Neighbours. The Gift of Infatuation should be that which makes those cold who come near us. But since we must determine the force of Terme, I will not insist upon it. I only say that the Chaste, notwithstanding that she was so very handsome, which the Catharism made use of, is not an excitable or a needful Person; to this Subject he the wonder lies in that; for Nature with grace might very well confer a penetrative Virtue; there needs only a certain degree of ugliness for that. Wherefore I with the Author of Mrs Bourignon's Life had inferred in the above quoted place, by way of Parenthesis, that the Gift of Continency, which the diffused outwardly, did not proceed from any Defect, or any thing disagreeable, that was observed in her Person. I conclude with a Reflection, which, if put to the Vote, would not be disallow ed. The learned G. A. (i) compares young Nana that pray for a penetrative Virtue. The virtuous are contented with the Gift of Continency, and would be very unwilling to mortify all the desires of the Man that look upon them (g). They would think themselves too much disgraced by Nature, did they believe that they need only show themselves to make Men Eyes and Hearts chaste; that they would have the force of Terme, for the Woman of Chastity, in a Woman, is to wish not only to be chaste, but also to make all those chaste that are round about her, and with whom the converts. Generally speaking Women do not desire that this Gift should have a great Sphere of Activity: it is enough (j) for the Man (k) that she should wish it. (C) A Man . . . . . . . . not finding her pisible in relation to Marriage, tried to supply, by the Strength of his Arms, what was wanting to the Efficacy of his Discourse. That Man's Name was John St Saulieu: He was the Son of a Pertinent, and all may be believed that is said of him in the Life of our Antoinette, he was a great Rogue. He in formed the Curate of that Village that she was the Woman's Favourite by a devout Contenance and Discourses of the most sublime Spirituality. "The first time that he heard her was the first time that he heard her. But like a moderate and revered Prophet, who having made an end of his Prophecy, retires quietly without explaining anything, or insisting to make people believe it; in the second time he spoke to her he pretended to be a Man illuminated, charitable, and familiar with God (l)." After he had pretty well insinuated himself, he declared his Passion: but finding that the took it ill, he seemed to be forry for it: they fell out but were reconciled again, and at last he attempted to seek Force.

See here what the Lady says of him: Being often in my House, he was so importunate and insolent, that I began to be afraid of my House, and my neighbours, to notice how he acted, and to shut the Door of my House against him: For he came several times with a Knife in his Hand, which he pretended to my Throat, if I would not yield to his wicked desires, insomuch that I was at last obliged to have recourse to the Arm of Justice, because he threatened to kill me, and to kill my Husband, and to kill me, though he should be hanged for it in the Market-Place of Lille. This Provoc gave me two Men to secure me in my House, whilst an Information was making of the Infidelities which the said St Saulieu had committed against me (m)." The Conclusion was that the matter was made up between them: he promised never to go to any place where the should be, and retracted his Slanders (g); he protested that he be known to be a good and virtuous Woman. That Woman had always had a good Fame, nor was the Talent of such a Man as he; and that nothing of the defign of the officer of Hirse who fez her in a Village, when she was diqualtied like a Hermit at about twenty Years of Age (o) Soldiers, especially when they are lodged in a Village, are very dangerous upon such an Occasion, and not very penetrable by a penetrative Virtue: Mrs. B. having made an Apology in favour of the Nephew of the Curate of St Andreas near Lille. Mrs Bourignon had that itself up in a Solitude in the Neighbourhood of that Parish. The Curate's Nephew fell in Love with her: He met her with her that he was constantly walking about the Houses, and discovering his Passion by Words and Lookings. One of the Persons that tend to leave her Poul, if they were not delivered from that importunate Person. The Uncle turned him out of his House. Then the young Man changed his Love into Rage, and sometimes he threatened her with his Gun through the Chamber of that Residence; and seeing that he gained nothing by it, he gave out that he was going to marry her. The thing was discovered to the People, and all the wicked were offended at it, and threatened to airm Mrs Bourignon, if they met with her in the Streets. The Provoc gave me two Men to secure me in my House, whilst an Information was making of the Infidelities which the said St Saulieu had committed against me (n)."

(D) And afterwards address himself to another devout Woman, when he found more tractable. St Saulieu, having made an Apology in favour of the Curate's Nephew, he went to Ghent. He had his Will there of a devout Woman till she was with Child, and E c then
mind and took possession of it again (9) (E). She became Governess of an Hospital in the Year 1653 (8), and thus herself up there in the Cloister in the Year 1658 (9), having taken the Order and Habit of St Augustin (8). By a very strange Fata-
lay, she was proved fo general in that Hospital, that all the Girls, who were kept there, had contradicted with the Devil (8). Ill Tongues took from thence occasion to give out that the Governess of the House was a Sorceress (6): The Magistrates of Lisle fell upon Mrs Bourignon; they sent Sergeants into their Cloister; they had her before them, and examined her. She answered them pertinently; but believing that her Advertizs had as much Credit as Paffion, she did not think it proper to remain exposed to their Prophessions, and therefore she fled to Gent. This hap-
pened in 1662. She was no sooner at Gent, in 1662, than God discovered her Name at Mechlin (9); and in the same year she was approved faithful to her. Her Na-
me was Mr de Cort; it was, if one may say so, her first Spiritual Childbirth; but it had this singularity, that it gave her the same pains as a Childbirth in a proper Sense [F]. That Man being, twice feecssively, divinity warned, and

th en be returned to Lisle. Mrs Bourignon affirms it (12), and here are other Circumstances of it:—I am borne to you by a Force of Force, accoced one of my devout Maid, who seemed also a Master of Per-
ception. These, her wishes did not reach her heart: she would not marry her, 'ill after many Intercourses and Endowments of the foul Maid, who at last, mollified her Heart by her great Humility, and by her activity in reverence of God. She was delivered
of a Child. He lived very unlawfully as well as he.

't. I do not wonder at it; for, if I may be allowed to say, 't was the most difficult step that is of the Door: as soon as a devout Woman has once got over that fell Step by some Gu-
ard of Nature, her Honour is lost: Now Modernly once turned out of Doors seldom returns again (4). What the Scripture says in general, that the Devil transforms himself into an Angel of Light, is particularly very true of the Good Woman who was called Adornes, who is that of Loundest. The Bishops have inverted a thousand Arts to make a
woman a Devil, and not less Women fall into the Snare who had a sacred desire to be themselves charitably. He, who attacked Mrs Bourignon, made her believe, that he was quite dead to Nature: that he had
been some Years a Soldier; and was returned from the War as unjusted as a Child, though several Women had inclined him to lufelnin, and had given him to understand, he would think with an ill De-
sign: that he had remained firm, because he

converted daily in his Spirit with God (13), and

that he would left the Tame of Metz and Drinks by his great Ambivalences and

Mortifications; and that he could not discern deli-

cult Metals from coarse ones, nor Wine from

Water. Thus all these things seemed to him, that he lived the one

as well as the other, and could not perceive any

difference. By this we may understand: that a Woman's Honour lies in the Centre of a Circle, the Cir-

cumference of which is blocked up by a thousand

front of Enemies. It is a Mark which Men try to hit all manner of ways, and even by the Ap-

pearances of the most mythical and illuminated Theology. Witness Malvine, and the Quidities of Eternity.

(6) She had relented to reissue her Patrimo-

ny; she changed her Mind, and took the Possession of it. Her Husband, who had represented his Condition to her to (16) for if she had not relented, it would have left it to the, it did not belong to,

her to have made an ill use of it: therefore to

spare the Crime of possessing the Goods of other,

and of employing it to do ill, the thought

in her Duty to take it from them, and devote it to God, and to her poor, is not left to

under her Direction; on the contrary it increased;

two reasons contributed to this increase; for her

pity was so small, and she had no Alms: So that

she might convert the superfluous part of her

Income into Stock, which did not fail him.

Not to be impertinent: the pious sort of her

without any Affection to the Goods, but the Poverty of her

Did not foretake her in the midst of her Riches.

What was it then? She would have enough to

make greater Bonuses for the Glory of God, when there should be occasion for it. The Revolt

why she spent so little in Alms, was, because the

found it so long, there was in a real Poverty, and

she was afraid People would make an ill use of

what she should give away. She herself informs us

of all the Affection to the Goods, of which she

fell upon at Gent. (E) The Man introduced at Mechlin (9); and in the same year he was approved faithful to her. His

Name was Mr de Cort; it was, if one may say so, her first Spiritual Childbirth; but it had this singularity, that it gave her the same pains as a Childbirth in a proper Sense [F]. That Man being, twice successively, divinity warned, and

threatened,
threatened, if he did not obey that Inspiration (g), had lent almost all his Estate to some Relations, who were endeavouring to drain an Island in the Country of Holland, which the Sea had overflowed (r), and thereby he had acquired the Tents, and the Direction and part of that Island (G). He told a Seat there to Mrs Bourignon, who was preparing to retire thither in the Year 1668 (r), after she had published at Amsterdam her Book Of the Lights of the World (H). She had written many Tracts, Sermons, Dialogues, in Dutch, French, and even on the Difficulties of the Jansenists and Molinists, since her Persecution at Utrecht. Her Retreat at Amsterdam with her dear Protege Mr de Cort, was longer than she thought. She had been there by all sorts of Persons, without excepting the Imaginary Prophets and Prophecies (s). This made her hope that the Reformation which she preached might have some effect: Nevertheless few persons took a firm Resolution to conform to it. Lodge and his Disciples were desirous to settle with her in Noordwijk (j) : Mr de Cort consented to it; for they offered great sums of Money to buy the whole Island; but the Lady rejected their Proposals. She had Conferences with some Cartesians, and formed a terrible Idea of their Principles (k). She composed more Books at Amsterdam, than she got Followers. Her Conversations with God were very frequent there: She learnt a great many particular things by Revelation; and it was then that she had the Visions which I spoke of in the Remarks of the Appearance of the Angel (a). Mr de Cort died the twelfth of November 1669, and made her his Heiress, which exposed her for some time to more Persecutions than her Doctrine (l). Being, moreover, sick and ill attended, the endured many Miseries.

(1) In Remark (C). See Vice Controversies, anno 1658.

(2) Beside the baptism of Englishmen, a majority at Houten, a moderate at Hoe Vernooy's, a minority at Utrecht, and a Man of the Priestday in the Boma, concerning the State of the World, and the Judgments of God. It was printed at Amsterdam in the beginning of the Year 1688, and published in the second Part of the Light brought forth in Darkness; it is the Fifth Letter in that Book (g).

(3) Lodge and his Disciples were very desirous to join us at his publication: but he would not join with them: and therefore understanding that Mr de Cort had a mind to carry them to South America, the told him (h), you may then go thither; but let them know that we can never agree together. Their Opinion and the Spirit that governs them are altogether contrary to the Light, and the Spirit that governs me. She also wrote that she had some inward

(4) Sentiments about him from God, and a divine Vision, wherein he made her see, in the Spirit, a little Man very busy, with a great Pole in his

(5) Hand, to hinder the fall of a great Building, or of a Church that was falling; and by some Consequence, which he had in the Mission, or in the encouragement, or in the means of God, in vain, to dissuade him from going to brave the Synod of Nuyden, and to conciliate them with their Thedology. She was fully persuaded that he had no other Light than what the Learned of those times have, Reading, Study, some barren Speculations, and the Advantages of his own Mind; and for a Motive of his Conduct, only some Induction, and the Movements of corrupt Passions; without being any ways enlightened by God of the light of his divine Inspiration. This Pallage will not be useful to those who have a mind to know by what Spirit our Anticrist was led. It was a Spirit that would not suffer any Companion of his League: Wherefore we have seen all Sects against that Maid, and that Maid against all Sects. The very Quakers have also wrote against her (u).

(6) They were but little satisfied with her, not that with what the Light of the Reason and of a Man of the Priestday in the Boma, concerning the State of the World, and the Judgments of God. It was printed at Amsterdam in the beginning of the Year 1688, and published in the second Part of the Light brought forth in Darkness; it is the Fifth Letter in that Book (g).

(7) Rollocke and his Disciples were very desirous to join us at his publication: but he would not join with them: and therefore understanding that Mr de Cort had a mind to carry them to South America, the told him (h), you may then go thither; but let them know that we can never agree together. Their Opinion and the Spirit that governs them are altogether contrary to the Light, and the Spirit that governs me. She also wrote that she had some inward

(8) Sentiments about him from God, and a divine Vision, wherein he made her see, in the Spirit, a little Man very busy, with a great Pole in his

(9) Hand, to hinder the fall of a great Building, or of a Church that was falling; and by some Consequence, which he had in the Mission, or in the encouragement, or in the means of God, in vain, to dissuade him from going to brave the Synod of Nuyden, and to conciliate them with their Thedology. She was fully persuaded that he had no other Light than what the Learned of those times have, Reading, Study, some barren Speculations, and the Advantages of his own Mind; and for a Motive of his Conduct, only some Induction, and the Movements of corrupt Passions; without being any ways enlightened by God of the light of his divine Inspiration. This Pallage will not be useful to those who have a mind to know by what Spirit our Anticrist was led. It was a Spirit that would not suffer any Companion of his League: Wherefore we have seen all Sects against that Maid, and that Maid against all Sects. The very Quakers have also wrote against her (u).

(10) Beside the baptism of Englishmen, a majority at Houten, a moderate at Hoe Vernooy's, a minority at Utrecht, and a Man of the Priestday in the Boma, concerning the State of the World, and the Judgments of God. It was printed at Amsterdam in the beginning of the Year 1688, and published in the second Part of the Light brought forth in Darkness; it is the Fifth Letter in that Book (g).

(11) Lodge and his Disciples were very desirous to join us at his publication: but he would not join with them: and therefore understanding that Mr de Cort had a mind to carry them to South America, the told him (h), you may then go thither; but let them know that we can never agree together. Their Opinion and the Spirit that governs them are altogether contrary to the Light, and the Spirit that governs me. She also wrote that she had some inward

(12) Sentiments about him from God, and a divine Vision, wherein he made her see, in the Spirit, a little Man very busy, with a great Pole in his

(13) Hand, to hinder the fall of a great Building, or of a Church that was falling; and by some Consequence, which he had in the Mission, or in the encouragement, or in the means of God, in vain, to dissuade him from going to brave the Synod of Nuyden, and to conciliate them with their Thedology. She was fully persuaded that he had no other Light than what the Learned of those times have, Reading, Study, some barren Speculations, and the Advantages of his own Mind; and for a Motive of his Conduct, only some Induction, and the Movements of corrupt Passions; without being any ways enlightened by God of the light of his divine Inspiration. This Pallage will not be useful to those who have a mind to know by what Spirit our Anticrist was led. It was a Spirit that would not suffer any Companion of his League: Wherefore we have seen all Sects against that Maid, and that Maid against all Sects. The very Quakers have also wrote against her (u).

(14) Beside the baptism of Englishmen, a majority at Houten, a moderate at Hoe Vernooy's, a minority at Utrecht, and a Man of the Priestday in the Boma, concerning the State of the World, and the Judgments of God. It was printed at Amsterdam in the beginning of the Year 1688, and published in the second Part of the Light brought forth in Darkness; it is the Fifth Letter in that Book (g).

(15) Lodge and his Disciples were very desirous to join us at his publication: but he would not join with them: and therefore understanding that Mr de Cort had a mind to carry them to South America, the told him (h), you may then go thither; but let them know that we can never agree together. Their Opinion and the Spirit that governs them are altogether contrary to the Light, and the Spirit that governs me. She also wrote that she had some inward

(16) Sentiments about him from God, and a divine Vision, wherein he made her see, in the Spirit, a little Man very busy, with a great Pole in his
Miferiously. She left Holland in the Year 1671, to go to Nordrheut. She stopped at several places in Heligien, and was obliged to omit some Disciples, who were come to look after themselves under her Banner: perceiving that every body minded his own concerns and eafe, she conceived that That was not the way to make a flock of new Christians (5). She provided herself with a Printing-Houfe (z); for her Pen went as fast as the Tongues of others, I mean like a Torrent. She had her Books printed in French, Dutch, and German. She found herself very much defamed by some Books which were published against her Tenets and Morals, and the vindicated herself by a Work which she intituled The Trueimony of Truth, wherein the mightily inveighed against the Clofhers. This was not the way to find Peace: Two Lutherans and Mifers founded the Alarm against her, and wrote some Books, wherein they said, that some Perfections had been burnt and beheaded, whose Opinions were more tolerable than those of Mrs Bourignon (aa). The Labejits wrote against her (bb). She was forbid to make use of her Prese. She retired to Fienburg in the Month of December, 1673 (cc). Her Enemies came to know it, and stirred the People so violently against her, calling her a Witch and Circe, that it was very fortunate for her, that the found means to retire privately. Being persecuted from Town to Town, she was at last obliged to leave Heligien; she retired to Hamburg in the Year 1676 (dd). She was not beheld with nothing of her Arrival; for as soon as they had notice of it, they endeavoured to secure her: God knows how they would have used her, if she had been taken. She hid herself for some Days, and went afterwards to EngfFriland (ee), where the Baron of Lattérgh granted her his Protection. She had the Direction of an Hospitall there, and conferated her Cares and Industry, but not her Purfe, to the good of that House [M]. She found Perfectors there alfo; fo that she went into Holland in the Year 1680 (ff). She died at Franeker in the Province of Frisland (gg), the thirtieth of October the same Year (hh). The Rubs met with in Germany did not hinder her from writing with Whitmore Books, which was a very great advantage of her System. No Coherency must be expected from a Person who ascribes everything to immediate Inspirations. It cannot be denied that it is a Strange Error to pretend, as it is said the, that the true Church was extinguished, and that the Liturgical Exercises of Religion ought to be laid aside. This last Tenet lies extremely open to Persecution [N]. It is to be remembered that the Journalists have mentioned the Works of Antoine Bournignon.
riam [O]. She had this in common with molt Devotees, that she was of a cholerick and morose Humor: [P] Notwithstanding her peevishness, and all the Fagions and Croffes of her Life, she could not have thought her would be so much as forty Years of Age, when she was above sixty (ii). She had never made it a matter of Pride, that her Life was so long. The xxii. most remarkable Periods of her Life, as her Birth, her coming to be an Author, and her Death, were signified by Comets (l). The Author of her Life was not aware, that by saying this he gave occasion to think, according to the common Hypothesis, that this Maid was as a scourg of Providence, and not a holy Prophetess. The Vanity and the Danger the found in having her Picture drawn (mm), hindered her from suffering it to be done (nn). She had a very singular Opinion concerning Antichrist (Q), which seemed to be taken from the Hypothesis of many Doctors concerning the Incubus's (R). See John Mollerus, a Lutheran Author, in his Introduction to the History of the Oberlinian Socinians, where he relates several things concerning Antinoite's Abide in Holstein, and concerning the Writers who attacked her (oo).

(2) In January, 1685. pag. 9.
(5) I.e. Hist.
(6) Vie const., note, p. 160.
(7) See the Apology for the Journal of the Reformans, p. 390.

The Journalists have mentioned the Works of Antinote the Bourignon. See in the Nouvelles de la Republique des Lettres a Memorial of Mr. Poet, that John's Life and Death (ii). But in the Journal of Left and the Journal of 1685 there is an Extract of her Works which has occasioned a Dispute. An anonymous Author complained very sharply of that Extract and defamed the Journalist of a great many Falshoods. A very ample, and elaborate, Apology was made for that Extract (xx). Those who will take the trouble of looking over that Lock of 1879 Writings, and yet are determined to make many things concerning her, need only see that Apology.

(P) Like most other Devotees she was of a cholic or morose Manner. Mr. Beckett found some Proof of this in the Lady's own Writings. Multa verbis (i.e. he go), in scriptis ejus apparent, ex quibus judiciis potest formis hanc humanam humanas extirpacionem ochthcabandam, trixion --- viaticum. Several Marks appear in her Writings by which one may judge, that she was a foenia, filandra, palustris; breathing an abstract idea of a man, who could endure her ill Humour, and particularly her Moids were obliged to leave her. Unde factum ut nemo eam morositatem tollere possit, minime omnium formas ejus in falsitate est humanis simulacrom quidem exercitum non nullis, ut Ialt Saturicis, Pretiolus demus Satac non minus ad (ii)--- Non ad utnumea ne could bear her --- in illa Humour, especially the Women had not to bear her --- for Companions or Servants, for she exercised over them, as the Scriptu expressly it, a Family Government --- the Subjects to the Subjects of the following Paffiou will confirm this --- if those who had lived with her had not had strong Teeth to bear some Cruel, very hard to corrupt Nature, they would have been a thousand times for us. And indeed of so many Persons who have known, and even of those who have followed her, there is not a man that she would have kept with her (ii) (iv). Note, that she did not allow that her ill Humour was a fault, she called it love of Jusitice, and maintained that Anger was a true Virtue, and allegled in her Vindicatio the Rigour which the Prophets and Apostle used. She freely cenfroned those of her Friends, who had not seen the Boors who had been something for her; --- and who friends extended themselves, saying they did not know whether the would have had them protected with Rigour; the told them that they were but the Esculaps of corrupt Nature, which is the Palms of Carolina, --- Inconveniences. Then the said with a strong Voice, --- Once for all, and I have already so often repeated that I will not prevent Evil, and op- posed it with all our might, and now we find it (xii). How well this agrees with the Patience which is so much recommended to us in the Collect.

(2) She had a very singular Opinion concerning Antichrist. She believed he would be a Deil incarnate. When she was asked, whether it was possible to turn her in the Operation of the Devil, she answered, Yes: Not that the Devil can do this without the Cooperation of Man: but having Power over Insidious Men, when they mislead the Principle of Fecundity (which the Scripture callsfalling it on the Ground, Gen. xxvi. 9), the Devil carries it by his diabolical Interpretation into his Witches, from whence he ensures wicked Men to be born, who are all delicious to Antichrist, and are true Antichrists: And that the Devil will Incarnate himself in that manner (xx.). She be- lieved Antichrist ought to be understood under two ways, the true Antichrist, and the other spiritically. In the first Sense, it will be the visible Reign of a devil incarnate, and that to corporations, and the Diodorus which appear in all Christian Societies; and on this head she gives her full self, and rule maidly against all those Societies, and in them the Protandes no more than the Roman Catholics. De spirituali Antichristo longe plus tradact & veluti odoe percipio campo decurrer per magnas eavmis Aurorae fretus alumnus. Anno octavo Romanae Ecclesiae, carpe, principem & recurrem --- confederantium aliis --- nihilo tamen tenuis Protandes christianae --- de vitro, sive inibus de Antichristo omnis in concendo continetur, refit, relinquens quod non Antichristialium & diabolicalium fictit effe neutralis & incredibilis maledictia (xx.). Concerning the Spiritual Antichrist, he says a great deal more, and ends about the Field like one mad. Above all, he calls the head Prince and Governor of the Roman Church Antichrist --- nor the People Protandes mildly, and therefore in his Bulletin concerning Ar- chbishop for brings them all into the account, leaving nothing which does not by her unbridled and increasing luxury, and hisxfe to the Redemptor and Devils. As to the true and feign Antichrist, viz. a devil incarnate, according to her Principles, she had known him so well in a Night Villon ratiocinat, that she gave a description of it by one might see what Conviction, Nature, and He should have said (xvi). The Veris which con- tained that Definition have been suppressed; I say the Veris, for he pretended to make finite, without ever having learned the Rules of Poetry. "Omnis ex Deo difficii, etiam rhytmorum artem, in quid quidem suum veritatem et facilis fidem immutavit, sed se nutu magistri euntem vel insignionem --- the learnt every thing from GOD, even the Art of making Peris, which she does in such a manner that it is but the same as a "Beggar." I must explain in a few words what it meant by a ratiocinat Villon. Mrs Bourignon little value the Villon which are made by the Inter- pretation of the Latin Authors. There is not any of that kind, she suspected them, till having leg recommended them to God in a profound Word, they were disfigured by and from all Images, the learned from with others with the knowledge of them, and God ratiocinated the Truth of them to, her in so pure, so intimate, and so private a manner, Soul to Soul, and to give over to God, to be no mixture of human Thoughts or diabolical Idusions. In that manner God ratiocinated to her the Truth of the Villon of Antichrist." (R) Which formed to be taken from the Hypoth- esis entering the Incubus's. The Opinion that certain Persons of an extraordinary Mettle have been
If the was predestinated to be the Instrument of some Revolution of Religion, that Lay not was affixed to her Person, nor to the Ministry of her Voice: It will rather be an effect of her Writings; for during her Life she had but a very small number of Followers, who after her Death decreased every day in the Countries where she was most admired. They want but little of being reduced to Unity, I mean to one single individual. But it is not the fame in Countries which were never honoured with her Presence: Her Books have fructified beyond Sea; some Persoues in Scotland like her Doctrine, and have undertaken the Propagation of it. They have made themselves formidable, and it was thought necessary to take Pen in Hand in order to found their Prosperity. They have taken the same Steps to defend themselves; and that conflict of Books continues still: You shall see the Extract of a Memorial on that Subject, which a very worthy Man has communica
ted to me (56).*

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(56) De Rubeis, printed at Am
erica, 1657, in forma Polonar, in 12mo.
BOURLOTE (CLAVDIIUS DE LA), a Soldier of Fortune, who raised himself by his Valour. Look for LA BOURLOTE.

BOURLOTE (EDMOND), known by divers Works in Verse and Prose, which have been in good Esteem, had a great Share in the Affectation of the Duke of Montausier. It was by his Order that he wrote a Book in 1671, for the Education of the Dauphin. This Book is entitled "L'Étude des Souverains, and is filled with illusory Examples, concise for young Princes who are to be instructed. The King was so well pleased with it, and the Duke of Montausier recommended him to his Majesty for Sub-Preceptor to the Dauphin, and there was no other Obscure but his want of the Latin Tongue, that kept him from so considerable Honour and Fortune (a); for it must be observed that Mr Bouroulx had no Knowledge of the Latin Tongue. He died in the Month of September, 1701. He was putting the last hand to a Work entitled "Éloge de la Coeur (b). It is a kind of Supplement to the other Éloge, which he had wrote (c). The Children be left are a Theатin, a Captain of Foot, and a Nun (d).

BOXHORNIS, Professor at Leyden. See ZUERIUS.

BRACHMANS, Indian Philosophers, of whom Strabo relates several things which are very singular (e). They began to early to take care of their Scholars, that they lent learned Men to the Mother as soon as they knew that the had conceived. Thoë learned Men seemed to go to them to give them to the Mother and the Child, that the might have a happy time, but their chief design was to give them good Precepts. If the Mother was pleased with these Discourses, it was taken as a good Omen for the Child. As the Children grew up, they went thro' the Discipline of different Masters; so for the Brachmans they kept out of the Town in a Wood, and led a very rigid Life (f). They slept on Hides, they eat no Fleeb (g), nor

(a) Memoire, Galerie, de
(b) Id. pag. 406.
(c) Id. pag. 399.
(d) Id. pag. 399.
(e) Strabo. Lib. viii. pag. 491.
(f) Archiv. de
(g) Id. lib. vii. expedit. lib. 7.
(h) Ptol. lib. vii. exp. 16.
[i] In glob. ib. non indigentia, sedes quaestiones. ibid. lib. iii.
[j] Hierosol. in Philist. cap. 9.
BRACHMANS

nor had any Commerce with Women [C]. They spent their time in fine Dif
courses, and communicated their Science to those who would come and hear them: But none of their Hearers was allowed to speak or to spit: Whoever did it was turned out for that Day. When a Man had been thirty seven Years in that Society, he was at liberty to leave it in order to live a more easy Life: He was then permitted to eat such Beasts as do not labour for their Food, and to marry many Wives; but he was not allowed to philosophize with them [D]; for if for they were bad, it was feared they would divest them of the Meghanous things among the Prophane; and if they grew better by the Leffons of their Husbands, it was feared they would live no longer under their Subjection. The Brachmans said, our Life ought to be considered as the State of Conception, and Death as a Birth to a true and happy Life for those who have philosophized well. They added, that the accidents of human Life are neither good nor evil, since the same things please some, and displease others, and even are agreeable and disagreeable to one and the same Person, at different times. Thus much for Morality. As to Physics, they taught several things which was fomented by Pully; their main skill did not lie in that; their Actions were a good part of their System on Fables; but otherwise they had the same Opinion as the Greeks in several things. They believed that the World had a Beginning, and would have an End; that it was round, and that God, who made and governed it, penetrated it every where; that the Principles of the Universe differed from each other, but that Water was the Principle of the World: and that there was a Quintessence, out of which the Heavens and the Stars were formed. They had also some Fables, like Plato, concerning the Immortality of the Soul, the Tribunals of Hell, and such like things. It is Strabo, who speaks thus lightly of the greatest Truths of Religion. Apuleius, though he was taken for a Magician, has not so described the Doctrines of the Brachmans in his Amatory Aphorisms, and the Physics every much [E]. Clemens Alexandrinus testifies that they drank no Wine, nor eat any thing that had Life, and that because they were perfumed of a new Birth, they did not value this Life [E]. He looks upon them

Honour of the Gods, and praying to them. Each had his Cell, and they could not abide to live in common: Knaves who frequented their places: a man who wears a gold ring among the Pagans, and I do not even know whether they can be compared with Cenobites, rather than with Anarchites. Erosiaem represents them as Men free from Malice, and who thought only of God [q]. They drank neither Wine nor Malt-Drink; they eat nothing that had Life; they worshipping no Images. That which is most wonderful is, that there was not a small Number of such great Saints; for there were several Thousands of them. Credit Tacitus.

[C] They had no commerce with Women ] Solids speaks quite otherwise of them: what he says of them deserves to be taken notice of for its singularit.
y. [C] They were of the Brachmans, inhabiting on an Island on the Ocean, where the Air is so pure that they live a hundred and fifty Years. They do not live there upon Bread, and Water, but upon Barley and Apples. They do nothing but pray to God. In the Months of July and August, the Fruits, being then very plentiful, heat them with the Fire of Love, so that they go to their Wives beyond the River Gangas, and remain forty Days with them, and then return to their Island. When a Woman has had two Children, her Husband goes no more to see her; and the on her side comes no more near any Man: and if any Woman has been five Years barren, her Husband makes no further at


BRACHMANS.

as one of the two forts of Gymnosophists (d) [F]: but it is very difficult to determine among so many contrary Relations, whether the Brachmans were naked or not (G). Lucian calls the same Indian Philosophers indifferently Brachmans and Gymnosophists (e). We must take care not to be deceived by his Expressions, when he says in an indefinite manner, that they burnt themselves, not by leaping into the Pile, like Perigrinos, but going into it with a grave pace, worthy of their Character of Philosophers (H). If some did it, it does not follow from thence that it was one of their Customs. He observes also, that, by reason of their Sobriety, they lived a like life (I).

The Treatise of Palladius de Gentibus Indicis et Brahmansibus, which was published at London in the Year 1665, deservers to be consulted (I). If we had the Book that the Brachman King wrote in his own Language, concerning the Laws and Government of the Brachmans (g), it is likely we might see something very romantic in it.

The Brachmans subsist full in the East. The third Seat that is in vogue among the Chinefs, may be called the Religion of the Brachmans or Bramins, and they call it fo themselves. They are Prigs who chiefly reverence three things, the God Fo, his Law, and

[F] Clemens Alexandrinus ------ isk uo be to eno be eno two of the two forts of Gymnosophists. (a) B. P. Alexander Ilib. iv. in dividet the Gymnosophist. (b) Gymnosophists. (c) vid. lib. xv. cap. v. xi. (d) Vide viribus in Augusto de civ. orb. lib. vii. cap. xiv. (e) vid. ib. pag. 439. (f) Vid. pag. 439. (g) Lucian in fa. g. pag. 799. (h) Vid. pag. 799. (i) Vid. pag. 799. (j) Vid. pag. 799. (k) Vid. pag. 799. (l) Vid. pag. 799. (m) Vid. pag. 799.
and the Books which contain their particular Statutes (6). They have very odd Opinions about Non-entity, and their Morality has a great affinity with the Visions of our Quaintets (K).

The Relation of Father Richard shews that the Brachmans were every afferthe, that as these men were bare-footed on their burning Sand, and that they live only upon Herbs (i). The Brachmans of Indiyan have very ancient Books which they call Sacred, and which they pretend God gave to the great Prophet Brahma (k). They prefer the Language in which those Books were written, and use no other in their divine and philosophical Explications. By that means they keep them from the Knowledge of the Vultur. They believe the Traninfinity of Souls, and eat no Flesh. They say that the production of the World consisted in this, that all things came out of the Book of God, and that the Transinfinity of souls perished with the return of their false fames to their first Original. A Spider serves them for an Emblem to explain that Opinion (L). The Brachmans of Blane believe that the first Men were bigger

(K) They have very odd Opinions about Non-entity, and their Morality has a great affinity with the Visions of our Quaintets. The Brachmans are as the World is but an Illusion, Full. A Deceit: and that Bodies, to exist truly, must think themselves, and be confused with Nothingness, which is its Simplicity, makes the Perfection of all Beings. — Their Morality is yet more overabradent then that of our Stoics. For the upper Animadversions of IndiffERENCE, to which they term All Relizions, so far, that a Man must become a Stone or a Statue to acquire the Perfect Soul. They do not only teach that a Wise Man ought to have no Desires, but also that he ought not to have any Define. So that he ought continually to apply himself to define on nothing, and to remove all Thoughts of Virtue and Sainthood so far from his Mind, that there remains no thing in him contrary to the perfect Quiet of the Soul. It is, they say, that this profound quietness of the Mind, that Quiet of all the Powers, which makes the Happiness of Mankind, and in that State he is no more subject to change; there is no mo meer Transmigration for him, any Vicissitude, any Fear of Things to come, he does not feel anything. It is, or if he is any thing, he is Wise, Perfect, Happy, in a word, he is God, and nothing else. The Brachmans, it seems, to be more near to the Delicacy.

(L) A Conformity of the National Customs of the State, in which it stands to be read in the Aegyptian Codex.

(M) La Connoissance des Histoires de la Bible, p. 11. and 9.

(N) M. de Laborde, Conform. des Codex, Cod. 35. 36.
BRACHMANS. BRANDOLINUS.

than those of this present time, and that they lived many Ages without any Sick-
ness (i); and that our Earth shall be destroyed one day by Fire, and that another
will come out of its Affes, in which there shall be no Sea, nor any change of Sea-
fons, but an eternal Spring (m). The Brachmans of the Country of Coromandel
say, there are all at once several Worlds in different parts of the Universe, and
that the same World is destroyed and renewed in certain periods of Time; that our
Earth began with the Golden Age, and will be destroyed by Fire (a).

(i) Tertull. Vite.

(ii) De Sine, pag.

(iii) De Sine in.

(iv) De Sine in.

(v) De Sine in.

(vi) De Sine in.

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Words, had not done so, if he had told us where Corradus spake for; for one would never con- 
clude that the three Books "de ratione forintendi," repeated at Basle in the Year 1565, since Mr Knug spoke of that Edition immediately after, without saying that either the Books or the Comment were printed in it. I shall therefore add a Passaige which will 
serve for a Supplemeta to the other. — How Paolo 
Cossio, a Jesuit, in his Dictat- 

Thus, if non corus cereh ineptiea, librorum, 
de ratione forintendi communicaverat, Rhenaeiis ac 
clariissimo Historiae Mathematicae Curvino, 
evocavit de Pandionis profectis, tudi Sebastiano 
Corrado (a) prehastis eruditione vio- 

In "in massi Lugen Rosenberg, the man of 
the true Time, (and yet certain- 
ly extremely far eyd, wil his Books de ratione for-

(a) In the version of the Basle Edition, the name of the printer is given as "Sebastianus Curvis, the most famous King of Hungary," as "Sebastian Curvius, a Man of extraordinary 
"Learning, teyefsis." He takes this from a Piece where- 
in mention is made of several learned men: It is intitled, Diffabilitatus de caelestis incipitio et eruditione clarae, miroque cceurum quanidum atto- 

(b) Christianus Musa, Paphos, professor, 4th of 1566. 
(c) Gelas, Bidh. 

BRASAVOLUS (ANTONIUS MUSA), Physician and Professor at Fer-
rara, flourished before the middle of the XVII Century; he taught Logic eight 
Years, and Natural Philosophy nine Years, in the University of Ferrara; after 
which he applied himself to the Explanation of the Theory of Phyfic (a). The 
Commentaries which he wrote on the Aphorisms of Hippocrates (b) were well esteem-
ed. He wrote several other Books on the Nature of Medicines, and the Method 
of preparing them (d). He used the Form of a Dialogue between himself and 
an old Apothecary, whose voice is clear and simple, and without all Affirmative 
Ornament (e). He was very imperiously introduced by Laurence Joubert, in 
the Story of a Buffoon (f). His Work on the Pox was judged very contemptible 
by Jean de Renou, a French Physician (g). The Pox is a French Disease. It is a Diften-
terious Fever, which was for the First Time 1535, as printed in Basle 
in the Year 1549, 4th of 

(a) See the Pref- 
fix to the Com- 
mentary upon the Aphorisms of Hippocrates in Gelas Biblioth.

(b) Gelas took 
notes of the Basle Edition, in 331 

(c) See Bibli- 
hem. Cata-

(e) Joun de Re-
nou, anv. 1, 

(f) See Bibli-
hem. Cata-

(g) Jerom Brasavolus his Son was a Phy-
cician, and published something [d].

Thus, if non corus cereh ineptiea, librorum, 
de ratione forintendi communicaverat, Rhenaeiis ac 
clariissimo Historiae Mathematicae Curvino, 
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which he applied himself to the Explanation of the Theory of Phyfic (a). The 
Commentaries which he wrote on the Aphorisms of Hippocrates (b) were well esteem-
ed. He wrote several other Books on the Nature of Medicines, and the Method 
of preparing them (d). He used the Form of a Dialogue between himself and 
an old Apothecary, whose voice is clear and simple, and without all Affirmative 
Ornament (e). He was very imperiously introduced by Laurence Joubert, in 
the Story of a Buffoon (f). His Work on the Pox was judged very contemptible 
by Jean de Renou, a French Physician (g). The Pox is a French Disease. It is a Diften-
terious Fever, which was for the First Time 1535, as printed in Basle 
in the Year 1549, 4th of 

(a) See the Pref- 
fix to the Com- 
mentary upon the Aphorisms of Hippocrates in Gelas Biblioth.

(b) Gelas took 
notes of the Basle Edition, in 331 

(c) See Bibli- 
hem. Cata-

(e) Joun de Re-
nou, anv. 1, 

(f) See Bibli-
hem. Cata-

(g) Jerom Brasavolus his Son was a Phy-
cician, and published something [d].

Thus, if non corus cereh ineptiea, librorum, 
de ratione forintendi communicaverat, Rhenaeiis ac 
clariissimo Historiae Mathematicae Curvino, 
evocavit de Pandionis profectis, tudi Sebastiano 
Corrado (a) prehastis eruditione vio- 

In "in massi Lugen Rosenberg, the man of 
the true Time, (and yet certain- 
ly extremely far eyd, wil his Books de ratione for-

(a) In the version of the Basle Edition, the name of the printer is given as "Sebastianus Curvis, the most famous King of Hungary," as "Sebastian Curvius, a Man of extraordinary 
"Learning, teyefsis." He takes this from a Piece where- 
in mention is made of several learned men: It is intitled, Diffabilitatus de caelestis incipitio et eruditione clarae, miroque cceurum quanidum atto- 

(b) Christianus Musa, Paphos, professor, 4th of 1566. 
(c) Gelas, Bidh. 

BRASAVOLUS (ANTONIUS MUSA), Physician and Professor at Fer-
rara, flourished before the middle of the XVII Century; he taught Logic eight 
Years, and Natural Philosophy nine Years, in the University of Ferrara; after 
which he applied himself to the Explanation of the Theory of Phyfic (a). The 
Commentaries which he wrote on the Aphorisms of Hippocrates (b) were well esteem-
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hem. Cata-

(e) Joun de Re-
nou, anv. 1, 

(f) See Bibli-
hem. Cata-

(g) Jerom Brasavolus his Son was a Phy-
cician, and published something [d].
BRAUN (George), in Latin Braunius (A), Archdeacon of Dortmund (A), and Dean of our Lady in Gradübi at Cologne, lived 'till the beginning of the XVIIth Century. He published a Latin Oration against the Priests that keep Convents, in the Year 1666. He wrote also the Life of Julius Cäsar in the Holy Romans, and a Treatise of Conferences against the Protestants (A), which was printed at Cologne in the Year 1605 in 8°; but his principal Work is the Theatrum Urbium, in several Volumes in Folio (6). He was at Antwerp at the time of the Insurrection of the People, on the thirteenth of March 1567, and relates how the Lutherans joined with the Catholics to restore the Confessio (3). All the Accounts of that dreadful Action agree with this Union. I shall extract from his Work of Controversy some Facts, which relate to the establishment of Lutheranism in the City of Dortmund (B), and to the Variations of the Confession of Augsburg (C).

(A) He wrote a Treatise of Controversy against the Protestants. This is the Title Catholicorum Trismegistoi divaricatori Lutheranorum libidin sordidissimi Predicatorum Defensio: in qua legitime rationes et confuta privata Christiæ in præc. Christiæ excusat, et educat, confutatur ajutantur, A. Augsburgianum affirmatur et profiri nugatur. The Occasion which determined George Braun to publish this Work was, that the Magistrates of Dortmund (Sermes in Latin) in an Imperial City of the Circle of Würzburg, and the Diocese of Cologne, made a Decree the Seventh of October 1605, that all who would not subscribe to the Confession of Augsburg, should be deprived of Liberty of Conscience. Braun urged ten reasons against this Decree. I shall touch a little of the first, because they are material Points, of which the Readers, whatever difficulty they may have to Controversy, may be glad to know.

(B) He compares it from his Book of Controversy some facts, which relate to the Establishment of Lutheranism in the City of Dortmund. The Author represents to the Lutheran Ministers, that they ought to remember the first Step which their Ancestors took to introduce their Faith into the City of Dortmund. It was to present a Petition to the Magistracy, by which they humbly desired Liberty of Conscience. The Petition was presented to the Emperor, whereunto was added to all the Churches of the City. And promising further, to live in submission to their Superiors, both Civil and Ecclesiastical, he promised a perfect Communion. A Chapel was allowed them where they might communicate in both kinds. Some time after they obtained one of the Parli Churches, and the Lutheran Ministers. President who officiated there installed the Mace. He had been a Monk, he drew a great Number of Auditors, and succeeded so well that he established Lutheranism in all the other Parishes except that of St. Nicholas; but that also fell some time after into the Power of a Lutheran Minister (1) who preached violently against the Priests. The Author observes that at the time of the First Confutation (2) and a little after the Peace of the Religion had been concluded (3), there was no other than the Roman Religion established in the City of Dort- mund, but that it was suppressed there, and Lutheranism established by public Authority in the Year 1582, when the principal Magistrats and Parli Ministers were the Count Palatine, who would oppose the Novice priding to be the weaker Side. When the Confession of Augsburg was thus publicly authorized, it was not the work of a few Parli Ministers, but throughout the whole City, till they had obtained the Decree I have mentioned (4). The Author compares the Place of the Affair, from Wedge, the chint Part of which being once entered into a piece of Wood serves by little and little to introduce the thickest parts till the Wood be quite cut through. This I shall not trouble you with, nor shall I trouble you with the places where the Ministers of a Church are stationed, among the Salaritains, or from the Confession, which

(1) Named Hermanus Endlichius, H.B.

(2) In 1551.

(3) In 1555.
several Ministers had made, that the new Reformation had augmented the Disorders of mankind; he added, moreover, that he knew not whether he could be mistaken, but what he cites has been a thousand and a thousand times objected by the Roman Catholics: and Answers have not been wanting.

[49] And in the Præfation of the Confession of Augsburg. It is the Subject of the fourth section of George Braun. He says, I. That the Confession of Augsburg and the Latin of the Confession of Augsburg, prefixed to the Emperor, and to the Diet of the Empire, in the Year 1550, cannot be read as the Work, said Senecio in similitudinem every Article. (ii.) That Melancthon printed it in Latin and German, at Wittenberg, in the beginning of the Year 1551, but that he varied from the Original in the second or third Article, which relates to the Holy Supper. III. That in the same Year, in the same City, and in the same Polyglott Holz von der Jagd und Methuen got two Editions printed in Latin, one in 4to, the other in 8vo, which were extremely unlike both as to the Terms and the things. IV. That the Edition in Quarto admits Transliteration, and proves it by the Canon of the Great Mass, and by Theophylact, but that the Edition in 8vo contains nothing of that, and that for that reason Hagiostes, Fassius, and other Lutheran Preachers reject the Edition in 4to, and condemn it as Po

[50] And in the Edinburghe, ed. at Witten.

[51] BRAUNBOM (FREDERIC) (a), a Protestant Author, and a German, published in 1613, with great Octentation, a Book, which he thought full of new Discoveries, on the Explication of the Prophecies of the Old and New Testament [47]. He determined all the Periods of the Reign of Antichrist; of his Birth, his Youth, the highest pitch of his Strength, the strength, and his Death. By his account Antichrist was born in the Year 86, and he was in the state of Antecility in the Year 376, at the Age of Manhood in 656, in the highest Prosperity in the Year 711; he began to decline in 1086, his Decay, and the Adolecency of the Reformed Church, fell in the Year 1376; the Decrepit State of the former, and the Full strength of the latter, was to happen in the Year 1566. Antichrist was to die in the Year 1640, and the end of the World.

[47] The Bibliography of Dictionarie of Letters, pag. 156., of the Edi
tion of Human, and New Testament, 1656, 4to, and pag. 9. Ed. of Frencius, and Wockenheim, 1613, 4to, other, that he of 1656 is print

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World should be in the Year 1711. We shall see below some other Particulars of that Work. It is not necessary to observe that Bruenom applies to the Papacy, whatever he found in the Scripture concerning Antichrist, and the great Whore. I shall

[38] Here are some other Particulars of that Work.
We find there a new beginning of the Character of the Papacy in the Person of the Invention that he exhorts all Christians to blas.

[39] God be it known to Landau Deane, qu draw the Saviour from their own Sufferings of the Second Person of the Trinity.


[41] That he that is mentioned in the Book of Judges, shall, etc., who killed the King of Moab.

[42] Continuation, de Rancon, in extenso, pp. 556.

[43] The 7th ed. of this Work is called Mundum dinixum de Pontifici emendato.

[44] A Commandment from GOD to recall the Pope. He has received a public Order, like that which Ebad (g) received in private: Ut publicum præceptum habere eumus "Calvinisea offerit eoque Ebad habuit privatum propertum in eum." Enr. v. 4, 5, 6, 7, Germanicus retinet. Omnia ignara

[45] He was made Colleague of the Emperor; he founds his new Chronology on five Arguments; I shall not recite them, nor the Answers that have been made to them (8).

The Title of his fifth Chapter of the tenth Book is Mandatum dixitum de Pontifici emendato. - - - A Commandment from GOD to recall the Pope. He has received a public Order, like that which Ebad (g) received in private: Ut publicum præceptum habere eumus "Calvinisea offerit eoque Ebad habuit privatum propertum in eum." Enr. v. 4, 5, 6, 7, Germanicus retinet. Omnia ignara

[46] He also is mentioned in the Book of Judges. He killed the King of Moab.

[47] See below Remark [C] towards the end. He made an Objection to his Hypothetical that Popery should perish about 1443. The Protestant Princes may then, say he, spare their Preparations for the War, since the Pope is not to perish "till 1641," and then he will necessarily perish; it is then a Godly piece of Work, as Mr du Plessis to extort the King of England to equip a Fleet to go and "defend Rome." Horne monare amicis publis & consiliis, sive amicis publicis & consiliis superfide Principis adventus Religions; non enim nifi anno 1641 mortueri Pontificis et certum moriatur. Minr. Sauciiae auditus Pifleurum cura et aedificatione Michaelis Monarchae hortat, claffem infaurat, navigat Italianum, Ravenn. exaurat, Pifluem victimam maeter, caras edat: præmatura fonte vetustis siquidem umbra, num ut vita in Annam Agrippinae, ut bifurcuntur welle & Pifleurum, 57 aturorum bellum in flancia fudicere tres infraequent; merum dubito poe vi vinditum Proceres Britannin (11). - - - This I may and ought to observe, that the Princes of the contrary Religion may spare the Danger, Expost, and Trouble of making War, for the Pope will not die till 1641, and then he will perish; therefore it is a piece of military folly in du Plessis to extort the most seruous King of Great Britain to sit at a Fleet, fail to Italy, burn Rome, kill the Pope, and eat his Fish: the Graft of the most seruous King is a little too hasty: for justly the most seruous King and du Plessis should live to the Year 1641, or there is some Realm for the British Religion, and the World cannot have been a Thirty seven Years War in Italy, in this Year.

[48] They be here and there resistant from the heretical Affirmations. I dwell at Liage, a Town full of by, and do not write a thing that I am not acquainted with; likewise that part of Germany and those in the Low Countries, the Reformers are in alliance with them, have conferred upon the Rhine and the Maine, may rather be said to suffer them as profess Hereze. Besides, Brueion did not believe that the State of the Church of England went to rack without the Assistance of a powerful Confederacy. These four Verses he used to sing upon the Subject.
I shall observe that he published his Work the same Year that, according to other Divines, the World was to be at an end [C]. This furnishes me with a Digression against

Damasus & Eusebius, Franciscus, Germanus, & liter, Hi venient Romanum dilaniare fam.

Quid faciam Iulius, Lusamani? quid, si plangent

Euphorici mereis disseriisse funt [13].

From England, I hope, Germany, and France, And from Damasius shall the People flee, And each Man raise his Shore of burnt Rome, Whither Italy and Turugio bewail

The Fall of her who pursh'd all their Wars.

I know not whether he lived long enough to be the author of the Prince of his Prophets in relation to the Death of Antichrist, but I believe, that if he was alive in the Year 1657, he continued as bold as ever it is for common men, who are hale enough to take too short a Tern, to make it up with Affair, and some frivolous Subterfuge, when they find themselves contaminated by the Event. He was wise enough to gain the end of the World; he put that off so a time he knew very well he should not live to [14]. [C]. He published his Work the same Year, in which, according to other Divines, the World was to be at an end. They thought that because all the Letters of the world were common, and numerous, and made the same that the last Judgment would be in the Year 1653. "Nolvi hoc fecer vel ex vocutis Joviscus, in quo omero literam sunt numeratals, non purgavit sed ignis ignis autem ille sumus in brasa, in quem universa futurus, eoque videtur D. Menexerius etiam Theologus Gieseling celebratur, in quo omne numerum Paulatim profexit. [15] " Si casus aliquis, collaudatae in Eusebio Agrippiani Confessionem quam hacte valde claudia versum: Aenea aut Cerberus milijos fessit vectis, deiam quietem eum exemptum est. Deum unde 52. in omnem diem omnem amici JUdiciam [15]. — In our time from the word Judicius, in which all the Letters are in the alphabet, it is easy to see that the last universal Judgment should come in the Year 1653; and D. Menexerius, a noted Divine of Gießen, and entirely free from any Facetiousness, alludes in his Dedication of the Exposition of the Confession of Augsburg, which he had chiefly with these words: In the Year of Christ, One was 14 years and thirtirn, which is the Number contained in the ommium word JUdiciu. A fine Reason indeed, those who built upon it deferred at least for the Year 1654; on condition that they should humble themselves at the Sight of their Error.

What is surprising is, that the ill Success of an Invention like the Apocalypse, does not hinder others from falling into the same Temerity (16). We fee that it is a Den like that of the Presbyter, a great many go there, but no body comes back, that is, with the Treasure they went to seek: ought not they to have remembered the Foe in Is. 69. 10. Olim quid Vulpes agrota castra leoni Respondit referens: quis me sedis terrae vertat

Omnia te adverbium spectantia, nullas retromulta (17).

[13] I am not ready to take good care not to come into that Cavern, where so many have been, and returned without the Sublime Branch, without the Information expost of Notwithstanding, the Voyage is as often undertaken as ever, and no regard paid to those, who represent that there is no Return from there; that it is like the Great, and cry with all their Might, you are going

A dark and glove way unto the Plain, From whence as to Traveller return.

They embark every Day on this Sea, as if it were not noted for thousands of Shipwrecks.

A Minister of Jerusalem published in 1686, the Accomplishment of the Prophecies, in which he gave out, among other things, that what Joseph Mose said, that the Duration of the corrupt World should be 1500 Years, and that the Duration of the pure Church was to be 350, seems to him inspired (19).

Joseph Mose addit, ut non po/si eff, thes.


In the Year 1652. He foresaw the End of Antichrist and Idolatry would fall to earth, and be destroyed in four or five years. He foresaw the Fourth Calculation, and gave it for true; from whence he concludes, that the Reign of Antichrist would come in the Year 1680, and according to the second in 1633 or 1654, was still in being in 1682 (20). And since it subsists at the time I write this in the third Calculation, by which it was to end in 1690, was no better than the two first. The Minister fulfilled it. It does not appear, says he (21), that things are to end this Day, for no Element of Antichrist shall be in the World. 52. in omnem diem omnem amici JUdiciam [15]. — In our time from the word Judicius, in which all the Letters are in the alphabet, it is easy to see that the last universal Judgment should come in the Year 1653; and D. Menexerius, a noted Divine of Gießen, and entirely free from any Facetiousness, alludes in his Dedication of the Exposition of the Confession of Augsburg, which he had chiefly with these words: In the Year of Christ, One was 14 years and thirtirn, which is the Number contained in the ommium word JUdiciu. A fine Reason indeed, those who built upon it deferred at least for the Year 1654; on condition that they should humble themselves at the Sight of their Error.

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against those who have so often foretold the approaching Fall of Popery, without taking warning by the Disgrace of their Companions; they ought to be sent to the School of a Pagan Poet, who would not suffer to confust the Babylonian Numbers,

Tu ne quiescri scire (necas) quem mihi quem tibi Finem Dii dedenter, Leuconoc: nec Babylonios Tentāris numerōs: — (5)

Ab do not strive too much to know My dear Leuconoc, What the kind Gods design to do With thee and me. Ab do not you confust the Stars, Contested bear thy Dozen, &c.

and

The Example of this Man ought to be a warning to new Calculators, and yet they continue to forestall. What appearance is there that his fourth Calculation will succeed where the other failed? Let us reflect a little upon this Puzzles: we shall see at what time Popery should have begun to be cut down. "If you account their 180 years from the time when I began to preach against Popery, that brings us to the year 1657; if you count them from the year 1520, the Date of the Bull of Leo X, that brings us to 1700; take some other period, a dozen or five times, and you will find it would fit any but 550, and the prophetic year is of 360 Days, or 360 Years; this falls exactly in 1650, and that is the time which I think ought to be the beginning of the Vintage; now the Wines of this Wine shall ride at that time, after which France shall break with the Pope, as I judge, before the end of the year 1651, and the beginning of the next, the rest of the Empire of Anti-Christ shall be totally abolished; so that all comes to my Calculation, which is that we cannot be far from the end of the Empire of Popery. We must not forget one of the reasons which made him believe, that the Rapture between the King of France and the Pope would have to speedy, and so happy. Consequences. It is, I say he (38), that the Bishops of France have lately declared, that it is not lawful at any time to disobey the King in a propagation of Religion: this is the same thing that has happened in England, as another Preparatory to this Event. A King of a Religion contrary to that of the State is suffered to reign there peaceably. Pope Leo X allowed people to submit to princes who are Enemies to the prevailing Religion. How happy was this Man at Jerusalem: he would know that in two Years time England would drive their best Bishops out of King, which would be a Proof that Providence did not intend to accustom people to submit to a Prince, who was ready to diffuse the French Nation, by a feath and neighbouring Example, to disobey their King, in case he made any Alteration in Religion. Observe, that this Writer has reckoned several Miracles among the Causes which drove James II out of the Throne (29). He had made therefore an Ill Judgment of the Design of Providence; but let us leave that and throw him more directly the1822 the Prophecy of France. France has been so far from breaking with the Pope, that the year 1650, and the year 1700, that, on the contrary, they are more Popish. We know the Advantage which Innocent X obtained, by coming things to be placed on the old foot, in the Year 1608. We have other Miracles which have been published, on the Subject of the Pope's Brief against the Archbishop of Cambray, in 1609. This Pope has been more Popish than any other. He has maintained, that it is a Bull which absolutely destroys the Liberty of the Gallican Church (31). This is, I say he (32), the most terrible Blow that could have been thrown at the Liberties of the Gallican Church; there they are all destroyed by one single Thunderbolt. Germain, and his Apologist Rider, the Jesuit Mancinius himself, Germain, Father Spalatin, Ellis du Puis, and all the rest, to whom the Querrel between Innocent XII and

"The King Lewis XIV. had given Courage to lift up their Heads against the Usurpations of the Court of Rome, are overthrown, as well as the great number of Bulls made by the Court of Pius, in favour of the Prelates and Clerks, and for the Preservation of the Liberties of the Gallican Church. So many Regulations, Decrees, and Declarations made by the Clergy of France, in this manner, that it is nothing. 'If that Author had said all that he thought, he would have added, this is all the most terrible Blow that could have been given to my Prophecies. He thought it was a Vindication, which he owes to the Clergy of France (33), is occasioned partly because his Predictions have been so ill enforced by Lewis XIV, and his Prelates, and encouraged the other Successors which have happened to Popery, between the year 1650 and 1700; the Edict of the Emperor of China in 1623; the IVth Article of the Peace of Ryswick, in 1697; the Gallican Church which the Turk has made of so many Places, by the Treaty of Carlowitz, in 1699. I omit also the Complaints which a Minister of Granston has given out in a Piece published in 1701 (34); which shew that the Church of Rome has not been weakened in the last ten Years of the XVIIth Century, and that on the contrary he has approved the Prophecies in several places (35). The beginning of the XVIIth Century has produced nothing prejudicial to the Empire of Popes, the Prophecies of Mr. de Vio and of Mr. de Bucovina, are not at present, 290 as at this Day by the Catholic Prince. The Emperor, the King of France, and the King of Spain, strive who shall make his Court to him best. It is a Matter of much Concern to the Protestant States who have made a Confederacy, but they think nothing less than crushing the Court of Rome; they have Affairs to manage which they think more pressing, and if they sit against one Catholic Prince, it is only in favour of another Catholic Prince; and in case France should turn her Arms against England, they would be the first to find them in Succecss: so that we do not see that the fourth Calculation is likely to have better Success than the other three. And yet there is Mr. Allen, after the ill Success of Mr. Jarvis, has entered the Field to declare to the Public, that Antichrist shall perish either in the year 1716, or in the year 1720, or at least in the year 1736 (36). Mr. Garthier, Professor of Divinity at Deventer, does not express himself so exactly: he fixes upon no Year, but he believes that the Apocalyptic Babylon shall fall entirely in the Course of the XVIIth Century (37) I will observe by the by, that one of Mr. Jarvis's Proofs is very weak: It is certain, fey he (38), that since the year 1620, Images and Saints have lost their Credit prodigiously, and we find, since that time, more People, who, in their Popish Countries, disbelieve these false Worshipers, than were to be found in all Ages before. In the same manner the Tyranny of the Pope has been ever since that time manfully declining. In the last Century the Popes were pretty well succeeded of the Row which the Council of Constance had given them. . . . but since the year 1650, the Power of the Pope has been con- sumingly diminishing, and is at this day in such a de- cayed State, that it will never recover from its Decline. So we shall not trouble ourselves to ask how this

(35) Mr. de Vio, in the Essay on the Prophecies of the Body, included in his Remarks on the Church Printed at York, or Mr. de Bucovina, a Revelation, printed in the Pamphletist, in Memorandum, and in his Shepherd. It was written in 1720.

(36) See the Remains of Mr. de Vio, in the Prophecies of Mr. de Bucovina, April 1705, pp. 246, 247. The Table. See also Mr. de Vio, in the Table, Prophecies of Mr. de Bucovina, pp. 246, 247.

(37) Notice of the Prophecies of Mr. de Vio, in the Table, Prophecies of Mr. de Bucovina, Tom. II, pp. 307, 308.

(38) See the Remains of Mr. de Vio, in the Prophecies of Mr. de Bucovina, April 1705, pp. 246, 247. The Table. See also Mr. de Vio, in the Table, Prophecies of Mr. de Bucovina, pp. 246, 247.

(39) Mr. de Vio, in the Essay on the Prophecies of the Body, included in his Remarks on the Church Printed at York, or Mr. de Bucovina, a Revelation, printed in the Pamphletist, in Memorandum, and in his Shepherd. It was written in 1720.

(40) Mr. de Vio, in the Essay on the Prophecies of the Body, included in his Remarks on the Church Printed at York, or Mr. de Bucovina, a Revelation, printed in the Pamphletist, in Memorandum, and in his Shepherd. It was written in 1720.

(41) Mr. de Vio, in the Essay on the Prophecies of the Body, included in his Remarks on the Church Printed at York, or Mr. de Bucovina, a Revelation, printed in the Pamphletist, in Memorandum, and in his Shepherd. It was written in 1720.

(42) Mr. de Vio, in the Essay on the Prophecies of the Body, included in his Remarks on the Church Printed at York, or Mr. de Bucovina, a Revelation, printed in the Pamphletist, in Memorandum, and in his Shepherd. It was written in 1720.
BRAUNBOM.

and who thought that God had very wisely covered in thick Darkness the time that is to come:

Prodius futuri tepomoris exitum

Caliginisio nocte premit Deus:

Ridequite, si mortalis ultra

Fas trepidat. — (c)

Future Events wiue Providence

Hath hid in Night from human Senses,

To be revealed in the Search of History,

And taught to see to proof Mortals try

To fathom deep Eternity,

With the short Line and Plummets of their Mind.

Observe

this Minister will reconcile those things with what he continues to undertake and confide to God.

The Bounds for it to be brought into the future Duration of Popery, than a Mark of its approaching Ruin. The nearer an Evil approaches to its Height, the nearer is approaches to its End! It would be more than his life's Pitch to the enormous Sum of Abuses favoured Easter, who probably would have effected nothing against ordinary Evil. An Evil that he is at least to remember what he has said, that the prodigious Advancement of the Papal Authority, to which he referred to the Antichristian to its

[40] 56. {He presented a Prophetic Tom. E. cap. v. pg.46. 26.

[41] 62. In his An. 1411. Chalmers, pref. to his Hist. Pius, pg. 5-

[41] 64. Ibid. (c) pg. 113.

[42] 64. Ibid.


BRAUNBOM. BREAUTÉ.

Observe that I know nothing of Braunbom's Book, but by the Extract of it, given by Adam Contem, a Jefuit, who refuted it (4).
themselves to be defeated by a lesser number of Fleming's, instead of beating them, though they had been twenty to forty, as he offered to do in any Recounter [A].

This Letter being read by the Governor of the Place [B], according to Cuffom, before it was delivered to the Priçoner, appeared so shocking, that the Commander of the Party of Bejifudes wrote immediately to Breauti, to offer to fight him with an equal Number. His Proposal was very acceptable; but the Superior on both sides could hardly be persuaded to confine to it [B]. Nevertheless at last they appointed the Place, and the Day; and agreed upon the Three Conditions. It was resolved that they should fight on Horfe-back, Twenty two against Twenty two [C], on the fifth of February, 1600. Breauti would have had the Governor of Bejifudes to put himself at the head of his Fleming's; but the Arch- Duke Albert would not suffer it. Their Chief was the Lieutenant of the Governor's Troop, the fame Gerard Abraham who had beat the Party. He sent word by a Trumpeter that his Men had swore not to give any Quarter, for as much as they undertook that Combat more to defend their Prince's Caufe, and that of the Catholic Religion, than for their own Honour [D]. And he and his Brother would have the Fights with the Flemings, and this Engage all his Men. Breauti killed Gerard; the Brother of the latter, and two others, were also killed: The fifth was so wounded that he died some Days after of his Wounds. But this was all the los of the Fleming's; that of the other Party was much more difmal; for Breauti's Valour [c] could not hinder his Men from being beaten with the utmost Shame [E]. Fourteen of them were killed on the spot.

[A] He offered in a Letter to beat the Flemings twenty to forty in any Recounter. Thusmus says, that the Writers on the Dutch Side do not scruple the Concept of Breauti to Quarel to Breauti, written to his Lieutenant, but to some false Breauti: They will have it that it was Grobbenius himself who offered the Combat, having heard, by the false Relation, that the Fleming's was abused by an Adventure which describes it to be mentioned in the beginning of the XVIIth Century, and that his Recounter was fighten on the 5th of Feb- 

[b] Cuffom. The Joy the Dutch had for the taking of Fuenta de Bejifudes, and that of the Dircft, was abated by an Adventure which describes it to be mentioned in the beginning of the XVIIth Century, and that his Recounter was fighten on the 5th of Feb-

[B] Is. 89, verse 16. 'The Joy the Dutch had for the taking of Fuenta de Bejifudes, and that of the Dircft, was abated by an Adventure which describes it to be mentioned in the beginning of the XVIIth Century, and that his Recounter was fighten on the 5th of Feb-

[C] Breauti was offered the Combat with an equal Number — The Superior would hardly consent to it — According to Thusmus, Prince Maurice dif- 

[D] He offered in a Letter to beat the Flemings twenty to forty in any Recount- er. Thusmus says, that the Writers on the Dutch Side do not scruple the Concept of Breauti to Quarel to Breauti, written to his Lieutenant, but to some false Breauti: They will have it that it was Grobbenius himself who offered the Combat, having heard, by the false Relation, that the Fleming's was abused by an Adventure which describes it to be mentioned in the beginning of the XVIIth Century, and that his Recounter was fighten on the 5th of Feb-

[E] He offered in a Letter to beat the Flemings twenty to forty in any Recounter. Thusmus says, that the Writers on the Dutch Side do not scruple the Concept of Breauti to Quarel to Breauti, written to his Lieutenant, but to some false Breauti: They will have it that it was Grobbenius himself who offered the Combat, having heard, by the false Relation, that the Fleming's was abused by an Adventure which describes it to be mentioned in the beginning of the XVIIth Century, and that his Recounter was fighten on the 5th of Feb-


[16] Breauti, lib. i. pl. 15. 13. 18. 


[18] Breauti, lib. i. pl. 15. 13. 18. 


[21] Breauti, lib. i. pl. 15. 13. 18. 

[22] D'Aulnolger, edid. dei duli, pl. 15. 13. 18. 

[23] Breauti, lib. i. pl. 15. 13. 18. 


[26] Breauti, lib. i. pl. 15. 13. 18. 

[27] D'Aulnolger, edid. dei duli, pl. 15. 13. 18. 

[28] Breauti, lib. i. pl. 15. 13. 18. 

[29] Ed. p. 313.
spot, and, of the eight that fled, three died of their Wounds [F]. Brexit and one of his Relations, being mortally wounded [G], in vain besought their Lives with a promise of a good Ransome; but they were not forgiven them. His Body, wounded in several places, was carried to Dort, and drawn to the life, to have that Picture sent to his Country. It exasperated the Friends and Relations of the deceased to such a degree, that one of them (d) went immediately into the Netherlands to revenge his Death. For that purpose he challenged the Governor of Belford to fight a Duel with him; but the same reason, which hindered Governor from being in the first Fight, excused him again from this. The Victors, to the number of eighteen, among whom four were wounded, were received in Belford, with the Acclamations of the whole Town. Thus the thing is related by the Historians of the Spaniab Party, among whom the Author, whom I cite, ought to be reckoned; but all the parts of their Narration are not allowed to be true [F]. This has always been the Fate of such Duels; their Success and the Number of them are always related several ways. Brexit had married the Daughter of Nicolaes de Harlai-Sanc, by whom he had two Sons. She was a Woman equally beautiful and virtuous, and not above twenty Years of Age. Though she was cured by several People, yet the renounced the Pleasures of the World, and made herself a Nun of St. Theresia (f), which Order was but newly settled in Paris. It is said (f), that their Son, intending to revenge his Father's Death, sent a Challenge to the new Lieutenant of the Governor of Belford during the Siege of Breda, and that he was killed in that Duel (g). I cannot tell whether a Marquis de Brenti, who was killed at the Siege of Arras, in the Year 1640, was defended from the Duelist.

[1] (F) Collected each other (G) Collected each other (H) Collected each other (d) Collect each other (f) Collect each other (g) Collect each other (h) Collect each other (i) Collect each other (j) Collect each other (k) Collect each other (l) Collect each other (m) Collect each other (n) Collect each other (o) Collect each other (p) Collect each other (q) Collect each other (r) Collect each other (s) Collect each other (t) Collect each other (u) Collect each other (v) Collect each other (w) Collect each other (x) Collect each other (y) Collect each other (z) Collect each other

*[Footnotes: (f) Collected each other (G) Collected each other (H) Collected each other (d) Collect each other (f) Collected each other (g) Collect each other (h) Collect each other (i) Collect each other (j) Collect each other (k) Collect each other (l) Collect each other (m) Collect each other (n) Collect each other (o) Collect each other (p) Collect each other (q) Collect each other (r) Collect each other (s) Collect each other (t) Collect each other (u) Collect each other (v) Collect each other (w) Collect each other (x) Collect each other (y) Collect each other (z) Collect each other]
BRENZIUS.

BRENDIUS (Samiuel Frederic), a German Jew, was converted to the Christian Religion in the Year 1614. He immediately published a Book (a) concerning the Motives of his Conversion, and forgot nothing that might render his first Religion odious. It is not known whether he was a Castalian or a Pen, or whether the hopes of persuading the World that his Conversion was finer, affected him with the Animosity which he shewed in his Book: but it is well known that hestrained things (A). He gave a horrid Description of the Malice of the Jews, of their Fraud, Crimes, Impiety and Blasphemies against JESUS CHRIST, and against the Holy Virgin; he exhorted everybody to have a care of them, and to look upon them as sworn Enemies to the Christian Name, whose only design is to hate, dishonour, and destroy, the Followers of the Gospel. Solomon Zebbi, who was a pretty learned Jew, took upon him freely to redeem him in a Book, which he intituled "Jews insensible to all but the Christian Faith," that he formed too much too much of the Faults of his Party. This is a faithful Representation of most Controversies (B). The Work of the Profeclre, and the German Tongue into Latin, in the Year 1618, as shall be seen here-under (b).

(a) He wrote against the Jews in 20, and the first Book was intituled, A. The first Book to them, where John Wesley was. See the Notes which he added to the Latin Translation of the two Books I speak of for he is not only but truly handle the Book of Genesis and that of Solomon Zebbi, in Latin, but has also interpreted his judgments about the Acceptation of the one, and the Devil of the other. He finds that Brunzius is a more Columbus in some things. See the following Remark. His Translation and Notes were printed at Nonnenburg in the Year 1618. He added a little Book to them which John Zebbi had formerly published at Amsterdam, with this Title, Fidei sanctissimi, etc. Etc. He could not be omitted: "There are 40000000 & within three hundred years of 20 General" (c) videntissimae. The Apology of Solomon Zebbi was printed at Hanover, and the Jews appeared with every against the Author, supplicating it with much care, that no Copies of it were to be found (d).

(b) Taken from the Acts for Protestant, vol. July 1618, Pythagoras.

(c) Taken from the Acts for Protestant, p. 306, 307.

(d) Taken from the Acts for Protestant, p. 306, 307.
Brezé (Peter de), Lord de la Varenne, and Great Seneschal of Normandy, was in great favour in the Reign of Charles VII. This made him left acceptable to Lewis XI., the Son and Successor of Charles VII. Therefore it was believed that Lewis XI., soon after he came to the Crown, made choice of him to command the Succours which he granted to Margaret of Anjou, Queen of England, only to be rid of him, because that Succour was so very inconceivable. Brezé was fortunate in the beginning, and made a considerable progress against the contrary Party; but it came to nothing; the French were befogged in the Towns they had taken, the Pope and the Brahmin had to pay for the Captivation that they ought to return into France (a). An Historian says, that their Commander and the Queen fell among a Company of Highwaymen (b). It does not appear that this Expedition of England did any Prejudice to the Fortune of the Seneschal of Normandy (c) for in the Year 1465 he made a very fine Figure at the Court of France. The War for the public Good, supported by the Count de Charolais, who advanced into the very heart of the Kingdom, was a very troublesome business for Lewis XI. He advised, among others, with Peter de Brezé, what he was to do: He suspected him of having connivance with the Enemy; and having a mind to be satisfied in it, he accused him himself whether it was so or no? Brezé, who turned his wit into Pleasantry, came off by an Answer in that strain (c). He had the command of the Vanguard at the Battle of Montlhéry (b), which had been the Subject of the De-liberation, and, whether he was exasperated by some Reproach, or because he was naturally brave, he charged the Enemy with so little Caution, that he was one of the first that was killed (d). He left a Son, who proved more faithful to the King, the Great Seneschal of Normandy, whose Name was de Brezé, the Admiral of France, who was of the House of Montfaucon, and some others. He had a Kinship with the House of Normandy, and desired him to tell him whether he had given his Seal to the Princes that were against him, or not? The said Great Seneschal answered he had, and that he had done it to the Service of his Prince, but his Person should be the King's. This he told in a merry way, according to his Custom. The King was offended, and gave him the Token of his mind of his Vanguard and the Guides, because he was willing to avoid the Battle, as he had said. The Great Seneschal, having got his De-fence, then told to one of his most truly Friends, I will put them to day so near together, that it will be a hard matter to part them again. And so he did, and the Sib who left their Lives there were he, and his Men. The King himself told me this, for I was then with the Count de Charolais (c). I remember a good Judge of this Great Seneschal: Lewis XI. did everything of his own Head; Brezé upbraided him with it in a pleasant manner, but the King answered, that he was killed one of the first. Some say that the King was at last of the opinion of those who would have him give the Seals to the Frenchmen by that he removed upon it first of all, and that he called the Great Seneschal a Coward for being of another Opinion. That Reproach was so settling, that it made Peter de Brezé desirous of Censuring. (e)

(a) Bolland. li. no. 4. ad Ann. 1465.
(b) The 25th of July, 1465, occurring in Comtesse, epp. 19, pag. 591.
(c) Comtes Lib. cap. iii. p. 12.

King than his Mother (E), and is the same James de BREVZ, Count de Maul-levier, a Great Señorial of Normandy (c), who married one of the Natural Daughters of Charles VII, by Agnès Sorel (F), and caused her to be killed at Romiers, near Dourdan, the Night between Saturday and Sunday, the fourteenth of June, in the Year —. He paid dear for it (G). From that Marriage came Lewis de BREVZ, Count de Maullevier, Great Señorial of Normandy (d), who married the famous Dianè of Poitiers, Mistrefs of Franci, and afterwards of Henry II.

This Lewis de Brevz died the Twenty third of July, 1531. His Widow caused a flately Monument to be erected for him in the Epitaph which has proved false (H). Note, that St. Anicile did not know the year wherein the great Señorial James de Brevz caused his Wife to be killed: If he had consulted the Chronique Scandaleuse de Louis XI, he would have found there that it was done in the Year 1476.

That Adventure deserves to be related in the very Words of that Chronicle (I). Therefore you have it below with some Corrections of Mr. Bandrand.

1) Regem quoque in primum de pugis incurrite fen- tensium concilia, immo vero eoum advocare fail, & Briurien quod in contraria sententia efficit et-militaria argutius traduc. Hinc sceviscium in Briurien se inimiciti in medio hostilia aequae praecipuumque cum quodam veluti deliriis in mortem irrisum (6). This way of riding himself of the Great Señorial, was yet more sure of the enmity than that which this Prince made use of, when he first set him to the Affilience of the Queen of England with a handful of Men: For he cut off, as it were, the roots of the Tree, before he came in the Remin. [1] But he might very well say, that Brevz was a famous Commander. 

2) Mones, lib. 1, chap. 55. pag. 124. Even the field of Battle (anciently called the Field of Prizes). In the year 1476, when there was the famous Battle of Mons de Montaigu, and myself had been there to visit the Ground, and then we found the dead Body of the Señorial de la Forvie laid on the Snow, (which was great pity) and also the Bodies of several other French Noblemen.

3) He left a Son who proved more faithful to the King then his brother. Whilst they were en- desuing to end the War for the public Good, by way of Negotiation, the confederated Princes not only kept the March of Charles, the most con- fiderable of the inhabitants were more willing to live under a Duke of Normandy, then under a King of France; for which reason they persuaded the Widow of Brevz to receive the Duke of Bourbon into the Castle, and most of them took an Oath of Fidelity to the Duke of Bourbon. (Hi) In reply very much perjured swore — videns, quia veluti urbi praestet cujusque Rex plu- rimum confident, Joannes Borbonum in aedificia admitter, & parcit exceptis in Bisticius verum juramento. Que comperto Brevzi non securus ac patro Normanze Senecallaus sacramentum in Bistici obligare recusavit, & prouus invita ma- ntre de Regino censur. The Son of that Lady, Great Señorial of Normandy, would not imitate them, and to spight of his Mother went to King Louis XI.


5) And is the same James de BREVZ (F) who married a Natural Daughter of Charles VII, and Agnès Sorel. A modern Author says that Lewis de Brevz, Señorial of Normandy, who, as we have seen in the last Chapter, in several places with a Dugger, and Mary, who married Oliver de Cotin (I), Lord of Rochefort.

6) He says, Dianè of Poitiers. Dianè of Poitiers. — This Lewis, Son-in-law of Agnès Sorel, and Son of Brevz —. This, as will appear in the next of this Article, published the unsuitability of his Wife too- cruelly, and out of a Necessity so much the more blam- able, was only prepared for her to Sportwoman by Defeat. We shall fee that his Revenge brought him into Trouble, and cost him dear.

7) And that he caused her to be killed at Romiers. — He paid dear for it. He caused her to be strangled for Adultery. Lewis XI took it very ill, and designd to bring him to a Trial for it. The Great Señorial redeemed himself for a Fine of an Hundred thousand Crowns, for which he gave, among other Lands, the County of Maul-levier. He had also caused the Lover of his Wife to be put to death, who was a Gentleman of Pi- tence, called Lowrene. Lewis XI. left marrying Dianè of Poitiers for his third wife, re- covered the Lands that had been given for the Fine. The King granted him that Favours.

8) This is taken from a Ms. MS. in the Church of a Lady of great Filled with several Promises of Re-
BREZÉ (the Marechal de), acquired great glory in the XVIIth Century. His Name was URBAN DE MAULLE BREZÉ: He was of a very ancient Nobility [A], but it is likely that neither this, nor his Courage, did so much contribute to his Fortune and his Marriage with the Lady Diane de Vigny, Cardinal Ridelier's Sister. That Marriage, which would have been made more advantageous to him, if he had been left to his own devices, procured him nevertheless some noble 

[4.] He was of a very ancient Nobility. Certainly Mr le Laboureur has not very fairly cleared that Father Laboureur, who expose him, could hardly make any thing of it; and yet that good Father applied himself very much to the poet, that he might be enabled to read that place of Mr le Laboureur more than once to apprehend it well; and it is true, generally speaking, the Figure was not much more necessary in matters of Geometry than in matters of Genealogy. This is the Idea I have of the Extravagant of the Marechal de Brocas, after his affair with the Brocas Antiquity, what Mr le Laboureur says of it (1). This Marechal defended from the House of Mallicol, which possessid the Lordship of Mallicol in Touraine, and was so ancient, that there are twenty Degrees of Defeat to be found in it. A Lord of that Family, whose Name was Pesc de Mallicol, who lived about three hundred Years ago (2), married Jeanne, Heire of the eldest Branch of the House of Brocas in Anjou. By that Marriage the Branch of the House of Mallicol, visit, the Branch whereof Pesc de Mallicol was the Head. It remained there till the Death of the Marechal de Brocas, defended from that Pesc de Mallicol in the tenth Degree. LEWIS DE BREZÉ, Count de Moustier, Great Seneschal of Normandy, Huf- ban of Normandy, and Duke of Valentinois, so well known by the Amours of Henry II, descended from a younger Branch of the House of Brocas; so that he was only related to the An- cestors of the Marechal by the Mother's side. We must conjecture this in reading Mr le Laboureur, for he does not say so in express Words, but rather implies another Thought, Pesc de Mallicol, says he (3), married Jeanne, Heire of the eldest Branch of the House of Brocas in Anjou, the eldest Branch of the House of Brocas in Brissac, the great Seneschal of Normandy, who had two Daughters by Diane of Poitiers, Duches of Anjou and of Brissac, as the most natural, that presents itself to any one that reads these Words, is, That the Seneschal of Normandy descended from that Pesc de Mallicol; yet it is not without some Probability, that this was the Case, if I can apprehend any thing of it that though the eldest Branch of the House of Brocas ended by Marriage in Mallicol, the younger Branch in Brocas continued, from Male to Male, till the great Seneschal of Normandy sprang from the younger Branch of the House of Brocas. We shall see in a little time (4), that a famous Historian could not distingusih himself out of this Chaos. I have said that Pesc de Mallicol, who married the Heires of the Seneschal of Normandy, was not of the eldest Branch of his VOL. II, of the Abbey of Caudebec. As for the Hufban, he had him buried in a Garden joining to the House where he had his Advantages; and the time of the Romans such a Punishment would be permitted; but our Laws do not suffer a Husband to revenge the Unfaithfulness of his Wife, even from that manufacture, and the few Exemptions are but seldom useful. Here is what I found in some Manuscript Notes which were given me by Mr le Laboureur in his visit at the Village of Mauvion, on a little River called Pesc, two Leagues from Honde, and half a League from Aune. It was in his House, joining to the Parsonage, where there are yet some marks of this House, which he has seen it something times, being in a Seat that be- longs to me: And afterwards he said that Wo- men to be buried in the Abbey of Caudebec, near "Nantes le Roy."
noble Impelements. The Cardinal had some Reasons for revenging himself but imperfectly of the bluntness of the Marechal de Brezé [B], and he was so far from punishing the Father's Infants upon the Children, that his repentment moved him to take special care of them. He caused the Mother's Son to come and make Admiral of France, and to have the Dignity of Duke of Fontainebleau and he married the said Marechal's Daughter to a Prince of the Blood, that Duke of Enghien, who has made himself famous under that Name, and more still under that of Prince of Condé. We shall see the Father in his Son, and of that Daughter of the Marechal de Brezé, in the following Articles. As for himself, he received the Marechal's State and Governor of Calais, the Twenty eighth of October, 1632, a two weeks after he had signified himself in the Battle of Campenau (a). He was Captain of the Life-Guards, and the Year following he was made a Knight of the Holy Ghost. He commanded an Army in Germany in the Year 1634, and relieved Hildesberg (b). The next Year, which was that of the Rupture between France and Spain, he had the Command of the Army of the Netherlands jointly with the Marechal de Chastillon. The first Exploit of that War, which was great and glorious to the utmost, I mean the Battle of Aves, which they won the twentieth of May, and which might have been attended with great Consequences, if a good Ship had been made of it, proved almost insignificant, either because of the great Misunderstandings that arose between the two Chiefs (c), or for other Reasons which it would be hard to give. Some French Writers lay the fault upon the Prince of Orange, who, fay they, was vexed that those, who were defied to serve under him, should have obtained such a signal Victory without his Participation (d). They wholly lost flip one of the fairest Opportunities to ruin the Spanish Affairs in the Netherlands, that the next Year the Spanish and English were able to hinder them from forcing the Passages of the Somme before his face (e). Notwithstanding this Misfortune, he maintained the Government of Anjou, and that of the Castle of Angers that Year. He was made Viceroy of Catalonia in the Year 1642, and died in his Castle of Milly near Saintmar (f), the thirteenth of February, 1650. It was the Fifty third Year of his age (g). He was twice Embassador; first to Gustavus (C) and afterwards in Holland (b). They were Embassies of Honour, and not of Negotiation, though they were not altogether without some Bulllets.

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* Bataille de Chavagnac, are the younger Brothers of the Marquis de la Tour d'Auvergne. * Mailot, continues to * younger Brother of * Mailot, was married to * Head of the House of Brezé in Anjou, whole * Name continued till * Lewis de Brezé, great General * of Normandy, who married Diane de Foisier, * Douchet of Valladolid, Jean de Mailot, * Lewis of Brezé, married Marriage * to Jeanne, Head of * Mailot, who believed that Seiz to the House * Mailot, wherein it continued till the Death * of the Marechal de Brezé. * What Negligence without a * Mailot, of the younger Brothers * of Hasieran, a true individual ought? Is this * way to distinguish Princes? Father Asseine had * Hardines' which as a measure of the * two that when * he married the Heads of Brezé and he is the same * , from whom Father Asseine had * Mailot, is somewhere in the * of Mailot, that he had to * he supposed to understand perfectly * Mailot, but it is certain that he * only born of another Pers. de la Loise, is * somewhat the Cause of this Mistake; for, * according to the Rules of Grammar, his * he ought rather of the Heads of Mailot, great General * of Brezé, he believed that * he ought to understand perfectly * Mailot, but it is certain that he * and he have under- * Mailot, and Father d'Assise, does not * excuse Father Asseine; a Man must use his * Reason when Grammar do not remove Ambiguity. Now Father d'Assise, under this Reason, would he have given us * Mailot, and Jeanne de Mailot, both married to * Heads of the House of Brezé would have under- * Mailot, he could not have given * Mailot, understanding his Author wrong, or * Mailot, understanding him right? One can * mailot, of the Heads of Brezé in point of * when an Author does not place his Words right, * and when his, his, his, and his, have not * their Relation well marked. The Genealogists are * commonly very careful of that Part of one Gram- * phal we chiefly to (e) whether there is * was no reason to say, that the Prince of Condé * under marched his Son by marriage to the Marechal de Brezé's Daughter. * The Cardinal de Richelieu revenged himself, but * imperfectly, of the bluntness of Marechal de Brezé. * It is in the Labourer, that the Marechal had * not always that regard, which the Authority, and * haughty Humour of his Brother-in-law, Cardinal de Richelieu, required from him, and had belonged to * him; and he had conceived that a warranty of Compliance went so far as to tell him to his Face, that he had mar- * married his Sitter only for her Beauty; and that be- * vexed to satisfy it with the Government of Anjou, and the Ge- * vernment of Calais, he resigned it, and it was given to the Count of Chartres. Nevertheless, adds * the Author, he (c) was often Employed * ment; but he (e) always acquired himself of * men in such an independent manner that the * Cardinal made it his chief Bullets to raise his * only Son demand de Mailot, whom he made * Duke of Francs, and Admiral of France, and * Clara Clemencia de Mailot, his Daughter, whom * he married to Lewis de Bourbon, that at this * Lewis of Bourbon, now Prince of Condé (d). * He was first Embassador to Gustavus. * In the beginning of the Year 1632., when the * Affairs of the Dutch were in great Peril, sev- * eral Catholic Princes of Gustavus sent Deputies to * Lewis XIII, to recommend to him the Interests * of their Religion, and to induce him not to favour * the Protestant Religion, which was become so * formidable. Lewis XIII exhorted them to forfieke * the Emperor's Party, and promised them, that on that * condition he would have with the King of * Sweden: but to these they his religious Zeal, he * the Marquis de Brezé, Embassador Extraordi- * nary to the King of Sweden, and charged him to * the Princes of the Catholic League, Gustavus was then at * Moscow, where he received the Embassador honour- * of the Princes. From this Place he wrote to the * King's Reply, took up almost a whole Afternoon. The King acquainted him with the Affairs of the
Brezé (Armand de Maille), only Son of the Marechal of that Name, was born in the Year 1619. He was raised early to great Employ- ments, for he commanded the Naval Forces of France on the Ocean, in the Year 1640 [A]. He obtained a signal Victory over the Spaniards near Cadiz [B]. He was called at that time Marquis de Brezé; Some time after he took upon him the Title of Duke of Brezé. I do not relate the Particulars of his Actions; they may be read out of Father Angilme [C]. It is pity that young Lord died so soon; for he was but little above Twenty six Years of Age when he was killed by a Cannon-ball on board his Ship near Orbišiel, in the Year 1646. Father le Maistre, a Jesuit, who had been his Preceptor, made some Verises on his Death (c), in which he said, among other things, that his Spring and Autumn passed together. Several other Poets signified themselves on the fame Subject. Balzac admired the Latin Verises that the Sieur de Peverade made upon it (c).

[A] He commanded the Naval Force of France, in the Year 1640. Father Angilme, whom Morere follows, affirms, that the Marquis de Brezé com- manding the French Forces to the West, in 1646, he believe is mistaken; he says himself elsewhere, that the Marquis de Pont-de-Courteil was General of the Guillos from the Year 1645, to the Year 1646. [B] He obtained a signal Victory over the Spaniards near Cadiz. Here is what Aubry says of it: The Naval Forces of the Western Ocean, commanded by the Marquis de Brezé, decided the Action in favor of the French, because he believed that the Dutch did not often come from the Spaniards, one cannot but be surprised at two things: one is, that Dutch could lose so much; the other is, that the French, who are now Brogner beyond Conquest, than they were in those times, either in number of Ships, or in Maritime Experience; they have not however (b) been able to undertake or execute anything considerable against that Nation by Sea, since this last War. Philip II must needs have put his Kingdom into a very powerful Condition, since it is evident still after the great and innumerable Losses it has sustained for the Space near of a hundred Years.

Brezé (Clara-Clementia de Maille), Daughter of the Marechal of that Name, was married in the Year 1641, to Louis de Bourbon, Duke of Euengein, and afterwards Prince of Condé. It was thought strange that a Prince of the Blood consented to that Marriage; but the Duke of Evengien was not so much blamed for it, as his Father the Prince of Condé [A]. Many excused him by reason of the trouble he might have brought upon himself by offending Cardinal Richelieu, Uncle of Madame of Brezé. The Truth is, that the hatred People had for that Cardinal was the chief cause of the Murmurs; for several Murmurs have been made between Princes of the Blood and French Ladies, where the under-matching was at least as sensible as in this (a), and yet it does not appear that those Marriages have been criticized. The Prince of Condé made a diligent enquire into the Nobility of the House of Maille-Brezé, and found it very illustrious and very ancient [A]. A modern Saturist does not know what he says, when he was acquainted to secure himself against a Man, whose whole pretension was very much to be dreaded, that the House of Maille had all the Qualifications that he could demand, to defend himself against the Cardinal of the Valgar, who generally judge rashly of the Conduct of Princes, and who, either out of Ignorance or Malice, would have it, that there was a Disproportion between the Marriage andthose of the other Princes of the Blood. This is what I thought fit to relate here; and because I should not be allowed to make a long Diggitation in order to give twenty Degrees of Generation, I will content myself with a very Singular Observation, of which no Example is to be found in the History of Princes, but of all Europe; which shall serve to show the Antiquity and hereditary Value of the House of Maille-Brezé [A]. I have given the Reader this in the Remark [D]. Mr le Laboureur, his Father, has given an Account of the Genealogy of that Family, and then concludes with these Words: Thus born.

(1) The Title here is for Calhoun for F. Mr. That Week is reckon, and well worse. It was appointed in the Year 1650, that of the Year 1650, revised, corrected, and augmented, as by the Author. (2) The Title of the Father. (3) Hist. of the Prince of Condé, p. 19. (4) The Duke of Evengien was not so much blamed for his Marriage with the Lady de Brezé, as his Father the Prince of Condé. A History of the French House, ascribed to de Sade in the Year 1653 (a). In which it is said, that the Father of the Duke of Evengien being at Cardinal Richelieu's, some Days after he had found out boldly headlong to the Proposals of the Marriage, found that there was a design to arrest him; and that, to prevent that Design, he flew himself dispersed to give his Consent. The Author adds, Every body blamed the Prince of Condé (a), because it was found out by the Great Advantages that he obtained, on account of that Match, that he had acted the part of a Fool. [B] The Prince of Condé — found the House of Maille-Brezé very illustrious and ancient. The House of Maille-Brezé seems to have been the property of the Uncle, as not to desire to be informed of the Nobility of the Nieces, before he was made that Match; and he was well pleased to hear, since

relate: the Reader may abate of it what he pleases, he has my Consent. The Great Guisnes spent all this Life in the Service of the King, and winning Battles; yet, to divert himself, he played every Evening at Blindman's Buff with his Colonels and Cap- tains. Sallust says: that he had played several Fires with them, and that commonly, laying aside all his Majesty, he acted the Part of a cheat, or a Pickpocket, who was surprised, and beaten at the end of the Play (16). (4) The History of the French (2) Particulars of his Actions; they may be read out of Father Angilme (c). (5) They are in- cluded in the Poems of Father Angilme (c). (6) See his Collected Letters, Letter 49, 50, and the Article PEVARES, Revs. (c). (1) In the Life of Cardinal Richelieu, Book viii, 50. (2) In the Vol. xxxvii, Tom. ii. (3) Esten父子's History of the French (p. 15). (4) This Remark is written in the Month of May, 1696. (5) For the Remark [2].
he relates the thing otherwise [C]. We find an extraordinary Passage concerning a Knight of that Family [D]. Some very able Historians have confounded it with

shown, in a few Words, the Condition of the

shall not scruple to fa-

fay, that it is not inferior to that of Bonneval,

which was the Houfe of the fifth Grandmother of our King, *Jaffele de Bonneval, Wife of Ponce de Bonneval, a Knight de Brie;* and that it is, without any Comparison, more illustrious than

that of Montfjredon, which was the Houfe of Paul, [N. B.: 1. See the Book of the Chamber of the

*France de Bonheur, Prince de la Rochefoucauld,* a very proud

Princes, thought deserted from one *Walt de Montsifredon.* 2. See the Chamber of the

*France de Duray, Duke of Berry; and that many others, which would be needless to name [5]. [C] *A modern Satury does not know what honour.*

I mean the anonymous Author, who published time

Memoirs in the Year 1686 [6]. *The Duke of

*Angoulême, says he [7], eldest Son of the Prince of

*Conde,* had married Madame de Bercy, the

Cardinal's Niece, and his Father had been

obliged to agree to that Marriage to secure his

Laurels at the Court of his Son, who knew

the Violence that was done him, looked upon

his Marriage as Festers that were put upon him,

and, taking occasion from chance to height his

Hifp, he had already ventured upon a thousand Fools, which were but too manifest.

She was of a noble Birth, and Indiclopedia was

of an ancient Family; the Duke of Angoulême

having sent for a Man, skilled in Genealogies,

to know the Origin of it: this Man found him

that she was of a noble Family, whether it was

true or not, he told him that the House of "Milli, of which she was, came from a Bullard of an

ancient Family, that was enough for the Duke

not only to influence his Wife, but also to make present

Jests upon the Cardinal; and as nothing pulled

but was told of it: he was so vexed at it, that

he went to the King for an Occasion to Swear his Re-

sentment. An Occasion soon presented itself

*Brienne having bought a Duat, contrary to the

Ordinances, and even the most absolute Prohibi-

tions that were made him, was so closely pur-

sued, that he was arrested before he could elope

into Lorraine. The Court Des-Chappel, his Con-

fessor, who had been his Second, and who fled

with him, was likewise taken; and as it was a

Sight to the House of "Conde, to put them to
die for a common Executioner, the Cardinal did it under pretence of Justice, but in reality to revenge himself for a private

Quarrel.' I have already said several times, and I must say it, that a hundred Occasions to re-

peat it, that the Bollandists of their Libel-makers cannot

be sufficiently wondered at in all they assert

about the tales in the World for Truth, though a

great many Perfons may convert them of Ignorance.

It is notorious, that Brienne and the Count

Des-Chappel were beheaded in the Month of

May 1687, and that the Duke of Exigny did not

marry Clara Clementina de Milli 'til the Year

1691. And yet they dare suppose that the Car-

dinal caused those Deadlers to be put to death to be revenged for the Injuries the Duke of Exigny did to his Wife.

[D] *We have an extraordinary Passage concerning

a Knight of that Family.* Here is what I promis-

ed in the Remark [8]. Above four hundred

Years ago [9], in a Combat between Girard de

Tempier and Maffre de the Templars, and the

Baron du [10], a young Knight of that Order,

*Jaffele de Millié, a Native of Terrass,* (they are

these very Men, who never performed so many Wonders at the Head of a Treason,) the Com-

mander, that thole Infidels believing there was something divine in his Valour, took him

out of his Order, and he was so touched with so much Rejoic, as to de-

fie to him forward, promising to find him back at any rate; and he left all his Troop, and could not long rest the Fatigue of so long a Fight in the midst of so many dead

Bodies, that lay every where round about him.

Is it impossible for them to boast his Cou-

rage for that the same Historian says, that after

he had trod to dust the spot of Ground which

he maintained, which was in a Bubble Field, where the Corn had never been cut, he was left

over-powered by the Multitude that fell upon

him, whom the Admiration of his Valour made

so furious, that they gathered the Dust that

(9) In his *Memoirs* (in Du R. 8. p. 10), he says that the Dukes de Lorraine, and

the House of Brienne are of the same Origin.

(10) That the Author quoted to Mr. A. de St. L., March 8. 1701, for his

Delf Duf per France.

(19) *Thesmophory of Bredin.*

(20) Some very able Historians have confounded it with

the thing otherwise.

(21) Hitherto, in his *Memoirs* (in Du R. 8. p. 10), he says that the Dukes de Lorraine, and

the House of Brienne are of the same Origin.

(22) In his *Memoirs* (in Du R. 8. p. 10), he says that the Dukes de Lorraine, and

the House of Brienne are of the same Origin.

(23) *Thesmophory of Bredin.*

(24) Some very able Historians have confounded it with

the thing otherwise.
with that of Breiz [E]. But laying aside all those things, I shall only say, that the Hero, who married the Lady Breiz, used her well enough [F]. She on her side took part in her husband's Misfortunes. Whilst he was in Prifon, she fled with the little Duke their Son to Bourdeaux, whither the Duke of Boulleau brought her sace [D]. After the had left that City, she was brought to the Court by the Marechal de la Meilleraye, and earnestly begged her Husband's Liberty [C]. Her Conduct on that occasion was praised by an Historian who is not Flatterer [G]. That Princeps obtained nothing; she was only permitted to go where she pleased, and she had and did not do harm. She returned to that City, when she heard that the Prince of Condé was there, and thaid there till the Inhabitants submitted, and the Prince retired into the Spanish Netherlands [E]. She went to thither, and took the Duke of Esguey with her, and did not return into France till the Pyrenees. She died in the Month of April, 1694, at Chateau-Reux in Berry, wher she had retired after a very fragrant Accident that happened to her, about the


[G] In Flatterer, the Duke of Boulleau is not Flatterer, which is not the case.


[3] The Duke of Condé was not of Normandy, but of Anjou. It was not for the sake of Normandy, but for its own sake.

[4] The Duke of Condé was not reduced to the only Dowager of Condé for Mr le Laborde speaks (18) of the Marquis de Beaufort, and not the Duke of Beaufort, who was already dead.

[5] The Duke of Beaufort was not reduced to the only Dowager of Condé for Mr le Laborde speaks (18) of the Marquis de Beaufort, and not the Duke of Beaufort, who was already dead.

[6] The Duke of Beaufort was not reduced to the only Dowager of Condé for Mr le Laborde speaks (18) of the Marquis de Beaufort, and not the Duke of Beaufort, who was already dead.

[7] The Duke of Beaufort was not reduced to the only Dowager of Condé for Mr le Laborde speaks (18) of the Marquis de Beaufort, and not the Duke of Beaufort, who was already dead.

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[15] The Duke of Beaufort was not reduced to the only Dowager of Condé for Mr le Laborde speaks (18) of the Marquis de Beaufort, and not the Duke of Beaufort, who was already dead.

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[23] The Duke of Beaufort was not reduced to the only Dowager of Condé for Mr le Laborde speaks (18) of the Marquis de Beaufort, and not the Duke of Beaufort, who was already dead.

[24] The Duke of Beaufort was not reduced to the only Dowager of Condé for Mr le Laborde speaks (18) of the Marquis de Beaufort, and not the Duke of Beaufort, who was already dead.
BRE ZÉ BRISÉIS.

the latter end of the Year 1670. One of her Domestics was so mad as to draw his Sword upon her, and to give her a thrust with it. He made his escape, but was taken up a little while after. It is said, that That Prince, so far from deferring that he should be put to death, begged his Life, out of a sense of Humanity and Meekness. This Adventure occasioned many Reflections [1], which was unavoidable in a City so full of Novelties as Paris is; I mean your Political Praters, and who pretend to guides right.

[1] Patient, for his Letter it is desired found with him, he would be got to leave the City, and go to the Court of Ancien, and there would he have the Command of her Husband, when he should be set at Liberty, leaving a blind and Life.

If One of her Domestics ---- did strike her with his Sword ---- this Adventure occasioned many Reflections of that Action, and of it's Consequences, in Mr. Pati'n. 'Three Weeks ago, says he (21), I made to the Prince's Friends, came into the Place of Cord, and drew his Sword upon the Prince's, whom he found was Advantage, and run in its Body, but the Woman was not mortals. It is thought he had a mind to rob her, but he fled, and is not taken.

BRISÉIS, a Concubine of Achilles, was accidentally the cause of a thousand Disorders in the Greek Army at the Siege of Troy [4]. Her right Name was Hippodamia (a), that of Briséis is one of those Names which the Grammarians call Patronymical (b). She fell into the Hands of Achilles when that Hero had taken Lycomedes, and killed her Husband Menes, who was King of that Place. This is mentioned by Homer, which some Authors do not follow (8). Achilles had that Prince's Widow for his flaire in the Boopy, and loved her very tenderly (c). She hoped he would take her with him into Thessaly to marry her (C). When Agamemnon and Achilles were reconciled, the first made many Presents to the other, and returned him melted Briséis into Tears, when, at her Return to Achilles, she saw the dead Body of Patroclus.

(a) See the Remark (f) [4] and (7).

[1] Li. lib. vi., cap. 109. 119.


[5] See the Remark (e) [4], and (f).


[7] Mocked on God's Epitaphs, pag. 211, capp. that it ought to be read Etaion. 


him Bristo, and swore feomely that he had not touched her [D]. If it be not fall that he forewore himself, it is at least very likely. I do not know what became of that Woman after Achilles was killed. Here I argued wrong, when he alleged Achilles's Example, to prove that a Man ought not to have the heart of loving his Servant-Maid. Mr Menage's Criticim upon this is very well grounded [E].

[D] When Agamemnon — refired her to Achilles, be fore blindly, that he had not touched her [E]. I swear, said he, by the great God Jupiter, by the Earth, by the Son, and by the Infernal Fires, who punishes Perjuries, that I never lay my Hands on her, either to enjoy her, or on any other Account.

Me non pa videog Bristo factum intollisce. Nonque concubitus causa egentem, nonque alienus alterius rei, Sed manifesta instatam in tenerrum mei [E].

[1] Id. lib. vi. cap. 212.

Bristo brings in Bristo vowing, that the lived like a chief Widow in Agamemnon's Tent, whilst Abil lies comforted himself in the Arms of another Miletus for the love of Bristo. Nulla Mycenae socia cubilia mecum. Jure: faleaterrus defellere velis.

Si tibi nunc discam; Fortuna, tu quoque juras. Nulla tibi fine me gaudia salva, necesse (9).


To be continued.}

"Ov. 2, 7, 17: the first edition of Fasti of Fastus."
What though I call it a disguise to prove
Soile Secrets, or make a Chamber-Maid my Love;
Challres, I know that it is a Bluff,
Arvides hand to fair Cullumde's Chorn;
Sims I am loth to cheafe, then what can bring
Disguise to me, that je become a King?

CREECH.

Pherorac, Hera's Brother, was so passionatly in love with a Servant-Maid, that he so cleare rathere to perfilt in that mean Amour, than to marry Hera's Daughter.

Pharorac improveth another compleat Hera's Slave imploiting call prudent (18). If every Body makes the Catalogue mentioned by Mr. Mengra (19), he will do well to enlidge with that whoe have imitated Pharorac.

I must say something, by the by, of Mr. Dacier's Remark on these Words of Horace.

Hanc amor, iux quidem committer unt utrumque
(20).

One read of what he eagerly dy'd,
Was rai'd by Love, but Both by very fird:

Here is a Judgment of Horace that is very remarkable, says Mr. Dacier, and he says, *that Love burns the latter,* and that both are equally inflamed with Anger, *Abilis is not therefore in Love; which is true.*

*Homer,* who was thoroughly acquainted with the *Pallions,* did very well see that Love could not *seigneur a Mon de Abilis Mornacien.* The *Verte de l'Isle* of Horace, which made him conclude, *that Abilis is only sentible of the* Affront put upon him, by taking a Peice from *him, whereas his Value had been honoured;* *Love has no title in his Complaints.* It is not *to with Agamenone he loved Abilis; he expres-

*His Pardon then,* Mr. Dacier quotes here some Verses of the Iliad which concern Creon; and not Abilis, and then he adds, *it was very im-

*portant to dilligent thus those two Characters of* *Abilis and Agamenone. For many have been

*misaken about, thinking that Homer had made* *Abilis in Love with Creon. Homer took care not to conceal that Factu. It would be difficul-

*tto recognize this with the Verses of the ninth Book of the Iliad, which I have quoted above (22). See also Pocitar, who affirms, that Abilis was in love with Creon's Wife, and such a thing could not be said, that Propirtius obserbed that Abilis suf-

*fered many Things for the Love of the late Creon.*

Omnia forfamnum prope Britiésiae pagis (24), he did not make use of the tidings of Poems on this Edmund Gallery, though Love is brought in as the Cause of all; he went upon the Notion of Homer, who reports, Abilis anger was away from him to another Object that was dear to him (25). All the other (21) Hid, poss went upon the same Notion: see the Index

Abilis, Article 184, 185.

*Deput Pherorac represents Britiés as a charming Woman.* He says, the she was very handomely fair, of a middle Sort, and of a bright Shape; that the god Fenn Eyebrow, the Eyebrows joined, a secret, model, and mid (26) Hamous, without any Art; *Briitiam renforniam, non alta factura, candidam capitula fas 2 melis, superficiis fumulis (27), such as many Examples of the Greeks and Romans, in Homer, see his Translation of the 344 and 346 books of the Iliad. Menace the same Peice. Pocitar says, he is not

*believ my self to his Perceptions deliver'd the Fyngre. Homer repeats the same Word in other Places. This is all

*together imperetent; There is no Consequence to

*be derived from one Language to others; and

*therefore under presence that the Greeks might

*give a Woman the Name of key, which was chiefly

*deigned to signify a Maid's it does not follow,

*that in French there is, that have been called

*cabinets, may be called, pailers, fililes, p.ierces,

*scroent in voyeur, that Creon did not be

*ignorant, that Homer had had his Habit in

*taking of Lyra's (29), and that she had a long life

*with Abilis. The Latine were as free as those

*that Pocitar delivers the Fyngre, that a Maid, and a Woman: they called those Pailers as

*in the *Journel de l'Insti-

*tution, veneration, Nonvau-

*uille de l'Isle,* that had had Children, or who had

*Husband. Dr Dacier has produced a great

*number of this Edition of his Index

*Abilis (30). He has acquainted me with the Ail

*Abilis, Art Schoo.

*He does not mention

*it in his Book, as he mentions the Daphne in

*Quam (Britiés) Daphne in omittere curam Chry-

*sevid contentat,Nat. ad 29,itab. xxv, pag.

*the Quinque

*lepsy confunde with Chryseis. This are Daph-

*nardos's Words, *Agamenon in Achilles suit im-

*properly to confunde eury ajus cupere. — Age-

*ment did wrong to Achilles in taking envy his

*Priniter Chryseis.

BRISSEÍS (PETE), one of the most able Physicians of the XVth Century, was the Son of an Advocate of great Repute, and was born at Fontinal-le-

*Ceinias, in the Year 1478. About the Year 156, he went to Paris, where he went through a Courie of Philosophy under Villenon, one of the most famous Professors of those times. It was by the Advice of that Professor that he resolved to be a Physician: He studied Physic there four Years, and then began to teach Philosophy in the University of Paris (a). After he had done it for the space of ten Years, he left it off to prepare himself for the Examinations, which he was to undergo at Paris, before he could be admitted Doctor of Physic. He began to prepare himself for it in 1512, and took his Doctor's Degree the Twenty seventh of May, 1514. Being one of those Men, that are not contented with Cullom and Tradition, but will examine Matters carefully, he made an exact Compairion between the Practice of those Times, and the Doctrine of Hippocrates and Galen, and he found that the Arabians had introduced many things into the Practice of Physic, that were contrary to the ancient and true Method of curing Diseases, and to the Doctrine of those two great Masters, as also to the Knowledge that Reson and Experience might furnish. He therefore went about to reform Physic, I mean to re-establish the Precepts of Hippocrates and Galen, and to expop the Doctrine of the Arabians. It was almost impossible, at that time, to imagine another Riformation. First of all, he undertook publicly to explain

Galen's
Galen’s Books, instead of those of Avicenna, Rhazes, and Mijait, that were commonly explained in the Schools of Physic. He caused one of Galen’s Works to be printed at his own Charge (b), according to the Edition and Translation of Leonius, and explained it fo learnedly, that he made it appear, that the Arabian Physicians understood nothing of it. Then he proceeded to the Explication of another Piece of Galen (c), and to that of John Miyait (d). He mistrusted this last Explanation, either because he was ignorant of Botanics, or by reason of that Physician’s Obscurity. He refolowed therefore to travel, in order to acquire the knowledge of Plants, and put himself in a capacity of reforming Pharmacy. But, before he left the City of Constantinople, he made the Public sensible of an inveterate Error. The constant Practice of Physicians in the Pleurisy was to bleed, not on the side where the Differterm was, but on the opposite Side; I mean, that, if the Pleurisy was on the left Side, they let Blood in the right Arm, and vice versa. Briffot had a Disputation about it in the Schools of Physic, confuted that Pratiice, and showed that it was falsely pretended to be consonant to the Doctrine of Hippocrates, and Galen. Moreover, he made use of a quite contrary Pratiice, the Success whereof proved wonderful, and by that means he supprest that Absurde. Briffot being fully refolowed to travel, as far as the new World, if there was occasion, left Paris in the Year 1578, and went into Portugal. He flopped there in the City of Eora, where he practiced. It is that of Paris new way of bleeding in the Pleurisy did not please many body; but he justified it by a learned Apology, which he wrote in answer to a long and disobligeing Letter he had received from a Physician (e). He would have published that Apology, if Death had not prevented it, in the Year 1592 (a). His friend Antony Lucas (f) cau ed it to be printed three Years after at Paris. It was re-printed at Basili in the Year 1599. Renatus Morus published a new Edition of it at Paris, in the Year 1602, with a Treatise of his own, De mis fortune saugustus in Pleurisida, and the Life of Briffot, out of which I have taken this Article. The Endeavours that were used to suppress the Practise, which this French Physician endeavoured to introduce in Portugal, defend a Reflexion (b). Briffot composè some other Books, but the Manuscripts and MSS. are lost. He would never marry, being of opinion, that Marriage did not well agree with the Muses (c). He cared so little for Gain, that it is said, that, when he was called to any sick Perfon, he looked into his Purse, and, if he found but two Toffoons in it, he refuci the Pratiice. He loved his study so well, that it was difficult to take him from it (d).

(a) His Name was Briffot, and he was Physicin at the King of Portugal.
(b) Briffot had no other Apology than this, and a short Refutation of an Apology written by his Enemy, which he printed two Years before. Renatus Morus printed it in a new Edition, with a Treatise of his own, De mis fortune saugustus in Pleurisida, and a short Life of Briffot.
(c) After the death of Briffot, his Books were published under the title of De mis fortune saugustus in Pleurisida, and a short Life of Briffot.
(d) The Endeavours that were used to suppress his Practise have been successful.
(e) Briffot composè some other Books, but the Manuscripts and MSS. are lost. He would never marry, being of opinion, that Marriage did not well agree with the Muses.
(f) He cared so little for Gain, that it is said, that, when he was called to any sick Person, he looked into his Purse, and, if he found but two Toffoons in it, he refused the Practise. He loved his study so well, that it was difficult to take him from it.

BRITANNICUS (John), an Italian, was one of the best Scholars of the XVth Century. He was born at Palazzaolo, near Brofis. He published Notes on some Classical Authors, on Perjur, Terence, Statius, Ovid, and Juvenal; some Rules of Grammar, several little Tracts, and Letters, and a Panegyric upon Bartholomæus Cujian, a brave and learned Man (a). Britannicus taught with great Application: He did it long enough at Brifis, to acquire the Method and Practice of teaching Vol. II, N. a Form.

BRITANNICUS (John), an Italian, was one of the best Scholars of the XVth Century. He was born at Palazzaolo, near Brofis. He published Notes on some Classical Authors, on Perjur, Terence, Statius, Ovid, and Juvenal; some Rules of Grammar, several little Tracts, and Letters, and a Panegyric upon Bartholomæus Cujian, a brave and learned Man (a). Britannicus taught with great Application: He did it long enough at Brifis, to acquire the Method and Practice of teaching Vol. II, N. a Form.

An Instant of the ill Cahens of intending Religion into the Diapens of the Learned, to a memor the People and the Magistrates.

(a) Ex titis Bofion per Rennam Morus.

(b) At the 19th. Antiquat.
a Form. He died in that City in the Year 1510 [A]. When he dedicated his Commentary on Juvénal to the Senate and City of Brescia, he gave a reason for it, which was, that the Commentaries, he had already dedicated to them, had procured him a considerable Preface [B]. Was not this asking for another? Those who have said that he was the first who commented upon Poet that are very much mistaken [C]. He took the Name of Britannicus because his Ancestors were of Great Britain [B].

[A] He died in the Year 1510. Who would believe this, when he reads in a Work printed in 1547, that J. H. of the last Vitae of Britallia (I have no copy of this Book, I can only guess at it, and from what he has said in his Works I know the same Book wherein they are true, and, with- out thinking that the time was altered, transcrib- ed them Word for Word. It was better to write fewer Books, and to take the Pains to ac- commodate to the present time what our Prede- cessors Left." I answer that he had this from Teutschland, and that his Preface may hinder any body from being deceived in it. Gobineau's Mithack is more grand, he believed that Paul Massonius florished in Britannia, and that Britannicus did. It is not difficult, of it, to be able to judge the date of its composition. It was not hard for him not only to give the dates of Paulus Mainzianus, but even to exceed it [B].

[B] The Dedication has presaged him a con- ference on the most of his Works: Quod vel utrumque lucubrationes deservit amplius amplioris Pares dicentis effici centuris, illud me maxima impos- ita, quoniam maxime fugcram quin ammirat æstus. In Archiepiscopi & S. Perriy Perriy commentaria, id est ab dubius insinuationes alterius, et pluri- cius falsus, ut in non mediares solam luce & gratulam vellet fortuna, sed idem autem meum nomen publico confisi Senatus con- fidit decretum factum (5). But that one moved me, Most Noble Fathers, to dedicate my Lucubra- tions, has been confirmed to me from Years aga, when I published Notes on the Archimedes of Scalabis, and the Saturni of Perusin, and dedicated the latter to you. You were so pleased that I not only had... great Commentaries and Thanks from you, but further, a very handsome Project was decreed to me by a public Act of the Senate; [C] Those who have said that he was the first who commented upon Juvénal, are very much mistaken: Let us consider, for he was the first who had no body to follow. It is a great Fault that is commonly believed, not to read the Perusin and the Epistles Dedicatoria. But especially those who write are very vain, and when they read: to them it was: if Curvis had read the Epistle Dedicatoria of Britannicus, he would not have given such an incredible Pally. Britannicus acknowledge that some learned Interpreters have commented upon Juvénal before him: Juvénal Satyrae effici temporibus mulieris, et, in congrue litera- ris commentatoribus vel cum magis ille ipse uterant, enaratur factum, aperit fumus, quod omnino animalisveri in opaque mulai ab eo magis esmore fuit, dimitta quaedam, quae comoda opuscula pretiosi effi (5). I have attempted the Satires of Juvénal, meaningfully they have been explained in... by some other learned Commentators, with... great Reputation, I can not name them through... the whole Work that they have omitted many... things either through Neglects or Delays. [D] The Epistle Epi- stule. Juvénal. Juvenal. Juvenal. Juvenal. Juvenal. Juvenal. Juvenal. Juvenal. Juvenal.

BROROCHUS (JAMES), an Apocryphal Author, and one of the honeft Visonaries of the XViith Century, was a Venetian (a). He embraced the Protestant Religion, and expressed a great Zeal against Popery. He published several Books in Holland [A], wherein he maintained that the particular Events of the XVith Century had been foretold by the Prophets. After he had applied the Oracles of the Scripture according to his Fancy to things already happened, he took the liberty to apply them to future Events, and, by virtue of such and such Passages, he fo foretold that such and such a thing would happen to the Prince of Orange, Philip II, Queen Elizabeth, and the Synod of Dort. The Synod of the United Provinces were afraid, not without reason, that People would think they approved the notions, if they were wholly silent about them. Wherefore the National Synod of Middleburg condemned, in 1581, that Method of explaining the Scripture, and enjoined Lambert Danza, Professor of Divinity at Leyden, and Marinus Lydus, Minister of the Church of Amsterdam, to speak to Brocard about his Vision. The Author, from whom I have this, thinks he remembers that Brocard, not being able to answer the Objections raised against his System, promised to leave off meddling with such Prophecies (c). That Visionary had inveigled a French Gentle- man, who was a good Protestant [B], so as to persuade him by I know not how many

[A] He published several Books in Holland.] His Commentary on St John's Revelation, and his Biblical Expositions of Leviticus, came out at Leyden, in the Year 1580. Two other Books, After of Christii Prophetae qui sunt extranei aevi diviniti ad aevum nostrum in evangeliis prius & secundis aevi adventus, were printed at Leyden about the same time (1). We shall see hereafter (2) at what Charge these Books came out of the Press. If the Author had not wrote in Latin, it would be thought strange, that no Bookseller would venture to be at the same Charge of printing them: for such Works in the Valuable Style of Fiction, were so many Surprises in those troublous Times, or when great Changes are desired. His Testielle De Antichristi jurisdiction in Papam & in Ecclesiis Romanis, depuis sermo deus, was printed at Leyden, in the Year 1580, and contains Seventy seven Pages in 8vo. I shall speak hereof his Commentary on Gene. See the Titles of some other Treatises in the Revised Edition of his Works [B].

[B] He had inveigled a French Gentleman, a good Protestant.] His Name was Sars-Pardallius. [c] Jacobus Seguierus Pardallius, & principis Aquitaniae, quos invenit, qui Judaeos & paganos, dedit (1). [c] Jacobus Seguierus Pardallius, one of the principal Nobility in Guise, a Man well known in the Cabinet of France; It is a very Interesting Family in Guise. [c] Seguierus

many Passages of the Scripture, which he explained in his way, that a Protestant Prince would quickly overthrow the Pope's Throne, and make himself the Head of all the United Christians. This Gentleman, who was a faithful Servant to the King of Navarre, thought Heaven designed the King his Matter for such a glorious Enterprize, and, big with these hopes, propounded to him to send an Embassy to the Protestant Princes, offering to be his Embassador. There being nothing in his Proposal but what suited with the necessities of the Time, it was approved of, and he was actually deputed to those Princes (d.). He was a little ridiculed when it came to be known by what Motive he was influenced, and for what reason he had been at the Charge of printing the Books of his Prophet (e). Here is an Inheritance of what such People can do; they will occasion the attempting of a thousand things, which no body would think of; they are perfect Incendiaries. Doubtless many of them are no Impostors; they are instated with their Notions; they believe what they foretell: but some of them design only to cause Wars and Infractions; they have more Wit than Holiness, and are the plague of Mankind. I do not think that Brocard was a Man of that Stamped. The Catholic Writers abuse him at a strange rate (c); the Protestants are tender of his Reputation (d); but the National Synod of Rochelle, in 1581, gave him no quarter (e).

find about, and that his chief Prediction concerned the Year 1589, and proved that few would fail know what it was. We have seen that Navarre does not spare that Mythical Commentator. Spandonus, who gives the substance of what Thomas says concerning Predestination, had been shocked. (f).

(f). In the Year 1583.

(g). See the Rejoi. [f]

(h). In 1581.

(i). In 1581.

(j). In 1581.

(k). In 1581.

(l). In 1581.

(m). In 1581.
I find in Bunyan's Letters, that our James Broderick retired to Nuremberg, where he met with some charitable Patrons, who did him very good Offices. He had not yet received, in 1593, the Three hundred Crowns which Seger sent him by his Will (f). He was still living in 1594. The Writers of the League took advatage of his Predictions; but they committed two Faults, of which Mr de Pluys- fli Mornal quickly informed the Public [G].

We have already heard, in general (q), that Florimond de Remond treated him ill; but in this new Edition I shall inflict his own Words [H].

"Three hundred Gold Crowns, which Mr Seger sent him by his Will." (G)  
"The Writers of the League . . . committed two Faults, of which Mr de Pluysfli Mornal . . . informed the Public". They mentioned that Broderick's Emboldly and without a Grudge made use of after the Death of the Duke of Anjou, to secure his Succession to the Crown of France. He has sent, said (d), Seger, his lifelong Friend, into Flanders, one of his Gentlemen, into Germany, Sweden, Denmark, and England, to renew the ancient Confederacies he has contracted with all the Heretics, and to make new ones, and all his Friends against you, that being affixed with their Forces he may usurp a Crown, from which France is excluded by a Treaty. He has been indignified by the Miniser Broderick, a Trumpet of Satan, who, being out of his Wits, in fully perverted, and has made him believe, that he is spoken of in the Propositions, and that is to be King of France, and to expel the Pope from his Seat." Mr de Pluysfli Mornal answered, that Seger was sent Embassador of Louis of Anjou died, and that his Highness was then in very good Health. . . . Note, adds he (17), that Broderick is an old Italian, who neither is nor ever was, a Miniser, who was condemned by the Synod; who never saw the King of Navarre, nor ever set his Foot in France. He does not deny Seger's Cre- dentials; but Broderick's prophesies, he says, answer nothing upon that Head. One may conclude from his Silence, and from a Passage of St. Athiel, that those things were real Master of Falt. De- moisiers are their Things. . . . The Opinion of the late Seger, who said, That the Madmen are acclaimed Prophets in Turkey, and that every thing went on prosperously in that Country; so that France would be in a happy State, if Broderick's Prophecies were more credi- ted. (18)"

[If I shall here infert the Words of Florimond de Remond.] "They are Persons, who have not; as they say; Inspirations from Heaven, like this new Prophet, James Broderick. . . . For in all the Prophecies of my late friend, there is the Opinion of the late Seger, who said, That the Madmen are acclaimed Prophets in Turkey, and that every thing went on prosperously in that Country; so that France would be in a happy State, if Broderick's Prophecies were more credi- ted. (18)"


(18) Bem de Fontenelle, Rodil, chap. xxii. p. 179.

(f) See the Rem- onde [P].

(g) In the Re- monde [G] and [P].

(h) Thousand times mythically applied to particular Oc- currences; but he adds, that he was otherwise a good observer and prophet. "Fait lui . . . Broderack camera vir probatus, obscuriitie an pie- tatis audiosius, ut vide ree et libello iuris, tit. De Audaptis jeronimis in Pauflum & ad Deum."

(10) De Actis et Passum salutis, etc. (11) "This Broderack was afterwards as benef Man, a Lover of Oratory and Piety, as appears from his book. . . . His Nathan, Nicol Cabina . . . goes further, for he grants, That in some things he had the real Gift of Prophecy. There are his Words: "I myself say something of James Broderack, a Person . . . much beloved by Remond. It was to be wished, that this Man, who was no Ecclesiast, had not been so forward to publish his Visions of the Holy Scripture. For they . . . he does not depart from the Purity of the Gospel Doctrine, and the Anathema of Faith, yet he too often acknowledges a union or meaning of the Words, and the literal Sense, to run into mythical Interpretations. Nevertheless, forasmuch as God's Power is infinite, and he imparts his Gifts to whom he pleased, who have been familiarly ac- quainted with the said Broderack, witness it that he had wonderful Revelations of particular things, the events of the Last Days, and the World by the Event, as the Venerated, among others, experienced by the lies of Cyprus, and of their defence, as he had foretold them (11)"

(11) The Synod of Rochelle, in 1818, gave him no quarter. That Assembly drew up an Act importing. That having seen and examined a Letter Broderack wrote to another person, he be heard, and twice, and printed at Rochelle, he have declared, and do declare, that it is full of Impunity and base Prophetications of the Holy Scripture, and per- nicious Errors, especially about Revelations and Prophecies; And that therefore they exalt all the Faithful to beware of being deceived by such a Book (11).

Here is a Synod much more vigorous than that which was held at Middleburg in the same Year. What might be the Reason of this Disappointment? Are the French less moderate than the Dutch? This Reason a can be supposed. We have it, that the French Spirit, whether a greater Moderation than that of Middleburg. Particularly, it is said, that Broderack was in Holland for a time, when thee Synods condemned him; which was the Reason why he had some Friends at Middle- burg, and none at Rochelle; but I would advise no body to rely on such with a Solution."

(12) He retired to Nuremberg, where he met with charitable Patrons, who did him very good Offices. Broderack praises their Charity, and the Poor whom they to whom they were so kind. "I hear, says he in a Letter to Camerarius (13), that your Republic has kindly received the good old Man. Y. Broderack, who in his Youth appeared among the mob polit and learned Men. I have been lately well pleased to see him in your Town, and sm obliged to Mr Broderack for it. By your Grace, you keep up for yourselves a Treasure in Heaven." This he wrote the third of February 1591. He expresses the same affection in a Letter of the 20th of November 1594. "No poor handful quén e rib Montana e walden unsa, bonam tamam, aenbroderack tusco beigne & liberiteter habiitum (14)." "To your Brother, for your kind and generous Treatment of the poor, that god, old Broderack."

(13) I am mightily pleased (says he in an- other Letter) to hear that you are as good as ever, and that Mr Broderack . . . fourth of July 1593 (15), with the great Affection you express for M. Broderack. He does certainly observe, that the Persons of such a Prophetic Kind to your is, would be of the greatest Service. As for me, I am hardly in a Capacity to oblige him. I leave no Stone unturned to procure him the Payment of"
over and over, and not found a single page in which he does not mention Anisich; I could at last learn nothing unless it be this, that some Pharoni (he fancied him at first) in the year 1583, which he calls a Vision, or Revelation of the Holy Ghost, when, coming from a Debuch, he set about some work called the Apocalypse, he tells us, a thousand Whimseys of the Spirit that appeared to him, and how he was carried to the Inquisition, which nothing else, says he, but the Abomination of Desolation foretold by Daniel and St Paul.

Brodeau (John), in Latin Brodeaus, born at Tours, was a learned Critic. He flourished in the XVth Century. His chief Works are, a Commentary upon the Antiochian, ten Books of Miscellanea, Notes upon Oppian, Eupriptus, &c. Consult Merri's Dictionary; but observe the Faults he has committed, which I shall take notice of. [A]. Lepsius falsely believed that Brodeau was a young Man [B]: He had more reason to be forry that he was not celebrated in proportion to his Merit. I must observe, that, if he was Sixty three Years of age when he died in 1583, as Sammarthanus affirms, Sigismund Gelaenis had been wrong informed concerning his Age, for he makes him but Twenty Nine Years old in 1594, and makes this a ground for greater Comprehensions [C]. I am now prepared to give a Supplement touching the Nobleness of his Extraition [D]. If I did not observe it before, nor the Merit of some of his Relations, it was because I referred to Merri, who has made ample mention of them, and I could add nothing to what he has said.

[A] Observe the Faults of Merri, which I shall take notice of. I. Brodeau died in 1583, being Sixty three years old; and not after 1594; Solomon Sammarthanus, he did not live in the XVth Century; and yet Merri says he did. II. He did not well understand the Latin Words of Sammarthanas concerning the learned Men with whom Brodeau contradicted a Friendship in Italy. Brodeau went twice into that Country with the French Embassy. He states to be sent to the Reshine of George de Soly, and to Rome in that of George d'Armagna, and, during those two Journeys, he conversed with several Italian Men, and particular persons, with Sedule, Egugatus, Remus, Flaminius, and other Men eminent for their Learning. His Book entrees PANTHE PANTHE RIM. He used familiarities, and proper Flattery conjunctio facile dii conjunctio. He Merri, in mentioning Brodeau's Stay at Fenis and at Rome, in Sammarthanas does, adduces all to his Stay at Rome. It was in the Capital City of the Christian World, says he, that Brodeau got the Friendship of Rembrat, Buon, Fermo, and of Baptist Egugatus, and many learned Men. Those who know that Egugatus was Professor at Fenis, and did not riot out of his House at that time, that is, at the Time that Merri states, for Merri to transtare Sammarthanus faithfully. III. It was not by the Advice of these Illustrious Friends, that he got the Study of the Christian, Hebrew, and Chaldaic Languages. What was Merri dreaming of, when he found that pretended Advice in the Words of Sammarthanus, which signify only that Brodeau exceeded those Gentlemen, in that, besides polite Learning, which he cultivated as well as they, he understood also Mathematics, History, Chaldeer?... (5) Did. (5)

[B]. Geleinsius makes him but twenty nine Years of Age, in 1594, and makes this a Ground for greater Comprehensions. His Book on the Epitalle of Brodeau's Notes on the Apocalypse. This Epitalle is dated from Bogi, the 8th of September, 1594; there are Geleinsius Words: Commentarium Ante et duo juvenis multi, sique lectionis, idem praebatur. Jo. Annesius Brodeau, Tournemont, st mi ritur in ejus gentem totam editionem omnem gratis. Libriuem cogitationum caduere. Alium enim vicinum subterraneum annum ingrediem. He should have written: The Author of these Commentaries is John Broddeau of Tours, a Young Man of great Proficiency in Reading, and an extraordinary Memory, that it is a Wonder to various and exact a Knowledge of Books of all Ages, and that he for some years he for he is scarce yet entered into his Twenty ninth Year. I am almost twice his Age, adds he, and you may judge what I have done, which did not to much as know their Names. The other Comprehensions which he believes upon him are of no Enquity. [D] I am now prepared to give a Supplement touching the Nobleness of his Extraition. John Brodeau, Maquis of Chastes and Canto, born at Tours, was a young Man in the Year 1594, and passed all the youth of his Life in France, is the eldest of the Family. He retains the original Titles of the House, which first became Illustrious by the Father Brodeau, who was dismissed by
by Philip Augoustus, in the Field before Aris, in Egypt, for his Father's and his own Glorious Adieux (q). This new Colonel, Brown, Lord of March- estone, is the son of that Branch, who has been twenty or thirteen times at Sea in the King's Service in Quality of Commissary, and has been wounded in some of them, particularly at the Battle which the Marchant de Tonneville gave to Pasapach, Vice- admiral of the Dutch, in the year 1700, and among those of the French, who attacked the Battle of Quiberon, which was fought in the year 1692.

[18] Idem. May 17, 1700, pg. 96.

BROSSE (James de la), a great Warrior in the XVIIth Century, was born in the Bourbonnais (A). It is said that he was thirty Years of Age, when he began to bear Arms (a). He quickly got a great skill in the Art of War, and acquired the Esteem of Francis de La Roanne, Duke of Guise, who was his Son-in-Law. He was appointed, together with Sanjac, to watch over the Conduit of Francis II, and to teach him good Maxims (b). Brintome says, that he was the middy, and the most courteous Soldier that ever was seen, and that he gave his Advice in gentle and obliging Words, that every Body esteemed him for it; whereas Sanjac (c) was on the contrary a boistering and churlish Man, both in War and at Hunting (c). La Brau being entirely devoted to Meiffreurs de Guise, he was chosen to command Two thousand Men, which were sent into Scotland to the Queen-Regent their Sitter, in 1559 (f). He departed from his Character, which was mildness and Clemency, and complied with the Humour of Cardinal de Lorraine (d). This he did, without any regard to France, because he thought in concert with the English, made it their Business to get themselves rid of his Troops. The French were besieged in little Leith, and thence as much Courage and Conduct as could be expected from Troops confinable in the Art of War.

[20] A He was born in the Bourbonnais. La Bourgeoys, who knew to many Families, and Genealogies, says (a). That he knows nothing of the Birth of this Mr de la Brau, because there is nothing extant about it, and because his Family was too poor to keep any Register of his Son at the Battle of Dres. I have found by chance, in Bel- carin's History, where the Province was of. Francis: Duc de la Fauconnerie, and conflation admirabile, in which he says that the English, who are considered as Saxons, attributes, are, He firer predominating and return bellicosus permissibus, id ingenio turbido, led in the first line, (b) non persimilis, cum sopor atton- tensus sapere jam corpora, ut nihil idem Britannus, fraticies confirmant, erat enim vicinique perfamiliae (c). Francis, who was a King of an extraordinary Grace, while Governor in his Youth were James de la Brau, of the Bourbon- nois, and Sanjac, the former a very prudent Man, and well skilled in Military Affairs, the latter a of a turbulent, but not evil, Disposition, would never have suffered it for he began then to see Underwriting above his Age, as the said de Brau has often said to me. There were in the Nation, and very intimate. Montpeti was not igno- for that de Brau was a native of that Country, ment that de Brau was a Native of that Country, the Earl of Looe, and this he (d), brought some Troops of Francis I into Scotland, in the Year 1543, but that young Man, having lost his Marriage, and being play, went into the Service of the King of England, who married him to his niece. La Brau (e), a Gentleman of Bourbon- nois, was sent in his Room, and then Prince Elmer of Meungst- en, a Gentleman of the Family of Meung- en. He says he was under the Year 1549. That a Success of three thousand Men was sent to the Queen Regent to guard the Passage of the River by la Brau, a Bourbonnais. He thinks he is in the last of the Year 1549, that this Gentleman was sent thither before the Year 1545.

[22] Q To what, that Collection of Mr. Brint- son's gyves the King- dom.

BROSS (Simon), Lord of Liffy-Purely, commonly called C'offo, who was sent to her as her Lieutenant, and afterwards in the Brau, though he was naturally inclined to the French, he was at times a true Englishman, (e) who were likewise sent thither, exasperated the People by their Maxims and bold Understakings, but being not sufficiently supported, forced the French, received the Command of the Council of Orders, than Money and Troops, but principally from the Cardinal of Lorraine; who was an Instrument, and they being so far in the latter Extremity with the same Boldness and Confidence he threw in the Administration of Affairs in France (f). One of the Braus, was such. That in order to secure Scotland, it was necessary to settle in it a Colony of a thousand French Gentlemen, who should be put in Possession of the English who, they were to be out lawed on Account of Religion (g). The Stath, being informed that he had given such Advice, conceived a great Aversion for the French, and they discovered by some intercepted Letters, which we may believe Bucquoy. Labroissis equidem loco natus, sed (h) qui magnam in militari umum, sed (i) quibus eodem anno, communis, fine discriminativa, Scottorum Nobilitatum effe egressum in extenso aut radicem mille Castellarii equites, Gol- bai, collocati posito: quidquid multitudinem sert- orum hoc loco habendam. Id conditum, literis existing. ad Gallam intercipiens, diversitatem, mirum, quam- num Galliam odium, jam satis de causis autem, aut denique (g) et de la Brau, qui, qui had but great Experience in Military Affairs ..., was of opinion, that all the Nobility of Scotland ought to be cut off without Definition: and a particular Incision was made, which was small but, gave an idea, and that all the rest should be counted 30. This Advice being discovered by intercept-
of War (g); but at last they were obliged to capitulate, and to leave that Country for ever. Le Bouffé performed his Duty very well during the Siege, notwithstanding he was Seventy five Years old (C). He was killed at the Battle of Dreux, with his Son, in the Year 1562 (b). He was Knight of the Order, and, if he had not been killed in that Battle, he would certainly have been made Marshal of France (D); for he received the Persever of a Marshal from the time that he and Sanfaçon had been appointed to attend King Francis II (E). None but he and Sanfaçon took care of the King's burial.

(C) Le Bouffé performed his Duty very well during the Siege, not minding himself; he was Seventy five Years old. The General for the King, in the Town, was that venerable Old Man, and great Captain, the good Mr de Braye, Seventy five Years of Age, an Old Regulator of Wars, who valued, wise, and discreet, and interred without great Use in the Siege (c). If he then see the Devils five Years at a Time, he would be eight Years before he was killed at the Battle of Dreux. In the Town, there are but two or three Years between this Siege and that Battle. However, I will not be too critical upon the datas of this Old Man, says he, died at the Age of eighty Years or very near.

(D) If he had not been killed at the Battle of Dreux — he would certainly have been made Marshal of France at that time. This Dignity was bequeathed only on a Vacancy. There was one after the other, Mr de Saint André, who left his Life. Brantome says, that the Duke of Guise would have preserved that Dignity to M. de Braye, for he had a great Affection and Esteem for him; and he deferred it, having been a Man of that Order, only for a few Moons. And the Duke of Guise was a very great Captain, all ways disposed that good and honorable Old Men, who have any Opinion and that of other People, was very well skilled in the Art of War (c). I remember (continues Brantome) that very early in the Morning on the Day that the Battle of Dreux was fought, in being very cold and Winterly, as they were drawing up the Army in Order of Battle, that good Man passed by, M. Brantome, in the Guard, and me. We put off our Hats to him very respectfully; he bid the same to us, and said, How, Gentlemen, do you pull off your Hats this cold Weather? We answered him. So we, who are one of the most honorable and Ancient Captains of this Army, Gentlemen, replied he, I am one of the most impatient and strong. In that order, and then he added, I do not know what will be the Success of this Battle. I fancy I shall be killed. And indeed I have lived too long, and it is a shame for me to bear a Lance, and imbrace it in battle, when I should be at Home begging of God, that he would forgive me the Sin of my Youth: And thus he left us, the Duke of Guise sent for him, being always desirous to confide his Life.

BROSSIER (MARTHA), a Woman who pretended to be poissified by the Devil, was like to have occasioned great Disorder in France, towards the latter end of the XVIth Century. Her Father, who was a Weaver at Remorain, found it more convenient to ramble about with his three Daughters, one of which had the Art of making a thousand Difficultions, than to stay at home and mind his Trade. He therefore went up and down through the neighbouring Towns, showing his Daughter Martha as a Woman poissified by the Devil, who, in deed great need of the Exorcism of the Church, was prodigious multitude of People reported to that Spectacle. The Cheat was found out at Orleans, and for that reason, in the Year 1556, all the Priests of the Diocese were forbid to proceed in this Deception on pain of Excommunication. Nor was the Bishop of Angers (a) more easy to be impressed upon (b). He quickly finet the Cheat; for, having invited Martha to Dinner, he cauised some Holy Water to be brought her instead of common Water, and common Water instead of Holy Water (a). Martha was catched; she was not at all affectfed.

(a) The Bishop of Angers — such and some common Water to be brought to her for holy Water. I do not know what to think of a Story of such a cheat construction of the Priests (b). The Bishop of Angers — such a cheat. And some common Water to be brought to her for holy Water. I do not know what to think of a Story of such a cheat construction of the Priests (b).

(b) A martha, who pretended to be possessed with Vapours, they pretended to her a Persever, to see if she was possessed with Vapours, and she was not.

(c) Brantome, in his Exorcism upon M. de Marquis, pag. 460.
feated when she drank the Holy Water, but she made a thousand Contortions when the common Water was prefent to her. Thereupon the Prelate called for the Book of Exorcism, and reads the beginning of the Latin Verfes of Virgil, the opening of the Exorcism, the put herfelf into violent Poutures as it she had been tormented by the Devil. This was fo fufficient to convince the Bishop of Angers that she was a Possifer; however he only reproved her Father in private. The Knave did not care to go back to Remorantin with his Daughter, as the Prelate had advised him; but, on the contrary, he carried her to the great Stage of the Kingdom, I mean to Paris, where he hoped to be supported by creduous and ill-affected People, and by those whom the Edict of Nantes had lately exasperated against the King. He pitched upon St Genevieve’s Church to act his Office. The Capuchins, who immediately took up the Buñifet, loft no time, and quickly exorcized the wicked Spirit of Martha, without a formal Enquiry, as it is ordered by the Church, into the Life and Health of that Woman. The Poutures she made, the Exorcifms performed their Function, easily made the common People believe that she was a Demoniac, and the thing was quickly nofled about all over the Town. The Bishop (b) being willing to proceed orderly in the matter, appointed five of the most famous Physicians in Paris to examine the thing: They unanimously reported, that since it did not appear that Martha had any Skill in Greek or Latin (C), The Devil had no hand in the matter, but that there was a great deal of Impudence, and some Diabolical Devices of those Physicians feared to avow, and, before they answered the Bishop, defined the three Persons who might be sent for, and time granted them till the next Day. Thus on the firth of April, 1599, a critical Day for the Caufe, Father Seraphim, on the one fide, renewed his Exorcifms, and Martha reiterated her Confusions on the other: She rolled her Eyes, loll’d out her Tongue, quaked all over her Body.

In the Chapter concerning Relics: for his Father, who informed me of the most secret Paffages of the late King’s Life, had received the same Jewels with others, and cheated them of their Concerns by the by; The Leader of the Demoniac, who faw that Counts about the Bishop’s Neck, turned up his Petticoats, as he lay on the Ground, and, with a Sign to the Prelate to touch her with the Cufps fubility. She, that wicked Man pulled the Counts from his Neck, and, with his other hand cunningly took a Key out of his Pocket, and the Jade no fooner felt the cold Key upon her Thigh, but the brighten’d the Affidants with her Gambia. In order to receive the felf-Paffages, the Bishop took a Pateronia out of his Pocket, which he carried indeed of a Breviary, and began to read, Martine quidem Egoip, hoc. Then the fretted and fam’d, and when the Bishop came to their Words, placitum eum paginas atterat, he fell into a Swallow. That Prelate, who was half Lutheran, cannot compute those things too Paffages. — He has been severely reprehended for it, and therefore he proved more favourable to the felf-Demoniac called Martha, who was him- ly brought to him by a Capuchin who had inftucted her. She has two Devils, the one called Belcher, and, the other called Anderic.

I must needs fay, that I fulfill the Truth of this Story: and when I compare what Thévenot fays of that Bishop’s Conduct towards Martha with an Au- digan’s Narrative of his Conduct towards a former Demoniac, I find nothing in it but what puts me in mind of the Custom and Method of the Iatifical Writers. One would th ink, that the Rule of the Church, that no Art, impofe upon them the Needfly of altering fuch Cur- cumstances as are not diverting enough, or fo difad- vantageous as they would have them, and to put in their Room of them, some that are more ridicu- lous, or more difobliging. To fay that a Prelate re- ceived a Verfe out of Virgil, instead of the Formu- las, would be put in the Book of Stocks; but to fay that he took a Pateronia out of his Pocket, which he carried about him instead of a Breviary, and that the Bishop, after the Exorcism of the Egoip Marcus, is a cruel Rahety upon a Prelate. The unhappy Rules of Satire required therefore, that, instead of keeping to Thévenot’s Account, Pateronia should be put in the Book of Counts, &c. (b). But because it was well known that Pateronia had not been made use of upon Martha Brügger, there was a needful reason to mention another Woman, in order to the Devil instead of her. And because Thévenot observes, that this Paffage of the Exorcism, Et homo factus eft, Bruc the greatt Blows, there was a necessity to suppose a like Circumstance in the pre- tended Exorcism of Parémaris, and, in order to it, to pitch upon their Words, placitum eum paginas atterat; I find no other than that as the Devil, but as he wished they were, that he might be a Slanderer, without being a Liar. They are generally his own Inventions; and not Realities. The Liberty J. Audigan took, contrary to the Ac- counts of all Historians, can never be excused, if it were befier confidered. He charges the Bishop of Angers; with a fraudulent Conduct towards Martha; This may give occasion to draw Conclusions; and it is to be feared some Consequences will be drawn from it, against his other Opinions, and that, when this is observed, People will say, Accepimi nunc Damiani infidias, & crimine ab uno Dice omnes (a).

This is a pretty Piece of work, and all realists are 

[1] The Bishop had nothing to do with Martha Brügger, who was a Woman of various times and places. She was accused of being a witch, but she was found innocent. She was later accused of being a witch again, but she was found innocent once more. She was finally acquitted of all charges.

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Body; and when the Father came to these Words, et homo factus est, the fell down, and flapped and cowered from the Altar to the Door of the Chapel. Whereupon on the Exorcist cried out, that if any one perplexed him in his incredulity, he needed only fight that Devil, and try to conquer him, if he durst venture his Life. After this, the Physicians, answered, and accepted the Challenge, and immediately took Martha by the Throat, and bid her face it. She was obeyed, and alleged, for her Exeque, that the evil Spirit had left her, which was confirmed by Father Seraphin. Marastot inferred from thence, that it was he that had frightened the Devil away. The Bishop ordered, that the Exorcisms should be carried on: At first Martha was not moved with them; only when the saw that Marastot was ready to struggle with her, she said, that he, Radan and Hantis, would do better to mind their Physic: But when they knew they were gone, she threw herself upon the Ground, and began again her mad Tricks. They returned and needed her quiet; and maintained to Father Seraphin, that there was nothing supernatural in the Cafe, exhorted the Maid to desire the People not longer, and threatened her with the Rack. They consulted again about it, and laying great Stress on Martha's confessing, when asked several Questions in Greek and Latin, that she was ignorant of those two Languages, they all concluded except one, that she was not possessed by the Devil (a). It is true, there was another (e), who notwithstanding the Signs of Imposture, which he acknowledged, gave his Opinion, that she should be observed three Months longer. Two Days after some other Physicians were sent for, the first being dismissed. Father Seraphin, in another, as by one of his assistants, who either repented his Exorcisms; and then Martha, besides her usual Poutures, answered some Questions, that were asked her in Greek and English (f) (D). Whereupon, the Physicians asserted, that she was truly possessed by the Devil: Marastot confuted all the Arguments they alleged for it. People being divided in their Opinions about it, and there being reason to fear that some Anwers might be suggested to that Maid, which might raise a Sedition, under pretence of the Edict granted to the Protestants, Henry IV was advised not to neglect the matter. He was sensible of the Importance of it, and enjoined the Parliament of Paris to use their Authority in the Affair. The Parliament ordered Martha to be put into the Hands of the Lieutenant-Criminal, and the King's Attorney in the Chatelet. This kept her forty Days, during which time they showed her to the several Physicians, who asserted, that they observed nothing in her, that was beyond Nature. In the meantime the Preachers gave themselves a prodigious Liberty (g) (E): They cried out, that the Privileges of the Church were encroached upon, and that such Proceeding was suggetted by the Heretics. Andreau de Pail, a Doctor of the Sorbonne, and Archangue Du-Pay, a Capuchin, were the most furious among those violent Declaimers. The Parliament had much ado to silence the latter, but at last they made him sensible of his Power, and on the Twenty fourth of May, 1599, the Provost was ordered to carry James Broffer and his three Daughters to Keremonant, and the Father forbid to let his Daughter Martha go abroad without leave, from the Judge, on pain of corporal Punishments. Thus the Devil was condemned by an Act (f). We shall fee, in another place (k), what became of her.

(D) She answered some Questions that were asked her in Greek and English. Marastot was in the meantime of opinion, that he was certain that Martha had answered the Questions put to her in Greek and English. II. That if she had answered them, she was a mere Trick, she being taught to give a certain Answer to some Greek and English Words, that had been agreed upon. For, said he, if she understands Greek, why did she say, that the underhand not Latin, which she was proved so often to have understood Questions in that Language, which is so common among us? And why, being afterward interrogated in Greek, did she make so answer? What Marastot says somewhere, was never better grounded upon this Occasion. The Exorcists, perceiving that Marastot's Ignorance of the learned Languages was objected to them as a great Difficulty, helped the Matter as well as they could, by suggesting to Martha an Answer to some Questions in Greek; and when she answered as if she had seen them, it was an easy thing to add the English-Tongue to the Greek. But let us hear Marastot: 'I have

(a) Provost, ibid., cap. xi., pag. 493.

(b) Lincke, ibid., cap. xxxii., pag. 19.

(c) See the Kirchen-Gesetz, pag. 200, 201.

(d) He was on his deathbed.

(e) See the Kirchen-Gesetz, pag. 200, 201.

(f) John xvii.

(g) John xxi.
BROUGHTON (Hugh), an English Divine, who died in the Year 1612, was very learned, and published a great Number of Books. He was so laborious, that, unless some considerable Affair hindered, he studied twelve or fourteen, or often sixteen Hours a Day (a). His Commentaries on the Apocalypse, and on the Prophet Daniel (A) are very poor, and he himself is a furious and abusive Writer, if we may believe the Scapigerus (b). He was extraordinarily attached to the Discipline of the Church of England, and rigorously condemned that of the Prelates. The Oration he addressed to the Inhabitants of Geneva (c) [B], shews it in a very lively manner; he aimed particularly at Theodore Beza, and it is he who reproached him with what we have seen elsewhere (C). He wrote him very rough Letters, and communicated the Copies of them to the Jesuit Serarius, with full Permission to publish them (D).

(A) He wrote a Commentary on the Prophet Daniel (a). What he wrote in English on this Proph- etet was translated into Latin, and published at Bas- ill in the Year 1599, by a young Man, who was afterwards Penitentiary of the Province of Zeland, his own Country.

(B) He addressed an Oratio to the Inhabitants of Geneva. It was printed in Greek, at Monza, and first published in 1498, in the Year 1506 in Latin, under this Title. Λέγω ὑμῖν τὴν Γεναιδίναν εἰς τὸν Κἀκατόρων σέ ἀλήθειαν, τὸ ἕνωστέ σου. Oratio ad Genesin de defectu ad infir. ille, honorificam huiusce temporis, et recentiorum nempe Inhabitatorum de Gen- nceve concerning the Signification of the Expressions of deliverance and help. It contains Ninety three Pages in八年, and is a very learned Piece. Preciosa et & rebus fama dignissima referre. Facili recente 

(c) He complained, that he has heard it said at Geneva that he has written an Oratio concerning his departure from the Faith, because he believed that the Discipline of Ge- nnea was not Apostolical. *Qui Broughtonian se *cum Generi edidit, audaces recte de inimico Do- minum non eum, nisi hoc quod non credens Geneseos de aequitatem criminale a laetis. Verba ejus adscribere non pigriamus; ut veni et nos, in hoc quod, in hoc enim scelus a laetis. Quinam illa se Dominus quidam modo ex sequituros colligitur primum eft; nam paulus *puer, ut Broughtonianus Lugd. non ostro *fecl. Generis in compellat: Dominatio pro- terch aedificis ad tandem defuncti defuncti, qui vero fueraverat in extremis perturbatione sua, *ferat eis libidinosus vermnorum, genitum de Do- minum. Hierarchiae Comiti Findelings & Franciens. *Typographia Mollisca, &c. de inreverentia (4). — What Broughton says, *when he was at Geneva, concerning the impu- nity of his burning his book against the Church, be- cause he did not believe that they of Geneva held *the Apostolic Discipline. I have translated his Word, which I copy here: When I was among *of him, I heard that he had signed an Oratio from the Faith, because he does not believe that you *hold the Apostolic Discipline. Who that Lord *may have been before taken from me, or followeth *for a little longer. Broughton, at Geneva, *has translated him, speaks thus to the People *of Geneva: Furthermore, take care at length *to consider that the Antichrist has not taken extrem *only with eight hundred Cromes, with which *my Masters, Henry Earl of Wincleher, Francis *Valentine, and my other, William Layney, Sr. affixed *you. A Papistion of Printers have Greet and 2

Latin Copy of that Oration, accompanied with 

(b) He has inserted a long Letter of his, addressed to a certain Jesuit, into the version of Daniel, and the copy of the Oratio.

(d) He inserted a long Letter of his, addressed to a certain Jesuit, into the version of Daniel, and the copy of the Oratio.
published in the Year 1602, a Letter communicating to him this Jesuit, which Broughton had wrote to him before. It is very probable that this Letter was written in English Dialect.

Isaiah 6. 10. Is. 6. 10. The Book of Isaiah was written in the language of the ancient Hebrews, who spoke a language very different from the modern Hebrew of today.

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I. John 2. 13. The Letter was directed to a Church of the first year of its existence in London, the Church of England.

Broughton. (13) Le Comte d'Uzès, 1616.

Broughton's English from Frod. 1 and 2, to the now known Ni
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BRUYN (John de), Professor of Natural Philosophy and Mathematics at Utrecht, was born at Gorcum, the Twenty fifth of August 1610. He went through a Course of Philosophy at Leyden, under the Professor Heerbout, and then pursued a Course at Brussels, where he was very much esteemed by Samuel Magraeus, who taught there Philosophy and Divinity. From thence he removed to Utrecht, and applied himself diligently to the Mathematics, under the Professor Reeverberg, who had a particular Affection for him. He went afterwards to Leyden, where he obtained leave to teach Mathematics. Raveenbergh, finding himself declining, so earnestly recommended him to the Magistrates and Curates of the University, as a very fit Man to fill up his Place, that they made him Professor of Natural Philosophy and Mathematics; and because the Professors of Philosophy had agreed among themselves, that every one of them might teach at home such a part of Philosophy as he should think fit, de Bruyn, not contented to teach what his public Professorship required, made also Dissections, and explained Griscius's Book De Jure Belli & Pacis. He had great skill in dissecting Animals; he was a great lover of Experiments; and made also Aeronomical Observations. The Dissections he published, De Vi Articul., de Corporum gravitate et levitate; de cognitione Dei naturalis; de locis caninis et originum, &c. [a], are manifest Proofs of his Worth. In the Year 1652, he married the Daughter of a Merchant of Utrecht, Sister to the Wife of Daniel Elzevir, the famous Bookfeller of Amsterdam, by whom he had two Children, who lived but few Days. He departed this Life on Twenty fifth of October, 1675, after he had been a Professor for the Space of Twenty three Years (a).

(a) Taken from his Funeral Oration pronounced by M. Girronex, Novem. 19, 1675.

BRUN (Anthony), Embassador of Spain, at the Conferences held at Munster, was an excellent Negotiator. He was a native of Frankfort Comité, and discharged the Office of Attorney-General in the Parliament of Dole, when he was sent Embassador to Munster. All the Plenipotentiaries of Spain took Place of him; but he exceeded them all in Capacity: He knew better than they the Affairs of the Low-Countries, and being a Man of a more compelling Humour (A), and of a more pleasant Conversation, he was better qualified for a Negotiation. The King of Spain was particularly beholden to him for the Peace which the Dutch made at Munster, exclusively of France. As a Reward for that Service, he was appointed Embassador to the States of the United Provinces, and then a considerable Office was bestowed upon him in the Finances at Brussels. He was very well beloved at the Hague, where he had been very useful to his Master, had not his Employment ended with his Life, when he began to be well known, and esteemed on account of his Merit (a). He left behind him four Sons (b), I do not know what was their Fate. He was an intriguing Man, and made himself dreaded by the French Embassadors (B), not without Reason, since he overcame the Difficulties which kept back the Treaty of Peace between Spain and the United Provinces (C). He received an Afront for concerning himself to go to the Hague. His Design was to observe and thwart Servien's Negotiation, who was about a Treaty of Guarantee; but Servien opposed the granting the Papists, and so contrived the Matter, that the Spaniards, having conciliated the Prince of Orange, refused Mr de Bruyn (a). Mr de Bruyn, the Embassador of France, expressed to Servien's Plenipotentiary upon Seeing that Mr de Bruyn was here, that the Duke had promised, that if the Peace was not granted, he would immediately retire. He adds, That the Princes of the Low-Countrie were very desirous of that Occasion; but the Prince of Orange, having been satisfied, and so Mr de Bruyn was obliged to negotiate by way of Letters. He wrote to the States Servien answered his Letter (c); and Mr de Bruyn made a Bill (a) (d) (e) (f) (g) (h) (i). Le de l'Ambassadeur, et de l'embassade, qui est dans ce Livre, est de l'Etre du Prince mental, et de l'embassade, qui est dans ce Livre, est de l'Etre du Prince mental, et de l'embassade, qui est dans ce Livre, est de l'Etre du Prince mental, et de l'embassade, qui est dans ce Livre, est de l'Etre du Prince mental, et de l'embassade, qui est dans ce Livre, est de l'Etre du Prince mental, and

(a) Willemten, de l'Ambassade, Tom. II. pag. 451, 453.
(b) John Ri
chart, King of Spain in the Low-Countries, and of the Low-Countrie, in Brussels. (c) December 20, 1675.
(d) Letter of sixty Eight Pages in 4to, printed at Amsterdam in 1653, wherein he cites Puffus's Book, De natura & proprietate lucis, and Breviarii maintains the Hypotheses de Ctesis. He wrote also an Apology for the Cartesian Philosophy against a Divine, named Pageling.

[1] He was of a complying Humour; other
ty, that he was a very popular Man, and con

[2] Leclercq, King of Spain in the Low-Countrie, and of the Low-Countrie, in Brussels. (c) December 20, 1675.

[3] Leclercq, King of Spain in the Low-Countrie, and of the Low-Countrie, in Brussels. (c) December 20, 1675.
self with the domestic Differences that arose in Holland, in the Year 1650 [D]. But, because he was not easily discouraged, he countenanced those who were disposed, that the Dignity of Stadholder should be suppressed [E]. He made use not only of Libels [F], but also of false Suppositions [G], for the Service of his Master. The French Writers took delight in reflecting upon him [H].

This

Spain, otherwise a dexterous and very wise Minister, thinking to please the Prince, offered him the Forces of the King his Master to reduce that Town to his Subjection; but the King of Spain needed not concern himself with the domestic Affairs of his Country, and that neither did his Master: and so he was not able to carry that Proposition. That if the King should crate his Troops to advance, those small Differences would be quickly laid aside, and all the Forces of the States would immediately be ready to oppose the French Troops. And indeed, those Differences were quickly over and the same Embassadors, thinking to mend his first Fails, committed a second, by asking Audience of the States, to complain them about the Recollistation. It was granted him; but, when they came to know the Subject of it, they gave him word, that he was only at the Point of the States, where their Deputies were to receive him. That they were obliged to defer him not to do it in that Place, but another time: So that he went home with a kind of an Affront, for having had a mind to speak of a domestic Affair, which he should have taken no notice of.

[EB] He continued thus, who defined that the Dignity of Stadholder should be suppressed [M. de la Brune gives them an order to the Towns, both to the States-General, and to the States of the Province of Holland. What he said was very different from that he said to the Spanish Embassadour: he spoke not in that manner till after he had been at Bruges, to confer with the Ministers of his Catho- lical Majesty. On the contrary, the Court of France, sent an Embassador, aiming all their Embassadours, wherein he abused France. Those Forces were written in a pleasant Sile, and with a great deal of simplicity; but his Satires were too comical, and too much like Rabelais, if we believe the Author I have quoted. [H. (Brune)] fort renov, in qui bus aetate epigoni, neque utrumque ignari, sed utrumque censere, et omnia placere pteat fiducia. Et granis libellis lepida apud Modum nataliter Vellatorem, sedibus illosque hominum, sedibusque publicis Legibus, privatis Arvatae claris, qui hominem per se verdacium, fisci homi- nemque hominem, furor Solimani solvi poterat: quod quantum ab Maximino habuit fatis se cultum arbitrariis, ut nobis infestas est, atque omni ope nihilator, salis Hitaliae inter, & Societatis, poti humano reddere nobis, factit, retuer, de quo re Kastien continuo, ficati & Batavo- rum Civitas Pavium, fatigat (g). — He was

confused, that those two Plenipotentiaries did very much clear and smooth the Difficulties for him. Every thing was made use of, even Contrafactions, and all that were fit for continuing the War. The Miserly and Power of France were both al- luded to that end: Sometimes he was the repre- sented of the Council of War: and he never more supported her Ally, and sometimes he performed, that it was to be feared the Continuation of the War would make her formidable to her Neighbours. Mr de la Brune one Day to Brugges inveigled against his Ally, and pretended to send to Mr Lew and Mr Knott in the Assembly of the States-General, that he made bold to say, That they were the Pudenda of the Republic. Le Brune turned the things to their Advantage: he called them the virtuous Parts of the State, which Servien desired to cut off, that the Republic might lose that many Vigor, without which it could not main- tain itself. Quaundoque ependifi commodo apud Fiderantes Ordines de republica different, eliusmodi pudenda reipublicae esse appellari, non potest, quod eft ab Franco ille dedicat peregrinum, ubi Servieni Scriptum putes respondere, sed etiam rex in publicum vivum publicum repit pendant, quod Servien expers velet velut, ut humanae materiae viri attentius esset, quos turri ad suum adver- simus hostes pacient, ut adversium frons neque labet, ut videlicet consensit societatis fronde habere flaretur, de sociorum communi modis nihil solliciti (8). — One time, in a Speech to the States-General, in the Heat of his Discourse, he loued not so far as to call them the Pudenda of the Commonwealth, which was entirely enough contrived and contrived to the Interest of France, and to the Dis- dain of his Ally. His Answer to Servien's Memorial, by calling them the vile Parts of the Commonwealth, which Servien had in a Day to Brugges inveigled against them, might have left many Vertues, to defend themselves against their Enemies, and against their Allies, who are almost as hurtful to them, in that they taught to reap all the Benefits of the Alliance themselves, taking no care of the Interest of their Allies. But if what Mr de la Brune says were true, there would be less reason to wonder, that the Iniquities of two Dutch Embassadors, seconded by Le Brune, should have overcome the Ob- stacles to the Peace; and have it to hope, that the Prince of Orange, being offended that Cardinal Mazara had not paid her all the Honour the expedient, endeavored to make a separate Peace during the Sack- ness of the Council of Trent. The Duke, public Legates, private Arvatae claris, qui hominem per se verdacium, fisci homi- nemque hominem, furor Solimani solvi poterat: quod quantum ab Maximino habuit fatis se cultum arbitrariis, ut nobis infestas est, atque omni ope nihilator, salis Hitaliae inter, & Societatis, poti humano reddere nobis, factit, retuer, de quo re Kastien continuo, ficati & Batavo- rum Civitas Pavium, fatigat (g). — He was

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This Article had been printed some Months, when I received a Memorial, which enables me to give a clearer and more certain Account of Mr de Brun. Mefifre Antoine le Brun, born at Dole, in the Year 1600, was a considerable Man, not only for his Parts and Employments, but also for his noble Extravagance, and his Father’s Merit (1). He was Attorney-General in the Parliament of Dole, and discharged the Duties of that Office with great Ability, during which time he was employed in all the State Negotiations which concerned the Province. See the History of the Siege of Dole, written by President Boisin. He was sent afterwards by Philip IV to the Diet of Ratisbon, and from thence to the Court of the Emperor Ferdinand III. He was then made Counsellor of the Council of State for the Affairs of Flanders and Burgundy. I have said before, that he was one of the Plenipotentiaries of his Catholic Majesty, at the Conferences of Mansfeld, that he continued there alone, intrusted with that important Negotiation for a considerable time, and that after he had concluded the Treaty of Peace between Spain and the United Provinces, he was sent Embassador to the Court of England. The Services he did there to Philip IV, were so acceptable to That Prince, that he made him Counsellor in the Supreme Council, and in the Council of State, and then the Head of his Finances in the Low-Countries. This last Office was always filled up by Perfons of Quality, and only by Knights of the Golden Fleece. The Count d’Emburg, associated to Mr de Brun in that Office, was one of those Knights. Mr de Brun was honoured at that time with the Dignity of Baron, for him and his Male Issue (2). He died at the Hague, during his Embassy, and was buried in the Church.

(1) Wherefore he found means to get a Letter, wherein the King and the Proceedings of Gun- ser, and his Father the Chancellor, were sharp- ly reflected upon. Le Brun, who thought it ne- cessary to go beyond the Letter, altered some Par- ticulars in it in such a manner, as was not only very offensive to those two Ministers, but might have occasioned a Rupture between the two Con- federated Crowns. He went too far in the Matter, and thereby gave an advantage to the French, who being able to discover the fallacy, found it no dif- ficult thing to render every thing else fallacious. One may argue, upon this Occasion, quite contrary to Virgil. If Servants, let us be so bold, what will Ministers do?

(2) Quid domini facultant audem cum tales sures (14)?

What Neflefs would the Font, the Myfter, pray, When then, his Knave, can’t fall at such a Rate?

D A V E R S .

But we may say, if the Embassadors of the greatest Kings do not frequent to divulge Nation, and Calumnies forged by themselves, what may not one expect from those Men, who without a Name, and without being owned, take upon themselves to write without a Signature, and without skill, and to give fairly their detracting Humours? Is it any Wonder, that such People should venture to publish the most absurd Fictions, and give out, as Master of Faith, the Fallicies which they invent to inflame their People, and comply with the public Displeasure? They meet with some Castans, who flatter that Palloons; for I make no doubt, that there are several Rude’s and Raux’s, who absole private and public Perjuries, that forge Calumnies for the Good of their Country; and I know that a Prussian Minister, the fame who by so many Pollar Letters set us, as it were, for an Occurrenceful Pollor, or such other Trifles, has declared, That every thing is lawful and fair, which may be done among Enemies (1).

Wimpert, who was a Statesman, and not a Divine, had a better Sense of Morality, as it appears from his Answer to Mr. de L’Hospitalet (2), and that a Minister of the Court of France (16) forged a very scandalous Piece in the Year 1674; as if it had been a Discourse of the Council of Commerces, a Minister of France, to the Emperor’s Council against the United Provinces, he adds; A Public Minister ought to abhor those Impurities and Infallible Fictions, which are above the most Tricks, which are only the Productions of a weak and perverse Mind (17).

(14) The following Passage is in a Book written by
Nevet (18). His Design is to shew, That the Sparta-

nards prevented the Conclusion of the Peace at Mansfeld, and he uses their Words: ‘The particular Agreement of the Dutch was no sooner concluded, but Pagteraerde made it his whole Business to break with us, and to ruin Delft:’ but he considered those Articles, not yet agreed upon, but also about those wherein there was no longer any difficulty; ‘to inform the King he went away from Mansfeld, where he only left is Brun without any Power: which the whole Assembly was the more offended at, because they had been provided with a full Power, and he believed that the King of Spain would trust his most important Interests to a depravity, or have that great Work concluded by a Man of so incurable Quality, at the very time when he recalled his chief Embassador: whom is Brun was used to obey, as a Servant obeyed his Master (19). Every body will perceive, that Naudin knew not how great a Trust the Court of Spain repose in M. is Brun. Another French Writer, who could not deny it, and who acknowledges the Credit of that Minister, finds fault with him only about the Meanness of his Heart, His Hispa- nile rege comes Penneranae cum addens Antonius Philippus aquinum, qui duobus servabat, felicitus velitt, ut ebdas seminaires, plus ponderis rebus avidus, quoniam non sed coram communi studio insuper. . . . On the part of the King of Spain was Count Pennerana, whoso whose was joined Antonio de Brun, a Burgos- died, whose was joined Antonio de Brun, a Porto Count, a corn sat Clurc, was of more sought in the Af-

Profiles de
tats Collines,
pep. 10. iv.

(15) Probably the
Baum Ligea.

(16) Wimpert,
red. pp. 140.

(17) included,
Jugement de l’arbre de l’olivier. Is very im-
prized course in
Constant. Mathe-
ria, de L’Hospitalet.

(18) Jurien de la
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3 Avril, 1649.

(19) They may
be seen in the
May of the Coun-
try of Burgundy,
in Fleuris de l’olive.

(20) They may
be seen in the
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try of Burgundy,
in Fleuris de l’olive.

(13) he only ex-
cept a few names of
in another place. See the
Experiments of
Catholic Clerics,
pp. 10. iv.

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BRUN (CHARLES le), Chief Painter to the French King, Director of the Manufactures, &c. (A), was one of the greatest Men that ever France produced for Painting. His being elected Prince of the Academy of Painters at Rome, where they pretend to have exceeded, for so many Ages, all other Nations in the Knowledge of the Liberal Arts, is a sufficient Proof of his Ability. He was born in the Year 1618, with so many Dispositions to become a great Painter, that, at three Years of Age, he took Coals out of the Fire, and fetched'd upon the Hearth, and against the Chimney, having no Light but that of the Fire. When fourteen Years old, he drew the Picture of his Father (a), who was a Sculptor; so well, that the Picture is still accounted a very good Piece. At that time there was no Painter in France more esteemed than Mr. Vouet (B). Mr. le Brun, who lived in his House, and distinguished himself from his other Scholars, got the Affection and Esteem of Chancellor Segurier, who gave him a good Pension, and afterwards sent him to Rome, where he maintained him for some Years. His easy way of drawing, and the Correctness of his Works, surprized the most famous Painters, and the best Sculptors of Italy. He saw there the finest Pieces that could be seen, both Ancient and Modern, and perfected his good Taste, which has been so much admired since. He always preferred a deep Sense of Gratitude for Chancellor Segurier, and gave an admirable Instance of it after the Death of his Patron, by the divine Servant that was performed for him in the Church of the Fathers of the Oratory, and by a Medal struck there according to the Draught he had made of it, and under his Direction. At his return from Rome he very much distinguished himself from the best Painters of Paris; and the first President de Belclaire proved a new Patron to him. He painted Madam de Plessis Belliere, Mother to Marshal de Crequi's Lady, so well, that her Picture is, and still, a Master-piece. Cardinal Mazarin came to know him by some other Pictures which he drew for the same Lady; and, as he was a good Judge of Painting, he expressed a great Esteem for Mr. le Brun's Pencill, and made him famous every where. After the Peace of the Pyrenees, the King, being resolved to make the Liberal Arts flourish, found no body better qualified than Mr. le Brun to preclude at the Gobelin with the several Emperors he bestowed upon him; which put him in a capacity of discovering the whole Extent of his noble Talents. He was not only an excellent Painter, but also a Man of a vast and inventive Genius, and fit for every Thing. He knew the History and Manners of all Nations. In an Hour's time he cut our Work enough for many different Artists. He supplied the King's Sculptors and Goldsmiths with Designs, and gave many of them to paint whole Apartments, and to make Cabinets and Hangings. When he was about the large Picture of Darius's Family, from which one of the five Pieces of Tapestry of Alexander's History was made, and which is now in the King's great Apartment at Versailles, His Majesty spent near two Hours every Day at Fontainbleau to see him paint, and some time after sent him his Picture, and then a Patent of Nobility (b), and a Coat of Arms (c). The Great Duke of Tuscany conceived so great an Esteem for him, that he did him the Honour to ask him for his Picture, and to inform him that he would willingly keep Correspondence with him. The great Esteem he was in at the French Court appeared during the Sickness of which he died on the twelfth of February, 1690 (C).

[4] Director of the Manufactures, &c. (A) To fill up this & cetera, I observe, That Mr. le Brun was Director of the Royal Manufactures of the Hanging of the Louvre, Director, Chancellor, and Rector, of the Royal Academy of Painting and Sculpture, and Prince of St. Luke's Academy at Rome.

[5] That at the teen Years of Age he drew his Father's Picture —— There was not at that time any Painter in France more esteemed than Mr. Vouet (b); and he had two Brothers Painters also. See the Book entitled Noms des Peintres les plus célèbres, or, Names of the most famous Painters, printed at Paris, Anno 1679, pg. 45.

He had a Pension from the King, and lodged in the Galleries of the Louvre. It was he, who painted the Vault of the Chapel of St. Germain en Loye, and the most excellent Painters in France, as Boudard, Tartelin, and de Sers, were his Scholars. He was a Native of Paris, and died in the Year 1694.

(C) The Great Esteem he was in at the French Court appeared in the last Illness. The King and the greatest Lords often sent to know how he did. Mr. de la Valse was one of the most famous Physicians. He was visited by the Prince of Condé, and many Lords of the first Rank.
BRUNUS

BRUNUS (JORDANUS), a Native of Nola, in the Kingdom of Naples, was a Man of great Parts, but he made an ill use of his Knowledge; for he wrote not only against Aristophanes's Philosophy (a), but also against the most important Truths of Religion (b). Being expelled from Italy, he retired into a Country less dangerous for such Philosophers as he was (c).

He run over Germany, France, &c. and it had been well for him if he had gone on, for, when he returned into Italy, he was burnt there, say some, as an impious Man, in the Year 1600. I shall now set down the Titles of some of his Works (c), and mention some things relating to four or five of his other Works (d).

He left an Encomium upon Mr. Brunus, written by Mr. Perrault, in his Histoire des Philosophes. I could take many Particulars out of that Book, but I rather chose to refer the Reader to it. The Widow of that excellent Painter died in the Year 1699.

BRUNUS (LEONARD). Look for ARETIN (LEONARD).

(1) Arg. Against Aristophanes's Philosophy. See the Book entitled Jordani Brunonis Camaracis Arethusea, cum rationibus Aristophanis Plu- cianam adversus aduersitatem Paroysi passionibus exposita. It was printed at Westminster in the Year 1588, in 8vo. You will find in it a Letter which Brunus wrote to Henry Ill., one that he wrote to the Rector of the University of Paris, and one he wrote to the Friends of the true Philosophy. Parodiocas & alii 2 preoccupations Gallarum re- phenomena tropologice philosophiae fragmenta ad tertium defensionem, in 4to, in 1612. You will find it in the Exercitata, 4to. Henrici Antipatrici Apologisteae damaticiana habitus in ad- ditione regia Parodiocas Academia in Lipsia propositio, in folio, 1605, pro Noliani arsivitizia; and at the end of the Book are these Words: "Antiqui de Na- tura & Mondo a Nolani in Principibus Europae An- demonon propositi: quos Henricus deboioui nubi- tai".

(2) In his Parodia sylvestris, he gives new life to the old "Gallarum re- phenomena tropologice philosophiae fragmenta ad tertium defensionem". He also in the Exercitata, 4to, and in the Antipatrici, 4to, speaks of the Antwerp University, of which John Hennepin, of Nola, was President. He says he was also a professor in the University of Paris, the third day after Pentecost, against the Prefects of the common or any contrary Phi- losophy. "Racine must be burned." It appears from these Words, that Brunus set a part of a Knight Erastian in point of Philosophy, being always ready to engage any one that was willing to enter the Lists with him, &c.

(3) And the most important Truths of Religion. It is said that he wrote some Books, wherein he maintained, that there are a great many Worlds, all external; that the Jews only defended from Adon and Flee, and that all other Men were sprung from a Race created by a race of gods, and that the Miracles of Moses were an Effect of Magic, and exceeded the Wonders performed by the other Magi- cians only because he had made a greater Progress in Magic that he himself for the Laws he delivered to the Hebrews; that the holy Scripture is a mere Fiction. &c. John Henry Upton, who informs us of some of his Works, says (a) that Brunus was burned at Rome, in the Field of Flora, for those impious Dogmas, on the ninth of February, 1600 (z). He mentions all their things upon the Credit of Pias- saghi, and says that he was one of them in a Letter. Niccolaci, in his Additions to the Biblio- theca Napoletana, says, that it is not certainly known whether he was burnt at Rome, in 1600, or not. He is sometimes that one should not know that eighty Ends and whether a Dominicus (c), was burnt at Rome in a public Place for his Hypothe- seis. When Fall of the Authors are uncertain, they are very like to be false.

(4) I speak thus as so far as I can re- member, and I even except in Arethusa for it is a Book, the Title of Which is to be found in de Per- 

(a) The Text and Remarks of this Article was written in 1592, on the occasion of Mr. Brunus's death, who was then at Padua. The Author either whether it was true, according to common Report, that Brunus burnt at Padua.

(1) The Text and Remarks of this Article was written in 1592, on the occasion of Mr. Brunus's death, who was then at Padua. The Author either whether it was true, according to common Report, that Brunus burnt at Padua.

(b) See the second Letter of Aristeides to Isocrates, in the second number of his Commentaries, for the Month of November, 1592.

(c) The Text and Remarks of this Article was written in 1592, on the occasion of Mr. Brunus's death, who was then at Padua. The Author either whether it was true, according to common Report, that Brunus burnt at Padua.
He wrote some that were not Philosophical: for in the Year 1562 he published an Italian Comedy at Paris, intituled Candalide (9). He gave himself the Title there of "Academicus."
BRUNUS BRUSCHIUS.

Academico di nulla Academia, detto il Fagiuolo. Some ingenious Periprians pretend that Mr Des Cartes has borrowed some of his Notions from him [6].

well invest several Fictiones in it; for there is a great difference between that sort of Poems, and those of Tajji and Ariosto; those are digmatical Books, but these are full of Fiction. A Man is not to shew his Notions, as something that he unwillingly and without any Thing which he digmatically advances in a System written in Veris, when then he teaches it in a System written in Prose. II. It is not known, that he wrote some Books in Prose, whereas he advances the same Opinions as in his Poems. Sorel was not altogether ignorant of it (16). III. God's Immense


BRUSCHIUS (GASPAS), was born at Egra, in Bohemia, the nineteenth of Augstj, 1518 (a). He had a great Inclination, and a great Facility, to make Veres. He could make a very great Number extramore, which were not bad (b). Nothing was more fluent, nor of a more easy and natural Strain, than his Latin Veres. He began early, to publish some of them on several Subjects. He got a Reputation by them, and was regard'd to the poetical Crown, to the Dignity of Post laureat, and of Count Palatin: He received that Honour at Viena from Ferdinand of Austria, King of the Romans, in the Year 1560 (c). His business thither was to present a Work to Maximilian, King of Hungary, which he had dedicated to him (d). It was the first Century of the German Minature; in his return from Viena, he stopped at Paffau, where he found a Protector and Benefactor in the Person of Wolfgang of Sibins, Bishop of that Place. He resolveted to settle there, and to remove his Library and Family thither (e), and hoped he might go on there conveniently with his great Work that he had undertaken. It was The History of all the Bishoprics and Bishoprick Company. He had travelled much (f), and looked into several Records and Libraries for other Materials for his Purpose. I cannot tell whether this new Settlement continued long; for I find that Bruchius was at Bafii in the Month of June, 1553 (g), and had got the Citations of Oporas, Armen Otopramas, to they called that famous Printer's House (h), which he had on a Rising Ground (i). There it was that he published some Writings he had compon'd, Fafias, in Prose, and others in Verie. He spake very freely in them of the Corruption of Manners that he had observed in Vienna, and of the Ravages which the Troops of Mauriac, Elector of Saxony, were sent for the Assistance of Han-
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(A) He was married (6), but had no Children when, in the Month of January 1553, he recommended his Nephew Gaetur Bruschi, to the Principal of the College of Paffau (1). He was far from being rich, and would have had much ado to maintain himself, if he had not been afflicted by those for whom he had made Verfes. He received Prefents also from the Abbots and Abbesses, whose Monasteries he defcribed. He was very well received by the Abbots of the Convent of the Cazeci (a); he sippd and danced with her, and obtained some Prefents from her, a Gold Crown, and a Handkerchief, (&c. (b). The Liberalities of some Abbots, while he was with Oparin at Bagîl, enabled him to buy a new fuit of Clothes: But when he found that appearing well dreefed in the Streets, procured him many marks of Honour from the Viziri; he took his news from the Pieces, as a Slave which had utfurped his Mafier's Honours (B). Some fay, that his Treatises


(1) (b) Id. lib. pg. 149. The Saxea Delps done lately to our aid. What many thousand Troops, a mighty Force. Of Men well skilled in Arms, of Brave's try'd, Rich Horses and Foot, hat mark them well you shall find to March them and Turks the Diff'rence is but small: For not to be found they are GOD united By Baptism, and to C.H. A regenerate. Proving Worship of a righteous GOD Averner of all Crimes, and when they know Of Theft and Rapi'd Pushter feares, Yet impous dare with bophile Hand to fäll. Whither they meet with. I myself have seen How deftroy'd their Ponderings have made The Dwelling of the poor inhabitants: Of Auditu and Habitans: nor content With plundering thefpe they rauish'd others too, Devoted Off'res, Temples, cou'd not 'fpoie; Nor pegs, nor poy they would their Rapi'd fhare. Shall they Men then deftry the Turkish Poo's, Themselves then our Barbarian Poo's for words. When Pushter Pushter kills, or roums Wolf With greeds fans his fellow Wolf pursues, Then fäll they, Rawnets the Turtle deftry. One of the Colonies of War is, that the Soldiers designed to repel the Enemy are almost as much to be feared by the poor People, as the Enemy himself. B. (2) Seeing that a new Side of Gobbi gained him Respect—— he is to be praised as if he appeared to be his Master's Honour! Let us recite the Relation of Molcher Adam in this Place. But this Adam, a Brave Citizen (for his Honours don't extend to the Son of the Farmers. He is famous for his Bravery, zealous for the Defence of the good Discipline of the Auxiliary Troops: Doctrinari ascendit et auxiliariis armis. Suspicit, secum milia multa trahens; Ingeniosae equalis pedemque equitumque ccehotates.
Treatises of the Ecclesiastical History of Germany favour too much of Lutheranis, with which he was already tainted. [C] This will be seen in one of my Remarks [2], and something also concerning his Writings [D]. He was killed in a Wood.


The Principles, he sets forth in these Verits, are so calculated as to render, and it is very strange, that an Historian, who follows them religiously, should be reputed a Satirist. The Corruption of Manners has been so great, as well among those who have been in the dark, as among those who have lived out of it (12), that the more a Praise or a Blames is bestowed, the less the advantage or the disadvantage to the person between History and Satire, but a small matter suffices to metamorphose the one into the other. If
BRUSCHIUS. BRUTUS. 161

Wood, in the Year 1559. Thuanus relates this, where he mentions a Prophecy that Bruchius had published [E].

on the one hand, you take from Satire that Spirit of Scornfuls, that Air of Anger, which discloses that Pallas has a greater share in the Scandal that produced the War; and if you add the Obligation, one is under, of relating indirectly the good and the bad, it is no longer reputed Satire, but History. Let a Historian, on the other hand, faithfully relate the Things, refer to the Weakness, and Disorders of Mankind, his Work shall be repa-

ted rather a Satire, than a History, if he discover but every man's Reputation in the History of so many commendable Faults which he expects to public View. I do not believe that That Cou-

nels of Temper, with which a Judge ought to pro-

nounced Reflections do not become him ill. [E] He was killed in a Wood, in the Year 1559.

Thuanus relates this in mentioning a Prophecy which Bruchius had published.] He says, I. That Regimento-

ta, the alcit Althieron sine Pindon, had predicted, that the Year 1548 should be mem-

orable for great Rebellions. II. That that Pro-

phesy, contained in four German Verses, was published in 1553. III. That Gulielmus

Bruchius, who informed it in a small Book of the Abbots Engeltber (13), de urae & fum Romani Imperii, put it into Latin, and altered the Sense of the Prophecy, for the Romans Tended very well. IV. That his Prophecy was a new Prophecy more surprising than that of Regi-

mento, that is, that great Things should happen under one Brutus. Thuanus adds, that he had often admired that Conduct of Bruc-

hius, and thereupon observed, that he was killed in the Year 1559, a long time before Si
ter V., who was Pope in 588, attained to the Papacy. Here are his Words: "Junnus --- Regimento-

ta --- Prophecy, as an Alchemical, is, that a great number of Romans will be slain in a Ruse, that most ruinous to the Rull of the Goths, which in Cutilldinius Superiore Novici cammioho lod,

egan, anto XXXV anons a Gulielm Bruchie Egeron, cum Engelifhio Abraham Almamado, qui fub Rodolfo Halspurgio floruit, libello de.

ora & fine R. Impulsi publico, quant cum illa interpretarum, quod ministrar furia fabul.

quem quidem minime linguam fam ignarum, tumen

cum verba, cum verbo, deum qui nil, quondam

latine reddit, rubicinum Regimenterum longo alio

majore cumulamit. Si quidem id, quod ab illo

pridium cum, sub Brutus quidam criterium --- tradit, --- si, inquit, non cum quidam

celico astt, anno videntibus seculi LXI a fiscis

juxta Romanorum et Dobunnon interfecto, multo

innumerae regiones adnulla, inquit, cum inquietas

tempestatibus, crbras incriptis, & Regimenterial verbi, furiat diam, id minime significat (14). --- Johannes Re-

giumenteram habebat fortibus et fortuna, in fur-

saures, et fuerunt in Roebuck, abcutiectum fuisse,

in urbe, qui, inquit, erat ne cirter in Regimentera

murando in Romana, magna a fortunata, --- per

for he was murdered in the Lithe Year of this

Century, near Rottenburg, upon the Taube, long

before Si
ter V., which was Pope in 588, 

saeclum (15). If the same Advice had been given our Poet, which Horace received, to forbear fl
dering, or else expect to lose his Life (16), it would at least have been as prophetic as the four

Verses mentioned by Thuanus. BRUTUS (Lucius JUNIUS), Son of one of Tarquins Sitters (a), was

obliged to feign himself stupid, that he might not be thought capable of revenging the

Death of his Father and Brother; for if Tarquin, who ordered them to be put to Death, had found him a Man of Parts and Courage, he would not have let him live. This Served to Scarry got him the Sirname of Structus (b). Under this false appellation of Brutus, he was impatiently waiting for an Opportunity to expel Tarquin. He found it, when Lucertus killed herself after the Injury she received from the Tyrant's eldest Son; and he made so good use of it, that in a little time the City of Rome was changed from a Monarchy to a Commonwealth. This Revolution happened in the Two hundred and forty fifth Year of Rome. The Dignity of Consul was instituted to be enjoyed by two Persons for one Year. He and Collatinus, the Husband of Lucretia, were the first on whom it was conferred. He did not long surrive his Work, I mean the establlishing of Liberty; for before the Year of his Consulship was expired, he was killed in a Battle [A], having engaged in so sharp a Combat, hand to hand, with one of Tarquins Sons [B], that they

(A) Before the Year of his Consulship was expira-

ded he was killed in Battle. Livy and Dionysius Halicarnassensis say it expressly. Florus committed it to the Persium of Holland. He pretends that the Death of Brutus followed the Peace which Pompeius made with Rome. Et ex quidem not "tantique virum cum terrae monetis valerio liberel-

que eis juj[dit. Tarquilii canalis dimiserunt

done Arutum Etios regio metu sua fuit Brutus oc-

ceste, postquam Pompeius in quaestum expugnata,

quod quaestionem ad ipsum inquere regeret

vixisse (1). --- The King, terrified with so many

weirds, was afraid to meet the Man who asked to

enjoy their Liberty. The Tarquins fought so long

until Brutus killed Arun, the Kings Son, with

his own hand, and expired upon him of a wound

which he inflicted, as if he perceived the Adversary to the Shade." VOL. II. NO. XXXVI.

(B) Having engaged in the Battle, he was killed. The Pal-

lege of Florus, which we have just now cited, might induce us to take their Words literally; yet it is better not to take them so; for it is certain that Brutus and Aruns (a) fought on Horatias, and that they run at each other with their Lances. Thus Livy and Dionysius Hali-

carssensis relate it. Notwithstanding all the Violence which animated Brutus;

against the Tarquins, yet it is not that he was not used to the Challenge, nor did it loose his head. Brutus, run towards him, inflamed, resolved, and provoked him to a Single Fight. But Brutus, who received the first blow, and had the advantage of the Ground, struck him so

far mortal that his Enemies, without defending himself: "Aber infelici sae-

nis concurritur, neque duobus ultravox valeret, neque

ante Laceras, propter corpora memort, ut contram kilbus

per peramur uterque transmiss crus, hereritas


[2] Diodorus, Hal-

icarn., Lib. 18.

[3] Lib. li, Pto-

lemaeus, Lib. II. cap. 10.


they died on the spot. He lived long enough to know, by a vigorous Action, that he preferred the Safety of his Country to that of his own Sons (4); C. The Roman
Ladies rewarded for him a whole Year, because he had so well revered and violated
Chastity (f). I cenfuse but one Passidge in Mareri [D].

Among all the Attempts that ever have been formed to change the Civil Go-
vernment, and dethrone Kings, there is hardly any so feasible as this; for, if in
short, this King of Rome, whom our Brutus endeavored with so much Success to
expel, was doubly a Tyrant [E]; his Reign was unjust and violent, and he had
upfurped the Sovereign Power: He had dethroned his Father-in-law who was the
rightful Poffeffor, he caused him to be murdered, and in this he actuated again
the People's Intention; nor did he ever quit his Tyranny regulated by Law, but
maintained it by all kinds of Violence. It was happy for Rome that she
had never had a Tyrant King before, or a Citizen so great a Lover of Liberty as Brutus;
for had it been reduced to a Democracy under the preceding Reigns, before
it had been brought to a due Confequence, it could never have been subfifted,
but

1) Livian. lib. ii. c. 38. — In a later edition of this book, it appears that Brutus did not go to Rome to lead the anti-Tarquinius movement, but was a member of the conspirators who murdered the king. (See Livy, vii. 32. 7.)

2) Livian. lib. ii. c. 39. — The translator of this work, who was probably a Roman of the Augustan period, has added the word "rivers" to his translation of the word "currents," which is clearly the correct meaning in this context.

3) Livian. lib. ii. c. 40. — The translator has added the word "rivers" to his translation of the word "currents," which is clearly the correct meaning in this context.

4) Livian. lib. ii. c. 41. — The translator has added the word "rivers" to his translation of the word "currents," which is clearly the correct meaning in this context.

5) Livian. lib. ii. c. 42. — The translator has added the word "rivers" to his translation of the word "currents," which is clearly the correct meaning in this context.

6) Livian. lib. ii. c. 43. — The translator has added the word "rivers" to his translation of the word "currents," which is clearly the correct meaning in this context.

7) Livian. lib. ii. c. 44. — The translator has added the word "rivers" to his translation of the word "currents," which is clearly the correct meaning in this context.

8) Livian. lib. ii. c. 45. — The translator has added the word "rivers" to his translation of the word "currents," which is clearly the correct meaning in this context.

9) Livian. lib. ii. c. 46. — The translator has added the word "rivers" to his translation of the word "currents," which is clearly the correct meaning in this context.

10) Livian. lib. ii. c. 47. — The translator has added the word "rivers" to his translation of the word "currents," which is clearly the correct meaning in this context.

11) Livian. lib. ii. c. 48. — The translator has added the word "rivers" to his translation of the word "currents," which is clearly the correct meaning in this context.

12) Titus Livius, lib. ii. c. 49. — The translator has added the word "rivers" to his translation of the word "currents," which is clearly the correct meaning in this context.

13) Titus Livius, lib. ii. c. 50. — The translator has added the word "rivers" to his translation of the word "currents," which is clearly the correct meaning in this context.
but must have been destroyed by the Factions and Dictators which the Tribunes of the People raised at every turn, under the pious Pretence of Liberty (F). Nothing is finer in all the Romances that have appeared under the Name of Mr de Sacy. Brutus in the Romance of Clotilde was, nevertheless he mitigated an Article of Human Sacrifices, it cost only the Heads of Poppies [G].

* The People, his Government was to be feared by Fear; which that he might spread the more, he himself took Care of all capital Conspiracies, wherever any Conspiracies, and by that means could put to death, benefic, or free, not only when he was, but when he was not; but others, for we see neither reason nor to plunder them: by this means, having i

BRUTUS (MARCUS JUNIUS), the Son of Marcus Junius Brutus, and of Servilia, the Sifer of Catius, was one of the Murthers of Julius Caesar. He was the greatest Republican that ever was known. He did not believe that any body was obliged to keep faith, or the sacredness of treaties, to those who usurped a tyrannical Power in Rome. He had seen the Capitol, he had seen the laws of his Country, which the Greek and Roman Authors have described so pompously: I say he was so biwitched to thefe, that neither the Obligations he had to Julius Caesar, nor the certain Precipice he had of aggravating himself as much as he pleased under that new Mafter of Rome, could balance the Ambition he had of reftoring things to their first State by the Mafter of the Tyrant. He confpired again him with feveral others, and their Plot was fo well concertcd and carried on, that Julius Caesar was flabb'd in the Senate, the fifteenth of March, 709. The People applauded his Action at first, but all on a sudden as it were like a Sea agitated by contrary winds, they grew discontented againft the Murthers. They were forc'd to feek their Safety by flight. Brutus and Cassius were not discouraged; they endeavoured to support their Party in the Provinces abroad; they made a stand in Macedonia, at the head of fome very good Troops; but Fortune declared for the Oppofitors of Liberty. These two grand Republicans, who were called the lat of the Romans [9], were defeated by Octavius and Marc Antony, and reduced to the necefsity of kiling themselves, in the Year of Rome 711. Brutus is condemned for having employed his laft dying Words in defcrying Virtus [a] [C]: he was not fo much in the wrong as is imagined [D]. It is

[4] He did not believe that any one was obliged to keep faith — with those that usurped a tyrannical Power in Rome. In one of his Speeches to the Senate he told them, Obiit viri nos, & quamimns apte exprimunt, et lepant, Can tyrannis Romanis nullis fortibus, nullis fortibus religio [5]. But the Romans are obliged to be faith with a Tyrant, not to keep any Oath. This Maxim seems unfoundable to Gratian: see how he has refined it in the fifteenth Prologue of the Chronicle of the Capitoline. But in the second Book De Juris Belli et Pacis, Belonius approves this Refutation in his Notes on the Fifity third Year of the second Century, where he speaks of Paterculus. However, this Maxim of Pagan Rome is more executable, than that which Christian Rome is fald to have established in the Council of Conftantinople. That Faith is not to be kept with Heretics. [8] He and Cassius are called the lat of the Romans; Cremans Cordus, according to Tacitus, tells this of Cassius only: *Pollutai, — nulli *edit, Aenidamus longinquus M. Brito C. Cassian Romorum ultimum divifit [6]. He was arraigned — for that in the Annals which he had published he had commended M. Brutus, and called C. Cassius the last of the Romans. But Suetonius affirms, he left it of both. * Obiit vide, Cassianus et Simplicius Augusti Romunorum divifit [7]. It is abject in that History, that he had called Brutus and Cassius the last of the Romans. The C. Cassianus whom he does not name, is undoubtedly Cremans Cordus. The Elogies he gives these three Republicans is given to Cassius by his Companion Brutus, when the News of his Death was brought him [8].

[9] Brutus is condemned for having employed his last dying Words in decrying Virtus [a] [C]: he was not so much in the wrong as is imagined. He is so far from decrying to be condemned in all Repeots, that on the contrary, we ought to say that perhaps never Pagan faid a thing more just and reasonable. But to discover this, we must put ourselves in the Roman's Place. For, you had confidered Virtus, Justice, and Right, as abstract and real things: I mean as Beings, whose Force was independent of anyFashion, which form or fate would place their Followers above their Enemies, and make them the sovereign Power of the World. But Brutus was a real Poet. He saw the fulce of office, the Pettiness of Vanity, the Feet of a rebellious Party: He saw Marc Antony, the most prodigious Man alive, with Hands imbroiled in the Blood of the most illustrious Citizens of Rome, pull thofe to the Ground who were affecting the Liberty of the Romans People: Thus he found himself miserably aloof in the Idea he had formed of Virtue; he had gained nothing in its Service but the choice of killing himfelf, or becoming the Sport of an Ulpian, while Marc Antony was preparing the Orders of granting all his Pafions in the Service of Injufice. This made Brutus fay, That Virtue had no Reality, and that a Man, and one who would not be bubbled, ought to look upon it as an empty Name, and not as a Reality. But was he not wrong in faying this? Let us distinguish: in the general Thafs, for example, if one in the Government advanced a great Affiduidy, and an impertinent Flattery, he was at his own Hypothefis, and considering the System he had formed to himfelf, his Complaints were well founded. He had no Principles, but to gratify the Petitioners, in the Obedience wherein they lived, as in a true Life, refined very unconfiderably on the Reality of Virtue. It belongs to Christians alone to argue upon abstract Ideas, and, therefore, it is proper to come, which the Scripture promises the Faithful, were not joined to the Exercise of Virtue, that 1 and
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16. is aerry he fyllied, by the Murther of his Benefactor, a Combination of the greatest Qualities that a Man can pollis (E).
Romans of those Times (b), and it can suited to Circumstances, I mean that I find the Proof of this in Di Cæsaris (F).

and Innocency might be placed in the Number of those things, on which Scipio pronounces his de- finitive Decree, Vaneity of Vanities, all is Vaneity. To trool to one's Innocency, would be to trool to a Real, that is not a Real, it is a Hand of Him that lessen upon it. Go, as being the Disposer of Events, and the Distributor of good and bad Suc- cess on Earth, he manifested Virtue and Inno- cency to the World, to pursue the Truth, Health and Riches. One of the most considerable States of Europe lost and gained by turns, as long as it made only unjust Wars; it has gained more than it lost. Ever since it has been engaged only in just Wars, it does nothing but live. How happens this? It was power- ful at that time, and now is not. To con- clude, whoever shall go upon Brutus's System, and look upon Virtue as the Fountain of good tem- poral Successes, may happen one Day to complain, as it did, of having taken that for a Reality which is only a Name.

But let us beware of the heady Reflections of the whole extravagant system, for I am en- tailed, that to have an ill Cæsæ is the readiest way to carry it. Say we on the contrary, that, all things being in other Repulsives equal, Reason and Justice on one's Side is a and conspicuous in the Victory. How great are the foremost of human kind are, they are not yet come to such a Height, that it can with truth be called the Victory of Cæsarean. I was not long ago (g) in Company where the Discourse turned upon two Princes, who had been named for a very high Dignity: Opinions were very divided; I almost all agreed, that such an one would befit the Pretensions of his Competitor (h). They grounded themselves on former Fights, on present Circumstances, as the Interest of all Europe to favour one of the two Pretenders, the Situation of the Countries from whence each was to expect Affluence, the over- grown Power of the Pretorius of whom whole ill Successes were foretold, and an hundred other Con- siderations besides (i). * And now you think you have field all, one Frenchman declare, who had not spoken a Word before, but it is a Milkade, * I will give you one Reason stronger than all. Such an one has Right of his Side; his Election is re- ceived among the best men of the World, and the other has all possible Defects; it is con- trary to the most evident Formalities, and to the Interest of all the World; but alone were enough to secure him the Supremacy and the Triumph. This Argument was laught at a hot flood, who were by, were willing to give themselves the Trouble of examining it in cold Blood, and therefrom, we are, it is to prejudice a Cause than to forward it, and that it is only by accident that Justice is an Obstacle to great Success on several Occasions. It happens very often that they who are concerned for a good Cause, are left aside that their Adver- saries are blessed, as it happens to Brutus, that Heaven will declare for them; they imagine, that Right needs less It is to increase Justice; here- upon they find, that Justice is by no means ob- liged by the service of them, and sometimes they are such honest People, that they would not make use of ill means to support the good Cause. But they, who wish to support Justice, are not to add Injustice to Injustice; and if they doubt the Success, they have recourse, with an ex- traordinary Activity, to all imaginable Expedients; they desire it, and many of them, to go forth with their own Work, or retard the Progress of the Ene- my (z). It may also be supposed in the Hypo- thesis, that, from the same Principles, the latter are more much more alive. How- ever it be, there is no argument from the Justice, or the Injustice of a Cause, so it's good or ill Success, which does the more prevail to forward their own Work, or retard the Progress of the Ene- my (z). It may also be supposed in the Hypo- thesis, that, from the same Principles, the latter are more much more alive. How- ever it be, there is no argument from the Justice, or the Injustice of a Cause, so it's good or ill Success, which does the more prevail to forward their own Work, or retard the Progress of the Ene- my (z). It may also be supposed in the Hypo- thesis, that, from the same Principles, the latter are more much more alive. How- ever it be, there is no argument from the Justice, or the Injustice of a Cause, so it's good or ill Success, which does the more prevail to forward their own Work, or retard the Progress of the Ene- my (z).

(c) Senex de Brutus, c. 10, cap. X. B

(d) Senex de Brutus, c. 10, cap. X.

(e) u. d. 

(f) Senex de Brutus, c. 10, cap. X.

(g) Senes de Brutus, c. 10, cap. X.
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Loved Books, and had wrote some [6]: He was a good Orator; and as he had for his own part always made choice of a concife and grave Style (c), no wonder if he thought Cicero's Elocution wanted Nerves [H]. He had an excellent Panegyrist in the Peron of that Orator, by whom he has been indefinitely esteemed from his Youth (d). He was older than Paterculus soppuses [I]. No one ought to affirm that he was descended from that Brutus who expelled Tarquin [K], or that he had been

Power, beyond which nothing but Dinocrates had been, the Brutis of Eunoe and Ambition; and therefore since the City of Rome now few the time that Milton of a great many Nations, and gushed with Richard of Eternity, and the impetuous in the the inhabitants should give a loose to their Pabilities in the midst of the Republican Liberty; and yet more im- possible, that, while alone, he could have Defended them against themselves. *'

If, and If, that Brutis and Caffius had well considered their things, they would have never killed the Head of the Republic, nor thereby plunged themselves and the whole Roman Empire into endless Calamities (16).

That Brutus was the man, and was killed in this (17); but I do not believe any Peron can reasonably deny, that at that Point of Genit to procurate to avert, that if he had succumbed them to Luxury and Ambition, they could have enjoyed any Tranquility, either in the Province or Capital City, under a Democratical Government. Rome had barely been a Day of Augustus a Republic only in Name. The Alteration of Government will always be inevitable in popular States which amount to a Change of Constitution. If they do not preserve their Liberty, they must avoid all offensive Wars as the Tigris, and all Pericope's or inconsiderable

I have laid in the Body of this Article, that several symbols of the disapprobation of Brutus's Action. I am to produce a Witness. *' Die funereis (Augustus) militi-

(a) Dio Cassius, lib. iiv. p. 437.

(b) Tacit. Ann. lib. iv, c. 46.

(c) Plut. in Brut. pag. 44.

(d) Cicero in Brut., p. 447.

(e) I. M. D. His., lib. viii. Ep. vili.

(f) Seneca, E.

(g) Plut. Mor. lib. vii. c. 10.

(h) Cicero, ad Att., lib. xii. Ep. 111.

(i) Plut. in Brut. pag. 503. E.


(k) Plut. in Philippus, lib. 7.

(l) Livy, lib. xxxii. ch. 50.

(m) Livy, lib. xxxii. ch. 46.
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been adopted by Julius Caesar [L]. Yet Mareri says it positively. I say nothing of his Faults of Officium.

I cannot pass over in Silence the Proof, that our Brutus gave of his Love of Justice in the beginning of the War between Caesar and Pompey. He was the Son of a Man whom Caesar had ordered to be put to Death, because he had the greatestReason in the World to hate Pompey: he had not diffemis his Father, whose Vow was vouchsafed to falute or speak to him; this caused a Belief that he would have Julius Caesar's part; nevertheless he embarked in Pompey's Cause, which he took to the beft, and juftex [M], and moft for the Interret of his Country, which he judged ought to be preferred before any perfonal Considerations (e). I shall not mention the Tendernets Caesar expressed for him before the Battle of Pharsalia, by the Orders he gave his Commanders to give him good Quarter, or even to let him live if they could not prevail with him to yield (f); Nor will I mention the kind Reception he gave him after the Battle; but I shall lay a Word of his political and private Conversation he had with him against Egypt (g), and in that he was right. Some pretend that Brutus was much to blame in giving such a hint to the Conqueror [N].

It is not so much considered whether such Fals be true or no; he is satisfied if only a part of the People believe them (40). But here is an Historian, who appears of Cicero's side, and alleges that Julius Caesar was defended from him who expel- 
led him, but he proves that Julius Caesar's Friends, in hatred to the Murderer, who in the Spirit of Brutus left no Pofibility, and that the other Brutus's were def- 

cended from the Seward of the Brutt (41). He adds, that the Philosopher Plato was the only one who suffered in one of the Legions Brutus had three Sons, the Ift of whom was the Stock of the Family of the other Brutus, and that there were illustrious Men of that Family in his own time, whose whole conftitution resembled the Statue of Lucius Brutus. Add to this, that the reason, which seems to be stronger to 

demonstrate the Identity of the Families, is this: there are examples of Patronymics Families which become Plebonis (42). A learned Man sent forth, that the Family of Brutus, which Brutus had made himself, by the Marches of Julius Caesar, maintained, that this had happened to the Family Junia. * God & feri potissime at Junia gia 

tucket ad filiis triste, & fable Fia 

(b) Hist. in Brus

(c) Secundus

(d) ibid. Epp.

(e) ibid. pag.

(f) Hist. in Brus

(g) ibid. pag.

(h) ibid. pag.

(i) ibid. pag.

(j) ibid. pag.

(k) ibid. pag.

(l) ibid. pag.

(m) ibid. pag.

(n) ibid. pag.

(o) ibid. pag.

(p) ibid. pag.

(q) ibid. pag.

(r) ibid. pag.

(s) ibid. pag.

(t) ibid. pag.

(u) ibid. pag.

(v) ibid. pag.

(w) ibid. pag.

(x) ibid. pag.

(y) ibid. pag.

(z) ibid. pag.

[3] He engaged in Pompey's Party because he took it to be the left, and the judicious. He was not one of those who hated the Tyrant, but not the Tyrant: or of those that have not Liberty, but the Person of him who decides for them. He hated Pompey, and yet he sided with him: he had all the reason in the World to hate Caesar, and yet he consulted against him: it was because he believed 

that Pompey maintained the Cause of the Country, and that Caesar became a Tyrant. That Ignorancy of His, in him was never confuted: People judged otherwise of his Colleague Cae
ers and most were persuaded that he laboured more for the Advancement of the Happy Father than for the Empire. Uneqvi

(40) It is a Controversy on a part of the Life of Brutus, by Pharsalia

(41) ibid. Epp.

(42) Hist. in Brus

(43) ibid. Epp.

(44) ibid. pag.

(45) ibid. pag.

(46) ibid. pag.

(47) ibid. pag.

(48) ibid. pag.

(49) ibid. pag.

(50) ibid. pag.

(51) ibid. pag.

(52) ibid. pag.

(53) ibid. pag.

(54) ibid. pag.

(55) ibid. pag.

(56) ibid. pag.

(57) ibid. pag.

(58) ibid. pag.

(59) ibid. pag.

(60) ibid. pag.

(61) ibid. pag.

(62) ibid. pag.

(63) ibid. pag.

(64) ibid. pag.

(65) ibid. pag.

(66) ibid. pag.

(67) ibid. pag.

(68) ibid. pag.

(69) ibid. pag.

(70) ibid. pag.

(71) ibid. pag.

(72) ibid. pag.
BRUTUS (JOHN MICHAEL), a learned Man in the XVIIth Century, was a Native of Venice; and there happened something, I know not what, which obliged him to leave it [A], and might make him be looked on as an Exile. He studied at Padua, and applied himself chiefly to hear the Discourses and Lectures of Lazzaro Benemanticus [a]. He travelled much [B]; but that ambantrous Life did not hinder his becoming a learned Man and an Author. He wrote poetically, though he condemned the Scruples of the Ciceronian Sect (d), and he may pass for a very good Humanist. His Notes on Horace, Cato, Cicero, Sen. are very good Proofs of it. We shall see what he answered to those who accused him of Plagiarism [C]. He was

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[A] He was a native of Venice, and there happened something, I know not what, which obliged him to leave it. The Words that I am going to obserue, are taken from the One hundred and sixty seventh Page of the New Edition of his Letters, title of which he did not leave his Country willingly; and that, nevertheless, he left it without any blemish of a great Mind. Nam quid illa (patria) hoc tempore caro, nique ubi ilius culpa hoc, nique dedicato uo meo accidit, sed fuerunt injuria. Eius enim illud, quod erat, inter meos locus quem Majus pro CCC annos retinuerit honeste illudum. For that I am now deprived of it (My Country) it is no less mine than if I had any Difference of mine, but to the Iniquity of Fortune. For by her Power I was robbed of that Place among my Countrymen, which my Affectors had held with the greatest Honour for Three hundred Years. Thus, you will say, does not prove that he was of Venetian but yet you will not doubt it. It is the sequel of that Page: Quo quidem, continuus, i.e. speaking to a Venetian who exhorted him to write the History of the Republic of Venice, cum adium, non possum audire, animo exerce, unde ut aliquando eundum cum pri. Sinia fortuna recuperamus, tua gloria fre��us non deriper. Sed nec hanc nec cura magno quantum, nec patria nostris habet (1), qui has ill partis proprias, sed in se illud dimitisse, ut Petrus Benesius jam, & Andreae Navagerius mortuus, futuri honores, & quantum erit posteros afferre futurus, femen emat, cum illi suae humanae, utique sacrum, & eximium. Without which, if I return, I cannot live to my Satisfaction: but relying on your Fortune, I shall do one Day recover it together with my former Fortune. But lest this Thought disturb us too much: how many are there in our Country who could perform this excellently? For though we have lost Peter Benesius and Andreae Navagerius, both very great Men, whose Names will be forever famous to all Puglirians among his. M. Magna quendam res eft hisitorum fieri: quo quidem ego in re futu in postilio ances tratus, ut me luna) esse extremato docet, quam prudente ea fit & inter se atque attingenda. Quo autem ego re confusis & scribere jam ficturarium, & non nunc quidem — scribendo studio infinam, dicieron, & il mihi mirum modaliter liceret: certe ut non me desiderat ipsius ut preveniendo, quod contendo, non ingenio confido magis, cujus habeb meParameter tamen, quam diligenter & studio, ut si iniquus esset, quod quantum esse in eo homine sequer, & il magnus Eusebius, ut se habeat, ut eum toto Resagin consul maxinorium, per summum sibi coloit, &que & quia mihi incommoda id quod necesse fuit ut tarsas obseunt obigere runt, fit quidem fructu, quam ex eo capto, maxio, mole quidem ac sebirem, etuis eunam ut mihia, si jucunda recordatio (4). — — It is a great thing for his Country, & has conferred for several Years, that long Praying of his has taught me how cautiously and deliberately it is to be undertaken. What emboldened me so far as to undertake this great and difficult undertaking? I would say if my Money would give me leave: it is certain I am not without Hopes of attaining what I aim at, not much out of an Opinion of my own Country (I also think the men are (5) satisfat) as Diligence and Care, and such a knowledge of Affairs, as might be expounded of a Man who has been for a great part of Europe, and the most considerable Courts in it, and full Lejiter. Wherefore, if I have not with any Inconveniences (as of course I shall) in travelling through so many remote parts, and under so great chances: I am very much desirous of them from them present the Remembrance of them please. He is right in maintaining that the Knowledge which is acquired by traveling is the most useful and necessary. They ought all to deserve, that what was paid of Offices might be applied to them: Qui more hominum multorum visit & urb uers (3).

[B] He travelled much [B]. He pulled part of his Life in Spain, England (2), France, Germany, grandpanier. But according to his own says, he had funded several Hardships in his Travels in Spain (3); but that he had seen most of the other Courts of Europe quietly, and thereby had acquired Experience enough of the Manner of it. Magna quendam res eft historium fieri: quo quidem ego in re futu in postilio ances tratus, ut me luna) esse extremato docet, quam prudente ea fit & inter se atque attingenda. Quo autem ego re confusis & scribere jam ficturarium, & non nunc quidem — scribendo studio infinam, dicieron, & il mihi mirum modaliter liceret: certe ut non me desiderat ipsius ut preveniendo, quod contendo, non ingenio confido magis, cujus habeb meParameter tamen, quam diligenter & studio, ut si iniquus esset, quod quantum esse in eo homine sequer, & il magnus Eusebius, ut se habeat, ut eum toto Resagin consul maxinorium, per summum sibi coloit, &que & quia mihi incommoda id quod necesse fuit ut tarsas obseunt obigere runt, fit quidem fructu, quam ex eo capto, maxio, mole quidem ac sebirem, etuis eunam ut mihia, si jucunda recordatio (4). — — It is a great thing for his Country, & has conferred for several Years, that long Praying of his has taught me how cautiously and deliberately it is to be undertaken. What emboldened me so far as to undertake this great and difficult undertaking? I would say if my Money would give me leave: it is certain I am not without Hopes of attaining what I aim at, not much out of an Opinion of my own Country (I also think the men are (5) satisfat) as Diligence and Care, and such a knowledge of Affairs, as might be expounded of a Man who has been for a great part of Europe, and the most considerable Courts in it, and full Lejiter. Wherefore, if I have not with any Inconveniences (as of course I shall) in travelling through so many remote parts, and under so great chances: I am very much desirous of them from them present the Remembrance of them please. He is right in maintaining that the Knowledge which is acquired by traveling is the most useful and necessary. They ought all to deserve, that what was paid of Offices might be applied to them: Qui more hominum multorum visit & urb uers (3).

[C] We have his Notes on Horace, Cato, Cicero, with Notes on the History of his Country. He wrote to Lambinis, that he might go to the Fountain of Euclid, and, when he made use of another Writer's Thoughts, he cited him punctually; whereby he secured himself the credit of Authorship; for this was borrowing and not Reading: Fallow hence epistola nem Lambinis eripere contur, ilia inter alia veris: Quispistis eis, si qui me in his, qua fugata edita, furtuisset ab eo offerte, que transferens in me: in talibus me novit, & fuit iste ut je prudens, tacitus etiam mei: Ut enim qui auge intellect, ut facilis sit, a fonte fumere, quam je futura, ut divinam odor, quam inquiram, dum: Ilia me usque, ut hoc, sumis fontes paratas, quasi tu buonfina, (mindem existimans) susciperes eum etiam iussis: tue, fuitus factum, si de tuu furtuissent, non minus quam tu, si tu induessas animam furterius de me (7). (B) Brutus, not. Poetas adiutus, se fumiplicis quidem ab alio, non coop. Ego vero furterius. Sumner enim curso, qui est, ut hic, omni momentur, indicet & labor, quem substiuent haes: Surrider vero qui tacet, qui ex alterius
was not content with only writing Books, but he took pains also to search for Manuscripts, and publish them [D]. He paffed some Years at Lyons, from whence he went in all likelihood to Bajjil. He there gave great Civilities to the learned

Eudoxe Zanger, Author of the "Deut narcis rule bannu," (l) He was in Transylvania from the Year 1574 [d]. He was the Prince Stephen Barbari, in order to compose a History of that Country (e) [E], and values himself mightily on the Reception he met with there (f). One of his Letters, dated from Cracow, the Twenty third of November, 1577, informs us, that he had followed that Prince, then King of Poland, to the Expedition of Prussia (g). He had a convenient Apartment affigned him in the Castle of Cracow (h), that he might apply himself more conveniently to his Function of Historiographer [i]. He left Poland after the Death of that Monarch (j), and lived with William of St Clemen, Emperor of Germany, who on the Death of the King of Poland in 1588, conferred upon him the Title of his Imperial Majesty's Historiographer (k). He was at Prague on the first of January, 1590, which is the Date of that Book which he dedicated to the Spanish Embassador whom I have mentioned (l). He must have been at that time Seventy three Years of Age, since, in a Letter, dated the nineteenth of August, 1582, he takes notice that he had attained to his Sixty fifth Year (m). He makes mention of his Daughter’s Marriage, in a Letter dated from Clujenbury, the Twenty third of January, 1574 (n). He had a great Share in the Friendship of Dudithus, and Gratia. The latter had persuaded the Emperor Maximilian to retain him in his Service (o). I cannot tell what became of John Michael Brutus, after the Year 1590, nor where, or when, he died. His Writings, which were become very scarce, were so earnestly sought after by the best Judges, that there was great Joy in the Republic of Letters, on hearing that Mr Cramer (p) had undertaken (p).


(ii) Ibid. p. 118.

(iii) Ibid. p. 207.

(iv) Ibid. p. 257.

(v) Ibid. p. 277.

(vi) Ibid. p. 295.

(vii) Ibid. p. 311.

(viii) Ibid. p. 317.

(ix) Ibid. p. 331.

(x) Ibid. p. 355.

(xi) Ibid. p. 375.

(xii) Ibid. p. 391.

(xiii) Ibid. p. 401.

(xiv) Ibid. p. 407.

(xv) Ibid. p. 419.

(xvi) Ibid. p. 431.

(xvii) Ibid. p. 447.

(xviii) Ibid. p. 455.

(xix) Ibid. p. 467.

(xx) Ibid. p. 481.

(xi) Ibid. p. 497.

(xii) Ibid. p. 517.

(xiii) Ibid. p. 537.

(xiv) Ibid. p. 557.

(xv) Ibid. p. 577.

(xvi) Ibid. p. 597.

(xvii) Ibid. p. 617.

(xviii) Ibid. p. 637.
to publish a new Edition of them. The first part of that design is already accomplished [G], and the rest is promis'd in a little time. It is said, that the History of Florence, composed by our Brutus, and printed at Lyons 1626, is in a more favourable to the House of Medicis [g], and the design of which was not unfavourable to the Duke of Florence [g], and was by the advice of the Master of Letters of this Author, I have not found that which he had promised to add to them, wherein he designed to treat of an ill Custum introduced a long time ago, of giving the famous lofties Tities to Perfons whom we write to in Latin, as are given in the Vulgar Tongue [H]. Ancient Rome had no such Usage in the time of its greatest Glory, and of its most accomplished Politicenes. Brutus would not conform to the new Stile, not even in writing to some Polish Lords [I]. Let us not forget that he muchved Vexation in Poland, he had Enemies obseru'd, that it was not large, but considur'd of choicest Books in the Libraries of the Emperours; at numberou's nus its repetita est, at liberis optimis, atque ex ele- gantissimis editionibus ex infraest [22]. He had put the Charges of the Carriage of his Books in the Articles of Agreement, and he declared that he could not live without his Library. Pandæphilus, cum altis impertinentiis, hideliberque, quae quidem eicere, ut dicta, non sit nigripia. [23] hominum fœcundior equus. [24] He obseru'd also that the Bookkeifiers of Bapst were enquirr'g already for his History of Hungary [24]. He informs us in a Letter to Merian in the month of February 1580, that as to the Bulk, his Labours equaled the three fifth Books of Cæsar [25], and reached to the taking of Lepcis: He add'd, that he had made a great Work of making all the Deedspapers of Centurions of Rome [26], and that they who would examine after what manner he wrou'th, would not think it strange that his Datas be Multum, Mox longa, longa: tempestas humilis, ubi leges non quantum scribentur, sed quidque multum et adeo scripserint [27]. — Much do you joy? yea, much do I sorrow; not only because you have so much I wrou'th, but what, and how it is done. [G] Mr. Crewee undertook a New Edition of his Works, the first part of which Dialogy is al ready published in the book: Jedich. Michaelis Brusi opera varia lecta, omnium epistolæ libræ P. de his torii heleni,iles, sine rustica notione literarum, in quibus corpus ra- gationem habet, epislogis et translatisationibus editi: Creueny Benet. It was printed at Berlin in the Year 1669, in 8vo, and contains Eleven hundred and Fifty five Pages. That second Edition is more ample the first, which is of Creven 1723: for two Letters are added to it, which Mr. Crewe has obtained from the Library of Brutus. These Letters are from Brutus, which were inferr'd in the Collection Epistolæ Claudii Fervetorum, which he had cast to be printed at Amiens, in the Year 1659. [H] He design'd to speake of an ill Caution —— of giving the same lofties Titles in Latin, that are given in our native Language. This I found in a Letter to Mr. Creve 1723: to Creve in the Year 1652. — Crede te montatum, cum mili fumi homines multi, in his maximi reges appellandii, parum me esse, his titulus honorevoli, cum multo meo in commodo licet in hoc genera officii effici effici. — De quisuis titulis adeo mili paramontiis animus eis epistolæ scribere, quam ait uerum accipere [28], — I believe you will wonder, as I am to mention in this Work several Men of the first Rank, and great Kings, that I am so sparing in giving them Titles, of which I might, without a little majesty, be a Candidate. Concerning their Titles, which are very different to me, I purpose to write a Letter, which will join to the last. He afterwards excusses the reigning Vanities of the Darkest Men, in the Addresse of Letters, and in public Acts, the Title of magnifici, clarissimi, atque em- pliifìs, and the needeless of having recourse to the Substantives, Majolly, Highness, &c. in speaking to Kings and Princes. He adds, That on pretence that the Title of Excellency was shuf'd by having been bestowed on Physicians and Lawyers, the Lord of a small State had u'd so many Argument- es and Intentions with the Pope, that at last he had governor him the Title of Highness. See the Speeches of a small State, and his homines levitas in hac necio quas gloriosas titulaciones, ut nullus fit hoc tempore in Europæ regnii, quin fe Alumum, Sublimum, Externum appellari velit: met infima terrae inflammari, nihil magnifici, clarissimi, atque amplissimi nomine in literarum disciplinarum publicis ad regnum dignorum. polum, quod exspectat, quäe tibi visum parint, non titulos virtut. [J] quad cum eft nobis cum regibus & viris principibus leopondum, cogitare ab in reecedentibus in ecclesiæ sublimatibus, quibus vulgo numm. in Philosophorum schoolis, cum eorum majetatis libri, qui ad studia, affari, & quas nos Germani incautæ celiadone, nostræ Sublimitates hie- ratibus, luctibus, multa, multa, multa spectantur. titulum honorfimum; cum minus ubi aer aequus, non prius curare, fatigare precius, contemnendum est. — Qui traducitur. Quod fursu contidicere N. civits dicitur, cum Serenissimæ titulam Venetorum princi- pici, proper civitatem amplissimam concellari, non punctum regum regibus minus sed ut ita poteustates evagimur [29]. —— The Vanity of [M] Men is so great in this unaccountable 22nd after —— the little Glory, that there is not at this time a person so great as the Titular of the Venetian Republic, but by his Ignorance, his Highness, Sublime, Majest. No private Man, of ever so low Condition, but thinks he is highly ador'd, yet by the effect, the Vexations, Famosus, Great, in the addresse of Letters, public Acts, and Kings Patents, as if Titles made Men", and not Men Titles. Why, when we are to speak in that manner, of the Vanity of men, we must put the names of them, but speak in abstract Terms, such as are commonly used in the Schools of Philosophers, to their Majesties, or address their Highnesses, Sublimates or Sublime. Conceiving that they are not yet adverted to match the Italian Titles, Sublimates &c. It is certain that a Prince of a small State, not satisfied with Excellency, as if the Title were infir'd among Physicall Men, and Princes, lately defir'd a greater, and treated a long while with the Pope to obtain of him the Title of Highness. He hath been in such a measure difficulty of it, he never ceased praying, supplicating, and praying him, 'till he had obtained his Purport. A cer- tain State, as it is just, follow'd the like in vain, the Pope alœuvre that he would not judgeth the Title of Serenity, given to the Duke of Venetia, on account of the largeness of that State, to be deserv'd among smaller Princes." The last part of this Passage informs us, that the Pope was importunate with regard to a small Republic which defir'd the Title of Serenity. Things are strangely alter'd for the worse, from the death of John Michaeli Brusi. Such a Title, as this would have been granted the most ex- cellent Vanity in the Year 1652, is at present an insoluble Burden, of which People endeavour to be delivered by some more pious and sublimne Expedition. I shall doubtless, have a favourable Occasion of giving Collections on this Subject. [J] Brutus would not conform to the new Stile, not even in writing to some Polish Lords. There are but few Countries in which they are more nice in this Point than in Poland, and yet our Brutus dipul'd with all Consistence that might make him deviate from the Purity of the ancient Language of Rome. This was his only Motive; Pride had no part in his designing, no other Interest than those of a good Latin Writer. His main fact litera ad te primæ, (jos de, in a Letter to John [I] Potestlawski
Enemies there, who did him several ill Offices, and blased his Reputation (r); and his Salary was so ill paid, that he was afraid he should be obliged to contract new Debts (j), and that Fear could not but be most uneasy to a Man like him, who had more than once felt the Rigour of Creditors. He had reduced himself for a long time to a small Expence, the better to maintain his Credit, without troubling any body [K], and by that Frugality had laid up something out of his first Year's Salary, which served to pay all the preying Debts. He proposed to leave as much out of his second Year's Salary, and fill it with the same good Design (l).

(1) Ibid. pag. 372. (2) Ibid. pag. 373. (3) Brutus Epist. Iii. pag. 470. (4) See j. a. p. 373. (5) Brutus Epist. Iii. pag. 470. (6) See j. a. p. 373. (7) Buci, 1615. (8) Ibid. pag. 374. (9) For the 4th of November, 1614. (10) ibid. pag. 374. (11) ibid. pag. 374. (12) ibid. pag. 374. (13) See Brutus Epist. Iii. pag. 470. (14) Brutus, filling that he did foretell to all good Chere, that he was content with one Servant or two, and that he got a Woman of forty Years of Age to keep his House. Doubtless he made choice of one of that Age to avoid all Satisficions, to which those appease themself, who have neither the Prudence, nor it may be the Virtue, to make and maintain the Government of a Family. What would not his Enemies have said, if he had seen the House of an Italian Wight governed by a young Maid? (15) Brutus (Stephen Junius), a disquited Author of a Book of Politics, intituled, Vindiciae contra Tyrannos. See LANGUET. (16) BUCER (Martin), a Protestant Divine, born at Schleiffda (a), in 1491, and who died at Cambridge, in 1554 (b). He was one of the ablest Ministers of that Century. He not only preached and composed Books and Lectures, but was also very fit to manage Bafines (c); and there were but few Ecclesiastical Negotiations in which he was not more or less involved. He laboured most zealously and with much Dexterity to specify the Differences between the Lutherans and the Zuinglians, but could not compass it. He wished that both Parties had been less rigid; and if all the Heads had been Persons of a reconciling Temper like him, that great Affair might have succeeded happily. He did not throw away his time, in England, in running down the Hierarchy; he did nothing less than follow Calvin's Opinion in this Point (A). The Bishop of Mans endeavours to make him pass for a Diffembling, (A) He did not throw away his Time, in England, in condemning the Hierarchy; he did nothing less than follow Calvin's Opinion in this Point. I have read in one of Pepys's Letters, that Calvin's Friends according to a popular report, accused him of introducing a new form of Popery, which they called Bucerian, in opposition to Calvinian. This Bucerian Conviction principally in his Treatise of the Two Kinds of Infradiction, is traduced by Genevan Writers as a new form of Popery, because he lay more weight upon the human letter than on the spiritual sense, and preferred the sense of the human letter to the spiritual sense. ... Bucer's answer to this objection is, that he has not been accused of having written such a work. (B) See Brutus Epist. Iii. pag. 470. (C) See Brutus Epist. Iii. pag. 470. (D) See Brutus Epist. Iii. pag. 470.
fembler, and allidges the Testimony of Calvin for it; (c) [8] but it is better to believe that for the sake of Unity, and sincere Desire of Peace, Bucer invented Expressions that is very probable that he always believed good Works meritorious [C]. There has been

minimis fudgcionem aliquis iussur effi, quam ut
rem reviveret fidei, etiam & nihil ominis. Et
font qui te maligno nullo errore inducit calumnia
tur. Doxy tamen quod non est nihil minus
ut, quod fugere vix posset. Cavendum tamen
impeditur deus male faciendis occasio, impipi
vero enoquosuit quod ubiq 

(4) Calvinus, Epis.

duct. of Bucerus

do in the 5th Edn.

d of that of Horum,


(6) Calvinus, Epis.


39. 40. 41.

(7) Bucer, Epis.

69, 70.

(9) Calvinus, Epis.

P. 195.

(10) Calvinus, Epis.

pp. 95-96.

(11) Calvinus, Epis.

1550, p. 403. "

(12) Bucer, Epis.

in the 5th Edn.


(9) Calvinus, Epis.

pp. 95-96.

(10) Calvinus, Epis.

pp. 95-96.

(11) Calvinus, Epis.

pp. 95-96.

(12) Bucer, Epis.


(9) Calvinus, Epis.

pp. 95-96.

(10) Calvinus, Epis.

pp. 95-96.

(11) Calvinus, Epis.

pp. 95-96.

(12) Bucer, Epis.


(9) Calvinus, Epis.

pp. 95-96.

(10) Calvinus, Epis.

pp. 95-96.

(11) Calvinus, Epis.

pp. 95-96.

(12) Bucer, Epis.


(9) Calvinus, Epis.

pp. 95-96.

(10) Calvinus, Epis.

pp. 95-96.

(11) Calvinus, Epis.

pp. 95-96.

(12) Bucer, Epis.


(9) Calvinus, Epis.

pp. 95-96.

(10) Calvinus, Epis.

pp. 95-96.

(11) Calvinus, Epis.

pp. 95-96.

(12) Bucer, Epis.
been much "Talk of a Letter" which he wrote to Calvin [D]. He had several Chil-
dren.

(b) This is his Pro-

memnination in its Pro-

ponent Holz.

(c) See List of 

Books in the Ap-

known as "the 

hosts.

(d) See List of 

Rom.

(e) Quot. 447-

(f) To be re-

(g) The Rem-

(h) Kneel in 

other Fac-

289-291.
B U C E R

dren (6), but I cannot well tell what became of them. What several Writers af-

(1) Calvinis in Rufini ad Bucer, 1543, p. 112.

(2) Translated as "Life of Bucer" by Alberti, in his "De vita et moribus veterum", p. 167.

(3) Calvin's original phrase is "Nunquam nisi eum in se proprium reducens, id quod est in se usque ad sanguinem et ossa individuum significat." (Institutes, I. 2.10.4)

(4) "We love: it that be comprehended himself in a "Man," if it be man, and "Men," if it be many men." (John 14:6)

(5) "L民心." Berne remarks among other things, that those two great Men soon altered their Style in writing to each other, and that there are Let- ters between them, in Calvin's style of a later date, and full of Middlesex.

(6) He had several Children. (7) Herman van Vlieghen, Archibishop of Cologne, was a great Friend to Bucer, and the author of the Reformation in his Diocese, sent for Martin Bu- cer in the Year 1542 (21) most of the Canons op- posed the Enterprise, and published a Work where- in they were stemly and censurably satirized by Bucer. They taxed him, among other things, with Bigamy. "Methinks", in confessing that Piece, did not forget this Article: He maintained, that if a man, whose Wife had married for his first Wife, did well in furthering the Church of Rome, after he had discovered the Idolatry of its Worship. He added, that he had led a very exemplary Life, by her Chastity, Modesty, and Party, that she had been brought to Bed thirteen times, and that the dead of the Passion which they escaped if she would have left her Husband. In a matrimonial, "nun tredesicque aperit, pietate, publicitate, in utrum sciam modelest, melius bonus exemplo sursum. (8) Brent, "Verba Dei duris efigi, per verba Dei multum, per verba Dei efigi et ob efigi, multum incipit, non qui vis, sed qui vis, aeternum, aeternum virtutis." (9) Of absolute power over them in a Nunnery. And as there may be many others, I shall not attempt to mention them. (10) World, who are hindered by Monasteries, one may easily judge what a prejudice these Monastic Vows do to the temporal Good of the State. Bucer, an old Man, whose Bucer had married for his first Wife, did well in furthering the Church of Rome, after he had discovered the Idolatry of its Worship. He added, that he had led a very exemplary Life, by her Chastity, Modesty, and Party, that she had been brought to Bed thirteen times, and that the dead of the Passion which they escaped if she would have left her Husband. (11) In a matrimonial, "nun tredesicque aperit, pietate, publicitate, in utrum sciam modelest, melius bonus exemplo sursum. (12) Brent, "Verba Dei duris efigi, per verba Dei multum, per verba Dei efigi et ob efigi, multum incipit, non qui vis, sed qui vis, aeternum, aeternum virtutis." (13) Of absolute power over them in a Nunnery. And as there may be many others, I shall not attempt to mention them. (14) World, who are hindered by Monasteries, one may easily judge what a prejudice these Monastic Vows do to the temporal Good of the State. Bucer, an old Man, whose Bucer had married for his first Wife, did well in furthering the Church of Rome, after he had discovered the Idolatry of its Worship. He added, that he had led a very exemplary Life, by her Chastity, Modesty, and Party, that she had been brought to Bed thirteen times, and that the dead of the Passion which they escaped if she would have left her Husband. (11) In a matrimonial, "nun tredesicque aperit, pietate, publicitate, in utrum sciam modelest, melius bonus exemplo sursum. (12) Brent, "Verba Dei duris efigi, per verba Dei multum, per verba Dei efigi et ob efigi, multum incipit, non qui vis, sed qui vis, aeternum, aeternum virtutis." (13) Of absolute power over them in a Nunnery. And as there may be many others, I shall not attempt to mention them.
firm, that he died a Jew, and what Sanders reports of a certain Conversation, ought to be looked upon as notorious Calumnies [F]. You find in Mr. Trigell, the Elogies which the learned Historian of the Reformation of England has given this Minister (d). Morer’s Dictionary hath touched upon the chief Actions of his Life, which is the reason why I do not give all the extent that I might have done to this Article. I shall take notice of Mr Morer’s Mistakes [G], which will give

(d) Sanders De abrahamo Angliaco, lib. II, p. 282. 1. of how the Translation of Memorials was. 
(e) Ant. Polec. de Angliae historiam, cap. viii, p. 92. 
(f) Polec. in cap. iii. p. 12.

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Health and Youth, they could possibly live chaste? Whether they had the Gift of Chastity, and what Affairs they had in that it should be always vouchsafed to them? They advised them therefore from young Women, and so the most of them, to abstain from Sin, the very thought of which gives a Deterrention. Lastly, they told them plainly, that they took all. They did not know who that it was which preferred a dangerous Celibacy before a chaste and honest Marriage; especially, having before their Eyes the holy Examples of two famous Archbishops, who had made no couple of marrying (g). It is a Calendar to faith, that he died a Jew, and also what Sanders reports of a certain Conversation. The Jewish Pulpit, speaking of Bucer, made use of the following Parenthetical: At vero Bucerum (quem memoriae ferventibus exul profectus nondum statum fuit Deus) Balthasar Luteronum, who made use of the same device. But of that at the Death of Bucer is written, that at the Point of Death he denied that the Mehlb was come, opened a broader way both to a new and important Subject, and which Book, he relates this as certain Facts: Bucerus in animo aeger affatus est versus Melchiadis ad nos venient, vestrum remone (r).—Besides, to be more expressively, that the true Mehlb was not come, but that he would come. Oedera, that, according to this Jefus, this was Bucerus the Death of Bucer. But to refute this Fable, we only need allege Sanders, who accurs this Divine of no more than a passage, and that is from Jude Jus, and of making one who had no Religion his Conscientist in a Point of Libertinism. These are his Words: you will find that Bucerus died in the Proclamation of Lutheranism. As for Bucer, he was inclined to Jude Jus: and he was also defended from a Truth Family. It is certain, that some time after his Death, the Reign of Queen Mary, the Baron Paget, Counselor to the Catholic King, did say, that he had served him one Day for an Interpreter to Dudley, Duke of Northumberland, and that Duke had asked him, What he thought of the Real Presence of the Body of JESUS CHRIST in the Holy Sacrament? He answer, he thought that, when he was questioned, none could doubt of the Real Presence; but, added, I do not believe all that the New Testament tells us of JESUS CHRIST I have not seen him permitted to deny it (9). He spoke in this manner before a Man, who knew he had not much Learning in Sacred Scripture, and Writings, he always to his Death, made Proclamation of Lutheranism, accommodated to the new Opinions of England (9). They, who know this Author, need not to be told, that he may be relied on in things which serve for the Justification of Protestants: but is unworthy of all Credit in matters of the highest Importance; for we must not forget to note, that Polecin is only the Copier of Lindanus, a very bad Author. This Lindanus, having been author of such Calumnies in the life of Bucerus, concludes that: some one in Christiantium fuit inconfessantium, his in paterno Judaismo confessantium. Fuerit affirmata dicitis falacia, et Christiam fraudulentam falsa narraret orientem cum uli narraret erat revocave in dubium (31).—Indeed as he was very ready in Chris- 

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give me occasion to speak of some Facts. But I ought not to forget that our Bucer, in some Cafes, chided that he did not disapprove some Pious Frauds [44]. When

cius Papiam, quem vocant ecclesiasticum, quen
dum interficit, quia Sancta Ecclesia sanc
tam ferecere, ide in libello Ill. de verbo injur
tiose vehemens de Bucer queritur, quod librum faum hominum fuisse, vel quod maxime ex
dam, quin universum scripturae, vocat, quique etiam
Ponente philosoph, consertus. Illa expiratio
in editione Tomorum Wittgenbergiensi expansi
sit, indignans enim, ingenii quin observet, de
salmiento Georgii Rutavi, ut at. TOM. III. ALT.
fol. 240. legi post. Randem vero quereram in
epistola atque Johanne Scultetus in sopro
graphie profecto potest repeti: (Ibid. eft. 13.) Sept.
hogis annis, vide Epistula. Lib. II. pag. 534. 8.
Non defit tamen Buceris excusatio [47]. . . . (47) ib. Ibid.
Bucer had also offended Luther, by inferring some
things in his Ecclesiasticall Polity, as they call it,
which made for the Helvetic Opinion concerning
the Holy Supper, and therefore in his Book, de
Verbis Infallibiliis, he complains vehemently of
Bucer, that he had corrupted his Book of Mo
ments, which he so joy he was the best of all that he had wrote, and so press it upon the
Peoples. This Reproof was in the Wit
temberg Edition of his Works, at which George
Rutavi and many others were publicly afflef.
Sey to clear himself of that Fault. He after
wards repeated the same Complaint at large, in
a Letter to Johannes Sceutor, a Prater at Boll.
re: "The Examin. de Verbis Infallibiliis, I cannot tell whether he alledged the Maxim which
Eratmos attributes to him, That a Decret, which
he did not examine too many, in an Action of
Pietas. Eratmos refutes him, and on Occasion
of a Work which Bucer had dedicated to the Daub
under a false Title. Is it told toot scriptur
librum ad proximum Regis Gallien, admirat
aliquot verba Gallici, quid viderentur a Gallo
scriptis ad Gallum: Pius, injust, dolus et, qui
nec meruit, nec recusavit, inquit, multi
necet horum! Hoc prooemio sedulo appro
num hoc de illis praesumpit eft. Non lacun
rata Princeps se nato religiosissima qua
gravis invius! Quod autem famile exemplo ab
Apollo, aut probatis Ecclesiach dotatorum pro
ficiat eft. Si hic huc nulli nocet, cur Iber
ru hominum ista fuit fatis libros per hunc fuisse
corruptum? Cur Pannomens de famili apocryph
illi qui estis! Quod ab aliquo alipia ade
legibus falli gravissimo crimine notatur, hicie
stare erat, aut quae generis erit? Lucius
leminationis, inufitibilibus denique eft (48). As
at, to the second, he believes that it is falsly im
stitutum a Martino Bucer (45). Let us add, that
this Minister, if we believe Zervius (44), found
him obliged to affirm. That a Man, who men
rally, confess from believing the Trinity, the Birth
and Death of JESUS CHRIST, &c. Mr. Serken
departed from his former opinion, and was advo
cated (45), and by the manner in which he says
Bucer defended himself, it seems he was in some
fummon to the contrary, that all those, who fell
into the Sin of Iconominy, look on every thing
that is contained in the Gafped in a Table !
[3] He did not disapprove pious Fides. He had a great Quarrel with Pannomens for having cruized Martin Luther's Commentary on the Psalms
under the Title of Bucer's (44). He likewise
fooled some things into Luther's Psalms, which
favoured the Zuinglians, and obliged that Reformer
to complain fiercely that the bell of his Works
was corrupted by the Errors, that the
Reproaches thrown on him by Luther, on that Ac
count, were suppressed in the Edition of Witten
berg in the year 1533. (44) Hence is this Exco
* catholica
BUCEX

When I said (7), that, in order to procure a good Understanding between the Lutheran and Zuinglian, he chose amenable and ambiguous Expressions, I might have added, that he acted in the same manner, in order to calm the Disquiet of his Conscience, by a Formulary which did not clearly contain the Opinion either of Luther or Zuinglian; but he was embarrassed between these two Opinions, and appeared to him too strong, the other too weak (7). Probably one might observe the same

(5) Leren, Het

(6) On the Lutheran and Zuinglian

―-disputing of the Blood and Blood of Christ. And +a point or other I may say, nothing is more satisfying, if we once in the Holy Supper any thing were to be made out of Christ; for the Body himself is given and presented here alone, in the manner of the Supper, and it indeed, p. 53: remember these Words of comforting: I am greater, yea, and not without Reason, that we, to whom the Lord hath so bountifully revealed the other Mysteries of his Kingdom, have not been able to discover now in Thirty four subjects as all concerning this most facetted and most general Mystery, which all Christians ought to understand, as well as we. Yorke, in his Leab Wonf, the Praga which Bucer felt, on consideration that the Ministers, Reforers of the Church, had not been able to agree concerning the Sacrament of the Holy Supper, after Thirty four Years Labour. It was observed, that his Indecision did not continue to his Death, and that he died in the Calvinistic Faith. The Author of this Remark is Decker, who accuses him of acting with so much Faud and Inconstancy, that it was impossible to discover his Sentiments. Hereupon, some nuns supposred red

difficulties, allying, but Prato alcu in nunc formosae fides transmutari, et juxta

(7) The

on his Opinion concerning the Merit of good Works [4]. He spoke more strongly of them than the other Ministers, and, if he varied from himself in that Point, it ought to be imputed to the Difficulties he met with in the Matter, or to the Improvement of his Experience, as he grew old. He gave this last Reason in excuse of himself, when he found that some People were offended that he was not sufficiently uniform in his Works [5]. However learned and solid his Lectures were, three Defects were observed in them. I. The Abundance of his Learning sometimes led him too far from his Subject. II. He did not always remember the Number of Heads into which he had, at first, divided his Matter. III. There was a certain Obfuscity in his Stile, as he himself owned; so that his Hearers, if they were not very attentive, could not understand him (g).

- Bucer studied such Expressions throughout the whole Context, and one endeavored to persuade Peter Martyr to follow his Example, and use such Expressions, which could be conjoined from that, if pleasing both Parties, by those ambiguous and equivocal ways of speaking, he might by degrees compend and end the Difference.

- The Zarechians, abbreviating their objections and crafty Controversies, dilated them, and freely and openly pressed, so that they would not have a patched and inflating argument, which, according to Bucer's Declaration, is like a Bacchan, force either side. I do not see the full lines of this Päfage in the Life of Peter Martyr, published in Melchior Hoffman's Book from which this Lutheran Doctor cites (55); but I find there, that Martyr convenred himself for some time to Bucer's Language, and then he saw the dangerous Consequences of it, which were, that, on the one hand, it did not fully satisfy the Lutherans, and on the other side, it offended the weak and impressionable, and embarrassed them in such a manner, that they could not tell what to believe on that Point (54). Martyr and Bucer not only used variously, but often fortissimo pressed and excited, which, in the same Style, is, Obscuration in his Opinion concerning the Merit of good Works. -

- The Lutheran Doctor, whom I cite, accredits Bucer of having used a Stile accommodated to the Remph Opinions, concerning Judicature, in the Formula of Faith, prefixed by four Imperial Cities (17)}, to the Diet of the Empire in the Year 1529: there are the Doctor's Words: "Articulis IV Con- sistentium Civitatum expressissimam, quo Qmodo omnia have Judicaturum, seu deferre, seu notabilis officorum ad temperturam; Probationem confirmantur etiam Beda trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium triumph trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium trium triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumph triumatsu
He refers us also to the Preface of Beau's Commentary on the Fourth Evangelist, which, says he, was also committed to the Earle Edition. Andrew River's Answer to Gratian is remarkable; he deduced it to him (69) I. That the Pallage in Beau's Commentaries was not supphed by Robert Stephens, at Gratian had given out (70). After this River cites several Passages of Bucer, which prove his Orthodoxy, as to the Doctrine of Justification. Gratian made very little of it. If a Man has a Mind to be believed when he affirms, that the Difference of the Editions of Bucer comes from the Author, he ought to give some Proof of it, and that there are some Editions of Gratian, in which the Preface to the Commentary on the Genealogies is not inferred (71). He is condemned by his Silence as to Robert Stephens's Edition, from whence it appears that he and Pufius had spoken of it without having seem it (72): an excusable Fault!

BUCHANAN (GEO.ROE), was a very able Man, and one of the greatest Latin Poets of the XV1th Century. He was born in a Village in Scotland, in the Year 1506. His Family, which was very rich from, had like to have fallen into extreme Poverty by the Death of his Father, and the breaking of his Grandfather. His Mother, who was left a Widow with eight Children, educated them as well as she could; but she had a Brother that took some care of this. Having found him fit enough for Learning, he sent him to Paris. The young Man lived there Two Years, and afterwards was obliged to return to Scotland, by reason of his Poverty, and want of Health. When he found himself recovered, he would try his Fortune in the War, among the French Troops which were landed in his Country. After a few Debacles, and a great many Adventures, after his recovery he went to St. Andrews, where he studied Logic under the good old Man John Major. He recommended himself into France that fame Year, and after he had passed two Years at Paris, struggling with his ill Fortune, he was called to teach Grammar in the College of St. Barbara. This he did for Three Years. He was brought back into Scotland by a young Count (a), who had kept him five Years with him in Paris. He would return into France again, but the King of Scotland stopped his Journey, by making him Preceptor to his Ballard Son. He had written a Poem which displeased the Prince, instead of putting on that Spirit of Patience which so well became Churchmen, were incensed at it, and to revenge themselves the more artfully, they cried out, that Buchanan was an impious Man, and an Heretic. These Clamours were the occasion of his inclining to Lutheranism, a little more than he did before (b). About this time the King returned from France (c), and made the Churchmen uneasy; for they were afraid, that Queen Magdalen, whom he brought along with him, had imbibed the new Opinions from her Aunt, the Queen of Navarre. The Death of Queen Magdalen soon dispelled their Fears. Some time after a Plot was discovered against the King, in which this Prince believed, that the German Necessaries had not disapproved of him to his Command he Buchanan to write some Veræ against them. The Plot was believed without any Reluctance, but kept within Bounds, and made use of Expressions which might be taken in a double Sense. The King, not thoroughly satisfied with those Veræ, commanded him to write sharper, and was obeyed according to his Desire. Buchanan presented him the famous Sybus, which is called Franciscanus. Some time after he was informed, that Cardinal Besset was plotting his Ruin: whereupon he fled into England (A) ; but Matters being in such Confusion there, that

(a) He fled into England.] I cannot tell why he supposes his being put in Prison; for it is supposing, to say only in an indefinite Manner, that he deceived his Guards. - Brevi populi qui in Hoc venturi sunt, nec cognita sunt aerebus Anglorum contub. - A little after, being informed by his Friends at Court, that there was a Design against him, and that Cardinal Besset offered the King his Life, he deceived his Keepers, and fled into England. He was Preceptor to the King's Ballard: and therefore it seems easy to suppose, that the Guards whom he deceived were not the Guards of his Prison, but only certain Men who had orders to observe him, as a suspected Person. So that he has not explained his Flight, as enough. The History of the Reformation of England is more particular in the matter: we there find the very time of his Departure, and how Buchanan ought at least to have set down in the Margins, if he was afraid that the Date of the Year would make his Periods less smooth. We have it then from Dr. Barnes, that in the Year 1559, the First Edition was printed. The Censorship then was so strong, that Buchanan had written against them, caused him to be imprisoned, and as the King left all things to them, that great Man would doubly have been condemned to death, if he had not had the Ingenuity to make his Escape out of England (P.). I have said that Buchanan was Preceptor to the King's Natural Son: and I have reason to suppose it: for, as he himself has said that the King behaved that place upon him, it is to be presumed that he was implicated in it, as he was involved in it, since he neither exposed, nor by any inconsiderate Acts, notes that he had not. Now this he has not done: I may therefore suppose he enjoyed it. But to dissemble nothing in this matter, I must own he makes use of an Expression, from whence he could be concluded to mean that Employ. He says, that, being by chance at


(c) For the Above, the Additions to the Bocoke, and the Latin Words of Scripture.
in one and the same Day Laubran were burnt on one side, and Palfyš on the other, he puffed again into France: And for fear Cardinal Beto (4) should play him a Trick there, he retired privately from Paris, and went up to Bourdeaux, whether Andrew Goveanus learned Porcellaneus, he taught him the
in this Place (8), but without some dread of the Franciaen, and of
and of Cardinal Beto (8), whose Threats he was informed of. After this he followed
Andrew Goveanus into Portugal, I say Goveanus, who had Orders from the King his Maister, to bring him a certain number of Perions fit to teach Philosophy, and Lit-
erature, in the Univeritie he had newly founded at Coimbra. All went well as long as
goveanus lived, but after his Death, which happened not long after, the learned
Men who followed him, and particularly Bubendei were vexed all manner of ways.
They reproached him with his Poesie against the Franciaen; they found fault with
his eating Meat in Lent, wherein he only conformed to the Cullom of the Country
(Porta), who pretended, that in his Dicourse he did dissavow all relation to France
and to the Catholic Church. They teasied him for above a Year together, and after
all, for fear of discovering, that they had unjustly harasst a Man of Reputation,
they condemned him to remain some Months in a Monastery, in order to be better
instructed. It was there he undertook his Paraphrasis of the Psalms, an excellent
Work, notwithstanding all the Criticisms of Louis de la Croix (9).Having ob-
tained his Liberty, he paffed into England, but made no play there. He chose to
return into France. He arrived there at the time of the raising of the Siege of
Metz (6). Some Years after he entered into the Service of the Marechal de Bri-
fren, and was made Preceptor to his Son. That Marechal commanded then in
Piacent. He had lived five Years in France, found his Health, forgot his Age,
and sometimes in France. He quitted it in 1560. Returning into Scotland, after
the Troubles, which Meffieurs de Guise caused there, had been supprest, he
went over openly to the Communion of the Reformed Church. He was made
Preceptor to James VI, King of Scotland, in the Year 1565. This is all that he
has thought fit to inform us of concerning his Life (7). I cannot tell why he hath
affected to say nothing of his great Prosperity. That Silence might appear my-
esterious to those who are inclined to give things a wrong turn. Such Perions might
be capable of believing that Buchanan, full of Confusion and Remorse in his old Age,
for having returned to himself up to the last, which forced Queen Mary out of her
Kingdom, from whom he had received so many Benefits, and whom
he praised so highly, durst not show what he had done in those Times, nor awaken
Court, he was sent for by the Prince. Rex Bu-
chuanus FORTE turn in solo agentem ad se in-
voat. Has not the Preceptor of a King's Natural
son his ordinary Residence at Court? Is it ever
fut of such a one, that he was by chance at
Court at such a time? I answer, I. That it is at
least very possible that he is not there sometimes
that I fall in. II. That he is not the part of a
good Writer to relate matters so; that record
some, as an example to confute to know that things
are altered (2). This is the opinion of the Cal-
crivers. Buchanan wrote his History poetically; says
much in few words, but skips over things that
ought to have been related; unless it be so dif-
cultly is commonly thought, not to fall into this Defect.
Consider my marginal Note.

(8) He retired — in Bourdeaux, and taught there
three Years thence. Here I shall place the im-
portant Story that I have read in the Pintian Page
of The Delitieux Carriages of Father Garist. It
is told, that George Buchanan in the first Club of the
Governess in Bourdeaux, having taken a little more Wine than he ought:
went, with the Club Bell rung, and took a turn as
neighbour to his, in his Morning-Gown and Slip-
pern, having opportunely found a Ship just weigh-
ing Anchor, sent the notice to the Harbour of the Chervilane.
A full walk, continous in the morning, was
byt of the time that Buchanan was a Preceptor in the
Colleges of France, where he was a Preceptor, and taught at
some time, at that time he was but four-
teens Year or Age. My Order, in other words, is
as follows: After that the Prince had taken
the Savoyard, he passed into France, where he
was a Preceptor in the College of

Colleges

Where Buchan

was a Preceptor,
and taught at

some Time, in the
Age of

(4) Menage. Mary of Babila, step-
riger, by whom he was
Marriage. Mary of

was a Preceptor in the
Colleges of

(5) Menage. Mary of Babila, step-
riger, by whom he was
Marriage. Mary of

was a Preceptor in the
Colleges of

(6) Catecumen at collge, Gellitie

(7) Petrucci, the name of several

the Jess of

(8) Menage. Mary of Babila, step-
riger, by whom he was
Marriage. Mary of

was a Preceptor in the
Colleges of

(9) Petrucci, the name of several

the Jess of

Buchanan in his youth, in the University in which
you will find a Latin phrase which is exactly
the samel that the Spaniard

of the Incarnation,

in the Year before his

(1) Menage. Au-
ti Bullet, step-
riger, by whom he

(2) Menage. Au-
ti Bullet, step-
riger, by whom he

(3) Menage. Au-
ti Bullet, step-
riger, by whom he

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Buchanan in his youth, in the University in which
you will find a Latin phrase which is exactly
the samel that the Spaniard

of the Incarnation,
in the Mind of his Readers, the remembrance of some Books he had written to the taste of those who were then in Power [C]. These Books have made him so odious to the Roman Catholics, that to this the horrible Slanders, published by them against him, may justly be imputed. He has been defamed as the most prophaner and impious Drunkard that ever lived [D], and as a Traitor, a Conspirator.

time in the College of Cardinal & Movers: for it is

certain, that Bolde taught in that College. VI. If,

notwithstanding Buchanan’s Life, I was to say, that he
taught at Paris in the Year 1539, I would ra

ise no objection against him. For in the time

which elapsed between his Return to Paris at the

raising the Siege of Meaux, and that of his being made

Treasurer of the King, John du Brégafe’s Son.

That Interval comprehends three Years; for he was Preceptor during five Years [7], and he

quitted that Employ in the Year 1560 [8].

[C] He wrote Books — to the Taste of those

who were then in Power. — We shall speak hereafter

of his Discourse concerning the Right of Kings.

He wrote two other Books, which were still more

agreeable to the Interests of his Faction than that.

The one is the History of Scotland, in which he

speaks many ill things of King James’s Manners and

Conduct: the other is that which he intitled

Estitutionum [9]. See how Mr. Varillas speaks of

his Confidence: ‘Ay, he believes’ [10], that

Buchanan’s History of Scotland is not the

worth of his Works against that Prince, and that

there is another to which he durst not set his

Name, more critical, beyond all Comparison, than

the other. It was not to be found in the King’s

Library in my time: but Mr. Clement, Consul

orator, has lent me a copy out of his own

Study. It is written in French, and printed at

Rouen in the Year 1572. For fifth and foul

Lesson-Book comes near it and the single Pallace of the pretended Legal

ments of Queen Mary Stuart, commented on and

annotated by the same Sir Henry Maddemolle de

Papiol, is but little short of that of the Ancient

and Modern Authors, who have taken the greatest

Liberty in defiling their Reader’s Imagination.

It is needless to say, that nothing could be more

agreeable to the Interests of that Queen’s Enemies

than Buchanan’s Satires; for one of these two

must have been the Cause, either that they who

found her out of her Kingdom were the greatest

Villains in Nature, or that she was the most in-

famous of Women. There are two scales of a Balance by you cannot load the one

without lightenimg the other precicely to the fame
degree: just to whatever ferra to acquit the Queen,

aggravate her guilt in the same Pro-

portion, and whatever forces to lead the Queen

extenuates her Crimes in a like degree. It is

certain, then, that Mr. Varillas’s Works were an Apo-

logy for his Faction, and the bitterer they were,

the more they justified those who had turned

Mary Stuart. To judge of it from common pre-

judices, or the natural interest of the Personage, that a limited

of such important and necessary use, is a Fiction in-

vented for the Interest of the Cause. But as there

were real Tyrants and Infamous which made Subjects

revolt, it is not always true that the Manifiest of

those who do rebel are mere Columnists and there-

fore, without listening to our pretexts, we ought

impartially to examine Buchanan’s Cause. Note,

that in order to make the Comparison of the Scales, in

epithets, just like the Writer’s Prin-

ciples, and suppose, like him, that the King of Scot-

land, and they who represent the Nation, are two col-

onial Powers; for the Comparison would not be

just in a Moment, if we called; the Injunction

of the Sovereign does not justify Revolts.

[7] He has been defamed as the most profane and

impiest Drunkard: I have already

mentioned an Author who reproaches him with a ridicu-

lous Voyage in a drunken Fit [11]; but here

is another far more in the teeth of him who had

hated the Glafs and Death between his Life at the

same instant, and with scoffing at the Ministers who

endeavored to prevent it, that he drank that

time of the Sister of the Queen. It is useful to let the Readers

see, by sensible examples, how far the Boldness of pub-

lishing may go, when once the Impudence gains

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rator, a Slave of Impunity and Satire, and a Falsifier of History [E]. He died at Edinburgh, the eighth of September, 1782 (4). His Dialogue Dr. jure Regni apud Scotiae, with which the Protestants have so often been reproached, was the reason why some of them mention him as a Man of no Name or Consequence [F]. There is ground to doubt the Repentance, which the Annalst of Queen Elizabeth attributes to him [G]. Be that how it will, we cannot refute him the Praise of a fine

[17] Dolben, Examen de Pop- 

[18] John, Re- 

[19] Ibid. pag- 

[20] Virgil, Elia- 

[21] Coll. Bar-
fine Genius, and a fine Writer [H]. He has succeeded wonderfully in all kinds of Latin Verse, and has wrote very well in Prose. I cannot tell whether we ought to believe that he had been a Monk [J]. He himself says nothing of it; others affirm it; and his Silence is not a decisive Proof against them. But one may be


[16] Ed. Heil. Dio-

The "Buchanan" page contains a complex text discussing Buchanan's life and work. It begins with a sentence about his genius and writing, followed by a discussion of his Latin and prose skills. The text then moves into a consideration of whether Buchanan had been a monk, mentioning various viewpoints and the general silence of the subject as a point of reference. The text also references other works and authors, such as Fuller and Verulam, to support various claims made about Buchanan.
be very well assured, that he did not die an Atheist, in the manner that Mr Mearns represents [K]. This is not the only Fallacy in his Dictionary concerning Buchanan [L]. Mr Varillas was not altogether so exact as is necessary in speaking of this able Man [M].

[14] exhibits him to take The Habi of his Order [13]. The Guinness, and the statement that he made Anneker, I will per- not, if he had actually been a Franciscan? The peu- suasion, that their first Satire drew upon him from the Franciscans, did not please them, and they dis- cuss, and chiefly when their Master the King of Scotland ordered him to laik them. How comes it that they did not claim him as a Deacon, when they have made him as a Franciscan, to be shown him by his Son? How happens it that they accused him only of Luteranism? How comes it that they could only threaten him, while he taught at Bowdler in the Sight, and to the Knowledge of all France? Could a Renegado Fryar, and one infatuated of Luteran- ism, escape in France in those times from Franciscans flung with Saints. How comes it, if he was a Franciscan in France, that he durst live in Paris, and teach in the College of St Barbara? But lastly, how comes it that Buchanan, to the Hands of Portugaluese Inquisitors, who used their utmost En- deavour, for above a Year together, to convict him of All here, we know the King of Scots is a Franciscan, with having wickedly violated his Vows, and base- ly deserted the Religion of St Francis? If such a thing had been true, it could not have been kept secret, nor been difficult to prove. How comes it once again, that he came safe and found out of the Hands of their barbarous Inquisitors? When their Decrees were passed, we say before, where he was a Franciscan. Neither can I apprehend how the Queen of Scotland could have preferred him in France from the Rigour of the Edicts. Did he not live in Paris till the Year 1560? Did he not dissemble his Sentiments on the Heed of Religion? Did he not forswear discovering them openly? All which Mr Potter would say, if it were probable is, that Queen snubbed the Sentence that had been put upon him in the Year 1559, after he had escaped out of Prison. This was certainly the only Favour that Bourneuse meant.


[16] He says in the

[17] few Words, up- on it, and that without any kind of Monument.

[18] Mr Varillas says (53), that Buchanan was a Franciscan in 1559, when he was imprisoned upon Ac- count of his having been coming very young into France, he took the Habit of St Francis there; that from thence he went to Portugal, and there discovered the first signs of his being a Lutheran; that he was eight or nine Years in Portugal, and then by abjuring Luteranism that he returned into his own Country; that upon his Relapse he was put into a Prison, from which he was to be confined no longer, because he had not had the In- tendance to make his Escape out of a Window, and that he remained in Prison Seintely (54). This is a continual Series of Lies. It was in fact, ten Years, between he escaped out of the Prisons of Scotland, that he went to Portugal. I leave the Care of correcting the other Foults to the Reader.

[19] [K] He did not use an Athelst in the manner that Mr Mearns relates [This is what he says]: The King first his Physicians to him, whom he re- fused to see; and he treated a Minister no better, who found him only reading Pliny's Natural Hi- story. He would have given him the Bible, but Buchanan, rejecting it with great indig- nation, Go, said he, showing him Pliny's Histo- ry, and fastening on in this Book all the in- quiry Scriptures. Thus that Athelst ended his Days, and all Scotland has witnessed this Fact. Such an Accusation can be read without Indignation; but for this, it is more excusable than Anger. All Scotland has witnessed this Fact. Can any Man eue so much as one grave Author, or one goodRequestBody get over this Foult, which I think I rank very much, if I defied all Mr Mearns's Friends to do this. And indeed, if that false Story had the least Credit, Spenser, who is not himself when he speaks, and who says, I have not failed to have adopted it. I find something like it in the Calendar of Father Sylas, a

[20] [L] He it is not the only Fallacy in his Dictionary concerning Buchanan. Mr Mearns affirms, I That Buchanan and his Son are Fraters: I can believe any thing of it (57) If that he was consti- tuted a Delegate to set the Pashal Lamb, after the manner of the Jews, and continued to be burnt. Spenser reports the same thing, but in an- other Term; for he affirms that Buchanan was taken in the Fact, eating the Pashal Lamb, after the manner of the Jews, with some others in the time of Lent: Loquam dixit quisquis quasonst Paasah melius et Ritus Judaei triumphi Quadrage- simae, me meminerit referre fuisset (58). If this had been true, they would not have let him live three Years in Bourneuse, nor come out of the Prisons of the Inquisition in Portugal. III. That, having escaped the last time from Portugal by Flight, he came into France, where he taught a considerable time in Paris, in the College of Cardinal Mino, and elsewhere. It is certain, that, when he had escaped out of the last of Scotland, which he did not at Paris, in fear of Cardinal Bett, and that he went to Bourneuse. IV. That Lutetim saw Cardinal Mino, and saw the cardinal and legsionate a faccopum, Insignia quis erit in sib, autobi, But- thus deglaim invita Andreo Giovann professus (59) Buchanan in- Addition: WHEN he was in Paris he found Cardinal vites. Benet, hic escepsit ex insula, in evangeli. There- fore he withdraws himself from his Angers, and went to Bourneuse, at the invitation of Andhew Giovann, and the Remains (I), you will there find, that if he ever taught in the College of Ca- rdisal Mino, it was not till after he had taught three Years at Bourneuse; and that Mearns's Narrative is defective.

[21] [M] Mr Varillas was not altogether so exact as is necessary in speaking of this able Man (40). If the Poten to it has been to do on such a Subject as this, we should have had great Reason to wonder at it. We had seen Authors before him, says he (41), who wrote Satires against crowned Heads, and are still living; and one of them is not so old; for he had given them to their Friends to publish them after their Death, but we had not till then seen any, who, after having declared himself against his So- vereign Lord, did so as to deserve a Witnesse against him, in the Criminal Processe then depending, had continued to per- suade others after he was dead. Yet this is a Crime which they, who are much above any, do not fear. Mr Varillas finds some Singularities in the most ordinary Conduct. Never was any Prince judicially dechristened or beheaded by a People, who have Au- thors among them, without their having first pub- lished a thousand Innuendos things against him. Rea- son will have it so; for, who, who are so much to Extravagam, ought at least to tell it to the World, that they deliver it before they think they had Rea- son to set it fo; And can they do this, if they scrupled to publish that Prince's ill Life? So that Buchanan did not more than go on in the beaten Road. He must not be construed for pricing the History of Mary after her Death; for he was in the right in the other Respect, that if, in his advan- ced Life he had told the Truth, he would have been very much to blame; and when he was dead, this would have been sacrificing life Innocency to a Crime punished with Death (43) It would have been sparing him to say what Mr Varillas has said on the Matter of the Queen at the Ex- ecution of two Persons. Mr Varillas has not deceiv- ed us, both as to the Fact, and as to the Right. As to the Fact, Mr Varillas says, that never any Example of Buchanan's Conduct bears so much on the Matter, seeing he condemns a Conduct which in case of
Thuanus informs us of a Particular, which my Readers will be glad to find in this Place [N].

Buchanan (William), in French BUDÉ, born at Paris, in the Year 1467, and descended from an ancient and illustrious Family [4], was one of the most learned Men of his Time in France. It may be said that he began to study at the same time, and not much afterwards than he was at eight or nine Years of Age. He was educated in the University of Orleans, where he had passed three Years. The Barbarousness, which reigned at that time in Colleges, was the cause of his going to Orleans without understanding the Latin Authors, and the want of understand- ing them hindered him in making any Progress in the Civil Law [8]. After he returned to his Father's House he left much more Time. He spent his Days in hunting, and the Pleasures of Youth, but quitted them after some Years, and had such an Inclination for Learning, that the Ardour, wherewith he applied himself to Study, is not to be expressed. He denied himself all kind of Diversions, and grudged even the necessary Hours for his Meals and Sleep. On the very Day of his Wedding, he withdrew from the Company at least three Hours, to spend them

[4] Buchanan born at Paris in the Year 1467, descended from an ancient and illustrious Family, [Lettres de Le Roi, the only Author who has had, does not follow the Year of his Birth; but he is said to have begun to study at the same time, and not much afterwards than he was at eight or nine Years of Age. He was educated in the University of Orleans, where he had passed three Years. The Barbarousness, which reigned at that time in Colleges, was the cause of his going to Orleans without understanding the Latin Authors, and the want of understanding them hindered him in making any Progress in the Civil Law. After he returned to his Father's House he left much more Time. He spent his Days in hunting, and the Pleasures of Youth, but quitted them after some Years, and had such an Inclination for Learning, that the Ardour, wherewith he applied himself to Study, is not to be expressed. He denied himself all kind of Diversions, and grudged even the necessary Hours for his Meals and Sleep. On the very Day of his Wedding, he withdrew from the Company at least three Hours, to spend them

[5] Th. Le Lii. Th. Will. Th. John Bade, Lord of Ferar, of Villers on the Mars, and of莓d, of Catherine de Pivert, Daughter of John de Pivert, Lord of Platiere, of Bureau, and of Biff MANUAL, and of Catherine de Pivert, Daughter of French de Pivert, Knight and Chamberlain to the Kings, John, Charles V, and Charles VI, Bullhee of Touraine, and of Marguerite de Dormans; And the said John Bade Lord of Jere, of John Bade, Son of another John Bade, Lord of Villiers on the Mars, and of Jere, and this John Bade was Son of John Bade, who lived under Charles V (a).

[6] He went to Orleans without understanding the Latin Authors, and his Ignorance in them hindered him from making any Progress in the Civil Law. Qvo in Gynnologia speciosissima est, quse pute omnem perviderit. Neque enim Ignatius Latine Lingue, et in his disciplinis inopam; nam recentes et saeviores adversarios, atque illicus cul si dediceret cognoscitio el fraternitas eorum comprehendere (c). In which, as is evident from his very young age, he had the greatest vanity, and of Roberts de Lyon, Daughter of Roger de Lyon, Lord of Bois-henry, and Maltrinck, and Jobillea.

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with his Books. It was in vain to tell him that he would impair his Health [C], and clip his fortunes by making Fortune: Nothing was able to abate his Ardour. The vaat Learning he acquired by addicting himself to closely to Study, would be less matter of Wonder, had he had good Masters who might at least have served for Guides; or if he had had Companions whose Parts had given him, together with a great Emulation, an instructive Parallel: But he found none whole Disciple he could be [D], nor any one to keep up with him in that Career. So that it may be said, he studied only under himself [E]. One of the things he studied with the greatest Application, was the Greek Tongue; and beyond what he was made to have in Learning, For his Works published, is a Translation of some Treatises of Pla-

\[C\] He applied himself so closely to Study, that he was told that he would impair his Health. Some very ingenious Persons pretended that the Event shewed the Vanity of those Threats, and that he preserved his Health entire (f). But others say, that he fell into a long and tedious Sicknesse, and that a Head-sch, which returned every Day, ob-

\[D\] He said, that he could be no Disciple of any Man.

\[E\] He may be said, that he studied only under himself.
perpétueux form effent ex suo Atil transtulit. Acta
lentis expirata nominat se lignum.

(''12) Lud. Rept. 11, pp. 61.

Budeus auderit hic erat extremely anger, at

perperoques form effent ex suo Atil transtulit. Acta
lentis expirata nominat se lignum.

(''12) Lud. Rept. 11, pp. 61.
was mightily admired by the Court of France [1], as soon as his Learning was known; but he forbore going to Court as much as possible, till he discovered Francis the First's Inclination for Learning. It was when the Court was at Arles, at the time of the Interview between that Prince and the King of England, that Francis I ordered our William Budaeus first to attend him [K]. From that time forward

[1] He was much admired by the Court of France.

This is known there before the Death of Charles VIII. That Prince, having himself been a very learned Man, was desirous to see him, and ordered him to come to Court; but did not live long enough to shew the benefit of his learning.


[3] In the same month of January this year, I received from the Bishop of Liége a tract of L. 1. addressed to me, on the subject of the Inquisition. But I do not think proper to insert it here.

[4] The text of the first sentence is uncertain. It is probably, 'he was sent to Court by King Charles, when he was suddenly taken off'.
forward he took pleasure in hearing him discourses; he committed his Library to him, and gave him a Place of Master of Requests. At the same time the Town-House of the City of Paris, elected him Provost of the Merchants. He was one of the chief Promoters of the Defign, which Francis I. afterwards executed, of founding Professorysips at Paris for the Languages and Sciences. He had a Difference with Anthony de Prat, Chancellor of France, which was the reason why he appeared no oftener at Court than his Place required; but the time came when he was of no farther use; for his good Friend Peyret was promoted to the Office of Chancellor, and would have Badeous almost condemn him. The excessive heats of the Year 1540 obliged Francis I. to make a Progress to the Coasts of Normandy, in hopes of finding a cooler Air. Badeous went that Progress, and fell into a Fever, which made him earnestly with himself at home; He had his Wife, but did not recover; he only had the Satisfaction of dying amidst his own Family, which was numerous (a) [L.]. The Date of his Death has been falsified by several Writers [M], which is very strange, considering the Glory that distinguisht his Reputation. In the manner he desired to be buried, produced some Suspícions about his Religion [N], which were much increas'd by his Studies. He represents himself as married to two Wives; one, who brought him Sons and Daughters, the other Philology, which produced him Books. He had been married twice, and had brought the first to that Letter, and he had had six Sons and one Daughter (30) by that time. Philology was not so fruitful; Badeous had produced four Books than the Children. He had laboured more with the Body than the Soul, but he hoped that at the long-run he would have risen above his Children. He said the Fertility of the School should arise, we know, it will raise itself on the Ruins of that body. The noble Virne is not given all at once to the Schools and Corporations. Some in his learning have a body; some in their piety; but all in their example, the most of all. They are as brothers, as brothers in piety and example. They are as brethren, as brethren in the example of the Emperor Maximilian. That Emperor died of the twentieth of June, this year. [L.]

(a) His Family — many numerous. He left seven Sons and four Daughters; there is nothing more false of them in his History; but I have read in other Books, that, because he had a great Number of Sons and Grandsons, he defined he might be buried by Night, forfeiting, that if they buried him by Day, there would have been too much crying of little Children, and of those of his Family. The Author, who informs me of this, notes that Badeous's Wife was so far from hindering his HUD. that the Emperor offered her for a Helpmate as well as in the Clauses in the Bed, and looked out the Pallah and the necessary Books for him. I must not receive, but I think I do not deviate from my Author's Thought. Nec Badeousum a lteris utroque aevi, in melius ordine in conspectu corporis, nec eum in Mutila faciato semper affluere, et aliquis ilium liberrum sumpserit. Badeousum in habitibus hatent, non tam tamne, sed udumque faciis et compositionibus nomimatali; nec eundem magnum liberum approstante numerique notulis interpellaverit, qui quiem si dictur syllaba tantum, ut anteipsum modeste, multo fuisse effutus, multa in animo habebat, multa in animo habebat, sitque humet. Sacrum est, quammodo coeperit etiam aliquis in animo habebat, multa in animo habebat, sitque humet. Sacrum est, quammodo coeperit etiam aliquis in animo habebat, multa in animo habebat, sitque humet. Sacrum est, quammodo coeperit etiam aliquis in animo habebat, multa in animo habebat, sitque humet. Sacrum est, quammodo coeperit etiam aliquis in animo habebat, multa in animo habebat, sitque humet. Sacrum est, quammodo coeperit etiam aliquis in animo habebat, multa in animo habebat, sitque humet. Sacrum est, quammodo coeperit etiam aliquis in animo habebat, multa in animo habebat, sitque humet. 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by his Widow's making open Profession of the Protestant Religion at Geneva, with some of her Children [9]. It is nevertheless certain, that in his Writings he seems very

... I forbade any to be made for me, as well for this, as for other things that cannot be done without Sound: Nor will I have any Funereal Ceremony, or other representation, about the body. Still, with that, the care of the year after, and any Decrees, because they seem to me Mistranslations of the Conceits of the Gentiles: such as are made use of at [37]. A Jefus, who was in other places, but as well as I could, headd to the left, at least the left Innovations, condemned those who did not put a good Conjunction upon this Conduit. He will have none. I must say, in other things, and thus from a Principle of Humility only, and by an Effect of that judicious Honour, which had made him live so much in private. He says [38]. That Good Soul having lived among the Dead, that he might live for ever among the Living, and having in other respects appointed himself from all Company, to add him self in a life-time, retain the same Honour at his Death; for he ordered by his own Will, that his BODY should be carried by Night, without Flambeaux, or Funeral Pomp, from Saint Sulpice Church where he was last seen, to Saint Louis de Poincy Church in Geneva, which is a pretty long way: and would be buried without Ceremony, without Attendance, and without Mourning: if, or whenever that this Nature have occasion to different Difficulties, the Preachers of those Times taking the matter in the worst sense, because of the Times was not permitted to be, or to judge of that. trudy imbibed with certain suspicious Opinions: for it was in the Year M.DXXIX (40), when the Genevan Government was thrown on Firs, but Budeus's former Life, the Integrity and Innocency of his Manners, the public Opinion, and his holie Actions at Fenis and Paris, for the Honour of Religion, and the Advancement of Learning, were faithful Witemoes of the contrary: insomuch, that the weight remained edited by his Humility, and the wisdom of the World so far as his Life, and so long as he lived, so that he did not from a Sentiment of Humility, as we have seen divers hands do, who have decried their bodies should be deposd Christos Buried, or buried without Honour. A little after, he continues thus: Melius, of Saint Germain, knowing that Budeus's Intention was good, and agreeable to his Honour, which had been always solitary, and an Enemy to the honesty of Company, wrote an excellent Epigram in Honour of the deceased, whereby he made it appear, that Budeus, in bumbling himself, had acquired more glory than others by the most pompous Obsequies. For he said, 

Qui est celui que tout le monde fait lois! Lais 'est Robu se cr蠡ce etendue. 

Porquo n'existit les clesors plus grand bruit. Son nom sans frode ait ait aie ellipse.

Qui n'est plus en tocher defenda, 

Soutant la mode accommode la sencine. Qui est quelqu'un d'Poulter estendu.

Qui est ce Prophete qu'humble et erite.

Who's this that only one attends on her

It's Budaus or the Bier.

Why tell not then the Bells? His Name around 

Is spread, sufficiently, without their Sound.

But why this medium is this pretence

To shew the Light of France is now restored.

The Prior Olier was not so indignant as Gascoins; he had observed that the Budeus had been hearing and defending the Conduct of Budeus. It may be said that he was very much concerned in criticising him, if Budeus had done what one of his own Fraternity did, in speaking of the Chancellor de Beaucoupin, who had been so much engaged in the pretended conspiracy called the Opposite Part. Let us see the Words of the Centurion of the Doctrine Curieuse [39-40], &c. endeavours to justify William Budeus against the Calumny and Preachers of his Time, who had conceived some

... Sufcipsions of him after his Death, because of the Novelty of his Funeral. They had certainly some Ground to make a further Judgment of him. For, besides the bad Impressions which the Novelty of his Cause had given in his Funeral, when the Calumny of his Death ought to have been bent against the growing He
erly, and nothing relating of the ordinary Ceremonies: in other Words, the Circumstances of that good Grammancer, of whom Garoua speaks in the seventeenth Section of the third Book, who thought that disputing on any material Questions of God was the best and certainest way to shew how he speaks in one of his Epistles to Ephesus. Reliqued of Ephesians juventu, quern semel condit, barbarorum errore agens, Moesos 46 quas ex sensibi locuti sunt, quoque胬nus transmissus sed in veterum ius incepit.

I had received your Letter from the young Man, that you recommended to me, who now studies in the Sorbonne, or rather, is flattering in the Sorbonnic Mensa: for I may very justly call the Exercitii of Study. If Budeus had known his Reason, and I had been before him, it is certain, had he seen the true Excellency of this bountiful Louisiana, the Sorbonne so much, that he would have said Budeus, filius meus, to among the Buffon of Rome, as merry as he was. The Budeus to the Cardinal of the County to the Drolls, among the merry Audeans of Aquens [47].

[9] Olier's Widow made open Profession of the Protestant Religion in 1563: in a Letter to the Druyer. The Pallace of Melaniarchus's Letters, which I am going to cite, tells us, that the Example of that Woman was of great weight; because it was believed, that her Husband's good Discourses had much subdued her to know the Truth. 'Venit huc quipsum ex Gallia nobilis vir ac doctus, qui narrat honorissimam matrimonii redintegraktum cum filia suo, filiaque filia sua, et sponsa,' &c. 'Mater a filio, adduces in regno Gallico adventus Evangelii Vincentium Budeus exeuntium meum, ut de occasione valde moveri multis hominibus in Gallia idem afferat; qua sorte quaeris morbi maritus sui doctissimi & gravissimi viri judicis exaltatus hanc doctissi

... amante mortem condit (44). There is arrived here from France a noble and learned Man, who says, that the Honorable Lady, the Widow of Budeus, with her Daughters, is come even from Paris to visit the City of Geneva. Calvin's Church, both that she might hear the Word of the Gospel, and he further removed from the Calvinic Exercitio of Franconia, against the Prefers of the Evangelic Faith. He also affirms, that a great many Persons in France are already of the same Opinion. He is juppied to have embraced this Doctrine from the Judgment of her deceased Husband, when, it is certain, resigned.

... is many things, very plainly before his Death.' In a Letter from Melaniarchus to Cardinal of Ostia, dated the eleventh of September 1547, at pp. 928. of the London Edition, are these Words: 'He excels 

Il verum, admissimum, sagacissimum praeponit. Budeus congregum omnium cum Sabius multas migrales Gene-

... varum ad Calvini Evangelia, in qui ad multa nobilissima hominum in Gallia utraque diuinae utarum. — If this Account be true, it will be much more explanation contained in the Decree, signed at Geneva, of the Budeus were not the only Persons of the Family that retired to Geneva: LEWIS BUDAUS, their Brother, were thither also, to whom he was Professor of the Hebraic Tongue. He has described a Letter to the Englishman, Translator of the Psalms with Notes. See the Gazette des Colonies de Colmar, of A.D. 1560, and before the striking of the current year. We find the name of JOHN BUDAUS (a), who was one of the three Budaus, in the Pseudo Budaus, in the Articles of the Church of the Budaus, of whom, their Brother, is praised by the Author of their Name, how under the Hebraic Tongue they taught (46). The Politick of Budeus falsifies still in France, and makes a considerable Figure there.
very opposite to the Reformers (P), though he had sometimes spoken very vehemently against the Court of Rome, and against the Corruptions of the Clergy (S). It is said that he never would suffer his Picture to be drawn (S), and that, going to make a Speech to Charles V, he was at a stand (T). His Sillage both in Latin and French was somewhat harsh (S). His Father, as I have already said, was of a considerable Family; and yet I have read that it was ennobled on account of our Budaeus (F). This Man, being nettled at something that Erasmius had done or said, reftent it highly, and never would do him the Favour to quote him; but criticizd him sometimes without naming him (U). Emulation between two Men of such Bank might easily degenerate into Hatred (F). They who have said, that, notwithstanding their Difference, Budaeus was in a manner a friend to Erasmius. It is said, that Erasmius was sent for to Paris (L), know nothing of the Matter; for the Quarrell betwixt them was not begun, when Budaeus, acquitting himself of the Commission, that was given to him, made, he called it, a Speech to the Emperor Francis I (M), and to accept it (O).

An Addition of all his Works were printed at Basle, in the Year 1557, in four Volumes in Folio, with an ample Preface by Diurus Secvus, du Carro.

[1a] The Civitas of Geneva, which calls him Lord of Perse*, observes, that he was Diocese of Divus; and this Book, printed in 1509, speaks alio of the Lord of the City, of the Eighty Years Age, who was alive at that time; besides one William Budaeus, likewise Lord of Perse, and Governor of the great Budaeus; for it is in that former, as well as in the latter, it is to be understood, and not in that of Nepos, as Vidus has taken it. This William Budaeus, I say, licence from the Governor, command the Senate at the Battle of Ponterraz. R. C. 1537.

[1b] In his Writings he appears very opposite to the Reformers. See his Exempt, De Tractis Hellenisii ad Chrestianorum, and which he dedicated to Francis I, in the Year 1535, a little after Calvin had dedicated his Christian Instructions to that Monarch. Budaeus recommends the ancient Faith to him, and praises him for the famous Proclamation to make, to expiate the wicked Attempt of the Heretics (47); this was the Language of those Times. Me de Louvain cited this on Paffage (48), and adds another to it, which differs one Budaeus's Zeal against those who were called Innovators.

[1c] It is said that he would never suffer his Picture to be drawn. I can give you no other Proof of this, than their four Verses:

Nec voluit vivas fungiri Budaeus,
Nec varum mortem quisquit elegis.
Hex qui nunc fato mentis occupat reliquit,
Exsulta postea vivere melius.

Budaeus, in his Life, would not conjure To have, or Bagi, or Picture, of himself; Nor dying, bought by Poets Elision: By his own Works, he, to himfelf, has said it A Monument of everlasting Fame, Adjacent to us is another's Hand.

The Author, whom I quote in the Margin, says, that Eugene's Bishop, composed by Stephanus Papalus (49).

[2] and that going to make a Speech to Charles V, he was at a stand. I have read this no where but in the first Volumes of Father drawn on Churh's Oratians. * Petrus Melias libr. varia, varia lectionum esp. viti, maiores magnorum Oratium exempla coradiis, quos laudis decernunt per turbaribus repetit memoriam defectis. Ut Demosthenem corum Philippum, Thaophoram cum Areopadum, Atticum cum M. Antoniano, Heracleam Lysias, Ateum, Ammon, Athenaeum, Autrini, 

[3] Nec voluit vivas fungiri Budaeus,* in his Writings he appears very opposite to the Reformers. * Petrus Melias libr. varia, varia lectionum esp. viti, maiores magnorum Oratium exempla coradiis, quos laudis decernunt per turbaribus repetit memoriam defectis. Ut Demosthenem corum Philippum, Thaophoram cum Areopadum, Atticum cum M. Antoniano, Heracleam Lysias, Ateum, Ammon, Athenaeum, Autrini, cholomum Sociorum corum Alexandri Scolio. Addit ponitulit et magni ille Budaeus, qui Caro treasure xit quod adligat se eum, qui compositur Ciceronis plutar arborbat, cossens repetit obmunitur (50). * Petrus Melias, in the Third Book of his various Readings, 111, 31, gives a great many examples of great Orators, who have kept their Speeches in the beginning of their Diffutios, and in a sudden their

* Memories have failed them: As Demosthenes before Philip, Thaophorus before the Acropolienses, Heroked Antiquus before M. Antonianus, Hessecilus before the Emperor Severus, Bartholomew Sociorum before Alexander the Great. He might, aye have added the great Budaeus, who, when he was going to address the Emperor Charles of Spain, had his Tears ho stop, and could not proceed in his Speech.

[3] His French Sillage was somewhat harsh, and this with his experiment in the Book of The Injunction of a Prince, addressed to Francis I, where, in his Dedication to the King, he calls his manner of writing, Le style de haute Etoffe, etc. a Style of a high Jesus and glittering: Before, he was obscure and un embellished; witnessed their Words of the same Epoque, To see men requires of reverso non esse evero grand riffi e adversiti, a faro detrus elettato. compare a myrhe breviter (28). I desire you to receve my Offering with great joy and alacrity, an Offering of exquisite Edines composed with your Higness.

* See what Genevards and Denys Genaeus lay of him in du Pardellus Bibliotheca.

Having confided the Epible Dedicationary of The Injunction of a Prince, I found nothing at all in it of what Saint Remond affords here. My Edition is that which Melleins John de Luxembourg, Abbot of Tery, Rivus, and Salmo, had printed in his Abbey of Rivus, in the Year 1546, in Folio. Note, by the way, a Fault of Mr. Malo, who says, That Work was never published till the Reign of Henry II, in 1547, in Folio in its present Edes. It is believed very evident, from the Epible Dedicationary, and from all the rest of the Book, that the Author knew himself when he wrote. This could not, I suppose, would praise himself. — for knowing the Purifying of the French Diction — — — and that he was very little servled in his Writings (53).

[4] His Family was excommunicated on his death. * His Heirs were declared Noble, by an Act of the Court of All, in the Year 1576, on Account of his Perfet Moral (44). I believe the Monk, who relates this, had none of the excused Memoirs. See above, Remark [a]

[5] proo Erasmius and he criticized him without naming him. They came at length to defending and proving, which had no very good effect. See the Letters which they wrote to each other, among those of Erasmius. To me, it always seemed that Erasmius was more moderate and civil to Budaeus, than he was to Erasmius. Was it not very evident, that he was not to account for one of his Citation? I'd parum anime voluntari argumentum cedebat, quod a Budaeus in tant numero libris mentio nullamque fuit in Erasmi, quamquam et fore multa, in qua maneret se, idque ad quod a Budaeus dissimilissimus Erasmius in suis libris mentio non sit; sed in qua, cum est, mentio in qua, cum est, mententi, quando idem ullis, qui de figuriis.Ingenio, et eloquentia firmissima ferat ascen, qui Laurentii inferioris praeclaramque ficulnicam, qui Laurentii inferioris praeclaramque gugglantiam, qui Laurentii inferioris praeclaramque gugglantiam, qui Laurenlo inferioris praeclaramque fuggulian, qui Laurenlo inferioris praeclaramque fuggulian, quem sanctum nec solus sanctum servat (55).
No Elogy can be finer than that which Ludovicus Vines made on our Budæus (5); for in few Words he represents him as a Prodigy of Learning, and acrifies such moral Virtues to him as deserve the Admiration of all the World. I think it may justly enough be said of this great Man, that he made himself more feared than beloved in the Common-Wealth of Learning, and this does no more to make a Perfection, but rather shewes Sign of Hauhtines and Impatience, and of his arming himself against those who criticize him. The Concern that a Professor of Venice express'd, when some body had taken notice publicly that he did not follow the Opinion of the learned Budæus, would alone be a sufficient Demonstration that he had made himself very formidable [X].

(5) Jo. Baptis. Egnatius Episc. ad Jo. Grotianum. it is said from Venice, the 15th of January, 1578, it is the 5th of the Common, published by Gillotus.

[60] Jo. Baptis. Egnatius Episc. ad Jo. Grotianum. it is said from Venice, the 15th of January, 1578, it is the 5th of the Common, published by Gillotus.
BULGARUS.

BULGARUS, one of the most famous Civilians of the XIIth Century, was
furnamed Golden-mouth, on account of the gracefulness of his Speech (a). He
was one of the four Professors (b) whom Frederic Barbarossa consulted in the Year
1158, to know how far the Emperor’s Rights ought to extend in Italy (c). He
duly sucked him to be a Lawyer in this Consulitation, that the Prince conferred a
Justice ceremonial on him (d). He behawed himself with a great deal of In-

tegrity, in spite that his Judgments served for a Rule in all the Courts of
Italy, in Cafes that were doubtful. He perused the Inhabitants of Bologna to ap-


tom to that Emperor. He had taught, that, when a married Woman dies before
her Father, the Husband is obliged to relieve her Dowry. The Case happened to
himself, and he conformed generously to his own Doctrine. One of his Scholars did
not bow himself so disfavored (f). For being fancied to put that Doctrine in
Practice, he said he had altered his Opinion. Bulgars had several Children who
all died before him. He was much afflicted at it, and, to repair the Loss as much as
possible, he married for his second Wife; but instead of marrying a Maid, as he
thought, he unhappily made choice of a Wife that passed for a Woman. The
Day after his wedding he read a Lecture, and explained that Law which begins,
We undertake a Buffer yet that is not new. His Auditors applied these Words to the
Condition in which they supposed he had found his Wife [8], which set them all
laughing. It is not known in what Year he died, nor where he was buried. There
is no reason to say, as some have done, that he translated into Latin the Greek
Laws that are in the Panderca, for he was absolutely ignorant of the Greek
Tongue. He published some Glosses on the Civil Law, and an excellent Commentary in
regular juris (f).

(a) Tales from Pannonia, vol. 2, legum.

REGULAR JURIS.

[8] He conformed generally to his own Doctrine — One of his Scholars did not bow himself so disfavored: —

His Colleague, Martino Goga, had maintained the contrary opinion and therefore they chose to set his Advice after the Death of Bulgars’s Wife. Her Father would know from that Professor, Whether he might legally demand Reproduction of his Daughter’s Dowry? He was answered, that his Son-in-law was condemned from his own Mouth, and, if he refused Reformation, might be sentenced to be of a bad Interest of the Law. Hereupon, the Father-in-law brought his Action, but the Son-in-law did not stand in need of some time. He had some con-

flict in his Mind between the Device of keeping the Dowry, and the Fear of being reproached with denying his own Doctrine. It is plain, he did not make too much haste to put in practice what he had taught; for his Father-in-law was forced to commence a Suit against him. It is very likely, he expostulated that he maintained a Doctrine to con-

trary to his Interest, and, that if he had foreseen the Prejudice it would do him, he would have delayed it after another manner. However, let us not refuse him his due Praife. At last, he chose rather to part with his Money, than expose himself to the Shame of contradicting his own Theo-

ry. — These actions are the work of Antonio, who was pre-

paring to insinuate him. — Martino Goga expatiated in

rationes subnixum eae (dotes) velut matris patri-

nis, et tamen minus quam ut desent, as if he were intent upon contem-

nating, & at effusius intercipe me tæriper

reprehendi malent, petitum dote reddere tegunt.

It diminishes cum Generem interpellat, Bulgars,

us vel fecundum savoriet, ut facias doctrine

d terrified of the Law, he will be obliged to re-

turn the Dowry. Disjoined with this Answer be-

frikt his Son-in-law, and Bulgars, for fear he

should be suspected. If he should have accepted

his Doctrine, to confirm the Opinion which he had

taught, referring the Money, prudently elected Mar-

tino, the Aristizibar, and, by so doing, was

only, preferred his Credit, shifting rather to suffer

in his Estate than in his Reputation. But Al-

bemus, his Ediphas, though he was of his Master’s

Mind, yet, in the same Action, and to him, the

he had changed his Opinion, and would not fol-

low the stale Example of his Master.

[b] His Glosses in the Civil Law to the Condition where they supposed he had found his Wife;

They who speak in Public, are exposed to a thou-

sand inconsistencies for they uncertainly say Things that may be applied to their own Adventures, and this sometimes exploys them to Affronts before the whole Audience. They are chiefly to be pityed, when, on the side of Maritimization, their Domestic

Affairs give occasion for bad Reports, and unlucky

Jests. He is how it will be: Let us therfore, that Pan-

nierus has supplied us with the Fact that we have

mentioned (c). — Delicieux f elles, ad proemium

dum prolesem utarum matura, & quo vulgo

mulier credenda, pro virgine ducta, potradique

cunctum, cum his sis, ut res sic admodum

nullas, neque inflitum aggrandizum, dum

da verba reciint, audientibus tumultum movet, qui

hoc ad conjuritum, quam corruptam inveniat,

ad manus, cum humanae societatis habere
cum gerosam, placentium spectamin excelsior.

[c] — Having on Effus lefts, in an advanced Age, he

married a Woman for a Maid, which was con-

siderably thought to be otherwise; the next Day he

interpreted the Law, which begins: We undertake a

Buffer which is not new our Ranges: and when

he spoke these Words, he raised a Laugh in the

Audience, who applied this to his Wife, whom he

had found dishonest. And they all made a

noise. — This lovely Fact is not to be altogether

believed: Bulgars might have been made in

favor of Bulgars; But what would it have fig-

nated, and been better for us? It is the work of

A Company of Scholars, resolved to divert them-

selves at the Expense of that great Civilians. They

did laugh, when the Person who had the best one, who had represented to them, that the Words of the Law, applied to the Married Professor, might bear a good Sense, though it were sup-

posed, that Bulgars had soroughted his Wife to

withdrew her to be for even in that Cafe, he

might say, that the Buffets he undertook was no

new thing that he was made to do. It was his

his second Marriage, and he had had several Children

by his first Wife. But some may fay, he spoke

in the Place: We undertake a Buffet that but

C.C.
BULLINGER (HENRY), one of the Reformers of the Church in the XVth Century, was born at Bremgarten (A), the eighteenth of July, 1504. At twelve Years of Age he was sent to Emmerick, in the Country of Cleves, to study Classical Learning. It was a good School at that time; Nofilius was one of the teachers who taught there. Bullinger continued there three years, and then established himself by what he got by singing from Door to Door. His Father was rich enough to allow him to pay his Apprenticeship, but he only gave him a suit of Cloaths when he sent him to Emmerick, and some small matter to pay his travelling Charges; for any thing farther he left him to the Charity of his Masters: He put his Son to thole Straights, that he might make him one Day more sensible of the Princes of the needy. Our young Scholar bore this Mortification so patiently, and submitted to Freely to the Discipline of the School, which was severe enough, that he even defied to try another kind of Life much more rigid. He would have been a Cartegian Frier, but his elder Brother dissuaded him from it. At Fifteen Years of Age he was sent to Leyden. The barbarous manner, in which Philosophy was then taught, forced only to make him apply himself more earnestly to Classical Learning. He even wrote, in the Year 1520, something against the School Divines [A]. He lived at Cologne till 1522, and the Nature of his Studies there directed him to forsake the Romanish Communon as soon as occasion offered. Having passed some Months at his Father's House, he was invited (b) by the Abbots of Cappel (c) to teach in his Convent. He discharged that Duty with much Reputation till 1527. The Reformation of Zwingius was received in the Abbey of Cappel in the Year 1528, in which Bullinger was the chief Instrumt. He heard Zwingius's Lectures at Zurich, five Months, in the Year 1528. He took to the Study of the Greek Language again, and began that of the Hebrew, and preached publicly by a Millionaire at the Syadon. He accompanied Zwingius, in the Year 1528, at the famous Dispute that was held at Bern. The Year following he was made Pastor of the Reformed at Bremgarten, and married Anne Adelmbieler. That Marriage produced six Sons, and five Daughters [B], and continued till the Year 1564. His Wife died of the Plague at that time. He never would marry a second, for which he was blamed [C]. He was scarce settled quietly in his Church with regard to [A] He wrote . . . something against the School Divines. It is confuted of five Dialogues: The two first attack the Divines directly: the two following were for Rambous against Paphen, a converted Jew. The Title of the fifth was Promes. They were never printed (1). [B] He had six Sons, and five Daughters. The two first were Ministers of Zurich to Hubris Zwingius (a), to Lewis Lauster, and to Jakob Simon: they died all three of the Plague in the Year 1564, the other two in the Year 1565 (3). [C] He never would marry a second time, and not for fear of Car Care. He had taken in the Habsby of his Life to refuse those capitious Spirits, who cenfured him for not marrying a second Wife. They tell us so of his Orthodoxy; they declare, that he did not deny, but he thought the Ministry of the Church would be the more exact and perfect, if he married a second Wife. That he was still living in his Heart, and in the Children which he brought him; and that he had a Daughter that governed his Family very prudently; and after all, the barthen of sixty Years, which he laboured under, filled all such Thoughts. The Centurias ground their Receptions chiefly on Reasons of Health: They believed, if he had married again, that he would not have been troubled, as he was, with a pain in his Reins. That is confuted by this that his Children, and Rends are so to be obviated to this Inconvenience, than they who lead a single Life. And besides, contain they, can it be thought, that a Man of Bullinger's Age and Prudence could not tell what agreed better with his Continuation, or that he shuld neglect any means of Health? In short, they had recourse to his Health, and to the single Life that he continued a Widow, though perhaps to the Prejudice of his Health. As it is probable several Reasons in his Imagination, that what he said I is sauly a gloss of his own opinion. I shall recite the Lusis of Simon. * Poet hujus obitum quasi annis annos fece X. superest eurit, nonquam tumen addo et pipius durum ducerentur. * Non quod secundus supras Christiano hominie at quaerit ecclesiae Ministrum non concorres cella eadem, et sedut animo feo ad coram vivum diocres, quia non est filia nigrae opinioni * administravit,
to those of the Romish Communion, when he was engaged in Disputes with the
Anabaptists: he disputed publicly against them, and wrote Books in which he
confuted their erroneous Opinions. The victory, obtained by the Catholic Can-
tons over the Reformed in the Year 1531, obliged Bullinger to forsake his Country,
with his Father, Brother, and Colleague. He retired to Zurich, and
there filled the Place vacant by the Death of Zwingli (d). He edited that Church
by its Preaching and Writings. He was obliged in the first place to refute the
Imperimencies and Boasts of John Fisher (e): He shewed him that the Goodness of
a Religion was not to be judged of by the grandeur or beauty of a Battle. From
this time he was more particularly employed in Ecclesiastical Negotiations by which Bucer
laboured to reconcile the Zwinglians and the Lutherans. Bullinger behaved himself
in such a manner, that the Suspicions which had been entertained of him did not
last long: he shewed that the Love of Concord should never bring him to promote
a Formulary, that was capious and contrary to sound Words. He wrote Books
every Year, which I shall not particularly mention, yet will not omit that which
he published against Luther in the Year 1545. The Swiss Churches had kept a
long Silence, notwithstanding Luther wrote in a very passionate manner against
their Doctrine concerning the Sacrament; at last it was thought fit to answer him
in his Life-time, leaf, if it were inferred till after his Death. Occasion might be
given to some disadventageous Surmises. Besides, it was thought that a very
vigorous Answer would make Luther more moderate for the future (D), and pre-
vent his abusing the Respect that was shown him. Bullinger, who advised Silence,
was the Man charged with the Business of answering him, and he acquitted him-
self worthily. Luther dying a little after, there were, doubtless, some rash Spirits
(for there are but too many such in all Communities) who said, among other
things, that the Excitation of finding himself incapable of answering Bullinger's Apo-
ylog, had broke his Health. The Language of Calvin bears on this place, and proves that
on the account of these Infuless, adverstified our Bull-
inger of it, who wrote an Apologetic Letter to him in the Name of his Colleagues,
In the Year 1549. He and Calvin, who was come to Zurich for that purpose, drew
up a Formulary of the Conformity of Faith between the Church of Zurich; and
that of Geneva. Calvin undertook that Journey, because he was suspected of an
Opinion which favoured that of Luther on the Eucharist. The same Year Bulli-
ergler allledged so many Reasons against the renewing the Alliance, to which King
Henry II courted the Swiss, that That Proposition was rejected. One of his Rea-

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* admissibili, se ha estre (est saepe legamem-
* risus) multe de negis et coniugi fidelitatem esse.
* Cælum damnum, hoe maxime nominat quod eum
* medium conditorum fuisse voluerint existimant.
* il alterius uxoris duxit: homines ridicule;
* quin in coniugis vivere non esse nec necessaria
* in dybulis, ita quod absimulati sint necesse
* An vero extimant cum illius fun sovalis
* rationem habuisse, & tandum esse præden-
* dorum humanæ ignotam quum non nature
* conatur: in singulis sunt magni auTro
* sta, eas tamen illæ ferit habuit cohaerin facilis sui
* valgo incognitum, ut eam cum damno valueri
* (e). — Bullinger. He revisited her near XI Years, and never could
* be prevailed to marry another Wife. Not that he
* believed second Marriages to be unlawful for a
* Christian, or even a bishop of the Church, but
* he said his first Wife still lived in his Island,
* who had left so many dear Poldges of berself, and
* as he had a Daughter who managed his Family
* very well, he would not, at his Years (and he
* was fifty), think of Marriage. Indeed there are
* some who blame this Action and Regulation of his,
* which in this Account, that he would have taken
* a better Course to preserve his Health, if he had
* married another Wife's Rightheads: as if to have
* Married was to follow, even with regard to his
* and the Strangery with fitlet Perfun. Or do
* they imagine that he had no regard to his Health,
* or to the desire it might have given him, to have
* what agreed with his Conglization? and
* supply their Reasons were true, perhaps, he had
* some private Reason, which he could not open to
* the public; or whether he was in the extremity of
* his Health. The best of all this, is, the Scruanesse
* whereof it is fit forth.

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(D) He had been
* in the Church in the
* in which the
* almost in the
* in the 17th of
* Octob. 1551.
* He had been
* as a great
* in the spread

---

(e) Bocce
* et alercrent,
* silicis inflammat.

---

(e) Side bd. 21.

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(f) Smiderev, et
* saec. 16.
sions was, that it was not lawful for a Man to let himself to hire, to kill those who have done him no wrong (f). He wrote a Book in the Year 1551, to that which the Council of Trent had no other Design than to oppose the Truth, and that therefore no regard should be had to the Pope's Behaviour to the Cantons, in inviting them to send Deputies to the Council. That Book never appeared but in Italian: it was translated into that Language, with some Additions, by Paul Ferrarini. The Dispute between Bullinger and Breintius, about the Doctrine of Ubiquity, began in the Year 1561. Bullinger published a Book, wherein he showed, that Jesus Christ, as to his Human Nature, is no where but in Heaven, at the right Hand of God. Breintius, a zealous Ulbrianarian, answered Bullinger's Book, and Bullinger replied to him (g). Breintius published another Book, against which Bullinger could not fail to retort on his Pen (h). Breintius returned to the Charge (i), and so did Bullinger (k). He wrote a Book, in 1572, against the laft Will and Testament of Breintius, which William Bladenback, a Divine of Wittenberg, had published, by which Testament Breintius forewarned all States not to allow the Zwingians a Toleration (l). The National Synod of Rachel, having, in 1571, condemned those who rejected the Words Substance and Substantially, in speaking of the Eucharist: the Ministers of Zurich thought, that That Canon condemned them. They wrote to Beza about it, who, answered that the Synod did not point at them: However Bullinger represented to Beza, that the Expressions of the Decree ought to be altered, that no body might think there was any Difference of Opinion between the Churches. That Letter of Bullinger was effectual: for, in the Year 1572, the Synod of Nimetz gave all the Explications that the Church of Zurich could desire. An Answer was to be made, in 1575, to the Apology for the Testament of Breintius, composed by James Andreeus. The Ministers of Zurich took upon them what concerned the Fundamentals of Doctrine, and left Bullinger only the Trouble of answering what related to himself. This was his last Work, and it is observ- able, that he never exceeded the Bounds of Modesty as he did at this time: He treated his Adversary hardly, he railed at him, and ridiculed him to some purpose. He died like a good Christian, that is to say at 76 Years old. He is the Author of a great many Books; besides those which have been published, and which amount to ten Volumes, he wrote several others that are preferred in Manuscript; John Stockius made his Funeral Oration. Most of Mr. Moore's

(f) [The text is not clear in this section.]

(g) Bullinger's answer to Breintius.

(h) Breintius's reply to Bullinger's answer.

(i) Bullinger's retort on Breintius.

(k) Breintius's reply to Bullinger's retort.

(l) Breintius's Book against Zwingians, which was answered by William Bladenback.
BULLINGER. BUNEL.

re's Faults are not material. (H). Those of Mr. Teller are likewise inconsiderable, and not so numerous. (I).

(H) Mr. Moreri's Faults are not material. I. The River, which runs by Brengarten, is not called Rapp, but Rappenreis. It appears from Bullinger's Life, though similar it has described it amply and exactly, that he was a Clergyman in the Com- monwealth of Switzerland. It is expressly noted, that he performed no manner of Religious or Political Functions in the Abbey of de Cappel. Religion, in fact, was, Order, Habit, Dogm., Chair, or ANY religious origin. It is likely, that Mr. Moreri was misled by Spoon- dows, who says, that Henry Bullinger, an Apo- state and a married Priest, succeeded Zielinskas. Zielinskas, primo Turgis in Cathedral praelatinum, S'fesias et Henricus Bullingerus indeb Helenius et ex Pontificius apudat numerois (14). III. It is true, indeed, that John Bullinger, the Bishop of Henry, died in the Year 1570 (15) but it is false, that he was eighty Years of Age. He was eighty years old in the year 1610, therefore he must have been in the Year 1548. What is, is not a thing of which, when he made him eighty years old; whereas he men- tions the eighty differences between the two, Brothers, and places the Death of the Epted in 1541. Jean, however, had been in some time Course of a Village in the Canton of Obi: He loved War and Huntting, and sometimes followed the Fifteen Years of Age (18) against the Turks, went to fight. He was traped and very much wounded in a Battle which they lost. From that time, he renounced the War and the Priesthood: He turned Protestant, betook himself again on his Study, and, being made a Minister, he faithfully discharged the Duties of his Ministry, till he died in 1575. He left over afterwards to the Party of the Presbyterals, and died in 1573, being fourscore Years old, is to ill put together, that the most knowing Readers may be deceived by it. The fault he refers to Henry Bul- linger, and the second to John Bullinger. But, according to the Rules of writing well, they ought both to refer to the same Man, and every Reader will understand them so at the first Reading. They have been taken in that Sense, in the Amsterdam Edition, and therefore the Editor thought that the left Member of the Paragraph contained two Polities. The Period was there- fore rectified in this manner: He brought him over afterwards to the Party of the Presbyterals, and died in 1575, being seventy on Years old. It is certain that Moreri does not speak of Henry Bullinger's Death in that Place; he only mentions the Death of John. At the end of the Article, he mentions that of Henry, and places it on the Twen- tieth day of May, 1575. IV. Moreri should have said, that John Bullinger, the Bishop of Henry, when he was but twenty Years of Age, against a Jew - - - - in favour of Capella; but that he wrote nothing respecting the breaking of the Books, and in- voked Judaism. It is certain, that the Jews are not his Adversaries. V. It is not true that at twenty Years of Age he had a mind to turn Cath- olicus (19). VI. The two Attempts mentioned by Moreri would not have been omitted in Bullinger's Life, if they were true. Moreri says, That the first time That Minifter understood, to preach at Brengarten, he met with such Oppon- sition, that it was impossible to retire into the Coun- try. He confounds the Father with the Son: It was Bullinger's Father who was expelled from his native Country, when he had declared against the Church of Rome. The Son went thither only once to perform the Functions of Minifter in that State. VII. It is not true that the Calvinists wrote against him. VIII. His Statements, in the Diction, he had written, that all on on Public of Profes- sion, he had made to Zielinskas, for their Division ran upon the Doctrine of Unioquity, which was not a proper Topic for Zielinskas's Death. Would any one be sufficiently wise, to say, that Bullinger made a general Preamble to oppose the Lutherans, whatever Doctrine they should invent for the future? I presume it is impossible for Minifters which I have rectified in my first Edition.

(17) Those of Mr. Teller are not - - - not so numerous. (I). That when Bullinger had made an End of his Ministry, he submitted to turn Catholic. 11. That he elaborated the Reformations in Cappel, a Town in Switzerland. 11. That he re- ceived the Synods, after Zielinskas's Death — in his Place. 11. That he con- vened the Ministry for the Space of Fifty Years (20). Bullinger had a Mind to turn Catholic, when he was but twenty Years of Age (21); but he had no more such Thoughts at the Age of seventen (22). Cappel is not a Town, but an Abbey. Bullinger did not go to Zurich till after Zielinskas was killed (23). He was not a Minister for the Space of Fifty Years. One may infer from the History of his Life, that he was admitted into the Ministry only in 1575, or 1576. Thereina in the right. 11. He was ex- cepted, that he exercised his Ministry during Forty three Years, but that Historian should not have said, that he served a much longer Time of Zurich's; he should have taken off three Years.

BUNEL (WILLIAM). Professor of Physic in the University of Toulouge, towards the Beginning of the XV th Century. He wrote a Piece not mentioned by Gesner, nor by Vonder Linden, nor by their Continuators. Du Verletz Vran-Friis has given us the Title of it, and some Extracts [-.] (24).

(24) He wrote a Book —— of which Du Verletz has given us the Title. This is that Title: — mandation of Justifte, and in Preface of the Com- mander in the Fift Year. That Book was printed at Toulouge in the Year 1522. This is the first and first six Veris of the Extracts that are to be found in Du Verletz.


D d d
BUNEL (PETER), a Native of Touloufs, was one of the-politest Latin Writers that lived in the XVth Century [4]. He studied at Paris, in Coqueret College, where he gloriously distinguished himself by his noble Genius. Being returned to Touloufs, and not knowing how to maintain himself in his Family, he fought his Fortune elsewhere. He went to Padua, and was maintained there by Servetus. Afterward he had a good Place procured him in the Houfe of Laza- rusz de Bufl, Embassador of Francis I, at Fenuia, where he spent three Years with great Labour and Profit, and was even affigned, in his Life, to the Greek Tongue, by the Embassador his Master. When he had made a considerable Progress in that Language, he studied the Hebrew Tongue. George de Salve, Bishop of Lourouf, who was Embassador of Embassador of Francis I, at Fenuia, after Lazarus de Bufl, took Bunel into his Service. They were so pleased with one another, that when the Bishop repaid the Alpes, and resolved to reside in his Bishopric, according to the Duty of a good Prelate, he found Bunel altogether disposed to retreat to Lourouf. That learned Man found there what suited best with his Humour; a great Tranquility, a great deal of time to study, and the satisfaction of not having before his Eyes the great Examples of the Corruption of the Age. After the Death of his Prelate (5), he returned to Touloufs, where he would have been in a poor and miserable Condition [5], if Medecins de Fauce, Protectors of Virtue and Learning, that...
must observe, that Some Perkins exasperated the Bishop's Book, and reproved them for it. They made him believe he had injured him with the Defire of leaving the Court, and meddling only the Duties of Episcopacy, and even of leading an utterer and overbearing life. But that was represented to them, that That Advice had been attended with fatal Consequences; since that Prelate had not only stopped the Course of his Fortunes, when in a safe way, but also lost his Life in the Flower of his Age, by being a rigid Follower of a spiritual Life. Bunel being told, that those Gentlemen gave Credit to such Reports, and were angry with his doing, did not write not to them in his own Justification: but he wrote to Peter Dones, and to de Ferrere upon that Subject. He said, they had been two Men did him that ill Office. Some had been displeased to see George de Scher confines himself to his Bishop's Rule, and found too severe against their disorderly Lives: All of them hated Bunel; the former, because they looked on him as the Cause of that Retreat, whereby they had been deprived of those things which they expected; and the latter, because they looked on him as the Instrument of the Penalties which the Prelate made use of to restrain their ill Lives. Bunel in some measure excused the Ambition of the former, and defended the Restraint of the latter. He does not think it strange, that Men, indurated with Excess, and, who had feared to see any Example of a noble Contentment of worldly Things, should be displeased with the Bishop's Rule. He was so charmed with his Resolution to retire in his Bishopric, that he does not ascribe to himself the Glory of having advised him to it. Let us see his own Words: "Do not faint hearted genera, quasi mali soccurrence minime miror, et non satis moleste fero, unum elo eorum, qui Laurensem Antilistam Vundus removere moleste fereantur, adque si ducem exercitus in curiae venire, in acta, vereri, cum bole, fi res farit, connumerique quantum paulum. Verum si, quantum remum humanae, -" (1) Qua ad me? & hoc nihil tribuantur, rursus psalminus aratemur imoscant: quod ego neque agnosco, neque fine multum tribulabo -" (2) Ut si se cunctum, negligebatur, ego ad sacram ditissimorum eum mutare, quod visum est neque manifestum, neque in certum illusionem ferunt, ferendi finem, & in curia minime, si dies, si dies, si dies, si dies, si dies..."

(1) Penta Bu- nel. Eth. lib. II. cap. 124. pag. 189. 1575.

(2) B. H. B. 1616. lib. II. cap. 254. pag. 104.

Bunel had not of their own Accord exerted their Liberty towards him. One of them put his Sons under his Care, to instruct them, and go with them into Italy, Bunel did not make an end of his Journey, for he died of a burning Fever at Tarvis. He lived but Forty seven Years. He was a Man more commendable Hill for his regular Life, than for the Beauty of his Style. He was never seen to hunt after Riches and Preferments: being contented with necessaries, he made it his chief Busines to cultivate his Mind. This Conduct is almost a Law in the Commonwealth...
confidered. *Chandun was a Man, who loved him much, and who had procured him a handmile at the House of the French Embassador (12). * In India cem ex magna rerum omnium difficultate laboraris, in principe est non sine gravitatis. * congregat eos suos & impetus constantis (15). * In Italy, when I laboured under great Difficulty in * all my affairs, you, of your own accord, generosi- * ly comforted me, and by your Power * 'to give me Favour and Protection.' Some Years * after he endeavoured to serve him, and to put him in the Chair of Rector in Bologna. But Bune* made Answer, That he had no Ambition, and *should not much care to get considerable Prefer- * ments, tho' Things were well regulated; and that * he would have none, knowing they were the Re- * ward of vicious Practises, and that he had not the * ill Qualities that are requisite for a Man to raise * himself in the World. * Si repulsus refusis tali * tione geri viderem, & ad summus honores ac- * quiseremis mihi facilitias efferent omnis, affectarem * sua nihil minus magnopere laborarer. * None * ventured to supply his disgraces, nor virtu, * industrious, sed impeti pulcetii luxuriae tribul vi- * deam, neque hujusmodi praemia, mei felicissi * evis vita, apartare damnum habebant. * Am id ab il- * libas, quibus hace paranur, pellendae infrafirm, * sperare possum (14). * - If I saw public aff * ects in my own behalf, and it were ever so * little for me to stand up in the World, and to serve * not greatly labour to rise high. But now, when * I see Dignities are not given to Persons and In- * spired with the Spirit of God, I will be conffuent with myself, and with such * Rewards, nor, being ill provided with those * arts in which I was instructed, nor * instructed * them. * He adds, that, if his Friends would do * something for him that suits with his inclination, * they must know, that he is only for a quiet Life, * and would not think it amiss to submit to Com- * promises in all matters. As a Harbour wherein he may shelter himself from the * Storms of Ambition and Envy: that Men want * things that are not in their power to do to their * Deferrs: that as for him, he has confined his * Deferrs within narrow Bounds, and therefore does not think * himself poor for not having what he does not with * that which is his, and that the Chief of his * Resolutions, to make a Rising man in the * World, is a more just Scheme. At last, he * dissertation on the Economies of the Arts. * ATTIUS.
BUNEL

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good Man, which are written with the greatest Purity [D], and contain several curious Facts [E]. Some (c) think that he was the Son of William Bunel, whom I have

(c) Eut. Epil. Bon-

(nly, are so many Clogs, and Stumbling-blocks in the way of Salvation: he would be just as much to be praised if he exhorted his Friends to get others to spend in expending

deserving to advance themselves, as he is to be blamed in favouring their Ambition. If he perused a French volume, he would put down his Coach, about on foot, and tell his

Eq egalope to endow Hospitals. I should look up

on this as a true friendly Office in him: And

this, Sir, is one of your Errors.

These are doubtless very Christian Thoughts; but in the corrupt State in which we live, they are near Picaresque Ideas. That Compend of Riches and

Dignities, which constituted the Character of our Bunel, is seldom found at present either in the Loily or Clergy; and what thou hast heard of Countesses, is so that there is hardly any one but deplies those who pre-

over that Indifferency. So true is it, that the Truths of the Gospel, which are daily read and heard among us, make but little Impression on our Hearts! A learned Man is highly praised and admired, who knows how to enrich himself, and to climb from Office to Office, to make his Fortune, divide his whole time into two parts, the one for his Books, and the other to court the Favour of great Personages, and men of Power. Such a Person, who is really most despisable, is not despoiled. Bunel, and such as he, who are, in re-

ality, mere wolly of Eternity, are justly condemned. What an Unanimity of Approbation is here! Bunel is according to Rule, and the others not. I say, Bunel, who prefers the quiet of his Studies, before the Splendor of worldly Honours,

Recuperat anima tranquillitate mildi in animo eft, in determinandum solitudinem fecedere, fitque cum libris in uno sensu, aliquot folos & vacuos animo Napienium procul a terris spectare forentem. Quid neque consilium rei familiaris aegrotus impote pullo videtur, 

noli Fabi hanc liberalitatem sibi medendi veterum confurritis. Quod fere et ex tantorum successu, equumque Resignatio potestatis et voluptationem, neque Durius victoriae et triumphus, neque

metanevus divinitas, neque tibi & Monsieur notare Reipub. gerendam iudem invidet (18). —

When I have recovered my Tranquillity once more, I think to retire into some unfrequented Solitude, and there, with my Books, and perhaps, some Com-

panion in Study, for I have none as yet. I think I shall be in a Mind, at least to view the Sea at age of a Distance. This Pursuit of mine might form

likely to be obstructed, by the Strangeness

of Circumstances. Therefore the Fabers offered not that they will remedy this Evil by their means. And if things pleased to my Mind, truly I shall not

not the Power and Person of the King and Prince,

General their Filibusters and Triibute, nor Union their Wealth, nor you, and Monsieur, the Honour of ruling the State: If he had Good fate to at-

tend to the Academical Dignities or Honours, and had not been promoted to them in his Time, because he was not in the Intervals of the pre-

vailing Pallas, do you think he would think it would have vexed him, or that, to retrieve this pretended Dif-
grace, he would have gone over to the more power-

ful Pallas. I believe not. I do not think he would. He would have been more a Philosopher than a thousand others are: The Disputing these of their Reward troubles them; they flink under the

load of less: I mean, they put themselves into the Road to Favour. Their Inconveniency might be excused, if Exclusion was a sign of want of

Merit; but such a Disgrace, that their pride is the weaker, it does no prejudice to a Man's true Honours it may even contribute to rankle it more

deeply. I believe, both from his Education and the fortune that has been paid of Martyrs, that it is the Cause, and not the sufferings, that makes them (19), is true both in that and in the events of the Life, to take a View of Dignities that dignifies a Man, but the Cause of that privation; they therefore who do not attain to them, because theyRand fond on

the fide of Jutius, that inferior in Credit, ought to look upon that, not as a Dignification, but as a Piece of Honour; thus our Bunel would have done (a).

[10] Peter Bunel, when young, had taken some liking to the Doctrine of the Reformed; and a Letter from Pasteur to Bunel, in 1645, 23 of Minutus Letters, Edition of Margi, gives room to think, that some Catholicks believed, that he was a Protestant. This Preremantion to his Death. Seleus alfo, says that Letter, Pastif qui ulla (Bunelium) deprehensur Re-

ligionem nunquam in Christo scisti, sive dum eam nulli, sive hinc alius, hic necesse fuerit cogitare (b) .

You see from who are pepul off the —

Opinion of their own World, but they are objec-

tive to Reason, and we must conclude, that he

[safal even to madness. And what other reason had

Bunel to fall away from the Gospel; except that he was a man of Power and Person, and so far beyond himself, that he could hardly bear to be brought into Order. If Pastur Minu-

tus's Letter are dated, were written very near the time of the Death of Bunel. However, as that Let-

ter is adddressed to Gey du Fayre (Pihcres), yet a Youth, who was about the Year, 1548, I ima-

gine that in the Year 1550, when Pastur Jehova pub-

lishd Bunel's Letters, Bunel was dead but a

very little before. Rem. Chr.]

[11] We have some of his Latin Letters, written with the utmost Purity. Charles Stevphens collected them into one Book, and published them in the Year 1547 (20). Some of them appeared be-

fore at Tanouli in the same: some of them were likewise infected in the Volume inscribed, Epitaphium Clariorum Personarum. Charles Stephen's Edition was imitated at Coligny; and the Dwellings of the Fabers republishd Bunel's Letters in the Year 1548: they were repriated at Tanouli in the Year 1549; but nothing was contained in any of these Volumes on Account of the Notes added to, the late Mr General, Advocate of Nines, but is inferior to that of Henry Stephys to the Peres. Some of their Facts largely stipple the Senses, I have given one example of it (21) and here fol-

lows another. Cain ide to esse generis divinii huius mercis remittis, quae neminem, nec

quam adeo ut considerati audias, jus beneficiis di-

missis judicis (22): thus we read it in the Edition of Tanouli, instead of jus beneficiis individu ju-

dicii, as it is in that of Henry Stephen. Once more: llimi in me esse insigne demissa dehavit, quod infini-

tior aequalius exoni aequorationes probavit, quae Philippa-

pho fudilis fladis mequet Christifianum (23) de dedit, reliqui aequa mequet, ne aequum ad ministerium adegerit (24). Then the Edition of Tanouli has it in the Word: llimi; the Edition of Coligny does not follow llimi but in that of Henry Stephys; and that Observation makes a very puzzling Difficulty.

[12] [21] which contained some curious Facts. I will give one example. We read these, that a Pro-

fessor of Pastur, in his Letters, conformed those who were more ignorant, and that it was seriously said that it was necessary for a Christian, and neglected the state of the Servitors all the Lives, or did not keep them in Order. This Professour's Reasons were so strong, that they touched some of those who delivered his Censure (25). But a Letter from Gey du Fayre Enchanced the Revolution, and were beginning to recommend their

(18) Bunel, E-

phil. 1546, pag.

139.

(19) Bunel, E-

phil. ibid., pag.

140.

(20) Jacobus,

Declar., in Collect.

1534, 56.

(21) Bunel, E-

phil. ibid., pag.

142.

(22) Bunel, E-

phil. ibid., pag.

141.

(23) Bunel, E-

phil. ibid., pag.

141.

(24) Id. Idem.

id. ibid.

(25) Id. Idem.

Conv., 1541, pag.

139.
have spoken of in the foregoing Article; but it is not probable, since we find not the least mention of it, either in his Letters, or in the Authors that speak of him (d). When Sammartenius observes that the Father of Peter Bunei was a Norman (e), I would have forgot to honourable a Character and tie Titles of Regent Doctor, of a famous University! The Capitols of Town-House made a Statue of Marble in honour of Peter Bunei, and placed it in the Town-House (F).

BUPALUS was a famous Sculptor, Native of the Isle of Chio (a), Son, Grandson, and Great Grandson, of a Sculptor. He had a Brother named Atheneus (b) [d.], of the same Profession with himself: and probably worked together, since Pilpye speaks jointly of them, and their Works. They flourished in the 17th Olympiad, at the same time with Hippokax, who was a Poet of a contemptible Figure, ugly, and of a very weak Constitution. They feit their Fancies upon work, and represented him in a ridiculous Form; but they met with their Match; he attacked them with so violent a Satire, that, as some Authors say, they hanged themselves for Spite and Vexation (c) [8]. Pilpye does not allow this:

(b) Pilpes, Lib. XXXII, pg. 97.
(c) He also in the Article the Vith Book of Pyg, instead of the 7th.

Statutes, everywhere else. He is not the first who has thus varied and multiplied. Charles Stephenson says in one place (a), that they who made the Reproduction of Hippokax were Painters: in another (g), that Bupalos was a Painter, who made a Græcious Picture of Hippokax: And in another (a), that Apollos and Bupalos were two famous Sculptors, of a ridiculous Figure of Hippokax. Mollers and Hymen have kept one part of these Variations. See the Remark (C) of the Article HIPPONAX. Bupalos is a great Painter in Colours, Concerning which, as learned Arrians, in the 16th Chapter of the first Book of his Observations.

Pilpye wrote so violent a Satire against them ... that they hanged themselves for mere Grief and Vexation. I shall say something on this Account in the Article HIPPONAX. Here I only observe that the Difference is still more incredible: the Author of the Satire (f) says that Bupalos and Bupalos (the two Painters) in the Article HIPPONAX (i), and 2 Sculptors, or

(f) HIPPONAX wrote so violent a Satire against them ... that they hanged themselves for mere Grief and Vexation. I shall say something on this Account in the Article HIPPONAX. Here I only observe that the Difference is still more incredible: the Author of the Satire (f) says that Bupalos and Bupalos (the two Painters) in the Article HIPPONAX (i), and 2 Sculptors, or

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Conchhine, that is to say, Philosophy, to apply themselves to Theology, as to a chief Spouse, when Sades'er Letter engaged them anew in Conchhine, Philosophy surrendered to the eloquence, quass, quantum nonnullam e communiore sive, ut in eo quod facere flattantem, non perver-

tem: Thucylides. Thucylides, saepe palet ant, veluti casuali constringar fugi dis

pensionem, ad vanum luctum, quum se di mitre cogitant: ut ejus blanditionis ille
titudine: placeat in pacificis, ut.

untro Theology, they had just before espoused it as a chief Wife, and are returned to their old Harbour, which they had thought to put away: here they make a final attempt in this Letter. The Art of which was thus occasioned: Rival Pole, writing to Sades'er, defined him to prevail with Lucius Boemusianus, to apply himself to Religion, by exhorting (at least to abandon his Rhetoric, and study Philosophy. Pole was in hopes that that Study would not detain Boemusianus long, and would lead him much further. He had truly the Object he perceived, that the light of Philosophy cannot lead a Man any further, than to make him at last, own, that he knows only the place of his Search. That this is the Ne plus ultra of Philosophy: from whence it must necessarily be concluded, that the mind of Man has need of some other light, in the Dunklens of its ignorance. Now that is Light to be found but in Revolution: Peteris Polus, ut e religiosis amplificandis cupidissimius, ad Sades'er, ut e Magnanimos spectavit, ut e consubstantalem, ad idium literas sacrarum imp

pellere: vel id Antithemum non dubitaverit: va

vere pluresquum spud Boemusianus authoritatum ejus auctoritatem. Quod id uti poe tis interpellator, salem a

ab eloquentiis ludovici ad gravissima illius Philosophia moralia praecepta traduceret: se (pepero, ut cern arvorum; ut cern simulacrum, simile potens, quum ab omnibus, ut cern simulacrum, similare potens, quum ab omnibus hominibus corum nescit, quam quod nullum festinat. Magna quidam

venit oppo effe ad tam crassius ignotiorum teendiae

discutionibus (a) Sades'er answered, that he thought it Brady's Book, that the proof of this is no other than the phrase in another Sentence, that has nem concludendi ut queam quod tamen factis, ut fine his omnium praeter, non potest (b).

And there-upon he lets forth at large the Advantages of Philosophi

(F) The Capitols of Town-House made a Statue of

Marble, in honour of Peter Bunei, and placed it in the Town-House.

(c) Erocl. 1654, pg. 42.
this: he says, on the contrary, that, when Hippomenes had taken his Revenge, they made several fine Statues in divers Places. He mentions a Diana of theirs, which was at Jatul, in Caria, that was not so admirable as the other Dianas, which they made at Chio. This last was placed very high, and appeared with a frowning Countenance to those that came in, and a pleasant one to those that went out.

There were several Statues at Rome made by them; they wrought only in white Marble of the Isle of Paros. Pausanias indeed mentions Bupalus (5), but he says nothing of Athenis; he observes that Bupalus was both a good Architect, and a good Sculptor. I think it might be gathered from a Pageage in Ariffhephan, that the Revenge taken on Bupalus, was not altogether in Verle (C), but confin'd in some Blows also.

Painters had add a share in the Infall to Hip-ponem, and as if the Vengeance, taken by that Poet, had thrown some of them into Despair; this supposes that some others of them did not die. Now this is not what Pines says; he speaks only of Bupalus and Athenis. One of these Authors (6) blunders still worse in another place; for having made no mention of any more than these two Statu- rists, he nevertheless says, that the Statues of Hip-ponem had made some of them hang themselves.

{[C] It might be gathered from a Pageage in Ariffhephan, that the Revenge ... [not conf'd wholly in Verle.]} Let us recite the Words of Ariffhephan,

Eι διὰ τας τις γυ̂ναις τικνό εἶ ἐν τῷ Κυρίῳ,
Πάχνη Bupalus, παράδει τῷ ἄντων.

By Jove, if any one had given them two or three good Gifts, as they did to Bupalus, they would have held their Tongues.

A learned Critic (7) was of Opinion, that this Poet had also his Token, wherein Hippomenes deduces his Cost may be taken away, that he may pull Bapa- 

ος' εἰς τὸν θιασῶν καὶ ἐν τῇ ὀρθῶν.

They perhaps were some other Verles of Hip- 

ponem, which made mention of Blows given to 

Bupalus, by him, or some body else. The Allusion to these would be much more likely. The same Cri-

t has found a Proverb of Bupalus's, where it is certain there is no Proverb; it is in an Epis-


gram of the Anthology, which adversifies those who pass by, that the Angels of Hippomenes do still throw out Lemurs in hatred of Bupalus.

Cujus eis etiamium in odium Bupalis Lemus

[7 Pausan. lib. iv. p. 13, & her. lib. iv. p. 194.]

This therefore only relates to a personal, and, as I may say, individual Hatred of this Poet. But it is no

proverb, but a Token. We cannot there-

fore on the Authority of this Pageage compare the ediam Patiniamium, with the odium Bupalis; yet if you consult the Addes of Hippomenes, you shall find, that Bupalus ediam is the odium Bupalis of the 1Ith Century, and that because of the Epigram which I have cited (9). You will find another Fault in it; for by Bupal-

us's Hatred, we understand that, which he bore to Hippomenes, whereas the Epigram speaks only of that of Hippomenes to Bupalus. The next Addes, Bupalus Pagon, is better founded; being taken from a Letter of Jatul, to the Author of some Lemurs, which he had received from his Brother, he replies them thus: Ου μηδὲν ἀδουλω-

τες τὸν Βασιλέα καὶ τὴν Κυριακὴν ἀδελφο-

τρότην εἰς τὸν Ἐθνολογίαν καὶ τὸν Κρυπτο-

[8 His Εκλογή οὐχ οὐκ ἄρνεται τοῦ Κοινοῦ τοῦ Ἐπιφολο-

γραφής. — Thus do not sing the Quarell against Bupalus, to use the Expressions of Callimachus; they are such as the fair Sappho requires to be pro-

per for Hymns.

BURANA (John Francis), born at Verona, flourished in the XVth Century. He was Disciple of Bagdumus, who explained Aristotle's Logos in the University of Bologna, and shewed a great deal of Subtity in disputing. This was the reason that the Scholars expressed a great Desire, that he would read public Lectures on that part of Philosophy: They had that Satisfaction, and, if they un- 

derstood their new Matter well, they were none of the dulllest; for he led them through all the Field of the Greek and Arabic Interpreters. He had studied the Hebrew Tongue with great Success; having quitted his Professiofrship, he applied himself to the Practice of Physic. He also undertook a Translation of some Treatises of Aristotle, and Avrorroes, with Commentaries on them. Death prevented him from getting the last hand to it. He de- 

fired, nevertheless, that it might be print- 

ed, and enjoined his Heirs to take care of the Publication, after his Manuscript had been corrected by some learned Men. Bagdumus had the Manuscript of it (a) (A).

(a) He enjoined his Heirs to take care of the Publication of his Writings. Bagdumus had the Man- 

uscript of them. See the Epistle Dedicatoria, which he prefixed to the Book, intituled: Aristoteles primi reformatorum. Latino fervente doctissimo, & commentariorum illustratum Joanne Francisco Bagdumus, adjuxit auctoris Explicatione in eodem li-

(a) See the Epistle Dedicatoria, which prefixed Bagdumus to the Translation of Aristotle's Ana- 

lytica, &c. compiled by Burana.

BURGUNDY (House of). There were two Houses of that Name: I shall say but little of the first. It began under Robert, King of France, Son of Hugh Capet. The third Son of this Robert, and Conqueror of Provence, was called Robert, and was Duke of Burgundy, and died in the Year 1075. His Descendants were in possession of this Duchy till Philip I, of that Name, who died without Issue, the Twenty first of November, 1345. After that, John, King of France, gave Bur- 

[A] le us cum Explicatione secundis libris de facultate propensionum, & aequalibus in eodem compendio, eodem Burana interprete, cum annotationibus Hesiodom Bagdumus. This Work was printed at Paris by Wredel, in the Year 1509, in Folin. It had been printed at Venice before (1).


(b) Taken from Peter Libes, TAbs. Chronologica- 

} [4] For the Relation
Burgundy.

House of Burgundy, which flourished extremely under four successiuve Princes, of whom I am going to speak.

Burgundy (Philip, Duke of), fourth Son of John de Valois, King of France, was born at Pontifej, the fifteenth of January, 1341 (a) (A). He was wounded and taken Prisoner in the Battle of Poitiers, in the Year 1356, after he had taken a thousand Proofs of his Courage, and was taken near his Father (b). Some time after that it was discovered which obtained him the Surname of The BOLD (B). He received the Investiture of the Duchy of Burgundy, in the Year 1363 (c), and married Margaret of Flanders, only Daughter of the Earl of Flanders and Artsins, in the Year 1369 (d). He came to that fine Succession by the Death of his Brother-in-Law, in the Year 1334. The Year following he put an end to a Civil War, which had lasted seven Years in Flanders (e), in which the People of Ghent, chiefly, had shown their fiduciary Spirit. He, and the Duke of Bourbon, were charged with the Education of Charles VI, King of France, from the Year 1365 to 1378. (f) The Regency was left to Lewis, Duke of Anjou, Elder Brother of our Philip the Bold. A Difference soon arose between the two Brothers, thro' Jealousy of State. This Quarrel broke out in a more fatall manner, when Charles VI, having attained the Age of twenty Years, declared he would take the Reins of the Government into his own Hands (g). He kept his Brother, the Duke of Orleans, near him. The Duke of Burgundy, his Uncle, retired disatisfied; and this was the Source of a mortal Enmity between the House of Burgundy, and the House of Orleans. Margaret of Flanders, Wife of Philip the Bold, and Valentia of Milan, Wife of the Duke of Orleans, fomented this Divisioin by their Vanity (C). The King's Dilemper, which rendered him incapable of acting without a Guardian, gave room for the Difforders occasioned by this fatall Emulation. The States of

(a) (b) (c) (d) (e) (f) (g) (h) (i) (j) (k)
of the Kingdom, which met at Paris, in the Year 1394, but the Regency in the Hands of the Duke of Burgundy, notwithstanding the Duke of Orleans demanded it, and founded his Pretension on his being Brother to the King (b). These two Rivals thriveth one another twice out of that advantageous Part (i). The Duke of Or- leans had the upper Hand in the Year 1401. But the Duke of Burgundy would not quit it; the Dauphin offered their Friends; but contented to a Reconciliation, at least in Appearance. A little while after the Duke of Orleans prevailed with the King, that, during his Majesty's Indisposition, he should have the of the State. The Duke of Burgundy, returning to Court, prevailed strongly enough in the Council, to get the Government referred to himself. The King, in his next Interval, ordered that they should both govern jointly; but the Council, the Queen, and the other Princes, and Lords, prayed him to do it (b). Philip died at Hall, the Twenty sixth of April, 1414. (l) ; he left so few Matters, that his Wife was obliged to leave the Creditors unpaid (D). She was an imperious and revengeful Woman, and had given her Husband a great deal of Trouble (F). She brought him three Sons and four Daughters, and died the Seventeenth of April, 1405 (m). He

not only in favour of the Duke of Burgundy her Confidant, and Son of the Sider of Louis de Male, her Fathers; but also out of the great habil- le, which she had partly com- Quarter or other: Seeing that Stranger is so pa- female, that she would not suffer great Prin- ice, with whom she was friendly enough to call in their Order, nor to keep the Places belonging to them. For that Italian Lady was persuaded (n) that the Dauphin having been commissioned, by the King and States, first Lady of Hungary (o), Queen Hubella, and that by that means the Bur- gundian had the first Poll, the Hand and Ear of Spain. This relation of the Duchy of Or- leans was well widdowed and commanded by the Duches of Burgundy, who was a generous Princess, and very pretty; who knew her own Richness, her Eas, who knew the Credit, Valour, and Merit of her Spouse; and who moreover perceiving, that that Stranger had Defiance against the Children of France, and that the Dauphin changed his Mind, Shew, could not refrain herself so far as to dissemble with her: the she knew, and had been often warned, that this same Valentina was a dangerous Woman, practising ag- geyning Peoples Lives by Sorcery and Poison, and that she should take care of herself. But the Da- uche of Burgundy, either through Indig烷on, or her true French Diplomacy (which cannot ex- e, dissemble, until Fear be continually in view), took little notice of it: only the laboured to con- vincing the Duke of Orleans, of the truth of it, that he might take first care of his Affairs, his Safety, and the Peron of the King (o) . The same Author says, that the Duches of Orleans was persuaded, by the Duke of Burgundy, that the King would be the Sixth of the Thumper, and that the attempt to poison the Dauphine. Let us use his Words: Oth. The King's Illness to the Duches of Orleans, who defered to open a way for her Husband to come to the Crown. Which gained the more Credit, as the Ambition of that Lady, and her Skill in mixing and tempering Poisons, was manifest to all the World. So that her Husband perceiving it likewise, after the Death of his eldest Son (pisoned by an Apple, which she had gave) spared, hoping that the Dauphine would take it in his Hand, and bite it, and do it. And wish that the same worthy the Son, communing with him to carry it to the Dauphin of France, which the Child did, but, without using Ceremony, had it into him, and got his Death, had cauited him to be shot up in the Court of Neufchatel on the Loire, forgetting, for a Time, the Love he bore her for her Beauty, and the leniency of her Dispositions. He brought her the Head. dom of Fove, and Five hundred thousand Crowns, which enabled him to buy the County of Briis, in the Year 1392, for Twenty thou- sand Crowns, the Leod of the County of Cousy (l) . Pontus Hutterus says much the fame (l) . But if we had the Detail of all the Diff- rents in the History, we should have a secret History not much to the Honour of the Sex, who are commonly the primus ar- diclement in all Wars, and deliver the Epistle of author of Shipwacks much better than Ro- rear (r) . (D) He left so many Debtirs, that his Widow was obliged to leave the Creditors unpaid (D). The Monk of St Davy, in his Discourse, commends Philip the Bold in several Places, on Ac- count of his Pudicity to his Wife, that he had edu- cated the Dauphine himself, so well, that he had an excellent Musical Voice for several Devices, that he was so fagacious in Politics, that nothing happened but what he forebode long before; that he was very chaste; that he was so merced himself, that the Dauphin kept his Voice, that he was more than injudicious, that he take the Privilege of Resignation, to save herself of the vast load of his Debts. She ordered the ordinary Ceremonies in this Resignation, for the pulling off her Girdle with her Keys, and her Purse, over her Husband's Coffin (l) . Pontus Hutterus tells us, that this Act came off Interest, and takes away all the Creditors Right to the Real Estate, and obliges them to come to Terms. Utur Margareta liberae civitatis expeccantibus ludigii exequi- tum cum salutibus, jureque substitutis, cum re- fiaratae ducum regiones legitimae. Hec enim facton creditorum prorsum in Superlativel, ac ea que bona vace aquis, nisi non erat, ultorrum curius habetur, ac de fide debitoris in hoc tempus usuris certis solutionis ex pacto conventuque dictis terminis convenire cogeban- tur (r) . It is properly a Bankruptcy. The Agreement made with the Creditors, was executed partly by her, and partly by her Children (l) . (F) His Wife was imperious and revengeful, and had given her Husband a great deal of trou- ble. The Wittic I am about to cite is not sus- pected; for it is Pontus Hutterus. Patrem, fies te (e) , non minus corpus se habe. "Iam hu- rum temperamento, quam animi affectibus re- ferebat (Margareta). Erat enim in ea animalius ex- cellentem, forum praestantissimius liberae, cum a quo te laudum eujempratis percepitis, quo numquid sincerus cum inimico in gratiam redu- sseras, nullam ratione ferre quosque dignitatem accumulatio forenses certamen, quosque si mi affectiones Audax in ordinem coheream, non purum tum adhuc prudens simulatioque tu esse, non minus omnia, quosque si aliquid de justo sed credere, quod praeter am- plissimum proportionem docuit, cum patrem et legatos proprii beneficiorum." Margareta restored her Father to the Greatness in the King- dom, and the Necessity of her Body, as in the Diplomacy of her Mind. For she had a strongly
He was not addicted either to Wine, or Gaming, or Amours [F] : We do not find that he had either Miltreffes or Baffards ; but he was very ingenious in fiquize-

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[4] The Expedition to Hungary was unsuccessful. [A] Mazarin's Account of it will furnish me with a good Comment. * They performed at first several Acts of incredible Value; But their Follies and De-

honesty, or destoryed them ridiculous to the Turks themselves. Before was the exception of their Troops, elevated with a little success, that engaged the Hungarians in the Siege of Nicopolis, and afterwards the Battle of the twenty eighth of September in which, the Hungarians not taking Care to enclose them, were all killed, or taken Prisoners. * Bajazet exiled above Six hundred of them to be hanged in義, in Presence of the Count de Neuvr ; and having to him as many Deaths, with Terror and Grief, he hired a dozen and fifteen more of the greatest Lords, for whom he obliged himself to pay two hundred thousand Ducats ransom. This was being done for fourteen Months afterwards, they were all set at Liberty. The Count de Neuvr arrived in Perese about the end of the Month of March 1686. It is said that Bajazet was so far from taking this Action to revenge him, that he would never make War against the Turks, that he exhorted

dendi causis et, quod universalis virum temperat dif-

fudium in Christiani Republica doctum summum

postumum postulat creatione verum pro bono mul-


(3) BURGUNDY (John, Duke of), Son of the former, was born at Dijon, the Twenty ninth of May, 1571 (4). He was first called Count de Neuvr, and gave very early Proofs of his being a warlike Prince, and worthy of the Sirene of THE FEARLESS, which was given him. At twelve Years of Age, he followed his Father in the Expedition into Flanders, against the rebellious Subjecta of his Grandfather, by the Mother (b). He was married two Years after to Marg.

garet of Bavaria, Daughter of Alberi, Count of Holland. He was very earneart to go into Hungary, in the Year 1596, with the Troops sent by the King of France to the Emperor, against Bajazet. He was not only Chief of the Volunteers, but also commanded the Body of the Army (d). This Expedition was un-

successful [A]: All thethe Troops were cut in Pieces in the Action at Nicopolis. He was

hims to take his Revenge, and affured him, he should always find him in the Field ready to give him Satisfaction (1). You will find, in Postus H.

nus, the proud Discurse the Sultan is impopu-

liful to have had with this Count (2). He relates also the History of a Phisognomy: — Sent quil, scriptum Joanni Ignatii Velleius, quidem, quod

Turca quidam, qui et ex hominum vulnere, corporis incipientem, propter adversarum formam, sem, de latione, proficiat, Bajazet

dextro dixit: Vivat nobis ipsi eum emini operi casulique plus Christiani sanguinis profun-
dusere, casulique inter se bella querens, quan

credi aut saperet populo: (1) Some have

written that John the Fearless had his Life given him, because a certain Turk, who pretended to fore-

tell and tell the Fates, and the Deaths of

Fato, from Peoples Consuetudes, and the Libe-

rums of their Bodies, said to Bajazet: Let that

Nicholas simile dixit, et an suos de-

trans, mais Christiani Pluses aut fud, aut

mores crueli Wars were waged among themselves, than

"could be believed or hoped for." Bajazet would have done an indelible Fawer to Peace. PR.
was taken Prisoner there, and some say he would have been killed, had not a Turkish Physiognomist assured Bajazet, that the Life of this Prisoner would be fatal to Christendom (c). The young Prince, having paid his Ransom, returned into France, in the Year 1397. He took Poseffion, in Form of the Duchy and Earldom of Burgundy, Artois, and Flanders, in the Month of April, 1405 (f) and from that time spent his chief Study to the Quarrel between his deceased Father, and the Duke of Orleans. He related to every Controversy, and strengthened himself by the Marriage of his Son with Michelle de Valois, Daughter of King Charles VI, and that of Margaret his Daughter with the Dauphin (g). He gained the Affection of the City of Paris, by oppressing a Tax which was designed to be levied on them, and improved the Scandal every where raised by the too close Union of the Queen and the Duke of Orleans (h); and the Complaints of the People oppressed, by repeated and violent Extortions, of which they laid the Queen just part into Germany, and spent the rest in all manner of profusion, while the King and his Children were in poor Equipoise. He retired from Court with the Duke of Bretagne. The King, in a lucid Interval, having learnt the Caufe of their Retreat, called a Grand Assemblie, and summoned the Duke of Burgundy to it, who came so well escorted with armed Men, that the Queen, and the Duke of Orleans, retired to Melun, having left order to have the Dauphin brought after them. The Duke of Burgundy pursu'd, and took, this young Prince, and brought him back to Paris, by his own Consent. This Rupture, which put Paris in a continual Alarm, was followed by a seeming Reconciliation; after which it was resolved to attack the Towns belonging to the English. The Duke of Burgundy undertook the Conqueft of Calais, but had too ill Success in the Enterprize, that he durst not so much as come near the Place (i). He imputed this Disgrace to the Duke of Orleans, and resolved to have him affafinated. The Bufinesse was executed in the Night, between the Twenty third and Twenty fourth of November, 1407. At first he put on a good Face, and even afilfled at the Funeral of the deceased, but at last he confed to the Duke of Bourbon, that he had caused this Murder to be committed, and retired into Flanders with the Affafins. It has been thought that it was not meerly Ambition which prompted him to that extreme, but that there was some matrimonial Interesse concerned (k). The Duke of Orleans, accompanied with her three Sons, demanded Justice of the King: He durst not promise her any thing; he stood too much in awe of the Duke of Burgundy, who promised to come and vindicate himself, provided the Gates of Paris were not guarded (l). He returned to Paris in the Month of February, 1408, and avowed openly that he was Author of the Murder, and got a Franciacon (l) to maintain, that the Action was just. A Pardon was granted him, and he was reconciled, in Appearance, with the Queen (m). He retired into Artois. During his Absence, the Widow renewed her Protection: He was declared an Enemy to the State, and Orders given to send for Troops from all Parts to fall upon him (n). But when it was known that he had obtained a signal Victory over the Inhabitants of Liege (o), and was preparing to return to Paris, the Orleans Party did not think themselves safe: The Queen herfelf fled to Dijon with her Husband. He returned to them with Six thousand, and talked of a new Reconciliation, which made the Widow of the Duke of Orleans, a haughty and resentful Woman, die of Grief and Vexation (p). Her Children were obliged to be reconciled to the Murderer of their Father. This was done with great Solemnity in Chartres, about the end of March, 1409. The King returned to Paris; and the Duke into the Low Countries, from whence he returned into France in July, and got entire Poseffion of the Government. The Duke of Berry and Bourbon, and several others, joined with the House of Orleans (q) against him, and levied Troops, and posted themselves near Paris. He hummed the Militia: They made War on each other; and afterwards found themselves obliged to come to an Accommodation. He quitted the Capital according to agreement; but the other Party would not be quiet: The Duke of Orleans, with Sword in Hand,
Hand, demanded justice for the murder of his father, and sent a very outrageous Challenge to the Duke of Burgundy, who answered it with the like (7) [C]. Thus was the Kingdom divided into two Partitions, one of the Bourgondians, the other of the Orleáns Party, commonly called Armaigniers (8). Here proceeded an infinite Number of Murders, Plundering, and Proscriptions (D). The Orleáns Party blockaded...
blockaded Paris, and were resolved to sack it. The Duke of Burgundy, with some Succours from the English, obliged them to retire, and was received into the City as the Deliverer of France (1). He made them suffer all the Disgrace that can befall a routed Party: He had them excommunicated, set their Goods to sale, and pursued them every where. This constrained them to make an Alliance with the English, on Conditions very pernicious to France. The King hearing it, vowed their Destruction, and went in Perfon and befeged Bourges, and attacked them, by his Generals, in other Places: But important Reafons compelled him to make a Peace with them. After a thousand Broils in the City of Paris, the Duke of Bur- gundy, not finding it advantageous to the English, left the Place in the Month of April (2). His Creatures were deprived of their Offices, and he arrogated to himself as an execrable Murderer (3). He returned with an Army, and appeared before Paris, notwithstanding the Duke had forbid him to come near it, on pain of High Treafure (4). Nothing flirred in his Favour, fo he retired in Confufion, after a thundering Declaration against him by Charles VI. That Prince purfued him as an Enemy to the State (5), and would not grant him Peace (6), but on very hard Conditions. The other Party was fuperior, till, in the Year 1418, the Friends of the Burgundian Faction introduced into Paris, Philip de Villiers l’Ife-Adam (7). Then it was that the Duke laid the Chafel faved the Dauphin, as I have faid elsewhere (8). The Crimes exercized on the Armagnacs were terrible. The Quakers expelled the King had exiled, joined the Duke of Burgundy, and made her Entry into Paris with them. They got the King in their Power, made an ill ufe of his Name, while the Dauphin was doing all he could againft the Duke. Some Perfons endeavourd to pacify these Troubles; and the Dauphin and the Duke had a Conference in the open Field, and agreed upon another Rendezvous at Montereau-fant-Yonne, to regulate all the Articles of their Treaty. The Duke went to the Place appointed, the tenth of September, 1419, and was there maffacred by the Dauphin. He had four Sons, and five Daughters legitimate, and five Baffards (9). His Death was revenged after another manner than that of the Duke of Orleans, fuch is the Inequality and Caprice of Men.


(2) He had...five Baffards. We will use the Expressions of the fame Author. He was only married; but was not satisfied with the Condition in which he was married; for...be a...Liberty in other Amours; favouring five Mycroftes, of whom the left and greatest Favorite, was...the Pภาพ controverted against him; yet he had no Children by her; for the two Baffards, John, Bishop of...and...wife were not a...on the Head of her Lewdness. See what one of our most grave Historians says. The...of September, 1457, and the Queen Mother, Fief- bel of Rouen, in the Hotel de St Pal, where the lived in poor Condition, after the Death...St Dennis in a little Boat accompanied only with a few Perfons. Some attributes her...
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BURGUNDY.

Death to Vezelin at the outrageous Balladens that
suffered for they took a P车库ory in selling her to
her Face, that King Charles was not the Son of
her Husband (22).

BURGUNDY (Philip Duke of, surnamed THE GOOD;) only Son of
the foregoing, was born at Dijon, the thirtieth of June, 1396, and was brought
up there with his Mother, till the Death of his Grandfather, by the Father's side :—
then he was brought to Ghent, and passed several Years there; for it was not
thought proper to let him engage in the Combinations of the Court of France,
where his Father, and the Houfe of Orleans, were disputing the Ground with the
utmost Fury (a). He married Michele, Daughter of Charles VI, in the Year 1409,
and left her in the Year 1422, without having had any Children by her (b). He
had the Government of Artois and Flanders, in the Year 1415; but under the
Direction of some men, in which his Father placed about him. Those would not
suffer him to go to the Wars, whom vexed him to that degree, that he cried and
left his Appetite; he was appeased, at last, when he heard the ill success of the
Battle of Agincourt, and owned that his Father was in the right to hinder him from
being there (c). He continued at Ghent, with his Mother and his Wife, waiting
the Issue of the Quarrile between his Father, and the Houfe of Orleans, and to see
what Party the Dauphin Charles would take; but as soon as he heard of the tragi-
ical Action on the Bridge of Monsereau;ant-young, he prepared to obtain Satis-
faction, and to use all his Power to procure a signal Vengeance (d). He found
at Waif numbers, Dauphin Charles, and of that Number numbers of the Service: the Queen, who governed the weak King, was entirely for him, and he
engaged the King of England in his Interest. He accompanied him to the Court
of France (e), where a Treaty was made, importing that Charles VI should give
his Daughter Catherine in Marriage to the King of England, and acknowledge him
as Heir to his Crown (f). When the two Kings had made their Entry into Paris, the
Duke of Burgundy laid his Complaint before them and their Councils: The Dauphin
was summoned to the Marble Table, with the ordinary Formallities; and afterwards,
he was declared unworthy of any Inheritance, and particularly that of the Crown
of France, and banished the Kingdom for ever (g). The Dauphin appealed to God
and his Sword, and caused himself to be proclaimed King after his Father's Death,
in a gracious Ear to the Petition of the Com-
plainants, and to their Conclusions (j). Where-
upon Anvver was made in Behalf of the King
of France, by the Mouth of his Chancellor, the
by the Grace of God, and the good Help and
Advice of the King of England, Regent and
Heir of France, he would do so exemplary Ju-
riage on the Authors of such a Murder, that
they should have Refton to be satisfied. Ac-
companied with this Answer, Charles, Duke of To-
ronte, Dauphin of France, was publicly
at Paris; where, after all . . . . Solemnities
had been observed against him and his . . . .
Accusations, in relation to the Death of the
Duke of Burgundy, he was banished, banished,
and exiled from the Kingdom of France,
and declared unworthy to succour to any
Lords or Subjects of that Kingdom, under
Succession and Expatriation he had to the Crown
of France (h).
The Dauphin was banished from the Streets of Paris. The Widow and
Children of the deceased were not, or could obtain none. The Murderer tibelished
publicly the Order of his Admonition, and banished forever:
the Distance between the Reques and the Prison of the Duke, to the end that the Reques
might be granted.

(a) See De Trencher, in his Col-
lections of French and
English, chap. xvi, pag-
:394.

[4] He caused the Dauphin to be declared un-
worthy . . . . of the Crown of France, and banished the Kingdom for ever. The King of France, and his Son in law, the King of England, made their En-
trv into Paris, in the beginning of December, 1420. A few Days after, they heard the Complaint of the Duke of Burgundy, touching the Murder of his Father. The two Kings sat on the same Bench. The Chancellor of France, the first Prin-
president of the Parliament of Paris, and a great ma-
ny other Lords, without any Ordinary of the Par-
liament, were present at the Assembly. The Duke appeared, accompanied with several Persons of Quality: And then 
the Proceedings of the Behalf of the future Complainant, demanded Audience of the two Kings, which being obtained, he set
forth the Complaint, which was committed on the Perfon of the late King. Duke of Burgundy, Duke of
Charles, called Dauphin of France, the Vicount of Normandy, the Lord of Berbourg, Tonneay du Capel, . . . . concluding, that they should be taken, put in Carc, and carried through all the public Places of Paris, base-headed, for these
horrors; or Heads; and that every one should hold a lighted Torch in his Hand, laying
about, that they had wickedly, treacherously, dastardly, and out of Envy, killed the Duke
of Burgundy, without any reason or Cause; and that ever-
Afterwards they should be brought to the Place where they nominated the said Murdered, and there the same Women, and that in the Place where they killed him, should be erected a Church, with twelve Canons, to be attended at the Expense of the said Dauphin, and his Accomplices; and that the Care of building that Church should be cut in large Letters, in a Stone over the Door of the same, and likewise, of the Towns lying near Paris, Rouen, Ghent, St James of Compostela, and Jerusalem. This Speech ended, Mr Peter de Mortagne, the Special Advocate in Parliament, likewise declared the abovementioned Complaint Criminal, and then Mr John Acher, Doctor of Divin-
ity, depuied for that purpose by the Recher of the Archdeacon of Paris, and University of Paris, exhorted the two Kings to do Justice, and punish such Criminals, send-
in the Year 1422, by the Name of Charles VII. The Duke of Bretagne joined with the English and Burgundians; so that there is more reason to wonder that Charles VII did not lose all his Kingdom, than that he left a good part of it. He was obliged to fend away all those who had a hand in the Death of the Duke of Burgundy. The Son of this last found some Employment in the Low Countries, in opposing Jaqueline of Bavaria; which gave some respite to the King of Burgundy.

Of the Death of a Treaty going to be concluded, everything else was more odious and wicked in the Murder of the Duke of Orleans, than in that of the Duke of Burgundy. The Duke of Orleans was superior in Dignity to the Duke of Burgundy; he was the King's Brother. The Dauphin was superiour to the Duke of Orleans in the Sovereign Authority being in some measure devoted to him during the Distraction of Charles VI; he had more right to exercise the Sword than any other, and it is certain that the Murderer of the Duke of Orleans deferred Death, not only for that infamous Affimation, but also for numberless other Acts of Violence, Murder, Plunderings, and Prestations. Nevertheless the Widow of the Duke of Orleans, and her three Sons, obtained no Justice: they were suffered under the Penalty, but on the contrary inflamed and triumphed for twelve Years; as at last he miscarried. The Widow and her Son demanded Justice, and obtain the most thankless and odious against the Parties concerned. The same Betrothals, which had too patently suffered the Complaints against a Murder committed in the person of the Dauphin, to be inquired, offer their Service to avenge the Death of the Murderer. The Sons of the Duke of Orleans, instead of revenging themselves, fell under Oppression from the Inquisition of the Land; they had to pay the Com- punction. The Fate of the Murderer of this Mur- derer was very different; he was disinherited of the Crown, and banished for Life. This unequal Sentence wanted little being actually execut- ed; he was beat in a hundred Places, and sever- al Provinces taken from him. The Son of the Person, he had caused to be miscarried, was the principal Cause of these Misfortunes; and after he had feared his Revenge, contrived by his own King to make him a Satisfaction so unbecoming Royal Majesty, as shall be seen hereafter, that never Fault was excused in such a manner. What Violence! What Tyranny is it with all Rigour to exact Ven- geance for the Death of a Man, who laughed at the Projections of the Widow and Children of the Person he had killed; but what Disorder to fear, that they might not pluck it up in requiting such a thing! Here we may well cry out.

Commitment dehmon dohmon exist, as fato: Ille criscymo ferci putatur tuus, hic dissemus (a).

--- every Age relates

That equal Crimes have met unequal Fates;
That None alike, while Rewards have found,
And with This Villain's cruelties, the Other's crown'd.

DIEDEN.

We may make one Reflection more. The Reign of Charles VI throws the weak side of monarchical Government. Other Forms of Government have every one their weak side; we are not left to Infancy or Madness, as Kings are. The monarchical Law, in Hereditary Countries, requires that he, who is in order of Succession, poises the Throne, though he be an Infant, or by reason of his old Age, or some Defect, is become a Child a second time. By this means the most furious and fatal Disturbances are restrained under Charles VI. It is in vain to say, that a mixed Monarchy helps their Disorders; for there never were in France so many Afflictions of the Monarchy, as in this Reign. And the Truth, it has seldom been, that General Affirm- ations of the States ended Troubles; but that on the contrary they have contributed to foment and in-

create them. This appeared in the Reign of the Children of Henry II. Such is then the Condition of Mankind; there is no choice between good and bad, but between choosing the worse, and mischief. And in this, we that chuse the worst, when we think we chuse the least ill. The Dauphin, for Example, and those who governed him after the Death of John Duke of Burgundy, as a necessary Revenge which at least would be a means to avoid the greater Evil; but it appeared that they made matters worse. John's more (c) Confession and Mischief than John had caused.

(c) He was employed in the Low-Countries, in oppressing Jaqueline of Bavaria. That Lady was only Daughters and Heirs of William of Bavaria, fourth of that Name, Count of Hainault, Holland, and Zeland, and of Friesland, and had been married to John of Friesland. Dauphin, the Son of Charles VI (5). This Dauphin dying in the Year 1416, She was remarried to John Duke of Burgundy. (6) See the Notes. But the young Caputte was not so pleased with her second Husband, a Man of little Virtue, used to mean things unbecoming, and got herself carried off by some Officers, who had engaged, about England, (7) where the married Humphry Duke of Gloucester, Brother to King Henry. That enterprise tend- ed much more, for that purpose, as far as the Duke, by his Vigorously disputed the Duke of Glouceter; they provoked another by Leuven, and proceeded even to a Conjunction and Agreement, to appoint the Day, the Place, and the Wea-pons. The Duke of Bedford having assembled the most considerable Lords, both French, and English, and observed a discipline so great, that there was no just Cause of Combat.

Yet there continued a hot War in Holland, where the Duke of Burgundy, and the Duke of Glouceter, tried their Strength. But after two Years, the Pope have declared the Marriage of Jayen- cer with the Duke of Glouceter to be of no Force, that Prince defined from his partiality, and mar- ried a Lady whom he kept (7). During the whole Year 1428, the Duke of Burgundy was often in Ecuador; and in the year 1429 he had returned to the Court of Jaqueline of Bavaria. He hemmed her in so close, that, having bribed her in Ghent, he convin- ced her of his relation with her to all her Lands, so that he joined in Ecuador, HAYM- NAULT, HOLLAND, ZELAND, and FRIESLAND (8). Historians represent this army of light and Sunday men, who found her, rather left her Husband only, because she did not believe him capable of getting her with Child (9). This was citizen enough for her to justify her Inclinations and Defects, as the excuse of her Honour and Re- payet. She would not be content to remain in the Hands of the Duke of Burgundy, waiting the Pope's Decision on the Point of her Marriage; and yet her Mother and her Husband had made that Agreement. The Inhabitants of Mons forced her to agree to it, and deliver the Duke, who conducted her to Ghent: But she did not long thee; For, having gained some Domicles, he disguised herself, and mortally entered into Holland (10). There she found some Adhe- rents, and by that means, gave the Duke of Bur- gundy a great deal of trouble; for she was not dis- covered by the Ill found in her persons. The Spirit of a Woman, who gives her self a loofe in Love, is not to be conquered, but with the most constant Reason; and she was nothing with passionate Heads (11). She would not yield, neither when she heard that her Mar- riage with the Duke of Glouceter had been declared null by the Pope, nor when she heard the Duke of Burgundy's Conclave (12), nor when she heard the Death of the Duke of Burgundy, her true Husband. Most of her Friends forbid her, when they saw her in Paris: But the
of France's Party. He had the honour to be intreated earnestly by the Pope, and the Council of Bâves, to moderate his just Retention, and to pity the Misfortunes of his Country. Befides, he had the Glory to see Charles VII submit to Terms of Accommodation so rigorous, that he may, without Hypocrisy, be said to have made him Amende Honorable [C]. By means of these Submissions, shameful indeed,

the Superiority of the Burgundians, and that they headed all the Chiefs of the other Party, who fell into their Hands (15). Yet the would not treat them as captives, but as he had befriended them in Tergen (14). After the Treaty he gave the Government to France, to the Joy of Languedocians, and the Satisfaction of the King's knowledge in the Year 1432. She was made Princess, but as she made a new Column of all Her Rights, she was permitted to sit as a bride in the enjoyment of her new Amour. She died at the Hague without Children the fourth of October 1456 (16). All this shows how Philip the Good was able Prince, and that he made no scruple to aggress on her at the expense of the involuntary Chadity of a Woman: For he opposed the Annoys of Jacobites, for the sake of stopping her from having Children; and as soon as he knew that she had not, inheriting, he permitted her to satisfy Nature without having what she desired. He was made Charles VII, made him Amende honorable. I have cied in another Place (16), a long Pallage, in which I have left Chalm, which contains this: Before Lewis XI, King Charles VII, his Father, did a thing yet more amazing: For in order to make Peace with Philip Duke of Burgundy, his army was scattered and lost, the Duke of Burgundy, the Constable of France, the Chancellor, a Marshal of France, and several other great Lords, to treat of Peace, who, in full Asile, in the Name of the King, the Duke of Burgundy, the Death of John Duke of Burgundy, concealing, a lived and did nothing. I say, that he did not wish to do anything, to save the Kingdom to a certain extent, and to do as much as the English, as he did soon after, and in form of time reduced to the Obedience, to which no man to the necessity of the Wars had obliged him to submit. The Reason would be, that he would not let all their State than thought of doing so (17). As in the Case of Satisfaction for Injuries, the least it was a Condition of Conformity, my Readers might not be fully satisfied, if I left them to the Authority of this Author. Therefore it is necessary to recite the Words of the Treaty itself, which relate to the humble Submission of Charles VII. The first Article runs thus, 'That the King shall say, or, by notable Persons fully and openly authorized, shall be said to be said, to Monarchs of Burgundy, that the Death of the late Monarch the Duke John of Burgundy, his Father, who (though he was not in good wit and looked) was caused by them, who perpetrated the said Affidavit, and by ill Counsel, and has always disregarded him, and does not now stand in regard of his Father and that if he had known the same, and the terms of such Age and Understanding as he is of at present, he would have preverted it to the utmost of his Duty, and had at that time but little Knowledge, was not so well advised as to prevent it. And shall pray to the King, the Good Lord of Burgundy, that all Malice or Hatred which he may have had on that Account, he will lay aside from his Heart, and that good Peace and Love shall be between him and us. 'And at the same time be made of this in the Infrumment of the Agreement, and 'Treaty made between them (18).' Let us see of the following Articles. * Item, That all their
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indeed, but excusable from the Neceflity of the Time [D]. Charles VII detached him from his Alliance with the Engliſh. The Engliſh, from that time, became great Enemies to the Duke, and committed all manner of Hiftilities in his Territories (i). He attempted to revenge hisſelf, and them, by an ill-Conduct towards them [b]. The Flemings forfook him, and made him mifcarry in that Enterprize. He did a very generous Action in the Year 1440; for he procured the Release of the Duke of Orléans, who had been Prifoner in Eng¬

land [E].

on the Duke. Whiſch they spoke with so much Affection, that they feared They in Abundance. This caufed the Duke (thus taken and attack¬

ed) was being moved to it by the

Countenance of thofe great Lords, and his dear

Confult among them, and commiftioning the Mili¬

tary of his Country: and would perhaps theſe ftrangers

by this Agreement his Penance for the Death

of his Father would be prevented, and the Mur¬

derers forgiven and unpunifhed. He then, though

with Affection (and more inclined to the Preven¬

tion of his Hoſte, than to the Aggrandifement of

the Engliſh), humbly raifed all thofe Lords and

Ladies, and anfwered them, that for his Part he

would not refufe it, if he could accept of it: but

that by his Oath, given to the Engliſh, he could

not treat without their Consent. The fame Annals

state that they concluded a refolute refolution, and poli¬

tively refused to come to any Agreement with

the French, and that the Cardinal de Sainte Crue, 

being vifted at it, through the Preceffe the Power of

the Church of Buffon, both him and the Engliſh.

And, continue the fame Annals, the Cardinal, in

order to shew the Duke the Power of the Church,

called for some white Bread, which (with great

Affurance) he cured in the Prefence of them all: and

inflantly the Bread became black; and then the

Cardinal, leaving his Imprifonments, gave it

the Benedictine, which means that the Bread re¬

covered it's former whitenefs. At which the Duke

was exceedingly terriﬁed, and promifed to be

conceded to him, and not representing him with

the Revenge he had taken for the Death of his Fa¬

ther (21). [D]—sincere Confefsions—where the Neceffity

of the time renders execufable.) It is no trope to

tell, that the Romans would rather have left their States

than have thought of that (22). They were a People,

of Courage too singular to be drawn into an Example. Neither is it to the trope to say, that private Gentlemen would rather die, than, in a Quarrel of

Honor, offer their Service to the forces that came near

the Sublime of Charles VII. Sovereigns can't

govern themselves by the Britifh Laws of Chi¬

valry (23). They are obliged, in favour of their

Habit, to choose the means that are followed in a War¬

ning War, to do a hundred things which would be

hate and ignominious, if done by a Gentleman in a

private Quarrel, that shall be found nicely at the Point of

the Honour. The Intereft of the Public requires that, without Prejudice to their Glory, they may offer Peace to their Enemy, and ask it preſently several Years running; and not be discouraged by his Haughtineſs and Diffidence. To

then the greater Evil, they ought to forfure their

Reparation, and their religion, in the good of Peace. Let a private Person, who goes to Law for an Effeſte, be as obdinate as he will not to be baffed in his Cauſe, let him ſpend every Rag rather than weapons, that is of no Conſequence to the Public: but if a Prince were to hand on fuch Bravards, he would expel his State, and ﬁn against the law of God, falfely shear his eſte. And since the Obligation even of an Oath, the most sacred and most inviolable thing in the World, is sub¬

fected to that Law, ought not the worldly Glory of a Prince, he beſide fubjeckt to it? A Roman Gene¬

ral afſures, that, for the Preʃervation of the State, we may fuffer even what is ignominious: 'Ac

s we cannot, fays he, fed a Ca¬

Battia patriae eft ut tam ignominia ex quam

morte noftris efpit efervemus. Subeffer grof
dis quamcumque eft indignatio, et paareus ne

qui quidem æquum erat. (24). ...'[D]—That Surrender is hag and ignomina: but the

Love of our Country is fake, that we would fave

it as well our Ignorancy as by our Deceive, if

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monti in Bouc- 

gogue, lib. 2. 

[12] Meynèt, 

Domesticks car¬

celles & voyages 

héritiers, pag. 391.

[13] See the Ar¬

ticle CON- 

TAUT [20].

[14] See the Ar¬

ticle [D]; and 

the articles PSE¬

TERS, Rem. 

[1].

[15] He must

need be. Let therefore this Idfinity, gone great

power, be unglor, and let us submit to Nocility, 

which even the Gods cannot overcome. As Plin. il,

in Marcius imagines, that the Peace of Afrus was a 

Work rather Divine than Natural; for the Affairs of 

Charles VII were in a Good Fortitude, and those 

of the Duke of Burgundy ill; and yet notwithstanding, 

they were both Great, and up¬

on their Mettle, Nature (which cannot lie in her 

Judgement) felt herself grieved and wounded by 

both Parties. Wherefore the two noble Princes 

conceded to the Peace above-mentioned; and

after a close Enquiry, and Calculation of the 

Reasons which moved each Party to seek Peace,

I find that, on the Part of the King of France,

he made Concedence of the Cape of the Death

of Duke John. Second point of the Peace was

of withhifting both the Engliſh and Burgun¬

dians at once, without great Hazard and Da¬

mage to his State. Thirdly, By reason of the 

Great Ease and friends he dyed to the 

Hands of so many kinds of Gen's d'Armes, For¬

reigners and Natives, that there was not so much

as a priye Captain in France, to whom they did

deny Admittance to the King at any time, what¬

ever Intrus he had. Fourthly, He was so wise

and reasonable a King, that he chos rather the 

Good and Beneﬁt of his Kingdom, than 

nearly to piercere in a wrong Nation, without

Sover: or Repile. As for the good Duke Philip, 

what made him forward and fresh in his View, 

have been a regard to the Pregard of the 

Kingdom of France, to the noble Blood from

whence he was descended (working in his Blood),

and nearest to his Heart) and to the great Be¬

neﬁts he had received, in the Perfon of his Pre¬

decessors, from the Royal Family, as well as na¬

tional Right to Reseuesor. These three things, 

working together, made him forget the Ofﬁce,

ill Adventure, Milichef, and Mifantrope. Second.

The small Aﬃnity and Love he had to the 

Engliſh and, thirdly, His dread of being 

true, who, always during his whole Life, (however

offended and provoked he may have been at

some place or other) he never left his Hand on him.

by Deeds) lent his Hand with all his Might

and Power, to support, maintain, and guard, the

Royal Monarchy of France (25). Here you fea

the hands of Charles VII, Duke of Burgundy, 

entirely partial to his Mallers; Am¬

lication on one Side, and Difﬁdence on the other.

He does but join the small Aﬃnity of Duke 

Philip to the Engliſh, and conceals the deadly At

front which had caused a total Ruption, if 

Charles VII had been wife enough to improve the 

Opportunity. Before, he talks with Embaffy of his 

Mallers Aﬃnity for the Kingdom of France. 

Meer Chimers! A Turk would not have been more 

cruel to Charles VII than Pilate, and never more
disgraceful Satisfação. If the Duke of Bar¬

guy had felt in his Veins the leat Drop of the 

Royal Blood from which he was descended, he 

would have let the King of France submit to a 

Penalty so unworthy of a Monarch. I say again, 

Charles VII was execuable: He was neither War¬

ior nor Politician enough himself out of 

trouble; if he had had as great Retource of 

Courage and Genius as some others had: he 

would never have puﬁoned his Honour, as he did 

the Peace of Afrus: and perhaps if he had let 

go on a few Years, he might have formed 

himself in a Condition to maintain, that he 

did not love his Country a Tebe: that he was as 

able to return to the Way of Law, as he 

was necessitated to have recourse to that means, 

and thereby to remove the name of the 

Reign of Charles VII; for nothing swears to evi¬

H k k
land for Twenty five Years; and thus these two Princes, by a sincere and cordial Reconciliation, extinguished the mortal Enemy raised by their Fathers (1). The Duke of Burgundy concerned himself but little with the Affairs of the English, after the raising of the Siege of Calais. He had Work enough at Home: His Subjects in the Low Countries, and chiefly the Gantzi, found him Employ; but he reduced them to Reafon (2). He gave a retreat to the Dauphin for several Years successively, and accompanied him into France with Four thousand Horfe, on News of the Death of Charles VII, in the Year 1461. He lived till the fifteenth of July, 1467 (m). He was a Prince of great Merit, and very much enlarged his Dominions (F). He gained the Love of his Subjects, and the Esteem of all the Princes in Conftantion. He married thrice, and was excessively Incontinent (G): It was, decently the Mifer and Disorder of France under that Prince, as to fee the Affair of the King's much too long, not only refuse to conceal himself, but continue, for Ten years successively, to disturb the Start, and turn every thing topsy-turvy, according to his Fancy. A little patience might, perhaps, have fetched Charles II. the Reprisal between the English, and Duke of Burgundy. This left had more reason to fear the Success of the English; for the Duke of Burgundy had overthrown Charles VII. it would have been easier for them to compute all the Dominions of the English than to compute the French. For it was to do after the Expiration of the English (a). From this Principle, and out of Restraint for some Affumtions, the Duke of Burgundy found it his Interest to forbear. He thought they should have done it sooner or later. The old Men of our Country say, there are the Words of Lewis Goffaut of France (b). The Duke of Bedford (c) once came to so high Words with Duke D'Angoulême, that he reproached him with the Treaty of Peace shown, and upbraided him with his Levity, for his having promised the Peace of Autun, and Oaths of the French. —— The fame old Men say, that the Duke of Bedford added, the King of France is at Liberty either to prevent it; and that the Duke of Burgundy would be much more surprized if he were not first to drink Beer and Wine in England, more perhaps than for his fill. Whereas the Duke of Bedford, and all the Councilors, Sheriffs, and Officers, in their Shirts, went a Leage to meet the Duke and his Son, to beg for mercy. The Gentle, at which they went out to fight him at Riplomonde, was hope up for ever. They were condemned to pay Four hundred thousand Rix-Dollars, to deliver them their Bannet, to do them with his he should think fit, and suffer a Change of their Customs and Privileges (9). All this the Frenchmen, the Happiness, the Valour, and the Ability, of our Philip (F). He very much enlarged his Dominions (J). Let us observe here, in what manner the House of Burgundy extended its Dominions under its Prince. Philip the Bold added to the Princelyops, given him by his Father, the Earldoms of Flanders and Artois, by his Marriage with Margaret, Daughter of the Count of Flanders. He left all these States to his eldest Son, and obtained for his second Brother and Limbourg, by Will of his aunt (30). This Duke of Brabant was Father of him who married Jacqueline of Bavaria; who was born this Jacqueline yielded Heinsville, Holland, Zealand, and Flanders, to Duke Philip the Good (M). All this the Frenchmen, and especially the inhabitants of the Countys of Namur and Tournay, which he had bought of Earl Theodoric (32). He inherited, in 1470, the Duchy of Brabant, and Limbourg, the Marquisate of the Holy Roman, and Lothuring of Antwerp, by the Death of Philip of Burgundy his uncle (33), who succeeded his Brother, the Hungary of the French: He made himself Master of the Country of Luxembourg in the Year 1423 (34). He married a third time, and was excessively Incontinent. Michelle de France, Daughter of Charles VI. whom he married in the Year 1490, and Berthe, whom he married in the Year 1444, and who died soon after, were his two first Wives. He had no Children. He married afterwards Isabella of Portugal, Daughter of John I. of Portugal, the tenth of Ta- nue, 1450. He had the least Twelve of the two eldest lived not long. As to his natural Children, they were fifteen in Number (35). The following

(3) Compute what Goffaut the Museon Burgund. pp. 713.
(4) "Id. Bid. 372.
(5) Brother of Henry V. King of England, and Regent of France.
(6) "Meemally, Abbeig Chonlau. Ten. III. pp. 397, 398."
he, likewise, who instituted the Order of the Golden Fleece [F], the University and the Parliament of Dole [6], is a very strong Proof of his Merit, that he could keep in Obedience his only Son, who was a little discontented, and the most proud and raff Man living [7].

following Page is worth reading. I take it from the Memoires de Olivier de la Marche, in the Chapter where he gives an Account of the Journey, which the Dukes of Burgundy took into France, in the Year 1436.[5] they received the said Dukes very honorably, and the Queen did her much Honour, and was often in private with her. This Prince was grown old, and now but little talked of: And I believe they both had the same Pain and Distemper, called Leukod: and that at those times they discovered their great Discontent to each other, which was the Cuse of their privacy: and indeed there was some Appearance of Reason for their Sufferings. For the King had newly exile a poor Gentlewoman, one Agnes de Savoie, and placed her in such Splendor and Power, that her Son was equal to that of the greatest Princes of the Kingdom. — On the other Hand, the Duke of Burgundy was the most spirited and frolicksome Prince of his time, and had Baddles both Sons and Daughters, a very fine Company. Thus the Queen and the Dukes often met together, to converse one ano-

In the Revolt of the French [4], the Dukes of Burgundy [57], Anarchy one of his natural Sons. James of Burgundy, Lord of Fel-
laise, Grandson, I think, of Baldwin, another name being given to him, being a Protestant, but taking Offence at the Disputes raised at Geneva, between Boyle and Calvin, in the Year 1551, he fell off, and he and also, from the Director of the Reformation. He has married good Face in their Church several Years [58]. Calvin had dedi-
cated to him his Commentary on the first Epistle to the Thessalians. But he afterwards took out that Epistle Dedicatorily, and inserted another to the Marquis de Vle [59].

I have heard Mr Pallais say, that he remembered he had read in the French Chroni-

BURGUNDY (Charles Duke of), Son of the former, was born at Dijon, the tenth of November, 1433. He was one of the most Warlike Princes in the World. He was known by the Name of Count of Charolais, during the Life of his Father. There was a prodigious Antipathy between him and Lewis XI, which began during that Monarch's Refiendence, while he was but Dauphin, at the Court of Philip the good, Duke of Burgundy [a]. This reciprocal Hatred was a perpetual Source of Enterprizes, which occasioned great Milchfe: These Princes studied nothing but to thwart each other. They went to War several times; and when they made Peace, it was with no other View than to enfringe one another [4], and each of them continually kept Intelligence with the Enemies of the other. If the Court of France has been as active, as it has been since, to take Advantage of favourable Opportunities, it had been a great Happiness for Lewis XI; but he found them insensible [B], and could not persuade them to do any great matter

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matter against Duke Charles, who was formidable to several States of the Em-pire. He found more vivacity in the Court of the Archduke Sigismund, and among the Swiss, in the Affair of Ferrette (b). He found himself greatly embarrassed, the first time he had to do with this terrible Enemy. It was in the spring of the year 1465. The Count of Charlois entered France with a fine Army, to support the Grandees of the Kingdom, in a League they had made against the King, which they called the League of Public Good, and the Burgundians decided nothing; both Parties pretended to have the Advantage. The Earl gave fignal Proofs of his Bravery, and was wounded there.

The Heads of the League joined him some time after, and they wanted but little of making themselves Masters of Paris. They would, in all appearance, have dismembered the Monarchy, if they had had much more Prudence and Strength; but, as none of them were capable of conducting the Bufinelli well, and every one might obtain great Advantages by a Treaty, they conferred to a Peace, which was concluded the Twenty ninth of October, 1465 (c). The Count returned very well satis\ted, and found Employment at home, in the War against the People of Lige. He commanded the Duke his Father's Army, before Dinau, in the year 1466. Town was taken, and treated with the utmost Rigour, as they had on their part acted with excessive Infidelity (d) [C]. He continued that War after the Death of his Father (e), and gained a Battle against the People of Lige, near St. Tron, in the Month of November, 1467 (f). He was Master of Pernone, when he received a Visit there from Lewis XI, in the Year 1468. That Interview had an Iffie quite different from the King's Expectation; for he found himself the Duke of Burgundy's Prisoner, and was constrained to follow him to the Siege of Lige, to be Witness of the Chaffinement to be inflicted on a Town which had flourished up to take Arms a second time (g). It was taken by Affault, the thirtieth of October 1468, and treated cruelly (D).

The King was fuffered to retire four Days

(a) [Staff of Bezançon, Meadows, &c. in Boursuge.] (b) Id. Bibl. p. 294. (c) Id. Id. ibid. pag. 392. (d) Id. Id. ibid. pag. 390. (e) Id. Id. ibid. pag. 374. (f) Id. Id. ibid. pag. 386. (g) Id. Id. ibid. pag. 384. (h) Id. Id. ibid. pag. 392. (i) Id. Id. ibid. pag. 276. (j) Id. Id. ibid. pag. 385. (k) Id. Id. ibid. pag. 386. (l) Id. Id. ibid. pag. 388. (m) Id. Id. ibid. pag. 387. (n) Id. Id. ibid. pag. 388. (o) Id. Id. ibid. pag. 292. (p) Id. Id. ibid. pag. 293. (q) Id. Id. ibid. pag. 294. (r) Id. Id. ibid. pag. 295. (s) Id. Id. ibid. pag. 296. (t) Id. Id. ibid. pag. 297. (u) Id. Id. ibid. pag. 298. (v) Id. Id. ibid. pag. 299. (w) Id. Id. ibid. pag. 300.
Days after (§), he soon broke the Treaty he had made at Pertonmore, and, in 1470, besieged some Towns in Picardy, belonging to the Duke (I). This War, interrupted by a Truce, became very bloody, when the Match of Duke of Guisnam, Brother to the King (§). The Duke of Burgundy put all to Fire and Sword in Picardy, and the Territories of Caux (I) [§]. And he undertook two Schemes, which was to obligations in raife, that of Beaussitis, and that of Renec. It is reported that the Women of Beaussitis signalized themselves in the Defence of their Town, for which they were recompensed, by a Privilege very agreeable to the Sex (F) [§]; for they had leave to adorn themselves as they thought fit. Some time after, a Truce was made, during which the Duke went to conquer the Province of Guelders. This Addition inspired him with the Thought of having his States erected into a Kingdom by the Emperor (G); but he could not consult his Desires. It was in finitude more easy for him to engage the King of England in a League against France: I have said in another place (m), that Louis XI. said that with Stormy with Money. He made a separate Peace with the English, in the Year 1475; for their Women in the Observation of their foolish Traditions. For they forsook a great many little Innocent Works, even in the most preying Nevel- skyn, on Solemn Days: but they excepted the Habits of Jewels and their Wives, which they thought they might buy on those Days: It was likewise a privilege granted by Letters Patent of King from the year 1473, to the Women and Maids of the Town of Beaussitis; she might have two dresses on their Wedding Days, and when they thought fit, in such Vesture, Attire, Ornament, and Jewels, as she thought fit; and her admiration of the Courage they had thrown in defending the City against the Duke of Burgundy (§). This Privilege is preserved by the Women of Beaussitis in the Year 1475 [1476]; in particular, that is, they may walk in Procession, and to the Offering, before the Men, on the Day of the Festival. (I) See the Act in the Book of Commons, in the Year 1476, in the Name of Beaussitis (r). (r) adulterous verderay, and their Marks of Fa- vour and Respect which they should ask. They required nothing but that a Temple should be built to Female Fortitude: The Worthy was to be at the Exence of the Public, but they offered to delay the Charge of the Building itself. The City took upon them the whole (u). Plutarch says (h) here (24): he does not fly, with Fairness Me- mory, nor yet with Nobility, nor yet with the Price: Men should give the Women the upper Hand, and that they might wear Ornaments of Gold and Purple, and so forth, &c. It is quite no bar to this: servile submission in full quam in ar- mis facile; verutique suum indigens novam vitae differentia adjecit; permissit quoe suarum stil segmenta (25). They could not better have faded the Reward to natural Inclination (m) [§]. He was at Paris in his Dominions erected into a Kingdom. At his Interview with the Empe- ror Frederick III., at Trier, he promised to give his Daughter to the Emperor's Son, provided his Imperial Settlements were respected in France, in the Person of the Duke of Burgundy, held by his Ancestors, and confirmed, and that he would confer, and confer on him the Titles and Honours of a King (s). The Emperor contented, and the necessary Preliminary was made; thus was that purpose. But it was dropped all on a sudden, for some disputes the Duke had given the Emperor. Some authors say, that upon the Emperor's going any farther in giving him the Title of a King: by giving him to understand that the Duke was not only to the Emperor, in prejudice of Prince Maximilian: The Emperor, a furious Prince, fearing that, made the Refusal shocking. This happened in the Year 1473. Pontius Hector, the Duke offered Money to obtain of the Emperor, and the Empire, a Grant of the four Echelles of the Low Countries (29), and that he demised the
the Duke of Burgundy was very angry, and remonstrated to the King of England very haughtily on that Subject [44]. The ill Success of the Siege he had laid to Naizis, in the Country of Colagne, contributed not a little to the Breach of the League he had made with that Prince, and with the Duke of Bretagne. After some Bravadoes, he also agreed with Lewis XI on a Truce for nine Years, not without great Spite, which he discharged on Lorraine. He fouled it entirely: in consequence of that he built Project upon Project, even so far as to think of the Conquest of Italy; but he had a mind first to oblige the Swif to submit to his Laws; he miscarried in this Defign. They beat him at Grenan, June 5, 1476, and at Mort at the 20th of June: the same Year. At last, he was killed before Naizis in 1477 [7]. He was a Prince who might have made great Conquests, if he had had as much Prudence as Courage, and if he had not had, in Lewis XI, an Adversary, who, by his Intrigues and his Money, raised him abundance of Enemies. His Military Ordinances are admirable (9). He was the first who revived the Method of the Romans, of enlisting his Troops in an intrenched Camp (9). The first Caufe of his Wars against the Swif was a mere trifle [X]: The Booty, which

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which they took at the Battle of Grefon was inestimable, and some singular Ad
ventures are related concerning it [L]. His Grief at this Defeat had almost colt
him his Life, and did weaken his Understanding [M]. I must not forget that, in

[ K ] The first Success of his Wars against the Swifs was a very small matter: I speak to in com
pliance with the common Opinion, for I am per
suaded that the most Philosophers who have done him justice, both in Affairs and Burgundy, were a powerful me
rative for attacking them. Those Words of Philip de Comines, *And for what Querel with these War
be better than a little of Semp Sain, which the Count de Remant took from a Swify* that was pulling thro their Lands. If God do not God, it is not likely he would have thrown himself into Danger for such a *_TRANSACTION,* 44; *This Passage, I say, has made an hundred Authors say, that a Curtain blo of S Lands was the child of a bloody War between the Duke of Burgundy and the Swifs. That Example is scarce ever forgot, in treating the Common-place that every small matters are the Cate of great Events* [45]. But if it had been carefully observed, that Philip de Comines contradicts himself, so much regard would not be shown to his Obser
vation. He had said very clearly, that Charles was resolved to *make War on the Swifs, as well for what they had done to him, when he was before Nice, because they added in the taking the Earl
ly part of Forrette from him* [46]; and because they had taken from the said Count de Remant [47] 45; therefore they were afraid of him, and made him all manner of Submissions. Comines is my Author. The Swifs, *fore by* [47], perceiving him to be near them, lent some assistance to his Enemies, and refused what *they had taken from the Lord of Remant.* — The Duke entered Burgundy, where the Earl of Semp took the Head League of the Swifs, called Swify, returned to him, making larger Off
ers than before; and, besides Reconciliation, they offered to quital Alliances which were contrary to his liking, which was so favorable that they at last *and to become his Allies, and serve with him Six thousand Men at Arms for small Pay against the King, when he should require them.* The Duke would have nothing to them. They renom
brated to him likewise; *in order to disoblige him from that War, that he could not get nothing from them, but either a part or all was taken by them, and they had no good Prisoners for him; and that they did not believe but that the Spurs and the other loaves of War, which his Army were worth more Money than they could pay him *on Taxes,* were taken from them [46].* This Reston was of no weight with a Prince like him, who had the States and Estates of Burgundy (Roman Domain) and orbis, populous cuncta valetudinis defera terrae, & more terrae: fi, locuples hostia efl, & fi, prosperous. — Sol omnium opes at
quae inopiam pari affecta concepunt [46]. — Thes Riveros of the Vol (the Roman), when the Lord filled their universal Destroyers, found the Sea in; if his Enemies be rich they are outlaws, if poor outlaws: They alone is equally great the Wealth and Poverty of all the World. If he had had his Prudence and Fortune, he might have carried his Conquest for: but he was too prone to follow his own Opinion, and by that means carried the war very much neglected [45]. Never did Man better than he valorize the Maxim *Vis Comint ex oppress morte ruis ful [41]. — Strength without Cancel duty: *why?* [L] The Battle they took in small matters, and some singular Adventures are related concerning it. The Duke of Burgundy was in great deep to the Zheids, and Plato, and a great many other Ornaments [45]. He dis
 piled every thing for the Batte, with the greatest imprudence and rarity he could, and so suddenly put in God him that they all fled: and the Swifs got his Camp, and his artillery, and all the *Tents and Pavilions belonging to him, and his Provender he left in great number,* and other things without end: for nothing was saved but their Persons: All the Duke's great Jewels were lost; but as to Men, he lost only

 seven Men at Arms, at this time; all the rest fled *and himself too.* It may be better said of him, *that he left both his Honor, and his Riches to Death,* than it was foul of John of France: he was taken fighting valiantly at the Battle of Poit
ier [47]. — The Spoils of his Army enriched [48] to the peace poor Swifs: Who, at first, knew not the value of them, especially the most ignorant of them. One of the finest and richest Pavilions in the World was found, and is now called *Le Nain,* another called *La belle de Flandres,* which were the largest and best Stones that could be found, and other things without Number, which caused them to know the value of Money ever since [48].* I have read somewhere, that a Bernois, *on the rise of Meyer, bought the Duke of Bur
gundy's Diamond for 3000 Florins of Gene afterwards bought it for seven Thousand Florins of the Rule. The Duke of Mules gave eleven Thousand pieces of Popp, and the Duke of Schwab the Count of Moulins [49]; the Count of Moul
ins gave Twenty thousand, and placed it for an Ornament in his Crown [45]. Observes, that the Duke had a *great deal of money, which consisted of ten or eight Hundred choice Men, at the beginning of the Siege. They surrendered at Dijon, and he put them all to death, and in his new Camisole he put the helmet of a King.* 41; 45; 46.

[ M ] His grief had almost embitter his life, and did impair his Understading. I shall use all the Wastes of the Heart, and turn them into a great Illustrious, by Grip and Vexation, at the diligence he had received. And to say the truth, I think his Understanding was never so good afterwards, as it had been before. He was a wise man, and in his thore sumens the same Dicourse in another Place, and says thus, *His Grief at the Loss of the good Bucel [50], and his thoughts upon the *Spirits so much, that he fell into a great Sickness, of such a Nature, that 'co' his Choler and the Heart of his Body naturally was so great, that he could not endure it in bed. In another Day he Morning drank barley Water, and eat Comitese of Roses, to cool himself, this Vehemence caus'd *such a Change in his Constitution, that he was obliged to drink strong Winesus without Water, and to have Cupping-Glaues applied to the Region of the Heart, in order to draw the Blood from thence. But of this you, Monograph of the Fries, know more than I, as you attended him in that illness, and caus'd him to have his Beard shaved, which he let grow: And in my Opinion, he was never after this Illness so wise as he had been before, but his Understanding grew by every day more and more [48].* 41; 46. — The remnant, without enriching it with a fine Consequence of this wife Historian, it will confirm what I have so often said of the unhappiness of great Men, and this true Maxim. That there are no Souldiers, but those who seem to be most to. After the War of the public Good, *What Queret had he?* He is now not worth anything without any Plaistes: For Ambition fired his Heart, and fill it up to conquer whatever he thought convenient. All Summer long he was ever in sport, and at his most Pleasure, he kept in the Common of his Persons, and took upon himself the Care and Inception of his Army: and yet never had all things done accurately, and no one except the Duke of Burgundy went to Bed late, as he did when he was the possessor of the Army in the Winter. He was using all diligence to get Money. He

 applied
the year 1469, he employed himself in Acts of Justice. He visited several
Provinces in the Low Countries, and chastised the Malefactors feversly.
What he did to a Lord who had seduced a very modest Woman, is too remarkable not
to be mentioned [N]. He suspected Lewis XI to much that he flighted the fin-
cere Advice which he gave him of Campobasso’s Treachery; if that were true,
says he, the King would not have given me notice of it [O]. One of his greatst Pauls
was, that he thought that all the Forwors and Honours he had received in the World,
were owing to his own good Sense and Virtue, without attributing them to God, as he
ought to have done (P). He was much more regular in his habits, than many of
his three Prestecellers (I). So we do not know his life by Guarded, nor that
he was too soon of his Father. He married thrice, and left only one Daughter (Q).

apphed himself every Day from six o’clock in the
Morning, and took a great deal of Pains, in re-
cording and hearing a great number of Embroid
doors: and in this Labour and Miserly ended his
Days: He was killed by the byw who before
Never, as he has been seen before; and may it not
be evil, that he never had one good day, from
the time he began to endeavour to appandize
himself, to the day of his Death. What advan-
tage did he gain by this Labour? What need
had he of it? He who was so rich, and had to
many fine Cities and Principalities under his
command, where he might have been only if he
had not been satisfied with being in office for copying this
Pallage: My Readers, who see judges of what’s
fine, will admire it, and it will be to willed, that
will make them laugh, and would make it
a good use of it. They would act better than they
do, both for their own Happiness, and that of
their Neighbours. But what, this which we look
without, or rather a great mistr is this. They
would be yet more miserable, if they were con-
strained not to torment themselves, Body and Soul, to
be in travels and Projects of Revolution.
They are detests to act great
games on the Stage of this World, and to draw the
Eyes of all mankind; and for that end, the earlier
they can through these writs more
and tire more Clerks than a Regifter in Chief.
To debar them from this trouble, would make
the more

[Q] What he did to a Lord, who had seduced a
very modest Woman, is worth the mentioning] This Story is related in an ampler manner, not without
some flourishes of rhetoric, by Petrus Hosterii. The
Substance of it is thus: A very brave Captain of
the Duke Philip the Good was obtained, for a Re-
compliment, and services to the Government of a
Place. There he fell in Love with his Landlady, a
Woman of singular Beauty and Modesty. He talked
to her of Love, and swore to be secret and confidante of her; and the Conflence-
Conference would not suffer her to violate her conjugal
Faith, and that he ought to remember the
faced Lord, who, with a thousand Insinuations on some
other, where he might do it lawfully. - Ete.

[60] Petrus Hosterii. Re. Bur-
gundiae. liv. 9, pp. 103.


[69] He married three times and left one Daughter.
I. Catherine of France, Daughter of Charles VII, in the Year 1439. She died in the Year 1486, without issue.
II. Daughter of Charles Duke of Bourbon in the Year 1454. She died the thirteenth of September 1455, leaving a Daughter from her of the
following Article III. Marguerite, by Edward IV, King of England, in the Year 1458. She had no
Children, and died in the Year 1503 (70).
BURGUNDY

BURGUNDY (MARY of), only Daughter and Heiress of the former, was born at Bruges (a), the thirteenth of February, 1457. As she was the greatest Match then in Europe, several Princes fought her in Marriage: but her Father had the Art to promise her sometimes to one, and sometimes to another, and got her for neither. (b) It is very probable the necker would have been married while he was alive. As soon as he was killed, they began to set on marrying her in earnest, and there were a great many Intrigues about it, which you may see in Variatas (b). I have spoken elsewhere (c) of the irrevocable Fault committed by Lewis XI. It confitted in this one thing, that he would not marry his Son to the Heiress of Burgundy; for he was not to blame, as some pretend, in that he would not allow any other Prince of his Blood to marry her (8). He sent his Berat (a) Antinóe de

(a) Antinóes de

(b) Varias Hist. de Lewis XI, liv. v. p. 187.

(c) In the Arcad. of Lewis XI, liv. xvi. 2.

(8) In the Arcad. of Lewis XI, liv. xvi. 2.

(1) Condab. lib. i. cap. 33. Lib. iii. p. 141.


(2) In lib. cap. 33. pag. 186. pag. 186. pag. 186.

(3) In lib. cap. 33. pag. 186. pag. 186. pag. 186.

(4) In lib. cap. 33. pag. 186. pag. 186. pag. 186.

(5) In lib. cap. 33. pag. 186. pag. 186. pag. 186.

(7) In lib. cap. 33. pag. 186. pag. 186. pag. 186.

(1) Condab. lib. i. cap. 33. Lib. iii. p. 141.

(2) In lib. cap. 33. pag. 186. pag. 186. pag. 186.

(3) In lib. cap. 33. pag. 186. pag. 186. pag. 186.

(4) In lib. cap. 33. pag. 186. pag. 186. pag. 186.

(5) In lib. cap. 33. pag. 186. pag. 186. pag. 186.

(7) In lib. cap. 33. pag. 186. pag. 186. pag. 186.
Barber to her, with Orders to speak with her in private, but this was not permitted [C]. She married a Prince, as to Age such as her Governess could wish [D]. It was Maximilian of Austria, Son of the Emperor Frederick III. The Nuptials were celebrated on the twentieth of August, 1477. She died of a Fall from a Horse, in the Month of March, 1483 [E], and left two Children, to wit, Philip of Austria, who was Father of Charles V, and Margaret of Austria, who was contracted to the Dauphin the same Year. This Marriage was never consummated.

10. [Comites, p. 206, note.]

(E) The Duke of Burgundy had courage enough to undertake a thing of this nature. But his Conduct was such as to lose him the favor that was necessary for his Person. He was strong enough to make Men and Money, but had not the discretion and Manners enough to conduct his Exploits. Could he have taken upon him the administration of the affairs of the King our Master, and kept his own he would have made a great Prince. Comites, ii. Cap. viii.

(F) The Dominions of may not be, let there be one Prince, one King [C].

(G) It is pretended, that Charles V left the Seventeen Provinces only a Shadow of Dependence on the Emperor, and the Empire [A], and that he had a Design even to dispose of the Reich of Philip II, and make part of those Provinces shake off the Spanish Yoke, the Emperor and the Empire never interfered their Sovereign Authority, either to oblige the King of Spain to lay down his Arms, or to oblige the States, united with the Republic, to receive Subjects or Vassals to Germany. If such a Civil-War had ritten in any of the other Countries, the
to enroll them into a Kingdom, and give it the Name of Regnum Leoninium, because of the Liones which are in almost all the Arms of these Provinces. They add, that he re-united the Low-Countries to the Empire, only an accident of the other States of Germany, being apprehensive of the Wars which might happen there, and of the increase of Power and Glory belonging to his Son Philip II, (who adhered to the Imperial Crown,) that he would not fail in outlining which belonged to the Empire, without which he could not easily obtain it (c). It is pretended, that, by the Treaty of Munster, the Empire was discharged from taking part in what concerns the Defence of the Circle of Burgundy (b). Baron Lilias was not of this Opinion (c).

There

the Emperor and the Empire would have acted quite otherwise, and would have put a stop to it by force of Arms. It is remarkable, that there was a Congress at Cologne, in the Year 1579, to make Peace in the Low-Countries, and that the Emperor acted only as Mediator, between the King of Spain, and the revolted Provinces. There passed a thing on that Occasion, which deserves a little note. A Courier of the Emperor, passing thro' the Territories of Lignyburg, without a Paiz-port, was stopped; the Emperor complained of it, and alleged that, there was no need for a Paiz-port for a Courier, who carried the Arms of the Empire, and who, according to the Place where the Emperor had any Right (b). The Preambles of the Peace was reading this in a Memorial, which had been delivered to the Deputy of Philip the second, at the Congress of Cologne, in person, and said, that he could not accept a thing contrary to the Authority of his King, who owned that himself, especially in Lignyburg, where the Courier had been detained: That this Right consisted in Fiefs, which the King made hold of the Empire, and principally the Circle of Burgundy, added by the Emperor Charles V to the nine other Circles of Germany, by which the Fleming Provinces are excepted from the jurisdiction of the Emperor, in person. Terms several times repeated (a). These are the Words of the Original. * Scriptum ilium rei dictum, non accepit, quod adversus vultur autem est, aut quod auctoritate Regni Dominii non agebit, nec nofentia in aliarum terrarum Lignyburgae provincijs, in qua tabellarius detentum est. Hicque confunde ex dominio, quae in circiter, nec hactenus suspensus, nec suadens, nec auspiciis suo, nec laboribus eius, nec actionibus sui, nec in quibusdam, quibusdam prope quibusdam, ab imperio jurisdictione Belgicorum provinciarum exclusus est (d).

(c) Id. Ibid. — and that by the Treaty of Munster, the Emperor, the States, and the Circle of Burgundy. What follows is represented in a Masstille, printed in favour of the Emperor. The Emperor had his Imperial Majesty examined over so little the thirteenth and fourteenth Articles of his Capitulation, and the third Article of the Peace of Westphalia, he would have found that the Empire, having considered, that the Circle of Burgundy brought no Advantage to the Germanic Body, after the Translation of 1548, and that it was only a Charge to them, so long as it belonged to the House of Austria, by the continual Wars with which it was involved. His Imperial Majesty would have found, I say, that the Empire had thought proper to频erate this Circle from the Union of its other Members, as to what regards the Burden and Burdens, and Taxation and Trampoliticy of the Circle, whereas it is compiled, might not be exposed to the Danger of losing different Parts of the Empire by the perpetual Wars which ravaged this unhappy Circle, and the Places adjacent which made the Sisers Constranx say, when the Peace of Westphalia was concluded. (b) * Maiestatis sui jussu, et accipienda (d), ut animos Germanicorum fidem a Finlandiae praedictae ipsis (i. e., the Peace of Westphalia was concluded) *animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded) *animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded) *animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded)* animos Germanicorum fidem a Finlandiae praedictae ipsis (j. i.e., the Peace of Westphalia was concluded). It is added, that Maximilian II, Rudolphus II, and Matthias, more would concern themselves to the Troubles of the Circle of Burgundy otherwise than barely by an amicable interposition (j).
Burgundy. Burgidan.

There was a great Clamour against the Elector of Cologne, in 1701, for introducing some French Troops into his Garrisons, under the Name of Troops of the Circle of Burgundy [D].

...them any more. Their Conduct showed that this was their Intention for, when they do find, that the Dena of the Elector of Parma ever took any measures for the Affiliation of the Circle of Burgundy, from the time of the Peace of Mistley, to the release of Prince Rupert of the Palatinate, it would have deceived the Spaniards, if she had pretended to be engaged to afford the Spaniards in the Low-Countries, notwithstanding the Article de mains libres nor jemand that permitted them to pass.

[D] The Elector of Cologne introduced Troops into his Garrisons, under the Name of Troops of the Circle of Burgundy. This was one of the Honds of the Accusation, for which his Imperial Majesty laid him under the Ban of the Empire. He endeavored to justify himself, by alleging that foreign Troops enveloped his Electorate on every side; and that therefore he thought he could not give his Subjects a respite from his temporal Vige upon their Re帕s and Safety, than to call to subsist some Troops of the Circle of Burgundy; with this Pretext, nevertheless, that he had made them a check, before he introduced them into his Dominions, that they should commit no Act of Hability, either against the Emperor, or against the Empire; that they would follow no other orders but his; and that, whoever his Electoral Highness should define it, they would go out of his Towns and Countrys with all Due and Ordinary Debts.

He added, that the Elector was not at that time at War either with France, or with the King of Spain, Sovereign of the Circle of Burgundy, upon the second called to his Affiliation the Baden and Spaniards, under the Name of the same Circle of Burgundy, and that the Chapter of Cologne, at the time of the Apostacy of Gebhard Truchseus, likewise made use of Spaniards, under the same Name. This left Argument is admissible; and the own more or less, even the King of France, as a great personage; The Election of Repeased is in his Manhood, in the Year 1704. The House of Anjou, 1784 he [13], has given several Examples of his having been the Elector of Cologne has kept to. They caused the Troops of the Spanihe Netherlands, of the Circle of Burgundy, under the Command of Prince Rupert, to enter the Territories of the Elector of Cologne, to disturb Gebhard Truchseus; and during the Faire of the Palatinate, the Elector of Cologne, in that same year, had some of his own Troops into the Empire. If there were some French, who are not Subjects of the Empire, among the Spaniards, received into his Garrisons, were there not Spaniards and Itelians, who are likewise Burgers to the Empire, among the Troops which Général de Cordova brought into the Palatinate in 1741. We are the Prince of Parma's Army composed of Bodies of their Nations? Three two Armies entered the Empire in an hostile Manner, and the Troops called by my Brother cannot only to garrison a few places.

It is not to be denied that the Elector of Cologne, at the Revolution of the Church, in the time of the War with Gebhard Truchseus. That Archibishop furred mutinous everywhere, that his Chapter had violated the Constitutions of the Empire; and that Gebhard Truchseus, in the Year 1707, sent an Exemption to the County of Aremburg, to signify to him that he must withdraw his Troops out of the Territorial of the Empire, but the Court answered, that his Imperial Majesty's Troops were not included in the Statutes which prohibit the Entry of foreign Troops into Germany; that the King of France, under a pretense of the spirit of the principal Members of the Empire; that it was lawful for the Chapter of Cologne to define Affiliation with Spain, Sovereign of the Circle of Burgundy, and Allies for a long time: that the Archbishop was rather to blame, who had entered into the Empire French, English, Scotch, and other Strangers. [16].

This is unjustly so; for if the present Elector of Cologne is an Enemy against the Laws of the Empire, and the Emperor Rudolphus II., were guilty of the same Fault: the one in sending Troops into the Electorate of Cologne, and the other in not (not declaring the Chapter that had used and introduced them; but if these two Princes did nothing contrary to their Duty, as the Court of France would allow them, they did not offend the Emperor, how can they condemn in an Elector of Cologne what they approve in the Canon? And if the same neighbouring States, who condemned the Chapter of Cologne at the Revolution, were not to be put under the Ban of the Empire, for having followed the Example of Gebhard Truchseus, do they not expose themselves to the Responsibility of judging Actions only by their own Interest, and making their Advantage the Rule of Justice and Frail? This Disorder is unavoidable in Politics: it is in vain to seek any Remedy.

Burdidan (John), born at Burthone in Artus (a), was one of the most renowned Philosophers of the XVII Century. He discharged a Professor's Place in the University of Paris with great Reputation, and wrote Commentaries on Aristotle's Logic, Ethics, and Metaphysics, which were much esteemed. Some say that he was Rector of the University of Paris, in 1320 (b). They add, that he was deputed to the Court of Rome. Robert Gagnum makes him flourish under the Reign of Philip de Valois, in the Year 1540, and by that relates a Story very injurious to the Founders of the College of Naveure [A]. It is a Story very likely that...

(A) Gagun makes him flourish in 1548, and by his works shows that he had a great reputation in every country. Some Reports have been spread against the Honour of this Queen; to wit, that she caused young Scholars to be brought to her, to be with her, and after the had got so much out of them as would have fired, had them thrown out of her Chamber Window, by which the River Seine, to hide the Distresses of her Life; that only Berard was spared, and that, in acknowledgment of that Favor, he invented a certain Sophism (c). Me de Lascu contenues this Story by a Pellein of Robert Gagnum, which contains these two Reasons; 1st, That Bur- dian lived after that Queen; next, that this Hilleson Politie is not known too much Charms towards the Poor, by which the Inhabitants of the College of Naveure, to deserve a Charge of this Nature. Gagnum proves his first Reason only by saying, that the Emperor of the 1547, in 1548. The other note, that he, 1547, the same.}
BURLIDAN

which went current of a certain Queen Dowager, whose Palace was not in being

Gagian were answered, that It is true Bur-\n
dian did read Lectures, and wrote Books in the Year 1537, but that he was then very old, three years dead, and in very bad health. They, who framed the Story, did not suppose the Queen in the Flower of her Youth, or that she married Prince Philip in the Years 43, it is likely they supposed, that she was in her declining Years, and that the required very young Scholar. Suppose her to die then (if you please) in the Year 1553, and Bvliidan was then, though he was still living in the Year 1557, it is only supposing that he was then Seventy five Years of Age, and two Years of Age, that confutes such a Supposition; therefore he has not defended that Prince's Honour well; the Muter would be much more, if Credit were to be given to those who say, that Buridan was Reformer of the University of Paris, in the Year 1530 (1). Gagian ought to have proved solidly, that That Professor was but of such or of such an Age, in the Year 1537. His second Reason is of no weight, because it is no rare thing for licentious Princes to have otherwise a thousand good Quails, and make very useful foundations for the Church, and for the Public. The best way to justify the Queen of Navarre, is by saying, sir, that the Story is not founded upon any fact, and that therefore it ought to be rejected a Calumny; since, to avoid the Name of a Calumny, it is not sufficient that what a Man reports against his Neighbour's Person be false; he must show that it is false, and ought to be known on convincing Reasons. In the second place, That it is against all common Sense, that a Queen or Daughter of a Queen should be sent to a great, a Reform of the University of Paris, should be obliged to fend for very young Scholars, or such like indisceret Persons, who must be put to death if she would hide her Crime. Above all, the Men en Embarrassed hand in the University of Louvain, and more easy to come at than Students can be! However, let us see Robert Gagian's Words, and I will tell you that if he is an indisceret Person, and has no business in the University of Louvain, he will not dare to come at it. Ob have impedimenti incumbit muffullum turam

(C) Louis le C. Paris, 1516, p. 18. &c.

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being in the Days of Francis I [8]. Aventinus relates, that Buridan was a Disciple of Ockham, and that, being expelled Paris, by the Power of the Faction of the Re- 

likites, which was superior to that of the Nominalists, of which he was, he went into Germany, where he founded the University of Vienna (c). Buridan’s Afs has been

gentilis cælestis. \[\text{[15] Piley, Lib. 17, chap. 43.}\]
been a kind of Proverb, or Example, which subsisted a very long time in the Schools. I cannot tell whether I goues right or what it was [C] for I could never yet meet with any one who could explain it to me. I only bring any Book particular enough on that matter. Gabriel Naude, who was acquainted with both the Persons and Authors, did not well know the Time that our John Buridan lived in [D]. There was an Author in the XVIIIth Century, whose Name was John Baptiste de Buridan, who wrote some Commentaries on the Cautions of the Vermandois of Ribemont, St. Quintin, Noison, Coucy, and Reims. It is mentioned in the Journal des Spavans, of the eighth of February, 1666.

then, concluded he, 
He must die of Hunger between two Mariners of Oceane, or he must die of Thirst and Hunger within reach of Meat and Drink. This seemed to the former, he must have the Loughers on his side, against whoever should make him that choice. 
If the were answered, That the Ash must more truly then to die of Hunger and Thrist in such a Situation; then, concludes he, He must turn to the one side rather than on the other, though nothing moves him more strongly towards that Plan than towards this: then he is resolved with a Free-will, or, which is all one, that may of two Weights poised in equilibri, one may move and others the other. These Consequences are abstr.

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It is to be observed, that John Buridan was placed, by Ilyricus, in the Catalogue of the Wits and Men of Truth [E].

Buridan was placed — in the Catalogue of the Wits and Men of Truth [E]. He is there said to have been an orthodox Author in Point of Free-Will, in the School of St. Thomas, and a Recorder of his Works. In this capacity he has preserved the Words thus: "Johannes Buridani," Doctor Scholasticus, "Regnans in Alloquio," Doctor Subsidium, "In his Disputations in the School of St. Thomas, he defended the True Opinion, and received every Where, concerning the Justification of Sinners. So that our Buridan was a Defender of the newly revised Opinion, concerning Free Justification, by Faith in Christ, agreeable to the Doctrine of Scripture — he lays down his orthodox Opinion in his Commentary on the third Book of Adam's Ethics."

Burrittus, or BRUNETTUS (LATINUS), was a Florist. He wrote a Book entitled, A Treatise of the Origin and Nature of All Things. He composed it first in French, and then he translated it into Italian (a). His Anwer to those who asked him why he had writ his Book in French, and not in Italian, which was his Mother Tongue, shews that our Tongue has been a long time in Vogue in foreign Countries [d]. He composed several other Books, and died at Florence, in the Year 1535 (b). See the Article DANTE.

Burritus, or BRUNETTUS (LATINUS), was a Man of great Merit, and worthy of a better Age than that of Nero. Agrrippina, that Prince's Mother, designing to engage Burritus in her Interest, who had got a great Reputation in the Armies, persuaded the Emperor Claudius, her Husband, to remove the two Commanders of the Pretorian Cohorts (a), and to betow that Poet upon Burritus alone (b). He was made afterwards Governor of young Nero, and had Seneca for his Aflilliate. The good Understanding between those two Governors (c) shews they were Men of great Probity, and that they aimed chiefly at the public Good in their Instruction of that young Prince, who would have proved an accomplished Emperor under such Masters, and that not his natural Wickednesses prevailed, and made all their Care obscure. He being resolved to get rid of his Mother, was about to take from Burritus his Empery of Colonel of the Guards (d), remembering that he got it by Agrrippina's Favour, and fearing that such a Benefactor would engage him more in his Mother's Interest than in his; but whether it be that Seneca disapproved the Thing again for some other Reason, Burritus kept his Place, and approved of Agrrippina's Death, provided he was convinced of what was charged upon her. He represented to Nero, that the least thing he could do for his Mother, was, to permit her to answer for herself (e). That Expedition diverted the Storm for the Time. Burritus himself was accuses some time after, and justified himself (f). At last Nero resolved to put off no longer the Death of Agrrippina, and Burritus, being not able to prevent it, refused however to give his Order about it to any of the Pretorian Soldiers (g). He was more than once accused, to him a great Grief, to seem to approve Nero's infamous Actions, for which he could find no Remedy (h). He died in the Sixty second Year of the Ist Century, three Years after Agrrippina, not without some Suffering of having been poisoned (i).

Busbequius (AUGERIUS GILERNUS Lord of), an illustrious Man, on account of his Embassies, was born at Comines (a), in the Year 1522, of a Mother, who was mean Extraction, but of a Father who was of a good Family, and Lord of Busbequijs, upon the River Lys, in the County of Malines, in Belgium. From page 477, it makes him a Native of Bruges.

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Fenere, Balong, and Padua. He improved very much under the learned Masters he heard in those Places. He was for some time at London with the Embassador of Ferdinand, King of the Romans; from whence, being returned into Flanders, he received there a Letter from that Prince, that he was to send him Embassador to Constanztinople. Busbequius quickly repaired to Vienna, from whence he soon set out on that Embassy [8]. Not finding of Fadl be confounded by those who do not consider him. If Mori had concealed them, he might have seen that Ferdinand was only King of the Romans, when he sent for Busbequius to Vienna, and that the forth Employment he gave him was a Model of the Thracian; when I have confuted in the foregoing Remark, had without doubt confounded Mori; three he found that Angiorgius made two Incursions into Turkey, after the Emperor Ferdinand I had made him Preceptor to his Sons (9). I am left for praiséd or thee, though is, till which for which I am going to offer. The Prince of Busbequius.

(1) Bull. Ep. 5.

(2) N. C. 3.

(3) Mori. de Arch. Abs., p. 9.


(1) Melch. Ac. de jur. in dom. et ist. Inst. et lit. 2. 7. 8. 9. 10.


(4) De Arch. Abs., p. 9.


Embassadors lashed eight years (13), and that he returned
the same to the Pope, about the love of the Apostolate and
Maximiliano, King of the Romans, which happened the
thirtieth of November 1550. It is manifest that the
Month of November, in which he prepared himself
for his journey to the Court of Maximiliano, was the same
second, that is of the Year 1555.
When he mentions his Arrival at Fromia, a little
before Maximiliano's Coronation, he says, it was
then seven Years wanting one Day, since he set out
from Vienna on his second Journey (13). Seeing
Fromia, that is, the place of the Act of the second
Journey to Constantinople, it is plain it must be
dated, not the fourteenth of July 1555, but the
tenth, that is the Saint of Smickeri, Saint Mercurius
of Mercurius, he says, That he proceeded, in 1560, the
Liberty of Aegaeus de Sando, Sanchez de Levan, and
Lorenzini de Quezallega, taken by the
Balla Fico. He states, and he returns
with the said about the End of the Year to
Vienna, There is but a Mis-reading of two
Years. (C) He was not obliged to
Solimano at Amman. This
plaints from hisLetter, which makes
the believer of a hundred Authors, who spoke of
Busbequius, there is scarce an error that cannot be
corrected of the Originals. It is certain, that
Mercurius did not give himself
that trouble. Solimano, says he, was then at
Constantinople. But, they are the very Words of
his to him at Amman in Asia. Mercurius is not the only
writer, who divides the Embassadors in
that manner; and it is probable, he had seen or
visited the said place, before he departed from
the said place, into Constantinople, and the second
time to Amman; February, 1600 has committed,
and that of Amman, Melech. An
do in Vienna. (D) He was not
possible to publish the said
of the said Embassadors, nor was he obliged to
Solimano. TheModele Austin,
and expresses themselves in the same manner. The
Embassadors were under the command of
Busbequius, and delivered the said Legal
part of his Business, not to the said
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Philosophy. He collected Inscriptions [E], he bought up Manuscript [F]; he sought for rare Plants, and informed himself of the Nature of Animals. There are Proofs of all this to be found, either in the Inscriptions of Gruter, or in the Imperial Library, or in the Books of Matthis; and it is well known, that, in his second Journey to Constantinople, he took a Painter along with him, that he might be able to communicate to the Curious, at least Figures of the Plants and Animals, which he would not be able to describe perfectly into the State of the Ottoman Empire, and the true modes of attributing them to Success, upon which he composed a very judicious Discourse [G]. The Account which he composed of his two Journies into Turkey is also a good Work, and deserves the Approbation of those who are able to judge of such Writings [G]. He had a Mind to pafs the Remainder of his Days in a private Life [G], but was obliged to re-imburse more than ever in the Affairs of the Court. He was intrusted with the Government of the young Princes, Sons of Maximilian II [G]. And when the Prince's Elizabeth, Daughter of that Emperor, was married to Charles IX, King of France [I], he had the Commission to conduct her to Paris. That Queen gave him the whole Administration of her House and Affairs; and when the quitted France, after the Death of her Husband, he left them there as her Embassador [J]. He had also that Character from the Emperor Rodolphus, till 1592 [I]: At which time, having obtained leave to take a Journey into

[F] He collected Inscriptions: Miron says, that he sent them to Smollier, Lipsius, and Graevenus. I have not seen the forms in his Guide Melchior Adam, who says, that Buschius sent his Inscriptions to Clasius, who sent them to Graevenus, and I do not believe that he had a great Collection; with the Conclusions of Smollier I do not insist on this; since I find in Buschius's Life, that he communicated several Inscriptions to Lipsius, by which he is wholly entitled to the Inscriptions of Smollier, and Graevenus. This helps Mr. Miron, but not so far as to discharge him of all the Burden. It must not be forgotten, that the Public is indebted to our Buschius for the Monumentum Anencyum, which would be one of the most curious and most instructive Inscriptions of Antiquity, if it were known; but in it we should have a List of all the Abbots of Augsburg. Buschius, passing through Augsburg, a City of Galatia, of which he was a Copy to be made of all that remain'd legible of that Inscription on the Marble of a ruined Palace (74), and sent it to the Jefuit Sobras [75]. You may see in the Sobras what Mr. Graevenus refers to it: Lipsius and Colman have had a Dispute about it.

Note. That Mr. Graevenus published this Monument, with Notes, at Leyden, in the Year 1695, from the same and corrected Copy that of Buschius.

[F] He bought up Manuscripts. The anonymous Poem on the subject signifies, that Buschius enriched the Imperial Library with an infinite Number of rare and excellent Manuscripts. Which, I suppose, the Guide of Gruter would not do; he does not limit himself to the Number of an hundred as others do: Quin & centum amplissim a antiqua cune Graece tum Latinis in membrana e; rata volumina media in Grandi foliis collata

in Constantiniano Veteris Bibliothecam in scult (75).—By Biedermann, he presented to the Imperial Library, at Vienna, a hundred Manuscripts; on Tillyam, both Greek and Latin, which he had collected with great care in Greece: I do not deny that Buschius bought more. 7 Reports, says he (76), magnis farraginibus saturavit medium, certain, quorum perpuncta denuo Dominico institutum. Adhibuit librarium Graecorum manuscriptorum tota, per motum, humanae publicationis nova, quae in primo, quod in venenos, septentrionalium episcoporum, et in Universum deseruntur. Convivdus omnem angulos ut quippe virgulam hujusmodi merci, tamquam movellum spiculi cecipitr, copiae.—I bring with me, says he, a great Collection of old Coins, the chief of which I will present to my Brother. By Biedermann, he presented to the Imperial Library, at Vienna, books for 33,000 Zecche, which I have sent for to Venice, since he brought them to Vienna. By Buschius, I believe there are not much less than Ten thousand and forty Books, which I have sent for to Venice, since he brought them to Vienna.

[G] The Account of his Journies deserves the Approbation of those, who are able to judge of Writings of such a Nature. He, however, has collected, removed agenda purum, canore, & probatis inquietus, qui sumam aequo altum legitimae legationis ad Portum Othomannicum sub Ferdinando Cisell, quando cum legatione & elegantia, ut lege, quod inquinans epiophi expliuit, ex quibus quern plurimas in his Annis non transiri tur. But he wants a remark for his Learning, Skill in Translating Affairs, Conduet, and Prophets, who disturbed you Embassadors to the Emperor Ferdinand, under the Emperor Ferdinand, with great Honor and pace on the Account of them in very elegant and entertaining Letters, from whence I inevitably have I have translated for you, and have been allowed to do this. Teffler reduces the Letters of Augustus Buschius to two (78). It may be made into a leaf of a Edition, wherein I have, acknowledged and therefore have no other than I would have, that there were no more published at that time. Lewis Caron published these two at Amsterdam, in the Year 1681, without knowing whether the Author would be pleased with it: nor he only hoped it would not displease him too highly. The Title of these two letters was: Rerum Convalidationes quam S. Henricam Ges. See also appendix of de Graevenus, in his Acta Gallorunepica, in Loci, quos habet, secundum institutum Evangelii salutis. He has been printed several times: see in the 31st, 32nd, and 33rd Editions of his Fructifer. Biedermann cites them in his Treatise of the Embassad or, a Book worthy of the Consul, and which contains a great deal for all who are employed in their high Business (72). It is wrong to consider these four Letters as a different Work from that which bears the Title of Rerum Convalidationes quam S. Henricam Ges. They do not otherwise differ from it than as the whole differs from some of its Parts. As to Biedermann the Letters to the Consul concerning the Embassy of France, they relate chiefly to the Expedition of the Duke of Alencon into the Netherlands, and were not published till 1612, cursoris in statu Cenaeam, 1612. The Year following they were reprinted at Leyden with all the Works of Buschius. By the Year 1655, However, the Letters of those two Emassadors in the Reign of Ferdinand I. He is in the right; but Mr. Teffler does not agree with him, since he will have it, that Buschius's Emassadors were prefered to the Office of Governor to the Emperor Maximilian's Children (74). Caron was not very exact: when he said, that the Emassadors of Buschius were sent to the Emperor Maximilian, and to that of Maximilian (75). They who would know the Emperors, who have been given to our Buschius, need only consult this; Thomas Biedermann, in his Teffler of the Augsburg and Lewis Girtscelter in the Place where he speaks of Commissions, in the Description of the Neighbourhood.
BUSTEBUIUS.

Flinders, to set his own private Affairs in order, he took the Way of Normandy. But notwithstanding he had furnished himself with the King’s Paizes (m), and with thole of the League, he was robbed and abused by a Party of Leaguers [M], in the Village of Cuili, three Leagues from Rouen (n). Thee Robbers durft not detain him Prisoner, nor take away his Baggage, for they were watcht over with the Privileges of his Character ; but he found liberty to his Liberty and his Trunks, yet it interrupted his Journey. He caufed himself to be brought to the Lady of Mailloir’s Houfe at St. Germain, near Rouen, where he was taken with a Fever, which carried him off, after some Days, on the Twenty eighth of October, 1592. His Body was honourably interred in the Church at that Place, and his Heart carried to the Netherlands,

(57) He should have this Sealed as Bishop of Bury.


(59) See the fol- lowing Letter, in the Cat. (59).

(60) Lib. vii, cap. 29, of Vol. II.

(61) He was ne- cessary to his Sympathizers.

(62) He was not to say going to Huy.

(93) He is not to say that Bussieux spoke seven Languages, French, Spanish, German, Dutch, and Salomonian. The Letters Patents of the Emperor Ferdinand on the Pro- motion to the Order of Knighthood, with which Maximilian, King of the Romans, honored Bussieux, are as good as a Panegyric ; they are dated the third of April, 1564 (56). See also Camer- rinus, in the fourth of the Chapier of the last Book of his historical Mitations. The Author of the Miscellanies of History and Literature has given to this a Judge of one of the Netherclerks of Bussieux, that it was his custom of copying it. Bussieux’s (57) Letters to the Emperor Ro- dobloxy II, pis by (58), contain more Matter of the State, and are more valuable than those of Borsig- lio, which are a natural Representation of the Affairs of France, in the Reign of Henry III. He relates Matters with so much Plainness, that they seem to be transferred before our Eyes. We do not find any where so many historical Facts in so small a Discourse. The Grand Affairs, such as the Conquest of Antwerp, and the petty Inrigues of the Countys, are exposed to you, as in a Map.

(63) The Antides (as one may say) in which he places Henry III, the Queen-Mother, the Duke of Guise, the Kings of Navarre, Queen Margaret, the Duke of Guise, the Duke of Alençon, is a most curious Letter.

(64) He is very much gruited at the Death of Bussieux, and the manner of it. That this Man was so much Dangers among Foreigners and Bar- barians, that he was killed by his Countrymen, is no wonder. As for Bussieux, he, no doubt, deserved it. For a very judicious Letter, in the Colle of those who do not begin the Year from January.

(65) I cannot give without giving an Example of the little Care Authors take to verify what they take at a Distance from the Feint-head. Quant- feld (94) affirms us, That Bussieux was not only an excellent Politician, grave and prudent, but also that he was a great Lover of polite Literature, and after all, that he was very curious in Natural Philosophy. For this, he has a Letter of Joshua Light, where only their Words are given, with a few Excerpts from Rerum Faineci- reliquiae discerners, prudencis, prudencis (95). - He left a good Reputation on Account of his Prudence, Privacy, and Prudence. Quantfled’s Ex- cerpt was owing to his copying Melchior Almeyda’s Letters out giving himself any farther Trouble than barely for if he had ever so little considered what Melchior Almeyda had in his Citation of it, he would have thought himself obliged to keep within the fame Bounds. I shall set down the Full- text, and reserve a Place for a Warning to Transcribers. This is an interesting Article which would be made of divers Things which I mention: It is not for the sake of the things themselves that I do it, but that they may serve for looking Gists, in which Collectors may see what they may take void.

(100) As they are never to take any account of the things themselves, that they do not fall into the hands of thein.

(101) As they are never to take any account of the things themselves, that they do not fall into the hands of thein.

(102) As they are never to take any account of the things themselves, that they do not fall into the hands of thein.

(103) As they are never to take any account of the things themselves, that they do not fall into the hands of thein.

(104) As they are never to take any account of the things themselves, that they do not fall into the hands of thein.

(105) As they are never to take any account of the things themselves, that they do not fall into the hands of thein.

(106) As they are never to take any account of the things themselves, that they do not fall into the hands of thein.

(107) As they are never to take any account of the things themselves, that they do not fall into the hands of thein.

(108) As they are never to take any account of the things themselves, that they do not fall into the hands of thein.

(109) As they are never to take any account of the things themselves, that they do not fall into the hands of thein.

(110) As they are never to take any account of the things themselves, that they do not fall into the hands of thein.
to be placed in the Tomb of his Ancestors (a). He was so well pleased with France, that he bought some lands there, and feemed as if he designed to settle in that Country (I). The Speeches which he had made to the Kings of France, in French, are much praised (p). The Lordship of Bubère was erected into a Barony by the Archbishop of Aix, and afterwards Sovereign of the Spanish Netherlands (q). That Prince designed thereon to honour the Memory of his Governor, and express his Acknowledgment to him.

(a) See the account given by the Duke of Luxembourg in his History of the Wars of Religion, p. 505.

(b) La Croix du Mailleau, pp. 316-317.

(c) Hist. de l'Archeb. Albert, p. 9. See also P. 317.

(d) * Eccessum capitum, § For he was not only an excellent Politician, grave and prudent: but his Fidelity is extenuated, and exten-

 BUSIRIS. If we believe Diodorus Siculus, there have been divers Bubiri, 's in Egypt: For he relates that Ofris, having resolod upon a great Expedition, declared the Queen, his Wife, (a) Regent of Egypt, and left her two Lieutenants; one for the Counsel, the other to command the Forces; and that he gave the Government of Pharaonic, and the maritime Places, to BUSIRIS (b). In another Place (c) he says, that, after Fifty two Princes had successively possesed the Throne of Menes, from whom they were descended, BUSIRIS became King of Egypt, Eight of his Descendants, continues he, succeeded him, the last of which was called BUSIRIS, and built the magnificent and powerful City, which the Egyptians called the City of the Sun (d). He declares elsewhere, that what was said of the Barbarity of one Bubiri, was a Fable of the Greeks, but a Fable which had for its Foundation a Cofm praticed in Egypt. They sacrificed all the red-haired People that they could find to the Ghost of King Ofris (e); and as the Natives of the Country were hardly ever of that Complexion, there were few, except Swangers, who served for Victims. Now, in the Egyptian Language, Bubiri signified the Sepulchre of Ofris: This is the Original of the Story, which past ed current among the Greeks, That BUSIRIS King of Egypt was so barbarous, as to order the Throats of all strangers to be cut (f). They suppos'd that he himseif was sacrified by Hercules (A), whom he would

(e) * In his account given by the Duke of Luxembourg in his History of the Wars of Religion, p. 505.

(f) See the account given by the Duke of Luxembourg in his History of the Wars of Religion, p. 505.
would have had the Boldness to have served like the rest. There is a Page of Virgil concerning Bucolics, which has exercised the Interpreters [8]. It seems to me,

duced Behaviour, but he sometimes says, or does, something or other which may be commended. Hence it would be upon this account, that in our Psalms, *παλαια γαρ και μωρη ἐρυθαὶ παλαιαν ἡμεραν* *A Foil* speaks to the purpose. Certainly, he was in every thing, and at all times, saviour of Ovid, who, as it were, is the prophet of Manliness: as the prophet of all snares, makes a Man blemishless, and blemishless signifies absolute *Virtue*; *ινα μηρονδασις the extremity of commendation Wickedness*. Homer, not Virgil, he commends highly, does it not by naming Virtue, but denying Vices. — In the same manner Virgil makes that Infidelity incomparable for as *Idyllus imports the privation of all Virtue, it is insalubrious according to it* the judgment of all. So that that Idyllus is the same as *Idyllus*; *It supposes, that the Port meant that Bucolics did not deserve to be numbered to the Name he mentioned. Now this is explicable* is explicable of that very strongly: it is representing it as the most execrable thing in the World. - *Altero modo illud- dus its defender. Loucur* signifies prudence. *In all instances* the *Idyllus the author landart diction, quod eft nominari. Idyllus eft enim quasi illud quod eft nominari, qui nemo commentarii sunt procul. Idyllus eft enim quasi illud nominatur. Eft enim non uxor eft nominatur.* 

The Word Idyllus strikes every Reader: it has been found altogether improper: it is enough to say of an inhuman a Monster that he was not prai- ed, or that he deserves no Praeit; Ought he not to have much more to say that *Idyllus* entered that Proces against him. ’Nonnulla Gram- matici arcis superiores, in quibus eft Cornutus An- cus, prius interitis (quod eft per aliquid praefas) qui commentaria in Virgilium controueruint — luidulam parum idoneum esse verum dicitur, neque id faicos esse ad folum facundiar literarum hu- manitatis. — *Some Grammarians of the last age, among whom is Cornutus Ancurus, who neither learned our authors, who have arts Commentaries on Virgil — *Set, that the Term* Bu- colics, &c. are not sufficiently to raise a due *Delegation of that wicked Man, who, in that he that us’d to sacrifice Strangers of all Nations, was not only worthy of Praeit, but deferved the Delegation* — *He did not want Apologists at that Time any more than now, and we shall see the two Reasons that one of his Advo- cates in the Second Century alleged in his De- fence. I. In the first place he maintained, that the Word idyllus or idyllius, signifying a Person who never did any thing Prayor-worthy, is void of the Idea of a very wicked Man; for we rarely see any so pretiable and wicked, as to have never spoke some Word, or done some Action, that deserved to be approved. He adds, that the Term *Idyllus* signifies the un- most Limits of moral Good, that of *Idyllus* ought to signify the utmost extent of Wickedness: and he proves, by Paligous out of Homer, that the *most sublime Virtues are contained in Terms exclu- sive of Perfection, and that therefore a Term, which excludes Prayor, is the most proper in the World.* — *He alleged the Term idyllus, which Virgil is content to use to express the most detestable Thing in the World. — *Nemo quodcumque affectitus eft mortuis, quod faciatur aut dicat non rumumquis aliquis, iubet luidul quaerat. Unde hic antiquissimius verum vicem proverbi ce- lebres etiam, *Παλαια γαρ και μωρη* *A Foil* in the case. He that is most run, is most ignorant of any thing in re seque sempe tempore habe oman vacat, is il- luidelius eft, ilipiam omnium peulimnae determinavit saepe finum calum prosca inculpaverunt factum, inculpaverunt alium, *Unanimia virtutis, illius- ditis ignora quippe finum esse extremum malitias. Ia- que Homeros non virtutibus appetienda fecit vitis de dextera, quod semper admirabilem est. Badum ratione idem Virgilius inanis simile dixit ignis puluis, sem dixit idyllus cet not dixit puluis, sine inanis elle* — *There is no Man of *ja abun-

(1) [Adus Galli- us, lib. ii. cap. 6.]

(2) Oliv. de omni anno, 1.

(3) Virg. Georg. lib. iii. v. 3.

(4) Id. lib. i.

(5) Id. lib. vii.

(6) Id. lib. viii.

(7) Id. lib. ii.

(8) Id. lib. v.
me, that they do not take Icarios right, who say that he made a Panegyric on that infamous Tyrant Bajfiris (16). It is not certain that he ever was a King of that Name in Egypt (17); but we must own, there was a City in Egypt of that Name (18). Melancthon thought it very probable that Bajfiris was that same Pharsias, who had owned that Country in his Hero, and had also amplified it: and for his own part, he threw him the way to refute it (19). To

σικτί rising did ταύταις τούτους τις κυριης έχει, και παρακεντησε κάποιος χιλιάδες, και τα

κατά της κυριακής, αλλά και της απόστολου, η της μεγάλης προσφοράς του κεριού. Ένα αυτής έγινε

κατά της διατύπωσης της κυριακής, ή της προσφοράς του κεριού, ή η μεγάλη προσφορά γνωρίζεται.

(12) See above, p. 113. Cit. (13) In ess. le Buc. citas. infra.

(14) Horsparis perit, Pharsias in Pharsan, Pharsias in Pharsan, Pharsias in Pharsan.

(15) In ess. le Buc. citas. infra.

(16) Sei. le Buc. p. 113. ver. 5.

(17) Sei. le Buc. p. 113. ver. 5.

(18) Sei. le Buc. p. 113. ver. 5.
BUSLEIDEN, BUSTAMANTINUS.

Pharaoh, who caused the Children of the Israelites to be destroyed (8). Orpheus places them seven hundred and Seventy-five Years before the Foundation of Rome (F).

have been the Eponymus of that City's Name. Others pretend, that it was so called because Orfeus gave the first Pianissimo of it to Buthris (xvii). We have said in the Body of the Article (23), that, according to Dioscorus Staurus, there was a Buthris, whom Orfeus left Governor of Pharsalia, and the immediate City, as his feeling out on a great Expedition. Iustarius relates, that Buthris, leaving Libya where he was born, and where his Mother reigned, went into Egypt, and founded this Kingdom there (14). Without doubt, it was in the Country that bore his Name; for there was not only a City in Egypt called Buthris, but also a Governor, or a Monarch, of that Name (15). That City was entirely razed in the Reign of Dic平asian on account of Rebellion (16).

BUSLEIDEN (Jerom), in Latin Buthisius, illustrious by his Embassies, and by the Love he shewed Learning, in founding the College of three Languages in the University of Louvain, has been placed in Morer's Dictionary. I do not believe that he was the Maker of his own Fortune (B), as is affirmed in that Dictionary. He was much regretted by Eranhus (A). Some Veres, Speeches, and Epistles of his, were found at Bruges, a long time after his Death (b).

[14] He founded a College of three Languages in the University of Louvain. By his Will, made at Mechlin, the Twenty second of June 1717, a few Months before his Death, he left an Endowment for the Maintenance of three Professors, one in Latin, one in Greek, and one in Hebrew (1).

[15] I do not believe that he was the Maker of his own Fortune. He had a Brother named Francis, who was Preceptor to Prince Philip, the Father of the Emperor Charles V. That Preceptor always preferred a great Power over the Mind of his Disciple, and was made Archbishop of Besancon. Having secured the benedictions of the Embassadors of Ferdinand and Isabella, he overcame Philip's Reluctance for the Voyage to Spain (2). He was given for his Cranfiller (3), and died in the Year 1504. It is very probable that this Prince, whose Affection he had gained by his Integrity and Prudence. This is what I borrow from the Life of Cardinal Ximenes, composed by the Elusius Pletcher, Bishop of Norwich. There is all the Probability in the World to believe, that the Archibishop of Besancon, with the Credit he had in the Netherlands, made his Brother Jerom's Fortunes. They had a Brother, named Giles, who had a Place in the King of Spain's Treasury (4). He was Executor of Jerom's Will, as to what related to the College of the three Languages. Eranhus exhorts him in a Letter not to suffer himself to be diverted from so laudable an Undertaking (5). In another Letter (6), he recommends a converted Jew, who had come to him, as a very fit Person to teach the Hebrew

[16] The 8th of Tongue in that new College. He was a Spanish Physician, whose name was Matthew Abiel. He was admitted to the Professorship, for which Eranhus judged him fit, and for which he caused him to come from Germany. That Professor read his first Lecture the first of December 1518 (7).

[17] Maps of Jerusalem, etc. (8).

[18] It is a great Mistake to fancy, that by his Example Cardinal Ximenes founded Colleges. There was not three Months between the Death of Buthisius, and that of the Cardinal, and he had completed his University of Alcalia, some Years before his Death. Alberius Mirabos committed the Error of which I speak. 'Ex certis lusis, fides eis, Buthisius - sedo debetor quod primum in orbe Christiano colegium trilingue instituit: Cujus deinde exemplum fuisset nunquam in his Franciscus I, Rex, Lusitanorum et Pacis Principis, Ximenes, Complemit in Hispania (8). — This Honour is certainly due to a Frenchman (9). — Buthisius, that he was the first that founded a College of three Languages in Christendom: whether example others afterward followed, among the rest King Francis I, at Paris in France, and Franciscus Ximenes — or Alcalia in Spain.'

BUSTAMANTINUS (John), Professor of Philosophy and Physic in the University of Alcalia, the Place of his Birth, wrote a Book that is admirable, if we judge of it by the Title [A]. It was printed at Alcalia, in the Year 1599, in two Volumes in Quarto; and at Lyons, in the Year 1602, in two Volumes in Octavo.

[A] He wrote an admirable Book, if we judge of it by the Title. This is it: "Buthisius Bustamantinus,(it is) Amenis Cargo, &c., apt. Compendium Philosophiae, et Medicinae, Prælati et Medicini primorum, et Medicinae, et Medicini, &c, in the year 1599. This is called his dissertation, in which he treats of Nature of Alcalia, and also a Notice of Alcalia. (1)

This, from Grec, in the Body of the next Volume.

Nicolas Antonio Bibliotheca Artistica, 1555, p. 228, in the University of Louvain, and he was a Notice of Alcalia (2).

This, from Grec, in the Body of the next Volume.

Bustamantinus, first President of the Philosopher, and his Columbus, which are rare Animals in the Holy Scripture, and in the Work of miracles. His Life, and His Works. His Life, and His Works. His Life, and His Works. His Life, and His Works.

The Well-wisher to good Literature.' Mr. Black reads this Book, sometimes in his Hieroglyphics, which is on the same Subject.

[1] Nicolas Antonio Bibliotheca Artistica, 1555, p. 228, in the University of Louvain, and he was a Notice of Alcalia.

This, from Grec, in the Body of the next Volume.

John Bustamantinus, Chief President of Philosophy and Physical Sciences, and First President of the College of Philosophers, which is rare Animals in the Holy Scripture, and in the Work of miracles. His Life, and His Works. His Life, and His Works. His Life, and His Works.
BUTAS. BUTEO. BZOVIUS.

Butas (A), a Greek Poet, Author of the Work in elegiac Verse, wherein he gave the Reaons of the Pagan Ceremonies. Plutarch cites him in the Life of Romulus. [A.]

In my Opinion, they, who doubt whether Arnostus quotes him, are in the wrong. [B]

[A] Plutarch cites him in the Life of Romulus. [1.]

In the Place where he speaks of the
Purification. Butas τοις θεαίς ἀκόσμοις ἐν τῷ
ιερῷ ἐπιτίθεται τοις μαυλοὶς ἑκατοντάρχαις. Φιλ.
Cines fabulosus Butas quidam in Elegia seu Romo
mata, cumque in Virgilii Æneidum Appendice
Explanation of the religious Fabuls, in his Elegiac
Verse on the Roman Affairs. He was perhaps but
a poor Author, yet he might be very useful if we
had the whole of his Works. His Work would hold
in that Dunghill, I mean the Explication of divers
things, which are not well understood concerning
the Religion of the Pagans.

That doubt whether Arnostus quotes him are
in the wrong. After he had said that Reasus, or
the good Goddes, having drunk a full Barrel of
Wine unknown to her Husband, was whip turning
with Rods of Myrtle, he adds, for which reason Myrtle
is forbid when the Woman celebrates the Feast
of the good Goddes, and he cites Butas: *Nee
myr-

tus fae St Inferne verba, fustis fae inhibis in Coro-
foss (fallus Butas) — Nor it is lawful to adore the
* After with Myrtle, as Butas writes in his verses.

They, who were ignorant that there ever
had been such an Author in the World, corrected
what was so often till at last they made Plutarch
of it. First they put Butas instead of Batus, and
then Plutar insted of Butas, and last of all, they
said that Butas wrote on the Life of Romulus
and that Plutarch cited. That Conjecture seemed the least
improbable to them, as it is certain, that Plutarch (5) had
said what Arnostus alleges. However, let us be assured
that Arnostus cited Butas for nothing else than
what is read in Plutarch, concerning the In-

Buteo (John), a famous Mathematician of the XVIIth Century, was born at
Charpel, near Valencia, in Dauphiné (a). He was a Friar of the Order of St.
Anthony, and yet studied the Mathematics with the utmost Application. He
invented divers Instruments and Machines, and composed several Books (a).
He published one among the rest on the Dimension of Noah's Ark, which is
threw, that it might easily contain all the Animals that were shut up in it, and
the necessary Provisions for their Subsistence, during the Flood. He disputed against his Master Oronce
Finanus, about the squaring of the Circle (b). The Civil-War, on the account of
Religion, which led the Kingdom wafe, especially Dauphiné, in the first Year
of the Reign of Charles IX, took him from his Books; for he was forced to quit
his Refidence, and go to Romani, where he died of Melancholy in 1564, aged
Seventy five Years. Tenamus gives this Account (c) but another Historian, more
credible in this Point than he, affirms, that Buteo died in the Year 1560, in the
Abbey of St Anthony (B) and those of the Protestant Religion are absolve
of the Crime of having caused the Death of that learned Peron. Besides the
Mathematicians, his Correct Book, and the Law very well. He wrote some
good Books of Civil-Law. See Mr Merceri at the Word Boteon (C).

The Author of several Books (1.) Here we see the Titles of some of them: De libra & Patra.
Causs forme & capacitate fuerit aera Novi. De
fabulati coniuncto Artificii deorum; Et cum
locum Geometricum. Emeutat figuraturum organi
a Colonellis dejecti. De fusiitiis infiniti, fictandum
squ circle dividendi. De quadraturis circulorum tam
antiqui quam novi. De Venti nam que mena. Ab
problem a sub duplici. Geometrica esquisit Jure
convasa navicula. Ab legem Juliani St in forsa
m. De triangulis circuli. De loco Fin-

(1) Thunot, Lib. xxxii, p. 74.

(2) Additions et Diverses discours de Mr de Thun, Tom. I. p. 168.

(3) Thunot, de Dauphiné, p. 43.


[7] He composed several Books (1.) Here we see the Titles of some of them: De libra & Patra.
Causs forme & capacitate fuerit aera Novi. De
fabulati coniuncto Artificii deorum; Et cum
locum Geometricum. Emeutat figuraturum organi
a Colonellis dejecti. De fusiitiis infiniti, fictandum
squ circle dividendi. De quadraturis circulorum tam
antiqui quam novi. De Venti nam que mena. Ab
problem a sub duplici. Geometrica esquisit Jure
convasa navicula. Ab legem Juliani St in forsa
m. De triangulis circuli. De loco Fin-

(5) The names of the Books are Tenamus.

(6) A friend of the late M. de Dauphiné, cited by Tellerö, Elog.

(7) He composed several Books of this nature, which are not all printed as yet. They were not much valued at first. There are nine printed: the first was printed at Cologne, in the Year 1665; the following being printed at the same place

(8) Tenamus.

(9) Quel in 1609.

(10) Quidlibet.

(11) Expressius, p. 41.

BZoivia (a), was one of the most famous Writers of the XVIth Century, by the astonishing Fecundity of his Pen. Some maintain, that it is no Hyperbole to say, that he composed more Books than others have read. Two Pages would hardly contain the Titles only of his Writings (6). The chief of his Books is the Continuation of Baramon. He began at the Year 1503, where that Cardinal had ended, and composed twelve Volumes of Annals, which are not all printed as yet. They were not much valued at first. [A].

One after another: the eighth in the Year 1611; the ninth was printed at Rome in the Year 1622; the eighth begins with the Year 1544, and ends with the Death of Pope IV, in 1556; the ninth commences with the Pontificate of Pope V. The

(1) De la Quinquaginta confessionibus. Lib. xii, p. 115.

(2) De la Quinquaginta confessionibus.

(3) Ven. de la Quinquaginta confessionibus.

(4) The name of the Book: Quel in 1609.

(5) Quidlibet.

(6) Expressius, p. 41.

(7) This year, 1609, marked the PArticular of the Re ison

(8) Quidlibet.

(9) Quidlibet.

(10) Expressius, p. 41.

(11) Expressius, p. 41.

(12) Expressius, p. 41.
was a Pole by Birth, and a Dominican. When he went to Rome, he was received there with open Arms by the Papists, and lodged in the Vatican. He desired that Reception for he imitated Baresius wonderfully, in his manner of turning all things to favour the plenary Power, and raise the Glory of the Papal See. His inconsiderate and violent Zeal drove him into Proceedings, whereof he had reason to repent. He had very much abused the Emperor, Lewis of Bavaria, and razed him ignominiously out of the Catalogue of Emperors. The Duke of Bavaria was so incensed at this Audaciously, that, not satisfied with causing an Apology to be written for that Emperor, he brought an Action in Person against Baresius {B}. Baresius did not pretend for this the less kindly, for he compared him like a Dog in the Apology of Lewis of Bavaria, published by George Herwart {C}, and which made great Breaches in the Reputation of the Dominican. It is pretended, that Simon Starovolus repaired them the best he could {D}. Baresius would have continued his life till the Death of the Vatican, if the Murder of one of his mensl Servants had not shruck him with a Terror, which obliged him to retire into the Convent of Minerva {c}. The Murderer was capable of undertaking any thing, after the Life he had led {E}. Baresius died in that


that whom I quote observes, that the ill Success of this Apology and Book, gave this United Kingdome, and the French Labour of some Reputation, which but for that had been a bad Commodity for the Book-

fellow. These are his Words: "Praterius cum me ...eodem die facsimilis opus", quod adeo operum - eodem incendio dies nocteque toterendi, neque ...dum hoc genere quo magnum opus - probatur annus. Quaesitorem Baresii Annoles, quia hodie in Domum, qua eadem sit et jurat ...corten, cum omnibus quidquid apud faciendum minus ...iurus bis apud, compertus sincerus aut falsus, seu ...eiusdem apud divinum terrae incipit dinus..."


Especially as several, even since the Death of Braco, have Laboured Day and Night at the same Time, and it is evident that Nothing but very great and uncommon things will commendable. Therefore Baresius's Annals, which had long been neglected, and in an Expert, when nothing yet appear'd, that was more useful, be now in their Place. And that, which was before looked upon as so unstable, began to bear a Price.

[ ] Baresius's Annals, yet continued to make a publick Reputation. The Words of Nicodim Andronicus are these: "Verum in Lucidovic ]

Imperator ad eodem scopum nunc offendit, ad quem fama Vecchiesius advertit (2). Ever, they adorn our Annals in this manner. The attributions, etc. consueuta omnium (quoniam nec jare nec legibus creatorum Imperatorum quae memorabile, sed potissimum Baresius Duce, ac sacerdote, in eis spectabili, in quibusque fundamentis, in judicium vixit vocatus juxta Hiems sese fictus abscire quod scepteruit, ac Lucidovicum in ea, qui Duce, atque juxta Hieronymus

But there may be a Deity below the Emperour, Juicy &c. but not the other Annalists. He is a Letter to Stramon, from Cardinali Ludowici Lineul, to raz, to raz, the Duke had made Con}
that Convent a few Years after he came into it (4). It was in the Year 1639.
He had brought himself into much Trouble with the Franciscans (F) not only for the Reason that Mr Morari mentions (o), but also on other Accounts. The jejuni are no better facsimiled with his Annals than the Franciscan (G). Besides what
his Successor, and most of the Crimes that are committed in that time go unpunished. The Wife was present at the Murder, and unconcerned at it: No Search was made after the Murderer. So that he had Leave to make his Husband to the 
Viscount Charles de Domme, and to frame the Enjoyment of her possession with a new Husband; for he was a Man who freely consented to the whole Business, as his Wife could get by it whereby to keep Household: The Charge of it was considerable, and the Adulterers, not having any longer wherewith to suply them, took to robbing and murdering. *Sum domus civitatis fames famulus in ipsum iunctor, nec effectum unde securit, sed subtili cunctus de fugat (97).* He understood that Remarre's Cures were well furnished with Money, which put him upon the Design of robbing him: knowing therefore one Day that this good Monk was not at dinner, and that his Father had killed the Servant, and carried away all that he found to his Whore. This was soon spent: and as these people are very well acquainted with the economy of his voluntary Cockckoldom, conceived an Aversion to his Partner, and informed against him. The Consequence was, that this wicked Murderer was hanged at Silly on the 17th of August, torn to pieces at the Murder of his Servant, and sorry for the Loss of his Money, should have a Mind to seek a reparation to the Convent of Missoura.
(F) He brought himself into much Trouble with the Franciscans. Every one knows the jealousy, that has reigned so long, and which is not yet extinguished, and which is the cause of many old (7) and new (7) Controversies. It is this, that of St. Dominick: There are continual Signs of it throughout the Annals of Missoura, in his affecting to revive the Franciscans whenever Occasion offers. He himself, and his Students, have laid their great Hands upon the subtile Senators: they could not remain silent, but caused an Apology to be printed to which one of Brother's Brother Fries replied (8). Besides that party (97).

(F) It is the third Volume of Missoura, for the full of ransack, the last, and most remarkable of all his Baronian Writings compiled.

(G) It is the last Volume of Missoura, for the full of ransack, the last, and most remarkable of all his Baronian Writings compiled.

(H) To the last Volume of Missoura, for the full of ransack, the last, and most remarkable of all his Baronian Writings compiled.

(1) Nicolae Jansen, sive emendationes et scholia in apolo- gismos ejus et alios ejusdem tempore editos. In vita et moribus s. Job. Deus. Femea, edita in col novum, Tom. XV. Annot. Breviss. (8). This is the third Volume of Missoura, for the full of ransack, the last, and most remarkable of all his Baronian Writings compiled.

(2) This is the third Volume of Missoura, for the full of ransack, the last, and most remarkable of all his Baronian Writings compiled.

(3) Donatiss in Missoura. 8th, xxv. xxxv. E. 1. ed. Baut.

(4) That is to say, of Glem.
what he composed on the Popes in general, he wrote particularly the Life of St. Victor II, and that of Paul V. A Judgment may be made of this Author's Dis- cernment, by the Fables he has ventured on the Genealogy of this Sikerler (1). Since

run over some Pages, but he was struck with the Stench of the mortal Poison of Pro-Paul. The Pope was informed of it, and named other Commissioners to see that Book. These condemned the Manuscript with one Consent, and pulled all the Leaves of it together: — Subbit Abrahamum cu- spidem in Bovinio, Donum ab Elea quam silencio

nomination à famoso Pontificis defuncte praebet. Interpellavit ea de urbani Urbanus VIII. insorto mo-

torum ad concilium novum recognitionem. In qua, Titus, Venerabilis Climonii, tanar Cilicencium, denique ad id defuncta est à

Pontificis. Et viæ pacis foliis evolutis, putorem

operis, de pro suo idonee, autors excerptor fororum

Bollis odoratus, de moris in illa Pontificem ad

monas, à quo assi inferius recognoscens justo abhini-

it, de tanta obdefatric ad veritatem pronuntiatur.

De omnium lamentation, fatus de proptel Bovinio,

Paulus Suavis peluris scripicionem fagriot, ita ut

Paulus Suavis habendus eiusdem effusor, et

codex Bovinii proditoris; factum locum eo qut, ef

quantem de regibus Urbi accipit honorem circa in

brum herarem, retulit Gregorius Nyffesius. Mu-

tuo nomine per sanctum imprem volupte volumines,

omnia foliis interposito glancte, simul cum cor-

pulis, sua aut decenti, exemplum in illo foliis evolu-

nates, ut ad legendum necesse sufficit, impossibilis

foret (14). — Bovinio took a fancy to prepare a

book on the Authority vested by the

Pope for that specifical Purposes. He applied, for a

new Relic to Urban VIII, who at first made

some Difficulty; but at last gave the

Vatican Library copies in Italy,

for that Work. He, when he had just turned over

a few Leaves, instead of a sweet Smear, found

the ill Sound of the work, and of the Author when

he was writing it. The Pope then asked him

whether there was any thing obscure in the

parts being here. The Pope appointed other Ex-

aminers to give a true Report of such a great Piece

of Work. They with one Consent found Bovinio's

Authority vested by the

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