he enjoyed an honourable leisuré by the favour and liberality of cardinal Francis de Gonzaga. This good fortune had been prevented by several troubles and inconvéniences. He dedicated this commentary to that cardinal; but, when he published a second edition augmented and corrected, he dedicated it to cardinal Raphael di Ciompi, whom I cannot lay before you when he died (2); but I know, that he lived to a great age, and that he was vigorous enough even then to continue writing books (f).

Some have great works with most contempt; but others have highly commended them [C]. The moderation, which Barthius observed, appears to...

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(6) Peter Marsi, Ep. ad Raphaeliam...

(7) See the note [3] of the article ZEUS.

(8) Marsius, Ep. ad Raphaelianum. A...

(9) Peter Marsius, Ep. ad Raphaelianum. A...

(10) See the note [3] of the article ZEUS.

(11) Peter Marsius, Ep. ad Raphaelianum. A...

(12) Peter Marsius, Ep. ad Raphaelianum. A...

(13) Peter Marsius, Ep. ad Raphaelianum. A...

(14) Peter Marsius, Ep. ad Raphaelianum. A...

(15) Peter Marsius, Ep. ad Raphaelianum. A...

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Add to these the words of Lundro Alberti:

Certa piacere Callo, quia sua piaceri Phorbou morte molto linterna. Il quale colto fure singolar virtu per illud illustrato questo luogo, come chiaramente consone fi puo delli opere da lui lasciato, e malemente del Commentario facto sopra Stilicus Italicus. Abbandonato morrali pochi anni in (13) Peter Marsius, a voce avviato, morto ad Casco, un saggio comico.Questo man ha sinto Peter ai clienti di suo Regis lettera, che si conosce le virtu, come appare il lavoro ad affrancare il particolare Commentario sopra Stilicus Italicus. He died but a few years ago. See in the margin the Latin version of his commentary. Kynshaid has given you this Italian passage (14), and note, by the way, that Peter Marsius had not been long dead, when Lundro Alberti wrote this book, but we can conclude nothing certain concerning the year of his death, since this work was finished a long time before it was made public.

It was printed the year 1559, and another edition had read it in manuscript in the year 1557 (15). Perhaps, the page, in which Peter Marsius is commended, had been written a long time, when the author communicated his manuscript to Flaminius. One ought neither to make use of the expression not long since, &c. without laying down the bounds in which we thus express ourselves. Eniginus, who had seen Marsius at Rome about the beginning of the XVth century, says, that he was very old, and that he continued to write. Rome, vedi Perus. Lundro Alberti, a commendator, said, that he was a manuscript.

(16) Perus. Lundro Alberti, a commendator, said, that he was a manuscript. 

(17) This appears to be a letter of Flaminius, dated in the year 1557. It is preserved in the library of Lundro Alberti's book.
to me very reasonable [D].

* be accur Cummercannis on the book de Senecanre, and
* some other books of Cicero. It was easy to dispence
* in him the footsteps of antiquity.

[4] He published some books of Literature. I find
in Konig's Bibliothec two Hugolius Marcellus, who
published a Commentary upon the second Ode of
the fourth book of Horace, and I am persuaded that
he should be called Marcellus or Martellus, and not
Marcellus. The Catalogue of Thuanus's library,
at p. 124 of the second part, has that words. Hugo-
lius Marcellus Epistolis Gland. epistula in quo Calveum et
Nemefani loco aliquem illustratam. This book was
printed at Florence by the Junto. In 1590. Naudé
obserbed, that one Hugolius Marcellus wrote a whole
treating on Epistola of Aurelius Valerius, and fo pleased
it with his explanations, that it is impossible to under-
stand any thing of it. If he had known that he
spoke of a bishop of Glandes, he would have made
a more honorable mention of him, and not have cen-
cured him with such palpable contempt. Let us re-
late, at some length, his words; for they explain an
obscure passage, and on the other side are somewhat
lame in expression (1).

A Dicere si cupias, doctis quae multa libicet.
Que nonis, meditando vel inclo inelegentia menti.
Que didicit, haud dum, dicendo affinere tendatis [5].

(1) According to the correlation of
Dr. Garnham, in the edition of
tellur, there's a wanting in the
first verb cupias dicit,
and in the last adjective
affinere.

(5) Naudés, Syntagma, de Stuart di-
droo thưls, pag. n. 34.

(2) It is the
eal Epigram of auclusus.

(3) Sic enim illud exhibitio Typographi recensore, cum
aunque ante ftupantur annos Aldegues codex, et
vigilii poeas liquido habebant in primo verbo
conditionally, quos max intellectus faciam procul dubio fecit

differtitum Eliso Veneto, cujus opera specta industria,
Auffinis monumenta emendationes explicatione facta

tus. Hic enim (ui probum Virum, atque inge-

cunum desiat) sincerus fatetur, se mentem hujus Epiga-

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(2) It is the
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treatises concerning the reformation of the Calendar \(B\). Naudè, who knew so many authors, was ignorant of his being a writer \(b\).

\(a\) (Taken from a MS written at Aix in Provence, August 1, 1700.)

\(b\) (See the remark \(a\).)

\(M\) ARTIN (POLONUS).

\(M\) ARTINUS (\(T\)ITU\(S\) \(P\)ROSPER) a Benedictine Monk, native of Brescia, and of the family of a count, made himself famous by his skill in the learned languages. The reputation he acquired, made the college of cardinals fend for him to Rome, under the pontificate of Pius IV, to give him a commission to revise and correct the works of St Jerom, which were afterwards printed by Paulus Manarius. He revised also the works of St Chrysofom, and those of Theophylact, and the Greek Bible, and had the privilege of printing at Rome. To Pius IV he had a mind to promote him to some dignities; but, as soon as this Monk heard of it, he retired to a convent of his own, where he spent his time in publishing several books \(d\). He died very old at Brescia, in the monastery of St Ephremia, in 1594 \(d\).

\(c\) (Taken out of the Libraria Bruxellensis, the manuscript being of the 16th century. Cassinius, Porta, p. 317, col. 2)

\(d\) (Taken from Leonardo Gic- zando, Libraria Brescia, P. 308.)

\(M\) ARTIN (RAYMOND) a Dominican Monk, very well skilled in the Oriental Languages flourished about the end of the XIII century. He was engaged in the study of those languages upon which he was a master \(d\), having on one side a great desire to purge Spain from Judaisms and Mahometanism, which infected it, and on the other side the truth of the maxims, which the primitive Fathers have scattered in their works, about constraint in matters of religion, caused it to be decreed, in a chapter held at Toledo in 1290, that the Monks of the order should take the Holy Hebrew Canon of the Old Testament, and study these languages, so that they might endeavour to convert the infidels. From hence it came to pass that Raymond Martini applied his studies in that way, in which he had very good success. He was not of Barcelona \(d\), as some have published \(e\); but was there he took upon him the habit of a Dominican, and he was born at Sobirats. Having attained the skill that was necessary for reading the works of the Rabbins, he extracted from them such things as might serve him to beat the Jews at their own weapons, as he has shown in his Pugio Fidei, which was printed at Paris in 1651 \(d\) \(A\). It is believed

\(e\) (Taken from Ex Antiqua, p. 81.)

\(A\) (His Pugio Fidei was printed at Paris in 1651.) Several persons contributed to this edition. Mr Bollcues, who died bishop of Montpellier, met with the manuscript, as he was searching with great diligence, at Toulouse, all the corners of the library of the college of Foix, about the year 1630. He read it, and transcribed something out of it, and, after some years, when he had learned the Hebrew, by the care of a learned German, called James Spiegel de Rohemach; he showed it to his Hebrew master, and gave it to him to transcribe. This James Spiegel, being very well verified in those matters, and having taken the learned Discources about them with Mr de Musse, put him upon publishing this book, from a copy of it very exact, and well pointed, which he gave him: but who Mr de Musse was a very able man, yet he wanted an assistant, who should take upon him the greatest part of the labour. This associate was Mr de Vein, the son of a counsellor in the parliament of Bourdeaux. Thomas Trew, general of the Dominicans, solicited powerfully the promoters of the edition, and did not only write to them letters equally pressing and obliging, but also, in order, that they should have all the manuscripts of the Pugio Fidei, that could be recovered. John Baptist de Marinius, his successor, continued to take the same care. At last the Order concerned in it to far as to be at the expense of the imprisionment \(f\). The work came from the press in 1651, with many prefaces and appothisations, which verify what I have said. Mr de Vein compared the manuscript of the college of Foix with three others, the first of which belonged to the Dominican of Toulouse; the second had been sent from Barcelona, and the third was came from Majorca. He set down in the

\(f\) (Taken from Pugio Fidei printed at Paris in 1651. Mention was made of Mr de Vein, in folio, Impulso de Pugio Fidei, p. 43.)

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that Peter Galatius a Franciscan, took from this Pugio Fidei all that he has said to any good purpose in his book De Arcanis Catholicae Veritatis. But it is more probable, that he stole from a Carthusian of Genoa, called Porchatissus Salvago (2) Bres, who flourished about the year 1275. (f) It is true, that this Carthusian had taken from Raymond Martini what he thought proper, as he acknowledges in his preface. This confession acquits him of being a Plagiary, from which Galatius cannot be cleared, who never mentions Porchatissus, nor Martini. The learned Joseph Scaliger has been guilty of some faults (c), in justly accusing Francis Galatius of being a Plagiary. Martini finished his work in the year 1278 (g). And thereby they are to be judged, who pretend, that Raymond de Pennafort was the author of it; for it is plainly proved, that he died January the fifteenth, 1275 (b). There are some, who think, that Martini wrote another book entituled Capitulum Tudaorum, and a refutation of the Alcoran; and that the copy of the Pugio Fidei, written with his own hand in Latin and Hebrew, is at Naples, in the convent of St Dominic (i). The great knowledge he discovered, in the books and

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(c) Nuttow, in Bibliographia Poetica, pag. 97.

(f) We must be lost beneficium Carceris, Theologorum, Procula Logetem.

(g) He is called Rabino Hebræus, his and his book Gath Ramcn, according to Father Morin. Others call him Hebraeb.

and opinions of the Jews, made some believe, that he had been of their religion (5). But this is false.

MARTYR: MARULLUS. MARULLUS. 169

been at Toulouse the Pagis Fidus; so that he saw it in 1583. Now B渐ard published his Chronology in 1575, and had occasion to observe, that Galatius had published as his own the writings of Raymond Marullus, having made some alterations in them. Let us set down all that he says. "Galatius (at how *other moment*) Marullini scripta pro fasibus 

nihil variato, ut plagii pictae accurasse Galatian: 

quod planum me facturum ipse fidei Dominus, 

ut pagi fidei, qui ab ecclesiis judaizantur, maxime autem in lucem proferant. In autem librum Hebræicus 

maxime utilis pervenit ad me ex Bibliotheca Fran- 

cize. Vatablin Maxime accipit, ut scriptor. - - - - 

Galatianum *by the way*, published the works of Raymond Marullus for his own, changing the method, and varying *the subject a little*; so that Galatianus may be accused of

*Plagiariam; which I hope to prove beyond doubt, GOD *willing, that I may bring to light the Pagis of Raymond *his heresy, written to detect the untruths of the impious, par- 

ticularly of the Jews. This book, of the greatis- 

ly in Hebrews, came to me out of the library of 

of Francis Varahus, my Museau. This passage 

informs us, that Bэконard had a design to publish *the Pagis Fidus*, and that he copied from Varahus. 

 Probably it was by the book of Bэконard, that 

Polievye knew, that Vatablin had such a manu- 

scripts, and when he mentioned this particular, he 

accused Galatianus of being a Plagiary (1). Note: 

that Scaliger's letters were not made public till after 

the printing of Polievye's Apparatus; so that here we 

have a forced discovery of the truth before Scaliger. 

I have observed, that Teppi, in pag. 202, of 

his Bibliotheca Napoletana, says, the latter discovered it 

first; and therefore he is mistaken.

MARTYR (Peter) a Protestant Divine in the XVth century. See VER- 

MILLI.

MARCUS (Marcus), a native of Spalato in Dalmatia, lived in the beginning of the XVth century, as is observed in Miceru's Dictionary, who has not given us the right title of one of his books (a). It is a Latin book, which was translated into 

French, and into some other languages (b), (c).

The French translator did a very singular, which deserves to be related (A). 

Gefner confounds this Marcus with many 

lives the Poet (e).

(A) The French translator did a thing very singular which deserves to be related. This I learn from Martin del Río. This Jesuit having confined Bodin, because he allowed the judges to lye, that they might draw the truth from the criminals, adds, that Marcus Maru- 

lus was of the same opinion with Bodin, and that 

the author of the French translation of Marullus's book has corrupted this bad doctrine. He supposes, that Marullus taught the quellers; for he always runs the hazard of being imposed upon. See how Gefner recites the title of this book of Marullus: De religiosi civitatis Institution lib. 6. per exempla ex veteri, novoue Tycha- 

mentum collecta, ex authorebus quosque D. Hieronymi Pref- 

terho, Gregorii Pont. Max. Episcopi Consciens, To- 

Cauumnum nuncupatae alias qui vixit confessoris sancto- 

rum, ductis per capita fidei communis (2). Mi- 

rus has too much abridged this; for he only says: 

Scripta libri per exempla, loco dictorum facta e- 

que memorabilia (3); and yet Miceru thought it too long; for he only lets down lib. 6. Exemplorum. 

The translator has given us an edition of the works of Marullus in 1610, which, according to Miceru, was in 1601. 

Gabriel Naudnus, who wrote a dissertation to prove, that it is lawful for Physicians to tell a great many lies to a sick person, does not forget to cite our Marullus, who maintained, that a man, who lies in fa- 

vour of the commonswealth, or for the greater glory of 

God, does an act of singular prudence and piety. 

Marullus Spalatensis lib. 6. mem. r. 4. ob Regisubti- 

num vel maiorum Doctorum mentes, fore homines 

iuris legis stenticatoris prudential contendi (4). A wicked mo-


in 1575. [2], p. 43. [3], p. 74.]

Marullus, a Poet of Calabria, in the Vth century, went to wait upon Attilla at Padua, after this king of the Huns had opened a way into Italy by taking of 

Aquilin, and had ruined and subdued all that came in his way. This Poet expected a great reward for the flattering wherewith he had filled the panegyric of Attilla. But when this prince knew by his interpreters, that the Poem, which Marullus had prepared, derived his pedigree from the gods, and called a god, he ordered that the verses, and the author of them, should be burnt. He moderated this punishment, when he reflected, that this severity might induce other authors to write nothing in his praise (a).

MARCUS (Michael Tarchaniota) [4] retired into Italy after the Turks had taken Conantipolite, where he was born. He did not leave his country out of zeal for Christianity; for his opinions in matters of religion were very far from being orthodox [B]. It was doubletis the fear of slavery, or the defire he had to avoid the cruel

[Tarchaniota.] I believe it was the name of his mother's family; for, in the first book of his epigrams, there is an epigram upon Michael Tarch-

aniota, given by the mother's side, and another upon EphrofynisTarchanitae, his mother; and in the third book, there is one upon Paul Tarcha-

nito, uncle by the mother's side. As to his grand- 

father by the father's side, whose epigram is be-

to be seen a few pages after, he was called Philip Ma- 

rullus. One of the four learned Greeks, who fled for refuge into France, under the reign of Charles VII, and were recommended by Philipdes to William the Fift of the Dukes, then the Chancellor of France, was called Nicolas Tarchaniotes (1).

[2] His sentiments in matters of religion were very far from being orthodox. This is what Leander Abraham, who makes this observation by the way, in speaking of the river, wherein Ma-

ullus

(1) Note. Several Protestants have not entered 

of this. See, at the end of the remark [D] of the article MIE- 

NOCENT VIII, a little notice of Antichrist.

(2) Cens. in Bibl. 

fol. 490, vth. *He arms his abbreviations with the *editor's notice of this. See, at the end of the remark [D] of the article MIE-

NOCENT VIII, a little notice of Antichrist.


ner, 1807. 

(5) De Callinae. expregnator in vita Attilia.
crue lvection of feeing and hearing the inflicts of an infaunt conqueror, that made him
remove from Greece. He lifted himsefl a soldier in Italy (C), and served in the ca-
valry, under Nicolas Ralla (a), who was of Lacedemon. He joined learning with
arms, and would be no less a Poet than a soldier: and becaufe he feared, left his skil
in making Greek verses should not be thought any thing extraordinary, he applied
himself with great diligence to the fudy of Latin Poefy, and by this means he acquired
a great reputation (b). His Latin verses confit of four books of Epifgrams, and four
books of Hymns. He began a Poem about the education of princes, which he never
finished. What was found of it among his poems printed with the Epifgrams and
Hymns, of which there have been feveral editions. Authors are divided in their
opinions about thefe Poems. For some critics, such as the two Scaligers (e), fpeak very
ill of them. But other writers have commended Marullus very much (d). He gained
many enemies by cenfuring too freely the antient Latin Poets (e). Publilius Sabinus un-
derftood their defence, and treated him harfily. Politian had a great quarrel with him
upon the fame occafion (f). I fhall herein speak of this marriage of Marullus with
the learned Alexander Scala. But here I muft take notice, that he was of a refolved
spirit, and could never find a fixed place, to learn men became famous by tranflating books:
but he defpifed this labour (d) (E), either as a thing below him, or too hazardous,
and he was thinking of something of much

In vain the ancient Greeks were good and brave;
Their virtues from distraction could not force.
Behold Byzantium's roll of worth'5 fame:
The pride and glory of the Roman name.
To hoftile arms a new fight for the plains,
And missing, but their memory, remain.

[C] He lifted himfelf a foldier in Italy. The author of the Anecdotes of Florence (f) says, that Marullus went from Rome into Italy in a company of
friers. This may be: but Paul Jovius, who has defcribed the proper means in this
book, has put Mar-
62, he has put Trafilampinus for Trajanus.
(11) See Juv., lib. iv, cap. vili.

so dux in Italia miliario. I do not believe, that All-

(2) See Gyal., Disq. lib. ii, cap. xxii, cap. vili.
(3) See Morallus, Epif. b., 4, pag. 528.
(4) See Morallus, Epif. b., 4, pag. 528.
(5) See Morallus, Epif. b., 4, pag. 528.
(6) See Morallus, Epif. b., 4, pag. 528.
(7) See Morallus, Epif. b., 4, pag. 528.
much greater importance, when he was drowned in a river of Tuscany, blasphemying against Heaven. This was in the year 1500 [G]. I have read, in a late book, that this misfortuné was foretold him a long time before; but the witnesses, who is alleged for it, says no such thing [H].


[12] A great confidence that the people of that country made on such occasions, as hold as scutarii or drunkenknechts.


[14] Cl. l'Amorici, Inter, orbis, orbis suprah.


[16] This was in the year 1500. [G] The manner, in which Paul Joyeau charactizes this year, does not suffer us to doubt, that it was the half of the XVth century. See the preceding remark, at the end. Peter de St. Romain is made half a century; for thus he speaks under the year 1545. [H] Michael Mascardi, a native of Contumachip, who wrote so elegantly in Latin verse, as a work of Catullus and Tibullus, and who had served the emperor Maximilian, in the quality of a captain, was drowned in Tuscany, which an Italian Poet declaiming, in his epitaph, says at the end of it, that if he should rise in his life, Mergier and others of great repute, and be buried in the churchyard of Siena, I should have no doubt that such is the case.

[17] Such way of speaking did not please the late Mr de Bubac [3].

[18] Sandius refutes Vossius by this reason, namely, that Pontanus, who died in 1505, or 1505, made verses upon the death of Marullus. He observes, that there are some, who place the death of Marullus, on the fourteenth of May 1456, and he convicts them of falsehood by the epigrams of that Poet against Pope Innocente VIII, and upon the death of Theodorus Gaza, and John Picas Miranda. This Pope lies in the field of Rome from 1484, to 1492. Theodorus Gaza died in 1478, and John Picas Miranda in 1499, therefore the proofs of Sandius are very good; and he had reason to reject the opinion of those, who said, that Marullus flourished in the year 1520 (24).

[19] If I have read, in a late book, that this misfortune was foretold by an augur in such a manner, I shall be content to believe in this event.

[20] To determine this question of matter of fact, we need only compare the passage of the modern author with that of Pallas Viarum, in the words of his witness. Suchus had till Marullus in Turinian annes Ceccina fellante equo vetusto. Miferabile id lei genius multus annis ante ipse praetulit sufficiente, indicia queque fortasse atque timida ventum est, Pallas Viarum, in Dialogis de literaturae scaligere, qui rei veritatem ignarus non potens, spectum adeo car

[21] Suchus had till Marullus in Turinian annes Ceccina fellante equo vetusto. Miferabile id lei genius multus annis ante ipse praetulit sufficiente, indicia queque fortasse atque timida ventum est, Pallas Viarum, in Dialogis de literaturae scaligere, qui rei veritatem ignarus non potens, spectum adeo car


[23] Marullus was chased in the Cecca, a river of Tuscany, his boat's fast slipping. Pius V's relations to those of the fathers of the church.

[24] Suchus had till Marullus in Turinian annes Ceccina fellante equo vetusto. Miferabile id lei genius multus annis ante ipse praetulit sufficiente, indicia queque fortasse atque timida ventum est, Pallas Viarum, in Dialogis de literaturae scaligere, qui rei veritatem ignarus non potens, spectum adeo car

[25] Suchus had till Marullus in Turinian annes Ceccina fellante equo vetusto. Miferabile id lei genius multus annis ante ipse praetulit sufficiente, indicia queque fortasse atque timida ventum est, Pallas Viarum, in Dialogis de literaturae scaligere, qui rei veritatem ignarus non potens, spectum adeo car

[26] In addition to what has been said, the year 1546, and 1552, he was obliged to make no other efforts.
MASCARDI (AUGUSTIN) was a learned man, and one of the best Orators of the XVIIth century (a). He was born at Sarzana (b) in 1591, and died there in 1640 (c). You will find in Morei, that he was chamberlain to Urban VIII, and that this Pope founded for him a professor's chair of Rhetoric in the college della Sapienza in 1628. He granted him for life a pension of five hundred crowns (d). If Mascardi was always in want, and oppressed with debts, it was not so much because he neglected his business, as because he diverted himself too much; for it must be confessed, that his manner of living was not so highly esteemed as his wit and learning (e). He was for some time the learned secretary of the Humorist (f), and he had a paper-war with Paganinus Gaudentius, and other authors (g).

He printed at his own expense his treatise dell' Arte Historica, and had left a considerable sum by it; if cardinal Mazarin had not procured many copies to be fold at Paris (c). The authors, who speak of him, and to whom Morei refers us (f), are quoted by Michael Juliffinius (g).

There is in the works of Balzac a certain difcurse, wherein he harshly cenours our Mascardi, without naming him (d).

(a) His manner of living was not so highly esteemed as his wit and learning.) To this purpose I shall cite a passage: Whereby we learn, that Mascardi lodged always in other people's houses, and that provisionally, and spent his money without discretion. Irurian, feu. "I learned to read..." in his partly written, ut fata el, classi- cal. (b) has been corrected by egerius. (c) The word or words were: "the man that was the best and most decent way the cardinal could use, to testify the care he always took of learned men; we must know, that the Sieur Agollino Mascardi, who was accused the beat writer of Italy in his time, thought fit to print, in 1616, a book of his own writing, intituled, "Dell' Arte Historica trattati cinque" (d), in 4to, and that, that word, all his works had so much, he could and becomes," "Tavola di Cetene, le Pompe del Campidoglio, la Ca- giura dei Fieschi, le Prefe, i difensori Academici, Sibam- rum..." (e) War was fold, very well, he could read many more copies of this than of the preceding ones, to be printed: wherein he so succeded, that the greatest part of the copies were left on his hands, because few people delighted in such kind of matters. As he was complaining of this one day to cardinal Mazarin, he proposed to send some bales of them to Paris, where he had a man to manage his affairs, who should take care to sell them for him, and remit him the money he took; which the Sieur Mascardi very willingly accepted of; and by this means he prevented a great loss, which was almost unavoidable. I have this story from the man himself, who managed at that time the cardinal's affairs in that city.

(b) There is in Balzac's works... a difcurse, wherein he harshly cenours our Mascardi, without naming him; in a different part, which was printed with the Scurtes Christiani. It consists of seven remarks upon divers pieces: theos, which concern the philosophic Orator, point at him, who is the subject of this article. The title and Balzac himself inform us, in these words of a letter, which he wrote to Mr. Cornet, January 4, 1641. "It is Mascardi, whom I mean, for certain very ill things, which I observed in him, before he had refined his style, and formed his judg- ment." (c) Balzac's letter to Cornet, pag. 1706. (d) Taken from the Memoire de Turenne, Jan. 2705. Pag. 95. (e) 1671. Having pronounced, the usual applause, the funeral oration of the marshal Turenne in 1672, was translated to the bishopric of Agon. He was sent for, in 1624, to preach the Lent-sermons at Tulle. The year following, he opened the assembly of the Clergy, and returned to his diocese, where he died of a dropsey, and a complication of diflemers, the sixteenth of December, 1703 (a). His life is prefixed to a collection of his funeral orations, published at Paris in the year 1704 in 12°.
MASSARIUS. MATMAN. MAUGIN.

MASSARIUS (JEROM), doctor of Phylic, and native of Vicenza, lived in the XVth century, and left his country, to seek for a land of liberty, where he might openly, and without fear of the consequences, embrace the Protestant religion. He retired into Switzerland, and there published a controversial work [A]. It is said, that he taught at Straburg, and that he died in the year 1564 (a). I will set down the titles of some other works, which are ascribed to him (b).

[A] He published a controversial work.) The title of it is: Epistola Capitularis, qua nodum procedendii in Coroa Romana contra Eugublem; in quum fe Rappian praeceptum capitum dominium Christiise. & Refutatio Pomfriestis Synoge: una cum bibliothecis de Paris aliquot qua
dem, quam ad vatistas religiones fini uterque factae in re
certificatis. By M. Massarius. Printed in Paris in the year 1562. Piius X. has not mentioned this in his collection of pseudonymous writers. The title of Massarius publishing this work was: Epistola Capitularis. His friends told it ill that he had left Italy, to re- tire into Switzerland: they were of the same sentiments; that he was, as to religion: but worldly motives prevailed upon them flannelly and publicly to abjure Protestantism. They exhorted him to follow their example, and to quit a communion, which they called heretical, and they desired him to come and confer with them a little. He was afraid lest they should entrap him, and reject the proposition. Some persons of merit gave a bad turn to this, as if he disfrusted his case. This made him take pen in hand, to show, that he did not refuse conferences for the reason they suspected, but because he did not believe, his friends proposed them with a good face. He signs in his book, that a true believer (c), a prisoner at Rome, gives an account of his faith before the Pope and the Inquisition. The affair comprehends three different names of princes: where the French prisoner is almost the only speaker. The work was dedicated by the author to the senate of Berne, and was printed at Basle, in the year 1553, ii. 8vo, as is affirmed in the Abriss of Gemmell's Bibliothecae: but Christopher Petrius, who procured a more correct edition in it 1597 (d), supposes that it had been printed in the year 1554 (e).

We find, in the abridgment of the same Bibliotheca: that Massarius had composed an excellent grammar of the German tongues, and that his Hebrew grammar was never published. His Latin version and paraphrase on the treatise of Hippocrates de Natuim Hominis was printed at Straburg in 1564 (f).

MATMAN (RODOLPHUS) born at Lucerne in Switzerland, became a Jefuit at eighteen years of age. He taught Rhetoric for twenty years, and died in Munich September 18, 1612, after he had been thirty years in the Society. He prepared several books for the public (a). He wrote against Scaliger, a little book, which many persons have attributed to Scipionii (A).

[A] He wrote, against Scaliger, a little book, which many persons have attributed to Scipionius. It was printed at Ingolstadt in 1608, in 4to, with this title: Cor- riveae Dei Bragiae tre Capellae, visdam omnem ad Te- foli, unam ad Vindoni, unam ad Franci Perduum. N. priscus Scaligeri nunc Sacrametum. Scipionius reprinted it in 1614, with his Orationem Gradum Ambig- tudina Scipionis. Scaliger speaks with great contempt of this little book (1): "Hoc minimus, hoc est be (2) ad Apollonum j appetendum, rerum insignit, in- purum Autore libelli de tribus Capellae, cujus in- sition certam impudicet. quoniam non defens (3). qui Furem Veprelicius maxum autorem affertant. - - 1 find this to the Jasperius Apulei, the very edges of which are the only author of the De Tribus Capellae, in which there is in much explicit as knowledge of the . . .

The name of the bearer's fan. There are two words signify, that some attribute this book to Scipionius. Mr. Placeums observes, that this is the opinion of some persons (f), and refutes those, who would ascribe it to Scaliger. It is not in the abridgment of the writings of Scipionius. The author of the Dix Decadeum (c) cites a passage of Scipionius, to show, that the Jefuits of Ingolstadt are the true authors of the Book of Tribus Capellae, but he knows not the name of the Jefuit, who wrote this satire, and he alludes a pas- sage of Scaliger (g), which does not at all prove, as he pretends, that it was Martin Delrio. Mr. Bailey has already observed, that Delius Burgus Cornelius, a dispute for Ralph Matman (6); and, since Avel- gamba informs it (i), we must believe it.

MAUGIN (JOHN), named the Angevin [A], lived in the XVth century, and published several books in French, some in verse, others in prose. The greatest part were translations. That of Machiavel's Discourses on Livy was printed at Paris, in folio, in the year 1548, and in 160 in 1572 (a). He published in the same city, in 1546, in folio, The History of Pelasgium of Oliva, son of King Floriano of Macedonia, and the fair Griauna, daughter of the emperor of Constantinope, translated from Italian (b). His first book of the New Triplian, prince of Leonina, knight of the round table, and Tjoufa, prince of Tripilam, was printed at Paris in folio, in 1554 (c). He dedicated it to Mr de Manapia, abbot of St John of Laon, councillor and minister in ordinary to the king, and ingeniously confesses to him, that he chose him for the hero of his book, because he knew, that his book had never been close to that, which had preceded in his works small or great. He alleges another reason; namely, that Mr de Manapia had restored him to liberty (d). This epistle dedicatory is dated from Laon the twentieth of June 1554, and begins with a piece of raillery, which you will see below (f).

[A] Sirnamed, the Angevin. He thus briefly signed the Epistle Dedicatorie of his New Triplian, and he puts in the title-page of this book, made French by John Maguin, called the Angevin. This shows, that he was a lesser name of his native country, than by that of his family. He was of Angers, ac- cording to La Croce de Maine, who adds, that he was the founder of the little city. It is by Verian Priva has made the same remark. If there had been at that time another writer, named Maguin, native of another province, or of the country of Anjou, but more famous by his name, or, if his merit, the fr-name, I am speaking of, would not be ominous; but, as our John Maguin had not a controversy, he wrote books, and was of the fame name, we may reasonably believe, that he was of mean extraction, and of small stature, a foot-boy, a journey-man Taylor, &c. often bears the name of his province, than that of his family; and it is not without example, that a bear-page has become a distin- guished Poet and author.

[B] The Epistle Dedicatorie of his New Triplian begins thus: "The little following lines, the poet says, Mr de Triplio, is the common pretense of all French authors for this twenty years, either that their copies have been stolen from them, or that the importance of their either to publish or not the book in question. It is how commendable modesty is: but to reckon simple- city, and disfrut of one's self as fets, seems to me so ridiculous and contemptible, that I will not stand in Xx . . . . .

(1) [La Croce de Maine, Biblioth. Franço. pag. 446.]
(2) [La Croce de Maine, Biblioth. Franço. pag. 446.]
(3) [La Croce de Maine, Biblioth. Franço. pag. 446.]
MAUSOLUS.

That is, Mausolus, by whom Hadrian is freed.

To you his liberty is due: The sole amansment of his griefs.
His labours he devotes to you.

For the rest, the praetate which Mausolus laughs at, has continued to this time. An infinite number of prefaces witnesses it: we have seen alfo, from time to time, prefaces, which take quite another turn. In them the authors do acknowledge, that of their own accord they publish their works. Sincerity is not the only reason which makes them speak thus: they have a mind to rally those, who complain of violence offered them.

MAUSOLUS, king of Caria [2], is more known as the husband of Artemisia, than upon any other account; although, during a reign of twenty four years, he acted very politly, and became formidable (a). After the example of his predeceffors, he was much more inclined to the party of the Persians, than to that of the Greeks; and it appears (b), that in favour of the Persians, but chiefly out of a desire to enrich himself, he committed many piracies upon the neighbouring isles. He was one who took money with both hands, and gave no quarter to the purlof his fleft friends, but made ufe of fly artifices to enrich himself at their expense (b). He engaged himself for money in all sorts of wicked and abfurd acts (c). We must not, therefore, wonder, that his conduct was sometimes contrary to the interest of the court of Perifus, to which by this means he brought himself into many difficulties (c). He was much concerned in the war which was called Confederate (D), and which began in the CIVth Olympiad, between the Athenians on one fide, and those of Rhodes, Chios, Cos and Byzantium, on the other. It was he that contrived this league againft the Athenians (d). Among other exploits he gained during this war the democracy of Rhodes into an aristocracy, but neither of his conquests, nor his good nien, nor his bravery, nor any of his actions procured him such an immortal name.

(a) Dio, 74. 27. 35. 42. 43. 46. 47. 48. 55. 56.
(b) In Argument. Oration. Demoth. Peri K.
(c) In Pharn. 1. 2. 3. 4. 5. 6.
(d) Argument. Oration. Demoth. Peri K.

[2] King of Caria. Ailus Gallius has oberved, that Cicero gives him this title; but that some Greek Historians give him one that is less honorable. "Mausolus," sait M. Tullius, "in terris Caria 

ut quidam Grecaurum Historiorum scriptores Pro- 

victa Graecia praefecus, Sarapen Graeci vo 

untium (f) - - Mausolos, rex terrae Cariae: 

King of Caria; but, according to some Greek Historians, 

a governor of a province of Greece: the Persians call it 

Sarata. I know not who they are that have called 

him the governor of a province of Greece. The word Sarata, which the Persians, is imputable to them, 

in order to prove, that either Ailus Gallius is mistaken, or that it is not he who has said, Provinciae Graeciae, Charles Stephens, Lloyd, and Hofman have formed no ill 

opinions about this passage: they cite the last part of 

it, without changing any thing in it. Icorates (2) 

gives to Hecatomen, the father of Mausolus, the title of 

kings of Caria, that is, according to the 

paraphrase of Harpocrates, Cariae arefios. Maus- 

olus is called by the same Harpocrates, and by Sur- 

das sigu Sinus Karas, imperator Caribus; by Libyans 

Kapital, Caprissa, Cariae praefetus (2); but by 

Poemen (4), and many others, Kertauri Karas, Car 

Cariae.

[2] He made ufe of fly artifices, to enrich himself at the 

expense of his friends. Read upon this subject Polybenu 

505 (5) by 506 (5), where you may fee, that M., 

on one fide, the court of Perifus taxed Mausolus at great 

fums, he knew, on the other, how to indemnify himself, 

and cash the fame fums from others with ufury. In 

this he was very skilful. Mausolus was one of the great 

families of the king's revenues, who, after they have been 

taxed, caufe their subordinate officers to be delivered 

up into their hands. You may fee moreover in Ariftotle, that 

this king of Caria, was in the best manner known 

how to make an advantage of the Lycianne inclination 

to wear long hair. They invented a kind of a tax 

which was very gainful. See what I cite out of 

Ariftotle in the remark (F).

[3] He engaged himself for money in all sorts of wicked 

acts. The words of Harpocrates, tranfcribed by 

Suidas, are these: "Habere et ad virtutem [vic- 

trictus, quere, propter Graecorum pr.ecepta, prae- 

sentantur."

[4] He was much concerned in the war, which was 

called Confederate. Morei and Hofman have falsely 

imagined, that there were two Mausolus's, and that 

he, who was concerned in the confederate war, was 

not the same with him who was the husband of Ar- 

temisia, buried in the Mausoleum. If they had taken 

the pains to confult the originals, they would have 
made but one article, which would have been for this 

husband, and might have been fully enough, independ- 

ently of his wife.

Mausolus. Mausoleum.

as his wife did (6) by the flatter monument which the builder for him, and by the tender and friendly respect the preferred for his memory; of which we have spoken in the article of Artemisia. Mausolus died the last year of the CVth Olympiad, as we have shown in the remarks upon the same article. He had some predecessors whose names we know (E), and some successors, whose names are also handed down to us. The Physician who cured Mausolus, demanded a great reward, but like a generous man (F).

The house of Mausolus in Halicarnassus, was built with brick, and lined with marble. Pliny knew no building more excellent than that which was adorned with this kind of ornament, and this made him conjecture that the art of fusing marble, was an invention of the Curtians; which yet he does not affirm. This house still remained in the time of Pliny. See the proofs of all this in the remark (G).

[E] He had some predecessors whose names we know.

We read in Strabo (8), that Lygdamis, contemporary with Herodotus, was the third tyrant of Halicarnassus after Artemisia. Now although Herodotus does not say, that Lygdamis, the father of Artemisia, had been king of Halicarnassus; yet it is very probable, that he was the daughter of a king, who had a widow of a king. We may therefore go back as far as her father, who at least, according to the testimony of Herodotus (6) dwelt in Halicarnassus. She had a son called Phintheus, whose son was Lygdamis, who drove away Herodotus from Halicarnassus: But he returned thither and drove away Lygdamis (6). It is very probable that Lygdamis, the second of that name, was immediately succeeded by Herodotus, whom three sons Mausolus, Idrichs and Pexodorus, reigned together in the city of Halicarnassus at one time. But it is not certain that Herodotus was the son of Lygdamis. Who knows whether Lygdamis, driven away by Herodotus, recovered his throne; or whether he was alive in his old age, who knew whether Herodotus exiled himself by adoption without being related to Lygdamis? One thing is very well known, that he was of Mytilene (11), and settled there the rest of his days, and there also Mausolus was born. Vitruvius, who informs us of this, tells us, moreover, that Mausolus cured his house to be built by Ictinus, the greatest artist of his time. Pausanias (6) says, because he found the city excellently well situated (12). Ictinus informs us of another particular (13). Mausolus defraying to raise money upon the city of Mytilene, represented to the inhabitants, that such a city as theirs, which was his native place, and the capital of his kingdom, should not be without walls, especially since the Persians threatened it. Every body contributed according to his ability: But when Mausolus had got the money into his hands, he told them that it was not yet the will of God that the city should have walls.

[F] The Physician who cured Mausolus, demanded a great reward, but like a generous man.

This was Desippos, a native of the isle of Cos, and a disciple of Hippocrates. He was sent for by Hecatomnus king of Caria, in care Mausolus and Pexodorus, who were dangerously ill, and given over by the Physicians. He cured them, but upon this condition, that the king, their father, should deliver from the war against the isle of Cos. "Επει δή τω σωετω σωθήσεσθαι τῷ ἱλασθαι τῷ του πατρός σου λανθασθαι." Thus are the conditions specified, and what was given over the daughter desippos (14). Was this not very generous? Could there be a better subject? Was not this being of the most exalted of Halicarnassus, a present and present? [G] See the proofs of all this in the remarks. They are contained in this short passage of Pliny (15).

Secondly morum in cunctis rebus nomen Carici fuerit inventum. Aliphaeum, Halicarnassum, mausoleum, morum successus de litterarum parvulitis. Vitruvius explains the same exactly, as Mausolus, he says he (17), "tenetalls regis Mausolus domus cum Proconneso marnone, omnino habet ornata, purissime habet la- tere ductum, quod ad hanc tempus egregiam prestant alnmtant, inissecum, in suis operum expulsus ut ser viere pulchro, lucidissimam videns habet. . . . - At Halicarnassum, in loco, the palace of the great king Mausolus, is very richly adorned with marble, and bronzes, with brick walls, which to this time continue erected, being strong, and are so admirably polished by the art of the stone-cutter, that they seem to shine like glass."

Mausolus. Thus the magnificent monument was first called, which Artemisia erected to Mausolus her husband, and which was reckoned once of the seven wonders of the world. See a description of it in Pliny (a), and in the Supplement to Moreri (A). Afterwards the same name was given to all costly monuments (B). Thus the flatter monuments were called, which Augustus built during his sixth consulship, between the Via Flaminia and the Tiber, to be a burial-place for him and his family. Strabo has described it to us in his fifth book. It is also the name which Florus gives (c) to the monument of the kings of Egypt, wherein Cleopatra from herself up, and put herself to death. The Latin Dictionary of Lloyd and Hofman afford us several authorities, which shew, that the word Mausoleum was given by the Romans to those sepulchres whose structures were magnificent; but there are two verses of Martial (C), which are not to be joined with those authentical. The French language has adopted this word in the same sense with the Romans. We call the monuments of the kings of France Mausoleums. This word is also extended to the representations of monuments, which make part of a funerary monument.
pomp, and last no longer than the time of the funeral. Mr. Faretire is in the right to call them Mausoleæ; but he adds a thing very uncertain [D].

prove, that by Mausoleum, the Latin authors understood a general magnificent monument; for Martial speaks there only of the first Mausoleum. [D] Faretire ... adds a thing very uncertain.] He says, that the form of a fount was also called Mausoleum. I question it; for although Mr du Cange may have informed him, that, in the latest Latin authors, Mausoleum signifies ... or smoke; and Mausoleum is no se in French; however he should have given some proofs of it.

MECCA, a town of Arabia, is not only famous as being the place of Mahomet's nativity, and because the followers of this sable prophet go on pilgrimages to it with such great superlition, but also because it had a temple, which in the times of old Paganism, was no less reverenced among the Arabians, than that of Delphos among the Grecians [4]. Those who predated this temple, were very considerable at Mecca (a), and this shows the error of those who say, that Mahomet was of mean extraction; for he was a family which had for a long time enjoyed the government of the city and that of the temple [8]. People did not fail to tell stories concerning the miraculous protection which Heaven afforded to that sacred place [C]. The inhabitants of

forty, that it was before Mahomet which had all that he had abhorred; and so forth, until it had been enlarged and extended by the following generations of his imitators he ordered his disciples, to pray with their faces towards Jerusalem, which he used to call the Holy City, and the City of the Prophets, and pretended to be his pilgrimages there, and to make it the chief place where all his feet were to worship. But now finding that his followers still here a superstitious veneration to the temple of Jerusalem, which had for many ages been the chief place of the idolatrous worship of the Arabians, and that it was the most effectual means to reconcile his fellow-citizens to him, if he still preserved their temple in its former honour, he changed this order to serve his purpose, and forthwith directed his disciple to pray with their faces towards Mecca, and ordained the temple of that place, which from its form was called the Kaaba [a former king of Mecca], to be the chief place of worship for all the Arabians, to which they were to perform their religious pilgrimages as in former times. The author has just said (3). It was useful among the people of the east, of whatsoever religion, to observe one particular point of the Heavens, towards which they turned their faces when they prayed. The Jews made that part of the world forever they were, prayed with their Aries towards Jerusalem, because they there had their temple; the Arabians towards Mecca, because there was their chief place of their heathen worship. The order which Mahomet gave his followers to turn towards Mecca when they prayed, was in the second year of the Hegira: And since that time, adds Dr. Prideaux (4), the hare the most those fabulous stories in the preceding time. In order to exact their admiration of Mecca, and render it more famous. As that was it first built in Heaven to be the place where the Angels were to worship, and that Adam worshiped God there, when he was cast down from thence, (for they place Paradise in Hea-

_ref. a._

[4] It had a temple, which, in the times of old Paganism, was no less reverenced among the Arabians, than that of Delphos among the Grecians. Dr. Prideaux furnishes me with this comparison; his words are as follows: "A temple was erected to the name of Mecca, and as many years came once a year to perform their idolatrous homage to their gods, till at length Mahomet having forced them to change their idolatry for another religion altogether as bad, made this fabric undergo another change, by appointing it thenceforth to be the chief place for the performing of that false worship, which he had imposed upon them, in the same manner as it was before of that which he had abhorred; and so forth, until it had been enlarged and extended by the following generations of his imitators he ordered his disciples, to pray with their faces towards Jerusalem, which he used to call the Holy City, and the City of the Prophets, and pretended to be his pilgrimages there, and to make it the chief place where all his feet were to worship. But now finding that his followers still here a superstitious veneration to the temple of Jerusalem, which had for many ages been the chief place of the idolatrous worship of the Arabians, and that it was the most effectual means to reconcile his fellow-citizens to him, if he still preserved their temple in its former honour, he changed this order to serve his purpose, and forthwith directed his disciple to pray with their faces towards Mecca, and ordained the temple of that place, which from its form was called the Kaaba [a former king of Mecca], to be the chief place of worship for all the Arabians, to which they were to perform their religious pilgrimages as in former times. The author has just said (3). It was useful among the people of the east, of whatsoever religion, to observe one particular point of the Heavens, towards which they turned their faces when they prayed. The Jews made that part of the world forever they were, prayed with their Aries towards Jerusalem, because they there had their temple; the Arabians towards Mecca, because there was their chief place of their heathen worship. The order which Mahomet gave his followers to turn towards Mecca when they prayed, was in the second year of the Hegira: And since that time, adds Dr. Prideaux (4), the hare the most those fabulous stories in the preceding time. In order to exact their admiration of Mecca, and render it more famous. As that was it first built in Heaven to be the place where the Angels were to worship, and that Adam worshiped God there, when he was cast down from thence, (for they place Paradise in Hea-

_ref. b._


Ref. c._


† Sharafuddin Abu'l Fazl narrate Alfragan, p. 9; Malik Pococke Spec. Hist. Arab, p. 175. 3.


[6] Prideaux, ibid., p. 97, 98; see the remark [F] of the article A.-BRITAIN.

†† Abul Faraz, p. 102.

[7] Prideaux, ob. loc., p. 94. 3. See the remark [F] of the article A.-BRITAIN.

of Mecca lived in very gross ignorance (D), and yet they rejected the visions and doctrines which Mahomet taught them as ridiculous (6). He was an influence of the truth of his mission, which he prophesied in his own country. He could not make his own countrymen relish his pretended revelations; and both because they thought them impor-
tinent, and because they suspected he had a mind to destroy the old religion, and to aspire to tyranny under the auspicious title of a new prophet (E), they opposed his designs so vigorously, that he was forced to betake himself to flight (a); and it was only by way of military conquest, that he establiished in that place his new law (2). There was a sharp war between him and those of Mecca for six years after he fled. This was follow-

ed by a truce, which was to last ten years; but it continued only two (f), for in the eighth year of the Hegira (g), this impostor accompanied with ten thousand men, marched against Mecca, under pretence of offering them a truce, which he had broken. He burned thence all idolatry (E), and in a little while after he went upon other explo-
ditions. He made a pilgrimage to Mecca in the tenth year of the Hegira, he entered it on the great day of that solemnity. The people ran in crowds from all Arabia to see their new master: He afflicted them in his Law, after which he returned to Medina, and died there the next year. He had the policy, during the truce he concluded with the inhabitants of Mecca, to command his followers, to go in pilgrimage to Mecca. This

was

[6] The inhabitants of Mecca lived in very gross igno-

rance. Mahomet was an [a] illiterate Barbarian [b],

that could neither write nor read. But this was not so much a defect in his power, as a blessing, for the people belonged, with whom it was the custom to all manner of literature, to continue [c] in the same igno-
norance in which they were born, even to their Lives end. And as it was from the time first he set up a Prophet, there was not one man of Mecc-
a that could either write or read, except only of the Wurkash and the Yezidis. That first turned Jew, and afterwards Christian, had learned to write Arabic in Hebrew letters. And for this rea-

son, the inhabitants of Mecca were called the [c] Ili-

literate, in opposition to the people of Medina, who being the one half Christian, and the other half Jews, were able both to write and read; and therefore the People of the Book was of them that several of Mahomet's followers, after he came to Medina, learned to read and write which some of them had begun to learn before. Of Burfat the Cerdum [b], who Having lived at An-

bar, a city of Eshk, near the Elaphetars, there learned that art: from whence coming to Mecca, and marrying the sister of Abubel, he fetched it there, and from him the men of Mecca are first said to have received letters. Among the followers of Mahomet, Othman was the greatest proficient here-
in, which advanced him afterwards to be Secretary to this Impollor. But for want of paper at first, being in a place where there was never before any occasion for it, they made use of the skins of the dead

deribones of mutton, and camels, to write on, which being a device artfully made use of by other tribes in the East, was so much adopted, that was wanted to accommodate them with more convenient materials for this purpose; and therefore bore their books, in which their Poems, and other matters they delighted in, were written [f], were only so many of those bones of sheep and camels tied together with a string (10). [f] He very wisely forbid Meccans. He harmarried from thence all idolatry. He marched so expeditiously to this city with his army, that he was at the gates before the inhabitants were aware of his design; [f] and therefore they were forced to leave their towns to their defence, and if they were forced to submit themselves to him... The city surrendered at discretion without making the least resistance of defense. On his entry into it having put to death a few such as had been most obli-

gent against him, all the rest, submitted to him, and embraced his religion. He then went on from city to city, and, in the religious service of his followers. There it was a multitude of idolatry within the temple, and at many without, that surrendered to him, over which Mahomet banished such of the idols, and consecrated that temple as a new, as if he had refused to perform its ancient functions, by making it the religious seat of his followers. The chief among those idols were those of Abraham and Yahweh within the temple, and that of Eshk outside. The rest were either images of angels or demons; and those which had been a act from their foundations, as they transgressed only at medi-

a

was a solemnity which the Arabs for many ages had held in great veneration [F]. He believed therefore, that by preferring it, he should dissipate the fears and induce the new york he had a mind to impose upon them. And doubters this had a good effect for his purpose upon the inhabitants of Mecca, since they reaped a very great advantage from this religious custom, and an advantage which they flow much in need of, for they have the most barren and fruitful soil in the vicinity. I have shown above (1) the lamentable fate to which their city was reduced in the fifth century of the same Era (4), all that the fury of war inflicted. Some authors say (9), that Soliman erected an university about the year 949 of the Hegira, and that the college which he built there, and the revenue wherewith he endowed it, were worthy of his magnificence. Authors do not agree as to the situation of Mecca. Moret's Dictionary places it a day's journey from the Red-Sea. Mr. Baudrand makes it forty Arabic miles distant from it, and Mr. d'Herbelot three days journey. Some (m) place it almost under the line, and others in twenty one degrees, and forty minutes of north latitude (n). The use of arms is prohibited within its territory, which is six miles to the call, twelve to the north, eighteen to the west, and twenty four to the south; but robbers laugh at this prohibition, and plunder wherever they can, which obliges travellers and pilgrims frequently to carry arms in those parts, to secure themselves from the inuits of those highway-men (o). An author whom

[f. 178]

was a solemnity which the Romans held on their festivals, and the images which they erected were set up. For thus Soliman says (9) that there was but one God, the Creator and Governor of all things, who, they called Allah Taal, that is the supreme GOD, and GOD of Gods, and Lord of Lords, whom they devoutly revered by every images. But this GOD being (as they say now) is so good to us as we are to be approach-ed by men while here on earth, but through the mediation of advocates interceding for them in Heaven; that angels and Holy Men bestowed might perform this office for them, fit up their images, and build them temples, and directed their worship and devotions to them. And in this consisted the subtilty of the Arabian idolatry, which Mahomet put an end to by destroying their idolatry (10).

[f. 179]

He ordered the pilgrimage to Mecca. This was a solemnity which the Arabs held in great veneration, for many ages. (11) This was a rite of the Heathen A-rabs, who for many ages before used to go once a year to the temple of Mecca, there to worship their Heathen Deities. The time of this pilgrimage was in the month of Dalthagh; and on the tenth day of that month was their great festival, in which they exhibited the ceremonies of their pilgrimage were performed. And that every body might come with full liberty and safety to this festival from all parts of Arabia, and also return in the same manner, in the month of Dalthagh, and also preceeding that following were held facred among them, in which it was not lawful to use any act of hostility against any man whatsoever, as I have before shown (12). At Mecca therefore this pilgrimage to Mecca had been a religious usage, which the tribes of the Arabs had been long accustomed to, and was held in great veneration among them, Mahomet thought not fit to extinguish them with any imposi-tion in this matter, but adopting it into his religion retained it in the same manner as he found it practised among them, with all the ridiculous rites that accompanied it, and so it is observed even unto this day, all of that religion, as one of the fundamental duties of it. For this crafty impostor taught them concerning it (as he did of all the other Heathen rites of the Arabs, which he found re-cessed and retained) that it was a command from God to Abraham and Ismael, alway to observe this pil-griamge to Mecca; and it was commanded them on their rebuilding the Cana; now, says he, in the performance of this pilgrimage, this was performed only to honour God, all the Arabians being placed to Mecca once a year to worship God together, just as the Jews did afterwards three years a year, going up to Jerusalem by his order at the time of their three fe-sials. But in the Acroca of the time the Arabians having perverted this custom, and changed it into idolatry, Mahomet made them believe he had an or-der from God to re-establish it in its former purity. By enjoining this pilgrimage, this false prophet laboured to preserve to the town which gave him birth the advantages it had enjoyed a long time before. And in this providing for the interest of that people in the very religion which he was a framimg, he thought he might the easier prevail to draw them over to it. And in this he was not mislead. For his words were, as is generally held, that he made no promise to the people the one, nor did he give any promise of edicial benefit the other; but the opposite. He added that the Jews were never treated with any more respect by the Arabians, and that as for the Christians, he continued the only works to be hung up in the temple; and thus it was sufficient to make a city obstinate in retaining the worship of its idols; the hope of their protection is sometimes the only advantage that is derived from them. The worship of idol is not always attended with public profit to the artificers and merchants do not always get by it, and it does not always occasion a great concourse of strangers and devout travellers, who leave a great deal of money behind them. Without this kind of attendance, the use of a people for their trade may inspire them strongly to oppose the extirpation of idolatry but it is quite another thing, when the public-look worship is a source of gain to private persons. What a state of incivility was produced in society, what a commotion, which made that out-cry (when St. Paul was preaching) Great is Diana of the Ephesians? Was it not from the remonstrance of one Demetrius, a Silver-smith, that he had many idoles for Diana, which brought no small gain to the Craftmen? (14). He assembled them and told them, Sirs, ye know that by this craft we have our revocels; and gave them to understand, that not only their profit, but likewise the advantage of the whole city of Ephesus was concerned not to suff-fer one Paul, who performed and turned away many peo-ple, saying they be no Gods which are made with hands. From hence we may conclude, that the inhabitants of Ephesus were able to execute the work which respect to the Gospel, if their great Diana could have been taken away, without doing any prejudice to their gain, or to the veneration which all the world had for that temple; for that, I believe, would in such a cave have been infinitely more docile as to the liberties of Paul against idols. We must confess therefore, that Mahomet found out a notable device to gain the inhabi-tants of Mecca. He prevailed the concourse of the people to bring to the temple, and then, when he left their temple its ancient privileges; he took care to indemnify them; this was an excellent remedy against the vexation which the ruin of their ancient idolatry involved.

Note, That Dr Prideaux in the place where he ob-serves, that the Arabians had no leave to do any act of hostility, during the month of their great festival, and following, adds this, as I have before shown (15). I believe he means that he has spoken of this, when, in the pages 84 and 85, he mentions the war, in which Mahomet first bore arms, being twenty years old. He was called

(1) See s. c. p. 179.
(2) See Kent. Hist. Arab. p. 120.
(3) See Kent. Hist. Arab. p. 121.
(4) See Kent. Hist. Arab. p. 121.
(7) See Kent. Hist. Arab. p. 121.
(9) See Kent. Hist. Arab. p. 121.
(10) See Kent. Hist. Arab. p. 121.
(14) See Kent. Hist. Arab. p. 121.
MECCA M.E.Y.

whom I have already named affirms, that Mecca is situated near the river Betisius, which is now called Chahbar (6). Yet a few Lines after he says, that all the water of that town was in the well of Zemzem [G], and in the cisterns where the rain was kept; but that in the last century it was conveyed from mount Arafat by means of an aqueduct, which cost a great deal of money! See the remark [G]. I shall say something of the prince to whom Mecca belongs [H].

called the Injurious War, because it proceeded to that heat and fury, that they carried it on even in those months when it was reckoned impious among them to wage war. For it was an ancient custom among the Arabians not to fight during the last six months of the year incised, in which all war was to cease; and these were the months of Moharam, Rajab, Dulth, Thulth, Safar, and Fast, the tenth, the eleventh and the twelfth of the year.

And these months were so religiously observed by all the tribes, that as great favour the eminence of one tribe might be to another, a thing common enough amongst them, the sacred month was no sooner begun, but taking off the heads of their steers, and laying down their arms, they forbore all manner of livelihoods, and even carried on trade together, mingling with each other, as if there had been a solid peace, and perfect friendship between them: so that if any of them died during those months, they must be buried with the ceremony of their father or brother, he dared not afflict him, how violent were his resentment or thirst of revenge might be. This pacification and the other doings of the Arabians during this sacred month, which do not immediately succeed one another; the other mentions three months that follow one another. (G)

[6] The well of Zemzem. Others call it Zamzam, or Zamzam as I have flown above (16). This well is one of the most sacred ravines of Mecca. It is said to be a spring of water, which was produced under the feet of Ihmeel, when he was dying with thirst. The pilgrims are obliged to make use of this water to wash their bodies, or to drink of it, and, if they can, must carry some of it away with them. (a) Pole quarum faculium illud, atque lapidem praebendim inviolaverit, se ad altas staturas stamata fitis, mollem faculium compositum, ubi potius est distinctor: Zamin Zam, et sibi invictum Jacob Ben Sidi Ali, fossa feaclea qua fluxit flatus habebat Ismael duxit, quem angere primo videns filio suo linguis Cophticas Zamin, Zum, hoc eft, fide, fide gra- duum. Ex hoc pater multis fubquia aquam, atque dantes peragris quibus praebetur et corpus ad captum decusserat, ac juro lectum, ac zinnam bibere, fucemque ipse annettit (17) — After they have as-.— shaded that chapel, and the flame (18) before mentioned is extinguished, they set fire to a pretty large chapel within the temple, where there is a well called Zum Zam, and it, says Jacob Ben Sidi Ali, a fountain, or a burning, which extinguished under the feet of Ismael, when he died. This accusation is made by the Kaffithi, being done to fan in the Coptic tongue, Zamin, that is, fire, fire. Many draw water out of this well, and give it to pilgrims, who are commanded to wash their head and body with it three times, and to drink of it, and, if they are able, to carry some of it away with them. Mahommed, to render the town of Mecca, the place where he was born, more considerable, to raise the devotion of the people, and draw thither a greater multitude of pilgrims, bestowed great en-

[7] This is the same source of the above, a remark [J] of the article AGRAR.

[7] The town of Mecca continued a long time without any other water, than that of the well of Zemzem, till the great concourse of caravans obliged the Khalif to build an aqueduct, which affords now a sufficient quantity of it (20). This supposes that the ancient Mecca, as Mr. Boudard affirms upon the credit of Gallin (21).

[8] We shall say something of the prince to whom Mecca belongs. He is descended from Hafem, great grandson of the Prophet, and the head of the line of the Hafemen. He also gives himself the title of Sceif or Emir. He formerly held the sojourn of Egypt, and afterwards of the Turkish Sultan, but he always preferred his own dominion and power. His son, Emir of Mecca is commonly poor; although he has large palaces, and receives money presents from princes and pilgrims; but he has always some quarrels with his brothers who aspire to dominion, and with the Arabian Bedouins. He receives from the Grand Signior a third part of the revenues of Egypt, on condition that he shall protect the pilgrims of Mecca, and secure them from the infidels and robberies of the Arabians (24).

[9] This I have taken from the Appendices to the Geographia Nubiehiae. Mr. d'Herbelot affirms, That the most ancient original of the Emirs or Sceifs of Mecca are called, is related by Ben Schouch, under the reign of the Aboites, or princes of the polity of Saladin, who reigned in Egypt in Arabia. For he writes, that at that time, there was a prince and another at Medina, who had the title of Emir, and that in the year 635 of the Hegira, one Coudba, the son of Edra, of the race of Ali, of the birth of Hossain, was Emir of Mecca (25). I remember, that during the last war (26), the news-writers of the allies, published from time to time, that the affairs of the Turks were very ill in Asia, and that the Poictes received no revenue from thence, but rather sends shitter prelates and papiers.

[10] This I write this in Octob. 1700.


[12] See the text of the article en- voyant aux nil. (4)

[13] They are all collected in one volume in folio, printed at Mid- dleburg: in 1621.

[14] A doctor of Phylician Medicine in the XVIIlh century, wrote several books intituled Sacra Phylosophia, in which he explains the paragaphes of Scripture which concern Natural Philosophy. There are four who have had to do with it, and treat with a great deal of contempt (2). This author died 18th of April 1678, being fifty-five years of age.
MEYNIER (HONORATUS DE) the author of a book intitled, Les demandes curieuses & les reposées libres, (curious Questions and free Answeres), which he published at Paris in 1533. He had arms thirty six years (a). This book runs upon military and other subjects, and contains some considerations and examples which are not extraordinary, but do not want good sense. I have cited it sometimes (b).

MELAMPUS, a great footsather among the antient Paganus, was the son of Amythaon and Aghaila [A]. He had a brother called Bias, for whom he expressed a great affection upon two occasions; first in procuring him a wife, and in the second place in procuring him a crown. Nелеus, who reigned at Pylos in Peloponnesus, required of those who would marry his daughter, that they should bring to him the true fine oxen of Iphiclus, which were fed in Thebes. Melampus, to enable his brother to make this present to Neleus, undertook to carry off those oxen (a). In this design he did not succeed, for those who kept them made him prisoner; but because he prophesied in prison, concerning such things as Iphiclus desired an explication of, he obtained, as a reward the oxen (b). Thus he was the cause of the marriage of his brother [E], and procured 3. By the conditions of the combat between Eryx and Hercules. The first, if he were overcome to lose his kingdom, and if he did overcome he was to gain the crown. Neleus had charged his daughter to bring him this oxen. 4. By the present of a hundred oxen, which Iphicidas, the son of Anemor, made to his father-in-law when he married. The second observation from Paulinus is, that those who married their daughters, demanded a wedding present from their sons-in-law (b). 5. This puts me in mind of Saul, who obiated David to bring him an hundred foreskins of the Philistines. Thus Paulinus has omitted something, which hinders us from judging exactly in this affair. By this narrative it would seem, that it was the sole ambition of having fine oxen, a sign of vain-glory worse at that time, that moved Neleus to require of the lovers of Perses that they bring him the oxen of Iphiclus. But the truth is, it was another thing which prompted him to act after this manner. Part of the estate of Tyro, his mother, had been captured by the Philistines; and he had a mind to have the lost repaired, and to be revenged upon the usurper. And therefore he desired, that he who would marry his daughter should do this exploit. There is scarce any omission, but makes history deceitful; and this fault is very common in most of the relations of antient Mythology. The only way to make them good, is to join together the several pieces which are dispersed in divers authors; which Museus hath done as to this expedition of Melampus, and by that means has given us a full account of it. I shall extract from him those circumstances which Paulinus and Appolodorus omitted.

Melampus was served in prison by a very good man, married to a very bad wife: from the former he received a thousand civilities, and from the latter the abundance of bad uffage. The worms which corroded the beam, by Melampus, was very soon mended. The husband having learned of Melampus the whole secret of this affair, acquired Phyleus with it, and defrauded Iphiclus. Iphiclus knowing the ability and design of Melampus, was very uneasy at this: You shall have my oxen, said he to him, provided you will enable me to get children. The Divesier gave him hopes: he sacrificed, he marked out the regions and places, but the forts of birds came therein except the vultures: but none of them could tell...
procured to him a kingdom in the following manner. Being desired to cure the women of Argos of a furious disafie, he would not do it, but on condition they would give him half the kingdom of Argos. This condition at first was denied him, but when the disafie increased, they returned to him and promised him what he demanded: but not being satisfied with this, he would have them all sign a treaty with his son the third part of the kingdom, to which they consented. This adventure is differently related [C]. He was the first who taught the Greeks the ceremony of the worship of Bacchus (c). He was not the inventor of it, if we believe Herodotus, but he acquired the knowledge of it by the conversation he had with the Phoenicians [D]. It is presumed that he understood not only the art of Divining, but also Physis, promised to cure them, provided their father would give him the half of his kingdom. Pretus finding that the care of his daughters would cost him too much, would not purchase it at this price. Their disafie grew worse, and became contagious: the other women of Argos were so tormented with it, that they killed their children, and went into the de-farts. The malady increased every day more and more, so that Pretus was willing to pay Melampus for the cure according to his own demand: but the Physician raised the price, and demanded another third of the king's kingdom. This was granted him; for it was feared lest a relapse should engage him to demand a greater recompense afterwards. He picked out the most vigorous of his young women to run with loud cries after the poor disafied women. They were purified as far as Sicyon: The eldest of the daughters of Pretus died by the way, the two others being married away; Melampus married one, and Bais the other. Some time after there was born to Pretus a son, who was called Megapenthes (14). We may observe, that it is said, Melampus, in all his part of the kingdom, demanded in marriage one of the three daughters he should cure (15). Another account of it is this. Under the reign of Anaxagoras, the son of Megapenthes, the women were feasted with such a malignant fury, that they ran up and down the streets and through the fields: Melampus having cured them, found Anaxagoras to thankfull, that he received of him two thirds of his kingdom; that is, this prince divided it equally with him and his son. Since that time the kingdom of Argos was politicled by three kings, till the polity of Melampus and Bais failed; the former in the sixth generation, and the latter in the fourth. The polity of Anaxagoras at last re-united all the three parts of the kingdom, and continued till the death of child. After which Oereus, father of the Phoenicians, became king of Argos (16). Thus you see there is a great difference in Chronology between Paullusia and Apollodorus.

This example is imperiously alludged: for it was not the love of a maid, but brotherly kindness, which caused him to expose himself to the dangers of a prifon. Theoricos served as a guide to lead Pro- perius alway. He has placed Melampus also among the examples of the power of love.

The bull at first is to decline the plough the field, but to the yoke she makes him tamely yield: So savorously, the beast's bow power they fear, Tis afterwards the greatest hardships bear. Iphiclis to a heron Melampus first, Because he is the same he sent the prophet. Captivity be here, and chains beside, To have the beauteous Pero for his bride.

This is the declaration of hath drawn several important things from the antient Poets. Ronsard and firm, and many others, in the XVII century have felt upon this rock.

[C] This adventure is differently related.] I have followed the relation of Herodotus, but here is another. Pretus having disaffect the kingdom of Argos with Acrisius, his brother, was driven out of the country, and could not settle again but at Tyrinsius. He had many enemies abroad, as a punishment for some irreligion sect (17). The fury that feized them was so violent, that they run through the fields with all sorts of indecency (18). Melampus, who under-
dertho the language of birds, and learned of them what was to come to pass [E]. Some say also, that the worms which eat wood, answered his questions (d). And yet, those who built him a temple (c), after his death, and who offered him sacrifices, and celebrated his festival every year, did not attribute to him any kind of divination (f). I could easily refute the argument that was made use of to prove, that he certainly foretold future things [F]. If the Poets had not made pellucid arguments upon what concerns him, they would only have told us, that he was an able Physician [G], and if Statius spoke historically,

(4) See the remark [B].
(5) It was in a city called Argi-

fieds in the country of Mego-

(21) I shall observe two facts in Bar-

(22) The second fault of Bar-

(23) Plint. de Malginis. Herod-


(25) In the remark [C] of the ar-

(26) Doder. Soc. lib. 1, cap. 379,

(44) Paullus. Ed.

(45) It is pretended, that he understood

(27) I have already spoken of this in other places (27), but I shall here set down the very words of Apollodorus.

(28) Apollod. lib. 1, p. 47.

(29) The Herma-

(30) See the remarks

(31) Herod. lib. 1, cap. 380.

(32) Arist. in the article CI-

(33) Del. in the article JU-

(34) I should add, that the Auguri-

(35) I know that the Egyptians

(36) It is pretended, that he understood

(37) I have already spoken of this in other places (27), but I shall here set down the very words of Apollodorus.

(38) Aris. in the article CI-

(39) I mean, the city of Delphi.

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(72) I know that the Egyptians

(73) It is pretended, that he understood

(74) I have already spoken of this in other places (27), but I shall here set down the very words of Apollodorus.
and used for the daughters of Pretus to belong to reli-
gion. Pretusius episcopus legationem sui nunc
sestulerat, nec medicamento praeditus nec religione.

That is, by these words

Cepore magnifi

Philippides Charon, Aegypciaeus Melampus (18).

We must understand, that ascribes in a certain
date and above all the power of Physic and Religion. Charon
is therefore represented there as a physician, while Melampus
is represented as the deliverer of supernatural
graces. But I will rather keep to Servius
upon the eclogues of Virgil, where we find Melampus represented
as a mixed person, partly as a Physician,
and partly as a Prophet. He first appeared Jason,
and then made his patients take a certain medicine.

Quas (Pretius) Melampus . . . placata Juncene,
infesto fonte solis solvata: erat bibere, purgativ & in
parentem sedentem reduxit. (19) . . . Wium (the
dughters of Pretus) Melampus . . . habendo dupli
posta 'Jans, purgando, by putting physis in the fountain
where they used to drink, and brought them to their
senses.

Socrates figure not only a purgative medicine,
but also that which we call an exorcism, or rather a magical
form of words.

There is none so callous to believe, which upon his ac-
count is called melampusidion (40); which is a sign
that he made use of it, and one may very well be
assured that he was one of the great cursed, which was to purchase it
a kingdom. Yet Pliny intimates nothing of this; he speaks of Melampus only as a
prophet; he does not attribute to him the cure of the
disease; but says, he was adhered to by a
theif. Melampus idiom divinationis artibus
nota et. Ab hoc appellatur umum el去掉 in genus
Melampus. Aliquorum pulmonum norma in nomine
invenient salis, capris purgat purgo illo animad-
ventem, datque latere earum sanitatis Pretius
durrentem (41). The fame of Melampus is well
known by his skill in Divination. From him one kind
of medicine is called Melapomia. Some relate, that
a shadow of his name invented it, having of-
fared to his gates in purgation of evil, and by,
Giving them to the daughter of Pretus, he cured
them of their madness.

If Vulfris (42) built upon it, then we are
sure that the daughters of Pretus, by
blackening the black with goat's milk, he has not faithfully
related it, and he should produce some authorities for
which he says. But he is in the right to cite Peter Catellus
and John Neander, for making Melampus
to be the physician. In this they were guilty
of a mistake; for Melampus lived before the
Octavian war. As to the writings we have under his name,
they are spurious. We have Melampus ex Philo-
atizationis Divinationis, printed in Greek at Rome in
1565. Ex Narris Corporis Divinatioat at Rome
in Greek the same year, and in Latin and Greek, with the Metaphysica of
of Cardan at Paris, in 1752. See Lindomus Ex
votis, at p. 504. The abridgment of Getren's Biblio-
thesy informs me, that Melampus hieroglyphics
made of augurs and false augurs corporis, quae Aug-
urnus Niphus in librum primo de auguris tran-

bull. . . . Melampus, an excellent author, wrote an

1. The word for soft earth, and therefore
and gave our name the name of Philo-

MELANCHTHON (PHILIP) born at Bretten in the Palatinate of the Rhine,
Feb. 16, 1497, was one of the wittiest and greatest men of his age. He gave
to early marks of his acuteness, that he began betimes to intrude himself, which was done by the
care of his grandfather by the mother's side, more than by his father's [A]. He studied

first

(1) Psal. Appendix 89, 15.

(2) Males. Ar.
in 1614. bi. in. Vulv.

(3) Joh. Ca-


(5) Bezae.

(6) Bond. bi. lxxi, p. 1272.

(1) See the re-

(2) Paul. bi. 153, p. 508.

(3) Sulpicius Styl.

(4) Hymns

(5) Virgil. bi. iii, p. 1499.


(8) Valerii, de Philo-

(9) Ps. Appendix 14, p. 84.

(10) Plin. bi. 33, cap. 79, p. 245.

(11) Ili. bi. 100,

(12) Ps. Appendix 89, p. 1275.

(13) Virgil. bi. vi, p. 468.

(14) Paul. bi. vi, p. 1256.

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forth in the place of his nativity, at a public school, and then under a tutor, when it was known that the master of that school had the Box (a). He was some time after sent to Pfortshiem, where there was a famous college, and lodged with a relation of his, who was sifter to Reuchlin. Upon this occasion it was that he was quickly known to this learned person, who loved him with great tenderness (b). Having lived there about two years, he was sent to Heidelberg (c) in the year 1509 (d), and there made such consider- able improvement (e), that he was intrusted to teach the sons of a certain count (f), though he was under fourteen years of age. He has been justly reckoned among illustrious youths (B). Being vexed that he was refuted his degree of master of philosophy, on account of his youth,
youth, and finding that the air of Heidelberg did not agree with his constitution, he left that university in 1512, and went to see that of Tubingen (g) where he lived six years (h). There he heard the lectures of all sorts of professors, and publicly explained Virgil, Toct, and the Iliad; and being very lively, he came alive to serve Reuchlin in his quarrels with the Monks, and to oversee a Printing-house (i) (C) in 1518, the professorship in the Greek tongue, in the universalty of Wittemberg, which Frederic the elector of Saxony offered upon the recommendation of Reuchlin (k).

He made so fine an inauguration speech four days after his arrival, that he not only removed the contempt to which his stature and men epitomized (l), but also raised great admiration of him (m). The lectures he read upon Homer, and upon the Greek text of the epistle of St Paul to Titus, drew a great crowd of auditors, and excited in them an earnest desire of understanding the Greek language. One morning, as he was lecturing (n), to reduce them to a lyther (o), which was then difficult, confiding the conclusion wherewith they had been taught for a long time. There was quickly an intimate friendship contracted between him and Luther (p), who taught Divinity in the same university. They went together to Leiplic in the year 1519, to dispute with (e) (g) (l) (p). But nothing coiled him more pains than the talk that was given him in the year 1520, to draw up a Confession of Faith: which is called the Augsburg Confession, because it was preferred to the emperor at the diet in that city, but it was not to avoid as Luther, to be an accommodation, and that he would have sacrificed many things for the sake of peace (E). Wherefore Francis I. judged him a proper perfom to pacify the diffutes

propert Daniel and Melancthon, a fine encomium upon the latter it deferves to be transcribed. "Deum, gnom, nam non speram de fe præcipe, admo- 
dum etiam adeleane & pene paen, Philippe ille 
Melancthon, utraque litterae pene ex aqua suff 
ceptas aequas! Ogiering temeritas! puritas? qua rectitudinem rerum memoria? quam 
varia lefio! quam veremae regnace propretindo 
is felicitas (x). But good G O D, whatTopics 
may not a man of conceptions of Philip Melancthon, as he 
as yet very young, and also by a man, equally to be admired 
for his knowledge in both languages, what quickness of 
tongue? What variety of distion? What quickness of 
memory? What variety of reading? What modesty and 
gracefulness of behaviour? This is what Erasmus 
found in the year 1515. [C]

And to worse a Printing-house! This remark is, properly speaking, an appendix to the preceding, for it relates to Melancthon, as he wrote books in his youth for to put in good order a confected heap of collections, is, in effect, to make a book. So Mr Billet 
ought thought; for having observed that Melancthon ever so much to accommodate to the printing-press 
of the place, he adds, that to such a patience howe, 
among other books, the edition of Nauleurs at Tu 
bingen. It was a sly heap of chronicles and fabes 
bundled together among histories in a strange confus 
ion. Melancthon took the pains to purge it, and to 
seethe out of it what was tolerable and put it in 
such an order, that this book came to be 
the work of Melancthon (z); Camerarius observes. I. That 
the labour of Melancthon upon Nauleurs, con 
fined, not only in putting things in order, and now 
moulding them, but also in enlarging them. II. That 
the corretor of this book took upon him to revile all 
the books which Thomas Antheilmus should print. 
Librum hanc (Nauleu) experimentum historiarum Thomas 
Antiqueur qui Naufragiorum officinam habebat Tubingen. 
A qui perfectm fact, ut et illius scripti et aliorum, 
quo in ejusdem libris refertur Philippus dejec 
tur, quod præterita veritates. Ille tunc in hoc opere 
Naulei partim diligens, partim augens, partim etiam 
seducens, partim factum etiam partim factum 
expectator, et Fratte copulatique was caret (z). Note, 
that this edition of Nauleurs was the first of all [D] He applied himself much to the reading of the word of GOD. He had a copy of the Bible, which John Frobenius had lately printed at Basle in a small volume, which he carried always about him, and chiefly when he went to church. Those who saw that during divine service, he held always in his hands a book much larger than a prayer-book, believed that he must have great store of what he read, and that the time and place required of him. Thus that envoy took occasion from hence to make him odious.

V O L. IV.

What Melancthon said to his mother, plainly 
showed, that he hated disputes in religion, and that he was only engaged in them by the part he was to 
se in the world. Being gone to the conferences of 
Smirne in 1524, he signally wished to be sent to 
Breton, to see his mother. This good woman asked him what the must believe amidst so many disputes, 
and how he was to answer them. He desired that the 
was to make, and which contained nothing that was 
superfluous. Continne, said he, to believe and 
pray as you have done hitherto, and never trouble 
your self about controversies. As in true correspond 
offid qub in eummodi controversiis credendum 
repondid, auditus illius præcie, que nihil significationis 
taurum, nisi assignetur diuidet et confetat habenæ. ne pacet nae societatis confitionibus dissipata (z). This reduces invinci 
ably a silly story which Florimond de Remondi pub 
lis and, as I think, in that book which he wrote after his 
was to being amout of 1525, his mother, to keep him after this manner: cops in V O L. IV.  

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putes about religion in his kingdom, and desired him to come thither [F]. The king of England also desired to see him (q), but neither of these monarchs did ever see him. As I intend to mention, but some of his principal actions, I shall only say, that, in 1544, he affixed at the conferences of Ratiburg, where the controversies between the Catholics and Protestants were warmly disputed, and that, in the year 1543, he went to the archbishop of Cologne, to affix him in introducing a reformation into his diocese, which turned to no account. The affair of the Interim took up much of his time. He attended at seven conferences upon this subject in the year 1548, and wrote all the pieces that were presented there, and the censure of that Interim (r). He was one of the deputies whom Maurice, elector of Saxony, was to send to the council of Trent in the year 1552. He waited some time at Nuremberg for a safe conduct, but because of the war which was ready to break out, he returned from thence to Wittenberg (s). His last conference with the Doctors of the Romish communion was at Worms, in 1557; and of the differences which afflicted him, there was none more violent than that which was raised by Placido Illyricum. He died at Wittenberg April the nineteenth, 1560, which was the sixty third day of his sixty fourth year (t). He was buried near Luther in the church of the castle, two days after. His funeral oration was spoken by Windheimus, a Doctor of Physic, and professor of the Greek tongue. The testimonies of piety which he ended his days, were admirable (u); and it is observable, that one thing which made him

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(F) 186 MELANCTHON. See Menon. 63, & 64. of Muff. & François Mantegazza, his Acts, and especially, his Vertue defense.

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[Image 0x0 to 950x1492]
him look upon death as a happiness, was, that it delivered him from Theological perfections [G]. He had married the daughter of a burgomaster of Wittemberg, in the year 1540, who died in the year 1557 (x). He had two sons and two daughters by her [H]. As the description of his moral accomplishments, may be found in a book more easie to be confutted than this Dictionary (5), I shall lay nothing of them, But I will observe, that he was credulous, as to prodigies, Astrology (2), and Dreams (2a); and I will make some reflexions upon the inclination to Pyrrhionism.
MELANCHTHON.

[1] I will make some reflection upon the inclination to Pyrrhonism for which he is blamed.] He seemed to have been brought up in the school of Tholuck, born in Tholuck, for a thousand doubts befell his soul, for fear, said he, of erring. His writings were a continual jumble of uncertainties (67). The author who says this, cites some authorities, and tells us no more than what an ignorant number of writers have observed. See in the last place the bishop of Meaux in his Histories of the Variations. I believe they exaggerate the matter, but at the same time I think Melanchthon was not free from doubt, because there were many points about which he could not positively say. It is Jo, and it cannot be otherwise. He was of a mild and peaceable disposition, he had a great deal of wit, much reading, and a vast knowledge. Such a mixture of natural and acquired knowledge is commonly a source of irresolution. A great genius, supported with a vast knowledge, will scarce find error to be altogether on one side. He differs a strong and a weak side in each party, he underwrites what is most precise in the objections of his adversaries, and what is not told in his own proofs; he does, I say, all this, provided he be not of a choleric temper; for if he be, he is so perplexed in favour of his own party, and of his knowledge of no other, that he is driven. He does not only persuade himself that he is in the right, but he has such a fondness for his own sentiment, as moves him to hate bitterly the doctrine that opposes them. From the hatred of opinions he quickly proceeds to hate the persons; he despises to triumph, and being heated with dispute, he is fretted till he obtains the victory: he is angry with those who repel to him, that it is for the interest of the truth, that he should not have GOD oppose to expedients of human policy. He is no less troubled if he hears any body say, that his doctrines are not certain and evident, and that the contrary party can allude good reason. Being of such a temper, he examines things only for this real end, that he may be more and more convinced, that the doctrines he has embraced are true, and he does not fail to find much solidity in his own arguments; for there is no mirror to Boston as predestination: it is a point that embalms the ugliest faces: it does the same offices to a doctrine that the Venus of the Roman Poet did to her son.

Refitit Aeneas, claraque in loco reliquit; Os heroumque Dei familie: namque ipa decoram Carthami nomen nactus, lumenque juvene Purpurum, et lucos ocellis afflavit honores.

Quinque manus admittit oblonga, auret flavo Argentum, Pariiifae lapis circumdat aurum (68).

Confidit Aeneas fons, et fonte in luce
Stans, et ingens, et features like a God:
For Venus with the rosy bloom of youth
Had fluid’d her son, with graceful looks adored,’
And breathed a sparkling fire on his eyes.
Such is the beauty which the artist’s hands
To pulpit d’er’s eyes lends: it filler’s florine.
Or Varum flavum, embald in yellow gold. TRAN.

Melanchthon not having this temper, could not be so freely in his opinions. He was so cool, that he examined matters freely pro and con: and because he loved peace, and deplored the confusions which the Chiliasm gave birth to, he was more disposed to judge favourably of several doctrines than he might have made the foundation of a rupture, and which he would have had tolerated to facilitate a re-union. His modesty and experience rendered him a little distrustful. He was so convinced that his knowledge might increase every day, for he remembered that he had corrected many things in his own writings, which he believed to be good when he first published them; but time taught him to withdraw his approbation, and to apply to himself a fine passage of Terence.

Nuncnam sia quiquam bene subducta ratione ad vitam finit.

Quisque bene, aetos, usius, feмер quam aporetis novi, Aliquid moment: ut illa, quae te credecredes nefas, Et quae tibi putari prina, in experientio ut repetatis. Quid ehi eventum nuc - - - (69).

No man ever formed a plan of life so exactly, but that experience, age, and practice, always taught him something he thought he was not able of what he thought he knew, and that he now to reject what he imagined was closely to be approved. This happen to be my case.

Could he warrant that time would not teach him still better? This is what hindered him from being peremptory in his opinions. He lived among a sort of people who appeared to him passioni, and too much reasoning to be found in the society of the peculiar power with the affairs of the church. His tender conscience made him fear there was a mark of repudiation in it (70). Wherefore then did he continue in that party, will you say, if he had no poet, no orator, no preacher, no shrewd man, no disputants, no leaders, no marks of God? He cannot be answered, whither would you have him go? Would not he have found in the Romish communion more things to be condemned, and more heat and oppression of conscience? Do not you think he had well learned all inconveniences, when he cut his eyes upon Paleistine, to retire thither in case his enemies should drive him away. Non franger animo, propria crure, desideriant quantum, quia interius, te mibi non reliquatos esse videor jucunditatem mania. Commento autem tibi filii Dei. Si solus expellas: Decrevi Palatinam adire, & in Illis Hieronymi lateribus, in invocatissimi Filii Dei, & testimo niam, de doctrina tienne, & in invocatissimi ad amandum (71). I am not dejected, at the cruel clamour of my enemies, whose threats they will not leave me a justly in Germany. But I take you to be driven away, I am determined not to yield to Palazzino, and in those lurking places of Terror, by calling upon the fun of GOD to write clear testimonies of the Divine doctrine, and in death to recommend my soul to GOD. Well may I say, that Alberl had to retire among the Indles (72).

Let us here admire a peculiar character of the fate of man: his virtues are liable to confusions that are sometimes vicious, and have their inconveniences; but bad qualities, on the contrary, produce good effects on several occasions. Modesty, moderation, love of peace, form in the minds of the most knowing men, a certain principle of equity, which makes them in some measure wise and uncivil. Pride and passion make a great Doctor so dogmatical and self-conceited, that he does not entertain the least doubt; and will undertake and endure any thing for the advancement of his opinion, which, with the good luck he lights upon the truth, what services will he not do it? They will doubtless be greater, than they would be if he were of a more moderate temper. The true justice, if you please, the weight of the passions, do more frequently falsify the soul to the truth, than the charms of light. Note, that I say nothing of the good effects of grace, both upon confusions that are too phlegmatical, and too choleric. I consider the matter only philosophically, and under this notion we may truly say, that, as to that concern the interest of a sect, a man who is obstinate and violent, is preferable to a wise man. And if any founds are not wholly before that Dr. Z. is at fault with success in spreading and propagating his doctrine, he should wish that they were of such a temper, as never to depart from any thing, and to espouse for all their benefit. But when they pitch it upon it before they are capable of weighing well the reasons on both sides, so much the better; they will be the farther from doubting for the future, and the less they doubt, the more obstinate and furious they will be: wherein who properly informs, the weighty matters more and more every day, do not think themselves obliged to show a very great zeal; for they imagine, that what appears true to them to day, will appear to them still the more true the more likely probable than when it was not at all believe. Cicero, expresses very well these different characters, speaking of the Sceptics and Dogmatists. Neque nostrae disputationes; sed his (73), quippe honestum agere, nulli in utrumque partem dicendo, & audiendo elicant & tanquam experimentum soliditatem, quod aut verum factum, aut id quod primum accedit. Neque inter nos & ex qui fice arbi

(67) Flor. de Reformatione, lib. iv, cap. 2. p. 183.
(68) Virgil. Aen. lib. i. v. 526.
(70) Can didi de cupiditate cori & de Mescho, Method, p. 11, cap. v, eve. 11, t. 4.
(72) M. Arcturus, see the character of Accursius, etc. in Tuscan. Adv. 65.
(73) Cic., & Quo, to the separation of chemisses, etc. in Tuscan. Adv. 1.
Peripatetic Philosophy [A]. There is infinitely more reason to pretend that he did not believe

[24] In the re-
mark [7] of the ar-
ticle STOT.

[6] At the end of
the remark.

[56] Menach-
thou, in the
According to the

[77] In the
remark [9] of the ar-
ticle AT.

[89] Rapin, Re-
liefion for A
Philosophy, pg.
"
believe the real presence [L], nor that Grace was irrefutable [bb]. Frier de Ste Romuald affirms.

"Fertunam feum polum writit, & modulati in beneficiis conuersit [80]. - What is it to us, scutum Aloysii? that with fellows, faire criest Philip. And in his Com. non-places published at Straburg, in the year 1523; 81. The Father keeps a certain widow in defere of quarrelling: so that I do not think his sayes very even of the left place among the wrenches of the Parmenit Philosopher. What is it to me, what the opinion of that quarrelers follow now? Says Philip in the next, yea, 81. and also, that without change his title, and turned his curies into bleeding."

See the margin [82]. [L] There would be more reason to pretend that he did not do that, or what he did not do or what he heard to say [88]. I. That Melanchthon, his father in law, having read the dialogue of Oecolampadius de Cena Domini, fortook the opinion of the oral mandation, and that afterwards he triumphed in the argument from the author himself. II. That he did not believe a man could die with a greater glory than for the doctrine of the Eucharist, and that he was angry with himself that he did not show a greater courage in making an open profession of his faith and of his hope. III. That we should declare our faith too early. IV. That Melanchthon understanding this was meant of him, could not suppress his anger, but went out of the church in the sight of all the congregation, that he related this affair to Cranmer, and that they concluded to withdraw from Wittemberg; which they did not do, as he supposed that they had not passed his word, that the court of Saxony should do them no harm upon this occasion. V. That Melanchthon lived under hard bondage at Wittemberg, and that the risk of three times being sent to prison [89]. VI. That the Pope had supported the Contortorism of Father Leickly in the year 1536, and the Earlship of Bucer, which made him yield too much to Luther. Nec tacebat de concordia Wittembergiensca inter Lutherum & Bucerum anno 1596 iniur. Melanchthon semel Bucerum duxit: hanc humerum vacuam, hec Bucerum fulissum circumscipe illum, ille Murchieris superiorum Germaniae Theologiae finem推动ua et deudt Zwingliorum, &c. Nor did he conceal his delight of the Concordat, made at Wittemberg in the year 1536, between Luther and Bucer. He said Melanchthon had often exhorted Bucer not to yield so much to Luther, but that Bucer was too fearful, being often assured by them, that the Pope was more powerful than he. These are the discourses which Peucer had with Stalattus, who went to see him at Deufal in the year 1589. But the insinuation that he was in this relation, he needs only read the works of Pecer (99), and particularly that which was printed in 1596, by the care of Quirinus Reutters, which is intituled: Alumnus de clarissimi viri Philipp Mellanchthoni festinante controversiarum Capito Peucero ante annos scriptos, sed jun primam separatam boni publici erga excusas: Cuius apud officio selectarum epistolarem & judiciarum aliquot Philipp Mellanchthoni de controversiis praeclarissimam exemplorum utique. --- an historical treatise of the opinion of the famous Philipp Melanchthon, on the controversy about the Lord's supper, written several years ago by the D. Justusius Peucer, but now first printed by issis.
affirms, that his body was burnt at Munich [M]. This appears to me to be a very gross fiction. Mr Varillas has published such strange falsehoods [N], that it may be justly

(91) See his fa- ced without 1526-28. He was a frequent contributor to the journals of the time.:

(92) See Parnassus, 1528-29.

(93) See particularly, pp. 142-143. He was a frequent contributor to the journals of the time.

(94) Holin. ib. 752-753.

(95) Ibid. ib. 1533.

(96) Ibid. ib. 1533.

(97) The bishop of Meaux, held a synod of the clergy in this year in order to suppress the abuse of marrying priests.

(98) He should have said forty days.

(99) In 1531.

(100) He had been four years in the service of M. de la Trémoille.

(101) He had been four years in the service of M. de la Trémoille.

(102) He had been four years in the service of M. de la Trémoille.

(103) He had been four years in the service of M. de la Trémoille.

(104) He had been four years in the service of M. de la Trémoille.

(105) He had been four years in the service of M. de la Trémoille.
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MELANCHTHON.

justly thought a needless labour to confute them. The violence wherewith Melanchthon,
was calumniated during his life, perpetuated him even after his Death (ce). It is astonishing,
that amidst so many other occupations he could write so many books. The number of
them is prodigious; a Chronological catalogue of them was published in the year
1582 (dd). As he saw that his works, tho' he did not finish them, nay tho' he pub-
lished them perfectly, were nevertheless profitable to the youth, he rather chose to
print many of them, than to perfect a small number (ee). And so he preferred the advan-
tage of the public to his own glory. We may believe also that the happy genius where-
with he was naturally endowed, gave him assurance that his works would be esteemed,
tho' they were not finished (ff). His Latin verses pleased the hypercritical Julius
Cæsar Scaliiger (g g). He sometimes affixed a falsa name in the title of his books (b)
Cardinal

(ce) See Melch.

Adam, in Vitia

Theol. pag. 517.

(2) See Bapt.

Chrest. ed. tim.

600 pag. n.

(2a) Derr.

Mgr. My-

bille in the

estimation of

See \n
Melch.

Adam, in \n
Fest.

Theol. pag. 577.

(2b) Card.

Melch. Admi.

n. 391.

(2c) See Enr.

Vl. in \n
Contin-

n. 759.


Scrip. Hist. \n
471.

the cardinal, chancellor Dapper, had drawn up again:

against

the Lutherans. On the twenty ninth of January

1555, there was a solemn procession, at which the

king assembled on foot bare-headed, and with a wax-
cap in his hand (111).

There are many falsehoods in this narrative. In

the 18 place I define a good warrant, before I believe upon the authority of Varillas (112),
that the duchess of Etampes concerned herself out of love to the Protestants,
amongst other intrigues, in that of Melanchthon's jour-
ney, and that he was offered the chair of Regius prof-
nery. 11. It appears by the kings letter to Melan-
chthon, that he who carried the callist in Foix. And
therefore it was not given to Mr. de Langy. Having

foreknowledge of the election of Saxony was so far from believing that Mel-

anchthon's journey would make all France Lutheran, that none of the reasons why he would not confess to

it, was, that he thought they would rather hinder than

further the progress of the Reformation. This appears

by the original letters which he wrote upon this occa-
sion (113) IV. He was so far from gaining Melan-

chthon the liberty that was necessary to counteract

those, and moreover from exciting to hasten his journey hastily, that, on the contrary,
he could be prevailed upon, neither by the intercession of that Professor, nor by that of the King, nor yet grant
by the good offices of the ambassador of France (114). He

wrote his excuses to Francis I., the 28th of August 1555
and the ambassador continued full to follow, and all
to purpose, till the 20th of October have we commemorated the

same year (115). V. Luther did not detain Melanchthon a long time, but, on the contrary, made repeated indi-
cations to the court of Saxony for his journey. (12) Ex-

tant Luther ad eleemosynam litter. d. 217. Aug. date to

xi vi. fol. 491. in quibus repetit et eisdictum præcis

contendit Philippus ad tres mensas dimittatur

et commendatur a lacrado, et in eam electum dedit

175th day of August, it is to be fom. xi. fol. 491.

which he yearly calls back again, and again, and

Philip might be sent in three months time.' VI. It is

boastful of his eloquence to say, that Melanchthon

in a letter, to the conclusion with an encomium of his

work that he had not come away the very minute the elector, his master, had given him leave. There is no such thing in his

letter, and he could not, without telling a lie, men-

tion the permission of his master. VII. The time of

the electors ought not to be distinguished from that

wherein the bills were flitt by the caitiff of France I.,
and if Varillas has a mind to have made a distinction, the

bills should have preceded the placards. And as de-

clared Florimond de Remond, whom Varillas here does

only paraphrase upon, topples that the Heretics did not put up any placards (116), till after they had differed from the books here and there and

with their articles of faith to be thrown into the king's chest by his heralds' fervent call Ferret, and even little poor men,.Buffered with the illusion that he, and his book, (117). VIII. The flatterd things that were said against

the mas and the priests, were not in those bills, but in the placards (120). IX. Varillas cannot prove that

Francis I. condemedMelanchthon; he still de-

fied to have him in the month of December 1554, after

the letter he received from the elector of Saxony, full of execuses for not granting to this doctor leave to go

into France. It is therefore very probable that

Francis I. was never under a necessity to countermand

him. X. It is very certain that the placards did not

influence him, for they were pulled up in the month of

November 1574. The king punished this infu-

ence, and explained that affects to the gods, in the

month of January following; and he wrote to Melan-

chthon five months after. Can one��ously over-

herit the negligence of Mr Varillas! He gives the

baldness of the letter which Francis I. wrote to Me-

lanchthon, and it might have been that it was dated

twenty eighth of June 1555. He says (121), that the

expriatory procision for the placards was made the

twenty ninth of January 1555 (122), and yet he af-

firms, that the execution of the procision was nothing

but the cause why the German Divine received a counter-

order.

If he had complained that his History of Herey had

been taken for a Romance, he would hardly have had

more reason for doing so, than la Calendrance had, who

took it very heinously, that his CAffandra and Cleo-

p -tria were not looked upon as Historics. I Nay, I will

say, that la Calendrance, (123) can prove, that justice is not done them by the name that is made

given them, though perhaps they have been pretty

well received in the world, and that instead of cal-

slings the name of the Amazons and other like,

wherein there is neither truth, nor probability,

nor Geography, nor Chronology, they may be

looked upon as histories embellished with some inven-

tions, which are borrowed from the oracles of the

gods, more or less like, than the history of that no motion was his allure.

(111) See Sec-


(112) Seckend. lib. pag. 107.

(113) Ibid.

(114) Ibid.

(115) Ibid. pag. 107.

(116) Ibid.

(117) Ibid.

(118) Florimond

de Remond, old

libri, pag. 65.

(119) Varillas at-

tributes this to

the frivost, and he
does not keep

true to this.

(120) Florimond
de Remond, old

libri, pag. 65.

(121) Varillas of-

O. He sometimes

written a falsa name in the title page of his books. He called himself Didymus Faven-

iatus. The same is also said of Thomasius, which Thomas Rhadmus, a Dominican and

Professor of Divinity at Rome, had published against Luther. You will find an abridgment of that answer in Mr.

Socin terr. pag. 31. & 26. But let no man think, that the

author declaims very furiously against the errors of the school-men, that I was at blame in maintaining, that he
did not disapprove Aristotle's Philosophy. To know

that, in our following discourse, we shall not in it

infect upon what he says in a invective written against another invective; but we must learn his

judgment from his didactical writings or his letters,
or, in general, from such works as do not favour

of declamation. Every one knows how a man grows

warm and exaggerates matters in harangue. After all,
because a man centuries very furiously the danger of what he says in his political philosophy, is not flushed, it does not follow that he

condemns Aristotle's Philosophy. Mr Phaccius hav-

ing observed (127) that Hoemberck attributed to

Melanchthon.
MELCHIORITES. MENON.

Cardinal Bemus asked three questions which defer to be related [P].

Melanchthon the Greek version of the Augsburg Confession, which appeared under the name of Paul Doli- fis (1528), believed that the translation of Eccle- siastics and the Psalms into Greek verle, was the work of Melanchthon, though the name of Paul Dol- fis is prefixed to them. This opinion of Pluc- chius, which was adopted by Mr. Tillet (1529) and Mr. Cremin (1530), is found to be false by Mr. Ly- cus (1531). It has been asserted that King H. E. H. the duke of Hanover, proved, that the translations of the Pfeil, Ebelians, and Ecclesiastics, into Greek verle, to which reference is made to this recommendation of the Greek, are really due to Paul Doli fists (152), whose name they bear. See the letter which he wrote to Mr. Cre- min (1531). Here let us observe a piece of negligence in Melchior Adam. He affirms, that in 1559 Mel- anchthon wrote in Greek to the patriarch of Constan- tinople, and sent him a copy of the Greek version of the Confession of Augsburg (1541), which version, adds he, had been made by Melanchthon, although it was published under the name of Dolvis: and prefatory on e his eые these words. "Hinto this interpretation Greatc, touch many with the context. 

(152) He was father of the college of Hill in Sunnym, and then Physician, and at left house master of the same name. He died in the year 1540. (153) He is at the end of the conciliar of the Adinonlum in Verdre. (154) Melch. Adam. in Vitis Tav. 356 (1590). Melanch. Ep. at Bilingham in the Molten Alps, Alum, in.

MELCHIORITES, an imaginary sect, wherewith Pratesbus, and the Jefuit Gaultier have enlarged their catalogues of the forlorn, the latter under the authority of the former, and he again by copying the very words of Lactantius. They say that the founder of this sect was the Anabaptist Melchior Hofman, of whom I have spoken in his place. But the Printer of Father Gaultier, having put Hoymanns instead of Hofmannus, was the reason that Mr. Moreri has given us (a) a chimerical Herefarch called Melchior Hofman. And thus it is that typographical errors multiply perils. If he had read the writer whom he quotes (b), he would have avoided this fault.

(а) Indians. Herefarche illo seu nec minores adnotato. I should have a better opinion of his judgment, if he did not believe this. (b) Under the word Melchers.

MEMON, General of the army of Darius the last King of Persia, was of the ides of Rhodes. He understood the art of war perfectly well, and gave his master the best advices that could be given him in the conjunction of Alexander's expedition. Had he lived but a few years longer, the successs of this conqueror would not have been so swift, and even the whole face of affairs perhaps might have been changed. His design was to carry the war into Macedonia, [whil] the Macedonians were making war against the king the enemy not finding any means of subidence in a country that had been waited, would be forced to march back and return into Europe to secure his own kingdom. And certainly it was the fateful course the Persians could take; but the other generals did not like this advice: they thought it not becoming the grandeur of their monarch, and therefore they con- cluded that they ought to fight the enemy. Perseus durus . . . quam bellis contra Alexandrum generale iurent rationem, ratiocini deliberando. Memnon ab Imperius, imper-atoribus aetatis per quem celere, nullum egressum certare, sed acri longe latum percutiatur, succurreratur impetum adversus frater famuli Macedonum in- tercederamus, ne molestum fuisse territusque epistis in Macedonum deportatis, nullam bellum mense in Europam transitus confertat. Eiusque eur conjunx curiosus utroque optimum erat; (as equi mortui duxit) et bellum mense, si confiteret eam, quae congruit animam in Persis maximo con- cetatat. Quare cum furorem de conquisitum bellum insana conplicaverint, generale imperio Mecanum deputatus, ut ne fessetur singularitate in regno suum. (c) Priscus, Su- prum, alter. De Perseus, lib. ii, cap. xxviii. (d) He cites Arist. 1. 4. 80. (3) Q. Curtius, de, c, 20.
MENNON.

king of Persia in Acha. He had already performed great exploits in the isle of Lesbos, which had very much terrified the other isles; and he loved discord among the Grecians, to make a party there against Alexander; but this great design was ruined by his death. He had the advantage to know, by the conduct of Alexander, and with respect to him (B), that he was highly esteemed, and even much feared by this great monarch. He performed his duty very well at the battle of Granicus, where the Persians were to unfortunateness as not to hinder the enemy from passing over the river, and getting the victory. He signalized himself afterwards in the defence of Halicarnassus (8). He acted as if a perfidious warrior who railed at Alexander (C). His widow

had great expectimations from a change of affairs. And moreover, Memnon having corrupted many of them with perfecst perfidious, forced them to join the Persians. But the Persians, having divided their forces, four: for he was joined with a dangerous illness which put an end to his life, and, by his death, the affairs of Asia were brought to. For the king laid hopes to carry the whole forces of the ocean out of Asia into Europe.

(C) The conduct of Alexander rebels, etc. This young prince marching with his army near the borders of Achaian territory, first of all, to commit the least disorder in them. His design was either to render him suspect to the Persians, or to draw him to his own party. (C) Alexander, etc. Here, etc. His forces he had the advantage of the Grecians; and not being able to force the enemy to raise the siege, he left a good garrison in the citadel, and transported the inhabitants, with their effects, to the mainland (6): He had the power of the project he had proposed in the general council of war, and that he might move Darius to put an entire consternation in him, he sent to the court of Perse his wife and children, and the usual forage of the army. Having received great sums of money, and the rest of generalissi- mo (11), he made great preparations by sea and land; and he subdued the isles of Chios and Lesbos; he threatened also Euboea and the islands, he had correspondence with the Grecians, and corrupt many of them with his presents.

In a word, he was ready to cut out a great deal for work of his king's enemies in their own country, to brushes aicknesses fain to spend him, and car- red him off in a few days. (C) Chiasmus, etc. fide adjutant, & Lesbion eum classe perem. Antillam, Methymnianum, Pyrrham & Eiteum, non magno ne- cesse procul. Sed Nymphaeum & Lesbiam, quia ma- jor est, magnopere apparatus & propagatorum multi- titudine proba instructum, pro multis disopoga- rustum, post magnum forum jucundum difficiliter tan- dem assise. Quo curantibus suis, cum fidelis
percerberale, Cyclosum Inflatum percuti plerique de pa- 

cum Rionibus unusae legislatione ministrat. Rumor tunc allius eum Gratiae, Menonem totam cum classe Euboeam inparaturum: unde Euboeam, at magnum Inflatio divinae mente prececulis efficit, & Graecorum nonnulli Perseum societatem ampliati, animos renum novum tipe arrelos haberet. Hinc acceedit, quod Memnon
Graecorum non paucios largius corrumpit, ut sens ad Perseum fips aggregatas veltet, perfaerat. At- qui viri hujus virtutem ad ampliora probat, prodi- turn non permit, cum eum in vittimam ad

the most charitable thing that can be done, is very
to set fire to great cities, and burn all in many
provinces, because without this the whole king-
dom should be lost; and the pay which one should
flow to one of the investors, would be a cruelty
to the whole body (6). It is then pity to the whole,
which inspires men with cruelty to a part. Unhap-
iness necessity! This is a fatal maxim when applied
to matters of religion, as was done by Catherine de
Medici. The king being f. mediate doubtful,
the queen to encourage him, among other things,
spoke these words: Will it not be better,
to

ye.

not great difficulty. But as Mysica was larger, and
well fortified and defended with a numerous garrison,
it espired much trouble. However at last he was forced
it to foreword, after he had long foretold it, and
left a great number of his men. The fame of his
dreadful force was spread abroad, which induced many

not great disappointment. To this occasion a

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MENAGE

widow was the first woman whom this conqueror knew (D). Mr Moreri has not clearly expressed himself (E), when he mentions the advice which this General gave, to destroy all the country through which the enemies troops were to pass the Garonne. I ought not to forget, that Mentor, the brother of this Monarch, did very great services to King Araxes Ochus, and was well rewarded for this by (G). He restored his brother and brother-in-law (H) to the favour of this Monarch; for he caused them to be recalled from the Court of Macedon, whether they had fled, after their bad success in a civil war (I).

Mr Claverton affirms (J), that MENNON, general of an army, who is mentioned at the end of the twelfth book of the expedition of Cyrus, by Xenophon, was deceitful, covetous, ambitious, a flatterer, and an imposter. Thus he gives the character of this wicked wretch; but he should have observed that Xenophon calls him Menon, and not Mennon.

They are his words in the article of Alexander: (K)

**The editor has removed the full sentences which Alexander had written in Latin, and has substituted them in English.**

**[A] In the fourth edition, 1663. M. de la Porte's note on the same page reads as follows:**

"... and this is a fact..."
the dupes he had with perfoms of great merit; but I would have pacified lightly over the difference he had with the count de Buffi Rabutin [B].

Some perfoms, whom I infinitely esteem, did not approve of making the article of Mr Menage fo short in this Dictionary, and opposed the reasons I have given for my brevity. They think, that the three books to which I refer the reader, will not be in the hands of all those who will seek here for the history of this learned man. I do not agree to their opinion; and if I enlarge this article in this second edition, it is only to fet down a circumstance which the three authors referred to (b) do not relate; it concerns the good fortune of Mr Menage as to his memory. This was a gift which he eminently possed and which he preferred to old age, and what is more rare, he recovered it after some interruption [C].

There was not a man who did not possess this power. The reverend Father Bouhours accursed me in this place of having been in love with Madame de Sevigny and Madame de la Fayette. It would have rendered this accusation in the defence of my behaviour; and I would make such an answer, that the laugh which Father Bouhours court so much, shall not be on his side (g). After all, the friendship between Mr Menage and some ladies of great wit, have done him much honour in the world, and will be glorious to him heretofore: For it is so rare, that so much Greek and Latin can be couched together in the talents which are necessary for a polite and genteel conversation with ladies of quality, that this is a kind of prodigy. For the rest, the keen refutation of doubts and the joy with which he used to go and visit you at your own house (2). Thus you see that the provocation was very great; but the Latin epigram of the perfom provoked far exceeded it.

FRANCQUMUORUM PROCERES, MODIS QVIS CREDIT IN AULA
Bustes sculpsit Icerat herediti
Perna levix, LODOXIX nobilium carereis claudere,
Detrihat indigno manuque equestris Duci.
Sic nebulos, galiis quos formuladit Ibris,
Quos meruit, Francisca fidelibus eriptum (7).

If the author of these Latin verfes had been a benece
fice with cure of souls; if he had been not only a curate, but a true curate; he would have taken the more accumulation of making love to Madame de Sevigny, as a horrid injury; but as his engagement in the clerkship, went no farther than his being qualified to perform some omissions out of benefits, without acting against the modern discipline, that which vexed him in the discourse of count Rabutin, was something else than what is contained in the first four or five words. He mentioned, two frequent to confess, that he had been more love, which I do not prove by his poems, for that proof would be ambiguous, that language is deceitful; but he affirms it in a very serious Epitaph Dedicatory.

"I pray you to remember, fiis lae, speaking to the
"louest del vers de Moril (4), that when we made our count together to a lady of great quality and merit,
"whatever passion I had for that illustrous perfom,
"who is. I thought had suffered that he should love you more than me, because I loved you more than myself." He promised a work which he never published, wherein he would have given an account of his amours: and the reason why I believe so, is taken from these words: *Why did he not mention Madame de Lafayette and Madame de Sevigny, who are his acquaintance?* It is Father Bouhours who asked this question. Mr Menage answered him:

Father Bouhours, the ornament of Paris, in this I want your direction.

"The Reverend Father Bouhours accurs me in this place of having been in love with Madame de Sevigny and Madame de la Fayette. I will make such an answer, that the laugh which Father Bouhours court so much, shall not be on his side (g). After all, the friendship between Mr Menage and some ladies of great wit, have done him much honour in the world, and will be glorious to him heretofore: For it is so rare, that so much Greek and Latin can be couched together in the talents which are necessary for a polite and genteel conversation with ladies of quality, that this is a kind of prodigy. For the rest, the keen refutation of doubts and the joy with which he used to go and visit you at your own house (2). Thus you see that the provocation was very great; but the Latin epigram of the perfom provoked far exceeded it.

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Quos meruit, Francisca fidelibus eriptum (7).

If the author of these Latin verfes had been a benece
fice with cure of souls; if he had been not only a curate, but a true curate; he would have taken the more accumulation of making love to Madame de Sevigny, as a horrid injury; but as his engagement in the clerkship, went no farther than his being qualified to perform some omissions out of benefits, without acting against the modern discipline, that which vexed him in the discourse of count Rabutin, was something else than what is contained in the first four or five words. He mentioned, two frequent to confess, that he had been more love, which I do not prove by his poems, for that proof would be ambiguous, that language is deceitful; but he affirms it in a very serious Epitaph Dedicatory.

"I pray you to remember, fiis lae, speaking to the
"louest del vers de Moril (4), that when we made our count together to a lady of great quality and merit,
"whatever passion I had for that illustrous perfom,
"who is. I thought had suffered that he should love you more than me, because I loved you more than myself." He promised a work which he never published, wherein he would have given an account of his amours: and the reason why I believe so, is taken from these words: *Why did he not mention Madame de Lafayette and Madame de Sevigny, who are his acquaintance?* It is Father Bouhours who asked this question. Mr Menage answered him:
There are many people who wish, he had published some of his pleas [D].

You see, that among other things, he owns he was informed, that he repeated the same stories, thinking it was the first time he had told them. Afterwards he supposes the godfathers, either that he did not abandon him, or that he would, by the faith of the memory, that he should not so much as remember he had ever known any thing.

Si tales tu, Diva, precis audire recusas
Diva, precor, mememor omne nobis erige mentem.

Orbito fiam, cunctariam oblivio rerum:
Ne meminisse queam, tot rerum non meminisse.

If this my prayers thou dost refuse to hear,
O godfathers, I shall cease from me quite,
That of my life I may not confessa be.

His prayer was heard in the most favourable sense, his memory returned to him; and he did solemnly and publicly thank the deity which was so propitious to him. Here follows the beginning of the thanksgiving, which he published November 27, 1650, aged seventy seven years, three months, and seven days,

Musa rum veneranda parentes; quam Jupiter ipse,
Ipse pater Divum, teneo dilecto amore;
Auditi me voce. Semine memini mihi mentem
Diva redoundis. Magnorum nomine miles,
Et proceres omnes ab origine Sabellinen.
Leges Romanas, Seetus memorare Sophorum,
Tulli mille locos, & Hemeri carmina centum,
Et centum populi verius recruee Maronis.
Ingenii pars illi mei, juvenis placuie
Qua potui, ecce redux. Tu quae fate muneris, Diva,
Ingenii per te nobis renovat juvenis ofi.

O venerable parent of the Nine,
Beloved by Jove, the father of the gods,
My prayers are heard; thou hast to me restored
The gift of memory. Now I can relate,
The far in years, a thousand famous names,
And all the nobles of the Sabellian race,
The Roman laws, and various sorts of old,
A thousand passages of Tulli's work.
Of Homer's poem, and of Virgil's too,
An hundred lines I can by heart repeat;
That factually, with which I gave delight
When young, is now returned. It is thy gift,
Who hast renewed the vigour of my mind.

Let us also set down the conclusion of this little poem, wherein the author supplicates the deity, which had relented to him the remembrance of so many things, to take from him the remembrance of the injuries he had received.

Musa rum veneranda parentes, quam Jupiter ipse,
Ipse pater Divum, teneo dilecto amore;
O diva, o nostra merita pars maxima fama,
Eft aliud supplex quod ego tenuimus poec..
Si te non pigeat, si non indebita poec.
Que mihi tot rerum, rerum mihi jacundarem
Quae oblitus cram, rursum mememine dedisti,
Da, Deus, da nobis, atrocras tus nebulorum,
Immemiam qui me pergit verecre bibelis,
Dita oblitica, memori mihi condita mente.

O venerable parent of the Nine,
Beloved by Jove, the father of the gods,
I then, to remember I chiefly wore my name,
Another thing I humbly bow before.
The praise which I, if it be lawful, without offence,
O godfathers, who, otherwise I should have
The precious gift of memory, which was left,
Grant, I pray thee, grant, that I may forget

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And kast out from my minde the wilde ants
With which knap'se coworkers in their books me had.

But notwithstanding this happy restoration, there
is pret pretwell shynge did not speake exactly of the
affair. Consider a little these words of the Menagiana.
I found some years ago, that he had lost one half of
my memory, because I remembered very well what
I had said, and did not remember what I had
borrowed. This was reported in Holland,
and those who knew me, bewailed my condition,
thinking that I had entirely lost it. Yet still I retain
it as was possible, and I think I have given sufficient proof of it
by the books I have published since that time (13.)
How could he think, that the report of a discourse in
conversation should periuate as in Holland, that he
had entirely lost his memory, and yet not onely
his hymn to Memnony, wherein he declare to all the
world that he remembered nothing. To know the
strength and reach of his memory, one needs only con-
dider this one fact, that he has forgot an
and what the abbot de Bois adds at the 239., 319., 344. pages of the first Dutch
dition of the Menagiana.

Many people would he had published some of his
plots. His first proffission was that of an advocate, as
we learn from himself in this passage of his Origin.
In 1525, he was admitted advocate at Angers, which
is the place of my birth, and there I pleaded my first
case against Mr. Ayralv, my cousin-german, who was first
count of the principality of BreTAGAN, in the chamber of Justice.
I came to Paris the same year I was also
admitted advocate, and where I pleaded
for several years. In 1525, the parliament of Paris,
was opened, and in the presence of King Francis,
where I pleaded also. And this made Mr. Cyfer say, that as there
other lawyers fearing warrants throughout all the kingdom,
so I was an advocate pleading through all the kingdom,
and much more, that on the same account Father Jacobs, a Carmelite,
told me, in one of his discourses of new books that he
sent me the bon Repos to inebriate me. Acque ert in triplici rite
nemo foro (13.) And as the triple bar you'll find
no match. The memoirs for the Life of Mar-
andino, printed at the beginning of the continuation of the
Menagiana, inform us, that he pleaded several cases
in the parliament of Paris, one among the riffs
for Mr. de la Sorgue, who taught him the Civil-Law, and
had a great desire to turn his affections for study.

I am sure this plea would be very acceptable to many
people, if it were printed.

MENANDRINO (MARSILIUS DE) better known by the name of Marullus of
Padua, the city where he was born, was one of the most learned Civilians of the XIVth
century (a). He studied at the university of Orleans (b), and was counsellor to
the emperor Lewis of Bavaria, and wrote an apology for this prince in the year 1324 (A),
in which he maintained that the Pope ought to be subject to the Emperor, not only with
regard to temporal things, but likewise with regard to the outward discipline of the
Church. He displayed in a lively manner the pride, luxury, and the other irregularities,
of the court of Rome, and proved that, by divine right, all bishops are equal to the
Pope. John XXII, who professed at that time the see of Rome, was so enraged at this
doctrine of Marullus of Padua, that he issued out against him a long decree, wherein he
endeavoured to refute him, and by which he excommunicated him in the year 1327.
Our Marullus died in the month of September in the year 1328, at Montemalto (c). He
is quoted by cardinal Zabarella (d), amongst those who wrote to prove that the monks
of St Francis could have no property in any thing. I do not believe that he taught, as
it is affirmed in Moreri, that neither bishops nor priests can possess estates. In this,
as well as all the rest of the article, Moreri copied Father Gauthier, the transcriber of
Practius.

(a) He wrote an apology for the emperor Lewis of
Bavaria in the year 1324. The Protestants have
frequently quoted it, and took care to publish it soon:
for, in the year 1529, they put forth an edition of it,
in which Bubach, with reference to the author of this
book, called himself, Libertas Evangelicae (1). Mr. Wharton
(2) has taken notice not only of this edition, but
also of those of Frankfort 1612, 1632, in 1806, and
has not forgot to oblige his readers with a work
was published by Goldat in the second tome of his Monarchy 1:7,
which contains no mention of the edition of Frankfort, 1592,
in 1806. Apud J. Wichtum, which was procured
by Franciscus Geminus, and addresed to the elector Palatine
Frederic IV, was taken away: the advertisement to the
reader was a little changed: and the Testamentum
Anticum, and more parts of the book, were corrected
by contains twenty-six pages, were added. This treatise
was wrote by our Marullus of Padua, who declared that
he composed a book de Jurisdictionem Imperialis in Guelfi
Monarchia, in order to dispute his works for auditors.

Note that the Parenthesi (1), which is observed
in the title of the Deferent Pactis, that Lewis of Bavaria,
had been persecuted by three Popes, could not
be rendered gratis a scriptor, or the author of this
book, Lewis of Bavaria had quarrelled
only with Pope John XXII. This work having been
translated into French by an anonymous author, Pope Gremi-
used the title from the year 1370 to 1372.

(b) De la Biblia de la Biblia, in

(c) De la Biblia, in

(d) De la Biblia, in

MENDOZZA (JOHN GONZALEZ DE) an Augustin Frier of the province of
Calilie, was chosen by the king of Spain to be embassador to the emperor of China
in the year 1534. He was made bishop of Lipari in Italy in the year 1535, bishop of Chiapa
in New Spain in the year 1567, and bishop of Popajau in the West Indies in the
year 1608. He wrote in Spanish an History of China (A), which has been translated
into several

[1] He wrote the History of China. One may form
a general idea of it by the bare title of the French tran-

[2] the
MESPLEDÈ, MESTREZAT.

several languages (a). The French translation, done by Luke de la Porte, a Paraphist, Doctor of the Laws, was printed at Paris in the year 1580 in 8vo.

MESPLEDÈ (LEWIS) a French Dominican, and provincial of his order in the province of Languedoc in the XVIIth century, published some books (a), as will be seen below.

MESTREZAT (JHON), a minister of the church of Paris, and defended in a very good family (a), was born at Geneva in the year 1592. He was sent very young to the academy of Saumur; and there he gave singular proofs of his excellent genius. He was a public disputant (b). He was but eighteen years old when he was offered a professorship in Philosophy; and he was appointed to be minister to the church of Paris, as soon as he was admitted into Orders (c), a thing altogether extraordinary. They had no cause to repent of having called him to early; for his conferences with the Roman Catholics (d), his depositions (e), his sermons and his books (f), shewed him to be one of the ablest men.

(a) The doctrine of St Thomas would be sufficient alone to form great men, if it were taught altogether pure, and such as it is in its source. But I am afraid by making use of the formulæ, we are made to drink muddy water. Our ordinary method of teaching Philosophy and Divinity is very bad; We do not keep to the originals. In the schools of St Thomas, disputations are not put in the true form of his doctrine, and our authors write against one another, and with as much heat as the Scholastics and Thomists did formerly. We ruin our souls. Nations blindly engage against one another. The new interpreters condemn the old. Cajetan thinks only of refuting Capoccius, Hurewitz, and others who were before him. Cajetan are after him. I think only of refuting Cajetan (g).

(b) Mespelder, in Commentarius de Capitulis Generales Reformatoriae in Ordem Dominikanorum; I publish the translation which is given of this Latin passage, by the author of the Examen de Fide Heretico des Dominicans de Amstel, et I replies (h).

(c) For the Examen de Fide Heretico des Dominicans de Amstel, et I replies (h).

(d) In his tracts on the church, printed at Paris in 1639, in 8vo.

(e) The doctrine of St Thomas would be sufficient alone to form great men, if it were taught altogether pure, and such as it is in its source. But I am afraid by making use of the formulæ, we are made to drink muddy water. Our ordinary method of teaching Philosophy and Divinity is very bad; We do not keep to the originals. In the schools of St Thomas, disputations are not put in the true form of his doctrine, and our authors write against one another, and with as much heat as the Scholastics and Thomists did formerly. We ruin our souls. Nations blindly engage against one another. The new interpreters condemn the old. Cajetan thinks only of refuting Capoccius, Hurewitz, and others who were before him. Cajetan are after him. I think only of refuting Cajetan (g).

(f) For the Examen de Fide Heretico des Dominicans de Amstel, et I replies (h).

(g) See the Examen de Fide Heretico des Dominicans de Amstel, et I replies (h).

(h) See the Examen de Fide Heretico des Dominicans de Amstel, et I replies (h).
men the Reformed had in France. They relate a very particular circumstance in a tryal he had in the parliament of Paris [G]. He died the second of May 1657, in the forty-third year of his ministy. He left but one (a) daughter (b).

METELLA. There were some ladies of this name in ancient Rome, who had a very bad reputation. CaeCilia METELLA, the fitter of Quintus Cæcilius Metellus Numidicus, married Lucius Lucullus. From their marriage proceeded the famous Cæcilius Metellus, who made war against Mithridates (a). We learn from Plutarch, that this Metella was infamous for her bad life (b). I cannot believe that it was she whom Horace and Valerius Maximus have mentioned [c]. CæCilia METELLA, the daughter of Quintus Cæcilius Metellus Pius, the son of Numidicus, married first Marcus Aemilius Scaurus, and in a second marriage the famous syllas. She had by her first husband, a son and a daughter. The son, Marcus Aemilius Scaurus, distinguished himself in many accounts, and chiefly by the magnificent theatre which he built. The daughter, called Aemilia, was first married to Marcus Acilius Glabrio, and afterwards to Pompey the Great, and died in child bed (d). These two children found Sylla, the second husband of their mother, to be a good patron; for though Metella did not behave herself well, nevertheless she was much respected by Sylla (e). This was, as it is said, because he knew nothing of the debauchery of his wife, which he first heard the news of at the siege of Athens. He treated this city very harshly because of the abusive language they uttered against Metella upon the ramparts (f). Having had twins by this son, a son and a daughter, he gave the name of Fauto to the son, and that of Fausta to the daughter (f).

[4] Cæcilia Metella, the fitter of Quintus Cæcilius Metellus Numidicus. (e) He who was the son of Marcus Acilius Glabrio. (g) He who was the son of Marcus Acilius Glabrio. (h) He who was the son of Marcus Acilius Glabrio. (i) He who was the son of Marcus Acilius Glabrio. (j) He who was the son of Marcus Acilius Glabrio. (k) He who was the son of Marcus Acilius Glabrio. (l) He who was the son of Marcus Acilius Glabrio. (m) He who was the son of Marcus Acilius Glabrio. (n) He who was the son of Marcus Acilius Glabrio. (o) He who was the son of Marcus Acilius Glabrio. (p) He who was the son of Marcus Acilius Glabrio. (q) He who was the son of Marcus Acilius Glabrio. (r) He who was the son of Marcus Acilius Glabrio. (s) He who was the son of Marcus Acilius Glabrio. (t) He who was the son of Marcus Acilius Glabrio. (u) He who was the son of Marcus Acilius Glabrio. (v) He who was the son of Marcus Acilius Glabrio. (w) He who was the son of Marcus Acilius Glabrio. 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learning of Pigion is founded upon a false supposition.

Metella foris suis virum laudare noluit. Quod is
tulus judicium contra legem dereratreret. - - - He would
certainly have defeated Metella's husband, had he be-
not just decided judgment against the laws.' Not these
are the words of Aurelius Victor in the good editions.
What seems to me most memorable in this fact, is the
frailty of superstition of ancient times. Neither are
vainfast madly fought after omens for marriage, but
ladies of the first quality, and those who were of a rank
equal, to spare death from inconstancy, dummified
with those ceremonials, and went to lie upon the catch
of the first word that fortune should make them hear.

Even though a day of a daughter does not free one from these fortune-seeking superlitions, wherein the citizens wives are intimated.

[8] Faustia did not at all disapprove. She was one of the most genteel women of her time; and it was at least with respect to her and Metella, her moth-
er, that the world grows worse and worse. Mete-
lla, a noble woman, that was dux domus praetorii
aeternorum (12). - - - Was fom to bring forth a child more
notions. Faustia had for a third time husband the famous
Milo, whom the murder of Claudius and the death of
Cicero have made so well known. It was not
to meddle with him; however his wife did not
for he much; for the admittance of her galants with
their little acquaintance, that one of them was one day
caught by Milo. He would have been killed if he
had not had a good deal of money; but he redeemed
his life by paying the sum to which Milo had
named him, after he had foundly lulled him. M. 
Faur
in litteris satia vita fide homin multa & gravitas, in
liber, quem scripsi Filius aut pace, C. Sallusti
frequenter fere illius & fere oratrici, in opus ha-
fuerit nationes confusius fere eorum exercitri videmus, in
adversius depersonem ob annum Milionis homen carum
huriae (15). It is a fact that this tumultuous discord should hap-
nen to a great author; for it was Sallust the His-
orical who became by Faustia's meddles. But
the galants did not profit of this example; for one
Villius is said to have been hearty cuffed in the same
place, and to have narrowly escaped being stabb'd.

Villius in Faustia Silva gener (hoc meius non
Nominem descivit) posuit dedit ille et super gades
Quam fato ejus pagum cafus, ferreque patris
Exspecta fure quum Loremus feret simile (14).

Some say, it was Milo that treated him after
this manner (15). It was well for him that he was
robbed, for he had not, his arms had not been
able to drub as often as was necessary, which came
to kifs his wife. But others think with more
probability, that he who thus treated the unfortunate
Villius, was another galant of Milo, who being
with her when Villius came in, drove away her
brother, this Villius kept company with Faustia,
clairvoyancy being at the first quality. Horace
laughs at this foolish confidence, and shows that it does
not proceed from nature, and that greater charms
are often found among the moreon fort.

Hist. Sec. 51, lib. vi, ver. 64.

Vetus inter-
pros Metelia.


This cenfure proved udes, and Perino was obliged
to renew it.

- - - - - - - Nunc nunc imperandum uce
Unque pura caelestis Melissa fulce coequae
Urticas, & fissa fumunio incipit auro
Ut tunc silet naves olam siterris exsitis,
Cum mora mora fuggitod iniqua virtus
Patricie immeit valvle (18).

Pure oil, and pour it with a plentiful hand
Upon my fallow, boy; shall I be fed
With faded nettles, and a frog's Josh head?
'To holidays, provide me better cheer,
'To holidays, and shall be round the year.
Shall I my hoystoff, gods, and gentle ws.
To make him rich, rich am I eye my meat ?
That he may sell at sale, and punch's why.
When I am laid, may feed in great thy
And when his trembling list extends the web,
Have sublized her whole to entertain?

Dreyden.

And there are still many people like Villius,
'Whose nature in their misfortunes but their name
And their epideymata. These are the words of an able
Continuer (10). I have not yet named the
all the galants of our Faustia, whose memory is transmitted
in our books. She had two at the same time, whole
names gave occasion to a witty faving of her brother.

Faustia Dielle filium cum fere inane tempore de
marches haberet, Fulviam fulgins fiiem & Pompejon
Molaem, minor, inquit, feream nee before Molaem
cum fustem habebat (10). I wonder, said he, that
my sister should have a just, since she has a flower.
But let the Latin be infinitely more gracefull.

[6] I do not understand the reflection of Plutarch.
He says, that Sylla before he married Metella had three
wives, whereof the last called Cecilia, was decently di-
ored upon pretense of barrenness; but, after Plu-
tarch, the marriage which Sylla contracted a few days after
Metella, shows that he had unjustly alleged
against Cecilia this reason of divorce. 'Against
Villius. (Of the same defors) de Cresico
M. Aurelii 
hesi. (16)

Hist. Sec. 51, lib. vi, ver. 66.

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Shall I my hoystoff, gods, and gentle ws.
To make him rich, rich am I eye my meat ?
That he may sell at sale, and punch's why.
When I am laid, may feed in great thy
And when his trembling list extends the web,
Have sublized her whole to entertain?

Dreyden.

And there are still many people like Villius,
'Whose nature in their misfortunes but their name
And their epideymata. These are the words of an able
Continuer (10). I have not yet named the
all the galants of our Faustia, whose memory is transmitted
in our books. She had two at the same time, whole
names gave occasion to a witty faving of her brother.

Faustia Dielle filium cum fere inane tempore de
marches haberet, Fulviam fulgins fiiem & Pompejon
Molaem, minor, inquit, feream nee before Molaem
cum fustem habebat (10). I wonder, said he, that
my sister should have a just, since she has a flower.
But let the Latin be infinitely more gracefull.

[6] I do not understand the reflection of Plutarch.
He says, that Sylla before he married Metella had three
wives, whereof the last called Cecilia, was decently di-
ored upon pretense of barrenness; but, after Plu-
tarch, the marriage which Sylla contracted a few days after
Metella, shows that he had unjustly alleged
against Cecilia this reason of divorce. 'Against
Villius. (Of the same defors) de Cresico
M. Aurelii 
hesi. (16)

Hist. Sec. 51, lib. vi, ver. 66.

Vetus inter-
pros Metelia.


This cenfure proved udes, and Perino was obliged
to renew it.

- - - - - - - Nunc nunc imperandum uce
Unque pura caelestis Melissa fulce coequae
Urticas, & fissa fumunio incipit auro
Ut tunc silet naves olam siterris exsitis,
Cum mora mora fuggitod iniqua virtus
Patricie immeit valvle (18).

Pure oil, and pour it with a plentiful hand
Upon my fallow, boy; shall I be fed
With faded nettles, and a frog's Josh head?
'To holidays, provide me better cheer,
'To holidays, and shall be round the year.
Shall I my hoystoff, gods, and gentle ws.
To make him rich, rich am I eye my meat ?
That he may sell at sale, and punch's why.
When I am laid, may feed in great thy
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and ordered that she should be carried out of his House before the dead. Superstition
moved him to do all these things against his inclination; for he was much afflicted to lose
his wife, and he made her a very magnificent funeral to ease his grief (4). Upon
the same account he had given great feasts for his friends, without any regard to the
frumpyxian laws, which he himself had enacted (6). These he transgressed boldly, tho' he durft not
violate the ridiculous and barbarous ceremonies which the priests had taught him.
If the formula of Ἐισαγωγὴ by one Metella (D), as there is some probability, I am strongly
inclined to think, that the two gallant ladies I have spoken of, are not the only perfections
of that name who behaved themselves ill.

Some authors have given the name of Metella to one of Pompey's wives,
whom he divorced on account of her lewdness (i); but she should rather be called Mucia;
and I speak of her under that word.

his new marriage before the dissolution of the former.
It was therefore his desire to marry Metella, that
public opinion on a dissolution to the splendor of Celia was only a vain pretence. Phurarch might
have reason at the bottom; perhaps the only motive of Sylva was the desire he had to marry Metella. How-
ever, since Plutarch builds his proposition upon a
very ambiguous proof, and which, according to the
order of nature and good sense, must needs be false,
he is guilty of a paradox. I have said elsewhere,
that such a criticism as this, which may be called logi-
cal, may be a young reader's more service than a gram-
natical criticism.

That which makes me express myself after
not the words of Horace do not necessarily imply,
that the lady whose pearl was swallowed by
Alcibiades, was in love with him. Horace might have
mentioned Metella, in cafe she had been a lady who
welcomed to be improperly adorned with jewels for
since he designed to expose the extravagant prodi-
gality of Alcibiades, he was to describe the pearl
by such fictions as might affect the reader. If there
then there had been a lady called Metella, famous for
the magnificence of her jewels, he would have given a great
idea of the value of a pearl, by saying, it was the ear
of such a lady; and to the expression of Horace, 

duo atque Metellae, as taken from Metella's ear, would not be useless, even tho' it should be sup-
posed that the son of Alcibiades did not become master of
that pearl but by purchase. Yet I think it very proba-
bly, that this Alcibiades was indeed very ill with the
son of this comedian: and it may very well be
that she was the same with that Metella who is men-
tioned in Cicero's letters. There are some commentators
who think, that it was the son of this lady. The complaints of being
Tormented by the son of Alcibiades (22), he means that
this man was a companion of Dolabella in the deba-
ucheries which so much vexed Tullia (23), and
which were a disgrace to the name of Metella, by
comparison with Dolabella. II. That these debaucheries were
the intrigues of Dolabella with some ladies of plea-
ture, and particularly with Metella. This conjecture
is grounded upon a palliaze in another letter of Cicero,
wherein Metella is reconciled on the account of the
divorce of Tullia. Minos saidon in pinnis abest fult

dolida: aliquid sciscinatis at weli, vel turbarebatur occultum
romos, vel melioribus expirandium, et Metella,
vel canum malorum (24). Some (25) think that
this Metella was the whom Lentinus Spinther
divorced, and that the Metella of Alcibiades was the same as this Lentinus' man. What is the
truth in that, it was about that time that a very intriguing lady
called Metella, whose amours afforded as much matter to
the Poets, as Madam d'Ollonne has done to the
writers of the XVIII century. Here follow two
books of Ovid, taken out of the second elegy of the

Et quorum libris modo diffimulata Perillus
Nemica nunc legiter dicit, Metella, tu.

And tho' they fail'd put Perillus's name.
With o'com, see read, Metella is the same.

We learn from Apuleius, how the author was called
who disguised the name of Metella by that of Perillus.

Hades opera accurate, sop. 8, p. 279 of his opus-
cum, Catullus: nam esset amans Graeciae,
navis, & Ticidam liminier quasi que Metella era,
Perillam scriptoris. - - - - The same words accuse C.
Catullus of naming Lepina instead of Celina, and like-
wise Tycha of naming Perillus instead of Metella.

METELLA Celer (Quintus) consul in the year of Rome 693, discharged
the office of prætor in the year of Cicero's confutlum (a), and did good service to the
commonwealth in opposing the troops of Carthage, which intended to pass into Gallia
Cæspitana (b). He obtained the government of that province after his preterition. He
was a peron of merit, but very unhappy in choosing a wife; for he married a filer of
Claudii (A), who first disgraced him by her lewdness, and then poisoned him. She
was his cousin german (c). It is the that, of Leba, is so much defaced by

[4] He married a filer of Claudii. This is the
Claudia whom Cicero has so well depicted in his
defence of Celina, a fine country youth, who was ac-
cused of several crimes, and among the rest of having
dead upon her. Apuleius (a) says, that Cicero
might not be good to pay the sums of money which he had borrowed of
her. Cicero was his advocate, and pleaded for
him with so much strength of reasoning, that he was
able to convince the jury; and he undertook this affair, only to be
exposed upon him for a grievous affront he had put
upon her, which, was, that Celina, after he had taken her
pleasure with her as much, and as long as Alcibiades,
at last grew weary of her, and forsook her,
in order to make his courtship elsewhere. Plut-
arch (1) relates, that the was banished Quadratadria,
because one day one of those who had lain with her,
paid her in so many pieces of silver, that she put into his pieces of
silver, but few pieces of copper (2), much like earings. Apuleius (3) informs us, that the
was the lady whom Catullus has so much celebrated
under the name of Leba, and so defrauded, for
many rebukes, the title Plutarch has given her for

1. Plutarch in
Cicero, Vita, p. 37.
2. Which they
called at Rome
Sylla.
3. Apuleius in
April, p. 79.
4. I have
cited his
words in the
remark of [D]
of the preceding article.
METELLUS.

by Catullus (4). Cicero left a very good friend by the death of this Metellus in 694 [8].

Our Metellus was of the college of the Augurs (5).

(4) See Epigrammata, in the preceding re-
mark.
(5) Cicero, on loc. pag. 584. 

[8] Cicero left a very good friend by the death of this Metellus in the year 694. I will set down his own words, as we may know the merit of this Metellus, and his friendship for Cicero; and also the difference there is often between a man and a husband. Metellus, with all respect to Cicero, is an illustrious woman; for Cicero considers him only as he is a man. But the future Metellus, with respect to Catullus, is a ducet, a statesman, as it were; but as Catullus considers him only as a husband, Cicero says, to the husband of Metellus a worthless breath. He knew no well all the effects of love, that he was pealed, that he spoiled the flowers, made him sad, the smile, and made him shine. And Cicero adds, that he was not so well considered as a lady calor by Cicero, in his own way, in the preceding remarks.


Primum igitur vixit quod ferius tradita nobis,
Refugium est: nonque librum eam prius interagit,
Latiusque rem suam caetero spectat, nec eum,
Nunquam quo mediam fuisse ad omnium.
Sed potius ipsius nos suis iudicibus
Dicitur, & mihifer confederati demum:
Sive quod impia mens circumspectat amor,
Sive nox fervit futilis natus erat
Et quern adhuc sentire forestos suis,
Qui tibi fui quasi ministris in premio.

Scaliger refutes Turrente by two reasons: the first is, that the name of this adventure was Verona, and not Rome. The second is, that nobody ever said that Cicero committed incest with her father. Cicero certainly objectified it to her, but the character she suffered.

METELLUS (Lucius) a tribune of the people, when Caesar made himself master of Rome, at the beginning of the civil wars, had more courage than all the other magistrates. The city of Rome appeared to be submissive to the will of Caesar at the very first [2], that it seemed as if she had been a long time accustom to the yoke of bondage. Metellus was the only peron that durst oppose Caesar, who had a mind to seize the treasure that was

had been seized. It was feared he would have pillaged it.

Namque.
was kept in the temple of Saturn. Caesar laughed at the opposition, and the laws which were objected to him [2], and went straight to the place where the treasury was deposited. He found it shut, and because the keys were refused he ordered the doors to be broke open; whereupon Metellus renewing his opposition Caesar threatened to kill him: Young man, added he, you know it would be more easy for me to do it than to say it. The tribune refit no longer [3], but went away very quietly; and Caesar took out of this treasury whatever he had a mind to [4]. He was very careful not to tell how the thing happened; for he disguifed it so in his Hisory of the civil war [5], that you can perceive

Namque ignibus atris
Creditur, ut capte rapturus menoris Roma
Sparuribusque Deos : sicut has me nulim temoris,
Velle patuit quodcumque potest (1).

They think he came to ravage, sack, and burn,
Religion, gods, and temples to return.
Theirs fates justify him willing to purifie
Whatever ills unbounded power can do.

The good fortune of Rome set bounds to his power, when the senate and people had set none to their submisssion. This will not be the last time, that even in circumscriptions, where efficacity is more ineconvienent than at that time, some will be left uncontained to suffer things to be taken, than others to take them, and that they will be beholden for their preservation to the discretion of others.

Omnia Caesar erat, privata Coris voce
Tellis adeo. Sedere patres censere parati
Si regnum, si templum sit, julgumente Senatus
Exiliumque petat. Melius quod plum jubere
Erubuit, quam Rome pati (2).

Caesar is all things in himself alone,
The silent court is but a broken one;
With humble vows abstained they agree
To what their mighty subjects shall decree.
Whether as king or god he will be feared;
If royal thrones or altars shall be rear'd.
Ready for death or banishment they stand,
And wait their doom from his lashing hand.

But he by secret frame's reproaches fail'd
Boast'd to command what Rome would have obey'd.

[6] Caesar laughed at . . . the laws which were objected to him.] Appian (3) tells us, that after the fatal wars which the Romans had with the Gaals, certain farms were laid by Rome, which it was forbid to touch, under pain of a public execution, except it were in cafe of a war against the Gaals. It was remonstrated to Caesar, that their ancestors had given the curtes of the country to any one that should touch this money, unless in this necessity. He made a jest of this curte, and said, that having frubced the Gaals, he had delivered Rome from the obligation, under which it might lie when the funded this treasury. Lucan has made an ingenious reflection in deed, but I think it is a little strained. He says, that people have the laws, privileges, and liberty left at their will and that it was only for the sake of this treasury that they attempted to reit Caesar (4).

He means the opposition of Metellus. [C] The tribune refit no longer.] Lukan supposes, that Metellus was ambitious of the glory of being sacrificed to the violence of the tyrant, but that Caesar did not think him worthy of that honour, and told him:

Vana mortis honoie
Concipis : haud (iniqui) jugulo fe pollutd iho
Nofra, Metelle, manus. Dignum te Cefare ira
Nullus honor faciis, te vindiceutura retia et
Libertas? non uque adeo percutiatur eis
Longus funma dies, ut non, f vce Metelli
Serventur leges, malit int Cefare tolli (5).

Rowe.

This Peer supposes another thing, viz: that Metellus did not retire till after the strong remonstrance of Cotta. Liberty, said Cotta, ruins liberty, when the monarchial power curb's it; and if you would not quare it destroy it, if you define at least to remain the shadow of it, appear willing to do what is commanded you. This thought is very fine, and Lukan expresses it nobly.

Tum Cotta Metellum
Compulsit audacia nimium deferri corpore.
Liberitas, inquit, populi, quem regna coercet,
Liberate perit ; cujus fervoribus ubbatis,
Si, quiescere jubet, velis (6).

When Cotta to prevent the kindling fires,
Thus f'uld the rough Metellus to retire.
Where kings prevail, all liberty is lost,
And none but he who reigns can freedom boast.
Someshadow of this bliss thus shall retain
Crying in to what sovereign powers ordain.

[Ben] Caesar ... dislikes this action in his history of the civil war.] It is rather a total disproportion than a disguifing of it; for he is so far from granting, that he used threats against Metellus, and that he carried off in spite of him the money that was in the treausury, that he declares he went out of Rome to transfer it, and more not a long time entangled in the diffusce that his enemies railed against him by means of Metellus. Is not this an intimation that he was so gracious and just, rather to leave his country than to struggle with this tribune of the people?

Subjictur etiam L. Metellus Tribunus plebis ab ini
ciosis Cefari, qui hunc rem indutrit, reliquisque
res quamque agere imposuit, impedire.
Cujus

cogito confessus, Caesar frutia eiusque aliorum
fumpis, né reliquum tempus omittat, infelix illis quæ
agere desideravit, ab Urbe publiciter (4).

Lucan Metellus, tribune of the people, was engaged by
Caesar's enemies to protrah the time, and oppose their
ever Caesar should afford such revelation as long as he
perceived, having already spent four days to no purpose,
he quitted the city that he might go no more time, leav
the defects unvisited which had brought him this
tiger. If he mentions the public treasur, it is not to tell us that he feined upon it; but only, that the file report of his arrival did frighten his enemies, that the confed Luntulus, who went to the treausury to tak
thence the money he could find in it, in order to send it to Pompey, departed suddenly without putting his defence in execution. According to all the editions of Caesar, there is a moniment of this conft was false, that it did not give him leave to flut up the public treaus
but a judicious critic (9) is of opinion, that this paffage should be corrected by infenting the particular word, and then the meaning of Cea will be,
that the confed fled away before he had opened the treausury.

Rowe.

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Serventur leges, malit int Cefare tolli (5).

Rowe.

[Caesar te] Bello Civ. 16, pag. 160.

[Quibus minus Romanus minus
invenit ait libere quam tergo.
Dum Lutetia, non satis autem 
fecto extra, ut tertium 
seminatum, pro 
infert ad preconis 
Publici Pompae 
Seminatumque 
professionem.]

Rowe.


[Philip Re
cen. 8, v. cap. 9
et Vellium & 
Eutiae. Luc.
Post, per 
moderatius 
modo posita 
non annunti.]

Rowe.
perceive nothing of injustice or violence. It is this method of those who write their own lives; they conceal such circumstances as do not tend to their honour.

Treasury. According to the editions, Cæsar tells a story very different from this. He says that the Hellenists alleged that he destroyed the public treasury, that he poisoned the caudas of the house of the public treasury to be broken open, or that he threatened to do it when the keys were denied him (10). He adds that he made no complaint against this violence, because it is said that he did not open the doors of the public treasury. Indeed, he made a deposition of the Hellenists, as he was accused of being aubus, because he was not afraid to be accused of being aubus on the part of the Hellenists. This story is taken from the words which Cæsar utiis to lay before the Senate; but it is not very strong; for it is very strong, when a great war is coming on, a confidant is ready to take out the money of the public treasury, and to lend it to the Senate, or to give it to the public treasury before he leaves the house.

So that if Cæsar had done a thing, he was not afraid of the Mithridatis's, he was afraid of being accused of being aubus on the part of the Hellenists. It appears to me also, that the common readingcaries, the matter to an hyperbole. For what probability is there, that a Roman confidant should have been too frightened, that he could not see, that the time which was necessary to take that up a door, was not a time to be made much of. I mean, that it would not be long as to hinder him from making his escape?

**METHYRDIUM**, in Greek Μηθύρδειον, a city of Peloponnesus in Arcadia, was so called upon the account of its situation between two rivers (2). Orchomenes, who was the founder of it, built it upon a rising ground. There was near Methyrdium a temple of Neptunius Equefris, and a mountain which was called Taurumntus (A), that is, miraculous, to which it is pretended that Cybele, being got with child by Jupiter, and that Hoplomachus, and the giants in his retinue, prepared to affright her, in cach Saturn, her husband, should offer any violence (B). It was not denied that she was delivered upon mount Lyceus, but some maintained that she derived her husband upon mount Taurumntus (C), by giving him a stone instead of a child. On the top of this mountain the cave of Cybele was shown, in which no person was suffered to set a foot, except the women consecrated to that goddess (D). Methyridium was nothing but a village in the time of the Romans, and belonged to the Megalopolitans (E). This article will displease a great many people, because it shews the times in which Pausanias certain places of devotion, whose pretended sanctity was grounded only upon ridiculous tales: for there are many refutations which are not liked at all. Pausanias is a troublesome author, and defers to be revived by the commissioners, *Librum ex purgandum, ap- points to purge books.*

[A] There was near Methyridium a temple and a mountain called Taurumntus, but some maintained that she derived her husband upon mount Taurumntus. This is the true sense of the words of Pausanias, and tho' it be not very well with respect to the grammatical construction, yet it is evident enough from the context, or the intention of the author. You see, however, what it is to expect one's self ambiguously by the wrong placing of words, which Pausanias has done in this place. It is a commentary which is full of profound learning, and there I find its attributed to Pausanias, that he says, the cave of Cybele was shown in a mountain called Taurumntus, for he affirms two things of the same mountain; one is, that Saturn was deceived there, taking a stone for the child his wife had brought forth; the other is, that the cave of that goddess was to be seen there. Now it was upon mount Taurumntus that Saturn was thus deceived; and Pausanias says so well, that Pausanias refers several wonders concerning mount Lyceus, that Jupiter was brought up in it; that there was to be seen there a fountain which caused rain, when a great drought obliged people to have recourse to this remedy, by using the requisite ceremonies; that there was also to be seen a place consecrated to Jupiter, in which all persons were forbidden to enter, and that if any one was so bold as to enter it, in contempt of religion, he died instantly in the same year; and that the beasts as well as men, which entered there, perished. All this does no prejudice to the wonders of the mountains.

[B] There was near Methyridium a temple, and a mountain called Taurumntus, for he affirms two things of the same mountain; one is, that Saturn was deceived there, taking a stone for the child his wife had brought forth; the other is, that the cave of that goddess was to be seen there. Now it was upon mount Taurumntus that Saturn was thus deceived; and Pausanias says so well, that Pausanias refers several wonders concerning mount Lyceus, that Jupiter was brought up in it; that there was to be seen there a fountain which caused rain, when a great drought obliged people to have recourse to this remedy, by using the requisite ceremonies; that there was also to be seen a place consecrated to Jupiter, in which all persons were forbidden to enter, and that if any one was so bold as to enter it, in contempt of religion, he died instantly in the same year; and that the beasts as well as men, which entered there, perished. All this does no prejudice to the wonders of the mountains.

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[D] It was not denied that she was delivered upon mount Lyceus, but some maintained that she derived her husband upon mount Taurumntus. This is the true sense of the words of Pausanias, and tho' it be not very well with respect to the grammatical construction, yet it is evident enough from the context, or the intention of the author. You see, however, what it is to expect one's self ambiguously by the wrong placing of words, which Pausanias has done in this place. It is a commentary which is full of profound learning, and there I find its attributed to Pausanias, that he says, the cave of Cybele was shown in a mountain called Taurumntus, for he affirms two things of the same mountain; one is, that Saturn was deceived there, taking a stone for the child his wife had brought forth; the other is, that the cave of that goddess was to be seen there. Now it was upon mount Taurumntus that Saturn was thus deceived; and Pausanias says so well, that Pausanias refers several wonders concerning mount Lyceus, that Jupiter was brought up in it; that there was to be seen there a fountain which caused rain, when a great drought obliged people to have recourse to this remedy, by using the requisite ceremonies; that there was also to be seen a place consecrated to Jupiter, in which all persons were forbidden to enter, and that if any one was so bold as to enter it, in contempt of religion, he died instantly in the same year; and that the beasts as well as men, which entered there, perished. All this does no prejudice to the wonders of the mountains.

[E] There was near Methyridium a temple, and a mountain called Taurumntus, for he affirms two things of the same mountain; one is, that Saturn was deceived there, taking a stone for the child his wife had brought forth; the other is, that the cave of that goddess was to be seen there. Now it was upon mount Taurumntus that Saturn was thus deceived; and Pausanias says so well, that Pausanias refers several wonders concerning mount Lyceus, that Jupiter was brought up in it; that there was to be seen there a fountain which caused rain, when a great drought obliged people to have recourse to this remedy, by using the requisite ceremonies; that there was also to be seen a place consecrated to Jupiter, in which all persons were forbidden to enter, and that if any one was so bold as to enter it, in contempt of religion, he died instantly in the same year; and that the beasts as well as men, which entered there, perished. All this does no prejudice to the wonders of the mountains.
METEORODUS. A good Painter, and a good Philosopher; was chosen by the Athenians, to be sent to Paulus Æmilius, who, after he had taken Perusus king of Macedonia, desired them to send him two men, the one to instruct his children, and the other to paint his triumph. He told them he wanted a talent that was an excellent Philosopher. The Athenians sent him to Meteodorus who excelled both in Philosophy and Painting, Paulus Æmilius was very well satisfied with their choice, as Pliny tells us [A]. We shall see in the remarks, whether it be true that Cicero speaks of this Meteodorus, as Father Hardouin pretend [B]. I should rather believe that he speaks of METEODORUS, written concerning the Poets, is he who was a friend to Epicurus. He did not live therefore in the time of Perusos for Epicurus, who survived him seven years (1), died in the second year of the CXXIXth Olympiad (5), but Perusus was not taken by the Romans till about the end of the CLIId. The index of the third book of Æmilius Paulus, shows that Pliny was led to think of the Meteodorus of Perusus, to be the author of the book about Architecture and as to the passage of Cicero, which here follows, it does not seem to agree with this Meteodorus: "Audivi famosi homines quosque ...ex Athenas florentiae Academia, ut temporibus illius seueritat, quod eam Carnales, & Citamachus, & Achilitus obsolete adipiscerentur. Confites erant enim unum ipsum illum Carnaedum diligenter audacter (7) [C] Cicero, & Achilitus, & Citamachus, & Rhetoricae, uxor incepta. Meteodorus altera, uxor Carnedii, et uxor Perusae, quae ..." He was a ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, & ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, & ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, & ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, & ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, & ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, & ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, &..." When I came quaeque from Macedonia to Athens, ...it is the Orator Graecus that speaks. The time is supposed by Plutarch, in the year before the 20th book of the ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achilitus, ...in Carnediae literatis audacter (7) [C] Cicero, & Achiliti...
METRODORUS. MEZIRIAC.

RUS of Stratonice [C], who forfook the most excellent Philosophers that could be chosen in Athens? It is more easy to refute Volaterrus, who did not only think that the Metrodorus, who was sent to Paulus Amphilochus, was the disciple of Ciceron, but also that his artificial knowledge was commended by Ciceron [8]. The Metrodorus, who was commended upon this account, was a native of Athens, and different from the disciple of Caresianae, of which I will here give you demonstrative proof. Cratilo heard the latter in Athens [9], and the other in Asia. [10] Paulus, frans, fials

[8] Volaterrus, Lifh. of the Athen Acade my, pag. m. 436.

[9] See cxcix. (7.)


RUS of Stratonicae [C], who forfook the most excellent Philosophers that could be chosen in Athens? It is more easy to refute Volaterrus, who did not only think that the Metrodorus, who was sent to Paulus Amphilochus, was the disciple of Ciceron, but also that his artificial knowledge was commended by Ciceron [8]. The Metrodorus, who was commended upon this account, was a native of Athens, and different from the disciple of Caresianae, of which I will here give you demonstrative proof. Cratilo heard the latter in Athens [9], and the other in Asia. [10] Paulus, frans, fials

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[9] See cxcix. (7.)


the Epicurean school and followed Carneades.

MEZIRIAC (Claudius Gaspar Bachet Lord of) was one of the greatest men of the XVII century. He was of Breffle, of a noble and antient family [A], as Mr. Pellion informs us, with several other curious particulars which I will not transcribe because they are in a book [b], which is in every body's hands. I shall only take out of it two things: the first is, that Mr. de Meziriac in his youth spent a great part of his time at Paris and Rome, and that in this last place he made many Italian versets, in emulation of Mr. Vaugelas, who was there also. The second is, that when he was at Paris, and it was said that he was to be made preacher to Lewis XIII, [C] he was not admitted to the court in breach of his profile; for he was not to be the man who never was so much pain, for he thought he had already upon his shoulders the beauty burden of a whole kingdom. It is said in Morei's Dictionary [d] that afterwards he returned to Paris, and was a member of the French Academy. The latter of these two facts is true, and the former fale [d]: this learned man was chosen to fill up one of the places in the academy at its birth, although he was absent: and when his turn came to make a difficoure there, he sent one which was read in the assembly by Mr. de Vaugelas [e].

In a book of Companions we meet with a particular, which is not mentioned by M. Pellion, which is this, that Mr. de Meziriac had been a Jesuit at twenty years of age, and spent two of his first days at Milan, where falling sick he became once more a Jesuit [f]. He died at Bourg in Breffle [g], February the twenty sixth 1638 (h), and left several children by his marriage with Philiberte de Breil. His writings [i], which will be seen below concerning his writings [j], that he was a man of such a large capacity, and William Basset [k], Lord of Vaulhontz, counsellor to the kings, and prefect in the citillon of Breffle, who made his well April 28, 1635, and died without children. Among other particulars which recommended him, he was a very good French and Latin Poet, of which he has left so many proofs, particularly in that excellent and natural translatio of time of Ovid's Epistles, which are printed with those of Claudius-Quatrefages, Bachet, Lord of Meziriac, his brother [y]. You may observe, that Guicheron, the Historiographer of that country, always pronounced lordship Meziriac, which the author, of whom I here give an article, always calls Meziriac in the title of his books. Doubtless he took the liberty to change the name for it more smooth, and let it grating to the ears of the French, and more capable of being brought into Poetry.

[1] It will appear by the remark . . . . concerning his writings. [A] The first book he published was printed in 1613, with the title of Problemae platoi a delitiosa qui est jeuf par les cerrers. He published it as well to give an example to his pupils of his power of solving mathematical problems, as to make his name known, and judge of the applause of Breffle, which was then the chief magistracy in that county, while it was under the duke of Breffle's government. He did not put his name to his book, but he did not like that it should be sold; for he feared lest his Disputation were already published, which any one should wonder, that he who wrote so much for private study should publish so much. The service of the disputation was, should trier away his time in revising his Problems, he gave this answer among others.
capacity, that he could find convenient room for the sciences which have no relation to one another. He was a pretty good Poet in French, Italian, and Latin, an excellent Grammarians, an eminent Grecian, and a great Critic. He knew the smallest particulars relating to fables: he was ignorant of nothing in Mythology. He was a Philosopher, and a Divine well vers'd in controversies (k), and underseemed admirably well the most abstracted questions of Algebra and Mathematics. Guichenon says, that 'without doing any injury to his memory, one may give him the eloquence which Quintillian gave to a great perion of his time, that he might have left better works if he had pleased, Felix ingenium, quod voluit potuisset! buitum meliora voluisset!' I shall speak, in a separate remark, of his writings which he designed for the prefs [C]. It is a mistake to affirm in his Preface (6): 'That books are the children of our minds, and that besides the natural disposition which all fathers have to love their children in general, they have a particular affection to their birth; born; wherefore this book being the first that came from my hand, and as it were the first born child of my mind, I have reason to cherish it particularly, as not to be concerned with the bringing b'into the world, but moreover to take care of its prefer' and' cultivation.' Mr Pellisson observes (7), 1. That the book of Arithmetic Recreations, is a book of the most necessary use. 2. That all men are in a very great measure, in playing with numbers, and from whence is taken part of the Recreation Mathematics (8). 2. That his Disputzants translated out of Greek into Latin with respect to Mr. de Fermat, on a work of Mr. de Fermat, an Englishman, is a work for all those who understand Algebra, do highly esteem, and that Mr de Meziriac said himself, he was bounded how he could compose this work, and that he had not satisfied it all for some reasons for a more profound, who is a proud' from a quarter away, of which he was then ill. Voelius (9) is mitzung as to this year of the edition of Disputzants, which he places in the year 1625, he had no doubt. It is in the Preface (12). Historiographer of Brefle was not guilty of this fault; but he too much multiplied the editions of his book. The works which Mr Meziriac printed, says he (10), are, Dis- disputzants Alexandini Arithmaticorum libri sex, & de number, a book of which very rare, which he retied in a great measure, and enriched with very learned Commentaries: it was printed first at Paris in the year 1625, and dedicated to the great Oracel, Antonio Fante, first prefect of the Affairs of France, afterwards it was reprinted several times in Germany. Problems of Arithmetic and Mathematics. A translation of June Epistles of Ovid into French verse, with various Commentaries. A treatise of Arithmetic, translated from the Italian of Caccianegra. Epistle, & Poemata Varn. The Life of Etzachius Lupicinius. The Life of Alph. wherein, according to the judgment of many, there are very few who dare to come upon such a subject, and of such a length as he pleased. There were twenty of these difficile works spoken succicently in the Accademy (17). The three works which are in the Preface, & read in the assembly by Mr de Vaugelas: It was intituled De la Traduction. In this discourse the au'thor who was reckoned very skillful in the Bellis Literaturae, and foundly in the Greek Tongue, after he had communed the genius, the pains, and the style, of Amier in his version of Plutarch, and, as it seems, with ingenuity enough, pretended to show that in divers Topics, and pretended to excell in the most profound in thon, this great translator has committed very great faults of divers sorts, of which he gives several examples (18). I know that the abbots Nuit only, who has often said that, he is a very well known, has been very busy in finding out the Apollodorus of Meziriac, and it is none of his fault that the Bookellers have not printed it. Here follow some marshal of 650, which concern another work of this writer. Mr Bailer relates that Mr de Des Cartes in a very particular manner esteemed the genius and capacity of Mr Meziriac, chiefri for disputzants (19) and for the Elements of Algebra (20) in a great degree, as equalled him to Virto . . . His work on Disputzants of Alexandri, is more than sufficient to justify the esteem which Des Cartes had for him: but his part in the French Algebrain could be much more visible in this esteem, if they had seen the treatises of Algebra of Mr de Meziriac, and some other manufacts of this author, the chief of which is that of the Elefa book, in the Preface (14). We shall see, in the next re- mark, what else Mr De Des Cartes had for that work of Mr Meziriac, pag. 40. [C] I shall speak of the writings which he designed for the prefs.
MEZIRIAC.

Mazarin, about fifteen or sixteen years ago, by one of the Reformed religious, who did not fail to carry it out of the kingdom, on the title of that religious, to which question the Protocats were before the revocation of the edict of Nantes (19). There is in this narrative a circumstance that should be recalled, that the book, which Mr. Basset de Meziar was about to mention, and which he had perused in the archives of the Palace of Chantilly, was a manuscript of the Archives of the University of Paris, which the author of the letter was to be found in. The letter was written to Mr. Basset de Meziar, President of the University of Paris, and was signed by one of the members of the University, a well-known name in the history of the University. The letter was written to Mr. Basset de Meziar, President of the University of Paris, and was signed by one of the members of the University, a well-known name in the history of the University.


The French Revolution.

The study of the French Revolution is a subject of great interest to all students of history. It is a period of great change in the political and social life of France. The Revolution began in 1789 and lasted until 1799. It was a time of great turbulence and political upheaval.


The French Revolution.

One of the French Revolution's most famous leaders was Maximilien Robespierre. He was a member of the Jacobin Club, a radical political group that supported the Revolution. Robespierre was a key figure in the radical phase of the Revolution, which lasted from 1792 to 1794.


The French Revolution.

The French Revolution had a profound impact on the development of modern politics and society. It marked the beginning of the modern age of political debate and democratic governance. The Revolution also set the stage for the development of national identities and the spread of nationalism across Europe.


The French Revolution.

The French Revolution was a period of great social, political, and economic change in France. It was marked by the rise of the common people and the fall of the aristocracy. The Revolution was ultimately successful in establishing a new political system based on the principles of liberty, equality, and fraternity.