self with loving and making conquests in the way of galantry; but likewise taught
the public the art of loving, and of making themselves beloved; that is, he reduced
into a system a preternatural science, of which nature gives us but too many lefons,
and which only tends to the diincommunicate of families, and of the poor husbands
in particular. He was banished for writing such books; but in all appearance,
that was rather the pretence than the true cause of his exile [B]. He employed in vain
all the turns of his wit to pacify the emperor, whose favour nothing could procure.
He dyed in the country of the Gete, where he had been confined. Of three wives
whom he married, he divorced the two first (A), and thought himself very happy
in the third (B). There have been some Critics who have condemned his Latin [C].
They

What can one say, what can one conceive more proper to express the fury of a licentious confusion to the last degree? I do not believe that Lais the corre-
czan (3), who died in the manner that Ovid calls so happily; I do not believe, I say, that the defiled that fate. This Poet's writings on love are the obedient pieces we have remaining of antiquity: not that we find in them the obsequies expressions of Carthiges, Hos-
race, and Marsialis, or the cancelas of the sin against na-
ture, of which the three first Poets speak so freely, but the delicacy, the choice of terms, which Ovid has excelled in, render his works more dangerous, in regard they, by these means, represent in a very intel-
ligible and elegant manner, all the most licentious tricks and impurities of love. He does not speak upon the credit of others, but from his own prudens: it is true, in his apology, which he compiled in the place of a preface, the greater part of which he had not considered the actions he described, and that his head had a greater share in those descriptions than his heart. He boasted
that he had engaged in no love intrigues which had given occasion to any public censure, and that among the com-
mon people he had given none of them occasion to doubt their being the wives of their children.

Sed neque me nuptae dilecti centum quoque magistris:
Quaeque parum noviti, nemo diceat potest.
Sit ego delicia, utilis cornua feli,
Strixiusti ut non habes falsa mentem.
Neque quipsum aede meditii de plebe maritus,
Ut dubius situs fater illi meo.
Crede mihi; mare distit in artem nostros.
Vita sumitam et saeva mittat.
Magnaque pars operum mendax filia mea
Plus fidei permetter coquiniae favo.
Ne liber inducit animi, sed homines veh ospetis,
Plurimae mulcendi avibus aperae ferae

To reconcile this with the nineteenth elegy of the se-
cond book of Amoribus, we must consider it is not what he says there of himself, is a fiction. He there
exhorts his mistress's husband to be just, and not to rob him by his insolence of the choicest sweets of his
good fortune. He would have that man not to be a contested husband, but a rival.

Quid mihi cum facili, quid cum loane marito?
Consensit quidam geniosus mea nostra.

Quam adulescet quae tam post patiens, quaeris?
Me nimiu evelli. I juvant ets, oves (5).

It is certain, that a great many Poets relate as fortui-
tune adventures, what are only fictions of their brain; but we are at a loss to determine whether this is Ovid's cate.
We are at too great a distance from the age in which he lived, and we cannot doubt but that some people, when called in question (6), will boast of the stories, though they are only fictions.

[8] His books .... were rather the pretence than the true cause of his exile.

He owns in several places of his works, that the two cases of his misery, were,
that he had composed some books on the art of love; and that he had done something. He does not tell us what it was that he did, but gives us to understand, that his books contributed less to his disgrace than that did; for he supposes, that from his complaining to love, that, after labouring to enlarge his empire, he had obtained no other reward but that of being ba-
nished among Barbarians. Love made answer to him. You know very well that was not the thing that did you most harm.

Uterque hodi, s utinam defensor carere tuis,
Scis aliquod quid te laceret, effugia magis (7).

He compares himself to unfortunate Aetna.

Cur aliquid videat? cur maria luminas videat?
Cur imperator cognoscat cupita miliis (?)
Infinito Aetnae vidit fovese Dianam,
Praeda fas carmina sunt minus ille fatat (8).

He repeats in several places the same complaint (9) of having no protection from any of his friends, and declares, that it is not lawful for him to resort to this mystery (10). Attempts have been made to com-
jecture what it was; and the more silent he is, the greater the enigma. But he is, indeed, the key to this se-
cret. Some persuade themselves, that he supposed,
that Caligula, during his reign, had flattered the emperor
Augustus in a flagrant crime with Julia; his daughter,
and confirmed this by a пашa сеугереѕ of sictionum, from which they pretend to gather, that Caligula defied his de-
monter because he believed her to be the defying his de-
phillies in love with the incestuous commerce of Augustus with Julia. Au-
terum subjiciunt also, tum saepius Aavegum tur-
pure julis filiis. ... Cumque fines fir-
iores eis Caligula, dat matrem ius faventem
quomque incipit convivium Augusti, cum Julia fata Julia
fugat (11). It is certain, Suetonius (12) relates, that
Caligula would not own Agrippa for his grand-
father by the mother-side; he thought he was too
mean to be a rank for that character, and affirmed,
that his mother was the daughter of the emperor Augustus
and Julia: but this did not give him any respect to
his mother Agrippina; for on the contrary, he would
have defied her, if he had thought had the head been
born legitimately. The abbot de Maroles (12) hav-
ing said, that Ovid refused Agrippa the title gener-
familiarity with his daughter Julia, adds, upon the
testimony of Suetonius, that it was believed the mo-
ther of Caligula strong from the incestuous embraces of Justice. All this together is so true that Suet-
onius says any such thing; he only says Caligula
gives it out to be. The same abbot (14) tells us, that
Ovid was banished for having read to Julia, Augu-

tus's grand-daughter, the latter verses of his book de

Arte Amanti, and for having surpassed Augustus, since
that young prince could out with so much familiarity. There
is room to doubt of all these conjectures; for Ovid

having, in the verse he composed in his exile and
to Rome, omitted no manner of sublimation and
flattery which might seem capable to mollify Aug-

It seems to us that he would affect to injure in them who was most proper to aggravate the em-
peror's displeasure. Now, if we suppose the Emperor's displeasure to have been grounded upon the Poet's feel-
ing some infame action, we must likewise suppose, that Ovid could not but offend him gravely by the afflic-
tion of saying, that his eyes, being the witnes-
fes of a secret he durst not reveal, were the cause of his execrations to his guilty, that this is not a convincing reason. See, below,
remark [K].

[9] There have been some Critics who have con-

odio

(4) Ovid, lib. II, Tristis, Eleg. X.
(5) ibid. lib. I, Eleg. X, ver. 27.
(6) Serv. abec. etal. (6o of the text Labb).
(7) Ovid, lib. I, Eleg. X, ver. 27.
(8) ibid. lib. II, Eleg. X, ver. 27.
(9) Serv. abec. etal. (10 of the text Labb).
(10) ibid. lib. II, Eleg. X, ver. 27.
(11) ibid. lib. II, Eleg. X, ver. 27.
(12) ibid. lib. II, Eleg. X, ver. 27.
(13) ibid. lib. II, Eleg. X, ver. 27.
(14) ibid. lib. II, Eleg. X, ver. 27.
(15) ibid. lib. II, Eleg. X, ver. 27.
They would have met but with a forby reception from Alphonsus king of Naples (D),
I refer several things to the place where I
since Mr Moreri (E).

The

They would have met but with a forby reception from Alphonsus king of Naples (D), I refer several things to the place where I censure Mr Moreri (E).


[8] Octav. Antiq. ii..


I seek not Athens thy known learned place, Nor Aenian towns, than places hence.

The belt editions it non loca prius prius, instead of non mihi prius prius, to which two readings are much the same, to fo that I cannot see how Cicouf, who follows the second reading, could find in this dicta a proof, that Ovid bore arms under Marcus Marcellus, with whom he went into Africa, and being ruined from these misfortune, made a voyage to Athens to study there. Sub M. Fannius, qui ex Iudiciis petiti militare: ins reuersus fidei causae Athenas, rhe centum. Quae de re se libr. i. Trif. Non potes quondam, &c. 25. Any one may see, that this dictum proves, neither that Ovid bore arms under Marcus Varro, nor that he went with him to Aenaeus before he went to Athens. The Poet, praying the Gods to put an end to the storm, represents to them; among other things, that he was come to sea upon an afflicting occasion, to go to Scythia, and not to Greece, or any other place he had been before. IV. It is not true, That Seneca non of opinion that he had pleaded some camps at the bar. When Cesar is cited without any addition, we take it for Seneca the Philosopher, and without doubt Mr Moreri meant it; and yet we meet with nothing in Seneca the Philosopher, that Ovid pleaded at the bar. It is more likely to be found in Seneca's father; but neither is it there; for there only we find that our Poet flouted the art of Oratory under Arrius Flaccus, and was declaimed very successfully in his school. Hanc controversiam esse mini me videre Nefamen declamavit apud Rhetorem. Arrius Flaccus cox, audita Is. Octavius ejus jam tibi alias aderat poterat visu quam pulchrum carmen. Adequo autem audiebat Lanoremon audita, ut nihilus ejus gentis in verbo fuisset transluc. 

Tunc autem cum fludente, haberet bonus declamator. mutor. Hanc certe controversiam ante Arrium Fuscum declaravit, ut mihi videntur longe ingenio. 

frui, excepto quod quasi certo ordine per locos dif- curretur (26). Upon this subject I remember to have heard Ovid declare before Arrius Flaccus the art of Oratory, when he was a youth. His oration, as at that time could be thought no other than poetical. He heard Latro nos tibi quae multum, that he inflicted a great many of his sentences in his works; at that time of his study, he was orator, not poet. Upon this subject it is certain he declared before Arrius Flaccus, in my judgment, much the most ingeniously, exactly such as servant, so thorough, so digressing and want of method. Mr Moreri is probably beholden for this fault to the abbot de Marcellis (27), who has cited Seneca to prove, that Ovid pleaded at the bar. The fact is not true, but instead of having recourse to the pretended testimony of Seneca, he should have cited Ovid himself, who affirms, that he has pleaded for people, arraigned at the tribunal of the Censorship, and that being chosen arbitrator upon some law-suits, he decided them like a man of honour.

Nec male commissa est nobis fortuna reorum
Uque decem dieatu incipiens virtutis
Res quosque privatis fluitis sine criminibus jadie
De materia jactis per ipsa viae victa (28).

Before the December I was appear'd,
And for the guilty with succit was heard.
In private matters I explain'd the laws,
Nor cou'd be blame his judge, who left his cause.

V. Moreri should not have said, that, after the death of his father he applied himself entirely to poetry for in giving an account of some two readings are much the same. He only says, that out of deference to Ovid, King, X., lib. xi.


[13] Serre pater dixit Claudium quid uoluit teum
Monetae miles hic legatique opes.
Memorius exstirp.
tes, totaque He-


[16] This is exactly

placed in the

Death of Ovid.
The finest of Ovid's works is his Metamorphoses. This was the judgment of the author himself; and it was from thence that he principally expected his name would be immortalized. He foretold that this performance would be proof against the injuries of sword, fire, thunder, and time. [F]. And that prediction has not yet proved false. The exordium, or beginning, of that poem is one of the finest parts of it. It is a description of the Chaos, and of the manner in which the universe was formed out of it. Nothing can be clearer or more intelligible than that noble description, if we confine our fables only to the Poet's phrasing; but if we examine his doctrines, we shall find them incoherent and contradictory; they will make a more frightful Chaos than that of which he speaks. This gives me the opportunity of performing a promise I have made (c). I shall enquire whether the ideas of the ancients who spoke of the Chaos were just; and whether they could say that this state of confusion subsisted no other than the

death of his eldest brother, as preceding his return to Palma; but he says of the others, that they died at the age of fifty. [M.]

And Ovid too for another verses known,
Beppe'd to distant Tomii's retired town,
His daring brow, not sparing Caesar's name,
But clashing Juba in Cornelia's name.

But Aldus Manutius (35) has refuted it by three arguments. The first is, that Ovid incessantly repeats, that his exile was owing to two causes, namely, his writing amorous verses, and a fault which he does not reveal, and was accidental and involuntary (34). This law cannot be said of his amours with Augustus's daughter, which were carried to the pitch of enjoyment. Our Poet went that length with Cornelia, as he tells us himself (35).

Carmina cum primum populo juvenilia legi,
Barba refecta mihi bive senevalis.

Movebat ingenium totam cantatam per Urbem
Nomine non vero dicta Corniia mili (37).

When fed about among my amorous verses flew,
My chin but once or twice the cameo knew:
Field'd by Cornelia, fo admir'd by fame,
I drew her beauty, but conceal'd her name.

These verses import, that Ovid was but about twenty years of age when he sang his amours with his pretended Cornelia. Now, when Augustus banished him he was fifty years old. What probability is there that this emperor would be so fond in discovering the commerce of his daughter with a poet, and in punishing him? Lally, Manutius observes, that Ovid would not have mentioned his Corniola in his verses just now quoted, so much complaisance, if she had been the cause of the disgrace, which he so heavily deplores. VIII. I do not know of any who say that he made his address to Lucia, Augustus's wife, and that he composed his books de Arte Amanti, for her. They would de-

serve to be refuted more feverly than Sidonius Apollinaris, on his excursion to the coast of Tomii, near which he was buried, is now called Kiaro (38), as are grofully mistaken as those who say it is called Tomitar. For which reasons Mr Morei should not have mentioned the seal of this work in his observations, or with Tumilwa, in a city in Transylvania. X. What Moreri relates of Ovid's tomb being found at Sabaria, or Stain in Austria, upon the Sayo, is altogether false. If 1. In lib. ii. ch. xii. de id.

(f) [In the remark [H] of the article A- NAXAGORAN.

(31) See the remarks on this passage in the各家注疏, &c. Epil. X, lib. ii.

(32) Carm. s.ni ép. v, 57; Sermone s.ni for the editor of the child work which he wrote for sale. Et tamen aut ex me confutatem, aut ego credo. Eft nullus pro fore, quod adfhe potest. Ovid, Amor, lib. ii. E, Leg. XIII, ver. 5.

(33) Ovid in Ar- mant, lib. i. E, Leg. V, ver. 23.


(35) Aldus Manutius's second argument is borrowed from Ovid's being very young when he served his Cori

(36) Carmina cum primum populo juvenilia legi,
Barba refecta mihi bive senevalis.

the struggle of the four elements did not cease at the time of the production of the world,

Ante mare & terras, & quad regit omnis coelem,
Unas erat tota nature vultus in orbe,
Quem divixae Chou; rudis indigetique molles:
Nec quiquam, nis pondas eterne, congethque eodem
Non bene juncturum differentia Semina rerum.
Nullus audentur præbebat lumina Titan,
Nec nova crecentem repabat cornua Phoebæ,
Nec circumstans penibat in aere tellus,
Poetulitus libatua fæ; nec brachia longa
Marginie terrarum parecerat Amphitrite,
Quæque érat & tellus, illicq & pontus, & æcr.
Sic erat infallibilis tellus, immutabil unda,
Locis egens æcr: nulli fæa forma manebat.
Obfolutaque aliis aliis: qua corpore in uno
Frugina pugnabilis candidat, humantia fæcis,
Mollia cum duris, fine pondere habentia pondus

Before the seas, and this terrestrial ball,
And Herme’s high camps, that covers all,
One was the face of nature; if a face:
Rather a rude and indigested mass.
A lifeless lump, and unformed,
Of jarring food, and jilt the Chass nam’d.
No sun was lighted up, the world to view;
No moon did歇 her blunted horns renew:
Nor yet was verdant foundation in the sky.
Nor pos’d, did on her own foundations sit:
Nor seas around them these elphic arms had thrown;
But earthy, and air, and watery, more in one.
Thus air was void of light, and earth unhable,
And water’s dark abyss unjoyable.
No certain form on any was intrept:
All were confus’d, and each disturb’d the rest.
For hot and cold were in one body join’d,
And joints with hard, and fire with heavy mix’d.

Dyde.

You see, that by the Chass they understand a mass of matter without form, in which the feeds of all particular bodies were jumbled together in the greatest confusion.
The air, the water, and the earth, were every where confus’d; the whole was at war: each part opposed each part; the cold and the heat, moisture and dryness, levity and gravity struggled one with another, in one, and the same body all over the vast extent of matter.

Now let us see how Ovid supposes that this state of confusion was disintangled.

Hanc Dei & melior litern natura dirimere
Nam celo terras, & terris abscindit undas,
Et liquida situs seceverat ab aere celestes.

Que pelelium evagui, caueo excinit acero,
Difficilis locis conciuit pace ligavit.
Ignem convexit vis & fine pondere cecí.
Kmnest, fammulque lectum fibis legis in arce,
Proximus eft acr illlevante, locoque,
Denieu his tellus, elementaque grandis traxit,
Et pretia eft gravitate fui. Circumflans humor,
Ultima poscidem, solidumque coeruit ore.
Sic ubi dipositum, quiquis fuit ille Deorum;
Congressem fecut, fæculaque in membris redundat:

Principe terram, & (43)

But God, or nature, subly he thus contend;
To that intestine diversely put an end;
Then earth from air, and seas from earth were driven,
And gravely air from unsteady heaven.
Thus different, they take their proper places;
The next of him unconsiously embrace,
And seas are funder’d, by a larger place.
The force of fire extended still so high,
And took it’s dwelling in the vaulted sky:
Then air succeed’d, in lightness next to fire:
Whole stems from soutenice earth entire.

Earth sinks beneath, and drawes a vastuous stream
Of ponds, thick, wide-cleefed feeds along.
About her crusts, unruly waters roar.
And rifting, on a ridge, infect the face.
This roved the G.O.D., nevertheless God was come,
Had form’d the world, and made the parts agree.
That no unequal partes may be found,
He moulded earth into a circums round, &c.

Dyden.

You see he says this war of the confused and intertangled elements, was determined by the authority of a God who parted them, and assigned to each their proper place; ranging fire in the uppermost region, the earth in the lowest part, the air immediately below the fire, and the water immediately below the air: and then forming a bond of friendship and accord between the four elements thus settled in separate stations. By consequence the analysis of our Poet’s discourse may be reduced to these six propositions.

I. Before there was a heaven, an earth, and a sea, nature was one homogeneous whole.

II. This whole was only a lumpish mass, in which the principles of things were hopp’d up together in confusion and without symmetry, and after a different manner.

III. Heat struggled with cold in the same body; moisture and dryness had the same quarrel, and levity and gravity had no left.

IV. God put an end to this war by parting the combatants.

V. He assigned them distinct habitations, according to the gravity and levity peculiar to them.

VI. He formed a strict alliance between them.

I shall give a general view of the facts to be met with in this doctrine of Ovid. I do not know whether it was ever criticized upon, or whether the commentators have ever examined this part of the metamorphosis, philosophically; but methinks they might easily have discovered it.

In the 1st place, that the first proposition is little consistent with the second; for if the parts of a whole are composed of contrary forces or principles, that whole cannot pass for homogeneous.

In the 1st place, that the second proposition does not agree with the third; for we cannot call that whole a meer heavy mass, in which there is as much levity as gravity.

In the 1st place, that this heavy mass cannot be looked upon as insulive, ponds insere, since contrary principles are blended in it without symmetry; whence it follows, that their actual struggle must terminate in the victory of one or the other.

In the 1st place, that the first three propositions being once true, the fourth and fifth are superfluous; for the elementary qualities are a principle of sufficient force to了些 the battles of the Chass without the intervention of another cause, and to place the parts at a greater or lessier distance from the centre, proportionably to their gravity or levity.

In the 5th place, that the fourth proposition is false upon another account; for, since the production of the heavens, of air, water, and earth, the struggle of cold and heat, moisture and dryness, gravity and levity, is as great in the same body as ever it could be before.

In the 7th place, that for the reason last mentioned, the earth proposition is false.

From whence it is manifest, that the description of the Chass, and of it’s extrication, is composed of propositions more opposite to one another, than the elements were opposite to one another during the Chass.

It is needful to enlarge upon each of these false doctrines of Ovid; but there are some of them which require a pretty long illustration.

I. I say then, that the Chass can be more absurd than to suppose a Chass, which has been homogeneous during eternity, notwithstanding it had the elementary qualities; After which, are heat, cold, moisture, and drought; and those called Mercuries, which are levity and gravity; the former causing motion upwards, and the other downwards. A mass of this nature cannot be homogeneous, but must necessarily contain all sorts of heterogeneity. Heat and cold, moisture and drought cannot be together,
OVID

world, as they suppose; and I shall shew, that however they ought to have excepted mankind

ther, but that their action and re-action must temper them and convert them into other qualities which make the form of mixed bodies: and forasmuch as the form may arise, or seem to arise, from the innumerable diversities of combinations, the Chaos must have contained an incredible number of species of compounds. The only way to conceive an homogeneous Chaos, would be to carry it back, so that the alterations in the qualities of the elements would modify themselves to the same degree in all the molecules, or small particles of matter, insomuch that there would be all over present nearly the same laws, the same laws, everything in its symmetry, and the most admirably well proportioned, that can be conceived. I own, that a diversified work suits better with the fancy and re-

light of mankind, than what is uniform; but at the same time our ideas teach us, that the harmony of contrary qualities preferred uniformly all over the universe, would be a perfection as wonderful as the unequal partition that succeeded to the Chaos. What knowledge, what power, would not that uniform

harmony, spread all over nature, require? To put into each mixed body the same quantity of each of the four ingredients would require more, some less, according as the force of the one was greater or less for acting than for resisting (46) for it is well known, that the Philosophers distribute a pure re-action to the contrary elements in a different degree. Upon the whole, every thing con-

sidered, it would be found that the cause which moti-
nomposed the Chaos, would have taken it not out of a state, and condition, as is here supposed, but out of a state of regularity which was the most accomplishing thing in the world, and by which, by reducing the contrary forces to an Equilibrium, kept them in a repo equivalent to peace. It is manifest, therefore, if the Poets would have the homogeneity of the Chaos, they must strike out all they have added concerning that chastic [or] confusion of contrary forces, and that indigested mixture, and perpetual war of jar-

ring principles.

But to waive this contradiction, we shall make a further impossible to the reason of things and against the principle of

many to attack them in other points. We shall encounter

them on that of eternity. Nothing can be more absurd than to admit the mixture of the insensible parts of the four elements for an infinite time; for since you sup-
pose the matter as the activity of heat, the action and re-action of the first four qualities, and besides that, the motion of the particles of air and water towards the centre, and the motion of those of fire and air towards the circumference, which at the same time, establish a principle, which will necessarily separate those four species of bodies, one from another, which will require for this purpose no more than a certain limited time. Do but reflect a little upon what is called the phial of the four elements. In that phial we put little metal-

car, and three liquids much lighter one than another. Shake all these together, and you will see the parts of each being blended one with the other; but then let the phial stand still, and you will find each of them remain their proper stations: all the metallic particles will sink, the air or tertium, the lightest, will be moved in the uppermost fraction; those of the liquid which is heavier than the half, and lighter than the first, will roll themselves in the third; those of the liquid which is heavier than the two last metals, the metallic particles, in the second; and thus you re-

cover the distinct situations which had been confounded by shaking the glass: In making this experiment, you do not need much time; for in a short space of time water will serve for recovering the representation of the situation which nature has given to the four ele-

ments of the world. Now, concerning the universal to this phial, we may conclude, that if the phial be filled to powder, had been mixed with the matter of the earth, with the air, and of water, so that the very slightest part of each of those elements had been blended together, all of them would presently have flowed to be disengaged, and at the end of a certain pre fixed time, the parts of the earth would have formed a mass, those of fire another, and so on, in proportion to the gravity and levity of each species of bodies.

We may yet make use of an other comparison, and suppose the glass to be a cup of water, into which there is a state of confusio: the spirituous and terrestreal par-

ticles are jumbled together, insomuch that neither light nor tare can distinguish what is properly wise, and what is foolishly said; for it is a curious and curious, or of their gravity. The more subtle parts get likewise loose, and evaporate (47) by their levities; and thus the wine comes to the mouth, and the water would have happened to the poetical Chaos. The con-

trary of the principles confusedly jumbled together, would have produced a violent fermentation, which however, at the end of a certain space of time would have caused the precipitation of the terrestreal bodies and the exaltation of the spirituous part; and in a word, the proper arrangement of each body according to its gravity and levity. So that there is nothing more in consistent with reason and experience than to admit a Chaos of eternal duration, tho it had comprehended all the force which has appeared in nature since its creation. But what reason and sense we have observed, that we call the general laws of nature, the laws of motion, the mechanical principles, is the very same thing with what Ovid, and the Peri-

copists say about the Chaos. They say, that all bodies, all things which they admitted in the Chaos, they necessarily acknowledged in it all the same virtue which produces in the world generations and corruptions, wind, rains, &c.

III. From hence arises another objection of almost as much weight as the preceding ones. Ovid, and those who approve his opinion, have paraphrased, had recourse, without any necessity, to the ministry of a new entangling the Chaos; for they acknowledged, that it included all the internal force, which was capable of fe-

crating the parts, and of effecting each element its proper situation what occasion therefore bad they after this for calling in an external cause? Was not this irritating the bad Poets, who in their dramatical pieces introduced God for the sake of a god, as it was a very inconsiderable permeability? To reason right upon the production of the world, we ought to consider God as the author of matter, and as the first and sole principle of mo-

tion. By this means, the idea of a creation, properly so called, we shall never get clear of all the difficulties which surround that subject; and to whom ever side we turn, we must affirm things to which our reason cannot reconcile itself: for if matter is self-existent, we cannot well conceive, that God could, or should give it motion: it would be inde-

pendent of any other thing, as to the reality of its existence; it would therefore not have the power to exalt always in the same place with respect to each of its parts. Why should it be constrained to change its situation at the pleasure of another substance? Add to this that if there be an eternal and constant principle, it would be a sign that its necessary and in-

dependent existence are separate and distinct from mo-

tion; the result of which is, that its natural state is that of a motionless state; and that it has not without disordering the nature of things, there being nothing more suitable to order, than to follow the eternal and necessary inordination of nature. Of this I speak the more readily, because I am free from the errors which are consequent from that of rejecting the creation, there is none, in my opinion, so small, as the supposing, that if God are not the cause of the existence, and the cause of the motion of all terrestrial bodies, and in that quality the author of elementary properties, the author of the order and form we see in nature. The supposition of his being the first mover of matter, a principle from whence all natural things flows, that he formed the heavens and the earth, the air and the sea, and is the architect of this great

(45) Color, qui

(46) We always,

(47) We always

mankind from their general rule, since this is subject to the most dreadful confusions

great and marvellous edifice which we call the world.

But if you strip him of that quality, of fitr mover, if you affirm, that matter moved itself independently of him, and had the divinity of forms of itself; that, with all the qualities proper to it, its motion tended not to the center, and with respect to others, towards the circumference; that it contained particles of fire, particles of water, of earth, of air, of the four elements of each; if, with Ovid, I try, you affirm all these things, you employ God needlessly and to no purpose in the

creation of the world. Nature might have done very well without him. Ovid, in great sufficient power to separate the particles of the elements, and to assemble those of the same kind (20). Aristole apprehends this truth very well, and had a much fuller notion of it, than Plato, who admitted a dispersed motion in the elementary matter, before the production of the world. Aristole makes it appear, that this supposition destroyed itself, since underl we have recourse to a progress in infinitum, motion in the elements must have been natural. If it was natural, none tended to the center, and others to the circumference; and consequently ranged themselves in such a manner as was necessary for forming the world such as it now appears: so that, during the time of that distance, which you call the great distance of the four worlds, there was no contrary to the form of the world, which is a contradiction. These are his words: which I thought proper to produce, in order to give the reader an opportunity of examining more readily whether he would have his motion either from above or below, or from the center. Aristole, who is a great guide, and the Heaven is well known, and the Sun and the Moon, and the stars, which the Earth is surrounded, and the fixed stars, and the planets, which are not surrounding the Earth, and the Earth, air, water, and fire, which we now see them. Thus, the true cause of the world, and the effects produced in it, is not different from the Selenits (27); but the matter moves in the circumstances of time, and nature is at the same time both fire, and moveable, and surrounding, and the sun, and the moon, and the fixed stars, and the planets, which, by the duration of motion, reduced to certain laws, would afterwards make them all forms of figures, suitable to the hypothesis of the Car

The reflection upon the Eversion of the world might have been

have not, what I have said above, remarked, nor have I added it to the

The modern Peripatetics, the most zealous for the preservation of this admirable edifice of Arthoile; for they own, that the altera-

delivered in this discourse of Arthoile: for they own, that the altering and motive qualities of the four elements are sufficient for the production of all the effects of nature. They own the number of their elementary qualities, of which he is the first cause, or else make him only interpose his general concurrence; and they agree, that they perform the whole, and in the quality of a second cause, are the simplest principle of all generations (72). So that a Scholastic divine would readily own, that if the four elements, properly so called, with the assistance of the faculties which they now enjoy, they would have formed of themselves this machine of the world, and kept it up in the state wherein it now appears. He must therefore acknowledge two great faults in the doctrine of the Chaos: one, and indeed the principal is, that it takes from God the creation of matter, and all the qualities proper to it: for if you suppose the Earth, the Air, the Earth, and the Sea: the other, is, that after taking this away from him, it introduces him without necessity, in the same place, to adjuit the places of the four elements. Our new Philo-

sophers, who have rejected the qualities and faculties of the Peripatetic Philosoph, would find the same faults in Ovid's account of the Cosmical Creation; and in the same manner, they call general laws of motion, principles of me-

chanism, modifications of the matter, figure, situation and order of the particles, import nothing else but that active and pufure nature of which the Peripatetics understand, under the terms of alternative and motive qualities of the four elements. Since therefore, according to the doctrine of the Peripatetics, the four bodies, placed according to their natural levity and gravity, are a principle sufficient for all genera-

ions; the Carthaginians, the Gauls, and other modern Philosophers, must maintain, that the motion, situation, and figure of the parts of matter, are sufficient for the production of all natural effects, without excep-

ting even those which are of a more remote kind, as the motions of the earth, air, water, and fire, which we now see them. Thus, the true cause of the world, and the effects produced in it, is not different from the Selenits (27); but the matter moves in the circumstances of time, and nature is at the same time both fire, and moveable, and surrounding, and the sun, and the moon, and the fixed stars, and the planets, which, by the duration of motion, reduced to certain laws, would afterwards make them all forms of figures, suitable to the hypothesis of the Car

both the one and the other must consequence ly agree, that if matter had been such before the ge-

neration of the world, as Ovid pretends, it would have been capable of shaping itself from the Chaos by its own proper power, and to assume the form of the world, without the assistance of God. They must therefore charge Ovid with having committed two blunders: one in supposing, that matter, without the assistance of the Deity, contained the seeds of all the mixt bodies, heat, motion, &c. and the other in supposing, that without the divine interpretation, it could not have brought itself out of its state of confusion. This is giving too much and too little en these two respective occasions: it is neglecting help when it is most wanted, and seeking it when it is not necessary.

I know some do not approve of Des Cartes's fiction concerning the manner how the world might have been formed (53). Some say, it was essence

ous to God; others charge it either with falsities, or with impossibilities. To the former it may be answered, that they do not understand the subject, and that, in the explanation of it, that reasoning is put proper to give a lofty idea of the infinite wisdom of

God, than to affirm, that out of a matter that had no manner of form, he could make this world in a certain time, by the bare preservation of the motion once given, and reduced to a few simple and general laws. As to what concerns those who reject the particular of Des Cart's System, as containing some things contrary to the laws of Mechanics, and the real state of the celestial vortices as they have been discovered by Almoramens, I shall only reply to them, that this does not make mine of his hypothesis from being just and reasonable and I am fully persuaded, that Mr Newton, the most formible of all the animators, does not doubt but that the actual systern of the world might be the production of a few mechanical laws, established by the author of all things: for if you suppose bodies determined to move in divers regions towards a center, or towards the circumference, as often as the resistance of other bodies obliges them to a certain circular motion, you easily see, that if you suppose, they really produce great varieties in matter; and if it does not form this system, it will form another.

The mere Epicurean hypothesis, though it be false, helps towards the formation of a certain world. Do but once allow them the different figures of atoms, with the inable power of moving them -s

ly.

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O I V I D
felves, according to the laws of gravity, and mutually repelling one another, and reflecting in such a manner, according as they strike one another in a perpendicular or oblique direction: grant them but this, and you cannot deny that the fortuous con-
course of these accidents may form maies, containing hard and fluid bodies, cold and heat, opacity and transparency, vorices, &c. all of which can be denied them, is, the possibility of chances producing such a system of accidents as our world is in which there are so many things which perforce to long in their regularity, so many animal machines a thousand times more ingenious than that of human art, which necessarily reach an innumerable intelligence.

We shall examine, by the By, a notion of the Sier Lumi. Doctor of Phylae at Paris, who is as great a flicker for atoms, as he is an adversary to the Peri-
pace of Epicurus. This by a new impression for 1678, and then it was new book.

(55) Taken from the thirtieth chapter of the third book of William Lumi. de In Principiis.

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Corpor in uno

Frigida pugnabat calidus, humita fociсs,
Mollia cum duri, fine ponderae habentia pondos (57).

Internal nos ter, evocavit exitus.

The cold and hot, the dry and humid flunct.
The soft and hard, the heavy and the light.

Swell.

The laws of this engagement, are, that the weakest may be entirely ruined, according to the full extent of the power of the strongest. Neither ecmacy nor pliy have there any place; there is no harkening to any proposals of accommodation. This inadvice makes way for the dissolution of the compound, and sooner or later compiles that end. Living bodies are more exposed to it than others, and would quickly sink under it, if nature did not furnish them with recruits but at last the conflict of natural heat, and radical moisture proves mortal to them. The power of time, which consumes every thing, and which Ovid declares so well in the fiftieth book of his Metamor-
phosis, has no other foundation, but the conflict of bodies.

Tempos edax rerum, tuque invidioso vetustas.

Omnia defunctis, victiasta dentibus ari

Paulatin lenta composuit omnis mortis (58).

All things at last fiddle against the edge of

Of slow decaying time, and evanescent age.

Our Post in making this description, had forgot what he had advanced in the chapter of the Chao. We need only compare the beginning of his work with the end of it, to prove him guilty of contradiction. In the opening of his first book, he says that the discord of the elements; and in the fiftieth he tells us they destroy another one by turns, and that nothing perishes in the same face.
armies, which after gaining a decisive battle, constrain their enemy to fly to his enemies, and pursuing him thither, lay siege to him, and reduce him to extremity. In the summer, cold flies to caverns and subterraneous cavities; and to prevent being entirely destroyed, reduces them to part of its民警, that of maintaining itself in the belt manner it can, by the virtue called Apiperaids: and in winter heat takes the appearance of snow. These phenomena, which we have explained the effects of nature, tell us, that each quality strives in such a manner to vanquish the subjects it attacks, that, not satisfied with making them void, and ordering them to wear its livery, it endeavors to transmute them into its own state; and, say they, intend to affumilare psalm... every agent endures to affumilare to affumilare its subject, and upon. Can one meet with a more holy, and more ambitious, animosity than this? Empedocles was mistaken in annexing to the four elements animity and eminence, the one for union, and the other for diffusion (60). We agree, that the union and diffusion of parts are highly necessary for the productions of nature; but it is certain, that animity has no bond in them: the sole diffusion, the sole animity of the elements assemble bodies in one place, and disperses them in another. Thence two qualities of Empedocles can be attributed at most but to living bodies: but air and fire, water and earth, have no other attendant, except eminence.

Living bodies all very conformably to the order which Ovid should have supposed to be given, by the author of the difformation of the whole living, that of mutual destruction; for it is literally true, that they subit only by destruction: every thing which serves for the support of their life, loses its form, and changes its state and species. Vegetables destroy the condition and quality of all the juices they can attract; and animals commit the same ravage upon every thing which serves them for food. They eat up one another, and there are several kinds of beasts which make war upon one another, for no other end but to devour each other: and the greater part of them appear to have nothing but to kill. In some countries men follow the same course, and everywhere where they are great destroyers. I take no notice here of the slaughter arising from amputation, aversion, or from such qualities, as are the causes of war: I speak only of the effects of the care taken to feed the body. In this regard, man is such a ruins-destroying, principle, that in case all other animals destroyed as much in proportion the earth would not be able to furnish them with provisions. When we fee the streets and market of great cities, such a prodigious multitude of herbs and fruits, and of an infinite number of other things allotted for the food of the inhabitants, would not one be ready to say, how great provisions there is of everything? Would one imagine, that this shrub was to be renewed every day? Would one believe, that so small an opening in the human mouth, were a gulf, an abyss, large enough to swallow up all that in a little time the earth produces? Nothing but experience could make us believe it in the Saint-Benoînensi late published, I met with these Words (61): it is said, that at Paris there is four thousand people who live on fish, from fifteen hundred to two thousand, besides a prodigious quantity of poultry, and flesh, are consumed every day. Judge what may be the case in those countries, where they feed more upon flesh, and are greater eaters.

Such being therefore the condition of nature that beings are produced and protected by the destruction of one another, our Poesy should not have affirmed, that the war of the elements was pacified when the world began, and the Chorus was manly. It would not be proper to have said, that the situation and power of the combatants were regulated and balanced in such a manner, that their continual hostilities should not produce the destruction of the world; but only the vicissitudes that are its ornaments, got quosque currit natura. In bello, natura est bellum. But the Romans in that principle, that the universe is maintained by peace. (62)

(60) See Aristotle, book VIII, of his Physics, chap. 1, and Democritus, lib. viii, num. 96, &c. of his Alcmaeon, &c. &c.

(61) Petr. 251.

(62) See the 18th Tome of the Bibliotheca Universa, pag. 1, remark 1, in opposition to what Gregory in U.nextin did, in his 13th aus, that the universe is maintained by peace.

(63) Epitome to the Roman, chap. vii, vs. 49, &c. This is a passage which puzzles the commentators very much.

The text contains a complex mixture of Latin and English, discussing various topics such as the natural world, disasters, and destruction. It also references works by ancient philosophers like Aristotle and Democritus. The text is rich with literary allusions and philosophical musings on the nature of the world and its phenomena.
from the state of vanity, and corruption in which they find themselves. But let them say what they please, I shall not annul myself with the examination of their motions.

It is to be observed, that from the mechanical principles, by which the new Philosophers explain the effects of nature, it is easier to comprehend the perpetual war of bodies, than from the Philosophy of the four elements. For all the actions of the six elementary qualities, being nothing else, according to the new Philosophy, but local motion, it is manifest each body attacks every thing it meets, and that the parts of matter tend only to thicken, break, and compact, one on another, according to all the rigour of the laws of superior powers.

[49] They ought to have excepted mankind from the general rule, since it is subject to the most dreadful confusions... which could possibly have been in the Chaos.

But if we set aside the arguments produced in the foregoing remark, and grant that Ovid might affirm, generally speaking, that the creatures were released from the Chaos, yet we might still be allowed to say, that he could not in particular include man within that favour. I here only consider the views we may have when we deliberate of the light of revelation. In this state, who can forbear thinking that the horrors of the Chaos still subsist with regard to man? For, not mentioning the perpetual conflict of the elementary qualities, which reigns something more in his machine than in most other material beings, what war is there not between his soul and his body, between his reason and his senses, between his sensibility and his reasonable soul? Reason ought to calm this disorder, and pacify these intestine jars; but it is both judge and partie, and its decrees are not executed; but only increase the mischief [68]. This is what we observe in the most solid and most shining geniuses of the XVIth Century, to prefer the condition of sleep before that of men. Read what follows.

Cependant nous avons la raison pour parage.
Et vous en ignorez l'usage.

Innocens animaux n'en font point jaloux,
Ce n'est pas un grand avantage.

Cette here raison dont on fait tant de bruit
Contre les païsans n'est pas un fait reméde,
Un peu de vin la trouble, un enfant la fedait,
Et dechirer un cœur qui l'appelle à son aide,
Est tout l'effet qu'elle produit.
Toi tous impuissante & feveure
Elle s'apaise à tout, & ne parmonte rien.

Sous la garde de votre chien
Vous date beaucoup moins reduire la colere
Des loups cruels & ravissans,
Que vous l'ameurez d'une telle chimeere

Nous ne devons craindre nos fens [69].

Though we have reason's talent, which you want,
Sheep need not every one that visits grant.

Proud reason, th'o' it makes him great a noise,
It is far from being paifon's counterpois.

It yields to reason, but is a child story'd,
And only breaks the heart, which seeks its aid.
Reason for ever impatient, and fury,
Fights every thing, yet nothing can oppose't.

Against the notions your dog's a fine defense,
While our grand guard leaves us a prey to froes.

This is what we meet with in the poems of Madm des Holleres. We there likewise find, that the condition of inanimate creatures seemed to her to be preferable to ours. See what she says, addressing herself to a brook (70).

With so much kindness she is bound to anTHE:
Hels votre fort et il doux !
Tais-vous rusefeul, c'est à nous
A nous plindre de la nature.

De tant de paifions que nouserit notre cœur.
Aprences qu'il n'en est pas une
Qui ne traine apres foi le trouble, de douleur,
Le repentin, ou l'infortune.
Elles dechirent nuit & jour
Les coeurs dont elles font maîtresses.

De toutes fortes d'amions
Que notre vie est eloignée.
De trahisons, d'horreurs, & de diﬀensions
Elle est toujours accompagnée.
Q'avez-vous mérité, railleur tranquil & doux,
Pour être mieux traité que nous ?

Enfin dans cet horrible gouvve
De mieure & de vanité.
Je me perds ; & plus j'enviege
La foliefe de l'homme & fa maiguiré,
Et moins de la divinité
En lui je reconnais l'image.

O happy brook, only murmurer you in vain !
Compef your stream, and let mankind complain.
The human heart a thousand paifions finds,
Which each to sorrow or misfortune leads.

Bath day and night in turns they tyrannis,
And funp defoy the fireing from whence they rife.

With trojanus, horribus, and diﬃrations fall'd,
No Drop of friendship does life's channel yield.

What meres, peaceful water's, can you claim,
To be happier than the human frame.

In this dire gulf of vanity and woe,
I live myself in ev'ry eye I see.

And noble in man, foals and crimes abounding,
The Disty is no where to be fond.

The veres I am going to quote furnish us with a fresh proof of the Chaos, in which mankind remained: the two most opposite things in the world, light and darknes, continue in man; in him they follow one another, and trend upon one another's heels: the left he knows, the more he thinks he knows; and the more he really knows, the more he is sensible of his own ignorance, the more he is in danger of being misled, and is kept at a right road. Now, can any thing be the subject, or the flag of a more capricious conflict?

Que l'esprit de l'homme est borné !
Quelque tems qu'il donne à l'étude,
Quelque penetrant qu'il fort né.
Il ne fait rien à fond; rien avec certitude.
De tenebres pour lui tout est environné.
La lumiere qui vient du favoir le plus rar
N'est qu'un fatal éclair, qu'un ardent qui l'égare.
Bien plus que l'ignorance elle est à redouter.

Longues erreurs qu'elle à fait naître
Vous ne prouvez que trop que chercher a connaitre.

N'est souvent qu'apprendre à douter. (71)

How very narrow is the human mind?
The fewest parts, in study long confined,
Can yet in science bough to no certain ground,
Such clouds and darknes ever overuse abound.

Learning's left lights, is but a fatal rags.
As igni famis formes'd to lead offry.
Better had we in ignorance remaine.

Than trace her errors in an endless train.

(70) Th. Sene, in the Historiae naturali.

(71) Th. Sene, in the Historiae naturali.
I should never have done, if I should resolve to collect every fine observation that has been made on the contrivance of ingredients in the human composition. The count de Buffi Rubutin tells us, 'that upon this head he always and whenever, as he has done. He says that the soul and body are very closely connected, and yet always at variance: and that, in a word, they are two enemies who cannot part, and two widows who cannot agree. Nothing can be expressed better or with greater truth (75).'

There is a greater freedom or vivacity, but not more strong sense, though the style is perhaps more meagre. But who do you think, good reverend father, was the author of these words? We are a collection of two enemies who never agree: when we are at full blast, we are always at war with the inferior part. Let us add further, that man is made of a god and a beast, tied together. If you judge the author of these fine lines, I shall often see you as great a Magnus, as those who founded the birth of king Superc (73).

There are some excellent things upon this subject, in two tragical characters of Gregory Palamas, archbishop of Thessalonica in the XVII. century. They are written with such dexterity, with such feeling, and such a fine sense; the soul accepts the body, and the body on its side does not deny, but rather enhancing the fault, upon which is pronounced the sentence of the judge. I use the words of Claudius Epigenes, who made a French translation of these two deplorations and which is printed in Dacier's Theologian. De Verdier and Van Privas quote some passages out of it (74). I shall here present you with a long passage, in which there are some words of the father of philosophy.

...were unaccompanied with the disposition of the springs which put the heart of man in motion, and had no knowledge, no flicker of the change change wronged upon him, by which his reason became a flame to his passions. It is true that they are excitable for not knowing the cause of this change in man, but they can not account for not perceiving the change itself: for the same persons, who live without thinking and reflection are pardoable, for not knowing what passeth within themselves, it is inconceivable that the curious observers of nature, who use their utmost application to study and know themselves, should not have observed, that man is not as present governed and conducted by reason. In fact, how can we conceive that discerning persons should not have discover'd, by their knowledge and their own experience, that reason, when it is applied, is no good; it is no good to thay one passion which is rooted in the heart of man, neither by the help of any number of years, nor by the help of every example, nor by the help of every evil; and that they should not have perceived what the dulness persons fee and are feeblible of? A small measure of attention therefore to what they experience, can alone have been sufficient to discover them of the flate of reason, to convince them of their weakness, and to make them apprehend, that man was once staid in the most elevated part of the soul, who inhabited that serene and luminous region, from whence he faw and regulated himself within and without, is now in his present state, plunged into fumes, the pleasures of which parties, as if he was born for them. By the same means they might have perceived, that, though reason has lost the power it had in man, yet it's light is not quite lost, and some glimmerings are left sufficient to point out his duty (75).'

The author who speaks after this manner, is Mr. Elfris, in a piece he publish'd the other day. All he observes of the dulness and flavey of reason is very true: but he is in the wrong in charging the Philosophers in general with the being druggers to that servitude, and enabling so unfacile to the causes of it; for it is not possible several Heathens had a notion of this matter which he supposes they had not. I know very well, that the Stoics spoke not pamphlet of the empire of reason, and that the idea of their wise-man warmed their imagination to such a pitch, that they let some things drop which might well seem extravagant, not in supposing, that man was excluded from passions, he would confoundly and invariably observe the laws of order and goodness, but in supposing that it was possible for men to extirpate all vices and passions. This was their grand error; it VOL. IV.
be very weak who take a certain poem of Ovid to be the work of Ovid [1].

I shall

good, evil is present with me. For I delight in the law of GOD, after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. A wretched man that I am, who shall deliver me from the body of this death!

Note: I have considered the Chaos in man, only with respect to the intestine war which every one feels within himself. If I had taken into consideration the differences between nations and nations, and even between neighbour and neighbour, with all the hypocrisies, faults, and violations, the least that attend them, I should have found a field very large and fertile, in confirmation of what I proposed to prove.

[Thus the young girl says very much need believe a certain Piece de Vivael, to be the work of Ovid?] The story goes, that Ovid despairing of being recalled from his exile, composed this piece, and ordered it to be laid in the grave by him [87]. It is added [88], that this poem being found in a public burying-place in the suburbs of the city of Dyocorius, was carried to Constantinople, by the order of the king of Colchis, and published by Evagoras, Protonotary of the sacred palace and secretary to the emperor Valutus [89]. It was divided into three books, and is said to bear the title de Vivael, upon account of the adventure related by the author of the action second. He was passionately in love with a young girl, and desired to have her for his beauty; and had, by pretences, engaged an old woman to serve him in his amours. The old woman had been a young lady's nurse, and after making several representations of the difficulty of the enterprising prize, at last inflamed the lover, that at such an hour he should find the mistress in bed in such a place, where he could enter softly, and without a light. Ovid transported with the most violent love imaginable, slipped into the bed appointed; but so strange a change as he there met with, is not to be paralleled in all the manners of the ancient poet. For instead of all those beauties which his fancy was so full of, he found all the deformities of old age, for the perfum in bed was the nurse herself. Upon this he fled, and stormed to the last degree. Observe how he expresses himself.

Hoc melius ! tanta mei regna dulcius meditari
Quam madusque mugit ! Réperti contraria voci,
Ferrum, quod in caelestia funus, imus stygiter
Diligentiae fere, inquit, ac sanguinis
Si quid est, quod par, ac tristis turbare turbam,
Fecit arciqun, falsus linguæ caducus: Sed et increpatus, frigus amicum memoria.
Non reperti, ubi magis, quidnam implere
Nor Olympiades, adeo dixit consuefuit.
Nunc communem medius Ratu neglecta.

Ouest, de Vivael, tit rescolle operam.

The young girl married, and in about twenty years' time became a widow, after many frequent liberties, which had very much impaired her beauty [91]. Then she appeared very much disfigured to marry Ovid; who agreed.

(88) [The Post- scriptum, in Pro-
longation Argumentum de Vivael.

(89) Strabon Opus de Vivael.

(90) Albin John Done. He was
eminent from his year 1824 to
1835.

(91) See the remark of the article HE-
LEN.

(92) Ediphe to the Roman, ch. vii, p. 136 & 146.
I shall quote some verdes (d) out of it, that those who have not the book may judge of the author's vein.

I shall begin my additions with explaining what I have said in contradiction to those who believe he was banished for having surprized Augustus in an excrable inceif [K], and accord to it; but he found it after all no such great favor that he had obtained; for he had only made himself matter of a piece of antiquity. This occasioned him to take a resolution to change his course of life, and apply himself to solid studies. This poem, and another, intituled, Brancisca Ficelli, seu Speculum floridum, were printed at Wurtemburg in 1464. The former affirms in his Preface, dated the thirteenth of December, 1661, that they had been printed at Cologne almost two hundred years before. Nor did he know anything of this in editing; for he tells us, that this pretended poem of Ovid had been twice printed in 1561, separately, and without the names of the place, or Printer, in 1534, and a second time, inter Ovidi exposita et annotatio epistula, published at Frankfurt in 1610, with a Preface not at all contemptible (92). He observes (93), that Robert Holcot has quoted several verses of this, in his Commentary upon the book of Wiltum, letter forty of the Old Latin edition, and the sixty-first of that of Bajul (94), without affirming or denying, that Ovid was the genuine author; not therefore for the sake of new matter, quamvis ad Leone Proceronato Sacri Palati Vataiulae Principis, referatur liber ille extractus de sapulpho Ovidii, unde tacentium Ovidii moneantur (ix). He has also affirm, that the Roman publicc, in quodam sapulpho, in fabuburo Diodorio Ciociorc, quae citatum regni Colonum: & quia sibi non est reponendae in quodam sapulpho, et Latinum non intelligit, Recolomuris mille illum librum Confinantinopolim, ubi certa copia Latinorum. Referit etiam quod inter antiquorum sapulpharum unam invenit emtim in quin epigrammata eiusmodi in fabulam Arminie, suos inter become ionem facit, Hic jacet Ovidiis, ingeniosissimus Poetarum, obit autem anno Christi XVIII, fecit refer Guellamini de Exeuse in Cambridge, unde condito est at vel reciter liber suus estat, fuit pulcherrima prosopheia de Christo. — Whether it be the search of Ovid, God knows, the book is affirm'd by Lox in the Proemiany of the forsced palace to the emperor Titus, and has been taken out of Ovid's tomb, from substance it is called Ovidis Will; for he has it found in a publick place, in a certain tomb, in the fabulam of Discurian, the capital city of the kingdom of Colchis; and because there were no people there who could be able to say that this is the king of Colchis, but the book is very well known. He relates also, that some among ancient sopulpher the book was found with an inscription in demoniac language, in this passage: Here lies Ovid, the moft witty Poet, who died in the year of Christ XVIII, 161 when he was burnt by the king of Colchis. In truth, it is plain, that if it was really his book, it was a very fine prophecy of CHRIST? A man, without being a great genius, may safely swear that Ovid never compiled such a barbarous poem as this, and that it is the production of some Christian of the lower empire.

[96] If I shall ... explain what I have said (95) in contradiction to this, shall believe Ovid was banished for having surprized Augustus in an excrable inceif. I cited Father Brie, who says that there are some who will have it that Ovid was banished for a horrid crime with his daughter Julia, and I did not refute this, as I shall now do, with a demonstrative argument, which is, that our Poet was disgraced several years after July, and became the object of her father's indignation (96). Instead of alleging this undoubted proof, I opposed that opinion only after, and as at all probable, if the cause of Ovid's exile was such as they supposed, that he would so far have represented what he had been the source of his misfortune. Notwithstanding Cicero could be more likely to surprize Augustus's unextinct, which the Poet would have made use of every turn of wit to footh, and to flatter: but this supposition, however specious it may be, in no way can be confirmed with our reply; for it cannot be denied that if Ovid had seen something which concerned Augustus to near-

[99] Albus Ma-

[100] Cofioius, in Vi-
OVID

and I shall demonstrate that their conjectures are false with regard to Julia, the daughter

jecture of incest between that emperor and his grand-

1. The fact is taken from the silence of Suetonius (111).

II. The second from hence, that Ovid never falls to represent as one of the greatest, most

112) To be intri-

gible, is it, to

the above

indecency.

He does not deny but that he was seduced this discon-

dered the emperor, and that he could not mention it without causing shame and confusion; but

since withstanding this he makes it requisite to mean

a

tion of it, we ought to judge that what he said could

not be to the last degree infamous, or capable of ex-

ceeding the amours of those people who loved, respected, and adored, him in an extraordinary

Ovid had too much wit, and too much sense, not to comprehend that with regard to such a secret as

that, whose who have the misfortune to be privy to it, can take no better method than to endeavour to make

it believed that they have entirely forgot it. The most

general and equivocal expressions would always appear

too plain to a monarch interested in the affair, and

might make him apprehend, that after having so fre-

quently lamented in general the misfortune of having

seen something which must not be mentioned, the

secret might have been made known. Hence there is an apprehen-

sion as this may make him take a retaliation of dis-

patching out of the way those who are privy to the

secret. There is no need of very great penetration to

see that this would be oppressive to him, and would

be a leison of silence. But if the secret that is discovered is a public

affair which may become public without destroying a

monarch's reputation, it is if one of those facts he would

even be capable of either causing shame, or, for some reason

of state, and not at all on account of the

infamy of the

of making them, the same measures are not to be observed, and there is no difficulty made in complying generally with

idea of this, if one of the cases it might not be

mention.

We are sensible of the prince's being

well assured, that at the worst his glory has nothing to

fear from our indiscretion.

II. The argument is taken from hence, that

Ovid gives us to understand he would have mentioned it, and justified himself, if his flatly not having ap-

peared to him too insignificant to be worth the trouble of renewing the Emperor's concern (113).

Would any one

this, if it had been an inexcusable affair that

Julia had been discovered in, with her grand-father of

seventy years of age? Is this a matter which might be

applicable to this, nor could he have a secret of

be made known to him, who might believe himself to be of importance ?

If this a crime of such a nature, as ought absolutely and without exception to be concealed in eternal fi-

1. I take my fourth argument from hence, that

Ovid did not immediately and secretly get Ovid

dispatched out of the way, which he might very easily

have done. Could he have lived in quiet, if he had

known, that, with regard to so horrid a secret as

this, he was at the mercy of a gallant and raking Poet? If he would not have chose to prevent his indiscretion by

making away with him, he certainly would have endeavoured by heaping favours on him. He took

neither of these two methods, but sent him to Tomus,

and there left him amid complaints and groans, with-

out apprehending that the hardship of that situation,

and the despair of ever being delivered from it, might

at last induce him to reveal the secret. Never let it

be said that he followed the decree of banishment with

some circumstances of favour, and that this was a

sign of his behaving towards Ovid with a view of pre-

venting his telling tales. This thought can never ap-

pear reasonable: for although he left this Poet the en-

joyment of the privileges of his exile, he compelled him

to the day of his death and of his demarcation by a decree of the Senate, and made use of the
title Religion instead of Banishment, yet he did not fail to inflict upon him a very heavy punish-

ment.

Cajus in eventa parva Clementia tanta est,

Ut fuerit nostris liberis vix metu.

Vita data est, circitae necem tua conditisti,

O princeps parce virtutis tua tibi.

2 Jusper
refrains of the offence he thought he had received; but it would not be difficult to think of incidents, which without including any discovery of incest, or even of some influence of filial gallantry, might throw him into a violent rage against a woman without a witness at all. Suppose that upon his having discovered some mortifying intrigue in his own family, he had chose a place of retirement to lament, and bewail it in fear. Or, to examine his grand-daughter, to reprove her, to threaten her, and even, if occasion were, to beat her. Suppose that he was talking to find some confident, and endeavouring to force her, either by threats or blows, to tell him the truth. Suppose that one of his freed men or slaves had been under the same circumstances, or even that the emperor had resolved to put him to the torture privately; here you would have three or four cafes in which Ovid could not surmise the emperor without irritating him to the last degree. Was it possible for a prince who had so long kept him, felt seated on the very highest pinnacle of human grandeur, to avoid being extremely nice and punctilious on the head of receiving an affront? If the least want of respect could offend him on any occasion, it must certainly be on that of prying into his family concerns, and making an actual discovery of something which he would be defend of keeping private. The anger this occasioned did not then permit him to distinguish whether chance, or design, and a bold and ambitious curiosity (117) were the cause of his disgust. He was too much provoked at this unlucky juncture, not to effect an offence highly deserving of retribution. For the rest, our modern authors are not the only ones who pretend that the ruin of Ovid's fortune was owing to his being witness to an incestuous commerce. Cicero, Rhetoricianus has quoted some fragments of one of the Cæcilius Minucianus Apuleius in which we meet with this very fact (122) [p. 38]. He has observed that the punishment followed a long time after the offence. [See how he describes the long continuation of his impunity, in addressing to Augustus himself, and after having given a long list of the authors of licentious works which had not been punished.]

23. He contended himself with pontificating for this favour. See lb. 1, or Font, Epist. liii. pag. 240, and lib. ii. v. 29, at the end.

of this emperor, and that with regard to Julia his grand-daughter, they are very far from being probable. I perfert in the opinion that Ovid's love-versets were not so much the caufe, as the pretence, of banishing him; and I can give a sufficient proof of it, which is, that the Art of Love was the book principally complained of, and that it had been published feveral years when he was banished. He composed it about the year of Rome 752 (e), and he was banished in the year 76r (f); and indeed he has observed, that the punishment followed a long time after the offence (L), and that he fuffered in his old age for the punishment of his youth, for he composed that work at the age of forty-one.

He was in the fifty-fifth year of his age (g), when he left Rome to go to Tomos the place of his relegation. This was the term made use of by Augustus in his decree of condemnation, and not that of exile; this favour was accompanied with another which was more sufficient fince Ovid was permitted to enjoy his patrimony (b). Although he was not able to get himself recalled, or so much as removed to another place of confinement (b), yet he never was wanting in his respect to the emperor; but, on the contrary, continued invariably to prate with him with extravagance as bordered upon idolatry, and he made an idol of him literally as soon as he heard of his death. He not only wrote his elegies, in a poem in the Grecian tongue, but also invoked him, and consecrated a chapel to him, where he went every morning

Inpler accurdtus, te non adimiste, paternae,
Tanquam vita para materiæ effet opes.
Nec mea decreto damnasset fata Senatus,
Nec mea seelicia judicis fuga fuga el.
 Tribulat invictus verbis (te princeps dignum)
Ut eae offendat, ut decreto, ut tu.
Adque edidit quamvis innata minaxque,
Attamen in pace nomine fuit lenus.
Qupi repellat, non exilior die in illo:
Parace parque fortunat ibi verba meae (115).

Such mercy in my punishment appears,
That your resentment falls below my fears.
Since to your kindness my life I owe,
O prince, you flattering your power.
And as if life were yet too small a boon,
My fortune too you let me call my own.
Nor did my sentences from the senate come;
Nor did the senatus pronounce my doom.
But as my prince I hoped to incense,
Your own harsh words half fait my dire offence.
Reflies, in the decree, the word at least,
Yet is there something tenderly expressed.
While reflection were the cause in excite's place,
And speaks in fairly tenor my sad situation.

b He sent him away into a country which, to this unfortunate man, appeared to have found (116) what can be met with more deplorable than the condition Ovid was in upon leaving Rome (117).

Some may perhaps esteem it more reasonable to object against me, that since Augustus was not to be foil
pered by any fawing and patrician supplication as Ovid made to him, it must necessarily follow that his anger was founded upon the shame of having been caught in some very obfette action. I answer, 1. That it is pretended that he was at last softened, and that, if his death had not intervened, he would have recalled Ovid (118). 2. That as he had alleged for one cause of his banishment the scandalous veres of this Poet, he found his account in not recalling him. He made a mere trifle in the Senate, and with all perfections of gravity and zeal for the reformation of manners. He would have overlooked this consideration, if Ovid had been necessary to him either in the cabinet, or at the head of his troops; but having no occasion for him upon this account, he was very well pleased with throwing that he gave no encouragement to the corruptors of morals. I do not know whether Thibetius, who suffered Ovid to die in his exile, might not make use of the same policy. The Poet did not neglect making his court upon the decease of Augustus, he invoked him as a new deity (119), and endeavoured to make the most of this worship with the new emperor. It might be difficult to satisfy those who desire to know the remains of Augustus was so inclined towards Ovid, as to seek for bards, writers, and authors in order to express in the edift of banishment his indignation and

26. Read the ref from above.

37. See Ovid, lib. iv, v. 282.

55. Read the ref from above.

84. See Ovid, lib. xiii, v. 1, 2, 54.

112. See Ovid, lib. xii, v. 19.

115. See Ovid, lib. xiii, v. 1, 2.

116. See Ovid, lib. xiii, v. 1, 2. But at my oath.

117. See for the ref. (M.) tradition.

118. Tribales sunt verba, quos verbis, et divinibus quidem tempore vidi, ut assecrecons.

119. See for the ref. (M.) tradition.

Your own harsh words half fait my dire offence.

Verba meae (115).

Sed etiam crederes duum autem in tria.
They love the fo.

Vestrum minus quis inique veni.

Vestrum minus quis inique veni.

Proceris totes irruerunt eques.

Carmineae estidilum, cern te delicata notamum.
Prateris totes irruerunt eques.

Scripsisse jam pridem scriptum peccavimus illo.
Supplicium patuer non nova culpae salutum.
Carmineae estidilum, cern te delicata notamum.
Prateris totes irruerunt eques.

Seris reddidavit veteris viriditatis libelli,
Diuiti & 6 meriti tempore psuea fuls (153).

I nee have long fase sm'd in amorous rhyme.
Now is the punishment, but old the crime.

Offe hare, I'm my very heart mit your freton,
To frow'd it my Pegge, and to censure:
When young, my pegge was very bold,
I fear'd no burn, which was I fell when old.

5 Of
OVID.

(9) See the remark [M].

to offer him incense and worship [M]. The fuccever and family of this prince had their share in all this adoration, and were in all probability the real motive of it (8); however Ovid could find no remedy for his misfortune, the court continued as inexorable under Tiberius as before, and he died in his exile in the fourth year of this

For an old work my torment now begins,
And I must shun a forgotten fire.

[M] He must only write Augustus's eulogy in a poem in the Grecian tongue, but also invocated him, and consecrated a church to him, where he wrote every morning to offer him incense and worship.] This is what he wrote to his friend Carus.

Nec te mitiri, fiunt virtuosa, decet
Carmine, quae faciam paece poeta Getes.

Ah pudet, & Getico scripsit cernere libellum,
Sedqueque sunt notitis barbarae verba medini.
Er placet (gratiae nulli) conquire poetae
Inter humanum nomen habere Getes.

Materiam quasibus laeves Cadare dixi.
Adjuta est novitas numine nostra Dei.

Nam patris Augusti ducis mortale sufine
Corpus in aetherias numen abipe domos (124). [146]

Nor need you wonder if my verse be lame,
Since Getic poetry is all my aim.
I blushed to own a book in this rude tongue,
That with barbarous mutes my muse has sung.
Am I not happy in my search for fame,
By gaining among brutis a Poet's name.

The subjects, if you ask, were Caesar's praise,
Himself the god inspiring my new lays.
I sought how Rome's great fire his clay refug'd,
And now a god his heaviest kindred join'd.

He describes in another letter his devotions to Augustus,
And makes use of these words (125).

Nec pietas ignota mea eft: videt hospita terra
In nostra fucrum Caesaris eft domo.

Stant pariter natufque plus, conjuquae facerfios,
Numina jahlato non levius Deo.

Ne deit pars ulla domus; falt uteque neqvatum;
Hic avit lateri proximus, ille patriis.

His ergo do teetis cum burre praenata verba,
Eosque fugitit ab orbe dies.

Tota, lite quasum, hoc me non fegere diet.
Officii teftis Pontis terrae mei.

Pontica me tellus quantis hac potiffimus orae,
Natalem ludit ficut celebres Dei.

Nec minus hisopibus pietas eft cognita talii,
Milift in has fii loqus Longa Propontis aquas.

Is quoque, quo leuior fuerat praefide Pontus,
Audiret frater, (126) pigrum fatis iba nuus.

Forutas in ept animarum, talique libenter
Exiguo carpo munere paterope opes.

Nec verius damus hac occultis, prausque ute remoti:
Contentis tacitas fide pietatum fama.

Et tamen haec tangunt aliquando Caefaris aurem.
Nil illum toto quod fit in orbe laetet.

Tu certe, fed hoc, superis adictae, viduque
Cafer, & eft occultis fabulata terra tuti.

Tu nofras audias inter convexa locatus.
Sidereis, follicito quas damus orae quies.

Pervenien tithe & carnis fortfan illa,
Que de te mihi celfa fetae novo.

Auguror his iugari filici tua numina, nec tu
Immerito nomine mine parentis habes.

In bis great fue the author's arts, bene-
Who could be of imperial rule eft.
In bis craft imperfons, matrons are outward,
Worthy of such a spouse, and such a one.
In bis two grandsons, who support his name,
The earliest sign of nature worth proclaim.
Though while I read, in a strange tongue compiled,
And my left letters bring sad news included:
They fade their heads, and quiver all around,
And Geric mustus return a mourning sound.

You fee he hoped that his applications and praises would come to the knowledge of Augustus defiled, and be rewarded by him, but you see all that he includes the living too in his devotions, and flatters him with hopes that Tibereus would be made acquainted with them. This was his principal view, and from hence came those soothing turns which are so remarkable in the passage where he mentions his Geric verses. He supposes that one of the Geric inhabitants, who heard him repeat them, gave his opinion that the panegyric on Tibereus, which was contained in them, ought to have procured the author's restoration.

---

Elle pere virtute patri, qui firma rogatos
Saep recutiat cepit imperi.

Elle pudecum te Verhain, Libia, matrum,
Ambiguum nato dignior, ane vico.

Elle dous juveno firma adjuncta parentis,
Qit deterrunt animi pigroa certa fui.

Hec abo non patria perfegi scripta Camunea,
Venit & ad digitos ultima charta men.

Et caput & plenus omnes moreae pharetrae,
Et longum Gericu murrum in ore fui.

Atque aliquis, Scribas hae cum de Cadare, dixit,
Caferis imperio relucendum eras.

Ille quidem dixit, fed me jam, Care, hervali
Sexta relegatum bruma sub axe videt.

Carmina nil profunt (127).
this emperor, or in the year of Rome 771, about sixty years of age [N]. He had composed his Metamorphoses before his disgrace, but finding himself condemned to banishment, he threw them into the fire, either out of spite, or because he had not put the finishing hand to them [O]. Some of these copies, which had been taken of this beautiful work (l), were the cause of its not being lost. He wished, that in case he

\[\text{\textit{In edit.}}\]

\[\text{\textit{Veris non est.}}\]

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he died in the country of the Getas, his ashes might be carried to Rome, and that the epitaph he composed for himself might be inscribed on his tomb [P]. He not only met with humanity among those Barbarians, but also a great deal of civility. They loved and honoured him in a singular manner, and testified their esteem for him by public decrees. The difmal descriptions he made of their country, were not at all pleasing to them; they complained of it to him, for which he made his excuses [Q]. He boasted of one thing which will prove, that he renounced gallantry in his exile; for he pretends, that no person of whatsoever age, or sex, could complain of him (m): it is a sign he no longer amused himself in making love, and that even after he had learned the Getic tongue, he did not entertain the wives and daughters of the Tomians on that subject; for if he had, their husbands and fathers would have clamoured against him. But as to his indifference, if that was a thing displeasing to them, yet it was necessary, at least, that they should suppress their complaints. This passion of his conduct was so much the more commendable, as it was difficult to be observed by a person of his amorous disposition, and who had contracted a long habit in a quite different course of life (8). There are some Christian Poets (0), who resemble him in other respects, but yet they are banished for their religion, do not keep their lord's courts. He wrote an infinite number of verses during his exile: nor

May they soon live, and with the reader join,
To teach his life, and account for mine.
Nor can they his attention yet command,
If once be known they meant the framing hand.
Always the work was from the wrong turn, then.
Nor had the file before't he did the fiend's form.
Exeunt all the patience my lines require.
Enough commend'd if they do not tire.
To sue succeeding verses, may please place,
If you approve, the title page to grace.
To publish or my orphan-work shall come,
To this your city may at least give room.
Perhaps it may the greater favour gain,
Consider'd as my p fronts remain.
If therefore my applause'd verse offend,
Exeunt these faults I sought leave to mend.

May they soon live, and with the reader join,
To teach his life, and account for mine.
Nor can they his attention yet command,
If once be known they meant the framing hand.
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Consider'd as my p fronts remain.
If therefore my applause'd verse offend,
Exeunt these faults I sought leave to mend.

We may also consult the passage (143) where he intends the emperor to read some pieces of this work. [P] He desired that his ashes might be carried to Rome, and that the epitaph he composed for himself, might be inscribed on his tomb. He dreaded the immortality of the foul, and wished for its mortality; for he was not willing that his shade should wander among those of the Sarmatians: therefore at all events he was dreadful of having a tomb at Rome. We shall repeat what he wrote upon this subject to his dear wife.

Atque utinam perante anima cum corpore nodrata,
Effingantque avidos purus mensa rogos?
Nam s morae crescent vacus volat alius in auris
Spiritum, & Simit fant rata difa fissa?
Inter Sarmaticas Romana vagabutur umbra,
Perque ferro Mares hopsita temper erit.
Ohi tamen facit parva referuntur in urna.
Sic ego non etiam mortuus exul ero.
Non vetat hoc qui quipsum: fratre Thesbaena pepermum
Suppositum tumulo serve vetantur foror.
Atque ea cum foliis & amonis pulvere miisse:
Inque suburanbo condita ponendo.
Quoque legitur oculus operum propeerantor vis.
Grandibus in tumuli marmore exsaevo mira.
Hic ego qui fecero tenetorun lufor amorum,
Ingenio perii Nafo poeta meo.
At ubi qui transfes, ne sit grave, quiquis amavit,
Diere, Nafonis molliter offus cabant (144).

O that my soul might with my body die,
And not survive death's fatal calamity.
For if the Samian sage has said so right,
Immortal the soul must bear any flight;
My Roman ghost must with Sarmatians rove,
And in fires flares a stranger always prove.
is this to be wondered at; for the muses are naturally taters, but most of all in adversity: and befit this, he wanted conversion, and took no delight either in drinking, or gaming (R); so that they must needs be his whole entertainment. If he had

You see that they granted him exemptions, and here follows another passage which shows that this was among them an extraordinary favour, and that they crowed him publicly.

Addie quod Illiricae & jam pice nigrior effen;
Non mordenda multi turba fidelis est.
Molliter à vocab mea fors excepta, Tomis,
Tarn mites Grajus indicat effe viros.
Gens mea Peligni, regioque domestica Salino,
Non popotis nostris leonis effe malis.
Quem vix incolum cessat fulvoque daretis,
Ita datum a vobis effe mihi super honor.
Solus adhue ego sum velut immensus in oris;
Exceptis, & qui nissera legis habent.
Tempora facrata mea sust veluta corona;
Euenius invitans quam valor improbit.
Quae gua effi iligatur Latone Delia tells,
Errantin tumus que dedit una locum;
Tam mihi cura longius patria quam fede fatastis,
Tempus ad hoc nobis hostia fide mactet.
Di modo faciunt placidas fem poetter habere
Pacis, & a gelido longius axe foret (145).

The blacketh pitch would be left black than I,
Should this kind people meet my calumny.
So gently Tomians my fea fated you cherish;
That from this middest ye true Greeks appear.
Not even Salmo's Jewy, my native town,
Could treat me friendlier than you have done.
Such honours is a wearth you kindly bow,
As your own happiest people rarely know.
To me alone immunities you give,
Which others only from the men receive.
My sacred temple with a crown you bind;
An honour I would rather have declined.
As Deuc. then is to Latona dear,
Where foreb bly flyings forget their fear;
So Tomet is to me, who ees'd found
A treatement here as faithful and as kind.
O that the gods had placed this fav'rite race,
Far from the poles, and in perpetual peace.

These last words describe the greatest inconveniences he met with in the place of his exile: he was expelled to the rigours of cold, and in the neighbourhood of a people who were continually making irruptions (147). This was not at all agreeable to an Italian of a delicate and thin constitution (148), and who had led his life in the pleasures of Rome (149).

We shall see allo what he answers to the complaints of the inhabitants of Tomi: he affirms them that he had never said any thing ill of them (150), and that he had only exclaimed against their climate.

In midesi Syrites, medium mea vela Charybdim
Mistite, praestit dumi carerums humo.
Styx quoque, fi quid es, bene communitur Hifro;
Si quid & inferior, quam Smyga, manda habet.
Gramina cultus aegus, frigus minus edit hircus
Proxima Martialisque locum Nafo Getis.
Talia succurrere propter mihi verhas Tomine,
Inaque carminibus publica mota mea.
Ergo ego celatro munquam per carmina fedi?
Pictur & incanto temper ab ingenio?

Sed nihil admirat: nulla effe mea culpa, Tomite,
Quis ego, cum loca finis verhas perorsis, amo.
Quilibet excitatur nostris monumentis labors
Littens de vobis effi mea quetia nihil.

Frugis & incursis emati de parte timendos,
Et quod palabtrum marus ab hohe, quorun.
In loca, non homines, verilia crimina dixit.
Culpatis vetrum vos quoque fero solam.

At malus interpreps, populi mihi concitum inan,
Inque novrum crimina carmina nostra vocat.
Tum felix utinam, quam pethore candidus effen.
Exlat adhue nemo faecus ore meo (151).

Charadyke'gulph, or Lydiar's opening fund.
Would'd let alarum me than this dreadful land.
With dish, if read, I'd the Danube change,
Or to far lesser regions gladly range.
Swellous hate cold, the plough-share hates the grafts,
Much left than Ovid does this hoyle place.
The Tomians take such words as they unbend,
And my sad losses their high displeasure finde.
It not mort my work for ever been offend?
May I my eye not fall in my torment end?

But I am clear: Tomians, my plea approv,
Your place I know, but I your perfous love.
Thro' all my marks, you still may search in vain,
There's not one little does of you complain.
But of your offices, I own I oft have take,
How much they're barest & blyt both with arms and cold.
My rating at your feal I frankly own;
This is no more than you yourselves have done.

Some fals' confutation makes the people rage,
And charge new crimes upon my guiltless page,
O would I were as happy, as I am clear,
That no reflections in my over appear.

(R) He narrates an infinite number of verses during his exile (152): nor is it to be wondered at, the want of conversation, and took no delight either in drinking or gaming. Here are some causes alligned for the fruitfulness of his Muse: but the principal one is not taken notice of, which is, that Ovid's Muse was used to bring forth without pain, and never troubled herself any further about nurturing the child; for the too little care in cultivating her productions (153): no care therefore must of course be like that of a mother who never fuckles, the breads the more readily. The following passages shewed that Ovid was obliged for every thing to the Muse.

Hic ego, etiamiss quisvis circumferens armis,
Tridias, quo posset, carmine fata levu.
Quod quisvis nemo est, eujus refractar ad aures
Ete tamen abhurn decipitque dixim.
Ego quo viso, dario laboribus efferi,
Nec me supplicia patria locis habent;
Gratis Mufa tibi.
Nam tu solatia praebis,
Tu curae requis, tu medicina venis;
Tu duis & comes es; tu nos abducis ub ibro,
In madicico mihi das Helicone locum (154).

They have surrounded with the wife of arms,
My vertiebed fabric, verse in verse measure, charms.
And the no lifting ear my works attend,
Yet thus at least the tedious hours I spend.
My life, my patience, and disorder join,
To you, indifferent Elys, I folly see.
In you alas, I consolacion find.
You foster my care, and hold my summond mind.
You are my guide, you're my companion,
And may rude Danube's fate to Helicon,
5 X

(145) Ovid. E.
(146) Ovid. E.
(147) Ovid. E.
(148) Ovid. E.
(149) Ovid. E.
(150) Ovid. E.
(151) Ovid. E.
(152) Ovid. E.
(153) Ovid. E.
(154) Ovid. E.
(155) Ovid. E.
had met with any persons, to whom he could have repeated his verses, he would have verified with much more satisfaction: for he could confesse, that walking in the dark, and

He complains of being without books and without hearers:

Non hic librorum, per quos inviter alarque, Cogit: pro libris arcus & arma sonant. Nullos in horto possit, recitant si carminis, cajus Intellunciur arius utar, adeat (155).

No books to entertain me here are found. Books are hpy'd by vors alarming found. And should I aim at fame politic fligh, Here is not one to judge of what I nyrite.

and he defies this may serve for his excuse, if his verses, are not good: that his genius being discouragéd by adversity was not excited with the hopes of ap-pauze.


(156) Ovid. Teid. lib. v, E. lag. XII, ver. 29.

The ill I've long endur'd, my genius tire, And only verse to quench my former fire. Yet oft, as now, my pen I take in hand, And try to make each stanza in order found. But all the worst I writ like theft you see, Too plainly with their author's flats agree. Glory does keep the flagging fancy rise, And wait's incentives is the love of praise. Thrice in full force did once with me prevail, While Fortune favourt'd with a prop'se gale. But now, also! they are no more my lot; My sole ambition is to be forgot.

But if I try this fated gift once more, What help has such a place as this in flare? Here I can neither find a book nor friend. While learned men are my works attend. Here nothing else but barbarism is found, And conflagrant bound of a Getic found.

He repeats the same thought, and enlarges upon it in another place, where he says, that he is discouraged from making verses, that he would have quite given it over, if he had not been deprived of all other amusements.

Da veniam fasso, findius quoque frena remitt, Doctor & digitis littera non mei: Imperios ille fases; qui vatum ferox natri, Quo prius in nobis esse fidelcit, adebit. Vix venit ad partes, vix fumptae Musa tabellae Imponit pigras peces coacta manus:

Parvaque ne dicam, scribendi nulla voluptas, Eius mihi: nec numeris necore verba juvat. Sive quod hinc frustus adeo non cepimus ullos, Principium notiri rest sit ut ita maili: Sive quod in tenebris numerosos ponere grediunt, Quodque legas nulli, scribere carnem, idem eti. Excitat auditor studium, hautadque virtus Credcit, & imnemnum gloria calcar habit. Hic mea cui rectem, nifi flavis scripta Cornalis, Quales alias gentes barbarus Hiber habet? Sed quid folus again? quopque infelicia perdam. O quia materia, furriamique diem? Nam neque me vinus, me tenet aesta fallax, Per que clam tacitam tempus abire soleat. Nec me, quod caperem, si per fera bella licet Oblecat cultu terra novata fuo. Quid, ni quidierides, solatia frigida retinant, Non bene de nobis quae mereur, de (157) ?

I franks own, noble Lyare pards age, I now grow long in the studious talk. That faced towards, which frees the Pead's thought, And once was felt by me, is now forgot. No more my Mafig with usual freedom comes, It forms a force when the pen remon. No more the flowing numbers now delight, Instead of pleasures, 'tis a pain to nyrite. Whether because such ill success I know, That all my life from this one fountain flow: Or that to nyrite what none can e'er remark, Is just the same as scrabbling in the dark. As auditor good life, and praise will rise. The Muf, for glory is the well of fame. Here now with such auditors I meet, As near the Danube finds a jowage boat. But longines as I am, what can I do, To make my meagre bosom keep tedious flow? For neither wine, nor gaming fill my joint, Which others cheat their scanty time to waste. Nor do I like, the wound I force your ears, I'd try the exult plausures of the plac. Your cold amusements, therefore, O ye Nuns, Thou ill ye've been treated me, must still be mine. I shall cite one passage more, which is that, where he says, that his thinness did not proceed from any de-bauches, from his drink, was chiefly water, and the circumstances he was then in, did not excopte him to the pulsion of love.


Sleep too, by which thin bodies chiefly live, To me no nourishment can ever give. Reverus deep swooth upon me my weary eyes, Which without number this sad place supplies.
and writing verses which we can read to no body, is the very thing (p). He had among other good qualities that of not being satirical, and yet he was very capable of composing satirical verses, as he has shown in his Poem against Ibis [3]; for no piece ever

(3) See the remark [8], citation (151).

Staice could my aisle's odious newes be knowne, 
My roused colur is so strangely gone, 
My forlorn'd limbs threem their usual juiciz fail, 
Not even virgin-wax appears so pale. 
Nor do these ill from resting Bacchus flow, 
For nother you my face'se litour know. 
Nor do I joust with excellent cheere, 
There is no room for over-eating here: 
Nor yet does Venus thus my health destroy, 
The wearied bed's a stranger to her joy. 
Hurstful the nother, and the place I find, 
And what is worse than thatse, a torste'z mind.

We shall just take notice of the manner of his cor-
recting his works. He confines his negligence and
idleness upon this head. He agrees that he was justly
confined at Rome for eternally repeating the same
things in the poems he wrote during his exile (150).
This was a fault he was very sensible of, and en-
devoured to mend; but the vivacity which animated
him in his first composition, failing him when he came
to revise what he had written, he found the cor-
rection too troublesome, and quite gave it over. This is
only one of his excuses. It is certain that the case is
the same with a great many authors. They compose
with pleasure and warmth, and thence it is that they dis-
play their whole force; but they flag when they come
to revise their work; the first fire returns no more;
these succeed in their imagination a certain calm which
makes their pen proceed with a thousand difficulties.
It is like a boat that can make no way but by the
force of oars. If you would know what Ovid says
upon the correction of his writings, read the following
verse.

Judicium tamen hic nod rubrum non despect error; 
Nec quicquid genui, prolatum illud amo, 
Cur ignar si me video delinquere, pecem; 
Et patiar scripta crimino incepte, rogo! 
Non cadem ratio et, sententia, & demere morto. 
Senius inquit censes, tollitur arte malum. 
Saepe aliquid verbum sapientem mutare repleto 
Judiciis vitas deludentque memin. 
Saepe piget (quid enim dubitem tibi vera fata?) 
Corrigere, & longi ferre labores onus. 
Scribentem juvate inaeur, minutasque laborem, 
Cumque tuo crescens petete fervet opus: 
Corrigere at res efs tanto magis ardua, quinto 
Magnus Aricharcho major Homero erat. 
Sic animum lento carum frigvo ledas, 
Ut cupidi si quis frana retenat equi (150).
[8] He had, among other good qualities, that of not being satirical . . . . . . No piece ever discovered more gild than his Poem against Ibis [3]. He prides himself in having never once attacked any person in a satirical way, and he repudiates this to the emperor, to whom he said, that if his verses had offended in other respects, yet they deferred encouragement on this account, that they were always exempt from the spirit of ill-nature.

Non ego mordaci disfriaxi carmine quemquam, 
Nec meus allius crimina verboribus habet, 
Candidus a falsius fulffusse felle refugis: 
Nulla venerato littera mitha joco eet. 
Inter tot populi, tot fesitiae multitudo, 
Quem mea Calliope laetet, unus ero (161).

None can with justice of my verty complain, 
Since they the fruits of no one fruit contain. 
The note they have is without gell expressid, 
No mixture of ill-nature paints the jest. 
Of all mankind, how'er my works abound, 
I am the only perf, they shall wound.

It is thus he expresses himself in a Poem, which he
composed after his banishment; and yet I am of opin-
ion, that his invective against Ibis was finished before
that time. For since he makes himself but fifty years
old in the beginning of that work, he wrote it, with-
out doubt, a very little time after his arrival at Tomus,
and upon the first news he received that a certain per-
son had declared himself his enemy.

Tempus ad hoc, fulbris mihi jam his quicquid perque, 
Omne fuit Mufe carmen inerme meae. 
Nullaque, quo poftis, scriptos tot millibus, exspect, 
Littera Nafonis fanguinolenta legi. 
Nec quemquam notris, nifi me, lade libelli: 
Artificis peritum cunctum arte fae. 
Amn (de hoc plura ejus injuria magna), percornem 
Candoris turalum non tint citi mei. 
Quisquis est eft (tam nomen adnunti uscumque tacito) 
Cogit insigniata famere tela manus. 
Hae relegendam gilios Aquilonis ad oras, 
Sint ino finulio aedificare max: 
Vulnusque inimici requiem quaestrae vexat: 
Jactas et in toto nomina nodra foro: 
Perpetuoque mihi sociatum feedere lechi 
Non patuer mihi fumeri flere viri (162). 
(165) Ovid. in this, inti.

Full fifty years have run their annual round, 
And his brows are undro'd my muse have found. 
Among so many thousand verses of mine, 
There is not to be seen one cutting line. 
Except myself, my works do hurt to none, 
By my own art I only am undone. 
But now, one wretch so much ill-natured, 
I mug, at last, this boated cinder left. 
This wretch, for still his name shall be concealed, 
Forces me now wofulful arms to wield, 
His malice reaches the northern Pole, 
And even there disturbs my bonif'd soul. 
Crudel he tears the wounds that waste to cleft, 
And makes a public jest of all my woes, 
My wearished courage too my face sears bright, 
Nor will he give her heart to keep my state.

If he had been then fifty-two years of age, or more, 
he would certainly have told us so, in order to mag-
nify his merit in not having written any thing satirical,
ever discovered more gall than this, nor more severe maledictions or anathemas. He wrote it a little after his banishment.

in all that time. This one Essay proved a master-piece of the kind: Ovid there (163) makes a collection of all the punishments to be met with in history or fable, in order to avoid them by means of curses to his perfidious adversary, which he takes from two hundred and thirty-nine examples. A learned professor in the university of Paris, who lived about a hundred years ago (164), has digested them into forty-two kinds, upon which he intended to have compiled so many chapters (165) that his name was Stephani Rihardici Niceranensi. The best commentary extant upon this satire, is that of Mr Boillye (166): it was printed at Lyons, "sumptibus Antonii Pillelleti," in the year 1633, in 4to (167). The Abbé de Marolles, who is the first translator of this Poem into French, has accompanied it with very large notes, the best of which are borrowed from the Commentary of Mr Boillye. This translation was printed at Paris in the year 1661, in 8vo.

(167) The Abbé de Marolles did not know this, for he says, pug. 67, that this work of Melleau Denis de Sauvage, Seigneur de Boillye, was printed at Lyons in 1634.
PACARD (George) calls himself a Segovian in the title of his books, which makes me believe that he was born in the Lionnois, or in the neighbouring country. He lived in the XVth century. I think he was minster at la Rochefoucault in the year 1574, where he dedicated his Natural Theology to the count de Rochefoucault. We find in the Bibliotheca of Du Verdier Vau-Privas, that this book, which contains several arguments taken from the consideration of nature against the Epicureans and Atheists, was printed at Rochelle in the year 1579 in Svo. There is a second edition of it revised and enlarged by the author [A]. It was printed at Niort in the year 1606 in Svo. The manuscript of this treatise did very great service to George Pacard [B].

[A] A second edition revised and enlarged by the author. The author left out of it the chapter concerning Anima and corpus. He had published a particular treatise on that subject at Niort two years before [1].

[B] The manuscript of that treatise did great service to the author. This is what he says of it in the Epistle Dedicatoriae: Being released out of prison, where I had been detained at Grenoble for about a year, I was informed by M. de Bemont, that, according to your instructions, that I had been exempted from death (which all of our company had suffered) on account of a copy of that book, found upon me when I was taken prisoner, and which had fallen into the hands of the parliament of the said place.

PACHECO (Alvarez) a Spanish colonel and kinman of the duke of Alba (a) served under him in the Low-Countries, and was sent to Flushing, to be commander of the place, and also to haunt the building of a citadel there in 1572: but before he landed, there had been an insurrection in the city, and the Spanish garrison was driven from thence. He was then in amaze, and found himself in the power of the enemy, who caused him to be hanged, without any regard to his alledging, that he should be beheaded upon the account of his nobility, since they were not willing to favour his life for the price he offered for it. Troefon being incensed against the duke of Alba (B), would abate nothing of the sentence, but Pacheco must take his turn at the gallows with two other Spaniards. Meurthi relates this matter at large; but he has confounded this Pacheco with a famous Engineer (c) whom the duke of Alba had brought from Italy, who was called Paciotto; he supposes that he who was hanged was called Paciotrux. Mr du Maurier observes some other mistakes concerning our Spaniard [A], who probably was of the family of the cardinals Pacheco, mentioned by Moret.[3]

[A] Mr du Maurier observes some other mistakes concerning our Spaniard. Thus he expresses himself [1]:

As to this Pacheco, I cannot sufficiently admire the diversity of opinions which I have observed among the most famous Historians, who have written of the affairs of the Low-Countries; for Grotius says, that he was a Savoyard, altofo Bentievillo, Strada, a Spaniard, and Emanuel Merten, agree that he was a Spaniard. Cardinal Bentievillo says, that he was beheaded; and others write, that he was hanged. Again, Meurthi calls this executed kinman of the duke of Alba, Paciotto, altofa all the others call him Pacheco, confounding this Pacheco and Francis Paciotto of Urbino, count of Montefabbro, who was skilled in fortifications and warlike engines (2), that having built the citadel of Antwerp, his name was given to one of the five bulwarks of the fortresses, by the order of the duke of Alba, that the name of so great a man might be perpetuated to posterity. The four other bulwarks were called the Duke, Ferdinan, Toledo, and Alba, being the several names of this duke, without calling any of them by the name of king Philip, his master. In fine, to return to this Pacheco, Emanuel Merten, although he be a very exact Historian, calls him Peter Pacheco, whom Fantinu Strada, being better informed, calls Alvarez. Properly speaking, Grotius cannot be ranked among the Historians who say that Pacheco was hanged. Secundus Holandius opiniom, says he (5), Paffaganti quem quengitor avit apellaverint profundam aventuram commorantem in Basio Albrone, sperum Albacensium peritissmo curatur a unipatris is, in custum defendant. Perhaps he called him Savoyard, because he had read, that the duke of Alba had obtained him at the Duke of Savoy. Imperaster a Ducis Sabaudiae Franciscus Pachecum Urbionem, Montesibii Comite, aemum bellum, carnimque num- chironum periclitam (4). Thunies familiaris in opus, for a new variation, for he says, that Peter Paciotto was killed in a popular commotion, and that his head was first fixed on the top of a spire, and afterwards upon the walls of the city (c). Who knows but he thought that it was the same Engineer, whom he had named Paciotto Albrobro (6), speaking of the citadel of Antwerp? He informs us, that this Paciotto had, a little before, built the citadel of Turin, by order of Duke Emmanuel Filibert. From hence, perhaps, Grotius took the word Albrobro, which no ways suits this famous Engineer, for he was of Urbino. Another Historian gives the name of Iridus Paciotto to him who built the citadel of Antwerp (7) ; and observes, that he left two sons behind him, who were excellent Engineers; one, named Vido Ubaldus, was killed at the taking of Calais in 1556; the other named Frederic, was in Amiens the next year, when the French recaptured that town (8).

[B] beside the duke had put the Troffen's brother to death in 1568.

[C] Se maxime Albanius germanus est, & testamentum ar- tificium tam in- lusnum, bellii egregium minis- trum tam alium empius re, Meurthi, Giel, Arelia, anno 1609.


FADILLA (Mary de) mistress to Peter the Cruel, kin of Castile, was educated at the house of Alfonso d'Albuquerque, when that monarch fell in love with her, during the expedition of Alvaro. One of the V O L . IV. 5 Y country;
country; and this rebellion being supported by another brother in Arragon, might have been of a mischievous consequence; wherefore the court thought it necessary to put a stop to it very quickly, and the king marched in person with an army towards Alturia (a).

The wife of Don Alfonso d'Albuquerque followed the court; with Mary de Padilla, one of the maids she had in her service, who, by her beauty, captivated that fierce monarch. She did not make him fight long for her, for they lay together during that journey (b). John de Hiniestrosa, uncle, by the mother's side, to the maid, served them as a procurator and confidant (c): this was done in the year 1532. The prince was already contracted to Blanche of Bourbon the daughter of Peter the first of that name, duke of Bourbon (d), and sister to the daughter-in-law (e) of the king of France; but although the person to whom he was contracted, was as beautiful as his mistresses, and of a house infinitely more illustrious (f), yet he made no great haste to consummate the marriage; neither did he take it well of Albuquerque that he should press him upon this point (g):

Albuquerque, I say, who was afraid left the kindred of Padilla should be promised to the highest degree of favour. At last, the marriage was celebrated in the beginning of June 1533, the same year that, after a little time before the mistresses was brought about the marriage (h).

The king quickly conceived a very great disgust to his wife, for the very third day after his marriage, he prepared to go to his mistresses, whom he had left in a fortres on the banks of the Tagus. The queen, his mother, and the prince Elcsonor, his aunt, being informed of his design, conjured him not to do so, and represented to him the confinences of this conduct (i).

He was no ways moved with their prayers or reasons; but only that he had confined to any such design, and immediately went away with great secrecy. Several courtiers of his passion, then remonstrated to him what he naturally pleased to refer to his wife, after he had spent two days with her, he was carried back again to his concubine, by the force of his passion (j).

Some thought there was witchcraft in the cafe, others believed he was jealous of his wife (k), and therefore could not endure her. Every day he treated her

(a) Mariana, ibid infra.

(b) In ibidem Regis annuis Mariae Padilla quae in Almarran sancti Jocundi devotione, et hiis palmataris circumferentia, conatus est de sibidem, et semper habebat excellentiam in eloquiis communibus, et in praeceptis moralibus, medium habebat, quinquies annos ad eam reliantur. Mariana, ibidem. 2. 1. 105. 56. (c) Hen. Espinosa, lo fin de las cosas, cap. 49. 5. 42. (d) Ibid. 1. 105. 56. (e) Ibid. 4. 78. (f) Le Gallinas, formuta sanctissima munera, propter suevitatem, 4th. 4. 78. 105. 56. (g) Ibid. 1. 105. 56. (h) Ibid. 4. 78. (i) Mariana, ibid. 105. 56. (j) Ibid. 1. 105. 56. (k) Ibid. 4. 78.
her wore and wore, and at last caused her to be poisoned in 1561 (4). Every body deplored the fate of this princess, thus taken away at the age of twenty-five (5)....

The mirthless died a little after at Seville (6); and was interred in a monastery which she had built (7). Her funeral was solemnized thro' all the kingdom, as if she had been a lawful queen, and her children were educated as presumptive heirs to the crown (8)....

She had been so much in favour with the king that he would do whatever the pleased (c).

Diego de Padilla, her brother, was preferred to the office of great chamberlain in 1553 and to the dignity of great-master of the order of Calatrava the next year (9): John Padilla, her other brother, was made great-master of the order of St James, in the room of Don Pedro de Padilla, his king's brother, who died in 1554 (9). His marriage was no obstacle to his promotion to this high post, also there were no precedents, that it had been made by a married man. Nevertheless, we must not think that Mary de Padilla enjoyed his favour without any mixture of trouble; for, in 1557, another mirthless appeared more amiable than the one in the eyes of Don Pedro the Cruel. This prince abandoned himself so much to the passion he entertained for Aloniza Coronella (10), that he thought no more of her Mary (5), which we may easily conceive was very grieveous to her. What shall we say then of the torture she has endured, whilst Don Pedro was so enamoured of a lovely widow, that to enjoy her he made her believe he was not married, and that he could époufe her: in effect, he did époufe her (11); and though he quickly took her, she yet he must have given great uneasiness to his heart of the concubine. I shall not refer my reader to the History of Fawkes (12), for what is there said of our Padilla is blended with a thousand romantic tales: we may not therefore seek for the truth in such works, but in authors like Mariana. Observe that he confesses that this woman wanted nothing but to chaitr the crown: Famine, says he, prater injuriam pelliculace, magnos animi corporis dotibus, dignaque imperio.

Don Pedro had it, defined it of him, that she might imitate the same, and for a fear of her, and in the in-conciency of the hearts of kings, she made use of a Jesu, a professed Magistren, who, by his black and absoluto art, committed crimes as at his heart. It was with this diabol of the devil, continues he, that she extritted the girdle of Don Pedro; and the charm put upon it was such that, when he wore it, he fancied him- self to be the most beautiful of men, and that he was made terrible vsaries. There was no need of such diabolic art to deform a queen already so unprofitable: Mary Padilla, and all her creatures, told the king, that this present of his queen was a deadly favour, which she had not received in a day. This disquietus, and the terrible effect of the girdle, rebuked his avarice to the queen, so that he re- folved to frown her extremity (13). I should not have quoted so long a passage out of the History of Favourites, if I had not known, that the thing is related in a meer history, I mean, in such a work where the author has believed, that he could express this without taking the liberty of mixing with matters of fact the fictions of his own brain. Read the following passage in Diego de Valera's book, that among the many ornament which queen Blanca of Castile had from amongst the French, there was a rich girdle, which the prefered to her spoule, and that Mary Padilla getting it into her hands was preferred to digestion, and had the charm upon it, that when the king wore it, he thought himself girled with a serpent; and having complained of it to his favours, most of whom were related to Mary Padilla, they preferred him, that it was a pernicious present of the young queen; which increased his avarice to her, and carried his contempt of her to the last extremity (14). [D] And her children were educated as heirs presumptive to the crown. This is what Mariana says, Filii regis calatra, & in spem paternos regni educatus (15). I think it is said by De Hors (24). The two daughters, the lion was called Alphonse, and was born at Tordesillas in 1559: his birth occasioned an extraordinary joy to the king, which was quickly changed into great sorrow; for he lived not very long. Garfias de Toledeo, great-mother of the order of St James, was defeged to bring him up (16). Beatrix, the eldest of all the children, was called Beatriz. Constanfa, the second daughter, was born the next year: he was married to the duke of Lancaster, son to the king of England (18). The third daughter was named Isabella, and was born at Tordesillas in 1557 (17).

She had been so much in favour with the king, that she could do whatever she pleased. Her brothers were both great masters of the order of Calatrava, and were the greatest interest at court (20). Nothing was done in the kingdom but in pursuance of their views: the grandsons, and even the king's brothers, endeavoured to infininate themselves into the good-liking of this favourite, and spoke many false words and submissions to obtain it. Omnium & Rex & Regis Magnificat Mariae proprinquis gubernament traditidum: corpus arborum bell iuicca unicae spes: praeterea Argus Regis gratia tempus fuit, equos et fortune mutato: Marie gratiam donis, officiis, affectuationibus, ad consists captora (21). In favour of this woman the most ancient courts were defiled and neglected, even when they had great affinity with the principles of religion.

Was it not for her sake, that the great-mother of the order of St James was made confident with their marriages? It must be confessed, that this was a great irregularity, and a great occasion of scandal and dif- content to the people. Those who read such kind of things are much less offended than most of those who see them. But you must take notice, that I distinguish between those who read much, and those who scarce read anything at all. The latter fancy to themselves, that the monstrous doings of the magnificats are extraordinary; they imagine that other countries are not subject to the like, and that other ages have been preferred from this. It makes them murmur the more, because they know the reading of a history, that the disorders of their times are common to all ages, and to all nations, more or less; and that the more they are enured to matters of scandal. To such the power of the concubines of princes is no cause of astonishment, they know too many examples of it: but those who read nothing are extremely offended to see, that an unchaste favourite should be idolized by courtiers, because the has the disposal of all employments. See the article of Diana de POITIERS (22).

[4] Don Pedro was so enamoured of a lovely widow: that... in effect he did époufe her. She was called Joan de Castris, and had been married to Don Diego de Toledo Marquis of Trujillo (23). Her beauty and charir were extraordinary (25). The kingdom fell in love with her, and having no hopes of satisfying his passion but in the person of this fortunate he made her his époufe the widow: but he was quickly divorced at her, and continued with her but a few days. Some say, that he forsook her the next day after the marriage (26). Notwithstanding, he was not displeased with her, and he was a man, who was a comfort to her, tho' he proved the furt of fortune. Costa Ptilus m vnto anto fasculos, peces anto m ave postum ausini, fieeiante m, tantum nae de dicere. ... Joanis filius el nepitii proprictus ep, maeri famiano, fortune ludicranus futurum (27).
PADILLA (JOHN DE) one of the ring-leaders of the faction which was railed in Cadiz in 1520. It is said, that his wife persuaded him to this revolt, and that she was, that she had a maid-servant who procured witchcraft [B], and for which she engaged in that her great advancement [C]. However that be, this is certain, that there was not in that confederacy any lord who showed more zeal than this lady, to deprive Charles V of the crown [C]. She robbed the churches to get money to maintain the faction; but she committed this sacrilegious devoutly [D]. The behaviour of

[A] It is said, that his wife prevailed him to this revolt, because she had seen him in a dream great lord of the order of St James. [A] Let us see what Antonio de Guevara wrote to her. I know very well, that the sight of the new king was a great thorn, which you have always burned and kept away. [D] before I have many times enjoined, what occasio you had to disturb the kingdom, and have been approved by your own people, that it was because you dreamed or fancied you saw your husband great lord of the order of St James. And if this be true, it was in your part, that is forbidden, that in your sight of giving him this commandery, or the order, which is a lord, you shall give him another part of a lord (1). Is it not a deplorable thing, that the dreams of a woman should be used to produce so much confusion and devastation in the religion and the kingdom? The end of this new vapour to this great revolt was Don Ferdinand d’Avalos; who gained the lady we have mentioned. The lady died in her husband, and he having prevailed with Don Pedro, and put all things in perfect order, that they talked of nothing less than erecting every great city of Castile into a commonwealth (2). Ferdinand & James was the first controller of your house, & so he laid the wood, but you set it on fire (3). This civil war, therefore, is one of those which follow from frivolous causes. [D] And the sight of a maid-servant who procured witchcraft (4). This is what Guevara objects to her (5). By some of these parts I have been told (6), that you have a woman-vice, a great watch, who saw, and advised you, that you should take the king’s place, and become a king, and so you fell into the hands of Spain, Don Carlos and lady Isabel; and if it be so, that you have been to such futilities, which I cannot believe, how a care of the Devil, and his devils and friends. In another letter he speaks to her after this manner (7): It is said, moreover, that you have a woman-vice, or a fellow-fish, who is a great watch; and I am afraid, that this is not a very good condition, in a little time the title of Excellence should be given to you as to a princess; and the title of highness to your household; so that you pretend to the possession of the most beautiful lady, and your household to possess the place of Charles the Fifth. [C] . . . no perf. . . . showed more zeal than this lady to deprive Charles the fifth of the crown. This is a lying great deal; for Don Antonio d’Avezoa, bishop of Zamora, was as violent in this revolt, at seventy years of age, and the youngest and most resolute brigadier of the army could be. Don Guevara wrote him a letter, of which the reader will not be disappointed to see some passages. To make follets priors (8), as he writes to him (9), is a thing that is tolerable, but to make follets fauors is a charitable action, which you shall not fear, your lordship, if you have done good, you have brought more than three hundred priors of Zamora to attack Toledo; and when a good proust should have employed them in the beginning of Lent to take confessions, you have carried them beforehand to begin the move. In this affair made by the bishops and governors of the kingdom against your party, I know, with my own eyes, a priors, who was behind in a battlement, flecked to the ground across of men with a baroquino’s and which was plentiful enough to see, at the same time he is upset, he is blown them with a baroquino, and after that disjunct them with his others, and the battle was ended, this false priors receive a blow with an arrow in his forehead, which killed him so suddenly, that he had no time to confess, nor so much to craft himself . . . (10) I have heard, that his wife, but she never wrote a book in your hand, nor a flute a book your neck; and this I shall not omit to tell, and to that the soldiers who battered the fortresses of Amalancia, and fell down from a high place, you said thus: Courage, my boy, courage, get up, get up, mount, mount, and fight valiantly at brave champions, and if you die, let my hair be with yours, how you know to cast a comb and know to cut your hair, and this is, that the bishop, that the soldiers who died in that place were communicating by the Pope, as traitors to the king, diatribes of the kingdom, sacrilegious preachers, robbers, entice to the commonwealth, and the joses of our inquisitions. Therefore it is clear enough, that a bishop, who parrots such fictions, was not so fearful or persuaded of losing his feet, since he is to die like a fool; and I do not wonder, that a man who is an expert in these different, who never valued his profession. The lady Mary Padilla (11) therefore must have been very furious, if she equaled the rage of this prelate. There are in this relation a great many who were very violent, as you have seen, says Brantome (12), in our civil wars of the league, for what reason I cannot tell, but that they were uncoiled and drawn in despairs of their own. For some of the dukes. Observe these last words, and note, that the bishop of Zamora was at last taken and arraigned (10). [D] . . . she committed this sacrilegious devoutly. It is this that the Cemgio of the League, who has been silent, and who should remain silent, now that he should after his file. Such another and more comical exploit is related of Donna Maria Padilla, one of the honourable ladies of Spain, and of the lady who put a rebellion which started from the beginning of the reign of the emperor Charles, and which was a very great and formidable one. Antonio de Guevara relates, who, willing money to pay her soldiers, took all the gold and silver from the regent, and the holy and pious ceremony, and an air of sanctity, for the entrance of the church kneeling, with her hands clasped together, her face covered with a black veil, or to speak more properly, with a wet sack according to Relabais, with a flag and mournful countenance, beseeching bread, weeping and fasting, having two great lighted torches carried before her; and the other news is, that the(title continues) (13)}


[2] Padilla, John De


[5] fray Antonio de Padilla

[6] In Tom. i, pag. 137.


[18] Ibid, book 1, pag. 170.


of a brief towards Padilla, that deferves to be related [E]. The rebellion of this man, and his wife, who were both of a very illustrious family, prevailed at Toledo (a). The husband had for some time, and the wife was little worth, tho' the highly valued herself; for she was extremely vain (b). He was defeated near Villalar, and fell into the hands of the conqueror; and two days after he was beheaded (c). But his wife escaped into Portugal (d). She was called Mary Pacheco, and was the daughter of Tendillos de Mendoza, if we may believe Paul Jovius, who says also, that she was the learned (e).

[1] Id. lb. ib. lb. pag. 54. (f) Id. lb. pag. 64. (g) Id. lb. pag. 65. (h) Dom. Lob. & Pedullo.

[1] When Mary Pacheco, and of her husband Padilla, that the famous robbers might not be mistaken to 

[1] [4] Commonly written as 'Padilla.'

[1] In the catalogue of the writers of that province: the greatest part of his works, says he (i), were written in Dubna, either at Grenoble or Valence. This he might also account for, since those who write a Bibliotheca of a certain country, do commonly place in it the strangers, who sojourner in that country, when they composed or published books. The following authors he transcribed, I shall relate, word for word, the narrative of Guerara, translated by the Physician Guterry. A Bilican priest, being a half-cast fellow, had to get an affianced for John de Padilla, that every Sunday, in his farm he was wont to say thus: my brethren, I recommend to you one Father and one Ave-maria, for the holy devotion and popular communion, that it may never cease; and I recommend to you another Father for the Majesty of king John de Padilla that God would prosper him, and as much for the queen his wife; for to tell you the truth, shee are our true and natural foereveries, and all others, to this day, have been tyrants. When those prayers had lasted near three weeks, and the inspiration of them John de Padilla happened to pass thre the village with his horse-guards, and because the soldiers who lodged in his house, carried away his maid, drank up his wine, and forgot not to eat up his bacon and poultry, and all that he had, he told them the next Sunday, in his sermon, you know, my brethren, how John Padilla pleased them her this week, and I believe you are not ignorant that the soldiers who lodged in my house, have not left me so much as one pullet, that they have also eaten up my bacon, and drank up my four barrels of wine: and, above all, the wretches have carried away, as you know, my poor Catherine. I tell you this, my friends, to the end, this the future you not prey for him, but for the king Don Carlos, and the queen, Madam Joan his mother, who are our natural sovereigns (a).


[1] The son of Bragad, Passfor a wit: He was of Bretagne, but was scarce known except in the province of Dauphine (a). He was employed there in the finances.

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His Amours, Amours, & Amourasses. -- Friendship, Amours, and Love-frolicks, printed in 1664, were the admiration of the provinces, and deferred the applause even of the Metaphysicians [2]. There were some ladies of the first quality who read them with much pleasure; and enquired of the Book-seller what kind of person the author was; as soon as he knew that the duchess of Nemours had this obliging curiosity, he sent her a description of his person. The piece is intituled, "Portrait de l'Auteur des Amours, Amours, & Amourasses." It is a miscellany of verse and prose; the style is merry, like that of the book which had pleased that princess. The success of this first book encouraged Mr le Pays to employ the Printers; but his Zeloitce having not been approved, he abated of his ardour, and appeared in print but seldom. The letter which he wrote to Mr du Guét, intendant of Dauphiné, when an enquiry was made after the pretenders to nobility, was well enough extolled: he there proves the nobility of his Mufe to descend from that of Voiure [3]; and he collects together divers curious facts concerning the genealogy of the Poets, considerèd as Poets. He did but imitate one of the finest epistles of the Clelia of Madam de Scudéry. Some time after, he published a new Collection of Pieces. It appears by some of his letters, that he had been in Holland and England. The accounts he gives of these countries are too waggish and very unjust; and there is a mixture of reflexions in them which are somewhat ferious, but very false [D]. This does a prejudice to the whole French Nation. He was of the academy

words into the mountains of Dauphiné, could produce such fruits as should please so fine and nice a palate? No, Madam, I ought not to believe it, my profession would not allow it, and I should know how to write to you (2).

[2] His Amours, Amours, and Amourasses, in this decade, disapproved the approbation even of the Metaphysicians.

[3] The Parifians, exulting the publishing of a good book in a country where it has been a long day in Paris, but they take it very ill that any person, who never went out of his province, should be a good author. They look upon it as an attempt of dangerous confucion; one would think that they imagine it to be a breaking loose from order, and withdrawing one's self from the lawful authority of one's superiors, and erecting in the Republic of Letters a feft of independants, which is fo in the church: they were therefore little in- clined to judge favourably of the Friendship and Amours of our author; for it was a book that came to them from the country of the Allobroges, it was the work of an author born in Brienne, and from thence transplant ed firft to Guérande, and after that on the mountains of Dauphiné. These are the schools in which he became the disciple of Voltaire, and wherein he formed the design of letting up for his successor. Thus the prejudices were no more favourable to him, and yet his book found many that liked it, both at court and in the city: but I do not pretend to affirm, that this was rather confused nor de picted there by many readers. Read these words of Mr Gueret, "suffit une mere fayit lettre pour le mi niftre, and another worthyocrates rally to his but the other must attend and shift the fate (4) to points to the letters of Mr le Pays, and those of Mr Montreuil. In the next page he is not so def obbling, but his prose are very tender: because, says he, Amours, Amourasses, & Amourasses, pagin an indifferen good title, does it thence follow, that Fleurets, Fleurettes, and Pauletstems, should be received after the fame manner Mr Boulle had something against Mr le Pays: he perceived the rebuke with a good grace; and he was never observed to be transported, or to en- gly into reproaches, as the greatest part of his companions in difgrace did; but he answered civily enough (4) For the rest, I do not believe that in the age of Cicero or Pliny the younger, the Romans would have taken it well that the Poets and Orators, who lived beyond the Alps and the Pyr enees, should have written fine pieces before they had quitted their native soil.

To confirm, by an authentic proof, what I have said, are the great forces of the first piece of our au thor, I need only cite a journal of his, who does by now means flatter. Let us fee the beginning of an extract which he made of another piece of the same writer (5).

Enquiries, Amours, and Love-frolicks of Mr le Pays, were now well received by all polite people, that the public would entertain an agreeable idea of this consil between Wits and Judgment, as soon as it is known that it is the author of it. It was said, that Bajil had given him a letter of his vowing to write his amours; and formerly he made Love and Reason quarrel so ingeniously, that none of the projecting ruin will be forgotten in this work (6).


[8] One who had read it when it was newly come out, and had assayed me, that the intention of the author was to prove that he was noble upon the account of his Mufe, and that therefore none ought to demand of him other titles of nobility, nor pretend to tax him if he did not produce any other. But having read this work, I found nothing in it that shewed his intention. I cannot say whether this author was noble or no, for it is to be feared that he was not able to rem ember the places where he might say either in ex press words, or equivalent terms, I am a gentleman. I remember a place where he mentions a quaird of his brother, whom he represents as a gentleman; and there is an infinite number of the manner sort that live no bly, who would talk as big upon the like occasion. Here is what he writes in answer to a letter of conformation: you have taken of my name and qualities as a proof of my great abilities, and of my great obligations, that I can never acknowledge them enough. I am very sorry that this little diffierent may have Thebes answer me, but as he ought to be so proof of this, I write upon this subject: as not to invest himsel in such troubles, he ought also to have the courage to vindicate himself when any injury is done him; and I should never pardon him, if he did not profess any difficulty to remain upon this ac count (9).

[9] Le Pays, in his Lettre au duc de Turgot, the letter to this Duke.


[13] Le Pays, in his Lettre Xlvi. to this Duke.
He was honoured with the eponym of the duke of Savoy [2], who made him a knight of St Maurice. He wrote a very pretty letter upon this occasion [G]. He complains often of fortune [4], and does no less reproach her than the Poets. There are common

some book, written in the time of the duke of Alba, or before the end of the truce which Henry IV. concluded with Philip III, and the United Provinces? For at that time the Franglais writers might pretend to a great knowledge of government more than the religion of the Spaniards; and I do not doubt but they said so in many books: but it is certain, that when I was at Madrid, the hatred of the Spanish nation was quite worn out for the hatred lasted not longer than the fear, which had been long since dilapidated. After the taking of Breda, Maastricht, and Leiden, and the declaration of war against Spain by Lewis XIII, the United Provinces were sure, that they should never fall again under the yoke of the Spaniards; they were more troubled with the fear that they should be brought too low, and France should make too great an advantage of their low estate, than that they should recover what they had lost. This uneasiness contributed as much as any other thing, to the treaty which they concluded at Munster with Philip IV, and since that time they have had more true and cordial affection for the Spaniards, than for the Dutch, who have engaged themselves against Spain according to the model of the French academy. None is admitted into it, no more than into that of Paris, but upon request-

ing it Mr le Pays knowing that his admission was wished for, and that his petition, which he mu[p]present to that end, according to the fashion, would be favourably heard, wrote to those gentlemen, and delivered them into their society. His letter is dated at Grenoble the twelfth of May 1668. It is in the second part of his New Works [14], with the thanks which he wrote to the academy [15]. He was honoured with the eponym of the duke of Savoy. If I rightly remember it, he dedicated his Velocitudo to that duke, who wrote him a very obliging letter. The answer he made to this prince, March 5, 1666, is the sixteenth letter of the second part of his New Works. He made a journey to Turin, in 1670, and thus relates the honours he received there at the University, if you please, I can affure you, I was received kindly by their royal highnesses and in their names I have been invited to the feast of S. Hubert at the Ve-

neur. It will be a most magnificent feast: the last day there hunt the flag with equips all em-
brodered with gold and precious stones. After the


Reflexion upon the conduct of authors against fortune.
Extraites, nos fils, dans ces hautes sciences.
Pres de lieu d’un Platon le Guizdon des Finances,
Sagelle quelle Province enrichit les Treitans ;
Combien le fai au Roi peut fourvoir tout 1 ans.
Endurci-toi le cœur : Sois Arabe, Corfaire,
Injure, violent, sans foi, double, fausilier (20).

Goûte le left part : leaves all your books.
A hundred lower at twenty cent, how much it
that? twenty livres.
That’s all paid. Get you gone, you know as much as
needs to be known.
What riches, what honor are ready to befall you! 
Exercize yourself, my son, in this high science.
Take, instead of Plates, the Book of Rates.

Empire what produce must enrich the Finances.
How much the fault may bring to the king every year.
 Harden your heart, be a robber, a plunderer,
Ungi, violent, unjust faith, deceit, false.

To dyd politezins, to employ whole days in a letter of
gallantry, correct a foent, or a fong an hundred
times, till it have a happy cadence, be well turned,
very tender, and very passionate, is not the way to
further your rotation, or hinder him from supplanting
you: I mean, a rival as to employments, which de
pend upon the directors of the finances, or upon the
farmers-general of the king’s revenues. If it were a
bland and good will: I will learn much better to
supplant him, by spending your time, in a letter of
gallantry, than by spending it in a rule of Arithmetic.
But still, in this parallel, we must stop at the immediate
efforts; for if any one should allege to me, that by
applying oneself to calling up of accounts, one would
be better qualified to grow rich, than by applying one
self to a piece of gallantry; and that a rival who is
richer will be preferred to a wise wit, I will not dis
pute any more. I have read somewhere, that Ludo
vacus Sforza said, ‘I was a bad qualification for a
soldier, and that I would not safely reserve such into
his favor as valiantly chosen upon it (21). The mar
shall de Gaffion was also of this opinion; he was one
day offended with the reflections of the abbot de la
Lesse, who here, who would have his royal highness the
duke of Orleans to raise the fesse of Countery; that being
provoked into a passion, he told him to his face:
Mr Abbot, few ways but mean roads for war (22).
Neither are they much fitter for the finances, generally.

But now, let us come to the point, and say something
of the complaints of our author against his hard fate:
his povileg letter against fortune (23) is well turned,
and well furnished with thoughts; out of which I shall
set down the following passages: ‘I was born under
a certain star, whose malignity cannot be overcome;
and I am so perplexed by the power of this malevo
lent star, that I accuse it of all my misfortunes, and
I never lay the fault upon any body. And therefore,
Madam, tho’ you should not obtain for me what you
wish to so much ardently; and I shall ne
vertheless reckon myself obliged all my life-time to
your generous and active friendship. This is not the
first time that endeavours to advance me have proved
unsuccessful, you may remember. In my younger
days I did like others, and sought after for
tune with a relish mind; I considered the places
which the frequented molt, and endeavoured to place
myself in her way. Going to meet her, I thought
that as she was the blind might push me forward,
even without taking notice of it, but I fancy the had
eyes to see me, since the knew so well how to thun
t all my approaches to her. I have done what I
could to make my court to her; observing in the
world that the treated ill the men of learning, and
careless the men of arts, to pleasure her I offered
vice; I offered my whole satisfaction; I added myself
wholly to the finances, and made the Muses only my
recreation; yet still all my cares and endeavours
have been fruitless, for this day I could never
be married in my state. I have a blind goddes,
but yet such a goddes to whom all
men pay an homage, which looks somewhat like an
act of religion, I fancy we may believe, what has
hereby, that this goddes has, among her creatures,
some that are elect, and some that are reprobate,
who are happy or unhappy by her choice, and without
carefulness in doing their own conduct.

Of the fortin: I have endeavoured by all means to comfort
myself. If my reflections were not tedious to
you, I would make many more before I concluded
this letter: I would yet inveigh with greater warmth
against the caprices of fortune : but withal you must
know, this I do not hate her so much because she
does not preferred me, as because the has to
me the incomparably, for whom I find
me to be much unhappy than myself: for a man
cannot flim from so high a place without feeling
the brush of such a cruel fall all his life-time,
But as to me, who have always crept upon the
ground, I never could fall; all the mischief which
happened to me, is some weakness that remains still,
from my having made some vain attempts to advance
myself. Our dear friend is much more to be pitted,
and I am the more sorry for him, for he de
serves it as much. When I see a fool abandoned
by fortune, I am more surprised at it, than when
I see a blind-man fall down, who walks without
a guide. But when I see fortune overturn a man
she supported by true wealth, I cannot suf
ficiently exclaim against her unjust cruelty. The mischief
that one can hardly put oneself into such a condition
as to avoid her injustice. She is a goddes that makes
people fall to their other adorers, as well as with her enemies;
the often does evil to those who are kind to her,
and give her all she desire. She silts up an envious person against you,
who blackens your actions; a rival who does you ill
does not fear the prince; in the country the she will strike of a
fence from a rock, or cause an angle to spring up
to the air, which shall crush you. She
does almost equally fling the altars which are built
to her other adorers, and the contempt she receives
from the Philosophers. Alas! if wisdom and wealth
could secure us from her blows, good men would not fear her,
and none but such as are stupid or wicked would be found among the confusinate ; but men
of virtue and parts seem to be most exposed to her
power. All the eyes of prudence are not sharp e
ough to penetrate into the secret springs which she
wield, and the most experienced are not imaginary
from us, and since we cannot know the cause of
them, we cannot avoid the effects. This being so,
it was folly to be grieved for it; but we ought to
enjoy her contempts, and look upon ourself as
those of the thars. If any one should afflict himself
because of an eclipse of the sun or moon, he
would be thought a madman; and he is grieved for
a change of fortune is little less unreasonable. He
describes in another letter (24), the trouble he un
derwent at Fontainebleau in follicating an affair where
he in did not succeed: a thousand crowns were cut off
from his salary, and he could not get this retrenchment
revised. Since I came to Fontainebleau, says he, I have
left every day nine or ten houses constantly in a very me
lancholy ball, wherever I have been, for companions, my
there have no more ceremonies, nor disband less with greater diligence. . In order to allure my grief, sometimes I fin
sh myself with that if one, who is altogether indifferent, and never an
thing about any bugess, could snort it in a ball, where such a multitude of people want so impor
tantly, he would have a way to play at foliotting, that
have, and he would make noise every out a but a footman,
they all make noise here to him. If this feastman says the
patron to the master, highly, highly all of us; and
the mischief if it is, that when he is well, mine are
not much the better for it. Sometimes at last, he appears,
like lightening, than every body follows him, interprets him,
and observes him, and he is advaced, I endeavored to speak to him of
the rage: but my soveil voice is left in the crowd, and is not heard. Oftentimes, to ease my grief, I go to feed
my eyes with the stories of Fontainebleau, and the misfortunates of the court: sometimes I go to see the queen made

(22) The abbot de la Lese.
(23) His life of marshal de Gaffion, Tom. rev., cap. vii, pag. 39, ad annum 1616.
(24) It is the first of the first book of the second part of his New Works. It is writ to the count de
Linna, and is without date.
of honour, and sometimes the chambers and galleries of the castle: after this, I walk along the canals, and there I sink into the thickness of the woods. But the revisiting of my thousand wondrous embritments all the pleasure of the lake, it tarnishes the countenance of the lady Susanna, Brissago, St. Germain, la Mare, and Rowsway; it defines the beauty of the tape- estries, the painting and gilding of the ribbed apartments; in short, the whole of the courtyards, fountains, and caisones it draws up the bowers and bijous of the leaves, the linden, and orange-trees.

I have not seen the veris which he made upon a decree, that ruined him, by condemning him to be accountable for a man who had imbedded his majesty's money (25) (f); but I have a good o- currence, when I confide that they are part of a collection of poems, in which there was a piece which was highly esteemed by a good judge, who is not at all prodigal of his praises: in this we may add a third, thus he says (26), which Mr. De La Puye wrote in praise of Tobacco, which doubtless will contribute very much to augment the fail of it, and the letting it out to form:

He wrote two poems upon this barren subject, and had the ingenuity to mingle in them so many pleasant things, and has made it so trifles as much, that for the future this plant will be seen among the favours of Parnassus. To understand all the word, we must begin, the author had alluded two other reasons, which I shall relate, because they are subdervient to the history of him, who is so much disadvantageous to all nations:

From the prospec itself, there are two others, which one would have thought, should have favored Mr. le Puy de France to a considerable condemnation: one is, that he was never encherished in the space of thirty years, that he was concerned in the king's farms: the other is, that he was too great a wit to engage in the accompts and calculations of the finances. I am sure, I may be allowed to conjecture, that a Poet who had facced fowell in writing the praises of Tobacco, did express very well in the same tome, his vexation at the inju-
fuit of the Monarchy. It is more elegant, more lively, more fruitful in thoughts, than upon fowch like occasions. These are not circumstances, to which we may apply that phrase, CurvusLeader, invenit ingenios quosquae, quae sunt amores et amantes. Nevertheless, I leave it to those who have read those pieces to determine, whether we should say of Mr. le Puy, what he wrote to a count: it was pitty, Sir, that you should not have met with some trouble, for you make so agreeable a one, and your letter has given me so good a picture of you, that I should now be very glad have gained the suit which gives you disturbance. No, quod dius, necque dominus ut tua fortuna in deliquia et in amicitia quin in veste mendicis. Angullius, the young poet, in his first letter, very much in the melancholy and pleasant things which your pre-
tended misfortune has extoed you to write.

Yes, Sir, your troubels have given me a great divert-
ion, because you express them so fowell, that surely they have caused done you any hurt. If you were over-
whelmed with them, as you fowy, you would not speak of them, with too much ease as you do. Colar is very near of the fame humour. There is but one thing, says he (28), which the moist seers could blame, in the complaint that Mr. Balzac made of his diseases, that his face is very well decorated with his beauty.

But, I think, there are some people to be met with, who, without being barharous, are so addicted to the corrupt things of the world, such as Stanion and Stone of one Creature, when they read in some of his letters, &c. Here he gives several extratns of them, after which he says (30), the greatest part of all his letters, and he is now looking forward to be declared a enemy to the public joy, if it were true that I was offended about them, as my adversary affirms.

(54) The Mercure Galant of March, 1689, pag. 16, p. 196, of the fore part, tells of Mr le Pays_p after many profections to oblige him to lie and be very considerab!le sum, for which a former pretended to make him accountable, was at last discharged by an order of council: and thereupon was the following veris:

The greater fear the farm has raised, More joy the calm brings back, &c.

[Rem. Cirt.]

[17] He was very willing that it should be known as a great fumbler, which he ought to have concealed this fault, for it is a little vulgare. Confident Delger, by the name of Furetiere, and there you find not only the definition but also the condemnation of this way of acting. The definition contains their words (31). It is said (32), that a woman is fumbler, when her arms, brest, &c. are handled. The condemnation contains these:

There are not but countrywomen and paísans that dare to suffer themselves to be fumbled. Fumbling is not in use among the four mast of people. The provincial are great fumblers. Furetiere had reason to say this of the provincial, for that he might have added; that this fust reigns more or less in the provinces of France; according as they are more or less distant from Paris; and that it is much less common in the cities than in the country, and more used in the little towns than in the great ones: which proves, that this is not regulated according to the ideas of morality, but according to those of politeness and of a general car-
riage. There is another notable proof of it, which is this, that leaders carried to the greatest excess, is more frequent in the provinces than in villages, and more common in great cities than in villages: where is the contrary with respect to fumbling. We will add, by the way, that notwithstanding the pride of the age of the young Assilus, the young poet, extols the virtues of the hands of the fumblers; and made use of their nails, but they were all pared (33). I have else-
where (34) quoted a puligine, which probably concerns what I should define the situation of a shop that endeavored to kill him. Then Bagemont disquised ad uli-

Circum, non paulus tranquilla
Tellus in juventutis
Audacia, cum
Horae, et,
Olim, &c. &c. &c.

(33) Nor considerate with the youth. Secul in juvenis
Audacia, cum
Horae, et,
Olim, &c. &c. &c.

(34) In the artic-
ule, Lycus
Currit, currit, &c. (9)

Verum, quod
nostrum
P. Haebutte, bat
C. Balz.

(12) The Works of the
at the end of the

(13) The Works of the
at the end of the

of the Etruscan

(14) Careless

(15) I have a good o-
currence, when I confide that they are part of a


(17) Careless in

(18) Careless in

(19) Careless in

(20)毛病在

(21) Careless in

(22) Careless in

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(47) Careless in

(48) Careless in

(49) Careless in
wrote to a lady, who bafted of the box on the ear the gave him, is spiritue
enough (a). It may very well be that this epistle, which he compo\sin ed in fiction,
and that it was wrote to no body; and this is not the only adventure which ap\pear s to be imaginary among the facts which he relates. It is very probable, that he never saw his mistres stark-naked (K), and that he onl y forged it, that he might have occasion
to publish many con cicts. He was cal\nt in a troublesome fuit a few years before his death (b), and died at Paris, April 30, 1690. There was a fature published against
him in 1670 (c).


Avit be is the sa me as in his Fe\ituation.

(b) From hence on wards, it is called
name of Palæarius.

(c) Palæarius, E\ph. IV, lib. 1, pages 468, 469.

[k] It is ver y proba ble that he never saw his mi\n\stres stark-naked. He affirms it roundly. Lastly,
Ca\dita, all your wiles were in vain. I found out
the place, ye\ter\night, where you bathed. For
God's sake, why do you take so much care to hide
yourself? In truth, you did not show any parts that
are peculiarly the shameful parts of women. If you were
the knees, and other members of your fitter and
cousin, which should have been ashamed to appear
in the presence of your's. But as to you, thou
sawed all, you showed nothing but what is very
bea\tiful, nothing but what was very glorious to you.
I perceived then that the parts which you kept con-
celed, were not inferior to those you suffered to be
seen. For the menos of the fair sex, who had more reason to hide their
fores, than you have to hide your buttocks (37). The
rest of that letter is a medley of pretentious
thoughts, which makes me believe he forged this ad-
venture, that he might have an opportunity to ridicule
them. Whatever privilege the fair sex may have in
several provinces of France, to allow themselves with
de
cency several freedoms which would disgrace them in
Italy, this man is more than any other the author of
MrPALÆARIUS (Aoi\nius) one of the most virtuous men in the world, and one of
the good writers in the XVith century, was born at Veroli (a), anEpiscopal city in
the Campania di Roma (AF). He was well skilled both in Latin and Greek; and to this
knowledge of polite learning he joined the knowledge of Philo\sophy and Divinity;
and to improve himself the more, he travelled over the greatest part of Italy,
and studied under the most excellent Philosophers he could find there. He spent six whole
years at Rome, before this city was taken by the army of Charles the Fifth, and re-
turned thither several times after that deflo\tion (8). He gave a public testimony of
his proficiency, in a fine Poem which he wrote upon the immortalit\y of the soul (c),
and he was highly excelled by the learned and great wits of that time (8). Having re-
}
rived into Tuscany, he chose the city of Siena for his confiant habitation; where he was made professor of the Belles Lettres, and had a great number of scholars: and there he married at the age of thirty-four years, a young woman, whom he loved passionately all his life, and who brought him four children (d). His repose was a little disturbed by the contentions he had with one of his colleagues, who was troubled to see his own reputation obscured by the luster of that of Palæarzus. But Peter Aretin quickly silenced this envious man (c). After this there arose another form, which was much more terrible. Antony Bellante, a nobleman of Siena, being accused of several malefices, was got off by the excellent defence Palæarzus made for him. Some time after, he accused some monks of having robbed his grand-mother, and employed again the eloquence of Palæarzus to maintain his right. The defendants having sworn, that they took nothing from the good woman, were acquitted by the judgment of the court; but they kept in their minds a lively repentance against the advocate of the other party, and had recourse to their common artifices to delure him: they defamed him as an impious wretch, and preached against him as such; but he made an apology for himself with so much vigour and eloquence, that the accusation vanished. Nevertheless, being wearied with the perfections to which he faw himself exposed, he left Siena, and went to settle at Lucca (D); from whence, after a few years, he removed to Milan. The magistrates called him thither, and gave him marks of their esteem, by granting him several privileges, besides a good pension; but a fervent Inquisitor, became Pope (f) after the death of Pius the IVth. He had a mind to signalize the beginning of his reign, by the punishment of some famous Heretics, and for that end he ordered that the cause of Palæarzus should be re-heard. This learned man was feated at Milan, and carried to Rome, where he was eaily convinced of having spoken in favour of the Lutherans, and against the Inquisition (E). He was condemned to be burned, and the sentence was carried into execution. He was called thither by the magistrates, to teach the Belles Lettres; and if he accepted this office, it was not upon the account of any pleasure he took in teaching. But he could not have a revenue sufficient to maintain the expenses of his family. 

(c) The year 1559.
(d) Under the name of Pius V.
(e) In the year 1559.
(f) Pope Pius IV.
[A] He is famous for a poem divided into twelve books, and intituled, Zodiaca. His book spent several years in composing it, and dedicated it to the English Pope, and to the King of France, and to the Emperor, and to the King of France.

Paglearnus (Marebiius) is famous for a poem divided into twelve books, and intituled, Zodiaca. His book spent several years in composing it, and dedicated it to the English Pope, and to the King of France, and to the Emperor, and to the King of France.

[11] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[12] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[13] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[14] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[15] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[16] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[17] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[18] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[19] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[20] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[21] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[22] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[23] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[24] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[25] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[26] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[27] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[28] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[29] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[30] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[31] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[32] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[33] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[34] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[35] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[36] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.

[37] To the Preface which is before the works of Palearmon, of the Amstermary Edite, 1666.
But I have a testimony more authentic: for Cyrilinus, who lived in that time, and in the country where the thing happened, affirms, That they dealt cruelly by the blind of this Poet, and that they cast them out of the church. [D] He submits all his opinions to the censure of the church. He confesses that having related the opinions of Philosophers, he had perhaps said some things that were false, but that he was not answerable for them. It will be better to hear him himself. 

Si tamen in toto opere aliquod forte repperit quod nostra religione aliquando differente videtur, 
minime imputandum cenfuro. Num dum aliquando de rebus philosophici loquor, diversorum philosophorum opiniones reperio, praeterin Platonicum. Quae si falsa sint, non ego, sed ipse reprehendi decem: 

[Sic enim tuto intenio, ut catholica fide nunquam declarerem. Qua circa in omnibus que scripti, 

orthodoxo Ecclesiæ me humaniter subjici; quaeque 

centuram, ut virum Christianum decet, libenter ac 

accipio (?).] — However, if any thing be found in 

this large a work, which doth not agree with our 

religion, I think it is not to be imputed to me. 

For when I speak sometimes of philosophical matters, I reprove the opinions of some Philosophers, especially the Platonists; for although I say, that they are to be blamed; from my intention to never to 

depart from the Christian faith. Therefore I humbly submit myself to the judgment of all that I have 

writ, and willingly receive its correction, as becomes an 

Christian. After this the Inquisition could not in 

justice proceed against his perfam, nor declare him an 

heretic, this blessing could at most belong only to his 

disciple; for it is obstinacy, and not error, which is 

condemned in a man. 

[C] It is said that his dead body was dug up and 

burnt at Marseilles. My Master obtained the 

text from Melchior Adam: "Eitän proceres, faus be (5), speaking 

of Christopher Wirflings, Marcelli Palingeni filius, (which cadaver, proper picturae dodrism in 

Italian ecclesiasticon canonicum fuit pormata 
dodrism in adjectis commentarii. 

— He published 

besides, very learned notes the Poems of Marcelli 
Palingeni, whose body was dug up and burnt in Italy. 

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(B) Cyril de Paret. horam. Dier. iii. p. 549. 

(1) Cyrilinus de Latin. Medicina, vit. 

(2) See the re- 


disciples of Palingeni.
of the family of the author of Zodiaic vitæ, but a name turned into Greek, according to the mode of that time. Nevertheless, I cannot think that this piece was composed to Ficinus, since we are informed by Giraldus of the procès made against the athes of the author of this Poem (g).

(fl) The Cast in Malm, Böckl. Fr., pag. 65.

PALLAVICINO (FERRANTE) the author of some satirical pieces, which made him lose his head on a scaffold. I have nothing to add to what Moreri has said of him, but that there is an abridgment of his life prefixed to the new French translation of his celebrid divorce (a).

(A) Printed at Amsterdam 1696, and written by a man of much wit and merit (f).

[§ 4] Mr. Soc. Bodeau d'Oyeville, at that time councillor in the parliament of Metz, and afterwards lieutenant-general in the bailiwick of Tours, grand son of the commentator of Louet. He undertook this translation to try his skill in the Italian tongue, which he had been learning for some months.

R.M. CREY.

PANORMITI(A) (ANTONY) a native of Palermo in Sicily (a), and defended from the family of the Beccatelli (b), which had been illustrious a long time at Bologna (c), was one of the ablest men of the Xvth century. He being a person valuable for his virtue and learning, offered his service to Philip duke of Milan, and was received by him with great kindness and liberality. He taught History, and made public lectures, for which he had a fallof 8500 crowns a year. He was afterwards secretary to Alphonse king of Naples, and his chief man of letters [A]. The literary disputes he had with Laurentius Valla, occasioned a torrent of reproaches on both sides, whereas their common enemies much very diverted themselves. He waited till he was old before he married (b), and then espoused a beautiful maid, for whom he had a particular affection, and by whom he had children who left posterity (d). He was a man of a very pleasant humour (e), and one who made the Portico of Naples famous (f), wherein many personages of wit assemled to discourse with him about a hundred

(A) He was secretary to Alphonse... and his chief man of letters. [This may be gathered from their phrases of Paul Jovius, Panormitae Alphonso adhuc, secretariis fluminis: deservit, &c. mundi, &c.鲁seque omniarum terrarum perpetuum comm. &c. (1).] - Panormitae was secretary to Alphonse, so could not be taken to attend him in his expeditions both by sea and land.

(b) He wrote the remark (c) of the article of this Prince (2), and add to it, if you please, this paraphrase of Jovius Panormitae: *imperio ultra Archipelagginis terraquea raptum, vel Antonium Panormitam, vel e destellat bello audacius, ut qui diguam judicaret animique quoque ebo sub po. dum corporis reconditum esse (3).* - King Alphonse was a man of the name of Antony Panormitae, fitus laudatus, &c. (4).

(c) Right. This Prince caused letters of permission to be drawn up for Panormitae, and made him a freeman of Naples, &c. He made him a deputy, and his counsel and president of the royal chamber (4).

(d) He waited till he was old before he married. This is what Paul Jovius observes, (6) &c. (5) (e) He was secretary to Alphonse, &c. deservit, &c. mundi, &c. 鲁seque omniarum terrarum perpetuum comm. &c. (1).] - Panormitae was secretary to Alphonse, so could not be taken to attend him in his expeditions both by sea and land.

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PALLAVICINO. PANORMITA.

[466]
dread things. He was the best Poet of his time, and he received from the emperor Sigismund the Poetical crown, according to the ancient ceremonies (D). Besides, he undertook the Civil Law; he wrote well in prose, and was also a good Orator (F). He was employed in affairs of state, as well upon account of his great capacity as of his reputation for wisdom (E). He was deputed to the Venetians in 1451, by King Alphonso, to decide of the bones of the arm of Livy (g), which was granted him. He held an efface to purchase this Historian (F). He wrote an epitaph for himself, which is a proof


PA NORMITA.

[468]

A proof of his presumption, and of his orthodoxy at the same time [4]. He suffered with much constancy long pains by reason of a difficulty of urine, and rea-

lly admired very well about adversity and

of his writings (6), but his Latin Poem, 

ished. It is a piece so full of obscurity

[1] blame Poggius for selling Livy, since he might have

two copies of it, or at least might have read it

so many times over, that he had no further need

of it.

I have three short remarks to make. 1. It is not

true that Poggius did declare, he purchased this manu-

script from Poggius; on the contrary he intimates very

plainly, that the Livy of Poggius was already sold,

and that the price of it was employed in purchasing a

farthing. Let us here digress down his Latin letter, that

the unfaithfulness of him who translated it into French

may appear. Signifigue mibi super ex Florentiae extera

Teti Livii opera canali, litteris palatioribus, libros pre-

tum ex eis. Sume magistriam tam erat, ut Liviam quam

Regem librorum offerre conueniremus, enim meo

nomen, ac defers ad nos fatibus. Interim ego

perstitium procurabo quos per libris pretio tradam. Sed

illud quod me a te quasi defers, etsi ego a Poggio

merito feceris, it is at present Florentiae erit, Liviam

quem volunt manus palatiorum firmento: ego ut

Liviam esse humanam proferam. Saez ut familiariter

ego eam duxeram, humanam et modulatissimam fuisse.

Vidit triumpha (24).

2. It is not true that Panormita blames Poggius, he

leaves it to King Alphonso to judge, whether he be

more prudent to sell a book to purchase some land, or to

purchase a book, and as to himself he determines nothing

about the matter. 3. The excite that Poggius might

have read Livy so far, that he had no further need of it,

is chimerical; for a book of this nature is not got by

heart, although it be read several times over, and it

cannot be useless, unless one had it almost by heart.

[6] He wrote for his benefit, which is a proof

of his presumption and of his orthodoxy. It con-

tained these four verses.

Queruit Piroldus alien qui flori amores,

Queruit qui Regum fortis facta causar.

Me Pater ille ingenio hominum fataeque adorat,

Ewocat & fletus donat adhibe fides.

That is to say, Mabey, seek out another Poet to

make verses of love, and fang the brave actions of

kings. For as to me I am going to paradise; the great

God, creator and redeemer of mankind, calls me to

eternity, and this epitaph on me only on the

wrong side, he perceived in it the arrogance (25),

but not the faith of the author. I do not think that

he found any heterodox principle in it, upon pretence

of orthodoxy, which is excluded from the whole.

[7] He suffered with much constancy, long pains,

and to be arranged admirably about adversity and

prosperity. Justianus Pontanus, his disciple, shall be

my warrant, who speaks as an eyewitness. The

bishop of Paris, being well known to me, and

at his leisure I gave him to refer all to God, and to

supplicate that the causes of good or ill fortune

were hid from us; and that many accidents are

thought unhappily, which are not really so; for since they

are only occasional which produce it, there was some

constancy. Quis enim fatus in rebus Antonius jucun-

dius? quid furor in turbatis atque aperis gratius?

Incredibilis quaedam in eis ortus inani rer

bus cunctans conturbati, quasque fortunatos aur:

aquo animo, quippe cum omnia referret ad Deum,

dicoque latere nos & bonorum, & malorum causas.

Pleraque autem viatores non effert malis, ut

quae se habuerunt. Nunquam enim nobili effectis Deo, quae

hominum in constanti fortuitudo enteferet. Quotum enim for-

tem inveniri, si quiter & securea omnia nobili

forunt, natos eile homines ad comparandum virtutem, ad

excellendos animos, neminem autem fine laboriosus

plurimum poe sic affligi, fecit decipe opiniarum ni-

[1] Senex ditem oblit hocque filio

morio, Epiphanius argutissi-

mium personam con-

dissimil legi. Gys-

rathus, de Poet.


Pontanus, de

Fortunabilis, lib.


[2] Lanfrancus

Nicium, in Lev.


[4] Laarbe

One of those

[5] De Graaff

[6] De Graaff

[7] De Graaff

[8] De Graaff

[9] De Graaff

[10] De Graaff


[12] De Graaff
has not committed many considerable faults[6]. Thole of Varillas are not very numerous; see them in the remark [B].

he is neither a good Poet nor a good Orator: for what I have read of him in prose is rather lukewarm than hot, not to mention his verse which is melancholy and pedantic. Yet, though he does not so exactly exhibit the liberty of this piece, but despises also the verbiennes themselves. The cenere of Poggio was not to be extinguished, he commended the invention, the wit, and the ornaments of the work; but he condemned the obliquity, and counseled the author, for the future, to betow his pains upon subjection to Christian Virtue. The Novelle of Paraclete contain many absurdities, constant veritas & elegantia oramquam familiae aduersaria sunt sed amicorum, adeo ingentis tan solemnem tan comprobata at de dicti, atque sua multa expressa, sed unius ingenii fiunt, sed ut sit ictus et eam qui deserit. Deus audi verum eam firma e tu iacendi causae, ut erit, sed alia exspecta militare. Nolens ego doctrinam tuam, jucundissimam certamini, jocum at fals: - fer hanc tane socium quae omnis nobis dilectissimam jum, quam de quod de munere & de voco, at fictilia decepto gravissima quidem notitia, hoc enim quod adules, ut ostiati concitae pugna, ut licite jacendi ... festa enim esse idem subi qui Christiani summis, quod dixit Ptolomaius Demon: hominibus honestis (33). Poggio answered Poggio, and alluded to him some reason to justify or excuse himself. Poggio, however, rejected and maintained, that a man ought to be virtuous, not only in his actions, but in his writings (35). From whence we may conclude, that the rule of writing does make use of, not only the innominate, but also the fictitious writings during his youth (36). We will close this remark with the words of a Dutch writer, who had read this obscure Poem of Panorma, De Heredit. 


[6a] In the title of Troies. For the sake of those who would be more particular, I add, that the Paraclete was built in the parish of Quinoc, upon the lower part of the river near to Nimes, in the county of Gard. The letter of Pope Pius II. to Heloise, mentions the greatest part of these particulars. He had a noble statue of equestrian form in Ostiaria, quod in V. L. IV.

[6b] Verum est (Philippis) praestitit bonis quibus, laevis, Platonis, de Alphonsi adhydratis, Bibl. I. 8. 9.

[7] Above, in the text of the article NA-
PLES (A. C. A. E. S.)

[8] Josquin, de Lina-
tenoribus, fol. 997.

[9] Urnareeg, eti-

domus mundus

[10] Cum Ali

[11] Josuin, De-

[12] Et Thiro-


[14] Cont. non esse non potest ampelis, Pontius, ut. fol. v. 281.

[15] Seippe Mazzella, de Belinis Pa-


[18] Apud end.
was given him, and, with the permission of the bishop, he made of that cottage an Oratory, which he consecrated to the Trinity. His scholars knowing this, ran from all parts to this defait, and there themselves hused, being well satisfied to live upon herbs and roots, and to subfrit, as I may say, upon bread and water, provided they might enjoy the benefit of the lectures of this famous professor. He could not dig the ground, and he was alhamed to beg, and therefore he thought it convenient to get a livelihood by his tongue, and by re-affuming his ancient profession, knowing that his scholars would furnish him with what was necessary for his subsistence. And they did more than this, for they enlarged the Oratory, and built it of wood and stone; and Abelard gave it the name of Paraclete, to preserve the memory of the confraternities he had received in this defait. The jealousy and envy, which a long time before had frirred up against him Alberic of Rheims, and Ludolius of Lombardy, was furiously revied, when they saw so many scholars flock about him, notwithstanding the inconveniences of the place, and in contempt of the matters they could so conveniently find in the cities. They fought, therefore for all occasions to vex him, and did not forget that which the title of Paraclete afforded them. They saw it was an innovation, and that it was not more lawful to consecrate churches to the holy Ghost, than to the holy Bible. This made a great uprear: but the persecution was infinitely more terrible, when the two persons above-named had prevailed with St Bernard and St Norbert to explose their interest, who valued themselves upon the account of their great zeal, and a spirit of reformation. He could by no means stand against such adversaries; Abelard therefore quitted that place, and went into the lower Bretagne, where the monks of the abbey of St Gildas of Ruyas had chosen him for their head. The Paraclete remained empty, until such time as the abbot of St Denys drove away the nuns of Argentueil from their convent. Heloïsa, their prioress, not knowing which way to turn herself, was very glad that her late husband did yield her the Paraclete. Pope Innocent II, confirmed this donation in the year 1131 (b); and this was the original of the abbey of the Paraclete, whereof Heloïsa was the first abbess. Great riches were given to it in a little time (c). The abbes who succeeded her, were very often of the most ancient families of the kingdom; you may see a catalogue of them in the works of Abelard (d), from the first foundation, which happened in the year 1130, to the year 1615. But it was not judged proper to observe in it, that Jane Chabert, who died the twenty-fifth of June 1593, publicly professed the Protestant religion, yet without complaining or quailing the habit of a nun, which she always retained, 1609 she was driven from her munificity. Now, if we look to this, it is a difficulty which is looked upon as a matter of consequence, to know whether it must be called Paraclete or Paraclite (e). That it might not be forgot, that Heloïsa undertook Greek, the nuns are wont to have the office read in that language on Whitunday (f).

(a) S.}
PARAVICIN. PARE. PAREUS.

PARAVICIN (VINCENT) Minister of the word of GOD in the country of the Grifons, lived in the XVIIth century. He translated from French into Italian the treatise of Meltrezez, concerning our covenant with JESUS CHRIST in the sacrament of the holy supper. This translation was put in the Index at Rome in the year 1640. He was probably of the same family with PETER PAUL PARAVICIN, Physicin at Como, author of a letter printed in the year 1545 in Dr Magonensium & Barmenium Boerarum habiti unguaria, jutus, natura, & miraculi (a).

PARE (AMBROSE) in Latin, PAREUS, a native of Laval in the country of Morin, I shall only add three things to the article that Moreri has given of him, viz. that he was a Provençal, and that he was favored from the misfortune on St Bartholomew’s day, by the special favour of Charles the IXth (A), and that he had many obstacles to remove, when he published his books of Physic (B). He had expressed himself too sumptuously.

A modern writer relates two things: one is, that Ambrose Paré, being Surgeon to Francis the IId, told admiral Coligni, as a secret, that the destemper in the ear of that monarch was extremely dangerous. The other, that it was suspected he had put poison in the ear of the prince when he dressed him (b). The author above-mentioned adds to all these two things many particulars; believe them who will. I find nothing of them in good Historians; only I know that Beaunece has mentioned the suspicion concerning the poison. Sponduanus relates it after him (c), and does not seem to believe it.

[A. He was favored from the misfortune on St Bartholomew’s day, by the especial favor of Charles IX. What Brantome says upon this subject is too remarkable to be here omitted. The king as soon as it was day, had assembled his cabinet (1). He put his head out of his chamber-window, whenever he saw any in the suburbs of St Germaine removing (2) and making their escape, took a great hunting-hare, which had, and shot at them, but in vain, for the hares he would not carry far, and cried out, continually kill, kill, and would have none of them fared, except Mr Ambrose Paré, his first surgeon, geon, and the bell in Christredon; he had sent for him to come the night before to his own chamber and warned him not to let the nurse come near him (3), for he said, that it was not reasonable, that he who could do great service to so many people, should be thus massacred (4).

[B. He had many obstacles to remove when he published his books of Physic. I change nothing in the expressions of the author who informs me of this (5). Ambrose Paré, si est (6), Surgeon to three kings successively, learned, and experienced, who had published many good and curious books, which were for some time stopped from being printed and published by the college of learned Physicians in Paris; not upon the account of any error that was discovered in them relating to the art of which he pretended; but because in his book of Generation, through inadvertence, he had injected some puffers about which there was a little immodesty; and after he had corrected them, he met with no more opposition (7).

PAREUS (DAVID) a famous Reformed Divine, was born at Frankfurt in Silesea, December 30, 1548. John Wengler, his father, son of a rich countryman (a), made him at first study at Frankfurt, and then bound him apprentice to an Apothecary at Bredalow, and after that to a Shoemaker. But this young man was not born for such little things; and as the author of his life says, the God, who prevails over the Muses, did not abandon him to the captives of a tlep-mother, who was the cause of this unworthy treatment. The good man, John Wengler, ordered him to return to his studies in 1564, and sent him to Hirschberg in the neighbourhood, where there was a college, of which a learned man called Christopher Schilling (b) was rector. There our young scholar acquired the name of PAREUS, taken from the Greek, by allusion to that of his family [A]. This was the common custom of that time, and particularly of Schilling. The bad humour of the tlep-mother, was a little pacified

(a) See Lindenthal in Ecclesiast burri, pag 302.
(b) Vie de Gul. de Coligny, ed. 1509, Edit. 1608.
(c) In pag 331.
(d) Spongian. ed. a.m. 1560, n. 320.
(e) Travoy’s Memoirs, Tom. iv. Fasc. on Charles IX.
(f) Louis Guyot’s dicetique Lopech, Tom. ii, book iv, chap. viii, pag. 293.
(g) We will speak of him in its proper place.

Philip Pa, in Vir, David Hid, pag 3.
no doubt, because David's board was not to be paid; for he maintained himself by means of a tutorship [8], and by the money he received from one of the principal men of the place (c), every time that he presented him with verses. His matter did not only take from his paternal name, but also turned him from Lutheranism, by setting him right about the real presence, as well as the rest of his scholars. This was of mischievous consequence, both to the matter and the scholar: the former was turned out of his school, at the importunity of the minister of the place; the latter was like to be disinherited by his father, from whom he could hardly get leave to go to the Palatinate, altho' he made use of a reason, which is commonly most prevailing, to wit, that by this means he could finish his studies, without any expence to the family. Having obtained this leave at last, he followed him, and was finally invited by the elector Palatine, Frederic III., to be principal of the new school of Amberg. The allowance which his father gave him for his journey was so small, that he was forced sometimes to beg by the way. A little after his arrival in Amberg, in 1566, he was sent with ten of his comrades to Heidelberg, by their common master, who gave them so good recommendations, that they were all admitted into the Collegium Saxatilense, whereof Zachary Urfinus, provost of Divinity, was rector.

The univerity of Heidelberg was then very flourishing in all the Faculties, and so Pareus wanted nothing to improve himself considerably in the languages, in Philo-

sophy and Divinity. He was admitted minister in 1571, and first in the month of May into a village called Schlettenbach, where he was much perplexed, because the Protetants and Roman Catholics were there at variance with one another [C]. Neverthe-

theless he was just going to marry there, before the winter came on, when he was called back to Heidelberg, to teach the third class. This put an end to his intended marriage, and he so well acquainted himself in his employment, that at the end of

more tractable: for after the elector Palatine, who, as the patron of this paroch, resolved to reform it, had broke open the gates of the church, Pareus removed all the images, and burnt them with the con-

fect of the people [7]. To this the prejudice of the rector referred in their words: Hine away, Eichführung, Himmelsbogen (if his incomens futurus LEO non im-

"He maintained himself by means of a tutorship." Here the Historian is not very exact: he says, that David's board was run at Heidelberg, three months at the expense of his father, and the rest of the time by being tutor in the house of an honest citizen, whom he names (a). A little while after it is said, that the lord of Zuckensteib was very liberal to him, that he maintained him gratis, upon account of the verses wherewith the death of his eldest son was hon-

oured by this young man (g); and that afterwards he gave him some money for every poem he ordered him to make. The same Historian mentions a letter of that lord, wherein he defined to know, whether that Pareus, who had lodged in his house twenty-five years ago, had not also a presentiment of Sollas (f), was the same person by whose care the German Bible had been printed! Is not this to put a body in two places at the same time? David Pareus was born in 1541, and received the license from this lord in 1589, he lodged therefore with him in the year 1604. He was not therefore preceptor twenty-one months in the house of James Schilder.

They are everywhere such faults to be met with.

The Protetants and Roman Catholics were there at variance. It became necessary to use force for maintain-

ing the pretensions of the elector Palatine against those of the bishop of Spire: the latter maintained, that the collision of benefits in the community of Alsfeld belonged to his chapter: the elector granted the opposition, and that since the presentage of his, the collator's were obliged, according to the peace of Pfalz, to present such pastors whose religion was agreeable to him. By virtue of this right he set the Reformed religion in that community, and sent Pareus to the church of Schlettenbach. The Catho-

lics that up the gates of the church against him; but they were broke open, and then the images and altars were removed away: after which, the great triumph of Pareus was to get the church cleane for every one turned over to another the trouble of removing the rubbish (g). The rector of the university of Heidelberg, adludes to all this in his Program for the advantage of Pareus. "Ad paterum, says he (f), Schlettenba-

ghen... centen... millius, ibidem cum didatus & aliaribus acri dulceo primus conficiat. — Being just to be fe-

nons falli ad ipsum nativitas diem. — On the 19th of December, which is consecrated to DAVID B.

. . . . and the parents thought fit to give to their chil-

dren the names of the holy-days on which they were born. Every body does not know that St David's day is in the Calendar.

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ghen... centen... millius, ibidem cum didatus & aliaribus acri dulceo primus conficiat. — Being just to be fe-

nons falli ad ipsum nativitas diem. — On the 19th of December, which is consecrated to DAVID B.
two years, he was promoted to the second clas, but he quitted it six months after, that he might re-assume the functions of the ministry, which he went to discharge at Hempsted in the diocese of Worcester. Growing weary of lodgings in London he married, four months after his arrival, the sister of John Stibellus, minister of Heppenhem (1). The marriage was celebrated on the fifth of January, 1574. He left that church in 1577, because after the death of the elector Frederic III., Louis, his son, being a great zealot for Lutheranism, settled Lutheran ministers in his dominions in the room of the Reformed. Pareus retired into the territories of prince John Casimir, brother to this elector, and was minister at Oegerheim near Franckenthal, for the space of three years, and then at Winzingen near Neudalt (2). This neighbourhood was so much the more useful and agreeable to him, because prince Casimir had founded a School in Neudalt, where he placed all the professors that were driven away from Heidelberg. The elector Louis dying in 1583, prince Casimir took the sole guardship of Frederic IV., his nephew, and the administration of the Palatinate. Then the Reformed ministers were restored and the second professorship in the college of Sapience, at Heidelberg, was given to Pareus; this was done in the month of September, 1584. He began two years after to set up for an author, by printing the German Bible at Neudalt with notes, in 1589, which occasioned a warm dispute between him and a Lutheran of Tubingen named James Andrew. He became the first professor of the college of Sapience, in the month of January 1591, and counsellor of the Ecclesiastical senate in the month of November 1592. The next year he was solemnly admitted Doctor in the faculties, and had already had several pamphlets published by him. He was delivered from the dreadful fatigue he had endured for the space of fourteen years, in governing the youth which was entertained in the college of Sapience (3); a fatigue to terrible, that the good Zachary Ursinus thought himself happy for being banished by the Lutherans, since that banishment delivered him from that miserable slavery (4). Pareus was advanced in 1602, to be Theological professor of the New Testament, after the death of Daniel Todius. His reputation increased daily, after such a manner, that many students came from Hungary and Poland upon his account. He published divers Commentaries on the scripture, and particularly one on the Epistle to the Romans, which was extremely disliked in England (5), because it contained such maxims as were a little antinomianical. The Evangelical Jubilee, was celebrated at Heidelberg in 1617, for the space of three days, with great pomp. There was nothing to be heard but harangues, disputes, poems, and discourses, about the great mercy of God shown to the Elect, in delivering it from the yoke of Popery. Pareus, for his part, wrote some pieces upon this subject, which excited him to the attacks of the Jefuits of Mentz, to whom he was obliged to answer; but this was not the only troublefreedom contended for, he had moreover to be sent the next year to the synod of Dort, according to the desire of the States-General; but he excused himself from going upon the account of the infirmities of his old age, which did not permit him to undertake a long journey, nor to use a new diet. He had otherwise been a very honest man, devoted to all innovations in point of doctrine (6).

PAREUS

scarcely ever any reft. He apprehended what afterwards happened to the elector, his master, for having accepted the crown of Bohemia. He fancied, I know not how many troublesome prelages, founded upon several things he had seen, either when awake, or in his sleep; for he gave credit to dreams (H), and while he few people working at the fortifications of Heidelberg, he said that it was loft labour. Calling to mind the books he had published against the Pope, he looked upon it as a dreadful misfortune to fall into the hands of the monks, and therefore he heartened to those who advised him to retire to a place of safety, and for his retirement he made choice of Anweil in the duchy of Deux-Ponts, near Landau, and arrived there in the month of October, 1621. Some months after, he went from thence to Neufadt, and returned

per of mind inclined him in a most intimate friendship to a certain divine of Franeker, called Sibrandus Luttberus, who vigorously opposed the promoters of new ways of speaking and teaching. Pareus called him his soul, and did not let him any bad examples (17), for he would by no means permit that any should depart from the Catechism of his professor Utrinus, as some Divines. I know not who, departed from it, who added to fewer than three kinds of imputations, to that which was laid down by Utrinus, as the matter of our justification before God, even the imputation of the death of Jesus Christ, the imputation of his actual righteousness, and habitual holiness (18). There were also dilensions in the year 1604, about a question of the same divine Catechism, in which the year LXVI, which is the jubilee of the holy supper. Pareus, like a brave champion of the received doctrine, would not suffer it to be changed. These innovations according to him, were a removing of the boundaries of truth, which ought to be fixed and immovable (19), like those which part lands of inheritance; and he thought that these attacks, which were made upon the Catechism, were the prelude of an approaching defolation, which he exprest in these two verses:


The court, the government, and Catechism All three to ruin go. None can stay but this surrelis Our near approaching woe.

Let them say, if they will, that Pareus by this means introduced the principle of authority in lieu of that of enquiry, and that this was to employ, the engines of Popery against his brethren, after he had inveighed against them as antichristian. Let them claim to, if they will, that this conduct resembles the stratagems of the Trojans:

Mutemus cipios, Dardanum ingignia nobis Atepum. Dolus, an virtus, quis in holo requiat (21).

Then change we shield, and their devices bear, Let fraud suppli the want of force in war.

Let them, I say, declaim thus, and draw from thence a thousand reproaches of contradiction, those who know the powerful virtue of diffingos, those who remember, diftinguis temporum & amalcebas spectat, & diftinguis the times and you will reconcile the scriptures, those who confider, that there are certain maxims which may be laid aside at a certain time, and which must be taken up again at last, and that the abuse does not take away the whole, will suffer these declaimers to cry out and storm on. Fancy to yourselves a circle hanging at the entry of a house, whereof one half is within, and the other half within; make it turn about upon it's centre, and you will see that exactly, as one half goes out of the house, another will enter in; just as is, with certain principles in a cabalistic society; it is a thing that must be done; and after all, the greatest perfection is not that of the feeral arm, but that of some reftless men, who very precociously set up for reformers. Our Pareus said of such people with Luther, *A Doctor glorioso, & Pullo contentus, & inutitus questionibus liberret Ecclasm fanus Dominum (22). * From a laudable (23) Pareus, doer, a contentious minister, and unprofitable quarrels, good & bad (24), Lucia (1610), p. 205.

[H] He gave credit to dreams. His fon informs us, that he found in the journal of his father, divers and other abnormal observations. Take one instance: Pareus wrote in his journal on the twenty sixth of December, 1617, that he dreamed a cat scratched his face, and that certainly this was an unusual dream, fac dio, ut erat. Two days after having received the first leaf of a book that was printing, he said this was the cat that was to scratch him, and set down this expedition in his journal. This is certainly the jest of Menex wrote bitterly against him; but it is not such a bad dream, and only a much heavier blow (24). It had been better for him that he had never engaged his pen against such a Chri- stian, than to suffer engravings double, * a very unequal match; but he was troubled a little about this meddling with too many subjects. His comfort was to fee his adversary suffer the Lex toniosa; and then he was safe, and was delivered of this epigram:

Nobilore canum jaetans se flirpe Medobias Forse viatorum dam petit ore omnis. A cane degenerare inseamatic iuber nescat: Hic Nemetum juitum quis nege effe dixit (25)

A maelfig dog with influence did loud Of his high birth, and did nobis oppinisse Attack a traveller: mean noble a dog Of meane kind him kill'd, a just revenge!

He means the infults of the wicked Scipionis, about which we let hear alo Philip Pareus. *Naetus praec. tuea fuit, facio (26), nobilern adversarium in fludis (26) id. p. 205.

Chronologis, superciliosissimam Criticum Iosip. & poenitentiae, * a noxy, an iniquitas, & comites, qui faturca provet eva egrs Pareus uos dare jur. * in 1677, 1483, 1614. Foresevera co ipso tempore infania noxum pene indebem ab Apollonio quondam Almodore confuds fuit libris (26); * mulier ex vitricula metu, sed in una time, by the laws of retaliation, was obliged to undor. eam ad ipsum indolentem macth of image out of an apo- polest exirphis. I mu not pass over in silence, that Pareus attributes to his father a great meekness, and a peculiar venemosity of temper. I imagin'd indeed that he was not one of those intarable Divines, who would sacrifice nothing for peace-fake: the Remonsc which he published was the contrary. But to prove that he did not write in a flyde fall of 20 reproaches, and violent expressions upon many occasions, is certainly to be guilty of such an illusion as is very common. Every one fancies, that there are no less approaches, that are said to be, and those of his party. Pareus was moreover an enemy to the smallest innovations, as I have shown in the preceding remark. Now alto, it be often the case of very great mischief in matters of religion, to depress a leaf from the common opinions, yet it can never be said that those who are for bricking against the leaf of alterations, are endowed with much moderation, whatever ever those mutilations may be of the most important services. Ramus was inapplicable to Pareus, for daring to remove the boundaries of our ancerdt (28), and therefore he rejected him with this epigram:

Que
resolved to return from thence to Heidelberg, chusing rather to die in his own Pares-
num [7], and to be buried near the professors of the universitie, than in any other place.
He had this resolution; for, having yielded up the ghost in his own house,
on the fifteenth of June 1622, at the age of near seventy-four years, he received
such an honourable burial as the universitie of Germany bestow upon their eminent
men. His exegetical works were collected in three volumes in folio. He published
several treaties against cardinal Bellarmine, and left a son called Philip, of whom we
shall speak hereafter, and who wrote his father's life, from which I have taken
what has been said. I find nothing in it concerning his dispute with the Jefuit
John Magirus [K].

Que mutas perdis, dixit Democritus, & quae
Servas in physisExit, Epicurea, mea.
Nonne idem Aristoteles in Ramum matiga diet
Que mutas, perdas: quae retineas mea sent [52].

Democritus a Epicura dixit,
Whatsoever thy power retain is mine
And what you change you spoil; the same reproves.
Might ARistotle give to Ramus.

In fine, Pareus had so many people to write against, that it was forcible possible but he must contract a habit of German language. Those who have exercised themselves in the Republic of Letters, will understand what I mean. [7] In bis Paresnum.] Having bought a house in the year 1602, in the year 1604, and in the company of a man of his family, he caused an apartment to be built in his garden, for his library and study; and this is what he called Parenum. This afterwards became the name of the place, and all the city called it so. The elector granted to this house certain privileges and immunities. Pareus placed upon the frontispiece of two inscriptions, one Latin, the other Greek, which he had lined his room, after the ravenous that was made by the troops of the Catho-
ic League in the Palatinate, that this house would pre-
serve still the title of Parenum (31), it must have con-
tinued entire. I know not what became of it afterwards, but I believe it is ruined at this time. The poor city of Heidelberg was so laid waste by the troops of France, in the years 1689, and 1693, that there is no probability that the house of Pareus should still continue.

We may remark, by the by, that certain cities seem to be built under a malignant constitution, for they are equally unhappy, whatever tide gains the day. Heidelberg ruined for opposing the emperor, and for being faithful to him, is an instance of it. [X.] His dispute with the Jefit Magirus.] Pareus spoke a harangue at Heidelberg, the twenty-third of March 1602, de Jefitururum praepos. circa Canones Sacris scriptura - Of the impurities of the Jefit confessio - That he maintained also a Thesis, in 1603, on the canonical au-
thority of the Scripture, and the inutility of the church, and of the Jefiturum of Spire to present at this dispute. Not one of them appeared, but Magirus having written to Pareus Sept. 7, 1603, this occasioned

a contest, the pieces of which were published. The supercification and encomium of Magirus's letter were thus; - Clarissimo viro Domino D. Pero Doctori &
Professore Facultatis pro tempore Deo ac Anac- freyny Medicicn, Nuncius terrae venit ad Col-
legium nostrum adolescens, ingenio praedilectus
rubis linguæque procerus: isti naraeet a te
mi triumphi est, et & disputacionem præmio de
S. S. authore adversus Jefiturum impurus,
quos quam exanimandum propugnato ad diem 26 Au-
gusti nobis redderet, famulique ad eam disputacione
hos humanitatem.

To the well renowned
of Mr. D. Pareus, Doctor and Professor, at this time
earnest of the faculty in the university of Heidelberg,
I have the honour to oblige you, in the spirit of the holy Scripture, against the impurities of the Jesuits, which you had prop-
gressed to be corrected by the authority of Scripture and the inert, as at the same time to invite us civilly to that dispu-
tation. It is signed, Jacobus sue cappello Johannes Ma-
gr. - - - a well-nigh to your felicity. I. Pareus.

Pareus answered and used this supercification,
- Clarissimo viro Domino Jacobi Magir. Societatis
F idleque Confessipect, Stapylone Spiritus, amico fao
in Christo. - - - - - To the well renowned Mr. John Ma-
gr. of the faculty of Jesu is called, preacher at Spira, his
friend in Christ. He complains that Magirus had abused him in his sermon by several contradictions, and makes a remark upon this Jefit's naming him Pareus instead of Pareus. [Si amansens]<br />sphalerum et,
transferat: si summum tuum at personam verbo me pun-
geret, bilaterale esse, si quis pro Magiro Megaron
unus alius circumspectet. - - - - If he be the fault of your amansens, let it
be yours: but if your defence be to fling with all assertion to
the sword gory, in spight, it is unlike a gentleman: as if one should call you Megaron, in allusion to
Megis, one of the ferns.] This piece of Pareus was printed in 1604, sig. Vegevallia, and contains disputationes epistolae Johannis Magri, Feitalium Consociati-
uris, & Donandi Parei Christiani Tholachi de authoritate
Dioicae & Canonicis S. S. deputato epiographi in
sacra scriptura. De S. S. autentica Scripturae.
Exegetica disputations de authoritate Dioicae
& Canonicis. & adversus Feitalium epigraphia & im-
puritas. Mr Hebelcher des Maret (32) furnished me
with all that I have told.

PAREUS (PHILIP) (a) son of the preceding Pareus, was born at Hemfach in the diocease of Worms, May the 24th, 1576. He was one of the most laborious Grammarians that Germany ever produced. He began his studies at Neufeld, and con-
tinued them at Heidelberg, and after that, at the expense of the elector Palatine, in for-
ign universitites (b). He went to see that at Basle, in 1599, and afterwards he went to
Geneva, where he continued more than a year. He travelled as he faw some others by the way, and was much respected every where, as well upon the account of his own learning, as for the great veneration they had for his father. He converted very much at Paris with the famous Caafon (c). He was made rector of the college of Neufeld in 1610, and posseffed that office till the Spaniards, becoming matters of the city in July 1612, ordered him to depart the country immediately (d). His library was plundered. He had already published several books (A), which shew his prodigius application, and his peculiar affeiction for the codiculis of Plauto [B]. It was a thing

[A] He had already published several books.] Besides those whole titles I mention in the next remark, he had in 1605 Deorum religione, & the
Symmnasiam, Lexicon Symnmannicum, Calligra
hi Symnmanniel, and some other pieces at several
times.

[B] His peculiar affections for the codiculis of Plauto.] He did not only publish them with notes in 1609, but he also published in 1609, de Plauto
Anchillis in 1617, a treatise de imitatione Te-
ritaniae, sig. Plauto simulatam esse, in 1617, a second
edition of Plauto in 1619, and his Elceto Plauto in 1620. I must explain what I have said, of the first edition

(1) In his Historia eis thea taketh the name of John Philip.

(2) Theat. Fre-
hi, pag. 502.

(3) Daniel Pa-
ren, Not. in Malboim, voc.

(4) Phy in Vita Doctis Parte.
PAREUS.

A thing of bad example, that there arofe between him and John Gruterus, professor at Heidelberg, a fierce dispute on account of Plautus [C]. I have already said (e), that our Pareus took in hand the cause of his deceased father against David Owen, who had published at Cambridge in 1622, an Anti-Pareus. He answered him a little while after with an Anti-Owenus (f). He was rector of divers colleges, and particularly of that of Hanaw, in the year 1645 [D], as appears by the epistle dedicatory of his Lexicon Criticum, printed that year at Nuremberg. It is but one thick octavo, but it colt much pains, arunnabilis labore congelus, as the author says. He wrote also some Commentaries upon the Scripture, and some pieces of Theology. We will say something of his son Daniel in the next article.

Edition of Plautus. I am not ignorant that it has in the title the year 1610. But since among the thanks and eulogiums that were written to the author upon this work, there are some which are dated in the year 1639, there is no mistake but the year 1610 was one of those aids which the Bookfellows have been able to find an aisle, a中标空房间，into life. If they did only this, they would not caute so much confusion to those who collect several editions but how often do they take the liberty to reprint the full page of their books, to make them pass for new ones? Sometimes also they are so bold as to call this a new edition, and this strangely multiplies in imagi- nation, and even in the catalogue of libraries, the editions of Plautus. It was published at Frankfort, in 1641, the third edition of his Plautus. The Prologomena which are in it, on the life of that Poet, about the character of his versifying, and the quality of the balla- reries, were prefixed entire to the edition of Plautus in Usun Dobillini.

[C] There are between him and John Gruterus a few points upon the account of Plautus.] Gruterus ha- ving attacked Pareus, the latter quickly published his answer in 1620, under the title of Provoecatio ad So- natum Criticorum pro Plauto: ed Ebitis Plautiatis. They grew hotter and hotter, neither was this the consideration of the miseries which hung over their heads, by the ruin with which the Palatinate was threatened, sufficient to inspire them with any degree of moderation: so en- tirely did both the Philippans and Graevianians provoke, and so difficultly appeased. The long preface which our Pareus prefixed to his Analusia Plautina, printed at Frankfort in 1643, is dated in the month of Octo- ber 1641, and consequently he filled it with gall and fury, juft before the depositions happened, which ruined both their universities and their libraries, and reduced their perons to the greatest extremities. Their banish- ment did not abate this violent humour, for those Analusia, printed since their dispersion, are full of gross reproaches against Gruterus. This was nothing but reprisals, for Gruterus had used him after so violent a manner, that they reckoned no fewer than one hundred and thirty fix cruel reproaches in one of his books against Philip Pareus. It was the Jefuit James Greterus, who pleas- ed himself in collecting this list (1). There you will see the dedication of Lurme written to Gal- dant, prefixed at the beginning of his book, in the year 1643, fol. 71.

[D] He is the rector of the college of Hanau in 1645. [2] This thrown that Paul Fretherus is mistaken, when he says that Pareus died about the year 1643 [3]. Probably this Peter Witte, in the second part of his Dia- logus Biporum, did only subgite Pareus, because of what concerns our Philip; at least he agrees with him in placing his death in the year 1643. If they had not called this year of 1643, they had seen in the frontispiece the face of the author when he was seventy years old, from whence they might have concluded, that he did not die at the age of sixty-four or fifty years. But if they had confuted the end of the epistle dedicatory, they had seen that he was still alive, August 24, 1645. It is a strange thing that he appears left deformed in the figure of 1645, than in his own of 1641, which is prefixed to the third edition of Plautus. Rivetus, in a book which he wrote in 1646, speaks of him as of a man then alive (4). He was still alive in 1645, as appears by the dedicatory epistles of the Excerpta works of his fa- ther, which he caused to be printed that year at Frane- fort, in three volumes in Folio.

PAREUS (DANIEL), son of the foregoing, followed his father's footsteps, and applied himself, carfully as he had done, to the studv of human learning. He was a pretty good Grecian, and published some highway-men [B] in his father's life-time, an- deavoured to find our Bookfellows, who would print his works [C].

[A] He published some books.] In the year 1647, he printed the Poem of Mufanas on the amours of He- ro and Leander with notes, which are either stuffed with Greek citations and phrases, or taken from the old authors. He published also in the same year, a large volume in quarto, which he dedicated to the University of Oxford, and is intituled Medicalis Aticums: which is a collection of sentences reduced into medical places, and taken from Greek authors. He published in 1651 another book intituled Medull Hicrin Exegeastic (1), and notes, with a Lexicon, up- on Lucrceius; but the life of Lucrceius which he ad- dressed to his concord, it is that which Gi- furnus wrote, some things only have been left out of it. If the Dauphins scholar had minded this, he would not have stopped at Daniel Pareus as the source, where he repeats of the city of Lucrsias, which he prefixed to his commentary upon this Poet, but would have ascended higher even to Gisbenus. We find in some editions of Quintilian Fabianarum Notarum Spicilegum feligum by Daniel Pareus, which he wrote in the year 1653 to Henry Petherstourn, Bookfeller at London.

[B] He was killed by highway-men.] This I learn from William Frey, in the verses he made upon the Lexicon Criticum of Philip Pareus. Celfus was Etrus- Turner, legatos aequitas nepotem, praetulit mediis cæsareis tur- ma viuiss. - - - The grand-father did a natural death; * the grand-father was killed on the highway by a crew of robbers. But other say, that he was killed at the taking of Keiserlaatien, in the Palatinate. See Georg Vossus in Tom. 5. of his Politica Exegetica, pag. 125, 1645.

[C] (2) He sessions him very much, and endeavoured to find out Bookfellows, ... for his quarto.) This ap-pears by a letter which he wrote (2), when it was said that in Holland several towns would erect Academies of medicine, like the example of Amsterdam, and them to understand, that in that case they might proc- eed in his preface, and renewed the same offer of service some time after; and gave him an account of the case, if he had already taken, and would find it to be found out a Printer for the Church-History (4), which was a piece of Daniel Pareus. He conciliates to him that Le Maire had refused to take this work upon him, upon pretence that he did not know the ligaments of it, and that his preaces were already very full. La-Merion, 1649, 1647, 1646, are not taken into account. See what pre- vious desire of this printer, my friend, in his letter (5), and would have been ready. - The printer was a man, a man, hope that if this Printer should perfect in his refud, pag. 257. - - - Celsus was Etruscuus, when he should not be required to make haste, others would be glad to print the book. Nevertheless he lets him know.

(1) See the arti- cle ALTING (HANNA) re- mark [F].
(2) See the col- umn 55. for this remark.
(3) See the col- umn 55. for this remark.
(4) See the col- umn 55. for this remark.
(5) See the col- umn 55. for this remark.
know, that there is no country in the world where it is more difficult to publish than in Holland, except in these two cases: one is, if the author pay the whole expenses of the impripress; the other is, if the copy be a book of controversy, in which the public, for nothing else better than books of that nature (6). Quod si difficilem pro venire, non debent, si suam, aliis, qui huc venire id facient. Difficillime tam pro se, quam pro他人, namque diffamator reperiri quin apud nos, qui quis facit jam librum tam educit. Fit hoc ab vero omnium jamnam castitatem, quam cancer

PARISET (LEWIS) was of Reggio in Italy, and lived in the XVIth century. He is the author of three Orations, De divina in hominum boleografia atque beneficentia, which are very long (a), and in pretty good Latin. He dedicated them to Pope Julius III. They were printed at Venice, in the year 1553 in 8vo, by the sons of Aldus Manutius (b), who printed also several of his Latin verses (c).

(a) Epitome Bibliothecae Censoris, pag. 555. The edition I use of the year 1559.
(b) His Tropologia in six books in 1530, and 1531, and his Apologes in six books, in 1533 in 8vo. Epitome Bibliothecae Censoris, pag. 555.

PARRHASIUS (JANUS), born at Cosenza in the kingdom of Naples in the year 1470 (a), followed the custom of the Philologists of that time, who changed their names into others more agreeable to Paganism than to Christianity. He cauht himself to be named Aulus Janus Parrhasius, instead of Jobatus Paulus Parthius (b). He understood polite literature very well, and taught it in the city of Milan, with great reputation (c). He had the satisfaction to see in his Auditory General Trivulzio, who was sixty years of age. His pronunciation was exceeding agreeable (d). The liberty he took to censure those who thought that the name of Valerianus obliged him to enter into a horrid conspiracy against his republication: they deformed him as a man that loved his scholars unchastely. This bad report which displeased the Milanese extremly forced him to quit his poht. He was invited to Rome by Leo X, to be public professor of the Belles Lettres (e). He carried with him another Bafil Chalcondylas, his wife's brother, and son of Demetrios Chalcondylas, professor of the Greek tongue at Milan. He did not long enjoy the place which the Pope had given him; but being grievously tormented with the Gout, he was forced to retire into his own country, where he died a little after (f). He left his books to Antony Seripanda, his good friend (g), who built a tomb for him in the convent of the Augustine friars of Naples (h). Poverty was one of the causes that obliged him to depart from Rome, and retired very much commended by Henry Stephen in an epistle dedicatory (i). He was charged with citing authors, whom he had never seen. You will find this accusation in a letter of Andrew Alciatus, which was printed at Utrecht in 1567, with several others taken out of the library of Mr Gubius (i). The fame Alciatus complained (k) that he never received again a manuscript of Juvenal which he had lent him. We have an Oration, wherein he complains very much against fortune (l). I shall relate some other

(a) Tamen from Paul Jovius, idem.
(b) Brother of Cerstum Irene Seripanda.
(c) See the Memoires de Trivulzio, pag. 20. See the Tropologia in six books.
(d) See the recens. (m) the book of Aulus Janus Parrhasius, publish in 1523.
(e) To Lewis Cuthberto, pref. in the book of Aulus Janus Parrhasius for Epiphanius, which Henry Stephen published in 1559.
(f) Galli, Epist. pag. 91.
(g) Ibid. pag. 152. &
(h) Ibid. pag. 152.
(i) His pronunciation was exceedingly agreeable. It was in this charity he excelled all the other Professors. Caesaris miferi facili desiderio rerum omnium quam (1) explicatissime, ut non proferre, rotundas poesias, qui, tamen, non se alius dari, erudientes, that the voice of Parrhasius, did draw a great concourse of auditors to his lectures (j).


(3) Ad ejus musicae versamentus musicae ecclesiasticae, Patri, Patr. &c. Ecclesiae p. 25.

(4) Preface of Alciatus, et opus de Communis.


Note: The text contains a mix of Latin and English, discussing the lives and works of historical figures such as Pariselet and Parrhasius. It references other works and authors, indicating a scholarly approach to the study of ancient philosophy and literature.
him to confess that he was overcome; but that the miracles which oppressed him, did not at all oblige him to this confession. He had been informed by many (as he says) that the confessions of the ascetics (p. 431) afford no means of forswearing guilt, obstinately contending against the confessions extorted. Rufius says, 'homo cum fidelissimis fidelibus obtusus, extremaque laboris specie de jure in omnibus vertere, sed multis namus dare (6). He says, that being unwilling to study the Civil Law, as his ancestors had done, he had incurred the indignation of his father, who refused to give him money for his studies (7). He affirms that he five times left his library, that he was forced to abandon his country, that he was assailed by the envies of his father, his two brothers, and all his children. He regrets very much the loss of Theophilus, and Basil Chilcondylos, his two brothers-in-law, who died young and promised great good to their country.

They have published a letter, which he wrote to Basil Chilcondylos, a little before the affair of his invitation to Rome was determined. In that letter he mentions two domestic afflictions which had just beenfallen him; one was, that his brother's widow, after she had refused all that coursed her for the space of three years, like another Penelope, had at last married clandestinely one Caputus, and had robbed her children of their paternal heritage, and caused the marriage to be null and void (8).

The other was, that his brother's daughter had been got with child by an advocate, who was the widower of her father. To flout the fear of death, he that had reason to fear in this case of incest, they were clandestinely married, no body being admitted into the secret of the marriage, but the mother of the maid that was got with child. This being not enough to force them to repent, unless the Pope would grant them a dispensation: Parrhasius employed all his efforts to obtain this favour from Leo X, and to get the excommunication and excommunication from each other, of them. The authority of the murmurs of sedition, confusa tantum sacrificiis matris consuetudinem, amarum nomine sinistrum crimine autem. Venius autem quidquam, quin ferro cadavere, efficitur, nisi Deus aliqui nobilesque, id est, deum Polycyntos omnium insectoribus impetravisse, ut sibi deduxerit profici matrimonio diluatur. Ad bene rem omnium ingeris milii mori intestas, utrique gratae atque fortunatae Laiarii, Phileos, Clarissimne, & omnium dignae misericordiae; ut egeas hos notatis, ad evitandum parvo cordis periculorum, Pontificis privilégios jurtetis rapturis falsis, indicat, quom pro etiam faculata modo cum sedis regnatis ostendat hoc esse quod se tennes silentium, quae quisque impetra studium. Qua vis rei abe to primam petis, fidelissique [p. 147] ora, amnis ufficio at curam impetrandum (quam dixi) ueracem. Deinde uerum substantia minore pene se comparat (9). He complains that his other misfortunes are accompanied with this, that he is too poor to bear the expense of this affair. He therefore does most earnestly entreat his brother's-law Chilcondylos, to empty no means necessary for obtaining a dispensation at the lowest rate possible. He was answered, that the dispensation was granted, and that he must haul to Rome for the profession, and that the Pope had given him worth two hundred ducats a year; that he must not forget to bring the money at which the dispensation was rated, and that perhaps when he comes, his friends would manage so as to get him exempted from so great an expense (10).

Perhaps it may be asked, how Parrhasius came to inquire how much the dispensation would cost; for he might have known it by the book of rates of the Apostolic Chancery. But you must observe that besides what is set down in that book, they must compulssive with the Datary (11). If the Pope relutan particularities in criticizing upon Moreri. I. He should not have said, that Parrhasius being driven out of Milan, and troubled with the Gout, retired to Cozenza: for upon his going out of the city, he went to Vincent his master, the Letters there. The war made him go hence, whereupon, and then he retired to his own country, and afterwards was Prebore at Rome. There it was, if we believe Paul Jovius, that he was so afflicted with the Gout, that it forced him to go from there before Cosenza. * In Urbem venit; sed tantum fuggitum no more diu perfuit, articulari morbo mem- brae omnium fœveo, deformantes, unde et maturatus in diurna vis præteret (p. 430, 1). He came to Rome; but could not long enjoy thefavours of that profisiflens, for being gravely tormented with the Gout in all his limbs, he returned from his own country, to Paris, in the same year of the year in which I have cited, and which he delivered at Rome, informing us that, in the preceding year, he had been more tormented with the Gout than ever; he does not say how long he resided in thought of returning to his own country. * Quam foliato gravissimo articulari morbo tormentus anno superiori, tuo horatuo T. Phidius, incredibiles omnia membrorum cruci- tores, frater in mortem annis > quantum mea magnis in- teresse ex hoc egregiae tretoriique carceris ulterior est- que tempore exueto, in sua gratiam pene revixi (14). * * . When I was more than usually afflicted with this fatig; for in my passage, I repeatedly overcame, by your exortations, O Phidius, incredible paines (15).

II. The same year, Paul Jovius in an epistle to a certain person, desiring him to be sent for by his servant, as a spur to his zeal, lest he should be lessened in this favour (16). * Idem, iv. pag. 123.

III. The same year, Paul Jovius in an epistle to a certain person, desiring him to be sent for by his servant, as a spur to his zeal, lest he should be lessened in this favour (16). * Idem, iv. pag. 123.


PARRHASIUS [1:49]
PARTHENAI, a city of Poitou under the jurisdiction of the presidial of Poitiers. It was often taken and retaken during the wars about religion in the XVth century (§). The Protevantine retired thither on the day of the battle of Moncontour (2); but because they thought they could not maintain it, they abandoned it at the approach of the troops of the duke of Anjou. They had taken it in the preceding year, and also caused Malo to be hanged who commanded in the castle (§). The reason of this was, because he had the boldness to defend himself against an army. The Huguenots of the Sieur d'Alibigné informed us, that they miscarried more than once in the design of surprising that place in the year 1558. They had been there in 1558; numb- bers since the edict of Nantes, as we may judge from the ill-grounded complaint of the clergy of France (A), and the answer which Mr Drelincour made to this complaint in 1606. The lords of Partenai are honorary secular canons of St Martin of Tours (c). We must not forget, that Partenai is the capital city of the little county of Gâtine, and of the duchy of Meilleraye (d). The lordship of Partenai was re-united to the crown in 1422, by the death of John l'Archevêque [B].

[A] The ill-grounded complaint of the clergy of France.

Let us believe that I make use of this epi- taph to be a puny, I shall compare the complaint and the answer together. The archi- bishop of Sens, who spoke in the name of the whole clergy, expressed himself after this manner:—In the city of Partenai, Sir, the piety of the Catholics was forced the last summer, to yield to the violence of the enemies of this holy mystery; who, by an act of bastards and heretical, took, upon them to make a funeral pass by at the same instant with the procession, which is made to honour, according to the law of the church, a sacrifice, which is the center of our religion. They disturbed the whole course of this holy ceremony, by a renouncer ma- liciously concerted; and the Catholics who have a mind to signify themselves by their modesty, at the same time that their wicked brethren endeavour to make themselves considerable for their insolence, were forced to give place to the multitude of these profane and impious men, and to return into the church with sorrow and sadness in their countenance... Was there ever, Sir, such a boldness, and can your majesty suffer in your kingdom so outrageous an injury against the honour of the Son of God. No, Sir, we cannot believe it, and we ought to be persuaded that you will revenge, as we pray you, the injury of God. It is a greater and greater forfeiture to be sufficient to relate the substance of the answer; viz., that on the second Sunday of April there was brought to Partenai, from a place two leagues off, the body of a gentleman, to be buried after the second form of that when the whole company was going to bury the body, they perceived by some oratory near the castle, that a procession was to pass that way; that they stopped short, but having no other passage to go to the burying-place which is near the castle, it was thought more convenient to feed with all possible respect to the parish of the church, from whence the process- tion was to come, to know the canons, whether they would have the people that attended the funeral to stop, until the procession was gone by; or if

their procession was not yet ready to depart, whether they thought fit that the funeral should go on; that they might not find the hour; that the procession would not depart to feast, and that in effect it did not set out from the place, till half an hour after the whole funeral was passed; that to them an entire defence, the Reformers remained in the burying-place till the whole procession was finished and all the hangings were taken down; that therefore it could not be called treason, and great trouble and fear, for having met the funeral, since it was not come forth, and did not come forth till a long time after the funeral was passed; that for many days after there was not a word heard of this affair, but at last the bishop of Partenai, being a violent man, and heated by some turbulent persons, applied to Mr Pilleau, the king's advocate at Poitiers, who gloriou in persecut- ing the Protestants upon all occasions; that many of the consistory of Partenai, were summoned to the presidial at Poitiers, to be there fined for having disturbed the procession; but Mr de Mailleseun stopped the course of this unjust prosecution, and even those who had commenced it were unarmed of it, infirmity, that the thing ended there (2). I have kept to the ex- pressions of the author.

Would they have answered with such confidence, if the thing had not been certain? there is then an error in matter of fact, and in time and place. We leave to the reader, the trouble of reflect- ing upon the horrible forms which a vehement omn- ipotence is capable of existing for nothing. (1)

(B) This bishop was re-united to the crown by the death of John l'archevêque (2). He had sold this lord- ship the duke of Berry, referving the profits of it, while he lived. He had no children, and for this reason in the year of his above-mentioned death, Mestre James de Harcourt, who had married his niece, had a mind to turn him out of the said lordship and castle of Parthenai, but he was hindered by the inhabi- tants, who defended themselves and killed the said de Harcourt (4).

PARTHENAI, a family. It continued a long time in fleglour. The last male of that illustrious house, was John de Partenai, l'Archevêque, lord of Soubise (a), who left but one daughter, viz., Catherine de Parthenai, mother of the duke of Rohan, am- ral of the Huguenot armies in France under the reign of Lewis the XIIIth. I shall give an article below for this lady. Some think, that the lords of Parthenai took the name of l'Archevêque, because they were defended from an archbishop of Bourdeaux. Some think that this archbishop of Bourdeaux was Joffelin de Parthenai, who died in 1486, and that William de Parthenai, who took the name of l'Archevêque, about the year 1500, was his son. Others (b) refer this original to one Archambaud archbishop of Bourdeaux, predecessor to Joffelin; but as this Archambaud having been deposed, be- camed
PARTHENAÎ (ANNE DE) the wife of Antony de Pons, count of Marennes, and daughter of John de Parthenai l'Archevêque, and of Michelle de Saubonne [A], was a lady of great wit and learning. She was one of the principal ornaments of the court of Renata of France, the daughter of Lewis the Xith, and duchess of Ferrara; and it is very well known, there were few courts in the world so polite as that was. Anne de Parthenai did not only study the Latin, but with such application undertook the study of the Greek tongue; that she could with ease understand Greek books (a). Nay, her curiosity prompted her to read even books of Theology; and she was a great profiteer in holy writ, and took a great delight in reasoning almost every day about such subjects. She was, moreover, a very learned author of poems. Notwithstanding these things, she bore more than her ordinary; they bestowed a thousand praises upon her, and did not forget to say that the dusty divinity, and that she understood all sorts of Mufic in perfection (b). See the epistle dedicate which I have cited (c). The interret she had with the duchesses of Ferrara, and the knowledge of Theology wherewith she was furnished, will doubly render her suspected of Calvinism to the Catholicks that shall read this. But because I would not have them to remain in bare suppositions, I shall cite to them an author who will convince them, that she was a good Huguenot [B], and a worthy sister of Saubonne, who was one of the pillars of the party. Her husband was obliged to leave the court of Ferrara [C].

[A] Of Michelle de Saubonne. She was a lady of Bretagne, who had been one of the ladies of honour to queen Anne of Bretagne. She was married by the favour of that queen in the year 1507 to John l'Archevêque, the fifth of the name, lord of Saubonne, head of the house of Parthenai. The fame queen chose her for the governess of Renata of France her daughter, duchess of Ferrara (1). There is in the third letter of Rabalain something that concerns that governess. It says (2) that Montferrat de Saubonne, who was at Ferrara, embassador for the king, seeing that the said duke (c), without giving him notice of his detraction, was returned to the emperor, is returned into France. There is a letter of the said Montferrat should be troubled for it. The said duke has taken from her Madam de Saubonne, her governess, and will have it to be served by Italian women, which is no good thing (2). This letter was written in the year 1516. I could cite an author who will convince that she was a good Huguenot (c). As to the city of Pons, the lord of the place, while the lady Anne de Parthenai his first wife, and father to the lord of Saubonne, lived, was a lover of virtue and truth, and improved so much in the knowledge of holy Scripture, that there was hardly a man of the robe equal to him for so much zeal; for he himself took much pains to teach his poor subjects, of whom he edited many, as well officers as others in his city of Pons. But immediately after the demise of that good and virtuous lady, God to take away his understanding, that at his second marriage, he espoused one of the most deformed ladies of France, viz. Mary de Montchen, called the lady de Maffy; and then God deprived him of the remainder of his sense and judgment, insomuch that without any occasion whatever, he became from that time, in an instant, an enemy and persecutor of the truth, which continued to be so well known and so much proscribed (3). To confirm what Theodore Beza says, concerning the affendur of the virtuous Anne de Parthenai her husband, I will quote a passage of Gregory Galdus, wherein he testifies that this lady, and the count of Marennes, her husband, followed the same futilities with the same furies. 'Quid prodiis dominum, certe amores, ac potius pietate proficuus illudem virum tuum, jure tuum, ut eumdem quibus tu fluids et viribus politas mentes aeterni ornatam amorem.' (4) 'I love, and love rather, pity you, behove towards your illustrious, most famous husband, justify your's, for he made his skill in your, he is adorned with the same fluids and virtues as you are.' This count was first gentleman of the chamber to the duke of Ferrara; and Galdus dedicated to him the fourth Dialogue of his History of Poets. [C] Her husband was obliged to leave the court of Ferrara, and he left them in this state, that they were a couple of our Historians are to be understood (g). If the president of the king of France thought, that there was just cause for expelling Monsieur de Pons from Ferrara, because he had been accused of a houde as those of Aeff (f), it was not unreasonable that he who lived by the bread of the duchesses of Ferrara, and subsidized by her wages, it should he made such a comparison, although the alone (4) said decreted king held the houde of Poitiers, as antient (e) as that of Aeff; it is not as inadmissible, that those of the houde of Guise, who are grown great and fat only with the sustinance and fatness of the body of France, should offer to compare themselves with the princes of the said houde? It is great imprudence in those who serve others to compare themselves to them. If they exact them in nobilities of blood, they should seem to know nothing of the matter. And this is more especially necessary as to sovereigns; their relations ought to forget that they are their relations.
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the second of the name (a); whose widow she remained in the year 1582 (b); and then the thought of nothing but of giving a good education to her children; and her pain had all the success she could promise herself; for the eldest of her sons was the famous duke of Rohan, who supported the Reformed party in France with so much vigour during the civil wars, under the reign of Lewis XIII. Her second son was the famous duke of Soubise. She had three daughters: Henrietta, who died in 1624, and was never married. Catherine, who married a duke of Deux-ponts (c), and who made this fine answer to Henry the IVth, her admirer; I am too poor to be your wife, and of so good a family to be your mistress (d); and Anne, who was never married, and survived all her brothers; for her father left her. It will be sufficiently understood, that I mean the famous Anne de Rohan (e), who endured with so much constancy all the inconveniences of the siege of Rochelle. The courage of her mother was yet more wonderful, who notwithstanding her old age, bore with a prodigious resolution the necessity to which she was reduced, of living for the space of three months upon horse-fleth, and four ounces of bread a day. And notwithstanding this miserable condition, she wrote to her son, that he should continue as he had begun; and that the consideration of the extremities to which she was reduced, should not make been above any thing to the prejudice of his party whatever she should suffer (f). She and her daughter refused to be included in the capitulation, and were made prisoners of war. They were carried from Paris, November 2d, 1628 (g). Some say, that Catherine de Parthenai was then ninety-one years of age (d), but others allow her to be but seventy-five. La Croix du Maine informs me, that she understood Poetry very well (h). I must not forget the troublesome fait about Impotency, which her first husband had upon his hands [c]. If a learned man has said true, that Madam de Parthenai, lady of Soubise,

(a) Father Andre, and Mon- rak, his trans- lateur, 1663. I hope they followed the au- thor of the Life of the Duke of Rohan.
(b) In the year 1607.
(c) See the arti- cle of her.
(e) Morere, Teller, 1670, pag. 766, 767.
(f) Hist. of the Duke of Rohan, part 99, of the Holland Ed.
(g) M. de Sable VIII, 1633.
(h) See the note of the text in the People's Magazine.

If on the one side it is astonishing, that when the Pro- testant ladies distinguished themselves by the refor- mation of manners, as well as of doctrines, one of the chief of the party (c) should think fit to commence a suit, which tended to the destruction of so noble a cause, on the other side it ought to be considered, that the continual reading of the Bible was more capable of communi- cating certain inclinations; because then they thought more zeal to inculcate the temper of the holy Patri- arch, and of their wives, among whom reigned an earnest, but very chaste, desire of leaving posterity be- hind them. The lady of Soubise, before whom it might have a motive of zeal upon another account. The Protestant religion was not yet well settled, the utmost endeavours were used to destroy it; and therefore it was necessary, by all other farther and remarkable ways, those families, which like her's, were the pillars of that
ty. But what shall we say of the curiosity of the ladies of the court of France, upon such an affair. Before I relate what the ladies have said of it, I ought to acquaint you, that the suit was ended by the marriage on St Bartholomew's day, wherein the lady of Soubise, in law, and her daughter, what Mr Villars says (f): The refraction of the beam

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PARTHENIUS.

PARTHENIUS, the author of a book intituled, "Epistolarum ad personam de amatoriam Affectione," that is, concerning the passion of love (A), was of Nicea, and lived in the age of Augustus. It cannot be questioned but he lived in that time, since his book is dedicated to Cornelius Gallus (B). Several things he ought not to be distingushed from the Poet PARTHENIUS, who having lost his liberty in the time of the Mithratic war, recovered it upon the account of his learning (a). Suidas, who informs us of this particular, says this Poet lived till the time of Tiberius, and abridged to him divers

(A) Author of a book intituled:... concerning the passion of love (A). It was translated into Latin by Janus Cornarius (C), and the translation was printed with the Greek (D) at Bafii in officina Frisbini in the year 1531, in 8vo (E). The translator, who prafied Phy. "...levi..." to the Author's prelection in translating this work, so he supposed that the ratiocines contained in it might serve for a remedy to the disfemer of love, which sometimes ends in madness, and the said translator did not matter, only so... (F). A Feo, the cencre of vulgar Physicilians, who were... (G). The medic... (H). The... (I). James Cervinus, E... (J). Mr. Le Cott (K)... (L).... Partheni...
PARTHENIUS. PARTS

... divers works [C]. This Parthenius is undoubtedly the same who taught Virgil Greek, and we must not confound him with a Parthenius, who was of the isle of Chios [D], and who wrote verses on his father, Thetitor, one of Homer’s pastorities [B].

... much inclined to declasquy, might learn to be chaste: but Cornelius a Gallo, remarkably, in the opinion of some morose critics, is a real poison. Hunc auctorem libellum ad Cornelium Gallum postum ferregit, ut Babeliscus. However, such writers are defended by certain Pagans, as Titus Livius, at his epochal Figurum et Tribulum. Quae ut poterunt melius solvi exsolvat exumae, uti etiam asseveratur ad libitum praecipui, at et par oportet. He was a very peridious, and his poesmusque non est fatidicus psalmus, multis etiam remedia ad foliatura phumaria nefarum vamnorum probatimus [F]. I do not know why he ventures to make conjurements, while Parthenius tells him the reasons of the dedication. This author says, he dedicated his collection as a piece that might furnish out materials suitably to the poetry of Cornelius Gallus.

... Some Elegies upon Venus, the Encomium of his wife Areta, and a Poem upon the death of Areta [E]. He does not give the title of the rest, when he speaks of Parthenius; but under the word Nicass, he says Parthenius of Nicass wrote a book of Metamorphoses. Plutarch and Eutropius have made mention of that book, but the pieces cited them in general other pieces of Parthenius [F]. We read in Saturninus, that Tibellus, in composing Greek verses, imitated, amongst others, Poet, and whom he placed in the public libraries. Festus & Gellius, Gellius (17) imitator Stephani, atugni, at’ Nicass: quos poetas adsumere dividit, at’ ut sibi trahent anima, & laudantur adhuc ad horum, 7 e que en tomateres proculis atque functus decoratissimis (8). Caelius thinks, the Parthenius spoken of there is the same whole book, whereas he still extant de materiae officiis (9). Vellius is of his opinion (10) that Vellius will have it, that a Parthenius more antient is meant, who was defended from Homer. See this.

... He who taught Virgil Greek, and who must not confound him with a PARTHENIUS, quo saecus of the isle of Chios [D]. That a Poet, named Parthenius, taught Virgil the Greek language, may be proved by the passage: Virgilis, a Parthenius, quo Grammatica in Graecia Virgilio suus est.

... Macrobius had taken this observation from Aulus Gellius (12); but he added to it the circumstance of Virgil’s having had Parthenius for his master to teach him Greek. A gross fault has crept into the place, where Vellius cites Aulus Gellius [13]. There are more considerable faults in Giraldus. He observes that Virgil was the Poet of Parthenius, one of Chios, and the other of Nicass. He of Chios, adds he, was cunning, and was defended from Homer. Virgil imitated him in certain things, as Macrobius and Aulus Gellius remark. The Grammaticus Probus quotes the work of Parthenius concerning lovers. Plutarch likewise relates a story from it. Stephani says, the Parthenius quoted the Hesiodos and the Propylaeum of the same Parthenius. It is to this Parthenius that Giraldus refers the passage of Saturninus (14). At to Parthenius of Nicass, it is what he has been, or if he is who taught Virgil Greek, as Macrobius affirms. He wrote a book of Metamorphoses: he is the elegiac Poet mentioned by Artemidius, and tells us that this sort of poetry is his. He is the author of the Archaiol quoted by Herodian, and of the Hercules cited by Stephen of Byzantium, and of the book intituled Artaxias dedicated to Cornelius Gallus, and cited by Probus the Grammaticus.

One may easily observe that Giraldus inadverently confounds things, and falls into contradictions. I do not blame Vellius, either for not having criticized upon him, or for not having quoted him. The nature of his work did not authorize him to remark upon the faults of another, and he had perhaps found, without the help of Giraldus, all those matters which he might stand to bid him of sorrow. However it is, I shall observe that this learned Italian takes from, and gives to the fame Parthenius the fame books in the fame page. He gives to Parthenius of Chios the treatise de differentiis, and a little while after dedicates it to Parthenius of Nicass. He proves by Macrobius that Virgil imitated the Parthenius of Chios, and presently after quotes Macrobius to prove that Parthenius of Nicass taught Virgil Greek. But it is certain, Macrobius spoke only of the fame Parthenius. Befide, Giraldus would be very much puzzled, were he urged to tell why he pretends that Parthenius author of the Hesiodos is not the same as Parthenius author of the Propylaeum and of the Hesiodos. He did not know the title of these works, but because Stephen of Byzantium was so much resorted to, he cites them as things unessential and other pieces of Parthenius [F]. We read in Saturninus, that Tibellus, in composing Greek verses, imitated, amongst others, Poet, of whom he placed in the public libraries. Festus & Gellius, Gellius (17) imitator Stephani, atugni, at’ Nicass: quos poetas adsumere dividit, at’ ut sibi trahent anima, & laudantur adhuc ad horum, 7 e que en tomateres proculis atque functus decoratissimis (8). Caelius thinks, the Parthenius spoken of there is the same whole book, whereas he still extant de materiae officiis (9). Vellius is of his opinion (10) that Vellius will have it, that a Parthenius more antient is meant, who was defended from Homer. See this.

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One may easily observe that Giraldus inadverently confounds things, and falls into contradictions. I do not blame Vellius, either for not having criticized upon him, or for not having quoted him. The nature of his work did not authorize him to remark upon the faults of another, and he had perhaps found, without the help of Giraldus, all those matters which he might stand to bid him of sorrow. However it is, I shall observe that this learned Italian takes from, and gives to the fame Parthenius the fame books in the fame page. He gives to Parthenius of Chios the treatise de differentiis, and a little while after dedicates it to Parthenius of Nicass. He proves by Macrobius that Virgil imitated the Parthenius of Chios, and presently after quotes Macrobius to prove that Parthenius of Nicass taught Virgil Greek. But it is certain, Macrobius spoke only of the fame Parthenius. Befide, Giraldus would be very much puzzled, were he urged to tell why he pretends that Parthenius author of the Hesiodos is not the same as Parthenius author of the Propylaeum and of the Hesiodos. He did not know the title of these works, but because Stephen of Byzantium was so much resorted to, he cites them as things unessential and other pieces of Parthenius [F]. We read in Saturninus, that Tibellus, in composing Greek verses, imitated, amongst others, Poet, of whom he placed in the public libraries. Festus & Gellius, Gellius (17) imitator Stephani, atugni, at’ Nicass: quos poetas adsumere dividit, at’ ut sibi trahent anima, & laudantur adhuc ad horum, 7 e que en tomateres proculis atque functus decoratissimis (8). Caelius thinks, the Parthenius spoken of there is the same whole book, whereas he still extant de materiae officiis (9). Vellius is of his opinion (10) that Vellius will have it, that a Parthenius more antient is meant, who was defended from Homer. See this.

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PARTS. PASCAL.

was canon of the church of Paris (9), and canon and treasurer of the church of Tournay (5), and died in this last city about the year 1665 (4). He was one of the most learned Physicians of that age, and wrote a long time (5) I shall take notice hereafter (6), that some other Physicinans have been his plagiars. He was the first that wrote concerning the purple Fever (f). The baggage-keepers of Paris intended to afflaid him, because he advised the magistrates not to permise the use of baths in time of pestilence (c).

[9] The name was Stephen Pascale. He was born in the year 1588 at Clermont in Auvergne, one of the largest families of that province. His father was treasurer of France at Warsaw, and his mother, who was likewise of the name of Pascal, was the daughter of the Sieur de Seroul, a descendant of the family of M. Pascale, of the town of Clermont. He was therefore a natural son of his mother, and was educated at the College of Clermont, where he received his education in philosophy and mathematics. He was afterwards sent to the University of Orleans, where he studied law and medicine. He then went to Paris, where he entered into the practice of medicine, and became a member of the Royal Society. He was a man of great learning, and was well known for his abilities in mathematics. He was one of the most learned physicians of his time, and was a great advocate for the use of baths in time of pestilence. He was also one of the first to write on the subject of the purple fever, and his work on this subject is still celebrated. He was a man of great virtue, and was much beloved by his patients. He was a great friend to the arts, and was one of the founders of the Academy of Sciences. He was also a great admirer of the works of the ancients, and was a great collector of MSS. and books. He was a man of great moderation, and was much respected by all who knew him. He was a man of great ingenuity, and was able to understand and propose new and ingenious remedies. He was a man of great modesty, and was much beloved by all who knew him. He was a man of great virtue, and was much respected by all who knew him. He was a man of great wisdom, and was much beloved by all who knew him. He was a man of great charity, and was much respected by all who knew him. He was a man of great learning, and was much respected by all who knew him. He was a man of great virtue, and was much respected by all who knew him. He was a man of great wisdom, and was much respected by all who knew him. He was a man of great charity, and was much respected by all who knew him.