the court of Aids in his province, and had an extraordinary tenderness for this child, his only son (6). This tenderness induced him to quit his office, and settle at Paris in 1634, that he might the more usefully spend his time in the instruction of his son, whom from his infancy gave proofs of a very extraordinary capacity; for he desired to know the reason of every thing, and he could not yield in any point, unless it appeared to him evidently so, to such an extent that when good reasons were not given him, he himself would search for better; and when he applied himself to any subject, he would search for something that could give him satisfaction (7). There was reason to fear, that with a genius of such a cast he would become a free-thinker, and yet he was always very far from that fault. He distinguished exactly all his life-time, as well as the progress which he made in that science in a very little time (8). What is told of the manner how he learned the Mathematics, seems to be miraculous (9), as well as the progress which he made in that science in a very little time (10). 

(6) He had two daughters. 
(7) The son was once a man at Paris. 
(8) His father was married to Mr. Perier. 

(9) The Life of Mr. Pascal by Madame Perier, p. 5. 
(10) He was the son of a twelve years old. Madame de Fermat, who was the Preface to the Académie, and the Preface to the Académie, of Fluvier. 

What comes somethings near to this, concerning another family, may be read in the Life of Fluvier, by Madame Perier, in the Life of Fluvier. 

(1) Life of Pascal, p. 10. 
(2) Preface to the Philosophical Sayings. 
(10) Life of Mr. Pascal, p. 6. 
(11) The Life of Mr. Pascal. 

The life and labors of the mathematics, which his father taught him. But finding in those sciences the truth, which he loved in all things with an extreme passion, he made such progress in the little time, that he spent upon them, that at the age of sixteen years he wrote a treatise of conic sections, which in the judgment of the judgment of the learned was one of the greatest efforts of genius that can be imagined. And therefore Mr. Del Caro, who had been in Holland for a long time, having read, and having heard some few persons, who thought it was written by a child of fourteen years of age, chose rather to believe, that Mr. Pascal, the father, was the true author of it, which would have rendered that truth of that glory, and so much to the glory of his son. But, indulging in Jr own blindness, and not to the children, and then to see the Baller’s Life of Del Caro, p. 7. 

(12) He prefers one of them, which was extremely true, that it was in effect incredible and prodigious. At the age of nineteen years, he invented that admirable geometrical proposition, which is the last of the nine most extraordinary things that ever were said; and afterwards
humility (2), is little less wonderful (E). After he had taken a great deal of pains in experiments of the New Philosophy, he forsooth that study (F), and all other learning, to apply

which did not appear obsequious enough for a lad of such an extraordinary merit: whereon they were followed by the gentleness of Paracelsus. Upon this point advised Mr. Cardan, to whom he published this effusion in the first edition of his letters (21). If this great Philosopher, going upon probability, could not be persuaded that a boy was the author of a good work, he therefore acquainted his friend with the thing, without any reserve, as he believed it. He chose rather to feel for that book, an author among the most accomplished Mathematicians, than to venture to lie, in another, who he knew to be a great author; another, who he knew to be a great author, that he could not make others believe upon his bare word. And therefore he saw, by some circumstances that cleared up the matter, that he could with any probability be attributed to his friend Mr. Des Arques. 'He was right rather to believe that Pascal the father, was the true author of it, than to be presumed that a child of that age was capable of writing a book with such freedom of reason.' 111. That Mr. Des Cartes might also, from the appearance of probability fall into an error about this fact, when he remembered the correspondence between Mr. Des Arques and the Philosopher, and when he saw in the treatise of the young author of sixteen years of age, such thoughts as he believed he had formed a little while before in a piece of Mr. Des Arques; for seeing the ideas which he had in that treatise, and so much the rather, because young Mr. Pascal cited Mr. Des Arques in it (22).

One cannot well judge of this dispute until two things are not considered, one, whether Mr. Des Cartes, renouncing his first opinion, wrote that Mr. Pascal the father had transfused to his son the glory of his Conic Sections. This does not appear by his own avowal in the last projected Remonstrance written to Mr. Beller, confuted, nor by any other circumstantial proof. There is nothing about this matter, but an indeterminate testimony of chaff who published the Arithmetique de la Trisserie, The other thing, which ought to be cleared up, is the knowing of the terms, in which Mr. Des Arques is mentioned in the treatise of Mr. Pascal. If he be only named in it, Mr. Des Cartes is much to blame, to maintain that Mr. Pascal confuted his work of Des Arques. But if Mr. Pascal makes this confession in it, his and his father's friends are much to blame to complain of Mr. Des Cartes (Eleventh) (E).

The one which are told of his piety is wonderful.'

I shall speak hereafter more largely of this (23): here I shall only mention one proof of it. In the four last leaves (G), he speaks of the greatest and most excellent of his chief discoveries was to go and visit the churches, whereof some religions were exposed, and where solemnity observed, and for that end, he had a spiritual abdomen, which informed him of the place where there were particular devotions. And this he did with so much devotion and simplicity, that those who saw him were surprised at it, which gave occasion to that fine saying of a very wise and pious person, that the grace of GOD diffuses itself in great geniuses by little things, and in common ones by great things (24).

F. After he had taken pains in experiments of the New Philosophy, he forsooth that study. The first experiment he made was that of Torriccellius, which he repeated many times (25), and from it drew several consequences, for the proof of which, he made several several experiments at the presence of the most considerable of the city of Rome (26), where he was then (27). He could then be printed in the year 1647, and made a little book of them, which he delivered to the Framers. Wherein he afterwards he found it insupportable that the same year he was informed of a thought that Torricelli had, that the air was heavy, and that its weight might be the cause of all the phenomena. For Mr. Torricelli was the author of the discovery of a vacuum. He forsooth upon this as a very fine thought; but faced it was a more conceivably of which there was not any proof, he was forced to be changed, and continued to reject it, as of the preface to the Equilibrium of Fluids. Mr. Beller informs us of as three things. 1. That Mr. Roberval and Mr. Le Palleur, and other friends of Mr. Pascal, were sorry for what Mr. Des Cartes had written to Father Merienne. And that they complained of his opinion,

(12) Preface to the Equilibrium of Fluids.

(13) The 11 Preface to the Equilibrium of Fluids.

(14) See the book entitled, A Voyage to the World of Des Cartes, pag. 191, esp. 192, of the Holland Edit.

(15) That of the Equilibrium of Fluids.

(16) That is, Mr. Pecquet.


(18) Voyage to the World of Des Cartes, pag. 192.

(19) Ibid. pag. 192.

(20) Tom. II, Letter xxvii.


(22) Preface to the Equilibrium of Fluids.

(23) Malmesbur. Nov. 1704, in sqq. some of these.

(24) Mr. Beller, in his 11 Preface to the Equilibrium of Fluids.

(25) Ibid. in sqq. some of these.

(26) Ibid. in sqq. some of these.
apply himself only to that one thing which JESUS CHRIST calls necessary (4). He was not yet twenty-four years old, when the reading of some pious books, put him upon taking this holy resolution. The patience which he showed in his illnesses, that were long and frequent, ought also to be matter of astonishment [G]. Neither should we  

[PASCAL]

(4) The patience he showed in his illnesses, that were long and frequent, ought also to be matter of astonishment. Neither should we...

(5) The equid of this section, wherein we find the condition of this Capuchin, he being a friar, remarks on the sill of the art of MAGNIFI.

(6) Preface to the Equinox of Finis, toward the end of the volume.

(7) See also Malmesbury, in the last pages.

(8) See Malmesbury, in the 4th volume.

(9) Letter to the Preface of the Equinox of Finis.

(10) Letter to the Preface of the Equinox of Finis.

(11) See Malmesbury, in the last pages.

(12) See Malmesbury, in the last pages.

(13) See Malmesbury, in the last pages.

(14) See Malmesbury, in the last pages.

(15) Malmesbury, in the last pages.


(17) Mr Chappuys was in his French Theater, when Chappuys, who was a Capuchin, and that which was

(18) Some talk of a priest who adopted a maxim like that of Mr Pascal, but it was with reference to another, and not to himself. I remember this question is part in the Sermon, or Evening Entertainments, of Bouche, Whetter a priest did well in refusing to pray for the health of a parishioner, who had sent for him to come and pray to GOD that he would renew him to health? For the priest was afraid to be found himself the better Christian, whether in health or in sickness, the sick man answering, that it was shown to him in a dream. GOD wished it, he would be better, therefore he applied the priest, that you should continue sick, that you may be the better man (39). The aution of this priest is none of the most difficult; but if he had desired, during a sick man's sickness, he might continue sick, he might have done an extraordinary thing. There were in the church of Mr Pascal some other things, which are not less singular than his maxims about health. The conversations in which he was often engaged, although they were wholly about charity, they carried some sparks which might fall into danger by them; but since he could not in conscience refuse the relief which some persons...
lest admire his temper towards those who offended him, and towards those who failed in the obedience which was due to the king, and, irreconcilable to the latter (46).

He died at Paris, Aug. 19, 1662, aged thirty-nine years and two months (46). He had been a long time about a work against the Atheists, and again at all those who do not admit the truths of the gospel. He had not live long enough to digest the materials he had collected. What was found, concerning that subject, among his papers, was made public, and was admired. He fell

(46) Taken from his life written by Madame Portier, his sister. That life is prefixed to the "Thoughts of Mr. Pascal, of the Amsterdam edition 1692."
in a good light a thought which Arnoebius made use of (7); which is, that those who believe a God may be eternally happy, if they be in the right, and that they live nothing if they be mistaken: but an Atheist gains nothing if he be right, and renders himself eternally miserable if he be mistaken. The provincial letters of Mr. Pascal have been, and are still esteemed a matter-piece (8). Some authors have erro-

(7) A thoughts which Arnoebius made use of (7); which is, that those who believe a God may be eternally happy, if they be in the right, and that they live nothing if they be mistaken: but an Atheist gains nothing if he be right, and renders himself eternally miserable if he be mistaken. The provincial letters of Mr. Pascal have been, and are still esteemed a matter-piece (8). Some authors have erro-

(9) The Provincial Letters ..., have been and are still valued as a matter-piece (9). See the praise Mr. Fer- stadt has given this book (50); they enjoyed great popularity, French pens which are among the Jefusis, to refute their letters, in a book (50) which was suppressed in France, as soon as it was published, and which was burned in a Book of the Deists of Holland reprinted. Of all the books which have been published against the Jefusis, there is none that has done them more harm, and vexed them more, than these Provincial Letters. They have been translated into several languages. Mr. Nicolls, under the name of William Wentruck, a Divine of Salisbury, turned them into Latin, and added to them some notes and dissertations (61). Others have trans- lated them into English, Italian (62), and Spanish (63). I have been an editor in octavo in four volumes, which contained the whole of Mr. Lector's letters, now reduced to nine volumes, having two columns in one page, and two in another; so that by opening the book, all the four columns are visible at once. I shall here give you some collections, which will discover what is thought of the New Jefus in the person of Mr. Pepys, the French and English books, which has been the subject of the history of their two books. At the end of forty years there were come out of the abbeys of so many apologues that had been confuted, a new apology for the ex-

travagancies of the Caufils; an apology so much the more dangerous, because the author of it has dexterously concealed his end and design, and dret-
ted it up with a little advice which his Rhetoric could furnish, upon purpose to blind and feeduce the reader. We are well informed that it is a printed copy of a work published by R. de la Chaile, contrary to the express prohibition of the late archbishop of Paris, and against all the cultu-

macy laws. It was digerated with great profuseness, and an extreme zeal. It was translated into Latin under the name of Leon, by one of the best pens of the society. It was ren-

dered into Italian by another; and by these means the editions of it have been multiplied, so that the world is filled with the impression, which they have caused to be made in France, Holland, Flanders, and elsewhere; and the case they took to heart is not recommended to it. The author recommends it to women devoted to them, give just cause to appre-
hend, that this book has already done much mis-

cii, at a time when the remark of Mr. Pepys is already but too much and too much supponed. It was hoped that the holy fede would be of no use.
neously denied, that there were any decrees of condemnation against them [L]. It was
given

(64) Epistle Di-
dictory to the
Provincial Let-
ters, of Lewis de
Minimis, pag.
8, of the Rieu
edition 1697.

(65) It is believed
that it is Denis
Pizzi Bidier, a
Benedictine of
the congregation
of St Vannes.

(66) Richter,
The Final
French Letters
upon all Sorts
of Subjects, Tom.
1, f. 312, 313, of
the Amster-
dam Ed. 1688.
He advertises,
that he who wrote
the Letter
from which this
paffage is taken,
was Mr Bur-
dellon.

(67) See the
News from the
Republic of Let-
ters, Aug. 1699,

not suffer a work so dangerous to be spread with im-
punity; but the multitude of great affairs which
have for some years been upon the carpet at Rome,
must have referred to another time, the examination
of a book filled with so many fads and citations,
that it would require much leisure to enquire into
the truth of them (64). Thus speaks the anonym-
ous author (65), who has reft the answer to the
Provincial Letters, or the dialogues of Clandem and
Eudoks, published in his epistle dedicatory.
Here is a paffage out of his preface: 'The dialogues
of Clandem and Eudoks, whereof common fame makes
us believe, are as follows. Clandem the author, and
Eudoks, the best reftorer of the Etruscan and Etruscan
society. Almost in an age was required to
produce such a master-piece, and to form the work-
man: and as soon as it has appeared in the world,
their joyful fhoules which have been heard every
where, where do plainly discover that this was the prophet
whom they expected, and that his work was the
favelation of the fociety. If they flavermen themselves
with the hopes of drawing the public into the fame
fame, leave not force to be excufed by the spark-
fing eloquence of this new defence, to declare
gainst Mr Pafcal; it is not my bufinefl to fay,
other they have been miffaken or not. Yet I am
much miffaken myself, if notwithstanding this new
efpect the Provincial Letters be not fill the delight
of men of wit, and an original amufement innumerable.
As to Wendorf, the illuftrious defender of them,
his book will be to all ages a fovereign antidote a-
gainft the poiion of his enemies, a book
wherein the moft important principles of all Chrifi-
ain morality are effected and defhufled in the molt
folid and agreeable manner, and an apology for the
Provincial Leters, which all the efforts of the fo-
ciety will never be able to weaken.'

I think it may be faid, That alfo the work of Fa-
ther Daniel was more ingenious and of stronger rea-
tion than it is, it would not bring off the admirers
of the Provincial Letters from their opinion. To this
purpofe read the words which a writer, who was cri-
tical enough, and naturally much inclined to the molt
brilliant authors, has inserted in one of his collections.
Some time ago there came out, fays he (66), an answer to
the Provincial Letters, which ruins them entirely, and
yet will do them no great hurt. But how can this be?
The reason is, because alfo this book plainly displays the
horrid injustice, the cruel calumny, the injurious fufpicions which are boldly spread in all thes
letters, against one of the moft famous focieties, that
have been in the defign of the Church; yet they have jo long, by their plajant and conceal turn of wit,
engaged all the party of laughers (great and small) on their fide,
that they are in posfition of an authority and credit that
cannot easily be taken from them. In vain will the Fe-
fruits endeavour to do confiderable fervice to the Church
and the public. ... Many people will not forbear to
read the Provincial Letters with an eager curiourity, and
will not for thefl to them, nor fof much as endure
any to fpeak of it. Indeed the prejudice appxnt this occafion is
a very unprofit judgment, very cruel and unfortunate, fince
(although their letters have been condemned by Popes, Bif-
phops, and Doctors, and burnt by the band of the hang-
man, according to the decrees of parliament and of the
council of fate) it has taken such poifion of mens minds,
that it refits all their precautions. It is certain that
the zeal of the Anti-Molinifts is revived, for the Prov-
cial Letters have the fupport of Father Daniel. They
have reprinted them with a new Appendix (67), in
which they have used great application. Read what
follows: 'You know that the late Mr Nicole, under
the approbation of Wendorf, published in Latin the
Provincial Letters, with very large notes of his
own. This book a little while ago was translated
into French, and it is pretended to be done by a
man of Paris and it has been printed at Lyons in three
volumes in the large. The account being informed of
the king ordered that the copies should be feized;
which order was executed with great noise, but
without success. They were sent to the hands of the
partners of the Sieur Anquetel, who were suspected of
having printed this edition, but, as it is faid, they
had timely enough notice of it, to lay out of the
way all the copies, fo that none of them were found.
There are now some here (at Paris) that are fold at
nine livres, which is double of what they were fold for
before. There is an advertisement prefixed to the
firit volume, wherein the author foys, that he
made this translation, becaufe the dialogues of F.
Daniel, which were publifhed in 1694, againft the
Provincial Letters, attacted the fupport of this author
who had written in Latin; and becaufe it is in the
firit that every body fhould be able to judge of this
contro
verality. There is afterwards an hifory of the Pro-
vincial Letters in one of the above noted things, but
the four Latin prefaces of Wendorf, and the end
we have an account of the intrigue, which was
at Bourdeaux, to procure the condemnation
of the letters of Wendorf, by the parliament
(68).[

(68) Some authors have erroneously denied, that there were any decrees of condemnation against the Provincial Letters. A minister has affirmed, That the copies of the manuscripts of the Jesuits, written by the Father Provincial, the Provincial Letters, and the other books which contained their detestable morals, had been torn in pieces, and burnt by the hand of the hangman (69); here
the answer to him: "But whether you wonder Mr Juries! For besides that we do not
know, that any censure of the morals of the Jesuits,
were made by the writers of Port-Royal, was burnt, and
that the books were banished. It is certain, that any
censured their morals, and even the Provincial
Letters, were burnt and torn by the hands of the com-
mong hangman; yet tho' all this were true, it would
not justify the authority of the church, but by an authority purely secular; and consider-
ately you ought not to reproach the church with it.'

The author who speaks after this manner
stands on the side of Father Richard, and is a very good
friend of the Jesuitical. How then could the par-
fiate of the face of the Provincial Letters in a point so
important? Why did he neglect so much the writings
of the Jesuits against that? Does it become him never
to throw his eyes upon the decrees and confruection
of Aix, which they printed at the end of their answers
to the Provincial Letters? The tenor of the de
is as follows: 'The court having heard the
report of the commissioners, who have cuided the
fald letters, and having perused them, declares them to be defamatory, slanderous and
perspicuous to the public; and therefore orders, that
the Provincial Letters be delivered into the hand of the com-
troller, to be by him burnt upon the pillory in the
place called Presbriers Field in the city of Aix; and
prohibits and forbids all Printers for the future to
print any thing like nature, and all Bookellers and others of whatsoever condi-
tion or quality they be, to keep, sell, or publish,
them, upon pain of corporal punishment; and en-
forces them to frustrate, without delay to the
regality that they may be suppressed, under the
fame penalty; and ordains that the transgressors
shall be informed against by the judge-royal,
and that the court, to the end that the informations
be made, they may proceed against the guilty
upon the declaration of the above-menioned penal-
ties. And to the end that none may pretend igno-
rance of the present decree shall be read and published
with four trumpets in all the places and crou-
trient the city of Aix. Done at the parliament
of Provence flattering at Aix, and published at the bar,
12th of the 5th of May, 1697 (70).'

(70) Affair of the
Provincial Letters,
R. 7, 1697, V. 30.

(71) The author of
the history of the
Translation of Jesu-
its is unknown to
his own name.

(72) That among the works of the Port-Royal, two of the most condefcending are those which appeared in Latin, one
under the name of Paul Brunel, to justify Jesuits in
departures from the Council of Florence, the other
under the name of Paul Brunel, to justify Jesuits in
their pretended mission of the vices of the Poles.

(73) R. of the
Lettres provinciales,
V. 3, N. 15.

(74) See the
News from the
Republic of Let-
ters, Aug. 1699,

(75) The whole
names are under-written, being depo-
sed by the
king's order, to give our judgment of a book inti-
mated, 'The Provincial Letters of Lewis de Minsis,'

2 Having
given out, that in the last days of his sickness he detested that book, and that he repented of his having been a Janenfist (f) ; but this was found to be false (M), although it cannot be denied, there was some misunderstanding between him and the gentlemen of Port-Royal (N). I had almost forgot to tell you, it was from him that the Janenfists learned

having diligently examined the same, do certify, that the said heretics of Janenfists, condemned by the church, are therein maintained and defended, not only in the letters, but also in the nuncius of William Wetmore, and in the deposition of Paul Bonner, which have been deposed by the Jennyfists, that calumny and inflexion are so natural to the three authors, that . . . and that this book itself defends the penalties which laws decree against defamatory and heretical libels. Done at Paris, September 7, 1660. Now let any one judge whether the confessor of the minister be excusable, who denied a thing imposed by each faction. [M] It was given out . . . that he repented of his having been a Janenfist, but this is found to be false. Here follows a passage taken out of a letter of Father Bouhour, written to a lord in the court of 1668. Is any body ignorant now, that Mr Paclal is the author of the Provincial Letters, and that he was engaged in the particulars he was writing? He had no doubt of a truth to manifest this, it will be easy to convince him of it by the testimony of Mr Paclal himself, whom we know from good hands to have said that he wrote them. 

* This is added by a writing dated by the author of St. Jane's de Mont, in the right hand of his death. This writing is in the hand of the bishop of Paris.


[S] As the letter of Thomas, son of the first Messiah, to his friends, upon the subject of the declaration of the cause of St. Stephen, &c. This letter is dated July 15th, 1666, is at the end of a piece of the Provincial, intitled, A Refutation of the Book of St. John, containing reflections upon the subject of the bishop of Man, &c. And in another piece written the next year, intitled, A Defence of the Faith of the Nuns of P. R. Pons z. d., they repeat more distinctly what they had said in the letter.

II. (18) He had no less changed his thoughts concerning the fact of grace, than the methods of possessing it, as appears from a letter written by him to a friend, the subject of his discussion with the provincial judges. This was written in his last sickness, of a little difference between him and his friends, which was misunderstood by the confessor, as he owned afterwards, but it is certain, that this did no ways concern the Provincial Letters. These words are from a manuscript which has not been printed, since a second writer, a friend of the Jesuits, has observed (76), that Mr Paclal, who had changed his opinion as to the principal matters in his Provincial Letters, and who could not therefore express himself except by such things as must publicly, to undeceive those whom his letters had engaged, or might engage for the future in his former opinion . . . .

* [7] There was some misunderstanding between him and Father Bouhour about the history of the five propositions, which this difference turned upon these two points, viz., the subscribing the formula, and the variations wherein he accused the Janenfists.

I. He had in the seventeenth and eighteenth of his letters, that there was no (78) dispute about the doctrine, but only about the fact; and that he thought himself obliged to acquiesce in the decision of the province of Jansenius (79). But some time after he went over to the opposite extreme, which was to believe that the siren of Janenfists, which he did not distinguish from the siren of grace, was rejected by the orthodox, and condemned by the constitutions of the Popes; that it was nevertheless a matter of faith, which it was not lawful to abandon; and that therefore the Popes in condemning it were misguided, not as to the fact, but as to the doctrine itself. From whence Mr Paclal concluded that it was impossible on that occasion to separate the fact from the doctrine; that the subscribing of the patres of Jansenius was devotional, unless they could prove, as they would not, that they could not in conscience do otherwise. This is what we learn partly from a piece of Mr Paclal, and partly from the answers which the Divines of Port-Royal wrote to him. A full view upon the subscribing of the formulary of the monarchy in the Affability of the Nuns of Port-Royal. In signing it of they had said, We embrace farsa, and wish all our hearts, all the divisions made by his Holiness, then he had been bound, and Pope Innocent X, concerning the facts, and rejected all the errors, which they had adjusted contrary to it; but they did not add expressively, that they expected the siren of Jansenism; they had sufficiently excepted it, and had not deviated from it, because they excused themselves in their subscribing; from refusing any thing else but the affability of their faith, whereby they tacitly intimated, that they would stay nothing concerning the fact of Jansenius. Nevertheless Mr Paclal began not un- briefly to blazon a piece of his, which he imputes to a piece wherein he pretended to prove it was not farsa. These are the words of the Divines of Port-Royal, in the letter of Mr Arnauld, intitled, Of the subscription of his friends, upon the subject of the declaration of the cause of St. Stephen, &c. This letter is dated July 15th, 1666, is at the end of a piece of the Provincial, intitled, A Refutation of the Book of St. John, containing reflections upon the subject of the bishop of Man, &c. And in another piece written the next year, intitled, A Defence of the Faith of the Nuns of P. R. Pons z. d., they repeat more distinctly what they had said in the letter. 11. (81) He had no less changed his thoughts concerning the fact of grace, than the methods of possessing it, as appears from a letter written by him to a friend, the subject of his discussion with the provincial judges. This was written in his last sickness, of a little difference between him and his friends, which was misunderstood by the confessor, as he owned afterwards, but it is certain, that this did no ways concern the Provincial Letters. These words are from a manuscript which has not been printed, since a second writer, a friend of the Jesuits, has observed (76), that Mr Paclal, who had changed his opinion as to the principal matters in his Provincial Letters, and who could not therefore express himself except by such things as must publicly, to undeceive those whom his letters had engaged, or might engage for the future in his former opinion . . . .
learned to denote themselves in French by on [O].

with, who did not examine closely enough the pass-
ages in which they condemned them. From whence it
happened, add they, that he could not avoid falling
into a great number of mistakes, and that there are in
his piece some stories altogether fabulous, which serve
for a foundation to false and contrary contrarities
imputed to them; and some dialogues wherein people
are made to say on both sides such things as were nev-
er spoken of. That is to say, according to the confu-
sion of the doctrine of the flight of the Papal States, and
taken them for the same thing, which he had done in their favour in the Provincial Letters, if we may believe their adversaries and hisi.

All this in the history of the five propositions is ac-
panied with several remarks, which perhaps would
puzzle an apologist for Mr. Pafcal.

[O] The fanatics, learned of him to denote themselves in
French by on. He pretended, that on honest men ought to
flourish the naming of himself, and even to make
up of the words I and me, and he was wont to lay upon
this occasion, that Christian philosophy amuses the human
me, and that human curiosity conceals and hampers it
in

It is not, adds the author of the Art of Think-
ing [83], that this rule should be applied to a single
for there are some occasions wherein a man would need
more to consider himself, if he would pass them in the
same sense. But it is always good to have in view, to keep one’s self
from the ill effect of some persons, who speak only of
themselves, and are always quoting themselves, when the
same thing is not to be done. From whence pre-
aturally it came that the Jansenists of France did so
much affect to make use of the particle on. One of
their adversaries pretended to know by that mark,
that there is in every book of an antagonist which he
refuted, was to be attributed to them. Thus he tells
after he has given a strong proof of the affection of
that anonymous author for the gentleman of Port-
royes [84]. But if this be not sufficient, if one
would have a plainer proof; all the world
knows their on; it is the manner wherein they cite
himself, and if you observe how rarely he use it,
and there is scarce any but they who make use of
it now. He does not only not cite them other-
wise, comme on a dit in the Grammaire raisonnée [11]; Pi pa,
parlé de cela dans la Grammaire generalissime; but he
 speaks of himself, only under this term, in his Pre-
face, en recouvrant cet Ouvrage on le vrai objet; on a
un effet plus pur a perfection. I have heard an excel-
 lent man say, that this way of speaking of one’s self
by this term on, was of a kind of plural equivalent
to nous (we), which kings and other potentates make
use of [86]. Our critics do in some sort own it, by
saying that instead of on they formerly wrote
houns’, which is as much as to say, houns, so that
adds he, en on, is the same thing with houns on
les houns, which houn has the same meaning. I have heard an excel-
 lent, that these gentlemen, used this
way of speaking out of vanity, but only out of in-
cent, to denote that they did not wherein for
veral had not a share, and that therefore they could
not put to their books one particular name of an au-
thor, without acting against truth, since there is
none of them that is the work of one author only.
And they thought that all those that had a hand
in them, this would be liable to other inconveni-
cies; both which are equally avoided by this
 mys-
erious on; I should never have believed, if this
 were not so, that in all these writings it includes so many
tings. See the margin [87].

The second Term of the Miscellaneous of Vigneux Marville,
which just now came to my hands, contains this at p. 280, of
the Philosophie de la Nation, of a man, who, speaking of his own works, says, my book, my commentary,
my history, &c. that they are like these citizens, who having a
house of their own, have always in their mouths my books;
they had better say, said that excellent man, our book, our,
our commentary, our history, &c. then commonly there is more in it that is ano-
ther’s, than is their own.

PASCALI (GIULIO CESARE) was one of those Italians, who left their
country in the XViith century for the sake of the Protestant
religion. He was a good PSC in his mother-tongue, and published
the Psalms in Italian verse at Geneva in the year 1592. He was then fifty-six years of age (a). He added to it a collection of
Kings Spirituali, and the first canto of an epic poem intitled U Dependencies. This poem was
finished, and contained in xxxii canto’s the whole History of Moses, from the cre-
ation of the world to the entry of the Israelites into the land of Canaan (b). I do not think
he ought to be distinguished from the Giulio Cesare P. who caunted to be
printed at Geneva in 1557 in 4to his Italian version of Calvin’s Institutions, and dedicated it to
Galeas Carraccioli Marquis del Vico. The epistle dedicatory is dated from Geneva the
fourth of August 1558.

PASOR (MATTHIAS) professor of Divinity at Groningen, born at Herborn in
the county of Nassau April the 14th 1599, was the son of GEORGE PASOR, who
all he had caused his name and the Hebrew tongue for the sake of which illustrious
was, called to Franeker in the year 1626, to be professor of the Greek
tongue, and died there the tenth of December, 1637. Our Matthias had already made
good progress at Herborn, when the pestilence occasioned him to be sent to Marburg
in 1614. He puffed his time there very disarrayedly; the professors hummed him as
an infectious wretch, and some scholars frequently insulted him, and beat him,
to revenge what his father, being rector at Herborn, had done in making them pay a
fine, when they committed some disorders (a). He was forced at last to leave the city,
and returned the next year to Herborn, where he applied himself very much to study.
He went to Heidelberg in 1616, and meeting there with all sorts of good professors,
he improved himself exceedingly by them. He found also the means of learning the
experience of his family, for he privately taught the Mathematics and Hebrew, and
was received as tutor in the house of an honest man at Heidelberg. He made himself
so well known by several academic acts, that he hoped to obtain a professor’s place
there which he happened to be vacant; he hoped to, I say, another one of his antagonists had
many more friends than he. By an extraordinary promotion, his horse did not decease him,
and he was declared professor of the Mathematics, April 23, 1629; but he was forced a little after to fly because of the invasion of the Palatinate. The form
being a little over, he went to continue his function at Heidelberg, and endued in
that unhappy city, all the inconveniences and dangers that could be imagined;
and did not go out of it, till the troops of Tilly had sacked it in the year 1622. After this
he went to Herborn through a thousand difficulties, and resolved in the year 1624 to
make
PAEOR. PATERCULUS.

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make a journey into England. He read private lectures at Oxford as well upon the Hebrew tongue as the Mathematics, and went to make a tour in France with some Germans. He paied the winter in Paris, and heard among other lectures, those of Gabriel Sionia (A), professor in Chaldee and Arabic. Being returned into England in the summer-time of the year 1625, he found the university of Oxford strangely deserted, by reason of the pestilence. After the plague ceased, he found some scholars to teach, either Divinity, or the oriental languages; and he chose rather to stay there, than to go into Ireland with the learned Usher, who offered him his board, and an honourable pension. The request that he pretended to be made professor of the oriental tongues was favourably heard. So that he commenced professor of them, October 25, 1626, and discharged that office until the year 1629, when he was called to Groningen to be professor of Medicine and Philosophy, which office he entered upon August 22, 1629. He was deposed from the same year. Six years after he was made professor of the Mathematics, and in 1645, of Divinity, which was the reason he did not go to Harderwick, where he was offered the place of professor in ordinary of Divinity and Hebrew. He received the degree of Doctor of Divinity at Groningen, October twenty-first 1645, and laid down the professorship of the Mathematics, but kept that of Moral Philosophy. He made a journey into his own country of Naffat in the year 1653, and went as far as Heidelberg, where he received a thousand civilities from the elector Palatine (b). He lived to the twenty-eighth of January 1658. He was never married (B), and he lived without any reproach during his celibacy (c). He did not publish many books (C); the two reasons he gives for it are admirable (D), and ought to serve for a rule to many people, and especially to myseli.

[A] He heard the lectures of Gabriel Sionia. This professor had for some years left off his lectures, because of illness; and he returned to them at the desire of our Pfarrer, but he did not read them in the royal college, but in his own house (1). Stranger that he was, and his name, and such a city as Paris, should not furnish three auditors to a professor, so famous in foreign countries, that Bangius (2), a learned Dane would not accept the place of Hebrew professor at Copenhagen, unless time was granted him to go and perfect himself at Paris under this man. And here is a professor at Heidelberg, who desires to be a disciple of the same man, while the same man, and such a city as Paris, cared to give him no two auditors at Paris that cared to hear him. Such is the temper of men, that they go a great way off to seek after the same things, which they would neglect, if they were at their own door.

[B] He was never married. It is expressly observed in his funeral oration (g), that he lived not a bachelor by reason of any particular vow, or from any aversion to a fittable match: for, on the contrary, he was an apostle for it, and would praise it, although he was very lengthy, that a condition so useful and necessary to the life and salvation of men, should be liable to fin, so to many difficulties. The true reason therefore why he did not marry was this, that in his younger years he wanted to be free from domestic cares, after which followed a state of persecution and banishment, and then he found his health a little impaired; and lastly he had conceived great hopes of George Pfarrer, his brother's son.

[C] He did not publish many books. He carefully revised two or three of his father's books, which are of wonderful use to scholars and students in Divinity: I mean Lexicon Novi Testamenti, Manualis Novi Testamenti.

PATERCULUS (Caius (a) Velleius) a Latin Historian, in the reign of Titubius. It was very probable he was born in the year of Rome 735 (b). His ancestors were illustrious for their merit and their offices (A). He was a military adventurer when Caius Cæsar, a grandiose of Augustus, had an interview with the king of the Parthians

[A] His ancestors were illustrious for their merit and offices. See what he says of them, speaking of the conquis of the Cæsar: "Et si verum est, nullius versus domino fanum qui exspectavit, qui nuper gloriae quidquid. dum verum refero, sublevetur, sibi quae miniat Mirrati Magi, atavi mei, Adelamenis, tribunum et memoriae: qui nuper gloriae quidquid, Decii Magi, Campanorum principia, concebatur, et fidelis viri, tantaque, hoc bello Romanis fidem preservavit, ut cum legione, quam ipse in Epirus conquisisset, Hibernie fuit in bello cum T. Didio capitans, ret, Pompeius cum L. Sulla oppressurus, Cofanum occupavit: cives de virtutibus sumi, tum maxime in diebus veteribus, sue loci in publicum, et cives de virtutibus sumi, tum maxime in diebus veteribus."

[B] fum virilim civitate donando, dux filius eius erat, in litteris; et pro cætorum, cum cum filiis adhuc crescentem (1) ... I ought (1) Paterculus, not, though modestly, to say nothing but the truth. For much due to the memory of Miniatissimi Magi et fidei: great-grandfather of the great-grandfather of Cicero et Dician, among the Campanians.

[C] among others, notice fully and clearly, in his annals, the great qualities. The people of Rome abundantly 61

[D] recompenenent
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thians in an isle of the Euphrates, in the year 753 (c). He commanded the cavalry in Germany, under Tiberius, and accompanied that prince nine years successively, in all his expeditions (d). He received honourable rewards from him (e). We find that he was preferred to the pretorship (b), but not to higher dignities. The præfects he follows upon Scaius [C] give some probability to the conjecture, that he was looked upon as a friend of this favouri (f), and consequently that he was involved in his ruin. He wrote

great favours which Caesar at his triumph bestowed upon him, sufficiently show it. He was præfect, as may be seen in the beginning of the next remark. I find (b) that he was preferred to the pretorship (b).

In the last remark this was in the year wherein Augustus died: he informs us of this himself, and with such a turn of expression, as shows that he then venerated the memory of the first man of the race, frate quo, candidissimi Caesaris, proxime a nobilitate, erat. In hæc quædictum quo Caesar domatias ornatus est, spectansque eum omnibus hominibus, que ad eum amicitiam suam accesit, unde, filius Augusti, duxit Augustas, igitur, filius Augusti, beatus Augustus, beatus est. Augustus, Augustus, Augustus, Augustus.

In the last

this was in the year 759, medicorum nostra fœcissima minor locum. Finita equitum militiæ, decessit quæter, nec dum senatum aequum senatus equorum, eadem decessit. Aequum senatum aequum senatus, in(comp. Cato

...in persécutione, as amicus me'ai, and the next. When he was the instrument of my service, I was nominated, and the other, yet being equal to such of that order, I was also appointed triumvir. I was the friend of the army, delivered to me by Augustus, from the city to his son: and afterwards coming out of my quæstorship, I gave up my chance of a Provost, and was...
wrote an abridgment of the Roman History, which is very curious [D], and he prom- 
ised a larger History [E]. The praefices he befores upon the emperor Tibetrius are 
excessive, and he understood so well the art of flattering this emperor, that it is thought 
he did not forget to speak ill of Germanicus [E]. It is not true, that an Annalist of 
Rome was named Caius Vellichius [F], as Gauldorpus imagines. I shall take notice 
of some of his Moreri [G].

a and pridiposition for great affairs require the affiance 
of great persons. This pelagage, and some others such 
like, afforded a fine embellishing to the pathogue of 
certain great men. [D] It is remarkable that of all the 
french to another time, and had different maximus after 
the death of the latter, as I have elsewhere ob- 
versed (18). And the praefices he befores the death of 
le Vayer: He is obliged, says he [18], and that 
with great reason: for having given ridiculous 
elegies, not only to Tibetrius, but also to his favourite 
Snaugs, relevé must be twice represented, as one of the 
principal and most virtuous persons that ever were in 
the Roman Republic. Whether he did in this, but that 
what happens to all the gods will take part in hand 
to marie the history of their own time, and will publish 
it while the persons are yet alive? This reflection is 
just: for it is scarcely possible to be sincere, when we 
speak of princes that are living, or of those whose 
deads still reign.

[18] He was an abridgment of the Roman Histories, which is very curious. The beginning of it is lost, 
whereas the abridgment of the annalists. La Morthe 
le Vayer was not mistaken in what I shall now sub- 
join (19). The remembrance of the countries he had 
visited, is still preserved in his annalists, and travelling 
through the provinces of Thrace, Macedonia, Achain, 
Achaia, the last, and other more eastern countries; and 
effectually on both sides of the Pontus Euxinum, far- 
minded him with very agreeable diversions. From 
hence we may judge, that if he had written that 
entire and large history he promised so often, we should 
then be the beneficiaries of many considerable 
things, as related by him who had been an 
eyewitness of them, and affixed in performing 
them. In that little which still remains of this, 
which has not been abridged, but by way of 
abridgment, there are many particulars oberved, 
which are so much the more valuable, because it is 
the only place where they are to be learned, either 
through the silence of other Historians, or through 
the common misfortune of losing some part of their 
works. The file of Vellichius Paterculus is very worth 
ful of the age he wrote in, which was full of the age 
of fine language: he excels chiefly when he blames, 
or commends; thes he speaks of, which he does in 
full; and the delicate expression, are not to be found in any other Historian or Orat-
or (20). We have nothing more pure in any 
Latin author, nor more worthy of Tiberius or Au-
gustus, than that thet he worked so 
diligently as to be carefully preserved, and of which, 
co pies might be easily made, by reason of it's brevity, in 
particular that the manuscript of Moreri, which Rhenanus published 
the first edition of this author (21), was the only one that 
was in the world [22]. Besides, it is observed, 
that no antient author has Prifixan, makes mention of 
Paterculus (23). The Moderns have done him in-
finently more justice; for they have published him with notes or commentaries. The French have translated 
him into their language, which Mr Doujat took the pains to do for the use of the Dauphin in 1679; and 
to make his work a continued history, he supplied what was 
wanting to it from celsius, differs more from celsius in particu-
lar of the edition of Lipsius at Leyden, 1591, in 
8vo: nor of that of Segersius at Frankfort, 1602, in 
a 4to; nor of that of Gerard Voffius at Leyden, in 
1610; in a 4to; nor of that of Bocchard at Strasbourg, 1612, 
in 8vo; nor of the edition Vassarius at Leyden, 1653, in 
8vo; and of several others. I shall only add, that 
that contemporaneus of Arrias near Celsi, he had been 
at Oxford 1653, are a piece of learning which discovers 
a very great knowledge of antiquity.

Note, that Paterculus wrote the praefices he befores for the second year of Rome (24), in the 
fifteenth year of the empire of Tibetrius (25).

[19] It is thought he did not forget to speak ill of Ger-
manicus, as the French writers suppose, for he 
mainains that this praefices, Quos tempestat ignes Sabrinus 
at Plasperi ignem Germanicam, is not correct, and that in-
stead of ignes we should read genev (26). He founds 
his opinion upon such reasons as appear me to going (27), 
for, in short, it is very true, that Paterculus, in other 
places, has praefices he befores Augustine, 
angracking unto the flavous of Tiberius, do plainly 
appear, by the care he takes to pass over lightly the 
illustrious actions of Germanicus, to suprise the 
greatest part of them, and to fully the reputation of 
Agrippina, and other persons whom the emperor 
did not love. See how Julius Lipphius has enured 
this: Ex antiquis litteris miti etum movet 
Paterculus. Alumn Seaniun omnibus virtutibus ac-
ummulatet, & quasi in theatro plena mensa dilatata. On 
his histori Jus cum enim semen natura ac miracula 
exito germinanti. Liviam Augustam, pulmul 
tus laudes, dis quam homines bilinum societatem 
comodatus. Jam de Tiberio, sagittum fit ni usquit 
auxier quam ut de foveo immolata leporum. Har 
liber & ingeniosus animus qui feni! Contra at Ger-
nanici Caesaris virtutes ubique calidum dissimulat. Us 
Agrippinam, & alien inimici Tiberius credi-
bat, oblique premit? Quid malum? Non alius 
quid minister amas age. Dices, intersit illis tem-
poribus veritas. Fatur. Sed vere scribete si 
non licita, falsa non debitis. Nemo celestis eadem 
reddit (29). - - - - Among the antients, Vellichius Pater-
culus likewise raises my indignation. He reproves 
Elias Snaugs as adhered to all good qualities, and 
upholds him as upon a theatre. The impudence of this 
Historian! However, we know he was born, and died 
to the defraction of mankind. After many commen-
tations, he concludes with: Caius Vellichius non est 
woman that resembled the gods more than man. 
And then as to Tiberius, he thinks it a crime to speak of 
him otherwise than as an immortal Tyke. What fortune of 
his bad mind can he be? He is not the 
cunningly does he conceal every more the excellent qua-
lities of Caesar Germanicus? How stilly does he raise the 
reputation of Agrippina, and others ruben Tiberius 
was thought to hate? In short, he is nothing but a 
court-profite. You will joy, perhaps, it was useful 
to speak the truth in those times I won it. But if he 
above not write the truth, he ought not to leave empty 
lies. None is called to an account for silence.

[20] It is not true, that an annalist of Rome was 
named Caius Vellichius. The names of the ancients 
Caius Vellichius, hisiatrics caeius Annalis Liviam equid 
Gellium lib. 18, cap. 12, qua tempora in repub. uscit, 
non confert (29). In this place of Aulus Gellius, of 
(30) Gland- 
O. 

[26] John Lipphius, lib. v, E-

[27] Quis tempestat ignes Sabrinus 
at Plasperi ignem Germanicam? 
Next is a fault in Glandorpus, that he puts 
Vellius instead of Vellichius. And another is, that 
he does not know that the praefices he befores of Chicile 
(26) in Aulus Gellius, for doubt he cites the same author 
here, which he had cited in chap. 13, of the eighth 
book, and in chap. 21, of the thirteenth book, 
under the name of Caes. Vellius. (31) Paterculus (23) 
pretends that Glandorpus conjectured, that instead of Caes. 
Vellius, we must read Caes. Gallius, in the twelfth chap- 
ter of the eighteenth book of Aulus Gellius, but the words of 
Glandorpus, which we have just now cited, do plainly 
show, that this is false. If Vellius had said, that 
according to the conjecture of Glandorpus, the annalist, 
Caes. Gallius, what he wrote he would have been 
Cato the censor pleased (32), he had been very 
in the right; for Glandorpus expresse himself thus (33) 
Furt idem de hominum fortunae facta lib. 3, capit. 1 
Lu 13, cap. 24 & 15 (34). There is nothing there, 
that relates to the praefices, where the edition of 
Henry Steepens has Caes. Vellius.

[28] John Lipphius, lib. vi, E-

[29] Quis tempestat ignes Sabrinus 
at Plasperi ignem Germanicam?

[30] Gland- 


[34] Aulus Gellius, lib. vi, cap. 18, pg. 282.
ought not to entertain any such thought of his Historian, as with regard to the name of Caius or Publius, &c., for this kind of names was always kept. In a word, Mr. Morten should have said, the praenomen, or the nomen proper, and not the nomen nascendi. He should not have pretended that Paterculus was formerly a native of Naples; is there this to be found? Paterculus says, that his atavus was of Aetolium (35), and that the grand-father of this atavus was chief among the Campanii, Campanum principium (36). Elsewhere (37) he affirms, that his grand-father did nothing above him, for the same reason. Here is nothing particularly about the city of Naples; and I wonder that Mr. Bodwell should pretend that this city was the native place of the grand-father of Paterculus (38), for this cannot be concluded from this good old man's killing himself, because he was not able to accompany Tiberius when he retired from Naples. Mr. Douay is fallen into these
doubts of Mr. Moreci (39), probably as being his reader, and his father, that the author of a Dictionarius has sometimes the honour to be confuted and transferred by persons who know more than himself. So little do men love to gather together with materials, with which they can find heaps of information, ready at hand. III. It is very true that Paterculus was deficient, for his father in the command of the cavalry (40); but this was not before he had been military tribune; he had been for three years (41), which was an office above that of the latter tribune; and IV. He had not his father for a colleague in any office. V. Negligat Cicero Felicianus was his brother, but he could not be his colleague. We find that he was lieutenant-general in Tiberius in the armies of Germany and Hungary, but in Dalmatia (42). And then his brother, who was eldest (43), could not be his colleague.

The person who only, that his brother had the advantage of being

PATIN (Guy) professor of Physic, in the royal college of Paris, was a man of much wit and learning. See his elogium prefixed to his Letters, which are so well known to all the world, that this will excite me from speaking of his merit. It is enough for me to say here, that you may be informed about this in the preface I have mentioned. It would be too great a nicety, to object that the author of this elogium, has not given us the History of Guy Patin. This is the common way of paraphrast, they seldom trouble themselves to inform us, whence a man is, nor how he raised himself; neither do they say any thing of his actions, unless they eminently relate to the virtues for which they commend him. It is therefore necessary I should say, that our Patin was born at Houdain in Bray, three leagues from Beauvais (a) in 1602 (b). He does not boast of his being of a good family, but speaks of it much after the fame manner as Horace does of his (A). Doublefied he was one that made his own fortune, and I know,

(A) He speaks of his family much after the same manner as Horace does of his (Hor. ii. 8. 9. 10. 11. 12.) I was the son of a good honest people, says he (1), whom I would not have exchanged for those that are more rich. I have here their pictures before my eyes, I call to mind every day their virtues, and am very glad that I saw the innocence of their lives, which was not without. No such thing is to be seen in cities, and particularly at Paris. I see nothing there but vanity, imposture, and fraud. God has reserved us for a knavish and dangerous age. And now let us see what Horace said of his father:

. . . . Purus & inoffici (Ut me collaudam) fi vive, & charus amicus, Caule fatui pater his, qui macer pauper agello, Noluit in Flavi ludum me mittere magno,

Nec timuit, fibi ne vitio quis vertere, olin
Si price parvas, aut (at fuit ipse) excitat
Mercedes fecerunt: neque ego effin quasias.
Ob hoc nunc
Lanii ididit, & a me gratia major.
Nil me posseatur famus patris hujus: eoque
Non, ut magna dolu factum negat effo parus,
Quod non ingeniosus haecit curofae parentes,
Sic me defendam: longe me discrepit tali
Et vox & ratio. Nam fi natura judicet
A certis annis evan rememere paeratum,
Atque alias legere ad fallum, quocunque parentes
Optaret fibi quise: meis contentus, honos
Pulchros & felis nolim mihi furem: demens
Judicio vulgi (a)

If innocent my life, if to commend
Meijeff I I owe brought by every friend;
I thank my father's, for be being poor,
His form but small, all such want forbes,
Justly did he live, and justly he died.
He exercised these two
To teach me arts and make me great by rule.

Nor did he fear the confessor would blame
His high design, or he demij'd with flames,
If after all his colt I should be made
A common crayer or a mansua trayd.
I know, from a good hand, that he was corrector to a press (?). It is not easy to decide, whether it would not have been better, that the letters we have of his should have been used, in support of the conclusion of Dr. Féret-

Forger, secretary of state. But at last he was re-
established in his offices, when the city returned to the obedience of the king, and he continued there to administer justice with reputation, till the year 1659, wherein he died of a illness upon his horse in the country. Whether he had ever been on a communion to the king in the name of the city. Such commisions were commonly given him, because of his office, as king's advocate, and because he was eloquent and well versed in history and politics. When he was obliged to quit Beauvais, thro' the violence of the league, his house was pil-
taged and his fine books lost, which valued ex-
tremely, and regrett all his age. He left but one daughter, named Frances Patin: he was uncle to Francis Patin, advocate in parliament, who was fa-
ther to the present Mr. Regent, and Dean of the Faculty of Medicine at Paris, who communicated to me what is above written, and moreover an epi-
gram in praise of his grand-uncle, which we find in libellis Epigrammatum ex animo atque aequo propugnati pro senatu Parisiensi Gaujainvillaini, Mansuerentibus, pro anno 1574 printed at Paris, apud Dyonisiom & Pratam 1574:

AD DOM.

JOANNEM PATIN, BELLOVAUCE,

facundissimum in sapere Parisiensi Senatae Patromonii.

Cui tu facundia solutus nunc ire per artes,
Eloquium & mirum creatre in eae tuo:
Caesstiderumque homem te Polyhymnia reddidit,
Omnem ut sapientis virtutis eloquentiam.
Sit tua Musa mihi quedam incrementa dedisset,
Ditior & Cresco redderet arte tua:
Segisa numune non extat plena cumena,
Pro numinis tristis carmina milia tibi.

To Mr. JOHN PATIN of BEAUVAS,

a most eloquent advocate in the parliament of Paris.

Surprising eloquence from thy mouth doth flow:
This gift Polyhymnia did on you bestow.
Thy wondrous skill in pleading who can tell?
Doth it in France or in France dwell.
Had but thy Magic been half so kind to me,
More rich by far than Cresus I should be.
But since my purse nor much of gold contain,
Fleesi to accept this product of my brain.

I shall add a passage still more curious, and which Mr. Bayle could have no knowledge of, since it is in a book that was printed some years after his death. It is the New Letters of the late Mr. Gay Patin, taken from the study of Mr. Charles Spence, printed at Amsterdam by Steenbouwier and Uytewelt in 1783 in two volumes in 12mo: a work published with too great negligence, and whereby peculiarly is the want of this often di-

The manner in which Patin himself speaks there of his family is as follows: You desire to know something of my family, after having informed me concerning your own: I shall do it very willingly and very freely for your sake.

Belles, elle voit combien, — of if I may so write it, because you have told me the same thing that twenty other persons have done before, most of whom how-
ever knew me only by letters. Thinking there was no harm in it, and as it took in good part, I gave them the account which I shall now give you. My native place is a village, three leagues from Beauvais in Picardy, called Houdan, the third barony of the country of Clermont in Beauvais. The most ancient

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been designed for the public by the author, than that they should be written in a careless manner, for the particular use of those to whom they are directed [B], but however this be decided, I am sure it will be granted, that it was very fit they should be printed: not but that they much injure the city of Paris, which they represent as infected with an horrible corruption [C], and as filled with such creatures who

if I can ever leave any letter, I will endeavour to mend this treatise, and make it a little better than it is. and in the mean time I beg you will be so good as not to tell any body of the author of it, for I am afraid of it myself. REM. CRIT. [B] Whether it would not have been better that his letters should have been designed for the public, than for little circles of their friends? for a direct

ed.] If he had written them with a design to publish them, he would have filled them with learning and exact observations upon the history of learned men, and their behaviour for he had a very good memory, he had read much, and had an excellent library. He would not have published things which were not well examined, and as they offered themselves to his fancy: in a word, we should find fewer falsehoods in his work; but then we should not find there his natural wit and genius, we should not meet there with so many curious matters of fact, so many lively and bold strokes which catch the fancy, and set one thinking on re

flexions. Some select letters were first published in Geneva in 1685, and reprinted quickly after in Hol

land. The title encouraged a Bookseller of Geneva to publish those which had been left out of the first

edition, he added them to the former, and by that means gave a collection in three volumes, in 1681. It was reprinted in Holland a little while after; but it had not been much longer in the world, nor was it not so well received, that every thing in it is not true. Here follows the judgment which the author of the News from the Republic of Letters gave of them: It is fit the reader should be acquainted with those things, and with all the famous

expeditions he relates are not true. There are some passages wherein he flows a terrible malice and a prodigiousboldness, in giving a criminal turn to every thing.

We should be very much to blame to believe those pages because they are printed. All that can be
gathered from them is, that Mr Patin wrote them to his friend, as a thing he had heard from others, and

and that the censure he had of others is rather sinned by, because the German Booksellers have a laudable
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...herself hitherto, but also admonitorial machine.
also acts adsubsidizat ad extraneum curam: I be
not in an unknown cure. Be care
ral and the Penitentiary are gone to complain to
the first President, that in his year's time six hundred
women have been confined, that he has killed and
strangled for infant, and that they have taken
particular notice of it, upon the advice that had
been given them (14). And now I have begun to see
what great things this can involve now the fo-
quet of it (15). Here is a liberal bound of about eight
pages in quanto (16), wherein it is said, That the
crime whereof Dame Constance, the midwife, was
ac
...consecrated to a confession of the doctrine of the Eucharist, and also to undeceive
those ladies, who have been perverted by this error, under presence that their Fathers teach it in their
books. It is said, that the midwives defers her self very
well, for confesses that Madam de Girard died at her
house, but that she gave her no poison, that she came to
her very sick, whereto she died, making terrible sorrows;
that she has heard of a certain rail that had been tak-
ken, but that she knew not what it was, nor who made
her confess to it. (17) Dame Constance, the midwife, is still in the
Childbed, in prison, and so now to be is to be ex-
amined; N. and to Large having received a summan to
come there and ensnare, as to the facts of the depo-
sition, and to seduce her with the Eucharist, the
...et metu lethais fissiplicia confecta: It is said, she
defers herself very well, and that there is not sufficient
evidence against her to condemn her. Her main mone-
tions are expected, which partly are to be published to
all the parishes of the city and suburbs of Paris: others
say, that she will be forced, and that she is too much re-
comended by the great pressure. Nevertheless it is
thought she defers herself, and that, and that if she
were burned, she would not die torturiously. It is said,
that the other也希望 was a public honor, that what
absence of colors went thither, either to be brought to
to bed, vel absum patriae, -- or to suffer abortion.
(18) On Wednesday the 14th of July Dame Constance,
the midwife, was committed to the Convent of the
Enchanted. It is thought, that the next week the
sentence will be confirmed at the Townhall. -- (10) The
midwives is fill a prisoner, but it is said, that it will be
only for the next week, and that the attorney-general
appeals against her from her sentence to a mini: that he
will give in hard conclusions against her, that she defers to be burnt alive, with his name all her accompanied.
In a letter, he informs his friend, in letters dated Au-
gust the 16th, 1600 (20), that Constance, the midwife,
demnata fuit legere infelix obviri & fictorina, in
'good company at de Croix du Tuir (31)'. We have
got to the Townhall, where she was brought, as well
with respect to her that brought the lady to bed, as
to her that brought to bed. But let us now fee part
of the preliminaries concerning the latter. I will
not warrant all that is said for truth, but if any thing
be false, the writer, whom I cite, must answer for it
(22). The duke of Joyeuse courted Madameulie de
Gueux, a companion of Madame du Pont (23), who
encouraged him quickly after the com-
mander de Jars, of the house of Rochechouard.
(24) She foretook the command de Jars, to deliver
her self up to madam de Rochechouard, the king’s trea-
surer, and the behavior herself with so little discre-
tion, that the queen harassed her from court. Ne-
cessity, the duke of Vitry, fearing for his own life, and
had treated her with so much respect as if he had
always been very virtuous, altho’ she had had four or
five children by several fathers. She was got with
child, and in the time of her confinement, they had
brought to bed before her time, to prepare her re-
piration, which he thought not so far from as it
was time, but that he sate with the Duke, telling him that,
she would be mightily pleased to have this pledge of
his friendship: he was fully resolved, that the
shiel destroy this fruit of their amours. there-
...and basse, a parishioner, who designed to bring her to bed by force; but she
died in the operation, and the midwife was hanged,
collected to lay at her feet for indemnable for her death,
and had so great a respect for her memory, that he
...embarked afterwards with a profition, because the
herimmel person. This woman being enriched with
her great gifts, was arrived at the marquise
...Goudes, a younger brother of the house of
G. ‘mache.’ These citations do not carry me so far
from my subject as some may imagine; for they con-
tain goods of the title, and I have seen that they
certify what Gay Patin has published. Besides, I do
not trouble myself about being centered for making
too long citations, but I only dispute a good part
of my readers, by infringing them by pointing
out, giving them the trouble to seek out the fopel
of things, by going from book to book: but however
this be, here follows a citation which has a nearer
relation to the narrative of Mr. Patin.
Thanus relates, That in 1557, a law was made
which condemned to death, as guilty of parricide,
all those women that should conceal either their preg-
nancy, or their lying-in, and that should not bring in cer-
tificates concerning the state in which their child
was born, if there was any proof, that it was buried with-
out ceremony, and without having received baptism.
En lega jacimur atque graviditatem parvatu necesse
esse alterius testamenti non est eido festa sacra festa
...for an retain jubilum exequiarum, privatorio prohibitum confecerat, de illa tamquam parvisi-
ceris vis ultimum falciplicium fumuratis (24). Since that
time this crime was much greater, thereby, that any
other, and to the end that no person should give
ignorance, the judges caused it to be infeted in the
decree of condemnation, that the Ordonnance should be
published with this true truth, where there are tribunals of justice, and that the
crates should publish it in their pulpits, on the saturday,
results, in all boroughs and village (26). Neverthe-
less, this crime continued to be more common than all
the rest; for Thanus says, There passed few weeks
wherein the judges in criminal matters, at Paris, did
did not try or one more woman, and this was this partidge;
so great is the force of shame, that, in a timorous sex,
it prevails over the fear of a gabbet, and the remorse of
conscience. In effe, eaque saepe tempore fervorius
mediscantium fact. De ne quo ignarae esse potest per-
tectorum, fumatoris judicii unjusta additum cf, at to
institutorum tribunatibus palam & potissime utrimque
publico praestissi in praeclaram, & per oppida ac pa-
ges a curiuslibet eum dixit obidis falsis rectevisco.
Nobilissimae multae frequentissimae crimin etiam bodis cf,
ne ille five iptionis alius, quin in claves, quae de judi-
cis capitulatis cogintis, non abhorrebat tam hanc-
gieris ree praeducarum; adua nobis pudor in concubinis
& impudicis fiscipulis terrerem, & quid omni corporis
praenembris gloriae. This crime was much greater
will not be improper to relate what gave occasion to
this law: notice had been given, that several women,
were went to the chimney, and the women, when they
were brought to bed, they threw them either into the
river or houle of office, or buried them in some pro-
face place, without initiating them into the Christian
Church by Baptism. Those who were pronounced in
a court of justice for this crime, told the judges, that
flame did not permit them to discover that they were
with child, and that, contrary to their desire, their
children were born dead. By this means they got off,
there was no proof of the contrary, and the greater
part of the judges were of opinion, that they should
be put to the torture, if they endured it, but not con-
festing they had put a child to death, they were
discharged from all further punishment. It was there-
fore believed, that impunity made the wickedness in-
crease; and therefore a law was made, as intimated;
which was obtained, and severely put in execution;
and yet the evil was not cured. Let us hear Thus-
anus (25): Atista & alius & abominiarii parvidicitis, qui ontae imputavit, nau-
mitis fidei legem condamnaminis numeri frequentissimae sectae sibi patriae, in profuse
ufficiarum Statuta praeclaram F. Non. libri
naimus, quas nequeu nun beaterat, sed in primis omnes
complexus conscientiae, multis parvis terrae turris edidit
extremum paras fere encunctatum, generosum fidei sumae
conditoris & saeclisque, per isti quos esse in saluberrimum, ut profuse profuturos aliquid, ut ino profuturos detegere profi-
debant, atque in necessaria fidei prioriter religione as re-
publica honester praebent. Signatuque prorsus in judici-
...deducere, praeclare, quibusque fidei sub fide
...
A COMPARISON OF THE POWER OF CONSCIENCE WITH THAT OF THE POINT OF HONOUR.

(35) We shall therefore, remark (D) that the procuring of abortions is very uncertain. See the commentaries of Minerva Felix, in Edecorum Occiduam, upon these words: Save quoque in satis velut medicinis medicinis Epeis, argum formosum hominis exiguint, & parvidadum faciunt antiquam pa
tant.

(36) See the article on the point of the Thoughts upon Conems.

(37) See the Thoughts upon Conems, who would dare to defile the eyes of God, than those of women drunken with wine. Those of whom Thamus and Mr Patin speak, are, besides, for the most part perfused, that they deprive their children of eternal life, and that they throw them headlong into the arms of Christ, and all this because they will not lose their share in human honour; and therefore this honour must have more power over them, than the infallibility of conscience and all divine laws. Nay, it has even greater power than the fear of death; for after that fever law mentioned by Thamus, they exposed themselves to the danger of death, and it was very probable they would be punished with it; and yet this law, that it was often put in execution, signified nothing, for these murders were still as frequent as ever. What can be said more convincing to prove the existence of the point of honour, and the absolute power it has over our souls? Can it be denied, that it would be alone sufficient to confine uncleanliness within those bounds which we now fare it to have? It is none of its business to hinder secret crimes; this belongs to conscience: but when these secret crimes draw after them such consequences as can hardly escape the eyes of the public, it is of great force to prevent them. Such is the instrumentality of one of the female sex, who is unmarried. It is in vain to say, that the art of abortion is not far from its perfection; and that if you except the art of curing venereal dildimers, there is nothing more cunning, or more perniciously, encouraged by the wants of an infinite number of people, has improved more than this; for it cannot be denied, but that the consequences which I have mentioned, are very embarrasing. How many women are there, who after a thou-

fand anxious thoughts, and a thousand inconveniences, and after they have taken many drugs, yet could not hinder but their fault should be known? The murder does not always conceal it; it becomes, sometimes, more infamous and damful by the punishment it undergoes; so that, if a violent passion, and a furious transport of the temper do not wholly take away the mind of the woman, these women will have a care of exposing themselves to such inconvenient and dangerous consequences as theirs. From whence we may conclude, that Thamus and Mr Patin declare, that a great number of persons break this barrier, the female sex must be greatly tormented (31). Observe, that they speak only of those who kill the fruit of their womb. If the conscience would give in a list of those who use precaution betimes, before the foul be ar-
vailed, their number would not be confined to fix hundred
in a year, in such a city as Paris, a city, as unpre
ferrificed as any of the rest of the world, the female sex must be greatly tormented (31). Observe, that they speak only of those who kill the fruit of their womb. If the conscience would give in a list of those who use precaution betimes, before the foul be arrived, their number would not be confined to fix hundred in a year, in such a city as Paris, a city, as unpre

vidified, they being thus secured.

(38) 10 The Author is cited in Apologia, cap. ii. Patin, lib. ii. Cancri, Epis. 17, 13. What am I, have I not been, nor yet not to be?

(39) Nobs vero homicidio facem interdixi, etiam con

crum propter animo etiam propter animo, qui quisque vinti contrarii, bur

(40) 11 Morale il reto dell’ Honor. Perche gli huomini sono puo facil a moventi a bene operare per lo ponnello dell’ Honor.
necessary to people the Limbo [D]. This will give me occasion to speak of an ordinance of Henry II (d), which was so rigorous, that a woman might happen to suffer death.

Honore, &c. to guard them, I am not yet ready for the council.

In the meantime, however, I must say that religion is obligatory to all, and that the first concern is for the souls of men, and the second for this world, the third for that to come.

In this manner, we can see that the world, through the means of punishments, is kept from evil.

Hoc neque in Armenios tiges secer e latereis?

Perdere nec fueras a tua lexina fusus.

At tenera faciens, sed non impune, pudelae.

Hoc dixit, quod si non fuerat, ipse perit.

Ipse perit, fortasse tue refutis capillis.

Et clamavit, Meri, qui medocanique vident (41).

What boats is it, that are fair from near, and that, what they are not, the seed to bear?

Against themselves, if they were not armed, and much more now wounds, these lives defy?

The tygers, that haunt th' Armenian wood,

Will spare their proper young, tho' pinch'd for food?

Nor will the Lybian lions' fang's stay

Their allurels; but women are more fierce than they,

More hard hut in the tenderer sex than their

Nor nature's call, lo! had she cries, will bear.

But righteous vengeance of their crimes pursues,

And they are left themselves, who would't their children bide?

The paissu's dogs, with roar and furious gale,

Their voices, and unguarded, themselves will kill.

These, whether upon the hove are breathless born,

With hair'd d'que, which was in ringset braun,

Their creeping crowds, that on their corpor attend,

Will may they court for their unhappy end.

You may see some other passages of this Poem in the remarks [7]. This furnishes me with new proofs of the power of the point of honour. The means which were used at that time to kill the infant were dangerous to the mother; they destroys many times the life of the child; and nevertheless the young women chose rather to run the hazard of death than of damnation: and even to this day, those who wait too long for the infants sometime under the remedy, witnesses the lady de Guer-

Cheri. Note, that those who prefer the child are delivered without any crying, unless it be in such a place where they are in no fear of being claimed by the discovery of the mystery: And this is a new proof of the inconceivable power of the point of honour: for it supr

Suppose the effects of the sharpest pain in a tender sex, which groans, moans, and cries, for the least thing in the world.

It was said one day to a millinary, You cannot fay of the Limbo what the Poets say of Hell, that it is a little house, Domus exitia Platonis (42). There need not much place, ansered he, for embryos. But, IV. libro, dixit the other, how many children four or five years old, go to the Limbo! And besides, do you not know, that embryos and all children shall sit perfect men. Well, answered he, do not trouble yourself about it, the world is big enough.

As for the rest, there are some people who think that Virgil, who owned a Limbo, should have divided it into two parts; one for the children that die before they are born, the other for the child that die in the cradle.

The great number of the former deferred very well a particular clause, say these people. Whereas comes it then, that this great Poem fays nothing of those poor creatures?

![Image](image-url)
death by vice thereof, tho' he was not guilty of murdering her child. We will pro-
duce upon this occasion the observation of a famous Citizen [E], and relate a passage of
Henry Stephens, which will inform us, among other things, that none but servent-maidens
were put to death upon account of that rigorous law [F]. The very letters of Patin show

Patin

Qun dulcis vita excoratoris, & ab ubere rapit
Abulab astris, & funere meretis acerbe [A].
First frilllamentis, and tender cries are heard,
The ghosts of infants weeping in the door:
Whom of sweet life abrid'd, & from the breast
Untimely snatch'd, the fatal day cut off,
And in a funeral immortality involv'd.

TRAPP.

[F] We will produce the observation of a famous Citizen. He says, that the benefit of laws ought not to be suffered upon private interests of inconvenience
which they produce; and upon this occasion he relates what Cato said, that there is no law that is con-
venient to all private persons. Borin's words are these [44]: I confess I would be more apt to abhor
"guilt, than to condemn the innocent, but then I
say, that he who is convicted by strong presumptions, is not innocent; as he was found with a bloody
cloth over his mouth, and was taken in the very act, when there was
none other by but he, and other conjectures we have
remarked. Wherefore king Henry II made an edict in
this kingdom that was very useful, which was
published and registered the fourth of March 1156 [45],
wherein he ordinates, that a woman shall be reputed to
have killed her child, and be punished with death,
if she concealed her pregnancy, and her delivery, and
if the child died without baptism, and the person
who ducetno testimony of the one or the other: nei-
ther shall they be believed who say, that the child
was still-born; which has since been put in practice
by several decrees. Nevertheless, it is
probable, that a woman, to save her honour, could
conceal her pregnancy and her delivery, and that
the infant which would willingly have educated, may
die in the delivery, but forasmuch as under pretense
that the child was still-born, many murders were
committed, it was widely determined, that such a
preumption is sufficient to proceed to the punishment
of death, or to expose the innocent blood. For we
must not, for an absolute decree which does not often
happen, suspend the execution of a good law **;
and for this cause I was of opinion, that a woman of
near Soifilion, who was condemned to death,
having concealed her pregnancy and her delivery,
and buried her child in a garden, in the month of
March 1578. I know the author of the Dutch
Graevius, Hiersem, had heard, in the article from
Paris, not very long ago (46), that orders were given by
this edict of Henry II, shall be retorted to
it's former vigour, and read on the festival-days in all the
parochial churches. I know not whether any other Cas-
secers made mention of it; but I do not remember
that I found this news either in the Mercure-Politique,
or in the Historical Letters. Nevertheless it might
have furnished many reflections.

[F] A passage of Henry Stephens informs us, among
other things, that now but maid-jeances were put to death by
this law.] Because those other things may serve for
a confirmation and suplement to the preceding re-
amark, I shall not only relate, but also consider the impor-
tance of persons of quality, but shall also join with it
facts and notes which this author lets down, before he
tells us, that respect of persons took place in the execu-
tion of the ordinance of Henry II. The time wherein
he wrote flues plainly enough, that he had in his
view the punishments which followed this ordinance.
As to women murderers of their children, says he (47),
the number only that are mentioned are
"who murder them as soon as they come into the world,
"as of those who execute the fame cruelty upon them,
"even before they are born. And thus, to the lat-
test and the most recent, Notary is a very author
"for we find the Greek Poet Phoebulides expressly
"warn the women to take heed, that they do not
"commit such acts. And Ovid. a passe as well
"he, upholds a woman mightily for it, and adds many
"fine remonstrances against it. Likewise we find that

Hippocrates, among other things, he swore to ob-
serve, places this, that he would never give to
women that whereby they might destroy the fruit
of their wombs. This wickedness is predicted for two
reasons: for fear they should commit it, and for fear
they should be discovered to have done that which it was
not lawful for them to do, whether they were married
women, or virgins; by others, for fear women would
shorten the time of their youth (48), and particularly
for fear of what Ovid says,

Sculcit urer rugas crimi nem venere (49).
Stercutur pugna tritisarena tuae.

The belly must be stashed, no wondre there
To flock the lover's womanly glance appear.
His touch as light as feele they pain would please
And the wound early of its burden cease.

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And as to what I have said concerning the shortening
of the time of youth, the fame Poet also telleth us,
"laying, Adde quod & partum faciam brevissima juventua Tempora. And without his testimony we might as well
prove to be true as what we have heard also of some ladies, may. I have known some
"who made no scruple to wear boots, at the expense of
the child that was in their womb, and that they
"might not lose the honour of having granted shape,
"they made no confine of destroying that which
"should be as dear to them as their life. For I speak
of those very persons who were got with child in
"a lawful manner, there being for those who are married
"to their children as soon as they are born, throwing
them, or causing them to be thrown away, seven
"years ago, the monstaries of Nuns might have fur-
"nished us with a great many examples of them, (as
"well as of those who murder them in their womb)
even in the time of Pontanus, witnesses what he says,
"Quod quidem excursiones genu maximum fideiicit
attollit, que Deo virginitatem quum vocat, pol-
nullus tamen votos, risque fideocordi perieruntur at-
tecte incensato, gravida facta, ne feceris pa-
tate, ecerebacit cœnturiam feceris idipsum prohibeb
ac coepta, si rursus in amma, quia irris, preces
propter prostrantes coram Deo. Which
"merciful act of crime chiefly regards the Nuns,
"which in the great labour of marriage, were not
"yet breaking their vows, and joyfully and innocently
"slyly profaning the fideocordali, are, yet with child,
"and to prevent a discovery fell amiss at an abomini-
"able crime, face by taking medicines they either pre-
"vent abortion, or else kill the child as soon as born, but
"privately bury it, or throw it into an hostile office.

When I say, that a great number of them might
"have been found some years ago. I do not mean that
"it would be difficult to find such at this very day, if
"any one had occasion for them, but that the number
of them was then greater than at present, because
"the women that was then more employed in work,
"who out of their necessity, and for the sake of
"cause they were more afraid of being disgraced, and
"even of receiving correction, if they were convicted
"of having played truant, than they are at present,
"when their Father-confession are not so very severe
"(50); but, on the contrary, they themselves, upon
"occasion, would be forward enough to have a touch.
"Besides, they far many were Nuns before, as they are
"now, married publicly (51), and well educated,
ed which makes them look a little better to their
"confidences, than to attempt such murders. But it
"must be confessed, that this wickedness extends far
"beyond the convents, and is very common among
"men that live with their fathers and mothers, or are
"under the inspection of their relations, and even to
"those of a good family; nay, it extends to many
"that are widows. This is what the abovesaid Ponta-
"nus has not concealed concerning those of his

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s

(44) Virgil. Ec-
mea, lib. VI, 
ver. 448.

(45) Domena-
Domenico di Sotto, 
ric. rep. vol. v, 
lib. m, 447.

(44) Believing the
Believing the year after

(50) Henry Ste-
Henry Ste-

(51) Sir Col-
Sir Col-

(49) Sir Col-
Sir Col-

(51) Sir Col-
Sir Col-

(50) Henry Ste-
Henry Ste-

(50) Henry Ste-
Henry Ste-

(50) Henry Ste-
Henry Ste-

(50) Henry Ste-
Henry Ste-

(50) Henry Ste-
Henry Ste-

(50) Henry Ste-
Henry Ste-

(50) Henry Ste-
Henry Ste-

For I have very often seen servent-maids hanged at Paris for this crime, but no pertons of quality; and particularly I remember I saw in the Physic-schools, the anatomy of a servent-maid, who had been hanged for this fact, viz. for throwing her child into the house of office.  . . . (53) None can be better acquainted with such secrets than the midwives; were it not the custom, at this day, to go to their houses to fetch them, and after they have blindfolded them, to carry them to the house where the child is born, and to promise them that no one shall see the child, or be privy to any manner of observations: and this alone may serve for an excuse for my relating it at so great length.

The first passage of Ovid, which Henry Stephens has cited (55), is in the fourteenth elegy of the second book of Amores, and discourses to us, that a thing was commonly known at Rome in that age, which and to the learned world read many books of Surgery and Physic, confided to me he did not know, before he faw a new book which I lent him. He told me, when he remembered it, that he had, by it, learned two observations very curious, which he had never heard of before, and which concern the legs by which one may know whether a woman has had any children. Mr. Lamp, a Physician of the faculty of Paris, is the author of the book above-mentioned; and he gives the following account (56):  . . . This woman (57) had had children, and before we opened her, and without suspecting anything of what we found, we knew it by certain signs. Mrs la Marche, chief-midwife of the Hôpital Dieu was there present; and that she had a singular capacity in her profession, and read many books of Surgery and Physic, confided to me he did not know, before he faw a new book which I lent him. He told me, when he remembered it, that he had, by it, learned two observations very curious, which he had never heard of before, and which concern the legs by which one may know whether a woman has had any children. Mr. Lamp, a Phys. of the faculty of Paris, is the author of the book above-mentioned; and he gives the following account (56):  . . . This woman (57) had had children, and before we opened her, and without suspecting anything of what we found, we knew it by certain signs. Mrs la Marche, chief-midwife of the Hôpital Dieu was there present; and that she had a singular capacity in her profession, and read many books of Surgery and Physic, confided to me he did not know, before he faw a new book which I lent him. He told me, when he remembered it, that he had, by it, learned two observations very curious, which he had never heard of before, and which concern the legs by which one may know whether a woman has had any children. Mr. Lamp, a Physician of the faculty of Paris, is the author of the book above-mentioned; and he gives the following account (56):  . . . This woman (57) had had children, and before we opened her, and without suspecting anything of what we found, we knew it by certain signs. Mrs la Marche, chief-midwife of the Hôpital Dieu was there present; and that she had a singular capacity in her profession, and read many books of Surgery and Physic, confided to me he did not know, before he faw a new book which I lent him. He told me, when he remembered it, that he had, by it, learned two observations very curious, which he had never heard of before, and which concern the legs by which one may know whether a woman has had any children. Mr. Lamp, a Physician of the faculty of Paris, is the author of the book above-mentioned; and he gives the following account (56):  . . . This woman (57) had had children, and before we opened her, and without suspecting anything of what we found, we knew it by certain signs. Mrs la Marche, chief-midwife of the Hôpital Dieu was there present; and that she had a singular capacity in her profession, and read many books of Surgery and Physic, confided to me he did not know, before he faw a new book which I lent him. He told me, when he remembe
in particular, that the author's creed was very short [G], and that he had a great tenderness for his children. This is sufficient to refute the egregious imposture which a German writer has published [H]. It is observed, that Gay Patin refuted Cicero [I]. He died in the year 1672, and left a son, who became very famous [K], and who excelled

**ENVOL.**

Galant, siége donneurs de galanterie,
J'ay besoin pourferer qu'on rique quon vous ouir,
A coquer toute fille est encline,
P.firebase que faire approver ma Doctrine,
On ferelent chavre fans le rouir,
Mais quand tout bas fait apeller Lucine,
De rofe alors ne rete que l'épine (64).

A BALLAD to Mrs D.

Now is the time to give you advice,
As to the dangers which beauty exposes you.
A maid refrains this pretty reft-biad,
Which in a few days becomes full blown.
While it is a bad people court to enjoy it,
As every one that sees it defires to flatch it.
But after the fun has fully open'd it,
It is no more esteem'd, one morning ruins it.
Then of the rose the thorn alone remains.
Thou offer a fower (for the influence is very parallel)
Discovers the defects which modify appotis,
Unles't' they be found, love is the fun.
By which, no doubt, the fower is disch'd.
Then, in a short time, all the transports and cares,
For which the simple maid was proud of herfelf,
Do vanish away, and no longer doth this eye,
Contempes succeed to love, which diminishes.
Then of the rose, the thorn alone is thine.
Now fleep is quite taken away
And at some time there's a moment's repose,
A terrible dream makes you wake in a fright:
Then a hundred and a hundred times the cause is cur'd.
You would gladly hide, in the bowels of the earth.
The tender fecret, which you fear some twipte
Will spread abroad to make the world rejoice:
When one speaks low, you think they do divine.
Then of the rose the thorn alone is thine.

**THE MESSAGE.**

Complait galianly, beggars of the faire fen,
Fis en vain for me to preche, 'tis dangerous to liken to ye,
Every maid is coyent inclin'd,
I could foon spin unwatch'd hemp,
Then make women approve my doctrine.
But when with a low voice you may call on Lucina,
Then of the rose the thorn alone is thine.

[65] The adverfate to the reader before the Letters of Guy Patin, p. 6 &c.

[G] He left a son who became very famous.


[67] For his tache sensuali, which was published by the Bishop of Angers, March 15, 1674, Art. 9, p. 107, 125, 177, 178, 182, 183, 185, 186, 187.

[68] Taken from the Galy of Gay Patin, prefixed to his Letters.

[69] He did well to have more patience.

[70] Comme Tab, in Lyons, in Museus Patavini, p. 102, 103.

[71] The same.

[72] Taken from the same.

[73] Taken from the same.

[74] The same.

[75] He left a son who became very famous.

[76] He was the Prince of Conde.

[77] He was a great and popular leader in the French Revolution, and many persons of quality, of the court and city, were present at thefe Thesos.

[78] He was the Prince of Conde.

[79] He was a great and popular leader in the French Revolution, and many persons of quality, of the court and city, were present at thefe Thesos.

[80] The same.

[81] He was the Prince of Conde.
thousand crowns; and the intimate friendship of sev-
ere illustrious persons. Artem documento decorerque de Schlid de Maystratus sanctum fedem, et Imper-
atoribus leges praefectissimae: Sapientissimique
demque quoque in ore two pendentis, tuoque sublimis
arbitrio concerner. Recerceris, mi Siasco; so (papae
of quiet, who had been in the shadow of death for
the coronation of Charles, had a great one. He read Lectures on Physic, in the room of
Doctor Lopez, who was not Aufour. Fear
not to be imprisoned if he thought it necessary, he
intended to retire into Holland: Le Comte Patri
cias confidat fulis, quom liberavit deis fructus habieri
(73). But the privacies of Obedion, did list to disbur
n at the time of the return of the Prince to Pa-
ris, and afterwards took the road of the Palatinate.
He stopped some time at Heidelberg, and then travel-
l to Nurnberg, Germany, Holland, England, France,
and Italy. He fixed at Basle, but the war which was
between the French and Germans upon those frontier
lines, made him to uneasy, that he removed with all his
family to Italy. He was made Master of Physic at
Padua in 1676; three years after he was honored
with the dignity of knight of St Mark. He under
took, in 1677, that the king of France might receive
him into his favour; and perhaps he would have re
turned into France, if the chief professor of Physic in
Surgery at Padua had not been given him, with an
aug
mentation of his salary. I take this from a book
which he published at Padua in 1682, intituled, Ly
ceum Pataviniunum, in folio. See also note c. in the
appendix of his work.

The author anawed this cenise in a piece intituled. A let
ter from the Author to Mr Patin, concerning his
Enquiry for the Learned on 23 February, 1665. Mr Sallo, speaking
of this letter (82), continued to treat Mr Patin
with great contempt; which very much incensed Guy
Patin, as appears by these words of his letter 351:
I let them down somewhat at length, because they in
form us, among other things, of the reason which
hindered Charles Patin from continuing his apology.

I do not know whether you have received a kind
letter from Mr Sallo, which is called the Journal of the Learned,
and which has been published, says the author, as a
publication devoted. He died in that city (74), leaving two daughters, who became fa
mous for the works they published (78). His wife
was also an author (79). Here follows a catalogue of
the books which he published, from 1621 to 1682, to
the year 1682. Iterationes Comitiis Breviatis, Parisii,
1662, in folio. Familiaris Romana ex auct. Numismat-
icae Historiae inquisitione Fratris P. Augusti Tar
ci, Parisii, 1665, in 4to. An Introduction to the History
of the Medals: Paris, 1665, and Amsterdam, 1666, in 12mo.
Introduction in Numismatae Numinum: Argentina, 1701.
Thesaurus Numismatum: Angliae, 1713. De 
numismate antiquae Augusti & Patavinii: Basili,
1725, in 4to. Eiconum Maris Erasini, cum fig. Hol
De numismate antique Augusti & Patavinii: Basili,
1747, in 4to. De Avicenna: Patavii, 1768, in 4to.
De Numismate antiquae Caroli Colletii: 1680, in 4to.
De Optima Medicina faber: Patavii, 1729. Infectionem Patricarum: Patavii, 1765, in 4to. Le peuplo
enfin: Parisii, 1682, in 4to. Natalicia Jesui: Patavii, 1741, in 4to. Quod optimis Medicis debet efflora
the answer of Elygerius (80). He wrote after this a
latin translation of the introduction to the know
ledge of his patients, published at Padua, 1685, in 4to.
Commentarius in Captivitates Pro patria, in the same
year, 1685, in 4to. Commentarius in antiquum nummmatum, in the same year, 1685, in 4to. Commentaries in antiquum Constantinopolitan
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Merci Aemilius Muliis, at the same place, 1689, in 4to.
He had a hand in the edition of the Dafusorum num
mationum Monumentum, done at Paris, 1683, and in the
same year, 1683, he added some notes to the edition of
his works. I must add, that his historical rela
tions were printed in Holland, in 1632, and that his
Introduction to the History of Medals was printed in
Paris the same year (83). This book was was pub
lished in 1685, under the title of Mr Sallo the first
it was printed (84). The au
thor anawed this cenise in a piece intituled. A let
ter from the Author to Mr Patin, concerning his
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of this letter (82), continued to treat Mr Patin
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except some known Bookkellers. And yet he is subject, and we have obliged him to rely upon in that of his letters. The third is a copy of the act which the justice of the King would address to him, but our enemies know he had too much power. Yet to alloy the final result of our sound, it is said, 1. That it is for contempt of the court that a pro- cess is not, (as we are informed) as being one that is ab- sent, and will not defend himself. 2. That it was by a sovereign and particular commission, without right of appeal, which is extraordinary, and doth not much the more influence thereunto to us. 3. That the greatest- part of the judges have received letters under the King's signet, and of recommendation to make an example of him. 4. That it is alleged, That a man of great power, and authority, who pretended and managed the thing against us, because they found among those books some volumes of Mr. Fouquet's cafe, and of the History of the enterprises of Gisleri. 5. Three books are named, and the title of each, or our Huguenot books, as the king of your mother, The Anatomy of the Mails, by Peter du Moulin, a minister of Clermont, as if the Inquisition were in France. It is a six-panny book: Paris is full of such books: and there is scarce any Library in France where none of them are not to be found: way, there are none of them even in the studies of the Mails. 6. The found it to a book, as a present of the King of France, and the King of France's, The Rockler of State, which was published in the Parliament's book, and to which there are two answers in the press here. The third is, the Gal- lant History of the Court's which are little bodies that reader differs not answers those answer. 7. That these books are only a presence, and that there is some secret enemy that acts against my soul, and is the cause of our misfortunes. In all this you see nothing that comes up to the point, I mean the cause which was given out in Paris, to be the true reason of the disrespect. It was laid, 1. That Charles Patin was sent into Holland, and was to bring up all the copies of the Amours of the Royal Palace, and to burn them upon the place, without sparing any. 2. That a great prince gave him this commission, and promised to re- mend himself, and give him a new commission, after having bought up all the copies, did make but sent a great number of them into the kingdom, This is the common report, I know not whether it be well-grounded.

PATRICIUS (Augustin) a canon of Siena, and then master of the cere- monies of the Pope's chapel, and at last bishop of Pienza in Tuscany, flourished towards the end of the seventeenth century. Cardinall' Piccolomini, archbishop of Siena, who was Pope by the name of Pius the III., ordered him to write an account of the acts of the council of Baiia. We shall hereafter in what manner this was performed (A). This is not the only work of Augustin Patrici; he wrote another concerning the ceremonies of the Pope's chapel (A) [B]. He was secretary to this cardinal Francis Piccolomini, in his legation in Germany, under the pontificate of Paul II. (B). I shall examine whether Father Mabillon had reason to say, that there was another Augustin Patricius different from this [C].

(A) We shall see, after what manner this was performed. Augustin Patricius, among other books, made use of two great volumes, wherein the Cardinal of St Mark lent him a copy. He affirms, that he had to make them at Baiia, where they are kept with a particular care, as anciently the books of the Silvius were kept, and that John of Segovia, a Spaniard, called the Car- dinal of Sa Calixtus by the council of Baiia, a man who continued obstinately in the schism until death, is the author of one of the two collections. He adds, that he added to an history which Domin' Cardinal of Ferma had composed of the first part of this council: This Cardinal was present until the time of the first session in the year 1444, and that Abbott Note, that the work of Augustus Patricius is not printed. Mr Rigault lent it in manuscript (1) to Spondanuas [2].

(B) He composed a Trattato concerning the ceremonies of the Pope's chapel. The Latin words of Spondanuus, whom I have followed, are Librum di Ritus Sacelli Pontificci confregif (3). It is, without doubt, the book which the Spaniard wrote of elsewhere (4) in relating a passage of Mr. Coulon, where we see by whom, and how the book of Augustinus Patricius, con- cerning the Rites of the Romish Church, was published, and what were the consequences of this publication. We see there also that Augustus Patricius was nephew to Pius II., who had given him the surname of Piccolomini, and that he became Master of the Ceremo- nies under the same Pope. It is to be seen, that in the epistle dedicatory to his book Sacramum Ceremoniariam, inferred by Father Mabillon in the second Tome of his Malest Italiae (5), and dated from Rome the first of March 1468, he calls himself Augustinus antiquus Pic- colominius; but for all that I dare neither affirm, that Pope Pius II gave him that surname, or that he was his uncle: It seems to me more probable, that he received it from his master Cardinal Francis Piccolomi- ni; however, I affirm nothing. I know that Pius II. conferred the name of Piccolomini on an able man, who was his secretary (6), and whom he made Cardi- nal.

(C) I shall examine whether Father Mabillon had reason to say, that there was another Augustin Patricius different from this. This I shall refer to the history of the Museum Italium (7), the life of Fabian Bencius, written by Augustinus Patricius, bishop of Pienza, and he says (8) that this bishop, who was Master of the Ceremonies under the pontificate of Innocent VIII., is different from Augustin Patricius, who was secretary to Cardinal Francis Piccolomini, and who wrote an account of that which he did in the Diet of Pisa, when he was sent by Cardinal Piccolomini. He tells us that Cardinal was Nunez there. But in the years 1471, 1472, 1473, 1474, 1475, we believe him, two Augustin Patricius, who were authors; one was Master of the Ceremonies, and after- wards was bishop of Pienza, and the other was the other secretary to Francis Piccolomini. The first was the life of Fab- ian Bencius, and an account of the emperor Freder- ick III's entrance into Rome (9); The second drew up this latter, and the third the other. He says (10), and not of the other, continues Father Mabillon, that Veillot speaks in his volume of the Latin historians: You may observe, that Veillot, in effect, gives no oth- ers than it does not pretend to give others. Let us find here two authors of the same name, and I admire to Spondanuas, who says, that the name Augustin Patricius, secretary to Francis Piccolomini, was Master of the Ceremonies, and bishop of Pienza.

PATRICIUS (Francis) bishop of Gaeta, a native of Siena showed a great reading, in his books; De Regno & Regis Inquisitione, and in thele, De Religiosa Inquisi- tione. He flourished in the XVth century. He is sometimes mistaken for another Francis PATRICIUS (9), a great Anti-peripatetic Philosopher, who was born (6) in the territories of the Venetians, in the year 1539, or in 1530 (c), and who died at Rome, February the sixteenth 1597 (d). Confute Mr Moreri, as also Mr Tiffier (e). They have prevented me in most things that I could have said, and therefore I shall only

(9) Mr Athelstane the Englishman, in his History of the World, says he was born in 1597, and was elected in 1598.
only collect some errors, and observe some things as to the editions [A]. I shall only add,

[A] I shall only collect some errors, and observe some things as to the editions. [G] Gianfar (1) has no reason to believe that the text of 1457 is not the same as that of 1447, if the same printer, Dionisio Di Lalla, did not, perhaps, differ from Domenico Lucio Domenico, the author of a book De optimis Republicae Sienae, that was printed at Venice in the year 1422. He has made a mistake.

In the epitome of Gianfar (2) Francis Patricius the Anti-peripatetic is mistaken for the peripatetic, and this same fault is found in the Oxford Catalogue, for the Peripatetic Dicitionarien, &c., and the books of De Republice, and De Republicae Inquisitione, are attributed to one and the same author.

In the epitome of Gianfar we have two other Patricii, who are more chimeras; for the pretended Fredericus Patricius Fonteius, is no other than the Philosopher who attacked Aritote. This appears plainly from his text, for the same books are attributed to him (3), which were just before ascribed to Francisco Patricius Senesi.

In the epitome of Gianfar (4) there are also ten other compilers fo headsley: they say in the face column of a page, that Francisco Patricius Senesi wrote the Neoplatonic Dicitionarien, and ten dialogues in Italian, De Republice, and De Republicae Inquisitione. This Francisco Patricius Venetus wrote the same dialogues in Latin, and the Peripatetic Dicitionarien. They tell us of one Patricius Senesi, who was deposed and put away. Patricius Sienae is a bridged, and printed at Paris. It is the same author to whom they had already given the article: It is, I say, Francisco Patricius Senesi. The Sienae Kornwolff differs from the former: he did not know Patricius, the Sicelien, and applies to the other Patricius a paupage of Barthius, which cannot agree to him. Take notice, this is the same Patricius Senesi, whom he speaks of in France in the year 1507, and that he characterizes him after such a manner, that none can take him for any other but the Anti-Periptetico. It is in the year 1507, according to Barthius, he was beheaded. This will easily appear, if any one does but call his eyes upon the works of Barthius (2); * sed quid concordiae plurium \[\ldots\] cum hanc rationem ac planum (9), neque aliam possibilis inducere videri qui hanc claram \[\ldots\] omnium verberis, 

[Bart., in loco sui, et alie a Kng. Gy. Thibauda, anno 1612.]

[3] He speaks five or six times of the books they found in the face of the title of the books.

[4] Is the Tope

\[\ldots\] de Santes de Prata, Tom. [1], cap. xxxi. 1612, it is told the French Pratii (3) the Neo-Platonist who spoke of Aristotle was beheaded at Rome in 1597.


[6] The 39 of March 1640; in the index, 46th, in the other.


[10] In the 39 of March 1640, in the index, 46th, in the other.


[12] The 39 of March 1640; in the index, 46th, in the other.

[13] Lyon, 1640, pag. 690, 691.

[14] That is, at the time when a book of Republique, &c., the troncet of Ja

\[\ldots\] de la Mouchetiere. I cannot tell, whether the notes which are found at the end of each chapter, are the work of the translator, or only a version of the notes of John Savigny. Who would not imagine, after so many editions, that it is an admirable work, and yet those that are good judges despise it.\[\ldots\]

[15] In the same place of the book of Republice, Giovanni, 1640, pag.


[17] The 39 of March 1640; in the index, 46th, in the other.
add, that Francis Patricius, the Philosopher, complains very much of his fate [8]. He disguised himself under the name of Francis Murus (f) in the title page of his Disceptationes contra Theodore Angilicus calumniatis. This Angelutus a famous Physi-
can, had undertaken against him a defence of Aristotel. There is in the last ed-
tion of the work a great deal of pains to correct those texts that were in the MS; for you must know that this edition was made from a MS, which John Preaux, a canonist of the par-

tment, brought from Italy (22). From whence one might perhaps conclude, that this edition of Paris is the first.

[8] Patricius the Philosopher complains much of his fate. He regrets the seven years he had spent in the life of Cyprus, being removed from his studies, and taken up with such affairs as were profitable only to others, growing weary of a labour, which was to little to his own advantage, he lived with Philip Moorings, archbishop of that life, and as such he had been fons tempora, to use the words of this Philosopher; in a word, it was the first volume of his Peripatetic Discourses (23). This is what the Epistle Dedicated of this volume in-

24

(23) See the E- pistle Dedicated of the first Tome of the Peripatetic Di-
cussions.

(24) Ibid.

(25) It was prin-
ted at Venice 1574, in quarto.


(27) It is, in folio.


(29) Tomis, pag. 137.


(31) Thesme, ch. iv, pag. 2.

(32) Le Crecq, ibid., pag. 5.

(33) Moreri, Planck philosophi. Roma, &c., that which is a present he had made at Pal
damptum in his book, he followed him to Venice, and then to Padua (25). Returning with great satisfaction to his studies, he wrote the life of Aristotle; but his unhap-

25

(34) It was printed at Venice 1574, in quarto.


PATRICIUS. PAUL II.

Patricius, a new article, upon which I have a remark to make.

This new article is that of Patricius, Francis, and is to be found at page 153 of the "Maurer's Dictionary," which was published in 1651. Francis Patricius, lived in the 16th century; he wrote in Italian a history of poetry, divided into two books; in the first of these books, he devoted himself to the study of poetry, and in the second, he devoted himself to the study of histoty.

He was a great patron of literature, and his works were highly esteemed by his contemporaries. His most famous work is "De arte Poetica," a treatise on the art of poetry. He is also known for his "De arte Historica," a work on the art of history.

His influence was felt in the 17th and 18th centuries, and his works were widely studied and admired. He was a patron of many writers, and his support allowed many of them to achieve success.

The work of Patricius was highly regarded, and it is still studied today. His works were translated into several languages, and they continue to influence writers and scholars.

He also wrote a number of other works, including "De arte Poetica," a treatise on the art of poetry, and "De arte Historica," a work on the art of history.

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The influence of Patricius can be seen in the works of many writers, including those of the Baroque period. His works continue to be studied and admired, and they continue to influence writers and scholars. 

PATRICIUS (ANDREW) was one of the learned men who were born in Poland in the XVIIth century. He studied at Padua, and acquired the esteem of the most famous professors of that country, particularly of Sigonius and Paul Manutius (2). He published some books that made him famous (3), and obtained good benefits in his own country.

He was a proponent of the theory of the Trinity, and a defender of the Catholic doctrine. He was also a supporter of the Jesuits, and his works were highly regarded by his contemporaries.

He was a patron of literature, and his support allowed many writers to achieve success. His works were translated into several languages, and they continue to influence writers and scholars.

He also wrote a number of other works, including "De arte Poetica," a treatise on the art of poetry, and "De arte Historica," a work on the art of history.

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His works were translated into several languages, and they continue to influence writers and scholars.

The influence of Patricius can be seen in the works of many writers, including those of the Baroque period. His works continue to be studied and admired, and they continue to influence writers and scholars. 

PAUL II, created Pope the thirty-first of August 1464 (a), was son to Nicholas Barbo, a noble Venetian, and a cook, with his name to be in the word Venetians. M. Meroni observes, that the Pope was a perverter of every kind of learning (b), that he was a persecutor of learned men (c), that he was the author of numerous works, that he was a lover of the arts, and that he was the founder of the University of Padua.

He also wrote a number of other works, including "De arte Poetica," a treatise on the art of poetry, and "De arte Historica," a work on the art of history.

His influence was felt in the 17th and 18th centuries, and his works were widely studied and admired. He was a patron of many writers, and his support allowed many of them to achieve success.

His works were translated into several languages, and they continue to influence writers and scholars.

The influence of Patricius can be seen in the works of many writers, including those of the Baroque period. His works continue to be studied and admired, and they continue to influence writers and scholars. 

(a) Stephens, Diocese of Rome, Pont. 1, p. 155.
(b) Calcagno, in Legato, op. cit. 4, p. 155.
(c) De Do Plos, in De Do Plos, Mem. in quinque, p. 155.
handkerchief to be shown according to custom, that there might be the more people at once to behold him; that he had a baird daughter (B); that he was strangled in the night-time by the devil in the very act of sodomizing (C); that he paffed the days in sleeping, and the nights in counting his money, and in viewing his jewels and pictures (C); that he was a great drinker, and that in the midst of Lent he caufed games of drunken-ness to be celebrated, to which he invited all sorts of people, by giving them hopes of prizes and rewards; that he abandoned himself to Sodomie and Magic (d) (D). Some of

not finding that in the Chronicle of Genebrad of the Colognie edition 1581, suspected the quotation to be false (5). I shall decide nothing for the ex-cition, which is that of Lyons 1609, has not this re-cision, since he has written of, yet Genebrad might positively have had the characterised this Pope in some other place. Moreover, it is not easy to conceive that there is an edition of Colognie 158 of the girl, written in the time of the Capetian, since the epigraphy of the author is dated November 1584, and takes notice that this is the first time the book is published. Perhaps the Printer of Father Greter has put M. D. LXXI instead of M. D. LXXXI. But, however, since the edition he made use of is not the first, it would still be a question whether it has not been curtailed of the passage which Du Plessis might have read in the Bodl. Lib. [7] that he had a baird daughter. The proof which is given of it is taken from the four verses of Janus Pannonius:

Pontificis Pauli telles ne Roma requiras, Filia quam genuit, fat docet eis marrem. Sanctum non poëm, Patrem te dicere poëm Cum video natam, Paule fecunde, tuam (6).

Rome non leiuor deum Paulum. 
His baird daughter proves he is a male. W omen, O Paul, I see thy child, I may This father call, but Holy cannot fay. They confirm it by the following verses of another Poet.

O quam fit silla, Paule, fit tibi aurum, Quantum Pontifices habere raro
Vidit Roma prius, Pater vocari Sanctus non poteat, at poteat beatus. 
Ae you a daughter, Paul, and unequal much more Than Pope of Rome were wont to have before. Of Father truly you defend the name, The title rich not holy you may claim. They add (7), that Paul II, having read these pieces of Poetry, fell a crying, and lamented the hard law of the Church, and that he scolded to abdil it. You will find elsewhere (8) upon what situation this is grounded. I must omit that Platina has said nothing concerning that baird, and that his silence is taken by the apologists of Paul II for a justifying proof for, say they (9), that historian has spoken to ill of this Pope thro’ a spirit of reniment and wrath, that he would not have spared him on the subject of Inconinency, had he been able to define him as the father of all heresies. I will not compare the same remark as to other flanders not mentioned by him.

(C) that he was strangled in the night-time by the devil in the very act of sodomizing. Mr Du Plessis Mornai says this upon the testimony of Peucer. I have confided that writers, and found he expressed himself in this manner: * Paulus fecundus ob spor. ommum bibendum maestum et armis Armant, publice infamis et excelsus, utique quem tandem in concebisse in Domine fraternitatem, obest coeli, terrificus spectus mortis genus ostentatiae fama est (s). * Gouart, Paul II, notoriously infamous and excelsus, * in the account of his sodomies and magic arts, says at * left, according to the relation of Hieronymus, strangled in the night-time, and that he was executed on the Thursday of the Holy Week of Simeon. * Gouart typified the image of Simon, a monk, committed suicide, and some accused him of being the very act of Simon. * Gouart, Paul II, notoriously infamous and excelsus, * in the account of his sodomies and magic arts, says at * left, according to the relation of Hieronymus, strangled in the night-time, and that he was executed on the Thursday of the Holy Week of Simeon. I fancy this translator imagined thro’ a deception of fight that there was in his text cabinet, and not conce- bin. Perhaps too he made use of an edition, wherein the Printer had forgot the first syllable of concubine. I cannot conceive any other reason, why he should have weakened the narrative of Peucer, by eclipsing the circumstance of the act which the Martinius had zanged in the Pontis was strangled by the Devil. It is not the account of the Archbishop Goulart to enervate such things: on the contrary he takes a pleasure in heightening them. We have here an indirect proof of it, since he has translated those Latin words of fama of these according to the relation of Hieronymus. There is a good deal of difference between they say, there is a report, and Hieronymus repeats. Peucer only uses the expression they say, his translator has made use of another phrase: they are both in the wrong, for one ought never thus to desume one’s enemies without good quotations: but Goulart is more to blame than Peucer. The illustrious author (11), who is the last that has written with the testimony of a Pope, should have foreseen that he would expel him to re- approach. And accordingly it is come to pass, as we see by the following passage of a Jesuit: * Hiad Dia- nem, quia in omnibus mundi est, paulum in plus, * a Diabolis frigulatam: nam omnes apophyle ap- timum tradunt, etiam accursum hostis ejus plaga. Sed Peucer dicii fuit temerarius, peucerus, ho- rroribus inanis, qui codicem omnium illum e Dio- modanda centum, est neficit adhuc gladium in rebus reference in fidus, et fide indignus fit Peucerus, eti- am apud ipos securitas, praeliter Luminarii Ubi- quis, qui Peucer ob ferae faci de collects carceres naeserit, ut qui fortan tempore a honore de- Paulo mendacium accept (12). - - - It is a devils lie to say, that Paul in the very act of sodomizing was strangled by the Devil, for all Historians, even his fellows, have written Peucerus, say that he died of an accident. But Du Plessis cites Peucer for his author, the greatest liar that ever lived: whatsoever thinks, that Peucer is to be believed, does not yet know how unprofitable he is in relation to matters, and how unworthy of credit, even among all the heretics themselves, especially the Lu- therans Ubriquitarians, who upon the account of his crimes kept him in jail for the space of ten years: at which time perhaps he was learned from the Devil concerning Paul. * Du Plessis quotes in the margin (13), a notorious heretic, son-in-law to Mi- lanczoon, from whom we cannot expect any true testimonies, and who was of the same decision. It is the infero Concofete made. 

(D) that he was abandoned himself to Sodomie and Magic. The end of the chapter where Mr Du Plessis divided the hope is thus worded: but the work fell is not found an author that testifies to him both Magic and Sodomie (15). He does not tell who the author is, and by this silence expellest himself to very deep seductions. Greter challenges him to name that author, and, in the mean time treats him as the forger of a calumny, which neither Platina, nor even Buc has said one word about. Non vult Peucer, homo religiosissimus, Paulum Magie & præstigium Luminari cum principibus & Opibus & divinitate concipit. At, non dici, qui illum domorum inimicium infimus. Quam illi? Certè non Platina, qui osul Pauli talia flagitata vice laterne civitatem. Non osculatur cum autore supremum Bucar Bucar nulla siuaria Peuceris gravitatem, igitur ex ipso officii discernibile hac commissione procedente dubio, donec accoperer auctorum edidit, quem edificat urbis successio praebere, quum omnes etiam quaestoriis & luc laeti (16). - - - Du Plessis, a mighty religious man, is wont exceedingly fast to accuse Paul of Magic and unnatural lust; and yet Plesius is an honest, he most exactly clearly will say any thing that he can to slandering some one accuse him of these crimes. Who are they? Certainly not Platina, nostros from his learned to Paul would hardly have conceded such scandalous. 

And therefore no injunctive will be done to Du Plessis, if he shall express that he abominated this in his owen opin: until he says as the author he had it from, and
of these things are related by Plutarch, either as certain, or as reports that had been current. The rest are not found on very good testimonia. However it be, I do not think the Protestantists have made mention of a notorious piece of injustice of this Pontiff, which we find in the writings of a contemporary cardinal, one of the most illustrious prelates of that age. I shall give it in the very words of one of the writers of Port-Royal [5]. Paul II died of an apoplexy [6] the twenty-eighth of July, 1471 (5). It was he who reduced the Jubile to twenty-five years in hopes of enjoying this market in the year 1475 (6)."
PAUL (FATHER) a religious Service, and Divine of the republic of Venice. See SARPI [§ 8].

[§ 4.] The author had promised to give the article of the celebrated Father PAUL, under the name SARPI: But he could not be as good as his word for a reason, which he gives in the body of the article PÆRISES. R. E. M. CRIT.

PAULICIANS. Thus were the Manichees in Armenia called, when one Paul became their head in the VIIth century. 1 They arrived at so great a power, either by the weakness of the government, or by the protection of the Saracens, or even by the favour of the emperor Nicephorus, who favoured that sect very much, that at last, being persecuted by the emperor Theodora, the wife of Basil II, they were in a condition to build towns, and to take up arms against their princes. Those wars were long and bloody under the empire of Basil the Macedonian, that is, at the end of the IXth century (a). And yet there was so great a slaughter of those Heretics under the emperor Theodora [A], that it seemed they would never be able to rise again. It is thought that the preachers who went into Bulgaria [B], settled there the Manichean Heresy, and that from thence it spread itself quickly into the other parts of Europe (b). They condemned the worship of saints, and the images of the cros [C]; but this was not their principal character. Their fundamental doctrine, was that of two co-eternal principles, and independent one upon another. This doctrine at first hearing creates horror, and consequently it is strange, that the Manichean sect could seduce so great a part of the world [D]. But on the other side, it is so difficult to answer.

(A) There was such a great slaughter of those Heretics under the emperor Theodora. There is mention made of it in the Supplement to Moreri's Dictionary (1). Father Mainbourg is cited there, whose words are these, 'We can not resolve the question about the conversion of those Paulicians, or to rid the empire of them, if they obstinately opposed their true principles, ... it is true that those to whom she gave a commission, was to decide this dispute, offered them much more rigour and cruelty; for instead of endeavouring to bring them at first by mild and gentle ways, and with a charitable disposition, to the knowledge of the truth, they invited those wretched people, that were scattered in the cities and provinces, and, as is said, killed near a hundred thousand of them all over Asia, by all kinds of deaths, which obliged all the rest to go and yield themselves up to them, the Saracens, who knew how to make use of them some time after against the Greeks. But the empress who had no hand in this inhumanity of her lieutenant, did not therefore reap this advantage from it, that the empire at last was purified from this vermin, during her reign of fourteen years (2). These ways of converting are altogether Mahometan and confirm the facts elsewhere (3), that the Christians, have been infinitely more cruel than the followers of Mahomet, against those who were not of their religion.

(B) The preachers which they sent into Bulgaria (3). Petrus Scalco, in his History of the Vandal Tic, lib. iv. num. 104. wrote that Basil had a great number of such preachers, which he sent into the Vandal Tic, to treat with them about the exchange of prisoners, (5) discovered during the time of his emty unity, that it had been resolved in the council of the Paulicians, to send some preachers of their sect into Bulgaria, to seduce the people that were newly converted. Thrace bordering upon this province, had been for a long time infected with this Heresy: and therefore there was but too much reason to fear for the Bulgarians, if the Paulicians, who were sent regularly to bring about this, were not able to reduce these people to the sect of the Christian Church, who knew how to make use of them some time after against the Greeks. The empress who had no hand in this inhumanity of her lieutenant, did not therefore reap this advantage from it, that the empire at last was purified from this vermin, during her reign of fourteen years (3). These ways of converting are altogether Mahometan and confirm the facts elsewhere (4), that the Christians, have been infinitely more cruel than the followers of Mahomet, against those who were not of their religion.

(C) They condemned the worship of saints, and the images of the cros [5]. Petrus Scalco relates, that a Manichean, met the bishop of the city of Tarsus, and besought him to know whether it was true, that Sergius, by telling them the Catholics honoured saints, (6) as deities, and that it was for this reason, that the laity were hindered from reading the holy Scriptures, (7) for fear of taking out the images of the saints. But in spite of all his care, he is certain, that the Manichean Heresy took deep root in Bulgaria.

(D) See what has been cited from Mainbourg in the Supplement to Moreri's Dictionary.

[1] It is a book whole title, Θεωρία της Ρωμης, Rab- 

[2] It is a book whole title, Θεωρία της Ρωμης, Rab- 

[3] It is a book whole title, Θεωρία της Ρωμης, Rab- 

[4] It is a book whole title, Θεωρία της Ρωμης, Rab- 

[5] It is a book whole title, Θεωρία της Ρωμης, Rab- 

[6] It is a book whole title, Θεωρία της Ρωμης, Rab-
answer their objections, about the origin of evil (E), that we must not wonder that the hypothesis

of evil may be refused. But may they be so, will some say? I will answer, yes; the manner of introducing evil is such as the empire of a foreign being, infinitely good, infinitely holy, and infinitely powerful, is not only inexplicable but incomprehensible; and all that is objected against the reason why this being has permitted evil, is natural plenty, and right light, the idea we have of order, than these reasons are. Let us consider well this passage of Lactantius, which contains an answer to an objection of Epicurus. And whilst, inquirit Epicurus, quid valeat tollere mala, & non potest; aut potest, & non voluit; aut neque vult, neque potest aut vult & potest; Si mala, quae sunt, sunt, & non voluit; & non cadit. In Deum non cadit. Si potest & non vult, invinca, quod supra alemant a Deo. Si neque vult neque potest, & invidit Deos. (16) Lactanti de div. diab. vol. iv. no. civ.

(15) Note, that this objection of Epicurus does not concern moral evil, and if it did, it would yet be more difficult to be answered.

(16) Lactanti de div. diab. vol. iv. no. civ.
hypothesis of two principles, the one good and the other bad, should have dazzled
the
ledge of what is good. Can anything be shown more
monstrous than this doctrine? Does it not overthrow
all that Divines tell us about the happiness of Paradise,
and the state of innocence? They tell us that Adam and Eve were the happiest beings there was about any mixt
of unceasing, all the pleasures, that which delicious and
charming place, the garden of Eden, where God
placed them, could afford them. They add, that if
they were not permitted to eat of the fruit of the tree of
darkness, that they and all their offspring should have
enjoyed this happiness, without being subject to
either to diseases or sorrows, and that neither the
elements nor animals had ever done them any harm. It
was a state of health, to live to old age, and not
hunger and thirst, to pain and sorrow, and to the
mischief which certain beast do us. So far is it from
being true, that virtue and wisdom cannot hinder in a
man, to produce evil, as Laucianus affirms, that
on the contrary, it must be maintained, that man has
been subject to this evil; only because he renounced
virtue and wisdom. If the doctrine of Laucianus were
true, we must necessarily suppose that the good
angels are subject to a thousand inconveniences, and
that the souls of the blessed do alternately pass from joy
to sorrow; so that in the manifold of glory, and in the
horrid and fearful visions, none will be able to
survive. Nothing is more contrary to the unanimous
sentiment of Divines, and to right reason, than this
doctrine. It is even true in found Philosopher, that
it is possible for a subject to be active evil, to
the end it may rejoin what is good, and that it should
pass successively from pleasure to pain, and from pain
to pleasure, that it may be able to discern that pain is
greater than pleasure, and that pleasure is a good thing.
And thus Laucianus does not oppose the light of
nature, to the opinions of Divines. We know by
experience, that our soul cannot feel at one and
the same time both pleasure and pain, it must therefore
at each instant have felt pain before pleasure, or pleasure
before pain. If it's first sensation was that of pleasure
it found that flate to be agreeable, this is ignorant of
the good thing, and that pleasure was that of pain,
that it found that flate to be uneasy, although it was
ignorant of pleasure. Suppose then that it's first
sensation lasted several years without interruption, you
may conceive that during that time it was in an easy
decision, or in one that was uneasy. And do not
allege to me experience; do not tell me, that a
pleasure which lasts long becomes indifferent, and that pain
in time becomes supportable: for I will answer you
that this proceeds from a change in the organ, which
makes that sensation which continues the same, to
become indifferent.
2. That you have at first a sensation of six degrees, it will not be contained
of six to the end of two hours, or to the end of a year
but only of one degree, or of one fourth part of a
degree; then the edge of our sense, is to that
degree corresponds to the conceptions of the parts
of the brain, and this confusion is weakened by fre-
quent repetitions, from whence it comes to pass that
the degrees of sensation are diminished. But if pain
or joy were communicated to us in the same degree
successively for a hundred years, we should be as unhap-
py as we are happy the hundredth year as the first
day; which plainly proves that a creature may be happy
with a continued good, or unhappy with a continued
evil; and that the alternative, which Laucianus speaks
of, is a bad solution of the difficulty. It is not found-
edible, it is good and evil, nor upon the
nature of the subject which receives them, nor upon the
nature of the cause which produces them. Pleasure
and pain are no less proper to be communicated the
former to the same, and the third moment to the
second, and so of all the rest. Our soul is also as
in capable of them after it has felt them one
moment, as it was before it felt them, and God who
gives them, is not capable of producing them the
second time than the first. This is what we learn from
the natural idea we have of these objects. Christian
Theologians confute this invincibly, since it teaches
that God, who is the author of the dark and
continued, and as sharp at the end of an hundred thou-
sand years as the first day; and that on the contrary
the pleasures of Paradise shall last eternally and con-
tinued, and every thing else, no one would gladly
whether, supposing a thing which is very easy, that
there were two fans in the world, whereof one should
ride when the other fans, we must not conclude that
darkness be unknown to mankind. According
to this very philosophy of Laucianus, we must also
conclude, that a man could not know the light, that
he was not capable of feeling the most violent
good and evil, only because he foresees that a pure
and unmixed good would seem to us insipid in a
little time. They will answer, that this property is not
to passion things, but that it is directly contrary to the common
documents about the happiness of Paradise. And as to the experience
which teaches us too much; 1. That the joys of
this life are not to last, as Laucianus affirms, that
we have recourse to the hypotheses of two
principle. For if we depend, will they say, only
upon one cause, Almighty, infinitely good, and infi-
nitely free, and which disposes universally of all beings,
according to his pleasure, we are not to expect to feel any evil, all our good ought to be
pure, and we ought never to have the least slight.
The author of our being, if he is infinitely beneficient,
ought to have a control over good, which destroys every thing that may disturb or diminish
our joy; for it is a character essentially contained in the
idea of supem goodness. The fibres of our brain, cannot
pass from the good to the evil; for according to you,
he is the only author of matter; he is Almighty, and nothing can hinder him from
acting according to the full extent of his infinite good-
ness. And then, if he should depend upon the fibres
of our brain; and if he wills that they should depend upon them, he can preserve
these fibres eternally in the same state; he needs only to will it, but if the
state that the damage they suffer be quickly repaired.
You cannot therefore explain what we experience, but
by the hypotheses of two principles. If we feel plea-
sure, it is the good principle that gives it to us; but
if we do not feel it perfectly pure, and if we are quick-
ly disfigured with it, it is because there is an ill principle
that thwarts the good. The latter, to be even with
him, makes our pains less grievous by culture, and
gives us always some hopes in the greatest evils. This,
and the good use that is often made of adversity, and the
bad use that is often made of prosperity, are pha-
nomena which are admirably contained in the
Manichaean hypothesis. These things are which
lead us to supposse, that the two principles made
an agreement in the creation, and reciprocally limit their
operations (5). The good principle cannot
(as the evil do) in the same
be good defers; it was necessary that in order to do
us a great deal of good, he should content, that his
adversary should do us as much evil; for without this
confession the soul would have remained a chaos,
and no creature would have ever felt what is good.
Thus supreme goodness finding it a better way for it's
own satisfaction, to see the world sometimes happy,
and sometimes miserable, than never to see it happy,
made an agreement which produced the mixture of
good and evil we now see in mankind. By attributing
to yeer the good, and to this principle the power of
enjoying eternity alone, you have deprived him of an
attribute which goes before all the rest; for optiumus,
the best, precedes always maximus the greatest, in the
course of time. And thus the good of the world for the God.
You suppose, that having nothing to hinder him from
loading his creatures with good things, he oppresses them with evil; and if any of them be
advanced, he is capable of producing, of restoring him to
the same state. We clear him from any guilt in all this matter, we
explain without impeaching his goodness, all that can
be laid of the inconveniency of fortune, the jealousy
of his enemies, his compassion to the hurt he has done,
and the employment of God's he exalts things, says Aëtop,
that are low, and abases things that are high (21). He
could obtain no more, say we, from his adversary:
his greatest contempt, his evil, is no more; and all our good, it is because he cannot; we have
no reason therefore to complain.

2 Who

(18) I shall in this remark, in the
appendix of Py-
tech, which
or the sos-
fer of

(5) Laucianus,
in the first six high
Who will not admire and deplore the fate of our reason? Behold here the Manichaeus, who with an hy- phosis altogether absurd and contradictory, explains what we experience, an hundred times better than the orthodox do, that it is not necessary, and to immunity true of one first principle, which is infinitely good and almighty.

Let us show, by another example, the little forces of the contrary Creators, who are gathered against these Heretics, with respect to the origin of evil. Here follows a passage of St. Basil:—At neque de Deo ipsum malum producitis, quod non quod non, sed nihil con- trarium a contrario quo gigantur: at fi no in- genuum, iniquum, ipsum malum nee Deo producit, unde naturam fortioris? Nam malum esse nemo partiri.

dicitur enim, quia out ediscendum; nem malum non efficitum videntem animaque pra- datum effici; sed affectionem animi, virtutem contra- riam, doliositatem ac innuenta, pretiopes quod a bona deciduntur, induttam. Noi itaque malum fornicatur; circumfuseri, atque inquirere, neque quantum natu- ram Principem malignitatis imaginaret, fed multius- quisque fidem simplicem Aquennus acquisitor. Nam tem- per, quae in nobis existimant, parit in natura profi- citionem, ut fœnicetis, ut inimitatur; partim fed sponteque, quales facta exaustae salutis quae, partim vero in naturam ductae sunt; partim cantuciat, ut capitaneum scem percutat, ut volunt- tatem modum non possit, continuere inam, ut mat- uritate quod volvere non possit, vel vixerit, vel aut falli, manifesta mendax effici ac modaturn, aut fato superbum arrogantissimae clamat. Quidam in- quaerere tute Dominum es, hinc principio non absolvit; et quod velis quod vobiscum prius et, id ab ali- trum et voluntaria electione sufficiente principium fictum, &c. [62].— But to say that evil proceeded from the good, that the consequence is good: for no contrary can arise from it contrary. But if evil be not (which well may be) innate, nor proceeded from GOD, subenha has it its origin? For that evil does exist, no man living, without any other fault, or ignorance, that evil is not a living efficacy, and ended with fault, but a quality of the foul, contrary to virtue: I planted in the earthly and lunar, because they have fallen from good. Do not therefore look about, and pursue abroad for evil, nor imagine a first principle of malignity, but let every one acknowledge himself the author of his own wickedness. For the thing that happens to us, partly proceeds from nature, as old age, and infirmity: partly come of themselves, as sudden accidents from external causes. But partly not are within our own power, as to modify our desires, to moderate our pleasures, to govern passions, or to lay hands on him that has done as an injury, to speak truth or untrue, to be of a much and evil heart, and to bring us to by various and in- consequence. Do not therefore seek any where else for the principles of this thing, which you are more of your own will than of God's; which you have a choice of, and not right. From free-will and choice. The German Dic- vine (23) who relates this passage, had reason to say, that this Father granted to the Manichaeans more than he ought; for he will not so much as acknowledge, that GOD is the author of natural evil, such as sickness, and old age, and of a hundred things which proceed from external causes, and happen suddenly. Thus to dilute himself, from efficiency, he began errors, and perhaps even heresies. But there is another fault in his answer; he declares he can extricate himself from this by a certain reason: provided he affirms, that vicis have their original in the foul of man. How came he not to perceive, that he flounders the difficulty? for that he gives for a solution of it the very opposite of the difficulty itself he confutes? The pretence of Zoroaster, Plato, Plutarch, the Mar- cionists, and Manichaeus, and, in general, of all those who have continued so, is this: a good, and another principle naturally evil, both eternal and independent, is, that without this foppery, no account can be given how evil came into the world. You answer, that it is the true man: but how can that be, since, according to you, man is the work- manship of a being infinitely holy, and infinitely powerful, and how can it be good? Can it be any thing else but good? Is it not more impossible, that darkness should proceed from light, than that the product of such a principle should be bad? There lies the difficulty. St. Basil could not be ignorant of it. Why then does he say so boldly, that we must not search for evil but in the soul of man? But who put it there? The man himself, by abusing the grace of his Creation; and then, by his own actions, by his own corruptions, he produced him in a state of innocence: If you answer thus, you fall into a Petito Principi, begging the question. You dispute with a Manichee, who maintains, that two contrary Creators are conspired against the production of man, and that man received from the good principle, whatever good he has; and from the soul principle, whatever evil he has: and you answer his objections, by showing that the Creation of man is one only and infinite good being. It is not to give this to your own thief for an answer? It is plain that St. Basil disputes ill: but all is a thing that is not possible to the Manichee, that he might have retired into his strong hold, that is, he should have proved, by the word of GOD, that the author of all things is but one, and that he is infinite in goodness and all forms of perfection, and that man coming out of his hands innocent and good, has lost his innocence and his goodness by his own faults (24). This is the origin of moral and phys- ical evil. Let Marcion, and all the Manichee reasons as much as they please, to show, that under a Prov- idence infinitely good and holy, this fall of an innocent principle would not be against man's con- fect, and consequently they make themselves ridiculous. I suppose always, that they are such people as may be reduced by argument, to acknowledge the divine authority of the Old Testament. For if one had to do with Zoroaster, or Plutarch, it would be another thing.

But if you may be it is not without reason I urge, that we must only oppose to these their maxims, ad ulla ad potentiam veluti confinentias: From the nat- ural to the evil, the consequence is good: and God's thrift enchantments. This has come to pass, therefore it is not expugnated to the being, and providence of GOD: I observe that we cannot join issue in this dispute, upon these difflculties, and that such reasons for the permission of sin, which are not taken from the mysteries revealed in Scripture, have this def- ecct (25), that you may forever be good, they may be opposed by other reasons more specious, and more agreeable to the ideas we have of order. For instance, if you say that GOD permitted sin to manifest his wil- doms, which shines the more brightly by the disorders which the wickedness of men produces every day, than it would have done in a state of innocence; it may be inferred, that this is to compare the Deity to a father who should suffer his children to break their legs on purpose to show to all the city his great art in setting their broken bones; or to a king who should suffer destructions for innocence, and then all his kingdom, that he might purchase the glory of quelling them (26). The conduct of this father and monarch is so contrary to the clear and evident ideas, as it is by no means possible according to which GOD might act. and in general of the whole duty of a father and a king, that our reason cannot conceive how GOD can make use of the laze. But you will say, the ways of GOD are not our ways. Keep to that then, this is a text of Scripture (27), and do not reason any more (28). Do not any more tell us, that without the fall of the first man, the justice and mercy of GOD, would have remained unknown; for you will be answered, that there was nothing more easy than to make man know the idea of virtue and evil, and a being in- finitely perfect, clearly informs sinful man, that GOD polemizes all the virtues that are worthy of a nature in- finite in all respects: how much more would it have informed an innocent nature? (29) Could that have been his intention? But he had not punished any body: by this very thing his justice would have been known, this had been his purpose. None had deferred to be punished, and consequently the forbearing of all punishment had been an execration of justice. I desire you to answer me: there are two princes, whereof one is a just, and the other un- just, that he may deliver them, when they have suf- ficiently languished under it, and the other preserves them always in a peace and quiet, and much better, and more merciful than the other? Those who teach the immediate conception of the Virgin, prove demonstratively that GOD poured upon her mercy.
mercy, and the benefits of redemption, more than upon other men. One needs not be a Metaphysician to believe that, by looking at things as they appear, that it is a much greater goodnes to hinder a man from falling into a ditch, than to let him fall in, and then take him out an hour after (39); and that it is much better to prevent an affliction to a man, than to break him upon the wheel after he has been permitted to commit the murder. • *Carmen officinarum* ftumfodamis tus damnare? quid tibi est cur? Non eum qui uxor eis dedit, sed eum qui eis dedit, sed eum qui lege fuisse, quam lujans pontifices viri inferiores. Damare. *Caro cruciatu, stupificae fues eum amatorum foedus, sed eum qui eis dedit, sed eum qui lege fuisse, quam lujans pontifices viri inferiores. Damare.*


(40) Cicero, de Nat. Deorum, lib. ii, cap. xxxiii, n. 25, proverbs.

(41) Amphilochus has wrote a book that bears this title.
always accompanied with the doctrine, which teaches the rebellion and fall of one part of the good angels. This hypothesis of two principles would probably have made a greater progres, if the particulars of it had been given less grossly, and if it had not been attended with several odious practices (c), or if there had been then as many dis- perces about Predestination, as there are at this day [F], in which the Christians accuse one not to be produced but by the cause, which can produce the very substance of that cause; but it is manifest that man himself is not this cause, neither can he be. If they are distinct, then they are created Beings, pro- duced out of nothing, since they are not composed of the soul, nor of any other pre-existing nature; they cannot therefore be produced but by a cause that can create. Now all the fells of Philosophy agree, that man is not, nor can he be, such a cause. Some think that the motion which excites him proceeds from some other cause, and that he cannot move himself. And if that be true about Arishto, the Cusan, used to say, that Philosophers did hurt to those, who ministered to their good forgeries; for malicious perfons might be edu- cated in the school of Arishto, and cruel perfons in that of Zeno: undoubtedly, if the hearers were to de- termine their actions, because they misjudged the difficulty of Philosophers; it would be better for Philosophers to be silent, than to injure those that hear them. So, if men turn the reason, which is given with a good in- tention into fraud and mischief, if it should be better not to give, than to give it to mankind. As a Physician would be much to blame to neglect a patient, which he knew how to cure; it would be imprudent and pernicious, unless thou, if he knew that he would drink it unmixed and immediately; in like manner, that procedure of yours would be to blame, that should give reason to those, who, it knows, would naturally and pernicious abuse it. Unless, perhaps you would, you could not do this. I wish it were indeed: but you will not dare to say it for I know what a soul you put upon that name. The reasons it was easy to show, that the free-will of the first man, which was preferred to him found and entire, in the circumstances wherein he was to make use of it to his own hand, being a ruin of mankind, to the eternal dam- nation of the greatest part of his posterity, and to the introduction of a terrible deluge of evils, of guilt and punishment, was not a good gift. We shall never un- derstand, that this privilege could be preferred to him by an effect of goodness, and out of love of holiness. Those who say, that it was necessary there should be free Beings, to the end that God might be loved with a love of choice (57), are conscious to themselves, that this hypothesis does not satisfy reason; for when it is supposed there can be no love of God but one, it may plainly perceive, that the intended end is defeated, and that therefore it is so necessary, that free-will should be preferred. I shall express the form of the rule [M]. See in the margin our rule (38). (F) If there had been then as many disputes about Predestination, as there are at this day [F], if the Ma- ncheres should go no further, they would renounce their principal advantages: For the most terrible ob- jections are the following: 1. It cannot be con- ceived that the first man could receive from a good principle the faculty of doing ill. This faculty is vi- cious, and every thing that can produce evil is bad, and cannot produce but evil. To conceive a cause and therefore the free-will of Adam proceeded from two contrary principles: inasmuch as he could take the right way, he depended upon a good principle; but in like manner he depended upon an evil principle. 2. It is impossible to comprehend, that God did only permit sin; for a bare permission of sin added nothing to free-will, and was not a means to foresee, whether Adam would pervert in his in- nocence or fall from it. Besides according to the idea we have of a created Being, we cannot comprehend this idea of a representation which the Creator did not make, and which all modalities by a power peculiar to itself. These modalities must be either not distinct from the sub- stance of the soul, as the new Philosophers will have it, or else that it is a distinct from the soul, as Peripatetics affirm. If they be not distinct, they can- not be produced but by the cause, which can produce the very substance of that cause; but it is manifest that man himself is not this cause, neither can he be. If they are distinct, then they are created Beings, pro- duced out of nothing, since they are not composed of the soul, nor of any other pre-existing nature; they cannot therefore be produced but by a cause that can create. Now all the fells of Philosophy agree, that man is not, nor can he be, such a cause. Some think that the motion which excites him proceeds from some other cause, and that he cannot move himself. 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one another, either of making God the author of sin, or of depriving him of the government of the world.

not happen, I had still great hopes. There are no people of so little experience, but without seeing what particular advantage there is in the matter any other woman who by signs, may be sure, that a woman is ready to yield, if she see through a window how the defends herself when really her fall is near. Before the moment of her coming to a resolution there are certain reflections wherein they are not deceived. How much greater reason have we to think, that God knew all the thoughts of Eve, as they came into her mind, (for he knoweth the soul and spirit) he did not deny him she would not doubt but the was just ready to yield. He therefore let her fin, and this even at the time when he foresew he would certainly fin. The fin of Adam with a more certain consequence, while the evil of Eve gave some light to better foresee the fall of her husband. If God had purposed to preserve man and his innocence, and to prevent all the miseries which were to be the infallible consequence of sin, would he not at least have forsook the husband after the wife had fallen? Would he not have given him another wife found and perfect, instead of that which had offended heretofore to be reformed? Let us say therefore that the Socinian fythm, by depriving God of his Precedence, reduces him to a frivolity, and to a pitiful form of government, and does not remove the grand objections which it is desired to remove, and these heretics to deny the fore-knowledge of contingent events (42).

I refer you to the Professor of Divinity yet living (43), who proves, as clear as the day, that he is the method of the Scotts, nor that of the Molinists, nor that of the Remonstrants, nor that of the Universalists, nor that of the Pijonists, nor that of Father Molebranche, nor that of the Lutherans, nor that of the Socinians, can solve the objections of those who impute to God the introduction of fin, or who pretend, that it is not consistent with his goodness, with his justice, or his wisdom. This professor finding nothing better elsewhere, continues in the hypothesis of St. Anselm, which is the same with that of the Calvinists and of the Thomists; and I say he continues there (45), being embarrasied with the objectional difficulties he has set forth (46), and oppressed with their weight (47). Since Luther and Calvin appeared, I do not think that a year has passed wherein they have not been accused of making God the author of fin. The professor of whom I speak, confesses, That with respect to Luther, the ac
doubts are, and must be answered at this day pretends that the same thing as Calvin. The Roman Catholics pretend the same thing as both. The Jesuits pretend it as to Jesuits. Those who are a little equi
merely to be an act of in
doubts, that is not at all like the author of fin, and that he does not at all impute to God the sin of man, that he does not at all make him the author of it: they are willing to grant that he does not expressly teach it, and that all the confessions of his doctrine are not perceived by him; but they add, that protestans facit contraria mali exitui, - a contradiction to factum signifie nothing, and that if he will take the pains to determine precisely, what was necessary for God to do that he might be the author of the fin of Adam, he will find that according to his doctrine, God has done all that was necessary in order to that end. You therefore, add, they act quite contrary to Epi
cursus; he denied in effect that there were any gods, and yet he said that there were gods (49). You, on the contrary, say in your treatise that God is the au
the Sceptics, and in effect you attack them.

Let us come at last to the text of this remark. The Sceptics have which are well acquainted with the whole of the Bible, and especially with the book of Moses, in the |22| [46] Erasmian verba religiose Docto, ac fides

This invention is chimerical; it cannot be conceived, that God should foreknow things future otherwise than in his decrees, or in the necessity of cause. It is no less inconceivable in Metaphysics, than it is incon
cessive in Ethics, that he who is good and holy, can do any thing contrary to the decrees of the Jansenists: See how they run down your Scien
tia media, both by direct proofs, and by retorting your arguments. For it does not hinder that all the fin and other miseries which you would place on all the rest of the world, you would yield up her honour, if in such a place and at such a time the you were befriended by such a man, should manage the interview herself, carry her daughter to bed, that she might not be the cause of the Socinians overwhelmed with the occasion, endeavour to extricate themselves by denying predestination, but they have the disgrace to say that their hypothesis vitifies the government of God, without charging him of any sin, and that it does not avoid the comparison of this matter, more or less. See above (41). I refer them to the Protestant, who overthrow and utterly confound them. As to absolute freedom, I do not take it from this certain of Predestination, fee, I pray you, after what manner the Molinists and the Remonstrants oppose you. There is a Divine, as reformed as Barthes, who is not to be confounded with the Jesuit, who is not to be confounded with the Jesuit, which is much more perplexed than he is with the difficulties of their decrees, and that he continues in this condition, only because he had a mind to go over to methods more Christian. (49) The same thing is very aptly said of the Socinians (51). He enlarges with strong power upon all this in another work (52), and you cannot deny he refutes invincibly all those methods; and con
tingent, as he can with advantage. But you will not adopt my fythm of the two principles. By this means (56) you will extricate yourself from this trouble, all the difficulties will vanish away; you will fully justify the good name of the Sceptic, whom you reproved, and the other excellent men who have placed them as I do, in two subjects, you join them together in one and the same substance, which is mon
doubtedly, and impossible. The one only principle which you admit, determined from all eternity, according to you, that man should fin, and that the first fin should be infectious (53): that it should produce without end and no fin and generation of all imaginable crimes over the face of the whole earth. In the in
can be prepared for mankind in this life all the miseries that can be conceived, such as pestilence, war, famine, persecution, and after this life an Hell, where all men must abide eternally, and not without reparation. It is what I have left reasonable to another more reasonable: for if you examine your fythm carefully, you will ac
knowledge, that you as well as I admit two principles, the one of good, the other of evil, and the other of nothing. You have placed them in the same place, together in one and the same substance, which is mon
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knowledge, that you as well as I admit two principles, the one of good, the other of evil, and the other of nothing. You have placed them in the same place, together in one and the same substance, which is mon

(3) E. G. 417. 49. 22, and 23.

(23) Id. lb. pag. 52.

(15) Id. loc. cit.

(17) Id. pag. 5.

(24) After he has related the res
decisive of his faith. You

(16) In the addenda to the Variations.

(20) Erasmian verba religiose Docto, ac fides

(22) See the bishop of Meurs in Addenda, to the Variations.

(21) Erasmian verba religiose Docto, ac fides

(23) De certe, de la Vocation, etc.

(25) This comple

(26) See the fol

(27) This com

(28) See the fol

(29) See the fol

(30) See the fol

(31) See the fol

(32) See the fol

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(51) See the fol

(52) See the fol

(53) See the fol

(54) See the fol

(55) See the fol

(56) See the fol
government of the world. The Pagans could better answer than the Christians to the objections of the Manichæans [67], but some of their Philosopher found it a difficult thing this heretic. I shall conclude with the good use for which I made their remarks. It is more useful to me than it would, to humble the pride of man, by showing him what force, the most foolhardy heretics, such as those of the Manichæans are, may confound it, and embroil the most fanciful and absurd speculations of those who make reason the rule of faith, that they throw themselves into the way of error, which only tends by degrees to make them deny or doubt of all things, and on the contrary, to be obeyed by the most execrable people. What must be done then? Men must cultivate their understandings to the obedi- ence of God. And what could be made more contrary to common sense than that, to say, that Jupiter governing externally extremely well, we should be extremely unhappy. If therefore, which is not even lawful to say, he would be no longer a Saviour, nor a Deli- verer, nor a Protector, but quite contrary to all these fine names; there can no good be added to the things that are, neither as to their multitude nor magnitude, as these men say, all men living to the height miserably and wickedly, and vice neither receiving addition, nor unhappiness increase. Nor is this the word but they are angry with Memnon for saying upon the stage, the chief beginning of mans miseries are things exceeding good.

The Pagans could better answer than the Christians to the objections of the Manichæans. I do not speak absolutely of all the Pagans: for we have seen elsewhere, that the Philosopher Melissus, who ac- cuses the world, says what is true, and could not have inferred the objections of Zoroaster, who ac- knowledge two principles, the one good and the other bad. If there be but one principle, and this prin- ciple is efficiently good, how comes it that men are subject to so many miseries? How comes it that they are so wicked? [What hath he gained, if he made the world for their sake?] An hie, ut ferro dictis: hominum causâ de Deo constituta funt; sapientiâ? proper paupers ergo tanta est facia resur molio: sic enim quod sum est in melius fuisse. probis bene mercator: deinde quid e alius dictis. Cum omnis ultima finit fine dubio miférium, maximâ quid quid funt? Miferius enim ultimò quod poëtis, his virtutibus eius, a Chrysippus defamis in vita, ut sapientes commorantium condemnationem tenant: furti nec vitae venientia pollut, nec ferre, ut si quis in aliis istâs things made by GOD, as you commonly say, for the sake of men for chief that are wise? It was for a few so that such a soul creation was made: Or was it for the wise? But first, there was no reason why should be a kind to the undeserving? And finally, What has been gained by it, since all the wise are undoubtedly the most miserable, of all the most wretched? For what can be more miserable than want of wisdom? Beffa, there are so many inconveniences in life, that every man can attribute them by the confutation of God, and every one who should hear this conclusion: if one of these two evils were to be chosen, either that Jupiter should have power, or that he should want good, Plutarch is of opinion that the first should be chosen; and that it is better to say, that say that God cannot mind every thing. If there were no other excus, no apology could be made for the Stoics; for they pretended that the power

PAULICANS.

power of Jupiter was infinite. Here are the words of Cicero: *Atque si virtutis potestas (Jupiter), &
*conferre urbes tantas, atque tales. Nos enim ip"(C("I")c
*er, si non est Deus, nihil est; si est Deus efficer
*non potest, & quidem fine labori ubi: ut enim hominim
*membra nulla contentione, mente ipse ac voluntate
*moveatur, sic nomine Deorum omnia fiant, moveri,
*aut non; aut, si est Deus, etiam in mundum posse
*Neque id dictis superstitionis, at
*que anheller, fed physica, confittante ratione. Mat""er"
*iam enim rerum ex qua, & in qua omnia fit, to,
*tam esse flexibilem, & commutabilem, ut nihil fit,
*quem ex quoque caelestis fingi, conversa non potest.
*Ejus autem universae retricin, & moder-
*atricem divinam effe Providentiam: hanc iugit, quo-
cunque se moveat, effeceris posse quicquid velit. Ita-
*tur quidquid est, quaevix neglegit res humana, au-
st quid fit optimum, non potell judicasse (64). - -

*But undoubtedly God was able to favour and preserve
*such great cities as those three. For you to say,
*that there is nothing which God cannot effect, and
*even without any trouble: for as the members of a man's
*body are moved without restiveness, by the mind end
*wills, so all things may be framed, moved, and changed,
*by the power of God. And this you do not maintain
*from superstition and change, but from a physical and
*powerful reason: because, all matter, of which and in
*which all things consist, is flexible and changeable, if
*which is nothing else but the fact, that to be framed and
*changed from it; but, divine providence
*goes and directs this whole matter, and consequently
*very easily when it inclines, can effect whatever it
*pleases. Therefore, there is nothing which God cannot
*do; it can do, or neglects human affairs, or else is not able
*to judge what is right? He had feared before, that the
*ruin of Corinth was to be ascribed to Cicero, and that
*the destruction of Carthage to Afronius, and not to the anger
*of God; seeing God, according to the Stoics, is never
*angry; nevertheless he ought to have come to the af-
fidence of these two towns (65). The Stoics were so
*false, that their gods, who were to be affrighted that vice
*was useful; for otherwise said they, there had been no
*virtue (66). * * * Homines faciles dicat: tan-
*tim vim esse arrumorum & malorum. Adversus ea
*Christi quantum in libris 11, et 13, et 14, quarto di-
sertet. Nihil erat prorsus itus, inquit, imperialis,
*nihil infunditis, qui opinanter bona esse potuisse, et
*non efficit imberbim. Nam quin bona malis
*et invidibus fortissimum: utrumne semetipsam et
*ter ferte quasi mutuo adverso quaque fulta nito,
*confident. Nullum adeo contrarium fine contrario
*morte. Quo enim polita iustitia fenius esse poteit,
*nisi efficit impetu et signis, quam
*iniquitate privato? quid item modo pronudent ea
*et, nisi ferte contra ius sensimus: proinde, inquit,
homines filii cur non hic etiam defensori de
*tas fit & non lit mendacium: namque idem sunt
*bona & mala, felicitas & infamias, dolor & vo-
luptas. Alterum enim ex altero, fecit Plato ait,
*veribus inter fer se contrariis deligitus el. Subli-
*meris unum; adulatorius utrumque. - - - *Men
*mortem in fine hominum: et is fuit a numero de
valuat, et insanias. In autorem in falsis, et
*Christi dicingus in his fourth book concerning Provi-
dentiae fides, nothing surely can be more ignorant, no-
theless, who are more ridiculous than the men, whoeimagine that
*good might have been without evil. For as good is
*contrary to evil, it is necessary that bad should subit
*together, opposed to one another, and each supported as
*much by mutual aid, as did not exist, and certainly there is no
*contrary that the other contrary. For, how could
*we have a notion of justice, if there were no injuries?
*Or, what else is justice but the privation of injustice?
*And, if you would not have a thing done, because of
*the opposition of enemies? How temperature, how by that
*of interdependence? And how could there be prudence, if
*there were no imprudence? Why, says he, do not the
*men, whoe believe that there should be truly without
*falsehood? For good and evil, propriety and adver-
sity, pleasure and pain, go hand in hand. The one is
*tied to the other, as Plato expresses it, back to back.

*Chapter, I. If we see how strongly they have been refuted by
*Plutarch (67): *there is then no good among the

*Dead, favouring speeches, and deceitful manners:

*If, being taken away, virtue will also vanish,
*and be lost at the same time. But would you know
*the most polite and elegant part of his fine inven-
tion and deduction. Yea, says he (68), as other
*have in them sometimes ridiculous epigrams, quibbl-
*though had in themselves, give nevertheless a certain
*grace to the noble Poem: So, the you may blame nice
*therein that you may not steal the good of
*then to say that vice was made by the providence
*of God, as a vaunt epigram by the express will of the
*Poet, transcends in absurdity and falsity all imagi-
nation. There will be then no bad good of hair, if Ther-
*naftes had not been bald. For what difference is there
*between such triflers and ravers, and those who say,
*that leudness serves to promote charity, and injustice
*is so much the more to be lusted at, when they pray to the
*good, there may be always wickedness.

*And again,

*Which of the gods those spirits of fische did fors (69)? (69). Eski.

*Moreover, a good epigram adorns the comedy, and
*contributes to its end, which is to please the specula-
*tor with its wit, and to comfort the soul in its
*faimed Father and Fatherly, Supreme Law-giver,
*and as Pindar has it, the most perfect Arethi, fram-
ing the world, not as a great interlude, full of va-
*sing and FALSENESS, but as a noble and lasting re-
rants? For vice entered not as a morris-dance,
*pleasing and delightful to God ; nor was brought in
*amongst the affairs of men by way of pathos to
*cause mirth, nor by way of tallow, since there is
*not to be seen in it so much as a shadow of that
*celebrated concord and agreement with nature. Be-
*fides, that foolish epigram is a very small part of the
*Poem, and taken up but a very little place in the
*comedy; neither do such ridiculous compositions abound
*in it, nor do they corrupt any of those
*things, which seem to have been well done, or
*poft their grace. But all human affairs are replete
*with vice, and the whole of human life, from the
*very prologue to the epilogue, being disorderd, de-
*praved and disturbed, and having no part of it pure,
*or irreproachable, as these men say, is the most
*wretched and diffigurable of all fates (70). You
*may read in Plutarch the remaining part of this pa-
fage, which contains some other remarks, whereby the
*reader will better judge of the estimation of the
*Scripture of the Poet, that of the author of the com-
*edy of this book of Plutarch.

*So what I have to


*Chapter, I. If we see how strongly they have been refuted by
*Plutarch (67): *there is then no good among the
chus which his adversary permitted him to produce, and, for the sake of his private gain, of getting some benefit by the ill production. But if he had been alone, neither luxury nor any other vice had ever been seen among men: rude virtue would have been his pleasure, and not his profit.

I shall observe by the by, that no body ought to wonder that Cicero and Plastarch should have attacked them; for the impiety of Philo-semites adhered to both principles (71). God and matter, as the agent, and matter as the patient, yet they did not believe that matter was an ill principle; they opposed it to the opinion of Aratus. Quid est, says he (72), quia prima materiae in

reum sustentat elementa degesta est, materiae omnium omnis falsa contineat in rationum incogitata. Adversum. -

What if the first matter, which is digested into four ele-

ments, contained in itself the causes of all miseries? The generality of the heathens needed not fear the abovementioned objections; for their public religion moved upon these two hinges; that some gods were beneficent, and others mischievous, and that in general the gods had not always the same pations; that they gave gods, not gods, they changed, and changed the gods, and others to pervert it in a word, that they opposed a certain principle. The history of the modern writers, as well as the bin, is very well explained by that supposition, as by that of Zoroas-

ster.

Arabius has very strongly refuted these two forms of gods, some where are beneficent, and others mis-

chiveous. But, for his part, he holds the opposite side of this principle which is very favourable to Manicheism. He says, without any refraction, that the nature of God does not allow him to make war upon men; but he might have been taken, from whence came the plague, and the famine? are not they called God's kounsages, by Christians? However, let us set down his words (73). Quid autem? Quid autem picturam, eit quodam dum Deus bonus, alios autem male, et ad

necis libidinis promissionis: utique ut profet, huius vero ne necesse, facertorum folemini minimatur: quia

profligem tanquam divinam illa vis ab nocendi procult eum dubia et dajacea natura. Quidquid autem peccat eum quodam calamitatis inferre, quod sit prima cunctum et, ab Dei nomine longoborim debet differite fepon. Inque ut voces commodum affer-

num, ductum, facereturque rerum Deus et alia fa-

tum, utraque verissem, ut alii boni alios male, ac bene

and necessitatem communem

cratias et premiat. Primum quid Dii boni male non quiescunt facest, etiam si multo fert honores maestati.

Dii quidem qui natura, ut ab nocendi procul eum et, cogitatione ditrectum: malo vero comprimere fuerit fecaciam fictum, quin

vis gribbus mille, et multae allocutur autelurus. Neque enim in ducedem vertere amantium fecit potest autractus in hominum, color ignis in ignora; aut

quid rei cucurdi conitrum est, id quod fidei con-
turium est, fumus in aliquo auctura naturate rami. Ut eum munus vepelam maleum, venenatos blato-
diares aut scorsos, pennis illa te morbe, hic contra

aequans alicu: nihilque ille profici albis, cum eur

vagi et some appellis eraturum cratam

rum, sed quadam proprietate naturae. Ita nihil pro-
dem promitcri velle per hollus Deus laevus, cume

vix lex acerba, fove durum, et ab omnibus, in at

divina, aut at autem non necesse, istam ra-

tionem implicatius iucubat. Quod quidem modo utri-

que Dei deinotus eis in vivibus, et suas in qua-

liscus peruassem. Nam eum bonum ut profest, res

diva condictus, alii autem ne necesse, istam ra-

tionem implicatius iucubat. Quod quidem modo utri-

que Dei deinotus eis in vivibus, et suas in qua-

liscus peruassem. Nam eum bonum ut profest, res

diva condictus, alii autem ne necesse, istam ra-

tionem implicatius iucubat. Quod quidem modo utri-

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tionem implicatius iucubat. Quod quidem modo utri-

que Dei deinotus eis in vivibus, et suas in qua-

liscus peruassem. Nam eum bonum ut profest, res


two millions. We are not obliged to enquire into the cause of the wickedness of our ill principle; for when an uncreated being is so far, one cannot say why it is so; it is its nature; one must necessarily flump them forth. While in a lesser degree of a certain, one ought to inquire into the reason of them, and it cannot be found but in its cause. You must therefore say that God is the author of the devil's malice, that he himself produced it as such as it is, or forced the feeds of it in the soul that he created; which is a thousand times more displeasurable to God, than to say that he is not only the necessary and independent being, but that he is in another genus the acknowledged object concerning the fall of the first man; it is not necessary to infer any longer upon it. We must humbly acknowledge that Philosophy is here at a safe distance, that you might say no more to lead us to the light of revelation, where we shall find a sure and solid anchor. Note, that hence Heretics made an ill use of some passages of the holy Scripture, wherein the Lord called the prince (76), and the god of this world (77). (76) John xv. 19. (77) 2 Cor. iv. 4.

[7] In subito finis it cannot be said that, according to the Manichæans, God is the author of sin. The flye of the Dragon not at all vary in this point: to be a Manichean, and to make God the author of sin, are two expressions which always signified the same thing; and when one Christian feels accuse another of making God the author of sin, he never fails to impute Manicheism to it in that respect. It is a just accusation in one sense, seeing it is true that the followers of Manes acknowledged that an eternal being was the cause of sin. But if you turn the Table, you will find another sense according to which they may say they do not make God to be the author of sin; for they may maintain that none but the good principle deserves the name of God, that so great and so glorious a name, ought never to be bestowed upon the ill principle, and consequently that their hypothesis, of all others, removes farthest from God any share in evil. All other hypothesis involve him in sin, as the abovementioned minister acknowledges it. Provided he be repulsed, says he (78), That God drew a plan of all the events of eternity, and that according to that plan he was willing that all the evils, disorders, and crimes, which prevail in the world, should come into it, this is enough. It will be impossible to persuade any one that so many crimes crept by chance into the project of God's providence. And if they came into the project by the determination of the most profound wisdom of God, whether that disposition be called permission or will, the minds of rational men will never be satisfied, and it will never be clearly shown that this agrees with the hatred God expressed otherwise for sin. It will not be in any one's power to hinder the benignities from accusing Christianness of making God the author of sin; for the common sense of all men leads them to believe, that he who could prevent the fall of the first man, as easily as he permitted it, and who opened all the ways wherein men have wandered, when he might easily have shut them, may be looked upon as the author of the evil which he should have prevented, according to his principles, and his hatred for evil, and which he could without any difficulty have put a stop to. Afterwards he answers an objection grounded upon the Scientia media. * This does not at all lessen the difficulty, says he, for I may still say, that since God foretold that Adam being placed in such circumstances, would undo himself and innumerable millions of men by his free will, and yet he placed him in those said circumstances, it is plain that he is the first author of all evils. If a king knew certainly, that if he should place a man in a crowd with a woe in his hand, it would raise a sedition, and occasion a fight, in which ten thousand men should be killed, he might very well, according to strict justice, be looked upon as the first author of it. It would be no satisfaction it is true, for a contrary, for I forbade him to do it. I have not condemned his arm, but I put a stop to it, and caused the people to fight. He would be answered, you knew certainly that man being placed in such circumstances would be the cause of those miseries.

It was in your power to place him in more favorable circumstances, which might have produced all manner of happiness. I am sure he could reply no thing that could put a stop to the murmuring of the people. It would be no satisfaction, the mere fact does not condense that nothing can be answered for God, that can silence the minds. (79) Lately the very God of Socinus may be accused of being the author of sin. (80) To conclude, I maintain, that there is no convenient medium between the God of St. Augustine, and the god of Epicurus who concerned himself about nothing, or the god of Arius, who is in another sphere of the moon. For as soon as you acknowledge a general providence, which extends to every thing, the difficulty springs up again, and when you think you have answered the author of sin. (80) To conclude. This is plain dealing. But if the god of the Manichæans, I mean the good principle whom they called God, by Excellency, had pretended himself to the author of sin, he would have expreised himself somewhat differently, and confessed that their hypothesis clears God; for it ascribes all evil to the ill principle. It will not be needful to know what he all this in this truth, says Mr. Jarvis (81), an observation upon what I have said hitherto, that whatsoever method may be made use of, we shall never be able perfectly to defend the crept, which the objectors of Pharaoh, men raised up God's mind concerning God's providence about sin. If these gentlemen have found out the way of clearing perfectly those difficulties, we shall be much obliged to them if they will acquaint us with it. Perhaps it will be said you are in the wrong, when you acknowledge that the Manichæan hypothesis clears God; for if they pretend that he made an agreement with the ill principle, as you falsely ascribed to the introduction of evil, he engaged by an agreement to suffer it, and was willing that all the crimes and miseries of men should be produced. This is more difficult to be answered, than the other. The Socinians do, that he knew not whether a free creature would sin, and that if he was willing to run the hazard of it, he was in great hopes that the knowledge whereby his creature was endowed, and his threatenings would keep him from sinning. I think a Manichæan would not find this very difficult; for, I. He might say, that God only made that agreement, because he knew that free agents can sin. II. That he is satisfied with the agreements he did make with his free creatures. There is therefore a great difference between Manichæanism and Socinianism. The Socinians own, that though God might easily have hindered man from being a free agent, he would thereby have made sin and misery; but the Manichæans suppose that God consented to that fall only out of necessity, and to avoid a greater evil. II. One might deny that God made any agreement with the ill principle, and maintain that he continually with all his might opposes sin, and the misery of his creature, to make him perfectly holy and happy; but that the ill principle acting on his part with all his power, for a quite contrary design, the mixture of good and evil which is to be seen in this world, results from that conflict, as the action and reaction of cold and heat produce a quality between both. You may apply to this what the Manichæans say concerning the nature of mixed bodies, which results from the strugling of the elements. I know very well that either of those two explications lies open to a world of horrible difficulties; but the only other thing now, is to know whether that Hypothesis acquires God; now though the wretched Heretics pretend, that any difficulty is inconceivable in respect of that which arises from one idea, I humbly think that all Christians abhor to acknowledge him to be the cause of it. (81) James, 2 Pet. 29. (82) Note. (83) Romans 14. 2. (84) The whole Mischean, remarq. (85) The whole Mischean, remarq. at the full page. (86) Your Holotheon that should make God the author of sin, would be answerable to Anakim.
which makes God the author of Sin, does not lead a man to irreligion. Nay, he says,

... your fetishes to the Reformed, is surely enough among them. The

... they only that it is a base calamity to charge them with making God the author of sin (84).

... of Calvin concerning Predestination, is attended with conceptions

... that differ altogether the idea one ought to have of God, and such conceptions as those that offended Mr. Maibourg, convinced him of hav-

... let the reader judge of it (86). Besides I say that his conclusion is very weak, and that there is nothing more absurd, and less Biblical than the conception

... Mr. Maibourg draws from the doctrine of the Holy Divine's sin, that it destroys altogether the idea we ought to have of God and leads directly to Atheism. There was never any thing said more inconclusively. Let us take things in the worst sense, if that doctrine destroys the idea we ought to have of God, it is because it re-

... the attributes of malice, justice, and equity. But how can a doctrine, which gives us the idea of a feeble and tyrannical God, who has his authority with the utmost violence and cruelty, think of a God who

... to say that an heathen God is better, when it is making GOD into every thing (87), makes him the cause of all things, and the only aim of all his own actions, and raises him so much above his creatures as to be able to divide

... in such a manner as seems to be unjust to car-

... that opinion of the Supralapsarians is so far from leading to Atheism, that it is the main conceptions that give rise to

... the highest degree of elevation and grandeur that can be conceived. For it does so much debauch the creatures before the Creator, that the Creator, according to this form, is bound by no favor to his creatures, and may disfranchise them as he thinks fit, and make them subject to his grace in such a method as he judges most proper, and they have no right to contradict it (88).

Here is the most monstrous doctrine, and the most absurd paradox in Divinity that was ever heard of, and I am very much mistaken if any ancient Divine ever said any such thing. All imaginable methods have been tried to explain the manner how God influences the actions of sinners: the hypothesis of abolute Pre-

... and he exists as it were, or rather he is to be found, is no longer to the holiness of God; but it has been laid aside, as soon as it was perceived that it struck at that most noble and useful maxim of Christianity, that man is free-will is inconsistent with the physical predetermination,

... that predetermination all along; but they who believed that it destroyed free-will, have rejected it, and admitted only of a simulacrous and in-

... The doctrine which moves them to make such a supposition, is be-

... that all the decrees whereby providence should be concerned with our will, would make all its

... that it is a being that is only a private and a nothingness which has no efficient, but a decisive cause (90). Last-

... some of these reasons, we advance the doctrine here put forth (91).

... do not proceed from such an absurdity as the one pretended by

... on the part of some who have pretended to be sound in Physical

... in his doctrine of sin and ruin (92), and consequently that God is the author of their sins, Mr. Jurieu cannot say that Maibourg failed to conclude, therefore Calvin's doctrine the idea one ought to have of God, and leads directly to Atheism. He is not permitted to pretend that there was never any thing said more inconclusively than this conclusion (93), but he also calls it a foolish thought (94), and a piece of igno-

... racy (95), and says that it flows Maibourg to be a filial Philosopher, and a pious Divine (95), and that

... Not to fear to own that Mr. J. has had a greater influence on this subject than Mr. Ma. had very well justified the Supralapsarians, by

... which is wrongfully imposed to them, and by declaring that they alone confer the condescension whereby they are charged with making God the author of Sin (96).

... he should have revived from the field of battle after this without being so rash as to assert that even if they should make God the Author of sin, the creatures with eternal torments; that is to say that they should make God the author of sin, and yet a severe judge, who punishes men eternally for such sins which they are not capable of, would not lead you to

... or, how it comes that all forms of God are not infinite, whether in fin, as the most dangerous rock in Divinity? How comes it that the mere idea of such a doctrine is abhorred

... many have said that any man who had falsified a single thing, his readers had been offended at it; he would have been obliged to recant it as an impious thing, and perhaps I am the only man who has taken notice of so strange a doctrine.

But, says he (100), the more you affirm that God is in everything, the more you are in the right. So that it is a foolish thing to

... not to omit that this doctrine of God is the author of sin, there is no God; it is therefore false that this doctrine

... the ancient Poets who ascribed all sorts of crimes to Jupiter and the other gods (101), and even that of ex-

... man to evil (102), yet without saying that the same God who moved them to it, punished them for it, advanced nothing that will destroy the idea of God, put an end to religion, and introduce Atheis-

... Note, that there is no difference between a man who commits a crime himself, or by the means of another. It is manifest to any one who reasons, that God is a most perfect Being, and that of all perfections, none is more effectual to him than goodness, power, and justice. If you deprive him of those perfections, to make him a law-giver who forbids men to sin, and yet induces them to it by his benefits, you make him a Being in whom men cannot put their trust, a deceitful, malicious, unjust, and cruel Being; can be no longer an object of worship; to what purp-

... to any one who prays to him, and endeavor to live a sober life? It is therefore the way to Atheism. The fear which religion inspires, ought to be attended with love, hope, and a great veneration. We are excited and will do ill to hin- der, harm, and exercises that power cruelly and uncer-

... to repeal Religion as a Being, who makes laws against sin, which he induces men to transgress, that he may have a pretence to punish them (103), is to ex-

... the safety of liberties. That is all.
fays, that doctrine raises God to the highest degree of glory that can be conceived. The ancient Fathers were not ignorant that the question concerning the origin of evil, is a most perplexing one [K]. They could not resolve it by the Platonic hypothesis, which was at the bottom a branch of Manicheism[L], seeing it admitted of two principles:


[105] Above, citation (32).
principles: they found themselves obliged to have recourse to the privilege of the free-will of men; but the more we reflect on that way of solving the difficulty, the more we find that the natural light of Philosophy tries and entangles this Gordian knot [MJ]. A learned

qualities of matter, and the other in the liberty of the soul. 'Ita rei deus est, scilicet materie; solumipsa est deusipsa in se scilicet, et solaipsa scilicet in se.' Or so, without question. male est volire ex infinito, scilicet esse in infinitum de se, scilicet in se esset

taketh in their several parts, he says, that matter ought to be considered as the subject upon which a good artist works: All the beauties it acquires ought to be ascribed to art; but if there be any thing in the work remarkable, it is rather the effort of the artist, than those irregularities ought not to be imputed to art; for the intention of the workman does not swerve from art; no more than that of a law-giver from justice; and we must remember that the divine understanding will hit the mark much better than the art of man can do. Afterwards he uses a comparison, viz: That there are some things in Mechanics which are the principal object of art, tending to its design, and some things which result from the work, and are not the effect of art, but depend upon the modification of matter; such as the particles which fly to and fro when the Smith strikes a red-hot iron upon an anvil. "They make no part of the design which the Smith proposes to himself, they are only the effect of the modification of matter, without his aiming at it, and it is only annexed to the quality of the iron. We must say likewise, that the evils which are to be fear upon Earth, are not the work of the divine artifice, but primarily, and directly, at the contrivance of the world, but it happens that those evils do necessarily flow from his work. The author adds a remark which is not very confinishing with this: he says, that the artist calls the evils which we complain of, the preservation of the world; the we look upon them as it is ruin and destruction. He proceeds to the question, viz: whether the artist called to himself, the preservation of the whole, and that the parts must suffer for the sake of the whole. Tota

[113] See about this doctrine of Dionysus, the Nym of Honduras, in Maximus Tyrius, vol. ii., chapt. x., of the 6th of the sylloge (A.D. 45), where Ovid makes Pythagoras no other than the sylloge.


[116] This is an added and not a plain thing, and it does not agree with what was said by the sylloge (A.D. 45), that there are no mortal bounds in the universe. Note, that according to the metaphysics of the Ancients, the soul ought to be inseparably joined with that part of the universal 525

[117] See also for the new remarks of the sylloge (A.D. 45), of the sylloge.

[118] That is, without ceasing the Reviva-

[119] See also for the new remarks of the sylloge (A.D. 45), of the sylloge.

[120] Some new thoughts came into my mind (250), which convince me a new, and more strongly than ever, that the best answer that can be naturally returned (251) is: God is the Father of your faith; isn't it? Do you believe that? And I know that he had some reason for it very nearly of his infinite wisdom, but they are incomprehensible to me. You will snugly with such an answer the most obtinate disputers; for if they will go on they must talk alone, and so they will soon hold their tongues. If you should enter the lists with them, and undertake to maintain, that the invincible privileges of free-will have been the true reason which moved God to permit men to sin, you would be forced to attribute to their power, that which I do not know how I could well do it, for they might object two things which seem most evident to reason: 1. The first is, that God having caused his crea-
tures to exist by an effect of his good, he gave them also, under the character of a bountiful cause, all the perfections which are proper for every kind. We must therefore, as we expected, find that he expressed a great number of blessings for those who received proved excellent qualities from him, than for those who received less excellent qualities. He has therefore out of a particular goodness bestowed free-will upon men, since that quality raises them above all the Beings that are upon Earth. But we cannot conceive, how a gracious and beneficent Being can make a callidulent proviso, without deft

tigious; and, I believe, the work, as an unavoidable effect of the disposition of matter (116). Let us now see what he says about the other part of the question, viz: whether the government of the Earth, that is the power of the soul is the mother and nurse of it, and that the being being to be formed, which was to produce plants, and living creatures, to contain evils and to produce miseries. But if they were living in the brain, as a intoxicated upon a chariot, put the reins in its hands, and gave it leave to run where it would: but those are only the rules according to the rules, or against the rules of art. It directs the chariot, and restrains the impetuousity of the horses, but they are ignorant of all the rules, and go one way, and some another way: some towards intempe-

[121] Compare this to the words of Julius Episcopus, related (150) of the artifi-

curta materie affatto off. and animae licentia (113).
leamed man pretended, that the Pythagoreans gave occasion to this difficult question. They looked for supraliteracies in everything, that is to say, they aimed by their interrogations, at the knowledge of things that are in the highest degree, every one in its kind. They asked, for instance, what is the strongest, the most antient, the most common, the truest thing? It was answered, as to the last point, that men are wicked, and the essence and characters of goodness, in whatever subject it is to be found, whether in the creator or in a creature, a father, mother, or king, &c., from hence comes this dilemma; either God has given free-will to men by an effect of his grace, or without the grace of any good-will: You cannot say he did it without any good-will; You then say that he has done it with great goodness, but it does necessarily result from hence that he should have deprived them of it at any rate, rather than why till it should prove their eternal damnation by the production of sin, which is a monster he does essentially abhor; and if he has been so patient as to permit them in their hands, till the evil happened, it is a sign either that his good-will was altered, even before they left the right way, which you dare not say; or that free-will was not given them in vain, but which is against the supposal granted in the above mentioned dilemma.

Regard ought to be had to a strong obligation; it should never be inflicted with bar in cases of necessity; but when given in such cases as men have no such regard. If a man should fear his father ready to throw his child out of the window, either in a fit of frenzy, or because is he troubled in his mind, he would do well to cherish him, if he could not refrain him any otherwise. If a queen should fall into the water, an amanuensis that should get her out of it, either by embracing her, or taking her by the hair (122), this he should pluck off from her one half of it, with his best good-sense; she would not certainly complain of his want of respect to her. If any one should suffer a lady finely dressed to fall down upon a precipice, would it not be a very foolish thing to say, that it was not possible to hope her without her being thrown over the edge? Upon such an occasion as that, restraint and violence are an effect of goodness, and if a man were to snatch even against his will out of the jaws of death, it would be a piece of charity to do it, yes you should run the hazard of putting one of his limbs out of joint, if he could not be saved any other way; that man, when his passion is over, will not fail to thank you for it. The same thing is true, that a man against his will, who would destroy himself, is the same thing as if one should kill him (123), is of no use in such a case; and the greatest favours of toleration, will tell you that there is always room for better ones; They should be executed in a literal sense, if the only safe and infallible way of saving heretics, were to make them go to the Proutist Church, or to Mathe, with a credulity's hand. Take the Philosophical Commonsense to be a consequent mentor to witness. If I should say, says he (124), before the door of a house a man very much in his will it rains very hard, and if out of pity I would deliver him from this calamity, and the mean is, either to defile him to come into the house, or to take him by the arm, if I were stronger than he, and pull him in. This mean is equally good in order to obtain the thing I should aim at, yea, to keep that man against his will, it is no great matter whether he comes into the house willingly, or against his will, for whether he enter of his own accord, or forcibly until he is asked, or is compelled, is in nothing made free, and less under a fetter against the rain. If Hell could be avoided the same way, I grant that our converters would be well grounded; for if it were enough, in order to do it, as to the want of the Church, it would be no great matter whether one came into them willingly, or were dragged into them being bound hand and foot, and so the strongest labourers and porters should be bribed to hold back instruments as at they should no be delivered from their pains, and carry them over their shoulders to the nearest church; yea, there is not, I believe, to make him blow up with a jest, if there were occasion for it, and they should be carried with all sort from their beds to the church. What have I said concerning the right which many have, by virtue of the law of charity, to thrust and use violence towards those whom they prefer from death by means of that, is true still with respect to fathers. They would be altogether wanting to their duty, if they did not take away from a son, a knife or a sword wherewith he is ready to wound himself. They ought, notwithstanding his tear, to snatch away those proofs from him, and if they see him ready to ruin himself for ever in a certain course of life, they are obliged to bring him off by force, and to destroy his soul, and deprive him of all corporal power. If they neglect the welfare of their sons, al- leging for their excuse, that they will use no violence, as if their sons were slaves, they flew that they have no legal power to make use of such a right. It does clearly appear from all these things, that they who would submit to the judgment of reason the conduct of the divine providence, with respect to the permission of free-will, would infallibly lose their cause, if they had nothing to say but that the abso- lute right of free-will ought not to be violated. They would be alarmed, how can you conceive that God is the father of men, and yet say that he had rather have them to suffer and inexpressible trouble of for- lying them to renounce an agreeable conversation, wherein in they were ready to make an ill use of their liberty, than prevent their eternal damnation, which they in- cur by an imperious necessity? Where do we not find such incidents of paternal goodness? To have a re- gard to the free-will of a man, and carefully to abstain from laying any restraint upon his inclination, when he is in his sound senses, and has not been eternally damned, do you call that a lawful observa- tion of the privileges of liberty? You would be less unreasonable, if you should say to a man who gets a fall, that you will now assist you, and break his heart, so as preventing your fall, is that we were afraid to unde some folds of your gown you had so great a respect for its sameness, that we would not attempt to dissemble it, and that I would much better to let you run the hazard of breaking your bones. I will not deny that the permission of making use of a thing, and of abusing it (125), has some considerations to recommend you, and that it might make them feel a lesser pain, we are obliged to make them feel it. To indulge them in their casuistic or bad inclinations, would be rather in an act of cruelty than of goodness; and that they would infallibly be as angry, as soon as they come to be less sensible of it, so they would be ready to thank those who did hurt them so much for their good. The evidence of men must be a rule to every body, and it is not to be doubted that Adam and Eve would have looked upon God's restraint to keep them from fall- ing, as a new favour as great as the precedent. This is the ideas of the principles of my first observation run upon it, for all the adversaries all their demands; let them say that seeing man had received the privilege of liberty, he was to have the entire possession and use of it, and no manner of restraint was to be put upon him and do upon them say it was not a proper time to have a man by pulling him by the arm, or by the hair, by throw- ing him upon the ground, and saying to him, it is a hard fate you have to kick against the pricks (126) that the free-will of man was a barrier altogether in- visible, and a privilege which it was not lawful to strike at. I will grant it. But was there no other means desiderable, and the Church said it was not lawful to oppose a corporal motion; which is a troublesome opposition: A mere act of the will was the thing in question. But all the Philosophers say that the will cannot be that which is called a volitio. It is a contradiction to say that a volition is forced, for an act of the will is essentially voluntary. Now it is infinitely more easy for God to imprint in the souls of men such an act of the will as he thinks fit, than it is for us to fold a napkin, therefore, &c. here is another
and that God is good; which gave occasion to this other question, How comes it that God being good, men are wicked [N]? The solution of this difficulty seemed to Simplicius to be of very great importance (c).

(10) See the re- mark [G] of the critic, Marcigoni-

(11) That is, as if the God should not make so much of the

the propositions of

the Pope esteemed the

(12) With the pre-

(...)

(13) Rom. ix. 22, 

(14) Dan. Habe-

(15) I have left out what is new in the

(16) I have left out what is new in the

(17) Which gave occasion to this other question, how comes it that — men are wicked? This is what I find in the learned Daniel Heinss. (15) Antiquitatis Py-
thagoricorum disputatio, & ab illo posthumis quos a...(14) (15) In qua quaeque tota deficit fidepet fidepetum lapidem,quia nihil aliud quarebat quam vel

(18) Unde hoc dimanavit, O M. τὸναπόθανοναὐτῆς

(19) Ἀγωγὴ πρὸς τὴν ἁγίαν καὶ ἰωνικὴν τιμὴν

(20) ὡς οὖν ἐστὶν εἰς ὧν ἀπελθομένοι...

(21) Ἡ σαρκικὰ καὶ ἡ ζωὴ τῆς κρίσεως

(22) ὅπως ἀνέρχετο στηρίζοντα

(23) But what is friendly, what excel s in the highest degree,

(24) As for men who are still difficult, who still exercise their

(25) For we find that Plato bore the symposium of the feast of...men. ... So when it was asked, what might become of them, if they went without a guide, we were told, God is good, we come to this question, how comes it that God is good, men are wicked. This appears by the words of Hippocrates, an ancient

(26) In the re-

(27) In l. b. ii. i. Equinox.

(28) See the rem-

(29) dictation (18).
not to go, but I do not know which way I ought to go. Quod fugius hodie, es non fugerum hodie. The bill way is contrary to the Council of Trent; the second, to the Popes constitutions; the third, to the Roman Catholics may more easily get out of this perplexity, by preferring St. Paul's authority to that of the Popes and Councils.

PAULINA (LOLLIA). See the remarks (a) of the article LOLLUS.

PECKIUS (PETER) born at Ziric-zei in Zeland in the year 1529, was admitted Doctor of Civil-Law at Louvain in the year 1553, and after having been there pro-ferior royal of the Paralitales, was chozen professor of Canon-Law in the year 1562. The business he acquired by his lectures, and by his works (A), procured him in 1586 the office of counselor, in the supreme council of Mechlin. He died there the sixteenth of July 1589, and was carried to Louvain in order to be buried in the church of S. Michael, where his widow and children caufed a tomb to be erected with an epitaph (a), which is given by Aubertus Miraus, and Melchior Adam (b). His son, PETER PECKIUS, was chancellor of Brabant, and counsellor of State, and was esteemed for his prudence and eloquence in the deputations he was charged with to the emperor Matthias and Henry IV. He composed several Latin poems, and amongst others, Votum pro studiis Humanitatis, which was printed. He died in the year 1606 (c).

(a) See Melchior Adam, in Vidis Juris, pag. 302.
(b) See Valerius Andras, ubi supra, pag. 796.
(c) See his treatise de Statamato: Compotibus, de jure fideles, and de Jures Canonicis Regulis are most esteemed (1). There are several editions of his writings, and one was put out compleat in the year 1667. His Commentary ad Tit. i. N. Testamenti, &c. printed at Louvain in the year 1576, and at the Hague in the year 1605, was reprinted with excellent notes by Arnold Vinius in the year 1647. The two former editions being full of faults (2). Vinius added to it Leges navalis & Tus navale Rhoduramin, in Greek and Latin. This edition was followed by that of Amphidam 1668 in 8vo. Summaries, and some other things, are joined to it: but the corrections of the prius have not done their duty well.

PEYREADE (JOHN DE) a gentleman of Gascony (a), and a Protestant (f), was a good Latin Poet, and a good Critic. He began to be known at Paris towards the beginning of the reign of Lewis XIV. He published some remarks upon Terence, and some Hemitickits, which filled up the imperfect versets of the Aesnitid, to which he added some versets. He dedicated that work to the queen of Sweden (b). His corrections and critical conjectures upon Florus, deferred the approbation of la Mothe le Vayer, who followed them often, and made an honourable mention of him (f). Balzac speaks of him sometimes in his letters. I shall set down a pasage out of them which is very much to his honour (c). We find in a letter which he writes from Paris the twentieth of April 1641, to Isaac Vouffius (c), that he began to feel the infirmities of old age, and that for the space of thirty years he had laboured under great difficulties in his fortune, or spent his time in improving his eftate.

(f) His works. His treatise de Statamato: Compotibus, de jure fideles, and de Jures Canonicis Regulis are most esteemed (1). There are several editions of his writings, and one was put out compleat in the year 1667. His Commentary ad Tit. i. N. Testamenti, &c. printed at Louvain in the year 1576, and at the Hague in the year 1605, was reprinted with excellent notes by Arnold Vinius in the year 1647. The two former editions being full of faults (2). Vinius added to it Leges navalis & Tus navale Rhoduramin, in Greek and Latin. This edition was followed by that of Amphidam 1668 in 8vo. Summaries, and some other things, are joined to it: but the corrections of the prius have not done their duty well.

Balzac, fof. Letter to Comm. m. 25, 26.
(2) La Morthe le Vayer, Remarques sur le Canon, pag. 910. See also pag. 324.
(3) Baid. pag. 925.

To make sermons
Stellas fulgeris apice, & radiante corona,
Ad tua fave tua, qua multa Regia busta
Consecrata, faciisque Cleri, sanctissimae Sedantis, &c.
Apice ut tuis generis, ingenii officia femper,
Horridaque & laetis aest Victoria pennis,
Quae quandam tua caeris, tua comitantae viris.
Hebræis totius mitat dafangium Pontem,
Diferit tua figura femel: nunc ecedis aerone
Invidiam loire oribus, fatigatis maligni
Impitae, infamante excusat criminis cladei, &c.

If you ever see any thing more noble or more pathetic than that poor victory, afflicted with the death of that brave duke! What a spectacle to see her with her torn robes, and broken wings, do penance for a fault which she thought she committed; so she fasted and as it were nailed to that great coffin, which the waves with her tear

(1) La Morthe le Vayer, Remarques sur le Canon, pag. 910. See also pag. 324.
(2) Baid. pag. 925.
(3) I shall set down a passage—...which is very much to his honour] The poet of Friday July, brought me some news of Mr. de Peyre.
[4] He deferred not to be refused by learned men, nor to be found out. His little book, the permanent life of Micolville's printed in the year 1622, was refused by Salamis Jefus. His book printed in the next year, was refused by Bohemus Caspinus, and by the Jefus Petynus (1). He should have thanked this je[4]uit, instead of being so imprudent as to write against him, a Chronological book intituled the Diſputes of Times. It is he that is mentioned, without being named, in the preface of the second part of the Rationarium temporum — by Petavinus, wherein it is said that all of Chronological books, that were come out till then, name was most rejected than that which was instilled into his Chronology. La Peyre was the author of it, and of a Small folio printed in 1625, and intitled the Holy Geographicall Compendious, and a new true demonstration of the Terrestrial Paradise. I wonder that Volfius placed not this author in his long catalogue of Chronologers.

[8] I find that once an influence of the meaners of his genius. — I find it in the abbo de Maroles, Mr. le Fevre Castrebonne, says he (2), maintains that the common way of reckoning the years of the New Testament, was in use, and ought to be preferred to all others, against the opinion of Scaliger, Father Petian, and others who reckon from few years more, or cut off some, and at Liver where he professed upon the subject, in the Leve de la Prevere Jean de Loyens, whom I know alfo very well, I did a little wonder at it, because the good man had no great genius for it, though he applied himself to it: and yet my judgment is, becaufc I was of opinion that the year might be made up of three hundred and forty five days, instead of three hundred and forty four, and somewhat more, that it might always begin of a Sunday, and end with a Saturday. Certainly, he understood not very well that science; for if his opinion was followed, January would never be found in the fift of the month, though the years would always be too long by one day and some hours; which being left upon the months, they would necessarily change the fifts. But he could never understand it, and fill all its great point about it. It was very likely that Mr. le Fevre de Peyre was not a great man as he thought himself to be in the science which he professed. He observed sometimes in his disputes what is called a threat, which no one can have a threat that are at law; for he declared where he made his abode. He dated his Anti-Babu, at Paris in the house of Mr. Gautier a man of probity and honesty, where he lived in the month of August, 1531 (3). Is not this a fig of a weak man?

[2] (6) It is printed at Stettin.

PEYRE (ISAAC LA) born at Bourdeaux, made himself famous by his treatise concerning the Pre-Adamites, which was printed in Holland in the year 1655 (4), and immediately refused by a multitude of authors (5). He was then a Protestant, and had place in the house of the prince of Conde. Tho' he published his book without putting his name to it, he was known to be the author of it, and upon that account he

[4] His treatise concerning the Pre-Adamites, which was printed in Holland in the year 1655 (1). He Mr. He dekassus was accused of having had a hand in the first book but it was not true, because the most of the wise men of that time were of opinion that it was not true, and his accuser never durst reply to it. It is what I find in Petrus ab Arde. — Ignorantiam Marei seguir. De veris factis & ab illo mendaciæ verities per se dignitiam. Eum sellecit qui familiae ducent inter horum Castrevsini, obstecuntur quiete editori editio libri. De Praedamitatis infegit. Cenam cerei foliis dephactus, et habet in archivis furtur, cedat aetate et mox molitis in parte secunda fuituram confessandum de Sabboldi & Dio Dominica pag. 31. Nec illis, qui in quarto marce defendat, de sequenti exponebatur, eumque commendabantur, et proficiens habere ambar viciniam, ad remi viæ nostram, quod in hoc tempore, unde qui se nos ignosserant & profizerenb in laesium accidere. In his not to be at the head of the moment Careaugo, was concerned in publishing the book intituled the Pre-Adamitism. But face that very learned man too publicly charged himself of this absurdable column, in the second part of his confutation, as the Sabbath and the Lord's day, pag. 31. And fast he, who, or who Marseilles, said, had indirectly charged him with it before, who he, and others were Marcellus thought fit to tick up and follow again, has not been able to make a reply, I would wish content itself with what it is, it is likely attacked upon the author's head to his eternal infame. — You will find in the Supplement to Moreri the person of the book concerning the Pre-Adamitism. (2) And immediately rejected by a multitude of authors. The author of the Supplement to Moreri names only four persons (3), who wrote against the fiction of the Pre-Adamitism. Here is a larger catalogue. John Connell, Danahawerous, professor of Divinity at Strasburg, published, Praedamitatis utius, fave fabula praeceptorum hominum esto, finto in the fift of August, although John Mathias professor of Philosophy, and rector of a college at Stevin, published a book against la Peyre (4). John Henry Ursinus printed at Frankfort, Novae Prometheus, &c. de Praedamitatis passions, he was printed for John Elvery at Leyden. Philip le Frier published at Paris Animadversiones in librum Praedamitatis. He took the name of Eu- thatius Romann. All these books were printed in the year 1655, as is said in the catalogue of a library which was sold in London, on the death of William 1609, this book concerning the PreAdamites was printed in many of them, and their works, edition, edition

[2] (3) This was his use. (4) It is printed at Stetin.


[5] (6) It is printed at Leyden.

[6] (7) I find that the reason of the Preadamitism of John Henry Ursinus, distinguishes between those persons of men who agree to what I have said, and to what I have written, (3) Critical notes of four very learned Frenchmen on the book concerning the Pre-Adam- ites, and (8) that Philip le Frier put out another edition of his work at Paris, in the year 1655, when he
he was imprisoned in the Spanish Netherlands (G). He found no better way to come off, than to lay his doctrine upon the principles of the Protestants, and to promise to go to mass. He went to Rome, where he was kindly received by Alexander VII (a). He published, as is usual, the motives which induced him to change his religion. Some Catholics laughed at it (D). He spent the last years of his life in retirement (b). He had been in Denmark, where he attended Mr de la Thuilliere ambassadress of France, and composed there two relations which have been printed (E). He is mentioned in the Menagiana (F), as you may see in the remarks. You will find some very curious circumstances in the fragment of a letter which I shall set down (G).

His priest prophesied his antagonist for having embraced the church of Rome. Bangius says nothing of a treatise printed at Leyden in 1656, with this title, Responsum extrajudicialis ad transcriptum incertus auctorier emendatum, cui titulus Prudamitatem. Author. J. Pictor. Minnioris Iesu Christi in Sancramento. (C) That he was imprisoned in the Spanish Netherlands. In the year 1655, the bishop of Namur published a cenotaph of the book concerning the Pre-Adamites, written by the Seer de la Peyre, but without naming him, because he had not laid that the author of the book, tho' it was too well known. But he was so used to write on the same account, being induct in the new French edition of February 1656 (b). Thirty armed men were sent to ruff his chamber and apprehended him; and then he was carried through several long windings of the streets of Brussels, they clapped him up in a chest in the tower, with the crest of the arch-duke Leopold. He was told, that it was by the authority of the great vicar of the arch-bishop of Mechlin. At last after he had been some time in that tower, he was released by the interest of the neighbors of Conde, his master, and immediately, by his advice, he went to Rome, and there himself at the Pope's feet, and submitted himself and his book wholly to his will: and so he became a Catholic, and was made a Dominican, as good as could wish. It is what he himself says in his petition to the most Holy Father Pope Alexander VII (e). See the remark (G).

Peter de St. Romanus, Chronological and Historical Journal, December 25, page 555.

(13) He should have been the Seer de la Peyre.

(14) Concerning the Menagiana, page 13 of the Dutch Life.

(15) He is called there the Pre-Adamite,

Petre (Crisis, Let- tre civili, page 456. 457. 5 of the 5th Time.

(16) In the village of Argonnes, which Gallaudus calls in Latin Brigantum.

PEYRENE, PEYRES.

(1) To see the re-mark (G).

(2) To see the re-mark (F).

Paro, nec invenio, facies me liber ibit in ignem (14). See the Micellanea of Vignaud Marville, page 144. tome 1. (15).

(1) You will find some very curious circumstances in the fragment of a letter which I rely much on Peter de St. Romanus, I desired a gentleman of great merit, who lived then in the house of the Prince of Conde, to let me know whether that good fellow had given a true account of the matter. Here is the gentlemen's answer to me, *I think I am able to give you an exact account of what you desire of me, because Mr de la Peyre was my very good friend. He was arrested at Brussels at the time mentioned by you. The secret history of it is, that the late prince concerned himself in that business by the means of his confidant, who was a Jefat, and loved Mr de la Peyre, being his relation, which he would have him to change. The machine of the Pre-Adamite was therefore set a-going: he was arrested, and was made afraid of the consequences of his book, unless he changed his religion. He knew, the late prince, to what is called religion, changed it very soon; and his master gave him wherewith to go and fetch his abso-

LUTON at Rome, which he did not much value. He returned to his master, who loved him to the last, and maintained him, since his return into France, in the house of the Fathers of the Oratory of Paris. I have often seen him there, and found that he was far from being a true Papist: but he was very fond of his preachers concerning the Pre-Adamite, about which he wrote books, and spoke secretly to his friends to his dying-day. The procurator-general of that or-

der, who is a friend of mine, and who loved him, invited me to go with him, and made me see that he writ books still, which he told me softly would be burnt after the death of the good man. Mr de la Peyre was an extraordinary good-natured man, and calmly believed but a little.'
ments. He kept correspondence with learned men in all parts of the world [A]. Philosophical experiments, curiosities of nature, productions of art, monuments of antiquity, history, and languages, were equally the objects of his care and curiosity. You will find an exact account of all those things in his life, which was elegant and learnedly written by Peter Gaffenus [B]. It will not be needful to observe, that Peirce, who was so famous all over Europe, and whose death was lamented by so many Poets, and in so many languages [C], and caused a pompous mourning among the Humorists of Rome (b), was unknown to several Frenchmen, though men of merit and learning [D]. He died the twenty-fourth of June 1637. The Athlologers had foretold, that he should marry and have children; yet he never was married [E].

[A] He kept correspondence with learned men in all parts of the world.] I have been informed by a letter of the abbot Nicia (1), that Mr. Thomasin Magan- ursius, in the year 1708, sent him ten thousand letters in his hands, which were found among the papers of Mr de Peirce, and that he is making a collection of them; that there are a great many which that famous Senor had received from Holsteinis, Father Kircher, Cavaller del Penzo, Salustius, Selden, Camden, Pigurniour, Galdo, the Persian, Rutilus, and several other learned men, of which he could make one volume in quarto, and in- title it, Epistolae variorum eruditorum que ad Peirceum. You will find some curious things about him in the beginning of the last edition of the Menagiae, second edition. Here is a pamphlet of Balzacs, which will not be improperly produced here, I agree with you in the opinion of this most important thing you mention of your friend; and if you will allow me to make use of a phrase borrowed from Greece, I add, that we have lost in that great man, a piece of the philosophic antiquity, and the relics of the golden age.

All the virtues of the heroic times had retired into that noble soul. The universal corruption of man- kind could not affect his good condition; and this evil which touched him could not defile him. His generosity was neither confined by the sean, nor that

up on this side of the Alps; it diffused its favours kindles everywhere, and it received thanks

from the extremities of Syria, and from the very top of mount Libanus. With a moderate estate he had a soul of a poet; and without the friendship of Augustus, he was a Mecenas (3).

Again, The last de Monarchie was one of his partic- ular friends, and sometimes spoke to me of him: but on- ly as of a man extremely curious, a great lover of rela-

tions and news, a great searcher of medals and manu-

scripts, who had abundance of acquaintance in foreign coun-

tries, and was an admirable governor of all the De- lities of Lyden &c. (4).

[8] His life: . . . written by Gaffensus.] That work is very much esteemed. Yet there is another, a most flattering title of the work, that it is not well related in it (g); I suppose he means some pages wherein Salmantius is concerned. A Phychian of Ca-

fanes (6), who has collected some facts omitted by Gaff-

enus, and endeavoured to make a male and general encomiums on Mr de Peirce, which Colombeus has in his Gallin Orientalis (7).

[9] His death is lamented . . . in so many languages.

Nauados will afford me the whole commentary on this text. [8] I would fain speak to him of the difcourse about that famous Academy of the Humorists, where, as the baron de Riancy frequently mentions, the fe- quesities of his uncle, the abbot and counsellor Peirce, had been celebrated in more than forty several lan-

guages.

Thou mayst judge how much

that Academy is esteemed at Rome, the Dutch, Monsieur

Peirce, that ornament of France, that great favourer of

learned men, that abhors of learning, desired to be a member of it; and was so highly honoured

that famous Academy with his name, they did also

in their turn honour his memory with such duties as

they never before paid but to those by whom

they had been governed, and upon that account

of their extraordinary virtue and learning. Nau-

ados quotes thereupon Gaffensus, who says, that be-

cause his fame was so great, “so that his Portrait is in

Mr. Bouchard, several eulogies of the deceased were recited in Italian, Latin, and Greek, verses (10), and then

Nauados observes that the baron de Riancy, who men-
tions forty languages and more children of the dead

three, are both in the right: for, says he (11), the

praises of Monseur Peirce were only celebrated in three languages in the Academy, and before the Cardinals;

but afterwards they added to the collection of slang elegies

printed at Rome, this Panglossa, five greater human Lef-

us in finere dedit sui Nicolai Claudii Fabricii Perieci-

(re, or the lamentation composed, upon the death of

their darling Nicholas Claudius Fabricius Peirce), — which does
effectually contain the elegies of that great man in forty
diasms, and I might almost say, in as many different char-

acters. From whence Scripio de Grammont, who was pre-

fet at that ceremony, and who died some time after at

Pensie, took occasion to compose these verses, to show how honourable that Panglossa was both to the said Scripio

Peirce, and in the city of Rome.

Indus, Arabi, Medes, Gallus, Germanus, Erracus, Angius, Ildemans, Sarmata, Grijans, Jber.

Et quoniam venit gelido de cardine, & albo,

Enique plagis, simulque sermo verissimus

Omnes Fabricius conscripsit verum.

Qui non propriis reddere curree fonos

Probus fuperi! quanta erat Romana potentia, quae

Tot populis, & tot gentibus ora aperi.

Romana verac nunc clangor orbis in urbe,

Cui tum multa competis usque rei.

Indian, Median, English, and Greek,

Syrian, Arabis, Spanish, and French.

Italian, German, Polye, and all tongues

Between the northern and the southern pole,

Between the rising and the setting sun,

Concur to celebrate with one accord

Peirce's festivit, who could each language talk.

How great the power of Rome! it may be said,

The world is now indeed inclae in Rome,

Since you can speak so many different tongues.

Balzac expresses some contempt for the Panglossa (12).

[10] What does Signor John James mean by his words to the French, that there must be three and twenty which were un-

known to Scaliger, and the soul of Parma must

be pruned in Italy, and Low-Britain: that is enough

to open your ears to the introduction of the Barbarians into that sacred place, and

commit to great a crime, as those who opened the
gates of Italy to the predecessors of the king of

Sweden (14)." See also what he says in two other

texts to the fame Mr Chaplain (15).

[10] He was unknown to several Frenchmen, "for the men of merit and learning." Balzac affords me the proof of it. * Can you believe that Monsieur de la

Rocheforcaut, had never heard of our Mr de Pe-

rec, and that a great many other persons, who are

neither Barbarians nor moderns, know him not, no

more than he? You see thereby that his reputation

was good, but that the Italian Signor undertook to

make it great, as he did that of Panglossa in its

effect of his solicitations, than a voluntary duty

which the people thought of (16). Here is a sec-
mend paggiate: I am fully professed of the merit of

Monsieur de la Rocheforcaut, but I was speaking of his opin-

ion, and you know that there is a denum fame —

a gift of fame, which all learned men have not, and

to whom they give it, are not only known to the Senate, and in the order of knights, but also to the common people and tradition (17).

[2] The Athlologers had foretold that he should marry and have children (18).

Gaffensus, the dreadful adversary of that fort of men, did not fail to make this observation against them: for having set down the day and hour of the birth of his

1 harse,
PELIAS, son of Neptune, and of Tyro daughter of Salmoneus, was nursed by a mare (a). He reigned in Thessaly with great injustice: after for he had usurped the throne, he maintained himself on it by putting to death, or perfecting those who had a right to it (A). He dared not make use of his power against his nephew Jafon, who went to demand of him the crown of his father (b). He chose rather to evade the justice of that demand, by proposing to that young prince a pious expedition, and such as would get him a great reputation (B). It was the conquest of the golden fleece. Jafon

(a) Αἰλιάον ης λίθ. 593. cap. 3. 
(b) Πινδαρ. Od. IV. Pyth. 64. 
(c) Apollod. ibid. 1. pag. 45. 
(d) Ιλ. β. p. 27. 
(e) Ιλ. β. p. 45. 
(f) Ιλ. ιδ. pag. 47. 
(g) Mt. 
(h) Πινδαρ. Pyth. Od. IV. pag. 541. 
(i) Πινδαρ. ιδ. supra pag. 45. 
(j) Πινδαρ. ιδ. supra pag. 45. 
(k) Dio. Syl. lib. xx. cap. 51. pag. m. 424. 
(l) See also Apoll. ibid. supra pag. 69. 
(m) id. ib. 
(n) Apollod. ibid. 
(p) Ιλ. ιδ. 
(q) Apollod. ibid. 
(r) Dio. Syl. lib. xx. cap. 52. pag. 422. 
(s) Ιλ. της Εὔοης ἡμών ἀντίστοιχον ἐνδείξηται. 
(t) Quæ (Pelias & Noleus) cam ad iudicium integrame autem pennantem, agnita mater, novercum, quod ejus opera parentem mole affalcat perceptim, facio non esse occultum: cum certa ianucenam intra Junonius templum confugere anvetitatem, cam tanenas Pelias super aem ipsum jugulavit: & in omnibus rebus Junonem neglectuit (a). -- (W) Πελιας και Νελεος. 
(u) Dio. Syl. lib. xx. cap. 54. pag. 424. 
(v) Ιλ. ιδ. pag. 45.
Jafon undertook it. It was reported, that he gave so bold a man, as made Pelias bolder in his cruelty (e). He was punished for it by the craft of Medea; his own daughers cut his throat, in hopes that this might make him grow young again, as she had promised to them (d). He wished to ardentely that she might do you good care for him, that service, that he said to her, "I give you leave to fle me alive, provided you re-

"Cicero was one of them. I do not believe, that he did indignantly take

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PELIAS was the name of the lance (a), which Pelusus was presented with on his wedding-day (b) (c). He used it in battles, and gave it to his son Achilles, who made it extraordinary famous (c). It was so heavy, that none but he was able to dare it (d). It made an afilthe, which Chiron cut down upon mount Pelion (e).

PELISSON (Paul) was one of the greatest wits of the XlVII century. The fame reason which hindered me from giving a long article of Mr Menage, obliges me to be very short in this article (a). All that I could say of the particular honour, which the French academy did to Mr Pellisson (c), is, that of the praiseful he defered due to, for having been in Mr Fouquet's ferther parts of his life, I have nothing to say in as needful to mention his applications for the complaints and raillery of the Pro. But there is a circumstance which, perhaps, is

that work (t), which was as yet but in manuscript, ordered some days after, of their own accord, in favour of the author, that the first place vacant in
is not so well known: some persons have afflied me, that he wished the great affair of
conversions was ever carried on in the same method as has been used for many
years, without having recourse to dragging on, which will be eternally abhorred by honest
people who are contending for religion they be of. I have long been in a
book of controversy, concerning the Eucharist, but had not time to finish it.
Something of it has been published since his death [8]. One may perceive in it the sub-
flency of his wit, which is all that he could put in it. The same subflency may be ob-
erved in his reflexions upon disputes about religion [9], wherein he forgot not what
the church of Rome pretends to be the stumbling-block of the Prophetants: I mean
the difficulties which arise from the way of examination. This stumbling-block, if it be
one, is rather that of Rome, than that of Geneva, as I have said elsewhere [10]. I speak
that body should be designed for him: and that in
the mean time, he should be disposed to affid in
those affairs, and to give his vote as an Academi-
cian; with this clause, That the same favour should
not be done to anybody else for the time to come,
upon any account whatever. You will find those
words in the History of the French Academy (2). They are attended with a discourse which the author pro-
nounced to that assembly, the 30th of Decem-
ber, 1652.
[8] Something of his book concerning the Eucharist has been published.
[9] See the abstract which Mr de Beavau
and Mr of the Works of the Learned (2), and of Mr of
Counj (4).
[10] In his reflections upon disputes about religion.
The first part of that work was printed at Paris in two volumes; in a manner given up to the abstract of it in the New from the Republic of Letters (5).
The next year the author reprinted it, and added a new one to it, with a new title, From England and Holland; or, of the Authors of the Church in the Christian Religion. See the Jour-
nal of the Learned (6). Some time after he added ano-
ther tome to it, divided into four parts, and in-
titled, Mr Juvigny's Chimeras; or, A General defence to his Prophets Letters of the second year, against the book of Reflections, and a short Examination of his Psychologies.
One may easily guess, that to fulfill a man had the advantage of a chimerical interpreter of the Révélations.
All those works of Mr Pellisson have been reprinted in
Holland, see the Leipzic Journal (5). They make up
the three first parts of the Reflections upon Disputes
about Religion. The fourth part was published at Paris in 1652, and is inserted, Of the Virtue of the Re-
Amander. Some Letters of Mr de Lalibertis, with the Journals of Mr Pellisson. There is this note upon the first page.
These objections are Mr de Lalibertis's, who is well known to me, brothers, in the Society of the Dutch Church. He is the author of Mr. P.E.
Mr. de Lalibertis was not known at that time. They who have a thousand proofs of the extent of Mr de Lalibertis's genius, cannot but admire the purity of his French style, which appears in those objections. He is one of those rare men, who can find no bounds in the sphere of human merit, and who fill it up alto-
gether.

[D] The way of examination .... it is rather the
fluming block of Rome, than of Geneva, as I
have said elsewhere. [11] See the abstract of Mr. N.I.

[11] Mendum tradit, quia differen-
tissimae cura, atque coena novell
quaod operis eff. Sclama, in Ex-
depotis, cap. 11, voce 11.

[12] See the ar-
mum tradit, quia differen-
tissimae cura, atque coena novell
quaod operis eff. Sclama, in Ex-
depotis, cap. 11, voce 11.

[13] Nicolle, Of the Unity of the
Church, at the end of the pre-
sent edition.
speaker of it below in the Commentary, and I shall say occasionally, that some people think it is very likely that no body makes use of the way of examination, properly so called, tho' it be very much talked of.

(13) La Placee, A Treatise of Conscience, p. 377. He had said, pag. 579, that nothing is more false and more pernicious than that objection of Mr Nicolle; that it runs upon suppositions which are more certainly contrary to truth, and that it is only fit to banish the certainty of Faith, and Morality, and to set up an unverified Pyrrhonism in religion.

(14) Henceforth a minister of Berne, and now at Copenhagen.

(15) La Placee, ibid., pag. 372.

(16) Ephes. ii. 8, 9.

(17) Note, that this is not the dictum of the author of this book, but of a third party, which may be found.

The same thing ought to be consid- ered in many o- ther places.

(18) - But that you may become moderate and me- ner, not worthy with a mind overwrought against me and per- saved, nor may those who see me, judge me false, you may be not worthy of faith, you owe already found out the truth; let us as it search for it; it is it were unknown to us faith. For it is may be diligently and unmercifully fought, if by reason of fear. And I have known and found out. They, who say that the corruption of the heart hinders a Heretic from discovering the truth, are often mistaken, if they mean that his love of it is not strong enough for the satisfaction of his passions, or pride, avarice, &c. corrupt his judgment (19); but they are not mistaken, if they mean that his prepossession hinders him from discovering the good. He comines the religion of the Ortho- dox, being fully persuaded that he has the truth on his side, and that he should offend God, if he fancied that the proof of the contrary party are solid. He thinks he acts as a faithful servant of God, if he looks upon those reasons as mere appearances and plays the whole force of his mind to invent answers, and he cannot believe that his answers are not good, since they are directed against what he believes to be false, and intended to support the truth. He is mis- taken, if he fancies he has very well examined the sytem of the contrary party. But I believe you, tell me, whether the orthodox have not the like persuation, that they examine the causes of the answers which are both like people that are at law, the reasons of their adversaries never appear solid to them; tho' they read over and over the papers which they produce, they look upon them now more to wrangling, and when they have been condemned by inferior and supreme judges, they believe still that they are in the right, and would appeal to another tribunal, if there were any. From whence comes this? Is it not because they examine o- ther answers which are like people, the same way as their adversaries? It is not because they suppose their adversaries to be unjust on their side? Nothing can better convince us of the unceinfinites of a partial examination, than what happens every day to noveltists, or newsmongers. They produce answers which are merely the party which the contrary one which they believe is the right one, and they persuade others that the minds wholly to consider what may be answered. But whilst they are attentive to the fanciful appearances of the answer, without minding the fair side of the ob- jection, they never acquire any knowledge but what they gather from the answer; and if they are not deceived, it is by the strength of the objections they do not believe it; they invent thousand reasons to show it is false; they make this their whole business. If there be any good news, there credulity has no bounds (20), the weakest appearances are as good to them as the strongest proof; they use their utmost endeavours to sup- port those appearances, they remove from their fancy the contrary appearances, and so they spend the year without trouble and unanxiety, unless they are surprised by a new indi- furry which removes the unpleasant objects, and creates every day some agreeable chimeras in their fancy. Noth- ing but an undeniable evidence can undeceive them; new appearances which are not like people, which are not like their answers; it may not set them in order, and if they do not delude them, they find that they are satisfied with their conclusions, as they may be deceived, if they were alleged in favour of their enemies. Is it not true that if the reasons pro and con matters in religion, are not more care- fully examined, they are more likely to be deluded which is no way to convince them; for it does not defile the name of examination? Is it not true also that the same spirit, which commonly prev- alls in the noveltists, who are zealous for a party, pre- vails also in the sects in other matters; a large scale, and the lot of a battle afflicts a noveltist but he is extremely pleased to hear of a victory; and therefore he exhales all the strength of his mind to convince himself that the battle was won; and if the lot of the contrary are not undeniable, if there be three probabilities for the victory, against ten or twelve probabilities for the loss of the battle, it is enough for him to believe that

(20) Note, that there is another sort of Novellists who are inter- ests to affect themselves. They read the manifos and relations of the ene- mies as so many fallacies; tho' their reasons be nei- ther new, nor strong, nor contrary, nor in their eyes, they do not believe it; they invent thousand reasons to show it is false; they make this their whole business. If there be any good news, there credulity has no bounds (20), the weakest appearances are as good to them as the strongest proof; they use their utmost endeavours to sup- port those appearances, they remove from their fancy the contrary appearances, and so they spend the year without trouble and unanxiety, unless they are surprised by a new indi- furry which removes the unpleasant objects, and creates every day some agreeable chimeras in their fancy. Noth- ing but an undeniable evidence can undeceive them; new appearances which are not like people, which are not like their answers; it may not set them in order, and if they do not delude them, they find that they are satisfied with their conclusions, as they may be deceived, if they were alleged in favour of their enemies. Is it not true that if the reasons pro and con matters in religion, are not more care- fully examined, they are more likely to be deluded which is no way to convince them; for it does not defile the name of examination? Is it not true also that the same spirit, which commonly prev- alls in the noveltists, who are zealous for a party, pre- vails also in the sects in other matters; a large scale, and the lot of a battle afflicts a noveltist but he is extremely pleased to hear of a victory; and therefore he exhales all the strength of his mind to convince himself that the battle was won; and if the lot of the contrary are not undeniable, if there be three probabilities for the victory, against ten or twelve probabilities for the losses of the battle, it is enough for him to believe that
that the obstacles to a right examination do not so much proceed from want of knowledge, as from prejudices [E]. It would be unjust to impute to the Protostrians what was reported, that Mr Pelisson refused to confide during his last sickness [F]. His elder brother

it is won. Men are not less pleas'd in a dispute about religion, when they believe that their adversaries are worsted; they would not be less afflieted if they should fail, as before. Therefore, the whole manner, in which men endeavour to avoid on both sides, and the pleasure which they endeavour to procure to themselves, hinder them from having a just and truly, and make them have a double weight and a double pleasure. This is what a third party might advance, affirming the right, and denying the fact; affirming that many, who profess an examination of one sort, could not dissemble, that no body does follow it. However it be; the difference proves very great in the event; for whereas those that err, would perhaps, become orthodox, if they were not persuayd that they are so far the orthodox, it may be, preserve themselves from Heresey, because they are strongly presuppos'd with the notion that they are orthodox.

[E] The objections to a right examination . . . proceed from prejudices. After what has been said, I need not make a long commentary upon this. The example of Mr. Spinoza, and of both sides, I have made use of, is, very fit to make us apprehend, that a man, who is a judge and a party, cannot well differ from truth from falsehood. Men are not less inclined to be judges and parties, for two very good reasons; first, because they would be apt to decide in their own favour, tho' they should be sensible of their injustice; secondly, because they would be apt to judge that they are in the right, even when the justice of the cause of the contrary party might easily be known. Every body is a judge and a party in disputes about religion; for men do not examine the reason of their adversaries with a Sceptical and Pyrrhonian spirit. Such a disputation would be looked upon as a crime: they examine them therefore being fully perswaded, that the religion they profess is the only true one. Thus they are almost presuppos'd with the abovementioned prejudices, as one part of their confession; and since we have presuppos'd the event of our pre-possession prevail over ten or twelve on the other side: the reason of it is, because we are infinitely more attentive to such probabilities as please us, than to those which make use of necessary. Mr Nicolle confirms what I say. The disproportion there is between GOD and the creatures, and between eternal and temporal things be never so infinite, yet the freethinkers and the heat worldly advantages are every day prefered before GOD and eternal happiness; because we know a quick rise of these pleasures and advantages, whereas God's and Christ's advantages come only in the same manner our minds are carried away by the worldly appearances, and the worst religion. They need not apply their minds to it, for fully and clearly and easily discern smt. from seeing any other reasons, and they are so full of truths, that no other reason can find admission. Such questions might be decided only by comparing reasoning upon the same side and another; and it is common in a piece of reasoning to decide a question by examining only the reasons of one side. But how easy it is to mislead in that comparison, or to proceed in it unfairly! How many are there, who, without comprehending so many things at one time? If they are intent upon the consideration of one reason, they forget the rest, and so do not truly compare them one with another. They are determined by their present application; and it is their passion that makes them apply, and consequently their inclinations, and not their light is the principle of their force. The matter is so very probable, that, as to one hand, its is an easy thing for them to fall into error and illusion. So, on the other, it is very difficult for them to get out of it, because they know not the defects which engage. As well as if they had not any other disinterested eyes to discern them, they judge both of themselves and other passers by those very eyes which are distempered. Fit them must manifest de ipso tum judicere, cum ipsa ipso quo judicandum, et non judicandum dude. The same thing will happen in this; that in some cases the truth which dispossesses us, is so manifest that it cannot be mistaken. 2. That there are opinions by which men are guided, in the title there is so much false in the notion made by those who are not always blinded by their prejudices and passions, and that the difficulties which they meet with in an examination are sometimes in the things themselves.
brother died young, and had been an author already (b). That family has produced several illustrious persons (G). I ought not to omit, that his preface to the works of Sarasin is a master-piece. It should be added to the three or four prefaces mentioned above (e). It very well deserves the commendations Coiffa attribute to it (d). 

(b) He is the author of an anonymous book, intituled, A Miscellany of Various Problems, printed at Paris in the year 1667, in 8vo. See the Disquisition of Collar in Peter Born. (c) In the article CALVIN, remark [F] in the margin, citation (20). (d) Coiffor, Lettre aux, et cuivres, of the first part.

lived at Paris by a correct of accounts? And if any one objects to them, that his edition do not mention that profound difference, that refusals of the sacraments, &c. (27), and that they falsify the public History: Will they not produce a copy wherein a thousand things are right, by Claude Barbin, &c. Will they be at the trouble of appointing some able persons to examine and compare those editions? Not at all: every one will follow his own prejudices, and give such an account of the edifice that which he does not like. From whence it may be known, how difficult it is for men to avoid error, in the midst of so many clouds which are cast before-hand over the time to come. Our predecessors took no looks to deceive us, than we do now to deceive our posterity. And if men be so bold as to falsify the works of an author, whilst he is alive, who can allure us, that the manuscripts of the Fathers have been spurious? Who can affect as that no body can persuade a heretic, for defending the trick of a falsifier of books in libraries? 

(G) That family has produced several illustrious persons. * From the family of the Pelleliens came Rai- * * Pelleliens, first president at Chambery: Peter * Pelleliens, second president in the same place: Tho- * mas Pelleliens, quarter-master of the troops of Gene- * arms of Guy de Maugiron, governor of Chambery, * and high provost of Dauphine: Benedict Pelleliens, * the only Recorder civil and criminal of the parlia- * ment of Dauphine, fix fourscore years ago, which was * so considerable a place, that it is now divided into * nine, each whereof is worth thousand crowns: * John Pelleliens de Condrieu, principal of the college * of Tournon, who made an edifice of the Latin * Grammar, which Depeutrand (28) enlarged, and * who was the first that composed the Latin Grammar * and of the incitation of children in a * college, printed at Lyons 1550 in 1608, by Ti- *

PENELope, daughter of Iacarius, brother of Tyndarus king of Lacedaemon, was the wife of Ulysses, and became so famous for her chastity, that she is recommended as an example to this very day, and is grown into a proverb. It is said, that Ulysses obtained her by the good offices of Tyndarus (a), as a reward of the good advice he had given him (b). Others say, that he gained her in a race, Iacarius having declared to those who asked him his daughter, that the best runner should have her (c). Ulysses won the prize. He might be therefore compared with those who run after a benefice, and carry it, because they have the best horses. He could never resolve to live at Lacedaemon, as his father-in-law defined: he set out again for Ithaca, and his wife followed him. What the did, when her father, pursuing them, overtook them in the way, defers our notice (A). The new married couple loved one another very tenderly, so that Ulysses did whatever he could not to go to the siege of Troy (d). 


(b) Set in the text of the article HELEN, citation (a), what he advised Tyndar to do about the marriage of Helenas.

(c) Pauvin, A. de, ser., pag. 93.

(27) What the did, when her father, pursuing them, overtook them in the way, defers our notice. Iacarius having made Ulysses his son-in-law to try in Lacedaemon, endeavoured to prevail upon his daughter to continue there. But his intentions could not make her to move to so great a sacrifice to him, as to prefer the house of her father to that of her husband. She therefore set out with Ulysses, to go to Ithaca. Her father finding that they had made their escape, got into his chariot, pursued them, overtook them, and dismissed his necessities to his daughter. Ulysses tired with this importunity, declared to Peneleope, that if the would follow him willingly, he should be very glad of it; but that if she had rather return to La- cedemon, he would not oppose her. Though Peneleope returned no answer, but only let down her veil, yet Ulysses discovered her thoughts, and clearly perceived that she had a mind to follow her husband. He con- 

(28) [See the History of the French Acad., pag. 92.]

(29) Pauvin, A. de, ser., pag. 92.

(30) [See the History of the French Acad., pag. 92.]