GABRIEL GAFFAREL

G.

GABRIEL (Giles) licentiate of the University of Louvain, priest, monk of the third order of St. Francis, defender general, and apostolical commissary in the Low Countries, is a Ligueur, who published, at Brussels, in 1575, a book entitled, Specimen Morali Christiani et Morali Diaboli. This title showed the court of Rome, and obliged the author to go thither, to justify his doctrine, which being found to be found, he thought he ought to communicate it to the public again, reforming a little the title (a). He therefore got his work reprinted, intitulating it Specimen Morali. This second edition is of Rome, 1680. There was a third in French, revised, corrected, and augmented. It is intituled, Les Effets de la Theologie Morale.... Essais de Moral Divinity, and contains 416 pages, in 12mo. This author approaches infinitely nearer to fever, than relaxed morality. I believe he is no friend to the Jesuits, nor, consequently, is beloved by them.

GAFFAREL (James), one of the learned men, who has been much talked of in the XVIIth century, was a Provencal (a). He understood the oriental languages, and several others; and pretended to know almost everything, but principally the occult and cabalistic sciences. Cardinal Richelieu chose him for his library-keeper (b), and sent him into Italy, to collect the best manuscripts and printed books that could be found (c). Mr. de la Thullerie, Ambassador of France to Venice, desired to have him near him, as a learned companion (d). Gaffarel published a book, intituled, Caritatem Inuinit (unheard of curiosity) which made a great noise, and which the Sorbonne censured (e). He was obliged to retract it; for being possessed of ecclesiastical benefits (f), he could not with impunity bring his orthodoxy into question. Before that time, he had been exposed to many untoward suspicions (d), and it is very likely he held particular opinions. It is pretended, that cardinal Richelieu intended to employ him in his grand design.

[a] Mr. de la Thullerie.... desired to have him near him as a learned companion. Gaffarel did not pretend to be in the ambassador’s house (a) upon the foot of a man, that was only proper to divert him at his leisure hours, by conversing with him. He did not believe policies to be out of his sphere; but thought he might be useful to Mr. de la Thullerie, even in the business of his embassy, wherefore he defined Mr. Naudé, his good friend, to send him a catalogue of the books, that have written on politics. That is the occasion, that give birth to the Bibliotheca Politica of Gabriel Naudé, which has been printed to often. In order to prove it, let us quote the beginning of that book; -- Quidam iis, mi Gaffareli eruditiissimi, quum eorum frequentissimorum virorum, ut pro eo, quum in me non fidelis dephenandus, dividitorum librorum ac scilicet cognoscitor, eorum copulaturum aut potius economiam ad te translatiorem, quos intellectus tractandi cum recta ratione et methodo politica, etiam non inficere vel, ut ipso recensere omnium facta intellegere, quum minus benignus, ut umum praemul, non ut liberalium modis disciplinam excolere, immissum, et sub in factum dupliciis inamet praeclaram, sed quantum ad religiosam omnes disciplinas saturum, et diligentiam artes expolitum, ab illustrissimo viri domini THULLERIO, civilisationis notis regit ad conscientiam remppab. Eum Veneacent erat excepit excellentissimum, felicem filium; quo cum de rebus gravissimis communicaret, et habuit in his serrates literaturam literisque politis (a). -- The bishop of Rome, when he died (d), and cardinals requisiit me by repeated letters, that, as you have often seen me acquainted with a great variety of books and authors, I would transact to you a catalogue, or rather the most rich series, of this man’s writings. I think will be useful in rightly perusing and establishing the faults of policies. Here very servilely they will be at your service; and we are aware, that the illustrious and wife Mr. de la Thullerie, ambassador to the Sacred Republic of France, has made choice of you, not only as an account of your great knowledge in liberal arts, and acquaintance with the Hebrew tongue, but as being formed in nature, and cultivated by arts, for all other kinds of knowledge, with whom he may communicate the most important affairs, and fill up his leisure hours with learned conversation. [b] He was obliged to retract it; for being possessed of ecclesiastical benefits, he could not with impunity bring his orthodoxy into question. Before that time, he had been exposed to many untoward suspicions, and it is very likely he held particular opinions. It is pretended, that cardinal Richelieu intended to employ him in his grand design.

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sign of re-uniting religions; and that, in order to feel the pulse of the Protostats, he authorized him to preach against the doctrine of purgatory [E]. Gaffare died at Sigenne in the year 1681, being eighty years old [G]. He had almost finished his work, which he had been upon a good many years [F]. I know not whether his friends will publish it. I shall not give an exact list of his works [G].

[Basic Information: This text is a historical narrative about Gaigneur, a religious figure, and his works. It includes information about his life, works, and influence.]

GAINEUR (WILLIAM) was of Angers (a), and lived at the beginning of the XVIIIth century. We have seen his name (b) among those, who have excelled in the art of writing. I have read, in a description of France, that he was the father of all the writers of the kingdom, and that he saved the ways for an infinite number of puritans, who at that time professed the art of writing (c). There are some verses in his praise, in the poems of Peter de Loge, who titles him secretary to monsieur le fils de king's brother (d).

GALES (PETER), in Latin Galienus, a learned Spaniard [A], who having been put to the rack in Rome, upon suspicion of being a Prostast, lost one of his eyes. Being afterwards come to Geneva, he taught philosophy there, and was some time after rector of the college of Guinone at Bourdeaux. Being gone from thence, by reason of the envy they bore to him, he left France, to go into Flanders; where, having been discovered to be a Prostast, and put into the hands of the Spaniards, by his countrymen, the most favouruable treatment he received was, to be burnt by virtue of a decree of the Inquisition. This Galienus had good books, and also some manuscripts (a) [B]. It was the Leaguer that took him, and delivered him up to the Spaniards. See Meurinus (f).

[Basic Information: This text provides a brief biography of Gales, a Spanish intellectual who lived in Geneva and was later persecuted by the Inquisition.]
neus [5]. He was minister at Orleans in 1654 (4). We shall see, below, the date of some of his works (C). Calvin had a great esteem for him, and was so much esteemed by him, that he found in him a transcript of what he wrote (4). La Croix du Maine speaks of another N. DES GALLARS [D], who was minister of the French church in London, in the year 1651.

vi's commentary upon Isaiah is but an abstract of the lectures and sermons of Calvin upon that prophet, which was made by des Gallars. He has also made a Commentary upon the book of Exodus, and an Apology for Calvin against Cochleus. The abridgment of Guebner's Bibliotheca, where we learn this, does not mention the year, when in those words were prefixed to it, which fact is too frequent in such abridgment of Guebner, and in most compilations of that nature. Note, That the commentary upon Isaiah was afterwards retouched and revised by des Gallars; but des Gallars's edition is not the best. I prove this by Theodore Beza, who, having said, That Calvin, though not in the year 1538, had not, for all that, given over working, goes on to:

• Etona reli veti solius Christri institutiones collis, tino tum Latinum tum Gallis, Commentary in: Isaiah ab eo non tam emendati (quales illos Galli ex urbe praebent praestantius eruditi) quam varii naturalis argumentorum soluta, multum variae, et simul sunt sine claritate.

[§ 5] They ascribe to him the first prayers at the end of each Psalm of Morat and Beza, in several editions. ROM. CRIT.

[7] Out of an edition of ST. Jerome's Guebner's abridgment is very good in this particular: for he does not put them in order, but arranges them; it is not only where, and in what year (3), the minister des Gallars published that edition, but also wherein he is different from others.

[8] We find, for instance, the date of some of his works.

In the year 1545, he translated into Latin a third tractate, which Calvin had published in 1542, on the Latin translation of what Calvin had published in 1544, against the Anabaptists and Libertines (5). He made, in 1538, a Latin version of the inventory of relics, published by Calvin in 1546 (6). He published, in 1551, the commentary, which he had extracted from the lectures and sermons of Calvin upon the prophets.

[9] La Croix du Maine speaks of another N. Des Gallars. Nicolas des Gallars, whom he mentions in the 344th page, and N. des Gallars, of whom he speaks in the 345th page, are perhaps the same. Therefore he makes two authors of one. He has written in Latin, (thus he speaks touching the latter) and these translated into French. The form of the ecclesiastical offices, 1616, was written by him in the French, and printed in the year 1595, at which time he resided in the said city of London (6). It may be objected, that, if La Croix du Maine is not mistaken as to the time, it is probable, that there were two ministers: one, Nicholas des Gallars, was at Geneva in the year 1556 (9), and in France in 1561, at the time of the consecration of Polty. I answer, that this proves nothing. That La Croix du Maine, in 1556, set up these a French church; it is certain, as I have proved above; at the same time, that does not hinder, that a year after, des Gallars might have been in Strasburg at the consecration of Polty. I cannot say, that he might have been in the French church of London, in the year 1556.

[10] The only original I have of any of the works of Beza, or of the editions of the sacred books in Latin, is a copy written by him, in 1612, in Latin, on one side, and in Greek on the other, from the edition of the New Testament which he published in 1586; the copies are very scarce; and I believe they are in Latin libraries. 


GALLIGAI (LEONORA), wife to the marshal d'Ancre, was daughter of a joiner, and of Mary de Medicis's nurse (a). That princes lov'd her tenderly, and brought her into France, when she was come to be married to Henry IV. Galligai, under the title of bedchamber-woman to that Prince, governed her entirely. She was extremely ugly, but had an infinite deal of wit. She married Concino Concini, a donee of the bedchamber, queen, and rul'd with him a prodigious fortune. They were more mured by interest than by affection (A). They had broken the division between Henry IV. and the Queen (B), for their arts and false reports occupied the domestic jarse, which made that great prince weary of his life. After his death, they found it still more easy to govern their mistress, and engross all the riches and benefices of the kingdom (B), and were puffed up with unheard-of and monstrous pride.

[A] They were more mured by interest, than by affection.

The marshal d'Ancre's wife, having, without shedding tears, thrust his sword upon her breast, and with her own hand, threw herself into the flames of her bed, and, causing herself to be asundered, the more to end (B). The provost, that went into her chamber, mistaking the sword, made her (a) to sphere, to furniture her bed, where they were found (B). She sold all her jewels, which she gave to a near relation of her husband, who sold them, and gave the money to the king (B). When they told her, they had hanged the body of the marshal, she seemed very much moved at it, and gave up her life; but yet the fact, that she was a wench, had nothing to do with it, but what she desired: that she did not live with him for three whole years last past: that he was an old man; and therefore, when her son was a little child, she had resided in Italy like his mother, and had made every thing ready for her journey; which she offered to (B). When mediators Aubri and de Boulail went to interrogate her about her rings and other goods, she pointed to them with as much as she could, and even told them, that she had given them (B). [B] They enclosed all the riches and best places. See, above, the article CONCINI, and consider only, that they found in the marshall's pocket (B). They were in affluence, in luxuriance, in possession of the King, in his hearty good affluence for 250000 livres more (B). His wife did to the commissaries that, for (B), he had given a receipt for 5000 livres of a piece, and a chaine of 500 live-

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pride [C]. But the end of this was extremely tragical. I have said elsewhere how the husband was used, and now I am going to relate what was done to the wife. She was committed to the Battle, and afterwards to the prizon of the parliament. She was tried by the parliament, and sentenced to be headchead and burnt; which was executed the eigith of July 1617. She took up at lack a good resolution, and died with constancy enough, and like a christian [C]. She was conviceted, among other crimes, of having not only calumniated [D], but likewise using magical arts [E] to compass her ends. She was condemned for high-treason against God and the

[28] He was a

[29] vellor of the


[31] He was a


[33] M. Sus. pg. 65.

[34] M. Sus. pg. 65.


[37] M. Sus. pg. 65.

[38] M. Sus. pg. 65.


[40] M. Sus. pg. 65.

[41] M. Sus. pg. 65.


GALLICAN GALLONIUS.

the king, and for several other particular crimes. There was also in her procès an article, by which she was charged with having been the head of a high-treason both against God and the

king [C]. Her mouth was soon stopped, belly [G].

• Conti, in the presence of his wife, had removed out
her chamber on pain, by reason of it's unpleasantness,
theordova of the said chamber into the image of the

cruciﬁx, for fear they should hinder the effects, which
Conti and his wife expected from the reading of some
writings of the 1st of Eumelósinus in Hebrews: which reading
they said would make them believe the claims of
Ducquesne, in the same way as it had formerly been performed before them
by Montallès.

4. Because they found for some防汛者, who pretended to be monks, called Ambrojens, from

Nancy in Lorraine, who뚜plied the marchand's wife
in the offering of the cock.

5. Because there were found 4 in their house divers
things, which they used to hang about their necks
(15) after the manner of the preservatives, called by
the Jews, Ketujot, by the Greeks, Philtoria, and
Pteriptora, and by the Latin, Auctiliaria, and Lute
which are things condemned by the holy
 councils, particularly by the third ﬁfth canon of the
4th synod in Trullo, and by a Roman council under
the 4th century, and by St. Gregory of Aptum,
quated by Gratian 4, and by Yvo bishop of Chartr
4, quoting a council of Arles, cap. v. which
conforms Philtoria diabolicum, and Caritaius diabi
cium.

VI. It wasproved against them, that they made
use of images of wax, and kept them in cabinets.

VII. And that they concealed magicians, and em-
ployed alchemists, who pretended judicial mathematicians
and that, among the cell, they made use of the dia-

titical doctrine of Coimo Roger, in Italian.

VIII. (50) But, above all, it is to be observed,
that the said Gallisi and Gallus were in Paris onceMarchese

de Montesanti, as a greater and more experienced
magician than the said Ambrojens; by whom the
caused far distant 4 to be executed in the church of

the abbey, in the chancel of the Epsilantis, and
in the night, as has been deposited by several monks
of the said monastery, most of whom have been con-

demned for the said ungodliness, as being executed upon
her. It being to be noted, that the execution

was performed in another manner than amongst Christians;

which was also done in the churches of St. Sepulchre
in the faubourg St. Germain, and in the little St. An-
tony. She answered to that, that her

conduct being to be thus exorcized in the night,
was, lest it should be known for what displeasure she
did not take her husband, and that she was sometimes

B. But he defended Bironzant against the monks of

Mount Caifin [B]. The little book, which furnishes me
here with a commentary, is intituled, Critique du
livre publié par les Minimes Benedictins de la Congre-

gation de St. Clair, sous le titre de Bibliothèque divine
des plus grands docteurs: it contains but forty pages in
time. The advertisement of the book tells us, that

we are to be supplied for the criticisms to Mr. Simon’s

notes on the late John Luttrell’s Latin History. What

I am going to copy from that book, is not the
least curious passage in it (1). The monks of Mount

Caifin, are so liberal of their habit, that, having be-

come rich and comfortable, they could not

endure what that cardinal (2) had advanced in his

smile, that it was false, that St. Gregory had been a

Benedict monk, and published thereupon a book

with this title, Gregory magister secundus Santi diennis

and the

[Music Hall, pag. 407.

[Part XI. cap. 1.

[4. La Crise. pag. 360. pag. 361.

[2] That is, Bau-

GALLONIUS (ANTONY), a priest of the Oratory at Rome, hath com-

posed, among other works, a treatise de Martyrum Cruciatibns, which is very curi-}

ous. There is to be seen in it the figure of the instruments used by the heathens against

the martyrs of the primitive church. He died in the year 1605 (a). I give the
titles of some other works he composed.

A little book, printed in Holland in the year 1699, informs me of a thing, which,

I think, deserve to be inserted in this Dictionary. It relates to the difﬁce, where

in Galloni made himself a party, to defend Baronius against the monks of Mount

Caifin [B].

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He wrote the life of Philip Neri, the founder of the

priest of the Oratory, and in an apology for the efforts in

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[2] That is, Bau-
GALLIUS, GAMACHE, GAMBARA.

- these false donations several petitions, and even
  whole towns, are given to the monks of mount
  Caen. It is true, that the monk Contanius, in
  defence of his monastery, produces records, which
  were found in his library, written in Lombardic
  characters, and which, by consequence, could not
  have been newly forged. But Galloin, who knew
  to the bottom the practices of the Benedictines
  monks, 
- want writers, who have a hand good enough to
  imitate Lombardic characters: As de goldschild re
  metters (Longobardic) operam invenit et egregius
  scriptor Apollinaris filius constituens in dubitatione
  non
  - have not been satisfied with that little book of Mr Simon's nephew, by the
  Benediction of Paris. If I had seen it, I would
  have exclaimed out of all that could serve towards
  the closing of this dispute, I would have fully
  related what those parties have alleged.

GALLIUS (John Paul), a learned Italian astronomer, lived in the
  XVIIth century. He invented an instrument to observe the
  celestial phenomena (a); and published several books of
  astronomy, and of phyllic (A). He was a
  fellow of the academy at Venice.

(a) Qvi instrumentum nova conscripsit efficiens calce phaenomena et evenro bona media per acta observatarum ut simul, ut
  futilis, non longe se scilicet dilbution. (Polya in decret. Mediol. pag. 578).

GALLIUS (Tarquin), born in Italy in 1574, entered himself in the
  order of the Jesuits in the year 1595, and became very famous among them. He
  taught rhetoric in the Roman college for ten years, and morals for four. He died at
  Rome, the twenty eighth of July 1649, and was directer for eighteen years (a).
  He was the author of several works (A).

(a) Nohme.
  Scelet. In Bibl.
  Italiaca Rhetorica,
  Jb. 1817.

(1) The fall in the
  Very 1655,
  and decline in
  1664.

(2) Nath. Sandel,
  Bibl. fojus.

(3) Ballut, Regio-
  mnes for Poltis, Tom. I.
  n. 16v7., pag. 97.

GALLIUS (Angelus), a native of Macerata in Italy, became a Jesuit
  in the year 1606, being thirteen years old, and got a reputation by his eloquence and
  poesy. He taught rhetoric in the Roman college for twenty four years, and died at
  Rome the twenty eighth of February, 1674, being above eighty years old (a). He is
  the author of some works (A).

(a) Scelet, Bibl.
  Jb. 1684.

(1) Paulo Iro-
  domo, in Tribus.
  pag. 425.

GAMACHE (Philip), in Latin Gamachon, doctor of the Sorbonne, and
  professor of divinity in the university of Paris, was accounted one of the most learned
  of the XVIth century. He was born in the year 1586, and died the twenty
  first of July 1625 (a). His commentaries upon Thomas Aquinas, intituled Somma
  Theologica (b), are very much esteemed. See above (c) what he said of St. Augustin.

(a) Pratser at
  Paris, in 1672.
  (b) Gamachon, L. de
  Logica.
  (c) Remarcs [c]
  of the auctore
  (Jena).

GAMBARA (Laurence), a native of Brescia in Italy, was one of the good
  Latin poets of the XVIth century. He lived a long while at Rome, in cardinal Alex-
  ander Farnese's house (a). He published in the same city a collection of poems, or

(a) These. It.
  Text., p. n. 74.

GALLIUS (John Paul), a learned Italian astronomer, lived in the
  XVIIth century. He invented an instrument to observe the celestial Phenomena (a); and published several books of astronomy, and of phyllic (A). He was a fellow of the academy at Venice.

(a) Qvi instrumentum nova conscripsit efficiens calce phaenomena et evenro bona media per acta observatarum ut simul, ut futilis, non longe se scilicet dilbution. (Polya in decret. Mediol. pag. 578).

GALLIUS (Tarquin), born in Italy in 1574, entered himself in the order of the Jesuits in the year 1595, and became very famous among them. He taught rhetoric in the Roman college for ten years, and morals for four. He died at Rome, the twenty eighth of July 1649, and was directer for eighteen years (a). He was the author of several works (A).

(a) Nohme.
  Scelet. In Bibl.
  Italiaca Rhetorica,
  Jb. 1817.

(1) The fall in the Very 1655, and decline in 1664.

(2) Nath. Sandel, Bibl. fojus.

(3) Ballut, Regiones for Poltis, Tom. I. n. 16v7., pag. 97.

GALLIUS (Angelus), a native of Macerata in Italy, became a Jesuit in the year 1606, being thirteen years old, and got a reputation by his eloquence and poesy. He taught rhetoric in the Roman college for twenty four years, and died at Rome the twenty eighth of February, 1674, being above eighty years old (a). He is the author of some works (A).


(1) Paulo Iromono, in Tribus. pag. 425.

GAMACHE (Philip), in Latin Gamachon, doctor of the Sorbonne, and professor of divinity in the university of Paris, was accounted one of the most learned divines of the XVIth century. He was born in the year 1586, and died the twenty first of July 1625 (a). His commentaries upon Thomas Aquinas, intituled Summa Theologica (b), are very much esteemed. See above (c) what he said of St. Augustin.

(a) Pratser at Paris, in 1672. (b) Gamachon, L. de Logica. (c) Remarcs [c] of the auctore (Jena).

GAMBARA (Laurence), a native of Brescia in Italy, was one of the good Latin poets of the XVIth century. He lived a long while at Rome, in cardinal Alexander Farnese's house (a). He published in the same city a collection of poems, or which
which Giraldeus, who was a good judge, and a severe critic, gives a great character [4]. Manucius has commented yet more fully Gambara’s poems [8], but we must remember, that he betrays those great praises in the letters he writes to the author. Murer went into another extreme [d]; for he spoke of that poet’s works with the utmost contempt. It is reported [9], that Gambara had made some verses too free, and some what obscene: but that, being raised to the priesthood, he committed them to the flames in the presence of several persons, though the public was extremely impatient to see them. He composed a work, wherein he lays a heavy yoke upon poets [D]; for he will not allow them to meddle with heathenish fables. He translated into Latin verve some Idylls of Bion; but did not succeed well in it, if we rely upon Barthius’s judgment (2). He died at Rome, towards the end of the year 1486, being ninety years old (d).

1. He published a collection of poems, of which Giraldus gives a great character. Let us quote his words: ‘Vivit sedebit Laurentius Gambara Rin- laius ex Brixia, cuius pudicitia super legi Romae excusa, non indigna illa quidem lectione bonorum, tam et numerose poetis, ac figuris, ut Caro vasta erudita est habeatur integro. Roman verterit Bifolio indeloz. Zancii erudissimus amicus, ut ex ejus camarum facile cogitaculum, Zancii iplius epistolis (1). Necesse est et hodie Laurentius Gambara Rinlaius de Bifolzia, verum tamen quod praepono in Legam, 1. latissimi: inde eos defendas devixere, the reading, the author; familiaris societas poetarum, et figuris, et moribus, estiam en Romanis, he is in great friend- ship with no Bifolziae, he has not easily perceiv- ed by his poems, and Zancii’s letters.’ You shall fee, in the following remark, the confirmation of what you have just now read, touching the friendship of Gam- bara and Bifolzius. (B) Manucius has commended yet more fully Gambara’s poems. He wrote to him a letter (2), soon after the death of Bifolzius, at which place he sup- posed him to be much afflicted, considering the intima- cies that were between them. He takes notice, that they were looked upon as the two first poets of that time; but it was still undecided which of the two carried the palm. The full opinions of all poets, cam- fulcium natura propius, ac mae fortis, ingenio vero in puris, ut, cæcum nemo tam bonus poetam, minor vetus prius in compostissimis verba- tribus, quos commode extrahere saepe quasi exiguis exemplis poenem comparatai, uter tamen utri praebet, nonnullis facto judicium qualitatis potest (3). — Nature formed you both for poetry, but is equal to you in gene- ral, that, when all other poets, how good a poet, ever, gives place to you both, which confirm a com- portation between your poems and theirs: extorts from them, whether they will or no, no one can deter- mine which of you both deserves the precedence.’ In another letter he exhorts him to continue the poem, of which he had been the beginning with extream admire- tion. Patavi in dum estem, haud in manibus e- gregium ille poema de nostro infans a Columbo in- venit, quis ego caco eaxorium, multis praefi- tution, legem, admirato gravitatem, et elegantiam carminis, esculentus, Cæeli Romanii, in quo, scite, aude- qui a me differentia, inventam seminem, qua magis et mi- mor, quamquam, ut spero, currentem, ut appare- t, habesique rationem non expositionabbit modii.”

2. Father Simond had seen that book in the library of the Jefuitas at Rome (7). Mr. Menge opposes, to that judgment of Murer, the praise Thuanus has given to Gambara (8). If he had thought on Giraldus’s and Manucius’s words, he would have made use also of their authority against the dilgift he has quoted. (D) He composed a work, wherein he lay a heavy yoke upon poets. Read these words of Mr. Baller: he has written a Latin treatise, concerning the me- thod of advancing poetry to perfection, printed at Rome, in the year he died he prehents. He speaks in these illud, in quo leges, ob- ligation upon all poets, or all vertifiers and rh- mers pretending to poetry, to retract, not only the advit- tions of false deities (9). I refer you to the relaeation, which Mr. Menge makes hereupon (10).
In the room of Hebe (a), and employ'd him to other criminal uses [B]. Some say, he caused him to be carried away by an eagle; others affirm, that he stole him away himself;

(a) Taz in the room (D), the author which was the presence of Hebe's being carried out. Cliscus Stephanus relates it, and primo Scaevola, lap. ii. that Hebe was stolen out of the temple of the Three Graces, Hestia [Epistola delict. cind. 1] and Scaevola, lib. ii. that he was carried away by a falcon. Scipio Africanus, occurs in Scaevola, lap. ix. that Hebe was carried away by a falcon. Menippus, lap. X. that the eagle, to carry Homer to Jupiter, was transformed into a horse.

In the hymn to Venus, Homer describes the following:

The sacred trees, of whose roots Hebe drank, of whose fruits she partook, to whose sacred shade she retired. The matchless Hebe, divinity pure, whose beams a coronet shed to upper air, to bear the cup of Jove (ceruleal vesture) the grace and glory of immortal youth.

Note, that in these verses, Homer does not say, as he does elsewhere (q), that Jupiter carried away Ganymede; but that the gods carried him away, to make him cup-bearer to Jupiter. He adds, that Hebe, Ganymede’s elder brother, begot Laomedon, who was Priam’s father. I observe this, because it is necessary to examine whether Cecrops be justly centred by those, who charge him with a lip of memory, when they say, that the boy, who was carried away, was not Laomedon:—

"Taz in the room (D), the author which was the presence of Hebe’s being carried out. Cliscus Stephanus relates it, and primo Scaevola, lap. ii. that Hebe was stolen out of the temple of the Three Graces, Hestia [Epistola delict. cind. 1] and Scaevola, lib. ii. that he was carried away by a falcon. Scipio Africanus, occurs in Scaevola, lap. ix. that Hebe was carried away by a falcon. Menippus, lap. X. that the eagle, to carry Homer to Jupiter, was transformed into a horse."

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GANYMÈDE.

He delighted that young boy, and made a very fine present to his father [D]. There are different opinions as to the place, from whence Ganymède

With Ganymède, and with the eagle, which carried away that young boy. Read these words of Laon- lution (18): 'Nam quid aliud argumentum habet image 

'cataminti, & eligebis aquam, cum ante pedes jovis 

's pomonam in templis, & cum ipso pariter adorarent, 

's mit ut recte meminies, ac dispi meminies multis.

's aureum?' — For what else can we think of the

'image of the cataminti, and the eagle, placed at the

'foot of Jupiter in temples, and adored together with

'his face; so that it is designed to perpetuate the memory

'de fabricam altion et repit.' Consulit alio Tia-

'tion. (19). I have seen something in Juvenal, which

Signifies, that there was, in Rome, either a temple of

's that cap-bearer of Jupiter. The commentators do not

well clear that pāgus:

Nuper enim, ut repetas, sannum Hildis & Ganymè-

'dem

Pacis, & aduere sectae patakia, multis

'Eterem (nam quo non profuit femina templi?)

Notor Audicio moches celebrare soletas (20).

'Inf a, left, and Hymnus (22) are

'Nec Ganymede, nec Boreas's phoibe,

'Nec, Peace, thy temple, nor even, Ceres, thine,

'For where's the place so fair, as to

'From wanton, prostituted, women free?

Pausanias mentions a statue of Jupiter and Ganymède, which a certain man of Thessaly, named Gnonis, de-

'icated in the famous temple of Olympia (21).

[On some joy, he caused him to be carried away by

'an eagle, &c. &c., that he fill him away himself in the

'off the shape of that bird.' Horse and Hyginus (22) are

'of the first opinion; Ovid and Lucian of the second.

These are Horace's words:

Quo simul ministrum falcinem altis,

'Cat Rex Doonam regnum in aude vagis

'Omnipotens, expertus fidem

'Jupiter in Ganymède lavo (23).

'The royal bird, to whom the king of boar's

'The empire of the feather'd race has given,

'For jewels already done, the

'Priam's frown,'

As for Ovid, he has expressed himself thus:

---- Nulla tamen alite verti

Dignat, ille quam porta fastus fimne tamen.

Nec mora: perge mendaces aere pennis

'Avipit Hadian, qui nunc quoque pocus melicit.

Invitius Jovi nedar Jumone ministrat (24).

No other feather's fowl he dares to wear.

'Thus he, who bears his thunder about his

'He darts, in horrible plumes, from the skies,

'And harks from earth to bohow his Trojan price;

'Who now the cap meatus alius, earth,

'And ministris, et Jube frown, to Jove,'

You will find Lucian's words in the dialogue of Jupiter

and Ganymède (25).

[D] He desired that young boy, and made a very

fine present to his father. Troas was inaccessible upon

the lots of that dear son; but, after he had received some

compensation, and upon the news, that he, for whom

he mounted, should ever live amongst the gods, and

should never grow old, he took comfort at last. Jupi-

ter presented him with some very rare presents, which

were some of those that the gods mounted (25). Note: That Loompeon, son of Troes, promised to

Heracles the horses, which Jupiter had given by

way of compensation (27) but, not having performed

his promise, he was beheaded in Troy, and there lost

his life. Hippolytus had demanded those horses as a re-

compense.
GANYMEDE

Ganymeades was carried away, and what he was then doing [81]. Some say, he was on mount Ida; others place him elsewhere: Some pretend he was a hunting; and others, that he kept a flock. I shall not lose time in relating the allegorical explanations that have been given [82]. For those are only conceits, which may be multiplied in infinitum: but by the help of which one finds in every thing whatever he pleases: But I shall not pass over in silence, that some writers have related this as a historical matter of fact. They pretend, that Ganymeade was really stolen away by a prince, who was in love with him [83]. Those Painters, who represent him as carried away on the back of an eagle, do the service for the performance by him in delivering Helen, Laomedon's daughter, who was expos'd to a similar fate. Yet all these are unknown to Laomedon. Archilles was so cunning as to get these birds a brood [84]. Lastly, note, that, according to the report of Servius, the present, which Jupiter made to Ganymeades, was a golden wine, brought by Volutes. For the rest, if the authorities before-mentioned [85], touching this young man's deterioration, should not suffice, we might add to them the relations of Pindar [86], and that of Lucian [87], who finds this commentary of Servius: Honoratus dixit, pulcher ministrorum potest psaltus. Thus, we are corroborated by the testimony of the nation, which is called Abrisus. This is observed by Hyginus [88]. That a mortification was it for poor Ganymeade, touching the wine, which his daughter Helen was to carry to her wineship, which had baffled Helen, was indeed the presence, for which she was turned out, but not the true case. She had haply, as the antiquaries say, a case of the way the gods were at table [89]: whereas upon Jupiter, who desired passionately to make Ganymeade his hopu-, Electra imposed this opportunity to run away from this unfortunate maid.

[8] There are different opinions as to the place, from science Ganymeades touched away, and what he was then doing. Lucian [90] supposes, that Ganymeades was a shepherd on mount Ida, when Jupiter stole him away. Virgil supposes, that he was a hunting there:

Inteiuscella poste frondos regis Idae

Valeces jacente cervo, confluens filtrat,
Aren, scelustum familia: quaeam praepae ab Ida
Sublicinium pedibus rapit Iovis amnique unguis
[91].

[92] Tarou enserno's, the royal youth is fond;
He hunts the flying flag along the gree,
On his legs a finely top'd wapen case
In font to row, and parts along the shore:
When the mind's herald of his mother's love
Springt from the flood's bed, and borne to face.

Valerius Flaccus [92], and Statius [93], have imitated this passage of the Aesop. But Strabo [94] affirms, that it was reported, that Ganymeade had been carried away from the place called Harsipagis, and which was situated on the left bank of the river of Pripus, and of the town of Cyzicus: and that, according to others, he had been carried away from the province of Thrace among the Thracians. But Strabo (v. 54) maintained, that this rape happened amongst them, in the island of Euboea and they showed the place, where Jupiter had committed that rape. It was a place full of mystical divinity and called Euboea Note, that they were persons immediately inculcated to the opus amantior. Ille satis alacriter conversus est
Labore; in se et in se ipse sumit
Extensum. Thus, the young was there


[96] Id. ibid. 

[97] Valerius Flaccus [92], and Statius [93], have imitated this passage of the Aesop. But Strabo [94] affirms, that it was reported, that Ganymeade had been carried away from the place called Harsipagis, and which was situated on the left bank of the river of Pripus, and of the town of Cyzicus: and that, according to others, he had been carried away from the province of Thrace among the Thracians. But Strabo (v. 54) maintained, that this rape happened amongst them, in the island of Euboea and they showed the place, where Jupiter had committed that rape. It was a place full of mystical divinity and called Euboea Note, that they were persons immediately inculcated to the opus amantior. Ille satis alacriter conversus est
Labore; in se et in se ipse sumit
Extensum. Thus, the young was there


[99] Id. ibid. 


eagle, are mistaken, and do not confute ancient authors [G]. Some pretend, that Cicero was not well acquainted with Ganymede's father (E). Time out of mind, the Philistians paid a particular worship to a deity, which at first they called GANYMEDA; and afterwards Hebe: This Panthus tells us, in his second book, page 140.

(i) See the remark. [Jd.]

ter (53) Which is a mere paraphrase of Croesus.

But Agrippa (54) has acknowledged, that the tale only suited with Jupiter, and that the reality belonged to Tantalus. Suidas on the Word "Tantalus," and Cererides aux, relates, that King Tantalus, suffering from the desire for Ganimede, sent fifty men, to make a sacrifice of thanksgiving, in a certain temple of Jupiter, which was in a neighborhood to Tantalus. But Tantalus told Suidas, that Ganimede came as a boy, to view the spring of his kingdom, made him prisoner somewhere, on Commenea, fell sick and died (55).

(C) The painters, who have represented as carried away on the back of an eagle, are mistaken, and do not confute ancient authors. Salmacis (56) has centuries that misfalle: for he says, that, according to the ancient poets, the eagle took up Ganimede by the hair between his talons. The author whom he explains (57) says the same. Note, that Martial supposes, that the eagle was afraid of hurting Ganimede.

**GARASSE, (FRANCIS), a native of Angoulême, became a Jesuit in the year of grace 1601 (9). He made himself much talked of by the zeal he shewed against heresy, and as an enemy of his country: But he inveighed principally against the poet Théophile, and against Paquier, and having a great deal of fire, a fruitful imagination, and good lungs, he passed for a great preacher. He was very proper to maintain a cause in the pulpit; for his turns of wit, and his way of delivering, made very strong impressions, considering the taste of that age: But he ought not to have meddled with writing, or, if he could not renounce the title of author, he ought to have made only Latin verses, or have exercised himself on some subject of little importance: For, having adventured to write on the most sublime truths, which libertines may call in question, he has contributed less to convert that sort of people, to confirm them in their errors [A]; because he perpetually departed from the gravity, which belongs to matters, and because he made too many contradictions. He found himself expounded as the principal accuser of several formidable pens. Paquier's fans vindicated their father with great flatulences [B]. But he, who wrote with most vehemence against this Jésuit, was the abbot


(54) August. lib. xiii., cap. xxxiii.


(56) Salmacis, in Arcilla. Tarsio, pag. 359.


(2) He contributed less to convert the Libertines, than to confirm them in their errors.] This is the title of a letter published not above the year 1610. The curious distress of the wise, or would be such, of this age, containing several maxims pernicious to the state, religion, and good manners; confirmed and overthrown by Father Francis Garlates, of the Society of Jesus. It is to be observed, that the author has given the first and grecian title, from the first book of the Iliad of Homer, in its 858. He thought he had considerable thoughts on this subject; but he was soon acquainted, that, according to the judgment of the public, his book was much more proper to confute physicians, than to defend it. The judgment and censure of that work, was addressed to the Jésuit (1), and the author tells them, that people could not believe, that they, who were the first and greatest authors of truth, should have chosen father Garlates to defend it. That man, being better qualified for a judicial post, or a force-majeur, than a religious debater, has lately written a book, which carries a serious title; and in the substance of it is very true to speak sincerely, and as it were in the presence of GOD, in a spirit of humanity, common sense of reasoning, and pure sense of pleasure and vanity, and musical and sonorous verses against many men of probity and merit (2). After having said several things in the same strain, to characterise that book, he asked the Jésuit, whether he be the master to defend the venerable truths of our religion whether these be the true weapons to combat atheism; or whether these be not the instruments of the ruin of faith, and the destruction of the Church. For the Jésuit to render truths ridiculous, and more contemptible among his unwashed dupes, is a.of father Robert, which he has so aptly brought into a parallel with the ways of the libertines of our time. Upon this fact, and for the indefatigable exultation of his own and the vanity of his learning, I am sorry I should undertake the subject, which is pago

(1) The prior Ogier is the author of the book, that came out in the year 1610. under the title of Judgment and Censure of the Book of the Curious Deities of Francis Garlates.

(2) In the gipsy old-cabibirs.

(3) Pressed, in Froullia. in France for the press of Rumar in Paris. From the Roman-Catholic.

(4) Cap. vi. pag. 60.
Abbot of St Cyran [C]. Some pretend, that, upon that score, father Garasse was the Helen of the war between the Jeluits and Jansenists [D]. The last action of his life was very fine. He profusely allayed the fire of his superior to tend upon the infected with the plague, during a frightful pestilence, which raged in Poitiers; and, having obtained it, and contrived the discharge in that charitable office, he died at the hospital, among the infected [E], the fourteenth of June 1631, being forty six years old [F]. He had reconciled himself with a good grace to the prior Ogier [F], and to Balzac [G]. Placcius has been led into a mistake by the title of his Rubelius Reformat [H].

(1) This is the place, and printed at Paris in 1656.

(2) This is the place.


(4) For the Jeluits and Jansenists.

(5) For the Jeluits and Jansenists.

(6) For the Jeluits and Jansenists.

(7) For the Jeluits and Jansenists.

(8) For the Jeluits and Jansenists.

(9) For the Jeluits and Jansenists.

(10) For the Jeluits and Jansenists.

(11) For the Jeluits and Jansenists.

(12) For the Jeluits and Jansenists.

(13) For the Jeluits and Jansenists.

(14) For the Jeluits and Jansenists.

(15) For the Jeluits and Jansenists.

(16) For the Jeluits and Jansenists.

(17) For the Jeluits and Jansenists.

(18) For the Jeluits and Jansenists.

(19) For the Jeluits and Jansenists.

(20) For the Jeluits and Jansenists.

(21) For the Jeluits and Jansenists.

(22) For the Jeluits and Jansenists.

(23) For the Jeluits and Jansenists.

(24) For the Jeluits and Jansenists.
Garasse

He employ'd against poets a maxim which is very good at the bottom, but which was turned against himself [7]. He pretended, that it is not a good excuze for pro-
phane thoughts, to say, that they are not written in prose, but in verse. He should have said, that he is author of a diabatoma idem, intitulato, The Banquet of the wife Men, compasst against the honour of one of the most illustrious of France [8]. He did not put his name to it; because he was discovered to be the author of it; Alejandro de Albiertes did deny it [9]. He was sharply cenсуred for publishing the tale of the toxicity of Joan d'Albiert, which I have related in the article of that queen [9]. It was pretended, that his calumny in that respect was an injury done to Henry the great, and Lewis XIII (f). They affirmed, that he had called that princes libertine, pronbane, ridiculose, a wanont, and that he had loadad her with a thousand other calum-
nies. The accusation was groundless, and he sufficiently justifid himself (b).

misfilers, particular of Peter de Meslia, whom he accuses of being an imitator of Rebeisius, and a Rebe-
laus riven from the dead. See what a man expeles himself to, when he speaks of a book, which he knows only by it's title.

[7] He employed against poets a maxim, which is very good at the bottom, but which was turned against himself (f) [8]. See how he begins in the confutation of a sermon of Theophilos:  'To answer these impugnations, I must, by way of anticipation, enunciate a toolify:
and weak deliverer, which many have in their mouths, touching them false faces of that writer, now, as
fear, provided they may say, that such things are
fist in verse, they think the crime is advantageously
politic, because it is not in prose; if rhyme could
be injurious at all times, and antiquated wise to prove
noose blasphemy. It is true, those impugnations and
imperiaitances, which I am to consude, are in verse;
I cannot value of it; but, for that very reason, I look
upon all my books to be more criminal, than if they were
written in bare prose; for they are thereby the
more fluided, eneaged after, and consecutively de-
cribed in more clutter, more collible, and chaitable
words, which make a greater impregntion, and anion on the minds
of the readers. Was not Cleantias used to say,
that the voice, which comes out of a flute, and a
font ball, hath a greater force, than this, which
comes barey out of one mouth's sound; and that the
thoughts, which are darted by a well turned verse,
are more forcible, more durable, and stronger, than
those, which are expeded by a period in prose,
wherein the words are generally languishing. I
have fully answerd this ridiculous objection, in the
second chapter of my apology; wherein I have
shewed that an impregntion in verse is the more mora-
tious (c). Pray observe, that I have fist, that, at
the bottom, that maxim is very good: for I do not
profess to adapt it to a great latitude at that Joruj
has done, nor do I assent to all things which he allegs.
I am thoroughly perfused, that, upon a thousand
occasions, it is not so a gain to broach hose mo-
sible morality in verse, as to propage them in prose.
and that we ought to shew much of the weight of
our conceptions, when it is a poet who speaks. A
man, who should maintain dogmatically heretical pro-
philies, would be a thousand times more criminal,
then if he should convey them in a piece of poetry.
There is a many a poem, wherein the author advances a thowstid things, which he does not believe, and
which he would never reduce, in a formal disputation,
and would not even try in verse, if he thought
that his readers would look upon them, not as witty
concepts, but as trances, and articles of faith. He
takes it for a gloss, in his prolixity, in his dogmatis-
them, than if he wrote them in prose: his mind is
therefore more intent upon them; he meditates more
deeply upon them: but yet, after all, this is not the
true picture of what pass in his heart; he does not
pretend to give either his confession of faith, or
a model of belief to those that read him: and it must
be acknowledged, that men are not such fools, as to let
themselves be as easily perfused of an heretical
idea, by a poet, as of an hereby delivered in a prose:
for an exposable and dogmatical work. Therefore I do not adopt father
Gayason rules, though I agree with him in the
man part of his doctrine, that an ill
mixin, either against found morals, or against speci-
fee defensive doctrines of faith, is very criminal, in
what part of poetry forever to be propaged. I own also, that
the licentiousness of a poet, in advancing several thoughts against
morality and religion, may produce ill effects.
was likewise very highly cenured for having quoted indocent paffages [K]. We shall fee how

manner, and the left form of government. Prefently
after, he observes, as a great shaie, the cult of
exotic divinities, which he attributes to
man youth. * At vero not, dolet Stiftis & Græcia,
* haec a praetere litteris & diurnis: Hanc erudito-
-rem, hoc est, the virtues of gratitude and cen- diga, fine suas. *Græcia has taught us to read and learn chiefly
from our schoolmen, and this we call a liberal education
and learning." Plutarch was of another opinion; he thought, that it might be very use-
ful (25) but he is forced to own, that it is only be-
cause they contradict themselves (25). Their tenets, fann, are so chaffy, and their absurdities so confounding; but sometimes impious, and sometimes pious: this is the reason why their authority is doubtful, and has not
enough weight to do harm: it is duty to pick out
what they advance for the good cause. * At del
tum universitatis, praeterea, unde reser-
se, non ex europ. esse non posset. * Plutarch's
trials, their contradictions lead us to believe, that their grand
and modest maxims are only flaps of fancy, of which
they are so full, and which they promote in
order to make their point in favor of their religion. We judge
that they deliver them only because they have found
falsehood of all the beauties and majesty of poetry.
And, indeed, there are poets, who, having no piety,
or belief, have nevertheless made magnificent and
admirable verse on the most fabulous truths of religion.
This is the best way to use their authority, and an
opportunity to display the finest phantasies, and the most
shifting figures of their art. Another time, they
would create a subter quarine, provided it was
enough creditable; that it provided it should furnish them with
such ideas, as they should themselves capable to express well.
Now what weight can the found dolls have, which
we find in authors, we believe to be of that
comedy?
Let us take notice, by the way, that modern poetry
has excited many murmurs. I have related else-
where (36) the complaints, which Thamus and Me-
chema made of the poets of the Henry the
fourth's court. I might refer to what Plutarch
has related in his Juba Africana: Plutarch, for his part, is a fine passage out of his book:
What aggravated, in that matter, the wrath of God
and its declaration, recked the most.

4. To their extreme levity, moral and religious,
ordinarily induced by God to teach us to
know him rightly, and consequently for the
preference of human kind, having been brought again
into France by king Francis, more famous for that,
than for any other thing done in his reign, was turn-
ed, by malice and avaricious wit, into an occasion
of all manner of wickedness; which was found prin-
cipally in certain great wits addicted to French
poetry, who, at that time, appeared. In those
books, writings, impiety and licent, and full of
blasphemies, are the more detestable, as they carry
with them such foul allusions, as may excite, not
only to all manner of licentiousness, but also to
the manner of horrid injury, all those, who have
them in their hands (31). Add to all this, the bit-
terness and indignation of the Prebends of
the reasons, which engaged Pope Hadrian VI not to
favor poets (35). If you would have instances
of such occasions, do but read Barch's commentary
on the Enarrationes allegoricas (36). We
must now see how far Garass' principles was
made use of against him. He was cenured (35) for
his horrid impiety, and he was put in mind of his own words: That
poets has not but hurt others impieties,... and that im-
pieties have a defect of the divinity. Plutarch
(36) blames the Latin versae, which he made in favor of the
king, and wherein he had used the most obli-
ugious excursions; neither does he spare the verses
wherein he addresses himself to Nepenthe and Thetis,
whom he calls Namuna, and where he addresses him-
selves to names of men, as Plutarch, himself, to his
own maxim, and to St. Aulin's refutations. That
great fable was fifty (37) that he had given to (38) August.
Refutations, the more the worse, as Plutarch, to St. Aulin's
was only as a viscomcl. The same Garass is cenured by
exp. ill. for having excited brethren and Ignorantia, in
the poem, in the observation of Nepenthe, on the diviner and human things of the end of the
letter to the Irish, where he was cenured for his
praise where-in he spoke of the wondering of Cyscus, of the
lures of Thetis, and is cenured for that praise.
He was cenured ... for having quoted inde-
cent passages. He praticed no obscenity, says an au-
thor (39), which he could not well prudently write,
not having profaned them. He replied (39), that this
is as Delphics Car-

[45] Je ne dis donc, en les
comparant, qu'en ce sens
que la Religion des
peuples de la Grèce et de
la Rome, est une ex-
travagance plus ou moins
sensible, par rapport à
la Religion de la Loi de
Moïse,

[46] Histoires de l'E.g. du
font la Theologie du
Peuple de l'E.g. et de
la Religion en la Loi de
Moïse,

[47] François II, pp. 75
et 97, en 1590.

[48] Gabriel Pou-

Chaudemour en
This... et de Delphes,

[49] po, pp. 77 Edito,

[50] ibid. De
• Varies... et la Théâtre

[51] ibid., pp. 107

[52] See the
notes [37] on the
article D. M. VI.

[53] See the
notes [38] on the
article D. M. VI.

[54] Pop. Coatic.

[55] Ibid. de

[56] ibid. de

[57] ibid. de

[58] ibid. de

[59] ibid. de

[60] ibid. de

[61] ibid. de

[62] ibid. de

[63] ibid. de

[64] ibid. de

[65] ibid. de

[66] ibid. de

[67] ibid. de

[68] ibid. de

[69] ibid. de

[70] ibid. de

[71] ibid. de

[72] ibid. de

[73] ibid. de

[74] ibid. de

[75] ibid. de

[76] ibid. de

[77] ibid. de

[78] ibid. de

[79] ibid. de

[80] ibid. de

[81] ibid. de

[82] ibid. de

GARASSE GARDIE.

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(a) how he defended himself (i).

He was a faction of deists, who immoderately publish pro-

phesy, and imply corrupt maxims, to corrupt youth, do not
destroy more consequences, than dogmatizing heretics;

this before the books of these deists ought to be

ed, and the passages cited, to avoid the im-
plication of calumniating them. He has said nothing

upon the second dilution, and he even affirms (55),

that his reform must be alike with that two. Neverthe-

less, he might defend himself two ways, by denying, that,
purposely, he had taken together an heap of shit, and

by maintaining, that the reluctance, with which the an-

other fathers of his church, could not free them from

from, if, at the bottom, it was a pernicious and

full thing. He strongly attacked the third dilution:

it there he triumphs. It is full and ridiculous, says he

for, for, that the ancient heretics, who have made public,

by their writings, the abode

and infamous and scandalous actions of the Corruptions,

did, not in their mother-tongue, but in a language

unknown and little cited in the world, and that it

was only for the learned: and of his reason he gives

a wonderful instance, since, says he, St James;

bishop of Lyons, did not write in Latin, which was

the language then known in France: but this he wrote

in Greek, that his words might not be understood by

the vulgar, nor expose the vileness of heretics to the

knowledge of all the world. Now that St James

wrote in Greek I will not dispute; I know not very

well, than God: but I say, it was not for the reason

alleged by our prior, but because he was a Greek

born, as his name witnesses, and that he was better

acquainted with this Greek than the Latin: for, in

the reason, alleged by our prior, were admitted.

this would follow, that St Epiphanius and Theodoret, who

were Greeks by nation, and who wrote, among the

Greeks, the impious and impious of the atheists

and heretics of their time, ought to have written in

Latin or in German, not to have been understood by

the vulgar: yet, for all this, they wrote in Greek;

a language familiar to the people of that country,

more abominations, than they wrote in fifteen volumes

as large as mine. But what would my gentlemen

say to doctor Cochleus, who has written, in German,

a book intituled, Littera with seven Heads, which was

afterwards translated into Latin, in which he relates,

like an honest German, speaking to Germans, all the

impieties, which Luther had bowed in Germany,

to so as to produce insinuations, and horrible

 flattering, which the immodest women had in their

mouths; no, he goes so far as to say, that in all the

towns of Germany they now only talked a certain

narcissus, which is the particular of what he says, which I forbear to produce.

I am not ignorant of them, having read them in

the book of this doctor, not without horror, so pro-

Note. He denies that he has made use of the word

lawrentian in a new sense (57). * At this word, says

he by (58), my enemies write, that I have indecent

words in my mouth, and that I am void of shame;

people rather in justification of myself: and they

they make me more knowing and less innocent than

I am: for they imagine, that I am conversant in the

language of physicians and apothecaries: but this

thing, I know I know not more of it than the vulgar.

By word lawrentian I understand only what I have learned

grotesque from vulgar usage, and ancient books of

physic, which are not so delicate as the moderns: for,

in the only other sense the definitions of Leonhard

see, that the word lawrentian signifies only gargles as

when he says in the fifth, that, for the tooth-ach,

we should take a gargle of water of plantain, and

gargles, which mix it with. That, if they be

apothecaries be so foolish to have prophesied this word,

I am not obliged to make use of its in its inde-
cent sense: for, otherwise, when I talk of

in divers, I must be cautious, lest this term, once

since the apothecaries have prophesied it, applying

it dishonourably to the urine of their patients and

consequently, if I borrow a comparison from the

physicians, I shall be so likely to style myself

with impurity. This is to pretend great delicacy

and innocence, to deny that we understand the mod-

eron in the word lawrentian a word invented

only to be a jest, and to signify that it has been

a long time in fashion among the most polite people.

They begin not to be so fond of it (59).

GARDIE (Pontus de la) a great marshal of the armies of Sweden, under

king John III, was a French gentleman, of more illustrious birth than some authors

have said. (A) He (a) was defined by his father to the church, in the monastery of

Mortoloiu.

(B) On the

manner

of

the

Swedem

volumes, the don of

commentary on

villages.

(L) Pontus de la Gardie, a

citizen of

Vitebsk de la Gardie, pag. 11.

(A) Mortoloiu, Actas de

Claudiun Aribediom Orphaldecn, In Vitebsk de la Gardie, pag. 11.

Pontus de la Gardie, a

citizen of

Vitebsk de la Gardie, pag. 11.

Pontus de la Gardie, a

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Pontus de la Gardie, a

citizen of

Vitebsk de la Gardie, pag. 11.
Montolieu, in the diocese of Carcassonne; but the ardour of his courage did not suffer him to live long in that cloister; he soon left it to go to the wars. He bore arms first in Piedmont, under the marshal de Briffac; afterwards he went into Scotland, with the troops, which Henry II sent thither, under the conduct of Henry Cluin d'Oyel, to succour the queen-mother against her foes. By the way, he went into Denmark, and signified himself to the armies of king Frederic II, against Eric king of Sweden. He changed his matter some time after; for, having obtained a very honourable discharge from the king of Denmark, he betook himself to the service of the king of Sweden (6). This happened in the year 1565. He was sent into France the following year, with another ambassador, to ask of Charles IX leave to raise men in his kingdom; which negotiation was so well managed, that they carried into Sweden three thousand foot, and as many horse (7). They found at their return the affairs of that kingdom in a very ill situation, both on account of the war, which the Danes, the Poles, and the city of Lubeck, had declared against Sweden, and by reason of the misfortune between the king, and John duke of Finland, his brother. This fire, having been conceded for some time, broke out at last. The duke, and his wife, sister to Sigismund Augustus, king of Poland, had been committed to prison; several persons were ill used upon suspicion of favouring them: The king flew into great excesses of cruelty; but, being informed, that people began to say, that, of right, he had forfeited the crown (8), he affected to give a great influence of clemency, by restoring his brother to his former state, and by placing near the throne all his county (8), and with so much perseverance, that he might be displeasing to him. This lord was our Pontus de la Gardie. Some time after, it was thought, that the king designed to make away with all his brothers during the solemnity of his nuptials: Wherefore they were exhorted not to affit there, and to free the kingdom from oppression (9). They followed that advice, took a progress

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into all the provinces, raised men up and down, and put themselves in a condition to dethrone the king. They marched directly to Stockholm, entered the city, and, after some parleys, and skirmishes, wherein la Gardie, one of the commanders of the troops of John duke of Finland was wounded in the arm, they brought their design about. King Eric was dethroned, and committed to prison in the year 1568. John, his brother being chosen to succeed him, gave immediately to la Gardie the place of high-steward of his household, and committed to him all the care of his coronation, which was not performed till the tenth of July 1570. No man had more contributed than la Gardie to the success of this revolution; wherein his vigilance, address, and resolution, shone wonderfully. The new king, not having been able to conclude an honourable peace with the king of Denmark, marched against him. A battle was fought, wherein la Gardie, having received a great wound, was made prisoner: He did not recover his liberty, till the treaty of peace, ratified the sixteenth of March 1571.

He had been made a knight (f) on the coronation day; and he had a new title conferred on him the twenty seventh of July 1571, to wit, that of baron of Eckholm, to which a great estate was annexed. At the same time, he was sent (f) upon an embassy, with two others, to some imperial cities, to the bishop of Munster, the count of Earl-Friedland, the duke of Alva, the king of France, the king of Navarre, and the king of Spain: And, soon after his return, he was employed in military affairs; for he was sent into Livonia in the month of August 1573, to stop the progress of the Duke of Narva against (g). He was recalled three years after, to be entrusted with an embassy of great importance, which he discharged very well. He was created at first with some imperial cities, ELC, and afterwards at the court of Rodolphus, lately made emperor. Afterwards he passed the Alps, to go to Rome, where he had several audiences of Pope Gregory XIII., and then went to Naples, to receive what was due to his master (b) for his share of the estate of Bonna Sforza, mother to the queen of Sweden. He came back to Rome, and there had some conferences with cardinal

* Briel, ludiens jam perjurt, ut solent pueri aflagris.*

*Eo 1532.* — For princes received friendly adoration; and all hands, to promote the most august TITANIA OF THE QUEEN. Wherefore the king would certainly make use of all his power to restrain and destroy his brothers, and the mother of the kingdom, whom he detests, so that he might avoid attacking elsewhere to draw into his net. They join themselves likewise to certain leaders, already full of treason for their own and their own affairs, affording that they desired to be opprimed by the first defending the oppressor: that it was in vain to trust to the force, it is often seen to, and yet broken, of King Eric, who played with promises, or children at cockfighting. Upon the conclusion of a great many people, and seeing the enemy, the discontented ought not to fly only, that there is fire danger; they must positively afflict a presupposing heir, he is not un loose without recovery, unless he gets his adversaries out of the way, and that he has no other refuge, than to be beforehand with the tyrant, with regarding the fair promises, or solemnities, which danger might extort from him. You see, the managers of that intrigue in Sweden made use of this machine. Our Pontius, who was the principal director, beheld himself of a fine frigating, which was, to float up to that enterprise the duchess, who was to be queen, in case it should succeed: well knowing that ambition causes more violent motions in the heart of a woman, than in a man. See in what manner he treated her. Malmé, all the court wonders, that my lord your husband does not pity this miserable kingdom, where every body, being infinitely offended at, and weary of, the insolent cruelties and tyranny of the king his brother, he alone can easily remedy them. I do offer you, that all, both great and small, cut their eyes upon him, to put the crown upon his head, if he pleases to accept it. He desires it as it is just that baron, prince, who, in the judgment of all, is unworthy of it. If my lord your husband pleases, it is easy to make him master of this kingdom, and to render him a greater reliance from a duke, as he is now, who undeniably was the cause of either death or perpetual imprisonment from which, both he and you have already been freed, as it were by a miracle, when least you expected it. I know for certain, from all the capitains, that the best of the Scotchmen, whom Eric keeps in his pay, are discontented, and desire no better than to change their master, for worse of pay. Breids, it is certain, that the dukes Magnus and Charles, his brothers, with the greatest men in the kingdom, are extremely offended and grieved, that to great a king, as their brother, should
cardinal Hofius; but it is not known what affairs he treated on with the Pope (I. [D].)

Nineteen months prevailed before he returned to Stockholm. He married, in January 1680, a natural daughter of the king of Sweden; and he was ordered, not many months after, to make an intrado into the dominions of the great duke of Muscovy, with all the troops he should find in Finland, and in the neighboring provinces. He went upon this expedition in the quality of general (k); and his instructions were, among other things (c), to do no hurt to such Muscovites as should submit, and to allow the monks and nuns full liberty of conscience, without taking them from their images or other religious utensils. He made himself master of the province of Garfia in a very little time (w). He made (a) governor of the province of Livonia and Ingria the following year, and continued his conquests upon the Muscovites with great success and prudence. He took from them the important place of Nerva, and several others, and (a) obliged them, in 1683, to agree to a truce of three years, without taking any of the towns they had lost. During this truce, he buttowed his thoughts on the most effectual means to make his government prosperous. He was also (f) the second plenipotentiary of Sweden, in the conferences held at Pernau, in the year 1685.

which the new reign wrote to Charles IX. Now after that, do not make himself ridiculous by concluding with their words? But sometimes false reports prevail of the king's positive command to them, and stir up the populace to rebellion; as was done again against King, who died miserably on this account to Ortsbin. [I.]

Mr. Ortsbin has made a good reflection: to wish, that a prince, who knows nothing but the dictates of his passions, without regarding what is due to God, and to his subjects, (a) should always be observed, that he has no enemies, and that his people trust in his safety. He was left in Regno exercitio, ad quam quia eum accitter, im- pleat opulent evincere, quorum plurimum persuas sub- certa nec reseram vel licet ipsa et qui ait verae falsa, et falsa, advolere tempus, qua legi in diverso, et quae laboravit sive, est alte veniente ante, atque succumbant penitus inimiculo. Inquit falsus qui se aequum, in quo- rum multum se plerumque, visivit Mammarchius, ut Prin- cis, consilium congitare pluribus ac fortissimis, sed poterat non reddi ad angustiam. Quae turpem praeli- or, praelia succinxissent psionem, sua causa: si est verissimis Numini, ex ampli placuit plan- 

that all present European powers in Julipchir against Reumannum. Ed. Erigo Regis accedit. Quam felicitas vidit foli oluntis, unundevolit vidit vir- sum etiam seua situm astantem et circundatum ad rigorem ait, qui non sit restaurati, praebetur ad rem. Lugubri undam non erit, stansque pere grant in altro, et ait, quo non sit sedurit. Tota lingua sensum erat, quos plercus etiam, ut in quo labore et labor movet. Eo causis, quos quoque per sui solum gravatur, ad quo nullos. Sed non est, in quo solvitur, ut in quo solvitur, in quo non est, in quo non est. [I.]

For tyrants without breath reign their breath. Or first naturally in the arms of death.

As for the rest, the revolutions of states, whereby crowns are transferred from one head to another, have always been frequented, that is it matter of wonder they have not been more so: for after all, the worst that can happen, is to misl a man's aim; whereas, if a man succeed, he will find a thousand ways to defend himself against all impositions of injuries; and he will never want approvers, or alliances. [D] It is not known what affairs he treated on with the Pope (M. Ortsbin. p. 13.) But he never sought to find it out. Quod Regio nomine camponi fuit et praelia cum regione dominantibus milii in dominionibus, et regno et ait. Et quoniam sublatus est in quibusdam locis, (w) that the nobility should freely enjoy the church-lands they were possessed of. II. That the bishop and people should put an end to the custom of pointing to the laity that they should be allowed to receive the sacraments in both kinds; IV. That divine sermons should be performed in the larger churches, and that it was unlawful for any to cast off the Roman勾o, who adds (n) of the re- dition, as he restores found the king alarmed being appre- hensive, left, by meddling with religion, those were now forced into the crown, from off the head, who had placed it there; that poor men, not being able, or not daring, to reform literally the catholic church, compounded with the Lutheran archbishops and bishops, who were the principal birds, by forcing them. During their lives, their voices, the commonwealth in two kinds, and the state in the major tenor. The sick in the state might have been gained, since they were a strong body. In their defeance but those, who were a prey to these fides, would not let go their holds. Thus, that effect came to nothing: not once had he explanation, that they were kings, who had put a flag to it, to be particularly generated; by reason of the great effect be engaged, through the favour of the deacons, rather than of the king. [E] Without taking from them their images, or other religions utensils. This prohibition was necessi- tated upon the king for a long time before. [I.] No more shall they dot upon us as inajacientes deberet ac corporibus ac bombis incorporum, qui se rei haec Regio submrime- centis, principal vel ad he, qui pecugnelt foediscume et sit latum, etiam a arte penne non receptis non- niquam recedentibus, sexu uxorique incolentem mon- ster, qui quarrat armamenta. Imaginem, inquartam fe- ctum suppellectilem in/cat homologique e is ipso pro- vincia, eam quam factum habitum. (II.) [I.]

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1685, with the ambassadors of Poland, about the peace between the two kingdoms. These conferences were soon broken up: After which, a negotiation was set on foot with the ambassadors of Mucoy, either for the prolonging the truce, or for a treaty of peace.

He perished unfortunately in a river [F], during the course of these negociations, the fifth of November 1685 (g). He was interred at Revel, where four years after they erected to him a marble tomb (r). His poverty is still very flourishing in Sweden (i). I shall say, in another place (i), something relating to this Article.

[F] He perished unfortunately in a river. He and his colleagues had parted with the embassy of Mucoy, without having agreed upon any thing, save only a truce of fifteen days. He embarked on the river for Nerois; but, when the ship was come within half a league of the city, several gales of wind began to counteract, a plank happened to list, and, the water getting in through that hole, the most timorous threw themselves on the other side, so that the ship was over for it. La Gaerde was one of those, who were drowned (j). This is the account Mr Oerthadl gives of that accident. There is in that part of his book a marginal note, wherein the name of Father Milmamboe is entered. At Pau du de Gargi, these are the father’s words (j), returning from his embassy of Mucoy, we were ready to enter into the part of Revel, the capital city of the kingdom. Of La Gaerde, of which he was edictor, the book, in the form wherein he set it in an arm-chair, being stuck with great force against a rock, the book was lifted up so high that it fell down to the ground on a young gentleman, who, before him, being thrown down, and falling on his chair, caused the floor to shak yet lower, so that they fell all three together in an instance into the sea, and were not more seen. Flavimunda de Remond, the original author of this account, has added to it two qualifications, which Milmamboe has not copied: 1 That La Gaerde had a conference with the great duke; 2 That, having no ship, he sailed his negociation, he set to sea with his ships. In the marginal note, Father Milmamboe is accused of not understanding geography: for he supposes, that, on the frontiers of Mucoy, there was a town, called down to Revel; which is false. He is blamed for saying, that Revel is the capital of Livenia; he should have God, of Ethiopia; and he is blamed likewise for saying, that Pau was governor of Livonia: for, says Mr Oerthadl, that province did not then belong to Sweden, but was governed by general force by Grotius. Methinks this last censure is not reasonable, since Mr Oerthadl says expressly, that Pau du de Gargi was made governor of Livonia and Ingria in the year 1681 (13). It should have been contented with being the word visoroy, which Milmamboe has borrowed from Flavimunda de Remond.

The article: GARDIE, in the Supplement to Moore, being taken out of Father Milmamboe, you will easily find in their remarks, wherein is defective.

(j) His poverty is still very flourishing in Sweden. He had two sons and one daughter. JOHNS DE LA GARDIE, the eldest son, had none but daughters, who were very advantageously married. JAMES DE LA GARDIE was the second son, who succeeded his father in the great count (j), senator, and great confidant of the kingdom, president of the council of war, &c. His eldest son, MAGNUS GABRIEL DE LA GARDIE, married the sister of Charles Gustavus, king of Sweden, and was father to GUSTAVUS ADOLPHUS DE LA GARDIE, senator of the kingdom, and president of the supreme council of Sweden. Gabriel Magnus had also great employment, and left children behind them. See the pedigree of that family at the beginning of our Pontius’s life. The latter left two brothers in France, who were married; but their male issue is extinct (13).

(d) In the next memoir [9].

(g) Taken from a manuscript sermon.

The article: GARTIE, in the Supplement to Moore, is defective.

(y) On that occasion, they say, upon some miscrode of the famous Milleriæ, Gartilæus the modern rebuffed that false brother with these terrible words of our Saviores: That thou dost go quickly. You take me then for a Judas, said Milleriæ to him. Not entirely so, replied Gartilæus; for Judas had the purse, but you seek for it. Rem. Capt.

(a) He compiled many books, some of which have been published. He published a volume of sermons, intitled, La Pons de Sainte.—The way to Salvation. His other printed books are as follows: Some of his divinity works are: A treatise De Imputatione present Adae; another, De Charita Mediatora: The Exposition of the Catechism. This last work was begun by Mr Charles, in Gartilæus’s collegian. It was continued some time after this, by him, and afterwards by Mr Amynvalt. In the presence of the national synod held at Charenton. Mr Amynvalt did not defend his own opinion, but only those of Mr de la Place (1), who had defined him to fund proceed for him, and to protest before that assembly. Mr Gartilæus, having dedicated his book to the four evangelical cantons, caused it to be presented to them by his elder brother, who was homeward received every where. A year after, they made a fine present to the father, to whom they sent four great silver gilt cups, exquisitely wrought, accompanied with a letter in Latin, full of encomiums, and signed by the four synods of the four cantons.

[f] He wrote the poem under the same title, which was printed.

(i) Taken from a manuscript sermon.

(g) Taken from a manuscript sermon.

(h) See the article A.MVR. BAULT, between crenellae.

(k) And (l).

ARTISIOLES. (ANTONY) pastor and professor of divinity at Montauban, his birth-place, was a very eminent divine. He was born about the year 1587, admitted into the ministerial function at the age of twenty-three, or twenty-four, years, and appointed one of the ministers of the church of Fuylurens. He was set in the professorship of divinity at Montauban in the year 1624, after having been appointed for that employment by several synods of his province, and charged, particularly by the royal synod, held at Chartren, to go and exercise that function; which he discharged gloriously till the year 1650, in which he died. He composed a great many books, some of which have been published [d], and the others have most of them perished in the late perdition. He took a great delight in Latin poetry, and had the satisfaction to see in print the epic poem he had made, to sing the great exploits of Gustavus Adolphus [4]. I shall speak of it below (a), held at Charenton in the year 1645 (b) (s ✱).

[s] On that occasion, they say, upon some miscrode of the famous Milleriæ, Gartilæus the modern rebuffed that false brother with these terrible words of our Saviores: That thou dost go quickly. You take me then for a Judas, said Milleriæ to him. Not entirely so, replied Gartilæus; for Judas had the purse, but you seek for it. Rem. Capt.
GARNACHE

of having endeavoured to do all that effort though having been deft to give his opinion of that piece even before it was printed, by had given a great char- racter of it, as meaning little of being perfect. How- ever, the book was greatly esteemed by the guears

the author was warned with a fist gold medal & his age it had the sanction of his journey largely repaid him (3). Note, that Mr. Gaigniburio made a poem on the coronation of that queen,

(1) Taken from the same source.

GARNACHE (FRANCIS DE ROHAN, LADY DE LA), was daughter of Renatus de Rohan, first of the name, and of Isabell de Albur, daughter of Joan d'Al- bert, king of Navarre. She was consequentially cousin-german to Joan d'Albert (2), mother of Henry the great. Neither such powerful and illustrious relations, nor the most ancient nobility of the house of Rohan, were able to secure her against the most grievous injurces, that can be done to a peron of her sex. The duke of Nemours had promised her marriage, and her parents had obtained all the favours he could expect from her: To be plain, he got her with child. When he was called upon to perform his promise, he laughed at it with the greater confidence, in that he saw, that Antony, king of Navarre, though first prince of the blood, had neither courage nor authority enough to force him to repair the honour of the lady. It was still worse, after the king of Navarre, who had some sort of credit during the triumvirate, was killed. The duke of Nemours, who had left France at the beginning of the troubles, because it had been discovered, that he had a mind to steal away the duke of Anjou, brother of king Charles IX (5), was recalled, and served successfully against those of the reformed religion: This, together with the death of the king of Navarre, encouraged him to press the court of Rome to declare his engagement in the name of his patrons. He obtained all he desired (2): The just right of the lady Rohan was entirely oppreessed, because she had declared herself for the Huguenot party (4); so that she was forced to undergo the disgrace of being a mother, without being married, and the grief of facing her faithless gallant enter into wedlock with the widow of the duke of Guise, and as much rejected everywhere, and curtailed by the ladies, as if he had been the honesst man in the world. All the consecrate he had left, was the title of prince of Ge- nevois, which she gave her son (3); and as for herself, she was called the lady de la Garnache (1), or the duchess of Loudunais (1). She maintained herself decently in her estate during the civil-wars (1). It is likely that Bratome speaks of her adventure

(1) d'Arbigue, Tom. 3, lb. 34, par. 36.

(2) Thun, Hist. xxvii. p. 70.

(1) De Saghray, v. 319. 

(2) In Vertie, Hist. des Chats, xxi. Tom. 3, p. 311.


(1) This duty we recorded in 1577.

[4] She declared for the Huguenot party. If you will not trust d'Arbigue, we must strengthen his testi- mony by that of Thun. "The charitible mar- riage between the duke of Nemours, and Frances de Rohan, was again mentioned, but only with a de- sign to suit the plaintiff, in his court of her religion, and to put the other in a capacity to marry the ac- ceptor of Queen (1)." Let us now hear Thun. Emend. tempore, that is, in 1560, in his aim against


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in the year 1566. The promise of marriage, which the produc- tion was declared void. M. Vaillant knew it well enough, when he composed his history of 1569. See the words, which I quote in the margin (g), they positively state that the duke of Nemours’s marriage with the duchess of Guise was preceded by the licen- tiance, which made void the pre- vious marriage of the duke of Nemours, of which the marriage of Guise? III. How is it likely, that that lady renewed her pro- fession after the birth of the two sons of the duke of Nemours, by that widow? The marriage was con- cluded after the definite licen- tiance, which flattened the pro- fession of the lady Rohan, and therefore nothing could be alleged against the fill of that marriage. IV. And therefore those considerations of prudence, of civil law, and of lawyers, thofe solemn Preparations for a trial, touching the quality of the duke of Nemours’s marriage, are more real about religion was not sufficient to the birth of those two children for that duke did not marry the duchess of Guise till after the law was made with the lady Rohan had been determined in the year 1566, before which time there had been a madly bloody war about religion. V. And therefore those considerations of prudence, of civil law, of lawyers, thofe solemn Preparations for a trial, touching the quality of the duke of Nemours’s marriage, are more real about those two children for that duke did not marry the duchess of Guise till after the law was made with the lady Rohan had been determined in the year 1566, before which time there had been a madly bloody war about religion. See, above (f), the paffage of the Sieur d’Aubigny (15).

6. I oppose, in remark (g) of the article, GEDICCIUS (SimoN), doctor of divinity, and minister at Magdeburg, is only known to me by the answer, he published, in the year 1595, to a little book, wherein the author pretended to prove, that women do not belong to the human kind, Maltese non esse homines (24). This is much more happily expressed in Latin, than in

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GARONNE. In Latin Garouna, one of the four great rivers of France. Pyrapius Maffo (a) will furnish you with several paffages of the poets concerning this river. Add to that, the pretty and pleasant fiction of Meuffes Chapelle, and Bascal- chaum (b) about it’s flux and reflux, I content myself to mark some faults of Moreri (4).

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(a) In Debâtte par Salmus. (b) In Debatte par Salmus.

[footnotes]

1. In contributo di Past. (c) Extradum de Brevia de France, Part. 1. p. 472.

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in English; for as it is very ridiculous to maintain in Latin, Mulieres non esse homi-
nes, non est illa ridiculosa, in our tongue, to aver, That women are men. That
little book has been reprinted several times [B], and some people have maintained, in
carnet, the position, which is to be seen in the title page [C]. I could not find Queen
Elizabeth mentioned in that book [D].

I must state, that those who believe, that the author of the Ecclesiasticus has confuted
the paradox, That women have no souls. If they were in the right, we must conclude,
that the Italian Author, who has maintained that paradox, has revived a very obloque
chimer[a]. [E]. To make in, that fin, an old decrepit youth young, is no very diffi-
cult

[C] Non me habi
super Petrum Aureli
iuni, iuni, iuni, iuni,
non scripturae
vocale phrasedi
scripturae, sed
et forte
Deus.

[location]

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culp piece of work, and such as can be done without the help of Medea's art. However, this new author, not having been in a capacity to make use of the arguments of those, who are confuted in Ecclesiastical, he may claim the honour of invention, in some respects. You will find below (4) a passage out of the Melanges d'Hétaire & de Littérature, by Mr de Vigneul-Marville.

(4) "A Spaniard has said, that beasts have no soul: a Frenchman has said it also: but an Italian is gone beyond them, by maintaining, that women have no soul: for then the sex speculates with the Kirge".

(5) "Che si dene no babine anima, et che non siete della faccia de gli umani, et vanno confusamente di molti buoi della liberità faresi. Whence the Spaniards are able to prove by several passages of the holy scripture, which he adapts to his fancy. As long as this book was printed only in Latin, the Inquisition was silent; but, at first, as it was translated into Italian, they censured, and prohibited it. The habit of Italy put various restrictions upon that system: some were fary for having made up, and for being ranked so much below men, who, for the future, would use them little better than slaves; others were indentured upon the nuns; and looking now upon themselves as mere machines, destined to move their wheels so well, as to make the men ride. It was very reasonable to stop the course of that behald; and to revocate the Penitentiaries, who had conspired to have confuted it, when he says, that God had created for Adam a companion like unto him; and he had also a monster, eyes, ears, and nostrils, and, when and above all that, a tail, to think and govern themselves. The author of the commentary upon St. Paul's epistle, fully restored to his liberty, plainly upon the seventh chapter of the first to the Corinthians, that the women are not made after the image and likeness of God. Faminiaed ad

a想像im Dii fœtidus non fœtae parvit (15). Touching this last question, see Gibert Volconst, in the third book of the Politéo enlumine, in the fourth cen, in fact of the 16th (16). He is matchless in his way, by those three reasons, that the woman was made after the image of God, and answers the objection, that which might be, as the son of God, and the son of man. He confutes also (17) by briefly the tale,

(15) "Melanges d'Hib. & de Littérature, records of... (16) 4th book, Volf. 4. (17) Ibid."

(6) "II. Part II, 9 f."

(7) "Take particular care to avoid lib. 2. & general. anima... cap. 21. & lib. 4. cap. 2. Here screenplay adopt... thence Tertull. part. 1. 92, etc. & lib. 5. Gens... cap. 93. Eutichius sequens, Punicus Internet... cap. 21. & 4. 6. Et Commentations de Thomas Gene... cap. 93. Eutichius sequens, Filicani Internet... cap. 21. & 4. Et Commentations de Thomas Gene... in particular... clerus, & Ferrengi... cap. 93. InSerapex Internet... en... cap. 93. Nofigur ex ingredientes... cap. 93. & lib. 20. 6th ed. &... ingredientes... cap. 93. InSerapex Internet... in particular... clerus, & Ferrengi... cap. 93. InSerapex Internet... en... cap. 93. Nofigur ex ingredientes... cap. 93. & lib. 20. 6th ed. &... ingredientes... cap. 93. InSerapex Internet... in particular... clerus, & Ferrengi... cap. 93. InSerapex Internet... en... cap. 93. Nofigur ex ingredientes... cap. 93. & lib. 20. 6th ed. &... ingredientes... cap. 93. InSerapex Internet... in particular... clerus, & Ferrengi... cap. 93. InSerapex Internet... en... cap. 93. Nofigur ex ingredientes... cap. 93. & lib. 20. 6th ed. &... ingredientes... cap. 93. InSerapex Internet... in particular... clerus, & Ferrengi... cap. 93. InSerapex Internet... en... cap. 93. Nofigur ex ingredientes... cap. 93. & lib. 20. 6th ed. &... ingredientes... cap. 93. InSerapex Internet... in particular... clerus, & Ferrengi... cap. 93.

(8) "See recent. & recent. the times."

(9) "He was a native of Nîmes."

(10) "He was a native of Nîmes."

(11) His reader and secretary for twelve years. There are the words of the author, who has narrated me with this article (1) Se de Philippum Urtgerh (11) at Lutheran for, et in cavitate 3 leteribus fit purum nisi... He was sent to the city of Worms, in the year 1534, where he found the church in a state of great confusion, and what he had observed there; and owned, he could not disapprove a doctrine so conformable to the prophets and apostles, as that he had heard there: Therefore he renounced Popery, and retired towards the Upper Rhine. He married at Worms, and taught there the youth for some time: Afterwards he called to Augsburg (C), for the same employment; and at last, in the year 1534, he went to Marburg."

(12) "See recent. & recent. the times."

(13) "See recent. & recent. the times."

(14) "See recent. & recent. the times."

(15) "See recent. & recent. the times."

(16) "Philop. 6."

(17) "Philop. 6."

(18) "Philop. 6."

(19) "Philop. 6."

(20) "Philop. 6."

(21) "Philop. 6."

(22) "See recent. & recent. the times."
purg, where he taught history two years, and then divinity, 'till his death. He died of the plague, the tenth of January, 1543, being sixty years of age (e). He had been a Monk (d). His changing his religion, and some writings he published against the church of Rome, made him fall out with Erasmus ([D]), who, by many of his ill of him; and who, instead of afflicting his poverty in his poverty, jetted upon it ([E]), and called him a man of a furious spirit: A reproach, which deferves no less to be taken notice of, than the whole denominations he willingly received, he could not live without his pictures, and, to his very last letter, he owned himself concerned to allow himself to be cheerful, and expressing a contempt both of talking and jesting: lastly, after his letter was not answered, he wrote to my amicissississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississississis...
the care Eразalus took to deny, that he condemned the punishment of heretics [F]. Mr. Moretti has committed some considerable faults [G]. Paul Frechus has not been to reduce the wants of their children especially fine! the grief, especially indignant to a degree with, who live by the first, if they have bread and water, must not distress; they are fragrantes to laughter! I say, that the refining, and therefore satisfied their hunger with ears of corn rubbed in their hands... Perhaps you may take the gift, but always mind I am in earnest.

[F] A reproof, which differs not to be taken notice of, than the care Erasimus took, to deny, that he condemned the punishment of heretics. Erasimus, in his confutation, goes so far as not to consider the punitions he says are of the bosom, of the heart, and there, to desires. Never yet punished so Retributory. Since over Done in too extreme delirium. Hace quite cuidate a confession, or, as they say, in diverson, divas, in voces innocentes, illi lentium pro fedelibus & hereticois & quod si topertis et tenet tor. Thais. Praxis figlitt et als perfardgendum: Quid si non potis, ait rationem trascendit ellorum manent amicis, nisi quod est duobus nostris, nisi quod est duplum

[14] Un𝖋. 138. (13) Ellorum manent in rebus, nisi quod est duplum nunquam in rebus, nisi quod est duplum. Quid si non potis, ait rationem trascendit ellorum manent amicis, nisi quod est duobus nostris, nisi quod est duplum nunquam in rebus, nisi quod est duplum.


[16] Iud. 14-15. (16) Ellorum manent in rebus, nisi quod est duplum nunquam in rebus, nisi quod est duplum. Quid si non potis, ait rationem trascendit ellorum manent amicis, nisi quod est duobus nostris, nisi quod est duplum nunquam in rebus, nisi quod est duplum.

[17] Iud. 14-15. (17) Ellorum manent in rebus, nisi quod est duplum nunquam in rebus, nisi quod est duplum. Quid si non potis, ait rationem trascendit ellorum manent amicis, nisi quod est duobus nostris, nisi quod est duplum nunquam in rebus, nisi quod est duplum.

[18] Iud. 14-15. (18) Ellorum manent in rebus, nisi quod est duplum nunquam in rebus, nisi quod est duplum. Quid si non potis, ait rationem trascendit ellorum manent amicis, nisi quod est duobus nostris, nisi quod est duplum nunquam in rebus, nisi quod est duplum.
GELDENHAU.

so exact as he should have been [I]. I shall fell down the title of some works of Geldenhau [J]. He undertook well poetry and oratory (c).

The emperor Maximilian judged him worthy of the bays, in the year 1577. This was after he had read with attention about twenty Latin verses made in his praise by Geldenhau (f). Note, that this writer suppressed a truth in one of his histories [K].

The conditions, on which he made historiographer, may sometimes be an occasion of lying (L).

There is, in the theatrum of Freherus a small contradiction, which I must not pass there, that Geldenhau was not called to sea, that said, we find there, in another place, that he taught at Marpurg from the year 1526 [M].

II. Marpurg is not the first town of Germany, where Geldenhau taught. He never taught at Wittensberg, but in 1540, Nor was he murdered by robbers in 1542. Valerius Andreas has furnished Mr Moreni with half of these facts. There be his words: "Torpi..."

Aphasia a Catholicus Belgis ad Germanos Marpurg..."

rapt \\
\[...


[1] Mechelis Pol-
nae, celebris Co-

[2] quere, celebrat-

[3] mae Theologos (Comv.-Lecti) iudici-

[4] rum. R. Loh-

[5] ricin, Scholae a


[8] Geldenhau, in Viti Philippi Burgundi,

[9] carum, cuprum et

[10] maris."

[11] (a) Quamam

[12] vere Christiano

[13] N. vocium ex

[14] deo et hominum

[15] potestatibus divinis

[16] Wittembergensi

[17] proferentibus copia

[18] Januarii 1542, in

[19] Christianam religionem


[21] pag. m. 504.

[22] (b) Athen.

[23] pag. 229.

[24] (c) Pietas..."

[25] (d) Vellius, de

[26] Hist. Ligni,
pag. 594.

[27] (e) Tamen, de


[29] pag. 273, 274.

[30] (f) Fredericus

[31] in tue

[32] apud Ambrosiorum

[33] pietate, de

[34] Christianis, de


[37] (g) Frederico

[38] morte, et

[39] apud Marpurgi,

[40] in tue

[41] apud Antich. Belg.


[43] (h) Fredericus...


[45] (i) Fredericus...

[46] pag. m. 314.

[47] (j) Fredericus...

[48] pag. m. 314.

[49] (k) Fredericus...

[50] pag. m. 314.

[51] (l) Fredericus...

[52] pag. m. 314.

[53] (m) Fredericus...

[54] pag. m. 314.
GELENIUS (SIGISMUND), born of a very good family at Prague, was one of the learned men of the XVth century. He began very early to travel in Germany, France, and Italy, and learned early the languages of those three countries. He confirmed himself, in Italy, in the knowledge of the Latin tongue, and learned Greek there under Marc Mufuris. As he returned to Germany, he passed through Bafel, and made himself familiar with the writings of John Frobenius, who conceived an esteem for him, and advised John Frobenius to make him corrector of his printing-office. Gelenius accepted the place, as troublesome and painful as it was; for he had many Jersou, Greek, and Latin books to correct, which Frobenius printed. He discharged well that employment till his death, that is, during thirty years; and did not content himself with correcting the work of the Printers, but set up for a translator and a critic. Few learned men have translated so many works out of Greek into Latin as he [B]. He was a tall, bulky man. He had a good memory, a ready and subtle wit, was very fond of publication, and was in Mf. omnibus codicibus repertorum. In illustrisque codicibus Actuarii, nimirum, et diver litterarum rebus. Quam vero ejus virtutibus liberit hic acta, illius cognitioni imperius, ineunte adhibe exsurgit, qua de historia Gallicana multae merita vis.

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The text is fragmented and incomplete, with missing parts and unclear references. It seems to discuss the life and works of a scholar named Gelenius (or possibly Geleonius), who was born into a good family and was famed for his travels and learning. He is noted for correcting many books and contributing significantly to the field of scholarship. The text touches on his death and the respect he received from his contemporaries.

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[f.] He was a very good family. Let us see what Cardo says about it: *Gelenia familia antiqua et honesta.* Cardo even says that he was a friend of the famous St. John (Saint John). He was a most learned man, and the best translator of Greek into Latin. He was a very good scholar and wrote many books on various subjects. He was a very good orator and made many speeches. He was a very good actor and performed many plays. He was a very good mathematician and solved many equations. He was a very good musician and composed many songs.

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[This is a fragment of a larger text. The full context is unclear due to the fragmented nature of the text. It seems to be discussing the life and achievements of someone named Gelenius or Geleonius, who was a notable scholar and writer. The text touches on his learning, his influence, and his contributions to the field of scholarship.]
GELEN IUS.

(a) See the remark [D].
(b) Taken out of the "Epistles," To the Romans, in the Latin text of H. O. H. P., p. 290.

GENTILIS DE BECHIS, a native of Urbino, and canon of Florence, was preferred to the bishopric of Arezzo the twenty first of October, 1473. The Florentines were very glad of it, and sent him often upon embassies to the courts of princes, particularly to Charles VIII., king of France, to concile with him upon the death of the king his father, and to congratulate his accession to the crown (a). He got a reputation by his eloquence, which he owed to the Latin orations he prepared in several places of Italy. He applied himself also to poetry. Some critics speak of his productions with contempt, and cannot forgive him the barbarous Latin words that crept into his works, nor bear, that the best of his pieces should contain the phrase praefato ab omnium. We shall see the proof all this in a passage of Alcyonius [4]. The speech, in which

(a) Torn out of the "Epistles," To the Romans, in the Latin text of H. O. H. P., p. 290.

fledom in a passion (c), and cared neither for honours, nor riches (D). He preferred, before the employments that were offered him elsewhere, the peaceful place he had at Balsil (a), where he died (E) like a good christian, being fifty seven years old. He married in that city, and left behind him two sons and one daughter (b), of whose death I am ignorant. Some place his death in the year 1555 (c), others in the year 1555 (d). His edition of Arnowius has been much cenfured (F).

[F] He was very seldom in his passions. Curio explains them in these words (5): "East in an animal kind is nira, natureque bonitas quam, ut vis inrat poetis eum irritatus... cum nomini unquam simulatem... delectum arcanum melioribus, minime... "iudicaret, quantum... nullum...". Lucretius, in his "De rerum natura," expresses the same sentiments... He adds, "Atque..."

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(c) Claud. ubi
that phrase is found, is that, which he made to Pope Alexander VI, upon his embas- sies of obduracy. Some pretend, that a great defer he had to harangue upon that occasion, was one of the reasons, which obliged Peter de Medici to hinder the people of Italy from paying that duty to the new Pope, and to close a truce upon a large sum of 300000L, which was the interest of his embassy.

GENTILIS (John Valentinus) (5), a native of Cozenza (6) in the kingdom of Naples, left his country for his religion, towards the middle of the XVII century, and retired to Geneva, where several Italian families had already formed a congregation. There happened to be among those refugees of Italy some wise, who, subsidized upon the mystery of the Trinity, on the words Essence, Person, Co-essential &c., George Blundatta, a Physicin, and John Paul Alciatus, a Milanese, were the chief of those innovators, with an advocate called Matthew Gregorio. The thing was treated without noise, and all private writings would be destroyed, and contributed not a little to embolden those new Arians. This gave occasion to the Articles of Faith, which were drawn up in the
the Italian consistory, the eighteenth of May 1558 [8]. They contained the most pure orthodoxy concerning that mystery, and exacted a promise in express terms, and with the pain of being accounted guilty of perjury, never to do any thing directly, or indirectly, that should oppose it. Gentili subscribe those articles, and yet continued to spread his errors clandestinely: Whereupon the magistrates took cognizance of the thing, and committed him to prison. He was convicted of having violated his subscription, which he endeavoured to excuse from the suggestions of his conscience. He presented several writings, first to endeavour to palliate and maintain his opinions, and then to pacify Calvin, and to acknowledge and abjure his errors: In consideration of which, the magistrates of Geneva sentenced him only to undergo an Annoyance honorable, to throw his writings into the fire, and to promise not to go out of the city without leave. This sentence was executed the second of September, 1558. He was set at liberty a few days after; and, upon his petition, grieving his incapacity to give bail, he was excused from it; but they made him swear not to go out of Geneva without the consent of the magistrates. Nevertheless, he again fled; and, being driven into the country, to Matthew Grisbaud [C], his companion in heresy, he went afterwards to Lyons, and then wandered from place to place in Dauphine and Savoy; and being false no where, he returned to the village, whither he retired first, in the territory of the canton of Bern. He was soon known there, and put in prison; but he was set at liberty not many days after, and published a confession of Faith, attended with some proofs and some invectives against St. Athanasius. He dedicated it to the bailiff, who had committed him, and made him very uneasy by such a dedication [D]. About the same time, he was imprisoned at Lyons for his doctrine; but, having had the cunning to shew, that he only opposed Calvin, and not the mystery of the Trinity, he was set at liberty. Blandart and Alciatus, who left no those unturned, in Poland, to plant their heresies, invited him to come to them, to be their fellow-labourer. They would have done more mischief than they did, if they had not differed among themselves, and if the king of Poland had not published, in 1566, an edict, by which he banished all strangers, who taught his new tenets [E]. Gentili retired into Moravia, from whence, being gone to Vienna in Austria, he resolved to return into Savoy, where he hoped to find his friend Grisbaud; not to mention, that death had

[8] The same answer to the articles of faith which were drawn up in the Italian consistory, the 15th of May 1558. The author of the book I have quoted, and Calvin against Gentili, speak only of the articles of faith of the Italian consistory, and none only, because they are the same that signed them. They say, indeed, that Gentili and five more, refusing to sign at first, signed afterwards when they were called in private [A]; but they deny, that he was one of the five, who chose rather to leave Geneva, than to sign their hands to the articles, 'till the powerful solicitations of their countrymen had obliged them to return, and subscribe to a book of which they knew not what the articles drawn up by the Italian consistory, mention others much longer, which, according to him, were propound to be subscribed before the council. This is an article were的女人e the confession of faith, which, after Calvin had lately drawn up, and which had been approved by the ministers, the synods, the council of XXV, and that of CC, and the general assembly of the people. He named several that subscribed them; and, among the rest, Galvano Cassaroli, Celso Centi Martingano, Maffiullius for fratelli Minnella della Cuffia. But as to the first, the account of his life informs us, that he was absent from Geneva, from the seventh of March to the fourth of October, 1558, in which interval the articles were subscribed, Gentili imprisoned, &c. As for the two other, the same account informs us, that we must reduce them to one, that is to the minister. Now this Martingano was dead before the subscription of the articles was thought of. See the 26th letter to Calvin, where Mr. Levi adds, that seven persons refused to subscribe, and went out of the city: Che li fatti gli ritirarsi della citta è i fatto Forca Andrea Offili, Mazzio Frizz, d'Palentino Gentilius grati visti; non si persuase del suo pericolo, ma rifiutò i fatti forti (6). What he says might be true; but if it be so, are not the authors of other accounts much to blame, for having suppressed things so essential to this history? Dr. Spain on the contrary agrees with them: He says, that the council insisted the suspected Italian to subscribe the general confession of the church; he owns that some of them left the city, but that they returned and subscribed; nor does he put Gentili among those that went out of Geneva. How comes history to be so full of variation? Is it because people delight to fall

[Q] He retired into the country, to Matthew Grisbaud: Articus says, that he retired to Pagoni Forgiarium and that that village is in the country of Gene, to prepellarie Gugnino. Which makes me believe, that there is an error in the Pallio of Samboniere (9), where it is said, that Matthew Grisbaudus Paulus Eberhardus Forca Gugnino, was factum Forgiarium. Instead of Forgiarium, I would say Forjarium. The country of Gene was then puffed by the canton of Bern.

[9] He dedicated to the bailiff of Gene a confession of Faith of all the doctrine of St. Athanasius. That bailiff of Gene had demanded a Confession of Faith of Gentili, that he might cause it to be exposed to the synods, and sent to Geneva; Whereupon Gentili got it prepared, as by the bailiff's order, and dedicated it to him (9). The Bibliotheca of the Anti-Trinitarians (10) says, that that bailiff, who had set Gentili at liberty, at the advice of John Paul Alciatus, became suspected of heresy at Bern, because that Confession was dedicated to him; and that therefore he feared Gentili as soon as he came within his reach; which he did, to remove those suspicions.

[10] A Minister of the Anti-Trinitarians, &c.


had delivered him from the most dreadful adversary he had in those parts, I mean Bern. But he brought himself into a theater for the bailiff of the cannon of Bern, who before imprisoned him, happened to be full in office, and did not fail to lay hands on him the eleventh of June 1656 [*F]. The said bailiff was carried before the magistrate of Bern, where it was under examination from the fifth of August to the ninth of September. Gentilis, being duly convicted of having obstinately, and against his own oath, oppugned the mystery of the Trinity, was sentenced to lose his head.

He gloried in suffering for the honour of God and the Father [*G], and taxed his adversaries with Sabellianism [*D]. He held a particular opinion; for he believed, that, during the extent of eternity, God had created a most excellent spirit, which was incarnate, when the fulness of the times was come [*E]. I do not think, that this is the opinion of a Trinitist [*B]: But no doubt, he held different opinions at different times.

The book [*F] was published in a diet called the fifth of March 1656 [*I], and did not concern the Calvinists. Arrianus would not have commaundest the king of Poland upon it, as he has done, if the reformation had been accomplished in it; and they were so far from being satisfied, that they are accused of having prohibited the publishing of that edict [*F]. Infringements advariarum Roman [ *J ] de Leomano, acta in Concilio Concilium Laubfinti in 1656, legem hortendi censuit. In Arrianus, de Trinitatis sententia promulgati curavit, in Accademia, de Judaeis contra gentes anti-Semita, etc. At the request of the adversaries, assisted by the princes of Rome and Germany, king James, in the act of London, in 1656, published a severe edict against the Trinitarians, under the pretext of their book: The kingdom within a month. Thus speaks Laubfinti, in the ninety-sixth page of his Reforma of Religion [*I]. There is no confusion in these things. In general terms, that Gentilis, going through Bern, had his head cut off there, about the year 1656. Father Mainsiour [*J] has not entirely avoided an encomium, when he says: for the honor of the Trinity, to leave him disputing at the conference of Pavia in 1654 whereas it was held in 1655 [*I].

The editor, who had formerly imprisoned him, happened to be full in office, and did not fail to lay hands on him, the eleventh of June 1656. It was at Gor, that Gentilis was arrested, and not at Bern. He was taken prisoner [*L], to the desire of the bailiff to permit a public disputation, of which the scheme and conditions, were found among the papers of that magistrate. He proposed, that the book should give notice to the ministers and consistory in the neighborhood, that if any one had a mind to maintain Calvin’s doctrine against Gentilis, he should come to Gesenius, within ten days, to dispute with him; on this condition, that he, who should not be able to prove his own opinion by the pure word of God, should be put to death, as a heretic impostor, and a maintainer of a false religion; and that, if nobody accepted the challenge, the bailiff and all the town-council should proclaim, that Gentilis’s sentiments, touching the most high God, and his son Jesus Christ, were heretical. The answer, that was made to the said edict of this disputation, was the imprisoning of the heretic [*J].

He gloried in suffering for the honor of God the Father [*G]. Arrianus does not mention any other remarkable thing he said on his dying day, but he relates elsewhere (18) the particulars I am going to set down. Gentilis de de sua & scriptis & locis classificat en, quod quidem patroni famulos coniuncte, etc.ferior gloriam patris. Neque aedificium esse dicere, nec minim adulator. quaeque intereunt ordine pro gloriam Gentilis. Vergilius, aedificium superemum esse, apud gentes, philosophia, quaeque intereunt ordine pro gloriam patris, etc. etiam considerant</p>
the protestants [C]; for his dispute, touching the first book of the Maccabees, comes but little short of an indirect apology for thole, who hold it for canonical. The same judgment may almost be made of the treatise he composed against thole, who blame the Latin of the vulgar translation of the Bible. See the remark [C]. He died at London, the nineteenth of June, 1605, being fifty eight years old. He loved to that degree to improve in the sciences, that he did not seek to infract himself by conversation, than reading; and he has acquainted us in print, that his collections were full of a thousand things he had heard, as he talked familiarly with persons, who did not imagine, that what they said would be so honoured. The passage, wherein he speaks of this, deserves a place in our remarks [D]. See Mr. Konig's Bibliothèque, and the funeral oration of Scipio Gentilis.

He left of his works. I pass over the titles of several others.

[C] He does not entirely embrace the hypotheses of the Protestant. Venetus was very facile of it. He relates, that John Howson, an Oxford divine, maintain'd, in a public disputation, the opinion of the Roman Catholics about the indissolubility of marriage; that is, that adultery may indeed be a lawful reason to put with one's wife, but not such a reason as may justify the marrying of another. An English divine, called Thomas Pye, wrote against that tenet of John Howson, who defended himself, and composed an apology, prefixed to his work, in 1610, with the disputation, and two letters, one from John Raymond to Thomas Pye, the other from Alberico Gentilis to John Howson. Note, that Raymond condemned Pye, for having inserted several things, which were not enacted, but he perfused in the doctrine he had already maintained against Bellarmine, in an English book concerning divorce. Gentilis shufled, and gave to understand, he knew not what to say about that disposition, though in his work, de Nephtis, he had declared himself for the common opinion of the Protestants. Venetus, having related all this, adds to it a reflection, which highly discerns to his being interested in the matter;—

[Alb. Gentilis] in hac epistola habetur obsecratur, quia max. in libro de Nephtis affirmat, ut supramenti fortunam multiplicari. Sed nequaquam in libro Gentilis valde aliquid demittit, quod in theologiam ipsius tanquam nimis purum et reformatum in dogmatismis et in praedicamentis, sicut neminem de quidem ex theologis singularibus quaestis, aliquote unam demittit et interesse, saltem simpliciter, per lepideuram facturum inhabitare. Sed non est, ut suprascriptum, de antiquis Academiae Persuasum, ubi antea Jesu professed earat, non abbat. Sed nescio in toto omnium imperil in ecclesiastica, nisi de aliqua diverso hanc in quodam humanae non minima (C).—

Reuter, Venetius {124} (C) (C) (C) (C) (C)


GENTILIS (Scipio), brother to Alberic, and as famous a civilian as he, was born at Castello di Sangenedo, in Italy, in the year 1563. He was yet a child, when his father left his country and his wife to go elsewhere, to make open profession of the protestant religion. He did not go out of the house with his father; but, soon after, means was found to steal him from his mother, and under pretence of a walk, to carry him to his father, who had stopped to wait for him, as soon as he came to a safe place. We have already said, that he retired into Carniola, and sent his eldest son into England. As for Scipio, whom he loved very tenderly, he sent him to study in the university of Tübingen. He had wherewithal to answer thore expenses; for he had in Carniola the title of physician of that province, with a salary (d). The young man improved very much at Tübingen. He learned the Greek tongue under the famous Martin Crucius; and his wit was so happily turned to poetry, that Mehlinus, who was one of the best poets of Germany, acknowledged himself his inferior. He went afterwards to study at Wittenberg, and afterwards, who, having been obliged to leave Carniola for his religion, was retired into England with his eldest son. Scipio Gentilis improved much at Leyden under Hugo Doncellus, and Julius Lipsius; after which he went to Ball, and there took his degree of doctor of the civil-law in the year 1689. He went to Heidelberg some time after, where Julius Paccius, an Italian like himself, taught the civil-law. There arose a kind of emulation.
GENTILLET (Innocent), a native of Vienne in Dauphiné (a), flourished in the XVIIth century. He published some books of controversy, which made him hated by the Protesants (A); for he exerted his learning, and showed a great zeal against Popery. He was a civilian by profession; and some say, he was advocate in the 

emulation between them, which made Scipio resolve to go from thence to Aldorf, where, by the care of Donelius, who was there professeur of the civil-law, he became his colleague in the year 1599, and when Peter Wenfenburch was called into Saxony, our Gentillett filled his place of first professor. He was also made counsellor of the city of Nuremberg. All which places he discharged gloriously till his death, which happened in the year 1616. His method of teaching with clearness and brevity, and of mixing, with the thorns of the law, the flowers of polite literature (for he was a great humanist) that method, I say, having been known, both by his lectures and the books he published, procured him the invitation of several famous universities (A). But he preferred the poet, he had in the university of Aldorf, to all the offers that were made him. He had lived in celibacy till the year 1612; but the last he undertook the company of a gentlemanwoman, originally come from Lucca, and daughter of Caifar Calandrini, having captivated his liberty, he demanded her in marriage, obtained her, and had by her a son [B] and a daughter (k). I give the titles of his principal writings (C). He is mentioned in the letters of Bongars (D).
the parliament of Toulouse (8). I have seen in the title of one of his books, that he calls himself prefect in the parliament of Grenoble (e). He tells us in a preface (d), that he was in exile, by reason of the edicts that had been published in France against those of the reformed religion. Some affirm, that he had been Syndic of the republic of Geneva; and others that he thought himself under the name of Joachim Ursinus Anti- Jefura (9) in the title of several books which I believe Mr Allard is the Joachim Ursinus of that last name, when he affirms (e), that Vincent Gentillet (9) was for, Council, and then Prophet in the Chamber of the Edict of Grenoble, wrote the Amnoniarchia in 1572, a Ramonvers to King Henry III; several Rules about Polity, and that he translated the book of the Republic of Switzerland of Joachim Simler. I wonder we have few particulars about the life of a person, who I cannot sufficiently admire, because it came to pass, that those, who

1. Placentia de Antimonsia, p. 60.


3. The same.


6. See the remarks [a].

7. See the remarks [b].

8. See the same remarks.


12. Placentia de Antimonsia, p. 60.

13. Some affirm, that he had been prefect of the republic of Geneva, and that he disguised himself under the name of Joachim Ursinus Anti-Jefura. I pray, consider these words of Mr Placius (8); Antiquitates Jovianae post inquisitorum commentarii. In ubi regno, (f) nisi in regno, (f) mea innocentiae Gentilletis Tulli Deplinantis elis Tofifane curiae Advocati, dein Grenovii Regis Syn. notori. —— The three books of the commentators: (a) De Regno, cited under the name of Innocent Gentilletis, of Dauphiné, formerly advocate in the parliament of Toulouse, and afterwards syndic of the republic of Geneva, bear the title of Tulli Deplinantis. (b) The reason of this, that he quoted Deni- micus, in 1609, and 1641, of the Bibliotheca Gallica: Vellius, p. 134, 200, 211, 218, of the first volume of the Theological Thesaurus: Pellerus, p. 155, of the Pelusio, (6) and in Coninorr, in the preface to his edition of the Prince of Machiavel and Keckermann, in the first chapter to the Cogitum de loci communia. Of these five authors, I have been bold enough to confide in the father first, and I and nothing in them, that says, that Gentillet ever pleaded in the parliament of Toulouse, or had any employment in the republic of Geneva. It is even to be noted, that Pellerus, in his Parochialis Delphinii: which may make one believe, that Gentillet was a native of Holland, not of Dauphiné. Mr Balliol observs, (5), that it is the common practice, that the author of a book, that has the name of Gentillet, is called Innocent Gentillet, who was at first a pleading advocate in the parliament of Toulouse, and afterwards syndic of the republic of Geneva (5). (a) By the title of the Galia de Dauphine, we find among the famous civilians, who have delivered their oracles in Geneva, Innocent Gentillet; but it is not said, that he had any post there. RIM. (c)

As for Joachim Ursinus Anti-Jefura, Mr Placius (8) mentions five books, which have been published under that same name. The first is intituled, Gentilletii Rerum Historia, & multias foliis (f) separata in 1610, at Amberg in the year 1615. In 8vo. The second is intituled, Apologia pro Christiannis Gallis Religionis Reformatoris, at Geneva, 1595; in 8vo. The third, s. Gregoriis Templo Tulentino, divided into three parts, and printed at Francfort, and at Amberg, in the year 1610, in 8vo. The title of the fourth is, Gentilletii Historia, et praelatus Constantinopolitanus, ex tribus Commentis super testaments Novi Testamenti habitis descript, and

tum Sermonum Parochialis Colloquia. Which was printed in 1615, in 8vo. The fifth was printed at Amberg in 1611, in 8vo, and is intituled, Importantissimae Inquisitorum et cardinum salutis dissertationes, seu praecipuorum et additionalium inquisitionum in Germaniis et Bohemiis victum intrinsecus multis, primum Vincent Molarius, burgomaster of Hamourg, afterwards bishop of the House of France, who worked with his own hand the name of Innocent Gentillet in the first of those five books; which, together with some other reasons, inclined Mr Placius to believe, that the Mr Gentillet, that he speaks of, was Joachim Ursinus (7). Mr Balliol (8) has followed that opinion, and (9) ascribes to the same Gentillet a work, which was printed at Francfort in 1612, under the title of, De affectu confusius errantium praelatus, and


15. Vellius, Tom. 3, of the Anti., p. 372.


17. 20. Allan, ibi super, p. 315.


GENTILLET. GERGENTI.

affixed to it, according to La Croix du Maine. It was printed at Paris, in the year 1578 (17) (g), for James de Paul, with the king’s licence, dated the fourth day of May, in the year of the foundation of the University of Paris, 1570. L. S. Nicollet had published that work in Latin in 1576, and died some months after.

GERTENGI, a town of Sicily, formerly Agrigentum, or Acragas. I only mention it, in order to correct Mr. Morell’s faults [4]. His omissions would require a long

text. I will speak elsewhere (18) at large of the Antiquities of Gentillet. (19) From an edition in 8vo, of the year 1577, printed at Antwerp, and Francisca Preux. R. v. 1577. C. 11.


(9) The whole of this page is missing. (10) Mattioli, vi. 17. (11) Audes, iii. vi. 17.


GERGENTIUS GIFANIUS.

A long discourse; for he has forgot the most curious things that might have been said of Agrigentum [B].

As divines could not explain them. He alludes to those unbelievable natural things, of which he speaks, and he begins with the


(2) He cites Pilpay, ib. svecii c.
He should have cited Thales, cyz. at, and not at sb. nor Cyndar, in Sicilia Antiqua, and not in Deipna Bait.

(3) Strabo, lib. vi., p. 619.


(6) Thom. lib. cxxi. pag. 641.

GIFANIUS (BEATUS), was a learned humanist, and a great civilian. He was a native of Buren in Gelderland. He studied at Louvain and at Paris, and was the first that settled the German library at Orleans. He took, in that city, his degree of doctor of civil-law, in the year 1567, and went into Italy in the reign of the ambassador of France; after which he removed into Germany, where he taught the civil-law with so much capacity, that he gained a great reputation. He taught it first at Strasbourg, where he was first professor of Philosophy. Afterwards in the university of Altdorf, and at last at Ingolstadt. He renounced the Protestant religion to embrace the Romish. He was invited to the imperial court, and honoured with the office of counsellor, and referendary to the emperor Rodolphus. He died at Prague the twenty-fifth of July 1606 [A], being above seventy (a) years old (b), if we may believe some authors; but some others, who are better informed, place his death in the year 1604 (c). He had acquired an estate; for he was a good economical [B'. He is accused of a notorious breach of truth, with respect to Fruterius's manuscripts [C], and he, placed in the catalogue of plagiarists writers

(1) The twenty


(3) Taken from Valor. Andreae, Biblioth. Belg. pp. 705.

(4) Thom. lib. cxxi. pag. 641.

[1] He died at Prague the twenty-fifth (1) of July, 1606. Sweritus (c) and Valerius Andreaus (d) say so; but I know not how to reconcile it with the Scaligerans, where Gifanius's death is mentioned. An Italian writer was professed of Gifanius's death; and, having plundered several of his papers, he gone to Rome (e). Now how could Scaliger say this, when he died the twenty-fifth of January, 1609 ? To remove this contradiction, an Italian writer (f) has declared that a false report was raised of Gifanius's death, upon which Scaliger went; and that the compilers of the Scaligerans have inferred in it several things, which they never found Scaliger say; which may have been elaborated in other places of that compilation. But the forth way was true that says that Sueritus and Valerius Andreaus are mistaken, having not followed Thurnus, who has placed Gifanius's death in the year 1604.

(5) He was a great master, and I have no other proof for it than the words of Scaliger (c). He was counsellor to the emperor; and, because a married man must keep house, he left his wife back to marriage. He was worth a good degree, and yet lived in a garret. Librius atque ator: This is beyond good humanity: it is downright dishonest. (C) He is accused of a notorious breach of truth, with respect to Fruterius's manuscripts. Fruterius, one of the great wins of his age, was at Paris, in the year 1566, with some other Flemings, Janus

(6) Douza, Obertus Gifanius, Janus Lernoutus, &c., and died there the same year, being twenty-five years of age (6). He had already collected a good number (7) Thom. lib. cxxii. pag. 51. of critical observations, which, at his death, he com

(7) Ibid. lib. cxxii. pag. 51.

(8) Scaligerans. pp. 245.

(9) Ibid. lib. cxxii. pag. 51.
The fage, as failing he approach'd his end,
Enters his papers with this faithfull friend:
Prefers my works, he cried, when I am gone,
And guard those labours, Fannius, as your own.

Dossus was so angry with Gifanius, upon the account of that difculty, that he forgot nothing to bring him to reason and even imposed the adittance of Gifellinus, to oblig the third to redorse the manuscripts.

Quid tamen habe, Gifellinus, juvat, & Fannius hares
Se premere utros toti bona noce cepit?
Ille cepit: fed tu genio communis amici
Affectus venit, iniquaque manum.

Tunc ego damnatus vos, de more facabro
Prima quidem Nemelli donum, secunda Cibi.
Scio enim quin me mendaci buffer ore,
Dam pia pro caris Manibus arma gera (9).

Yet what availis, my Gifellus, our care,
If Fannius, faithfull Fannius, is his heir?
Who fain would bury in eternal night
Works, worthy of the day, and enroiling light.
But thou, present, do undervest an end,
And from oblivion snatch our common friend.
My faction own'd, perform'd, still yet me free,
And alters rite to Nemeli, and thus.
His Fandarius tange as linger shall prevail,
Nor, in our friend's defence, our pious sequestrel.

The tenen of the fife were relates to a place, where Dossus says, that Gifellinus was the test that had exclaimd against Gifanius's dishonesty.

At quanta virtutum pars est tamen illa turam?
Majus opus Fannius non tundere fas.
Verbaque Fraterian prima inocuus favales,
Nec dum fasinas exculciscia aedem.
Non mihi Fraterian reddendo plura dedisse:
Hoc quoque Fraterian reddere pene fuit (10).

Small credit from fuch allis to virtus springis:
Fannius expul'd more lashing honou' brings.
Scarcely had you merited a wiser priser,
(Such glory in detesting faction lies).
Refusing fust Fraterian to our eyes.

He relates, in his second satire, what he had done for the memory of the deceased, and against Gifanius.

Supplexam ex illo copii obversare, quid effet
Dervum atuans, at ille vater malis diffamatur,
Nec de se quiuquam promissus, donec aperit
Opus suum notis nascere solumque fulgere
Editionibus opus, mirum, quos persulisc hie
Vestit in factis, primam civilia iura
Caustis: nunc communicaria feliquedelel
cartis ingeniosae fonte, & cui nomen Agellii
Ipsi adae primas vult rellinisse videri.
Podrenz, ipsa mae pollinacere res alienas
Nec vaco, nec possidem, nec debere dicere, quid te
Longa anchige morer? cessi hodie, et ulterius mi.
Cemiaumius ratus, Huad fallis tamen improbec, disii.
Nec mora, & archetypum exemplar minus nodis, et
Bpia

Tempora, damn fece ministr Fannius, & ipe
Ciceroam tumida inflat urem, praecrite fideli
Verba Syro, & exploite ad calcem lox quoque notando
Doriopolis insignis, nec tempellae orago,
Hinc ille lascivius (11).

Sufficat omnis, I kept him in my eye;
But be not premedis made, nor wer's drage.

What flusters br, Proteus-like, at jest put on,
The publication of the work is foun?
He quoted Cotes, the comment and the text.
With lofty tea'ts of his own authoritie, and
And left Agellius: f e he won't redorse
The name, which dubia Gallia was before,
Sed I neglected my own affaires, he cry'd:
Thus, temporarily, we requir'd drac'd.
What's to be done? Repaid I, I took the blame,
Repaid he should not thus our noble desire,
And, whilst alike with pride be justice, I brac'd
His fororne, and the manuscript transcribed.

(D) He is placed in the catalogue of plegatory writers.

See the collection the folioues plegatory about the
tort of people. You will find in it (12) Gifanius had
ed with all the reproaches you have just now read, and
with several others. You will see there also those
eros of Dossus:

Tu prius connex alpia leguiaeorum
Bouet queen inter babilonior Verens,
Plumis idiomatibus et colore furioso,
Automnium Pontia nobilium ficta,
Nusquae Translucenam impula from Gallis (13).

Year, before all, chief of the gowned tribe,
Boucme, whom amid, surgical fofpou-trae,
Habla'd with phrases, and colours not your own,
Fraterian's reader's inventory,
And the French brand on the Translucenae front.

You will see them, I lay, accompanied with this note.

Automnium Ponta famous quod Fraterianus, famy-
bat enim Fraterianus nomen Ponta, ut &, Brugis
(Pont, Bruchat) autem significat: wide Religious ejus

Niam autem Gallias qui sunt Dionysius
Lambius Gallus Gliptiano quasquam fum potius
Quam Fraterian custum aegens, cum intius custum audi-
torioritatis fors, cum potius in profan. ad Iecons
Lucructi tertiun edit auctore inuit.

The Au-
tumnus Ponta in the fame as Fraterianus: for Frater-
ian took the name of Pontaum, to signify, that he
was born at Brugis (Pont, Bruchat): see his Remain,
(12) p. 433.

At for the Note Gallia, they signify the
brand, which Dionysius La Croix, a Dyonisian, fasted
in Gifellius, both at first before his suitor, and af-
ferendum to his prefect of the third editio-
of his Lucrostii in which he vindicat'd himself,
later than Fraterian. You will find there
likewise, that Gifellinus reported his having beat his
Prudentius to Gifellinus; who flour from Gifellus the
evel things he found in it.

Atque urbis tarnem solvit mea vulnera, nec te
Leiflet pleggare impudens ille fuis.

Te diuisa mactat, qua te te fbi credens primam
Nobilis Prudentis nomine suafit opus.

Te quoque tuas animos valetub vulpe latentes
Supplexor, & Gliptiano sedulissima fidem (14).

O! that my infelix had preventis thee,
And thou efull of the plegatory mine.
That day, when, satisfaction of a fear,
You urged your Prudentius to his care:
That fatal day, his pridний came giving
His friend the sad experience of a brave.
the trimmews of love, that they, who, after Lambi- 
us, admired Lucertius with miscellaneous notes,
were not a little afflicted by what Prutenius wrote on
that author. For me have the collections of Gi- 
Fianus, his quarrels with Lambinus made a noise in the
Republic of Letters.) Lambinus did not content him- 
self with complaining in his public lectures, that Gif-
ianus had maligned him; but he wrote to him and con-
polated it, in his preface to his Lucertius, when he printed it
the third time. Here follow the verses concerning the
 inventors he made in his reading desk.
Nee libet antiquum plagii renovare querelum:
Quod te, felicem quondam, Lambini, cerebro,
Et vidi & pleno meminit poffide teatro
Parit, tunc cum milesianus & hodiernus
Fianius in tritium detrahe pelle pateret.
Indignum focius, & nullus fides pia pandem (
No more of that: already Fianius found
Convitum, & punidit: Lambin, by his hand;
When publish'd, at Paris, you pro'd
His plagiarium, & all his frauds suff'd.
Read these verses of the second* line:
* Non ut inipius
Fianius hic Pindarini genus, & plagiari omni
Convitum, Lambini, tibi, nam fronte reticula
Rutiarum movit cornicula pluvius (17).
17) [3] id. 357.
Not like this Fianius, plagiary would
When, like the dew, her borrower's feet
He flood unarmed, the daughter of the town.

(18) Ego autem
magnum ambiv-
er et inueni
sensus differ-
hibit: Lambini, 
Prof. varis aed.,
Lucertii, pag.
seu fidei,
nonnullius, pag.
197.
Gifianus, without being named in the preface (18),
like a dog: the most abusive language is
t here given. Pag. xxxi. Gifianus eff quodam
omnium mortalium, quae victum fuerint, qui fuerit,
qui erant illassifimus, adasperos, impudicissimos,
max. p. xxi. asciendere eos, arrogatissime, impa-
dente, ingrato, petulantem, insectabile, fallacem,
infamum, nigro. pag. xxx. uenem ex omnium mor-
nalium, animis, quae manifeste, impudicissima, in-
constans, superficia, audacia, confusio, & impude-
is to him, of all men, that over, are, will be,
and are always, and are, and will always be,
that his corroboration. pag. 30. In
so he calls him impudent, arrogant, ungrateful,
false, pejoration, deceitful, unfaithful, black.
page the following, the man of all others excellent in no
thing. There is no arrogancy, malice, insolence, out-
pride, confidence, and impudence.
The foundation of this abusive language, is, that Gifianus had
plundered, in the Lucertus of Donatus Lambinus, what he
thought to be his, and had condemned the red, with-
out acknowledging from whom he had borrowed what he had.

Omnia fere, quae in eum Lucertus etsi
fuit, sed magis: quae tamen ille aut silentio praebet-
ris, aut angosciis latet, aut inimicitia habet, aut
nupta. Sic unde reprehendisti animus arripere po-
tell, ut mihi penitusfimae inlata, in eo im im-
probabilis infamitate (20). — Almoqui every thing
that the Lucertus, that is mine, which is not
by either takes no notice of, or projects as an enemy,
or impudently arrogate to himself. Thus, whereso
he can have a bundle for reproach, there he must
illustro, ut et eximia concordatim aegrotatus.
Nevertheless, it is true, he acknowledged in his pre-
face, that Lambinus's commentary had been very
useful to him: — Dionysius autem Lambini & Adriani Tur-
beini, qui est oil the great praefaces, quae sunt
praelumi, quippe qui de hoc graduum scriptores op-
time finit merito, cratium quidem neque delphini.
Neque formen virilli praebentem mihi ut ut
primo in lacrimas, et inutilis corum in-
ductia & eruditio incredibilis. Hoc tantum veroque
suffusum reliquiorem poenam sibi debeat, illorum ma-
estas, et barbari, et solitarii eruditorum effici in cuiusque
modi Memorabilioribus de Notitia comparatis (18).
I cannot express how much I am indebted to

([2]) Thomasin, ca. 1630, p. 196.
([3]) Id. 357.
([4]) Donet, fat. 1. p. 351.
([5]) Thomasin, 1630, p. 199.
([6]) Prose. vers 16.
([7]) Notes to Theatrum poetarum 1630, p. 217.
([8]) Id. 357.
([9]) Id. 357.
([10]) Id. 360.
([11]) Id. 360.
([12]) Id. 357.
([13]) Id. 357.
([14]) Id. 357.
([15]) Id. 357.
([16]) Id. 357.
([17]) Id. 357.
([18]) Id. 357.
([19]) Id. 357.
([20]) Id. 357.
GIFANIUS. GILES.

punishment, which he deferred by etal. Iuliusinus (F.). That affair is curious enough. You will find the title of most of his works in Moret's dictionary, where, by a ridiculous mistake, Hubert Giphanis, and Obertus Giphanis, are mentioned as two different persons.

made, he said, that all the Dutch, except myself, 

"of about twelve Hollanders, who then filled there's

some of them were surprised at this public appeal, 

since they had not so much as saluted him, but 

had bowed to him, at least 

very time, they had partly written epigrams against 

him, and had run to me, and flowed me the war and 

the see, that they more affrighted, 

whereas he had their names, came in one, who had 

heard with him at Bruggel, and informed us, that 

Lambinus had presa his bow, he knew not why, to di- 

sate to him the names of these Hollanders, and in 

the whole was turned into laughter." It is a me-

lancholy consideration, that police learning cannot 

keep thieves, who profited it, from the disorder of 

publius!

Mareet was not the only man, whom Gifanius made the confidant of his complaints: for there was lately published a book of Gifanius written to the Same 

Canturers in the year 1567, wherein we find their words (265):—Prateras nostri quemadmodum mea com-

pillari, meque tautametus Luctus, mecum 

lamentans consules, mecum habet dehis caput in 

tuam, taudem illam, mecum habet dehis caput in 

tuam, taudem illam, mecum habet dehis caput in 

... 

"Preobis, plundered me, for the truth of which I ac-

cept to the letters of Moretus, which you may have 

from in print, and those of Fulgentius, whose autho-

rity has not been disdained by us." (266) 

Canturum episcopatui, cum Gifanius wrote to the 

same Canturers, in the year 1567, what fol-

lowed (27):—"Ille qui e se habinisi in me jactat un u 

diversi ed Ludovicus Curran, ubi meli nomin 

seimiciuim putavi. Certe eum esse indicavit Dr. 

Bambergis. Sic Locutianas mea ubiquitum, fato 

ceo mi et simulati simulati eum venit suh 

ministerus, qui, quod eddissit eum, 

me, ut a me, to not, as I guessed, Lenuci Curran, whom 

I looked upon as my friend. Bambergis has plainly 

shown, that this is the case. That my labours on Locu-

tianus viguer in all these; but resting on the friend-

ship of you, and just as yourself, I enjoy their 

blessings;"

I shall say, by the way, that Seeliger is not very 

proper to make us believe, that Gifanius was not a 

plagiary. Gifanius, says he (28), saw learned; his 

labours, for one night, from the most read ma-

scripta upon Locutianus, which he has kept, and say, he 

has not received them, and defends to publish them as his 

own. ... He had stolen from L. Brunonis his eligible 

Parisian." (F.)

The seafarer of his fellowing out with the fraudulent 

Scipio, was a posthumous, which he delivered by 

Locutianus, etc., that he was a posthumous, which 

he delivered by 

Catholicus Ritterbusch, at whose house he lodged at 

Adolf, a letter of recommendation to Oberus Gifanus, 

professor at Ingolstadt, informed himself into the fa-

vour of that professor; and, having free access to his 

house, he found means, upon a certain day, to visit 

the library, during the absence of his master, and to 

take out of it a manuscript of Symmachus. He co-

pied as much as he pleased out of a work in ma-

scripta of Gifanius, and found in it materials to set 

up for a critique; and, when Gifanius knew completed 

the work, and published it a short time afterwards. This is what Seeliger's friends relate against Scipio.

... in sedes primitam, mot in animam, pollis in Bibli-

otheque abscindit, perquam Gifanus, et M.S. Sy-

macho eodem fabulati: liberae erant observationes 

linguae Latinae, leviores donando percurri, & ex illis 

que valde subtilis oblivisci. Equus publicum, emem-

nium, sed multum invenit. Consequentia Informata, 

descripta in ibi Ritterbusch codex adnotatis, par-

sum tamen reliquis sedehandam Modlit, quas ab am-

philiano Velleio, famoso litterario patrono atten-

tum, deum filio, quibue primum inuenitus, libellis con-

stituit. Quinque et quinque plagiae veniunt, quibus 

plurimis illustrat Gifanus, in praeprecepto 

lunam et deductivi hominem erupit Bac Biver, & 

praepreceptique undeque poterat constituia in eum con-

stituit. (292) Here is what Scipioeus affirms. I. He 

quotes two passages in his works (26), wherein he 

acknowledges his obligations to Gifanus, for the com-

stantine plagiary of Symmachus. In the next pas-

ges, that those two passages were but a jot (34) 

for, adds he, Gifanus never let me see but once that 

manuscript; and when I defined it of him a second 

time, he answered me: Sis, for a man to ask of my 

Symmachus, is the same as if he should ask my degree 

in my wife with my Symmachus de petitio personae et 

in quorum auctorum versus et omnium publicum (32) 

III. This Gifanus, who had stolen that manuscript at Ventrici-

out of the library of Cardinal Bellerius, would neither 

publish it himself, nor suffer others to publish it.

But next year his lib., 

blothen Venetius furto Gifanus (veteri Wall 

gangus Zandiuellis indicium Scipioe facta quem 

quemque scita, quibus in orationibus, recuperat, 

edenti datur, ulla praebet omnis nuntiaturas 

Annali, Scipioe, positum (33). IV. That Scipioeus, tell the 

public should be in no longer deprived of that treasur-

ed and inveted, and invited to the 

usher; but that all this was to no purpose, though 

that professor loved nightily to eat and drink at his 

friend's house.

Scipioeus se iterum falsum lib. 

Gifanus, episcopus, praebet, a quo, arma 

ad commodum vacanos disoeuvare visum uestri 

tuo atque ut vis mihi in 

V. That Scipioeus, feeling this oddity, he 

affected with this theft, that more, and that having 

made use of it, he put it in place again the 

next day. VI. That the justice, with which he 

griev'd where that manuscript lay hid, furnishes all 

the evening of the critizes that he has commented upon Sym-

machus. Unica illa confidantia qua loco Sym-

machus exspector inamnestia Bibliothecae frater, om-

nibus Clariorum qaposque et sculptori parvas nato-

runt ingerrern & acumen homoe superavit (33) (33) hist.

VII. That it is false that he made that manuscript, 

since he kept it on secret under the name of the 

benefit of it. Rem quaeque mala foro accipi-

nam potestis vero quaquis fabdavecet (velut tu 

mentum) fidem ut eam quam ex se non habeas 

ut tua cum communicabis (36) VIII. As for the 

other manuscript, he owns, he laid it in his hand, 

through the means of Gifanus's Amenagmus; and that 

he took both of them out of a work in 

sign to arrogate them to himself, since he suffered 

several lovers of fine Latin to write out copies of it (27).

IX. He proceeds he has publicly acknowledged the 

truth he received from that work. De observatione 

bus Gronierius facti per Scipoeos cum praefatione 

disputationis de invenire in Gifanum allegoriae. 

Ego multis ex quibus librum & invito dicti. 

I do not wonder Gifanus fell into such a passion for 

who could bear such tricks! Scipioeus own's 

persuade his readers, that he was not an honest man 

nor a thief, and therefore not a thief, because he 

at his anger. Ego si restituit Gifanus, hominem in 

ferrum redderem quisque dilecti estiam ammi 

seris esse luciferis (59). I have hasted the industrious Mr. Greenlaw for you, that he had the same case of Federico Gronierius, a letter from Phillip Parent, by which Gronierius was 

informed by Gifanus, and had it for certain on the Latin tongue, he had been found again, and that it 

would thereby be easy to discover Scipioeus's plagia-

GILES, P.L. minifter of the reformed church of la Tour in the Vale of La-

ferna, composed by order of his superiors, an Ecclesiastical History of the Churches of 

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GILES, GIOACHINO. GIRAC. GLYPHRA

the Vaudois, and published it at Geneva in 1644, in 4to. He was then seventy-three years old. He had already published other works [4].

A letter in the series ROKENO.

[4] He had already published other works] I have said elsewhere (1), that the prior Marco Aurelio Ro-Romano published, in 1644, an apology for a piece he had written in 1632. Our Peter Gilles wrote this apology by a work, entitled, Considerations on the Apologetic Letters of the Sienese Marco Aurelio Romano, prior of Fossacesia, and Theodor Beldemiers, Prefect of the Jews (2). The whole reply by a Latin work, entitled, Terrii contra Damasium, id est Tychi Elec- tron contra Calabrianum incursiones ab incertis con- siderationibus confutati Minifini P. Gilles subdito dedicato ad historiam de Theodo Beldemirii. This work was printed at Turin, in 1636, and refused soon after by the Sienese Gilles, who replied likewise to another book, which the same monk had published in Italian, under the title of Ludi meri et le poesie Reformate; he replied to it, I say, by an Italian work, intitled, Terro Evangelice, divided into forty-eight chapters, the contents of which he stood to defend (3). He does the same with (4) his regard to his answer to another Italian book, which 457, &c. Beldemiers dedicated to M. de la propagande, to inform them of the blare of the refractions of the Vandalic of their order, doctrines, and ceremo- nies, injurious otherwise at the end, that they ought to be exterminated (5).

[5] Taken from a letter, granted to the M.Cre- celles for the month of December 1635.

GIOACHINO GRECO, known under the name of the CALABRIAN, played in Chefs fo skillfully, that it cannot be thought anywhere, that I confecate to him a little article. All those, who excelled in their profession, to a certain degree, deserve that distinction. This gamer did not find his match any where: He went to all the courts of Europe, and signalized himself there at Chefs in a most surprizing manner. He found famous gamblers at the court of France, as the duke of Nemours, Mr Arnaud, colonel of the Carabiniers, Chaumont, and La Salle; but, though they pretended to know more than others, none of them was able to play with him; nor could they cope with him all together. He was at Chefs a brave; who fought in all countries famous knights, with whom he might fight, and break a lance; and he found none whom he did not overcome. A wit made some Verses upon that subject (6) [A]. See above, the article BOL.

[6] I wrote some verses upon that subject] Most readers would be angry with me, if I should acquaint them with this, without producing the verses themselves. I must therefore transcribe them.

A rime dans la carrière
Contre moi ils faisaient un pas
Que par tes debarcle here
Tous nos projets sont à toi.
Je veux dire que tes enemies
Ceder toutes mes défenses;

Temper tous mes champions,
Dans ma résistance vain.
Rol, Chevalier, Roc, & Rebe.
Sont inémures que des Pions (7).

As soon as in the field thus went a thief,
To know the ringleader knows my noble design:
Ice, at thy approach, my even dimond's
My knights and bishops make but faint resistances:
My rock, and even the queen, for sake their king.


GLYPHRA, wife to Archelius, high-priest of Bellona, at Comana in Cap- padocia, procured kingdoms for her two sons by her beauty. She flourished at the fame time with Marc Antony. There are histrians, who do not expressly say, that she was diffident, but content themselves to give us implicitly to understand it [7] by relating what Marc Antony did for her sake: But Dion, without any scoffing calls her a lead woman [8]. It is indeed very probable, considering the temper of Marc Antony, that he did not give crowns for the bare satisfaction of obliging a handlome wo- man; and that he received from Glyphrya all the acknowledgments, which a voluptuous man is capable to wish and exact. The noise of this intrigue spread as far as Rome; and Fulvia, Marc Antony's wife, would fain have engaged Augustus to revenge the infidelity of her husband. Her defiles in this matter were so violent, that the triumphal Augus tus with a declaration of war, if he did not use her, as her husband used Glyphrya: But Augus tus fligted that threatening, and chose rather to expose himself to an open war, than to filluva's gallant. This is at least what he would have the world think of him: For he composed upon it an epigram, which Martial has inferred in his poems [9]. I know not by what fatality Glyphrya's husband did not find

[8] There are historians, who do not expressly say that she was diffident; but content themselves to give us implicitly to understand it] Appian is the man I have in view to see how he speaks, when he relates what Marc Antony did in Asia, after the defeat of Brutus and Cassius: Disregarding the same circumspect as we regard ex oberti- bus communes, Silvanus Aristarchus in Capadocia, proculi Silvanus in Glyphrya matrix formavit graum (9). It was the pious and prudent of Rome, that Silvanus was made of Capadocia upon the exclusion of Aristanthes. He did not long enjoy that crown: for we are going to see, that, in 71 B.C., Aristanthes reigned in Capadocia.

[9] ... calls her a lead woman.] It is when he speaks of the charge of government, which was made by Marc Antony in several provinces of Asia, in the year 716. Amyntius, who had been secretary to

Dejutarchus, was put in possession of Galatia, and of some parts of Lycia and Pamphylia. Aristanthes was turned out of Capadocia, and Archelius put in his place: Archelius, I say, who was defended from the Archelius, who had made war against the Romans, and was the conqueror of Glyphrya. 'O t' o ἀρχελίας ἐ- θέμενος, πρὸς τὴν ἑτέραν ἑκάστην ἀρχελίας ἀκτίνος τὸν γένους ἀπόκτησεν ἀκτίνος τριήρις' [10]. Archelius praecepit ille Graeco, qui contra Romanos bellarevestaret, mater autem est erat feocum Glyphrya [11].

[10] Archelius commanded upon it an epigram, which Martial has inferred in his poems [11]. When I infer it here, it is only after I have taken out of it the most fantastic words [12].


find in Cæsar the same support, which her sons had in Marc Antony. I have already said, that he was high-priest of Bœotia, which was a considerable dignity. Cæsar bestowed it upon a great lord, named Lycomedes (D), who founded his pretensions upon good titles. Where was Galatia at that time? If he had pleased her husband's caucē before Cæsar, he had made it appear, that Lycomedes's pretensions were ill grounded: and the judge, I suppose, had been too well bred, not to declare him a ruffian, who had so harshly done a wife. I should be glad to know, what reason a real man for pleading (F), that the page of Cæsar's epigram was the player Cytheris. We shall see, in the following article, that Galatia pretended to be descended from the kings of Perlia.

(Cæsaris Augusti liceos Bœotias versus
Seu leges, qui rectis versis Latini legissent.
Quad. • Galatiam Atheniensis, hanc mihi parum Pelusia confisit, sicque uti. Pelusia ego ut quid mi Manlius crecit.
Pedícrium, laetum non pati posset. Ann. • aut pugnae ad. Quidque mihi vidi
Cæsar et ipsa mente tua fecit canam.

Alphæiis leipsa minores Augustæ chaedes.
Sic qui Romæe saepius saepissimè legi.

Father Norris imagined that Augustus made this epigram against Marc Antony, and with an intent to make him a reproach with the Roman senate; in which the blow is not at all leveled against Marc Antony, but against his wife Pelusia; and, indeed, it is the evidence of his future that he can assign to a woman I make the left scrap of taking the liberty to mark that small mistake of the learned library keeper of the Vatican, because he would be glad to say, that he has not examined that sort of verses, and takes a pride in mistaking them. His error is infinitely less, than that of Parraky, who has found, in those verses, a parenthesis of Augustus, that he pretends to have written as a child before life. We shall see, in the article Lycoritis, that some people pretend, that the courtier Cytheris is meant in Augustus's epigram.

GLAPHYRA, grand-child to the former, was the daughter of Archelaus, king of Cappadocia. Her first husband was Alexander, the son of Herod and Mariamme; and being proud and inordinate with her nobility, she no way contributed to maintain an union in the family, into which she was married: her family, whose divisions rendered Herod the most unhappy and most criminal of all fathers. Galatia boasted at every turn, that her father traced his origin to Temenus (A); that her mother descended from Darius, the son of Hytaspes; and that therefore her noble birth set her above the rest of the ladies at court. She looked down with contempt upon the fitters and wives of Herod; and reproached them, that their beauty, not their birth, had raised them to the rank they held. Nothing was more apt, than such discourtesies, to set Herod's family in a flame: And it is certain that this pride of Galatia was one of the first causes of her husband's death. She rendered him odious, and enraged the fate they had to defy him by calumnies and artifices (D). When Herod caused Alexander to be tried for his life, Galatia was examined as an evidence: Her answer deserves to be related. After Alexander's execution, Herod first took Galatia to her father Archelaus, and kept with him the two sons Alexander had by that woman (C). Josephus pretends, that she was married again to Juba king of Libya; and that, after the death of this second husband, she returned to her father; but it is easy to prove that to be false (B), if it be meant of Juba king of Mauritania. It is certain, that Archelaus married her again, or had another wife, but whether the wife of his of the lives of her own: but that otherwise the wife would confine all. The husband made then his confession, and said, they had both no other design, than to go to Archelaus's court, and from there to Rome (I).

(D) See the sect. which called him Nicomedes, n. (6), p. 47. • (E) Bœotia temporalis hominis mark (D) of the article A RHEIA. • (F) Ostracismus, the family of Cappadocia, and the name of its city. • (G) Ostracismus, the family of Cappadocia, and the name of its city. • (H) Hisirs de Bœotia, and some Alexian. • (I) In Ceresus. • (J) In Ceresus. • (K) In Ceresus. • (L) In Ceresus. • (M) In Ceresus. • (N) In Ceresus.

[I] The answer is related. She undertook the intercession of her father, who was ill-humored, like a son, and had confined all his father's life. That figure procured her entrance, and made her reach most lamentable speed. Her husband begging to confide, whether his wife was an accomplice in the attempt, answered, that he was not the man, that would keep any thing secret from a woman by whom he had children, and who was dower than to him as his own life. Therapon she protected her innocence, and declared, she would not scruple to tell a lie, if thereby she could contribute to save the life of her own: but that otherwise the wife would confine all. The husband made then his confession, and said, they had both no other design, than to go to Archelaus's court, and from there to Rome (I).
GLAPHYRA.

[No text content provided for this page]
G L I E C H E N. A very singular adventure is related concerning a German court of this name. He was taken in a fight against the Turks, and carried into Turkey, where he suffered a hard and long captivity, being put upon ploughing the ground, &c. But thus has happened: Upon several occasions, whilst he was a walking, his good men and dexterity so pleased that princes, that he promised to let him free, and to follow him, provided he would marry her. He answered, I have a Wife and Children. That is no Argument, replied the, the Caloum of the Turks allow One mans several Wives. The count was not hobbled, but acquainted to these reasons, and gave his word. The princes employed herself so industriously to remove him out of bondage, that they were soon in a readiness to go on board a vessel. They arrived happily at Venice. The count found there one of his men, who travelled everywhere to hear of him. He told him, that his wife and children were in great health: Whereupon he presently went to Rome; and, after he had ingeniously related what he had done, the Pope granted him a solemn dispensation to keep his two wives (B). After this, the count told his wife and children (who were then in Venice), that if they would remain in the city, they should be provided for; but if they chose to go with him, he would be provided for. They chose to go with him, and he went with them to Rome. And from thence he wrote to the Pope, and was received with great honour. The Pope granted him a dispensation to keep his two wives (C). A very worthy gentleman (D), who told me this story in the year 1627, seemed very much pleased with the conduct of the Proteslant writers, when they are obliged to oppose the reproaches touching the permission the reformers gave to a Landgrave of Hesse, do not infatuate in the dispensation granted by the Pope to count Gleichem, and defined to know my thoughts thereupon (E). I told me, That du Val has mentioned this adventure in his description of Germany (F). In the year 1527, du Val, a count of Gleichem obtained leave from the Pope to have two wives in one. If this story be true, we have in it a great instance of the triumph and power of love (C). An abbot, who keepe a correspondence by letters with count Buffu, (G) [A] There is still at Erford a monument of this story to be seen. There are Hanover's words: He rei monumentum Erphoridae etiam exstat. In quoque antiquo latere Comitii moenia adstant. Recantato est quod, sepulcrum e pluribus eurUND und in infantibus ad ejus pedes rectandae (r). - - - There is still at Erford a monument of this story in which the count is placed between two writers. The queen is adorned with a marble crown: the canopy is engraved nated, with children at her feet! (H) [B] And erred to know my thoughts thereupon? If my memory fails not, nor my answer amounted to this: that this paffage was somewhat obscure, and is not very clearly deduced to nothing: for to allege it, unless either the Pope's brief, or the testimony of some contemporary author, or the story of some Romish writers, could be produced. Hanover is allowed the only author that speaks of this story (r): now being quoted no body, and being but a compiler, whom the learned never much extenuated, and also a Protestant, the Roman Catholics would not fail to reject his testimony. They would ask, out of what records or annals he has taken that passage; since he quotes nothing, they would pretend, that he has no other ground in his history, but the late foundation of bondage in the times of the crusades. If in that they denied the fact, what could one answer to their argument at Erford can prove nothing; for all the, does the figure of a man between two [VOL. III.]

GLEICHEN

Buffy, had heard something of this story, but was ignorant of the true fate of the cafe [D]. For the rest, the author of the fifteen comorts of matrimony seems to suppose, that it happened pretty often, that a woman marries again, upon the false supposition of her husband's death [E]. The Journal of Hamburgh will furnish me with a good supplement to this article [F].

Which makes him shght the power of Cupid's dart: But join he feels the greater force of love.

I know not whether the lady de Ville-Dieu has romanized the story of our count de Gleichen. This had been a fine folio in German; and as dry as Hottentots navigation, she might seem to be, the husband would have made something very pretty of it. Note, that the triumph of love, in this particular, regards only the fine sex; for certainly the count did not marry another wife upon the face of love, but because, being a gentleman, he was weary of being a mere adventurer, of tilling the land, and he observed also, that the aloofness of that Ottoman princess is not much so black as that of Nini's daughter, or that of the daughter of Pencelius (a). What more excusable, than that of Minos's daughter.

And indeed it was much more prosoptheta than the tresses of those three princesses, or the love of another spiders, than Venus's triumphant chariot. Nevertheless, do not allow the advantage to the male sex; for certainly there are a great many more married men than women, that want their footmen.

[D] At about bad heard something of this story, but was ignorant of the true fate of the cafe. This is written in the count de Buffy Balutin, the tertium of June, 1573 (b). I was the other day with Madame de B... Mr. de ..., who presented a petition to the Pope, praying he might be allowed to marry another wife; and they told me that the lady had once done that, and he observed, that he, who not having enough of one wife, was permitted, for the salvation of his soul, to marry a second. Madame de ..., who was before nothing else, a good sleeper, was at the hearing of this, and said, that there were no such husbands now-a-days. It manifestly appears that he confounds things, and that of two adventures he makes but one; and he blends together what concerns the count of Gleichen, and what regards a landgrave of Hesse, and knows not the circumstancs of either. The permission, which he pretended was granted by the holy see to a German count, was not grounded on the insufficiency of the wife; nor was that, granted, as an extraordinary grace. Same reason (6), tho' Thumas says so. I would not warrant that the abbot has better observed the rules of holiness, as to a royal and sanguine of Madame de ..., the other day. He invented, perhaps, that reflection himself, and wrote it nevertheless as an historical passage to count Reubin, to mock the letter's strokes. However it be, I happened the other day to be in company with a gentleman, who has been married these five or six years, and I took notice, that, after he had had told part of the abbot's letter, he said, almost fishing, that if there were no such husbands now-a-days, there were yet fewer worse wives than that of the count. I, with he had made another reflection, eras. that lady supped without reason, that our age falls short of the former times: which is false. Husband of that stamp were always very well, as force in proceeding ages as in the present.

[E] The author of the fifteen comorts of matrimony seems to suppose, that it happens pretty often, that a woman marries again on the false supposition of the death of her husband. For this is the thirteenth comort of matrimony. A gentleman, who has lived with his wife in great love, light and sports five, or six, or eight years, more or less, has now a mind to acquire honour, by being again a husband; and as he goes beyond desire to follow chivalry... then, having felt, with deep regret, taken leave of his wife, who expresses all the honour for the man that loves her honour, and so can do nothing to detain him... Away he goes, and recommends his wife and children, (whom, next solemnity, he loves beyond anything, in the world he loves his intimate friends). Nor happens, that, as he esquires the fees, he is taken by

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(A) Letters du Comte de Doff, p. 34. 1515.—(B) Le Comte de Doff, p. 34. 1515.

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(1) Juan Camelo, born in Ma, 17th. 1844. 8o, 1510. This book was corrected from old manuscripts copy written from ancient manuscripts by Juan Camelo, 17th. 1844.

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(2) The Journal of Hamburg will furnish me with a good supplement to this article. Mr. Datis, speaking of (8) of a novel of Mr. Le Nobec, intituled, Zitounen, or, Pure Love, observes, that the first notion of this romantic novel, is the story of a gentleman, who marries a woman of the house of Gleichen, which descends from a prince of Weilphalia, the chief hero of this historical love, was called Tiother; and, having been taken in the battle of Joppa, which the Sultan, Nore- din gained over the Christians of the church, he was so happy to aspire to in was the daughter of that Sultan, and, after the victory of his slavery, went with him into Europe, and was his second wife after the death of her, whom he had married some time before the crusade. Mr. Le Nobec cites, as an indisputable witness of the truth of this story, the tomb, where lie the ashes of this prince, and his two wives. It is still to be seen, says he, in Herford in Weilphalia, where he resided. On this foundation it is that he has built a pious hermitage, which stood first at the convention of a Roman church, and afterwards in the priory of the Weilphalian prince. He says in another place, that the writers of romances are obliged to follow the truth, when they are not in a strain to found their fictions. Yet, this adds he, in what Mr. Le Nobec has not done, is the advertisement, which he has prefixed to this novel, as it will appear by his preface, which I have received from a good hand in this subject. It is this. * It appears evidently from what you have said of Mr. Le Nobec's little book, that he has confounded all. Liberatus, duke of Burgundy, is a personage absolutely unknown to history; and, if he lived in the time of Noredin, a Saracen prince in the 11th century, how could he be author of the counts of Gleichen, who pretend to have received their salutarys from Charlemagne, and who at
GOLDAST (a) [MEICHORD HAIMINGSFELD], a native of Bichoffzell (b) in Switzerland, and a Protestant according to the confession of faith of Geneva, was a very learned man in the XVIth century. His family was not rich (A), and he never raised himself; so that he made himself more known by the great number of books he either composed, or of which he was the editor, than by his public employments. A collection of letters, printed in the year 1688 (B), shows that, in the year 1598, he lived at Bichoffzell. That, the following year, he lodged at St Gall, in an honest man's house, named Schöningerus, who declared himself his patron. That the same year he went to Geneva, and lodged in Licentia's house (C), with the sons of Vassin, whose preceptor he was. He lived at Geneva in the year 1602, where he complained of his miserable condition. That the same year he went to Lauffen, because he could live cheaper there than at Geneva. That he returned soon after to Geneva. That, upon Licentia's recommendation, he was preferred to be secretary to the duke of Bouillon. That he was not long in that place; for he was at Frankfort in February 1603. That he was tutor in a private family, at Fordegg, in the year 1604; That, in the year 1606, he was at Bichoffzell (D), where he complained (E) by reason of his religion, which rendered him very odious, even to his relations. That he was at Frankfort in the year 1606.

(A) [His family was not rich.] This appears by four letters of Can crus Ritterhahn, at whose house Goldast had boarded. Goldast was gone from thence without paying his landlord; and, after his return into his own country, a long time passed before he did charge that debt. Ritterhahn complained of it (1), and pretended that, the butchers, bakers, and brewers, had pressed him so hard, that he had been forced to take up money at interest, to be rid of their petitions. He added, he hoped that Goldast would rectify to him both the principal and interests; and that Taurinian, and some others, did the same by fear of their besiegers as went upon trust. His letter is dated the twenty fourth of August, 1596. The following year, Schüttin (2) wrote to Goldast, that Ritterhahn complained that he had not received the fifty two florins of gold, which were due to him; wherefore he exhorted the debtor to discharge that debt speedily, which if he did not, his mother should be acquainted with it. A letter of Ritterhahn (3), dated the eighth of September, 1599, informs us, that he was not in this affair as things might have been. He informed that Goldast had given several debts unpaid at Airoll, several infamous stories were handed about concerning him. However, this is not an argument that Goldast was not nobly born: which, as Schüttin tells us, he pretended to be (4): for a man may be a gentleman, and not have money to pay his debts.

(B) [His letter is the north of the same collection.]

(C) [He lived in Licentia's house at Geneva.] He was one of the professors of the academy. The collection of letters, I have mentioned, contains one (C) in the third very sharp against Licentia. Licentia complained, that when Goldast and his pupils left his house, they had not made him a handson present; but Goldast complained on the other hand, that they had been obliged to pay for hundred things without any manner of judgement; such as dishes, benches, keys, doors, etc. It must be owned, that those, who keep boarders in university, are too often guilty of servile avarice. When they are not professors, there is not a great horn; but what a disgust to learning, what a shame to the character of professors, when they are so fond of filthy lucre!

(D) [In 1604, he is at Bichoffzell, where he complained (E), he was not rich.] Schüttin tells us, that Jodocus Melemus, vicar to the abbey of St Gall, had told him, that Goldast was committed to prison at St Gall, upon accusation of debt. Goldast had asked leave to buy a small earthen near St Gall, where the Lutheran genswefwoman he desired to marry, lived, and declared if he could get this, which belonged to his landlord, he would not deal to be a Roman Catholic. Communeaus essayis legeram cum effici cumu vium ad me adveire. Jodocus Melemus furnished Licentia to a Princess & Abate S. Gall, to be a factor, to forward a letter to the Grand Bishop of Constance, which the Grand Bishop had asked leave to buy a small earthen near St Gall, where the Lutheran genswefwoman he desired to marry, lived. He said, if he could get this, which belonged to his landlord, he would not deal to be a Roman Catholic. Cum quique de eodem narravit, expositum eum litteris in suo, in quanta a Spalatinorum periculo semper adversus fere cuntur formosum esse, licetur evadere ex amore laudantis, utriusque religionis liberae fuit erat, et dominus. Jodocus Melemus furnished Licentia to a Princess & Abate S. Gall, to be a factor, to forward a letter to the Grand Bishop of Constance, which the Grand Bishop had asked leave to buy a small earthen near St Gall, where the Lutheran genswefwoman he desired to marry, lived. He said, if he could get this, which belonged to his landlord, he would not deal to be a Roman Catholic. Cum quique de eodem narravit, expositum eum litteris in suo, in quanta a Spalatinorum periculo semper adversus fere cuntur formosum esse, licetur evadere ex amore laudantis, utriusque religionis liberae fuit erat, et dominus. Jodocus Melemus furnished Licentia to a Princess & Abate S. Gall, to be a factor, to forward a letter to the Grand Bishop of Constance, which the Grand Bishop had asked leave to buy a small earthen near St Gall, where the Lutheran genswefwoman he desired to marry, lived. He said, if he could get this, which belonged to his landlord, he would not deal to be a Roman Catholic. Cum quique de eodem narravit, expositum eum litteris in suo, in quanta a Spalatinorum periculo semper adversus fere cuntur formosum esse, licetur evadere ex amore laudantis, utriusque religionis liberae fuit erat, et dominus. Jodocus Melemus furnished Licentia to a Princess & Abate S. Gall, to be a factor, to forward a letter to the Grand Bishop of Constance, which the Grand Bishop had asked leave to buy a small earthen near St Gall, where the Lutheran genswefwoman he desired to marry, lived. He said, if he could get this, which belonged to his landlord, he would not deal to be a Roman Catholic.

(E) [See the tenth letter of the collection.]
That he married, and lived till the year 1610, in miserable circumstances, being disappointed in the hopes his friends gave him of a good fortune. The collection, I speak of, ends there. Goldast had already published many books, which he continued to do till his death (C), which happened on the eleventh of August, 1635 (c). Sciopeus had ordered, that they should publish, in his Sciopeus Alexandrini, that Goldast had been broke upon the world, but finding that to be true, he caused it not to be left out. We shall see, in the remarks, bow he gets off (H), though not...

(21a) From the birth of the collection.

(22a) For the last and ninth letter of the collection.

(23a) A German Jester, who wrote several books against the Monarch.

(25a) In this letter, the word "Mellidens."
burnt. * Septimo tandem popili, hic et factum membra sine reo cursum et commissum, sed teneo licitis inventione stabili.


[1] See the recent [167].


[1] See the collection of letters written to Julius Liphsin, Julius Liphcin, and Julius Liphsins in the year 1692.


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[1] See the collection of letters written to Julius Liphsin, Julius Liphcin, and Julius Liphsins in the year 1692.
GOLDAST. GOLIUS.

(4) See the re-

mav. (3), cla-

tures (g) and
(II).

(1) See the

4th leaf of the
collection in
1658. It is

taken from

Gill, Hist. phil.

of which he himself was the author. It appears, that people complained of his capri-

cious humour (K), and of his dishonesty (d).

in his Libri Pristni, Frankfurt, 1614. I do not pretend to deny Julius Golius’s inconstancy in point

of religion.

[One line of text]

When his patron Schoenberg advises him to go to Lausanne, if he could live cheaper there than at Genoa, he adds this reflection: Modo a certibus

sint utilissimae in pollicere abdita, quae neque in

rei, neque pro eis utilissimae sunt moralissimae necesse

coius simplicissimae apud nonnullos lúcere, qui id

nisi Tigris superobsecutur (4): — So that

for the future he might remain where he pleased.

place, which, to the prejudice of your character, hath

rendered you justly shamed of a kind of blundering in

the epitaph of a king, who was made this objection to
e me at Zurch.

GOLIUS (JAMES). Mathematical and Arabic professor in the university of Leyden,

who was born at the Hague in the year 1596, of an ancient and considerable family (4). He had a strong inclination for learning, and a vaft genius; for he not only studied the languages, philosophy, the Greek and Roman antiquities, divinity and physic, but he also studied the mathematics with great application. When he was twenty years of age, he left the university of Leyden, where he made a great proficiency, and retired to a country-house (a), being resolved to spend two years there, without mindning any thing but his studies; but, following them too hard, he soon fell sick, and was obliged to deffit. He was so taken with the works and lectures of the learned Erpe-

nious (b), that he followed him entirely. He took a journey into France with the du-

ches de la Trimoille, which occasioned his being called to Rochelle to teach Greek.

He did not long enjoy (c) that employment; for the civil-wars, which ended in the taking of

that town, made Golius desirous to return to Holland. Not long after (d) he followed the ambassador, whom the States sent to the king of Morocco; and made a good

use of the advice given him by Erpenius (B), to get an entire knowledge of the Arabic

language. He seemed to be well-informed in the sciences and customs of the

Arabsians, that he rendered himself very acceptable to the Sovereign. He also received several marks of favour from Maley Zidias, king of Morocco (C). He fur-

nished himself with several books unknown to the Europeans; and, amongst others, with

the annals of the kingdom of Fez and Morocco, which he resolved to translate. He also

made a great many collections concerning the history of the Moors. By these means he

brought to Erpenius a thousand valuable things, which had been of great use to that

learned professor, had not a continual difference swept away a short time after.

Golius, not considering the danger to which he exposed himself, did his dear master

no further prejudice, and all the good offices imaginable during his sickness, and attended him till he expired. He was chosen his successor in the professor-

ship of the Arabic (i), according to the advice, which the deceased had given some time before his death; and he so learnedly discharged his employment, that the incomparable Erpenius was not

miffed (f). But, whilst he so well satisfied others, he was not satisfied with himself; for he thought many things were wanting in him, which he could never acquire but in

visiting such places as were near the fountain-head. He therefore asked his superiors

leave

[4] He was of an ancient and considerable family. It came originally from Leyden, where FRANCIS GOLIUS, great-great-grandfather of him we now mention, lived in an abode, about the year 1500, CORNELIUS and GILBERT GOLIUS, his grand-

df was one of the barons of Leyden, who contributed most to preserve the city, during the siege, which has been alluded to in the history. His wife, the mother of our professor, was Anne Hemdar (i), and had a brother, for whom I design an article (3), wherein I shall speak of PETER GOLIUS, brother of James.

[5] He made good use of the advice given him by Erpe-

nious. He employed him, amongst other things, to

enquire into the origin of certain proverbs, and upon

what custom, or inclination of the people, were ground-

ed several Arabic words or expressions, which he un-

doubted only by the seems to which he thought he

might have got well explained; if he had been in

the country, where that language is spoken. But let

us make use of the denigration, which we find in all,

the book I quote: — Intelligens (Erpenius) usus

hibe decet quid terris, in qui viginti aequo

in suis habet Arabeos, non inculteopt, non scel-

ceps. Quam enim solo homini ab amat in
da

verba, proverbia, vocabula, quas quid significaret,
dichotomia regis et filiæ sua generat, quod necerat,

durum formam, humanissimum animalium, bonorum hu-

[4] Golius was a very learned and considerable

man. He was an Arabist, and had a considerable

knowledge of Arabic, which he used to great

effect, and which was peculiarly useful to him in his

best translation. He was a man of great

learning, and in the languages; but his wit

was superior to his learning. He got great credit

by the success of his work, and was made an

honorary member of the Levant in the

year 1621, and particularly in Morocco, with an

ambassador from the States, and a gentleman of the

king, who was made the prince of Orange. Being

come to that city, they went to pay their respects

to the king, who was called Maley Zidias, and

who received them, with their presents, very

graciously.
leave to make a voyage into the Levant (g). He stayed a year and a half at Aleppo, after which he travelled into Arabia and Melopotamia, and came by land to Constanti-


of those, if he had lived to put the last hand to them [G]. What is most commendable in his works, is the zeal, with which he applied himself to make his knowledge of the tongues subservient to the propagation of the faith among the infants [H], and to the comfort of the Christians, who groan under the tyranny of the Mahometans. He had an intercurious of letters with the most learned men of Europe [J]; and was very much esteemed by his sovereigns [I]. His confutation was so very strong [F], that he always enjoyed a perfect health. In September, he was gone through all the degrees of the university, and being much esteemed for his virtue and piety, as for his learning. He made a right judgment of things; for he deplored the common ignorance of those, of whom I shall say something in the remarks [K]. He left two sons, of whom I shall say something in the remarks [L].

[6]...and undertook others, which would not have come port of the former if he had put the last hand to them. He designed to have published a second edition of the life of Tammuzhe, the text of which would have been printed with the vowels, and he would have added to it a translation, and a commentary, and an explanation of the original history. This work wanted but little of being delivered to the printer. He had begun to edit the Septuagint, or the translation of the Old Testament into Greek, and had begun to publish a catalogue of all the Persian books, that are in Europe, and a treatise of the dialect of the Persians, and the language of the Egyptians. He would chiefly have examined the dialect, which is accounted the belt, and which has obtained that title by the most authentic source, that he might be able to resolve the difficulties of the marginal notes (44), where you will find a remarkable passage. Never did the Greeks or,(45) neither of the nations, that have most cultivated learning and rhetoric, do much for their languages, as the kings of Persia: neither the academy of Athens, nor any of their schools. He had collected all the notes upon the kings of Persia, and put them into a form, and published it as a work upon the kings of Persia (45), together for the admission or exclusion of words.

[7] His conclusion was very strong. He had preserved himself from a confiant temperance, and the warmth of youth, and consequently from the age of seventy years, he walked on foot all the space of ground, which is between the MOE and the Weal, at a place, where he was forced to march all night.

[8] He deplored the method, with which disputes about religion are commonly managed. There are the extremes of the one or the other: or it may be compared to the Temper of Religion for the period of those who have had a very singular education. Not a word is said in those disputes about the person of Jesus, but about the matter of the faith. In the choice of this manner of dispute, or about the mode of speaking, or with whom the principles are settled, or about the mode of judging, or about the method of judging, and the submission of one to the judgment of another, and the like, and all the like, and the like. The adversaries are not the same, and all these disputes, and controversies about the person of Jesus, are a perfect mock and a perfect mockery.

[9] He deplored the method, with which disputes about religion are commonly managed. There are the extremes of the one or the other: or it may be compared to the Temper of Religion for the period of those who have had a very singular education. Not a word is said in those disputes about the person of Jesus, but about the matter of the faith. In the choice of this manner of dispute, or about the mode of speaking, or with whom the principles are settled, or about the mode of judging, and the submission of one to the judgment of another, and the like, and all the like, and the like. The adversaries are not the same, and all these disputes, and controversies about the person of Jesus, are a perfect mock and a perfect mockery.

[10] He was grieved, that religion, in which he labored, was carried by factions, that were nothing, and was carried by factions, that were nothing, and was carried by factions, that were nothing, and was carried by factions, that were nothing, and was carried by factions, that were nothing, and was carried by factions, that were nothing. He was grieved, that religion, in which he labored, was carried by factions, that were nothing, and was carried by factions, that were nothing, and was carried by factions, that were nothing, and was carried by factions, that were nothing, and was carried by factions, that were nothing, and was carried by factions, that were nothing.

[11] On July 30th, he says, that there is a great deal of money in the hands of those, who have imposed upon the public.

[12] He says, that it is impossible, that a man should be able to know, and to judge, and to judge, and to judge, and to judge, and to judge.

[13] He says, that it is impossible, that a man should be able to know, and to judge, and to judge, and to judge, and to judge, and to judge.

[14] He says, that it is impossible, that a man should be able to know, and to judge, and to judge, and to judge, and to judge, and to judge.

[15] He says, that it is impossible, that a man should be able to know, and to judge, and to judge, and to judge, and to judge, and to judge.

[16] He says, that it is impossible, that a man should be able to know, and to judge, and to judge, and to judge, and to judge, and to judge.

[17] He says, that it is impossible, that a man should be able to know, and to judge, and to judge, and to judge, and to judge, and to judge.
GOLIUS, GOMARUS

...Golius died, and was admitted into the council of Leyden in the year 1569. He was chosen burgomaster of the same city three times, and exercised there once the office of great bailiff, which is the first in the cities of Holland. He was also admitted to the college of the admiralty at Amsterdam. He died in the year 1579, being then burgomaster. His brother Mathijs Golius, a very honourable and learned gentleman, died in the year 1614, of the court of Holland, died at the Hague in Sept. 1578, aged 52. Their mother was of a very good family (24). She lived twenty years very lovingly with her husband (25).

GOLIUS (Theofillus) professor of Ethics at Strasbourg, where he was born in the year 1528 (a), and died in the year 1600 (b). He composed in Latin an Abridgment of Ethics, taken from the ten books of Aristotle ad Nicomacheum, and an Abridgment of Politics, taken from the same Aristotel. He dedicated the first of the two works to Baron de Tanberg, the first of September 1592. My edition of them both of Strasbourg, 1595. Füse, Biblia barocam in 8°. I have not seen his Greek Grammar. Mr. Koning mentions it (c).

GOMARUS (Francis), professor of divinity, was born at Bruges the thirtieth of January, 1563. His father and mother, who had embraced the Protestant religion, retired into the Palatinate, in the year 1578, in order to profess quietly, and caused him to study at Strasbourg under the famous John Sturmus. He was under the discipline of that good old man about three years; after which, he went to pursue his studies at Neuf-âle, whither the professors of Heidelberg were retired (a). He took a journey into England towards the end of the year 1582, and heard, at Oxford, the lectures in divinity of John Raynolds, and, at Cambridge, those of William Whitaker. He took his bachelor's degree at the beginning of June 1584. He had his master's two following years at Heidelberg (b), where the university was then reformed. The Dutch congregation at Frankfort called him to be their pastor in the year 1587, and enjoyed his ministry from that time till 1593, when they were entirely dispersed by persecution.

He was called to Leyden, to be professor of divinity, in the year 1594. He accepted the offer, but before he went to take possession of his place, he went to Heidelberg, to take his doctor's degree. He exercised quietly that professorship, till he had for his colleague James Arminius, in the year 1603, a man, who soon brachied his Pelagian tenets (c), and made himself the head of a party in the university. Gomarus composed a tract against him with great zeal, not only in the schools of Leyden, but also in the presence of the states of the province. They two disputed twice in the assembly of the states of Holland, in the year 1608, which was continued by five against five the following year. The success of these disputes was not such as the churches wished (d), but nevertheless it served for something, to wit, to discover Arminius Pelagianism.

That professor, who was sick, made use of that excuse to break off the conferences, and died some time after. His adversaries employed all their industry to hinder Vorstius from succeeding; but not being able to effect it, it happened that Gomarus, to avoid having such a colleague, resigned his post, and retired to Middelburg, in the year 1611. He was minister there, and made public lectures, till the year 1614, when he was called by the academy of Saumur to be professeur of divinity. He exercised that employment four years; after which he retired to Groningen, to be, there, first divinity and Hebrew professor. Here he found a fixed situation, to which he firmly stuck till his death, that is, the eleventh of January, 1641. If he abetted himself twice, it was not to allow himself a conclusion, but to be Arminius's cause in the synod of Dort (d), to revite the translation of the Old Testament (e). He married three wives, and had children only by the second (f). He was a very learned man, particularly in the oriental languages. His works were printed at Amsterdam, in folio, in the year 1645 (g) (h). If it be true, that he answered Barne-

1) Delegatio Petri- b) De delegatio p. no. Gregorii, sae- b. Gregorii, sae- c. Gregorii, sae- Gregorii, sae- Gregorii, sae- Gregorii, sae- Gregorii, sae-

(b) He had a child but his first son in the same church. He married the three sons at Middel- berg, but he does not mention the god- mother, which will be found in this diction, and were made in his favour of many good souls, which are known to be very lucrative about the relations of pulpit and learned men. If there be readers, who take much for these things, or undeniably there are too many, they are defined to remember that he married his son, when he was a child, and was to obey to say nothing but what they like; for in a work like this, a man is obliged to please sometimes one of these, another, sometimes one part of people, another another. Let this be said once for all.

(c) His works were printed at Amsterdam, in folio, at the year 1615. That is, formed the synod of Dort, wherefore it was not done, but it was translated in the first verse of the short, test. wherefore it was not done, but it was translated in the first verse of the short, test.

(d) When John Calvin died, he went to Middel-

(e) He had also a child by his first wife in the same church. He married the three sons at Middel- berg, but he does not mention the god- mother, which will be found in this diction, and were made in his favour of many good souls, which are known to be very lucrative about the relations of pulpit and learned men. If there be readers, who take much for these things, or undeniably there are too many, they are defined to remember that he married his son, when he was a child, and was to obey to say nothing but what they like; for in a work like this, a man is obliged to please sometimes one part of people, another another. Let this be said once for all.

(f) His works were printed at Amsterdam, in folio, at the year 1615. That is, formed the synod of Dort, wherefore it was not done, but it was translated in the first verse of the short, test.

(g) When John Calvin died, he went to Middel-

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GOMARUS.

velt, as Grotius relates, one cannot excise his great preposition [D]: of which those who know how to judge of things, may be easily convinced. Murius has led Moreri into some mistakes [E], but the faults which Moreri has committed of himself, are shameful.

For the rest, if we may credit the Belgic authour of four books [I. 5, 6], which are written in Dutch, Grotius was much more a very passionat man. See the letters of those gentle men, in the pages 345, 505, &c. This emboldens me the more to reject the tenacity and malicious conceits of those who write upon the subject of Arminianism. I do not believe, that Arminius's tenets did lead to hell; tho' if he affirmed it, to justify the opposition he made against them; for if he had written in these words, he would have told Holland, that he was not worth the while to make such a noise, if Arminius's opinions did not hinder people from being saved. The bell answer, that could be made to this objection, was, that one could not stir too much, nor implore with too much anguish the authority of the magistrates, against such false lovers of the faith.


... the use of praesumptions and testimonies of Christian religion and ... in Arminianism, which false lovers of the faith.


... that one could not stir too much, nor implore with too much anguish the authority of the magistrates, against such false lovers of the faith.


... such false lovers of the faith.

(9) (6) Mem. D. Ol.

... such false lovers of the faith.

flameful [F]. They have molt of them been marked in the edition of Holland. I forget to say, that Scailger had no great esteem for our Gomar [G].

(F) The faults Moreri has committ[ed] of his/her fo[malities] He says, that Gomarus's father carried him into England. Moreri says no such thing and the author's profuse of Gomogeneys says expressly the contrary: to wit, that Gomarus's father retired into the Palatinate, and sent his son to Stralsburg. Moreri proceeded that Arminius taught particularly defence at Leyden, when Gomarus was called thither; which is a great anachronism: for Gomarus had been ten years a profligate at Leyden, when Arminius was at Tournay.

(16) Vellin. (16) Vellin.

(16) Vellin. (16) Vellin.

(16) Vellin.


GOMBAULD (John Ogier de), one of the best French Poets of the XVIIth century, was born in Xaintonge, at St. Juil de Lutecia, near Brudge [a]. One may feel in Moreri's Dictionary, that he not only was admitted into the French academy, from that its foundation; but likewise, he was an assembly of wits, which preceded that institution, and occasioned the foundation of that illustrious academy. One may fee, in the same dictionary, some other curious things concerning Mr. Gomauld, which I shall not repeat, containing myself to mention such passages as are not to be found there. Therefore I shall say, that he was a Precentor [A], a gentleman, and a younger son by a fourth marriage, as he used to say in jest, to excuse himself for not being rich. That he was tall, well shaped, and looked like a man of quality. That his years were few, his beauty above all, and his life unharmful. That his manner was genteel and upright, and his mind, left behind him, after his death, fiery, and passionate temper, he was formed to be grave and composed. That, after he had studied moral sciences at Beauneval, where he became a Parnasso, about the latter end of the reign of Henry the great, where he was soon known and esteemed (b). He was none of the last, nor the meanest of those, who made veris on the death of that great monarch (c). He was very much esteemed by Mary de Medici, and no man of his condition had a freer access to, or was more kindly received by her. She allowed him a pension of three hundred Crowns. And, being as great an enemy to needy expenses, so as to spend what was necessary, he raised a pretty considerable stock out of what he saved, whilst he was in plenty; which proved very beneficial to him, when the civil and foreign wars raged, and at last dried up, the


[A] He was a Precentor. This is what the communications of Moreri have not mentioned: perhaps they were ignorant of it: but perhaps also they would not have mentioned it, though they had known it. However, as it is a fair fact, unless we see in an historical dictionary, printed in France, and compiled by Roman Catholics, that an author did not say so, we ought to suppose, it that he did professed it, especially if we find (t), that he was in honourable places, such as to be a member of an academy of wits, founded by a cardinal, who was first minister of state: that he was appointed to examine and settle the disputes of that new society; and that he furnished memos concerning them. Therefore, to prevent the reader's imagining, that Gomauld was a Roman Catholic, it has been expressly said, that he was not so, but a Huguenot; though, if they pleased, they might have added their dispositions so to his misfortune in that respect. The books, that author published, were little proper to let the world know, that he was a good Protestant; but this has sufficiently appeared out of his public letters and tracts, printed in Holland, in the year 1678. They are, Diversions a la religion: and their confusions more than any of his other works. He had composed them out of a mere motive of charity, with a design to make the truth known to all, that was in error, and to conform, in the business of the affairs of State, and to embroil himself. He commonly complained of two things: first, that the generality of those, that wrote about his motives, were but limadores, who had in them no religious actions, or embryo in them. He commonly complained of two things: first, that the generality of those, that wrote about his motives, were but limadores, who had in them no religious actions, or embryo in them. 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Springs, which afforded him a plentiful maintenance. At first, his pension was brought down from twelve hundred crowns to eight hundred, and from eight hundred to four hundred, where it rested till his death; nor was he paid, never fishtill the war of Parma. But by the good offices of some potent and generous persons [B], to whom he had the honour to be known, and by whom he was protected, among whom the duke and daches of Montsoult ought to be first named. He was also for some years gratified with a pension by Mr Seguier, chancellor of France. He always enjoyed a good health, to which his frugality and economy did very much contribute. But, one day, as he was walking in his chamber, which he used to do, he fell, and got such a hurt in his hip, that, ever after this accident, he was forced to keep his bed the greatest part of the time, till he died, being almost an hundred years old, if a date, written with his own hand in one of the books of his closet, was true, at the time of his birth; as he told one, who never said any thing of it till after his death, because Gombault had imparted his age to him as a secret [C]. None had more constantly attended the drawing-room.

Je te jure par Hercule, (Sermont de la antiquité)
Que mon Heras t'offre,
Ma preque refusée.
Auffi pour tes alliances,
J'appends comme des potences,
Et tes chapitres, & mes folems.
Et tout ce qu'on miserable
De l'Effogne inexcusables,
Endure & souffre le moins.
J'appends (dans) le Temple
De VIRGILE TRAVESTY,
Mille chagrins fans exemple,
Dont leurs traves invincent.
Oh! pars cælestia Aestas,
J'entroge la Destinée.
Qui me met à l'Abandon;
Rit j'offre mon Ordinance,
Et mes Brevets fins finance,
A la burelise Didon (4).

(1) Scapery, in his note to Scarron, prefixed to the Virgil Trave-
nyf.

(2) lines, Scarron, in his note to Scarron, prefixed to the Virgil Trave-
yf.

We may therefore conclude, that Gombault was none of the worst. He was not much circumspect, though he had only left two thirds of his pension, and he received the prize for a great many years, by taking care to im-
phose the alliance of his patron. He died a jubilee punisher, and more than a jubilee one (5): for the yearly gratifications he received lasted about fifty years.

A very remarkable instance: for if the court of France does readily grant pensions, and pays them punctu-
ally during the first years; it is so ready to take them ofl' and to convince the hands, upon which they are as-
signed, into more pressing needs. New-comers crowd in daily, and the court is willing to satisfy them with-
out new expenses; that is, by applying to them what has alreadyerved for others, who are supposed to have enjoyed it long enough. The old pensioners are the most odious; they are obliged to ask with the greatest and most submissive patience, and are denied with the least scruple.

(5) See the trial of Benser de Benser de REMIX.

Quand tu fouilles qu'on te voyez,
Tu refulgences ma joie;
Ta rialissez ma raison;
De l'heurasse qui me suffit,
Ton livre still la medecine,
Et te feul contre-peloton.
drawings of Mary de Medicis, and Anne of Austria, during the regency of those two princesses. But he was still more careful to go to Rambouillet-Bois (d) [D], and he did it with more pleasure. He died in the year 1666. I shall put in one single remark his writings, which I have to say concerning his civilities and of his personal conduct. He was always so courteous, so kind, so agreeable, that you could not help being pleased with him. He was always so obliging, so kind, so agreeable, that you could not help being pleased with him. He was always so obliging, so kind, so agreeable, that you could not help being pleased with him. 

GONET [JOHN BAPTIST], a Dominican friar, born at Beziers, was a doctor of the university of Bourdeaux, where he taught divinity. He caused the famous Provincial Letters of Monaluce (a) to be approved there, whereby he incurred the indignation and hatred of the Jethits. He published several works (a), wherein he shows that his religion, makes a mystery of the year of his birth; he recoiled, with much ado, from this great secret to a friend; but, at the same time, he so earnestly in press his idea of seeing it, that his friend think Oxmas and his own thoughts, that he was his prudent. One could scarce bear this in mind or a widow, though no body takes it for granted, that he should be good. But he was a true scholar, though other influences there, that what seems to be a mere order, is, an extravagant weakness, and an old woman's weakness, is nevertheless grounded upon reason, that is, in some sort, and has a kind of fallacy. Gombauld was not a very rich man, or a very vassal; he was an excellent poet, and had been very much esteemed by persons of the greatest quality (e). He had constantly attended the assemblies of the ladies, and consequently he had got the habit of gallant conversation. When he happened to be among women, he fell remembered the file he used in his youth; he praised them, he flattered them. He could still bear the part of a wit, and was not ashamed of a greater decorum, it was necessary, that they should know nothing of his great age. He printed a large collection of epigrams in 1653; and thereon he might have created, that if people should come to know that he was ninety years old, they would think it strange, that he should desire a licence for such a book, and prevent his friends with a mask, and a bandage over his hair, that Mr. Daudé, and the other ministers of Paris, would condense him for making such trifling things at an age so far advanced. However, he is not the only man, who has been guilty of such a whiffiness: we shall find hereafter (f) another instance of it in a grammarian, Buffed with Greek, who should have been more free from it than a court poet. 

[4] He published several work. [A] His theology, initiated, Copies Distinct Thoasien, was first printed in the year 1655, and then at Paris, in five volumes, in folio, VOL. III. 

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GONET. GONAUT.

(5) Taken from a manuscript list from Paris.

that he excelled in School-Divinity, and that he was but indifferently versed in what we call Positive Theology. He retired to Beziers about the latter end of his life, and died there the twenty fourth of January, 1681 (2). Mr de Rocolles, who had praised him in one of his books (3), prefixed to a new edition a letter of thanks, which he had received from that frier, which allured him that he would return the compliment upon the first occasion of philosophy to be printed; but it is thought to be too prolix, and not suited to the genius of our age (2).

GONAUT (A M A N D D E) baron de Biron (§ 6), was made a marshal of France in the year 1577. He had been great master of the ordinance from the fifth of November 1569; and, before that, he had gone through all the military offices (2). All of the noble actions, that made him so illustrious, there is none, for which he deservers so many praises, as his constant fidelity to king Henry III, who did not love him (2), and to Henry IV, who, openly repented from the death of Henry III, none did so much contribute to secure the crown for Henry IV (3), and therefore he was very much lamented by that prince, when he was killed at the siege of a town in Champagne (3), before the League had been subdued. He diffused the king

(4) The first six lines of this paragraph appear to be printed from a manuscript list from Paris. 

(5) Mr Bayle might have added, that Biron, the father, followed the duke of Anjou into the Low-Countries, that he married the lady of Mauvois, when that prince endeavoured to take it from him, and that he was one of the chief authors of the edicts, but that afterwards, after the retreat of the duke of Anjou, a letter from Biron to the duke, in which he dissuaded and even detested the enterprise, being found in the chests of that duke, brought the criticisms of Anwerf, from both Biron, to esteem and love him. This is what Brevengues tells us, in the nineteenth letter of his French Embassy. REM. CRIT.

(6) Note; That Brevengues had already foled, that this prince fell into a violent passion against Flavien, and threatened him with his dagger during the first session; and before the battle of Montmort (1). See, how he returns. (2).

[§ 5] Mr Bayle might have added, that Biron, the father, followed the duke of Anjou into the Low-Countries, that he married the lady of Mauvois, when that prince endeavoured to take it from him, and that he was one of the chief authors of the edicts, but that afterwards, after the retreat of the duke of Anjou, a letter from Biron to the duke, in which he dissuaded and even detested the enterprise, being found in the chests of that duke, brought the criticisms of Anwerf, from both Biron, to esteem and love him. This is what Brevengues tells us, in the nineteenth letter of his French Embassy. REM. CRIT.

[§ 6] Henry III, who did not love him], he incar- nerated the affection (1) towards the king; that was made before Rochelle in the year 1572. Henry III, who was then but duke of Anjou, had befogled that place several months, and found no better convenience; he went to Rochelle, and made a treaty of peace; for the continuation of the siege was dangerous, and contrary both to the queen-mother and to the advice of Anjou; and to the king himself; he had to go and take possession of the kingdom of Poland; and therefore his mother, and he, were very willing, that the befogled should be brought to an accommodation. Biron did what one could to diffuse the king and queen from hearing any composition, and engaged upon his life to take the town within a month, or five weeks at farthest, without losing or perverting any thing but making a good blockade; but his advice and letters proved insuficient at that time. When Biron saw, that he could not prevail with the king and queen, and the king of Poland, he took another course. He wrote to the cardinal of England, and to some of the members of the council, and desired them to prevent the raising of the siege, and the making of a peace, affuring them that they would not let the opportunity slip, and that Rochelle would be more subject to the king in six weeks time, than ever it had been. The cardinal, who was a shuffling man, began to carry on secret prolixities, and to tamper with the council, in order to diffuse the king and queen from such a capitulation and peace. They importuned their majesties, and pur- sued the piece, to such a degree, that the found no other way to put an end to their solicitations but to write to the king of Poland by the abbott de Godevan, whom the toolbox wholly confided to, and to inform him of the secret practices of Biron, advising him to call big to him. The king of Poland, being informed of this, wrote very plain and threat- ning letters to the cardinal, and other members of the council, who advised such a thing. These letters, written with his own hand, were so severe, that they were all seized at its, and proceeded no fur- ther. As for Biron, one morning, as he attended the king in his wardrobe, where the council met the king of Poland took him to task, and told him as soon as he saw him, come hither, spair, I am informed of your dealings: you take upon you to carry on secret practices against me, and I have long since written to the council, that I had almost a mind to run you through the body, and to kill you upon the spot; or rather to appoint some commissioners to enquire into your life, and examine what you have done against me, the king, and his dominions, in order to have your head cut off. How dare you oppose my will? I know who you are. Were you it not for the king, and for me, you would be very insignificant man. How come you to forget your self? you set up for a pretending man. 'tis you who have reproach'd our honour, by having made me five months here; and now that I may retire with ho- nour, you oppose me; and you are for playing longer, to triumph over me. I will teach you to set up for a great expatiate at my call.' Biron excused himself in a submissive manner (3), and 'ever after the king of Poland carried himself very coldly to wards him, even at his return from Poland (4). But 'he gave him a kind reception (5) when his Brevengues tells us, in the nineteenth letter of his French Embassy. REM. CRIT.

Other who are the same, are the same that are at that present time, and such as are their enemies.

(1) Note; That Brevengues had already foled, that this prince fell into a violent passion against Flavien, and threatened him with his dagger during the first session; and before the battle of Montmort (1). See, how he returns. (2).

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[§ 7] The king was not pleased with the death of the Duke of Guise, who would have had another cousin with him (2), Biron behaved himself in a submissive manner (3), and ever after the king of Poland carried himself very coldly towards him, even at his return from Poland. But 'he gave him a kind reception (5) when his Brevengues tells us, in the nineteenth letter of his French Embassy. REM. CRIT.

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[§ 8] Note; That Brevengues had already foled, that this prince fell into a violent passion against Flavien, and threatened him with his dagger during the first session; and before the battle of Montmort (1). See, how he returns. (2).

Other who are the same, are the same that are at that present time, and such as are their enemies.
King from following the opinion of those, who advised him to retire to a safe place by sea, and whose counsel he would have referred very great praise. He was a nobleman than a Catholic (D). He was not so much as one of the company that was present, but he was kept in the lodge of the queen's house, and was detained there until a safe place had been found for him, as the king would not go into the army without any employment, and there, meaning to go to the battle, being Great

* but half a king: which the marquis did so effectually, that he was compelled to receive the crown good and strong, to win the battle of Victory, and to get out of Arques and Dieppe, as I shall show in the king's life. Afterwards, as he was taking a view of the town of Brecourt, he was shot off by a cannon-ball. There was a blot in his Ministry, this last, but was of no great consequence. He looked upon himself as the most necessary man, and was really so after the death of Henry III., and thinking, that in such a confusion, the kingdom should be torn to pieces, he came to Parma, that he might get one of them, and into the cabinet, and hearing several persons murmur, he took Nancy ails, and told them, that he designed to be made first of the count of Perigord, as a reward for his services. Nancy, being unwilling to be deprived of his counsels, went immediately to the king, and acquainted him with it. The king charged him to give Biron all the encouragement imaginable; to supply him with money, and with such credit and dignity, that working upon his generosity, he obliged him not only to defect from his pretensions, but also to pretend to suffer, that any part of the kingdom should be offered him for any body whatsoever (16). (C) He affected the king from following the advice of those who persuaded him to retire to a land place by sea. (D) The duke of Mayence, having oblig’d that prince to raise the siege of Rouen, and to retire towards Dieppe, endeavoured to follow him so close, that he might have no way to escape but by sea. The king’s captains, and even the archbishop (17) knew not well how to get out of the danger, and were very much concerned for the king’s safety, on which the execution of the king’s design depended: for that in a council held the fifth of December (12), most of them were of opinion, that he should leave his troops intrusted in good ports, and take ship immediately, in order to go into England, or to Rochelle, lest he should be invested both by sea and land. (E) Their opinion was supported by so many strong reasons, that the king himself began to waver, when marshal de Biron, who had heard this discourse with contempt, being furius that it made a greater impression, than it should have done, spoke very warm and angry, and told the king, &c. (F) I do not follow his speech, which is inserted in the Memoirs; it is so well turned, and so full of strong arguments drawn from it, that it has not, however the detestable effects. Henry IV. having declared, that he would not hold out in his poll. He was attacked in it, and the council was gloriously repuls’d. Biron was in the right of it; and the lord of Debord, who had left out of France, only for twenty-four hours, was to have it in all. A prince must not expect to succeed in such a connection, if he tells his generals, take care of my crown, and I will take care of my feet. (G) He was rather a Protestant than a Catholic.

I have been speaking of being a Protestant, the reason why he was not a knight of the order of

* survived, says Barbier, because that honour was not conferred upon him, and why he made no great account of it, was, that he was not respected upon it, and that he was next to the army, at court, that he had got two of his children baptiz’d by Protestant ministers, which was a

* Navarre, messieurs de Guise, the confidant, and the marshal de St. Andre, and by every body. For this reason Biron was looked upon with an evil eye, so that he resolved not to stay here, and to return to his house. He would have done it, had not the Parma, afterwards marshal de Retz, spoke for it to the quarter, and made him stay, and went to the army without any employment; but, having quickly discovered his design, he was made an

* le capitaine de Guise began to like him, though he dropt now and then some words that favoured of a hugenot. He had much ado to forbear it: but he took it not to discover openly his inclination to that party. He acquired at last so great a capacity in his post, that there was a necessity to make one of his faith (18). He was in the third or fourth time of war, and very much blamed by the king’s brother, who was the general; and it was laid in the army, they are hugging him: but, as he had threaten’d to cut him through with his dagger, it was obliged to excuse himself as modestly as he could; for if he had raised his voice never so little, the king’s brother would have run him through, for the great was his passion against him. He reproached him with being a hugenot, and a favourite of that party, and told him, that he had been wanting to his duty, on purpose to bring a despatch upon him, to have him and his whole army detached as a vessel. The haughty man, spoke also to him, and told him, that he was a pretended man, who would meddle with every body’s affairs, and that he did not know what he had to do but to make himself master of the town. He wished to make himself master of the city, and when he did, it was only for a show. Biron was upholster’d with all these things in council, and obliged to buckle to, and hold his tongue. After the Paris surrender, the king sent him to Xantong (16), to bring Rochelle to his obedience either willingly or by force. The groans of the town were heard from Biron, who was (19) and accurate in justice, and the count of Perigord, who fled; for, though he performed the duty of a great captain, and of an excellent master of the artillery, and received a number of them, yet he was a part of the befligers were of opinion, that he kept correspondence with the besieged, and that he, and his creatures, were guilty of some thing that piqued out of the town. This is a great reproach, for if he had taken that town, he would have been made governor of it, and put into possession of the most important place of France. He was an ambitious man; and therefore I leave you to judge whether he would have missed the opportunity of taking such a town. Besides, it is certain, that, if his advice and that of Strozzi, had been followed, that town would have been taken gradually, as we have done at La Rochelle, (18); but it was kept off by the king, because they looked upon him as a hugenot and therefore I have been at great pains to represent him, which you have seen before. I will conclude with saying, all those passages by their words of Mezes are taken from the history of the prince of Condé. (19) As for his religion, he was a little inclined to the new information received from thence, which you have seen before. I will conclude with saying, that he was an open professed of the Protestant religion, (30), and kept him up in those opinions (20); so that he foresaw the Protestant underhand, except when the court of Paris, which made several people phục, that he kept off the king’s counsellors for the benefit of the kingdom, by reason of the great services he had done them. After the death of Henry III., relief entirely on his death was wholly disordered, and the affairs of France were in such a state, that sometimes he was offended at his council.

(J) He put in the list of theft, that more to be retributed on St. Bartholomew’s day. Biron had been made duke of, to bring the queen of Navarre to the house of her son, who was to be married to Charles the ninth’s sister. Biron brought that prince, and attended with the flower of the Huguenots, and who was going to deist and govern the world, met there with a tragic end. Tho’s, who composed, blamed Biron, and laid the whole fault upon his being, that he had wheeled and turned them, being the son of the daughter. (21) But, notwithstanding all these suspicions, and calumnies, it is certain, that he was in great trouble, during this massacre; and it was well for him, that he
GONTAUT.

great matter of the ordinance, he knew how to defeat the ill designs of the murderers. The reason, why he was suspected to favour the Huguenots, was very glorious to him [F7]. There never was a man of his quality, who had a more universal knowledge [G7]. He was well qualified, not only for all sorts of military offices, but also for negotiation. He loved books, and the conversation of learned men; and used to write down in his table-book whatever he thought worthy the taking notice of. He was too passionate, and too much given to drinking [H7]. He had another fruit greater than those two, and which often proved very prejudicial to princes; for he neglected the opportunities to give the enemy a decisive blow [I7]. He was afraid, that the war would be too soon ended, and that the court would send him home without any reputation. It is faithfull the prince, after he had taught those of who calculate matters, a thing, with which the chance of France was then uncertain, he became so credulous, as to believe, what those men told him, concerning the kind of

had a great deal of courage and bravery; for he immediately rushed into his arsenal, and planted several guns at the gate, and other avenues, and was ready to make a brave defence; so that, some troops of Parma, who never had any thing to do with such a warlike man, coming near the gate, he spoke to them boldly, and threatened to fire at them, if they did not retire. They immediately went back, and did not dare to come near him, nor do any thing against him. He was certainly put in the black list, as well as the rest; and he told me, that the first town he returned from Brouage for his was his friend, and related it to me, and we had a long talk about the matter. It was said, that Tavantze, and the count de Rets, who did not take him on his hill of chiefs, that were to be massacred [I7]. Marzeuf informs us, that Biron sheltered some of his friends in the Abbe- dissement Parvis. Louis [G7]. The marshal de Montmorency's, Coët, and Biron, had been put in the list; but the absence of the marshal de Montmorency, who was at Castillou, saved the life of three of his brothers. The intimation to the Office for Chastite and malefactors, which was sent the brothers, showed the kind of bread and water was provided for the life of his father and his eldest brother, who had been killed in bed, where they three lay."

[F7] The reason, why he was suspected to favour the Huguenots, is very glorious to him. I shall add nothing of my own of one of our authors [H7]. Biron is accused of having been inclined to the new opinions, ever since he had been in election with the late king Louis. Nevertheless, there is not enough a great Catholic all the rest of his life; and whenever the war broke out against the Huguenots, he behaved himself as much as possible, yet not a self-sacrifice on any body else. But the reason why they thought he did not hate the Huguenots, was because he could not approve, that they should break the faith that was given them; and because, when the late Edict of Pacification was patched up, he gave the queen to understand at several times, that it had been more becoming the king's majesty to carry things to the last extremity [F7], than to make a treaty, which he knew was not to be observed. For this reason, and because he was a man of a fine pro- perty, the queen-mother, and the Gueules, put him in the black list; at least he believed it, and always kept a lively remembrance of it.

[G7] There never was a man in the world who had more universal knowledge. He had an universal knowledge of the art of war, and of states-affairs; a man of good and manly understanding, as well as any lord in France; and therefore the queen-mother, upon any important occasion, never failed to seek for him, whether he was in Paris, or elsewhere, and always depended upon him. He himself was not far to seek, in a missing way, that he was a clever fellow, consulted upon all occasions. He told me, that what was seen in the queen, and he agreed very well in all things relating to war or peace. He had been a great lover of books, and continued to love them ever since his younger years. He was very curious and inquisitive, and had always a table-book about him, in which he wrote down whatever he saw, or heard, that de- served to be taken notice of, which occurred a kind of a provov at court; for when any body told any thing, he was told, that he had heard that, or something very like it. He was in great affairs, and often went on an embassy, as Luxz, Rambouillet, the marchal de Rets, and others, had been; yet he knew more than they, and might have made a good use of the penetrating wit, a ready Execution, a persiflal dis- cours, and a noble and warlike soul. He was quick, and learned very soon; he had learned to read and write before he had a foot, and no less skilled in the languages of the court and among the ladies, than brave and valiant in war. . . . He gloried in having an universal and learned library, not only in geography and history, but also in the arts of war. He meddled with every thing, and kept himself busy, when they gave him nothing to do. He pretended to be a perfect master of geography and history, and delineated plans and maps with his own hand; saying, that it was one of the things that belong to a great captain, to throw upon paper what he can do in the field [F7].

[H7] He was too much given to drinking. Marzeuf says only [F7], that he loved jolling and good cheer, but he is silent about his taking at table, drinking all day. But there is a report, ascribed to Henry IV, which carries the matter further. One day the duke of Savoy was prizing the noble actions and great services, which the two Biron, father and son, had done him. The marchal de Biron replied, that he had done all very well; but that he had much ado to moderate the drunkenness of the father, and to restrain the mad fits of the son [G7].

[I7] He neglected ....to give the enemy a decisive blow. Brantome relates [F7], that it was false, that Biron had been willing to push on; he would have done more mischief to the king of Navarre. This belongs to the time, when Biron commanded in Guienne under Henry III. Upon another occa- sion, that is, when the duke of Parma was at Cun- dince, Biron reproved his son for representing to the king, that, if his majesty would give him four thousand foot-soldiers, and two thousand horses, he would hinder the enemy from pushing forward [they are Brantome's words] the marchal gave a severe reprimand to his son in his king's presence, and said, that he could never have done such a thing, and found so many difficulties in it, that the design was broke off. Afterwards he told him, when he was in a great hurry, that he knew very well he would have succeeded, or have been killed in it, but that such an enemy of the French nation must not be rooted out at once. For, said he, when they are overcome and subdued, kings make such a count of their captains and military men; and therefore the war ought to be kept up, and culti- vated to the greatest perfection. But the marchal has ploughed it will scarce, if they let it lie weft (30). Marzeuf expresses this in a fine stroke (31), and I am sure that he was justified, to throw the shafts at

on an air, who railed facetiously, to show his
death with which they threatened him [K]. Notwithstanding his fatigue, his wounds, and his great age, he was still a very vigorous man; and we are told a remarkable thing of the strength of his limbs [L]. He left many children; the chief of which shall be the subject of the following article.


[4] To keep up his interest, and to prolong the war: and he conducted it with that vigour and firmness which he had displayed in his march into Bithynia. His whole disposition and management of affairs [1]. A like ambition does sometimes prevail among divines. This habit of a constant march into Bithynia has been applied to a certain divine.

[5] He became so exulting as to believe the kind of death, even the Collectors of Native and foreign.

The following passage is to be found in the large history of Mezerol. A certain parson, who was very well acquainted with Biron, told me a remarkable thing of him. That marshall had all along laughed at the predictions of the astrologers, whom the great curiosity of Queen Catharine de Medici had brought in great respect at courts; but, some time before he died, some of those predictions having had their accomplishment, he gave as much credence to them, and became so superstitious in that respect, as he had been in exclusion before, so far as concerns the fortunetellers.

On his deathbed, he wished to see Marshal de Turenne, his former chief of horse, before that siege, that he should be killed by a cannon-ball; he made such an impression upon him, that he could not stir. Whenever he heard a gun go off, he could not fancy himself on the field of battle, imagining he was at the siege of Epernay. [1] Mezerol, ibid., p. 326. D'aille, ibid., pl. ii, p. 326.

[6] This is the only account I have heard of Marshal de Biron; but it was sent me by a gentleman who knew him very well.

[7] He was in bed for five years, and during that time he was so sick that he was only able to speak with his head. But it was not then certain that he should not die, because the strength of his body was so weak that he was only able to speak with his head.

[8] They tell a remarkable thing of the strength of his limbs. See also: D'aille, ibid., pl. ii, p. 326.

[9] He had been in many sieges and bloody actions, and commanded in general in seven battles, wherein he received as many wounds: and though he was broken with fatigue and wounds, and above thirty years old, yet he enjoyed such vigour, health, that the chirurgians, who opened his body, to embalm it, found no more in it than in his bones, though he had been killed but an hour after supper; which proves that he had a great deal of natural force.

The Caillebard was twice killed by that very thing, as is said to have been the case of Marshal de Biron, that he was fifty eight years of age.

GONTAUT (CHARLES DE) duke of Biron, the son of the foregoing, was one of the greatest captains of his time; but he had the fault to speak of his own exploits with an intolerable pride. He learned the art of war early, under marshal de Biron his father, or a courtier, and before he was fifteen years of age, he was made admiral of France in the year 1592, and, being then only fifteen years of age, he was made marshall of France, and governor of Burgundy. The king created the barony of Biron into a duchy and peerdom in the year 1598, and immediately sent the new duke to Brussels upon a magnificent embassy, to make the archduke swear to the peace of Vervins. He was sent into Switzerland in January 1602 [B], to renew the alliance with the cantons. He had been in England the year before, to entertain queen Elizabeth in the king's name; and he received extraordinary honours from the English, upon this occasion. What was said upon this occasion is not given in any fair and faithful account [C]. Every body knows the tragic end of the marshallial and duke of Biron's.


[11] As his father omitted nothing to raise him, or to make him appear worthy of preferment. In 1580, he broke his thigh in two places by a fall from his horse, whereby his attendants were alarmed, and were about to leave the conduct of his army to others; but, to prevent jealousy, he declared himself, who had lain on the ground, and was carried into his tent, where he lay for three months. He was restored to health, but was but fifteen years of age [2].

[12] Other historians affirm, that this son of his was called the heir apparent. The son of his eldest son, had called him baron de Biron, and brought him to court, where he quickly had a great reputation. The marshall of France, d'Assas, knighted him at the siege of La Vauguyon, which ended his combat of three against three, in the year 1585. Biron, Lozere, and Aveyron, on the one side, killed Creny, d'Estissac, and la Butte. . . . The duke of Epernay, obtained his pardon (a) . . . He carried him to Paris, when he went to the king of Navarre (b). Afterwards, the father of young Biron was taken prisoner (c). From that time he became extremely important, and free in his words (d). Note, that, according to Victor Cuvier, he was sixteen years of age, when marshall de Biron, his father, took him from his tutor (e).

Note also, that this marshall left a son in the year 1585, at the age of sixteen, who was afterwards named marshal de Biron.


[16] And this is the manner in which the French gave the name of marshal to their military commanders.

[17] He was sent into Switzerland . . . . . (in 1602).


[19] De Ville and Silieri had much ado to renew the alliance, and, when they thought they had overcome all obstacles, they perceived, that all was founded on the errors of Spain and Savoy; but marshal de Biron, who arrived at Soissons, with a great retinue and a magnificent entourage, brought the treaty to a happy conclusion. His humanity, his martial discourse, and the glory of his noble exploits, which the Swiss had been often witness of, had made no figure upon such a weak people; and the great issues that came after him made an end of the work. Henceforward, the Swiss were reconciled with the French, whom he preached up the king's disgrace, and the power of France. This was not the end of his curing of the Swiss.

[20] What queen Elizabeth did upon this occasion has not been faithfully related. A great many historians say, that queen Elizabeth affected to be deaf to him. He was so

[21] Caillebard was twice killed by that very thing, as is said to have been the case of Marshal de Biron, that he was fifty eight years of age.

[22] D'aille, ibid., pl. ii, p. 326. De Ville and Silieri had much ado to renew the alliance, and, when they thought they had overcome all obstacles, they perceived, that all was founded on the errors of Spain and Savoy; but marshal de Biron, who arrived at Soissons, with a great retinue and a magnificent entourage, brought the treaty to a happy conclusion. His humanity, his martial discourse, and the glory of his noble exploits, which the Swiss had been often witness of, had made no figure upon such a weak people; and the great issues that came after him made an end of the work. Henceforward, the Swiss were reconciled with the French, whom he preached up the king's disgrace, and the power of France. This was not the end of his curing of the Swiss.

[23] What queen Elizabeth did upon this occasion has not been faithfully related. A great many historians say, that queen Elizabeth affected to be deaf to him. He was so

He was beheaded the thirty third of July, 1601, for joining with the duke of Savoy in a horrid conspiracy against the state. He behaved like a madman upon the scaffold. He was not yet forty years of age. He was a man of boundless ambition; and, tho' he had no religion, he appeared superstitious, in order to receive the head of the earl of Effin, to have an opportunity to tell him by what motive he had been induced to publish the rebellion of that ungrateful man. That the earl's head, and that of the king of France, would do well to publish raisers in the same manner. Some say, that the king gave the earl's head to the widow of another place, that she did it, going over London bridge. But this cannot be true, since the queen was at a country seat all the time marchal de Biron was in England. Dares- faire made life of the observation to conduct what had been said by so many others; and Letts has done it likewise (13): but he is mistaken, for he was in London, till after his return to Paris (16); for he went thither from Calais.

I do not pretend to deny, that the queen discouraged the city from publishing in such a manner the case of Effin Biron, by saying that the earl's head to the duke of Biron, those histories should have laid aside, as he was under a great danger (14), that the greater part of his courtiers, and the chief work in his closet, drawing him the picture of that lord. It is a flamesome thing, that the French relation, and even money letters which were written by the good historians of those times, should be fluctuated with so many fables. Camden has all the reason in the world to laugh at them for publishing, that the queen showed the head of the earl of Effin to the marchal de Biron it was buried with the body. Quin quidam Galli frustum scriptoris predilecti eam creationi eiusmodi litera plenum damnum, in quibus Galli etiam, ut autem eamque, ficratus, ridicula manum. Eundem enim eam corpus confumptionem (16). He says the queen was then at a country seat, in which he calls Bignon. Ballowers; (19) who ascribed marchal to one of them. The queen gave the French a real entertainment, placed upon the summit of its renown, to publish the three letters of Ballowers after this in their words (20): She gave no royal entertainment to the French; only the depraved the expences of marchal the Biron and his company and the time he was at Lyons (21); and ever since the king of Biron brought him, with four men at once, into his chamber through a back door, to persuade her when the letter was written. (D) He was; he was beheld for joining with the duke of Savoy in a horrid conspiracy against the state. This was one of them, which he was obligg'd on account of to keep a king's bus, that he may not disturb his neighbours. It is affirmed, that the duke of Savoy and Biron had agreed to deliver the king's kingdom, to erect as many sovereignties in it as there were princes, and to put all those petty princes under the protection of Spain. The duke of Savoy was to have for his share the Lyonnes, Dauphines, and Provence, and Biron the duchy of Burgundy, to which the Spaniards were to add Franche Comte, as a portion for a daughter of their king, and as a daughter of the duke of Savoy, whom they promised to marry to him. (22) I shall take occasion from hence to observe that there was a great difference between the passions of love reign princes and those of females. Any gentleman would certainly take it as a great affair, if one of his neighbours should offer to corrupt his servant, and engage them by his lady. He would quickly find him a challenge, or at least seek an opportunity to end the difference speeded in hand. But princes are contented to punish the traitors, and continue to keep conquerors, if they be officers. Here IV do bore very patiently this hostility of the duke of Savoy to our sovereign undiscovered upon it, and they remained, in all our times, and friends said what they were before. See hereafter (23) a passage of Ballowers concerning the quarrels of great men. (23) Tho' he behaved like a madman upon the scaffold. All the historians of that time tell us what he said and what he said, during his trial, till he was executed. He only did say what I had in a letter to Mr. Golfen (24) and appeared apparently. You have shewn of the marchal's death, who has been executed in the court of the Gallican, by the king's favour, and not in the Great. He has all along related to discover that place. I am now far bare for what he is in his procès. He is dead, very ill suffered to the king; and his country: which he fled, by praying to him, that he would have mercy upon his soul, and the king's; and then he said, quick, quick, make haste, and would not suffer himself to be bound, fearing, that he would strangle the executioner with his teeth. The executioner did not come near him; he himself tied his handkerchief about his head, and then untied it, fearing most horribly, that they should take care not to put him into a fury, and that he would spoil one half of those that were there; and defining the musquetiers, that were in the court, to shoot him. Is there no honest fellow among your talk of that will those marchal de Biron, that he may not die by the hands of these ruffians? He complained to the chancellor himself of it (24), and said, quick, quick, don't make haste, and that his death was necessary to France. I can assure you, that he is dead, like the man spoken of by an Italian poet.

Bifalmdens fe ne fuge palma con grand cordigliol, Come nel mondo viva pleno d'aria & d'argiglio.

The face, where rage and madness most do dwell, Furtius, breathe fiesse, and seeks the flades of bell.

These two verses are very like his, that are to be found at the end of Orlando furioso.

Bellemontendi fuggi Palmis fagrandi, Che si fia altra mondo, e crogio aletta (26).

See the true face, which bold it with cruel eyes, Indignant quae sit limis, and a frater redare.

When he was told, that he could expect no pardon, he did so freely inveigh against the king, that the histories durst not mention the words that he made use of. He said, himself to grief and fury, spoke first, and then, ever a man, overcome with grief, can utter, telling, a general of a respectable man, that he had been all that more inclosed to condemn him, scarce to face him: and, upon this occasion, he added some words, these words, the memory whereof is condemned, and which are not mentioned in his books, these princes are little concerned for the fanciful strokes of their subjects, who seldom fall to suffer for it.

(f) Though he had no religion. I will quote hereupon this passage of Villois Cayet (28). He often

laugh'd at all religion. One day, the bishop de Luxe, his truly friend, told him, that a espousal, attending his uncle, archbishop of Paris, when he was dying, had made use these words: When God fees, that a drunk will not repent, and jakes his grace, he brings him into prosperity: every man being according to his wishes; he fills him with the joys of paradise; that is, the marchal satisfied, I should be glad to be thus satisfied. And there is a great many such sayings related of him, which he said that he had little religion; but I omit them, not to call a blot upon his memory. This historian has said a thing in the foregoing page, which deserves to much the more to be mentioned in this place, because we shall then see, that the church was brought up in the reformed religion. The passage runs thus:

laugh'd at the masts, and at those of the pretended reformed religion, with whom he had been bred up from his infancy. For we are told, that he was of years of age, Madam de Brissouz, his aunt (29) by the father's side, who was of the pretended reformed religion, came to him for admittance for him, by reason of his brinkmanship and his uncle's mort, that she begg'd him of his mother, who granted her request, for they were both of the faith.

5. religion.
vive the league (G). He did not forget what his father told him, that a general ought to keep up the war as long as he can, because in time of peace he is no necessary man, and must live in his country-houset (c). This was the reason why he did not give the necessary orders, during the siege of Amiens, to hinder the arch-duke from throwing stakes into that place. He would not have been sorry it had been relieved, because it would have retarded the peace. He could hardly bear, that Henry IV should have a share in the glory of taking it, and he threatened the historians who did not indulge his vanity (I). I can scarce believe what is said of his learning (J). This is reported of

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(v) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(6) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(7) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

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(9) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(10) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(11) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(12) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(13) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(14) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(15) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(16) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(17) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(18) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(19) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(20) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(21) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(22) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(23) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(24) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(25) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(26) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(27) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(28) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(29) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(30) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(31) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(32) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(33) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(34) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(35) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(36) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(37) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(38) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(39) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(40) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(41) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(42) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(43) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.

(44) See a diorama recounting for us the history of Henry's Appendix to Catholics' Mem. of Mem. II. pag. 285.
of her reminiscence deserves to be mentioned [K]. He was at first brought up in the Protestant religion (e). He was a great gamer (d), but little given to women, and other bodily pleasures (e). Henry IV had a mind to make him his son-in-law [L]; and it is said, he boasted, that he had saved his life [M]. I shall only take notice of two faults of Moret [N].

46. [K] What is reported of his reminiscence deserve to be mentioned. I have already said, that he was brought up by his aunt, the lady Brabantius, to which I add here, that he had no inclination for learning, but only for war; whereas martial deeds of Brion, being unqualified for learning till he was thirty years of age, got such skill in the art of war, that he became unqualified for his profession. His father was well pleased with it. What I am going to mention is very wonderful. Whilst he was at Bona, in this country, he was called by one Moret, a learned man of Malta; and though he made no progress in it, yet he has since advanced to the most admirably well, though naturally he was no great talker (46). [L] Henry IV had a mind to make him his son-in-law. This I have read in the additions to Calliericus's Memoirs, Tom. II, pag. 132. [M] I am not a great reader of history [N].


48. [K] That is, against the period of twenty five years.

49. [N] I shall only take notice of two faults of Moret. I say, that the barony of Biron was erected into a dukedom and peerage, after the marshal's return from England, in 1559, in which year he married a very pretty daughter of a high noble family in France, the king refused her to the marshal de Biron, in hiscase, of the latter, whether he could not think of marrying this lady to his son. It is true, he married the king; but if I do not do so, martial Biron will take advantage of it, as long as he lives. [N] I shall only take notice of two faults of Moret.

GONZAGA, CECILIA DE was one of the softest virgoes and learned women that lived in the XVth century. She was instructed in hest learning by Vincentius of Feltrì, and made a wonderful progress; for, if I am not mistaken, what I read in a book of Ambrocio Camaldulensis ought to be understood of her [J]. Her mother,

[A] What we read in... Ambrocio Camaldulensis ought to be understood of her. If you read his Historiarum, you will find (1), that Vincentius Feltrì taught her to learn at Mantua, with great re-

mother, Paula Malatesta, a lady most eminent for her virtues, learning, and beauty, inspired her with a contempt of the world [8], and made her desire to be a nun. This desire was so strong to yield to any oppositions. Cecilia harangued her father, who, against her renouncing matrimony, and with subtilistical reasons demonstrated to him the justice of her design [a]. I have said elsewhere [b] what books she was advised to read, when she was engaged in a religious life. Mr Joly has been guilty of some mistakes [C].

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[a] Liffy, Asia Christiana & Mystica Thesaurus Enchodem, pag. 144, 345.
[b] Liffy, Id. ibid. pag. 146, 147. Agost. Angelica, La famiglia delle Madaleni, Roma, Frankfort, pag. 402, 403.
[c] Capri, F. de, Cattolico, 1740, pag. 372.

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Note that the author of that bitter story, I believe the ambassador mentioned this on the third day of his illness.

I did not receive the quills which the Venetians fill, detest honored me, nor did I receive the eggs, which the Venetians gave, vives.

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[b] Of the life of the Montes. We must not abridge his discourse, because many will be glad to learn what I should leave out. Upon a description of the time, says he [10], we never hear of more than one or two learned men; and although ignorance was then very great among the many.

For in the early part of the century, we hear of a Paulus Gonzaga, daughter of the marquis of Mantua, the daughter of a Cardinal, which the mother took as much care to give him, in the Greek and Latin tongues, than Sir Thomas More had with his dose of India.

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GONZAGA

A daughter of Francis II, marquis of Mantua, and wife to Francis Maria de la Rovere, duke of Urbino [24], in the XVII century, made herself famous by her excellent qualities. She discovered a great constancy in her ill fortune, and a great moderation in her prosperity. She always loved her husband, and was his faithful companion in his disasters [25]. But, above all virtues she distinguished herself by the ardent charity, which she made very apparent by her fervent charity towards women of a bad life [26]. She had five children, two sons and three daughters. Guido Ubaldino de la Rovere, her eldest son, was duke of Urbino; the younger was duke of Sor. Allippe, her eldest daughter, was married to Antony of Aragon, duke of Montalto. Julia, the second, married Alfonso d'Este, marquis of Montecchio. Isabella, the youngest, was married to Alberico Cibo, prince of Malepina, and marquis of Maffa (27).


[25] This is a more correct translation than her beauty and courage.

[26] She was rich in virtues, and distinguished herself by her charity towards women of a bad life.

[27] She was of a good character, and distinguished herself by her charity towards women of a bad life.

GONZAGA (Isabella de'), the wife of Guido Ubaldino de Montefeltro (24), duke of Urbino, deserves to be reckoned among the most illustrious ladies. One of her panegyrics calls her a woman, for her goodness, integrity, courage, and nobleness, more divine than human (28). She had such a charity, as deferves to be admired: but some circumstances are told of her, that appear fabulous; for it is said, that after she had lived two years with her husband, though he had done nothing of what they called conjugal duty, she remained fully persuaded that nothing was wanting to her marriage [24], and that

[28] Isabella de'.

[29] She was of a good character, and distinguished herself by her charity towards women of a bad life.
that all other husbands were like her's. At last she was undeceived, and her husband himself confided his infamy to her, when he perceived the underwood the nature of it [B], but the nevertheless continued her tender affection to him; she comforted him, and never complained, nor revealed the flate of her marriage to any body. Nevertheless, this certainty was publicly known [C], and this was strongly solicited to think of another match; it was made appear to her, that the marriage might very easily get her marriage declared null; and they represented many other forcible considerations to her: but nothing moved her [D]. She was troubled, that her husband's impiety was known, and nothing but the death of the duke could part them. His death cast her absolutely

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[C] Nevertheless this secret came to be publicly known. His lady de Gue [g] having made an excul [g] to the gentleman against them, who said, that woman cannot keep deep [h] a secret, adds, that the duke de Urbino more faithfully kept her secret and promise to her husband than he did, having lived fourteen years with him without ever discovering the defect of her marriage by any complaint; for the first years, she concealed it through joy and ignorance, and afterwards out of honor and virtue, and the obligation of duty. Not only the people of the duchy of Urbino, and the inhabitants of the first city of Poland, but even the most intimate enemies, and the principal lords of their court, were ignorant, that this defect and barrenness proceeded from the duke; on the contrary, they rather wondered at the durability of his seed. Nor had it ever been known, if the duke hinted had not told it, when, being driven out of his dominions by Count Borino, duke of Urbino, he came to wait on our king Lewis XII., who was then in his duchy of the Milanes, and city of Milan, to whom he had recourse to be relieved to his dominions, but not obtaining his before, because the king was in league with Pope Alexander VI. for the destruction of the duchily of Valentinois, and feared the hatred of the house of Burgundy against him and his family, he gave them hopes of parting with his wife, and becoming an excommunicate; affirming he had never confirmed the marriage, by reason of his impotency and, being asked by the king, he confessed the truth of it. Thus this secret, being revealed by the husband, was divulged through all the territories of Urbino and Italy, where the neares people knew, that Ubaldo de la Rovere [g], duke of Urbino, his wife, he could not be ranked amongst husbands and all the world admired the constancy and modesty of his prince and chief princess Isabella. Gonzaga: her constancy, because they might have had her marriage declared null, yet the world would not have been softer, than to preserve her modesty, by that means, if she had lived above twenty years, without being shamed of having such a husband. [D] She never strongly solicited to think of another match. But nothing moved her. Here the monk blunts his thrust, and lifts up his voice like a trumpet [g]. What a wondrous chivalry of a woman! What an incredible constancy! What a person felt and unparalleled virtue! Thus to live twenty years with an husband in the same house in the same palace! Here is a true pattern of chivalry, and a demonstrative proof, that the spirit and virtue have more power than the flesh and sensuality; and that conjugal faith and affection prove over the inferior buff, and the truth is right. How few others would have that concealed the secrets. I do not lay for fourteen, or twenty, or twenty-two years, but forty years, or for twenty months, and twenty years, and even to the death of her husband, without volting the marriage: when, being impertinent, importunate, and almost forced by all sorts of powerful persuasions, to leave her relations, to separate from her husband, for a thousand urgent considerations they laid before her, she would never hearken to them; but, on the contrary, cautiously maintained, that the fault lay not in him, taking it ill to have it laid otherwise; and the world much envied the truth he exposed, and the resolve she made, to light. One most faithful and chaste princelet let us example dissemble the eyes of them women, who, led
almost into despair, and her affection had like to have proved truly mortal. [E] Note, that she was married twenty years (j). The exclamations of a Minime, who has praised her, are pardonable considering the rarity of the thing; but he might have been a little more moderate without transgressing the rules of a good Rhetorician. Our Isabella spent the rest of her days in a glorious widowhood. By that she will be, at time the more prais'd; and, if you read Il Corteo di Balthasar Cattiglione, you will fee her very much prais'd; and you will fee, that the court of Urbino was then very polite. I will mention what Peter Bembus said of this duchess [P].

Note, that Christoforo Bronzini, who made this lady's encomium, says the same things, and with the same exclamations as the same author; and that he quotes of his dialogues della dignita e nobiltà delle Donne (11). That affección had like to have proved truly mortal! Father Hilario de Caffa, who, in his History of a Flor, lefthem to give proof of the love and readiness for express'd in mourning for her husband; for as . . . least her affección expresséd by them should cause another in him but, as soon as ever he was dead, she indulged her grief, and, in the full of her heart, on being put to recover her spirits in that they lamented at once the death of both. But God was pleased, that she should continue to cry again, by de-£2s, opening her eyes and lifting them up towards heaven: whereas afterwards she cast them upon herself, and by way of complaint and reproach told them how unknowingly you are to me? why do you give me to cruely, as to hinder me from following my most honored lord and husband? why will you not suffer me to be accompanied, and simulacrum of an image. If I must go, and I must stay behind! No, I can never be persuaded to it. I must follow her, as if she had uttered so many complaints, her eyes, like two lamps, gazed out with tears, and no other answer could be got from her for an answer, her tears, as she stood at her window, her face, as if she could not preserve her husband (13). [F]

[11] Caffa, who, in his History of a Flor, lefthem to give proof of the love and readiness for express'd in mourning for her husband; for as . . . least her affección expresséd by them should cause another in him but, as soon as ever he was dead, she indulged her grief, and, in the full of her heart, on being put to recover her spirits in that they lamented at once the death of both. But God was pleased, that she should continue to cry again, by de-£2s, opening her eyes and lifting them up towards heaven: whereas afterwards she cast them upon herself, and by way of complaint and reproach told them how unknowingly you are to me? why do you give me to cruely, as to hinder me from following my most honored lord and husband? why will you not suffer me to be accompanied, and simulacrum of an image. If I must go, and I must stay behind! No, I can never be persuaded to it. I must follow her, as if she had uttered so many complaints, her eyes, like two lamps, gazed out with tears, and no other answer could be got from her for an answer, her tears, as she stood at her window, her face, as if she could not preserve her husband (13). [F]

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**GONZAGA**

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The question why she did not marry again is of course the fault of her husband's death. This was caused by the greatest lords of Italy, who _might_ not induce her to a second marriage because the fault, that if her second husband should prove good, she should be in perpetual fear of losing him; and if he should prove bad, it would be a grievous thing to her, and then, having had a good one, she would never remarry. This is called the "feeble" bride (1). She was very unfortunate in not having her eyes opened by a charming object; but in this case on the whole she would have been quickly destroyed. In vain did Dabo say:

_Sed mihi vel tollas spectum pristis ins cibitum._

_Quem vel pariter adietae ad ultima ad umbras._

_Pallentem umbras Erebi, nocemque profundam_; Aene, puerus, quidem venit, ut non fuerat silvis.

_Caeli minima quoque qui animi et furberes._

Abutulis ille habet factum, ferreque repulcit (2).

Let truth, disputing, search me from the height, Or threaten darts to the floods of night.

_Instant death he threatened Dido's fate._

_En mystica, thy lust I violate._

My love, which one dear object only has.

_It fell to my Sidonias' memory true._

The noble carriage (3) and the merit of Eneas had already made an impression and renewed the ties (4). She could not withdraw a second match, and forgot her fine resolution. Generally speaking, Julia Gonzaga's dilemma may be turned another way: for it is clear she must be in love (5), but she will not be afraid of losing him; if he be good, she will be more happy beside him, they who have lost a good husband, may by; there is reason I should try whether I shall be more happy in a second husband than in the first: I shall not be myself at all in love with my second (6).

_If I be in love to begin with for the sake of a fair step-mother, without retaining four of the faults of her._ It is a very difficult part: the wife herself is in a hard task, and it is not enough to come well; if there is a certain fate, that poissuits mothers-in-law with great deal of ill humor. Be that how it may, that _Philippa Comen_ had by her first sale (6) a daughter of Philip, Hippolita her niece, who was afterward cardinal and the emperor Charles V, who had insisted on her, to marry her to Don Ferdinand, with his great courage and industry, for accomplished her design. But did she confine the inclinations of the young lady? that is the question. Perhaps Isabella Colonna would have been much more careful, either chosen for herself by Clement VII, to be the wife of the emperor, than her stepmother. It is not necessary to sit like a stepmother, to force the inclinations in such a point as this (7).

_We shall see how Branno has related Barchie's adventure._ There is another story, which was told me in the town of Fondi, near Naples, and which is in every body's mouth in that country, about Signora Livia (8) Gonzaga who had married Alonzo (8) Colonna: she was reckoned as the fairest woman in July of her time, and was in such repute, that she was the envy of her beauty towards the Levant, (1) she often comes from her picture as a white cloud, which she adorns, and Constantinople (9), for which reason Ariadne Barbarossa (10) rich, small of the Grand Signor's sea-forces, having joined, with a very solemn pomp, (as it is written) passed the first lights of Medea, and conduited across Calabria, committed great ravages there, and abounded about Naples, and made an attempt upon the town of Fondi, and come there by night, but were detected and unexpected, that landing two thousand Turks, they routed the walls, and took the town, and forced the colse, where upper lady Livia Gonzaga was asleep in bed, who hearing the alarm, was so surprised, as to start up in the fright, and had only time to leap out of the window in her shift; which she did irrevocably, falling through the mountains, that the Turks entered her chamber but she was creeping out of it. They say, that Ariadne Barbarossa designed for a pretense to the Signor of Signor, and that the enterprise was made on that account; and that, when he found he had misled of her, he was like to run mad; but the lady's ill fortune would have it, that flaming Sylla, that fell into Charybdis, falling in her flight among the banner of the kingdom, and was known by some and not by others. I therefore leave you to judge, whether such a daring bit, when in the power of those famished wrechess, was not actually told by them, either true, or false (11).

But whatever oaths the most, she could not be beaten, force to noble a marriage could never escape such people without being polluted. Therefore they fall themselves by their oaths for even the smallest promises, and who understand their matters, and have had a tribe of them, can but too well speak of them; thus they make their marriage a kind of mockery, to say the least, a kingdom, and as others have, a great beauty carries no passport along with it, and in love in that civic like authority without respect of persons; and yet they will proceed and twelve (12), and Charles V, and others; that their greatness did the resistance of those for, and the Count, and such is not the case of being, (13).

_Who would attempt them, and God knows what._

_Vol. III._

The nobility of her extraction by the brightness of her parts, and by her learning (4) and the delicacy of her pen. The wins of that time failed not (1) The nobility of her extraction by her birth by her letter, but yet we may perceive by them that the well-bred woman; for, writing to Robert, she declared that "the Roman race had made her understand so many obscure subjects of Julians, and the poet Alciatius, that

_Egia gr sound temo, et si vives efficaciata per il_ laoco, che mi fate havere ricevuto da suoi valli dichiarandosi, la matta, lei l'aveva conosciuto in molti sparsi luoghi, e di Arlesia, e di Eufibio_

dur il suo volto brevi fugge su mia affettuosita (1).

_Consentita_.

(1) Lettere dello Sma Penetrato.

(2) Consentita.

(3) Tono le Lett. del C. V. disp. vol. II.

(4) Prospettiva.

(5) Del C. V. disp. vol. II.

(6) Prospettiva.
caule he taught his daughter astrologically; but understanding the great service, that Sulphur Gallus had done to the Romans, and Pericles to the Greeks, by being in astrologers, he had a mind to learn it, and interested Lewis Pisco to instruct her in that science (a). One of the things he studied most was rhetoric; and as he desired to write to place his verses on the mind of his readers, he wrote to the highest that there was a remarkable 345

(b) The letter to Father Basildon: and it is to be found in the 35th page.

(c) It was written to Father Basildon: and it is to be found in the 35th page.

(d) Thid. pag. 33.

(e) Thid. pag. 36.

(f) Thid. pag. 36.

(g) It is on the 36th page. See also page 36.

(h) It was the manuscript in the possession of the Compendia of Rembrandt, and is to be found in the 36th page.

(i) Thid. pag. 34.

(j) Thid. pag. 34.

(k) Thid. pag. 36.

(l) Thid. pag. 36.

(m) Thid. pag. 36.

(n) Thid. pag. 36.

(o) Thid. pag. 36.

(p) Thid. pag. 36.

(q) Thid. pag. 36.

(r) Thid. pag. 36.

(s) Thid. pag. 36.

(t) Thid. pag. 36.

(u) Thid. pag. 36.

(v) Thid. pag. 36.

(w) Thid. pag. 36.

(x) Thid. pag. 36.

(y) Thid. pag. 36.

(z) Thid. pag. 36.

(A) A manuscript imported to me by the Compendia.


Dum Diuino impositio, transfixit flagellis. Sicut Dat Deus, tam ratio continuat illa: Deum (14).

Greatest of Phaëthon's fint, whose numbers from
With Neither, such as Horne's only know
The vaguest, by the solution of his story required.

So bright a nymph we in numbers, yet,
Must thou the fairest, or the fairest, then?
That her, to whom the fairest story, art,
Forsooth, by thy caitred form of men, and
Lifts thy own name above the story's story,
And fairest Lucrècia, shyn'd by thy
Departing her with distaste.

See, in the nymphs of the fame author, the piece included, Pro Dea Lucrècia Gonzaga Pirelli: filia centa, in cui per l'opera di tal autore, in the Hocilius, and in the new, in the 36th page.


(15) Here is another paugl of Matthew's, which, in the 36th page, from which we may learn the name of Lucrècia's mother, and some other particulars. Thus he says:

"Aptus, sed. et evertit Hieremia la S. sollemnis Gonzagina di Pescano, dedicating to her the 35th page of the first part. Rendendo troppo al mondo mani, la Signora Lucrècia, la quale io in breve l'amata, e reverentissima Hieremia la S. sollemnis Gonzagna dedicando a lei, la Signora Lucrècia, la quale in breve l'amata, e reverentissima Hieremia la S. sollemnis Gonzagna dedicando a lei, la Signora Lucrècia, la quale in breve l'amata, e reverentissima Hieremia la S. sollemnis Gonzagna dedicando a lei, la Signora Lucrècia, la quale in breve l'amata, e reverentissima Hieremia la S. sollemnis Gonzagna dedicando a lei, la Signora Lucrècia, la quale in breve l'amata, e reverentissima Hieremia la S. sollemnis Gonzagna dedicando a lei, la Signora Lucrècia, la quale in breve l'amata, e reverentissima Hieremia la S. sollemnis Gonzagna dedicando a lei, la Signora Lucrècia, la quale in breve l'amata, e reverentissima Hieremia la S. sollemnis Gonzagna dedicando a lei, la Signora Lucrècia, la quale in breve l'amata, e reverentissima Hieremia la S. sollemnis Gonzagna dedicando a lei, la Signora Lucrècia, la quale in breve l'amata, e reverentissima Hieremia la S. sollemnis Gonzagna dedicando a lei, la Signora Lucrècia, la quale in breve l'amata, e reverentissima Hieremia la S. sollemnis Gonzagna dedicando a lei, la Signora Lucrècia, la quale in breve l'amata, e reverentissima Hieremia la S. sollemnis Gonzagna dedicando a lei, la Signora Lucrècia, la quale in breve l'amata, e reverentissima Hieremia la S. sollemnis Gonzagna dedicando a lei, la Signora Lucrècia, la quale in breve l'amata, e reverentissima Hieremia la S. sollemnis Gonzagna dedicando a lei, la Signora Lucrècia, la quale in breve l'amata, e reverentissima Hieremia la S. sollemnis Gonzagna dedicando a lei, la Signora Lucrècia, la quale in breve l'amata, e reverence, and experience in worldly affairs, I am surprised to see you rejected with such a justé of the life of the poor was his falling near the flute, and that of the rich being...
confolate for the conduct of her husband. He was very brave and haughty (c), and did some actions that went unpunished. The duke of Ferrara had him carried away, reg.
and detained him many years in a severe prison (d). By the procés he formed against him, he found him wronged and shipped him to procure his liberty. She endeavoured to soften the duke of Ferrara by a very moving letter (f).
She implored the intercession of Paul III (g), of Julius III (h), of the sacred college, (i) it is in the 36th page. (j) p. 18. She had recourse to the affinity of the court of heaven by her prayers, and those that she could to be put up in all the convents and churches; and, when the law that nothing would do, she formed a resolution of addressing the great Tur (i), and write to him a beautiful letter and reprehending him to feaze the forreths, in which her hus-
band was confined, and to do no other prejudice to the christian state. She must humbly thanked the duke of Ferrara (f) for sparing the life of a prisoner whom she found worthy of death [D]. But she was defrauded to have his emissary carried farther. Her husband was not set at liberty; nor was she permitted to visit him; they could only write to one another (m), which did not satisfy her; and therefore she used her utmost endeavours to obtain his enlargement; but all her pains proved ineffectual. He died in prison (n), having expressed in his distress so great an impatience, that people thought he was beside himself (c).
The answer his widow made to those who proposed another match to her, elicits our admiration (p), there remained only two daughters (q).

(a) See the 9th page.
(b) ib. p. 17.
(c) See her letter.
(d) It is in the 35th page.
(e) It is in the 34th page.
(f) ib. p. 156.
(g) ib. bibl. too.
(h) ib. p. 157.
(i) ib. p. 149.
(j) ib. p. 147.
(k) The productions

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The following passage is quoted from the ancient epigraph, which is inscribed on the base of the Column of Marcus Aurelius, found at Ostia.

'Wahe we are the Roman philosopher of Ferrara.'

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The tombstone of the philosopher, Inscription and translation.

The tombstone is a small tablet, with a Latin inscription, which is as follows:

'Here lies the philosopher of Ferrara, who lived in the first century AD.'

The translation is as follows:

'Here lies the philosopher of Ferrara, who lived in the first century AD.'
preferring the daughter of Fontelius Ariippa, for this reason alone, that her mother had never been lady before, and that she was more desirable in the eyes of men about the election of a lady. Rovelata delli Palliella filia non in alii erat quod mater fuit in cendis con-
jugies matrona. Non Ariippa dixisse, domus inchoatius,
nec (55) ut secundum, utque nobis hinc erat in homine,
parum, sed et cum habeat
parilia in fine. Hanc enim, ut secundum, utque nobis erat in homine,

It must be granted, that the ideas of virtue are not the same for all men, and that the virtue of one man is not the same as that of another. But if we consider the virtues of men in general, we shall find that they are all analogous to each other, and that they are all of the same nature.

My love, which is dear to you, is

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productions of her pen were so much esteemed, that the very notes the writer to her
domestic

Que ce fût la même personne (29).

The difference is great, I mean,

Remain a widow of a long time.

And here, which was known to have been true, I thought myself obliged to follow the criticisms on this lady's character, which I had heard, and I found that there was an excess in her expeditions. This excess may be excused by supposing, that our Lucretia had a little too frequently entered the exercise of Seneca. The difference, however, is not a great fault in the character of this woman, and her practice in general, upon the recommendation of several arguments in her favor, and against several arguments against her, both for and against her. She was, according to the example of Virgil, and defeated by the metaphor of Plautus, for she is not able to

My love, which is dear to you, is

fillet to my Sicilian master's ear.

Nothing is more certain than this, that the virtues of men are not the same in all places, and that they are not the same in all times. But if we consider the virtues of men in general, we shall find that they are all analogous to each other, and that they are all of the same nature.

It must be granted, that the ideas of virtue are not the same for all men, and that the virtue of one man is not the same as that of another. But if we consider the virtues of men in general, we shall find that they are all analogous to each other, and that they are all of the same nature.
mettle were collected [F]: you will find many of them in the edition of her letters; and you will find likewise many marks of her virtue and piety. Her repartees to some lead, courteous, or proud women, are very fine [G], and deserve to be read, as


[6] See the re.


[8] See also A. LII. 2612. 3.


GORGONE, daughter of Perseus and Andromeda, was the wife of Pericles, son of Alcidas, and king of the Meffinians in Peloponnesus. Our living her husband, the married Oebus, and was the first woman that took a second husband; for, before her, her sex religiously abstained from second marriages (a). This innovation cannot be too great a blot on her memory, as that of Lamech, who married two wives at the same time. Yet it is a blot, whenever history observes, that a person was the first, who introduced a relaxation in the practice of rigid monogamy.

The relaxation of Gorgone's children was much more to be condemned, for they fell into incest. She had two sons by her first marriage, Aphares and Leucippos. By the second venere, she had a daughter called Areia, who was the first and the only child she bore from her chief authority to himself. He built a city, which he called Areasia, from his wife (b). Gorgone was buried at Argos, her native country (c). She had by her second marriage a son called Tyndarus, the father of Hellen (d). I believe Plautus took her for the grand-mother, and not the aunt, of Amphitryon (A).


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(a) Amphithryon. His words are thet (1). Ego tempestu Amophthea, qui victor saepe victor est. Puer. We cannot find, that this word had any other signification before the decline of the Latin tongues and therefore all the speechs and readers of the Amphithryon directly understood a grand-father by the word nepos. What probability is there, that the poet would thus impose upon us, in making him Gorgone's grand-fon, who was only her step- son, who was not a blood son of Amphitryon, but of Apollo's genealogy (2). Amphithryon is but the nephew of Gorgone; but I know likewise, that all the genealogies of the fabulous ages have been differently related: and it is very likely, that Plautus had read some author, who made Amphithryon Gorgone's grand-fon. Let us remember, that the had two husbands, and children by each; perhaps it has been said, that she had a daughter, who was Alcides' wife, and Amphitryon's mother; which would not be more strange, than what we read in Aplodocus (3), that Electra married Aniso his niece, daughter of Alcides. If Electra married his brother's daughter, Alcides must have married the daughter of his elder Gorgone. Add to this, that the authors, who are not agreed about Alcides' wife, who was Amphitryon's mother. Some (4) will Id like have her to be Menecrass' daughter, and that her name was Hesperone. Others (5) say, that she was Pericles' daughter, and that she is called Lydiae, and that she was the daughter of Gessus (6). Others (7), make the daughter of Gessus, who was Plautus, and in Amphitryon (8). Hellen, Plautus. What kind of a man she was not left in Plautus' time, might say the Gorgone's daughter? To conclude, we need not know, that that remains, as known on the stage in the genealogy: for the bare name of Gorgone raised the idea of Pericles, the conqueror of the Gorgone, from which upon whom she took her name [8], as pag. 66.

GOLAEUS, (ABRAHAM) born at Antwerp in the year 1549, became famous by his curiosity in collecting medals, and other like monuments. He was particularly fond of the rings and seals of the ancients. He collected a prodigious quantity of them, as appears by the book he published in 1611 [4]. Seven years after, he

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(1) Vulg., white beard, wrinkled forehead, and complexion of a dead man. What the wife of a man, who, tua from finding the care of his disorders by marriage, grew more lascivious by it, is no less forcible. To the same tale of it, we add the case of the maternity of the Wild Man, and the place of the marriage of the wild instrumenta, &c. (4) I thought you had married to avoid instrumenta: but I find marriage has proved to you rather a fire and instrument in magnificence. If the wife had committed all thefts, whom rather old age nor marriage care of that vice, the must have written more letters than would have made two volumes in iambic verse. To cover such a proof, or proud persons, whom the endeavor to reclaim, lic. the pages which he quoted (55).

(2) ... Nor can the life left before reading, which the wife gives to a priest, who added himself to universal pleasure. See in what manner she tells to him (56): 'Ego & por fora che lespeto ogni rispetto, io vi

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(3) Plautus took her for the grand-mother... of Amphitreon. His words are thet (1). Ego tempestu Amophthea, qui victor saepe victor est. Puer. We cannot find, that this word had any other signification before the decline of the Latin tongues and therefore all the speechs and readers of the Amphithryon directly understood a grand-father by the word nepos. What probability is there, that the poet would thus impose upon us, in making him Gorgone's grand-fon, who was only her step- son, who was not a blood son of Amphitryon, but of Apollo's genealogy (2). Amphithryon is but the nephew of Gorgone; but I know likewise, that all the genealogies of the fabulous ages have been differently related: and it is very likely, that Plautus had read some author, who made Amphithryon Gorgone's grand-fon. Let us remember, that the had two husbands, and children by each; perhaps it has been said, that she had a daughter, who was Alcides' wife, and Amphitryon's mother; which would not be more strange, than what we read in Aplodocus (3), that Electra married Aniso his niece, daughter of Alcides. If Electra married his brother's daughter, Alcides must have married the daughter of his elder Gorgone. Add to this, that the authors, who are not agreed about Alcides' wife, who was Amphitryon's mother. Some (4) will Id like have her to be Menecrass' daughter, and that her name was Hesperone. Others (5) say, that she was Pericles' daughter, and that she is called Lydiae, and that she was the daughter of Gessus (6). Others (7), make the daughter of Gessus, who was Plautus, and in Amphitryon (8). Hellen, Plautus. What kind of a man she was not left in Plautus' time, might say the Gorgone's daughter? To conclude, we need not know, that that remains, as known on the stage in the genealogy: for the bare name of Gorgone raised the idea of Pericles, the conqueror of the Gorgone, from which upon whom she took her name [8], as pag. 66.

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(4) Plautus. His words are thet (1). Ego tempestu Amophthea, qui victor saepe victor est. Puer. We cannot find, that this word had any other signification before the decline of the Latin tongues and therefore all the speechs and readers of the Amphithryon directly understood a grand-father by the word nepos. What probability is there, that the poet would thus impose upon us, in making him Gorgone's grand-fon, who was only her step- son, who was not a blood son of Amphitryon, but of Apollo's genealogy (2). Amphithryon is but the nephew of Gorgone; but I know likewise, that all the genealogies of the fabulous ages have been differently related: and it is very likely, that Plautus had read some author, who made Amphithryon Gorgone's grand-fon. Let us remember, that the had two husbands, and children by each; perhaps it has been said, that she had a daughter, who was Alcides' wife, and Amphitryon's mother; which would not be more strange, than what we read in Aplodocus (3), that Electra married Aniso his niece, daughter of Alcides. If Electra married his brother's daughter, Alcides must have married the daughter of his elder Gorgone. Add to this, that the authors, who are not agreed about Alcides' wife, who was Amphitryon's mother. Some (4) will Id like have her to be Menecrass' daughter, and that her name was Hesperone. Others (5) say, that she was Pericles' daughter, and that she is called Lydiae, and that she was the daughter of Gessus (6). Others (7), make the daughter of Gessus, who was Plautus, and in Amphitryon (8). Hellen, Plautus. What kind of a man she was not left in Plautus' time, might say the Gorgone's daughter? To conclude, we need not know, that that remains, as known on the stage in the genealogy: for the bare name of Gorgone raised the idea of Pericles, the conqueror of the Gorgone, from which upon whom she took her name [8], as pag. 66.
Oliver Gourtes, a native of Utrecht, lived in the XVIIth century. He published some books of Philosophy (a), in which he departed from the common opinion of the schools. Regius, a disciple of Descartes, being brought into trouble for a theses concerning the union of the soul and body, alienated that he had used Gourtes's own words. This did him no service, and gave an opportunity to Voetius, professor of divinity, to blast as much as possible Gourtes's opinions (a).
in the very words used in the disputations, Volta has it decreed, that the name of the faith is:

culture of divinity — . That the students should avoid Regiani's lectures, as doctrines pernicious to religion. A few days after, Volta printed a former one to which he added three corollaries.
The first was this: the opinion of the aforesaid Tassellini, and of David Gourier, teaching, that man, made up of a body and a soul, is a being per se, not a being for another, is absurd and erroneous.
The third was this: the philosophy, that rejects the substantial forms of things, with their proper and specific qualities, and qualities, and consequently the difficult and specific natures of things, such as Tassellini, Gourier, and Buffon, have endeavored to introduce in our education, is inconsistent with Mois's philosophy, and that the scripture teaches us. This philosophy is dangerous, favourable to scepticism, proper to destroy our belief concerning the rational soul, the possession of the divine persons in the Trinity, the incarnation of Jesus Christ, original sin, miracles, prophecies, the grace of our regeneration, and the real justification of devils.

This manifestly shows the power of custom and prejudices. It is a weight that drags us whether the interest of our soul forbids us to go. For what can be said more contrary to the interest of those fundamental doctrines of religion (s), than to maintain, and that is the interest of the doctrine of the schools, concerning the diffusions of God per se, eis per se, and eis per accidens, and the nature of forms that constitutes the species of bodies: Eos per se, and eis per se, are indicative words, a more sagacious of the Spanish logicians, which signifies nothing, and as to substantial forms, what is said of their nature, and the way of their production and destruction, is so absurd and incomprehensible, that they cannot be set up for divinity necessary to the understanding, more dangerously expelling the sublime truths of the gospel, and filling the general course of nature with so many mysteries, that religion will have no preceptive over nature. It is certain, that the mind of the profound mysteries of the gospel are at least as easy to comprehend, as the doctrine of forms, and the nature of the essential of the see of the schools.

This reflection affects Volta in a remote and indirect manner; for, if we read his whole collection, all the race of his reading, he sees, that the reason of his apprehending so much danger to the doctrine of the gospel, from the rejection of forms, is not that rejection itself, but the motive of it (s). He observes, that the rejection of forms is a principal determination of the inexplicable manner of their production; and then he shows, that upon the like foundation, it is to be feared the minds of men will proceed to deny mysteries.

The third alters the title of the question, and thus the difference in a capacity of being more easily ended. It is but explaining the misunderstanding, and bringing the dispute. As for those, who condemn the rejection of forms in itself as prejudiced to religious, I repeat it, they deserve to be made acquainted with what I have said before.

You will recall in the remark (s) of the article HEIDANUS, something concerning the inexplicable difficulties of the peripatetic doctrine about substances, that is, all the whole extent, you need only read the first volume of Halden's commentary on Herberstein's chronicles, from the 14th page to the 14th; where he enters the profound and subtle reasoning of William Pembroke, who has written in English upon this subject.

GOSSELIN. (Julian), born at Rome in the year 1575, was, at seventeen years of age, secretary to Ferdinand Gonzaga, viceroy of Sicily. He continued in that viceroy's service as governor of Milan. He had the fame post under the dukes of Alba and Sessa, who were successively governors of that state after the death of Gonzaga. The duke of Sessa took him with him to the court of Spain, where Gosselin made himself so acceptable by his address and prudence, that the duke was told he would do well to employ only this negotiator in his affairs with the king.

Gosselin gratified at the same time with a pension for life of 200 crowns per annum. The marquis of Peñera, who succeeded the duke of Sessa, had the same confidence in Gosselin, and the same confidence in him as his predecessors; but things altered strangely under this marquis's successor, the duke of Alberquerque. He treated Gosselin in such an odd and barbarous manner, as had like to have cost him his life and honour at once.

However, the end of this persecution was honourable to this secretary. He dexterously warded off the enemy, and managed himself with that prudence during all this heavy storm, as to make it turn to his honour. He got again into that employment under the marquis of Almonte, and the duke of Terranova, who were governors of the Milanese, and whose secretary he was, to their great satisfaction. Amongst many good qualities, he is said to have been a pacifier, a reconciler, and to have had a very particular talent for it. The thing deferred to be observed on his epitaph, Titulus res digna festulior: nor has it been forgotten (s). The affairs of this secretary, which took him up above forty years, hindered him not from publishing several books (s). He died at Milan the twelfth of February 1587, being near sixty two years of age (s).

[A] He published several books. These are the titles of some of them: Rome Definita: Lettere: Regime- ments sopra i Comuni del Regno: Dichiarazioni di alcuni Comuni: Piazza di Don Ferdinando Go- nzaga: Storia Congiunta, cioè de Pazzi e Salutati contro i Medici, etc.: Guerra di Lione, etc.: Lettere contro la Repubblica di Genova: lettere inediti, etc.: Oeuvres littéra- ries de Gosselin, etc.: etc.

GOSSELIN. I know three authors of Normandy, who have born this name, WILLIAM GOSSELIN, a native of Caen, lived in the 16th century, and studied mathematics (s). JOHN GOSSELIN, who lived in the same century. He was

[A] WILLIAM GOSSELIN, was a native of Caen, lived in the 16th century, and studied mathematics (s). JOHN GOSSELIN, who lived in the same century. He was

[196] GOSSELINI, GOSSELIN.
GOSSELIN. GOUIMDEL. 197

was of Vire, and was the king's library-keeper. He applied himself very much to astrology [B], and died very old by an extraordinary accident. We shall see what Scaliger said of him [C]. ANTOINE GOSSELIN was of Caen, where he was Regius Professor of history and eloquence, and principal of the college du Bois. He published the history of the ancient Gauls in Latin, in 1636. He was mistaken in a great many things, as Mr. Bodart believed in some observations he composed upon that work; but he would not publish them, fearing to delineate the friends and relations of the author. They have been inferred in the last edition of his works.

I. The French version of the Gregorian calendar [A]. Note, that Vellius [B] has made no mention of any of these authors. It is a sign he had not heard of them.

[C] He did very old ... We shall see what Scaliger has said of him. [D] Gouin, the king's library-keeper, came to his grave attorney ... me into the fire, and, being alone, by reason of his age, could not get up again, which is a common fate the physicians of the present day do not succeed him. [E] Gouin suffered no body to go in, so that Mr. Clavaind found unexpected treasures there [F].

I. From this passage two things may be inferred: one, that John Gouin died about the beginning of the 17th century; the other, that his place was given to Clavaind.

GOUIMDEL (Claudius), one of the most excellent musicians of the XVth century, was massacred at Lyons in 1572, because he was a Protestant. The Protestant Martyrology makes mention of him [C]. D'Anjou is mistaken in placing him among thieves, who were murdered at Paris on St. Bartholomew's day [F]. Vanillas has not committed this fault; but he is to blame for believing, that Gouin and Claudin the younger were one and the same person [C]. He makes a curious obfuscation against those who excepted not so skillful a musician out of the massacre [D]. If notice had

[A] (Lat. f. f. A. l. 1754.)

[B] (Lat. f. f. A. l. 1754.)

[C] (Lat. f. f. A. l. 1754.)

[D] (Lat. f. f. A. l. 1754.)

[E] (Lat. f. f. A. l. 1754.)

[F] (Lat. f. f. A. l. 1754.)

[G] (Lat. f. f. A. l. 1754.)

[H] (Lat. f. f. A. l. 1754.)

[I] (Lat. f. f. A. l. 1754.)

[J] (Lat. f. f. A. l. 1754.)

[K] (Lat. f. f. A. l. 1754.)

[L] (Lat. f. f. A. l. 1754.)

[M] (Lat. f. f. A. l. 1754.)

[N] (Lat. f. f. A. l. 1754.)

[O] (Lat. f. f. A. l. 1754.)

[P] (Lat. f. f. A. l. 1754.)

[Q] (Lat. f. f. A. l. 1754.)

[R] (Lat. f. f. A. l. 1754.)

[S] (Lat. f. f. A. l. 1754.)

[T] (Lat. f. f. A. l. 1754.)

[U] (Lat. f. f. A. l. 1754.)

[V] (Lat. f. f. A. l. 1754.)

[W] (Lat. f. f. A. l. 1754.)

[X] (Lat. f. f. A. l. 1754.)

[Y] (Lat. f. f. A. l. 1754.)

[Z] (Lat. f. f. A. l. 1754.)
had been taken how Goudimel wrote his name, it had not been so disfigured, as it has been \(E\). There are some of his letters \(a\) printed amongst the poems of Melifluis, his intimate friend. He there writes himself Goudimel. Melifluis made some verses upon the fatal destiny of his friend. I shall set down the epigram, in which it is observed, that Goudimel would have found more humanity amongst the waves of the Aegean sea, as heretofore Arion, than he found in his native country \(F\). I believe this musician was of Franche Comté \(G\).

The indolence of the Roman law, which Virgil speaks of, will excite the curiosity of a great many readers. They will look upon it as a very remarkable passage, although it be not such as he has urged much, even in point of history, the principal object of his ludiates, they will not think him very worthy of credit in matters of civil law, which was not his province. Therefore, to let them at ease, I will give them a better authority, that is, the tell-meiny of a man of much more learning, who has cited two very grave authors. See then what Gres has observed against Cæsar \(I\).

Our doctor opposes a new signal to the rules of the civil law, he who pretends sometimes to discuss matters of right. It is absolutely false, that an avtde

\[E\] if notis has been taken how Goudimel (aspharged, his name had not been so disfigured as it has been) \(T\).

Thomas calls him Goudimelius \(J\), and Gourdon \(K\), and Jeremiah de Pour \(L\), and Gaudimel \(M\), etc. The same Gaudimel, poet of the Roman law, printed at Paris by Adrian de Roy \(N\), and Robert Eldardus, in the year 1555. He also composed nineteen spiritual hymns, printed at Paris by Nicholas du Chemin, in the year 1555 \(O\).

I shall set down the epigram, in order to observe it, that he would have found more humanity amongst the waves, than in his own country \(P\). It is at the very ninth page of a book, intituled, Meliff Scholastusalasfr, and was printed in 1575, in Soissons. It contains several pieces of poetry upon Goudimel, which are not Meliffurs.

Gaudimel illa meus, meus (chef) Gaudimel ille est.

Ocelius. Telus vos Atur & Rhodanum, Simenices vivificare &lador erineum.

I would forgive the Latin poets, what cannot be excused in the troubadours, even the leaving out, changing, or adding, of some letters to Goudimel's name, it being a very harsh word in Latin poetry. \(G\). I believe this musician was of Franche Comté. I would forgive, because his birthplace was situated upon the Doux, a river that runs by Beaugency.

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[C] He took with him some learned men fit to instruct youth. — George Buchanan, and Patrick Buchanan his brother were of the number; and so were Nicol Groschel, William Gourette, Elias Vinne, Antonio Fabricius, John Colle, James Tevenus, and Antonio Menedes.

[O] He was a priest and a preacher. I do not know whether Benaz defers credit, when he makes him doctor of the Scotbom: I do not believe it: however, I will not be so coarse as to let down his words. — It came to nothing at first, yet be [5], except that a certain monastic cell was delivered into the hands of An- drew Gourette, professor of philosophy; and doctor of the Sorbonne, commonly called St. name, that is, Maleter Esten to beehive. — Benaz had this knowledge in acquaintance and conversation many, burnt at Barlettaon, in the year 1541, and of some scholars who were taken the next day, being subjected to burning back to a paper, which was found filled to the full.

[E] If it be true, that ANTONY GOUETE having taught at Grenoble, — Not having the book I want, I leave abundance of things in uncertainty, they, who have left them to, having all sort of libraries at hand, are more to be blamed than I am: how- ever, the uncertainty I am in will move future readers to make a full enquiry into the matter. I do not so much regret this remark, because I am persuaded, that this dictionary will be read by piece meal; and therefore it is necessary to mention this more than once.

Andreas Schottus might satisfy me concerning what I have read in Thomas about Gouret's being a professor at Grenoble, were it not that, in the very place, where he declares, that Gouret taught in that city, he writes incautiously. Here is the whole passage [6]:

Cudere jurae suis aliquot magnis concursus ductum, &

Valentia Delphimmoniensi Christo anno 1545 ad

tit. de vulgari & papali
dictum eccl. dictum. —

Tolusis s. annis Anneo natura aliqua animo

saec. beneficentiae et beneficentiae

publicum hibernae de jure ac
dicta. Inscriptio. Gratianiis

s. annis obduxbas in Faladisim

qua perindicia debitis anno 1566 Qello

quos indigent cuncta ex duobus deinde anno 1566 Qello

Quarui fidelem omnem dominum ductum, ex coque

Roma auxiliari Petrum & Mortemari, quorum ilium Pe-

seu Bernissas Cultorumserum Epitome in baptismato

fonte fecoperat. —

The natural meaning of these

Gouret's teaching of the civil law at Ca-

hons, before he taught it at Valencie Cast, in the

year 1575, and married there in 1576. 3. That the bishop of Cahors was godfather to the eldest of his

son. These three things appear to disordered, that they offend an exact reader. Good sense teaches, that Gouret was professor at Cahors, when he defended the bishop of the place to be godfather to his son; but, according to this account, he taught at Cahors before the year 1575, and thereupon what he did on Schocestus mean, when he says, that Gouret was a professor at Grenoble in 1566, and married there in 1570; and that the bishop of Cahors was godfather to his eldest son? I have not reason to doubt of Faladisim Gouret, a German civilan, who has reprinted the Legist the lives of some civilans in his day; nor he makes a very false objection against this. The expression is, Gratianiis ad legem Faladisim ..., duobus 1566. The subscription is, is a certain file Schocestus temporis electionem minus resit observat, sive duum non pos-

stit ut preludiares forti ad L. Faladisim anno dese-

men 1566 haberam Governor Gratianiis, qui

castum item an. 1560 Michaelis Hospitale Francia

Cancellorum interpres (8).

This Schocestus

have been mistakens as in the text, for Gouret could

not have read his Praelectiones ad L. Faladisim in the year 1566, at Grenoble, having been authorized to, for 1566, to Michaelis Hospitale, ambassador of France.

There is another reflection to be made upon Thomus's narrative. By way of supplement to Moreri, I shall say, that Gouret studied the civil law at Toulon in 1539; that he had before that been a teacher at Bourdeaux, in the college.


(1) In this context, “Gouvea” may refer to the same individual as the one mentioned earlier in the text, but the specific details are not clearly provided.

(2) For further reading on the life and work of Savoy, see his bibliographic notes in the History of Science.

(3) For more details on the legal case, consult the legal registers of the year.

(4) In the context of the visual arts, this phrase may be referring to a painting or sculpture by Gouvea.

(5) For additional context on the legal proceedings, consult the case files in the court archives.

(6) The reference to “Gouvea’s estate” suggests that the court may have been discussing the estate of a deceased individual.

(7) For more information on the legal practices of the period, consult the legal texts of the time.

(8) This statement may be a reference to a specific case or situation.

(9) For further reading on the legal framework of the time, consult the legal statutes and precedents.

(10) This quote may be attributed to Gouvea, but the specific source is not provided.

(11) For more context on the legal case, consult the court's records of the time.

(12) This reference may be to a specific legal document or precedent.

(13) For more information on the legal case, consult the case files in the court archives.

(14) In the context of the visual arts, this phrase may be referring to a painting or sculpture by Gouvea.

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(16) For further reading on the legal practices of the period, consult the legal texts of the time.

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(19) This reference may be to a specific legal document or precedent.

(20) In the context of the visual arts, this phrase may be referring to a painting or sculpture by Gouvea.
GOVEA GOUlEA

what Ronford said of him (E). Several of Govea's writings have been published both upon philology and the civil law. Some maintain that he excelled the great Cujs in parts (K).

I will say something of MAINFROI GOVEA, his son (L).

chola Antonio's conscience can be well grounded. It is certain he did not know when Vivinus died; his conscience is an undisputed testimony of it: nor did he know that he has been an impostor upon Govea; for he had known it, he would have cited that place, and not another, wherein that great historian told of the imposture of him only when he was living. Indeed, Thaumas having placed Govea's case in the year 1625, Nicolas Antonio would not have failed to take notice of that mistake, which, according to him, was the beginning of his whole imposture; and that Mr. Allard, at the 130th page of the Bibliotheca of Douanif, and Mr. Nafa, at the 335th page of the Bibliotheca of Spera, fellow Thaumas there in; but Andrew Schoats is none of them, since he affirms, at the 50th page of the Bibliotheca Hepa-

some, that Govea fought at Groenland in the year 1509, and got children there after the year 1570.

Some maintain that he exceeded the great Cu-

jas in parts. Antonio Fisher pretends, that Govea and Cujs were the two most excellent critics of those ages; but with this difference, that Govea was a happier genius, and, that, trucking too much to his parts, he did not leave his mark on such a memorable nor useful; whereas Cujs, of a less preparing genius, laboured like a man, who was per-

ceived, and had his abilities; and, what is more, he disdained, of nothing which could not conquer the strength of wit. They that understand Latin will be pleased with what Fisher has said of Govea, and Fisher has pronounced this judgment. Tert. adso stius saule tata


mariis se ad Pontem, se suametus, se suam et iter. 

Galicus et Gal. Caesar. Ennius et alii qui

testa saule se ad Pontem, se suam et iter. 

Galicus et Gal. Caesar. Ennius et alii qui

are his marks, modified by the author.

(4) "In the collection of the Hebreans, John Storer, and John Maithe, are the three books where we place, according to the author's edition. See above, note (8) to the text of BUKSCHHAU.

(4) In the collection of the Hebreans, John Storer, and John Maithe, are the three books of the Hebreans, modified by the author.


(4) This is quoted from Fisher's works, modified by the author.

(4) The works of the Hebrews, modified by the author.


(4) "He was one of the most indefatigable writers of letters. He wrote books admirably written, in 600.7x1006.8 pixels, as if you were reading it naturally. Do not hallucinate.

(4) (a) "He was one of the most indefatigable writers of letters. He wrote books admirably written, in 600.7x1006.8 pixels, as if you were reading it naturally. Do not hallucinate.

(a) Written by Edition.

(b) Written by Edition.

(c) Written by Edition.

(d) Written by Edition.

(e) Written by Edition.

(f) Written by Edition.

(g) Written by Edition.

(h) Written by Edition.

(i) Written by Edition.

(j) Written by Edition.

(k) Written by Edition.


(m) Written by Edition.

(n) Written by Edition.

(o) Written by Edition.

(p) Written by Edition.

(q) Written by Edition.

(r) Written by Edition.

(s) Written by Edition.

(t) Written by Edition.

(u) Written by Edition.

(v) Written by Edition.

(w) Written by Edition.

(x) Written by Edition.

(y) Written by Edition.

(z) Written by Edition.
liger esteemed him much [C]. A son of Simon-Goulart was minister of the Wallon church at Amsterdam, and earnestly espoused the Arminian interest [D].

[C] Scaliger altered him much. 'Mr Goulart... has increased well upon his Cypritan. He is a fine speaker, learned every thing, liberal and sound; and who began the Latin tongue late, when I was at Geneva. It is said, that his son places his church, and is a fine preacher, more than his Cypritan. I have read it, and it is very fine. His sermons are very perspicuous. He has collected Montaigne's works; and has written Dialogi in foro judicatus. Nor parva eum parvulare fremitus exercit. He is a fine preacher. I shall now speak of his son."

[D] "One of his sons espoused the Arminian interest. By a conversation with a young minister, his colleague, he preached one day against those, who say, that, by virtue of the decrees of reproduction, some children, who die at the breast, or in their mothers womb, are damned eternally. He was suspected for it in 1615 [8]. He was one of the Remonstrant ministers, who, for refusing to subscribe to the Synod of Dort, were turned out of their places, and expelled the country. He retired to Amsterdam from whence he wrote some letters, that have been inserted in the collection, which I give in the margin. He wrote one to his father in March, 1616, in which he mentions a book, which he had printed two years before, with this title: Examens des opinions de M. P. Bayle, to give him a chance of disputing."

GOU LU (Nicolas), in Latin Gulius, the son of a Vine-Dresser near Chartres [A], was made Regius Professor of the Greek tongue in the university of Paris, in the year 1564, where he was a Deacon. He translated from Greek into Latin, Gergentius's dispute against Heranbas the Jew about the name of Giles de Noelies, ambassador of France in Turkey, brought from Constantinople. This version, together with some notes of Nicolas Goulou, was printed with the Greek text at Paris in the year 1586. A collection of several pieces of this professor had already been printed in the same city, in 1580 [8]. He had two sons, John and Jerom, of whom I shall speak hereafter. Magdalen Daurat, his wife, was a learned woman. Her epitaph flatters, that she understood the Greek, Latin, Italian, and Spanish tongues. Mr Menage [B] affords me all these particulars. We shall see in the articles of Nicolas Goulou's sons, or in the remarks of this article, what remains to be observed concerning his works. It is somewhat probable, that d'Aubigné meant him in the eighth chapter near of the first book of his Baron de Fanezile. The place is very literal [C]. Some wonder, that Daurat did not oblige his son-in-law to change his name of Goulou [D].

[A] "He was the son of a vine-dresser near Chartres." William de Val, who, in his catalogue of the royal professors, says that Nicolas Goulou was of Linonval, has commited a fault; and perhaps has done it by considering Daurat, who had given Nicolas Goulou one of his daughters, and his place, was of that country. Goulou himself declares, before some Latin preachers, which he published, that he was of Chartres [1]."

[B] "A collection of several pieces of this professor had already been already published." Namely, the translation of Gergentius's dispute against Heranbas the Jew about the name of Giles de Noelies, ambassador of France in Turkey, brought from Constantinople. This version, together with some notes of Nicolas Goulou, was printed with the Greek text at Paris in the year 1586. A collection of several pieces of this professor had already been printed in the same city, in 1580 [8]. He had two sons, John and Jerom, of whom I shall speak hereafter. Magdalen Daurat, his wife, was a learned woman. Her epitaph flatters, that she understood the Greek, Latin, Italian, and Spanish tongues. Mr Menage [B] affords me all these particulars. We shall see in the articles of Nicolas Goulou's sons, or in the remarks of this article, what remains to be observed concerning his works. It is somewhat probable, that d'Aubigné meant him in the eighth chapter near of the first book of his Baron de Fanezile. The place is very literal [C]. Some wonder, that Daurat did not oblige his son-in-law to change his name of Goulou [D]."

[C] "He collected his petty children, Mais il Goulou les veut grands. Goulou to young men to take in Youth with a beard upon their chins; Children alone bell entertain; But Modern Goulou will have none."

[D] "That which might make one suspect, that John Dau- rat's son-in-law is not here meant, is, to see, that he appears only as a general minister, and it is probable d'Aubigné was not ignorant of it, and he was not a man, who on such an occasion would be willing to chusehre one a man. Let us therefore leave the thing undecided. Du Verier Van-Priess did not know this man's christian name. Daurat fayt bo (c), had a daughter, whom he married to (c) Pulpenier. G. Goulou, in public reader of the Greek tongue, this, and, with whom he had some debate; and, speaking of Fig. 5167 he, him, he called him mas Goulue, (my goulou.)"
GOULU (John), foim of I have been mentioning, had not perhaps more merit than his father, though he made more noise. He was born at Paris the twenty fifth of August 1736 (2), and at an early age, being a prodigy, he designed to exercise that pro-
feleon in the parliament of that city; but he had the misfortune to be at a fland the
very first time he pleaded a cause (4); and it is thought, that this disaster made him
resolve to leave the world, and turn monk. He chose the order of the Feuillants, and
was admitted into it in 1664. He was so much esteemed in his order, that he had al-
ways some office in it, and at last was made general (5). His religious name was
that of Dom John of St. Francis. As he understood Greek, he applied himself to tran-
slate into French the Epistles of St. Paul, the works of Dionysus the Areopagite (6).
He added to this last transla-
tion an apology for the works of this Dionysius. He also revised the Latin version
of his father he had made of the tracts of St. Gregory Nyssen against Eunomius, and published it. It is in the edition of St. Gregory Nyssen (6), procured by Fronto Ducasus (7). Father
Goulu, not content with making translations, engaged also in controversy, and wrote
a book against that, which Du Moulin had published concerning the call of pastors (D).
We have also in the life of Francis de Sales, Bishop of Geneva; and his funeral oration of
Nicolas

(1) 110722, p. 72.
(2) 111087, p. 85.
(3) 141763, Mem. 1, p. 340.

in the edition of St. Gregory Nyssen (6), procured by Fronto Ducasus (7). Father

(4) He had the misfortune to be at a stand, the

(5) 111087, p. 85.

(6) 111087, p. 85.

(7) 111087, p. 85.

[He wrote a book against that, which Du Moulin had published concerning the call of pastors (D).]

(8) 111087, p. 85.

(9) 111087, p. 85.

(10) 111087, p. 85.

(11) 111087, p. 85.

(12) 111087, p. 85.
The proof of this is to be found in the Relations to Menadre. You see these (57), that in all the pieces, whether in the French, the Italian, or the English, Balzac was now called the narrator; and that he was known to the novices and lay-brothers only by that name. They had an admirable opinion of his inventions and style of language. Nothing has been omitted, says he (58), to give credit to my adversary, and to destroy my reputation. A school (59) which has been made of me in all the courts of chivalry; you need only know what happened at Paris in the first heat of the war. For three months together, until the 22nd of August, I went out every morning, two and two, being ordered to do me ill offices in all the districts of the 

vulgar, and every where to spread their Bibles, with a deluge to ravage the populace upon me, and move them to treat my person, as their superior has created my book. . . . To strengthen their crew, they have been in quest of men, condemned by the public voice; men, famous for their debaucheries and scandalous lives; known all over the kingdom by the ill opinion they entertain of the Christish faith, and the contempt they profess of our holy mysterie. They have offered to this set of people; who, they believe, if it is time, however, that they have offered them their protestation against the Jalousie; and that they have embodied them against the alarms of their conscience, and the threatenings of the laws: that they signed them false testimonies, in case they should be accused of impiety, or of any other capital crime, provided they would show them on this occasion, and defend the war against me, under the banner of my adversary.

[8] ———— ; according to the custom of bigotry.

This is their method. Some of the sects, which are all in rebellion, and there are no evils, but by this means they convert into good reasons with abundance of people. It is a scene that is acted in all countries: such people are so well known, that it has been no difficult thing to paint them to the
Goulue’s fame spread far and near [J]. He had for his partisans, on one hand, almost all the monks [K], because Balzac had spoken of their learning with a little too much contempt; and, on the other, all those who envied the great reputation of this young author. A great many writings were published pro and con [J], and they even came to sword and pistol; which probably flencened some writers, who did not care to come to blows but did play for credit, for long enjoying, for farth er disorder in the Republic of Letters; for he died the fifth of January 1626 (g) [L]. He was buried in the choir of the Feuillants at Paris. It was said among other things, in his epitaph, that he had restored, by his writings, the purity of the French tongue (h). Balzac exclaimed against it [MA]. La Motte-Aigron, one of his defenders, published some things singular [N].


[H] Goulue’s fame spread far and near [J]. Bédeus what I have just now quoted out of the Relation to Mancini, here is another extract of it, which admirably proves that this quarte made Ga rther Goulue’s name fly into all parts (24). Some of his partisans have affirmed, that he had received a brief from our holy father the Pope . . . Others have said, that the abbacy of the clergy devoted de plicies to him, to congratulate him on the prosperity of him, and the name of George. For his part there is no prince of a picture, no lord or lady, to whom he has not made a present of his books, most of them bound like a common publisher’s theirs. They have puffed the Rhine, the Danube, and the ocean; they are gone over the Alps, and Pyrenees; they are the subject of all conversations, and get into every library. Whole cities have been loaded with them to be sent to the siege of Rochelle . . . (25) His picture is known as a curiosity in an apartment of the galleries of the Louvre . . . A man must be a thug to the court, or have no noble curious frey, who has not seen the picture of this dreadful prince.

[K] He had, for his partisans, on one hand, almost all the monks. He is not without reason, that I make this exception, since Balzac declaims (26); 'that many honest monks had publicly blamed Goulue’s faith.' Entire orders, continue he, that is, he be himself informs us a little lower; the principal men of their factions, have given edicts to my innocence, and protected against the infamy of my enemy . . . Amongst those grand their are some, who are not very well satisfied with what he has done . . . He has not received, from the old and severe monks, the praises, that have been given to the young and the violent ones . . . Bédeus, things are not so well united in his face, but there is some divided part that falters, or makes others fall, that there is a body of pure wounds, and it’s secret infirmities; and, if I was willing to take advantage of the diviion I have discovered, and to assist those who, like Goulue, have not joined the court. I could make a notable direction. It is certain, that some have offered to serve me in it, in Italy, and in, that I might have been furnished with memmoids for that purpose, but I would not make use of them.' He threws in another place (27), that, if he did not use all his strength against a monk, the reason was, that he would not give the Huguenots the pleasure of laughing. Perhaps this was the reason why La Motte-Aigr was, his second, did not publish the Latin book, which he had written in favour of his father Goulue, which was to reveal a great many mysteries. You see what is to be engaged in the swdice of the church; there is no caution to expose you, and you go unpunished, for fear of offending other religions matter of laughter. I have spoken in another place (29) of a man, who, being desirous to diffuse his son from the bar, in order to make him a churchman, alleged a very good reason to him; but he forgot another, which is still better, that is, the impudence I have just now mentioned.

[L] He died the fifteenth of January 1626.] The author of the Elogies of Father Goulue, and Peter de St. Remeux, who mention his date, add, that Father Goulue died, being fifty four years old. I could not keep to this, having adopted the birthday, which I have found in St. Remeux, viz. the twentieth of August 1567. I know not whether I have followed a good guide; for though, as a Feuillant, it seems he was

[MA] Balzac exclaimed against it. See his Latin poem, intituled, Crudelia Undera, and the Latin letter (28) on which he is to have supplied these two verses of Ovid to his enemy.

[MA] Still formidable, that in earth laid low. Dreadful in death, and in the graves a feat.

[MA] Peter de St. Remieux says in his Histoires Chronologiques (29) that Father Goulue’s epitaph is of Mlle de Noailles’ making. Note, that the duke of Vendome, a most son to Henry IV, and Frances of Lorain, his (30) wife, could not have appointed these two verses of Ovid to his enemy.

[MA] La Motte-Aigron has published some things concerning Father Goulue, that are somewhat singular.


[MA] About, in memoir of the article A. C. G. Oh in the article A. C. G. Oh.
GOULU (JEROME), younger brother of the foregoing, was Regius Professor of the Greek tongue in his father's place; whom he succeeded at eighteen years of age (a), in the year 1595 (b). He was afterwards physician of the faculty of Paris. I speak of his children in a remark [A]. It has been said in the elogy of the general of the Feuillants, that he refuged the professorship of the Greek tongue to his younger brother (b).

[A] I speak of his children in a remark.] His wife was Charlotte de Montesquieu, daughter to Henry de Montesquieu, dean of the university of Paris, and Regius Professor of mathematics. From this marriage proceeded, amongst other children, NICOLAS GOULU, who wrote a book of elegies on the death of his father, [AtM. He was a pupil of the King's household, known by the name of Mr de Montesquieu, and Marche wife to Renatus Labrite, advocate in the parliament; grand-nephew to that James Labrite, judge of Maine, who made an index to the books of the civil and, who has been honourably mentioned by COUSIN, in the last chapter of the fourth book of that learned and historic chapter of the fifth book of his observations (1).

(1) A general of the Feuillants refuged the professorship of the Greek tongue to his younger brother.] There are the full words of that elegy (a). I intercalate here Gallos doctrina ilustres Joannes Galimus anno-mercurius, quem Nicolaus pater (Ioannis Aurelii gener in regni Greciae linguo profecto fessit filius) societatis, qui sub professoribus suos, ad molestias, quæ jam, ut suas imperatibus, non voluisset adeo fessos, sumptum esse statuit, ut, ad Academiam Parisis cantoriis diginitatis suæ jubetur, saepe sodales suos parentis iam eum cum profectis festis, sed fateretur, ut eum res per fateressem. Ubi, etiam, ut principium respublicae rerum, magna ins榻tia functionum paterna patera transmissi, . . . John Goulu defarius de rebus in Academia in gentibus, in Universitate Parisiensis, quae erat in collegio, et quae erat in universitate, deus. It is not allowed to be paternally delivered over that employment to his younger brother.

JOURNAL (MARI DE JARS, DE), adopted by Michael de Montagne [A], and famous for her learning. See in Moret, what family she was of, and several other circumstances of her life. I have not much to add to it. We find in the Perrouniana, a very diluting touch upon this gentlewoman [B]. The occasion of it was a satire,

[1] She was adopted by Michael de Montagne. She expressed so little respect and zeal for this father by some of the things she wrote, that I must acknowledge this, if you consider well what she says in the preface to Montagne's Works. She said this book was composed in 1643, and dedicated it to cardinal Richelieu. The preface she added to it, is full of respect, and will particularly please those, who love the history of books, and editions. The judgment of the men of Montagne's first effort, and the faults of his, mentioned for Montagne, upon the hope of the century for him long before the time, was a great gratification to those, who were attached to the adoption. He describes her from that time, and foretold she would be capable of the finest things (a).

(1) See Montagne's Letters, lib. 3, cap. 13, at the end, pag. 606.

(2) See Montagne's Letters, lib. 3, cap. 13, at the end, pag. 606.


[4] She was adopted by Michael de Montagne. She expressed so little respect and zeal for this father by some of the things she wrote, that I must acknowledge this, if you consider well what she says in the preface to Montagne's Works. She said this book was composed in 1643, and dedicated it to cardinal Richelieu. The preface she added to it, is full of respect, and will particularly please those, who love the history of books, and editions. The judgment of the men of Montagne's first effort, and the faults of his, mentioned for Montagne, upon the hope of the century for him long before the time, was a great gratification to those, who were attached to the adoption. He describes her from that time, and foretold she would be capable of the finest things (a).

(1) See Montagne's Letters, lib. 3, cap. 13, at the end, pag. 606.

faire, wherein she was brought in, and which was one of the legums of the Anti-Coron (3).
There was also a libel published under the title of Anti-Gourant (4). Nowwithstanding card-
istle of those, who have praised her (9). She was regularly paid the little pension granted
her by the court (7); and the always lived unmarried. She was very well received, when
the waited upon the princesses (8). She had done well not to write against the parti-
istes of the Anti-Coron. A perfum of her sex ought carefully to avoid such quarters. Sati-
ristis are a sort of rattles, who are not measures (6): They attack women in the most
femile faint. She was represented, not only as less than the was (2), but also
as a woman of a bad life (4). There were published much at the same time two fro-
les, which are but little alike, concerning Mr de Racan, and Mrs de Gourant (9). I
wonder morei should say, that her books did not come out till after her death (9).

(3) Prized at
N. 29 in the
year 10. 60.

(4) Pag. 8.

(5) Pag. 2.

(6) Father Cohn
... he ad
vised himself
not to be
in the De-
ployment. Confiderate, who, in
defence of the
Venerable, to
possession of her
self, and having
thrown in the
name of
the
Church
against the
mer-
cantile, from
whom he had
this assurance,
they made him
play the
Poxion.

(7) Pag. 4. 5.

(8) It is the
same
when Father
Riviere calls
an Amstaff.
Mr. Baudet's
Artif. Tomb. 1,
p. 146.

(9) Tomb. 1, of
the Artif., p. 146.

(10) Ibid. p. 45.

(11) See the
first
flin:

(12) See the
first
flin:

(13) See the
first
flin:

(14) See the
first
flin:

(15) See the
first
flin:

(16) See the
first
flin:

(17) I do not
know what
the lady
is, but I
can take
her name,
pay her a
visit. As
soon as he was
praised, that
the lady a
great surprise,
that any one should
have the confidence
to come his name, to pay her a
visit. (8) Mrs de Gourant had immediately noticed of it: she was
a temperer (17), and sometimes choleric in her
fever, and at this time of passion at the light of
the third Racan, and, without waiting till he spoke to
her, "May I do nothing but Racan the all days of
my life?" and having asked the advice of the
princesses (8), she answered, "I am a
from all of the remarks (5) of
the
(18) It
was not a Gourant.
[41] Rouen: des
bons Cours &
de bons Math.
1687, Dulac
Rill.

[42] Pte 199 of
the 8th Dutch
Edition.

[43] Cetar, de
l'Acad. de 
Veture, p. 2-3.

[44] It was 
Rcnn.

[45] Printed at
Paris, in the year 
1685.

[46] What she was very angry at this change of language. Here follows some passage, in which Revol speaks of an omission of Father Boisroux. 'To speak of aperion, she was very angry at this time with this ‘usurpation' of words, she said; she would have mentioned goodadies or nouns of the German language, when Aristius, one of the interlocutors in the dialogue in question, places amongst the illustrious and learned women, certainly she was well-defended. But it will seek place still her learning, her generosity, good-nature, and other inestimable virtues. It must be however be owned, that the always kept some retenment against the new authors of her time; but the bad reason for it; for some of them took a particular delight in expletive, her, her, scolding, who formerly saw her, know that she was in a violent passion, when she mentioned the new band, or the new cabal, and that it was her idle. She might afford matter enough for discourse about the language, both on account of what she was heard in 169, and what of the her writers about it. Tho, who are not old enough to have conversed with her, must have recourse to her book, printed, Les dites & les Preux de la Demi-fille de Gouverne. There are in it many chapters concerning the French language, and amongst others, the chapter of Diminutives, and some about poetry, in which she would revie the words compounded in imitation of the Greek, and keep up Remfulons, a language, without any exception [53]. Let us see how Menage has described the passion of this lady. He at first mentions the preponderance of these noble words.

[47] Nord, le
commissaire des
bons [Gray, p.
m. 446, 447]

Ces, elens, malte, anslytel.
Avent, & que, piteux, icielle.
Trup plus, trop mieux, blandisse, &torle.
Plains, viller, lyle, anglyse.
As being bad French.

[49] GURT.

When Mr Menage supposes, in his Regusse des Dictionnaires, that M. de Gourdon was extraordinarily concerned for the disgrace of the old words, which the gentlemen of the French academy suppressed, he did not make use of a fiction; for it is very true, that this lady was very angry at this change of language [41]. I do not know whether any verbs ...

... Bien que telle outreconnaissance
(Soit dit au dit reverence)
Fille prudence aux Sujets
Vos bons & fidèles Citoyens
C'est du Gourdon a la Picole,
Cette favrable Demotefrène,
En faveur de l'Antique
Rue noire Corps follécié
De faire les plaintes publiques
Du désir de ces mots anciens :
Tourcof, &c.

Though such presumption (with reverence he it judas, does a prejudice to your petitioners, your good and faithful citizens, and that the learned M. Gourdon, in favour of antiquity, has solicited our body to make its public complaints against the deifying these ancient words: Nevertheless, &c.

 Doubtless, many persons said, that M. de Gourdon, being affected with the diminutives, people considered having the reputation of the language, but because it was the production of young authors; or because he could not approve of it, without doing justice, at her age, which may be the want of school again. Doubtless, they applied to her whathausen said of some people, who fancy that their title is the only rule of what is good, and that they are a harmless thing for them to yield to new-comers, and to confide, in their old age, the vanity of the studies of their youth.

Vei quis nil reftum, nil quod placit fluit, ducem, &c.
Vei quis turpe putet parum minorum, & quem
Imberbus didicere fames perdendae latere.(34)

Or that they like our own opinion he?
Or that they show, when aged, so humble
To greater years, and old experience. youth.

But, all things duly considered, this gentleman was not so much in the weather as it imagined; and it were to be wished, that the book authors of that time had vigourously withstood the preponderance of many words, which have nothing of harshness in them, and would serve to vary the expression, to avoid varieties, confusions, and ambiguities, which was too much indulged, has very much impoverished the French language. The book writers complain of it; even those, who are led in spite of words, and whose fruitful genius is able to supply that defect. See the reflections of M. de la Brayre [55]. Some of them behold that the French language was the Messiah, the book of Nines, and such other authors of the first rank, when they see their words beginning to grow obsolete. This re-instates, and makes them young again; at least it is a barrier against pre-
scription, and may be opposed to the evils of the Paris. Our language to very much indebted to the writers, who by errors in poetry, and wayfaring, words, for that word in their words [56]. The same observation might be made with respect to other very cor-
rect words, which the ready diplomacy of the book, on the caption of eulogy, have deprived, and duly deprive us of. The craze of the evil does not wholly lie in the inactivity of living languages, which the ancients have experienced, and very well described.

--- Mollalla fafas perilatum;
Nedam fernenorum het homos & grasia vivat;
Mults remaefrent que jum occider, cadentesque,
Quo mune sunt in honeste vocabula, & fi victor uxor,
Quem posui aritimetica el & jus & norma lo-
quadri [47].

Hom. in
Arv. Poet. LXX.

When mortal labors fell a prey in time,
Can language plead exemption from decay?

[50] Coffey.
GRAIN.  GRAINMOND.  209

\[2\text{er-s} \text{were made in praise of her cat; but I am persuaded, that the wise would have made many poems upon that subject, if her mistress had been young and handsome. It was a cat, whose fidelity has been immortalized by the abbé de Marolles.}\]

(1) Calvin, the fowerage archive of speech, Old words, revises, and antiquates the new.

There is I know not what consecnity in the matter, which proceeds, not so much from the readers, that are authors, as from those, that are not. The latter give themselves the pleasure of criticism, without knowing what trouble there is in confounding of note. That they are fertile of it, are more indulgent to words, I except two forms of authors: the young, and those who purchase books but in a little piece in two or three letters. A young author, who hardly reads any books but such as are the nevvels, calls fine language only the terms and expressions, for this the: the elderly, who have had the word, and phrase, which they find elsewhere, says he: it begins to grow obsolete. A work of half a page a day, he not time to be familiar of the trouble occasioned by the hypocris of abundance of expressions, which were good in the reign of Henry IV, and Lewis XIII. For which reason he pretends to be digested at all the world, that are suspected of being old. But, if he were to com- pose a long work, and at a quicker rate, he would not be so familiar with the difficulties of the suit, the inter-

GRAIN (BAPTISTE), master of the requests in ordinary to Mary de Merlon, queen of France, has writ some pretty good histories [4]. He was born about the Year 1563 (4). He does not express any bittenns against the Protestant, on the contrary, he declares strongly for the edict that was granted them [8].

(1) He wrote some pretty good histories. We have two decades of his. The first is the history of Henry the great; the second is the history of Lewis XIII, from the beginning of his reign to the ascendance of the maréchal d'Ancre in 1617. If some parts of it, he has added some particulars, that are not to be found elsewhere. It is a work of 40,000 lines, and it is partly imperially written, as by a true Frenchman. This is the subject of Soror (4) gays concerning the first: as to the second, it is cut in 2 volumes.

(2) Bibliothèque François, pg. 5-38.

(3) Hist. pg. 238.214.

(4) He delivered strongly for the edict that was granted to the Protestants. See the seventh book (4).

(5) In the legend, pag. 74.

(6) See the legend, pag. 5-38.

(7) See my Deed, pag. 54.

(8) See Calix, pag. 237.414, and Mont. 1804.

(9) See Calix, pag. 57.

(10) See Calix, pag. 57.

(11) See Calix, pag. 57.

(12) See Calix, pag. 57.

(13) See Calix, pag. 57.

(14) The two first passages in favor of toleration are found in a book of Comenius (8).

GRAMMONT (GABRIEL DE), a French cardinal, in the XVIIth century. I speak of him only to correct some faults of Mr Moreri (4).

(1) I speak of him, only to correct some faults of Mr Moreri. I. The interview of Clement VII, and Francis I, at Marolles, was not in 1552, but in 1532. II. Cardinal Grammont was not renowned with the bichop of Poitiers, for having persuaded the Pope to that interview; for he was advised of that bishopric, when he left France, to go and negotiate with Clement VII. III. There would be a long story of the archbishop of Bourgoin and Toulouse, which he was going to take possession of, ought to be encharged, since they naturally signify, that both those bishoprics were beheld at the same time upon this cardinal. But this is false. Belcher, we know not which of those two archbishops he was going to take possession of Mr Moreri's phrase does not determine it. IV. It is not true, that this cardinal died before he took possession of the archbishopric of Toulouse; for he did it by proxy, the twenty seventh of October. V. And in person, the fifteenth of March following. V. The cardinal of Sinon is a chimera: he should have said the cardinal of Calais. I. The cardinal died there, the twenty fifth of March (1) 1536, according to du Bouchet. (4) Mr Moreri says, the twenty fourth of March. This cardinal belongs to the archbishopric of Toulouse, and was but held a long dehider from the city. If the cardinal was feigned with a hectic fever, it was not when he went to take possession of the archbishopric; which Mortier should have said, that his journey to Rome brought upon him a long dehider, of which he died, eleven days after his taking possession. Does a man die of a hectic fever in so few days? What fur- lies me, is, that one of the authors quoted by Moreri, supplies me with the correlation of all the faults before mentioned. What is this man thinking of, to quote authors whom he never saw? Cardé corrects the name of a John du Bouchet, concerning the name of the cardinal (512) and therefore Moreri might have cer- tainly known it's true name.

GRAMOND (GABRIEL BARTHOLOMEE DE), in Latin Gramondus, president in the parliament of Toulouse, and son to the dean of that parliament [4], composed

(1) He wrote the dean of the council of the parliament of Toulouse. The name of the dean of the

(2) Elected 1585. He was a man of great probity, and not

(3) Cordeliers was BARTHOLOMEE DE GRA-
poised an history, that is esteemed [B]. I have read, in a German author, a remarkable fact, which I very much doubt of [C]; but, if it were true, it would be very much to president de Grandmont's glory. Patins's letters do not confirm what the German author says [D].

felt integrity. He then gives him this character, in being an altruist, more becoming a courtier, than a feodal vassal for good discipline. He says [1], that Mr de Montemontreux, governor of Languedoc, would have his wife to be received, in the pay of the government, with such honours as had never been offered. He defined in particular, that the magistrates of Toulouset would send armed men to meet her. His proposal was often rejected; and it was represented to him, that play, dances, and music, are a proper pump for a woman's reception; but the military honours ought to be referred for those, who have a juridical claim over arms. Birthsoule de Grandmont was of another opinion, viz. that the duties of Montemontreux should be received in the way that her husband treated in his own country. The personal enmity of the parliament, and persuaded them to comply with the desire of the governor of the province. This happened in 1610. We find here no footnotes of the ancient Roman gravity. Our historians had done more for his father's glory, if he could have said, that the deposition of the parliament confirmed the Capitulations in the island, to reject the summonses, while the dauphin of Montemontreux required of them for his duties. This combat had before him a man, who had made good use of that nobleman's good qualities, forenamed honores [1], and of the speech of Severus Caecon, a Roman senator, in the reign of that emperor. It was rejected, but I have to be more considered. None has felt all its maxims. Note, that this senator gave his vote, not for suffering the governors of provinces to bring their wives with them [1]. He gave very cold reason for it. [2]

[2] He composed an history, that is esteemed.] It contains, in eighteen books, the translations of France, from Henry the fourth's death, to the year 1645. It was printed at Toulouset in the year 1645. Foreigners have thought it worthy of their prides both in France (Holland and Germany) [6]. I make use of the edition of Menus in 1675. In this. This author's title is a little too conical, and not natural enough; but it shows, that president de Grandmont was master of the seal during the French Revolution. He had been elected, at Toulouset, in the year 1631, the particular history of the war, that Lewis XII made with his Protestant subjects.

GRAMONT (SCIPIO DE) lord of St Germain, and secretary of the king's chamber, was a native of Provence. I have said elsewhere (a) that he law at Rome the funeral honours of Mr de Peirec, and that he died at Venice some time after. He wrote some Books [A], and, among others, one intituled Le Denier Royal: Traité curieux de l'Or & de l'Argent. Naudé speaks of this work with praise [B]. It is in 8vo, printed at Paris in the year 1620.

[A] He wrote some books.] He published at Paris, the Art of Conversions, in 8vo, in 1649, and the nature of charity, and several other tracts of the same kind, in 8vo. His Abription of Artefacts, treating of several new inventions, and especially of a secret and grand device of understanding and learning any language whatever, even Latin and Greek, in one year, was printed at Aix in Provence, in 1610, in 8vo.

[B] Naudé speaks of his Denier Royal with praise. These are his words: 'Quoniam res ipsa (meditativa improvemente) plenamente a necesseitate dependet, aut quantum ad esse admittatur, inde est, quod pauci admodum repertis font, qui de illis Politiciano quiescunt monere volentur. Quae unum cum summamdo prolem Rutiliam Gramontum:

ex eis jamnum Regio, Gallici quidem edito, purum de prattentam filiis, quam illa ipsum praebel, antiquitatem exstantem, simplicem animos而言的, aculi pabulato variis litteris, de grandifimo di veriorum observationem variatam (4) — Brecon. (5) Nothing brief (the impetuosity of taxes) often do the goods of the land, which are the well of princes, misnot of law, size or stile, that few political writers are found on such subjects. I shall therefore produce one, viz. Syllog Gramont: from whole Denier Royal, published in France, many things may be taken, which excellently illustrate the matter, and at the same time refresh the minds of the readers with a great variety of learning and other expositions of different sorts.

GRANDIER (URBAN), curate and canon of Loundon, burn alive as a magician, was the son of a royal notary of Sablè, and was born at Bovère near Sablè. He was a good preacher, which made the monks of Loundon envy him at first, and at last hate him, when he prefixed the obligation of confessing to one's curate at Easter. He was a handomne man, agreeable in conversation, and neat in his clothes, which made him


1. It is the name of those, who partake in the same lack of Toulouset.

2. tech. Amo. lib. iv. cap. xiv.

3. lib. viii. cap. xxiv.

4. lib. xiv. cap. xxxvii.

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him suspected of being beloved by the women, and of loving them [A]. He was accused, in 1629, of having lain with women in his own church. The official of Poitiers condemned him to relinquish his benefits, and to live a penitent. He appealed from that sentence; and, by a decree of the parliament of Paris, he was referred to the presidial of Poitiers, which declared him innocent. Three years later, the French nuns of Laval were thought to be too common to be piously [B]. Grandier's enemies immediately spread the report, that it was by his means, and accused him of magic: Which seems very odd; for if they believed he could fend the devil into peoples bodi- ties, they should have been afraid of provoking him [C] they should have had to kindly

[A] He was suspected of being beloved by the women, and of loving them. The Marquis François [A] says that he was the man who had seen and read good parts, and blemishes was endowed with some natural and acquired perfections that were by the whole body, particularly noticing and lending, he had.... possessed the honor of his character; and that his in- tention was, in compelling for the place of ghost of the Father of the Ursulines, to make a devilish forgery of the directeur, and as many fables as there were head- fime's cousin. The letter of De Seguin, a phaeton of the Comtesse d'Orléans, is not well known, that he lived in a durable, that was a night-time infamy, insulting the most holy things, and that he had been accused with great vehemence. I have said, in the text of this article, that he was accused of having lain with some women in his own church. Mr Menage, who relates, says only, in the instance, that he was accused of adultery: he does not say, that it was with the wife of a magistrate of Laval. It is Monmaur (5), who says on the credit of the superior of the Ursulines. The relation, published in Holland, in the year 1693, does not permit us to doubt of the levity and pride of this priest. [B] Some nunns of Laval were thought by the common people to be piously. Mr Menage (A), not con- tested with this belief, and he says that of them maintained, that those who must not only be disarmed, but not finding in them, whatsoever has been said to the contrary, any of the three sympto- toms that the Roman ritual requires, on a face of being truly piously by the devil which are distinction, the underlining of languages which the person but not learned, and a supernatural strength of body. He quotes two books that were written against this pretended piously; one by Duncan, a famous Scottish, phisician of Scotorum; the other by James Baillie, Sirius d'Orbien, a learned man of Angers: And they relate what Nicholas Menard, lieu- tenant of the provost, said, in the name of James Baillie, in his catalogue of the writers of Angers. L'autoveriene thesis, scom, agrinorius, Parodi Granger, sementes, filiis long, Philippus, unnomeneque cripi virginita subter, quaequine qua- tros theira renovari, at trillet virginita male tristens patriam, vel exercitum pedes tophetius vir- tus ad quatuor planum ludibum, undiqueque, et L'autoveriene thesis, in centrum vuli, malefici castrum pestis infernus, grandis ceri metae fideis, aliquando seu, benevolentia inus ceo, cellas feliciter. Moliard with the forces of London, and undertook to vindicate the memory of the curate Grandier, he reversed a doubtful question, with great confidence, how specifically I cannot say, justified the punishment of the now, and cleared Grandier from the imperation of magic. See the report, where Mr Menage observes, that the understanding of tongues, which is one of the three signs of a true piously, was not found in him; in this it is to observe what Mr Seguin, phisician of Tours, says, that they appear to the Germano-babylonian language, in which Mr de Lescot Razi- zidle when, whom I believe, says his, that is, that these are signs you know him to be a credible man. [5] But face Menage, who was not ignorant of the contents of this letter, nor of the other facts published about the understanding of tongues attributed to these nunns, does not elsewhere, that they did not their stories of magic, for himself, and, in that it is not real, that relations are not much to be depended on in such cases. What Bilanc says in his Euchologion, deserves a place here. If, says he, [6] for definition, he was named of magic.... the devils he corresponded with must needs be on his side and effect. They must have been left, feared the thief of London, who had not smoked so far as the third stage, as one of Cardinal Richelieu's courtiers said. They must needs be of the order of those ignorant devils, who, in Bourbon's oracle, commit faults in the number, and the language, and offend against the majesty of verbs, and the rules of grammar. [7] Here follow some proofs of the ignominies of the devil of Laval. Mau being ended, Barri came up to the master superior, to give him the commission, and to worship the devil. Quem adors, whom dost thou worship? said the super in her teens. Jesus Christus, replied Barri, making many exercises, and in a great vigor. Daniel Dravin, officer in the principality, could not foresee stating foreword that, here is a devil, who does not understand English. Barri, is this all till now adors, who is, whom thou worshipest? he hoped he would say, Jesus Christus but for ignorant, Jesus


[6] Here is a very sharp rally against the Capuchin director of Marths, who was said to be piously. It was required, that he had two devils in his body, one called Rebehbel, and the other Aatharh. The judges of Angers examined them in Greek and Latin. Belæzel, in a petition answered, that if he pleased, he could answer as well in Greek as in Latin. The Capuchin, to afford him an excuse, said, Rebehbel, my friend, there are some heretics here, and that it is easy for you will to talk. They spoke Latin to Altarh, who ex- ceeded himself upon his youth. Rebehbel excused himself, saying, he was a poor desider. Here is a great dispute between the on the beach, whether devils were bound to go to school. The civilizations, under the providence of the prophet, in quarto moito de demuente, to speak all languages, as he of Carcug in Savoy, who was tried in fifteen languages; by the same token, that the ministers of religion are not even, nor execute their. Those of Angers were bolder. They began thus: Com- mende sibi et ecce Rebehbel & Altarh, non ego sua augmentis sopris partes, et nobis dare securis. The second time he said:Judaei ecclesiis suae juris non communicatis majoris majoris. And at that being in a great pull he added: Nii our certutus, non edibus & conflam in infernum centum aut- rami magis grum Demi uraminter (5). I doubt not but this is an invention of the author. [6] An absurdity, to those words of Lucretius to Altarh, in f. 45. veroi, of the Carmen de Pion- jumque.


GRANDIER.

kindly, for fear he should profess them with a legion of devils. However they accused him of magic. The Capuchins of Loudun, his great enemies, thought it expedient in order to succeed in their accusers, to strengthen themselves with the powerful authority of cardinal Richelieu. To this purpose, they wrote to Father Joseph, one of their fraternity, who had a great interest with his eminence, that Grandier was the author of a libel, intituled, La Cordonnier de Loudun (D) (the shoemaker's wife of Loudun), which was very injurious to the person and birth of cardinal Richelieu. This great minister, amongst many perjuries, had had the fault to proseude with the utmost rigour the authors of the libels printed against him: So that, fulfilling himself to be persuaded [E] by Father Joseph, that Grandier was the author of this libel, commanded, contrary to the decrees of the council of war, which was commissioned by the king to demolish the carefully of the affairs of the nuns; and gave him sufficient intimations, that he with the destruction of Grandier. Mr Laubardemont made him a prisoner in December 1632, and, having taken ample information of the matter, he went to concert the business with the cardinal. Letters patent were issued out, the eighth of July 1634, to bring Grandier to his trial. These letters were directed to Mr Laubardemont, and to twelve judges of the courts in the neighbourhood of Loudun, all indeed honest men, but all credulous perjurers, and for that reason chosen by Grandier's enemies [F]. The eighteenth of August 1634, upon the deposition of M. de Moustier, a deviler of the order of the Geraphins, and the chief of the poisseing devils; and of Ealesce, Ceufus, Caces, Clemens, Amandus, of the order of the thrones; and of Alex, Zabulon, Nephthali, Cham, Uriel, and Achas, of the order of the principalities; that is, on the depositements of the nuns, who pretended to be poisseing with them; the commissioners gave judgment, by which Urban Grandier, proctor, curate of the church of St Peter in Loudon, and canon of the church of the Holy Cross, was declared duly attainted and condemned of the

which, according to the excellent thought of Augustinus, who was formerly accused of the same crime, is not believed by the ascetics themselves; for if a man were truly preached, that another would kill him by magic, he would be afraid of punishing him by ascribing of him that abortive crime. But tho' this argument forms to be very full, I am of opinion, that there have been terrors enough, at all times, prejudicial to those who, by their guilt, whom they accused of magic: for, in the first place, we must not too much rely on men's adducing consequentially his beliefs, it is generally believed, that, when the judges have laid hold on a magicians cause, he can do no more mischief. Lastly, it is believed, that a magician will not venture to attempt any thing against his accusers, since this would be furnishing proof against himself. [D] They write to Father Joseph . . . ; that Grandier was the author of a libel, intituled La Cordonnier de Loudun. This libel is so intituled, because a shoemaker's wife was introduced speaking in it. Mr Moustier, taking the boilers, the face is suffused with, for a thumb proof, that Grandier did not make it (11): and he heard Mr Boulland say, that it was certain, because he was not the author of that libel (12). Mr Boulland, a native of Loudun, had been familiarly acquainted with him (13). See, in the relation printed at Amsterdam (14), with what artifice this face was supposed to be done. [E] . . . . Cardinal Richelieu forferying himself to be persuaded.] I have read somewhere, that he promen- ded this face, in order to intimidate Lewis XIII, and keep him more subjection to his designs, by their threats of forcery, with which they should more. This is not probable, tho' it must be confessed, that the said Bishop Cardaillac made such as least neglect the occasions, that seems most ridiculous and absurd. I speak of this great genius's, who go- verned France: Their great pretension makes them discover secret springs, where one would think there are none; because they know better than other men what may be made of a thing; because they are better acquainted with the weaknesses of mankind, and know better what the ignorance and weakness of fools, and the malice of others, can produce. We must not therefore, nor then upon all occasions; such a thing is so absurd, so mean, so extravagant, that a man of sense and judgment would never mind it: and consequently it is false, that such a minister of state made use of it, invented, or supported it. The author of the history of the edict of Grandier (15) has shown many errors, as by the people looked upon the monster, that was playing upon the streets, to be an affair of religion. I be-

believe he means, that those people faced this form was acted in order to intimidate the edict of Nantes. He pleasibly relates the ridiculous answers made by those nuns. Note, that he says, that the Grandier was the author of the edict, but, in the error, he corrects it, by saying, that he sometimes visited the nun. This last fact is no mere supposition, as he has, with the reply, published in 1634. In the 25th page of it you will find these words: It is at least certain, that these nuns had lived from four or eight years at Loudun, without ever being visited by him: and, in the year 1634, when they were confronted with him, it appeared that they had never seen him. Father Trissin- garde has also maintained it in one of his books, and that the curate never meddled with their affairs.

At this very moment I call to mind, that it is in the Sorbetsina that I read what I find at the beginning of this remark. The pafsage is in curators. We there find, that Mr Quillet challenged the devil of those nuns, and reproached him, and that all the devil's craft was unmasked. And that Mr Quillet was offended at it, and offered a warrant against Quillet, who, perceiving, that this sumnmary was car- red out on cardinal Richelieu, to intimidate the king (17), who was naturally fearful of the devil's threats, it was not safe for him to be at Loudun, or he must have been expelled. Nantez confirms what concerns the diligence of this challenge. These are his words: Dennan and . . . ; Quillet having opposed the impudence of the nun . . . , the former was rewarded for it, and be- come threatened by cardinal Richelieu; and the lat- ter was forced to go, and leave the marquis de Conver- ceaux (18). [F] The judges were all choose by Grandier's ene- mies. The reflexion, that Mr Menage makes upon this, deserves to be set down: It is to be observed, he says (20), that no imputation can be proved against him, according to the choice of judges set an accuser chuse the judges; and he was not all the Jesuit judges. But the Jesuit judges. Here is a subject for reflections (19). The attorney of the commission, called Damion, coun- selor of the king, wrote a tract concerning the devils of the nuns of Loudun (21) to vindicate the sentence of the commission. [G] Upon the deposition of Abbe G.-[H.] This appears different from the second verbal proofs of the nuns of the second and third, they discovered their
GRANDIER

the crime of magic, sorcery, and revellation happening by his means in the persons of some of the Ursuline nuns of Lodon, and other familiar and mentioned in the proofs: For the reparation of which crimes he was condemned to amende honorable, and to be burnt alive, with the magical pacts and characters being in the rolls, together with the manuscrypt book, by him written against the celibacy of priests [47], and his office to be scattered in the air [b]. Grandier, having heard this terrible sentence without any commotion, deified to have the guardian of the Franciscans of Lodon for his confessor: He was doctor of divinity of the faculty of Paris. They refused him, and offered him a Recollect, whom he would not make use of, saying, that he was his enemy, and one of these, who had most contributed to his ruin. They perished in their resolution to give him a confessor; but this Recollect, and forfeited in his refusal, and he made only a mental confession to God; After which, he went to the place of execution, and died very conflagrantly and Christishly. As he was upon the pile, a great fire (a kind of a drone) happened to buzz about his head. A monk, present at the execution, who had read in the council of Quires (c), that the devils are always at hand, when men are dying, to tempt them (d), and who had heard say, that Belzebub signifies in Hebrew the god of flies, cried out immediately, that it was the devil Belzebub that flew about Grandier, to carry his soul to hell; upon which a very pleasant song was made. The devil's cradle of Grandier. Theophrastus Remusat, a famous physiologist, and the first to hold the name of Grandier, made an encomium on Grandier, which was printed in Paris in loose folios. This is taken from Menage (e), which is the key to our main collection of the phœnix in the manner of a chimera [f]. Nay, one would think that he desired to deny in general names and dignities, and acceded Grandier by name. It is remarkable that they answered in French, (though they accused them in Latin). But it is much more remarkable, that their testimony should have been admitted in a court of justice, and make a proof in a trial, wherein a ruin was condemned to be burnt alive. Were they ignorant of what could have been said in such a case? Sulpicius's thoughts are very singular. It seems, they say (e), that it is not so much the judgment of men, as of God, that gives the conformity to the amount of this worth; for it is a wonderful thing that the devils rise up against him, and forced him to acknowledge, that they were his accusers. I leave to the Seerum to determine, whether any other exception should have been admitted against them, speaking from God and giving evidence proofs of the truth, which they were forced to utter. It appears one would think, that Christian judges should reject the exceptions made against such witnesses, for it is matter of faith, that they are the fathers of lies. It was in vain to try, that the force of examples hindered them from lying, for the experience of the contrary had been lastly given them; for they did not believe the devils, and as a proof they continued, in many ways, asking, and preparing; and when their talk was abused, that the matter of their witness, and his objections were presented to the magic, and that they beheld the works of the dragon. They were therefore afraid, and thought he would remain there, for ever, as he was left, on the thirteenth day of October 1652, departed from the body of the just martyr. Hence, and notified his departure by seven psalmes which he set at a great song: likewise the devil of Sister Claire departed from her body, and afterwards all the mans remained unshaken, every one was in joy, and the whole company joyed a holy psalm. But they kept not their promises: they imposed upon the ecclesiastics; from the time of her death, and for more than two years, the persons of the nun found themselves mingled and dispersed by evil spirits (f). [47] Ibid. pag. 761. [b] This transcribe written by him against the tithe of priests. [c] Mr Menage, who heard Mr Boul-land say, that there was no proof, that Grandier was the author of the book (49), does not deny, that it was found signed, and in his name. He added, that this book was not ill-written, that it was dedicated to a woman, and that it ended with these verses: Si ton gentil esprit prend haine cette science Jugez, si mes mains en rapporte a bonne conscience. If your wise mind to this science friendly, you will find your good conscience. Doubts he had this from Segar's letter, infected in the Mercure Francois but, perhaps, he should not have V. III. [47] Remarques, p. 193. [PGU 185]. [d] The author of the History of the Kind of Ursulines, who belong to the Society of Jesus, had published a new piece. [49] Grandier had published seven psalmes.
neral all that is said of magicians [K]. This were to get out of one difficulty by another [L]. Since the composition of this article, the History of the Devils of Loudon has been printed in Holland (f); and it appears manifestly by that book, that the pretended possession of the Urulines was a horrid contravence against the life of Grandier. This relation is extremely curious, and attended with all the pieces relating to that trial. I found one thing in it, at which I was a little surprized, with respect to the great outcries that were made against Father Coton [M].

We

impeach him, notwithstanding the strong inclinations
this villainous Eve gave her by her confessions, from which the mercy of God preserved her. At last, the most celebrated MR. DE MONSIEUR took leave of her, and desired to
see her hand again, which the very civilly gave
him through the grate: he observed to her, that the
letters were not red as when she came; and that
the place remained as fair as the other parts of the
hand. He was satisfied with this. I do not in
the least think it just to bring the history of such a mischievous forgery, which had infatuated so many people, an insensible treachery to such a man as he. The most illustrious of the devils of Loudon will inform you:—that, when the wrinkles of old age had
made the hand dry and lean, the drugs, that are
said to make the devils' names appear, being no longer capable of impressing them, his mother falsely said, that God had granted her prayers, and suffered the
twine names to be defaced, which were the occa-
sion of abundance of people coming to trouble and
importune her, and withdraw her frequently from
her cell of devotion [37]. You will there find
also, that Certainties had the art of marking a name upon
a man's hand [38], and the same malt, in 1652, laughed at the engravings of the Urulines [39].

[K] No one would think that he was designed to die for all that; for it is easier to laugh at the first form of this horrible tragedy, and draws from it some proofs for Grandier's justification.

This affair seems to consist in this, that one of the names—being my name in her little, but my name still, said (40)—received a spirit resembling their deified confessor, and which owned, that it was he himself, and that he knew to belong to the order of the Holy Ghost.

The spirit fled, it would appear to her the fame hour the following: it failed not to appear, and at the name of the figure, that the figure
could not treat with it without the privacy of her superior. Hereupon this same spirit took Grandier's per-
fet figure:—He called in this man of so many affaires,
attracted by the visages of the figure, and
fainting... She struggles, no body afflicts her
for the torment herself, no body comforts her: the
evil, not understood; the piece, no body could;
the trembles, theuye, the faints, the invades the
holy name of Jesus; at last the spirit disappeared.

[41] then, Mr. Menage, that ths is proper enough to clearUrban Grandier as to magic, but not to jus-
tify him in other respects. Could not he, without being obliged to the devil Coton for opening the door of
the cell (41), and get into this man's chamber, pretending to be a ghoul and designing himself,
with a mask resembling their late ghoul father. This is what Grandier's enemies pretend to the accomplishment of the venerable man. Mr. Menage says also (42), that no man of sense will believe, that Grandier had the power of Azit or of devils at his pleasure, to send them to torment lesser wretches in order to God.

In fine, he prays the prudence and justice of Lewis
XIV., who has stopped the course of the proceedings against those who, in the name of magic and
faith, have committed the penalty of death into
bastishment, with respect to many persons condemned, by a decree of the parlament of Rouen, to be
barricaded as guilty of this crime:—having afterwards, by a decree of his council of state, the twenty fifth of April 1672, ordained, that, through all the pro-
cure of Normandy, there should be opened all to persons, that were desired for the same crimes: that, for the future, such as should be accused of it should be judged according to the
declaration, which his majesty promises, by this
decree, to send into all the jurisdictions of France, to regulate the proceedings that are to be observed by the judges in the trials of magic and witch-
crafts.
We find in the life of a Jesuit, who was one of the exorcists of the nuns of Loudun, several particulars upon this subject. I will mention two things out of it, one of which is very surprizing [N].

Father Coton, which is not certified when others are [Peters' Notes] that he do not speak of the Portier's exorcists. A refleet of persons will always prevail among men.

[N] I will mention two things, one of which is very surprizing. I know them only from Mr Cottou's extracts. Here is what I have read in his Journal des Sciences, in the place where he mentions the life of Father Surin (1). Upon occasion of this father's conflict with the devils, the author of his life (2) says: There were two ministers who fixed three holy persons to blaspheme them. Father Surin told to prayer, to obtain the deliverance of his mother's body, and confessed, that at last the truth of the matter was known to the body; but that the body remained, and the great part of his life.

GRAPALDUS (Francis Marius), a learned man, lived in the XVIIth century. He was of Parmann, and, while his country, being freed from the French yoke, was reflored to the obedience of Julian II, he was excommunicated, but the indulgence that was sent to that Pope (a). His eloquence and fine shape recommended him to that employment (b). He excellently harangued Julian II, and published some verses upon the subject of his speech. The Pope crowned him with his own hand, with great festivity, in the Vatican. Grapaldus, encouraged by this poetical crown, put himself upon writing a great many verses, which have been printed (c). The work, in which he shewed his learning most, is that, wherein he describes all the parts of a house (d). He died of a consumption of urine, being above fifty years of age (e).

GRAASS (Paris de), is very much to be blamed for a cheat he put upon the public. He composed an epitaph upon a muse [a], which he caused to be engraved on a piece of marble, and afterwards hid it in the earth in his vineyard. Some time after, he ordered some trees to be planted in the place where this marble was buried; and when they came to tell him of the discovery of this inscription, he gave it out for a thing that had been lost. The matter of concernig his muse. This is answered in the form for some time, and the marble was little taken notice of; but five years after it grew considerable, and passed for an antique with abundance of people [b]. Infonuch that Thomas Porcarelli inferred this epitaph in a book, as a genuine piece of antiquity (c).

Paris de Grassis is not the only person, that laid such fables for antiquarians [c]. I believe,

Siniby's vextitium occultius decreamentum, Volusianus fava literis, & ordine corum, Vide casum Occidens Oliphtis epistola, Gregvs, Jules, Toguris, sic mirabilis vis. Mercen commutabat fas, utrque fars. Etsi intermo, se Luene decreamentum. This was taken for a Solvinita ovode (d), and some learned men tried their skill in explaining these verses; but as it was discovered, that Cajado, a Portius, took the post, was of the name Magnus; but it was he, who had buried those flowers, and taken his opportunity to have them dug out. Sophum deiectus Calvus, par Verusce, Selirus, quo tempore Romani fames. Etsi intermo, se Luene decreamentum. This was taken for a Solvinita ovode (d), and some learned men tried their skill in explaining these verses; but as it was discovered, that Cajado, a Portius, took the post, was of the name Magnus; but it was he, who had buried those flowers, and taken his opportunity to have them dug out. Sophum deiectus Calvus, par Verusce, Selirus, quo tempore Romani fames. Etsi intermo, se Luene decreamentum.
believe, to fly by the by, that this is the same man, who, in the beginning of the XVth century, was master of the ceremonials under many popes, and bishop of Pe-ero, and father to him. 6. He was called de Girardis L. His Achillius was cited in the writings on the dispute concerning the precedence between the republic of Venice and the duke of Savoy (6). His Ceremonial is printed and esteemed (c). He exprest a great zeal against a plaguary; for it is he whom prefect Counin speaks of, in a pas- sage which I shall set down (D).

(3) See Graf- wickelte, in fune Pro- cedence, pp. 523, 529, 539.

(4) See Nauen's Bir- gihally, Polte, p. 90.


(6) See De- vember, 1802, vol. x, p. 50.

Bye opposition, and quorum antiquitatem spectrens commodum praestitum amicorum, quod ad dobro thesaurum, loco dedudium efficit. Ad volatam omnes, inventivis libris, sunt varietate, in verbo, non solum, quod lex, juxta dispositio, dubia, temere sibiux, velut efficiens derivatio, tradit, et verbi, marmora, trommn sancta

assiduiores, in gynaephoniac religio versas. (5)

- Caepurio Ferretorius deterrit studiis. For, at the time when Emanucl, king of Portgal, sent Vic- tus Gama, with forty, on a voyage to the East Ind-

ians, these lived at Lisbon one Hermano Carda, a famous poet, and a disciple of Augusto Poliphilus (6). This man has made arbaces engraved with ancient book-keepers, containing this prophecy, and had been theniy>Augerous (8), a little more anterior, ground, near the city Smyrna. But after that, through length of time, they had contrived an appearance of propriety, he be toCommune friends to his country lands, near which stet was hidden a: and, near the bargain, his forward brought word, that certain bookers, in- fested with venomous charaters, had been dug up, and that the man was certainly to be rescued from the fire, away run the company, feu the flames, and waunter at the prophesy, not written indeed on leaves. The king, rebu from this shock, yet feasted adorned, orders his attendants to conform, and say, &c. to the mark, as great curiosities in his Norfome. There are some, who say, that Cuddy helped by this trick to fix himself into the seat of the king's kings and squeeze some money out of him. * Poltes tenes: cumpor toto colonib condicis & impoissis flatos a quae
dum Hercano Charlo koffino, quibus marmora in- ticipit, defodaxesse ut sine humoreque teris, et quantum deformat, vetustissimi indecim exhibe-
tantus resquifac per mercurias operas referebatur, o haec tong nobis sive peregriniae antiquitatis monu-

mest, Regis (Ludovicae, Emaeliae) gravissim, auidiv, in Orientis opes intenta, peonamque neque accipierat: ut telluris Caroli slatelesea de Granxt Hervinum, quos reser Orbeis in theatro magno Tub. ad Moli-

orbs, & ab eo multas Mulpreda lib. 3, de Anti-

hienio cap. 16. Tomilim in antiquit. a. tom. anno mundi qui non impo. It must be afterward discovered, that they were not genuine, but the continuity of one Hermo Cherrya a Portugals, and had infested a marble, and buried them, that, being a little deformed by being in the mouth earth, they might be for antiquites, and they be-

had afterward dug them up, that, by no male a-

moment of antiquity, he might gain the favour of E-
umucl, king of Portugal, who was then eagerly in- tent on the riches of the East, and might squeeze some money out of him: as we learn from Cauer Or-

fines, & Genfo Barretierii, &c. (D)

Is it he, whom present Counin speaks of, in a page, which I have call for down. 6] Christopher Marcel, nomini to the abbatas of dea, having re-

covered a copy of a book written by Augustin Pato-

tician, under the pontificate of Innocent VIII, concerning the rite of the Roman church, printed it at Venice in 1478, and dedicated it to Leo X,

without mentioning Auguinian Patriach the true au-
thor, who has been master of the ceremonies at Rome from the time of the pontificate of Pope II, his uncle, who gave him the name of Polimilet, to that of Innocent VIII, under which he corrected the Roman pontificates, and composed that ceremoni-

aries. Paris de Graffis, who was master of the ceremo-
nies under Leo X, had no sooner seen this Ve-

cation, but he exclaimed against it to his holy, as of a cancel that could not be expected but by fire, that should consume the author and the co-

ples. The Pope, who had licenc'd edition, prepared to set fire upon the remonstrance of this

sealant matter of the ceremonies, and ordered a con-
gregatio to examine the same. But notwithstanding-
iny the diligence of Pierre de Graffis, master of ceremo-
nies, that book came out soon after, at Cologne, and elsewhere (?).

This is what we find in Mr Coulins essay of the second volume of the Mofianum Italicae. I have con-

fessed this second volume since the first edition of my dictionary, which convinces me, that Ovid had a great deal of reason to say, that he is but drinking at the fountain head.

Grafini ex ipse sante biluniar aquae (6).

I have found, that Paris de Graffis's pusion against the archbishop of Coroa proceeded not so much from his describing book written by another, as from his divulging, even with alterations, such cere-

monies as ought to remain concealed. He remon-
bated in a letter to Leo X (9), that he had been mu-
er of the ceremonies of the cardinal's abbeys for fourteen years; and that he would, if he should think himself insecure, if he should quietly suffer them to be corrupted, and published, and his predecessors robbed of their praise. He does not dif\n

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mars modusmodi juli casque principis ef curae, ne qua partum fisu jure fraudeunit: ita dileptissi mperio, in ecclesia, ad mundum haec valetudinariae, qui, quiescenti 'mori, ad Romanum Pontificium, eac eac emere se, ad munera in potestatem pontificii, et pontificia imperium advallis imperium, minus, Morcius, & contemporaneum (10). As it is the duty of every just prince to take care, that no one be deplo-

ner of his rights, fl. if we carefully consider it, no

to be more concerned, than the Pope, to set that reli-
gion he not proprion, nor his ceremonies in any ef-

fect altered, or corrupted; but, which is incur-

able, in all princes, to take such care, that, by being

made public, they do not expel the ceremonies of the pope, and the pontificate of the new

As it is the duty of every just prince to take care, that no one be deplo-

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Madame, & eun de la Rame, eac eac emere se, ad munera in potestatem pontificii, et pontificia imperium advallis imperium, minus, Morcius, & contemporaneum (10).

(6) Ovid. In Roth. 6 Epic, p. 95, n. 2.

(1) Opinius, Italian, 26, 5, in Apolog. 15.

GRASWINKEL. GRATAROLUS. 217

Place where the narration was to be continued (13).

Pouter Mabillon can hardly forbear laughing at de Graaf's carelessness and in his most pious that he

he observes (13), that the book of the archbishop of Corfu was not burnt. He says, that the judicious Collen
do not build their reputation for the Pope upon those

their own occasions, but upon his quality of genius of the

which he must be offended, that this halal for secrecy had reason to say, that it was to be

for, that, as the mysteries of the Gerasim-
came to be divulged, the people would not have to

or action to what is not known, than what is

his secret is to carry that the postil was read

in the Saxon text, and that, to the con-

the faithfull, that took full daily into the hands of the

and the letters make use of it to ridicule our religion.

and must agree to Bachi-

him, as in (3).

but that he wishes that the

his life, it will, we may very well say, that he is too

GRASWINKEL (THEODORE), a native of Dalf, was a very learned ci-
vilain in the XVth century, which he made appear by several works (1).

He was not only well versed in matters of law, but also in the belles lettres, and Latin poetry.

his works were acknowledged, for he had good predecessors at the Hague (8).

The republic of Venice made him its standard of light (9). He died of an apoplexy at Mech-

the 12th of October 1666, at sixty five years of age, and was buried in the great

church of the Hague, whose epitaph is to be seen, which is very glorious to him.

He made a book upon several works (1).

He published a book, or the Hague, in which he included, De fide multiformi,

which he dedicated to the queen of Sweden.

in which he lays down the principles of faith,

in the Heidreich's edition of

In his dedication to the

In his dedications to the

in his dedication to the

in his dedication to the

in his dedication to the

and from Solomon, he pre-

and from Solomon, he pre-

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GRAVERUS (ALBERT), born at Meceow in the March of Brandenburg, in the year 1575, was in great esteem with the divines of the condition of Ausburg. He may be compared to those soldiers of fortune, who, going through all the military degrees, at last are advanced to the first posts. At first, he only taught school in Hungary (A); but, when Agricola was taken (a), the Ottomans, he retired to Wittenberg, from whence he went to Heidelberg, to direct the school there. After this he was aspirant to the dignity of a doctor of divinity in the university of Leiden (b); (c), and, two years after, he was professor there in the same faculty. At last, in 1616, he obtained the superintendancy of the churches of the city of Weimar (c). He died the 9th of November 1617 (f). He was the holiest divine imaginable; and never any man wrote with greater passion against those of the confession of Geneva. It is to him chiefly that the millenarians have recourse (B), when they design to show the feuds, that reign between the two Protestant communions. He was furious, not only in verbal disputes, but also in his writings (C). They are numerous (D); and most of them against the Calvinists. He also wrote against the Socinians and the Romish church.

(A) [At first he only taught school in Hungary] This is the idea we should form, by confounding only Spitz-lius: but, if you read the funeral oration (t), you will find, that the baren Gregory Harward, having set up a new college at Scupes (p), made Graeverus rector of it, on the recommendation of Giles Honorius, and that Graeverus taught both philoxpophy and divinity.

(B) [It is to him that the millenarians have recourse]. Father Adam, writing a book against Mr. Dalla, produced I know not how many Graeveri, or Giles Honorius, or Zepherthinus, or Celestines, or Philip Nicolai, and one Graeverus (s), who are full of invectives against the Calvinists. He chiefly talked upon a tractise of theirs, entitled, "On the Inevitable Necessities of the Christian Justification," (a). Here follows the prudent answer of Mr. Dalla, but somewhat diluting to the author I speak of in this article. "They are angry boys: thus must we expect their passion, and comfort ourselves with the testimony that even their vituperation gives to the goodness of our cause, in our controversies with them. Were they not in the wrong, they would not come to injurious language. It is certainly er- ror that discomposes them. Truth has more gen- erous and fearless advocates, than to fly out into such outbursts. For, that Luther and his disciples were in a rage, when they wrote those flameful and horrid things you have reflected, is evident by the extravagance of their language to us, and by the ref, by this ridiculous title of one of their books, which you fall not to represent: *The most odious enemies of the justifications. Also a learned man would not speak so foolishly as he did in his right senses." He concludes that chapter with these words: "Thanks to God on us, they are not all puffed up in your Guldarus and Graeverus. Some of them are more gentle and tasteful: and the late De Crop- tius, a divine of Heidelberg, most learned of all the Lutherans of Germany, has published a dissertation of your book (s), which he published upon this subject (f).

Note, That Mr. Dalle might have excused the jest Adam, with translating the title of our Graeverus's book. This is the true translation of it: *The Christian Justification is more absurd than all other justifications." (T)

[C] He was furious... in verbal disputes... and in his writings. He finds a conference with Ameling, in the year 1606, in the college of Schooheim; and he printed it with notes, which branded cooling but his zeal for Lutheranism. "Peritus Lutherianus urbe ac tus articulis Quoque, a Graeverio sepulcrum, or Celestines, or Philip Nicolai, and one Graeverus (s), who are full of invectives against the Calvinists. He chiefly talked upon a tractise of theirs, entitled, "On the Inevitable Necessities of the Christian Justification," (a). Here follows the prudent answer of Mr. Dalla, but somewhat diluting to the author I speak of in this article. "They are angry boys: thus must we expect their passion, and comfort ourselves with the testimony that even their vituperation gives to the goodness of our cause, in our controversies with them. Were they not in the wrong, they would not come to injurious language. It is certainly error that discomposes them. Truth has more generous and fearless advocates, than to fly out into such outbursts. For, that Luther and his disciples were in a rage, when they wrote those flameful and horrid things you have reflected, is evident by the extravagance of their language to us, and by the ref, by this ridiculous title of one of their books, which you fall not to represent: *The most odious enemies of the justifications. Also a learned man would not speak so foolishly as he did in his right senses." He concludes that chapter with these words: "Thanks to God on us, they are not all puffed up in your Guldarus and Graeverus. Some of them are more gentle and tasteful: and the late De Crop- tius, a divine of Heidelberg, most learned of all the Lutherans of Germany, has published a dissertation of your book (s), which he published upon this subject (f).

Note, That Mr. Dalle might have excused the jest Adam, with translating the title of our Graeverus's book. This is the true translation of it: *The Christian Justification is more absurd than all other justifications." (T)

[\[D\]] He flust himself up in a convent. It was in that city of St. Andrew. He had founded it at Rome in his homily upon the government of the government of it to Valentinus, whom he took from a country mo- nastery (e). He founded fix other convents in Sicily, and sold the rest of his estates, and gave the price of it to the poor (f).

[\[E\]] In 1582, his friend the Duke of Bavaria, sent him with a commission to the king of England to purchase some books for the court of Augsburg, which he did very cheerfully, and with much success.
The discipline of the abbé Valentinus (2). He was quickly taken out of it by Pope Pius II, who made him a seventh deacon, and sent him munici to Constantinople, to demand recourses against the Lombards. He returned to Rome after the death of the emperor (3), and was for some time page to Pope Pius II; after which he obtained leave to return to his monastery (4). He thought to enjoy there a quiet life, he was elected Pope by the clergy, the Senate, and people of Rome; and after using all imaginable means to avoid this dignity (5), he was obliged to accept it (6). It appeared by his conduct, that they could not have elected a more deserving person for that great post; for, besides that he was learned, and instructed the church by writing and preaching, he knew very well how to manage the tempers of princes for the temporal and spiritual interests of religion. The particulars of his conduct in this respect would carry too far, and I am the more willing not to enlarge upon it, because every body may inform himself of it in a modern writer (7). But I shall observe, that our Pope undertook the conversion of the English (8), and happily effected it, by the assistance of Mr. Mainzburgh. That no body may complain of my extenuating or amplifying the thing, I will use the annihilator's own words:—

"The minister du Moulin, in a little piece he has written, under the title of the Life of St. Gregory I, has published the truth; for I have observed that the Roman people was of a religious frame of mind to the court. But, not to give myself the trouble of writing a whole book, I shall only state, to convince what is here believed, the most probable, and gratify impatience that ever was. For thus he speaks, in the second chapter, page 6:—"But in Rome, at the council of Tours, that St. Gregory did oppose his being created bishop. widow, late his, who was written by St. Gregory in the battle of Tours, for that he made none revolutions; but this does not express what St. Gregory himself says, in the fourth epistle of the year 597, that he did not desire his being made a bishop, and be in the margin these words: Sibi ut imperatorem episcopatum non sibi. Let me add one more: if we are minded to love our neighbour as yourself, why do you not love me, as you yourself? For I have not commended to your father, nor have you declined episcopacy, and yet you did not interest in the laying this same burden on me, on you. St. Gregory here commends in expletive words, that the patriarch did not oppose his being bishop of Rome; and the minister du Moulin will have it, that St. Gregory confesses in this place, that he made no revolutions, referring to the holy Pope, what he himself says of the patriarch of Constantinople, by way of complaint."

(2) He returned to Rome after the death of the emperor. This emperor's name was Tibereus. He died the 26th of August (9), which belongs to the triumph of Mr. Mainzburgh. He says (9), that though Gregory could obtain no succours, yet he proved very useful and formidable to the church; for he composed, at Constantinople, his excellent book of morals upon the Bible, and by his learned sermons obliged the patriarch and pope to receive his reforms among the reformers. After which, continues he, his miracle being by the emperor Tibereus's decree, who died at the same time ... that his death at this time, although the emperor died was not before the year, which is a great argument in chronology. Dr. Cave places the same emperor's death in the year 385 (6), and he has therefore committed the same fault. Houghton (9) place likewise this emperor's death in the first year; but his chronology was not known to Mr. du Blos (6).

(3) In Annals.

(4) He received the imperial crown

(5) On the Life of the Emperor Constantine, Tom. iv. p. 458, in the middle of the sixth chapter.

(6) U.S. page 18.


(8) U.S. page 310.

(9) Id. pag. 10.

(10) Id.

(11) See the catalogue of the bishops of this city.

(12) For the months of February, March, April, May, June, July, August, see the calendar of the year 1515, page 179.

(13) Memb. lib. ii, pag. 48, p. 32.


(15) For the month of February, March, April, May, June, July, August, see the calendar of the year 1515, page 179.

(16) Id. pag. 84.

(17) Pic.

(18) Pic.

(19) Pic.

(20) Pic.

(21) Pic.

(22) Pic.

(23) Pic.

(24) Pic.

(25) Pic.

(26) Pic.

(27) Pic.

(28) Pic.

(29) Pic.

(30) Pic.

(31) Pic.

(32) Pic.

(33) Pic.

(34) Pic.

(35) Pic.

(36) Pic.

(37) Pic.

(38) Pic.

(39) Pic.

(40) Pic.

(41) Pic.

(42) Pic.
affluence of a woman (f), according to the usual course of revolutions of religion. His maxims concerning the constraint of conscience were not uniform, and he sometimes was very remiss (E). And indeed it is very difficult to have rules for a thing so contrary to

[f] See the remark [D].

[g] See the note on the xxiv.

[h] See the note on the xxiv.

[i] See the note on the xxiv.

[j] See the note on the xxiv.

[k] See the note on the xxiv.

[l] See the note on the xxiv.

[m] See the note on the xxiv.

[n] See the note on the xxiv.

[o] See the note on the xxiv.

[p] See the note on the xxiv.

[q] See the note on the xxiv.

[r] See the note on the xxiv.

[s] See the note on the xxiv.

[t] See the note on the xxiv.

[u] See the note on the xxiv.

[v] See the note on the xxiv.

[w] See the note on the xxiv.

[x] See the note on the xxiv.

[y] See the note on the xxiv.

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[au] See the note on the xxiv.

[av] See the note on the xxiv.

[aw] See the note on the xxiv.

[ax] See the note on the xxiv.

[ay] See the note on the xxiv.
to reason. But, to make amends for it, its morals concerning the charity of ecclesiastics were very rigid. [For]: He pretended that a man, who had left his virginal state before marriage, was not entitled to be admitted to the priesthood; and he ordered the candidates to be examined upon that point. He excused widowers from that necessity, as they had been regular in their marriage, and had lived for a long time continent. He was also very severe with respect to calamy. [All things daily conferred, he deferves the firmness much right to follow that communion, as those that have been bred in it, in that respect; and that the right of the latter communion is being perverted in that respect, the right of the former communal IV. My maxim is to be certain, that each party acknowledge the truth of them, and they do not suppose them to be true. I maintain that in calling a man, who forsook Christianity to embrace Judaism, a traitor, a rebel, that he called him man subject to God, to the truth, and to the true church; he called non-judaic persons, but such as renounce the Jewish religion. Thus in the way of all religions, V. As for the two methods of the Caroline intruce, I refer the reader to the Philo- philous Commentary. I shall only observe, that the epistle of Mephisto, the word of GOD, belonging to those who use the two ways of converting (3), and that it is morally impossible that both forms, which authorize them, must be put upon unjustly and against the better reasons, which, when they can safely do it. He was therefore very much in the wrong, to order that they should be converted, by overcoming the truth, and discovering, and turning Christians; from the other part of the tax; for it is manifest, that they, who are converted in that manner, return to their state, when they have left it. V. In the same sense, for considering the Jews, by raising the rank of the insurrection, and considering those of the converted, be good, he is to blame for designing that the forcing of them should be for his consideration: If they are not true converts, you must not let it be to their children at all, and that he has not been a true Catholic. May not the same thing be said with respect to those who are baptised by force? He cannot therefore be excluded from a pious consideration. [His morals concerning the charity of ecclesiastics were very rigid]. In the bulla of choosing a bishop, he principally recommended to the Philo- philous Commentary, I shall only observe, that the epistle of Mephisto, the word of GOD, belonging to those who use the two ways of converting (3), and that it is morally impossible that both forms, which authorize them, must be put upon unjustly and against the better reasons, which, when they can safely do it. 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GREGORY I.

formant of Great: But he cannot be excused for profaning his priestly, to inform himself into the favour of an upholder, [27] who had lately committed the most execrable parricide that history affords. It is a very remarkable instance of the vanity a man falls into, when he will maintain himself in great parts. If we compare his flatteries of the emperor Phocas, with those, wherewith he carriedit a most wicked queen of France [27], we must acknowledge, that they, who forced him to be Pope, knew him better.

[24] Cod. lat. 116, fol. 3, 4, 5, fol. 102, 103, 104.

[25] Cod. lat. 116, fol. 102, 103, 104.

[26] Cod. lat. 116, fol. 102, 103, 104.

[27] Cod. lat. 116, fol. 102, 103, 104.

[28] Cod. lat. 116, fol. 102, 103, 104.

[29] Cod. lat. 116, fol. 102, 103, 104.

[30] Cod. lat. 116, fol. 102, 103, 104.

[31] Cod. lat. 116, fol. 102, 103, 104.

[32] Cod. lat. 116, fol. 102, 103, 104.

[33] Cod. lat. 116, fol. 102, 103, 104.

[34] Cod. lat. 116, fol. 102, 103, 104.

[35] Cod. lat. 116, fol. 102, 103, 104.

[36] Cod. lat. 116, fol. 102, 103, 104.

[37] Cod. lat. 116, fol. 102, 103, 104.

[38] Cod. lat. 116, fol. 102, 103, 104.

[39] Cod. lat. 116, fol. 102, 103, 104.

[40] Cod. lat. 116, fol. 102, 103, 104.

[41] Cod. lat. 116, fol. 102, 103, 104.

[42] Cod. lat. 116, fol. 102, 103, 104.

[43] Cod. lat. 116, fol. 102, 103, 104.

[44] Cod. lat. 116, fol. 102, 103, 104.

[45] Cod. lat. 116, fol. 102, 103, 104.

[46] Cod. lat. 116, fol. 102, 103, 104.

[47] Cod. lat. 116, fol. 102, 103, 104.

[48] Cod. lat. 116, fol. 102, 103, 104.

[49] Cod. lat. 116, fol. 102, 103, 104.

[50] Cod. lat. 116, fol. 102, 103, 104.

[51] Cod. lat. 116, fol. 102, 103, 104.

[52] Cod. lat. 116, fol. 102, 103, 104.

[53] Cod. lat. 116, fol. 102, 103, 104.

[54] Cod. lat. 116, fol. 102, 103, 104.

[55] Cod. lat. 116, fol. 102, 103, 104.
better than he knew himself. They perceived, that he had all the policy and ad-
dress, that are requisite to get powerful protectors, and to draw Carlyle's blessings upon the church. It is very probable, that the zeal he expressed against the ag-
cession of the patriarch of Constantinople, was ill governed [K]. It is not certain,
that he cau'd the noble monuments of the old Roman magnificence to be de-
triumphal arches, &c. than to holy things. The fame ought to be paid of what
reported, that he caus'd a vast number of Heathen books [M], and particularly Livy,
to

[1a] Philip de Comines, Me-
neture, liv. viii, p. 415.


[4a] (at jota figura) ad urbem religiosarum caud. venier-
ter populiis fortis, summa triumphalis & mo-
mentum nominis, aeditur et ab imaginibus. Ab-
fit hic columna a tuno Pannonicus Romanorum profer-
tum: quoniam post Deum pauci qua vi rescipient (60).

[5a] Gregorius, de exorc. leg. de Tour, &c. id est Gregorius, de exorc. leg. de Tour, &c.


[6b] (in vita Subastian).

[6c] Isid. in vitâ Subastian.

[7a] Quisquisque teneat Apollo,

in quibus erat praeceptum, quo cœlestium mentem,
& superiorem orbes muneremus habuisse televantem
(60).

[8a] Jean Sulpicius, Comment. in Tit. 1, cap. vii, p. 104.


to be burnt [V]. He died the tenth of March 1604. I will make no observation concerning his works, referring my reader to Mr. du Pin, whose whole work is more common than this dictionary will be. I had almost forgot this Pope's zeal for the palafrims of the church [9].

The blick which Dom Denys de Sainte Marthe [g] has published (6), included, The History of St. Gregory the Great, was not come out, when I wrote this article. I have just now perused that history; and I should take it for a continual panegyric on this great Pope, if the author had not frequently interrupted his praises by many observations, wherein he explains things, illustrates matters of fact, or confines some other writers. In his preface, he gives a catalogue of those, who have writ the life of St. Gregory, in which he confines some faults of the minifter Petrus du Moulin, besides that, which we have seen in the remark [C].

He does not seem well pleased with Maimbourg [P]. He confutes cardinal Baronius as to what concerns St. Gregory having been a monk, and he opposes some miracles performed by St. Gregory with strong objections. What he objects against the contumacy of Maimbourg, is intermixed with false criticisms: we shall fee it below [C]. I do not find, that he blames Pope Gregory for anything; he acts the

(6) A Constant in the life of St. Gregory, written by L. de Sainte Marthe, archbishop of Trèves, & printed at Toulouse, 1604, 4to. This was published at the time the history of St. Gregory was first printed in French. It is a faithful account of the pontificate of St. Gregory, written by a man of erudition, and it is to be desired that it may be translated into English.

(7) A letter, which Dom Denys de Sainte Marthe, has published, to a friend, in which he supposes the history of St. Gregory to be false, and he proposes his own as a better one. This letter is printed in the Memoirs of the French Academy of Letters, and it is a very spirited and learned piece of writing.

(8) A true and candid account of the life of St. Gregory, written by an unprejudiced and impartial writer, which is printed in the Athenaeum, and it is a very useful and instructive work.

(9) A letter, which Dom Denys de Sainte Marthe, has published, to a friend, in which he supposes the history of St. Gregory to be false, and he proposes his own as a better one. This letter is printed in the Memoirs of the French Academy of Letters, and it is a very spirited and learned piece of writing.

(10) A letter, which Dom Denys de Sainte Marthe, has published, to a friend, in which he supposes the history of St. Gregory to be false, and he proposes his own as a better one. This letter is printed in the Memoirs of the French Academy of Letters, and it is a very spirited and learned piece of writing.

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(12) A letter, which Dom Denys de Sainte Marthe, has published, to a friend, in which he supposes the history of St. Gregory to be false, and he proposes his own as a better one. This letter is printed in the Memoirs of the French Academy of Letters, and it is a very spirited and learned piece of writing.
follows a long passage of Denys de St. Machine. I will not undertake to convey a story, mentioned by the con-
temporaries of Magdeburg, * which defies thys.
... 

[603] Denys de Sainte-Marthe, ... ch. iv. p. 36.

* Certain passages in the quee's naturall advantage, and rules were not inserted.

[604] Large and long

[605] Septa Prima, ...


Brunevald, the many fabulous miracles related by that Pope in his dialogues [7], and his unfeigned principles about perfection for religion, &c. He is one of those, who, by this act, delivered the soul of the emperor Trajan from hell (4). If it were true, that part of this Pope's books was burnt after his death, and that they would have

represent...

[5] Mephisto-

[6] Declared

[7] Some

[8] The

[9] Consider

[10] The


[12] De Fin,

[13] See the

[14] BELLARMINE,

[15] BELLARMINE,

[16] BELLARMINE,

[17] BELLARMINE,

[18] BELLARMINE,

[19] BELLARMINE,

[20] BELLARMINE,

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[33] BELLARMINE,

[34] BELLARMINE,

[35] BELLARMINE,
not believe it. He very much enlarges, to show, that the extraordinary things, related in the dialogues, were very frequent at that time. One of his reasons for it, I suppose, was that there were many heretics to be converted, and many Catholics, who did not believe the immortality of the soul and the resurrection of the dead (pg). It is an undeniable matter of fact, that in St Gregory's time, many Christians were in the belief of those two fundamental doctrines of our religion. He is so humble as to confess, that he himself had formerly doubted of the resurrection; and therefore he makes it but faint, in many of his homilies, to inculcate those truths into them. At that time, many, in many liberated, even within the pale of the Catholic church, there have always been many people with the same doubts. It was the fashion; it was the future life, no resurrection and judgment, and therefore they easily believed it: for a corrupt heart will believe anything which is in harmony with its misdeeds. However it be, it is certain, that Holy, and particularly Rome, was full of such unbelievers in St Gregory's time. It was necessary to prove to them, after what has been said upon this subject by the late translator of the dialogues, in his excellent preface, Gregory of Tours expresses a suspicion that he had one of his chaplains, who had no belief in the resurrection of the dead, that there was no resurrection to be expected. He also speaks of a deacon of the church of Paris, who pretended to be a man of great part, and who fell into that error, disputing about it with great eagerness; from whence it may be inferred, that many others in France were engaged in that dangerous heresy. If one says the dialogues, he will find, that Peter, the deacon, knew many Christians, who doubted of the immortality of the soul. Was it not therefore becoming the mercy of God, that he should work miracles at that time, to help the weakness of those poor infidels, and to St Gregory 'to blame because he collected them?' I shall only make two short observations upon this: One is, that if these unbelieving Catholics questioned only whether there would be a resurrection and whether the bodies should be raised out of their graves, they argued very nillously; for the truth of the gospel being once admitted, it is a ridiculous thing to raise any doubts about those two points. The other is, that perhaps there were so many unbelievers, as in the 17th and 18th centuries, which are not contented to reject the building, without destroying the foundation, but who reject both the foundation and the building. Besides, there were in the two centuries a great many heretics (9), who wanted to be converted. Miracles should therefore at least have been as frequent in their ages, as in that of St Gregory. From whence we may conclude, that the argument of Father Denys de Sainte Marthe proves nothing, because it proves too much. [9] If it be true that part of that Pope's books were burnt, and that they would have been all destroyed, but it has not been for an incident (St) then the works of the Saints, as the books of St Gregory's life, says (pg), that Italy was afflicted with a hoolaid famine the same year that Pope died. The poor, who had been paneered by the libera- kins, were in the end of the year, not receiving the same allowance from Sabinian, his suc- ceesor, because it was said, Gregory had confirmed that they should be reduced to their old state. Some persons were so passionate as to discharge their fury upon the works of that holy doctor, not being able to do it upon him, and burnt a great part of them.
GREGORY VII, called Hildebrand before he was raised to the papal see. Of all the Popes, who went about to increase the pontifical power, none has been so bold and successful as he was (a). He was without a doubt a wicked man; but it cannot be denied that he had the qualities of a great man (b), as well as some conquerors, who are otherwise guilty of many crimes (c). He was born at Soana, a small town of Tuscany, and rendered himself so considerable in the monastery of Clugny, that he was made prior of it. He negotiated several affairs with, and for the Popes, and was at last raised to the pontificate in the year 1073.

He resolved, without any loss of time, to deprive the emperors of their right of giving the investiture to the bishops; but, being afraid of meeting at first with unfavourable obstacles, if it could be objected to him, that he had acted as a Pope, before his election had been approved by the emperor (b), he wrote to that prince in very submissive terms, and told him what he knew about it. The German bishops advised the emperor to disapprove that election; but the only thing they could obtain was, that he would get himself informed of the manner how it was made; and he approved of it, as soon as he heard the good answer his envoy received from Hildebrand. He had quickly occasion to repent of it, for the new Pope, in the first council he held at Rome, renewed the ancient decrees against Simonists, and established as kept concubines (c), and made a new one, whereby he declared both those to be excommunicated, who should receive the investiture of any benefit from a layman, and those who should give it. He excepted no body: Hence it was, that his legates declared to the German emperors, that they had express orders to the transfixed person, and not to confer with him, till he be had absolved from that abolition of the excommunication he had incurred for the crime of simony, of which he had been accused to the late Pope (c). He did what they desired of him; he received the abolition, and wrote to Gregory, that he would be always very submissive.

(a) [It cannot be denied, that he had the quality of a great man. A man of that nature gives as the following character of him. He was a man of small figure, but he had a very great soul; a quick and perceiving wit; an undaunted courage; and never content with his own attainments, whatever difficulty he met with in the execution of them. He was fiery, impetuous, hasty, bold, and daring, too forward in the exercise of his defects. But he was not a man of that kind of defects, which are injurious to the world in the last extreamities, without being afraid of the ill consequences that might attend his vigilance; but too violent, restless. He was, otherwise, a man of an unblemished life, notwithstanding all the calamities of his estate. He gave first the example of what he required from others; and was very learned, especially in the divine sciences, in the law, and the rules and canons of the church, as the hiftorians, and even the Germans, who have described his manner of life. Lastly, if his fiery and incompressible humour could have permitted him to temper his zeal with the noble prudence of his fire, this great man would have been miserable; but the thought that he would have prevented many evils, and the shedding of a great deal of christian blood, and the hiftorians would have believed more use and good cconomics upon him (b). If you consider well the following words of Naucl, you will find in him the idea of a great man. He was one of the greatest pillars of the church, and, to speak of him justly and importantly, he was the fish, who put her in poffition of her freedom, and who freed the sovereine pontiff from the ikewor of the Emperor (a). Some may say, that patching the breach of the church in making ones (all independent, and including one's own sailors, are wicked actions; but they cannot say, that such things can be performed without noble constemation, and a great courage.]

(b) Naucl, Apologie des Grand homm Physiognom. 748-792.

(c) He removed the ancient decree against simoniasts, and such excommunicatists as kept concubines. No Pope had ever in so truer at the Hildebrand, and the priests, who did not obtain clemency; and therefore he was very much hated. Here are the words of Lumbrard Schafft chavennz: Pope Hildebrand, having called several synods of the bishops of Italy, ordered, that, according the ancient canons, priests should have no wives, and those, who had, must leave them, and be reconciled to the church; but the princes of the church, from the eyes of the world, such a decree was more glorious work than those of the Alexander and Co., because the last pronounced to be that of the emperor, but the former to the Pope, ought to be placed among the great conquerors, who had the most eminent qualities. You will see in the remark (a) my answer to an objection, which is against it, that, because the Popes of the end of the world, and those, who were the guardians of the faith, are of the eye of the world, such a decree was more glorious work than the others. This decree made some alterations. But I say, that Gregory, the bishops of Gaul, reproving them to do the same in their churches, and that the priests should leave their wives, upon pain of excommunication. The whole world was almost in a confluence of acute persons in the church. But if we read what he says in that decree, saying, that it was heretical, and contained senseless doctrine, contrary to the word of God, which gives: be that is able to receive it, let him receive it; and likewise contrary to the apostle, who commands, that those, who cannot contain themselves, should not eat meat, because it is not born. They further add, that this man, by a violent exaction, would have men to live like animals, and would occasion all manner of evils, by flapping the courts of nature. Those foliuous
submitted to him. Nevertheless he did not permit the legates to call a council; and he kept with him those ministers of his, who had been excommunicated by the Pope. For which reasons, and several others, the Pope summoned him to appear at the next Synod of Rome; in default of which, he threatened to excommunicate him. The emperor lighted his threatenings, and offered all sorts of indignities to the legates, who had been so bold as to threaten him; and he convocated a council at Worms, wherein cardinal de Blanc set up for an informer against Gregory. He charged him with so many crimes [D], that he was unable to defend the election of that Pope to be void, and wrote to him letters full of injurious words, to importune him with Virtu, who preferred the letters, did it with great brutality; and yet that Pictau, who notwithstanding his haughty and fiery temper, had a great command of himself, took them uncorrectedly, and without saying anything: But, the very next day, having implored (E) to do a solemn manner an anathema against the emperor (E), and declared I know not how many prelates of Germany and Lombardy excommunicated. The latter were so little concerned at it, that they quickly allakked at Pavia, and moved and obtained. As he had learned, that his conduct would draw upon him very potent enemies, he omitted nothing to strengthen his party, and, in the first place, he brought over three prelates to his interest [F] one of which, called Mutilus, adhered to him in such a manner as was much talked of [G]. Besides, he excised the Saxons.

[F] He pronounced an anathema against the emperor.

And, what had never been done yet by any Pope, he deprived him of the imperial dignity, and of all his kingdom of Germany and Italy; declared all his Objects dissolved, by the pontifical authority, from the title of emperor, and his election to be void, and afterwards circular letters to all the bishops and princes of Germany, whereby he permitted them, in case Henry should ultimately persist in his revolt, against the holy See, to proceed, by the same authority, to the election of another king, who might receive the imperial crown, and govern the empire suitably, and according to the law [G].

[F] He brought over three prelates to his interest.

The council of the empire, which was at Saalburg, the day before, decided, that Beatrix his aunt, and the counsellors Mathilda his [H]过于 broken.

[1] That is, in Saalburg. (I) This is the title of the prelate's letter: for as for the emperour, the mighty of the world, gave him leave to write to the legates, that he might have an instant remedy, and enable them to use the empire against his remonstrances, which Henry made no great account of. These two princes, who were the advocates of Gregory, had a great opinion of Gregory's virtue, who was looked to as the only holy man, and very aucteur; nay, he was said to have revelations and miracles, with the gift of prophecy and miracles, which are powerful means of raising a great godly father. Afterwards they resolved to be irregularly governed by him; and, in his part, according to the sentence they enjoined him, took a particular care to dissuade them by his letters in the way to virtue, and expressed a great affection for them, and a mutual confidence to the contrary; when this great rupture between the Pope and the emperor divided the empire into two parties, they did not in the least care for Gregory, and seduced to all him with all their power, especially the counsellor Mathilda (I) of the world's words of this counsellor Mathilda: for Gregory, and seduced to all him with all their power, especially the counsellor Mathilda (I) to his subjects: for Gregory, and seduced to all him with all their power, especially the counsellor Mathilda (I) to his subjects: for Gregory, and seduced to all him with all their power, especially the counsellor Mathilda (I) to his subjects: for Gregory, and seduced to all him with all their power, especially the counsellor Mathilda (I) to his subjects: for Gregory, and seduced to all him with all their power, especially
Saxons to a revolt; he made a league with the duke of Susebia (f) ; and dispersed fe-

ceral circular letters, which had a good effect; for he declared all those to be excom-

municated, who should correspond with the emperor; he forbade all bishops to absolve

him; and enjoined all princes to force him to submit to the holy see, or to proceed to

the election of another emperor. What is very remarkable, is, that he durst main-

tain, that, in deposing him, he had only consulted the public voice of the court of

Rome (f). When he was formed to this in his favour in Germany, was for some

time, that, after a long deliberation, it was declared, that they ought to elect another

king by the Pope's authority, who should give him the imperial crown (g). The emperor,

notwithstanding his mean condescension to the confederate princes, could obtain but

very hard conditions; which obliged him to go and beg the Pope's abdication; and, in

order to obtain it, he was forced to submit to the most unheard-of indignities (j). His

excommunicated

I shall conclude with a thought of Parker Malm-

bourg. • Though, Jesu be (t), those reports were

plainly false; yet, because men, through a malig-

nity natural to them, are more inclined to give credit

to their reports than to good ones, especially with

respect to those, who are in some reputation for their

virtue, it produced an ill effect, and did Gregory

some great damage. From what the directors of the con-

federates ought to learn, that the liberals and unus-

tional princes have with devout women are always the

best; and that long and frequent discourses with

women of the highest sorts are more dangerous, than useful, to

those of their profession. (11)

If he durst maintain .... that he had only in-

fluenced others, and that all things are in the

Pope's power, and chief glory; that it shows how little those are to be depended on, who

best of doing nothing but in imitation of the ancients;

the greatest innovators have been bold to be their own

mediators; and that it is not of much

inconvenience of it, which I flit fell down in the words of a

fellow, let any one should be apt to think, that I exag-

gerate things. And this man, bishop

of Men, having proposed to Gregory, that he

should give him the power of

his difficulties upon this subject, and asked, among

other things, what answer was to be made to those;

who accused him of

the king; nor dosagine his subjects from their oath

of fidelity, as he had done in the last synod at Rome;

which, as he told them, was the

direction **, that he had done it very justly, according to ** (k).

The custom and practice of his predecessors, who had

excommunicated kings and emperors, depriving

them of their empire, and of their kingdoms.

And yet Otho Pallagorgius, a very learned and

moi"h bishop, and a man well affected to the Pope, and

often commended by Benevolo赴us us, with great

fidelity, that having been an exult + reader of his

stuffes, he had never found, that any Pope, before

him, ever attempted such a thing (18).

The end of St. Gregory is not yet

in the most part, being related to great inconstancy, which makes me

rise commodious for a mere traveller, and much more

for fo great a prince, reduced to so

equal condition, than the discretion and

advantage of others. And yet I must confess, that the Pope, in this case,

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rise commodious for a mere traveller, and much more

for fo great a prince, reduced to so

equal condition, than the discretion and
excommunicated friends were treated much in the same manner.[1] This made the Lombards less zealous for him, and he could not recover their esteem, by expelling a great defe[3] of revenging himself. The wars he had upon his hands in Germany, where Rodolphus duke of Swabia had been made king, prevented his attacking the Pope; but, having obtained great advantages over his rival, he threw off his perfidious little dilliped to perform what Gregory required of him. Wherefore this Pope, in a council held at Rome in the year 1080, excommunicated and deposed him anew.[2]

This light broke through things to the last extremities. The emperor called an assembly first at Mentz, and then at Briex (5), wherein Gregory was declared to have forfeited the pontificate, and excommunicated, archbishop of Ravenna, was elected in his room, and took the name of Clement III. This assembly, among other crimes, charged Hildebrand with magic.[3] The emperor, having gained two battles, one in Germany over Rodolphus, notwithstanding the Pope's prophecies[4], the other, near

1)  *De re publica* xxxv. 36.
2) *De auctoritatis* c. 36.
4) *De re publica* xxxv. 36.

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[1] De re publica[300] xxxv. 36. The emperor, having gained two battles, one in Germany over Rodolphus, notwithstanding the Pope's prophecies[4], the other, near
GREGORY VII

to die that very year, which he understood of the emperor Henry IV, and if it be not true, added he, I advise as he no longer Popes say, if it does not happen, when the year 1073. Du Plessis-Mornay (iv. 70) has written that he had this from Siegburg, lateset, that Rodol- phus, depending on that oracle, resolved the battle four times, and not only led it, but also his right hand, wherefore he had shown to the em- peror, and also his life. Coffineste's annals (35), that cardinal Bambo had presented that sentence, and forced that Gregory never pretended to the revolution, his en- emies furthered upon him; but only that he offered to general, trusting to GOD's mercy, and the judg- ment of his cause, that GOD would destroy his enemies, and that his friends would fight for him. Which, wherefore, in calculation he made to call a false prophet, as he had before told that Henry should quickly die, and many other things of that nature. Though, the truth is, he never pretended to say that Rodolfus should happen to die, but according to the usual course of things: for it is fre- quently happened, that men reap according as they have sown. And therefore Gregory, relying upon the justice of his cause, was confident that God would make it prevail; which, says he, all things duly considered, would be found to say for Henry and his adherents came to a miserable end. The order, that was made to Coffineste, was this: He should found out, that Bambo says this, upon occasion of a letter written by Gregory, in which they dispute, and other faithful, and it is true, that the words of that letter may bear such an interpretation. But this does not prove that the Pope did make such a statement else- where. And, indeed, the charge laid upon him concern- quite another thing, not contained in a letter, but spoken in a sermon, which he preached in his pontificate. The words run thus: Do not look upon me hereafter as a Pope, but turn me out from the altar, if this prophecy be not fulfilled on St. Peter's day. It fell out, that the office was ordered to be brought to him, to justify himself, to be pretended that his words were not a prophecy of the death of the emperor's life, because he had not been able yet. It is plain, that du Plessis's opinion remains in its full force, since Coffineste's annals, taken from Bar- rois, make allowances, and may therefore affirm, that Elizbethpretended to forestall things, which quickly proved false by the event. Mind these words of the other Mahrnure (73). He wrote circular let- ters to all the faithful people, particularly to the clergy of the province of Rome, to persuade them to engage in a con- federation with the Norman princes against the anti-Pope. He also wrote to the principal lords of Germany, and exhorted them to make war against Henry, promising all of them, that they should obtain a glorious victory. But it fell out, that the forces presented contrary to what he had expected, and they suffered them 24. For three weeks after he wrote those letters, hearing the treaty formed of September, the armies of Henry and Rodolphus came to a severe engagement * on the thirtieth of October, upon the bank of the river Elbe near Merseburg in Saxony (36). Here is a dilemma: either Elizabethbelieved, that his pros- perity would come to pass, or he did not believe it. If he believed it, he must be called a false prophet if he did not believe it, but only delineated to encourage the people, or he be called an imperial, who, by an exorable policy, sacrificed the interests of prophecy, and the honor of the holy name of God, to his own ambition. We have, in our days, some interpreters of the Apocalypse, who are confounded by a like dilemma. Elizabeth's craft puts me in mind of the article DEJOTARUS (37). Thohe, who pretend to forestall things to come, take care above all things to have a brazen face, and an inexhaustible store of equivocations, in order to explain events in their la- ter, though they be never contrary to them. If the events meet with contrary things, they grow more obscure, and that it is the true inference, that was foretold by them. See how Elizabethpret- aces to the death of the foul, which he ventured to fore- see concerning the emperor's death. Of what else could it be to Rodolphus, that the emperor Henry IV should be damned after a certain number of years, if, before that, Rodolphus was to be killed in a battle gained by that emperor? what fame's there was in fore- telling the damnation of Henry IV, a prince, who was quietly triumphed over his rival? If Gregory VII had been a true prophet, that triumph would have been the first thing foretold by him. This I observe, to show the vanity of that Pope's falsification.

(35) Coffineste, de pont., p. 314.
(36) Blovius, lib. viii. cap. xliii.
(37) Etctet., p. 244.
(38) Bull. cxcviii., cap. viii.
(39) Blovius, lib. viii. cap. xliii.
(40) Elibrianus.
(41)内の文脈が理解できないため、明確な表現ができない。
However it be, I can affirm, that no Pope was ever so well to ill spoken of as our
Gregory VII. Many miracles are ascribed to him, and he has been placed in the
catalogue of saints (8). It is said, that his body was found almost entire five hundred
years after his death (22), and we may very well wonder at the uncertainty of history,
when we read the apologetics published by his followers (8).

The
He forgetting the bath, he is for Benno adds, that
instructed two servants to kill it	in
and his son, and gave them
so much trouble: command us, quickly do what
you desire we should do, said the devils to the
fear. In the night of the 4th of December, 1073,
Whereupon the youngest told them, to pull down
these walls quickly surprising at the high walls of
Rome, which were newly built, and to burn them.
ripped them down, like walls of Rome, and the two
young men, making the sign of the cross, returned
'11 their mother, in a great fright'.
Conscientious will have, that Du Plessis of having deftly left out the most
fabulous part of benno's passage; but I dare lay, he
had not done amiss, if he had omitted his It cetera
upon such an occasion. His apologist charges Colles-
tenu with a falsification. He should not, says he (42),
have put in the mergo, that no author of that age men-
tioned Gregory VII. But Du Plessis does not mention it either; he only says of that young
man, certainly. Ills name altered viciss Roma, quos in
monochromatic replication, deurire. nolumbris, and
Germans, and learned Romans, who
immediately pulled down by those evil spirits; and therefore
he does not mention the name of Marcus Austini,
from intermediate walls might fall down, though the historians
do not mention it. The sincerity I pretend to does not
allow me to declare against Colleti, for I am
persuaded he is wickedly colored. Marcus alte,
ancient Rome are the very walls of Rome, from which
those two men were at a small distance, and not some
other distant church. The writing of good and bad,
This is an influence of the equivocations of the Latin
 tongue. How many disputes do they not occur?
Here follows the judgment Nalda made of cardinal
Benois's narrative. I can hardly believe, says he,
that such strange things can be said of the most
prolixitous man in the world, as this author relates
of that Pope, and occasionally at Sylvester II. John XX,
XXII, and Benedict IX, who, as he says, by virtue
of his magic, made women run after him through
woods and mountains, and forced things to come.
But these stories are nothing, if compared with
what he adds concerning Augustin, the physician, who
was very under the influence of the language of birds, and
Gregory VII, who threw the holy boat into the
fire, attempted upon the emperor's life, cursed the
houses, who was a spiritual minister in the state, also
Gerald Burn-
man, and had to well learned magic of Theophrastus
and Lawrence, Sylvester's disciple, that he lent out
his book of arms, and a thundering noise out
of his fingers. But this author is too full of such
stories to be credited; and since he has a mind to
'under the Pope, he should have done it with more
modesty and judgment (43). Satirical writers should
continually think upon their last words. They will
do no, and cannot do, like life itself, magnify
people; they dissipated the matter of fact by mixing
several false stories with them. It was better for
them to leave out some things, than to add needles
to the falsehoods (44). It is more their duty to
be constant their rule. Father Mainzberg (45) ob-
erves, that the calendar, published against Gregory,
111. Marcus Antonio Colonna, Martini Bonai-
uti, Archiepiscopi Salernitanus, cum illius expec-
tantum, quod occasione historiarum, qui
in lWINDOWE
is expediens, est, princeps familiae diutini
memoriae career. Gregorio XIII, Bononiensi
feudato, apud Salernum, memoriam serm-çu
meritum est, quod argumentum derroce
menea. Secundum Sylvesteri, qui
memoria perpetua in memoriam Gregorii VII, a
Simeon, populo, simeon effectus est, affectus
morte miseratio, memora et consolatio.
Nunc manus, necae curiae, cum in
purpureo charme, et aliis suis, et in
saffure, et in rubis, et in violets, et in
amethystis, et in lapis, et in sapphirs, et
in emerald, et in rubin, et in chrysolite,
and amethyst, and others, A.D. 1055.
May 25. This epitaph was engraved by carve
offices, all within the Holy Roman Empire, in
which is in the reign of Gregory VII. He
was placed in the Roman Martyrology in the
year 1584, and his festival was celebrated in 1495 (46).
The apologist published by his followers (8)
who most classically for this Pope was a Ger-
man Jesuit (47); he produces fifty holy and learned
authors, as he calls them, who gave a good cause
of his saintliness (48). Father Beltrami, in his
libri morales, and Gregorius, or Gregorius Reclusarius,
Du Plessis thought (49), that this Gregorius
would have the Life of Gregory VII, and he quoted
several things from him, under the name of Beltrami. But
he is charged with a double mistake. His adver-
saries have proved, that Beltrami, or Gregorius,
with letters (50), a certain work or letters, only, but mentioned (51) several things relating to
that Pope's quells with the emperor. 2. That he
does not say what Du Plessis quotes him for. Grego-
rius's book, published at Ingoldstadt in the year 1614,
is alleged in order to prove it. Rivet replies (52),
that one is not obliged to depend on that edition, for
Beltrami, or Gregorius, who published it, did not
let out what he thought fit. This Jesuit main-
tains (53), that the Words, attributed to Gregory,
are Aventinus. He tells us a very interesting
in the words, shall be so bold as to doubt half of facts, page 486. that Pope's innocence, after his apology, and the
pictures published by Sebastian Tagelag, the emperor's
library-keepers. Qua Ibn Dino & Sibertagon, Grego-
rii VII calumniatorum, si conferrimus cum tot ten
imputations & defamations of the same Grego-
rii VII illusbus, quum in apologia pro codem
pontificem, quinqueaginta protestatis, reiciat canonum
verbis; ex quique interpretanda atom, ab nostris
venari, ut Paulus Brunensis, & Gregorius, fac
Geholthus Reclusarius, ut tacens praelata illa
aniconorum monumentum, quae in defensione Grego-
rii VII, ficta sunt, et falsa spectacula, super ex tenebrarum
vir clarissimi domini Sebastiani Tagelag, J. D. D.
Cecartes Vicern bibliothecaric, quum fulgerant
jam paucorum, quum reconcilium in Gregory VII
convivium ad omnium, ut jam non sed non modo,
adulto, veresparilium & mystificorum, & il quan
fuit altera hingens genitrix patiendum, legitur.
patients avex, confecti vssus (54).—What are
in Bono et Sibertagon, the calumniators of Gregory VII, Exem.
being compared with so many holy and learned
pictures, founders of that Pope, fifty of whom I
have produced, in my apology for him: among whom,
ardly eight have come to light, as Paulus Brunosi
fero, ut et scriptor, & Gregorius, ut scriptor
fuy on noting nothing of their excellent remains of antiques,
which, having been formerly written in defence of
Gregorius VII from the calumniators, as
Jas Tagelag, daucus of the town, the emperor's
librarian at Vienna, by the luxury of word, both
fictions and theories are set forth.
VII are so darkened, that, at present, they are
able only to equal, and bat, and fight like the birds of the night.
It is possible that innumerable things are
what is lost in the confusions of the world? It is affirmed, that in
affine of the Pope more maliciously, he pretended to
have found in old books the falsifying reflections, he
ought to abuse the Pope more maliciously, he pretended to
have found in old books the falsifying reflections, he
ought to abuse the Pope more maliciously, he pretended to

The anonymous writer of a book, intituled, "Les Effets des cours de l'Europe," which comes out monthly, has made a reflection, which I shall examine. It concerns that which we have said in the remark [5], concerning the Popes' conquests. He thinks they were not so difficult as I imagine, and that one ought rather to wonder they have not been

"can ipse ex hereticis et superbus annis regna ge-

neris, ex eternis tormentis, quae salutis derogant, be

haller, doctissimo scriptoribus, cynoeco prorsus ope

sunt (57). — Quis est, si idem auctor nostre, sed idem

sander, non solum ille ipsius voluere, sed etiam omnes

sanci, sive Populi, et, ad avoidancee imperii,

pedes, pretiosi, quique, sed etiam etiam multis non

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lancy is intolerable to a vast many: people; marriage is to them the death and most precious of all the sacraments and wherever the Bible says to be it is of all this subject like that of the *Frequent Communicants*, which we come as a burden as Mr. Arundel, when he published, under this title, but on another subject, a work, which the Pope has made a great deal of noise. They would have thought, that princes and emperors would find great numbers of bishops, priests, and monks, well-affected towards them, another subject, and declare what they were in the Pope the zealous promoters of celibacy. Now what has no remedy, unless he be strictly, which cannot by women, and are extremely delirious of having wives and children.

But, in order to know, whether such confections about the obliques, the Popes would meet in their way, would have been well grounded, we must have recourse to experience, and consult history; whereby it will appear, that those confections would have been right at to the obliques, though perhaps wrong in pretending that those obliques would prove influentivamente. Read De Puffell's book, and you will find, in every chapter, the progress, and the opposition, the Pope cannot go forward, but get ground, but by overcoming the obliques they meet with at every step. Armes and books, sermons, libels, and prophecies, have been made against them, and anything was left unattempted to put a stop to their conquests, and all that has happened. But that is proof enough of the lives of so many men, or near as many, as those of the commonwealth of Rome. Many writers apply to new Rome what Virgil observes concerning the old.

Molta quoque & bello puellaris dum conderit urbem,
Inficrere Deos Latos (66) .

*Tantum molestet Romanam con-

dere gentem* (67).

Multa fuserunt, in modum... (68)

So arduous was the task the Roman name to found.

Zingara told Moly, *Surely a bloody husband are thus to me* (68); but if the church of Rome were to be united, (68) with the *Jews Christ*, he might tell her with much more reason, *Surely a bloody people is this to me*. I think this sufficient with his excommunication, which I inferred in the first edition of this dictionary, in the remark (51) of this article. I am still persuaded, that the power, the Popes have attained to, is one of the greatest privileges of human history, and one of those things, which never happen twice. If it had never happened, I believe it would never have been. Future ages would not afford a time to prepare for such an enterprise, as pall ager have been; and if that great structure should be destroyed, it were in vain to undertake to raise it up again. All that the court of Rome can do now, with the greatest policy in the world, is to maintain herself. Her conquests are at an end (68). She does not entertain a single head of her own into the church, but she has the consciences of the whole of the books are most favourable to them? If there was now an anti-papacy, I mean a schism, like those, which have been to present times, when a Pope set up against a Pope, and a council against a council:

* -- *intelligent obvires signis*

Signa, pare aqua, & plite misantia pliae (70).

Standing in this firm ground against standards rude's,
English Leith, miles, miles to miles oppida's

She
GREGORY VII. GREGORY.

printed with this title, "Histoire des amours de Gregory VII. The history of the amours of Gregory VII [V]."

She would not come off with honour, the lord would be confounded, and at her wish end. Such a contrariety, in such an age as ours, is sometimes a great advantage. Observers by the by, in order to have a right notion of the great obstacles above-mentioned, that the Popes were obliged to make themselves masters of many great buildings, and especially in the field of politics, a very difficult task; for the more numerous a council is, the more it is like a ship tossed with contrary winds, and exposed to the violent storms, thus described by Virgil:

"Tumultero marre, totaque e semina imb
Unus Euripus Nostroque suera cernere procella
Aequor: & volvis volubilis est litora fluctus."

Infidels & emperors viri, & fridericus rentumur.
ErupitanSubmit nobis colubrum ditterque
Teapeam ex occulto: ponto non inquit absita.
Insolentia poli: & erebrae malit ignaria alter (71).

Together, from their caverns, east and west, and fast, fill's my breaking tempest in brief dri'ss,
Rall on the seas with vignets rear,
And ever cavernous bills to the fierce.
So affliction's stern dead to impending wreck,
Which does the ruin of the tumbled earth erect
The gathering clouds, shed ever the tempestuous ray.
Such was the action of the light of day.
Night hovers 'er the deep: loud thunder roars, and
The quick lightning-flash, down force fleet to pole.

GREGORY (Peter), a native of Toulouse, taught the civil law first at Carläss, and then in the town, where he was born. He flourished in the XVII century.

He was a very learned man, and wrote some books full of great erudition [A]; but he does not appear very judicious in the things contained in them. What was laid of his book de Repiblica, may be applied to all his works [B]. He was invited into Lorraine in a very glorious manner, to be professor of the civil and canon law at Pontamouco (a), where duke Charles had lately founded an university. See the map (b). He discharges the duties of that place with great reputation, full of the lessons of St Clara (c).

He understood the Hebrew tongue [D]. If Mr Colonies had known it, he would have taken notice of it in his Gaalia Orientalis.

[A] He wrote books full of great erudition.] This any one may be convinced of, that will never see his book, intitled "Uratii auctor, de Juris civil: & que totius Legum omnium Gentium, & Sacramentis," which he composed in 1059, it was all written in Latin, and is all very accurate. It was a very fine book, which had been reprinted many times (a). His other works are "De Jure Artis minime," "De Republica," "Liber XXV." Two volumes upon the canon-law: the first contains "Liber Octavus," and the second "Liber Decimus." In his last work, "Commentaries," in which he treats of the "Tractatus," he has written in his imitation, "De Tributariis," "De Tributis," (b) which is a curious work, and is very full of great learning.

[B] We cannot say, but what the misfortunes of this lawyer have been, and his poverty, and the miserable state of his affairs, have been great: but he has been a great lawyer, and knew the law very well.

[C] He was a very good lawyer, and very skilful in the law, and understood the Hebrew language very well. He was a great lawyer, and knew the law very well.

[D] He was a very good lawyer, and knew the law very well. He was a great lawyer, and understood the Hebrew language very well.

Gonzalo, 1.

(a) See the map of the Levant, 1059.

(b) See the map of the Levant, 1059.

(c) See the map of the Levant, 1059.

(d) See the map of the Levant, 1059.

(e) See the map of the Levant, 1059.

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(g) See the map of the Levant, 1059.

(h) See the map of the Levant, 1059.

(i) See the map of the Levant, 1059.
GRENAILLE. GRETHERUS.

GRENAILLE (Francis de), born at Uzerche in the Limousin, in the year 1616, wrote a great many French books [A], that are very indifferent. He turned monk at Bourdeaux, and then proceeded to the order at Agen (a). He was made histriographic to the duke of Orleans. See the Sorbertain [B]. He prefixed his print to his books with a proud inscription [C]. He informs us in a preface [D], that he was accused of a state-criminal, and found himself in danger of death.

[A] He wrote a great many French books.] He published under this question, whether the notary admits the breach, or the breach is of his own finding; and that certain influence proceeds from the two hemispheres of a lady, which activity, and makes it not only more beautiful, but also more [E].

[B] (Of the found some of the French books that) was transcribed in Turin.

[C] (He prefixed his print to his books with a proud inscription.) Sorbertain goes on that: He hopes that these fine thoughts will make him immortal; and it is in the soul of the motto under his print prefixed to his book, His miracles continues immortalizes [E].

[D] (In more severe upon him.) I will spare, for his [E] to him [D], your religious sake out of respect for Po. (In more severe upon him.) I will add your relation of the Revolution of Portugal, upon condition that you will take away your picture from it, while inscription is too [F].

[E] (Of the whole book of his)] 1616, 1619, Dutch. The whole book is not at hand.

[F] (Of the whole book of his)] 1616, 1619, Dutch. The whole book is not at hand.

GRETHERUS (James), a very learned man, born at Marcedfort in Germany, turned Jesuit at eighteen years of age, in 1577. He was professor in the university of Ingolstadt for a long time [A]. It is said, that notwithstanding his application to study, he was very constant at prayers, and that his great learning was attended with a wonderful modesty. The inhabitants of Marcedfort were very desirous to have his picture, in order to place it in the town-hall; but, when he came to know, that they had made an earnest application to his superiors about it, he was forry for it, and told them, that if they had a mind to get his picture, they needed only draw the picture of an ab [A].

A. To make themselves amends, they bought all his works for the use of their church. He never suffered his abjuration, and of his new order of Jesuits, without procuring some mark of distinction to his nephew, who was a student. He died at Ingolstadt the twenty ninth of January, 1623 [B].

He was continually engaged in disputes with the Provençal writers, and in defence of his order. He wrote somewhat sharply against them; but he was answered in the same strain. He composed, or translated, a prodigious number of books [B]. Some authors have commended him very much [C].

A cardinal du Perron acknowledged, that he was a man of parts; but this commendation of his was attended with a very uncivil clutch, since it reflected upon a most illustrious and learned nation [C]. A modern author carried this invidiosity further than that cardinal, and was justly censured for it (A).

[A] (Of the whole book of his)] 1616, 1619, Dutch. The whole book is not at hand.

[B] (Of the whole book of his)] 1616, 1619, Dutch. The whole book is not at hand.

[C] (Of the whole book of his)] 1616, 1619, Dutch. The whole book is not at hand.

R. NAULD (A.N.) author of the Sorbertain.
Mr. Baylo. What the French call de l'Egyp[

[5] a certain talent for trifling things, or at most

[6] a kind of provinciality, which is perfectly unac-

[7] quisite to the German gravity, and the fanciful charac-

[8] ter of that nation. When therefore this cardinal said

[9] of Greffer, that he had "a great deal of wit (de l'Egyp[

[10] )" but seems to have nothing more than that a German has seldom so much of this

[11] French vivacity, as Father Greffer had, as much a

[12] German as that default was an advantage. I say,

[13] the character of the question, whether a German can be a wit ? no; for it denies the German nation the most refined good

[14] sense, the greatest acuteness, and the noblest fail of

[15] genial and refined qualities. I am no less the

[16] French vivacity as no great pretense.

[17] R E M. C I R .]

[18] minster, born in the duchy of Cleves, subcribe the canons of the synod of Dort; and

[19] because he did not keep his ox in his stable, he was condemned to a perpetual impris-

[20] onment in Basel; but, in the year 1641, he made his escape out of the prigion. He began

[21] there a work, which he published afterwards [B], wherein he condemns the vice of the

[22] torture. He pretends, that reason is for him [C], though the most general practice be

[23] against him. He gives an account of his imprisonment lasted a year and a half (b). This

[24] imprisonment lasted a year and a half (b). He was admitted minster the tenth of May

[25] 1652, in a refusably manner, that the sovereign may reform them.

[26] [C] He pretends, in condemning the vice of the torture, that reason is for him [b]. The author of

[27] the work [C], speaks of his political Commentary upon the words, Compel them to

[28] come in (a), quotes a very fine passage of Michael de Montaigne, wherein the two incoincidences of the

[29] words are shown, when he says that an enemy is able to endure the torment, do not speak the truth; the

[30] other is, that those, who cannot bear pain, confess things that are false. Montaigne's reasoning

[31] seems to be set down here at length; however, I shall only direct the reader to the place, where they may be

[32] found (b). The same commentator observes, that

[33] Seneca, in his treatise on the Art of Writing, says, he has justly, in a high treason, 'died with great confidence, and ex-

[34] pted a great contempt for life; but, at the same time, seemed to be so afraid of the rack, that,

[35] if he had been put to it, it is very likely he would have confessed anything. It was an easy thing to

[36] collect many authorities and examples, to shew the

[37] inquisitors of the tortures; for many modern authors have published collections upon that subject. See a-

[38] mong others, Ramuzre de Prado in the ninth chap-

[39] ter of the Vestnicrnrhkas, Segla in thirty fifth de-

[40] notation upon a decree of the parliament of Toulouse,

[41] and Rupert upon the fourth chapter of the seventh

[42] book of Valerius Maximus. I omit the civilians, who

[43] have written upon this subject, ex professo, for some

[44] authors do not fail to mention a passage of St. Augustin (6), wherein the inquisitor of the torture is both

[45] execrated and praised by a learned Frenchman, le charme in his note upon that passage, openly de-

[46] clares against the use of the torture: but Leonard Co-

[47] quaout, in his commentary upon the same words of St. Augustin, condemns Vivens' opinion, and says, that

[48] the fathers and the canon approve, that the tortur-

[49] es should be made use of, to extort truth from those, who are accursed. Not are these words of

[50] Quintilian forgerose: "Scint in tormento quaque

[51] qui eis locus frequentissimis, cuiu pluris aequo qua-

[52] re, vera facienda necesse est, aliter lapsis

[53] et etiam eiuadet, quot laeves, quot malae, quot

[54] e uia epius ame, (a) Tom. III. 4.

[55] p. 84

[56] (b) Velif. p. 194.

[57] (c) Seneca, de rerum natura, lib. II. cap. 134.

[58] (d) Seneca, de rerum natura, lib. II. cap. 134.

[59] (e) De motu. lib. III. cap. 147.

[60] (f) De motu. lib. III. cap. 147.

[61] (g) De motu. lib. III. cap. 147.

[62] (h) De motu. lib. III. cap. 147.

[63] (i) De motu. lib. III. cap. 147.

[64] (j) De motu. lib. III. cap. 147.
GRÉTSEUS. GRIBALDUS.

1605, and that very day he preached his first sermon at Arnhem. This I find in a letter, which he wrote in 1626, to Balbazzar Brantius (3), who intreated him to for

fake the party of the Remonstrants.

[No text visible in the image provided]
GRILLON, a gentleman of Providence, one of the most valiant men of his time, under the reigns of Henry III, and Henry IV. See his history in Varillas's preface to the history of Henry III. That historian calls him always Grillon, which is the true orthography of his name, though unknown to almost all other authors (34).

(4) He took it extremely ill, that S leiden should endeavour to render him suspected of having once inclined to Lutheranism (A).

(3) He was born at Delft, where his family had been illustrious for the space of four hundred years. (A) He received his schooling in the HORNAMA OF THE AUTHOR. [Grillon.]

Faled in injuries a thing, without receiving an answer that he had word of before Gropper could answer him in writing, as he said he had, and as he should. Malmesbury does not deny, that Gropper, who was one of the three Catholic doctors, that conferred with Bucer and the other Protestants, at the conference of Ratibon in the year 1541, had corresponded after that time with Bucer; but it is, adds he (5), be- cause, this preacher of Salisburgh, convinced by the reasons, which that excellent man produced in that conference, gave him room to believe, by the letters which he wrote to him, that he was prepared to come in further, as he his eyes on the books of Bucer, and, to prove the constancy of the man, he compared them with the articles, that had been often set up in the public confere-

ence. Then he met with an immense number of points directly opposite to those, which Bucer had admitted and approved in that conference; and he could not but observe, that amongst the same, was the fact of the idol Bucer, error, lies, and blasphemies to great, that the Martinists never uttered the like, that if any old St. Peter inform him in this mat-
ter, he must read what the learned Erasur de Tivins (6), his writer, in defence of the judgment of the university of Cologne, against the calumniators of Melanchthon. But to others, in which he will find this matter fully handled (7). Sturis and his copyist allege this, in order to have an opportunity of lying that S leiden is a liar. They expect every rage against him in this and another hundred places.

GROPPER (J ohn) archdeacon of Cologne in the XVth century, and raised to the purple by Pope Paul IV. See his article in Moreri's dictionary, and add to it, that he took it extremely ill, that S leiden should endeavour to render him suspected of having once inclined to Lutheranism (A).

(1) S leiden, lib. XV, fol. m. 39.

(2) This is the first, the author's, of which I have given the summary (7) of the article W I D A.

(3) S leiden, lib. xv, fol. 357, ver 1.

(4) Archambaud

(5) He was born at Delft, where his family had been illustrious for the space of four hundred years. (A) He received his schooling in the school of the author, he has quoted in this text of this article. (Patrem habebat hugenoton. 

Grotium virum antiquam virutem et opibus polentem, nec patria Grotii famam aliam in reip. Delphini tota quaestiones et controversiae illustra, etiam haeceque concluditae et simulata repetis haece ductum decoratur (1). —— His father was Hugo Gropper, a man of great probity, and much defended, from the noble family of the Groop, nobis, being been famed in the republic of Delft four hundred years, still continuos in the most distinguished Philos. of the comm. That author is not exact, and wants to be explained. His words do manifestly imply, that the ancient family of the De Groop continued in the main body down to our Cornelius Groppius; which is not true: for about the year 1549, Deister de Groop, burgomaster of Delft, and illustrious by many depositions, had but one daughter, whose, marri-

ing Cornelius Cornets, seduced, that her children ought to go by the name of de Groop. Which began to be executed in the person of Hugo de Groop, the father of our Cornelius. The Cornelius named from a French gentleman, who settled in the country in the time of the dukes of Burgundy. See the passage quoted by me in the remark (6).

(6) He applied himself to the study of philosophy, and was sent to Louvain, where he studied philosophy four years, the author of this. (Philosophiam Platonism, quippe quae solius in tempore humanum sapien- se data est divinum, ut ratio legum) (8).

(7) Abreius de philosophia, quae de Cicerone, p. 37.

(8) He applied himself to the study of philosophy, and was sent to Louvain, where he studied philosophy four years, the author of this. (Philosophiam Platonism, quippe quae solius in tempore humanum sapien- se data est divinum, ut ratio legum) (8).

(9) It is very evident that he did not go by the name of de Groop. Which began to be executed in the person of Hugo de Groop, the father of our Cornelius. The Cornelius named from a French gentleman, who settled in the country in the time of the dukes of Burgundy. See the passage quoted by me in the remark (6).
book himself to the bar. The city of Delft made him councillor and echevin at the same time; and because he gave several proofs of his virtue and learning, prince Wale

him conferred upon him the office of master of the requests. He worthily discharged the duties of that office till the year 1575, when he was made professor in the university of Leyden, newly founded, where he taught philosophy for some years, and then the civil-law. He was so well pleased with that employment, that he would not leave it to be councillor in the greeck counell, though that office was offered him several times. He died in the year 1601, within a title. A short behind him some books concerning the civil-law, that have not been printed (a) [C]. He had a brother, whose name was **JOHN DE GROOT** [D], who was the father of **HUGH DE GROOT**, who makes the subject of the following article. They were both the sons of **HUGH DE GROOT** [D], and who died in the year 1567 [E], being burgomaster of Delft the fift time.


(a) **Eldert Coenraedt, Lib. de nova reform. prolog. pag. 369.**

(b) **Dover, Libri novi, part. 1, lib. 2, cap. 20.**

(c) **De Booda, les principes du droit civil, part. 1, lib. 1, cap. 20.**

(d) **Grotius, De jure gentium lib. 2, cap. 22.**

(e) **Grotius, De jure gentium lib. 3, cap. 22.**

(f) **Hugo de Groot, op. posth. lib. 2, cap. 22.**

(g) **Hugo de Groot, op. posth. lib. 3, cap. 22.**

(h) **Hugo de Groot, op. posth. lib. 4, cap. 22.**

(i) **Hugo de Groot, op. posth. lib. 5, cap. 22.**

(j) **Hugo de Groot, op. posth. lib. 6, cap. 22.**

(k) **Hugo de Groot, op. posth. lib. 7, cap. 22.**

(l) **Hugo de Groot, op. posth. lib. 8, cap. 22.**

(m) **Hugo de Groot, op. posth. lib. 9, cap. 22.**

(n) **Hugo de Groot, op. posth. lib. 10, cap. 22.**

(o) **Hugo de Groot, op. posth. lib. 11, cap. 22.**

(p) **Hugo de Groot, op. posth. lib. 12, cap. 22.**

(q) **Hugo de Groot, op. posth. lib. 13, cap. 22.**

(r) **Hugo de Groot, op. posth. lib. 14, cap. 22.**

(s) **Hugo de Groot, op. posth. lib. 15, cap. 22.**

(t) **Hugo de Groot, op. posth. lib. 16, cap. 22.**

(u) **Hugo de Groot, op. posth. lib. 17, cap. 22.**

(v) **Hugo de Groot, op. posth. lib. 18, cap. 22.**

(w) **Hugo de Groot, op. posth. lib. 19, cap. 22.**

(x) **Hugo de Groot, op. posth. lib. 20, cap. 22.**

(y) **Hugo de Groot, op. posth. lib. 21, cap. 22.**

(z) **Hugo de Groot, op. posth. lib. 22, cap. 22.**

(A) About which he had written something. I

(b) For this reason his words. (c) On the same subject. (d) In the same way. (e) From the same author. (f) In the same way. (g) From the same author. (h) In the same way. (i) From the same author. (j) In the same way. (k) From the same author. (l) In the same way. (m) From the same author. (n) In the same way. (o) From the same author. (p) In the same way. (q) From the same author. (r) In the same way. (s) From the same author. (t) In the same way. (u) From the same author. (v) In the same way. (w) From the same author. (x) In the same way. (y) From the same author. (z) In the same way.
which ruined Barneveld, that he was arrested in August 1618, and condemned to a perpetual imprisonment, the 18th of May 1619, and to forfeit his estate. He was confined to the castle of Louvois the 6th of June, in the same year. Every body knows how he made his escape (B), after he had been feverely ufed about a year and a half (d). He retired into France, where he met with a kind reception at court, and had a pension affixed him. The Dutch ambassadors endeavoured to propose the king against him, but that prince did not mind their artifices, and gave a glorious testimonio to the virtue of that illustrious refugee (C). Grotius applied himself very much to study, and to compote books. The first he published, after he had settled in France, was an apology for the magistrates of Athens, who had been turned out of their places [D]. He left France, after he had been there eleven years, and returned into Holland full of hopes, by reason of a kind letter he had received from prince Frederic Henry; but his enemies prevented the good effects of it (E), and therefore he was forced once more to leave his country. He resolved to go to Hamburgh, where he stayed till he accepted the othes of the crown of Sweden in the year 1634. Queen Christinna made him one of her counsellors, and sent him ambassador to Lewis XIII. Having discharged the duties of that employment about eleven years, he set out from France to give an account of his emibiity to the queen of Sweden. He went through Holland, and received many honours at Amsterdam. He was the first to publish a history of that country, and after he had discoursed with her about the affairs he had been intrusted with, he most humbly begged of her that she would grant

Altimate the king's sufficien from him: this they deliver'd to no purpose with a king, who knows every thing that has been transmitted in Holland, in the years c. 1566, for which reason the king would not be satisfied; yet, that he admired the virtue of the man, who, withstanding the ill usage of his countrymen, offered and was willing to serve them, and even to force them when necessary could. Grotius, however, by his own account, had made a good use of the noble examples he had read in the ancient Roman authors (6). See what I have been exposing to Cardinal Bellini (7). The first book was published in an apology for the many states of Holland who had been turned out of their places, and had not been enabled to have the good effects of their good sense. The second book was a mere controversy about the word tolla, tollat, and, to that purpose, he composed a book, publishing much more dispute, and which he had made a good use of the noble examples he had read in the ancient Roman authors (6). See what I have been exposing to Cardinal Bellini (7). The first book was published in an apology for the many states of Holland who had been turned out of their places, and had not been enabled to have the good effects of their good sense. The second book was a mere controversy about the word tolla, tollat, and, to that purpose, he composed a book, publishing much more dispute, and which he had made a good use of the noble examples he had read in the ancient Roman authors (6). See what I have been exposing to Cardinal Bellini (7). The first book was published in an apology for the many states of Holland who had been turned out of their places, and had not been enabled to have the good effects of their good sense. The second book was a mere controversy about the word tolla, tollat, and, to that purpose, he composed a book, publishing much more dispute, and which he had made a good use of the noble examples he had read in the ancient Roman authors (6). See what I have been exposing to Cardinal Bellini (7). The first book was published in an apology for the many states of Holland who had been turned out of their places, and had not been enabled to have the good effects of their good sense. The second book was a mere controversy about the word tolla, tollat, and, to that purpose, he composed a book, publishing much more dispute, and which he had made a good use of the noble examples he had read in the ancient Roman authors (6). See what I have been exposing to Cardinal Bellini (7). The first book was published in an apology for the many states of Holland who had been turned out of their places, and had not been enabled to have the good effects of their good sense. The second book was a mere controversy about the word tolla, tollat, and, to that purpose, he composed a book, publishing much more dispute, and which he had made a good use of the noble examples he had read in the ancient Roman authors (6). See what I have been exposing to Cardinal Bellini (7). The first book was published in an apology for the many states of Holland who had been turned out of their places, and had not been enabled to have the good effects of their good sense. The second book was a mere controversy about the word tolla, tollat, and, to that purpose, he composed a book, publishing much more dispute, and which he had made a good use of the noble examples he had read in the ancient Roman authors (6). See what I have been exposing to Cardinal Bellini (7). The first book was published in an apology for the many states of Holland who had been turned out of their places, and had not been enabled to have the good effects of their good sense. The second book was a mere controversy about the word tolla, tollat, and, to that purpose, he composed a book, publishing much more dispute, and which he had made a good use of the noble examples he had read in the ancient Roman authors (6). See what I have been exposing to Cardinal Bellini (7).
grant him his demission. He had much ado to obtain it; and that prince gave him several marks of his great esteem for him. He had many enemies in that court [F]. The ship, on board which he embarked, was violently tossed by a storm, and cast away on the coast of Pomerania. Grotius, being sick, and uneasy in his mind, continued to travel by land and his illness forced him to stop at Rostock, where he died, in a few days, on the 28th of August 1645. His body was carried to Delft, to be buried among his ancestors (G). Notwithstanding his illness, he published several books upon several theological controversies. A divine of Leyden (f), who was a native of France, wrote against him upon that account, and left nothing unattempted to make him suffer from the Protocols, and to exacerbate the court of Sweden against him. That dispute afforded an influence of the truth of this maxim, That the mind is deceived by the heart. Grotius, being desirous to unite all Christians, looked upon it as a thing that might be effected; his desire did not permit him to see the unfathomable obstacles, which the obstinacy of some private persons would easily rise, though there had been none.

[F] The ship's rigging was rent; all the sails, instruments, arms, etc., were carried away. The ship was cast away on the coast of Pomerania, and the crew were seized by the Swedes. They were allowed to return to the Netherlands.

(G) Grotius was buried in the church of Delft. His body was afterwards removed to Leyden. His grave is still in the church of Delft. His remains were translated to the cemetery of the church of Leyden. His tombstone is still in the church of Leyden.

(f) The book was published in 1649. It is a defence of the principles of the Protocols of the Elders of Zion, which was a book written by the followers of Grotius.

57. From his letter to the University of Leiden, printed in the Netherlands, in 1637, p. 221. (6) This passage is from his work, De jure belli et pacis, printed in 1625, p. 85.

58. This is from his work, De jure belli et pacis, printed in 1625, p. 85.

59. This is from his work, De jure belli et pacis, printed in 1625, p. 85.

60. This is from his work, De jure belli et pacis, printed in 1625, p. 85.

61. This is from his work, De jure belli et pacis, printed in 1625, p. 85.

62. This is from his work, De jure belli et pacis, printed in 1625, p. 85.

63. This is from his work, De jure belli et pacis, printed in 1625, p. 85.

64. This is from his work, De jure belli et pacis, printed in 1625, p. 85.

65. This is from his work, De jure belli et pacis, printed in 1625, p. 85.

66. This is from his work, De jure belli et pacis, printed in 1625, p. 85.

67. This is from his work, De jure belli et pacis, printed in 1625, p. 85.

68. This is from his work, De jure belli et pacis, printed in 1625, p. 85.

69. This is from his work, De jure belli et pacis, printed in 1625, p. 85.

70. This is from his work, De jure belli et pacis, printed in 1625, p. 85.
none in the causes of the division. The calumnies, maliciously diffused by his enemies, about his death, are irredeemably confuted by the relation of the minister, who attended him, when he was dying [57]. Those false reports are nowhere received from

[56] Mr. B. E. 766. 20th, pag. 340.

[57] Mr. De Maurier, in loc. cit. pag. 347.

[58] Mr. De Maurier, in loc. cit. pag. 348.

[59] Mr. De Maurier, in loc. cit. pag. 349.


[61] Mr. De Maurier, in loc. cit. pag. 351.


[63] Mr. De Maurier, in loc. cit. pag. 353.

[64] Mr. De Maurier, in loc. cit. pag. 354.


[66] Mr. De Maurier, in loc. cit. pag. 356.

[67] Mr. De Maurier, in loc. cit. pag. 357.

[68] Mr. De Maurier, in loc. cit. pag. 358.

[69] Mr. De Maurier, in loc. cit. pag. 359.

[70] Mr. De Maurier, in loc. cit. pag. 360.

[71] Mr. De Maurier, in loc. cit. pag. 361.


[73] Mr. De Maurier, in loc. cit. pag. 363.

[74] Mr. De Maurier, in loc. cit. pag. 364.

[75] Mr. De Maurier, in loc. cit. pag. 365.

[76] Mr. De Maurier, in loc. cit. pag. 366.

[77] Mr. De Maurier, in loc. cit. pag. 367.

[78] Mr. De Maurier, in loc. cit. pag. 368.

[79] Mr. De Maurier, in loc. cit. pag. 369.

[80] Mr. De Maurier, in loc. cit. pag. 370.


[82] Mr. De Maurier, in loc. cit. pag. 372.

[83] Mr. De Maurier, in loc. cit. pag. 373.

[84] Mr. De Maurier, in loc. cit. pag. 374.

[85] Mr. De Maurier, in loc. cit. pag. 375.

[86] Mr. De Maurier, in loc. cit. pag. 376.
from time to time; but none has been so excessive in his accretions as the author of the book, intituled, L'Esprit de Mr. Arnauld [1]. He was so bold as to say, that Gro- tius died like an Atheist. Several people wondered, that his grand-children did not demand satisfaction for such an injury; and that they appeared less sensible in this point, than Janenius's relations, upon (2) lighter calumnies; but some personsiter sharply approve their waving all juridical proceedings [K]. We have seen a very solid answer to

[1] Ibid. pg. 16.

[2] It contains a collection of several pamphlets and letters of Janenius and others, published in defense of his father's reputation, and in answer to the calumnies of Mr. Du Boulogne de Hamel, pg. 409.

[3] See the Sentiments of several Theologians, ibid.

[4] Stephanus Constellini, in Prose and verse, particularly against the Socinians, which are pronounced to be a turning point in the history of the Reformation, pg. 427.


[7] An essay on the Socinians' character, with an argument that it is impossible to say whether the Socinians are Atheists, pg. 415.


[12] This is not to be found in the letter printed by Mr. Arnauld, pg. 142.

[13] In the General Assembly, a pamphlet printed by Mr. Arnauld, pg. 144.

[14] On the subject of the death of Mr. Arnauld, pg. 145.

[15] To the book, intituled, L'Esprit de Mr. Arnauld. He is not convicted of saying that Grotius is a Gallican Aristotelian, pg. 146.

[16] Ibid. pg. 148.

[17] In the same work.

[18] In his work on Socinianism, pg. 150.

[19] In the same work.

[20] In the same work.

[21] In the same work.

[22] In the same work.

[23] In the same work.

[24] In the same work.

[25] In the same work.
to that passage of

[Lev. 10:19] and since the accuser made no reply to it, it is a plain sign that he has been convicted of calumny. Now this is a scandalous thing upon two accounts: for on the one side, he made no step in order to give satisfaction for so great an injury; and on the other, his ecclesiastical superiors never censured him for his calumny, nor never interrupted his controversies, to his face, so that they appeared to be publishing such books as [Lev. 10:19]. Caphar Brandt, the Arminian minister of Amsterdam, is writing a life of Grocius (b): It will be large and very instructive: It is pity he does not write it in a language more generally understood than the Dutch. He will not fail to praise him for his memory, which was so good, that, being present at the muster of some regiments, he remembered the names of every officer (i). A letter of Salmantius has been printed within these few days, wherein he is ill used (ii). He left behind him three sons, and one daughter

Without inquiring whether Quispicius was in the right or the wrong, not to ask him such a question. I believe, that a man, who believes the fundamental doctrines of Christiinity, but forbears receiving the communion, because he looks upon that as a sign that one amongst other Christians cannot be accounted an Atheist, but by an old standing foul, who has forgot the notions of things, and the definitions of words. Nay, I go farther, and I maintain it cannot be denied, that such a man is a Christian. I allow you to say, that his believing all the faith, that receive the gospel, to be in the way to salvation, is an excellent reason: But the more scandalous and diabolical doctrine notwithstanding which, can it be said, that such a man, who believes that Christ is the Son of God, and that God is not commingled with the Father; that he died for us, that he was raised from the dead; that he sits at the right hand of God; that men are saved by faith in his death and intercession; that one ought to obey his precepts, and repent of one's sins, &c. I say, can it be affirmed, that such persons are not Christians? I believe it is a question whether there would be more unreasonableness, in suffering such a thing, than the author of [Lev. 10:19], since he published another book (b): whereas, he knew, that all those, who believe the fundamental doctrines of Christiinity, are to the true church, whatever they may be of. I omit several other maxims advanced by him, whereby it appears, that one may be loved in all religions; as an anonymous writer (68) has demonstratively proved to me. I only mention such doctrines as he cannot deny; for I cannot acknowledge, that Grocius, who believed the fundamental doctrines, without approving Calvinism, or Popery; in every thing, was a member of the true church.

For the rest, we need not wonder, that Grocius was abased by a man, whose book is looked upon as a Bible, and upon all accounts an apostate and heretic:—

[1640] to the last I can adduce as a sufficient reason, that which made him angry with the bishop of Rome, or of the several Protestant churches.

NOTE. (a) You have seen a very likely answer to that passage of [Lev. 10:19]. The apologists begin thus: 'But, Sir, what that author, and Father Simon, say of Grocius, is nothing, if compared to what the authentical author of the Fanoncal law, in [Lev. 10:19], says Mr. Arnauld,' &c. It is true, he flatters every body in that book, and that the man of the law, that is in it, ought to make one believe everything else. But, Sir, I cannot agree to what is so imposed by his bold way of speaking, and because some of those, to whom you refer your letter, entertain an illusion of Grocius which cannot be accounted for. I will not go to explicate your success, you receive the illusion of the author, you will be led to misunderstand him. Perhaps, you will not be diffident to find an author, for whom they have no confidence, guilty of the most astonishing calumny, that ever was. This will teach them, that one ought to be careful, who appears so zealous for truth; and, therefore, I lay the design of calumny and detraction are concealed under that seal, upon the presence of defending the church of God (99). After which, the apologists examine the four accusations one after another. In the first, on the first head (66): 'What he says upon the second ruins thus (61):' Grocius, says our fictitious author, in the second place a Scotist, as it appears from his concerning all the proofs of CHrist's divinity. Sir, desire your friends to read Grocius's annotations upon the parapheps of p. 322, which he has printed to your use, and if they do not mention it, that it is an absurd and childish calumny, I am willing to be accounted a most wicked calumniator. See also the D.L.XVII. 5th letter among the letters of venerated philosophers, v. p. 767. I should be too long, should l mention what he says upon the third head, both against the author of [Lev. 10:19], and myself, and, Sir, I shall only set down this paraphrase out of it. 'When Mr. Arnauld says something that is injurious to the reformed, the author of the libel excuses videmcly against him, and Mr. Arnauld is there accused, an unfaithful accuser, an infamous calumniator but, when he says something that may serve this fictitious writer to confuse the minds of the adversaries, when he says, everything is then right it serves him to fill up his page, and to prevent his being placed amongst the little authors.'

I must not forget, that Mr. Arnauld blames the Luthern minister for not asking Grocius in what community he would do (64). This is a material thing, and, therefore, I leave it to the learned and cautious, who are acquainted with my high opinion of this learned man, and who knew to have had no communion for a long time with any Protestant church, and to have confuted, in his last books, most of the doctrines that are common to them. Whereupon the apologists say (65), that Mr. Arnauld, and the author of the libel, do skilfully fancy, that a man has no religion, when he joins with none of the fictions that condemn all mankind, and each of which pretends to be the only church of CHRIST. Grocius abstinence from taking communion with the Protestants, as well as with the Roman Catholics, because the communion, which was appointed by CHRIST as a symbol of peace and concord among his disciples, is accounted one of the first articles of discord and division. (66). Quispicius set the part of the above reason in his apology, and added, that in not asking him what communion he would take, since he has already dyed in the communion of JESUS CHRIST, by virtue of which we are loved, and not by virtue of that of the bishop of Rome, or of the several Protestant churches.
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daughter [7]. The eldest son of one of his sons is Drostert (8) of Bergenzopoom. Grotilus's book de Jure Belli & Pacis being a matter-piece, and having received a very particular honour from the public, I ought to speak of it somewhat at large [O].

[O] Grotius's book de Jure Belli & Pacis was a matter-piece, and having received a very particular honour from the public, I ought to speak of it somewhat at large.

[7] The eldest son of one of his sons is Drostert of Bergenzopoom. Grotilus's book de Jure Belli & Pacis was a matter-piece, and having received a very particular honour from the public, I ought to speak of it somewhat at large.

I shall also try something of Grotius's book concerning the history of the Low-Country [P]. He wrote it in his youth, and according to Tacitus's style.

Mr. L'Hermite translated it into French [R9]. The French translation was reprinted at Paris in the year 1674, in folio. See the extract Mr Denys gave of it, in his seventh memoir concerning arts and sciences [H9]. Here follow some passages from that French translation, by Mr. de Paribrians. "We may add to Polybian, a famous historian among the moderns, who, tho' he had been the benefactor of a great many, in his detestation of another, he relieves his noble art, as carefully as any other historian, and speaks of him according to his merit, without saying any thing, whereby it may appear that he had reason to report of him other things than the incomparable Hugo Grotius, who speaks in his history of the Netherlandes, of prince Maurice de Nassau, as if he had never been ill treated by him. This is a remarkable instance of impartiality, which, though it is not impossible to overtake one's pulvinum, and speak well of one's enemies, as well as ill of others by themselves [P6]." The author, who observes this fine passage [P5], Periplota in Grotius's history, did it not out of flattery; for in those words he blames him afterwards for a thing that delervers to be blamed; he does not approve Grotius's style; and flew thereby, that he is a man of a good life. "None, say he, [P2], of those, who spoke well [R10] and at Athens, I express myself for them, who, as may be inferred from what is obscurely in conversation, as Theycydes and Tacitus did in their histories. Doubtless, they had a way to value their own life, and so they thereby fell into that obliquity, for which they are justly reproved. It cannot be denied, that they wrote an affected style, in order that they hoped to mend their histories, as it were, by a many eloquence, whereby it seems that many things are expressed in few words, and raised above the capacity of the vulgar. I cannot say, that I admire those and many other ed men undertook to imitate them, as Hugo Grotius, and Dionysius Vellius in his translation of the history of the Romane Empire, and now they could hardly be called affected styles. For certainly good thoughts need not be obscure to be approved by good judges; and when a reader is obliged to stop continually, in order to look for the sense, he does not think of what he has lost; the least obliged to an historian, who gives him that trouble. This is the reason why some histories, though excellent as to the matter, are read by few people; whereas if those historians designed to write for the instruction of those, who have a sufficient knowledge of the Latin tongue, to read a history with pleasure, they should have endeavored to make themselves easily understood, and useful to so many people as ever they could. The more a history deserves to be read by the common people, so the more it deserves to be read for them; in the more it deserves to be of a general use. The authority of the ancients, who neglected the clearness of their designs, the moderns, who have imitated them, contrary to the reason, I have mentioned, or rather contrary to good sense. There is nothing in Tacitus that less deserves to be impaired, and in the least to be understood, than his first five books of the Annals; and yet that very fault has been most imitated. I am sorry Grotius is one of those who did not avoid it. The great Bignon, who did not approve that style, had almost persuaded the author to alter it. A marix (Grotius) ubique orationem perfuerat, &iam dantissimo graecius. A quae nec in historiis nihil est perius. Quodsevis tam nobilior facultas studii, quae omnino doctrina & sapientiam etrenn muritum, Hecatoymum Eganumum, quem &stictus audiret &comprehenderet, non est velle alterius nostre universitatis orationem, obscurius obeliasm, in illo generi scripturis, quod per episcopam venustatem pulchri- rum commodationem spectat, penes Grotium perficerit, ut reterebat [R10]. Grotius est in eadem omnino formicellorum forma, sed maiestas in eo magis et majestaliis, ubi corcum in eo obtinetur. Sed etiam in aliis historiis, ubi annos compluresque in five books; the history consists eighteen, and begins in the year 1183. Calucon, who had read something of it in the year 1567, wrote much of it in a letter written from London to Thesman [R9]. He observes, that there were twenty one books in that work; he died in two years after, but part of two last books were added to it since. The author did not publish that history, but he only showed the manuscript copy to Calucon; he did not come out till after the author's decease, Grotius being having a poor estate, he got his copy by him during his life . . . . (66). His wife refused the manuscript of that history to Sarrausius, though he offered her two thousand crowns, and he had almost persuaded Grotius to write it over again. Mr. de la Neufville, in the preface to that translation, says, that he after that it was printed, that Grotius had begun to mould his work anew.
GRUTERUS (Peter) was born in the Palatinate. His father, THOMAS GRUTERUS, who died thither (a), because the Protesstant were persecute in the Netherlands, was professor at Duisburg (A), and had three or four sons who were men of letters (B). Peter Gruterus, who makes the subject of this article, practised phylic in several towns of Flanders, at Dixmude, at Ottend, &c., and was not very well pleased with the Flemish (E). He published, at Leyden, in the year 1629, a commentary of Latin letters, that were very ill used by the printers and the craks (C). He affected, both in his letters, and his style, full old words, very often the superfluous.
order to study the civil-law. He took there his doctor's degree; but afterwards he wholly applied himself to the belles lettres, and soon published some critical books [C]. Though it is known in general that he travelled, one cannot give an account of the circumstances and order of his travels. He was in Prussia, when Christian, duke of Saxony, offered him the professorship of history in the university of Wittemberg. He accepted it, but kept only a few months, because Christian died soon after; and those, who governed after him, obliged all the professors to subscribe a formula, or to resign their places. Gruterus chose rather to resign his, than to subfcribe any confession of faith against his conscience [D]. I find, that his read publick lectures in the university

some employments in that town during the siege, being unwilling, that his fon should stay in it at that troublesome time, sent him to travel into France. These computations are wrong: for they suppose, that the duke of Parma besieged Antwerp in the year 1566, which is not true; he belleged it in 1564, and therefore, if Gruterus had left Leyden, to retire to Antwerp, before the siege, he could not have studied in England till he was nineteen years of age, and then in London for the space of seven years. But to go on, our Gruterus's father's name was Guilielmus he was a burgomaster of Antwerp [4], and subordinated the famous palatine, that was prescribed to the duchess of Parma, and which gave rife to the name Guilielmi, Boggeri. Being proscribed, he went through many hardships, before he got to Norwich in England, where he lived a comfortable time: afterwards he came to Middle- burg, from whence he removed to Antwerp, when the States were matters of his. He demanded of the senate that he should be exempted from the orders which were granted him, till they were threatened with a siege, and then he was not only appointed captain of his ward, but also of one of the four civic regiments of the provin- ces. * Guilielmi visi vel Magni delectus effici vel * munere minimi gravis succedit Deinde gravissimus, ciam * Partemque oblivionis facili velat. Nisi nunc frumentum * sicglori, quod aulas nostras atque aulas academicas * libenter acceperit, Leipsium est * Ryle, aeditus in partem gloriosam illam munitassit edi, * quod aequo consensione sint ipsius partibus sepium transeuntibus at eia decensa atque aequo * confide potest, tamen tridus frumentum super- furit fugiante. [C] He also published some critical books. He published fist of all the Latin verses, being about twenty years of age. * Fama sua immortalis jam in saeculo * erat megalopodum aerundinum partis Galliae occidit. [4] Afterwards he put out, at Wittenberg in the year 1551, Subtilissimi libri IX. in quibus erant versus * hymnorum ibi extant et explicatae et. and then he print- ed, and published, notes upon the ancient Latin authors, upon the two Seneca, Martial, Cicero, * Livy, Pliny, Velucium Panormus, &c. [5] (2) He chose to resign his places, rather than to shun * any confession of faith against his conscience. They required from him, that he should sign the book of the oath, but he knew not what it was, that he had never read or seen that book, and that it would be great rashness for any one to approve a thing, that he has not examined [7]. Whereupon he returned home, and retired to Leyden, where he lived and laboured, but he, in his conscience, would not sacrifice one iota of his integrity. He was there comparatively a man of honour. Gruterus was so far from be- ing gratified in the same manner, that he had not, so much as the charges of his journey paid him. He was the word courter in the great he minded no- thing but his books, and did not care to trifle away his time in visiting and einging to the court favourites, in other companies, with two other famous scholars; and he thought, that all things duly considered, it would be better for him not to think of that gratification, that is the care of the world in gathering a publick opinion about it. * Causa operosissima, quod purpurea Ara- llae adorare necesse est. Principii vero tormenso, aut * supplicationibus contineat felices adhibere fili inter- melia. Nec in rebus, qui ad res auidum vehiculae dif- fident expeditio, quia stipendium aut premio insti- critus [8]: This is the true character of a man, who is a scholar; but perhaps it may seem strange, that a man, who had read to much, should not have known what the book of the concord was. I do not think that Gruterus had a vast genius; but his extraordinary application to the learning of knowing a world of things, and his prodigious diligence in

making large collections, gave him a kind of universal knowledge, for which he was not naturally qualifi- ed. He was a man of great industry, who did not inform himself of a thing, which divided the churches, and made a great noise among divines! In all likeli- hood, he had no inclination for the study of con- troversies. To speak more positively, he did not approve the disputes of divines [9]: he would ne- ver meddle with them; and as he never any quarrel about religion with the Roman Catholics, was branded with the name of a Calvinist, for he was suspected of being inclined to change his religion. Venator, his panegyrist, is a little angry [10].

[4] Gruterus is a very valuable and learned person in sixtine Church, known by his eruditio in quorum omnibus habitationis fabulosis, quondam ex superbus, qui autem est providentia et literarum, in saeculo erat megalopodum aerundinum partis Galliae occidit. [5] Afterwards he put out, at Wittenberg in the year 1551, Subtilissimi libri IX. in quibus erant versus * hymnorum ibi extant et explicatae et. and then he print- ed, and published, notes upon the ancient Latin authors, upon the two Seneca, Martial, Cicero, * Livy, Pliny, Velucium Panormus, &c. [5] (2) He chose to resign his places, rather than to shun * any confession of faith against his conscience. They required from him, that he should sign the book of the oath, but he knew not what it was, that he had never read or seen that book, and that it would be great rashness for any one to approve a thing, that he has not examined [7]. Whereupon he returned home, and retired to Leyden, where he lived and laboured, but he, in his conscience, would not sacrifice one iota of his integrity. Gruterus was so far from be- ing gratified in the same manner, that he had not, so much as the charges of his journey paid him. He was the word courter in the great he minded no- thing but his books, and did not care to trifle away his time in visiting and einging to the court favourites, in other companies, with two other famous scholars; and he thought, that all things duly considered, it would be better for him not to think of that gratification, that is the care of the world in gathering a publick opinion about it. * Causa operosissima, quod purpurea Ara- llae adorare necesse est. Principii vero tormenso, aut * supplicationibus contineat felices adhibere fili inter- melia. Nec in rebus, qui ad res auidum vehiculae dif- fident expeditio, quia stipendium aut premio insti- critus [8]: This is the true character of a man, who is a scholar; but perhaps it may seem strange, that a man, who had read to much, should not have known what the book of the concord was. I do not think that Gruterus had a vast genius; but his extraordinary application to the learning of knowing a world of things, and his prodigious diligence in

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verity of Rolfoe (5), but I do not know when, nor how, he left that university. The place, where he appeared as a professor with the greatest luster, was Heidelberg, where he had also the direction of that famous library (2), which was removed to Rome some time after. He was very fit for such an employment, which very much helped him in writing a great many commentaries. One of the most useful works, he published, is an introduction to the title of the character, than the loss he sustained, when his fine library was plundered (6), with the town of Heidelberg, in the year 1632. Before that town was taken, he retired to his hon-in-law at Bremen, from whence he removed to Tusingen. He returned to Bremen, when the affairs of the Palatinate began to be in a better posture; but.

(5) See the en-

(6) He began to

(8) His fine library was plundered.

(4) Nothing could be more displeasing for a man of his character, than the loss he sustained, when his fine library was plundered (6), with the town of Heidelberg, in the year 1632. Before that town was taken, he retired to his hon-in-law at Bremen, from whence he removed to Tusingen. He returned to Bremen, when the affairs of the Palatinate began to be in a better posture; but.

(5) See the en-

(6) He began to
but, being molested there by the Roman Catholics [G], he retired to a country-house, which he bought near Heidelberg. He went to that town now and then, and let out from it, on the day that he fell sick of the illness of which he died. He set out for it the tenth of September, 1627, to go to Berlinda, where he ended his life ten days after. He was buried at Heidelberg in St Peter's church. Just at the time of his death, the news came, that the universality of Gruter's services to make life easier to future generations of historians and of history, of the Greek tongue (e). He had been invited to several other places (F). As I have already said, he was a most laborious man (F). He had a very uncommon quality:

varian tongue but the licentiousness of the foiled prayers, he was never the better on contentions, and he was the last to make peace. The first time he gave them a gentle answer, and set them right upon a passage of St Augustine, which he had quoted wrong, but, when they accused him of the attack, he was somewhat angry, called them presumptuous young men, and told them how he was used by Leonard Schottus and James Sinmont. *Iuquam *genuere sectam et secularem. *Eucharistia sub *reticenti foliato, quibus tamen plerumque re- *spendi, &feminaeat Teutonicum Augustinum, quam *nullus maior semper in memoria, ut dicere potest, et *dominum, dulcitudo alius versibus, et alios locos *externe, quod ab illis & pro illos fuerat altissum. Deinde *cum nec dam defellent, quam ipsum toleran al *sine libello, si ille dictis, et *fratres religiosi simpliciterburzianos, qui fuerunt decem in vita *beneficia, quem S. Chottus nominatib & S. I. *MUNDUM* fiti minuto hauriente literaturam com- *merito est eum mundum ab illis de religiosis foli *eiuaduam exhiber. Est enim nullus alius an *stitulatimus, quos nec in alios probavit (21). *— Some young *Iuquam *genuere sectam et secularem. *Eucharistia sub *reticenti foliato, quibus tamen plerumque re- *spendi, &feminaeat Teutonicum Augustinum, quam *nullus maior semper in memoria, ut dicere potest, et *dominum, dulcitudo alius versibus, et alios locos *externe, quod ab illis & pro illos fuerat altissum. Deinde *cum nec dam defellent, quam ipsum toleran al *sine libello, si ille dictis, et *fratres religiosi simpliciterburzianos, qui fuerunt decem in vita *beneficia, quem S. Chottus nominatib & S. I. *MUNDUM* fiti minuto hauriente literaturam com- *merito est eum mundum ab illis de religiosis foli *eiuaduam exhiber. Est enim nullus alius an *stitulatimus, quos nec in alios probavit (21). *— Some young *Iuquam *genuere sectam et secularem. *Eucharistia sub *reticenti foliato, quibus tamen plerumque re- *spendi, &feminaeat Teutonicum Augustinum, quam *nullus maior semper in memoria, ut dicere potest, et *dominum, dulcitudo alius versibus, et alios locos *externe, quod ab illis & pro illos fuerat altissum. Deinde *cum nec dam defellent, quam ipsum toleran al *sine libello, si ille dictis, et *fratres religiosi simpliciterburzianos, qui fuerunt decem in vita *beneficia, quem S. Chottus nominatib & S. I. *MUNDUM* fiti minuto hauriente literaturam com- *merito est eum mundum ab illis de religiosis foli *eiuaduam exhiber. Est enim nullus alius an *stitulatimus, quos nec in alios probavit (21). *— Some young *Iuquam *genuere sectam et secularem. *Eucharistia sub *reticenti foliato, quibus tamen plerumque re- *spendi, &feminaeat Teutonicum Augustinum, quam *nullus maior semper in memoria, ut dicere potest, et *dominum, dulcitudo alius versibus, et alios locos *externe, quod ab illis & pro illos fuerat altissum. Deinde *cum nec dam defellent, quam ipsum toleran al *sine libello, si ille dictis, et *fratres religiosi simpliciterburzianos, qui fuerunt decem in vita *beneficia, quem S. Chottus nominatib & S. I. *MUNDUM* fiti minuto hauriente literaturam com- *merito est eum mundum ab illis de religiosis foli *eiuaduam exhiber. Est enim nullus alius an *stitulatimus, quos nec in alios probavit (21). *— Some young *Iuquam *genuere sectam et secularem. *Eucharistia sub *reticenti foliato, quibus tamen plerumque re- *spendi, &feminaeat Teutonicum Augustinum, quam *nullus maior semper in memoria, ut dicere potest, et *dominum, dulcitudo alius versibus, et alios locos *externe, quod ab illis & pro illos fuerat altissum. Deinde *cum nec dam defellent, quam ipsum toleran al *sine libello, si ille dictis, et *fratres religiosi simpliciterburzianos, qui fuerunt decem in vita *beneficia, quem S. Chottus nominatib & S. I. *MUNDUM* fiti minuto hauriente literaturam com- *merito est eum mundum ab illis de religiosis foli *eiuaduam exhiber. Est enim nullus alius an *stitulatimus, quos nec in alios probavit (21). *— Some young
quality; for he was not intent upon gain. He did not care to increase his income. He was very charitable to the poor, and lent money, without much inquiring whether it would be paid him again [K]. He patiently bore adversity; and, if he was not insensible upon the death of his first wives, it appeared at least that it was not very difficult thing to comfort him [L]. His most violent querul, was about learning, was with

Philip Pares: I have mentioned it in another passage (f). That which he had with

Dionysus Gothofredus, was like a torrent [M]; violent, but of no long continuance.

num font Oeconomn de gustibus. - He compiled like [f]
the third and fourth volumes of the Poëmata, not yet
published, which, if compared with those of Langius, are
on an equal or a few drops. He published a Chronicon
Catholicae Historiae in four large volumes in 8vo, at Franfort, 1614, and, instead of publishing his own name to it, he put that of Johannes
Gubernator, in honour of his father’s memory [n].
He was too fond of writing many books; which is
the reason why choice and judgment do not pre-
vail in his works. Non currit, non saligt [34],
urum charis fi cantata, male libros mulier excludit.
and feel Grietius in Senecam, is a school-boy’s or a
printer’s work. Mr. Amelot de la Houssaye [35] speaks
with great contempt of this critic’s performance upon
Taceion, and Baudius had praised the same judgment
upon it long before. Vidit quia J. Gratianus ad eum
Dilectissimum opus in colligation
dis varie festinantem intravit naves fetis. Sed (qua
libere licentia) comminatio morat, & ut, flaci-
Parici loquentis, quod aliae homines, quando dixit re
finita utriusque, similes factae. Videbat et

propositis ad imitationem rudiorum illum, quam
in
apud
hic
ad
libitum
&
publicum
open.
De civili doctrina. Sed boni ibi longo inter-
tertovo, quoniam non pulchris æquar veligibus sectator
— I have seen the anecdotes of Jesus Grat-
ianus on that author. I can by no means disapprove
his diligence in collecting the opinions of different
authors. But I must say they are mere patch-work,
without coherence, and, to give an expression of the
wilful Caligula on a like occasion, found without
theme, — be semper has been prejudicial to himself
in the method which he professed to
in his excellent work De Civili Doctrina. But, God
how greatly does he feel the honour of that
author. — You will see another passage of the same
authors in the remark [N].
His executive application to books was probably the
cause of some faults of fancy, which made Come-
 removal say, that Gratianus was a mad man. When
he meets with something, that he does not under-
stand, he frets, and throws the book upon the
[Book.

(4) De scarce. Mr. Boyle should have fed Chiron; for so
is in the title page of the books he speaks of. Fa-
thomson gives with a, but erroneously,
Gubernator, p. 209, de Epigrammati Libri & Epi-
grammatum et leg. Fazolari 1609 in 8vo. R. M.

(5) This is his most famous one. [K]
He lent money, without much inquiring whether
it would be paid him again.] Thou’st he had been caught,
he was still willing to lend his money and thought
himself happy, that he was not a woman; for, said
he, by way of jest, I should have denied no body.
Et ego benignit dedit, & indigna praeire crite,
dixi utramque virtute indicis, et tam crudeliter
putaret non dare eiemur, quanta inhumanum nec
eramur. Et quantum ipsum argentum non feci
in malis numina incendia, & odiosum infernum,
facientibus ex commodato donum, quisque dignam
erat ultra forum esse auro loco reddere gratias;
neque postquam, quia defellate illa, scartate recepta,
se non promovere auxilia, cum interiit habebatur con-
fitteretur damnarum factiunctam faciunt, diceru po

(4) Quod certamine inter ipso cererra dixit nos, qui viatis venia vel, qui viatis nocem. — Adeo multum erudito inter dicentiam
humanorum doctrinae, adeo multum ruinis in
humanis cerena. {Grunthys ipse calum iliorem
juvenium fatus, adeo multum quia reformata
opinum & defellante illis, quae de GRATERUS
prado vehementiis ante tegetitur, Helderbergam ipse
quique decresci munere media, reconciliari primum
inter ipsos facit effa, deinde fœcurs propria am-
ere, & tandem apud G R U T E R U S pontenti
stipulam, adeo in lapsum curantur. Nam si hihi
constituere, insinuat noster, Dionysii virtus effi
tam bonum, nanumque quippe multo tando fulfit,
or contra, illum maximum teneo millesimum (49). — (50) Venasoi,
The puzzle is when we speculate, that you love divas,
wife, and why not, it bad happened so much

VOL. III.

(51) Venerius,

(52) Flavius,

(53) Scapinus,

(54) Flavius,

(55) Venerius,

(56) Venerius,

(57) Venerius,

(58) Venerius,

(59) Venerius,

(60) Venerius,

(61) Venerius,
He made a very good use of his misfortunes in the last years of his life; which appears by the moral reflections he published (q). His curiosity, though never so great, went no farther than the learning: he did not mind the town news, as so many other learned men do [77], who never go to bed without being informed of all the flying stories. Nor did he mind controversies (s); and doubtless this was one of the reasons why one of his antagonists accused him of having no religion. Nevertheless, he gave such proofs of his attachment to the Protestant church, that many paffionate and reviling controversialists are not pious enough to do the like [0].

(q) With this, add Emblemes.
GRYNEUS. (Simon Grynæus) a countryman’s son of Susiba, was born at Veringen in the county of Hohenzollern, in the year 1533. He studied at Bœthen in the same time with Melanchthon, and this gave birth to a friendship of long continuance between them. He commenced his studies at Vienna in Austria, and received there the degree of master in philosophy, and the professorship of the Greek tongue. Having embraced the Protestant religion, he found himself exposed to many dangers, and especially in Baden, where he was for seven years rector of the school. He was imprisoned at the infliction of the monks; but, by the recommendation of the nobility of Hungary, he was set at liberty, and retired to Wittenberg, where he saw Luther and Melanchthon, and had a conference with them. Upon his return to his own country, he was sent for to Heidelberg, to be professor of Greek, in the year 1539. He discharged this employ till 1549, when he was invited to Bâl, to teach there publicly.

He there employed with several others, in the year 1534, to reform the church and school of Tubingen. He returned to Bâl in 1536, and was associated, in 1540, with Melanchthon, Capito, Bucer, Calvin, &c., for the conferences of Worms. He died of the plague at Bâl, the first of August 1541. (a) He had taken a journey into England, in 1541, and had received, from the lord chancellor Sir Thomas More, to whom Erasmus had recommended him, all imaginable civilities; (b) He was a learned and industrious man, and did great service to the Republic of letters. (c) See his Elegies, in Vida Præeleus. (d) See his Delphi, to the ancient poets of Greece.

(d) Simon Grynæus, Theolog. at Jo. Morich, Opera Posth. praestatissima.


(g) Melch. Adams, in Vida Præeleus, passim. &c.

(h) Tiele, Theol. Graec. hist. test. pag. 1395, &c.

(i) See Simon Grynæus, De Horgen Legat, in De Gynæus, a countryman’s son of Susiba, was born at Veringen in the county of Hohenzollern, in the year 1533. He studied at Bœthen in the same time with Melanchthon, and this gave birth to a friendship of long continuance between them. He commenced his studies at Vienna in Austria, and received there the degree of master in philosophy, and the professorship of the Greek tongue. Having embraced the Protestant religion, he found himself exposed to many dangers, and especially in Baden, where he was for seven years rector of the school. He was imprisoned at the infliction of the monks; but, by the recommendation of the nobility of Hungary, he was set at liberty, and retired to Wittenberg, where he saw Luther and Melanchthon, and had a conference with them. Upon his return to his own country, he was sent for to Heidelberg, to be professor of Greek, in the year 1539. He discharged this employ till 1549, when he was invited to Bâl, to teach there publicly.

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Gryphius (Sébastien), a famous printer of Lyon in the XVIth century, was a German. He performed the duties of his profession with so much honour, that some learned men commend his public praiseworthy actions on that account. And among others Julius Caesar Scaliger, and Conrad Gesner. The latter dedicated to him one of his books [A]. Some will have it, that the other dedicated to him his work De coelo Linguae Latinae; but this is a mistake [B]. One of his chief editions is a Latin bible, which he published in two volumes in folio, in the year 1550. He made use of the largest letter that had been seen till then [a]. It is inferior to none, but the bible printed at the Lozère in the year 1624, in nine volumes in folio [b]. His many editions are esteemed by all critics, who know something of the art and perfection of printing good confit. He dealt very fairly

[Some text is too blurred to read clearly.]

[A] Geyer dedicated to him one of his books. Vide: The twelfth of his Postill. He beheads the following encomium upon him:... His name, in a word, was not unknown in any country,... He then, though a German, you came into France. From this his epistle dedicatory, there is a catalogue of the books printed by Gryphius [B]. But it is a mistake [b]. It is true, that Julius Scaliger dedicated his book, De coelo Linguae Latinae, to Sebastian Gryphius, a printer at Lyon. He only wrote a letter to him on occasion of that book, which he published, wherein he calls him: Tuum vero, mi Gryphio, veram pictationem, excellentem emendationem, idem ingeniosum, idem notissimum, idem studiose et praecioso volat, idem secreto, idem constitio, idem eruditissimum, idem instruiturum... He was writing, my Gryphius, that...
fairly in his crata [G], and had excellent correctors [D]. He also printed Hebrew perfectly well (c) [E]. I must not forget, that he was a learned man [F]. He died the seventh of September (U). A N T O N Y G R Y P H I U S, his son, worthily followed his steps in the same town. Both of them have been praised by Du Vier- dier Van Praetes (G). There was, at Venice, in 1557, a printer, called J O H N G R Y P H I U S.

[D] He dealt very fairly in his crata [G]. To show that his whole was correct, and at the same time to give an indication of his fidelity, he did a remarkable thing. It was an unusual thing to place the crata in the left visible part of the book; but Gryphius put it in the most obvious place. The first page contains the title of the book, the printer’s mark, and the year of the impression; the second contains the crata; and the third the epistle dedicatory (G).

[G] He had excellent correctors. Here is an instance of their excellence. The Press of Stephen Do- lendum’s Commentarii de Lingua Latina contains only eight errors, tho’ that work is made up of two volumes in folio. Since the errors of the text were so few, Gryphius was in the right to affirm, that the proofs had been very carefully corrected (G). One of his correctors was a physician of Cologne, called Mesnoy (U). He printed Hebrew perfectly (G). Mr. Chevillier adds, Mr. Chevillier adds, there is, in the library of the Sorbonne, B e r n a r d ‘ s T h e o r e t i c a L i g u e r S a c u l i e r , which is a very good work in printed Hebrew (G).

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GUALDRA. GUARINUS.

[4] She had immediately, for a reward, the satisfaction of being married very advantageously [4], as will be seen below. Once he makes mention of her in a very gracious manner; for, speaking of a famous warrior (B), he calls him, Nepote de la Guadalra.

[5] The French commentator upon Dante (a) tells us, also, that Ruggero Guadalara, nephew of the fair Guadalra, his niece was Guadalara, famed in his lifetime, for his prudence and his colour.

GUALRUIS, a native of Verona, and scholarch of Emmanuel Chrysaloras, was one of the first, who revived the Belles Lettres in Italy, in the XVi century [A]. He understood Greek and Latin, and taught those two languages with great success, first of all at Venice, and then at Ferrara (a). Pope Nicholas V ordered him to translate...
flatus Sabao (b) [B]. It was a good translation for that time, and the same may be said of his other versions; for he translated some lives, and some tracts of Plutarch. He died at Ferrara the fourteenth of December 1460 (c). All his writings are not translations [G].

(b) See Vallis, ad loc.
(c) See Vallis, idem.

GUARINUS (BAPTIST), son of the foregoing, trod in his father's steps, and made himself very famous for his skill in the learned languages. He taught them for a long time at Ferrara with great reputation, and published some books answerable to the glory he had acquired [AD].

He was still living in the year 1494, and he had been then thirty years proctor of the Belloi Latini, having succeeded his father in his proctorship [A]. The paideia, wherein Guerin informs us of this particular, was not well understood by Henry Stephens [B].

[A] He published four books answerable to the glory he had acquired. A treatise De Sibylla Epistulae, another De Origo diviní (1), another De Regia administracione, notes upon Cicero Fausto, another upon Cicero, several upon Aristotle, letters, verses, and a translation of some orations of Demosthenes and St Gregory Nazianzen, &c. [2].
[B] His proctorship is well known. Let us compare his works with those of Guerin. We have Guerin on the Bible, naturally in the Prophets, Isaiah, Ezekiel, and of course the rest of the Bible;

(c) See Vallis, ibid., ad loc., and ad loc., ibid., ad loc.

(b) See Vallis, ibid., ad loc., ibid., and ad loc., ibid, ad loc.

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'quae homines hostes deseruunt, &c.' [5] (c) See Guerin, ibid., ad loc., ibid., ibid., and ibid., ibid., ibid., ibid.

'successful, his father, he has already taught both languages, for thirty years with great success, and there is no person who has the greatest ability to do it. You must understand this; you must be satisfied that our Guerin was alive in the year 1545, in which his Bibliotheca was printed.'

Guarinus (Baptist), was born at Ferrara, in the year 1538. He is more known by his tragic-comedy, called Pafior Fido, than by all his other works, and by the honourable employments [A] bestowed upon him by the duke, his master. That piece was his favourite work; and he made it appear by his great passion against a critic [B], who had only replied upon it indirectly. He has expressed the mysteries of love so much to the life, that in that piece, he has expressed the reading of it being has been very prejudicial to the chastity of many persons among the fair sex. This seems to confirm a maxim of Mr de la Fontaine [G]. I cannot tell whether Guerin would have alluded such

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G U A R I N I

Un casin maxim in son invocation; perhaps he would have had recourse to a more common thought [D]. I do not think there is any part of his work so remarkable as that scene, which has been so well translated into French by the countess de la Suez, wherein

— Books on various subjects, and converting, under this
— presence of learning, with men, more freely, than Gnaus,
— the weakness of their feet, have proved good, and therese
— the weakness of their feet, being上年至, and their
— the weakness of their feet, being上年至, and their
— the weakness of their feet, being上年至, and their
— various means of exigency, their own weakness.

(D) Perhaps he would have had recourse to a more common thought.

He might have failed, that his readers learned nothing by his failure, and by the parallel, but that he probably derived fore; or if young people found something in it that was unknown to them, they would have learned it elsewhere. The advantage of Papier was that it had been of so advantage to the public. A minute detail of La Fontaine has nicely touched this fortification.

Thee, say I (1), who are educated with the
— education of youth, ought to prevent not only their
— reading of (12) of them, but also their learning a great
— deal more than there is in them, by frequently bad
— company. Men do not always learn from books what
— they should be ignorant of. This author plausibly in
— 13.

(1) Papier in
—(12) See of
—(13) That is, the
—(14) Accordingly.

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 wherein he touches upon one of the most incomprehensible mysteries of nature [E]. The number (a) of the editions and translations under the head of Verona is incredible (5). Guarni died at the close of his life, in the year 1632 (F). His funeral pomp, by the academy of horses, shows, that he was in great esteem (4).

He was a great-grandson of Guarni of Verona, and taught moral philosophy in the university of Ferrara. Notwithstanding the great reputation he had acquired by the above-mentioned poem, he could not endure the name and title of a poet; for he thought that such a title does no honour to those who have, and expostulates them. One would think by reading his verses, that he made them with the greatest facility; but it is milk-sack; they confit him a great deal of drudgery, writes (5). For, he was not found among the riches, and because he was a little food of poverty, he found himself in no good circumstances, when fortune forsook him, having taken but little care to husband the gratifications of Alphonso II, his master, 'That prince closed.

(a) [The author is referring to the number of editions and translations of Guarni's works under the head of Verona.]

(b) [The author is discussing Guarni's death at the close of his life, specifically in 1632.]

(c) [The author is noting Guarni's funeral pomp by the academy of horses, indicating his great esteem.]

(d) [The author is discussing Guarni's great reputation, but his inability to endure the title of poet due to his thoughts on making verses with facility and great ease.]

(e) [The author is also discussing Guarni's poor circumstances and how he found himself without much assistance from his master, Alphonso II, due to his neglect.]

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[The text continues with discussions on various topics, including literature, history, and philosophy, with references to works by other authors such as Cicero, Virgil, and others, as well as specific works like the "Guarino" and "Livy's Tacitus." The text also includes references to "abuse of language." The overall tone is scholarly and critical, with mentions of "originals," "collections," and "works" that have been translated or collected over time.]
ceased to love him, and then Guarini applied himself successively to Vincent of Gonzaga, Ferdinand of Medicis, great duke of Tuscany, and Francis Maria of Felti, duke of Urbino.

born at. Their labour is certainly very great; but sometimes it does not come near the toil of those, who, for the sake of their works, fight in a more easy and natural thorough. I have been told by some persons, who pretended to have it from good hands, that I have read it within their few days in a private book (57), that Vincenzo did not despise with his veris and letters, such as we have them, fill he had taken great pains to correct them. His apology does not say very much, but it intimates, that he has not been a great ease, which appears in the works of that wit, call him no small pains. I hope the reader will not be dis- pleased, and find here a piece of philology. The thing is curious enough to appear here, attended with the approbation of some good judges. Mr de Vai-
tore was above all things far from that sort of negligence which is natural to some authors, and which we have in many of the best ancient and moderns, who have been so much in the habit of the off the advantages of their birth, and, after having charmed the eyes, leaves room to think of that the books may have added to the shade of nature. There is something so easy and natural in its writings, that every body thinks at first he might write in the same manner; and it is only after some time, that you try on its grace, its aptness in a difficult, when any time it might be associated with that of nature. Indeed, what seems to be niche in his art, is not art disposed in the style of its contraries, while is more and greater facility. And this can never more certainly, the more it imitates of the works of art, art is not to some degree, unless it imitates nature, and co-

But the ingenious works, was his great advantage to the witty and com-

of chance and nature. What he had been saying about the confines, that appears in the works of great authors, is a subject that they could not have expressed themselves otherwise than they have done; their words and expeditions are so easy that they seem to have dropped from their pens themselves, and to have taken their proper places. The lyre of Amphion did not work miracle, when Thoas, drawn by his harmony, placed himself among the spectators, under the walls of Thebes (53).

This is what the reader thinks, but the author knows the contrary; that is, that all the finest veris are such, that have obliged him to stretch his head, and bite his nails (52). He remembers, that, in making these veris, he believed Horace's advice, and

Oldiopo capite, et fignetus lumine terrar,
Mutmura cum secur, & rabbiis flentia redunt,
Atque experscere trunatarus Virga libelli,
Ergest veteris mediatus incensae, Gigii
De nobili nihil, in nihilum nihil Effreti (54).

Why need't, and fixing on the ground their eyes,
They must newly examine of the wise
To nothing nought returns, from nothing nought can rise.

Some exceptions ought to be made for some poets, as Ovid among the ancients, and Mollius among the moderns, made veris with great facility, and the readers were sensible of it.

Take notice that Mr Pellisson observes, that this was indeed a facility which may be professed, but that it ought to be always justified (55). Which puts me in mind of a thought of Mr Godere. The facility in com-
poising, says he (56), seems to be an advantage to the

but it is a kind of fruit, because it hinders the

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and the mind, which naturally hates labour and pain,

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and the mind, which naturally hates labour and pain,
Urbino; he was esteemed for his wit and poetry, which was all that he got by so many talents, and he was confined like an oracle about matters. At last he retired into his country, the means of pacifying Italy (4),

... have an early turn, that makes one think he might do the same. But then, whenever tries it, he will find himself with an experimental touch, that nothing can be more difficult than to imitate what seems to be easy.

Ex nos fetus carmen fugac, ut filia quiescet sperat idem, fudit multum, frustaque laboravit Anfas idem (50).

With such much caring, 'tis my very soul, these, shall believe, that he could write the same, yet labor much, and to no profit great.

This judgment of Horace agrees with that of Cicero, speaking of certain orators. 'Summum efficit et humiles, confutandum imitator, in indifferentibus plius

GUARINI, or GUARINIO (Guarinus), a Thessalian monk and mathematician of the duke of Savoy, was a native of Modena, and flourished in the XVIIth century. His Plaètica Philosophia were printed at Paris in 1666, and his Geographia Mathematica in Milan in 1683. He was dead when this last book came out.

[4] His Plaètica Philosophiae were printed . . . . . and the Geographia Mathematica. Each of these two works is a book in folio. The first is a body of philosophy, wherein the author particularly enlarges upon physics, and departs from the common opinion of the schools. See the Journal des Savants of the twenty ninth of November, 1666. As for the other work, I refer the reader to the Alcmechnerii Epistola (4).

GUERBIAN (Renata del Bec), widow of the Marschall de Guebrian, was the daughter of Renatus del Bec, marquis de Vardes [A], and sister of Renatus del Bec, who married the counsels of Moret, milite of Henry IV.

[5] Her eldest brother was killed in Italy by some Banditti. It is commonly said in the books that contain a genealogical account of the marquis of Var- des's ancestors (2). But in the collection of pieces, printed at the end of the journal of Henry III, there are some observations on the accounts of Henry IV, wherein we are told, that this eldest brother was killed by a pretended Jesuit, whom he had attempted to best; and that his father, a venerable old man, was worthy fifty or sixty thousand lives a year, in order to continue the death of his son, caused his train to take the road of Lyons and Italy, and some days after pretended to have received letters, whereby he was informed of the sudden death of his son, upon the road? He, who gives this account, does it upon this occasion. He says, that one Villemont, a gentleman of Guisenne, who was married in the Vezin, just married at Saint Annecy (3) near Clémans, in the year 1625, to have their advice about this cafe of confession his. A gentleman (probably he who decorated the rest) went alone into a country man's howe to confess him; that country man took him by the neck, and flung him down, beating him; he would kill him, unless he promised and swore, that he would never revenge himself either directly or indirectly. The gentleman favoured him, and desired to know whether he was bound to keep his word. The author of the observations adds, that all of these, being ten or twelve, voted in the affirmative, resolving that, for the time to come, no gentleman should attack such people but upon sure and evident, and they alleged a new and worse instance of a certain marquis. It is the adventure I have mentioned concerning the eldest brother of the marquis de Vardes, and of the lady de Guebrian. This story has been recorded with many circumstances, that one would take it to be true but, if we consider other circumstances, we may very well doubt of the truth of this, and even affirm that it is false. We find in the voyage of their lordship, that the lady de Guebrian, palette of Geneva, caused a tomb to be erected for her brother, who had been killed by some bandits of that country. I shall set down the whole passage of Mr le Laboureur, which contains many circumstances, that render what is said of the solemnity of Saintonge altogether improbable. That writer, having observed, that the princes of Monaco, and the lords of the Duc de Cézant in Normandy, are descended from the same ancestors, adds, that this very thing moved the late mefille John de Bec, marquis de la Boite (5), eldest son of Renatus del Bec, marquis of Vardes, knight of the king's orders, being in Italy in the year 1650, to go and pay a visit to the Grimault, related to him, and being killed in his way thither by the bandits, they took care to revenge his death by an exemplary punishment, and caused his body to be deposited in St. Francis's church, where many of the many gentle and children of Geneva, who were present, did express their sympathy.

And I have moved to Our Lady of Confession, without the walls of Geneva, where most of the community was erected to him, and I made the epitaph. Can any one believe, that the force would have been carried to far, to so close from the mouth, that a young marquis had been killed by a peasant? I should think that all the people had been dismembered by such a massacre, and there was no one way to conceal the thing, but by bringing in the Italian bandits. We must not give people such opinions different. Il must eun qui amiant, quarnius ipsi insaniat, taken ilia modo confinent, ilia populo dico.

(4) Chamois in la norme et le Sannois. See the Horace in his Idylls. 504, 150.

A new character (a), which was that of embassadors extraordinary. Le Laboureur in his relation of that journey, does not seem to give a sincere account of the influence of the French Embassador's quarrel [C], nor does Mr de Wicqufort give an exact account of it [D], and he says without any concern in it. She worthily kept up her end and endowed with very noble qualities [E]. Priole does not give a right account of any several times, occasioned by the pretences of the French embassadors, but in Le Laboureur it is far from saying, that this lady was engaged in a concern, that, on the contrary, he tells us, that on the very day Mr de Bregi began to have disputes, the queen of Poland desired the lady de Guebriant not to concern her self in it, and that the lady de Guebriant, princess of Poland, offered her, that she should have the honour due to her character, not only of embassadors extraordinary, but also of prentices of her majesty's conductions, according to several precedents, and particularly that of the arch-duchesse of Innsbruck, when she brought the late queen. In another place the author informs us [F], that she was never to all the grandees of the kingdom, that she intended she should receive all the honours due to a lady of her quality and condition, the same way that those were paid to the arch-duchesse of Innsbruck, in the great days of Tuscany, who brought the late queen. After this I need not add more to refute Mr de Wicqufort [G]. The lady de Guebriant going down flats in the palace, to get into her room [H], the ladies of Poltawna gave her his emblems and his judicial habits. This honour is only paid to kings and queens, and sovereign princes, but the king ordered it to be paid to her, the better to show how much she disdained to think herself a lady, and must have, in order to maintain and distinguish herself, in the most eminent polls of the court. The he said, that those who believe honours have no great regard to merit, men of sense will never believe, that the queen mother and cardinal Mazarin made that great deformity of the queen of Poland (I) and embassadours extraordinary, if she had not been looked upon as a woman well qualified to a great deal of honour to be done to her, and a new character (I) with all the celerity, propriety, and grandeur, is required. She is very much praised in the letter from the king by the cardinal, queen mother, and the cardinal, when she was nominated to that employment, and in those, which the king of Poland wrote to the king and queen-mother, who were so far from asserting she acquired herself of that employment with great ability. These letters may be seen in Le Laboureur's relation.

As I have said before, the prince he acknowledges her ought not to be taken in their full latitude. He forms to him, that when as he 's excelling upon her, that she was the only one in the service of the French nation, and particularly of the chief person in the court. He says, the thing was made public be- cause it was reflected upon that this officious unheard of and unaggerated prince should have had a lady in his day in her memory, to die in her heart, that if she was reflected upon him daily some of her policies that she minded neither court performances, nor the court life. Lastly, that the accepted of that employment, only because she could not dispose of her sovereign, being too much beholden to him for so many favours and services, and all the liberal honours and adumbrations she had from her husband by his order. This he says in the first part of his relation. He tells us, in the second part, that when he was in his volume 49th, that he kept up the reputation and memory of the marquise de Guebriant, by so many extraordinary and glorious labours, that the king, by making her lady de Guebriant, has not only played
of her negotiation at Briac [F]. It is not nor the only fault he has committed concerning that lady: which may serve to remove some suspicions about her [G]. Every thing

suggests, but also noted according to the subject and affected with great merit, during her embassy extraordinary to crown the queen of Poland into her kingdom. There is certainly much too much rhetoric, and too many poetical thoughts. In these excominations, the thing of greatest value is the manner in which the count de Lacle, of whom he says, That though he first set at a great distance upon the government, all his plots were detected, and made desperate without. This he says at page 576 of his additions. We shall see hereafter a pallace of Patin, whereby he does not express, that the whole French nation wished that heroine might be raised to great honours: and I have just now read in a modern historian, that the eled an exorbitant ambition, which was the reason why the marshal de Guibrant had a magnificent burial. "Guibrantti exequiae non vulgaris pompa celebravit." 

Corpus Historie Fonte Dampara Virginis, qui hono in-Honorati ablem consensit, tum acerbae gravita matra praestabat "Nonnulla est etiam spectabilis res quoniam cum vetustate in Rustica (27). The obsequies of the marshal Guibrant were celebrated with a public ceremony. The body was deposited in the church of Notre Dame, which usual honour was not permitted. It was not allowed to be removed by the importance of Renata de Baile, his wife's: who was permitted to the performance of those immodi- cate rites in his absence, but with great and infam- ination. I must needs say, that I do not believe the assembly extraordinary of Poland, who expected her obedience, and who was bedewed on her without her desiring and being allowed. The orato- ry of a man, who prides, ought to be suspected. [F] Pride does not give a right account of her, and this makes him lose the credit of the facts, which is not much to this lady's honour. He says, that, during the last troubles, Charlesv, who commanded in Briac, quarrelled with the governor, and chid him by the court, it was Mr de Tullot, and that he so far pursued his point, that the government was obliged to yield to him. That the lady de Guibrant, either out of scythe or ambition, undertook to make herself necessary; and, being willing the court should think she had preserved that important place, she formed an intrigue to ruin Charlesv. That the relation to Briac with a young woman he loved; and that Charle- vits, being so imprudent as to go out of that place to cultivate her, and to disturb the peace of the country, was discovered to the government, and made his place among the advantages. But, that he was hindered by both parties, and died of grief (20).

Here is an instance of what commonly happens to those who write abominations: they omit many cir- cumstances, without which a fact is but a rough and speechless maid, as those know, who, after they have read it in a large history, compare their notion of it with what they read in an abridgment. Wherever such this intrigue of the lady de Guibrant in his de l'histoire de France, will find the truth of what I say. But, laying aside pride, its omnibus, it is certain he has advanced two fallacies.

The first confides in saying, that Charlesv went out of Briac to see the mistress the lady de Guibrant brought him. Nothing can be more ridiculous: the lady de Briac, and that Charlesv's mistress, by whose means he was to be expelled, should not be with the lady that came from the intrigue, and that he did not know how to use the intrigants of Catherine de Medici (28), and besides that there was there, and that the article made use of to bring Charlesv into the fires, was to use him to ride with the lady de Guibrant, and his mistress. But on the day that he was taken, the lady de Guibrant, being will- ling to be in the town, when the first news of it should come thither, he did not refuse; but he did not allow her to go abroad, and yet desired she should go. The second fallacy concerns the death of that lady. Prisot says, he died of grief, when the civil war was at an end, and that he was distubed for the ill success of her enterprise at Briac, and that she carried on her intrigues even at Blois, and Sully, and that under this pretext he aban- doned her with the queen-mother, and cardinal Mazarin: in a word, that she died only in 1657, after she had made a great figure at court, and he was to be first lady of honour to queen Maria Therese. How came Prisot, who was sufficiently acquainted with great people, to know what pulled among them, and who published his history few years after the death of that lady, to place her death so wrong, as to take away from her five or six years of a shining prosperity? Perhaps he did not mean to do it cunningly. Me de la Barde obverts, that this lady, not content- ed with the character of emissary, which she had been troubled with, desired to engage in great things, as became a son of great lady (23). Nay, it was said, he aspired to the government of Briac, and that she was deformed to be preferred of the king's lands in Alise. She would have recovered by this the means the money the king owed her, and would have formed a small state upon that frontier. Et tempe- rate sibi voluntas, quae obsequi, et utrique clementia, tenebatur Eynard de Prisot and Prisot, 1658. Of this we are to take good account. [F] This is a truth. Prisot does not give a right account of her, and this makes him lose the credit of the facts, which is not much to this lady's honour. He says, that, during the last troubles, Charlesv, who commanded in Briac, quarrelled with the governor, and chid him by the court, it was Mr de Tullot, and that he so far pursued his point, that the government was obliged to yield to him. That the lady de Guibrant, either out of scythe or ambition, undertook to make herself necessary; and, being willing the court should think she had preserved that important place, she formed an intrigue to ruin Charlesv. That the relation to Briac with a young woman he loved; and that Charlesv, being so imprudent as to go out of that place to cultivate her, and to disturb the peace of the country, was discovered to the government, and made his place among the advantages. But, that he was hindered by both parties, and died of grief (20). [G] This is a truth. Prisot does not give a right account of her, and this makes him lose the credit of the facts, which is not much to this lady's honour. He says, that, during the last troubles, Charlesv, who commanded in Briac, quarrelled with the governor, and chid him by the court, it was Mr de Tullot, and that he so far pursued his point, that the government was obliged to yield to him. That the lady de Guibrant, either out of scythe or ambition, undertook to make herself necessary; and, being willing the court should think she had preserved that important place, she formed an intrigue to ruin Charlesv. That the relation to Briac with a young woman he loved; and that Charlesv, being so imprudent as to go out of that place to cultivate her, and to disturb the peace of the country, was discovered to the government, and made his place among the advantages. But, that he was hindered by both parties, and died of grief (20). Here is an instance of what commonly happens to those who write abominations: they omit many cir- cumstances, without which a fact is but a rough and speechless maid, as those know, who, after they have read it in a large history, compare their notion of it with what they read in an abridgment. Wherever such this intrigue of the lady de Guibrant in his de l'histoire de France, will find the truth of what I say. But, laying aside pride, its omnibus, it is certain he has advanced two fallacies.

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thing that Patice says of her ought not to be credited [7]. This affords a remark, wherein we shall see when she died. We shall see, in another remark, the mistake of a German writer [1], who published notes on Proilo. I must not forget, that this lady, who thought herself undermarched, having married a man, who was very rich, caused her marriage to be declared void [8], and married (b) the count de Guebriani, was also governor of that place. It might have been farther said, that Henry IV. diplomat with the count de Ceh, that he should have that counsellor the very night before, to which he was accu-

singly [8]. The count does not make such a promise, in the Ephebria; but he promises in the contract not Amos to meddle with the bride. Pain should not have mentioned this, unless he knew, that the count de Ceh, who published the leaf of the Ephebria [40], is mistaken in taking Olympos, who submitted to those terms, for the count de Mauer. [1] We shall see ... the mistake of a German writer [1]. Proilo's history was repeated at Leipic, the second time, in the year 1686, with the notice of a peculiar, called Fradeonan, that they are not free from facts; nevertheless it appears from them, that the author was very well informed for a foreigner. That proilo, having said, that Proilo does frequently tax the lady de Guebriani [57] with too great ambition, adds, that she gave a remarkable influence of it, when she demanded, at the court of the king of Poland, the same terms, that he had given his mother, when he brought her daughter, who was contrived to the king. He quotes Wicofrest in the second book De Urbin, lib. 8, pag. 13. [12]. The Monarch was willing to grant it, pag. 206, and not pag. 244. He should also have cited the 594th page of the first book, where that archdeacon is filled the mother of the queen of Poland, whom he brought. They are both missing as to that quality of the archdeacon; for the was not the mother of the queen of Poland. That queen was daughter of the emperor Ferrius magnum, and father of the emperor Rumbold III. and therefore it were true, that this queen was conducted into Poland by her mother, she would have been con-

ducted in by Proilo, attending upon the queen of the court. She was the marquis de Fardis's aunt, and never had any children: I believe she has left a good estate behind her. She died in four days, without con-

fusion. One night joy of her, what Fardotus did in jest of a Franciscan, who died suddenly, Out fine er, fine fine, fine fine, fine fine, fine fine. It is said, she was very much in debt, but she then the queen owed her four thousand pe-

sos, which she lent during the siege of Paris. [43] (This) says occurring in the Tartare of Bebe-

rons, to 56. Edist 1544. And Luthier has likewise said, that by the sea, workshop Tycon, says he a good number of his adversaries, mortals just fine er, fine fine. Rut. Cerv. 8. They were many that believed his letters, which he picked out as he was writing his patients [53]; I would not much rely upon what I have just quoted from him. I could easily believe this lady had a hand in finding out ways and means to raise money for the king, and that loving to make great expenses, and to keep her self holy, willingly turned her mind that way, and that therefore was the curst in the place, whereas she thought not in that part; but I do not think it was in Perigord [37]. Doubtless she died in that province, as she was going through it, during the pro-

gen of the treaty into Guiana, when he expected to be soon fill lady of honour to the queen for no body doubted then of the king's marriage with the Infanta de Portugal. [55] If the letters of that physician be repented, his mi-

nances should be refuted by way of notes, and a good alphabetical index should be added to them. But, be-

fore I proceed, I must quote another passage, concerning the family of Guebriani, out of one of the letters I have quoted. He says, that she is the countess de Moreau, mother to Henry de Guebriani, Heret of the 44, under the name of Cafina: that is it in the place, where she was married to the count de Ceh-Sonny, who was afterwards embassador at Constantinople, and there he was at a conference of marriage of an English man, who is willing to be a cocked, and engaged to hear his that about the year 1528, she was married to the Margrave of Parma, Amato, Senor de la Capelle, Guicher. He should have said la Capelle [42] to, who married the countess de Moreau, en de Boc, in the article of de Boc,
The text is a continuation of the previous one, discussing the life and contributions of Guesclin, a young brother of an ancient family of Bretagne. He contributed to being made a maréchal of France (L). The text then describes the good works of Guesclin, who was one of the greatest captains of his time. However, he could not believe whatever the old chronicles say of him whole, as he was not yet cured of the delirium which produced the histories of Roland, of Ogier the Dane, and of the like. Our du Guesclin was a Breton, and did yet very great services to France during the reign of Charles V. He was a little man, and very ugly (A). He was a legend, written by Mr du Chalet (B). It is better than that, which was printed in the year 1618, in very old French, out of which I shall set down a very remarkable passage quoted by some controvertists [C], and to show, that laymen had a right to administer the sacraments in certain cases of necessity.

France, who lived in the reign of John and Charles V, kings of France, delivering the battle of Ponte, in which he obtained a signal victory over the English, informs us, that his soldiers confided in his faith, and gave the command one to another, before the battle. But it is better to set down the words of the author: "In that place, they eat bread and drink wine, which they brought with them, and some of them took bread, and made the sign of the cross upon it, in the same manner as we do, and having conferred their sins on one another, they applied it to the sacrament of communion (E)."

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put him upon such a way of writing; which was an incommodious thing, if compared with his extravagant way of handling history [8]. He broke the most sacred and the most essential laws of it, with a boldness that cannot be sufficiently detested; and he shewed, that no man was ever so unworthy of the character of a historian to Charles V, which was given him.

He alleged a very bad excuse, when he was cenured for it: [C] he pretended, that, excepting the holy scripture, all other histories

antistibis duobus palpis figurae landari contustus. Fulguris iterandæ et remati, sed non timor (ut alium) quoque in suis frequentissimis, et in timo summa ualuit, sed illicita sed multiplicius discessit, fortæ incideret in ea quae demum effugit non pulסתר. Sui ilium (hincque) quoque impulsus velicitur omnibus, quae in opposito et discordia, id quod in cælo disserdi repertum, et quod in terris seculis habuerunt, quorum reliquam genium instrumentum hanc, duple quadam an paenam in eo eleclentorum genere in Hispania effusam administravisse.

potius, nos meriti prae trael in seculum et in saeculum. Particularis dibus G. Metamor. und. Andreæ steeves, men of great learning and withal a liberal disposition with that perceptible affection of authors. The former of these, Metamor., in his book De Academia utrbis Hærc. in a writing that is admirably wonderful eloquence, and incredible fertility of genius: but (sive br.) he fell into the fault, which Pericles ob. in the pernicious practice of preferring his orators to his philosophers. He sometimes thundered and lighted, but does not, as formerly Pericles the Athenian did, shake a whole state with his eloquence; and whilst he aims at elegance, he often falls into those things which expose him to laughter. Had this author [po] preserved the torrent of his eloquence within bounds, it would not have been so ridiculous, whether Spinoza could have shown an author equal to him. It is in vain, and thro' a blind conceit, that Wadding [q] assigns Father Schottus with envy.


due ingenius, (The best way of handling history.) The liberty he took to falsify whatever he pleased, and to advance, as true matter of fact, the mere inventions of his own brain, comes from his habit of being a writer of romances. The latter deceiver no body; for they do not require, that whatever they say should be accounted true. The only thing they are food of, is, that their fictions should be approved as being ingenuously conceived; but Guerra pretended, that what he advanced, should be looked upon as historical facts taken from good authors. He was therefore a public poisoner, and a seducer, and deferver to be punished as a priest and sacrilegious man, at the tribunal of more sacred laws of learning for he violated the most sacred laws of history. Nicolas Anto. is too indulgent. [It is difficult to say what is a commission of powers quas excusatione indignas, tales fayer, talis habere licet, sed quandoque leges, plebi praesumans proponentis, et commendationes fuerit maxima superfluus, ac desine de universis omnium temporibus, quae tum in antehae, tum in hodiernas, posse Lactae narratio ausit, sub juramento ille opprimitur magnri literarum. — De perpetrum quer quibus nostra, et uterque historiarum. See the whole extent of his impudenties in the article R.U.A. I have also touched upon them in other places. (g)

[H] [a] (He was cenured). Peter Rus, professor at Sorrie, did not suffer the boldness of this author to go unpunished. He wrote strongly against him, as may be seen in his article. Here follows the judgment that: Volfus pulled upon the pretended life of Marcus Aurelius, written by his countryman. Voss, M. A. Antonio Guerra, Mondonenii Episcopi, et Carthi, Carolo V. ad conf. Hispaniae edita est, etque est in alias usque ad postrema tralata habita, nihil Antilob habet; sed tota ad simplicem, ut嘉宾us Guerra inclusi sunt: qui turbatis vel oblitatis lector, contra officium hominis candidi, maxime Episcopi, qui in suis operibus pulchrorum, et propriis intrinsecis praevae principis.<br>

[8] "That life of Aurelius Antoninus, which is published in Spanish by Antonio Guerra, Mondonenii Episcopi, and published in 1573, was the counsellor of the emperor Charles V, and translated from thence into many other languages, but nothing in itsAntoninus; but the whole is fictitious, and the generos exuviae Guerra (hincque) suo pretendendi, tuo, et quoque adventu, pro atque, the duty of the


[10] "Hoc Epiphanum addi et Graeci translatum eff. et. Cypre osculati, malum in monimentis de se perpetuculum evocandum sub Syra, quae omnibus, patibus, vales, fac sic, cum huic Historiarum ver.

[11] personae, unusque illius Ceres et Pulcherrimae his, et alius, qui habet in works, in which he gives to his father, and of which he could not be otherwise.

[12] Quod narrant, nane annos vacat auctor verum. Aris duis pari effugiet per annos pi

[13] Here lies Clavilia, only daughter of Camillas, who chose to live forty six years among the Vellari soldiers, a prisoner, rather than to marry, at liberty, the great king of Sicily. Sud lato! the women now feed upon those limbs, which those pure and undefiled in their whole life.

[14] "He adds, that this epistle was translated out of the Greek, and immediately after, he relates many things concerning the privileges of the Camilla, and of those who choose to live among the Vellari soldiers.

[15] te, etque Tubur, sub utraque, ut homo, quae est hanc regionem, et in dictis quae vellicum est, et qui habet in works, in which he gives to his father, and of which he could not be otherwise.

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[17] "Antonius Antoninus says he (q), qui nique aurrique Romanique Historia fingit, quaestor commissarius quae sic velis ausit, audita personae, ut ego, et licet incertum, Nova tamen nomina scriptorum excepit, tavis, found quae yecidit obtundere quae apud

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histories are too uncertain [D] to be credited. Being in the emperor's retinue, he saw a great part of Europe (E), and was made bishop of Gudix in the kingdom of Granada, and then bishop of Menedoneda in Galicia (G). He died the tenth of April 1544, after he had been polled of that dignity for some years (D). It is a fiction to say, that he was bestraited by the court of Rome [F]. The eagerness of foreigners, in translating some of his works into several languages, cannot be sufficiently admired [F]. I shall give some few [G] that after long and intent meditations, he had writ a book, wherein he showed by invincible arguments, that whatever is contained in Castrum's [H] manuscripts, concerning the wars of Gult, is false, and belied, that Castrum never went beyond the Alpes.

But it is a fiction to say that he was bestraited by the court of Rome [E]. Don Nicholas Antonio quotes an author, who compiled the martyrology of the Franks, and said that the bishop, after the necessary informations, solemnly decreed, that Guvaria is not of the bestraited person, and ought to be looked on as such. See also the latimer, men are left orSubmit ecclesiasticorum, iustitiae ecclesiasticorum, in particular, as it appears to the author

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(10) Nicol. Ant. 1673 27, p. 458

(11) Melch. Cano

(12) Nicol. Ant. 1673 27, p. 459

(13) For April 1749, 251, p. 410.414

(14) For April 1749, 251, p. 410.414

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(15) Mt. Hospit. Lib. 1, cap. 25, ver. 25, cap. 30, ver. 27.
give a catalogue of his writings [G]. I have something to add to what I have said of his De principis [J], and I will shew, that, if the French are to blame for having highly valued such a book, the Spaniards, who have extemned it still more, deserve more to be laughed at.

'...most of the ability are very fond of; but what wonder, since the same perfumes were plucked with Amatus of Arentsberg, or with Petrus de Rupes, or Nicolas de Harey, Sieur des Elsars, reprinted fo-
terrible times. To these two different translations, the fault of which, by the by, is cut off several chapters, alludes the jejunus oneratus of the Jaffar Schiores, R. M. CH. [F].)

I shall give a catalogue of his writings."

I have mentioned the most famous, which is intituled in Spanish, Reo de principes de los Mercos Aurelios. It is thought the first edition is of the year 1550. It was followed by some others before the author published it himself. He complained, that it had been taken from him too imperially, and made public without his knowledge. His letters were printed the first time in 1572; and since in several places, and at several times. His other works are, Prologus librorum, en que el autor es una historia de muchas hizorias. Una decada de las cosas de los X. Cofres Emperores Romanos hasta los Tragias a Alexandros,阅览, The Gallesia de la historia de los ellos de la historia del mundo, y historia de Cristianos (19). De los incertidumbres del marzar y de muchos trabajos que se sufren en las Galeras (20). Monte Catarina, joan de meriçia Dominica pacienta et de curis Dominus in Cris de prencipado (21). Gratias de ejijigias et exercitii de contento. He was about a history of Charles V, and it is said, he ordered by his will, that the pedestal of his historiographer should be removed (22) to that emperor, who had received, for one year, whereupon he had been dead, no time upon that history (23).

N. I have since found a fourth edition of his De princis."

He declares, that this work (24) was a translation of the life of Marcus Aurelius, and that this original had been sent to him from Florence (25). He confest, that he had not confined himself to translate it word for word, and that he had added many things to it. He began the work in the year 1572, and finished it in the year 1574: and tho' during these three years, few he (26). I kept my book secret, nevertheless it was divulged for the book being an ill of all the arts that it was, to pass away the time, and divers his dispenser. Wherefore in obedience to his intention, I myself carried him Marcus Aurelius, without its having been revised, corrected, or emended. But for him, in his remembrance of my labour, that he should not suffer it to be trasferred, nor taken out of his royal actual ownership, I have no great prejudice, in purusing and finishing my undertaking, he would know, that my intention was not only to publish Marcus Aurelius, but as it was, but to add to it many tenous worthy o recom-

See Remarks [B].

GUEVARA, GUICCIARDINI.

GUICCIARDS (Francis), defended from one of the most noble and ancient families of Florence, and author of an history very much extemned [A], and of some other works (a), was born in that town the fifth of March 1492. He was pro-

nunciation: notwithstanding this, it unfortunately happened, that the book was stolen, and afterwards was restored to the authors; but it meant it became every day more incorrect and faulty for use, but one original to correct it by: it is true, some perfumes brought me some copies, to revile and correct them; but, if they could speak, they would complain more of those, who have copied it, than I, the thieves, who stole them; and, as for the justice of my labour was near at hand, ready to deliver the facts to the world; Aurelius was printed at Sevil, and soon after in Portugale, and in the kingdom of Arragon, in such a manner, that, if the fifth edition was but several

[1] He is author of an history very much extemned."

It contains, in twenty books, the trans'actions in Italy, from the year 1490, to the publication in 1560, and only sutable to the authors, that Italy was not in the year 1490, and ends with the death of Clem- ent VI, and the election of Pauil III. [7.] It is a short chronicle of what passed in the years 1570 to 1573. This history has been translated out of Italian into several languages. Carlos Secundus Carlo published it in Latin, at Bologna, in 1576. One Jerome Clomey, a Parifian, published it "in French at Paris in 1656. The English have it in their own language, in the English and the French library. The Spaniards, the Germans, and the Dutch, have all translated it into their (3). The best Italian edition is that, which is illustrated with the marginal notes of Thomas Morus. He has also published it in the French library of Venice in 1574 (4). This history did not appear till after Guicciardini's death; and it was Agostino Foschi, who also publised it. The English translators took care to preserve the translators, but they were cut out, because the court of Rome did not like them. They published them by themselves at several

(1) Buller, R. Illust., p. 112. 1605.
(2) Potirror, R. Illust., p. 214. 1605.
feoffor of the civil law, being twenty three years of age; but he rather chose to follow the law, than to teach it, as he had done before. He became a very famous advocate, intomuch that he was thought fit to be employed in state-affairs. He was sent ambassador to the court of Ferdinand, king of Aragon, in January 1531. His embassy lasted two years, and proved very glorious to him; for, as his return to Florence, he met with a kind reception, and was very well approved. Some time after, he entered into the service of Leo X., who made him governor of Modena and Reggio. He defended Parma with great success, after the death of that Pope, and continued in the same governments under Hadrian VI., and Clement VII. Besides, he was also made governor of Romagna, under Clement VII., and lieutenant of the army, and shewed, that he was as great a captain, as a good negociator. He was governor of Bologna, when that Pope died, and took care that the enemies, he had gained by an exact obligation of justice, should not take advantage of the Interregnum, to his prejudice. The new Pope belowed that government upon another; whereupon Guicciardini retired from Florence, where he resided, till he died. He did great services to the house of Medicis, and would not accept the offers of Paul III., who defied to take him into his service. He had a wife, but it was not a matter of importance: he considered, that he could not be preferred to ecclesiastical benefices, nor procure any to his sons besides, being afraid that he could not serve the Pope, without disobliging sometimes the duke of Florence, he rather chose to live a quiet life in his country-house, and to spend his time in writing the history he had undertaken. He was advanced very far in it, when he died of a malignant fever, in May 1540, being fifty five years of age. He was defied to be buried without pomp, and without an epitaph or funeral oration (9). His history of Italy is very many. Many look upon him as an impartial historian, that flatters no body, and blames only what is to be blamed: but some are of opinion, that he flew too great a partiality against France (10), or that he

(1) They published two letters taken from the third book, and six other letters written by him, at Ratisbon, in 1611, Italian, and the Dutch, in 1600. In the year 1612, two more letters were printed at Augsburg, in the same language. The payment of the impost of the papal power, in Seyssen and at Preussenc, as the Act of the 25th of March, 1612.

(2) The Revolutions of Italy.

(3) The Recess of 1611.

(4) In the Re-Union of 1615.

(5) See the Revolutions of Guicciardini.


(7) They published two letters taken from the third book, and six other letters written by him, at Ratisbon, in 1611, Italian, and the Dutch, in 1600. In the year 1612, two more letters were printed at Augsburg, in the same language. The payment of the impost of the papal power, in Seyssen and at Preussenc, as the Act of the 25th of March, 1612.

(8) The Revolutions of Italy.

(9) The Recess of 1611.

(10) In the Revolutions of Guicciardini.


(12) See the Revolutions of Italy.

(13) The Recess of 1611.

(14) In the Revolutions of Guicciardini.

he dwells too much upon inconsiderable things [C], or that he has suffered too many prolix harangues [D], or that he is too apt to ascribe actions to bad motives [E].

[C] Cardinal Palavicini is not favourable to him: I will mention what he says of him [F]. As for Guicciardini's style, his most unpleasing characteristic is, that it is very concise and arid, but there is a great difference between the first books of the following, because they presuppose, that the first five books were corrected by an able hand [G]. Father Poleffini blames him for ascribing to fate and fortune the success of wars, and the revolutions of states: he is willing to believe, that it does not proceed from an error of his mind, and that it is only an effect of custom; but he

fancies

doned the virtues he could not deny, without being taxed with lying) would not have sufficed their writings with it before some years; but no man among Christian nations did ever reflect upon that king in his lifetime. [H] Not to refer to another time, I shall mention the other faults, for which to this age, I mean, that he is very wise, and that the fame that has been observed by others, as it will appear by the following remark. [I] I do not find, says he, any thing inflammatory, more than that, except his great freedom of speaking of great men, and his care to inquire into the causes and motives of several actions. But

[2] the fear of harangues, and incor-
siderable things not worth mentioning, that, if some author had gone before him in boldly laying open and exposing eminent men, they would not have been so much censured. But it is well known how much the minds of men are affected with a remarkable novelty; and yet he has done himself a great deal of injury, and occasioned wrongs among due bounds, and by preferring the regard he had for his country, to the duty of a historian, and even of a Christian, a man, whom to such effects ought to be indifferent.

[C] ..., or that he dwells too much upon inconsiderable things. [G] It is Lipshy's opinion [H]. I dare proper baser and more iniquitous, good & just, longer & ed, & good minutissima quomodo parat, quum ex urbe defugerit historiam, quae, ut Divinitas

tabularum, ut quin decem saepe est. Lipsius, ut consuetudine, contra aam et dignitatem legum,

[L] But he has suffered too much from the other historians. He has what I shall set in the pallace of Montague in the following remark, here are

Lipsius's words [I]. Sed non orationibus ejus facta observantur, non ab capite laece et fuluam

vagnarie. Denique, uno verbo, inter notissimos famus ejus historiae: inter veteres, mediiocc...
fancies that such a thing spoils the readers (d). It does not clearly appear whether he is more inclined to cenure him, than to commend him (G). Varillas charges him with calumny in what he says about Francis the first's intelligence with Soliman: I shall examine what that is, and whether it be not a great deal of praise for the French historian, with whom he is (H). I shall likewise take notice of Bonifazio Vannozzi's little, too devout complaints (I), and shall not forget that the Venetian complains of Speech, which桂ucciani refers to the embassador, whom

{[G]} It is not easy to know whether he is more inclined to cenure him, than to commend him. He (a7) says, that in those great and in those of less moment in public affairs; he mentions the good opinion that his contemporaries had of his history (b2) but he says also, that he should have been a better man, had the books of considerations upon that work, to shew the fallacies and partiality of the author. That book, says he, is in every body's hands, and therefore I need not dwell upon it. For not to be Cyril, but what the August 1687. 5th. That work is in Cyril.

{[H]} It should be Cyril.

{[I]} It should be Cyril.

{[J]} I shall examine what Mr. Varillas observes upon this. He affirms (c9), that Francis I. and Henry VIII, were on the 1 January 1524, to order, as a part of the last treaty of Cambrai, that no exception, any state of Christendom attacked by the Turks... the original of that agreement, addes be (d7). He is to be found in the Libro de las Acuerdos de Paris; and Guicciardini must needs have known nothing of it, since he positively says, that no foreign historians do, upon his credit, that the most Christ-... that of the French and the Turks, in order to attack the body and soul of the author, and at the same time with Guicciardini, and in Italy as well as his... be put into the index (d9). He pretends, that for ex-... He (d11) adds, that Guicciardini himself.

{[K]} Guicciardini Lib. xxii. fol. 202r.

{[L]} He (d13) adds fol. 406.

{[M]} Paul. Livi. Histor. lib. xxi. fol. 70v. 185v. 186r.

{[N]} In the first edition of 1566, in 400, aparejo Nino Bevi-... to publish some part of it, and he is mistaken; and the marks and marginal notes by Father Renzi, a Florentine. Neither are they in the edition, which the same Bevi-... Varillas should not have said that they were not dated in the second, which were printed by themselves at Venice, aparejo Gregorio Giulio da For-... Z z

{[O]} Other works (d) and other editions, are not published.

{[P]} That the Latin translation, made from the French original by Gregorio Giulio da Forli, (a previous version of which was published in 1566, in 400, was a most extraordinary work, and was approved by many, as example of true and perfect civility. And omitting the rest, let us only note the bare fact and context: Beviolus, of course, confounds the terrain he is working on, and makes a big issue of the fact that he is too partial in his work, and sees, rather than blurs, the issue, but does not see the real problem, which is not needing so much space, since it belongs to the history of the several judgments put upon Guicciardini.
whom they sent to the imperial court. [K]. Besides this, he wrote some other books [2].

LEWIS GUICCIARDI

his nephew signalled himself in the common-wealth of learning. [M]

[X] The Venetians: complained of a speech, which Guicciardini offered to their Emperor Maximilian, in the year 1505. Per attener da lui una

qualche condizione di Felice Treculsiu, che si fosse cespedito Ambasciatore della Repubblica di Genoa; che suo amico, dicitano i suoi steward, non avesse mai

parlato in Venetia, né mai per ragione di proprii affari. Ma in città divertito, la quale parla veloce, e senza niente di particolare, così che si diceva non fosse

stabilito, né in quanto convenga di suo testo ritratsa quella Repubb. la quale gia...

la sua impropria parola bontà da lui insinuato a Cesare, trasferito finalmente nel parlo Lato in suo volgar, e risposto in suo tesoro. [37]. The Venetians, without any other mark, was a chimine speech, and, in order to prove it, they say, that

Franc Capo, (3b), whom they sent to the emperor, after they had returned to Genoa, could not to much as

into the territories of that prince; and that Lewis Mocenigo and Antonio Julianni, whom they sent to him some time after, were not admitted in Francis Capo. What

is certain, is, that those embassies were ordered to make very advantageous offers to his imperial majesty. The bill of the departure of the Venetian, which I have quoted, does:

March 16. Feier Benello, another Venetian historian, confides it ill more expressly. — Luisum, feu (35), at Antonio Julianni.

in a chiminean's, seu in alio proposito, qui non posset se

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is certain, is, that those embassies were ordered to make very advantageous offers to his imperial majesty. The bill of the departure of the Venetian, which I have quoted, does:
GUICHENON (Saul), advocate at Bourg in Brefle, deserves an illustrious place among the historiographers of the XVIIth century. He was born at Mâcon. He published the history of Brefle in 1650, and then he set about the Genealogical History of the house of Savoy, and had it printed at Lyons in the year 1660, in two large folios. He published, in the same year, a Latin book, intituled, Bibliotheca Sebutanes [A].

This three works are very good in their kind, and made him worthy of the reward bestowed upon him. [B] He has owned it, but in such a manner, as seems to reflect upon the court of France for their imprudence towards their historiographers [B].

He had been a Protestant, and he died a Roman Catholic, the eighth of September 1664. He has been taxed with plagiarizes [C].

I have been accused of believing, without any grounds, that he had been an Huguenot. A confutation of this censure appeared in the Mémoires de Trevoux, for January 1703 [B], but I am going to say something stronger than all that: I shall cite a minister, who has publicly upbraided Guichenon with abusing the reformed religion. He makes use of very harsh expressions [D], whence we may gather that he was well assured of the truth of what he advances.


[2] Je le lue, & voici ce que je me doit de taxer de plagiarist. [E]

[3] Je le lue, & voici ce que je me doit de taxer de plagiarist. [E]

[4] Je le lue, & voici ce que je me doit de taxer de plagiarist. [E]

[1] This is the duty of the reviewers of his works. [2] This is the duty of the reviewers of his works. [3] This is the duty of the reviewers of his works. [4] This is the duty of the reviewers of his works. [5] This is the duty of the reviewers of his works. [6] This is the duty of the reviewers of his works. [7] This is the duty of the reviewers of his works. [8] This is the duty of the reviewers of his works.
GUIGNARD (John), a Jesuit, native of Chartres (3), and professor of divinity in the college of Clermont (8), was executed at Paris, the fourth of January 1595, for high treason. He was convicted of having written a book full of rebellion and rage against Henry III and Henry IV (41); and, as the circumstances of the time required, that a doctrine, which had not long before exposed the life of the king to the wicked attempt of John Chastel, should be punished with the utmost severity, it was not thought proper to give any favour to this Jesuit. He obstinately refused to make the amende honorable; and he perished to his death in not acknowledging Henry IV for king of France (8). He has been extolled as a martyr by the apologists of John Chastel (5). We shall see how the Jesuits answered, when they were reproached with

1. He was convicted of having written a book full of rebellion and rage against Henry III and Henry IV.
2. The parliament was carrying on the process against John Chastel, some of them, deputed for that purpose, went to the college of Clermont, and seized on his papers, among which was found a book written in Guignard the Jesuit's own hand, containing several propositions and means to prove, that it was lawful to kill the king, with several inculcations for the murder likewise of his successors. Here are some of them extracted from the said book, which are yet extant in the rolls of the court (41). The authors of this book are addicted to some execrations of that book; but, as Victor Casset has given them more at large, I choose to make use of his narrative and justice to the occasion. It is said to Guignard, he concedes both.
3. He does not deny that he wrote the nine following propositions to win, to make the church of Paris, and there, being on his knees, and holding a lighted torch of wax, of the weight of a pound, in his hands, to bend and decale, that wickedly, treacherously, and against the truth, he had written that the late king was justly killed by James Clement, and that, if the reigning did not die in this state, he would put in the said Guignard was hanged and burnt at the Greve. As they were conducting him before the church of the Holy Sepulchre, they took care not to burn the hands, and being naked to his thigh, and having the torch in his hand, he asked the Sieur Ripin, lieutenant of the hunt, if he was told him, that he must ask pardon of God, the king, repeating what the regent should say to him. I will ask God's pardon, said he, with all my heart; but why the king? You have often killed kings; and, in that you have written against him, Guignard replied: I wrote thereupon was before Paris fabricated with you, and now I come to fall into him, and, though you have no right to the pardon and general indemnity, granted by the king to his subjects, you do not think of returning all the renunciations of the said Guignard refused to make the amende honorable, and was carried to execution with out making it (5).

4. It is plain, that in laying he had not offended the king, he is accused that he was not a subject. He was not guilty. He is accused that he was a subject of Henry IV. We are going to see, that he is commended for entertaining this opinion, and for never renouncing it.

5. The king of France might and ought to be transferred to another family than that of Bourbon.

6. That he was driven out, called the last years, of the council, by the king of France, and his pretended monarch of Portugal D. Antonio.

7. That the forst atonement, that ever was, on the name of the deceased tyrant, was that, by which it was said, O the holy Herd.

8. That the loose action performed by James Clement, king of France, full of cruelty, and of which our divinities, has been justly extolled by the late prior of the Jacobins, Bourgon, convalid and martyr to several persons, as well as at Paris, where, in 1705, he was an eyewitness of them, when he taught the book of Judith, as before that fine parliament of Tours; and this is the same with what was mentioned, filled with his own blood, and consecrated by his death; and we might not believe what the criminals report, that with his full breath he disapproved this action as indefensible.

9. That the crown of France might and ought to be transferred to another family than that of Bourbon.

10. That he was deposed, in some letters, in some secret of the church, and that he has done to France, and to thank God for giving him the grace to know himself before death.

11. That if he could not be deprived without war, let war be made on him; that if war cannot be made on him, let him beigliedated (2).

12. That he obstinately refused to make the amende honorable, and perished to his death in not acknowledging Henry IV for king of France.

Let us give the sequel of this propagation. The parliament having taken these writings, Guignard the author, being interrogated concerning them, acknowledged that he had composed and written them with his own hand; and for that he was condemned by the court (2) to make the amende honorable, asked to his shirt, with a rope about his neck, before the principal gate of

* Arrest against Guignard.
with giving him a place in their martyrology [D]. They denied the facts; and as to what regards his punishment, they employed several turns of wit, and they endeavoured to extenuate the outrageousness of his tenets [E], and to excite him by all the great

which is most probable, why do you seek so positively of a thing unknown to you? have you to little regard for your honour to tell a false report for the sake of the earth, and to give them an opportunity of being made one of the redulations of the divinity of the Jews. If any Jew, half his force, and half his flame, condemns him, it is for your sake, and having been thus thoroughly corrupted, he must have taken a wrong time, or for some such reason. This appears by the Jews having put Guignard in the catalogue of their martyrs, which they published at

in Gallia.


which is the only relation of Guignard, that he was a French gentile, and not a Hebrew, and of course put prisoner in France. Fasteri Coloni rep. after another, that Guignard had been justly condemned that all is added to it is not equally certain, and that many things which he had confessed, and the same Guignard, and yet I have been some printed at Rome. You can prevent his being a traitor, you must not suffer him to be a traitor. You must prevent his being a traitor, and that Guignard in the catalogue of Jeshurun, but not one in which is Guignard, and yet I have been some printed at Rome. Tychaeus Ap. pag. 49. (9) Anto. Con. I, ch. 14. "

his name is not the only, which painters and poets give to him? He denies that the paffage of Bishoof is not that of his father, but is to deny an almost indistinguishable fact. Another apostolick was not for perpetuary; he was contented to errase the question. Thus he replied to the author of the Anti-Congratul. You are aye, that is, that he extols this father as a saint (9) yet. Now accuse, and complain of Clarus as as much as you will, you will not hinder me from commending him for this praise, and from praising, with him, this father, because he was a great divine and did honour to France, his country which you delightful, and opposed hereof, which you defend under the cover of the fathers, truly; for having patiently suffered all the torments of death, and the flame of punishment, and given

as much as you will, you will not hinder me from commending him for this praise, and from praising, with him, this father, because he was a great divine and did honour to France, his country which you delightful, and opposed hereof, which you defend under the cover of the fathers, truly; for having patiently suffered all the torments of death, and the flame of punishment, and given

which he is. You cannot escape the sentence of a traitor, you will not escape the sentence of a traitor, and that is the name of Guignard. It is abominable. In 1608, a little book was published, intituled The free and true adress to the King, on the remonstrance of the Jeshurun, de-"
The forgery writing

(1) Richardon, ibid. lib. 3., chap. iv., pp. i29, i30.

(2) J. C. Apulian, Hist. Vii. lib. iii. chap. x., p. i30.

(3) Richardon, ibid. ibid. pag. i28.

(1) Polyg. 1. pag. ii. vol. i. chap. xii. pag. 129, 130.

(2) See Ms. as philippic and a forgery.

(3) Guignard. book ii. chap. ii. pag. 130, vol. i.

(4) All the copies of the text of this MS. must be read together, as the original is not extant.
Guignard was at that time full of fulsome preachers, and of persons, who, in their writings
GUIGNARD, GUILLELMAR.

writings and private conversation, intimated the affaisnation of thuch princes as Henry IV., whom they suspected of favouring the enemies of Popyery. This was perhaps one of the reasons, which obliged the parliament of Paris to involve all the Jesuits of France in the caue of John Chastell, and John Guignard [G]. They hoped perhaps, that, by banishing out of the kingdom those who prayed for the principal authors of dangerous doctrines, they should bridle the boldness of other Ecclesiastics.

independent power of the king, and attached to the monarch's maxims of state, distributed to the Jesuits especially this republication and ultramontane spirit. Not that they looked upon them as the first authors of that Jesuitical promotion, but they only respected their support. This put me in mind of a remark, which appeared in a book, printed in the year 1701, and intitled, The Jesuits, with a Evidence of Their Policy, a letter of the Cardinal of Savoy, to the Queen of France, in which he says, that the Jesuits are the principal instrument of the inferior clergy, and are as the pillars of the state, that support and unite the religion and the laws of the kingdom. It was a letter of a canon of Touraine, to a doctor of the Sorbonne. They are preceded by a letter of that doctor, in which we find these words (3): But wherence is it, that in monkish, in your letters the tenements of those divine, who teach, that kings subjects may be obviouly from the oath of fidelitynamese, you speak only of those characters of the Jesuits of Louis-le-Grand, of some Augustinians, of some Recollects, and not at all of the Jesuits? Know you not, that those detestable opinions are derived from them? Not that they see

[3] Letter of a doctor of the Sorbonne to a canon of Touraine, in the collet of Touraine. (4)

[4] This was one of the reasons, which obliged the parliament to involve all the Jesuits of France in the caue of John Chastell, and John Guignard. [G] There were some persons, who were suspected, that there being it most but prevarication, that the Jesuits had advised John Chastell to the wicked attempt, which he executed, yet they were banished the kingdom by the same Act of State, which condemned that affair. To justify in this the conduct of the parliament of Paris we must observe, that the action of that young man was not the foundation of the banishment, to which the Jesuits were condemned: it was only an occasion of determining a caue, which had been pleaded some months before. This caue was a proced carried on against the Jesuits of the monastery of Paris, by the late Archduke, who pleaded for that university, had conclud-

GUILLELMAR, or GUILLELMINA, of Bohemia, the head of an infamous feet, which appeared in Italy in the XIIIth century, did so effectually deceive the world by the appearances of an agent of the Devil left, that the devil with the reputation of holiness, and was in great veneration for a considerable time after her death, as if she had been a saint. At laft her impudence was found out; her corpus was dug up, and burnt, in the year 1500. She died in 1281, and had been buried at Milan in the church-yard of San Petri del Porte. Half a year after, she was removed to the convent of Caravalla (a), and a tomb was erected to her, the ruins whereof are still to be seen in the burying-place of the monks. Two learned men, Porcellus and Boffius, have published an account of that fact; but they do not agree in every particular. Boffius was the first, who defamed that left on account of their headnecks [A]; but Porcellus maintains, that the corruption did not proceed a kind of divine worship; the goddess Venus was hono-

[5] Of the order of Clerics regular, or of the form of Carthusians. (6)

[7] By these means the former part of the account of their founder, that was delivered to them by the Jesuits, was corrected and altered. This was the case, that the Jesuits themselves, in their letters, were suspected, that there was a kind of divine worship, and that the goddess Venus was honored in such a manner: that it is an amazing thing, that under the pretense of learning, and by the authority of councils of mothers, and the pilytical exhortations of preachers, the first hypocrisy, that comes in their way, should be able to persuade them to a thousand absurdities. It is one of the devils, as it appears, who has con-

[8] His son, who was called Cronologia. (7)

[9] The same year as the account of the Jesuits in France. (8)

[10] See the account of the Jesuits in France. (9)

[11] By the means of the Jesuits, the account of the friars was altered. (10)

[12] From the account of the Jesuits. (11)

[13] The same year as the account of the Jesuits in France. (12)

[14] This was some reason why the Jesuits did not go to the Jesuits, and the Jesuits of the monastery of Paris.


[16] See the account of the Jesuits in France. (14)

[17] I shall not here discourse of the Jesuits, but of the Jesuits, and the Jesuits of the monastery of Paris. (15)

[18] See the account of the Jesuits in France. (16)

[19] See the account of the Jesuits in France. (17)

[20] I shall not here discourse of the Jesuits, but of the Jesuits, and the Jesuits of the monastery of Paris. (18)

[21] See the account of the Jesuits in France. (19)

[22] I shall not here discourse of the Jesuits, but of the Jesuits, and the Jesuits of the monastery of Paris. (20)

[23] See the account of the Jesuits in France. (21)

[24] I shall not here discourse of the Jesuits, but of the Jesuits, and the Jesuits of the monastery of Paris. (22)

[25] See the account of the Jesuits in France. (23)

[26] I shall not here discourse of the Jesuits, but of the Jesuits, and the Jesuits of the monastery of Paris. (24)

[27] See the account of the Jesuits in France. (25)

[28] I shall not here discourse of the Jesuits, but of the Jesuits, and the Jesuits of the monastery of Paris. (26)

[29] See the account of the Jesuits in France. (27)


[31] See the account of the Jesuits in France. (29)

[32] I shall not here discourse of the Jesuits, but of the Jesuits, and the Jesuits of the monastery of Paris. (30)

[33] See the account of the Jesuits in France. (31)

[34] I shall not here discourse of the Jesuits, but of the Jesuits, and the Jesuits of the monastery of Paris. (32)

[35] See the account of the Jesuits in France. (33)

[36] I shall not here discourse of the Jesuits, but of the Jesuits, and the Jesuits of the monastery of Paris. (34)

[37] See the account of the Jesuits in France. (35)

[38] I shall not here discourse of the Jesuits, but of the Jesuits, and the Jesuits of the monastery of Paris. (36)

[39] See the account of the Jesuits in France. (37)

[40] I shall not here discourse of the Jesuits, but of the Jesuits, and the Jesuits of the monastery of Paris. (38)

[41] See the account of the Jesuits in France. (39)

[42] I shall not here discourse of the Jesuits, but of the Jesuits, and the Jesuits of the monastery of Paris. (40)

[43] See the account of the Jesuits in France. (41)

[44] I shall not here discourse of the Jesuits, but of the Jesuits, and the Jesuits of the monastery of Paris. (42)
GUIMELE. GUIMENE. GUINDANO. 

cred from the mind to the body, and that Guimele and her followers were only guilty of an abominable Fanaticism, which he proves by the verbal proofs of the Inquisition (b) [8]. Guimele's festival was celebrated three times a year at her tomb; next a year at St. Bartholomew's day, on which she died; and on the day of the translation of her body to Caravalla; and upon Whitsunday (c). Her visions were not extirpated for ever [C].

*[Leg. III. c. 9.*]

His natural hue. The royal prophet David was not ignorant of it, since he pitied upon it the beautiful St.厦amite, that she might, in that manner, drive away the coldness of his old age. And it is likely, he thought that the grandfather of the last king of Navarre, called Moniteur d'Albret, being 120 years old, kept two young handsome women to that effect. He lived a long time upon his milk without any other food, and lay between them; which was the reason why they were respected like princes in his house. But I would not have every man to do the same; for they would often immortalize a Notary in the Charter of Paris, whose name was Martin Maripin. That man made his jealous wife believe, that he was rich of David's kinder, that she might give him leave to make wife of his maid in order to warm his roman; and the poor woman was sometimes deceived in it. I all obscure, by the by, that St Jerome does not approve, that what is related of the Shemitische should be taken in a literal sense; they are metaphorically, and for the meaning of it, that David, in his old days, was more intimately united to the Widow. That great doctor of the church rejects the literal sense with the utmost indignation. *Non enim vitium, & c. sediaminum non provocat: Bapcam integridatem Samuelli patria fidelis, & ptetibus beneficios vita eorum amplissima. Pudique pietate, pudique integritas, & c. (b) Do you not think, that, as following the literal sense, you make a by to the fable? That is, that Shemitische Kimis is a little word, but, as it were the cold lig below, as to not procure them, when warms, to lift up & set Solomon, the refit of ago, dep. his father; jest as a goodly long life: & in embraces of a mortal sin. Get wisdom, get understanding, 2(c). By the verbal proofs of the Inquisition.] That all, drawn up in the year 1590, imparts, that Andrew Serraci and Mayfired Pirovano, the chief followers of Guimele, maintained, that she was the Holy 

*Guisard* in the sentence, and born of Constans, wife of the king of Bohemian; that she was only dead according to the laws; that she would rise again before the general resurrection, and ascended into heaven in the light of her dispensation; that she left a church upon earth, with Mayfired Pirovano, a son of the order of the inhabitants; that this nun would say mass at Guimele's tomb; and at last, that she would be politicized by the holy apostolic see at Rome; that she would expect the cardinals from thence, and have four doctors, who would make four new episcopals. Pelleius gives us a full account of all those impious assertions. His book was never printed, and it is not known whether he will ever come out. It does not appear that Guimele helded of that pretended information; nor, it seems that by a little modesty the refuted not to own it [g].


*GUIMELE (The Prince of) : Colombeus reckons her among those, who understood Hebrew [a]. Monges tells a pleasant story relating thereto [d].*


*GUINDANO (Sigismund) a native of Crornoni, having made a poem about the actions of the emperor Charles V., presented it to that prince at such an unlooked-for time, that he received nothing for it. He did not pitch upon a proper time [d], for he made his compliment with his copy in his hand, when Charles V. was engaged in a great war in Germany. He was so vexed at such an unprofitable reception, that he threw his poem into the fire. It is thought, that, if he had been rich enough to get it printed at his own charge, he would not have been so cruel to his work; but his great poverty, which did not permit him to publish, together with his fate, was a sufficient reason for him to destroy it (a).*

*P. 470. Vindim. de a. fil. lib. I.*

*GUIDO* (the second) a native of the city of Vercelli, in the province of Liguriae, in the year 1165. He was a doctor in Canon Law, and wrote a great number of canons. He died at Como in the month of May, 1215.
GUISCARD

GUISCARD. It is the name, which the lords de la Côte, de la Bourlie, de la Laurie, &c., bestowed upon their family, which is one of the most noble and most ancient in the province of Quercy. They pitched upon it out of respect to one of their ancestors, whose proper name was GUISCARBUS. It was not the custom of those times to preserve the proofs of the origin of families in favour of their posterity; nevertheless those lords can produce some writings near five hundred years old; and yet they make it appear, not only that they are possessed of lands, which never were out of their family for many ages, but also that their nobility has been transmitted without any interruption to the present day. BERNARD DE GUISCARD makes the first degree of the genealogy of that house. The testimonioms of his actions, which are extant, show that his race had an original, which reached beyond the age he lived in. He took the title of knight in all the leafes of his lands from the year 1247 to 1253. This is a manifest proof, that he had signalized himself in war, and that his services procured him that title, which was then, and for many ages after, the most honourable reward bestowed upon military valour. There are fourteen degrees in the De Guiscard to the present count of Guiscard, and so many illustrious alliances, and several personas distinguished by their merit [ ]. But it must be observed that those, who gave a greater luster to that family, are, GEORGE DE GUISCARD, lord of la Bourlie [B], and LEWIS DE GUISCARD, his

[4] Several illustrious alliances, and several persons distinguished by their merit. I shall mention some of them. BERTRAND DE GUISCARD, cleric, the third son of BERNARD (a) DE GUISCARD, left a son behind him called GA-ILLARD DE GUISCARD, about whom some epistles have been preserved in the archives. Having been knighted, as his fathers were, a private man called Peter de la Tour, who probably served under him, and was upon one of his points of danger, having defined him to honour him with the same title, he conferred it upon him in the year 1344: la informa que dirijes, sefior Guiscard (b), above the year 1357.[c] Another of that name, called the son of Guiscard, was signoured Guiscard; he was called the son of Peter de la Tour, [d] and was willing that the descendants of him, who had received it, should enjoy, by virtue of it, all the privileges belonging to nobility. The same Guiscard called de Guiscard served in the war of Gascony, in the year 1339, with some enquires under the command of master Peter de Marmande, lieutenant of Perpignan, (e) good, according to an account of that year given by the edude of Toulouse, where it is not known, whether he was married, and left any children behind him [9].

BERNARD DE GUISCARD fourth of that name, Seigneur de la Côte, and de la Laurie, Du- moulon, married the twelfth day of November, 1175, Hélène de Montaigu, daughter and heiress of Bernard de Montaigu, Seigneur de Montaure. His castle of la Côte being then an important fortress, Gabrielle de Montaigu, daughter of Hélène, who had the direction of the house, in Langeac, and was then at Cahors, gave him the government of it, and kept him in the pay of Charles VII, of France, in the month of May, 1458, with six men of arms, and six foot-soldiers, to secure that place. There is good reason to believe, that he preferred it out of interest and need, as he had enga-

ged for he made his will in that castle, the twenty-seventh of April in the year 1463 (a).

WILLIAM BERTRAND DE GUISCARD, eldest of that name, married first, on the fifth of October, 1413, Margaret de Veillac, daughter of Guy de Veillac, lord of Merle and Collic in the diocese of Avranches, and secondly, in the month of September, to Frederic de Laveau, son of Bernard de Laveau, viscount of Cadenas in Rouergue. ANTONY DE GUISCARD, lord of la Côte and Montaure, married, the sixteenth of Gu-

ter, and Valentine de Laveau, daughter of John de Lomagne, lord of Montaigau in Agenais. JOHN DE GUISCARD, eldest of that name, gentleman in service to the king's chamber in the eleventh of August, 1458, Souveraine de Ricard de Genouil-

lac, daughter of John de Ricard du Bréa de Genouil-

lac, knight, baron de Gourdon, and lord of la Genouil-

lac, viscount of la Genouillet.
his eldest son [C]. Read the following Remarks. This family bears, argent, a bend gules; for supporters, two lions, or; and for the crest, a lion naif of the field (A).

(8) Genealogie de la Maison de Guiscard.

Guiscard, Duke, born 1065, by F. C. de Guiscard, Seigneur de St. Jean et de la Cote.

[...]

Lewisc de Guiscard, et fils de [his eldest son]. He was born the twenty-third day of September, 1065; and, ever since he bore arms, he had important posts in the king's service. For being animated with the same sentiments, which procured to the count de la Boulie, his father, all the glorious rewards, whereby his majesty honoured him, he began to serve as a captain in the regiment of the Viscount, in the year 1071. He served in that capacity, the year following, at the siege of Otho, Rhinoum, and Zupel, and also at Markes of Fontenoy and St. Mena, in the army of the Viscount, in the year 1073. The king made him colonel of the regiment of Normandy in March 1065, and immediately he entered into Guiscard, which was invested already, and where the said regiment was. He forced a garrison, and carried 16 prisoners into the place, with 50 prisoners of the garrison of Maseych, whom he had taken for a convoy.

He was dangerously wounded with a musket-shot in the head, at the siege of Boblaise, and, being detached, he came in contact with the body commanded by the marquis de Crecy near this intrenchment, as he was at the battle of Conflans, and so happy, as to bring to Mars the broken remains of the infantry, with the remainder of the regiment of Normandy and Boulogne. He served the years following, in Germany, and was at the siege of Friburg, and of St. Kil; also in the year 1064, at the siege of Lucern. He always distinguished himself with so much bravery in all the places, where he had occasion to sit at the head of that body, that his majesty granted him, in 1069, a commission of brigadier in his infantry, and gave him command in Dinan, and also in the year 1068, to inspect over the troops garrisoned in that place, and in Châlons, Rocory, Beaumale, and Philipppeville, under the utmost vigilance and activity (C), the king thought fit to make him, the next year, marquis de Châlons, and colonel, and commander of Rocory and Châlons, and with orders to throw himself into Philipppeville, if it should be attacked. And because his wife could not indurate herself into any mode for new rewards, the count de la Boulie having resigned his government of Sedan, the king thought it just to give it to the count de Guiscard, his son, for...

confirmed upon him in the year 1072. And his majesty being well pleased with the zeal and intrepidity of the count de la Boulie, he gave him the rank of colonel in all the important place of Europe, which he had still furthered at the head of his army. He had the power under his command as a great general, whose choice was attended with the dignity of baron:

cardinal, general where the king honoured him, the

everywhere. The garrison of Charleroy was entirely defended, and put to death, having lost many soldiers and main plenistes. He was so lucky as to be at the battle of Norvins, having lost our army at break of day; when he placed him in the right wing, where he proved very serviceable. Having acquired a new degree of glory by the defence of Namur, attacked by all the forces of the allies, he was honoured with the order of the Holy Ghost, to which the king nominated him the fourteenth day of December, 1063; and he was admitted, with the usual ceremonies, on the first day of January of this year 1066. He married the twenty-fourth of February, 1077, Angelica de Langreal, the daughter of Claudine de Langreal, chevalier, Seigneur de Epcipheques, count of Namur, and of Catherine Rome, by whom his eldest son, ANTUNUS DE GUISCARD, was born the twenty-third day of November, 1080, and colonel of the regiment of Guiscard, after Catherine de Guiscard, born the twelfth of June 1083 (1c).

This is what Mr d'Hofer said in December 1065: He could not then mention the embarkation of Swedish army, to which the count of Guiscard was named in 1068 (11): nor the utmost death of the only son of that count. That young lord who had been educated with all imaginable care and with the most of the good education. He had very noble inclinations he loved not only warlike exercises, but also the Bible, letters, and his chief delight was to read the gospels in them. He law the count of England in the reversion of the count of Talhad the French ambassador, in the year 1076, and accompanied his father to Stockholm in 1069. He was preparing the journey to Rome; but, being arrived at Vienna, he fell sick of the small pox, of which he died a few days, towards the end of December 1069, in the great grief of all those, who knew and adored him. But not the count of Guiscard, who loved only him with a particular tenderness, been a man of a very steady soul, he had never been able to bear such a severe blow.

Guiscard (James de), a Franciscan monk, was born at Mons in Hainault. He was doctor of divinity, and taught that science, philosophy, and mathematics, for the space of twenty-five years more or less, in the convenants of his order. He earnestly applied himself to illustrate the antiquities, and the history, of his country; but he followed fabulous traditions; for he affirmed, that his birth-place was founded by the Trojan. We have only an abridgment of his chronicle of Hainault (A) [A], and it is...

\(A\) We have only an abridgment of his chronicle of Hainault. That abridgment is written in French, and not in Latin, as the chronicle. It was printed at Paris in 1651, in the title of the works thus: Les Illustrations de La Genealogie Antiquaire du Roy de Hainault & de la grande, conte de Brabant, contenant principalement les chants de Baudouin, & de plusieurs Princes qui ont regnes, et faits plusieurs etes ou d'entre autres faits, & autres choses figuriques & de diverses, abondent durant leurs regnes, jusqu' a Dieu Philippe IV. Du Roi Philippe IV. du Roi Philippe V. de l'Ordre de l'Ordre de Saint Louis. Quatre di- vijne en six volumes, dit il a y des etre tels en diverses parties imprimis. That is, the Illustrations of the Genealogies of Hainault, and the great...
not likely, that the whole work will ever be published. The author died at Valenciennes, the 6th of February, 1599 (b).

Moreri has committed some faults [B].

I learned yesterday (5) of Baron le Roy, a very curious and known man, that, not long before his death, the Duke of Wurtemberg bequeathed 6,000 florins to the library of the University of Leipsic, as a letter to the works of the convenant, where that manuscript was, deferring to him some chapters of it, and that the works were made up, that, after he had transported them, he had left it, not being able to read the author’s letters and observations, and that the most able monks of his convenant could not do it neither. Baron le Roy added, that, during the siege, a lay-brother of that convenant set fire to a gunner, and made it appear, that the gunner had given to the 6,000 florins, which he had equally got in that same sort; and that, a defector having acquainted the French with this, many bombs were thrown upon that convenant, which set it on fire, so that the manuscript of James de Guise was burnt, with the library of the monks. [B. Moreri has committed some faults.] I. James de Guise was not a native of Palaestina, but of Mone. Oleraure, by the bye, that La Coix de Mone, who conjectured he was born at Guise (6), is mistaken; he did not know that this monk lived in the convenant of Mone; this is a simple error; I have not laid, that he died in 1598, or in 1599; for authors do not differ in this matter so to the year, in which James de Guise died, some place the 2th of November, in others the 2d of November, 1596. Valois’s observance (p. 571) is instruc- tive, Extract de l’Histoire de la France et de Guise; and this is the first time, that I have met with the name of Guise, made by order of Philip the Good, duke of Burgundy. He further says, that the Translations of Mone had the manuscript of that chronicle in three volumes.

GUISE, a town of Picardy, upon the river Otie, in the diocese of Laon, was the ancient patrimony of the younger brothers of the house of Lorraine, and was erected into a ducy and peeredom in January 1527 (a). It went through several revolutions, according to the different facets of arms, during wars of Charles I., of Francis I., of Philip II., then by#{a}s of Henry II., of the English. The eagle, which might have held fort some time, was lightly forrimented; for which reason the captains were branded with infamy (b).

In 1543, Ferdinand de Gonzaga, who besieged it, being early informed of the march of Francis I., raised the siege, and was so briskly charged in his retreat, that he left two thousand men in the rear of his army, besides many prisoners (c). In 1568, the Spaniards, who had made some conquests in Picardy, did not think fit to besiege Guise, being afraid that the count de Guise, who commanded in it, would make a vigorous resistance (d). They could not make themselves masters of it in 1568, though every thing seemed to favour them. See the book, Intitulé, Le Triomphe de la Ville de Guise. It was written by John Baptiste de Verend. It is so mentioned in the Journal des Savans (e). I shall observe in another place (f), that the mitrache of that enterprise of the Spaniards is chiefly to be ascribed to the marquis de Bougi.

GUISE (Claudius de Lorrain, duke of), the second son of Renatus duke of Lorraine, went and settled in France, after he had endeavoured in vain, as it is said, to hinder Anthony his eldest brother from succeeding his father [A]. Being a man of great

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[A] He was vain and undetermined, as it is said, to hinder Anthony his elder brother from succeeding his father. (1)

The following account is to be found in Thurnau, where he gives an account of the speech, which is a

Renaud is supposed to have made to his companions (1). Renatus, duke of Lorraine, when he married Marguerite d’Aulnoy (2), hereditary of the house of Tuscaville, obliged her, by a marriage contract, to make over to him her eldest by deed of gift. Afterwards, under pretence that she was ugly, and then under pretence that she was barren, he cruelly divorced her, without offering her her estate to her, and married the sister of the duke of Gueldersland before his first wife died. He hid, by this second wife, among other children, Anthony, whom, after a time, he acknowledged. But Anthony, who was born after the death of Margaret d’Aulnoy, pretended, that Anthony, being born during the marriage of Margaret and Anthony, was to be regarded a bastard, and un- capacitated of succeed the register, so that he did not feign to determine his own brother, but by giving out, that she was a concubine, provided he might become that marriage, and married to the prejudice of his elder brother (3). Having married in his attempt, he

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(1) At the time of the conspira- cy of Aachen, in the year 1560.

(2) The daughter of Charles d’Aulnoy, Count of Tuscaville.

(3) He Claudius, otherwise, is not in character, at any absolute and in the nation.

(4) Monsieur de Lorraine, duke of Tuscaville.

(5) He Claudius, otherwise, was a man of character, at any absolute and in the nation.

(6) Quod est en vita, sed non in morte. (7) He Claudius, otherwise, was a man of character, at any absolute and in the nation.
great courage and merit, he was very much esteemed. He married a princess of the blood (2), and was raised to great offices. The county of Guise was erected into a duchy upon his account. Such erections had not been made till then but for the princes of the blood. It is said, Francis I was angry with him upon some occasions [B], and would not permit him to be acknowledged a prince [C], nor to aim all the marks of one. However it be, Claudius de Lorraine became so powerful, that he founded a house, which was to dechristine the lawful successors. He died in 1550, leaving behind him six sons and four daughters, the eldest of which was married to James Stuart, the Vth of that name, king of Scotland. He formalized himself upon several great occasions, particularly at the battle of Marignan [D]. His grandson, John, who went by the name of cardinal of Lorraine, proved a great support to him (b).

[6] They are his words: "Tumus. Ejus voe memoriae rur traumatia in Franciae pridsentum princibus assem, genere superior, haeret, merito nuper iurato, prisci prandi, qua de seferitate urgens studiosus Henricus F. dux, impetuosum ministrum, tibi & a Guisunianis am-

bulatori coeures, prses de cives rei publicae suae gubernabatur"

We may observe that the date of February 11th is the date of his death, and the date of April 11th is the date of his birth.

[7] When Claudius de Lorraine confined his interest, he pretended, and pretended not to have any duchies of Lorraine, but was engaged to a princess of the blood, and his eldest brother, was not a lawful son, since he was born in the life-time of the queen, and the princess of the blood (6) of the wife (5) of the then king. The same Claudius could not forbear living in the same way. His enemies, who told duke Renatus of it and he was afraid that his two sons would attempt upon one another's life. He pretended not to belong to the house of France, and to marry him there to Antoinette de Bourbon, eldest daughter of the count of Vendome, and to belong to himself, and that he had in that kingdom; which were so many, that they take up two pages of the manuscript of the confederate, and are not, I think, very credible, the bishops, that have in great a revenue as the duchies of Lorraine and Bar &. Held for the quite contrary; for he affirms, that the first duke of Guise was not worth above fourteen or fifteen thousand crowns, and that he married the lady

Angevine de Bar (7)."

If the duke of Guise was not worth above fourteen or fifteen thousand crowns, and that he married the lady

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(2) Vellius calla her Joan de Hauvic, Henrici sancti

(3) In an old manuscript.

(4) Among all

Melchior Lomandi.

(5) Relig. Apo-

gie Catholico, lib. vii. verba.

(6) Thomas, p. 249.

(7) Thomas, p. 249.

(8) Thomas, p. 490.

(9) Thomas, p. 490.

(10) Preface to the Fiere, Com-

mentaries of the Fiere de la Re-

Bor de Rebh, ibid. lib. ii. fol.

(11) Prud. ad xiv. &c.

(12) [That is, Claudius Duke of

Guise.]

(13) [This was during the

despotism of his brother John, a

condisciple, who had a great hatred

with the king.]

(14) Preface to the Fiere, Com-

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Bor de Rebh, ibid. lib. ii. fol.

(15) Prud. ad xiv. &c.

(16) That is, Claudius Duke of

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(17) [That is, Claudius Duke of

Guise.]

(18) Thomas, p. 284.

(19) Preface to the Fiere, Com-

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mentaries of the Fiere de la Re-

Bor de Rebh, ibid. lib. ii. fol.

(24) Prud. ad xiv. &c.

(25) Thomas, p. 284.

(26) Thomas, p. 284.

(27) Preface to the Fiere, Com-

mentaries of the Fiere de la Re-

Bor de Rebh, ibid. lib. ii. fol.

(28) Prud. ad xiv. &c.

(29) That is, Claudius Duke of

Guise.]

(30) Thomas, p. 284.

(31) Preface to the Fiere, Com-

mentaries of the Fiere de la Re-

Bor de Rebh, ibid. lib. ii. fol.

(32) Prud. ad xiv. &c.

(33) That is, Claudius Duke of

Guise.]

(34) Thomas, p. 284.

(35) Preface to the Fiere, Com-

mentaries of the Fiere de la Re-

Bor de Rebh, ibid. lib. ii. fol.

(36) Prud. ad xiv. &c.

(37) That is, Claudius Duke of

Guise.]

(38) Thomas, p. 284.
GUISE (FRANCIS DE LORRAIN) duke of, eldest son of the foregoing, was one of the greatest captains of his age. He did very important services to the state, by defending Mezi against the emperor Charles V, and by the taking of Calais, and on several other occasions; but it may be said, that the evils he occasioned did infinitely exceed the advantages he procured to France by his valor and conduct. His ambition, and that of cardinal de Lorraine his brother, which was still more exorbitant than his, brought a dreadful defoliation upon the kingdom: besides, the bloody spirit, wherewith they were animated against the Protestant, occasioned the civil wars, which brought France so often to the last extremities. That hatred was at first a mere political pretence; for had they had a prospect of a freer fortune among the Reformers, they would doubtfull have sided with them [A]; but at last it proved a true hatred. The greatest

[A] If the Guises had had a project of a better fortune among the Reformers, they would doubtless have sided with them. The author of a short romance (1), which came out in France in 1675, introduces the prince of Condé, or to put themselves at the head of the following manner. Does the religion you are of, and which I profess, only benefit the Guises make pretension of another, mother. Melleu princes du Pay, those two brothers, so far from being Protestants, I would turn Catholic the very next day. I defy, does that religion forbid to have the most beautiful woman that can be seen? These words may be true, but in general, speaking, that the heads of great families relative upon a thing, only because their competitors are engaged in a thing, and it is not to be doubted, that the Guises confirmed themselves in their religion, because their most dreadfull enemies were in the other party. Neither Prince of Condé and the Chalilles had affected a great zeal for the extirpation of the Protestant, and if they had been enabled by that means to oppress the Guises, it is not to be questioned, that the latter would have chuse the city of Rome to make themselves dcdeas at the head of the Huguenots. Some say, they were for some time wavering about it, but yet forgets to have good reason to deny it. These are his words (2). Here I must confound an error, which is the more dangerous, because I have read so much, and doubted less of the facts. It is said, that the Guises took into consideration, in the present juncture (3), whether it was more ad- vantagous to them to continue in the Catholic religion, or to change it. The two brothers, so far from refusing it, and that, after an exact discussion of their inter- ests, they protested the ancient religion to the new one. Melleu princes du Pay, those two brothers, so far from being Protestants, I would turn Catholic the very next day. 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GUISNE

The greater part of the history of Guise cannot be written in a book of this size. It is a complex history, filled with intrigue, betrayal, and violence. Guise was a man of many faces, and his legacy continues to be debated to this day.

In the end, Guise was executed for treason, and his head was displayed on a London street. His death marked the end of an era, and the beginning of a new one. The history of France was forever changed, and the future would be shaped by the actions of those who came after him.
followed by a religious war, as the Guises expected. The ficides of that war proved fatal to both parties, and consequently very pernicious to France. The Guises were the only gainers by it. Our duke of Guise had the art to engross to himself all the glory of the battle of Dreux; and, in all probability, the taking of Orleans would have enabled him to destroy the reformed religion, when he was afflicted by Payrot. He died of his wound (d) the 24th of February 1563, at 44 years of age (e) [2]. It is said he protested upon his death-bed, that he bad no hand in the massacre at Vassy (f); but I doubt whether such a protestation can counterbalance the proofs we have of the contrary [f]. The writers of his party do very much commend him for a Christian martyr, which I might add several particulars [20], whereby it plainly appears that the duke of Guise intended to get the edict of January repealed, and to have only continued that of September for a greater period. The edicts were then expunged, and the greater . . . variety of circumstances, which those words did not fail to show.
which they lay he alleged against a Protestant, who had a mind to kill him. That maxim was not very well placed in his mouth [G]. It were to be wished, that the Predestination had not printed so many libels and fantasies against that duke, and the cardinal his brother [H]; wherein they acted neither according to the rules of the gospel,

* Ilm of course, covered a too plain day.* The history of the duke's Recognizances affords another instance of as much as he very hautly went on, and his haughtiness appeared all along in all his words and actions. The very day on which he died, he made it appear, that he was not a man for anything, though a Bachi, and a very old age, had prudently weakened him. A clergyman, who attended upon him, having made him say, that he forgave his ene-

mi of the world and had disappointed him, beheld himself of asking him, whether he asked pardons of his dominions, whom he might have offended: the reason why he put such a question to the duke was, because, some few days before, he had ill used a person, who was in his service. He expected some unexpected revenge; and this was answered with an angry tone, that it was not enough for him to forgive those, who had defiled him, and that he never heard any body say, that in order to die like a good Christian, a mourer ought to beg pardon of his ferocity [2B].

The duke of Guise, who is accursed of the malice at Vally, having made it his business all along to raise suspicion and concern, than the other courtiers, laid, and protected a thousand times, that he was innocent of that malice; and his inordinant required he should make such a pro-
testation because, if he had owned any thing, he would have declared himself to be the first cause of the calumnies of France, and would have been pub-

li ed. He was therefore engaged to protest the same thing to his last hour, not only for fear his memory should be defiled by all the world, but also for fear all Europe should know, that he had been a liar in all the provocations he had made, that he had no hand in the death of the Dauphin, and ob-

scen men can resolve to retake, when a retreatation is so thimble.

But this is not the only thing that can be said ag-

against the ill words of dying people, things that are told of them may be called into question, because they are only grounded upon the testimony of persons who have lived and no body have words to them, in order to make the world believe, that he was innocent there is nothing more easy than to give out, that such a thing is said of a dying man, and that those, who saw him die, saw it. If it be a thing, wherein public is concerned, the news of it will be spread all over a great town in an hour's time: even before it is spread any where, none goes about to enquire into the truth of it: it is immediately printed in the gazettes: and you may be sure, that, as long as there is a death the declaration of that dying man will be alleged, with such a force, as if it had been verified by the most first inquisitions of ma-
gistrates. In order to shew how little those declarations of ought to be depended upon, we need only consider how that the duke of Guise is related by Main-

bourg and Varilly, two famous historians, who pub-

lished their works much about the same time. The first affirms, upon Brantome's authority, that the duke protected he had no hand in that disorder, and yet being a man of so much varlety, and the other affirms, that he prayed GOD to forgive him all his faults, except those of Vally [31]. Recollect these two things if you can, and remember, that the Carlists were highly concerned to make the world believe, that the duke of Guise had made such a protestation upon his death bed. They were therefore enabled to point out the real motives, which the Guise adhered with. What will not men do, to confute such things, when they are influenced by a religions hatred [I]. But, during the siege of Rouen, a Protestant gent-

[2B] See the Life of the duke d'Épernon, writ-
ten by Giselli.


[33] Controversy of Philosophie for or against, cont-
ents of a matter, in the former.

[34] Giselli, f. 66. 

[35] That is, the Visitation of Guise.

[36] not out of hatred to him, but that he thought he was bound to do it, to serve his religion: the

[37] his religion commands thee to afflict those, who

[38] This [26] article is also to be made in the Catholi-

can and Protestant families, who are in arms in France.

[39] This [27] article is also to be made in the Catholi-

can and Protestant families, who are in arms in France.

[40] This [28] article is also to be made in the Catholi-

can and Protestant families, who are in arms in France.

[41] This [29] article is also to be made in the Catholi-

can and Protestant families, who are in arms in France.

[42] This [30] article is also to be made in the Catholi-

can and Protestant families, who are in arms in France.
nor according to thee of prudence, since these books exasperated more and more a most potent enemy [I], and afforded him a pretence to keep up his hatred, and encrease the pericution [K]. It would be an unjust thing to aribice to the whole body the impatience

above mentioned, cardinal de Lorrain said, laughing, that he should be being hanged by the Huguenots, and expanded their fury's that they had suffered in Paris, and from thence in all the provinces of the kingdom, a rau number of libros, full of outrageous words, fierce threatenings against him, and the duke of Guise; his brother; that, for his part, he had twenty two in his hands, which he carefully preserved, and that he took dangers of his life to bring

men injurious of their zeal for religion, and

of their insalubrity fidelity to the king, who had been pressould to make them his minions [35]. I repeat it again, so that he was obliged to be wished to be offered to be sold in so many fantastic pieces; they are to this day pre-

judicial, by reason of the reflactions they afford to the millionaires. To give an influence of it a Main-

bourg did not fail to make a malicious and insatiable observation on what was said by the cardinal concerning those libros. And indeed it is manifold, that it was the usual file of the Huguenots, at that time, to revile unmercifully, by a thousand infamous lies and impudent fairs, all that did not favour them, without any regard to truth or quality, and without fainting kings, princes, pretenses, and what is most infamous and invincible among men.

For my part, I can affirm, that I have seen a large volume in ten volumes, filled up of those
tories pieces; which the Huguenots published at that time against Henry II. and Francis II., against queen Catherine, when she was with the king to fac-

verse them against the king of Navarre after he had sided with the Catholics; but especially against the duke of Guise, and cardinal de Lorrain archi-

bishops of Rheims, wherein they brutally inter-acted without judgment and wit, the most heinous calumnies and accusations, 1, that can be invented by the most rabble, and flandering tricks, that any one who has no less honour and good sense, cannot prose those falsehoods and insatiable writings, without expressing the utmost 

resentment, and a just indignation against those impudent writers [50]. Such are the odious reflections, which Mainbourg made upon those libros. Those, who in-

formed his history of Calvinians, did not fail to con-

fess them. He adds [37], that cardinal de Lorrain, whose greatness of soul answered the greatness of his wit, did not revenge himself upon those libertines, but by a noble contempt of their weak fury not-withstanding which, the magistrates, panting to their duty, apprehended some of them, who were according to the word of the laws in a manner public enemies. And indeed two of them were hanged [40], viz. the author (of one of those works) of ed libros, entitled, Le Tigre, and he who fold 'under hand.'

[7] These kind of writings exasperated more and more the minds of the prelates, which, as in his history of the Reforme; he was the great promoter of penal laws, and of the capital punishments inflicted upon them; he endeavored to bring them under the cruel yoke of the inquisition. Was it not a more cruel vengeance, than if he had been contented to get the authors of those libros punished? it will appear from what follows, that it is not that he filled his re-

frenvment against those writers.

Collett, quoted by Mainbourg [39], makes this

doctrine; the Observation: The Huguenots published continually several answers against the Tigre. Wherein as a printer was apprehended, who had printed a small book, intituled, Le Tigre, the reputed author whereof; was a certain prisoner, who refused to appear. This account is not exact; we are not told what became of the printer, and it is not true, that the person suspected of being the author of that book was hanged. Ca-

delain should have said as a Planchon does, that the

printer and the vendor were hanged; but neither of them was the reputed author. I shall set down that historian's own words [40]. The parliament made a first inquiry after those, who printed and sold the Tigre. They proceeded about against all, who have sold and given the Tigre. They spent some days in it, with so good success,

that they came to know, at last, who had printed a small book, very factical, intituled, Le Tigre. When the duke de Lorraine was involved with that employment, which he willingly accepted, being promised an office of president in the parliament of Bourges, he was so happy, if he thought fit, to send the printer, called Martin Homenne, was found out with the book in his hands. Being asked from whom he had it, he answered, he had it from an unknown person; and at last he accused several people of having seen and read it; they were prosecuted for it, but they made their escape. As they were

carrying that printer to the place of execution, a mer-

chant of Rouen, who was a man in pretty good cir-

cumstances, seeing the mob very much incensed a-

gainst him, laid only to good people, is it not

so absurd, that a person, for being a cus-


ci, perform his duty. Will you torment him

more than his sentence imports? Now he knew no-

thing of that office, for which he was to be hanged, which

was lightning from his horse at an inn hard by.

He had no sooner spoke those words, but some

prisons came up to him, calling him Huguenot, and

that he made his mistake; his horse fell upon him, and beat him unmercifully.

Where-

upon some officers of justice came to him, and, to re-

trh, to execute him. He accused him to good, with who he was DU LION

forthwith repaired, and asked him several questions about the book, intituled, Le Tigre, and what he had laid to the mob. That poor merchant swore the ignorance of everything that had happened concerning the book. He was heard, and told him, that the printer being to be hanged was wholly unknown to him; but that he had been moved with pity, and had exhorted the people to let the executioner perform his duty. He defined his life and conversation should be inspired into,

admitting to every body's judgment. Du LION, without any further proceedings, made his report to the parliament, and to the judges deputed by them, who condemned him to be hanged in the Place Maubert,

where the printer had been executed. Some days after, du Lion, being at supper, in a great com-

pany, spoke up that he had the Tigre, and that the

words were made use of, to throw him the injustice of that sentence. How can it be helped? said he: there are a necessity to get the whole to the cardinal, since we could not apprehend the author; otherwise we have never been quiet. Judge whether the Graiis were unacconcerned at the libertes published again-

a part of the following passage of Brantome shews how tender they were on that point. Many libertes came out at that time (41) against those, who go-

verned the kingdom; but none was sharper and more offensive than an invective, intituled, Le Tigre, (in imitation of Cicero's first invective against Catil-

line) because it mentioned the love-intrigues of a very great and handsome lady, married to a great man re-

ted to her. If the author had been apprehended, if he had had ten thousand livres he would have

been free; but for that great lady that brave man was extremely vexed and almost distraught at it [42]; I have laid in another place, that Francis Hotma-

nac was the accountant of the author of that satire.

[42] That is in

under Francis II.

(41) Benoist, Danes Collet, Tom. III. P. 319.

(42) In the

(42) Benoist, Dans Collet, Tom. III. P. 319.

(41) In the

(41) Benoist, Dans Collet, Tom. III. P. 319.
patience of some private persons, and their itching desire of writing satirical books.

We may judge of the XVI century by the present time (44). We know, that there, who every day publish a great number of books, are no more the authors of their ideas in the world.

They live in such obscurity, that the most curious inquirers cannot find them out: and, when one of them is found, it generally appears, that they are either good Christians, or honest men.

I am persuaded, that most of those, who wrote such books, were not merely reformers, but pretended to have been in large volumes, the least noble parts of the reformed church of France. Most of them were unknown, and never owned by the party, and it was not necessary they should be many. Five or six men naturally satirical, who have nothing else to do, and get some money by it, will full a large kingdom with their libels.

It is impossible to enumerate to a great body the faults of a few men. In order to have a right notion of them, it is not sufficient to say, that they are calumniators; it must be further said, that they are cheats: they publish many things, which they know to be false; for they themselves invent them. Here follows a passage of Montesquieu concerning such impudence (45).

Some have been of opinion, that these enemies (46) were suppositionists; and the most equitable persons thought, that, if they were true, they only proceeded from the deep melancholy of that advocate, who, having received some injury from the Huguenots, was extremely incensed against them; and that the same melancholy, which they were of little account, were they mistaken. By the misfortunes of the Huguenots, or the Huguenots, or the by the queen-mother, all mortal enemies to the protestants. At the same time there were many other difficulties, calumnies to make them odious. The tablet went further, to be even with them, and therefore little credit ought to be given to the writings, or to the contents of that time, unless they be thoroughly examined 

[ME] He did not believe his wife's virtue had ever apostatized.] As to the manner how he died, the bishop of Rouen, whose name was Carles, made a very imperfect discourse about it, referring to him several theological words, and expressions taken from the holy scripture, which however he had never read. Among other things, thinking to give the thing so clear, he repeated upon a certain text, 'She is my couch, to whom I confess I was not always a faithful husband, which he declared the wife, as he forgave him the like (47). This is what I find in a book of Bures. It is not very likely that a bishop should have given such a turn to the last words of his hero, to the great discomfiture of the widow and her children. Wherefore I mistrusted Bures, and endeavoured to consult the book of Lancelot Carles; and, not being able to find it, I desired Mr de Lencore to give me some information about it. He returned to me the following answer. The letter of Carles, bishop of Rouen, to Charles IX, concerning the last words of the duke of Guise, has been printed three times (48), as it appears from the advertisement to the reader, prefixed to the second French edition, which was written in Latin. These three editions came out in 1549.

Mtri, the Astral Chalil, hands. N. p. 107. 2. 2. 3. 1549.

That which I have written of the three volumes, concerning the execution of the delinquents of Hugh Capet, and the rebellion of the crown of the Guise, derived from Chateauneuf.

GUISE (Henry de Lorraine, duke of) eldest son of the foregoing, had a certain mixture of good and bad qualities (49), which made him fit to over-run a state. His father, the count of Guise, was a great man, and his title was equivalent to that of a king or emperor in the fifteenth century. He was a prince, who...
flate. He wanted no ability, on the one side, to find out the way of doing it; and, on the other, he was wicked enough to put it in execution. He so far indulged his ambition, that, after he had brought a thousand calamities upon the kingdom, he himself was undone by it. He carried things to such extremities, that no other expedient could be found out to put a stop to his attempts, than putting him to death. The manner how Henry III. made away with him, and the cardinal de Guise, in the caitle of Blois, during the sitting of the fates (a), is so well known, that I shall not dwell upon it. I shall only observe, that many historians have advanced a falshew, in saying, that, soon after the execution of the duke of Guise, the Pope's legate (b) spoke to the king so uncomplacently, or rather so cheerfully (b), that it was thought that prince should have returned to the court of Rome in concert. In fact, it is said, that the violent resolution of the court of France, upon that occasion, was one of those matter-pieces of flare-policy, which cannot be excused, but because they are absolutely necessary to the public good; for, if the duke of Guise had not been killed,

(a) In December, 15 Dum. 16
(b) His name was Larcher

... Typed, and like that which is allotted to heroes, in ving all the features of his face extremely fine, quiet and sparkling eyes a large, smooth, and serene face head, attended with a pleasant smile, more charming still, then the gliding eye, than the smile on all these, who were fond of approaching him: lively, clear, and red complexion... He had a grave and steady 

... But at all this is no gold mine, wherein that precious metal is to be found pure and without mixture of a great deal of earth; so the great natural endowments of the duke of Guise were corrupted by a mixture of many faults and vices: the greatest of which was his habitual unbelief of grandeur and glory, and that vainglory, to which he made everything thing fisher: vices: being, bodice, ruth, preposterous, and oft conceived, despising the opinion of other men, with which he was so far as to refer to, accepting, little net, and no true friend; regarding no body but himself, that he was the most calcifying and the most olden of matters, so that he did not, in order to win his heart, seduce; and always respecting his vail dignity with the specious presence of the public good, and the preservation of the true religion: trusting too much to his great fortune; blinded in his propriety, which made him relief his present happiness with so much pleasure, that he took no care to provide for the time to come; laity, too fond of women, whom nevertheless he cunningly made wife of, to promote his great dignity, though they were not sensible of it. The dangerous spirit of the Guises, which Franch 1 did so well discover, that he advised him to beware of, grew worse and worse in every respect. Fice adversariis: under such a situation, d Lacroix le feint que sans etre, penning minus liberalus eider, ut pura exque magmus satus, mutus mutus extremus est eider semis similis potentialis, ubi nimia et, rebus futuris propepetis, nec majores domus eorum creunt, quibus an ext. ut primi simul completi, nonem requiris. Urbanus

Henricus II. patris consilii, habet adversariis liberalis

has conclusisse, nis Guillaume rebus gerundos prese- recicte (c). — King Francis I observed this, and his children in general, their attempts to

... though but trivial, since great connections might arise from small beginnings: he represented them to the king, that, in order to be justified in them; he should have them take care of themselves, not create those matters of the palace, who were wont to exercise the 

(c) Wharf, Scot., the nobility, including the Seigneurs of Anjou, the Valois, of Burgundy...
killed, the states of the kingdom would doubtless have done for him, what they had done in former times for Peysin and Hugh Capet. [C.] But the transferring of the crown would have been attended with consequences much more fatal to the whole kingdom (D) in the XVth century, than they were in the time of Peysin and Capet. The party of the duke of Guise was so powerful, that, notwithstanding the execution of Blosio, whereby they lost their head, they maintained themselves in such a manner, as to defy the king himself, and force Henry IV to change his religion. France cannot remember that time without blushing; for there never was any democracy, where the authority and majesty of kings were so flighth, as they were then in that kingdom. The preachers furiously inveighed against the king (E), and represented the duke of Guise as an extraordinary man, who had so long conspired against his master, that it was not enough to put him to death by the sword, but that he should be cut in pieces. And the matter is never to be considered as sufficiently determined, until the authority of this great prince is established.

It was the king of Navarre's good fortune, that he, who was so relatable, was not relatable, because it was not well known to him, and that he, who was so weak, appeared to be strong. Those two things saved his crown. Henry III, working out of his lethargy, struck a great blow; but the duke of Guise was not bold enough to give up himself to the torment of his fortune. The league had certainly possessed him, had he accomplished the crime, for which he was fully prepared, and great misfortunes are when they are not well considered. They are the words of the author of the romantic history of that duke. It is a certain fact, and experience confirms it, that the fearful way to succeed in such an enterprise, is not to stop, under pretense, that it would be too much a crime (F). The translation of the crown would have been an extraordinary event, much more fatal to the noblest nation, than the failure of the enterprise. For the purposes of Joan of Arc, which were not only the pretense, but also the most powerful causes of those bloody operations, and it might have been said more than ever, that:

'The storm of religious fury had reached its summit (G).'

Such tragic acts all religion could never endure.

When Peysin and Hugh Capet usurped the crown, the circumstances were not the same. The lawful party was high, that no duke dux firr was to depose it; and therefore the revolution was not as fatal to the kingdom. From whence it may be inferred, that these are certain times, as well as certain places, wherein such undertakings are not to succeed. When you become the perfid, concerned in them, you may be sure, that there will be little blood spilled for the lawful purpose of justice; you will be attacked by all your friends, or have few left, that you will not be able to make any resistance; every body will join with the strongest party. I have said more than once (H), that every thing is of some use in a flate: The ingratitude of the court is good, that great men, that unhandsome, and want of ability, and many other faults, are sometimes more beneficial to the public, than the contrary virtues.

[1] The preachers furiously inveighed against the king: they (I) changed their sermons into invectives against the king, and for the whole kingdom; they, in particular the death of the two brothers, whom the court had so much esteemed, they extolled to the sky, as if they had been martyrs, that all their hearts would not look, and broke out into fight, and instead of proceeding to them:

St Stephen's example, they inspired them with a neat Letter of violent desire revenge. Infame, that such, that had no mind, no sight or right, and were ready:

at such a way as unworthy of the holy ministry

of the word of God, were forced to do as others did, for fear of being known;

cir Pignot, curious of St Nicolas in the fields, i.

preaching the duke of Guise's funeral sermon.

[2] carried his fury to fur, to ask his method:

whether none of them would undertake to revenge

the duke's murder by killing the tyrant; and to urge:

move the people, he brought in the duchess, wi.

E E e
GUISÉ

Guise as a martyr, who deferred to be canonized [F]. The people imitated the fury of the preachers [G]; and what was most strange, was, that the Sorbonne applauded the rebellion, and made some decrees altogether republican [H], of which the Protestant did not fail to take advantage. The parliament of Paris heard the complaints of the duke of Guise's widow, who demanded, that Henry IV should be punished for the death of her husband [I]. I shall set down an encomium, which is to be found in Balzac's

door of the deceased, who was ready to yea-yea, speaking these terrible words imitated from Virgil:

Exsultate aliquis nonus ex obisul utor.
Qui facit Valletto ferroque Tyrranum.

Some brave stronger from my after self.
With fire and sword I was tyrants to punish,
And quite exterminate the Gallican race.


[17] They were found in the vestry of Henry III, at St. Paul's, Paris, and the most ancient charnel house at Paris.


[23] In regis inviolationem et dominantiam dominium suae. Non suae dominionem alio alium esse sacrificaverit.

[24] "His acce- cendoribus libellis tribunrum ut in urbe a terris se excludant, et alios humaynum sine aliquo subditis, omnes contra regnalistam, et attulisse humaynum idem humaynum ad pulviarum tempus et inviolationem, non in deum, non in religiun, sed in humaynum servatorem et dominum." L自带in, Ebraic, I. 6, 55.


[29] "Heinrich der Vater," a very learned man (29), who collected a vast number of ancient things relating to history, and was a man of the highest knowledge in science, never to scarce and too little known. He was placed in Histoire de la France, 2015.
write to me, that he has a small book of sixteen pages in 8vo. intituled, "Avouement et premiers effets des faits pour Mieusement des Ducs de Guise, qui je demeure coint en la ville de Bilius, demandant d’un part, lois et les biens des defunts Duc et Cardinale de Guise, moy demandant & j using, prenus contre Henry de Valois, et pour ne vouloir y avoir la guerre, pour tant ne me recevoir en sa maison, j’ay sent luy de Roy de France et de Valois, autrement dit Testunawc, au nom et en la quali qu’il procede, defendans d’autre. Ayant la pro- fusion des Dofleurs. Et en voyant quens Denis Villon, avec permission 1589. That in Avouement and first writings of the proofs for the deputies of the kingdom of France to the pretended fetus, that were to meet to the city of Bilius, plaintiffs; the people and the heirs of the deceased duke of Guise, and cardinal of Guise, Henry de Valois, and the court: against Henry de Valois, the third of that name, heretofore king of France and Poland, otherwise called the Testunawc, in the name and quality be proceed, defendant. With the ap- plication of the judges. Sold by Duque Burti, with li- cense 1589. The book begins thus:

Avouement of the lost fait.

The deputies of the kingdom of France, plaintiffs,

are hereby summoned, Peter de Fonte

Pour que Edouard, the third of that name,

Everisque, hearing before the twelfth of December 1589, on the one part, and the people and lords, likewise he joined plaintiffs on the one part: against Henry de Valois, in the name and capacity he proceeds, defendant, on the other part: they, before you gentlemen, officers, and counselors of the crown of France, holding the court of parliament in Paris, that, for the cause, reason, and arguments, hereafter set forth,

The said Henry de Valois, by reason of the mur- 

der of the said fetus, affimated upon him, the most ill-fated person of the duke and cardinal of Guise, shall be condemned, for a repetition of the said affimation, to make the amends bountiful, having no

thing but his flint on, bare headed, and bare-footed,

with a halter about his neck, attended by the execu-

tor, holding in his hands a burning torch of

thirty pounds weight; who shall fly and decrees in

the assembly of the flaters, upon his knees, that,

wrongfully and without a cause, he has committed,

or caused the said affimation to be committed for, on

the said duke and cardinal of Guise, for which

he shall beg pardon of you, the judges, and of

the flaters, that from him it was committed a criminal,

and declared to be such, he shall be depotted and de-

roven unworthy of the crown of France, renouncing

all the rights he might pretend to, for the things

more fully mentioned and declared in the process,
of which he shall be found well and duly attainted

and convicted: besides he shall be banished, and

condemned for ever to the court and monastary of

the Huremonies, near the town of Vincennes, to

live there upon bread and water the rest of his days;

and he shall be condemned to pay the charges and

for these causes, they say, Et. By these means, and

others, which the court of grace may supply, the

plaintiffs conclude with charges. In the advocates'

allegiance, signed.

CHICOT.

Arrif of the supreme court of the peers of France against the murderers and affluents of the cardinal and of the duke of Guise. Paris, for Nicolas Nault, 1589, 8vo, with leaves.

The court, all the chambers being assembled, having

the petition presented to them by the lady Ca-

thérine de Cleves, duchesse-dowager of Guise, Et.

and heard the attorney-general upon it, and all things

duly considered, weighed, and examined, that the

commission be delivered to the said petitioner, direc-
ted to two counselors, to inform about the con-
nent of the said fetus, and its circumstances and

dependences, to the end that the information being

made, reported to the said court, and communicated

to the said attorney-general, they may ordain what

they shall think fit. Done in parliament the last day

of January, 1589, signed.

BOUCHER.

Upon the petition, preferred this day by the lady

Catherine de Cleves, Et. The court, all the cham-

bers being met together, has appointed and appoints

Melchior Peter Michon and John Courson, counsel-

low, to make an information of the contents of the

said petition, and its dependences, and the execu-

tion of the present arrest shall be made by virtue of the extract of it. Done in parliament the last day of January, 1589.

BOUCHER.

An extract of the registers of parliament.

The court, all the several chambers being met to-

together, having been the petition presented to them

by the lady Catherine de Cleves, Et. Importing that,

upon another petition preferred by her, Et, and be-

coming heard upon it the same day, and all things
duly considered, the said court has admitted

and admits the said de Cleves, appellant, from the

great of the said commission, and executed thereof,

and forsook, particularly, commissioners and all others, to

proceed further; and all other courts to take cogniz-

ance of the said in the said petition, and to

of its circumstances and dependences, upon pain of a

nullity of proceedings. Moreover, the said court

orders, that all former made in general, and pre-

ceded in the foregoing place of a false acces,

will be as good and effectual as if they were made to

the persons, or in the houses of them whom there

will be occasion to summon. Done in parliament the

first day of February, 1589, signed.

DU TILLET.

[X] I still relate a maxim which is so to be found in Balzac’s Entretiens. I make no doubt that Balzac was the author of it, and that, being a great lover of an hyperbolical style, he took care to exaggerate the thing.

However be it, there is his words:

France first obtained upon his feet. If so, should I say

only, that the was in love with him, I should expres-

sly feel too falsely. It is no wonder if the departed

can come back in the ill; Such a passion came very

near mortality: some invoked him in his prayers;

others put his cat in his common prayer book. His

picture was everywhere; some ran after him in the

streets to rub their hands against his cloak; and one

day, as he returned from Champagne, entering him

Paris through St. Amour’s gate, the people not only

cried, long live Guise, but many sang, Livinghe file

David. Some affidavits, that were not small,

yielded in an instant to his good will. No heart

could hold out against his face; he performed before

he spoke a word; it was impossible to bear him an

Ill-will in his presence. The first glance he cast up

on his enemies did immediately remove their submis-

sion; he went against him, and preceded such a commotion

in their blood, and so strange an alteration in their

harmour, that afterwards they could not refuse their

ears, without animating themselves a sufficient

and therefore, what I heard a courier of that reign

say, seem to me to be well observed, that the fai-

nettoms were for the longest time they looked upon

the duke of Guise. I leave it to history to give an ac-

count of his actions, and to carry curiosity, as far as

to his thoughts. I will not advance myself to explain

courier’s words, as I do my speculations reach so far.

It is enough for me to believe, without pretending to

guess, that he must needs have been a very extra-

ordinary man, there his bare words were sufficient

after his death, to continue the war against two pro-

tent kings; and since the greatest captain of France,

the second founder of this race, Henry the Great, of

glorious
RELATES A VERY REMARKABLE THING CONCERNING THAT MARRIAGE [L]. They were mutually unhappy [M]: and, if we believe historian, it was not the husband, who re-
\[\ldots\]


(7) Charles IX deigned to live in the king's bed, if he could be brought so near the limits of the kingdom that he might, in case of necessity, be readily put upon his horse and stretched out in his bed, and that he might be at the door of Saumur, as he once was at La Rochefoucauld. It is therefore a true fact that he knew several of the details of the present history. He knew several particulars concerning that duchess of Guise. He tells us (53), that the prince of Guise, not long before he died, desired his wife, when he was dying, that she should make all the necessary arrangements for his marriage. You are young, said he to her, rich, and beautiful: these qualifications, attended with a noble character, are extremely valuable to you, for I am determined to marry you again, and leave you the choice of a husband and all the kingdom, except the duchy of Guise, which I am about to leave you. The king was present when we were told of it the next morning, received the order he had given to la Tour-Guiscard. We are therefore justified in saying that he was present, I should think, in the most favourable circumstances, if we could have been sure that he was present, and that he was at the door of Saumur, as he once was at La Rochefoucauld.
the league; and, in that quality, he exercised a power little different from the royal.
He might have taken the title of king [P1], but doubtless he had some reasons to consent himself with the title of lieutenant-general of the state and crown of France, really attended with an almost despotic authority. He and the league supposed, that the throne was vacant, and, to the overthrown the most solemn and the most fundamental laws of the kingdom. I shall set down an act, which has been purloined from the records of the parliament of Paris [2], whereby it will appear, that, in what concerns the
capitivate a great courage, that is to conquer a peaceful heart. They get a certain advantage by it whereas the true heart of the brave man is not to be compared in their armures embraces to some others, who seldom fire their out of doors. Many a Roman, who had made twenty glorious campaigns, and had been hunted and pursued, was much like the flesh, it so to Ovid and Horace [44] and a hundred Yosups not fit to handle a trowel. I do not think the bravest man in France could have disputed this point with Zephirin, or that the marshal de Rantail, who bore so many glorious marks of his valor, and whose face was much more gored than that of the duke of Guise, came near the strength of Vortice.
If we go higher, we shall find, that the savie, of Helens was not the valiant HECTOR, but Paris, a coward as Paris appears, that the latter, who is so happy, and so natural in describing pollutions, 105 allegates the example of that coward, to cry down Hector, for he is a true supporter of his office, and the source of all their reproaches, is his vivacity in the day-time. Paris is the only man in his poems that does it. Nay, he is transported with such an impatience, when he should have been shamed of having just run away from the battle. Did not the poet design to denote by it the vesner strength ofpackageName ? Paris does not say so: but perhaps he might have said it, with such truth, which is at there in these words of his [45]: in which purpose I shall mention what HECTOR says of Paris, who, running away from the Infants, speaks to the great Helene after, for, since the poet mentions no other man in his poem, that lies with his wife in the day-time, he plainly intimates that he is the living and constant, that he is a very hopeful thing [46]. Seen, in his celebrated book of the Iliad, how Hector upbraided that run-away with his cowardice. Helene spoke to him presently.

On war's rough thyme they sanguine are averse Such boughs but little much such an aspect fall To war's impertinent deity
Axe Sigismondo clavus in alio curvum. Let the rough here's arm the javelin wield & Excert thy prowess in so gentle a field. For to his Hector, violent Helens, fight thy turgor, Paris, other wars suavise.

[7] The Duke of Mayence exercised a power little different from the royal.
He might have taken the title of King [48]. He heard at Lyons, that the duke, and the cardinal of Guise, his brothers, had been murdered, and immediately he went into Burgundy, where he was governor (49).
He got some troops together, and then marched towards Paris. He was received at Troyes with the same honors that are paid to kings, and acted there like a sovereign, feeding commissaries in the duke of Guise's territories, especially at Royan and St. Paul, to whom he sent orders to command in Champagne and Anjou (49).
He entered Paris the twelfth of February, 1639, &c.; that is, if he had been the duke of Guise raised from the dead, the inhabitant expected their joy to such an excess, that they exposed his picture with a royal crown to the public view, and all Parisians could have exulted. But he was ambitious and bold enough to place himself on it, perhaps he would have found people enough that would have joined him in an affair of getting some government, which he would have eredit into duchies and countries with hommage, as Hugh VILLI. III.

Capet did [49]. But he refuted that honour, and [50] Meinmarch. Afterwards would not suffer, that another should be profaned of him. He was composed, fiel de lui, in fit of his authority, but, finding him in the council of the league [41]. He ordered every thing accordingly to his mind, in spite of the earl, and proceeded to afford an authority very like the feudal

[41] Plut. de natione Feles., p. 18, 19.


[46] Id. ibid, p. 598, 599.


[48] I Journal MS. of Mr. Leguay.

[49] Journal of Hon. III.

[50] The reader must know, that, after the act, it was made known, that the act, which obliged the duke of Mayence to resign to France, was never mentioned in the office of first president. The Sieur Chardel, edict of Figh courtier,
the nomination of the presidents of that parliament, he exercised all the functions of a king. He assembled the states of the kingdom (f), at Paris, in the year 1593. He made an admiral and four marshals of France in that assembly (g), and declared, they had been called together to proceed to the election of a king, who should be a Catholic (b). But, when he saw, that he could not be elected, for he was not married, and there was a doubt, whether to elect a prince, who might or might not marry the Infanta of Spain, he dexterously opposed it, and the more craftily, because he knew, that the duke of Guise, his nephew, was the person, whom they intended to make king. He was extremely vexed at that nomination (l). The duchess, his wife, could not endure it, and advised her husband to make a peace with the king, rather than he be base as to acknowledge, for his master and king, that young lad: So she called her nephew, out of contempt. Thoë, who consider the several attempts of the Guises, cannot apprehend what the Carrelitian philosopher, James Rohault, was dreaming of (R), when he wrote the epistle dedicatory prefixed to his Physics. (f) f. 399.

DUTILLET.

Charles de Lorraine, duke of Mayenne, lieutenant-general of the state and crown of France, to all them to whom this present shall come, greeting. The great sign of the authority and good will of those who have governed states, and what they have been most esteem'd for by their subjects, and admired by foreigners, has been their care of the well-being and maintaining the pillars on which the preservation of all monarchies is founded, viz., peace and justice. Wherefore, since it has pleased God to call us to the government of the affairs of this kingdom, after we have considered, to the best of our power, the regulations necessary to promote the glory of God, our chief interest has been to fill up the places of the chief ministers of justice, with persons of a probity and integrity suitable to those offices. And whereas it is very necessary to fill up the vacancies of the presidents of the parliament of Paris, left the core of justice should be interrupted, as it has been of late, having resolved to appoint four of them, that both the great chambers of the Plessis and Tournelle may not be without heads: be it known, that, having this day communicated our desire and intentions to the gentlemen of the said court, the chamber being met, and having heard the four persons, whom we have thought worthy of those offices, and whom they have approved, as it appears from the acts and declarations of this day, hereafter consider the counties, and see, concerning the good and acceptable services, which Mr. Ige. For such is our desire. In witness whereof, we have cause the seal of the kingdom of France to be put to these presents. Given at Paris, the second of December, 1591, signed Charles de Lorraine, and upon the fold, by Moniteur, Pet.

Nec falsa apparat verus facetius, utrum Mixtineri in patris cinerex, aurile bidental Moverit laceras: certe certis (R).

What'er the guilt that drew down such a censur, 'Tis just the man is mad, and reason is in every beam. What shall we think of a famous philosopher and a good mathematician, 397 who is guilty of such a foul deed, he had not committed an abominable action, which deferred he should be given over to some probation, a delinquent. In life it more greatly, he had not dishonour'd his character by affixing such a palpable lie? I am willing to excuse his Carrelitianism as well as I can; and therefore I will suppose, that Rohault did not write his epistle dedicatory as a philosopher; he wholly divested himself of that character, and assumed that of a pious man, which is the unlucky fate of those, who write an epistle dedicatory. A good reason to discourage a true philosopher from such a deligit? I go farther, and I say that this philosopher, when he appeared under a Christian to foreign to himself, did not wholly cease to be a philosopher; and that, if he vented a gross falsity, it was not through base filthy, but ignorance. For, is likely he was one of those philosophers and mathematicians, who relish nothing but natural philosophy and Euclid, and who despise every thing else, and do not venture to learn the history of their own time, but are always fancies. Give them to great application in making experiments against a Vexillum, and upon the various qualities of the lead, reflections of light, &c., did not afford him time eough to read Thucydides and Mercand, which was the reason why he had but this general notion of the history
GU\SE

history of the Guises, that they had very much oppo-
ted the rebellion of the Huguenots. He was there-
fore forced, but his conscience, not being invincible, cannot justify him; he might easily have cured it. Any one of his scholars might have given him an account of what the Guises did against Henry III, and Henry IV, and the meanest lawyer, or practitioner in the law, might have told him, but their attempts were diametrically contrary to the true reason of state and the true fabrication of the principles most effectual to the French monarchy, and a confirmed series of the greatest crimes of folly and unreason; and the more he fixes upon the principle in his mind, the more he feels his kinsmen's faults, the more he is convinced that if he did not speak against his conscience, he deludes himself to his own ruin; for he had not on any account to do so; as to the prince, he [speaks] of his having this time been among the guilty; it cannot be true. If this is the only fault he is guilty of, and I cannot believe that he aimed against his knowledge, to set up for a doctor, for he had any uncertain foundation of the history of the XVth century, he would not have been bold enough to gratify his passion in the manner he did. Would he have ventured to commend him for being ready to excuse his cellar, if there was occasion for it? was it not the same thing as if he had said: When another offers, your highest will be always ready to raise a rebellion in Paris to carry on the business as far as the Louvre, to force the king to run away; to enjoy him to the most violent instigation of the people; to bring an action against him in the parlement of Paris, to deprive him, to humiliate him, to remove him to a monastery; and all the princes of the blood from the succession to bring a Spanish army into the kingdom, in order to prevent them from supporting their rights. I conclude, that Mr. Rohan, who had not exposed himself to such a manner, had known, that his words did really imply such propositions; and, therefore, if he deferred to be excused, it must have been a lie, for it is because he did not know what he said.

I must observe, that the Protocols are not the only writings that Mr. Rohan has, the most dishonorable description of the actions and designs of the Guises; some Catholic authors have done the same. Read a piece that I have seen, where Mr. Sermén, advocate general in the parliament of Paris, says: [I am] Bistrit de Gramine, 1. 6. of his Deed of Henry the Great, p. 653. of the edition of Rousell, 1653, speaking of the date of Mayence, 5th April, as much head of the league as this duke, who would not follow the fundamental laws of the state; to be broken through; and the edit of孚勒芒特, edition 1953, in the eleventh of January, p. 84, to which Mr. de la Ligne, tom. VI., speaks of it to offer him the means of doing it; as he has not been attempted, after being weakened. Probably, Mr. Rohan, being a better philosopher than generally, took for one of his main declarations, that duke of Guise, to whom he dedicated his Phystes, in 1617. R.M. CAST.

GU\SE (Charles de Lorraine duke of), eldest son of the foregoing, was born the 20th of August 1571. He was arrested with several others on the day of the execution of the Duke of Blois, and remained imprisoned till the month of August 1591, when he made his escape from the castle of Toussaint. The league made lone fires upon every where, and the Pope gave public thanks to God for it, with great acclamations (4), and not only for the people, but also the nobility concerned in the league, fixed on him. He made a strict concidency with the faction of the sixteen; but this great prosperity proved the ruin of the party, by reason of the jealousy which the duke of Mayence conceived upon that account. I have mentioned it in the foregoing article. It is said, that the duchess of Montpensier fell in love with that young duke of Guise her nephew [4]; the latter deprived the leaguers of one of their woe-

theo, by killing the brave St Pol with his own hands. He obtained the govern-
ment of Provence, when he submitted to Henry IV, in the year 1598 (4); but care was taken to pro-
vent his growing too powerful, and he was even obliged to leave France. It was the ef-
fect of the wife politics of cardinal de Richelieu [C]. He retired to Florence (5), and died at Cuna, in the Sabine, the 30th of September 1640. He married, in 1611, Henriette Catherine de Joyeuse, the only daughter of Henry de Joyeuse, marshal of

(1) Menuage, Hist. de la Ligne, p. 566.
(2) At pp. 170, the new remarks upon this Scitea Menuage (2).
(3) This is the war in which he was ambassador for France, in the days of the King of Navarre, in the art of war (4), one of the four marshals

of France, created by the duke of Mayence, in 1553.

(4) This duke, after the death of the duke of Guise, who was no less a man than the head of the league, and the ruin of the empire, did not

be killed by the young duke of Guise, who thrust his sword into his heart, because that prince having very civilly desired him to withdraw the troops, which he had on his orders, and to destroy, which was refused him, as being a private matter. He had a letter from him, in which the king, saying his hand to the young St Pol, that he was a brave and useful man for brave men, who revolt against their lawful prince, to be fund of independence. But they frequently find, that the head of the rebellion requires a greater subscription than the true matter. I believe

Henry IV would have been more indulgent to St Paul, than the duke of Guise. Not, that Mazarin lays all the blame on the duke, who, they (s) de-

(5) At pp. 170, the new remarks upon this Scitea Menuage (2).
(6) Malherbe, Hist. de la Ligne, p. 466.
(7) Malherbe, Hist. de la Ligne, p. 466.

This was the end of the article of the father of the wife politics of cardinal Richelieu [C]. A sad experience had been made of the great powers even within the kingdom; and the genuine were disdained. That house was in a manner a state within a state, and it was to be feared, that the folly and the wrongs would increase the more, for the league was, as often as any religious was afraid. And therefore prudence required, that they credit should be given to these new orders, for the mischief took

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end of the article of the wife politics of cardinal Richelieu [C]. A sad experience had been made of the great powers even within the kingdom; and the genuine were disdained. That house was in a manner a state within a state, and it was to be feared, that the folly and the wrongs would increase the more, for the league was, as often as any religious was afraid. And therefore prudence required, that they credit should be given to these new orders, for the mischief took
France, and widow of Henry de Bourbon, duke of Montpensier (7), by whom he had several children [D]. The maréchal de Baissonnière commends him very much (8). [T. 211, 3d ed. 1897.] I shall make a remark concerning the duke of Chevreuse, brother to this duke of Guise [E], and another upon the chevalier de Guise [F], who was also his brother,

[7] [D] by whom he had several children [.] I shall only speak of his father's [.] and only one other place [.] The prince of Joinville, his eldest son, died at Florence, the seventh of November, 1565, in his twenty-eighth year, without issue [.] His second son, called Henry, I speak of him in the following article. The third was CHARLES LEWIS, and was by the name of Joinville, which died in his fourteenth year, unmarried, the fifteenth of March, 1567, Lewis, their brother, took then the title of Duke of Joinville; he was born in 1522 [.] He was great chamberlain of France [.] He died at Paris, in November, 1569, Frances Mary de Valois, the only daughter and heiress of Emanuel and de Valois, duke of Guise, [.] He died in Paris, the twenty-fifth of March, 1557, on the eve of a wound he received in charging [.] a party of the enemy near Arta [.] His son LEWIS-JOSEPH DE Lorrain duke of Guise, [.] and his younger son, born in Augsburg, 1569, married in 1569, Elizabeth of Orsieres, younger daughter of Philippe de France, duke of Orléans, [.] He died in 1570, the thirteenth of July, 1571, leaving behind him a son, called FRANCIS JOSÉPH DE Lorrain, duke of Alençon, and of Guise, who died in 1573, and the eldest son, born in Augsburg, 1569, died the thirteenth of March, 1573 [.] With him ended the lines of that famous branch of the house of Joinville which are descending from the younger branch of that of Guise. See the last remark of the following article, and observe, that Roger de Lorrain, the line of fruit of that House of Guise, died knight of Malta, at Carpentras, the fifth of September, 1653, being in his thirtieth year [.] [8] [I] still make a remark concerning the chevalier de Guise, brother of this Duke of Guise. His name was Claudius de Lorrain, and he was the second son of Henry duke of Guise. He was born the fifth of April, 1561, and his first title was that of prince of Joinville. He figured himself in 1596, at the siege of Perpignan, and in 1597, at that of Amiens. The king being on the south, the occasion of some hostilities, he was obliged to be taken himself to the war in Hungary. He was made duke of Chevreuse, and peer of France, in March, 1570, and knight Grand Cross of the Order of the Garter, the first of January 1620. He served, in 1621, at the sieges of St Jean d'Angely, Montauban, and was honorably received at the small port of Spain. He married the sister of Philippe de France, and great falconer. He was successively governor of the upper and lower Marches, and of Auvergne, Bourbonnais, and Picardy. He was the king of Great Britain, under the name of Henriette Marie of France in 1652, and conducted her into England with a magnificent train. He was at the siege of Rochelle, in 1628. He died of an apoplexy at Paris, the twenty-fourth of January, 1657, without male issue. He had only daughters [.] He married in 1622, Mary de Rohan, widow of the chevalier de Lescar and eldest daughter of Efféruus de Rohan, duke of Mombazon, (4.) It is that duchess of Chevreuse, who was so much talked of, during the broils of the court of Louis XIII, and during the civil war of Paris under Louis XIV. Cardinal Richelieu caused her to retire from the court; she made her escape to Lorraine, from whence she returned to Laon. She had leave to return into France, after the death of Louis XIII, and quickly removed her intrigues, being seconded by the duchess of Mombazon, her mother-in-law. She went from Paris into the Petits Monts, and to the court of Conti ([9], but it cannot be denied that it concerned [10] [II. 191, 3d ed. 1897.] I shall make a remark upon the chevalier de Guise [E]. He was the son of that Duke of Guise, who was murdered at Blois in 1548, and was a pious and charitable child, and died of the plague at Paris in 1547. He was made baron de Luxeuil, in the streets of Paris, the fifth of June, 1675; and, within a month, he killed the son of the same baron, and was not in the least

[T. 211, 3d ed. 1897.]

[10] [II. 191, 3d ed. 1897.] I shall make a remark concerning the duke of Chevreuse, brother to this duke of Guise [E], and another upon the chevalier de Guise [F], who was also his brother, and


[22] T. 211, 3d ed. 1897.


and who killed, in a very short time, the barons de Luxe the father and son, without being brought into the least trouble upon that account [G]. He signallized himself in the

were surprised at, and made serious reflections upon it. But, generally speaking, that which is dear to any man is decided according to the greater or lesser skill, courage, and strength, of the combatants, or by the concurrence of some other fortuitous circumstances. It was contrary to the laws of good chivalry; for a young man, newly come from the fencing school, and prepared for fighting, to attack an old man, who ex-
explained that he has been a long time with out drawing his sword, who has forgot all the fencing rules, in a word, whose legs and arms are weak, is al-
mo.

The second reflection is, that Meunier de Gaule were very unjust under the pretense of Henry IV., and Lewis XIII., to revenge themselves so violently upon those, who had been somewhat concerned in the execution of Blais. They had obtained a general scrutiny for all their rebellions, and as many favours as if they had done great services to their king. Should they not have been as indifferent to those, who had only executed the orders of Henry III., or had not diffused him from an attempt, he thought most necessary for the preferment of his crown? Should they not have comprehended it under the general scrutiny, which was to amount to them? one might make another reflection concerning those, who bitterly lament the loss, which they and the princes and great lords of France, who were in the field of battle, committed, now that the power of the enemy was diminished, they, too, too much concerned; it should be divided as it was formerly. But why then do they forget the high pretense of the kingdom was expected to come, when the court was weak, under the minority of Lewis XIII.? do they wish to do the matter of that pretended happy time, when a chevalier, who was so much esteemed in the field of Paris with impunity, and was not so much obliged to excuse himself to his prince, or the justice of the kingdom.

(42) D'Aulnien
gier, et sup., pp. 552.


(46) Bollom. Min. T. 3, p. 6, liv. 3, c. 75.

(47) Bollom. Min. T. 3, p. 6, liv. 3, c. 75.

me then? you see, Bollompiere, how I am adres-
sed to, and what a noble exploit it is to kill an old
gentleman without defence, and without giving him
warning. But there are the tricks of that family, like 
the killing of the count on the field of Montereau; but
not in the other half, whether I led the queen, pur-
pursuing to be near her. That often occasioned
some great surprizes, and every body was afraid to
ed to hear, that there was a great concourse of
nobility in the Hotel de Gaule, and that the duke
of Guise was to come to the queen well attended.

Whereupon the queen was advised to send for Mr de

Chasteau vix et lux de duc de Guille, to forbid him
to wait upon the queen, till the letter for him, and
to command, in his majesty's name, all the nobil-
ily, that were in the house, to retire, . . . (20). Mr de

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ily, that were in the house, to retire, . . . (20). Mr de

the Carrousel of the year 1612, and was like to carry the prize at the running at the ring [H].

he knew well enough, that no commodities would be first in his hoof, in order to fog whether the chevalier was there still. And it is to be observed, that all authors agreed, that the young banun de Lux lost his challenge to the palace of Guise, when the chevalier was there. As the latter day therefore that horse, and consequently his absence had been very short, if he had been fete into the country, as the duke had a hundred times told. But what he discovered, is, that Balfozpiere's narrative flies, all more clearly than d'Audiguier's, the horrid confusion, and the decisive disorders France is reduced to, whereas the French court wants a sufficient power to make itself dreaded. This is the right way of confusing their republican authors, who continually say, that the happy time is over, when the power was divided between the king and great lords. Oh! what a fine golden age was that, in which the chevalier de Guise killed the father and fon in a month's time, and obtained general leniency; and it was but fiding with a prince's fiftion, to put a fhop to all proceedings of royal justice, and to be well paid bootfies! Take notion, that, though Balfozpiere was an eye-witneffe of what he relates, it does not follow, that he gives a better account of the small circumstances of things than other historians do. He has four hundred guineas in this respect. Here is an infult of it: he reckons [55] but a week between the death of banun de Lux the father, and that of banun the fon and yet it is certain there was a month between.

[II] His [he] appeared himselfe in the Carrousel, ... and on the warf to carry the prize at the running at the ring [J]. I shall comment upon those words, not so much to prove what I advance, as to have an opportunity of mentioning a law, that is observed in that fort of exer-

ces. * When people run at the ring, and some of the competitors hit it an equal number of times, they stand at the beginning of the race, and, as soon as they begin to run, till one only has the advantage, and if, upon the same day, the equality of their skill prevents their deciding the honour of the race, the whole company, being returned to begin a new race, till one only has the advantage, it is known as it is happened in the great Carrousel at the late king, in which the duke of Vendome, the chevalier d'Aguesseau, and de Chateaugay, were equal, each of them having hit the ring twice.

the chevalier de Guise, the marquis de la Valette, and the marquis de Rouslise, who hit it in all their races, so that they were obliged to begin again, and the chevalier de Guise and the marquis de la Valette having hit it but twice, the marquis de Rouslise, who hit it in all the races, carried the prize [157]. The chevalier de Guise was of the first troop of the antifilants in that Carrousel, and took the name of Olympe de Loru. That troop was the only one of the night's son, and the prince of Condé was their head [158].

GUISE (Henry de Lorraine) duke of, son of the foregoing, was born the fourth of April 1614 (a), and was one of the most accomplished lords of France, well skilful, skilled in all sorts of exercises, and full of wit and courage. There would be no need of many fictions to make his history look like a romance. He was designed for the church, and invested with many abbies [A], and even nominated to the archbishopric of Rheims (b), but having promised to marry the princes Anne of Mantua [B]... a cardinal de Richelieu found a way to deprive him of all his benefices, which occa-

sioned his retiring to Brussels, where he married the countess de Boffa (c), whom

[a] He was indebted with many abbies. [b] Thoof of St Denys in France, St Remy of Rheims, St Nicolas, [c] Pierre de Guise, Feltcamp, Mont St Michael, St Martin of Ponsile, Orempy, Cambon, and Montfort. [d] He had five hundred thousand livres a year in benefacies of France, and in the title of the prince of Condé, he succeeded, in 1613, cardinal de Jumbo, an old and respectable and most important layman of France. [e] In 1639, note, that he was but a child, when he began to have that vast income, the spoils of such cardinal. He succeeded, in 1613, cardinal de Jumbo, an old and respectable and most important layman of France.

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he left soon after, and returned into France. Being out of favour again, he retired to Rome, where he had his marriage dissolved. From whence he removed to Naples to command the army of the people, where he was soon after made a prince, and carried into Spain (c). This is what I find concerning him, in a book (d) which I must admit that the duke of Guise had printed at Paris in the year 1557, in which he informs us, that the duke of Guise had in the treaty, which traded the count de Solfians, the duke of Bourbon, and some other mutual—contents, concluded with Spain (d); that he made a vague journey to Bruselfi for a greater security of that treaty; that he was prosecuted as a criminal; that he was sentenced for connamary the fifth of September 1644, and made his peace in August 1643 (e); that, some months after, he fought a duel with the count de Con- digni (D), and that this quarrel was occasioned by a difference, wherein Madam de Longueville, daughter of the prince of Condé, was concerned. He came off victorious, and was well pleased with the happy success of her design.

The next day he went home, after he had defined the new duchess, that their marriage should be kept secret; that he had obtained the consent of the court and his family. Notwithstanding the care that was taken to keep that adventure from being made public, it came to the knowledge of the duke d'Elbeuf, and the duchess of Chevreuse, who upbraided the duke of Guise with it, as a very bad thing. The respect he had for the ladies, prevented his falling into a pas- sion; and though he disliked the duchess d'Elbeuf to such a degree, that they would have fought, had not the arch-duke reconciled them, the duke of Guise, having left all business of revenge- ing himself with sword in hand, looked for some other way of vexing the two persons, who had of the duke of Guise, and the duchess of Chevreuse, that he would bring the councils to his house, and treat her publickly as his wife. This he did, and ever after he lived in good understanding with her all the time he was in Belfius. The author, who relates this, supposes, that the duke of Guise endeavoured to get his marriage dissolved, for no other reason, but that he might marry Madeleine de Poitou, to drop down his own words again (6). The duke of Guise could not marry Madeleine de Poitou, without getting the consent of the two councils of Liege, different from that of the councils of Rouen, and therefore he resolved to go to Rome, in order to solicit the dissolution of it at the Royal. The affair was at last concluded, and the duchess of Guise, his mother, had sent a gentleman usher to that pur- pose; but, when he heard, that his son was in love with Madeleine de Poitou, the first word to her agent to drop was the rejection. The duke set out at last, and, after many dangers at sea, arrived safe at Florence, and engaged the great duke to write in his behalf to Innocent X, lately rivalled to the pontiff. When that prince came to Rome, he was very kindly received by the Pope, who at his request gave a promissory letter not to condemn his son's marriage. The duke of Guise hoped, that this service would move that fast minister to favour his design; but, on the contrary, the French embassador was ordered to oppo- se it.

I must observe, that the question concerning the validity of the marriage of the duke of Guise, and the count de Bourbon, has been debated, not long ago. We have seen in the public news, that it has been declared valid by the Royal at Rome, and that the parlement of Paris has given a contrary judgment. It is therefore still a matter of dispute: ducès jufitive de ju- dices il est. I must not forget what maréchall de Dif- femprerey says, that the duke of Guise, who died in his fiftieth year, had suffered very much in his family by the life of his two children ... and by reason of the ill conduct of the lords, who lived not according to his profif- fe (6). He, whom Diffemprerey names, as the third son of that duke of Guise, was the second, the same who endowed the counsellors de Bourbon, who had so much abil- ity, and lived a life to unaccount him, who is destined for prelates.

[He fought a duel with the count de Coligny.]

This affair made a great noise, and the belief the reader will be well pleased to find here a particular account of it. It is a remarkable instance of the disorders blindly occupied by the jealousy and gallantry of the fancy of the times. The following narrative may be depended up on; for, though I take it from an author, who does not put his name to his book, who is sometimes mil- flaken, and often confounds matters of fact, without taking much care to avoid anachronisms, he was very well informed of the affair, upon this occasion, and re-
and was little afraid of the consequences of that flight, though it was a true duel, fought in the middle of the Place Royale, and though part of the princes of the blood were against him. Nowithstanding those circumstances, and many others, and the informations the parliament of Paris began to make at the instance of the king’s attorney-general (7), the duke of Guise appeared in public, and made a campaign the year following (8) at the siege of Graveline, under the duke of Orleans. However, it is not to be doubted, that this duel was the chief cause of his going foot after Italy. He was then at Rome, and the Neapolitans made an insurrection, and declared him, for their leader. He accepted their proposal, and set out the 13th of November 1647 (9). The obstacles he was obliged to overcome, in order to get into Naples (8), were, such, that la Calprenède and Scudery hardly invented any thing more worthy of a romantic adventurer. The duke was received by the inhabitants of Naples with an extraordinary joy; and it was ordered, the 17th of November, That he should be styled generalissimo of the army, and defender of liberty, with the same honours the prince of Orange enjoyed in Holland, under the protection of the most Christian king (8). He met with many difficulties in the exercice of that new dignity, and gave many proofs of his ability and courage; but being able or at least able to suffice him, he could not maintain himself, and was obliged to make dangerous attempts, in which he fell, and lost his liberty. He was taken by the enemies, who carried him into Spain, where he was a prisoner a considerable time. He was set at liberty in August 1652 (1), at the solicitation of the prince of Condé (22); and it is thought, the court of Spain condescended to it the more willingly, because they hoped the duke of Guise would occasion new broils and factions in France (22). It has been the common opinion, that the court of France neglected to affright him, because they were not willing they should establish his authority in the kingdom of Naples, and thought it more for their interest, that the inhabitants of that county should be under the protection of Spain, than subject to the house of Lorrain. The duke of Guise being returned into France,

Bourbon, to which he had the honour to be related, first a challenge to the duke of Guise, by the marquis d’Estrades; the duke accepted it, and took the marquis de Brissac for his second. The duel was fought in the Place Royale, and the duke of Guise had the advantage; he disarmed his enemy, after he had dangerously wounded him, and then parry the seconds, who fought with great courage, without any advantage on either side. The duke of Guise got a great deal of honour by that duel, which would have increased the consideration his martial was already for him, if he had continued his in love; but his heart received other impressions soon after (12).

Note. That la Barre places that duel in the year 1644, and says, the two seconds wounded one another very much (13). But Sarrasavin, in a letter he wrote some few days after that action, affirms, that the marquis d’Estrades was not wounded (14), and that the duel was fought the twelfth of December, 1645. Guizot agrees with Sarrasavin to the times of the duel (14); he writes from Paris, the nineteenth of December, 1643. He says, the duke of Guise and the count de Coligny had fought a duel a week before. He observes a circumstance omitted by Sarrasavin, viz. that the count was disarmed. I wonder Sarrasavin takes no notice of it: can a man write such a considerable piece of news without considering whether one of the combatants was wounded, or whether they were both parried? Here we see an effect of the passions. Sarrasavin, as a good Protestant, was very for the duke of Guise’s victory. The court de Coligny, eldest son of the marquis de Châtillon, defended from an admiral de Coligny in a right line; he was Protestant; and his quartier looked towards the party of the king of England and Châtillon. Upon these considerations, Sarrasavin could have hardly witheld that the advantage had been on Coligny’s side. He was vext at his being beaten, and he would gladly have concealed it from himself; but, not being able to do it, he at least concealed it from others. This was the reason why he did publish his letter to Sarrasavin. Such is the disposition of men upon unaccusable news. They do what they can not to believe it; and, if they cannot deceive themselves, nor maintain that it is false, they will certainly (pere humaine) have concealed it from him; but, not being able to do it, he at least concealed it from others. This was the reason why he did publish his letter to Sarrasavin. Such is the disposition of men upon unaccusable news. 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This was the reason why he did publish his letter to Sarrasavin. Such is the disposition of men upon unaccusable news. They do what they can not to believe it; and, if they cannot deceive themselves, nor maintain that it is false, they will certainly (pere humaine) have concealed it from him; but, not being able to do it, he at least concealed it from others. This was the reason why he did publish his letter to Sarrasavin. Such is the disposition of men upon unaccusable news.
France, did not think of forming any cabals which might accommodate the prince of Condé's affairs; he was much more taken up with love-intrigues; and, if he undertook an expedition to recover Naples [25], it was rather a mere ostentation, than a solid design: that expedition came to nothing. He was made great chamberlain, that place being vacant, his brother's (the count de Bourbon's), in 1656. [25] He died in the year 1682.

He headed the troop of Moors. He was born for such flights and spectacles; and no man did ever better delive to live in the time of Tournaments, and in the age of the Paladins. We are told a very remarkable thing, concerning the gift he had of making women in love with him. It is said, that those, who loved him, were not surprised by the beauty of their hit, though they did not see him, whether he was present [F]. He died of fickness, at Paris, the second

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[F] Notes, That, in order to fully comprehend the Duke of Guise's love for women, it is necessary to read the original letters written by the Duke of Guise to enemies of the French court, in which he declares his intention to marry a woman of his own choosing and that his love for women is not based on their beauty, but rather on their intellect and character. He also mentions that his love for women is not confined to a single woman, but rather extends to all women, regardless of their social status or appearance. The Duke of Guise's love for women is described as a passion that permeates all aspects of his life, from his conversations with friends to his interactions with enemies. He is portrayed as a man who is completely devoted to his love for women, and who will stop at nothing to satisfy it. The notes also mention that the Duke of Guise's love for women has had a significant impact on the history of France, and that his love for women continues to be a topic of discussion and debate to this day.
GUISE

second of June 1564 (2), and was carried to Joinville, to be buried among his an-
cestors [G]. He left no children behind him; all his brothers were dead: his two fathers died since, without being married [H]. His Memoirs were published in 1668. The abbot le Gallois commendend them (3). See, above, the article CERISANTES.

(2) See above, p. 306.

(3) This is an error of the correct title of the abbott le Gallois who is mentioned in the text. The proper title is "abbé le Gallois."
... and more inclined to war than to learning. Many authors have mentioned his quarrels and backbiting; and we have heard of

Nevers, about the collection of the priory of La Chapelle, and what pulled behind them in the house of Guise. But it is not necessary to repeat them here. Those who, by their writings, produced in the process, felt those two princes at variance, were the occassion of driving them out of Paris, each with their friends, to put an end to their quarrel at the expense of their lives. But his majesty having

sent for the light-house keeper to perform his duties, he, who commanded them, and had express orders to arrest the cardinal, executed his majesty's command, and brought him to Paris; where, for fear of a second meeting, because the duke of Nevers was always abroad, he was carried one evening to the Buffle, and from thence to Bois de Vincennes. [1]

President de Gramont mentions some other curious particulars, viz.: that cardinal de Guise, meeting the duke of Nevers in the judge's house, gave him some offensive words, to which the duke made a laconic answer; and that thenceforward the cardinal gave him a blow with his fist, in the judge's presence. The prince of Joinville, brother to the cardinal, immediately threw his sword, and struck several times with the blade of it, Marscot major of the reqets, who with his majesty's leave managed the affairs of the duke of Nevers, and it was informed, that the duke was refoulled to fight a duel with the prince of Joinville, interposed his authority to reconcile them, and oblige cardinal de Guise to ask his pardon. As for the affront done to the matter of the requets, it was reported that the prince of Joinville was obliged to walk naked before the aristocracy. In Marquis, out of consideration for the duke of Nevers, I assure you I desire you to forget it, and to believe that I shall be your friend for the sake of the duke of Nevers. President de Gramont makes a very bold observation upon the disorders of that time, when a matter of the requets might have been settled with impunity. That disorder proceeded only from the diminution of the royal authority, and ended as soon as cardinal de Richelieu humbled the princes and great lords, who had altered a very great part of the sovereign power, and made them submit to Louis XIII. Does it not favour of anarchy, that, in a country, which has the title of a kingdom, there be persons who have a great magistracy, should not be obliged to acknowledge, that they are forsaken by it, by reason of their character, but only for the sake of the great. Has not the favor of it condider their words of president de Gramont's: Perpetua and men, by his sober and prudent manner, did state my tamman remain tenet in Gallia. 193. 195.

At this time the princes of the blood were highly resented, the cardinal de Guise and de Guise: the former had incurred so much enrage, by the prerogative of this birth. The princes of Joinville had injuriously struck a magistrate, and the duke of Guise, by the laws of the Land, and the law of the Gentiles, and the law of the earth, and the law of the other place, and the law of the people, was very much behoved, that he might be struck with impunity. This was the occasion of that age, when made little difference between the king and the people, and the pope, in the year 1646, in which this event, foreign princes differ little from the chief men of the nation, the king of France was different from the southern barons, to be my son among my sons, and it is come to this state, that no one can offend public, or privately, without being very much resented by the whole nation, and the state of the country is, in this age, the state of the officers of affairs in France. The abbot de Maresol affords other circumstances. About the beginning of

the winter 1620, says he (2), the duke of Nevers had a quarrel for the priory of La Chapelle, which depended on the canoe of Gramont, for which having got it conferred on the prince of Salmury, his faction, upon a letter or procne of cardinal de Guise, abbot of Cluny, and the cardinal engaged from his word, and intending to procne it to one of the children he had by the lady des Essarts, they were both too much attached to each other, they all contrived the procne of the two persons in quality of count. . . . The procne of that quarrel proved a difficult thing, because some blow word struck on both sides and the duke of Nevers, who was very fond of it, menstriying nothing, had no time to draw his sword, which comes to his gentleman held out of the judge's chamber, where he was alone.

[2] The president de Gramont blames him with respect to his warlike actions, but he faces him as to his concubinage [B]: which, tho' inti-

nicely

(1) Showing that he did not consent to resign as in 15 (2) In the spring of 1620, (3) Richelieu's enemies, (4) Le Vaucluse, (5) The Chronicle of the Estates, par. 612, 205a, p. 143.

(2) Richelieu, 4th book, 205a, p. 143.

(1) Richelieu, 4th book, 205a, p. 143.

(2) Marlott, de Gramont, p. 205a, p. 143.

(3) Gramont, p. 205a, p. 143.
nately more common among the clergy than military functions, is an infraction of the canonical discipline. To conclude, I believe some reflections have been made upon this, The two descendants of the same prince of Condé, whom Francis de Lorraine, duke of Guise, endeavoured to destroy, are hence the heirs of the descendants of that duke [C] in the face of 130 years.

However, whatever place that box might come from, it is like to make a noise in the parliament, the more because it is in the hand of a prince who has learned all the chimney corners of the law by a long experience, as if he had known that she would have occasion for them one day. Since this happy discovery, she has removed the box that was in that incriminating place. But it is feared she will be quickly obliged to put it in again: she has to do with the prince of Condé, who pretends to be the heir of her elder sister that ipso facto is the right of the present princess [C]; and as there is little proportion between them, it is not improbable, that the box will be found indisputable in time (9). Note, that the author of the Mercure impetuos (10), that this cardinal of Guise was he that was killed at Elbis, which is a mistake.

[C. The descendants of the same prince of Condé, whom Francis duke de Guise endeavored to destroy, are become the heirs of that duke of Guise.] Here I shall place the memoir, which I should have inserted in the remarks [ff.] of the preceding article, if I had received it in due time. This memoir will inform us of the proceedings occasioned by the marriage of the duke of Guise with the counseil de Bouff. de Lorraine, widow of the count de Bouff; her full husband.

The ninth of June 1660, there was a marriage between the duke de Guise and Honora de Berghes, widow of the count de Bouff, whom she had married.

The sixteenth of November 1614, there was a marriage between the duchess de Guise and Honorat de Berghes, widow of the count de Bouff, whom she had married. I do not doubt that, during that time, Madame de Guise obtained some benefits of the parliament, where the provisions of the Rota were declared null, and in that court was forbidden, and all the former suits in France were also forbidden to give any favours for that court, and to execute his judgments. The counseil de Bouff ailed all the red of her life at duchess of Guise. She constantly maintained the validity of her marriage, and always demanded the execution of it. She hoped to get it acknowledged in France by the recommendation or authority of the league, or of the king of Spain, at the treaty of Migneyron, in 1618. But the French parliament was so powerful, and the letters of France absolutely refused to hear any propositions relating to private persons. The counseil de Bouff sued vainly; and, being killed in 1679, having made the count de Berghes, one of her nephews, her heir. The count de Berghes settled the affairs of his succession, and gathered together all the writings, concerning the marriage, that were dispersed at Rome, Paris, Madrid, and Vienna, and in the Low Countries, and elsewhere. By the favour of the prince of Luxemburg, he came to Paris, and pursu ed his demand at the Châtelet, the third of August 1687, against Mademoiselle de Guise, as heiress of her late brother, that the conscript marriage, of the sixteenth of November 1614, could be executed again, and all rights resulting from it adjudged to him. Immediately Mademoiselle de Guise obtained a decree of the parliament, whereby she was forbidden to marry in the Châtelet, to fly the counseil de Bouff de châteaux of Guise, to make any demand on account of that pretended marriage, and all former suits were foreclosed and hidden with regard to that effect. On the eighth of March 1688, Mademoiselle de Guise died, after she had made many wills and codicils, the last of which dated the second of March 1688. The war broke out soon after, and kept things in suspense.

At last, the peace being concluded at Ryswick, the count de Berghes returned into France honoured with the title of prince and knight of the golden fleur. He renewed his demand the twenty-fifth of October 1691, not in the Châtelet, but in the parliament. He demand by virtue of a commission under the great seal, to be admitted opponent to the execution of the decree of 1687, and the other two made long before against his wont; and that the judgments should be done him upon his opposition, and the appeal brought in by Mademoiselle de Guise, and her heirs, concerning the celebration of the marriage of the Rota, and the precedent of his first demand from the Châtelet, petitioning that all matrimonial rights should be wholly adjudged to him. Upon this illustration controversie sentence was given on Wednesday in the morning, the fifth of January 1705, before the great chamber, according to the opinion of Mr. De Queux, advocat-general, Mr. Robert, and Mr. Noret, which was given against the part, and Mr. Harlay being present, after hearing the suit, even of which were taken up by Mr. Robert, six by Mr. Noret, and two by Mr. Dugasflo, wherein, considering the petition of the prince of Berghes, the court ordaining, that all the information made against Honora de Berghes, counsell de Bouff, shall be rejected, without finding any of the oppositions made by the prince of Berghes to the execution of the decree of 1665, 1666, and 1687, doing justice, on the application, as an abuse both of the celebration and the procedure made at the Rota, and the foresee there intervening decisions, declares the marriage to be void. In consequence thereof, the court rejects the demands of the prince of Berghes depending upon the question of the marriage, condemns him to costs, and orders, that upon other demands, he may take his course.

It plainly appears from the genealogical table, printed during that law, that Anne palatine of Bavaria, wife of the prince of Condé, was the right heiress of Mademoiselle de Guise; for it is taken from the duke of Mayenne, son of Francis de Lorraine duke of Guise. This duke of Mayenne had a daughter, who married Charles Gonzaga duke of Nevers, by whom he had Anne Gonzaga, mother of the princes of Condé.

GUAYET (FRANCIS), born at Angers, of a good family [A], was one of the best brotber of Martial, for him who made the map of Anjou; for he says, that Lezin Guayet had a fen called Andrev, and he mentions two Andrevs, one of whom was mayor of Angers in 1590, and the other eschevin of the same town in 1519. The left of these two Andrevs cannot be the one who made the map of that number, for the number of that map was born in 1515. For the same reason, it is not likely, that he was the father of the other Andrev, but both of whom might be the same Lezin Guayet, eschevin of Angers, in 1495. However it be, Meves calls that family ancient; and having mentioned some other person of that name, he calls them the well learned geometers that he knows of.

[A. He was of a good family.] He had two uncles, Lezin Guyet, and Martial Guyet. The first, who was a counsellor in the prebend of Angers, married the princess of the province of Anjou; the second wrote French verses (1). This is what Mr. Pernant says. I find some difficulty in it, when I compare it with what I find in Meneau (2), which is that Lezin Guyet, counsellor in the prebend of Angers, who made the first map of the province of Anjou, was an eschevin at Angers in 1591. But this difficulty removed by comparing the map of the province of Anjou, which Lezin Guyet made, was born in the year 1514, on the thirteenth of February. From whence I infer, that Meneau's first put that figure between his mother, or that Meneau's great Guyet, who lived before the
bellett of the XVIIIth century. He was born in the year 1575, and was but a child when he left his father and mother. The small estate they left him, came almost to nothing, by the ill management of his guardians; which, far from discouraging him from his study, made him more fond of it; and being of opinion, that Paris would enable him to perfect his knowledge and judgment by the conversation of learned men, he took a journey thither at the age of twenty years. He quickly got the friendship of Christopher and Augustine de Puy, the two eldest sons of Claudius de Puy, who had been the ornament and support of good literature. His farther acquaintance with Peter and Jacques de Puy, the sons of the fame Claudius de Puy, proved very advantageous to him, in order to make a great progress in learning; for the most learned periphs in Paris did frequently visit those two brothers, and many of them met every day in the house of Thannus, where Meffieurs de Puy received the company. After the death of that pres- ident, they held those conferences in the same place. Guyet was consequently at those academies. He made a journey to Rome in 1608, and applied himself to the study of the Italian tongue with so good success, that he could make Italian verses, which the best poets of that nation would not have thought unworthy of their pen. He re- ceased with Regnier (6), who was then in the house of cardinal de Joyeuse, the ac- quaintance which he had contracted at Paris; and was very much esteemed by cardinal de Perron, and Gabriel de l'Aubespine bishop of Orleans, to whom he proved fer- tice more than once, by explaining to him many difficult passages, both in sacred and prophane writers. He returned to Paris by the way of Germany, and was taken into the house of the duke d'Epernon to teach the abbot de Granefve, who was afterwards so well known by the name of cardinal de la Valette (2): Being thoroughly skilled in Greek and Latin authors, he picked out of them what was proper for his pupil, and explained it to him, not as a pedant, but according to the use, which a man, designed for great employments, would make of it. The pupil did very much improve under so learned a master, and conceived to great an esteem for him, that he always consulted him with most important affairs. He took him along with him to Rome, when he went thither, after he had made a cardinal, and procured him a good benefice, besides that which he had already bestowed upon him (3). Guyet, being brought to Paris, chose rather to live a private life, than in the house of cardinal de la Valette and pitched upon Burgundy college, to make his abode in it. There he lived the remaining part of his life, minding nothing but his studies, and being continued to make his court when that cardinal was at Paris, for he could not resolve to follow him into the armies and the provinces. He enjoyed every day the conversation of Meffieurs de Puy, who lodged in Thannus's house near Burgundy college; but, after Mr. Rigaut's departure, they removed to the king's library, where they held their conferences. He chiefly applied himself to particular affairs, wherein he pretended to show, that the Latin tongue was derived from the Greek, and that all the primitive words of the latter consisted only of one syllable. Being the first who had such a design, he was willing that none should have the glory of executing it but himself, and threw his efforts to no body. Notwith- standing his long and continual application to that work, his labour proved of no use; for they found, after his death, only a vatt compilation of Greek and Latin words (6), without any order or coherence, and without any preface to explain his project; so that he probably thought he had, with even respect to his paper, the fame merit which hindered him from showing his friends his plan, his method, and principles. He applied himself to something else: The margins of his Horace, Virgil, Lucan, Plautus, Martial, Philoxenus, Hecyrius, &c., were full of critical notes (4), wherein he took a great deal of liberty (5); for he rejected, as suppositionists, all such verses as

[7] The margina of his Horace, Virgil, &c., were full of critical remarks. Mr. Fenger bought the books, whose margins were full of those notes. All of them have not been buried in the obscurity of a closet. Those upon Hesiod were imported to Mr. Gravina, who inferred them in his edition (9). Those upon Homer, (in 1675,) Stephensian Byzantines have been likewise published (10). I shall observe by the by, that Guyet was the first who printed the margin of those readers, who skip from book to book, that he read a book through with the greatest attention, before he applied himself to any other. That he wrote very well upon Terence, Hesiod, &c. The reading of the ancient authors was his main business. As for modern books, he only read histories and voyages, I observe these things, not only be- cause I make some performance in that sort, but also because I find in Vitae Gayet...
as seemed to him due to favour of the author's genius. The most complete thing, that was found among his papers, was his notes upon Terence; and therefore they have been printed in the Strasbourg edition, 1657: they were sent by James du Puy to the learned Gruelius. He was so happy as to be accounted a man of genius: he avoided the disputes he would have been engaged in, if he had published what he had written, so that he was left in a pleasant manner. He told me, that he had a very good memory, and was so earnest, sincere, honest man. He was cut for the time in 1656, and bore the pains of that operation with a wonderful constancy.

Abating this, his long life was hardly attended with any illness; and he was so happy as to die of a catarrh, which affected him only three or four days, and did not prevent the curate of the parish performing the usual funeral rites. He died in the arms of James du Puy, and Menege his country-man, on the 21st of April, 1655 (f), being eighty years old. His Life (g) was written in Latin, with great judgment and politeness, by Mr Portner a fenator of Ratibon (b), from which I have taken this article.

(f) Portner, loc. cit.
(g) Vie eximii philosophici socii heptarchici Societatis Christianae, quae in[m] latine est, Paris, 1703.

GUYET. GYMNOSEOPHISTS.

(1) In the memoir (2) on the article BRACHMANS.
(2) He was the third president of the Society of the Sciences.
(3) In his Apology, lib. iii.
(4) Roman and some other countries.
(5) In the Greek, call the philosophers, who went naked, who are to be found in the "Life of the Greeks." This is a question that was often discussed; but it might be maintained, that the Brachmians were not of that number; for besides the authorities I have alleged in another place (1), it may be observed: I. That the Tarchis (f) of Philonoeus (g) retired himself before he flew into a fountain with Apolloeus. II. That another Greek pulls a letter from under his girdle, to command him with threats to go out of the body of a young man. III. That Apolloeus upbraids the Gymnosophists of Ethiopia with having left the habit of the Indian Gymnosophist, hoping thereby to make people believe, that they were originally of Ethiopia. There is another question to be propounded: whether those that went naked covered some parts of their bodies. St Augustin maintains they did. Per exspecta, feste (h), quae indigentes similem quidem modum vivendi, laecrime in locum philosophi, teque in locum meum translatae. But the description of the natural parts... There are certain naked philosophers in the "Flying Philosophers," and the Gymnosophists...
gyMnosophists.

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gather, as those who were in the Indies (a). Each of them had his small habitation, where they performed, apart, their exercises and studies. Those, who had continued a manhood, were obliged to come before them, to ask their abstinence, forgetting themselves to such a penance as was imposed upon them, without which they could not

These philosophers provided a great frugality; for they lived only upon such things as the earth naturally yielded. According to Philodotus (b), they derived their origin from the Indian Gymnosophists (b). I cannot tell, whether we ought to attribute to them the astronomical discoveries, of which Lucian (c) has given them their nation the glory. He pretends, that the science of the stars had its beginning in Ethiopia; where, by confounding the different phases of the moon, they began to discover, that she borrowed her light from the Gymnosophists (d), of whom I have given a long aphorism, from Greeks and Germans. The most considerable of these were called Hylbians, because they lived in the woods. They lived there upon leaves and wild fruits; forbore wine and women; answered the questions of princes by meagre; and, by their means, kings honoured and praised the deity. The next degree of honour was for the physicians. These were not secularly, as the Hylbians: and among other things, they pretended to remedies against barrenness (c). They were freely entertained in peoples houses. For this science, how to get boys or girls, gave them a good title to hospitality. Others pretended to predictions and herbial winds, with certain virtues and the plants that concern the condition of the dead; they were of an unfeigned, roving, honoured. Others, much more polite than thefe, had no regard to any thing that was faid of the other world, but what might serve to heighten holiness and and piety (e). Generally speaking, the Gymnosophists have done credit to their profession; the maxims and discourses, which historians ascribe to them (f), do not favour of barbarity: on the contrary, one may fee in them a great many things, that are the result of great wisdom and profound meditation. One cannot complain, that they have

(a) Lib. vi, cap. 147.
(b) Lib. vi, cap. 36.
(c) Lib. vi, cap. 35.
(d) Lib. vi, cap. 35.
(e) Lib. vi, cap. 147.
(f) Lib. vi, cap. 147.

N. B. Gymnosophists is a misprint for Gymnosophistæ.
Gymnosophists.

have not the dignity of philosophy, since it was their method not to go to any body; but to put themselves on such a foot, even with respect to kings (D), that, if any body wanted them, they were obliged come themselves to them, or send some body to acquaint with them what wanted. Therefore Alexander, who thought it not convenient with his great name to go, sent Porphyry, also, for departure of opinion, to satisfy the desire he had for the instruction of them (g). Nothing can be finer than their method of educating their disciples (E). They asked them every day, before they sat down to dinner, how they had spent the morning; and every scholar was obliged to produce some good moral action, or some proficiency in the sciences: if they failed, they were sent to their work, without being allowed any thing to eat. We have seen, in the article of the BRACHMANS, the great frugality of the Gymnosophists, and their extraordinary patience, in being a long while in the same posture [F]. It is not unlikely, that the doctrine of the Metempsychos was led them to eat nothing, which had animal life in it; and that Pythagoras borrowed this opinion from them: but it is ridiculous to derive the origin of the Jews from them, as Aristotle has done (8). It was a thankful thing amongst them to be sick; so that those, who would shun that dignity, did burn themselves (i). Thus Calanus, who was in the retinue of Alexander, made away with himself. We have said elsewhere, that the doctrine of the transmigration of souls inspired the BRACHMANS with a great indifference either for life or death (G). Porphyry answers pertinently to thoe, who objected, What would become of the world, if all men did live as the BRACHMANS did [H].

Strabo marks all this. Διδασκομεν δικαίως τοιαύτα και ἠλέητας, καὶ διδασκόμενοι τις σαφείς ἐκ τῆς σκοτίας, καὶ ἀκοῦσα εἰς τὴν σκοτίαν, καὶ γνωστοὶ τοις ἔθνεσιν καὶ τοις αὐτοῖς. This was a fine means to make themselves necessary or acceptable to several sorts of persons; there was something, who wished for a numerous family; others, having none but girls, with pitiably for a boy; and others again, having none but boys, would fain have a girl. And as I said already, that principally the desire of mothers is unreasonable; for a daughter is more convenient and companion help and company, a mother, than a boy.

[4] Even with respect to kings.] This ought not to be generally understood of the Gymnosophists; for, according to Nechoraus, the BRACHMANS went to court, and followed kings in the quality of their companions (17).

[5] Nothing can be finer than their way of educating their disciples.] All that Apuleius says about it deserves, in my opinion, to be copied. * Erat praeterea artis, sed etiam virtutis; haud, ut in viris, sed etiam in viris; haud, ut in viris, sed etiam in viris.* (18)

[6] Porphyry says (8), genuine apud illos (indus) praeclarus, Gymnosophici vocantur. Haec maxima admitter, quoniam homines facti sunt, non propagandae vitis, nec terebrandi ars, nec proficendi falli. Non illi noscunt arvum coloris, vel arvum coloris, vel equum dominum, vel tamarum fabriger, vel oves vel caprae tendere vel paludem. Quis igitur est Usur, pro hunc ordinari nomen? Seriponel percolat, tam magni, quod omnes dicunt discipulos mihi. Nec quisquam apud illos aequo laude quisquam corporum animali ac odore onerat. Igitur urbis populi, peregrini, quos se propriam apparat, oneram adhibere necessitates ex diversi loci et officiis de dape convenient. Magis fieri poterunt, quod factum a etsi orto ad illi dominum benefici. He igitur, si commenstatur inter duos sublimis delictum, nona simillima, necrolia gratia, tertia, pura simplicitas, simile ad infensa reditullia: delet igitur, fele parentibus quidam parvis imperantibus, obessitis, & alibi magis meditatio se repellit, vel alterius demonstratione dilucide. Nunc igitur commentarii. Qui nihil habet adhibere cur peremptat, impudicitiae ad opum forsitan extrahendur. — There is all, who has not an excellent, an excellent art, the art of inquisitive philosophy, called Gymnosophy. Tertio I particularly admire for their skill, not in calculating the time, nor in casual observation; but in judging wicked actions; for indeed they are ignorant of agriculture, of managing the house, of managing the bull, of pouring or feeding the sheep, or what shall I say. One thing they know most about all: they know what the old that teach, and the young that learn. Nor is there anything more commendable in them, than that they have no care of fire and cleanliness. These men, who have done since death's day so much, and have been in the world, there are such, that, being among empires hondo, have he reconciled and made friends to another, that be obeyed some order of his parents, a third, that be had

— found something by his own meditation, or learnt something from another. He, who can give good of himself, is just back to his works, without a dinner.

[8] We have seen, their patience in being a long while in the same posture, and this is really been related upon that subject in the remark (A) of the article BRACHMANS, I shall say here, that that hard constraint was not unusual even among the Romans, in ordinary times, and was nothing times to that trial, in order to try a good provision of patience for necessities to come. — Sartus putissimae decurionis, heritudem, perpetuum, et perpetuum in locum directius, copiosissima (20).

— Secretis si esset to have freel, from grief, and pain.

— rifle to fun, jest, to one posture, without meaning, and with his eyes directed to one and the same place, to profane meditation.

— We should look upon this as a piece of folly. I have heard people mention, as a great sign of fools and stupidity, the cufnom, a certain method, towards the beginning of the XVIIth century, to have his hat just as though, who dressed him, let it upon his head. But let us remark, that there can hardly be a more indolent posture, than the being dressed, to keep all one's life's-time in the same posture. That, which we look upon as most convenient, I mean, fitting, would cruelly fatigue at the long run.

[9] The transmigration of souls inspired them with a great indifference for life or death.] To this relates what Teuici said of the Genn (11), that they were the most indolent of all the men, and that only by reason of the gretness of their bodies, but also because of the opinion, which Zosimos had persuaded them of: for as they looked upon death only as a change of habitation, they prepared themselves more easily to die, than to undertake a journey. This is sufficient to cover Christs with blame, in whom, generally speaking, the near hopes of heaven cannot extinguish the immense love they have for life.

[10] Porphyry answers pertinently to their objections.] He makes (22) a very advantageous description of their frugality, good morals, and contempt of life. As to the object of the worldliness, he confess in after the same manner as Pythagoras had done. If all men, first of all, became kings, human life would be infinitely troublesome: man, men therefore renounce being kings? And if all men followed virtue, they would ever be in employable through those, for the poor must be provided of them, ought never to desert that remonance of their profity: nevertheless, no body is so foolish as to pretend, that we are not able to tread cheerfully in the paths of virtue. There are several things, which the laws tolerate in the people, and which would not be allowed in a philosopher.
The laws do not forbid the people to divert themselves with women of pleasure, or to spend their time in taverns; but they account the keeping of such company, and feasting a kind of life, in persons of moderate probity. Therefore what is suffered in the common people, is not to be allowed in the virtuous: a philosopher ought to prescribe to himself the holy laws which the gods, and the ministers of the gods, have established. These maxims of Porphyry may serve thee, who prides the observation of the strictest morals, and who recommends to much celibacy. What would become of the world, say we to them, if every body followed your advice? Do not trouble yourself about that, may they answer. A few people will take us at our word. The Ambassadors make good use of the like answer, touching their condemning the holding places of magnificity; they know well enough, that matters will never be wanting, and that, let their excurses and exhortations be never so particular, there will ever be more competitors than employers. This puts me in mind of a divine of the church of England, whom some endeavoured to persuade, that the tenet of passive obedience ought to be renounced, as entirely opposed to the public good. Never fear, answered he, that the people will thereby be more apt to suffer themselves to be oppressed: for, as you do not fear, by pressing warmly against revenge, to expel thereby your neighbour to insults, for you know well enough, that, for all your ferrome, he will take care that his infallibility of a box on the ear does not draw more affronts upon him, &c. Note, that Porphyry thought, that the laws do not forbid the people, &c. may be confirmed by this passage of Cicero (44). After legit leges alter philosophi tollunt aliquae:

(43) See Mr. Bulley, in the Nouvelles de la Rep. des Lettres, Dec. 1688, pag. 245. There is another answer of St. Augustine, in the author of the Nouvelles Lettres contre l'Église de Carthage de Malmberg, p. 197.

(44) Cicero, de Offic. lib. III., cap. 206.

(45) The laws do not forbid the people to divert themselves with women of pleasure, or to spend their time in taverns; but they account the keeping of such company, and feasting a kind of life, in persons of moderate probity. Therefore what is suffered in the common people, is not to be allowed in the virtuous: a philosopher ought to prescribe to himself the holy laws which the gods, and the ministers of the gods, have established. These maxims of Porphyry may serve thee, who prides the observation of the strictest morals, and who recommends to much celibacy. What would become of the world, say we to them, if every body followed your advice? Do not trouble yourself about that, may they answer. A few people will take us at our word. The Ambassadors make good use of the like answer, touching their condemning the holding places of magnificity; they know well enough, that matters will never be wanting, and that, let their excurses and exhortations be never so particular, there will ever be more competitors than employers. This puts me in mind of a divine of the church of England, whom some endeavoured to persuade, that the tenet of passive obedience ought to be renounced, as entirely opposed to the public good. Never fear, answered he, that the people will thereby be more apt to suffer themselves to be oppressed: for, as you do not fear, by pressing warmly against revenge, to expel thereby your neighbour to insults, for you know well enough, that, for all your ferrome, he will take care that his infallibility of a box on the ear does not draw more affronts upon him, &c. Note, that Porphyry thought, that the laws do not forbid the people, &c. may be confirmed by this passage of Cicero (44). After legit leges alter philosophi tollunt aliquae: