

THE ANCIENT and MODERN LIBRARY.

VOL. I.

Containing an Account of the following Books.

- (1) Mr. Rymer's *Fœdera, Acta Publica.*
- (2) *Commercium Epistolicum D. Joannis Collins, &c. de Analyfi Promota.*
- (3) Dr. Friend's Vindication of his Chymical Lectures.
- (4) Sr. Isaac Newton's *Philosophiæ Naturalis Principia.*
- (5) *Antoninus's Itinerary of Britain, with Notes.* By Dr. Gale.
- (6) *The Critical Library,* published by Mr. Sanjore.
- (7) *Nouvelle Bibliotheque Choisie.* In Two Volumes.
- (8) Mr. Bayle's Select Letters. In Three Volumes.
- (9) *The Life of Cardinal Richelieu, Prime Minister of State to Lewis XIII.*

To which is added,

A Catalogue of Books printed abroad and at home, during the Months of *January, February, and March. (1714)*

LONDON

Printed : For *W. Taylor,* at the Ship in Pater Noster Row ; *J. Brown,* at the Black Swan without Temple Bar ; and *W. Lewis,* in Great Russel Street near Covent Garden. 1714

For the future this Account of Books will be publish'd every Three Months.

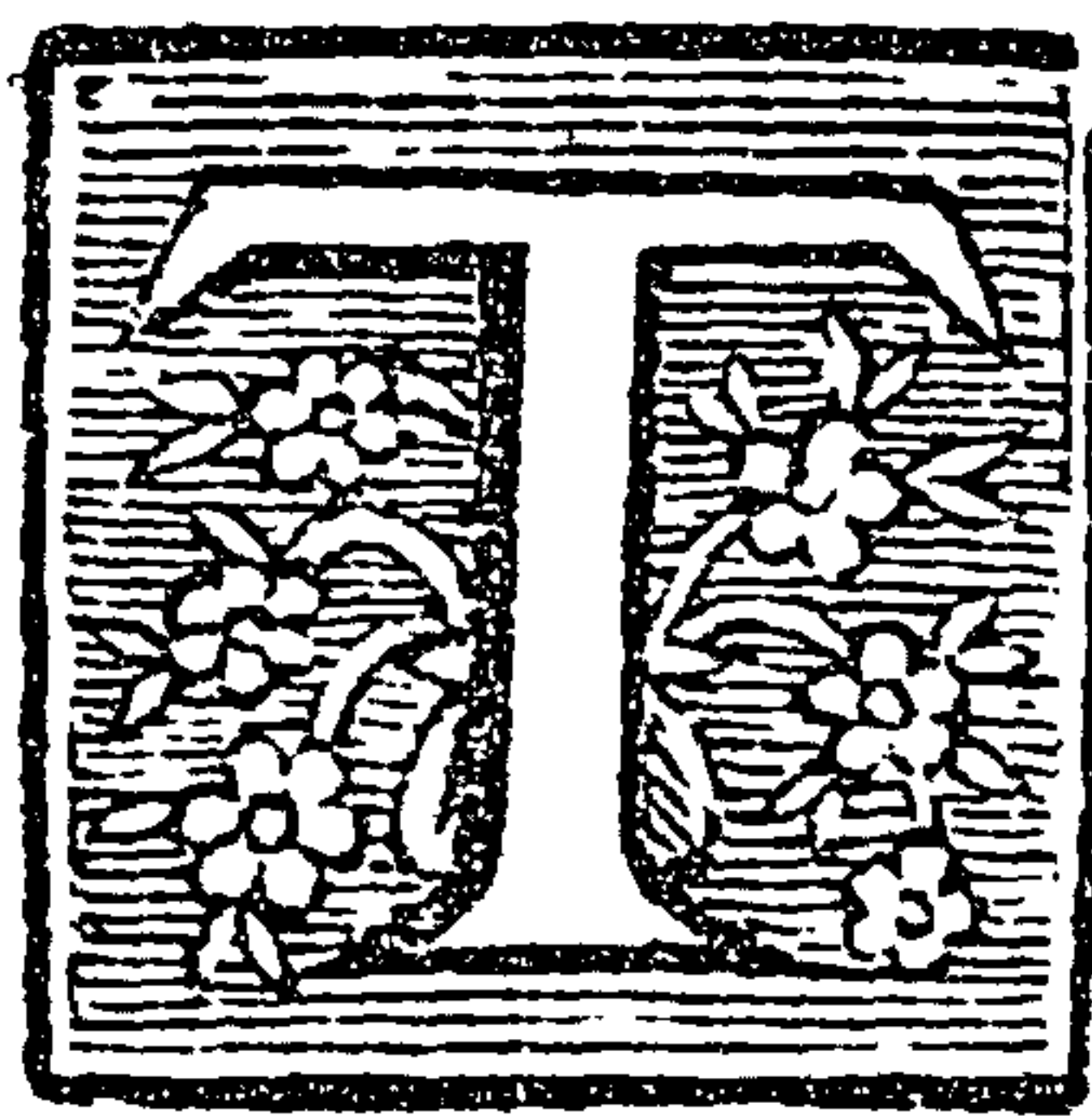




THE
ANCIENT and MODERN
LIBRARY.

ARTICLE I.

First Part of the Abstract of the IX Volume of the Fœdera, Acta Publica, &c. publish'd in ENGLAND by Mr. RYMER.



HIS IXth Volume contains the Acts relating to *Henry the Vth's* Reign, from the 20th of *March* 1413, on which Day King *Henry IVth* died, to the Peace of *Troyes*, signed the 21st. of *May* 1420, inclusively. Among all the Volumes, of which Abstracts have already been publish'd, there's none so plentifully stored
A as

as this, with important Secrets, and useful Pieces, for the illustrating and clearing of the Histories of *France* and *England*: Nay, I may venture to say, that some of them are so necessary, that, for want of being acquainted with them, *French* and *English* Historians have given us a very imperfect Knowledge of those Times. *Henry Vth's* Pretensions to the Crown of *France*, the Negotiations thereupon, the War that was renew'd on that Occasion, and the Peace it ended in, are the principal Subject Matter of those Acts. This Collection being a Heap of several Pieces relating to the History of the Times, is properly but a Body without a Soul when abstracted from the Events to which they belong: And therefore, to give a general Notion of them, 'tis necessary to inform the Reader, 1st. Of the State of Affairs between the Two Crowns, when *Henry V.* ascended the Throne of *England*; 2dly, Of the Circumstances the Court of *France* was in, upon the Death of *Charles V.* Surnamed the *Wise*. This being premised, both the Motives and Usefulness of those Acts will easily appear.

It has been mention'd in one * of the
fo

* *Bibl. Ch. T. XXIV. P. 2. Art. 1.*

former Abstracts, That *Edward* III. had laid Claim to the Crown of *France*; and upon what Grounds he founded his Pretensions. The States Generals Preferring *Philip de Valois*, occasion'd the War which *Edward* undertook against *France*; and in which he won a Battle at Sea, defeated *Philip* at *Creci*, and made himself Master of *Calais*, which gave him an Entrance into *France*, as often as he had a Mind to carry his Arms thither. After some Intermission in the War, the Prince of *Wales*, his Son, commonly call'd the *Black Prince*, gain'd the famous Battle of *Poitiers*, wherein King *John*, Son and Succellor of *Philip de Valois*, was taken Prisoner. Whilft this Monarch was a Captive in *England*, *Edward* entred *France* at the Head of a Hundred Thousand Men; came to the very Gates of *Paris*; and this powerful Invasion, which *France* was not in a Condition to resist, produced the Treaty of *Bretigny*. By this Peace, *Edward* recover'd all the antient Dependencies of *Aquitain*, which had been taken from his Ancestors, and which contain'd, besides *Gascoign*, or *Guyenne*, in particular, *Bigorre*, *Xaintonge*, *Poitou*, *Angoumois*, *Perigord*, *Limousin*, *Rovergue*, and, in general, all that had been possess'd by the ancient Counts of *Poitiers*, Dukes of

Aquitain: All which Provinces were devolv'd to the Crown of *England*, by the Marriage of *Eleanor*, Heirefs of *Aquitain* with *Henry II.* But in the Reigns of King *John*, and of *Henry III.* *Philip August* and *St. Louis*, Kings of *France*, had so much nibbled, and curtail'd that great Body, that *Bordeaux*, *Bayonne*, and *Gascoigne* only remain'd in the Hands of the *English*. Moreover, by that Treaty, *Edward* recover'd *Montreuil* and the County of *Ponthieu*, which had been confiscated at the Beginning of the War; secured to himself the Possession of *Calais*, and of the County of *Guines*; and acquired the absolute and Independent Sovereignty over all the Lands, Towns, and Provinces that were yielded to him by this Peace, without being bound to do Homage to *France*, for the same. Besides all this he got a Promise of Three Millions of Crowns of Gold, for King *John's* Ransom; and, on his part, he renounc'd all Right and Claim he might have to the Crown of *France*; particularly his just Pretensions to *Normandy*, *Anjou*, *Maine*, *Touraine*, the Inheritance of his Ancestors which *France* had unjustly taken from them; and his Right of Sovereignty over *Britany*.

This Treaty was religiously executed by King *John*, and observ'd during his Life, his Ranfom only excepted, near Two Thirds of which were yet unpaid at his Death. But *Charles V.* his Son and Successor, looking upon that Peace as too disadvantageous to *France*, altho' he had himself concluded, signed, and sworn to it, during the King his Father's Captivity, broke it upon a frivolous Pretence; declared War with *Edward*; and in the Space of a few Years, recover'd all that had been yielded to *England*, by the Treaty of *Bretigny*; excepting *Calais*, *Bayonne*, *Bordeaux*, and Part of *Guyenne*, properly so call'd.

This second War was interrupted by a Truce, that lasted till the Death of *Edward III.* which happen'd in 1377, during the Reign of *Richard II.* of *England*: The Remainder of that of *Charles V.* and the first Years of that of *Charles VI.* of *France*, War and Truce, succeeded one another by turns, without any Considerable Conquests on either side: At last, in 1395, *Charles VI.* and *Richard II.* concluded a Truce of 28 Years, which was sealed and confirm'd by the Marriage of *Richard* with *Isabel*, *Charles's* Daughter.

Richard II. having been deposed in 1399, and being succeeded by *Henry IV.*

the Truce was very ill observ'd on the Part of *France*, during all that Reign. On the other Hand, *Henry IV.* towards the End of his Life, was not overnice in the Observation of it; but, however, amidst these frequent Violations of the Truce, both Sides pretended it subsisted still.

Such was the State of Affairs between the Two Crowns, when *Henry V.* ascended the Throne of *England*. *France* having broke the Peace of *Bretigny*, and pretending that the Treaty was null and void; 'tis manifest that the Kings of *England* recover'd all the Rights they had before that Peace, and thereupon, immediately after the Rupture, *Edward III.* resumed the Title of King of *France*, which he had laid aside since the Peace; and his Successors took it after him. Since the Beginning of the War that follow'd the Treaty of *Bretigny*, there never was a Peace between the Two Crowns, but only Truces, which left the Rights and Claims of the Parties whole and entire: So that 'tis plain, that when *Henry V.* came to the Crown, he was upon the same Terms, and had the same Right, which his Great-Grand-Father *Edward III.* had Four-score Years before, when he began the first War. But, besides that primitive Right, *Henry* had on his side a solemn Treaty, which

which *France* had broken, after the same had been fully executed, and upon the weakest of all Pretences. This is the State of the Differences between the Two Crowns, in 1413. Let's now see what Circumstances the Court and Kingdom of *France* were then in.

Charles V. Surnamed the *Wise*, dying in 1380, left his Crown to *Charles VI.* his Son, then Twelve Years old; and the Regency of the Kingdom during the Minority of the Young King, to three Brothers, viz. *Lewis*, Duke of *Anjou*, *John*, Duke *de Berry*, and *Philip*, Duke of *Burgundy*, who, by their immoderate Ambition, and reciprocal Jealousies, overturn'd all the Kingdom. *Charles V.* had left also behind him another Son call'd *Lewis*, styled Duke of *Orleans*, who, in his Time, had as great a Share as his Uncles, in perplexing the Affairs of the Kingdom. From the very Beginning of *Charles* the VIth's Reign, there appear'd such a Jealousy between his Uncles, as gave just Apprehensions of its fatal Consequences: And, indeed, they agreed only in one Point, which was to over-charge the People with Taxes. This occasion'd an universal Discontent, which disposed the People to divide into Factions, as soon as the Animosity and Hatred between the

Great Men had reach'd the highest Degree.

The Duke of *Anjou* being become King of *Sicily*, left *France* in the Year 1381, and went for *Italy*; upon which the Dukes of *Berry* and *Burgundy* govern'd in the Name of the King their Nephew, whom in the Year 1385 they married to *Isabel*, Daughter to *Stephen*, Duke of *Bavaria*. Altho' *Charles VI.* was of Age since the Year 1382, by the King his Father's Ordinance, which fix'd the Minority of Kings to the Fourteenth Year of their Age, yet his Two Uncles govern'd both his Person and his Kingdom, till he was Twenty Years Old. In 1388 *Charles* took upon himself the Administration of the Government, dismissed his Two Uncles, and retain'd near his Person the Duke of *Orleans*, his Brother, then Seventeen Years Old, and the Duke of *Bourbon*, their Uncle by the Mother's Side.

The Duke of *Burgundy* could not, without extream Jealously and Uneasiness, see the Dukes of *Orleans* and *Bourbon* govern the Kingdom, under the Name of a King who was of a Soft Easie Nature; and thereupon he began to cabal, and was so successful, that in the Year 1391, the States General devolved upon him the Government of the Kingdom, under Pretence of assisting the King in sustaining that Burthen. 'Tis very probable that, from that very Time, *Charles* began to
give

give Indications of that Imbecillity of Mind, which rendred him all his Life Time incapable to manage his own Affairs: Otherwise, the States would not have attempted to impose on him a Minister, or rather a Governor, that was not of his own Choice. 'Tis also very likely, that 'twas for the same Reason, the Duke of *Burgundy* was so eager to get that Employment, in Hopes he should long continue at the Helm: And, indeed, that very Year the King was seiz'd with a Fit of Madness, which frequently return'd upon him the following Years. At last, in 1395, he had such a violent Attack of the same Distemper, that from that Time he had only some lucid Intervals; and even while he seem'd to be in Health, he had such a Weakness, both in Body and Mind, upon him, as rendred him altogether incapable of governing.

The King being in these Melancholy Circumstances, which lasted to the very End of his Life, the Queen his Consort, the Dukes of *Orleans*, *Berry*, *Burgundy*, and *Bourbon*, contended, for some Years, for the Government of the Kingdom: At last the Dukes of *Orleans* and *Burgundy* form'd two opposite Parties, with which the whole Court sided, as they were led either by Interest or Inclination; and not

long after, the rest of the Kingdom follow'd either of these two Factions. The Queen join'd with the Duke of *Orleans*: But the Duke of *Berry* fluctuated, or rather trimmed between the two Parties; and had much ado to hinder their coming to the Last Extremities. Amidst these Divisions the two Principal Chiefs came at last to such a Parity, that, in order to avoid yielding any thing on either Side, they agreed to leave the Administration of Affairs to the King's Council: And thereupon the Duke of *Burgundy* retired into the *Low-Countries*, where he possess'd the Counties of *Flanders* and *Artois*, and the Dutchy of *Brabant*. He dy'd there in 1403, leaving for his Successor, *John* his Eldest Son, who became Duke of *Burgundy*, and Earl of *Flanders* and *Artois*; and the Princes, his Brothers, inherited the Remainder of their Father's Dominions.

While the new Duke of *Burgundy* was detain'd in the *Netherlands*, about his own Affairs, the Queen and Duke of *Orleans* seized upon the Government; but with little Satisfaction to the People, who were daily more and more oppressed with new Impositions. In the mean time the Duke of *Burgundy* married *Philip* his Son, Earl of *Charolois*, to *Mitchelle*, the King's Daughter,

Daughter, and gave one of his own Daughters in Marriage to the Dauphin *Lewis*, Son to the same King, and who was but Nine Years Old.

Some time after, *Charles VI.* being in one of his Lucid Intervals, and being inform'd of the general Complaints against the Queen and Duke of *Orleans*, call'd an Assembly of the Chief Men in the Kingdom, and summon'd the Duke of *Burgundy* to be there: The Duke obey'd; but came so well attended, that, upon his Approach, the Queen and the Duke of *Orleans* thought fit to leave *Paris*, and to carry away the Young *Dauphin* with them. The Duke of *Burgundy* having timely Notice of it, march'd with such Diligence, that he came up with them, and took the *Dauphin* from them: Which proved the Occasion of an Open Rupture between the two Princes. An outward Reconciliation was managed between them; but their reciprocal Hatred was no less violent in their Breasts. In short, not to enter into a further Detail upon this Subject, 'twill be sufficient to relate, That in the Year 1407, the Duke of *Burgundy* caus'd the Duke of *Orleans* to be murder'd. He had the Confidence to own that black Deed, and was powerful enough to obtain the King's Pardon for it: But

the next Year, his Affairs having call'd him back to the *Low-Countries*, his Enemies took Advantage of his Absence, and caused his Pardon to be revok'd.

About this Time the Duke won a Battle against those of *Liege*; and immediately after his Victory bent his March directly to *Paris*, with 4000 Horse. Upon his Approach, the Queen fled to *Tours*, carrying the King along with her: But not thinking her self powerful enough to oppose that Prince, she consented to an Accommodation. The King receiv'd him into Favour, and, outwardly, reconciled him with *Charles*, Duke of *Orleans*, Eldest Son to the last Deceased; After which the Duke of *Burgundy* remain'd Master of the Government, and of the King's Person.

It has been shewn * in the Abstract of the VIIIth Volume, That in the Year 1410 there was a Powerful League made at *Gien*, against the Duke of *Burgundy*; the Chiefs of which League were the Dukes of *Berry*, *Orleans*, and *Alencon*; and Count d' *Armagnac*, Governor of *Languedoc*, and Father in Law to the Duke of *Berry*. 'Twas in that Time that the Two Parties were distinguish'd by the Names of *Bourguignons* (or *Burgundians*) and

* *Bibl. Choif.* 7. XXVII. p. 2. Art. 1.

and *Armagnacs*; the latter being so call'd from Count *d' Armagnac*, who, by his Abilities, managed all the Affairs of his Party. At first the Duke of *Burgundy*, being assisted by *Henry IV.* King of *England*, gain'd a great Advantage over his Enemies: Afterwards the *Armagnacs* having, in their turn, obtain'd considerable Succours from the same King, forc'd the Duke of *Burgundy*, who besieged them in *Bourges*, to grant them Peace: But, however, upon Condition that none of their Chiefs should be permitted to return to Court; whereby the Duke of *Burgundy* remain'd still Master of the King's Person.

The *Armagnac* Party being thus considerably diminish'd, the Duke of *Burgundy* flatter'd himself with Hopes that he should henceforward meet with no Opposition; when, on a sudden, there stood up against him a new Enemy, of whom he entertain'd no manner of Apprehension; viz. the Dauphin *Lewis*, his Son-in-Law, then about Sixteen Years Old. That Young Prince, grieved to see the Duke of *Burgundy* Master of the Government, form'd a design to supplant him: He thought that neither the Duke, nor any Body, besides himself, had a Right to the Administration of Affairs, during his Father's

Father's Distemper; and having gain'd the Governor of the *Bastile*, he seiz'd on that Fortrefs. Hereupon the *Parisians*, take up Arms, by the secret Instigation of the Duke of *Burgundy*; and a Surgeon, named *John of Troyes*, having put himself at the Head of Ten or Twelve Thousand Men, marches directly to the *Dauphin's* Palace; breaks the Door open; and having forced away that Prince's Principal Favourites, caused them to be committed to Prison. These things pass'd in the Beginning of the Year 1413, while *Henry IV.* King of *England*, was seiz'd with the Distemper of which he Dy'd. He was succeeded by *Henry V.* on the 20th. of *March*, the same Year.

Towards the End of *April*, the *Parisian* Mutineers, who were all *Burgundians*, committed fresh Outrages and Disorders, both against the King himself, and against the *Dauphin*; and oblig'd them both to wear the *White Cope*, which was the Badge of their Party: Being secretly egg'd on by the Duke of *Burgundy*, tho' sometimes they carried things farther than he desired. The *Dauphin* had endeavour'd to wrest the Sovereign Authority out of his Hands; and tho' that young Prince was his Son-in-Law, that was sufficient Reason and Provocation for the Duke

Duke both to hate him, and to give him all possible Mortifications.

The *Dauphin* seeing himself thus check'd and ill treated, had Recourse to the *Armagnacs*, who were very numerous in *Paris*, tho' they lived in Oppression, under the Government of the Duke of *Burgundy*. He carried on his Designs with such Secrecy, that, towards the Beginning of *September*, there were all of a sudden, in *Paris*, 30000 Men under Arms, ready to obey his Orders. He put himself at their head ; and immediately march'd through all the Streets of *Paris*, in order to strike Terror among the *Burgundians*; which succeeded to Wish. The *Burgundians* seiz'd with Fear, abandon'd the *Bastile*, the *Louvre*, and *Town-House*, of which they were possess'd, and had no other Thoughts than to consult their Safety by Flight. Their Chief seeing his Party under Consternation, and not judging his Force sufficient to stem the Torrent, could be-think himself of no other Resource than withdrawing into *Flanders*.

The *Dauphin* was not the better for the Change he had occasion'd: For the King his Father happening to be in one of his lucid Intervals, immediately after this Revolution, he took the Administration of the Government into his own Hands;

Hands, and call'd near his Person the young Duke of *Orleans* his Nephew, who became his chief Favourite; and who, improving that Advantage persuaded the King to thunder out severe Declarations against the Duke of *Burgundy*, and caused several of his Partisans, the Ring-leaders of the late Insurrections, to be executed. It was necessary to enter into this detail of the Broils of *France*, because 'twas upon the Posture of the Affairs of that Kingdom that *Henry V.* squared all his Motions. 'Tis now high Time to mention some of the Pieces that are found in the Beginning of this IXth. Volume of the Collection.

1413.— Altho' at the Beginning of this Year 1413. the Duke of *Burgundy* had got the better of the *Dauphin*, by means of the Sedition he had stirr'd up in *Paris*, yet he judg'd rightly enough that so violent State of things could not last long, and that the *Dauphin* being the Presumptive Heir of the Crown, his Interest would in all likelihood prevail at long run, over his own. There was no other Pretence, but his Age, to exclude him from the Administration of publick Affairs, during the King's Illness, which Pretence could not continue long. Besides, that Prince being already Sixteen Years Old, had

had already pass'd the Age fix'd for Kings to be out of *Minority*, and was consequently deem'd capable to govern the Kingdom: For which Reason the Duke of *Burgundy* was of Opinion, that in order to maintain himself in the Post he held, he ought before hand to make sure of the new King of *England's* Assistance. Hereupon, he sent divers Ambassadors to that Monarch, as appears by the Safe-Conducts that were given them.

The first is for the Governor of *Arras*, with Sixteen Persons; Dated *May*, 7th. Page 7.

The Second for a Baron, Two Knights, and Two Clerks, who are not named, &c. who were to go over into *England*, *certis de Causis*; Dated, *May* 24th. Page 14.

This Form of Safe-Conducts, without naming either the Persons sent, or those that sent them, gives Reason to Conjecture, that they were employed upon very Secret Business. We shall see, in the sequel, that they came from the Duke of *Burgundy*.

The Third Safe-Conduct was for *Raoul* (*Ralph*) *le Maire*, Provost of *St. Donas* of *Bruges*, and some others. Dated *June* 14. Page, 72.

We

We shall see anon, that those Envoys had Orders to propose to the King a strict Alliance with the Duke of *Burgundy*, before he was driven out of *Paris*, which happen'd in the Month of *September*.

It is uncertain whether before that time King *Henry* had determin'd to make War against *France*: But be that as it will, as soon as he saw himself courted by the Duke of *Burgundy*, either he form'd that Design, or entirely confirm'd himself in it.

Towards the Middle of *July* *Henry* sent Five Ambassadors into *France*, viz. *Henry Chicely*, Lord Bishop of *St. David*, who soon after became Archbishop of *Canterbury*; the Earl of *Warwick*; and three others; whose divers Full-Powers bore all date the 14th. of *July*.

The *First* was to treat of an Alliance and perpetual Friendship, between *Henry* and the Duke of *Burgundy*.

The *Second* to renew the Truce between *England* and *Flanders*.

The *First* of these Full-Powers clearly evinces, that the Duke of *Burgundy* had already proposed that Alliance to the King, for the Reasons above mention'd.

And, indeed, the Duke's Affairs appearing then to be at the Height of Prosperity, there's no manner of likelihood that

Henry

Henry should have bethought himself of proposing this private Alliance to the Duke. The Second was only to serve as a Pretence for the private Conferences which those Ambassadors were to have with the Duke.

The Third Full-Power was to acquaint the Court of *France* with their Master's Intention to observe the Truce of 28 Years; and to require the same Court to cause it to be better observed than it had been for the Time past.

The Fourth was to treat with the ADVERSARY of *France*, about all the Differences their Master had with him, and to conclude the Peace.

The Fifth was, to give Passes to the Ambassadors of *France*, to repair to the Place that should be agreed on, for the holding of the Conferences: All which Full-Powers are to be found Page. 34. & *seqq.*

The Duke of *Burgundy's* Flight from *Paris* broke off the Negotiation that concern'd him; nor was it resumed till some Time after.

In the mean time the Ambassadors of Both Crowns being met at *Lelingham*, immediately after the Revolution that happen'd at the *French* Court, and while the Duke of *Orleans* was at the Helm, they

they concluded there a Truce, from the First of *October* 1413, to the First of *June* 1414. Dated *October* 25th *Pag.* 56.

In the Conferences those Ambassadors had together, those of *England* gave to understand, That their Master pretended that the Treaty of *Bretigny* should be renew'd, and that all that had been taken from his Predecessors since that Treaty, should be restor'd to him. The Court of *France*, alarm'd at this Demand, sent immediately to King *Henry* an Embassy consisting of the Archbishop of *Bourges*, the Constable of *Albret*, and one of the King's Secretaries named *Gonthier Col*; whose Passports bear date the 8th of *October*, and their Commission the 11th of *Novemb.* *Pag.* 60. 69. This Embassy was probably design'd to sift King *Henry's* Intentions; for they were only empower'd to renew the Truce,

Year 1414. — On the 13th of *January* 1414, *Henry* named Commissioners to treat with those Ambassadors. *Pag.* 88. By another Piece in this Collection it appears, That in this Conference the *English* renew'd their King's Demand, touching the Treaty of *Bretigny*: To which the *French* answer'd, That they had no Instructions about that Matter. However they proposed, as of themselves, a way which they thought

thought proper to procure the Peace between the Two Crowns; which was the Marriage of *Henry* with the Princess *Catherine*, their Master's Daughter, and the only yet unmarried. *Henry* did not think this was at all conducive to procure a Peace, and insisted on the Restitution as the only effectual Means towards it: Nevertheless, as the Match that was proposed to him was not inconsistent with the Restitution, he was willing to treat about both those Means. Hereupon the Truce was prolong'd till the Second of *February* 1415. pag. 91. This done, the Ambassadors of *France* return'd to *Paris*. From hence appears the Error of *French* Historians, who pretend that this Match was first proposed by the King of *England*; but that Error is not material.

Four Days after the Signing of this Truce; that is, on the 28th of *January*, *Henry* named Ambassadors for the Court of *France*. Pag. 102.

Here follow some Acts in this Collection, which may serve to clear this Matter.

An Engagement from King *Henry*, that he shall not contract Marriage with any other Woman, but the Princess *Catherine*, before the 15th of *May*. pag. 103.

A Full-Power to his Ambassadors to prolong that Time. *Pag.* 104.

The King's Safe-Conduct for *Raoul le Maire*, Provost of *St. Donas* of *Bruges*, and Four other Envoys of the Duke of *Burgundy*. Dated the 29th of *January*; *pag.* 112.

Another Safe-Conduct for *Roland de Hutkerke*, Envoy of the same Duke. Dated *April* 2d. *Pag.* 102.

The Court of *France* either having some Exception to the Full-Powers of the *English* Ambassadors, or being to gain Time, desired *Henry* to send to them other Ambassadors, with larger Full-Powers: Upon which Request, the King named Seven other Ambassadors, on the 31th of *May*; *pag.* 131. Their Instructions were to treat with the Court of *France*, about the Two Means proposed on both Sides, *viz.* The Restitution, and the Marriage.

A Commission from the King to the Lord *Scroop*, and five others, to treat with the Envoys of the Duke of *Burgundy*, who were in *England*, about the King's Marriage, and the Princess *Catherine*. Dated *June* 4th. *Pag.* 136.

Before we proceed to other Pieces contain'd in this Collection, it is absolutely necessary to relate in this Place what
happen'd

happen'd in *France*, from the Beginning of the Year 1414.

The Duke of *Orleans*, who govern'd in the King's Name, fearing the *Dauphin* should play against him some such Prank as he had play'd against the Duke of *Burgundy*, kept such a Watchful Eye over that Prince, that he was little better than a Prisoner in the *Louvre*. This Condition not suiting with the *Dauphin's* Humour, he call'd secretly the Duke of *Burgundy* to his Assistance: Whereupon the Duke put himself at the Head of an Army, and march'd towards *Paris*. He was receiv'd at *Noyen*, *Soissons*, and *Compiègne*, and made himself Master of *St. Denys*.

But his Party not being strong enough in *Paris*, he could not enter that City; and thereupon he retired. Immediately after his Retreat, the King put out against him a severe Proclamation, and a Resolution was taken in Council to make War upon him: Pursuant to which the King went himself to *St. Denys* to fetch the *Oriflamme* *, as if he design'd to march in Person against the Enemy of the Kingdom.

Whilst

* The Royal Standard of France.

Whilst Preparations were made in *France* to carry on this War, the Duke of *Burgundy* sent into *England* the Ambassadors whose Passports were mention'd above. To guess at their Commission, 'tis but observing what Full-Powers *Henry* gave his Commissioners to treat with them.

The First was for them to treat with the Duke's Ambassadors about the King's Marriage with *Catherine*, Daughter of his Adversary of *France*, Pag. 136. Tho', at that time, the Duke of *Burgundy* was not only without Credit or Interest at the Court of *France*, but even declared Enemy of the Kingdom.

The Second Full-Power was to treat with the same about a *League, Confederacy, and perpetual Friendship, between Henry and his Successors, Kings of England, on the one Part, and their most Dear Cousin, John, Duke of Burgundy, his Successors, Subjects, and Vassals, and all his Dominions whatsoever, on the other Part; as also about the Manner and Form of the Succours, Subsidy, or Assistance, which they shall give one another, &c.* Pag. 137.

The Third Full-Power was to receive the Duke of *Burgundy's* Homage, as being the King's Vassal, Pag. 138.

From

From these it is easy to understand that the Duke of *Burgundy*, who saw all the Force of *France* ready to fall on him, ask'd Succours of the King of *England*; that he offer'd to become his Vassal, and to bring about his Marriage with *Catherine*, to His Majesty's Satisfaction, provided he might, by his means, recover the Station he had lost at the Court of *France*. Therefore 'tis not without Ground some have advanc'd, That the *English* Arms were brought into *France* by the *French* themselves: And yet no Historian that I know of, ever took notice of these secret Intrigues between *Henry* and the Duke of *Burgundy*, before the Beginning of the War. These are *Anecdotes* no where to be found but in this Collection, tho' absolutely necessary for the Understanding of those Times. For 'twas probably upon the Duke of *Burgundy's* courting his Friendship, that *Henry* form'd the design of prosecuting his Claim to *France*. However, this Negotiation had no effect this time, by reason of the Alteration that happen'd in the Duke of *Burgundy's* Affairs; of which it is necessary to take notice.

The *French* King having taken the Field, recover'd the Places of which the Duke had possess'd himself; after which,

the *Flemings* having refused to serve the Duke against *France*, the Duke of *Bourbon*, who had been sent with a Detachment into *Artois*, made himself Master of *Bapaume*. The *French* intended to have pursued their Conquests; but it happen'd very luckily for the Duke, that the King fell again into his Mad Fits; which gave the Duke leisure to provide *Arras* with Necessaries, and a strong Garrison.

As soon as the King was seiz'd with his Distemper, the *Dauphin* seized upon the Government, which the Duke of *Orleans* had no Right to dispute with him: He carry'd the King, frantick as he was, to the Siege of *Arras*, where he met with more Difficulties than he had expected; and therefore, without any more ado, it was resolv'd in the Council to grant Peace to the Duke of *Burgundy*, tho' upon very Hard Conditions. 'Tis true an Amnesty, or General Pardon, was granted him, but with the exception of Five Hundred of his Followers: And besides, it was agreed, that he should not return to Court, and that the King's Banners should be set up on the Walls of *Arras*. The Duke, satisfy'd with having extricated himself out of this Plunge, suspended for a while his Negotiations with the King of *England*.

We left at *Paris* Seven *English* Embassadors, sent over to treat with the Court of *France* about the Two Ways proposed on both Sides (*viz.*) *The Restitution*, and *the Marriage*.

These Embassadors met at *Paris*, towards the Beginning of *March*, with the *French* King's Commisſaries, at the head of whom was the Duke of *Berry*. The Authentick Protocol of their Conference is to be found in this Collection; but the ſame being too long to be ſet down here at large, I ſhall content my ſelf with giving the Subſtance of it.

The Embassadors of *England* demanded at firſt the whole Kingdom of *France*; after which they reduc'd their Claims to *Normandy*, *Touraine*, *Anjou*, *Maine*, all that *France* poſſeſs'd in *Guyenne*, all that had been yielded to *Edward* III. by the Treaty of *Bretigny*, all the Country ſituate between *Graveline* and the River *Somme*, the Homage of *Britany*, and the abſolute Sovereignty over all the Countries mention'd in this Article.

The *French* Commiſſioners having made ſeveral Exceptions to theſe Demands, and divers Offers on their part, the *English* reduc'd their Demands to theſe Four Articles.

1. The Treaty of *Bretigny*. 2. One Half of *Provence*; and the Counties of *Beaufort* and *Nogent*. 3. Six Hundred Thousand Gold Crowns, for the Arrears of King *John's* Ransom. 4. Two Millions of Gold for the Dowry of the Princess *Catherine*.

To these Demands the Duke of *Berry* return'd these Answers in Writing. 1. He offer'd to restore to *England* the *Aginois*, *Bazadois*, *Auch* in part, *Perigord*, *Bigorre*, *Xaintonge* beyond the River *Charente*; *Quercy*, *Montauban* excepted; *Angoumois*, and *Rovergue*.

2. To the Second Article he answer'd, That the King his Nephew held nothing in *Provence*, and never had taken any thing there from the *English*.

3. To the Third, That the King of *France* offering to yield so many fine Provinces, the King of *England* ought to forbear further Demands.

4. To the Fourth, That the King offer'd 600000 Gold Crowns, for the Dowry of the Lady *Catherine*.

After several Debates the *English* insisted on their First Demands, with relation to the Three First Articles, but came down as to the Fourth, to a Dowry of One Million of Gold Crowns. The

The Duke of *Berry* persisting likewise in his Offers as to the Three First Articles, advanc'd to offer 800000 Gold Crowns, for the Princess's Portion.

The Principal Difficulty was, That *Henry* claim'd the Full Sovereignty of all that should be yielded to him, which *France* would only grant in *Fee* or *Demefne*, in the same Condition each of those Countries were then in. The Conference ended on the 14th of *March*.

From that time till the Beginning of the War, there were several Negotiations, reciprocal Embassies, and Conferences about the Articles above-mention'd.

It was next to impossible the Peace should be made on the Foot King *Henry* proposed, unless he should compel *France* to it, by dint of Arms: Which however that Monarch was in hopes to do, by reason of the intestine Divisions of that Kingdom.

He knew very well that he should have but One of the Two Parties to contend with, and that they were too much exasperated one against the other, to unite against him: Besides which he entertain'd hopes of gaining the Duke of *Burgundy*. Hereupon, in a Parliament that met at *Leicester*, on the 31st of *May* 1414, the War was resolv'd on; and the Parliament granted

the King the Necessary Supplies towards Preparations for it.

All the remaining part of the Year 1414 was spent in Fruitless Negotiations. *France* had no other aim than to amuse *Henry*, who, on his part, still decoy'd *France* with Hopes that, in consideration of the intended Match, he might wave part of his Pretensions. With this View he put off, from Time to Time, the voluntary Engagement he was enter'd into, in relation to *Catherine*, as may be seen in several Pieces of this Collection. In the meantime Embassadors went from *London* to *Paris*, and from *Paris* to *London*; which is the reason this Collection contains, during this Interval, so many Safe-conducts, and Commissions to treat both of the Peace and of the Marriage: But this was only in order to a Reciprocal Amusement.

Among the Acts of this Year there is a Pass-port for an Envoy from the Duke of *Orleans*, dated *Nov. 1st*, p. 170; which affords Ground to believe that that Prince courted the King of *England's* Protection: But this is but meer Conjecture.

There's another Pass-port for *Copin de la Vieuville*, Envoy from the Duke of *Burgundy*, dated *November 16*. p. 179. That Prince, it seems, was willing to keep on foot the Negotiation that was begun before,

fore, about his Alliance with the King of *England*.

1415— On the 15th of *January* 1415, the Truce was prolong'd to the 1st of *May*, and afterwards, at divers Times, till the 15th of *July* the same Year. *Pag.* 197. 199. 225. 262.

France was then govern'd by the Dauphin *Lewis*, a Young Haughty Prince, who, till then, had thought he could amuse *Henry* with *Sham* Negotiations: But the Preparations that were making in *England* having, at last, open'd the Eyes of his Council, it was therein resolv'd to send Twelve Embassadors into *England*, with the Archbishop of *Bourges* at the Head of them. Their Pass-port is dated *April* 13. 1415. p. 119.

Three Days after, *Henry* having summon'd together all the Lords then in *London*, declared to them that he designed to go over into *France*, in order to recover his Dominions there by Arms. *April* 16. p. 222.

The Upshot of the Archbishop of *Bourges*'s Embassy was only a Prolongation of the Truce till the 15th of *July*. *Page* 262.

The King's Will and Testament (*Page* 289.) contains only Legacies to his Favourites and Domesticks.

On the 5th of *August*, the King being at *Southampton*, ready to embark, discover'd a Plot carry'd on by the Earl of *Cambridge*, Brother to the Duke of *York*, and by the Lord *Scroop*, who suffer'd condign Punishment. The *English* Historians say, That *France* had either given or promis'd them a Million of *Livres*, for killing the King : But no such thing appears in the Earl of *Cambridge's* Confession, p. 300. Their Design was to proclaim King *Edmund Mortimer*, Earl of *March*, who first discover'd himself the Conspiracy to the King.

Henry having shipp'd his Army, which consisted of about 50000 Men, set sail, towards the 20th of *August*, leaving to the Duke of *Bedford*, his Brother, the Regency of *England*. He landed at *Havre de Grace*, and a Few Days after besieged *Harfleur*, of which he made himself Master the 10th of *September*.

On the 16th of the same Month he sent the *Dauphin* a Challenge to fight him in Single Combat, on Condition that the Conqueror should be King of *France*, after the Decease of King *Charles*, who should enjoy the Crown during Life. Page 313. There's no Answer found to this Challenge.

In Pag. 314. is to be seen a Letter from *G. Bardolf*, the King's Lieutenant at *Calais*, to the Duke of *Bedford*, where-
in

in he acquaints him, that within a Fortnight, at farthest, the King will give the Enemy Battle. He adds, That the *French* assemble all their Troops, which, when together will make up an Army of above 100000 Men: Dated at *Calais*, the 7th of *October*.

Altho' the Acts contain'd in this Collection make but little mention of that Battle which was fought at *Azin-court*, on the 22d of *October*, yet they hint at it in several Places. Besides, the Victory which *Henry* gain'd on that Occasion, is, as it were, the Foundation of all the Events we shall mention hereafter; and therefore it is incumbent upon us to take some Notice of it.

King *Henry* having made himself Master of *Harfleur*, remain'd encamp'd near that Place, till the same was repair'd; and march'd from thence towards the End of *September*, or Beginning of *October*. During that Encampment his Army was seiz'd with a Bloody-Flux, which carried off one Third Part of it, and disabled another Third: Which Ill Condition, and the advanc'd Season, made him resolve to retire to *Calais*. He hoped to have been able to pass the *Somme*, at the Ford of *Blanquetaque*, where *Edward III.* had pass'd it, the Day before the Battle of *Crecy*.

When he came to that Ford he found it unpassable, which made him resolve to march along that River, up to its Spring, in order to find a Passage. In the mean Time the Constable of *Albert*, who commanded the *French* Army, having receiv'd several Reinforcements, and finding himself at the Head of above 100000 Men, did not think fit to guard any longer the Passes of the *Somme*; but, on the contrary, was glad the *English* should pass it, that it might not be in their Power to avoid fighting. Hereupon, he went to expect them in the County of *St. Pol*, near a Castle call'd *Azincourt*, where *Henry* came up with him, and with 15 or 20000 Men (some say only 9000) spent with Fatigue, and oblig'd to fight naked from the Waste downwards, by reason of the Loosness that was upon them, he put that great Army to the Rout. The Constable, the Duke of *Alencon*; the Dukes of *Brabant* and *Nevers*, Brothers to the Duke of *Burgundy*, and a great Number of other Persons of Note, were kill'd in that Battle; and among the slain were the Dukes of *Orleans* and *Bourbon*, the Counts of *Eu*, *Vendosme*, and *Richmond*, the Mareschal de *Boucicart*, the Lord d' *Etoueville*, and several others of Inferior Rank. The next Day, the Victorious King continu'd his March towards *Calais*; after which he

he embark'd for *England*, with his Prisoners, and landed there the 16th of *November*, pag. 327. Thus pass'd the Year 1415.

1416. It appear'd likely, that after this great Victory *Henry* would have had no other Thought, than to push on the War; and yet the whole Year 1416, and One Half of 1417, were spent in Negotiations: Nor did that Monarch all that while, seem to make the least Preparations to carry back his Victorious Arms into *France*. This Point, which never was well explain'd by Historians, is perfectly clear'd by the Acts of this Collection: For thereby it appears that, during the whole Year 1416, King *Henry* continued his Negotiations with the Duke of *Burgundy*, in order to bring him over to his Interest; which would have been more Advantageous to him than the Gaining of another Battle, and the Taking of several Towns. This, by the way, was, in my Opinion, the Master-piece of that Monarch's Politicks. We must now take Notice of those Negotiations, both with the Court of *France* and with the Duke of *Burgundy*, which are the Subject Matter of this Year 1417: In order to which it is necessary to consider what Circumstances the Court of *France* was in after
the

the Battle of *Azin-court*, since 'twas by that Compass *Henry* steer'd his Conduct.

The Consternation that had spread all over *France*, giving the Duke of *Burgundy* Hopes of putting himself again at the Head of the Administration, he thought it adviseable to improve that Opportunity: In order to which, a Month after the Battle, he march'd directly to *Paris*, with an Army; but the *Dauphin* had taken such good Precautions, that he prevented his entring that City. In the mean Time, that Young Prince, either through an Impulse of Revenge against his Father-in-Law, or because he did not think himself able to steer alone in so great a Storm, sent for to *Paris* the Earl of *Armagnac*, the Duke of *Burgundy's* mortal Enemy, in order to give him the Constable's Sword. The Earl arriv'd there the 20th of *December*, was invested with that high Office, and Five Days after the *Dauphin* dies, not without Suspicion of having been poison'd.

Upon the *Dauphin's* Death the Constable seiz'd on the Government, with so absolute an Authority, that he acted more like a Sovereign than a Minister, and shew'd no manner of Regard to the Duke of *Burgundy*. All the *Burgundian* Soldiers, that were made Prisoners, were hang'd without Mercy,

ey, and the Inhabitants of *Paris* of the same Party, were expos'd to continual Insults.

King *Charles* had Two other Sons, *viz.* *John* Duke of *Touraine*, and *Charles* Earl of *Ponthieu*. The First, who was become *Dauphin* by the Death of his Elder Brother, was then with the Earl of *Hainault*, whose Daughter he had married, and by whose Advice he sent Orders to the Two Contending Parties to lay down their Arms, as having Right to govern during the King his Father's Distemper: The Duke of *Burgundy* obey'd, and retired into *Flanders*; but the Constable, understanding that the *Dauphin* intended to remain Neuter in the Quarrel, refused to receive his Orders; unless he would openly declare against the *Burgundian* Party: The *Dauphin* could not be prevail'd upon to admit that Condition, rightly judging, that a Prince who takes upon him the Government of a State, cannot, on such an Occasion, put himself at the Head of a Party, without great Prejudice to his Authority. Under Pretence of this Denial the Constable of *Armagnac* kept the Government in his Hands, whilst the New *Dauphin* still continued in *Hainault*.

In the mean Time the Duke of *Burgundy* resumed his Negotiations with the
King

King of *England*: For amongst the Acts of the Beginning of the Year 1416 there are found divers Passports for the Duke of *Burgundy's* Envoys; who were sent into *England*, sometimes under Pretext of of renewing the Mercantile Truce between the *English* and *Flemings*, sometimes upon the Account of a certain Affair depending in the Council of *Constance*. We shall see anon the Result of these frequent Embassies.

The Negotiation between *Henry* and the Duke of *Burgundy* was the true Reason for which the War was suspended: The Duke was possess'd of great Demesnes in *France*, and of the Counties of *Flanders* and *Artois* in the *Low-Countries*; Besides which he was, in *France*, the Head of a powerful, tho' oppress'd Party, and which might get to be uppermost, as it did, in Effect, afterwards. 'Twas therefore a capital Point for King *Henry* to gain that Prince to his Interest. He did not want Penetration to perceive that the only Motive upon which the Duke courted his Alliance, was only to make use of it upon Occasion, in case he should happen to be hard put to it: And therefore he was to be drawn to make such a Step, by the Despair of being otherwise able to resist his Enemies. Upon this
this

this Consideration King *Henry* was too cunning to press *France*, well knowing that whatever Advantages he should gain, would be as many Obstructions to the Execution of that Project; and that the more Victories he should win, the faster would the Constable's Credit be ruin'd; by which Means the Duke of *Burgundy* might easily get the Administration of Affairs, without the Assistance of *England*. It was therefore King *Henry's* Interest that Affairs should continue in *France* on the same Foot they were in; that is, That the Constable should preserve his Authority, and be in a Condition to oppress, without Controul, the *Burgundians*; that so, out of Spite, and a Spirit of Revenge, the Duke of *Burgundy* might be induced to make a Step which he would never have made, if he could have found out any other Way to ruin his Enemies. This, without doubt, was the true Reason of the Interruption of the War on *Henry's* Part: But he went very near being bubbled by his own Politicks.

About the Beginning of the Year the Emperor *Sigismund* was gone to *France*, in order to endeavour to mediate a Peace between the Two Kings at War, but had not found in that Court the necessary Dispositions to bring his Project to bear.

bear. In the Month of *April*, he went over into *Holland*, whither the Earl of *Holland* was gone also, upon the same Design. The Constable of *Armagnac*, who was a very dexterous cunning Man, observing the officious Eagerness of those Two Princes, thought it adviseable to make use of them, in order to lull *Henry* asleep, and take *Harfleur* from him: With this View, he consented, that they should endeavour to find out Expedients to procure a Suspension of Arms, which might afford Time to negotiate a Peace: Upon this Consent, the Two Princes Mediators agreed with *Henry* upon a Truce of Four Years, during which the Town of *Harfleur* should be deposited in their Hands on certain Conditions, which the *French* Princes, then Prisoners in *England*, took upon them to perform. This Passage, of which Historians have made no Mention, appears, from a Piece in this Collection, *Pag.* 362. While *Henry* slumber'd, on the Hopes of this Truce, the Constable, under various Pretences, caused all his Forces to march towards *Normandy*: And when every Thing was in a readiness, the Captive Princes refused to sign the Treaty, which thereby became Void and of no Effect. At the same Time the Constable went to besiege *Harfleur*, whose

Garrison

Garrison *Henry* had not taken care to reinforce.

That Monarch finding himself thus over-reach'd, resolv'd to use Cunning in his turn; and propos'd a Truce, that he might have Time to make Preparations for the Relief of *Harfleur*, the 28th of *June*, *Pag.* 365; and afterwards desired an Interview with *his Cousin of France*, *Pag.* 366: But the Constable was deaf to all these Proposals; whereupon *Henry*, had no other Resource, but Arms. He entertain'd hopes that the Valour and Experience of the Earl of *Dorset*, his Uncle, who commanded in *Harfleur*, would give him Time to make Preparations for its Relief; upon which Expedition the King seem'd resolv'd to go in Person, as appears by several Pieces of this Collection, from the 3d of *June* to the 22d of *July*: But at last, at the Emperor's Solicitation, he committed that Affair to the Duke of *Bedford*, his Brother; *Pag.* 371. The Duke having put to Sea about the latter End of *July*, beat the Count de *Narbon*, who kept the Place block'd up by Sea; whereupon the Constable was obliged to raise the Siege.

We left the *Dauphin John* in *Hainault*, refusing to accept the Condition on which depended his Return to the King his Father's

ther's Court. The Duke of *Burgundy*, knowing he was enclined to remain Neuter, was gone to meet him at *Valenciennes*: And in the Conference he had there with him, and the Earl of *Hainault*, it was agreed That the *Dauphin* should put up his Claim to the Station his Birth gave him in *France*; that if it were admitted, he should carry the Duke thither along with him; but if his Demand were denied, that then he should concert with the Duke and the Earl of *Hainault*, proper Measures to deliver the King his Father from Captivity.

Pursuant to this Resolution, the *Dauphin* repair'd to *Compiegne*, where he stopp'd, while the Earl of *Hainault* went to negotiate that Affair at *Paris*: But as soon as he gave to understand that the *Dauphin* intended to recal the Duke of *Burgundy*, they would have no further Treaty with him. Hereupon that Prince could not forbear to utter some Menaces, which so alarm'd the Constable and his Partisans, that in order to free themselves from the Uncasiness they were under, they caused the *Dauphin* to be poison'd; who died at *Compiegne* the 16th of *April* 1416, and not in 1417, as *Mezary* has it, in his Abridgment.

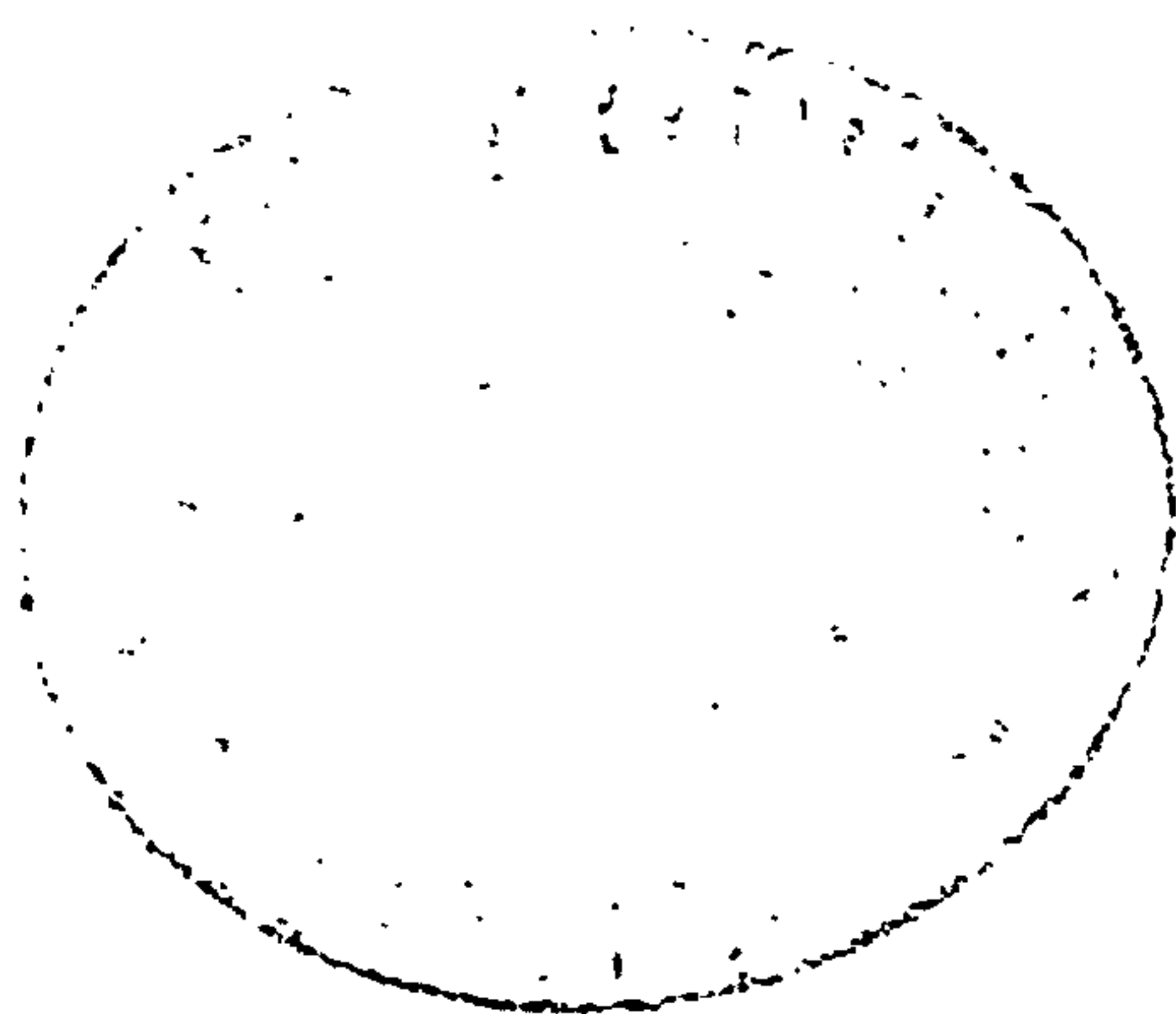
By the *Dauphin*, *John's* decease *Charles*, his Brother, Earl of *Ponthieu*, became *Dauphin*, and Presumptive or Apparent Heir of the Crown. That Young Prince, who was but Fourteen Years Old, delivered himself up wholly to the Constable, at the Instigation of the King of *Sicily*, his Father-in-Law, a sworn Enemy to the Duke of *Burgundy*: Upon which the Duke's Affairs grew worse and worse. The Constable, keeping no Measures in the Violences he exercised upon the *Burgundians*, and having rather chosen to suffer the *Dauphin John* to be sacrificed, than to run the Hazard of seeing his Enemy get the better of him, the Duke found at last, that he had no other Resource, than throwing himself into the Hands of the King of *England*. Hereupon, without ballancing any longer, he sent Orders to his Envoys at *London* to agree upon an Interview between Him and the King, which was to be held at *Calais* in the Month of *October*. *August* the Fifth and Seventh. *Pag.* 374, 375.

Whilst this Affair was Negotiating at *London* the *Burgundians* laid a Design at *Paris* to deliver up One of the Gates of that City to their Chief: Which Conspiracy being discovered, the Constable caused

caused the Authors of it to be punish'd with such Severity, as compleated the Duke of *Burgundy's* Despair, and, at last, made him resolve, to take the Steps he had so long put off. Thus having now no Measures to keep with the Court of *France*, he caused his Envoys at *London*, to conclude with *Henry* a Truce for all their Respective Dominions, until *Michaelmas* 1417; which Truce was proclaim'd at *Calais*, in the Month of *August*. But his Revenge did not stop there; for his Envoys engaged, in his Name, that he would acknowledge *Henry* as King of *France*; that he would pay him Homage, and swear Allegiance to him: But this Engagement was kept Secret, because the King's and the Duke's Designs required it.

Here now follows what's found in this Collection of *Publick Acts* concerning that Matter.

A Commission to the Bishop of *Litchfield* and the Earl of *Warwick*, to confer with the Envoys of the Duke of *Burgundy* upon certain Affairs of the Church: Dated *August* the Fifth. *Pag.* 374. This was only the Pretence for the Conferences.



Another

Another of the same Day, in order to agree with the same, upon an Interview between the King and the Duke.

An Order to all such as are bound to attend the King, to hold themselves in readiness to go with him to *Calais*, where he is to have an Interview with some of his Enemies: Dated the 7th of *August*. Page 375.

An Order to the Governour of *Calais* to cause the Truce concluded with the Duke of *Burgundy* to be publish'd: Dated *August* 16. Pag. 383.

A *Memorandum* of the King's Departure for *Calais* (*viz.*) The 4th of *September*. Pag. 385.

A Safe-conduct for the Duke of *Burgundy*, with a Retinue of 800 Persons, the Duke of *Glocester* being given as Hostage to the Count of *Charolois*, for the Safety of the Duke his Father: Done at *Calais*, in the presence of the Emperor *Sigismund*, Oct. the 1st. Pag. 390.

A Commission to *Thomas de Camoys*, &c. to receive the Oaths of the Duke of *Burgundy*, and of the Count of *Charolois* his Son; as also to swear in the King's Name to the Conventions pass'd between them: Dated the 2d of *October*. Pag. 394.

Conventions between the King and the Duke of *Burgundy*, which are to be sworn to by the Duke. Pag. 394. Letters

Letters Patents of the Duke of *Burgundy*, conformable to the Preceding Conventions. This is an Anecdote Piece, of which Historians have had no manner of knowledge, and which is so curious as to deserve being transcribed and inserted here at length.

JOHN, *Duke of Burgundy, &c. to all such as shall see or hear these Letters, Greeting.*

Whereas the Most High, &c. Henry, by the Grace of God, King of England, who styles himself King of France, has inform'd us of his Right and Title which he has to the Kingdom and Crown of France.

And as, out of Reverence to God, and to avoid the Effusion of humane Blood, he has caused Charles, his Adversary of France, to be required to give up to him the Kingdom and Crown of France abovemention'd, with all its Appurtenances; to which Request his Adversary would by no means assent, nor to any other Good Means of Peace:

Wherefore the said King of England has told us, That with the help of God, of our Lady, and of My Lord, Saint George, he intends to proceed by way of Arms, to the recovery of the said Kingdom and Crown of France, as in Right he thinks he ought to do, as one who has no Sovereign but God, of Whom he can demand Justice. *And*

And we, knowing the Right of the said King of England, and considering the great Victories which God, of His Grace, has given and shewed, as well to the said King of England who now is, as to his noble Progenitors and Predecessors, Kings of England, in acquiring their Right to the Crown and Kingdom of France aforesaid,

Do promise by these Letters, written with our own Hand, and sealed with our Privy Seal, to the said King of England, That

Altho', thro' Default of right information of the Right and Title which the said King of England has to the said Kingdom and Crown of France, we have sided with his said Adversary, thinking to do well:

But now, being better inform'd, we do, and will henceforward hold the part of the aforesaid King of England and his Heirs, as one, and those, who is and will be Rightful Kings of France, and who of Right have, and shall have the Possession of the Kingdom of France.

But forasmuch as the said King of England does insist to require us to do him homage for the present: Altho' we ought to do the same;

Yet nevertheless we do promise by these presents, that as soon as, with the help of God, of our Lady, and of My Lord, Saint George, the said King of England shall have a considerable part of the said Kingdom of France, we
shall

shall do to the said King homage of Allegiance, and swear Fealty to him, as a Subject of the Kingdom of France ought to do to his Sovereign Lord King of France; and also shall endeavour, by all secret ways and means which we shall know of, or of which we may be any ways inform'd, to cause the said King of England to compass his Purpose of having a real and peaceful possession of the aforesaid Kingdom and Crown of France.

And that, for the time that the said King of England will apply himself to the recovery of the said Kingdom and Crown of France, we shall make War, with all our power, on our Enemies of the Kingdom of France, that is to say, to A. B. C. D. and all their Men, Countries, and Will-affected, who shall be disobedient to the said King of England.

And moreover we do promise that

By any Alliances, made or to be made, between the said King of England and us, in which are, or shall be excepted, the said Adversary, or the Son of the said Adversary to the said King of England,

It neither is, nor shall be our Intention, to do any prejudice to the said King of England, nor to anything that we have promised him in these our Letters; but shall perform the same in every Point.

As also, if such an Exception of the Adversary, or of his Son, as aforesaid, be by us expressed,

expressed, for a Greater Good, and, with the help of God, the sooner to compass the Accomplishment of the aforesaid Business; nevertheless we will and declare, by these our Letters, such Exceptions to be void, and of no value or effect.

And to the end that every body may know that these our Letters proceed from our meer and free Will, and that we will keep and observe the same in every Point, without ever running counter to the same in any ways, we do swear and promise the same, on the Faith and Loyalty of our Body, and on the Word of a Prince.

Written and signed with our own Hand, and sealed with the Privy Seal of our Arms :
At Calais, the — Day of October, in the Year —

Mezeray says, “ That the Passion of governing so transported the Duke of Burgundy, that he went to confer with the King of England at Calais, and there concluded with him a Private Truce; by which he engaged, in some manner, not to assist the King of France, his Sovereign. ’ But besides that the Truce was already concluded and publish’d at Calais, before the Duke repair’d thither, the Foregoing Piece sufficiently
C shews

shews, that a *Private Truce* was not the Business in question between *Henry* and the Duke.

I shall observe here by the way, that *Mezeray* commits a capital Error, which occasions great Confusion in the History of those Times, by saying that from *Calais* the Duke of *Burgundy* went to confer with the Dauphin *John*, who was dead Six Months before; and by placing the Death of that Prince in the Year 1417, whereas he dy'd in the Month of *April*, 1416. This manifestly appears from the Letters Patents above, wherein the Duke confederates with *Henry* against the Dauphin. Now this Dauphin could be no other but *Charles*, who was his sworn Enemy; whereas *John* was his Friend; as was shewn before. 'Twas not so much with Intent to animadvert upon *Mezeray's* Mistake, as to shew the Usefulness of this Collection, that I made this Observation.

Whilst *Henry* was at *Calais*, France alarm'd at the Interview he was to have with the Duke of *Burgundy*, sent thither the Archbishop of *Reims*, with Five other Embassadors, under Pretence of forwarding the Peace; but, in all appearance, 'twas only to discover what pass'd there. By all the Histories of *France* it appears that they were not able to penetrate into that Secret;

cret; altho' the Subsequent Steps of the Duke of *Burgundy* raised a just Suspicion of his being too good a Friend to the *English*: However, this Alliance between the King and the Duke of *Burgundy* is, as it were, the main Hinge on which turn all the principal Events that went before, or came after it: Which shews how imperfect most Histories are, and how useful this Collection may be to such as shall, for the future, write that of *England*. During their Stay at *Calais* the *French* Embassadors obtain'd a Truce, from the Ninth of *October* to the 2d of *February*, 1417, N. S. Pag. 397.

Amongst the Acts of the Year 1416 there is a Treaty of Alliance and Confederacy against *France*, between the Emperor *Sigismund* and *Henry*; which Treaty was sign'd at *Canterbury* the 15th of *August*, whilst the Emperor was in his way to *Calais*, Pag. 377. 381. This shews that the Emperor was not an Impartial Mediator, since, without having receiv'd the least Injury from the Court of *France*, he leagued against them with their Enemy, under pretence that he could not effect a Peace between the two Crowns. This Treaty shews likewise that *Sigismund's* Journey, and his Stay in *France* and *England*,

C 2

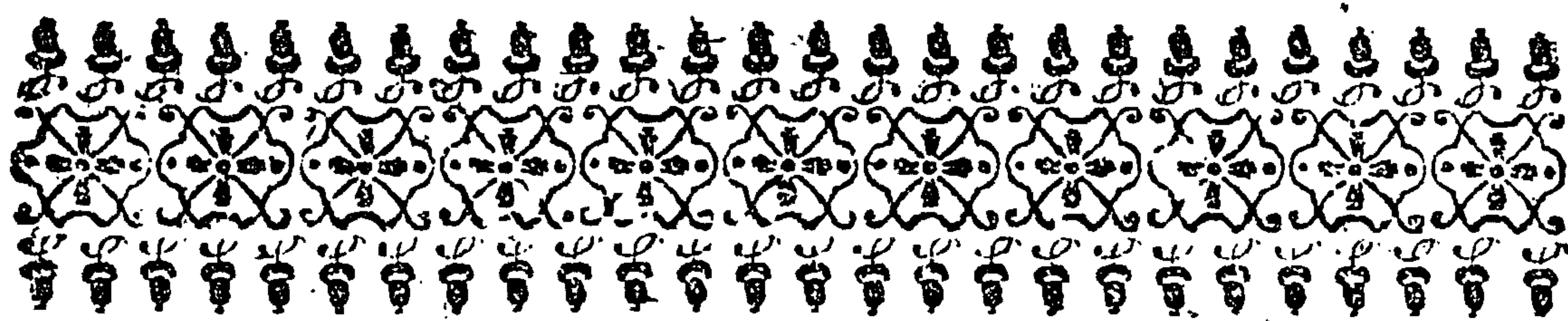
gland, were not altogether disinterested, as he pretended ; for, by that Treaty, *Henry* engaged to procure to him the Possession of some Provinces of *France*, to which he laid claim, and the Homage of certain Countries not express'd therein, by which *Provence* and *Dauphinè* were probably meant. On his part *Sigismund* engaged, with all his Power, to aid and assist *Henry* to conquer the whole Kingdom of *France*. It appears also by some Pieces of this Collection, that after the signing of the Treaty of Confederacy against *France*, the Emperor being gone to *Calais*, continued there still the Office of Mediator between the two Crowns, *France* being ignorant of his Engagements ; which does not seem extreme fair. *Pa.* 387. In short it appears by divers Pieces in this Collection, that there was a strict Union and perfect Correspondence between the Emperor and King *Henry*.

As soon as the King of *England* was secure of the Duke of *Burgundy's* Assistance, he turn'd all his Thoughts towards War. With this View he sent Embassadors to *Arragon*, *Castile*, *Germany*, the *Hanse-Towns*, and the Republick of *Genoa*, in order to draw Assistance from
all

all those States, or at least to engage them to stand neuter. All these Commissions are found among the Acts of the Month of *December*.

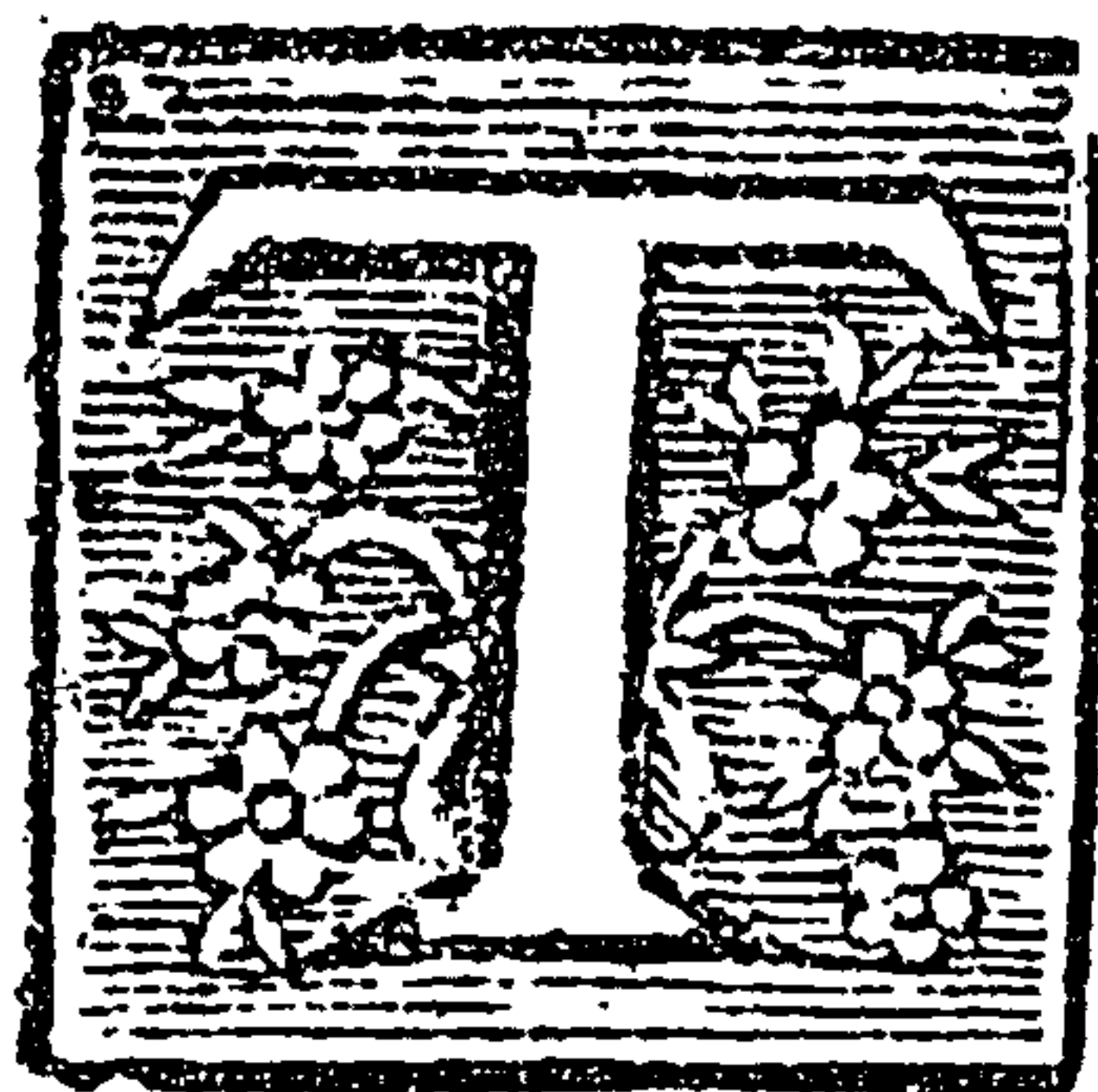
Before we pass to those of the following Year 1417, it will not be amiss to take notice of another *Anochronism* in *Mezeray*, who places King *Henry's* Second Landing in *France* in the Year 1416; whereas it is certain it did not happen before the End of *July* 1417, as appears by several Pieces in this Collection, and by the whole Sequel of the History.





ARTICLE II.

I. *ANALYSIS per Quantitatum Series, Fluxiones, ac Differentias; cum Enumeratione Linearum Tertii Ordinis.* London, MDCCXI. in Quarto, Pag. 116. and sold by D. Mortier.



THE Treatises contain'd in this Volume are all written by Sir *Isaac Newton*, the Greatest Mathematician, as every one knows, that has been for many Ages past.

Mr. *Jones*, who publishes them, acquaints us that the First and Last are printed here for the first time, but that the other had been printed before.

He met with the First among the Papers of Mr. *Collins*, an *English* Mathematician of the Last Century, who receiv'd it in 1669, from the famous Dr. *Isaac Barrow*, a Mathematician and Divine, at *Cambridge*. Altho' that Treatise bore no Name, and was written by Mr. *Collins*,
the

the Editor found very soon, both by the Work it self, and by some of Doctor *Barrow's* Letters, that it was the Performance of Sir *Isaac Newton*, who thereupon shew'd him the Original.

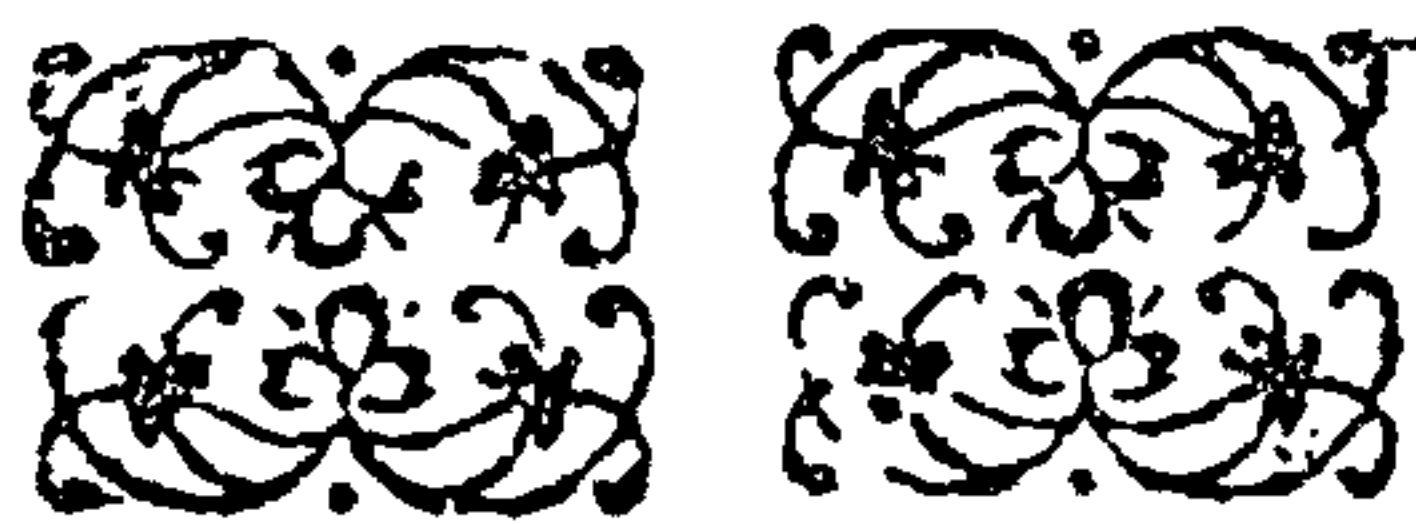
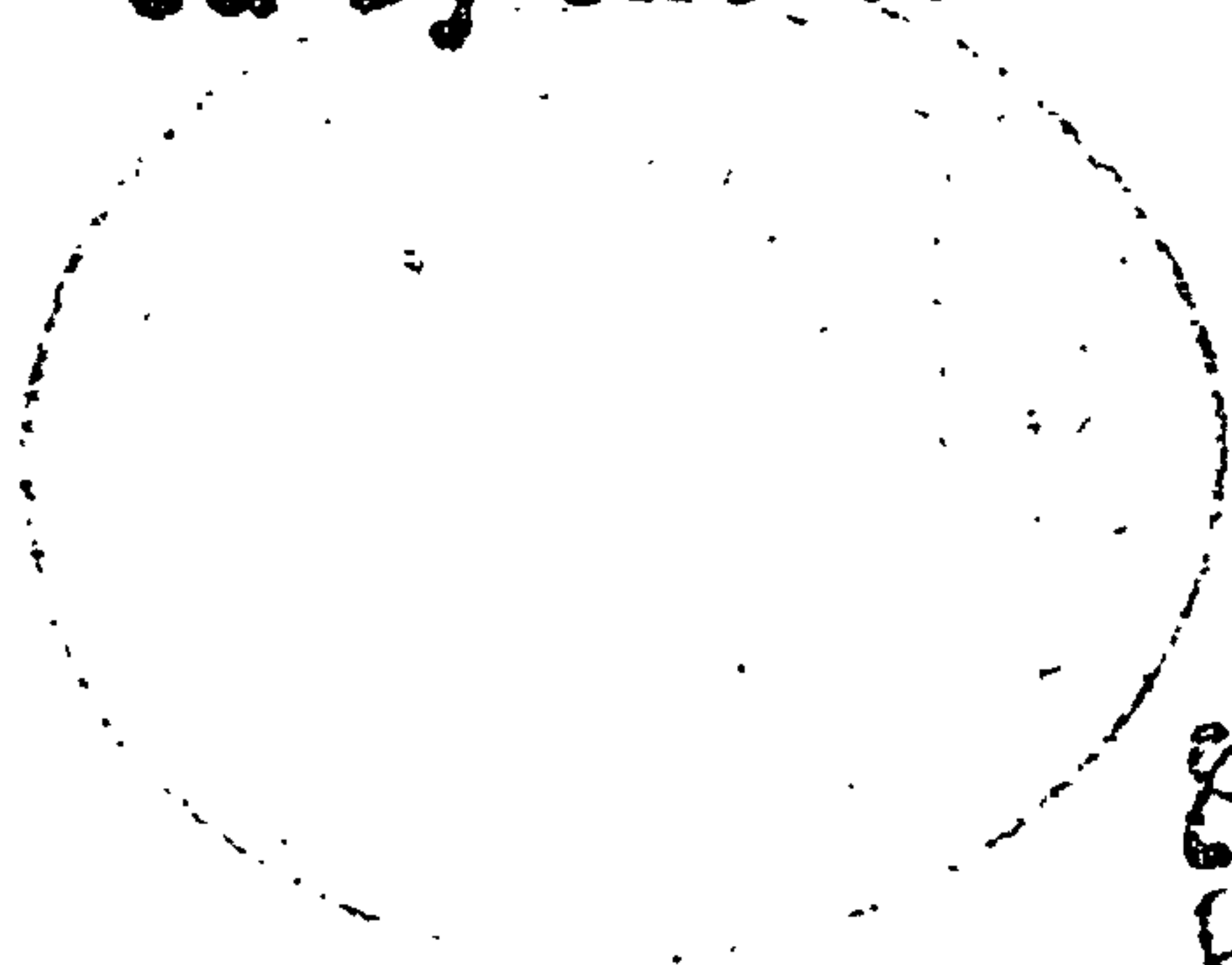
This Treatise was intituled *Of Analysis by Infinite Equations*. And altho' it had been sent to Mr. *Collins* a little after the *Logarithmotechny* of *Mercator* had been publish'd, it was found, by some other Letters among Mr. *Collins's* Papers, that Sir *Isaac Newton* had discover'd the method of finding the Dimensions of *Quantities* by Infinite Progressions, some Years before *Mercator* had publish'd his Work, as may be seen in Mr. *Jones's* Preface, which likewise acquaints us that Sir *Isaac Newton* has made several additions to this Treatise, in order to render it more clear.

Next to this come Fragments of several Letters from that Great Man to Mr. *Oldenbourg*, Doctor *Wallis*, and Mr. *Collins*, concerning the same subject : They were not printed at length, to avoid repeating what had been said in the Foregoing Treatise ; and the Author thought fit likewise that some Examples in it should be omitted, because he judg'd his Rules to be clear enough without them.

To these Fragments has been subjoin'd the *Treatise of the Quadrature of Curve Lines*, with
 C 4 that

that of the Enumeration of the Lines of the Third Order. Which had already been publish'd at the End of the Authors Opticks, that came out in 1704; and which was mention'd in the Ninth Tome, *Art.* 9. of the *Bibliothèque Choisie*.

The Last Treatise is intitul'd *Differential Method*. And was taken from the Author's original Copy. It contains the Doctrine of the Description of *Curves*, upon the Differences given of the *Ordinate*. The Excellence of this new Method consists in that the Author, confining himself within the Bounds of the First and Last Reasons, grounds it upon Demonstrations as certain as those of the Ancients, without having need of supposing *Quantities* infinitely little or indivisible, which cannot be look'd upon as *Quantities*. Moreover, this Method, which is grounded upon very Few Propositions, comprehends the most Difficult Problems, which cannot be resolv'd by the ordinary Methods.



II. COMMERCIVM EPISTOLICVM
D. JOANNIS COLLINS & alio-
rum, de ANALYSI promota; Jussu So-
cietatis Regiæ editum. London
MDCXCII. in 4°. Pag. 126.

THIS Volume contains a Collection
of divers Letters of several illustri-
ous Mathematicians of the XVII Century,
about the preceding Subject; and which
the Gentlemen of the Royal Society of
London caused to be printed, to shew that
Sir Isaac Newton is the first Inventer of
this Method, of which *Monsieur Leibnitz*,
a great Mathematician and Philosopher,
thinks likewise to have been the first
Discoverer.

Ever since the Year MDCXCIX there
had been a Dispute about this Matter,
between Messieurs *Leibnitz* and *Fatio de*
Dallier, as may be seen in *Pag. 107* of
this Collection: But after *Sir Isaac New-*
ton's Books about the Number of the
Curves of the Second Sort, and of the
Quadrature of Figures had been publish'd,
there was inserted in the *Acts* of *Leipsig*,
an Extract of the First of these Books,
in the Month of *January* MDCCV, where-
in *Monsieur Leibnitz* was declared the In-

venter of the *Differential Calculus*, as he call'd it, or of the *Fluxions*, as Sir *Isaac Newton* thought fit to name it. It was even thought that the Stile of the former was discernable in that Extract.

This gave Occasion to Mr. *Keill*, a Mathematician at *Oxford*, to say in a Letter inserted in the *Philosophical Transactions* of the Year 1708, that Sir *Isaac Newton* was undoubtedly the first Author of the *Computation of Fluxions*, as may be seen by his Letters publish'd by Dr. *Wallis*; but that this Computation had since been publish'd by Mr. *Leibnitz*, in the *Acts of Leipzig*, under a new Name, and with new Characters. In the Year 1711, Monsieur *Leibnitz* demanded Reparation for this Injury, of the Royal Society: Which Mr. *Keill* not only refused, but even maintain'd more openly than before, that Mr. *Leibnitz* had made use of Sir *Isaac Newton*'s Discovery, which he had assumed to himself.

Hereupon the Royal Society, in an Assembly held the 14th of *April*, 1712, declared that they were of Mr. *Keill*'s Opinion; and have caused their Judgment to be printed in *English* and *Latin*, at the End of this Collection.

'Tis not my Design to enter into this Dispute, which begins to grow Warm; and

and I will only say to those Gentlemen.

Non nostrum inter vos tantas componere Lites.

After all, it were to be wish'd there should have been the like Disputes about all the Noble Inventions of former Ages, the Progress of which we should be better acquainted with; whereas we are now altogether ignorant of it, in several Respects.

III. JOAN. FREIND. M. D. Oxon.

Prælectionum Chymicarum Vindiciæ, in quibus objectiones in Actis Lipsiensibus, Anno 1710, Mense Septembri, contra vim materie adtractricem adlatæ diluuntur. In the Philosophical Transactions of the Months of July, August, and September, 1711. Pag. 12.

I Have not seen Dr. Friend's Book, but only his Vindication of it in the Philosophical Transactions for the Months of July, August, and September, of the Year 1711, against some Objections raised against him in the Leipzig Journal, about his

his Ascribing some Effects of Bodies to *Attraction*, or the Effort they make to draw near, without shewing the Cause of that Attraction, which is a Secret of Nature, that, in all Probability, will never be known.

He ridicules with Reason, the *Cartesians*, who pretend to give a Mechanical Account of every Thing, and who thereupon advance Hypotheses altogether uncertain, which they assert as Truths. Sir *Isaac Newton*, the greatest natural Philosopher, as well as greatest Mathematician who is known to us, has follow'd a quite different Method: He supposes nothing but what Experience and Observations have taught us; and from these indisputable Principles he draws Consequences, which he very happily applies to other natural *Phænomena*. According to this Method he has demonstrated that the Planets, by their Motions, describe Ellipses round the Sun, and *Areas* proportionable to the Time of their Revolutions. He has prov'd the same Thing as to the *Satellites*, which turn round the Planets, with respect to those Planets: By which it is indisputable, that the Planets tend and gravitate towards the Sun, and the *Satellites* towards the Planets, which are in the Center of their Motions: This inclination decreases

decreases in a *duplicate Ratio* of their Distances; and, according to him, there is an immutable Force in Bodies, by which they encline one towards another; which is the Reason that the Inclination or Bent of the Moon towards the Earth, produces there, with respect to the Sea, the same Effect with Gravity, and occasions its Flux and Reflux. Let this Inclination be call'd *Attraction* or *Occult Quality*, 'tis all one; for the Cause of it will still remain unknown: But tho' this Force of Nature be hid, we must not, however, look upon it as a meer Fiction; for 'tis as certain that there is such a Thing, as that 'tis certain that there are a Sun and Planets.

Dr. *Friend* shews that other Natural *Phænomena* have been found by the same Method; and he even believes that, among the *Corpuscles* of Matter, there is also an *Attraction*, by Means of which several Effects may be accounted for. They who made at *Leipsig* the Abstract of his Book, were apprehensive, that if such Terms as that of *Attraction* were used again, those of *Sympathy*, *Antipathy*, *Antiperistasis*, and the like, would likewise be soon employ'd, which formerly served only to cover Ignorance in Natural Philosophy, and to satisfy the Inquisitive with Words
they

they did not understand. Dr. *Friend* answers that it does not follow that because a Man acknowledges a Principle that really exists, he ought to acknowledge others that do not exist; or that because he admits Gravity, altho' its Cause be unknown, he ought to admit Chimeras which are neither founded on Experience nor back'd by Reason, which cannot account for them.

'Tis objected against him that the Power of Attraction cannot be accounted for by Mechanick Reasons: But altho' one cannot explain by such Reasons the *elastic* Force of the Air, yet the same must be admitted, to explain divers *Phænomena*. A Watch-maker makes a Watch, tho' he knows not the Reasons either of *Gravity* or of *Elasticity*: In like Manner Natural Philosophers may explain a vast Number of Effects, by the known Laws of the Motion of Bodies, altho' they are ignorant of the Reasons of those Laws.

The Author, in his Defence, makes use likewise of the Principles of Mr. *Leibnitz's* *Dynamick*: Besides, he acknowledges that God is the *Author* and *Preserver* of those Laws: Which must be necessarily acknowledged, since the Mechanism of Bodies cannot be the first Cause of their Disposition. He proves also that there must
be

be an acting Principle in Nature, without which it could not subsist; and this Monsieur *Leibnitz* seems to acknowledge, by saying that the *Characteristick of Substances is to act*.

He afterwards confutes them who pretend, that we must look for that Force in the *Æther*, or in a most subtil Fluid: He asks, what it is that moves that *Æther*, and preserves its perpetual Motion? Whence it proceeds that its contrary Motions do not destroy one another, and that every one of them performs what it is destin'd for? All this must proceed from some *Occult Quality* which is in the *Æther*; and then several others must be admitted. They who made the Abstract of Dr. *Friend's* Book admit a *Magnetical Sphere of a most Fluid Matter*, which surrounds the Particles of Bodies, and which pushes them either from or towards one another. But this Hypothesis is liable to the same Difficulties, and this *Magnetism* is also an *Occult Quality*, as the Author makes it appear.

'Tis commonly thought that the Force of Bodies, or the Quantity of their Motion, results from the Compound Proportion of the Quantity of Matter and of the Velocity of the Motion. But the Author of the Abstract rejects that Axiom, and makes use

use of some Principles of Mr. *Leibnitz*. Dr. *Friend* confutes this by the common Consent of the Mathematicians, without dwelling any longer upon that Matter.

IV. *PHILOSOPHIÆ NATURALIS Principia Mathematica, Auctore ISAACO NEWTON, Equite Aurato. Editio secunda, auctior & emendatior. CAMBRIDGE, MDCCXIII. in 4°. Pagg. 518. And are to be found at David Mortier's.*

THE First Edition of this Book came out in 1687, and we publish'd a short Abstract of it, written by the Late Mr. *Locke*, in the Eighth Tome of the *Bibliothèque Universelle*. This Work has since gain'd such Reputation, and has done its Author so much Credit, that 'tis altogether unnecessary to dwell long upon it. We shall only take some Notice of the Additions that are in this Second Edition.

There is in the first Place a large Preface written by Mr. *Cotes*, Fellow of *Trinity College* in *Oxford*, and Professor in Astronomy and Experimental Philosophy; who has taken Care of this Edition.

In

In this Preface he treats of the Method of this Work ; and begins with observing that there have been, till now, Three different Ways of treating Natural Philosophy. The First is that of *Aristotle* and of the Scholasticks, who ascribed all the Effects of Nature to *Occult Qualities* ; and as their Business was rather to give New Names to Things, than to explain their Nature, they ought to be look'd upon as the Authors rather of a *New Philosophical Language*, than of a New Philosophy. The Second Method of Philosophizing is that of the *Cartesians*, who, with Reason, have rejected all these insignificant Terms, and, the better to account for Natural *Phænomena*, have supposed an Homogeneous Matter that makes up all Bodies, whose Diversity proceeds only from the various Disposition of the Particles of which they are form'd. It cannot be denied that the Method of proceeding from Things Simple to Compound is good, provided nothing be assign'd to the Particles of Matter, but what Nature has bestow'd on them, and which can be proved by Experience : But those Philosophers have taken the liberty to ascribe to the Particles of Matter Figures, Magnitudes, Situations, and Motions, of which they had not the least certainty.

certainty ; they have also suppos'd Fluids which freely pass through the Pores of all Bodies, and which are agitated by unknown Motions. Thus they abandon the true Constitution of Things, which is not to be guess'd at by uncertain Conjectures, since it can hardly be discover'd by most assured Observations. They who have other Foundation but Hypothesis, even while they carefully observe the Laws of Mechanicks, may broach ingenious Fictions ; but after all these are but Fictions. There's a Third Method of philosophizing, which is that Sir *Isaac Newton* has follow'd, and which consists in deducing every thing from most simple Principles ; and which admits no Principle but what can be demonstrated by the *Phænomena* : It receives no *Hypothesis* but as Questions, the Truth of which may be debated : It makes use both of the *Analysis* and *Synthesis* : It searches the Force, and the most simple Laws of Nature, by Means of the *Analysis*, and by examining some select *Phænomena* ; and as soon as a Man has found what he look'd for, he fixes the Constitution of the rest, by Means of the *Synthesis*. Of this Sir *Isaac Newton* has given an excellent Instance, by explaining the System of the World by the Theory of *Gravity*, which he

he has discover'd in all Bodies, by most certain *Phænomena*.

Mr. *Cotes* undertakes to give us an Idea of this System, by the following Reasonings, which we shall abridge as much as possible.

All Philosophers agree that all the Bodies that are round the Earth press what's under them. Experience has shewn, that there are not Bodies altogether light, and that what is call'd *Levity* is only an Apparent and Relative Lightness, which proceeds from this, *viz.* That Compact Bodies are heavier. As all Bodies press or gravitate upon the Earth, so it equally presses or gravitates upon all Bodies; for this Pressure is reciprocal and equal on both sides, as appears by this Reasoning. Let the Mass of the Earth be divided into Two Parts, either equal, or unequal, if the Weight of the Parts did not reciprocally press them, the lesser Weight would continue moving *ad Infinitum*, towards the Side on which the great Weight should encline, which is contrary to Experience. It must therefore be allow'd that the Weight or Gravity of the Parts is in an *Equilibrium*; that is, That *Gravitation* is reciprocal and equal on both sides.

There is the same Relation between Bodies equally distant from the Earth,
as

as is between the Quantity of their Matter: Since the Bodies press, or gravitate upon the Earth, and the Earth reciprocally presses on the Bodies with an equal Force, the Pressure of the Earth upon every Body, or the Force whereby every Body attracts the Earth, ought to equal the Weight of that Body on the Earth: Now that Weight or Gravity is equal to the Quantity of Matter, in all Bodies; and so the Force, whereby every Body attracts the Earth, is the same with the Quantity of Matter.

Therefore the Attractive Force of whole, or collected Bodies is a Compound of the attractive Force of each of their Parts; and so they must attract one another, in Proportion to the Quantity of their Matter. This is the Nature of Gravity about the Earth: Let's now see whether it be the same in the Sky, or about the Sun. 'Tis a Law of Nature acknowledg'd and receiv'd by all Philosophers, that all Bodies continue in the State they are in, either at rest or in motion, in a strait Line, whilst they are not constrain'd by a foreign Force to depart from it: From whence it follows that Bodies that move in crooked Lines, or which ever depart from strait Lines, Tangents of their Orbits, are continually kept within that curvilinear Motion: Therefore the
Planets.

Planets that move round the Sun must be retain'd by a Force whose Action hinders them from going from their Orbs, by the Tangent.

All Bodies that move in a Curviline, described on a Plan, and which, by a *Radius* drawn to a Point, either motionless or in motion, in what manner soever, describe Areas round that Point, proportional to the Times of their Revolutions, are press'd by Forces that tend to that Point. The Author applies that to the Principal Planets, which have their motion round the Sun, and to the Smaller, or to the *Satellites*, which move about *Saturn*, *Jupiter*, and the Earth. This Force, in regard to the Bodies which move round, may be call'd *Centripete*, and in regard to the Central Bodies *Attractive*, whatsoever Cause it be otherwise assign'd to.

It must also be granted that if the Planets move by an Equal Motion, in Concentrick Circles, and that the Squares of the Periodical Times be, as it were, the Cubes of the Distances from the common Center, the *Centripete* Forces will reciprocally be as the Squares of the Distances ; or else, If the Bodies make their Revolutions in Orbits, which are almost Circles, and the Apfes of the Orbits stand still, the *Centripete* Forces of the Bodies that move about

are

are reciprocally as the Squares of the Distances.

Astronomers agree that either the one or the other happens to all the Planets; and consequently the same conclusion is to be drawn in respect to them. If it be objected that the Apfes of the Planets, and particularly of the Moon, do not quite stand still, but advance with a very slow Motion; it may be answer'd that tho' that Motion proceeds from the *Centripete* Cause's not being altogether double, that Deviation may be found out by Calculation, and is not considerable. The Reason of the *Centripete* Force of the Moon, which must be the most disturb'd, will somewhat exceed the Double, but will be sixty times nearer than the Treble. However, the true Answer is, That the Progression of the Apfes does not proceed from a Deviation of the Double Progression, but from another quite different Cause, as Mr. *Newton* has demonstrated. It appears then that the *Centripete* Forces, by which the Principal Planets draw near to the Sun, and the *Satellites* to their Planets, are reciprocally and exactly as the Squares of their Distances.

By what has been said it appears that the Planets are kept within their *Orbits* by a Force which perpetually acts on them;

them; that the said Force is always directed towards the Center of the *Orbits*; that its Activity is the greater as the Planets draw nearer that Center; and that it decreases as they remove at a distance from it, in proportion, as the Square of their Distances increaseth.

The Author compares these Phænomenons to those of Gravity, about the Earth, and proves they are the same, as may be seen in the Original; for we cannot insist upon it here: It shall only be added that the Author observes that the Sun's Attractive Virtue reaches to a very great distance all about him, as appears by the Comets, which, from an Immense Remoteness, draw towards him, and come so near, that they seem almost to touch his Globe in their Perihelies. We are oblig'd to Mr. *Newton* for their Theory, which had been unsuccessfully sought after before him, and which he has most happily discover'd.

There * occurs one Difficulty in all this, which is, To know why the Force which drives the Planets and the Comets towards the Sun, does not always equally prevail upon them, since it permits them to move at a greater distance, at the time when they are in their Aphelies; for if they

* A Remark made by Mr. Le Clerc.

they were always equally push'd on towards their Center, they would always be at the same distance from it. It is very likely that the Cause of this Difference will remain as long unknown as the very Cause of Gravity. We may rest satisfy'd that the Matter of fact is certain.

The foregoing Conclusions are grounded on this Axiom, receiv'd by all Philosophers ; which is, That Effects of the same Sort, or whose known Properties are the same, proceed from the same Causes ; and that their Properties unknown are also the same. If the Gravity of a Stone is the cause why in *Europe* it descends towards the Earth, that is the reason why it descends in all other Climates, and under Ground.

All Philosophy is grounded on this Rule, without which there would be no forming of any Universal Proposition. The Properties and the Phænomenons of Particular Bodies are known by Experience, and it is only by that Rule that a judgment is made of the Nature that is common to them all. All the Bodies that are about the Earth and about the Sun, and on which Observations can be made, being ponderous, it may be concluded that all others are so likewise : Thus all the Bodies we know being extensive, moveable, and impenetrable, we conclude that there are
none

none, in which those Properties are not found, tho' we have not seen them all.

There are some People who believe that Gravity being an unknown hidden Mystery, and all *Occult Qualities* being to be banish'd from Physicks, therefore the Principle of Gravity is not to be made use of in giving a reason for the Curvilinear Motion of the Planets: But Gravity cannot be look'd upon as an *Occult Quality*, since it is perfectly known to us by Experience, tho' we know not the cause of it: It may be said that the *Tourbillons*, as describ'd by *Des Cartes*, are true *Occult Causes*, since they are meer Inventions, excepting the Motions of the Planets in the Space that is about the Sun.

Gravity cannot be rejected, under Colour that the Cause of it is unknown, without overturning all Philosophy. In order to ascend back to the First Causes, we must begin by such things as have most of Composition, and so proceed to the most simple, beyond which there is no going; since, if we could go any further, those would not be the Most Simple Causes.

There are some People who say, that Gravity is contrary to Nature, and consequently a perpetual Miracle; and therefore they will not admit of it in Physicks, where Supernatural things are to have no

D

Place:

Place : But then those People must deny that Bodies are ponderous ; which they cannot do : Or they must say that Gravity is contrary to Nature, because it does not deduce its Origin from the other Properties of Bodies and from Mechanical Causes : But there are Properties of Bodies, which being primitive, depend on no other ; and which yet cannot be banish'd from Physicks, without destroying the Science.

Others reject Mr. *Newton's* Opinions, only because they are contrary to those of *Des Cartes* ; but the Author plainly shews, not only that the *English* Knight had as much right as the *French* Philosopher, to offer New Thoughts, but also that the *English* Mathematician has not discours'd on any but certain Phenomenons ; whereas the *Frenchman* has only proposed Conjectures on the Hidden Causes of these Phenomenons, which may be altogether false, and which are so in effect, because they are contrary to Facts, which in part were not sufficiently known to *Des Cartes*. Mr. *Newton* has shewn this, particularly in respect to Comets, whose Motion was not well known to *Des Cartes*.

If the Bodies of the Planets and Comets were hurry'd about the Sun, by the Matter of the Solar *Tourbillon*, it would follow

follow of necessity that those Bodies, and the Adjoyning Parts of the *Tourbillon*, must have the same Swiftnefs and the same Determination of the Motion, according to the Bignefs of the Particles: But we know that the Planets and the Comets, when they are in the same cœlestial Distances, have feveral Degrees of Swiftnefs, and do not move the same Way. It therefore follows, of Necessity, that the Particles of the Heavenly Fluid, which are at an Equal Distance from the Sun, move, at the same time, feveral ways, and with Different Degrees of Swiftnefs, since the Motions of the Planets and Comets are not all the same way, nor with equal Rapidity. Since there is no getting clear of this Difficulty, it must be own'd that the Heavenly Matter does not carry away the Bodies which are there, along with it; or else it must be said that there are feveral opposite *Tourbillons* in that of the Sun; which cannot be, according to *Des Cartes's* Hypothesis, and would occasion a great Confusion there: Besides, if the Matter in which the Planets and Comets swim, were as solid as they, it would retard, and, at last, destroy their Motions; which does not happen. The Author shews that the said Notion is liable to many other Inconveniencies, which I have not leisure to take notice of.

Mr. *Cotes* informs us that this Edition of *Sir Isaac Newton's Principles* has been made at the Expence of Mr. *Bentley*, Master of *Trinity College* in *Cambridge*, who has prevail'd with the Author to revise and make some additions to that Work. Mr. *Bentley* has certainly lost nothing by it; and it is strange that the *English* Bookfellers should not have endeavour'd to secure that Profit to themselves, rather than he; for as for the Author, it is positive that he made no Advantage of it.

Sir Isaac Newton, in a short Advertise-ment at the End of the Preface to the First Edition, informs us, that this has been corrected in several Places, and that he has also added many things. In the Second Section of the First Book, he has render'd the Method for finding the Forces by which the Bodies may make their Revolutions in the Orbs assign'd them, more copious and easy. In the Seventh Section of the Second Book he has more exactly sought into the Theory of the Opposition of the Fluids, and has confirm'd it by more Experiments. In the Third Book he has dilated upon the Theory of the Moon, the Progression of the Equinoxes, and the Theory of the Comets; which he has confirm'd by calculating the Motions of a greater number of Comets. Mr. *Whiston*
has

has represented this in a Planisphere of the Cœlestial Bodies, or of the World which is about us ; wherein he has describ'd the Course of several Comets, which may be seen at once, by Inspection. That Piece deserves to be translated into some Language that is more universal than the *English*.

It is not possible here to mention all the Additions made to his Second Edition, it shall only be observ'd that Sir *Isaac Newton*, in a General Scholium at the End of the Work, refutes the Hypothesis of the *Tourbillons*, and shews the Regularity of the Heavenly Bodies ; after which he adds, That those Motions do not proceed from Mechanick Causes, since the Comets move in very Excentrick Orbs, and are freely carry'd into all Parts of the Firmament. By this sort of Motion, says he, the Comets traverse the Orbs of the Planets with great Ease and Swiftnes; and in their Aphelies, where they are more slow, and stay longer, they are very far distant from one another, and attract each other reciprocally but very little. That beautiful Collection of the Sun, the Planets, and the Comets, could not deduce its Origin otherwise than from the Design and the Command of an Intelligent and Powerful Being. If the Fix'd Stars are the Centers of such Systems, all those Systems made according to such a Design,

D 3

sign,

78. *The Ancient and Modern*

sign, will be subject to the Dominion of One Only Being, especially since the Light of the Fix'd Stars is of the same nature, and all the Systems send their Light from one to another.

That Being, as he adds, governs all, not as the Soul of the World, but as the Lord of all things; and it is on account of this Sovereignty that He is usually call'd Lord God, and Πανκράτος, or The Lord of all things. God, according to him, is a Relative Word, and Which has relation to those who are His Servants; and that of Deity denotes the Dominion of God, not over Himself, but over those who are subject to Him. The Supreme God is an Eternal, Infinite, and Most Perfect Being; but a Being, tho' never so perfect, would not, on account of that fame, be the Lord God. We say My God, Your God, The God of Israel; but we do not say My Eternal, Your Eternal, The Eternal of Israel. The same may be said of the other Attributes: The Word God very often signifies Lord; but every Lord is not God: The Dominion of a Spiritual Being makes Him to be God; and when that is supreme, it denotes that He is the Supreme God; and when that is counterfeit, it is but a Counterfeit God.

The Author's Notion * may be confirm'd by the Etymology of the *Hebrew* Word אלהים *Elohim*, Which we translate *God*, and which comes from the old Root אלה which is us'd in *Arabick*, and signifies *To honour*: Whence may be collected, that the Name which is deriv'd from it denotes the Object of our Worship. We cannot pay any Worship but to a Being on whom we have our dependance: And supposing *Epicurus's* Notion were true, or that there were Excellent Beings without the World, on whom we had no manner of dependance, who had not made this World, who did not concern themselves with its Government, and from whom there were nothing to be expected or fear'd; we could neither call them *Gods*, nor honour them: They would be no Man's *Gods*, and consequently no *Gods*.

The True God, goes on Sir *Isaac Newton*, is *Eternal*, *Infinite*, *Omnipotent*, and *All-knowing*; that is, He continues from *Eternity to Eternity*; He is present from *Infinity to Infinity*; He governs and knows all that is done and can be known. It is not the *Duration*, nor the *Space*, but a Being that continues and is present in the *Space*. By existing always and every where He makes the *Duration* and the *Space*, the *Eternity* and the *Infinity*.

D 4

Every

* A Note of Mr. Le Clerc.

Every Particle of Space ever continuing, and every Individual Moment of Duration being every where, the Lord, Who has made all things, exists ever and every where. He is all present, not only virtually but substantially; for the Virtue cannot subsist without the Substance. All things are contain'd and move in Him.

To this purpose Sir *Isaac Newton*, in the *Margent*, quotes the Poet *Aratus*, at the Beginning of his *Phenomenons*, whom *Saint Paul* had quoted, *Act. xvii. 28.* He adds, *Acts vii. 27, 28.* perhaps instead of 48, 49. *Dent. iv. 39, & x. 14.* with other Texts generally made use of to prove the Immenfity of *God*.

But to the end that we may not mistake what he fays of *God's Omniprefence*, by taking Him for a Subtil and Immenfe Body, he adds, That *God* fuffers nothing by the Motion of Bodies, and that the Bodies meet with no Oppofition from the Prefence of *God*. It is agreed, That the Supreme *God*, of Necessity exists, and there is the fame Necessity that He fhould be always and in all Places. Whence it is, fays he, that He is *All Like Himself, All Eye, All Ear, All Brain, All Arm, All Sense, All Intelligence, and All Action; but after a manner that has nothing human, nothing corporeal, and which is altogether unknown to us.*

This

This looks † as if our Author had bore in his mind at that time this remarkable Passage in *Pliny*, *Lib. ii. c. 7.* where, after having spoken of the World, which he thought to be the only God, of whose Existence we can be assur'd, he expresses himself thus, *Quisquis est Deus, si modo alius est, & quacunque in parte, totus est Sensus, totus Visus, totus Auditus, totus Anima, totus Animi, totus sui.* "Whatsoever God is, if there be any other, and in whatsoever Place, he is all Sense, all Sight, all Hearing, all Life, all Mind, all to himself." *Pliny* had reason to say, that if there be a God, Distinct from the World (tho' he was in the wrong not to believe it) He must be an Incorporeal Being, Endu'd with a Supreme Understanding, and of a quite Singular Species. It must nevertheless be own'd, that we cannot form to our selves a Clear and Perfect Idea of His Nature.

As a Blind Man, says our Author excellently well, has no Idea of Colours; so we have no Idea of the manner how God, Who is infinitely Wise, feels and conceives all things. He is destitute of any Body and of all Corporeal Shape, and therefore we can neither see, nor hear, nor feel Him; and we are not to love

D 5

Him

† A Remark of Monsieur Le Clerc.

Him under any Corporeal Representation. We have Ideas of His Attributes; but we know not the Substance of any thing. We only see the Shapes and the Colours of Bodies; we only hear the Sounds, and we only feel the outward Surfaces; we only smell the Scents, and we only relish the Tastes. The Inward Substance of Bodies is not known to us by any Sense, nor by any reflected Thought; and we have a much less Idea of the Substance of the Deity. We only know it by its Properties and by its Attributes, by the most beautiful and most wise Structure of all things, and by the Ends it propos'd to it self, and which it has attain'd in a wonderful manner. We pay Him Veneration and Worship, because He is the Lord of all. A God without Sovereignty, without Providence, and who proposes to himself no End, is no other than what was formerly call'd Fate and Nature.

*Sir Isaac Newton thus makes it appear * that Spinoza and those who follow his Opinion, which consists in owning of no God distinct from the World, make an ill use of this Word; which they had done better not to mention, attributing all things to blind Necessity; which is the greatest Chimera that ever enter'd into the Thoughts of Man. We see an infinite number of things, which might have been otherwise,*

NOE

* Mr. Le Clerc's Note.

not only in the Minds, but in the Bodies ; which shews, that they are produc'd by a Free Being, Which could have made them otherwise. Can it be said, that we are sensible that all the Actions of the Soul are necessary ? It cannot be said, with Truth ; and what are the Arguments taken from without, which convince us, that tho' we are not sensible of any Necessity, in many Actions of our Souls, or of Volitions, they are nevertheless necessary ? It is certain we cannot bring one, that is any thing probable. Neither is it to be asserted that all the Modifications of all organiz'd and not organiz'd Bodies, all their Properties, and all the Changes that happen therein, are necessary from all Eternity, in such manner that there could never be any Alteration. It is no less absurd to maintain, that the System of the World is the Effect of an Eternal Mechanism, and consequently without any Cause ; so that the Comets move from all Eternity, after that manner as we see them move, so that it is contradictory for them to move otherwise ; for nothing can be eternally necessary, but that the contrary whereof implies a Contradiction. We have here seen, that those, who have most study'd the System of the World, are convinc'd of the contrary. Can it be said, that the Universe in gene-
ral,

ral, and all its Parts taken piecemeal, are Beings, wherein we see no Token of the Ends an Intelligent Being might have had in forming them? It is a monstrous Absurdity. Why then should we not rather establish an *Eternal Liberty*, or to speak more properly, an *Eternal Being*, Free and Wise, Who, for certain Ends, One Part whereof is sufficiently known to us, has produc'd all things, as He thought fit, and Who, absolutely speaking, could have chang'd therein what He pleas'd, and even have destroy'd the whole? I confess I do not perceive the least Resemblance of Reason, in the Contrary Opinions. But let us now hear Sir *Isaac Newton's* Conclusion.

Hitherto, 'says he, I have explain'd the Phenomenons of the Heaven and of the Sea, by the Force of Gravity; but I have not yet set down the Cause. That Force proceeds from a Cause, which penetrates into the very Centers of the Sun and of the Planets, without any Diminution of its Virtue; which acts, not according to the Greatness of the Surface of the Particles, on which it operates, as Mechanick Causes do; but according to the Quantity of Solid Matter they contain; and whose Action extends even to Immense Distances, all about it, whilst it continually decreases, according to the double Proportion of the Distances. The Gra-
vity

vity on the Sun is compos'd of the Gravities on each of the Particles of the Sun, and as it removes from that Luminary, it decreases in double Proportion to the Distances, as far as the Orb of Saturn, as manifestly appears by the Stilness of the Aphelies of the Planets, and even the Aphelies of the Comets, if it be that those Aphelies are still. I have not yet been able to draw from the Phenomenons the Reason of the Properties of Gravity, and I do not think fit to invert Hypotheses; for all that cannot be deduc'd from the Phenomenons, must be call'd Hypotheses; and those Hypotheses, whether Metaphysical, or Physical, which suppose occult Qualities, or which are Mechanical, have no Place in Experimental Physicks. In these Physicks, the Propositions are deduc'd from the Phenomenons, and they are render'd general by Means of Induction. Thus the Impenetrability, the Mobility, the Efforts of Bodies, and the Laws of Motion and of Gravity, have been discover'd. It is enough that there is truly Gravity, that it acts according to the Rules which have been laid down, and that it is sufficient for all the Motions of Heavenly Bodies and those of the Sea.

I might add something of a very subtile Spirit, which passes athwart the most gross Bodies, and which is there hid. By it's Force and by it's Action, the Particles of Bodies are
are

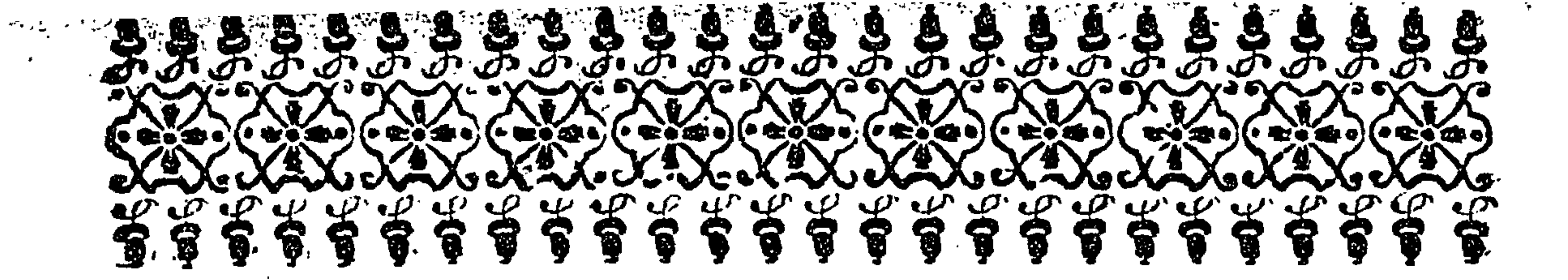
are drawn to small Distances, and becoming contiguous, they cleave to one another. It is by that Means that the Eleſtral Bodies act at greater Distances, either attracting or repelling the Particles of the Neighbouring Bodies. By that Means the Light is push'd forward, reflected, broken, bow'd, and warms the Bodies. By that Means all Sensation is produc'd, and the Members of Animals move according to their Will, viz. by the Vibrations of that Spirit, athwart the solid Filaments of the Nerves; being drove to the Brain by means of the outward Senses of the Organs and of the Brain, in the Muscles. But this is what cannot be explain'd in few Words; besides that we have not a sufficient Number of Experiments, by which the Rules of the Actions of that Spirit are to be exactly shewn and determin'd.

Thus ends Sir Isaac Newton's Volume; which he says will excite the Curiosity of all those who delight in this Sort of Enquiries, and who have relish'd the Author's notable Discoveries. It is to be wish'd, that the said Great Man may find the Experiments he stands in Need of, to speak more positively. In the mean Time we expect what he could say, and the least of his Guesses cannot but be very acceptable to the Publick. This we may be answerable to him for, without running
any

any Hazard; and his Age, which is now advanc'd, gives Occasion to wish that he may discover all that can lead to the Ways of Truths, which have been hitherto conceal'd. The Guesſes he has propos'd at the End of his Optick Remarks, have already made Philoſophers very eager to hear his Opinion, concerning ſo many curious Matters, which no Man beſides himſelf can clear.



ARTICLE



ARTICLE III.

ANCIENT GEOGRAPHERS

GEOGRAPHIÆ VETERIS *Scriptores*
Græci Minores, cum Interpretatione
Latina, Dissertationibus, ac Adnota-
tionibus. Vol. I. OXFORD, 1698, in
Octavo, pag. 648, with the Prefaces
and Indexes. The lesser Greek
Writers of Ancient Geography,
with the Latin Version, Disserta-
tions and Notes, &c.



WE should have long since given an Account of this Collection of the Ancient *Grecian* Geographers, had it not been thought proper to expect till it was finish'd, as it now is. We are beholding for it to the Industry of Mr. *Hudson*, to whom the Publick is already oblig'd for several curious Editions of divers *Greek* Authors, as *Thucydides*, *Dionysius Halicarnassæus*, *Longinus*, *Moeris* the *Atticist* and perhaps some others, which

which are not yet come to my Knowledge. It may be said in general, that we ought to be thankful to him for this Design ; by which he has made several Books common, which began to grow scarce, and taken several Pieces from Manuscripts, that had lain conceal'd till this Time ; not to mention the Beauty of the Edition and the Conveniency of the Bulk of the Volumes, which will cause them to be more read, than if they had been printed in one large *Folio*. But besides all this, he has given Occasion to the late Mr. *Dodwell* to write Dissertations upon a considerable Part of the Authors in this Collection, which very well deserve to be read ; for in short, tho' all his Conjectures be not approv'd of, being somewhat too frequent and often grounded upon weak Foundations ; yet much may be learnt by them, and there are Abundance of Things, which may put able Men upon searching into many Recesses of Antiquity, which they would not perhaps otherwise have thought of. That Learned Man having particularly apply'd himself to the Study of Chronology, he has clear'd up several Points, upon Occasion of the Authors he treats of ; but we must here particularly mention the several Pieces in that Collection.

I. The First is the Voyage of *Hanno* the *Carthaginian*, round the Western Parts of *Africk*, from *Hercules's* Pillars, or the Streights of *Gibraltar*, as we now call them, to the *Southern Promontory*, Νότιος κέρας, near which was a Bay of the same Name; κέρας, properly a Horn, rather signifies a Cape than a Bay. *Sigismund Gelenius* first publish'd it in *Greek*, at *Basil*, in the Year 1533. *Conrad Gesner* afterwards translated it into *Latin* and added some Notes. He caus'd it to be printed together with *John Leo's Africk*. *Abraham Berkelius* publish'd it again, with Notes taken from *Bochart*, in his *Canaan*, lib. 1. c. 37. Mr. *Hudson* gives it us here, with short Notes, at the Bottom of the Pages, and taken from *Gesner*, *Vossius*, and others, besides those which are his own. But he has added, at the End of the Volume some larger Remarks upon this Book, as well as upon the others contain'd in this Tome.

At the Beginning are Mr. *Dodwell's* Dissertations, the first whereof is that upon *Hanno*. There is no entering upon any Particulars, in relation to the Subject of those Dissertations, which are full of Minute Circumstances, that are the Ground Work of the Author's Conjectures, and cannot be taken Notice of without transcribing them all. It will suffice to insert the

the

the Result here. *Isaac Vossius*, in his Notes on *Pomponius Mela*, lib. 3 c. 9. had suppos'd that Voyage of *Hanno* to have been much ancients than had been till then imagin'd; for he suppos'd it to have been perform'd soon after the Siege of *Troy*, and even suspected that *Hanno* was contemporary with *Perseus*. That Learned Man had promis'd to write Commentaries on that Voyage; but he never perform'd his Promise. He grounded his Opinion on *Hanno's* speaking of certain Hairy Women, whom he calls Γορίλλαις, or as *Vossius* read it Γοργίδαις, *Gorgides*, which he thought had given Occasion to the Fable of the *Gorgons*; whence he concludes that *Carthaginian* liv'd before *Homer* and *Hesiod*. Mr. *Dodwell* refutes *Vossius* in a very civil Manner, and maintains, that those *Gorilles*, have nothing in common with the *Gorgons*, the Fable of whom was invented several Ages after, by *Hesiod*, whom Mr. *Dodwell* supposes to have liv'd but in the Days of *Tales*, or of *Crasus*; that the Place of the *Gorgons* is fabulous, and that it has been set down in *Cyrenaica*, by those who have follow'd *Hesiod*; afterwards, near an Island call'd *Cyrene*, which they plac'd in the Streights of *Gibraltar*, and afterwards in the *Atlantick* Ocean; that others have also carry'd the *Gorgons* into the East, and plac'd

plac'd the Island *Cerne* in the *Erythrean*, or *Red Sea*; that *Hanno's* Voyage has been suspected of Falshood by the Ancients, and that there was no River call'd *Hanno*, in *Africk*, as *Vossius* had fancy'd. That *Carthage* was no ancienter than *Dido*, tho' the same Author affirm'd it, which gives Mr. *Dodwell* occasion to examine the Chronology of the Kings of *Tyre*, and to compare it with that of the *Hebrem* Kings; whereupon he makes Remarks, which deserve to be examin'd by able Men; that the *Hanno*, to whom a Voyage is ascrib'd, must have liv'd after the 92d. *Olympiad*, and that after his Death, some *Greek*, under his Name, invented the Story of his Navigation, about the Coasts of *Africk*; a Story that has been Quoted by some of the Ancients, and which we have not, for that which we have, differs very much from it. This is the Substance of what Mr. *Dodwell* says, who may have been in the Right in several Respects, but may be also mistaken in divers Particulars. The least thing here pretended to is Demonstration; it is a Country, if we may so call it, of Fancies, of Conjectures, and of Probabilities, where it is often very difficult to distinguish between what is possible, likely, true, doubtful, suspicious, and false.

II. We have here in the Second Place, the Navigation of *Scylax*, of *Caryande*, a City in *Caria*, through the inhabited Seas of *Europe*, *Asia*, and *Africk*, the Nations, Countries, Ports, Rivers, Islands, &c. The first that publish'd *Scylax* was *David Hæschelius* of *Augsburg*, who caus'd it to be printed in the Year 1600. *Isaac Vossius* being still a Young Man, publish'd it again with Notes at *Amsterdam*, in 1639. In short *Gronovius* publish'd it the Third Time, at *Leyden*, in 1697, with Remarks. Mr. *Hudson* has follow'd that Edition, has added some small Notes, at the Bottom of the Pages, and has plac'd the longer, which are chiefly those of the Two last Editions, at the End. He had spoken very civilly of Mr. *Gronovius*, and thought he had done him an Honour in making use of his Work and naming him; but the Professor of *Leyden* being disgusted at Mr. *Hudsons* having abridg'd some of his Notes, at some Errors of the Press, or that crept in through Inadvertency, or as is very likely because this *English* Edition would spoil the Sale of that of *Leyden*, has bestow'd all Manner of Reproaches on him, and treated him with the utmost Contempt. Mr. *Dodwell* has also had his Share of it, in the Examination Mr. *Gronovius* made in 1700 of his Dissertation on *Scylax*,
because

because he went about to refute some Part of those Notes ; tho' without any ill Nature. I do not design to concern my self with that Quarrel, nor should I have mention'd it, had not Mr. *Hudson* taken Notice of it, in the Preface to his Second Volume. That has not obstructed him from continuing his Design, or hinder'd the Sale of his four Volumes among such as delight in that Sort of Reading.

Mr. *Dodwell* in his Dissertation on *Scylax*, shews that the *Scylax Herodotus* speaks of, had sail'd in the *Indian Seas*, by Order of *Darius*, the Son of *Hystaspes* ; having imbark'd on the *Indus*, or on the *Ganges* as he imagines, and being come Thirty Months after into the *Arabian Gulph*, he then writ the Account of his Voyage, which *Herodotus* saw. That Account being lost, there was another *Scylax* of *Caryande*, who writ against *Polybius*, and compos'd that Description of the Coasts of the *Mediterranean*, which we have, and which has been improperly confounded with the Navigations of the Ancient *Scylax* : That is the Principal Subject of Mr. *Dodwell's* Dissertation.

III. The Third Author, in this Collection, is *Agatharcides*, who had perform'd a Voyage on the *Erythrean*, or *Red Sea* ;
whereof

whereof we have nothing but the Extracts, which *Photius* put into his *Bibliotheca*. Those Extracts had been made publick at *Paris* in the Years 1557 and 1594, and at *Oxford* in 1597; but they were not so full as they were afterwards found in *Photius*, whence this Edition is taken, with the Version of *Laurence Rhodoman* and short Notes under the Text and at the End.

Mr. *Dodwell* in his Dissertation upon *Agatharcides* proves, that the said Author was still a Young Man, under *Ptolomy Philometor*, that he was Old when he writ of the *Erythrean Sea*, under *Ptolomy Alexander*, whose Tutor he had been, between the Years of *Rome*, according to *Varro's* Way of reckoning 649 and 666, that is, between the Years 105 and 88 before *CHRIST*. Nay he comes to a greater Nicety, as to the Time, for he affirms, that he writ in the Years of *Rome* 649 and 650. Upon this Occasion he gives an exact Chronology of the Kings of *Egypt*, from *Philometor*, who began his Reign 181 Years before *CHRIST* to the Death of *Cleopatra*, the last Queen of *Egypt*, who dy'd Sixteen Years before the *Christian Era*.

IV. The Navigation about the *Pontus Euxinus* and the *Erythrean* Sea, commonly ascrib'd to *Arrian*, was publish'd in *Greek* the first Time, by *Sigismund Gelenius*, as well as *Hanno*. *William Stuckius* gave us both these Circumnavigations, in *Greek* and *Latin*, with large Commentaries, at *Lions*, in 1577. *Nicholas Blankard* publish'd them since, at *Amsterdam*, together with his *Arrian*, in 1683, without adding any thing; only correcting *Stuckius's* Version in some Places.

Mr. *Dodwell* alledges many Reasons to prove, that the Author of the *Periplus* of the *Erythrean* Sea, was later than *Arrian*, and liv'd under *Marcus Aurelius* and *Verus*. There are several curious Remarks upon the Island of *Taprobana*, thought to be the same as *Ceylon*. In other Respects this is no other than a Collection of Ancienter Authors, whose Errors he that made it has not corrected, with the Help of those who liv'd in his Time, and who were more exact in several Respects.

The same Mr. *Dodwell* shews, that *Arrian*, the Author of the Circumnavigation of the *Euxine* Sea, dedicated to the Emperor *Adrian*, writ it in the Year of *CHRIST* 137, when he was Governor of *Cappadocia*. He is the same, who had been Disciple to *Epictetus*, whose Discourses he has preserv'd

serv'd to us, in his Dissertations and his Maxims in his Enchiridion. He adher'd to that *Stoick* Philosopher, from the Year of *CHRIST* 106. *Epictetus* dy'd under *Adrian*, and soon after his Death *Arrian* writ his Discourses very near as he had deliver'd them, as may be seen by reading them. In the Year 147, *Arrian* quitted all publick Employments and at *Nicomedia*, his Native Country, writ his last Histories, viz. of *Alexander* and his Successors. Our Author believes he might live to the Time of *Marcus Aurelius*. In other Respects here are many Particulars of the Life and Writings of *Arrian*, which had not been thus treated of by any other. Mr. *Dodwell* was a wonderful Man in this Sort of Enquiries, and very fit to discover the Time when Things happen'd, upon Indications, which most Readers do not take notice of. It appears by his Writings, that he had read Antiquity with this View.

V. To the former Pieces is added, by Reason of their Resemblance, the *Periplus* of the *Erythrean* Sea, by *Nearchus*; which *Arrian* had inserted into his Treatise of *India*, adding the Distances of Places. Mr. *Hudson* has corrected several Places in that Author, by Means of a Manuscript in the *Bodleian* Library.

Arrian writ his Remarks on *India*, after he had publish'd the Life of *Alexander*, as Mr. *Dodwell* supposes; who nevertheless suspects that this Book of *Nearchus* is supposititious, and contriv'd under the latter *Ptolomy*, as well as the Voyage of *Onesicritus*.

VI. The *Periplus* of *Martian* of *Heraclæa* had been publish'd in Greek and erroneous enough, by *David Hæschelius*. No Man had taken Pains with that Author, before Mr. *Hudson*, who has corrected, and translated him into *Latin*. His Notes are under the Text, with the Conjectures of some others. Mr. *Hudson's* Labours deserve the more Commendation, because he speaks very modestly of them. This *Martian* has describ'd the Coasts of the Eastern and Western Oceans, following *Ptolomy* in his first Two Books, and had made an Abridgment of *Artemidorus* of *Ephesus* and of *Menippus* of *Pergamus*, of whom only a Fragment is come down to us, to which Mr. *Hudson* has join'd all the rest he could find in other Authors.

They who read Mr. *Dodwell's* Dissertation upon this Author, and upon those he has collected, will find many Particulars relating to them, and what may be conjectur'd concerning the Time when

Martian

Martian liv'd, which was the Fourth Century after *CHRIST*.

VII. Lastly there is in this Volume an Anonymous *Periplus* of the *Euxine* Sea, and the *Palus Meotis*; a Piece *Isaac Vossius* formerly took from the Library of *Saumaise*, and which he publish'd with the *Scylax*, as did Mr. *Gronovius* after him. Our Author refers those who would know more of this Author, to their Prefaces, which are at the End of this Volume.

Mr. *Dodwell* has also made a Dissertation upon this Geographer, whence nothing else is to be gather'd, but that this Author follow'd *Arrian* and liv'd after *Constantine*.

II. VETERIS GEOGRAPHIÆ
Scriptores Græci Minores, &c. Vol. 2. Oxford, 1703, in Octavo, 750 Pages with the Indexes and Prefaces. The lesser Greek Writers of Ancient Geography, &c. Vol. 2.

MR. *Hudson* has observ'd the same Method in this Book as in the former. There are short Notes under the *Greek* and *Latin* Text, and others more full

full at the End. At the Beginning are Mr. *Dodwell's* Dissertations upon every Author contain'd in this Volume.

I. The first is *Dicaearchus*, whose Fragments were brought out of *Italy* into *France*, by *Matthæw de Budee*, Son to the Famous *William de Budee*, and publish'd by *Henricus Stephanus*, in the Year 1589, with a *Latin* Version and Remarks; at the End whereof is a Dialogue, intitl'd, *Dicaearchi Sympractor*. *Stephanus* explains in *Latin* what *Dicaearchus* says, after which he sets down his *Greek* Words, with so much Confusion, that we know not whether he gives them all or not, nor whether he places them in the same Order as he found them. There being some Verses, which are sometimes hard to be distinguish'd from the Prose, he does not say, whether he found them so in his Manuscript, or whether it is he that has retriev'd them, or whether it was done by another, as *Joseph Scaliger*. This is an Extravagancy of that Learned Printer, who had not as much Judgment as Erudition; which is the Reason that his own Books are fallen into Contempt, excepting his *Thesaurus Lingue Græcæ*; tho' his Editions of Ancient Authors are much valu'd. Eleven Years after, *David Hæschelius* publish'd *Dicaearchus*,

chus, with the several Readings of some Manuscripts. They are in this Volume, with such of *Stephanus's* Remarks as may be of use for understanding of the Text; for Mr. *Hudson* has omitted the rest, with good Reason, because there is nothing in them, but what is common and tiresome. It was another of *Stephanus's* Faults to make many words about Trifles, and to do all he could to clog his Readers. Mr. *Hudson* has also added to what has been said, some Conjectures of *Lucas Holstenius* and of *Bonaventure Vulcanius*. Besides, he has made a New *Latin* Version of *Dicaearchus*, and has augmented the whole with a Fragment of that Author, concerning Mount *Pelion*, which had not been yet publish'd.

Mr. *Dodwel* has made a long Dissertation upon *Dicaearchus* and his Fragments. It seems by him, that *Dicaearchus* had compos'd Two Works, one of which was in *Iambick* Verse and the other in Prose; and that the First was finish'd at the End of the 116th *Olympiad*, in the Year 313 before *Christ*, and the other Four Years after.

The Work in Verse was call'd, *The Description of Greece of Dicaearchus to Theophrastus*, who was his Master, and to whom he addresses himself in the very First Verse. He had compos'd it for the Use of

those, who desir'd to learn the Names of the most Considerable Places he had mention'd in his Geographical Charts, which contain'd all the Earth, as far as it was then known, but wherein *Greece* was more exactly laid down.

The Book in Prose was intitled, *The Life of Greece*, and gave an Account of the Customs and Manners of the Inhabitants of the Cities of *Greece*; as appears by the Fragments that remain, and which have been improperly mix'd, according to this Notion, with the Former Work. In this last he treated of the Islands and *Peloponnesus*, which did not belong to the Work in Prose.

Mr. *Dodwel* judges it is likely, that the Fragment concerning Mount *Pelion* is of *Dicaearchus*, who had compos'd a Work, not only of the Mountains of *Peloponnesus*, but also of the whole *Macedonian* Empire. To judge of it by the Fragments here spoken of, he had not only set down their Situation, but the Trees and Plants that grew on them. He had travell'd over several of those Mountains, to enable himself to speak of them with Certainty, soon after the Death of *Alexander the Great*, and our Author believes he writ the Relation of his Travels in the 121st *Olympiad*, or about the Year before *CHRIST* 295.

Dicaearchus

Dicaearchus having in his *Life of Greece* quoted the Comick Poets *Posidippus* and *Philiscus*, Mr. *Dodwel* shews that they liv'd in his Time. Upon this Occasion he gives the Succession of the Kings of *Macedon*, from the Death of *Alexander*, to the End of that *Monarchy* and the Succession of those of *Egypt*, from *Ptolomy* the Son of *Lagus*, to *Philometor*, which being join'd to that which has been mention'd in the Extract of his Dissertation upon *Agatharcides*, may compose a compleat Chronology of the Kings of *Egypt*, of the Race of the *Lagidae*. It would be of use, if some one of his Friends would reduce all his Chronology into a Chronicle, that we might see by Inspection to what time he has referr'd every thing, as far as may be collected from his Writings that have been publish'd, and perhaps from his Manuscripts, if he has left any Chronological Tables, referring the Reader to those Parts of his Works, where he gives the Reasons for his Calculation. It was thus that *Sethus Calvisius* reduc'd the Chronology of *Joseph Scaliger* into a Chronicle, and that *F. Petau* has compos'd one, according to his own Principles, which comes to the Year 533 of the *Christian Era*.

II. *Isidorus* of *Charax*, a City in *Sustana*, to the Eastward of the Mouth of the *Tigris*, has the Second Place here, as he had the Last in *Hæschelius's* Collection. He treats of the Mansions, or Stages in travelling of the *Parthian* Empire, and their Distances, and had been publish'd from a Manuscript of the *Palatine* Library. Mr. *Fabricius* of *Hamburg* had got a more Perfect Copy, from a Manuscript in the Library of the *Louvre*, which he communicated to the Editor, with Notes of his own, which are under the Text.

Isidorus speaking of a King he calls *Artaxerxes*, who had been murther'd by his Brother *Gosethrus*; *Vossius*, the Father, was of opinion it was he who had the Surname of *Ochus*; but Mr. *Dodwel*, in his Dissertation upon that Author, shews there are Tokens of a much Later Time in *Isidorus*, and that he writ after the Flight of *Tiridates*, which happen'd in the Year 36 of *CHRIST*. So that this *Artaxerxes* must have been a *Parthian* Satrapa, who took upon him the Title of King, according to the Custom of that Country. *Isidorus* writ before *Lucian*, who quotes him, and before the Year 162, when the *Parthians* were expell'd *Mesopotamia*, because he talks of them as being then possess'd of it. *Pliny* also quotes one *Isidorus*; but he had writ a
Periplus,

Periplus, and not the Distances by Land between the several Stages, like this we have. It is likely that the Latter liv'd nearer to the Time of *Lucian*, than he that *Pliny* speaks of. Mr. *Dodwel* upon this Occasion endeavours to fix the time when *Lucian* liv'd, and at the End treats of the Measures they call'd *Cordes* and *Parasanges*, and of the Diversity there was in those Measures, and the manner of reducing them to some Certainty.

III. Next follows the Description of the Earth, in *Iambick Verse*, by *Scymnus*, of *Chios*. The *Palatine Manuscript* it was taken from, ascrib'd it to *Marcian* of *Hera-clea*. The Verses were all confounded in that Manuscript, as well as in another in *France*; but *Joseph Scaliger* distinguish'd them, and they were so printed by *Hesche-lius*, in the Year 1600. Almost an Hundred Years after, *Erasmus Vindingius* reprinted that Geographer, with his *Latin Version* and Notes. Mr. *Hudson* has follow'd that Edition, and plac'd the Remarks at the End, with some others he has added. He has also subjoin'd the Fragments of *Scymnus*, which *Lucas Holstenius* had collected, and which were printed, with his *Latin Version*, at the End of his Remarks upon *Stephanus Byzantinus*.

The *Periegesis*, or Description of the Earth, by *Scymnus*, is dedicated to a King of *Bithynia*, call'd *Nicomedes*, whom Mr. *Dodwel* believes not to have been the First of that Name, who kill'd his Father *Prusias*, nor the Second, surnamed *Philometor*, but his Brother, surnam'd *Chrestus*; whence he concludes, that *Scymnus* writ about the Year of *Rome* 664, or the 90th before the *Christian Era*. It may be seen in the Original how he finds that Year, comparing the Succession of the Kings of *Pergamus*, whose Chronology he sets down, with that of the Kings of *Bithynia*. It would require too many Words to give a just Idea of Mr. *Dodwel*'s Discourse. He observes, that several Passages, which the Ancients have quoted, as out of *Scymnus*, are to be found in what is come down to us, tho' very imperfect. He believes it is possible that Author might have form'd a Design, as he declares in Verse 73, of composing a Description of all the Earth; but that we have reason to doubt, whether he went any farther than *Europe* and *Asia*. In other respects he has made use of good Authors, as well Geographers as Historians, and takes care to name them, at Verse 3 and the following. Mr. *Gronovius* was of opinion, that the Fragments collected by *Lucas Holstenius*, were to be found.

found in the *Periplus* of the *Pontus Euxinus*, of an Anonymous Author we have spoken of; but Mr. *Dodwel* observes that *Holstenius* gives them as Anecdotes, and that they are not all to be found in the Book we have mention'd.

IV. The Fourth Piece in this Volume is the *Book of Rivers*, ascrib'd to *Plutarch*. *Gelenius* first publish'd it in *Greek*, at *Basil*, in the Year 1523; but *Philip Jacques de Maussac* printed it at *Toulouse*, in 1615, in a much better condition, with a *Latin* Version and long Notes of his own. The Editor has plac'd some of those Notes at the Bottom of the Pages, and some at the End of the Volume, because of their Length. He has also compar'd *Maussac's* Version with Two others.

Mr. *Dodwel* could scarce be persuaded, that the Author of this Book was the same as that of the *Little Parallels*, ascrib'd also to *Plutarch*; that is, a *Christian* Author, perhaps of the 10th Century. He goes so far about to come to it, that it plainly appears he first hesitated very much.

V. The two Books of *Agathemerus's* Geography, which follow, had been publish'd by *Tennulius*, at *Amsterdam*, in 1671, from

a Manuscript of *Godfrey Vendelin*, with a Version and Notes he added. Mr. *Gronovius* afterwards reprinted it, with other Remarks, and only correcting the Version. Good Mr. *Hudson* commends him very much for it, and says he has follow'd his Edition. He had perhaps writ so much of his Preface, when he receiv'd from *Holland* the Sheets intitled, *Animadversio in recentem ab Oxonio Scylacis Editionem, &c.* and he would not suppress what he had obligingly writ of his Adversary. He cannot be blam'd for so doing, and if others do not behave themselves as they ought, they are to look how they can defend themselves. Mr. *Hudson's* Modesty and good Temper in that particular, have gain'd him Reputation among People of Worth.

Mr. *Dodwel* has also writ a long Dissertation, concerning the Time when *Agathemerus* liv'd; and after many Conjectures and Arguments, which are far from demonstrative, he concludes that Geographer might write between the Years of *CHRIST* 201 and 217, or at the Beginning of the 3d Century. He explains and corrects several Passages in that Author, and makes very useful remarks, as to the manner of his measuring the Distances of Places by *Cordes* of 300 Furlongs each.

VI. THE ABRIDGMENT OF *STRABO*'S GEOGRAPHY, which has the Last Place here, had been printed in *Greek*, at *Basil*, in 1533. There is added to it the *Latin* Translation of *Ferome Gemuseus*, corrected in several Places; and to the end it might the more easily be compar'd with *Strabo*, care has been taken to mark down underneath the Places in that Author it refers to.

He who compos'd this Abridgment liv'd at the time when the *Sclavi*, or *Sclavonians*, were Masters of *Macedon*, of *Greece*, of *Epirus*, and of *Peloponnesus*. Hereupon Mr. *Dodwel* writes a brief History of the Invasions the Northern Nations have made in *Greece*, and at last finds, that it was under *Basilus Bulgaroctonus*, that they were Masters of those Provinces; so that the Author of the Abridgment of *Strabo* lived at that time, and, as he believes, between the Years 976 and 996. The late Mr. *Amelovien* caus'd that Abridgment to be reprinted, with Mr. *Dodwel*'s Dissertation, in his *Strabo*, printed at *Amsterdam*, in 1707, of which Mr. *Hudson* did not complain; tho' he had been dreadfully exclaim'd against, for having reprinted the *Schylax* printed in *Holland*.

III. GEOGRAPHIÆ VETERIS
*Scriptores Græci Minores. Accedunt
 Geographica Arabica, &c. Vol. III.
 Oxford, 1712, in Octavo, Pag.
 370. The Lesser Greek Writers of
 Ancient Geography, &c. Vol. III.*

THE 3d Volume of Geographers contains 11 Pieces, the First whereof is a *Latin* Extract of the Navigation of the *Bosphorus Thracius*, written in *Greek* by *Dionysius Byzantinus*. We are beholden for this Extract to *Peter Gilles*, who has given it in his Description of the *Bosphorus Thracius*, reprinted in the 6th Volume of the *Grecian Antiquities*. It could be wish'd it had been found in *Greek*, but perhaps it was lost among *Peter Gilles's* Papers.

II. There follows a Description of the *Euxine Sea*, falsely ascrib'd to *Arrian*; which the Author had of Mr. *Fabricius* of *Hamburg*.

III. Next to that is *A Description of the World and of the Nations*, in bad *Latin*, by I known not whom, who liv'd under *Constance* and *Constantinus*. It had
 been

been publish'd from a Manuscript of *Francis Juret*, by *Jacques Godefroy*, who had added to it a bad *Greek* Version, as it were to supply the Want of the Original, which is lost. It is very inconsiderable.

IV. Various Readings on an Anonymous *Latin* Geographer, of *Ravenna*, printed at *Paris*, in 1688, and afterwards by Mr. *Gronovius*, in 1696, at the End of his *Pomponius Mela*. They have been taken from a Manuscript in the *Vatican* Library. This Geographer of *Ravenna* is a scurvy Author of the 7th Century, or thereabouts.

V. The Situation of Places in *Arabia*, by *Ptolomy*, corrected by an ancient Manuscript. Mr. *John Graves* had fitted this Piece for the Press; because he look'd upon it as the most Exact in *Ptolomy*, according to the Judgment of *Stephanus Byzantinus*, and he design'd to publish a Description of *Arabia*, collected from the Best Authors.

VI. The Description of *Chorasnia*, and of *Mawaralnahre*, or of the Countries on the North Side of the River *Oxus*, taken from the Tables of *Abulfeda Ismael*, Prince
of

of *Hama*, a City in *Syria*. He had compos'd that Work in *Arabick*, in the Year 1321, and Mr. *Graves* publish'd it at *London*, in *Arabick* and *Latin*, in the Year 1650.

VII. It is follow'd by the Description of *Arabia Felix* and the Adjacent Seas, by the same Author.

VIII. Next follow Two Tables of the Longitudes and Latitudes of the Southern Places of *Africk* and *Asia*, from the *Canary* Islands to *China*. The First is of *Nassir Eddin*, a famous *Persian*, and the Second of *Ulug Brigi*, a *Tartar*, or *Tatar*, as the Oriental Nations pronounce it, who was Grandson to *Tamerlan*, or *Timur-lenk*. Mr. *Graves* has also publish'd them.

IX. An Extract of the *Persian Syntax*, of *George Chrysococca*, by *Ismael Bouilland*; which is a Catalogue of the Longitudes and Latitudes of the Principal Cities, particularly of *Arabia*.

X. Such another Index of remarkable Cities, by *Ptolomy*, taken from a Manuscript and compar'd with others.

XI. *Lastly*, Of the Constellations of the two Hemispheres, by the same Author, with the Degrees of Longitude and Latitude, revis'd by Mr. *Haley*, a great Philosopher and Mathematician. These Tables are only in *Greek*.

IV. GEOGRAPHIÆ VETERIS
Scriptores Græci Minores, cum Dissertationibus in DIONYSIUM, Adnotationibus, &c. Vol. IV. Oxford 1712, in Octavo, Pag. 476. *The Lesser Greek Writers of Ancient Geography &c.* Vol. IV.

IN the Year 1697 there came out at Oxford a beautiful Edition, in Octavo, of *Dionysius*, whereof Mention was made in the *Bibliothèque Choisie*, Tom. IV. p. 28, & seq. I shall not here repeat what was there said, but only speak of what is in this, which is more beautiful than the former; to the End it may appear, that Mr. *Hudson* has done well in publishing of it, tho' that Book was not scarce.

He did not think to have done it, but having receiv'd some Remarks of *Holsternius*, upon *Dionysius* and his Commentator

tor *Eustathius*, and besides, what was wanting of an Ancient Paraphrase of *Dionysius*, he thought it would not be amiss to give a new Edition. There were besides Manuscript *Scholia*, in which are the Library of the *Louvre*. Those *Scholia* being, for the most Part, fill'd with the same that is in *Eustathius*, or in the Paraphrafer; he did not think it necessary to insert them entire; but only as much of them as relates to Geography. As for *Nicephorus Gregoras*, or *Blemmidas*, whom he had design'd to print, he has condemn'd him to the Obscurity in which he has hitherto lain conceal'd; because his Work upon *Dionysius* is no other than putting his Verses into Prose, ranging the Words according to the Construction.

Here appears, in the first Place, a Posthumous Dissertation of Mr. *Dodwell*, wherein that Learned Man asserts, contrary to the common receiv'd Opinion, that the *Dionysius* here spoken of, is not the same *Dionysius* that *Pliny* has mention'd, who was contemporary with *Augustus*, and who was born at *Charax Spasinis*, a City of *Susiana*, the Country of *Isidorus*, of whom we have treated before; but another of *Corinth*, and who liv'd after *Caracalla*. In the Author himself may be seen what inclin'd him to that Opinion, as also several

veral Remarks he makes upon *Dionysius*. If Mr. *Dodwell* does not always convince his Reader, yet he puts a Thousand Thoughts into his Head, which perhaps might not have occur'd without him.

Then follows *Dionysius* in *Greek* and *Latin*, with *Eustathius's* Commentary underneath, equally divided at the Bottom of each Page, and both very well printed. There being Geographical Charts in the other Editions of *Dionysius*, there are also Four in this, which have been purposely engrav'd, according to the Notion of *Dionysius* and his Commentator. The First is of *Africk*; the Second of *Europe*; the Third of *Greece*, the Neighbouring Parts of *Italy* and those of the lesser *Asia*; and the Fourth of *Asia*. Mr. *Haley* has taken Care to set down therein the Degrees of Latitude and Longitude, which had been omitted in the Maps of the former Edition of *Dionysius*.

After *Dionysius* has been inserted 1. The Description of all the Earth, by *Rufus Festus Avienus*, in 1393 *Hexameter* Verses, which was not in the former Edition of *Dionysius*. 2. That of *Priscian*, in 1087 Verses. 3. The Description of the Sea Coasts, by the same *Rufus Festus Avienus*, before mention'd, in *Iambick* Verse, whereof we have only 705. Neither

ther was this Piece in the former Edition. Under the Text of these Poems have been plac'd the various Readings of the Manuscripts and of the Editions, with the Conjectures and the Remarks of several Authors. There are besides, under *Avienus's* Two Poems, the Conjectures, and Corrections of the Author and of Mr. *Hoddy*, from whom is expected a new Edition of *Dion Cassius*, an Essay whereof he has publish'd some Years since.

These *Latin* Geographers are follow'd by the *Greek* Paraphrase of *Dionysius*, of which I have already made mention. It was in the former Edition no further than to Verse 1009, but here is the rest of it; after which there are also some Anecdote *Scholia* and some small Fragments relating to Geography.

In fine, there are Corrections, several Readings and Remarks by Mr. *Hudson*, and others, particularly by *Holstenius*, on *Dionysius* and on *Eustathius*. Tho' here is not the *Greek* Index of *Dionysius's* Words, which was in the former *Oxford* Edition, there is one of the proper Names of Places, of the Nations, &c. to be found in the Authors contain'd in this Volume, and of the other remarkable Things in it.

By

By this it appears, that Mr. *Hudson* has done all that was in him to serve the Publick, which is doubtless oblig'd to him for his Labours, Industry and Diligence, and which will not fail to do Justice to his Erudition; without regarding the ill-grounded Censures of Criticks, who value nothing but what they do themselves. There is now expected from him a new Edition of *Josephus*, which will be the better receiv'd, because we have hitherto had never a good one, and he has had the Means of making his better; by Comparing of several Manuscripts of *Italy* and other Parts.



V. ANTONINI *Iter Britanniarum, Commentarijs illustratum* THOMÆ GALE, S. T. P. *nuper Decani Eboracensis, Opus Posthumum revisit, auxit, edidit* R. G. *Accessit Anonymi RAVENNATIS Britanniae Chorographia, cum Autographo Regis Galliae M. S. & Codice Vaticano collata. Adjiciuntur Conjecturae plurimae, cum Nominibus Locorum Anglicis quotquot ijs assignari potuerit.* London 1709, in Quarto pag. 180. *Antoninus's Itinerary of Britain, by Tho. Gale, &c.*

IT is to be wish'd that some able Man would again publish the *Itinerary* ascrib'd to *Antoninus*, tho' it is not known what *Antoninus* that was, from the Manuscripts there are in several Places, with the Notes of *Ferome Zurita*, of *Zaragoza*, which are become scarce, and those other Learned Men have made on that Book, in several of their Works. By that Means we should learn, what Names they gave, in the Middle Ages, to many Towns, which are still in being, or of which only the Names remain, in the Histories of those

those Times, and Memory of them in Ruins out of the Way, or in Villages little known. This would be no small Help towards the Understanding of History and Geography. If one Man alone could not undertake to illustrate all the *Itinerary*, several Learned Persons should join in it, or at least that they should severally publish their Discoveries relating to the Countries best known to them.

The late Mr. *Gale*, Dean of *York*, and his Son, have in this Volume clear'd as much as relates to *England* of *Antoninus's Itinerary*. In short, none but an *Englishman* could have done it; because it requir'd a thorough Knowledge of *England* and of the Names of all the Towns and Villages in that Country; not only as they are pronounc'd at this Time; but also as they were formerly pronounc'd. This cannot be known, without being of the same Nation and very well vers'd in the History of the Middle Ages. What I say in relation to *England*, is to be understood of the other Countries of *Europe*.

But because it would be a difficult Matter and perhaps impossible to find Men every where capable of undertaking such a Project, or that would do it for their Country, as the *Gales* have taken it for theirs; it would be well if those who are able would publish that *Itinerary*, with
such

such Helps as they could get and what Light they could gather from that which has been already publish'd.

Mr. *Gale*, the Father, had long since promis'd to publish his Commentary on that Part of *Antoninus*, where he describes the Mansions, or Travelling Stages in *England*; but he having not left it in a Condition fit to appear abroad, his Son made the necessary Additions and Alterations. It is a very difficult Task, either on Account of the Faults in the Original, as well in the Manner of Writing the Names, as in the Numbers; or in Regard that there remain no Footsteps of several of the Places there mention'd; or because of the Diversity of Languages and Length of Time have occasion'd in proper Names.

What he has perform'd may be seen with one Glance of an Eye, by viewing the *Itinerary* Map of *England* Mr. *Haley* has made for that Purpose, and in which the Ancient and Modern Names of Places are set down, with their Distances, from the Southern Part to the famous Trench made by the Emperor *Adrian*, which parted *England* from *Scotland*, and a little beyond it.

There are the Distances of the Mansions, where they were to stop, in Fifteen
several

several Ways that might be travell'd across *England*. Mr. *Gale* examines every Name, and each Distance in particular, and thereupon gives all the Light he could find in History. There are many Names, which may be easily known, and where the Distances appear exact enough; but there are very many Difficulties in the rest, for the Reasons I have alledg'd. The Author does not fail to make use of the *Roman* Antiquities, as Altars, Inscriptions on Tombs, and others found in several Places, some of them very lately. We there may learn which were the Places where there was any Cavalry, or Legions, or *Roman* Cohorts, which were posted there, to keep the People in Subjection. There are also Surnames of some peculiar Deities; but the Author chiefly insists on the Names of Places. I will not spend Time in giving of Instances, which had better be seen in the Original.

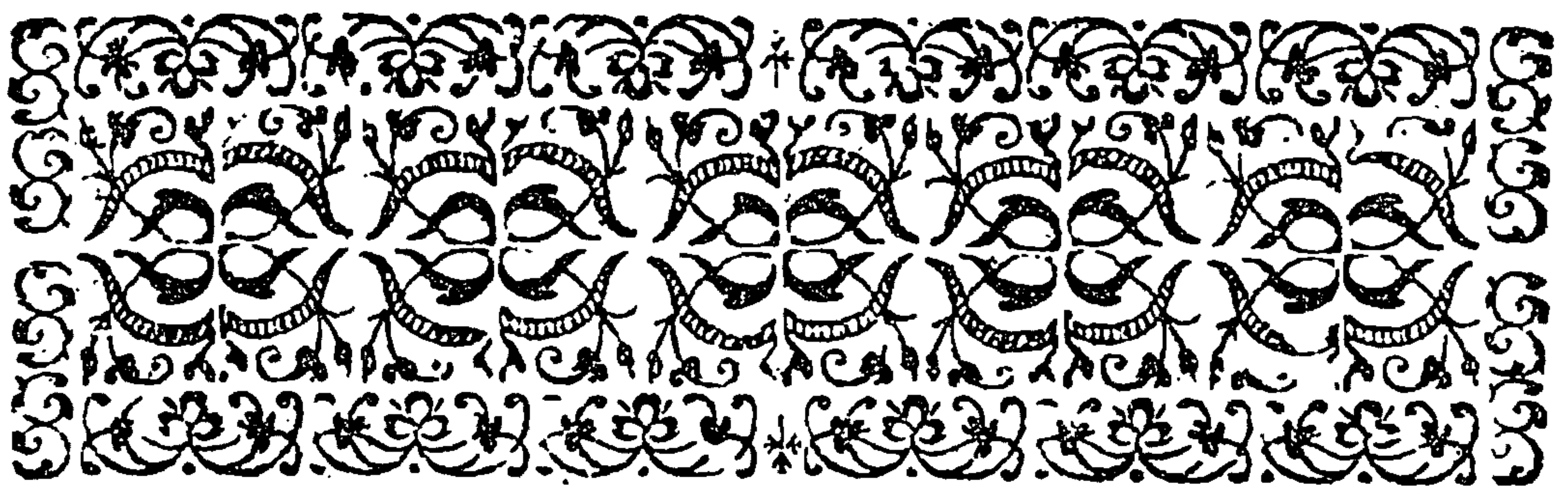
Mr. *Gale* has added to *Antoninus's Itinerary* the Description of *England* found in the *Anonymous* Author of *Ravenna*; who, as bad an Author as he is, yet helps to explain the Geography of the Middle Ages; adding to the Words that have been guess'd at, the *English* Names they bore among those of the Nation, or in the following Ages. He has done the same

as to *Antoninus's Itinerary*, before every Section, containing One of the Fifteen Roads I have mention'd.

As to other Points, this Volume is well printed, and has not only the Words of the Inscriptions, but even the whole Monuments engrav'd in Copper are inserted in several Places.

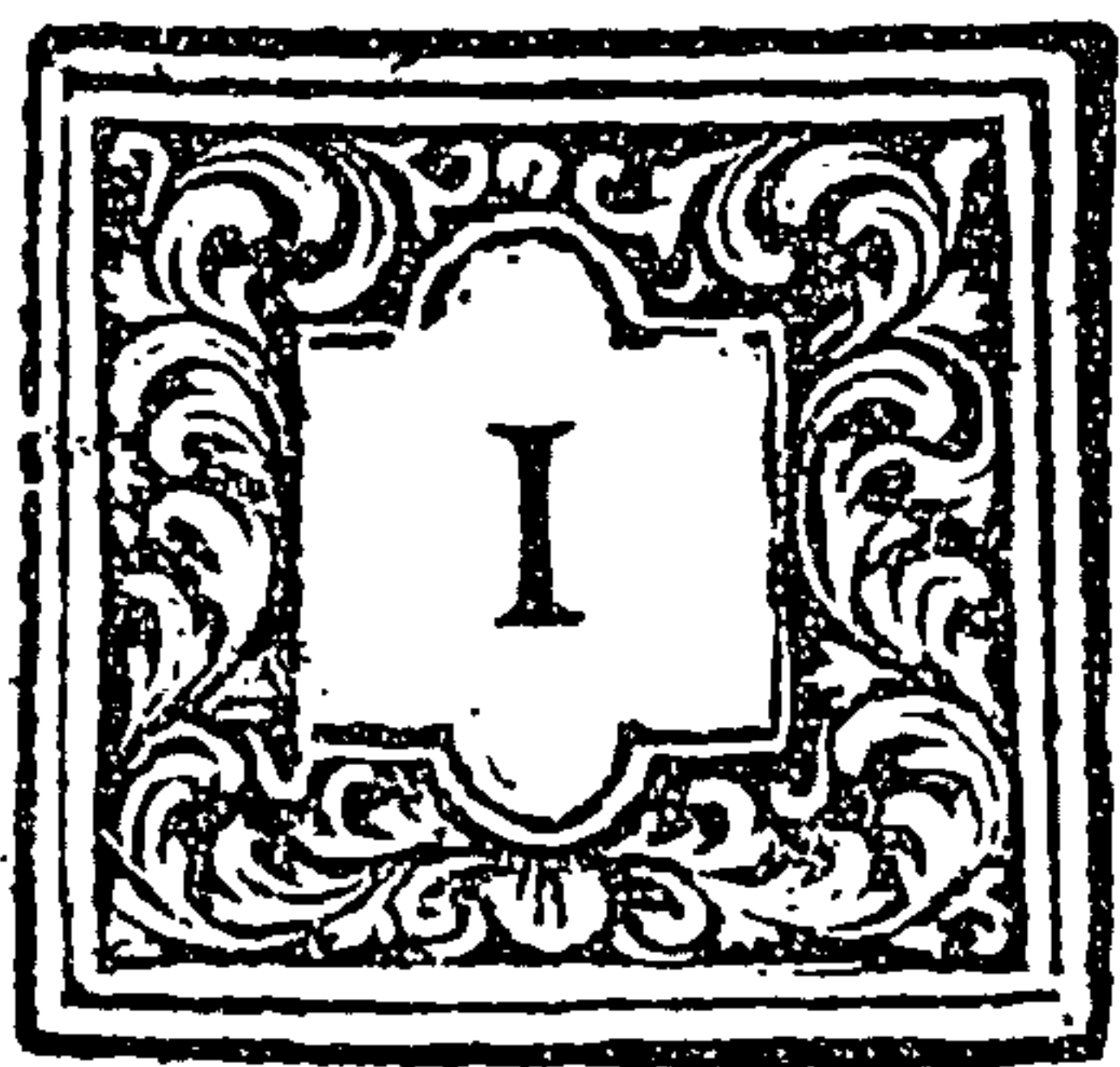


ARTICLE



ARTICLE IV.

I. BIBLIOTHEQUE CRITIQUE,
Ou Recueil de diverses Pieces Critiques, dont la plupart ne sont point imprimees, ou ne se trouvent que tres difficilement. Publiees par Mr. de SAINJORE, qui a ajoute quelques Notes. Tom. III. Paris, or Tre-voux, 1708, in Twelves, p. 568. with a Table of Chapters. The Critical Library, or a Collection of several Pieces of Criticism, most of them not printed, or very scarce. Publish'd by Mr. de SAINJORE, who has added Notes, &c.



Have spoken of the Two First Volumes of this Collection, in the Eighteenth Volume of the *Bibliothèque Choisie*, Art. 3. I soon after receiv'd the other two Volumes, and should have already taken
F 2 notice

notice of them, had I thought of it. The two last Volumes which are lately come abroad, and call'd *Nouvelle Bibliotheque Choisie*, have put me upon speaking of them in this Place, without any further Delay, for fear of forgetting them again. It is in the main the same Work, the same Method, and the same Author; that is, the Late Monsieur *Simon*, who dy'd in *April*, 1712, sufficiently known by his Controversies, as well as by his Critical Works. The First Four Volumes having been condemn'd and prohibited by Decree of the Parliament of *Paris*, as being full of Reproaches and Calumnies against private Persons and Religious Communities; the Title of the Two Last has been alter'd, for fear there should be any prohibition against the Selling of them. Perhaps some too severe Passages in them have been also corrected, being against Powerful Persons, whom Mr. *Simon* had attack'd in the former Volumes: At least there are no such Strokes in the Two Last.

I shall not say any thing of the Author's Method, because I have spoke of it in the aforequoted Place of the *Bibliotheque Choisie*. It is well known that the Dissertations, which compose the Chapters of those Six Volumes, are Mr. *Simon*'s, tho' he pretends they have been found among the Papers

pers of some Learned Persons deceas'd, and who perhaps had never heard of them; but it does not concern us much to be satisfy'd whether they had any Knowledge of them, or not, provided that what is said of them be true and of use. The worst is, that it is not always so, and that there is an infinite number of useless things, or even not agreeable to Truth. The Author every where discovers the same Views he had in his *Critical Histories* of the Old and New Testament, and throws out abundance of general Notions, little instructive, and of small consequence. There appears the same Spleen he bore some People, whom he did not love; but there are things that deserve to be examin'd.

1. The *Faſtum* against the *Benedictine* Monks of the Congregation of *St. Maur*, in Favour of the Prince of *Neuburg*, Abbot in Commendam of *Fescan*, to oblige the Monks to make a new Partition with him, because the Concordat they had made with their Former Abbot, was too favourable to them, is only to thwart the *Benedictines*; for it cannot be said, that it was the Love of Justice that prevail'd on Mr. *Simon* to increase the Revenue of an Abbot in Commendam.

2. What he says of the *Siriadick* Country, where *Josephus* had writ that *Seth* erected Two Pillars, has nothing but what is common, and he is no way exact in delivering the Opinions of the Learned thereupon. He has Reason however to believe, that it is a *Jewish* Fable, invented perhaps upon such another of the *Egyptians*.

3. The same may be said of what he writes of the Supposititious Books, in the First Ages of the *Christian* Church, and particularly of that which bore the Name of *Enoch*, which is pretended to have been quoted by Saint *Jude*.

4. Nothing can be said concerning the Collection of Letters from *Isaac Vossius* to Mr. *Bigot*.

5. He defends Cardinal *Palavicini* against some Censures that had been pass'd upon several Passages in his History of the Council of *Trent*, and which fall, as he says, not upon the Original, but upon the unfaithful *Latin* Version, of *F. Giattini*, a *Jesuit* of *Palermo*. Recourse ought always to be had to the Originals of Authors, when the design is to censure them; but the Esteem *F. Simon* expresses for that Cardinal's History, which he prefers far before *F. Paul's*, has no other Foundation than his Inclination to contradict the Relish of the Publick, and especially the *Protestants*. The
Conduct

Conduct of the Church of *Rome*, since the Council of *Trent*, is a more than sufficient confirmation of the Spirit that prevail'd there.

6. There is Reason to commend the *Miscellaneous Remarks of Mr. Edward Poccock*, on the Eastern History, printed at *Oxford*, in 1648. The Extract he has made of them is worth reading, by those who have not the Book it self.

7 & 8. His Remarks on the *Jesuitical Book*, intitled, *Ratio Studiorum*, may be of use to such as desire to be thoroughly vers'd in the History of the Society. Others will never make any great account of that Book, tho' it should become much scarcer. Mr. *Simon* lays hold of that Opportunity to satyrize the *Jansenists* and the *Jesuits* themselves, tho' more covertly. The Truth is he lov'd neither of them.

9. He shews plainly enough, that a certain Professor of the *Sorbonne*, whom he does not name, did not confute the *Antitrinitarians* well, in his Lectures. Mr. *Simon*, whom Mr. *Bossuet*, Bishop of *Meaux*, charg'd with favouring the *Socinians*, acted impolitickly in espousing their Quarrel, tho' indirectly and speaking reproachfully of them. But *out of the abundance of the Heart the Mouth speaks*.

10. He asserts, that *Euthemius* did not compose any Particular Work against the

Latins, as *Messieurs du Port Royal* had advanced.

11 & 12. The Two Next Chapters are only to decry the Edition of Saint *Augustine's* Works, set forth by the *Benedictines*. He there, with Reason, reproves some Faults in Criticism; which are nevertheless pardonable in so great a Work. All he says will not make their Work less deserving of the Esteem the Publick has for it, as well as for their other Editions of the Fathers. It is certainly of great use to have revis'd them by the Manuscripts, which none could so easily consult as those Monks. However Mr. *Simon* commends the Works of Saint *Hilary*, publish'd by *F. Contant*, a *Benedictine*, in the Year 1693. He had doubtless some reason for so doing, which does not regard the thing in it self; or else he would have found as much to carp at, as in the other *Benedictine* Editions.

13, 14, 15. These three Chapters serve to defend him from the Accusations the Bishop of *Meaux* had laid against *F. Simon*, as if he favour'd *Pelagianism*, or *Semi-pelagianism*, and had therein follow'd *Grotius* and the *Arminians*. It will easily appear, that the Bishop of *Meaux* had sufficient Grounds for his Accusations, because the Author answers him; tho' he strains himself

himself a thousand ways, to retrieve the Detriment that might be to his Reputation. It is easy to perceive he was of the Opinion of those they call *Semipelagians*, even in that they err'd in, and that he look'd upon Saint *Augustine* as an Innovator. In his Fifteenth Letter, *Pag.* 163, he openly maintains the Election founded on the Foresight of the good Use of God's Grace, and affirms that if that be *Semipelagianism*, all the Fathers of the Church, who writ before Saint *Augustine* had composed his *Last Books*, were *Semipelagians*. One of the Main Points in Saint *Augustine* was, That Election is altogether gratuitous, and the other, That of Unfailable Efficaciousness of Grace in those whom God will save, and to whom alone He has resolv'd to give that Grace. The Truth is, that in all this Controversy, as much has been done as was possible, not to understand one another, to defame each other reciprocally, by odious Names, and to crush one another by Decisions of Synods, in which there was much Ignorance, Passion, and ill Policy. In order to discuss these Affairs thoroughly, the Opinions of the *Pelagians*, the *Semipelagians*, the *Lutherans* since *Melanchthon*, and the *Arminians*, ought on the one hand to be fairly laid down, without Prejudice ; and on the other those

of Saint *Augustine*, *Luther*, *Calvin*, and *Jansenius*, with the same Equity and Sincerity, as if the Matter in hand were a Controversy of the Learned in *China* or *Japan*, in which we are no ways concern'd. By that means we should see where we were, and should perceive that the Disputes there have been upon that Subject are full of Equivocal Terms, of Dissimulation, and of Deceit: We should discover, that those who act the Part of Zealots, against those that are call'd Here-ticks, because they have lost their Cause, by a Plurality of Votes, are not so remote from those who condemn them, as they imagine. We should be sensible that those, who have pretended to take a Middle Way, if they understood the Contrary Opinions, and if they understood themselves, ought to fall in with one of the opposite Parties. For Instance, Mr. *Simon* would be found to be a *Pelagian* or *Semipelagian*, and the Bishop of *Meaux* a *Jansenist* or a *Calvinist*, tho' they deny'd it. But under the Cover of equivocal Terms, and imposing them on those it is their Interest to condemn, the Cry is rais'd against those who are of the same Opinion, and those are well spoken of, whose Thoughts were quite different.

16 & 17. The Two Next Chapters were writ to no other purpose, but to discredit the Versions of *F. Amelote* and *Messieurs de Port Royal*, and to tell some Stories to the Disadvantage of the Latter, and for the Truth whereof we have no other Authority than the Author's, who made them publick after the Death of the Persons concern'd, whose profess'd Enemy he was. In the Preface to his New Testament he had spoken much more modestly of the Version of *Mons* ; but here he flies out barefac'd against that Work, which in truth is not free from Faults, but yet is not to be despis'd ; perhaps because the Friends of the *Port Royal* declar'd against his Version of the New Testament ; witness the Censures of the Archbishop of *Paris* and of the Bishop of *Meaux*. This, added to the Faults committed by him, has not a little hinder'd the Sale of it. I have shewn abundance of real Faults, and which only proceeded from the want of a thorough knowledge of the *Greek* Tongue, and of the Style of the New Testament, in our Author's Version of the four Gospels ; as may be seen in the *Holland* Edition of the *Memoires of Trevoux*, Vol. III. Art. 8. for the Month of *May*, *An.* 1702, Pag. 388 ; and in Vol. V. Art. 7. for the Month of *January*, 1703, p. 61.

I know not whether he had seen those Articles; but he never answer'd them. He was satisfy'd with giving me some Reproachful Language, when an Opportunity offer'd. By this it may be perceiv'd, 1. That it is much easier to censure others, than to avoid all sorts of Faults, and even those which we reprove in others. 2. That those who affect making general Discourses on all things, as if they understood all Languages, and had read all things, are very often far from knowing what they would be thought to know; since Mr. *Simon* did not so much as understand the New Testament well, and that he seldom ventur'd upon any Particular, without being mistaken. After this, let whosoever, that pleases, believe that he had read many *Greek, Hebrew, Arabick, Syriack*, and other Manuscripts: For my part I own I question all he says of it.

18. What he says concerning a Book of *Basil Ponce de Leon*, to maintain that the Divines of *Salamanca* are oblig'd to follow the Opinions of Saint *Augustine* and Saint *Thomas*, is of very little moment for most Readers, and that Book deserv'd to have remain'd in its Obscurity.

19 & 20. Mr. *Simon* speaks of the Titles of the *Psalms*, in the *Hebrew*, without giving us the least Light in that Affair. It
had

had been better to have said in one Word that he knew nothing of the matter.

21. The Book so little known of *Catumfyrus*, against the *Concordia* of Arcudius, upon the Sacraments, publish'd in 1631, did not deserve a Chapter; but the Author affected to speak of Books scarce and little known, without troubling himself about their Usefulness. It looks as if he had endeavour'd to sell them.

22, 23, 24. What he says of *Marullus*, *Politianus*'s Adversary, of the several Readings of *Peter Victorius* and of Mr. *Anthony Muret*, is either of little moment, or else known to all the World, that has the least Tincture of polite Literature.

25. The next Chapter serves to inform us, that *Sebastian Castalio* has put *Thomas a Kempis* into Better Latin.

26. The next again is upon *Bucer*'s Commentary on the Psalms, under the Name of *Aretius Felinus*, which might pass for a pretty good Book in its time; but such a Commentary as that would not pass at this time, when we have others much better.

27. It was not worth while to revive the Memory of the Quarrel *Calvin* formerly had with *Francis Baudoin*, who was nevertheless an Able Man. The Controversies of those Times are so full of Gall, and contain so little that is of use, that it is losing of Time to read such Books. 28.

28. What the Author says of the Commentaries of *Conrad Pellican*, on the Historical Books of the Old Testament, is worth reading. *Pellican* was one of the Best Commentators of that time, for Theology, for the Literal Sense, and even for the Critical. He may still be consulted, and it will be no Time lost.

29. It is also worth Time to read what he says of the several Lectures of *John Saubert*, upon Saint *Matthew*, printed at *Helmstad*, in 1672. The Late Mr. *Mills* could not find that Book in *England*.

30 & 31. The *Fortalutium Fidei*, written in 1439, by a *Franciscan* Frier, is a Dispute nothing nice, against the *Mahometans* and the *Jews*. The Book of the Clergy-mens Habit, written by the Abbot *Boileau*, is of no greater Consequence, according to Mr. *Simon*.

32 & 33. These two Chapters contain a Supplement to Mr. *Simon's* Work, concerning Ecclesiastical Revenues, printed under the Name of *Jerome Acoſta*, in Two Volumes, in Twelves. It is observ'd in the Title, that this Supplement had been sent to the Printer, to add it to that Work; but that he did not receive the Packet till after the two Volumes were printed. It is much more likely that they durst not add these two Chapters, which are neverthels to be reckon'd among the
Best

Best in the *Bibliothèque Critique*. In the First he shews, that the Ecclesiastical Revenues are very considerably increased, by means of false Relicks, which drew People to the Churches; where they believ'd there were any real; and where they made considerable Offerings, not to mention Legacies after their Death. He quotes several Passages of *Catholic* Authors, who for some Ages have decry'd those pious Frauds, and spoke boldly against that Abuse. We cannot chuse but approve of what he says concerning it, but he seems not to speak so much out of a Zeal for Truth and Religion, as out of a Design to defame the *Benedictines*, whom he could not endure. He says directly at p. 360 and 361, That it is chiefly owing to the Rise of the Order of the *Benedictines*, that the World is indebted for so many Fables and ridiculous Tales, as the Ecclesiastical Histories have been stuffed with, since that Time. That those things were much more rare before; and That what is still more surprizing is, that a Pope, so holy and so discreet as Saint Gregory the Great, should in his Dialogues have follow'd that manner of writing, which he learnt of the Monks of that Time. He says further in the Next Page, That it looks as if that Saint had liv'd in the Golden Age, when the Beasts, that talk'd, convers'd with Men. In short, he

he brings Instances of all he says. The Next Chapter is no less worth reading, for there he shews, That *the frequent Use of Indulgences* (which tended not only to the releasing of Canonical Penalties to Penitent Sinners, but also those of the Other Life; and that for Money) has brought great Wealth to the Churches and Monasteries. All the Ecclesiasticks, and particularly the *Black Monks*, or *Benedictines*, are there aim'd at barefaced; and the Author gives good advice for preventing the Increase of the Ecclesiastical Revenues, to the Detriment of Private Persons.

34. The Next Chapter treats of the *Corrēctorium Biblię*, of *Magdalinus*, a *Dominican*, and of other such Works, which regarded the Correction of the *Vulgate*.

35 & 36. These two Chapters contain Advice to *F. Le Long*, an Oratorian, concerning his Catalogue of the Editions and Versions of the Bible, which has been printed at *Paris* and at *Leipsick*. Mr. *Simon* was more fit to make Remarks on such a Collection, than on the Bible itself.

37. In this Chapter he defends the *Hebrew Bible*, printed here by Mr. *Vander Hoogh*, in 1705, against one of the Journalists of *Paris*, and speaks as if he were a *Dutchman*.

38. Here the Author censures the Commentaries of Mr. *Du Hamel*, Secretary to the Royal Academy of Sciences, on the Old Testament.

39, and the Following to 42, are an Answer to several shocking things the Abbot *Faydit* had said against Mr. *Simon*. That Abbot was not well enough in his right Senses to answer him; for which reason I have been silent, and shall take no notice of what he has said of me, as well as many other Persons, who had given him no Provocation. Mr. *Simon* does not let slip this Opportunity of speaking ill of me; giving out that I sometimes preach in the Church of the *Remonstrants*, at *Amsterdam*; which is false, as is well known. As for the *Hebrew*, which he says I do not well understand, I easily forgive him. No Man is better convinc'd than my self of the Difficulty of that Language, as it remains to us in the Old Testament, and of the small Progress I have made in it, after several Years Study, in which I have never had the Old Testament out of my Sight, as my Commentaries can testify.



II. BIBLIOTHEQUE CRITIQUE,
&c. Vol. IV. Trevoux, or Paris,
 1710, in Twelves, Pag. 368. The
 Critical Library, *&c.*

THIS Volume has much less variety than the former, because Mr. *Simon* has taken up almost one Half of it with his Defence against the Bishop of *Meaux*. We shall not forbear observing what it contains in the main, and insisting somewhat the more on some particular Passages.

1. Mr. *Simon* begins with a Letter sent to Count *Dandini*, wherein he chiefly treats of Cardinal *Palavicini*'s Style, which he finds diffuse and affected. He also speaks of the Decay of Literature in *Italy* and *France*.

2, 3, & 4. Next he speaks of some Books certain modern *Greeks* had caus'd to be printed in *England*, which are against the *Latin* Church, and of the Synod of *Jerusalem*, which he says was very incorrectly printed in 1676, by the *Benedictines*, who were oblig'd to make another Edition, in 1678, that the First might be bury'd in oblivion. This is what he says, but I know not whether it may be rely'd on: At least
 it

it is affirm'd, that he never writ most of the Letters that are in this Book, to the Persons to whom they are directed.

5. He advis'd the *Benedictines*, when the Edition of Saint *Augustine* was talk'd of among them, to set down exactly the several Readings they should find in their Manuscripts, which they would doubtless have done without his Advice.

6 & 7. He says the Version of the *Syriack* Book of *Severus*, Patriarch of *Alexandria*, or rather of *Antioch*, concerning the Rites of Baptism and the Holy Eucharist among the *Syrians*, by *Guyle Fevre de la Boderie*, is full of Errors, because that Translator did not understand the Terms of Divinity. He makes the same Remark on the *Munster* Version of a Book of Logick, written in *Arabick*, by *Moses Maimonides*, and translated into *Hebrew* by a *Rabbi*, whose Version has been mistaken for an Original.

8. Mr. *Simon* asserts, that in the new Editions of the Fathers, which the *Benedictines* have publish'd, they had more regard to their Interest, than to any thing else, and pretends they have had considerable Sums from the Booksellers. This is what few can enquire into, but our Author appears every where so outrageous against the *Benedictines*, that tho' he spoke the Truth,

Truth, there could be no believing of him, upon his own Word. He affirms in the same Letter, that *Hesychius's* Commentary on *Leviticus* and Saint *Augustine's Speculum*, are not the same they were in the Originals; whence he takes Occasion to shew, that Opinions have been condemn'd at first sight, which afterwards no Man call'd in question; as for Instance, The Opinion of all Learned Men, that *Dionysius Areopagita* did not write the Books which have gone under his Name for several Ages; and the Opinion of *Jacques le Fevre*, that three several Women are confounded under the Name of *Magdalen*.

9. Then follows a Letter, shewing the Motives for suppressing of the *Critical History* of the Old Testament; the Chiefest whereof was, That Saint *Augustine* was there made too bold with: Which inclin'd *Messieurs du Port Royal* to procure the suppressing of it. It is very strange, that Mr. *Simon* did not by that means gain the Favour of the *Jesuits*, who might easily have supported him; and therefore he has not spar'd them in his *Bibliothèque Critique*.

10. The Author also lays to the charge of the *Fansenists* the small Account made of the New Edition of *Maldonatus's* Disputes on the Sacraments. They spoke ill of it, because some small Tracts of the same

same Jesuit's were added to it, wherein he refutes Saint *Augustine's* Opinions of Grace and Predestination. Mr. *Simon* thinks, that *Maldonatus* being to oppose the Calvinists of France, believ'd Saint *Augustine* to be out of date. He seems, says our Author, to have therein follow'd the Constitutions of his Father Ignatius, which direct the observing of the famous Rule of Lesbos (*Regula Lesbia*) adapting Divinity to Times and Places, when it is for the greater Glory of God, ad majorem Dei Gloriam, wherein he has been very successful. Our Author several times makes use of this Raillery against the Jesuits. But attacking of Saint *Augustine*, who is respected in the Church of Rome, was not the way to gain the Calvinists. I should rather believe, that the Jesuits then discover'd the Inconveniencies and the Consequences of that Father's Divinity; for there was nothing to be got otherwise by attacking him.

11. Mr. *Simon*, with good Reason, speaks well of the Work of *John Reynolds*, an English Divine, intitled, *A Censure of the Apocryphal Books of the Old Testament*. It is in effect a Good Work, tho' it might be shorter and more close. That Author had guess'd very well, that in Saint *Jerome's* Preface upon *Tobit*, it should be read, *Quem* (*Librum Tobiae*) *Hebraei de Catalogo Divinarum*

Divinarum Scripturarum secantes, his quæ Apocrypha memorant, manciparunt, instead of *Hagiographa*, which was in the Editions. *F. Martianay* has own'd, that a very ancient Manuscript, which he follows, has it *Apocrypha*, and owns that is agreeable to Saint *Ferome's* Opinion. Our Author confirms that manner of reading.

12. He, with good Reason, rejects the Method of those, who pretend to regulate Physical Opinions, by the Authority of the Holy Scripture, and thereby prove the Immobility of the Earth against *Copernicus*.

13. There are some Explanations, upon the Second Edition of *the Ceremonies and Customs observ'd at this time among the Jews*.

14. He speaks of a *Coptie* Manuscript of the Gospels, which is in the Library of the *Louvre*, in which is a Picture of *JESUS CHRIST* standing, and giving the Communion to His Apostles, who are also standing, and only bow. He pretends that Posture was formerly a Token of Adoration, and brings some Instances of it.

15. There are some Remarks on the *French* Version of the New Testament, by *Jacques le Fevre* of *Estaples*, and on the Troubles it brought upon him. He affirms, that the Versions of the Bible, into the Vulgar Tongue, were only prohibited

ON

on account of the Times, and with respect to Hereticks ; but that is not the Doctrine of the Divines of Rome.

16. The Author makes some Remarks on the *Bibliotheca* of *Apollodorus*, chiefly taken from *Tannaquil Le Fevre*, who was of opinion, after *Barthius* and others, that what we have is only an Abridgment of it. Mr. *Simon* should have answer'd Mr. *Gale*'s Reasons, he having maintain'd the contrary, in his Dissertation before *Apollodorus* and some other Authors of that Sort, which were printed at *Paris*, in Octavo, in 1675, with many Errors. The Author also very much commends Monsieur *Meziriac*, who has commented *Ovid*'s Epistles. That Work was printed at *Bourges en Bresse*, in Octavo, in 1632.

17. He is in the right to differ in Opinion from *Sebastian Psochenius*, in his Dissertation concerning the Purity of the Greek Language in the New Testament, who pretends to prove by some Passages of Poets, in which there are Expressions like those of the New Testament, that the Style of the Apostles is better Greek than it seems to be. Some Resemblance in a few Expressions does not prove the said Style not to be agreeable to the good Usage of the Greek Tongue.

18. Mr. *Simon* talks of *Lipsius's Latin*, which he does not altogether condemn, and of a Book of *Henricus Stephanus*, upon that Subject.

19. He commends the Commentary of *Procopius*, on the Eight First Books of the Bible; whence some good Remarks may be drawn; but in the main it is inconsiderable. Mr. *Simon* quotes a judicious Passage on *Gen. xviii. 2.* where *Procopius* asserts, that they were only Three Angels that appear'd to *Abraham*.

20 & 21. He treats of the Letters of *John Trithemius* and *John Reuchlin*, by which we may perceive that even before the *Protestants* appear'd, the Study of the *Hebrew Tongue*, and of *Polite Literature*, began to be set on foot again; which cannot be deny'd; but it is certain, whatsoever the Author says of it, that they were of use to *Protestants*, to discover what Innovation had been made in Religion, and that they have improv'd them more since, tho' they are declining among them, in several Places, where Learning is no Advantage towards Preferment, but only Favour and Intrigue. It is the Fault of the Great Ones, who have scarce any Relish for such things.

22. Mr. *Simon* makes some Remarks upon I know not what Catalogue of Books,
that

that are prohibited in *France*, since the repealing of the Edict of *Nantes*, which he says was very carelessly compos'd, since there are Books condemn'd in it, which had better be reprinted in *France*. It were better that no Books were prohibited, since the ill Consequences of them are inconsiderable, or none at all; as for Instance appears in the *Protestant* States; for all are allow'd; and where the Books of the *Roman Catholick* Doctors, which are common, do not make any change their Opinion. There are abundance of things, wherein the Two Parties may make their Advantage of the Discoveries of their Adversaries, without apprehending that there will therefore be any Alteration made in the World. Methinks the prohibiting of Books which are not against the civil Society, nor good Manners, is a Precaution that does wrong to those who make use of them; who are therefore suspected to be sensible of their own Weakness, and to desire to suppress those Works which they are not able to answer. If they think themselves safe enough, they need only write against them. Good Confutations, especially when supported by the Advantages inherent to Orthodoxy, and the Stronger Party, are sufficient to stop the Course of Ill Doctrines.

23 & 24. The Author tells us some Particulars of the Erudition of *Gilbert Gau-
min*, Judge of *Moulins* of the Province of *Bourbonnois*, in the Oriental Languages, and of the *Armenian* Bible and the Ecclesiastical Books in that Language, which he says he learnt of the Bishop of *Uscan*.

25. He also gives an Extract of a Book writ by *William Schikard*, intitled *Bechinath Happerouschim*, or an Examen of the Interpreters of Scripture, printed at *Tubingen*, in 1624. The Book is good; but since the Edition of the Polyglotts and of several other Books on those Subjects, as those of *John Henry Hottinger*, it has been less in request.

26. He speaks of Mr. *Arnaud's* Design to publish all the Treaties that had been writ about the Controversies of *Greece*; but that Design miscarry'd.

27. Mr. *Simon* speaks of the Rolls, on which the Books of the Old Testament are writ, for the Use of Synagogues, which he says are more exact than the Common Bibles of the *Jews*; but he knows of none more ancient than 600 Years. These are Curiosities; for in other respects our good printed Editions are better for use, and more convenient. I never read any Correction of the Books of the Old Testament, made from any of those Rolls; and
Mr.

Mr. *Simon*, who at all times affects a Rabbinical Capacity, has not, that I can remember, clear'd up, after a New and Solid Manner, any one Passage in the Old and New Testament. All that is good in him is taken from Books that are common enough.

28. Is a Letter about the Salvation of such Pagans as might have liv'd according to the Light of Reason; to which purpose he quotes the Favourable Opinions of some Moderns, which he seems to approve of, and those of others, who damn all the Pagans; which he thinks very hard. This Letter is very mean, as are all the rest that depend upon Reasoning.

29. He proves, that the famous *Nicolaus de Lyra*, who dy'd on the 23d of *October*, in the Year 1340, and who was so knowing in the *Hebrew* Tongue in that barbarous Age, was born at *Lire*, in the Diocese of *Evreux*; that he became a *Franciscan* Friar when he was yet very young, in the Monastery of *Verneuil*, where he liv'd some time; that he study'd in the University of *Paris*, where he took the Degree of a Doctor. This appears by his Epitaph in Verse, which is in the Great Monastery of the *Franciscans*, in *Paris*.

30 & 31. Mr. *Simon* discourses at large of a Jesuit of *Salamanca*, whose Name was

Henry Henriques, zealous for the Doctrine of the *Dominicans*, against those of his own Order ; and of *F. Goudin*, a *Dominican*, who inclin'd to the *Jesuits*, and could not get the Work of another *Dominican*, who was of the same Order, printed. Mr. *Simon*, who wrote only out of the Spirit of Contradiction, seems to favour *Henriques* in what he says of him ; as he does at the same time *F. Goudin*, and his Friend, who held a quite contrary Opinion. But all that is of very little moment for such who do not concern themselves either about the Persons mention'd, or the Disputes between the *Jesuits* and the *Dominicans*.

32. He plainly shews, that *Leo Juda*, the Principal Author of the *Latin* Version of the Bible, printed at *Zurich*, was no Jew, as has been given out thro' a Mistake ; but the Son of a Priest, who had him by his Concubine, after the Manner of *Switzerland*, in those Days. It is not worth while to dilate upon such Subjects.

33. I shall take less notice of what he says of Mr. *De la Croze*, who is now at *Berlin*, and concerning his Change of Religion.

34. From the 34th Letter to the Fifty Second, which is the Last, the Author falls upon the Bishop of *Meaux*, who had censur'd

censur'd his *French* Version of the *New Testament*, or else he defends it against him. In the First of these Letters he insinuates, that the Bishop of *Meaux* had vary'd in his *Exposition of the Catholick Faith*, as the Reformed had laid to his Charge ; but he brings no Instance of those Variations. In the rest he defends his Version of the *New Testament* and his Notes, from the Suspicion of *Socinianism*, with which his Cenfor would blacken him. It seems that the Bishop of *Meaux* was in the wrong ; but Mr. *Simon*, who speaks ill of the *Socinians*, yet following their Ideas, in several Passages, had thereby, in my Opinion, lost the Right of complaining. In the Chapters 48, 49, and 50, he defends the Method of *Grotius* and his own, for expounding of the Prophets, to whom they assign a Double Sense. Mr. *Simon* is in the right as to the Main ; but a Man-like him, who had no Equity but only in an extravagant Humour, was justly punish'd for what he did to others. Those Points may be sought in the Original, which is somewhat tiresome, by reason of the Trifles and Contradictions there are in it ; but the Author could not well make his Defence otherwise.

III. NOUVELLE BIBLIOTHEQUE
CHOISIE, *Ou l'on fait connoître les
Bonnes Livres, en divers Genres de
Literature, & l'Usage que l'on en doit
faire.* Amsterdam, chez David
Mortier, 1714, in Twelves, Vol.
I. p. 380, with the Preface and
Index.

*The New Choice Library, shewing the
Good Books in several Sorts of Litera-
ture, and the use that is made of them,
&c.*

THIS, as I said before, is a Continua-
tion of Mr. Simon's *Bibliothèque Cri-
tique*. Accordingly, the same Method,
and the same Manners, appear throughout
it: Only here are more Extracts of Books
the Author had read, and which he would
make known to the Publick: Whereas, in
the former Volumes, he had made use of
the Epistolary Form very often for his
Chapters, he does not here direct them
to any Body.

1. The Author begins with an Extract of the Book of *Porphyrius*, of Abstinence from the Flesh of Beasts, wherein that Philosopher defends the Opinion of *Pythagoras*, who thought it was not lawful to eat it. Mr. *Simon* talks more here of the Life of *Pythagoras*, than of *Porphyrius*'s other Works. *Lucas Holstenius* publish'd it at *Rome*, in 1630, with the Book of Abstinence, and it was all afterwards reprinted at *Cambridge*, in 1665. This learned Man takes much pains, in the Fifth Chapter of the Life and Writings of that Philosopher, to know why *Porphyrius* was call'd *Botaneutes* by Saint *Jerome*, in the Preface to his First Book upon the Epistle to the *Galatians*. He fancies it ought to be read *Βιοθάνατος*, because *Porphyrius* once attempted to kill himself. * But that Word is not supported either by the Usage of the *Greek* Tongue, or even by Analogy, which would require that a Man, who would have gone about to put an end to himself, by a Violent Death, should be call'd *Βιαιοθάνατος*. The *Βαλαεώτης* of F. *Sirmond*, to express a Slothful Person, and who was often in the Baths, does not suit with *Porphyrius*, even tho' it should be said he was so call'd, for having pretended to

G 4

have

* A Remark of Mr. Le Clerc.

drove a Devil out of a Bath. Mr. *Simon* himself agrees, that these Conjectures are not so likely as that of *Tannaquil Le Fevre*, in the 64th Letter of his First Book, where he says it ought to be read *Βοτανεώτης*, or *Βοτανιότης*, from *Βοτάνη*, which signifies *An Herb*; because that Philosopher pretended that Men ought to feed only upon Herbs. However, this Word is against Usage and Analogy. It ought to be *Βοτανώδης*, *Herbaceus*, and so perhaps it ought to be writ in Saint *Jerome*, *BOTANODES*, instead of *BATANEOTES*. As for the rest, what has been said of *Pythagoras* and his Life, may be seen in the Tenth Volume, Art. 2. of the *Bibliothèque Choisie*, and in the Thirteenth Volume, Art. 7.

2. The Author treats of *Origen's* Books against *Celsus*, and begins by taking notice of the Faults Mr. *Ellies Du Pin* has committed, in speaking of that Work, in his *Bibliothèque Ecclesiastique*: That *Celsus* was so little acquainted with the *Christian Religion*, that he believ'd there were no *Christians* besides the *Gnosticks*, as Mr. *Simon* observes; besides, he makes such poor attacks, and argues so wretchedly, that it is hard to imagine how he could pass for a Learned Man. However, *Origen*, who had more Reading than Judgment, does not always answer his Objections.

tions. Mr. Simon says, *He knows that several Persons have design'd to present the Publick with a French Version of that learned Piece of Origen; but that he believ'd all that Erudition, which is often remote from the Opinions of Christians, as well in Philosophy as Divinity, would produce no Good Effect.* He might have known that Mr. Bouhereau has successfully put that Project in execution, since the Year 1700. That has not added indeed much to Origen's Reputation, among those who only understand *French*, and who judge of Arguments only by their Solidity; but it does not appear to have done any Harm.

If Origen, as Mr. Simon observes, did teach, *That only God Alone is to be ador'd, thro' Jesus Christ, Who is the High Priest,* Lib. V. p. 233, and deny'd, in the same Book, *that Jesus Christ is truly God,* p. 257, (and not 275, as it is in our Author, thro' the Fault of the Press) *because the Scripture only makes Him the Eldest of all Creatures.* If Origen, I say, speaks after this manner, and says much more, which shews that he made the Deity of the Father Superior, and different in Substance from that of the Son; nothing can oblige us to speak as he did. We do not hold the Tradition of that Time for the Rule of our Faith; but only the Holy Scripture. The Use we are

to make of the Variations we find in the Fathers of the First Centuries, as to this Point, is, to be more cautious than we are in condemning those who are mistaken, and to be satisfy'd with the Doctrines and Terms of the Holy Scripture.

3. Mr. Simon speaks of the *Psalterium Quintuplex* of Jacques Le Fevre, of Estaples, printed at Paris, by Henry Stephens, Father to Robert, in 1509 and 1513. It was well enough in those Days.

4 & 5. He there makes some Remarks on Eusebius, *De Preparatione & Demonstratione Evangelica*, and their several Editions. He commends the Edition of the *Preparation*, by F. Viger, a Jesuit, which is in reality the Best and the most Faithful: * However, there are some Passages wherein he has soften'd Eusebius's Arianism. See the 7th Book Chap. xii. and compare the Version with the Original. The *Demonstration* is not so well translated, and it is done by another, viz, Donatus of Verona, who has adapted Eusebius to his own Notions, of which Practice one Instance may be seen, Lib. V. c. 3. in the Argument where Eusebius says Word for Word, That the same Prophet, in the 109th Psalm, plainly owns Two Lords; One

* A Note of Mr. Le Clerc.

One Who is the First and the Supreme ; the Second, Whom he himself calls his Lord, &c. The Latin Interpreter, instead thereof, has translated, That the Prophet twice evidently confesses the Lord ; once when he speaks of Him Who is God and Father ; and secondly when he speaks of Him, Whom he himself calls his Lord. In the Greek it is thus ; Δύο Κυεῖς ἐμφανῶς ὁμολογεῖ ἓνα τὸν πρῶτον καὶ ἀνωτάτω Θεὸν δευτερον, ὃν αὐτὸς ἑαυτῷ ἀναγορεύει Κυεον. Then he endeavours to prove this Doctrine, and plainly establishes it in his Books of Ecclesiastical Divinity, and against Marcellus of Ancyra, who was almost of the same Opinion, which is receiv'd by all Christians, if it be well observ'd. Mr. Simon says nothing of these Last Books, which have been join'd to the *Demonstration*. I am amaz'd there should be any who dare deny that Eusebius was an Arian, if they have read his Books ; it would be an unfair way of dealing, which must raise an ill Opinion of their Probity. I had rather believe they have never read them, especially in the Original.

6. The Author informs us, that all the Works of Euthymius Zygabenus, which we have only in Latin, are in Greek in the Library of the *Louvre* ; whence it were to be wish'd that some one would take and publish them.

7. He on gives a tranſient touch upon *Henricus Stephanus's Lexicon Ciceronianum*, which is a *Lexicon* of Greek Words, that *Cicero* has tranſlated. He might have ſaid, that *Cicero* has not always been ſucceſſful therein, as has been ſhewn by ſome able Men. See the *Interpreters on the Tuſculans*, Lib. I. 42.

8. He much commends the Commentary of *John Lewis De la Cerda*, upon *Virgil*, where there are certainly good Collections upon Matters. He might nevertheleſs have ſaid, that the ſaid *Jefuit* has heap'd together too much, and not to the Purpoſe, and that he was nothing of a Critick.

9 & 10. The Author treats of the Edition of the *Sybilline Oracles*, publiſh'd at *Paris*, in 1599, by *John Opſopeus*, and does Right to *David Blondel*, who has writ very well on that Subject, and ſhewn that the *Chriſtians* were formerly too credulous, in receiving thoſe Oracles as good.

11. He very much commends the Edition of *Themiftius*, with the Notes by the Fathers *Petau* and *Hardouin*; but perhaps he does it to take notice, that the latter had omitted a Note of the former, to tranſplant it into his Notes upon *Pliny*, and make it his own.

12. Out of the like Principle he ſeems to have a great eſteem for a Book intitled,
Promptuarium

Promptuarium Sacrarum Antiquitatum Tricastinæ Diœcesis, by *Nicholas Camuzat* ; because there are in that Book several things which make against the Interest of the *Benedictines*.

13. He gives an Abridgment of a Dissertation of *Peter Galefin*, upon the *Septuagint*, printed by Order of *Sixtus V.* and exposes several Errors in that Dissertation.

14. *Scioppius's* Book, intitled, *Grosippi Pedagogus Pedagogorum*, printed in the Year 1612, in *Germany*, wherein he ridicules the Schools and the Scholars, gives him Occasion to say, that polite Learning formerly contributed towards the introducing of Heresies ; and the fine *French* of *Port Royal* of *Jansenism*.

15. But in the Next Chapter he gives an Extract of an Harangue of *Martin Dorpius*, a Friend to *Erasmus*, after he had been his Enemy ; spoken at *Louvain*, in 1517 ; wherein he shews the Use and Necessity of the *Greek Tongue*.

16. There follows a short Extract of the Works of *Sextus Empiricus*, printed at *Geneva*, in 1621, with some Remarks upon the Difficulty of translating it, taken from *Henricus Stephanus*, who turn'd into *Latin* the *Pyrrhonian Hypotyposis*.

17 & 18. The Author, after having commended *Usher's Annals*, which are a very

very Good Book, says something of his Life, printed before his Letters, in 1680, and of the Errors in Divinity he was charged with. In the Next Chapter he speaks very ill of a Posthumous Book of that learned Man, about the Reading of Scripture in the Vulgar Tongue. It was publish'd by Mr. *Wharton*, at *London*, in 1690.

19. Mr. *Simon* says something of the *Etymologicum Magnum* and of the Uncertainty of Etymologies, which are doubtless very uncertain, especially when a Primitive Word in one Language is to be deriv'd from another; but which are of great use, when History, Custom, and the constant Analogy of the Tongue, authorize them.

20. The Author very much commends *George Amyra's Syriack Grammar*, publish'd at *Rome*, in 1596; and gives a long Extract of an Extravagant Elogy he has made of the *Syriack* Language, in a Dissertation he has inserted before his Grammar.

21. He speaks of the Book intitled *Chozri*, translated into *Latin* by *Buxtorfius*. It is requisite to see the Book it self, to judge of it.

22. He treats of the Book of *Elias Levita*, call'd *Sepher habbabbour*, the *Choice Book*, which he infinitely extols. It was really a Good Book in those Days; but
notwithstanding

notwithstanding what the Author says, others better and more exact have been since compos'd. He shews that *Elias* was a *German*, and not a *Roman*, as some have believ'd, and that he did not become a *Christian*. He has been nnadvifedly confounded with another *Jew*, call'd *Elias*, whose Grandfather he was by the Mother's side, and who became a *Christian*.

23. He speaks of the Introduction to the Reading of *Seneca*, by *Henricus Stephanus*, and with good reason reproves him, for despising of *Anthony Muretus*, who was a Better Critick than himself; tho' it was also true, that *Muretus* had spoken too contemptibly of the Edition of *Seneca* by *Erasmus*, which *Stephanus* defends against him.

24. He commends *Aristotle's Art of Poetry* by *Daniel Heinsius*, publish'd at *Leyden*, in 1611. That Book is not to be despised, but *Heinsius* and others have made too much account of it.

25. There follows an Extract of *Francesco Patrizi's Peripatetick Discussions*, design'd to destroy *Aristotle's* Authority, of whom the Author seems to have had a good Opinion. He also finds fault that *Patrizi* should charge that Philosopher with having made use of Sophism, in order to prove the Eternity of the World. It
might

might be said, adds he, that if we distinguish between Reason and Faith, which obliges us to believe, that tho' the World was created, the Eternity of the World is not altogether un-maintainable, if we only consult Reason; and that therefore Aristotle is not to be treated as a Meer Sophister, he having wanted the Light of Faith. But a Man must certainly be a very Bad Philosopher, to believe that Matter moves of it self, and that the World was made of it self, with all it contains, from all Eternity; especially after having seen what Arguments other Philosophers have made use of, to prove that there is a God, Who has made all things. Mr. Simon, who thought there was need of Faith in this Case, was not a much Better Philosopher. The Reasons for submitting to Revelation, and for believing what it teaches, are doubtless as convincing as Reasons of that sort can be; but *that the World has been created* may be prov'd by Reasons taken from the very Heathen Philosophers, with no less Clearness.

26. Next our Author gives an Extract of a Work of James Mazzoni, of Cesena; printed in that City, in 1577, and intitled, *De Triplici Hominum Vita, Activa nempe, Contemplativa, & Religiosa, Libri Tres, Questionibus Quinque Millibus, Centum & Nonaginta Septem distincti; in quibus om-*

nes Platonis & Aristotelis, multa vero aliorum Græcorum, Arabum, & Latinorum, de universo Scientiarum Orbe, Discordia componuntur : In Quarto. This Title plainly shews that the Author could be no other than an idle Talker, who undertook to treat of so great a Number of Questions in a Book of that Bulk ; and tho' Mr. Simon commends him, he will not make any Man desire to read him. It seems, that learned Man had undertaken to collect the most Unknown and Neglected Books he could find upon the Stalls in *Paris*, and to commend them in his *Bibliothèque Critique*, with a Design to sell them at a dear rate to such as should confide in him ; as we are assur'd an able Antiquary said in his Books, that some certain Medals were scarce, because he had, and was willing to sell them dear, to those who knew not their Value.

29. A better Opinion will be entertain'd of *Diego de Stunica's* Commentary on *Job*, printed at *Toledo*, in 1584, wherein he compares the *Hebrew*, the *Greek*, the *Vulgate*, and the *Chaldee* Paraphrase. He is not to be confounded with *Lope Stunica*, *Erasmus's* Adversary. *Diego de Stunica* grievously complains of the Negligence of the *Spanish* Divines, as to the Study of the *Hebrew* Tongue, and even of their Calumnies against those who study'd it, and expounded

pounded the Text literally, without deviating to find the Scriptural Sense. He also shews, that there is no understanding of the Versions, in several Places, without having recourse to the Original, which is often much more plain. He makes much use of *Vatable's* Bible, which is the same *Robertus Stephanus* put Literal Notes to, under the *Vulgate* and the Version of *Leo Jude*, which he nevertheless sometimes refutes. Upon the Ninth Chapter, v. 6. where it is said, that God *removes the Earth out of its Place, and its Pillars shake*; he makes no difficulty to say, that, to expound that Passage right, it ought to be understood according to the Opinion of the Ancient *Pythagoreans* and of *Copernicus*, who believ'd the *Earth* did turn about the Sun; and he affirms, there is no Place in Scripture that speaks so plain of the *Earth's* Standing still, as this does of its Moving. The Inquisition had not then declar'd it a Heresy to believe that the Earth moves.

28. In the Next Chapter the Author corrects several Errors, some whereof it is likely are of the Press, in the *History of the Present State of the Ottoman Empire*, translated from the English of Sir Paul Ricaut, by Mr. Briot. He says he had the curiosity to read it, with a *Turk* of *Constantinople*, who did not think it any more exact

exact than himself. Perhaps it would have been a hard Task for him to have told us who that *Turk* was.

29. He speaks largely of some Works of *Simeon*, Archbishop of *Thessalonica*, printed at *Gias*, others make it *Fassi*, a City in *Moldavia*, An. 1683, in Folio. Those Works were in Manuscript, in the *Vatican* Library. Mr. *Simon* says, that *Greek* is not one of those who are call'd *Latiniz'd*.

30. Of the same Sort was *Nilus*, Archbishop of the same City, who has writ a Book against the *Pope's* Supremacy ; which was printed the first time by *Bonaventure Vulcanius*, at *Leydon*, in 1525, and afterwards by *Salmasius*, at *Heidelberg*, in 1608, and at *Leyden* in 1645.

31. Mr. *Simon* has often spoke of the *Acta & Scripta Theologorum Wittembergen- sium*, and of the Answers to them by *Jeremy*, Patriarch of *Constantinople* ; by which it appears, that the *Greek Church*, at this Time, believes *Transubstantiation*. But tho' it should be granted, that it has been for some Centuries of that Opinion, and that it is fallen into it, like the *Latin*, out of meer Dint of extolling the Excellency of the *Eucharist*, Which has at length been taken literally in the East as well as in the West ; yet does it not thence follow that it was the Ancient Tenet of the Church.

32 & 33. The Author, with good reason, commends the Concordance of the *Septuagint*, publish'd by *Conrad Kircler*, at *Francfort*, in 1607; but he was wrong in saying, that the said able Man made no judicious use of the *Greek Copy*, which is in the *Polyglott Bible* of *Cardinal Ximenes*, which does not represent the true Version of the *Septuagint*. *Kircler*, as he declares in his Preface, has follow'd the Edition of *Basil*, in Octavo, printed in 1550, which agrees with *Aldus's* Edition, and not with that of *Alcala*; as may be seen by comparing them; and as *Mr. Simon* himself has observ'd it in his *Hist. Critique de l'A. T.* Lib. II. c. iii. Next he highly commends the Concordance of *Mario de Calasio*, printed at *Rome*, in Two Volumes in Folio, in 1621, which is not contemptible; but which is nevertheless of small use to those who have that of *Buxtorfius* the Father, and not the Son, as the Author says, who is contradicted by *Buxtorfius* the Son in his Preface, and *Hebrew Dictionaries*, which have been publish'd since, as that of *Schindler*, that of *Castel*, and others.

34. He justly values the *English Commentary* of *Henry Ainsworth*, on the *Pentateuch*, publish'd in 1616, 1618, and the Following Years. Its principal Value is, that

that it copies the Rabbies, either naming or not naming them.

35. I do not know the *Analyfes* of *Stephen Szegerin*, an *Hungarian*, on several Books of the Bible. The Author commends them, as he does many Books that are not in Use ; but there is no relying on him. The Composers of *Analyfes* are apt to be chimerical.

36. The Dictionary of *Rabbi Leo* of *Modena*, wherein he expounds the *Hebrew Words* in *Italian*, may be good for the Generality of the *Jews* in *Italy* ; but I question much whether it be as useful to *Christians* as it is scarce.

37. Speaking of the *Thesaurus Ecclesiasticus* of *John Gaspar Suicerus*, which was printed at *Basil* and sold at *Amsterdam* in 1672, he says the Author has exactly perform'd all in the Body of his Work, that he promises in the Title. It consists chiefly in giving all the Expressions, Rites, Doctrines, Heresies, and such like things, which are found in the *Greek Fathers*. It is certain, that *Suicer* has done it in a great measure, and that his Collection is useful for all those who apply themselves to the Study of the *Greek Fathers* ; but it must be own'd there are very important Words wanting, and that others which are in it deserve to be more fully explain'd : For Example, The
Word

Word *ὁμοῖον*, *Consubstantial*, and *ὑποστάσις*, *Subsistent*, *Person*, *Substance*, are not sufficiently explain'd; and there is not *ἓς*, *One*, not to denote the Numerical Identity, but the Identity of Species, *ἐμπεριχωρησις*, *Circuminfessio* *περιεχρὸν*, *Definition*, or *Nature* compris'd in a certain Bound, *πρὸςβολή*, *Emission*, or *that which is produc'd by Emission*. All these Words have been very much made use of in expounding the Mystery of the Trinity, and in the Controversies there were formerly upon that Subject. *F. Petau* has explain'd them and many others like them, in his *Theological Dogmas*. *Stephen de Courcelles*, in his *Quaternio*, and *Ralph Cudworth*, in his *Intellectual System*, have also spoken of them, especially the first of them. But if *Mr. Suicer* had enter'd upon these Particulars, he might have discover'd that the Notions of the Ancients were very different from what he imagin'd. However that be, his Book is very good, and Books of that sort are scarce ever perfect at the first Essay. *Mr. Simon* ascribes to him the Correction of a Passage in *Saint Epiphanius*, which *F. Petau* had before propos'd.

38. He extols the First Epistle of *Saint Clement*, as a very Ancient Monument; nor is he mistaken; but so discerning a Critick as he fancy'd himself to be, should have observ'd, that the said Epistle had
been

been enlarg'd with some Additions taken out of *Clemens Alexandrinus*. The Proofs thereof may be seen in the Edition of the Apostolical Fathers, publish'd at *Amsterdam*, in 1698. There is also a Passage of *Grotius*, which is here quoted very deficiently.

34. The Author examines the *Oriental History of the great Progress of the Catholick Church, in the Reduction of the Christians of St. Thomas*; where he with good Reason finds many Objections to be made. The Missioners commonly going to preach the Gospel, which they do not understand; they relate Effects of their Preaching, which have not been heard of upon the Spot.

40. Mr. *Simon* makes a Small Extract of a Book intitled, *The Rights of the Netherlanders, in relation to the receiving of Bulls*, printed at *Liege*, in 1645, by which it appears, that, in the *Catholick Low Countries*, they pretend not to be subject to obey the Bulls of Popes, unless they have been publish'd and receiv'd in that Country, with the usual Formalities.

41. The Author makes good Remarks on the Book of a certain *Carmelite*, call'd *Thomas a Jesu*, wherein he prescribes the Method of procuring the Salvation of all Nations, of Schismatics, of Hereticks,
of

of *Jews*, of *Saracens*, and of other Infidels. He confesses that Author is of no Singular Merit; but he thinks his Work is none of the worst, among those which have treated of that Subject. In order to acquit himself well of that great Undertaking, a Man ought to be, in the first place, thoroughly inform'd in the *Christian* Religion, and to distinguish exactly between those Opinions which are essential to it, and those which are not. He should then be fully apprised of the Religion of those he would convert, and fully acquainted with their Customs and Manners: In fine, he ought to be Master of their Languages and to speak them elegantly, to be able to persuade them. After all this, he ought to be a very Upright Man, and at the same time to be very supple, prudent, and patient. There are but few or no Missioners so qualify'd, and in a condition truly to gain to *JESUS CHRIST* one sort of People; far from being capable of applying themselves with considerable Success to many. It is surprizing that they will save others, notwithstanding all the Difficulties here observ'd, when there is enough to do to save themselves and those of their own Nation. There is much Fanaticism or Foppery in it, or at least much Imprudence.

42. The Collection of Authors of the Cabalistical Art, printed at *Basil*, by *Pistorius*, in 1587, in Two Volumes in Folio, takes up our Author's next Chapter. It is good to have some general Notion thereof, to discover the Frailty of Man, and not suffer oneself to be deluded by it ; but he who would apply himself to that Study must value it, and he who should value it would be in danger of running mad, at least in that respect.

43. Mr. *Simon*, with good reason, bestows great Commendations on the *Adversaria* of *Adrian Turnebus*, who was doubtless one of the Ablest Men in his Time in point of Polite Literature. Our Author sets down this Maxim, which cannot be too often inculcated to some Persons, much inferior to *Turnebus* : “ I have always religiously and carefully avoided being
 “ thought to desire to gain Reputation, by
 “ doing wrong to any Person whatsoever ; for I have made use of this Caution and Modesty, that I have often commended Learned Persons, and spoken
 “ honourably of them. *Hoc semper religiosè, cautèque servavi, nè mihi, per cujusquam Injuriam, viderer unquam Famam querere voluisse ; eam enim Verecundiam Pudoremque adhibui, ut Homines Doctos sæpenumero laudaverim, & honorificè adpellaverim, nunquam reprehenderim,*
 H prehenderim,

prehenderim, aut vituperarim. If Mr. Simon had done the like from his First Works, he would not have drawn on himself the Indignation of all Parties, and of an infinite Number of private Persons. That Behaviour does certainly attract Hatred, and the bare Liberty that is taken of speaking ones Opinion upon several Subjects, tho' all the World has a right so to do, and no Man can be depriv'd of it, is sufficient to occasion Quarrels, even with those we have commended. The Republick of Letters is never without some Persons void of Education and Modesty, who only quote others in order to reprove them, and who speak even of the Living with Bitterness, tho' they have spoken of them with Civility, as I have several times found by Experience. But the ill Humour of others shall not make me alter my Method.

44 & 45. He speaks a word of *Gruter's Thesaurus Criticus*, the Number of whose Volumes he seems not to have known, they being seven. There might be as many more made, if all the Authors of that sort were added. As for the *Italian Notes of Fabrini*, on *Horace, Virgil, &c.* I have not seen them, but they are doubtless considerable.

46. The Author sets down the Judgment of M. *Anthony Muretus*, on the Adages of *Erasmus*, of which he talks very contemptibly: Tho' it be true that *Erasmus* has committed many Errors in that great Collection, as *Daniel Heinsius*, who speaks more civilly of it than *Muretus*, confesses; *Muretus*, with all his Learning and his fine way of Writing, could not have made such a Collection, which requir'd more Reading than his. *Henricus Stephanus*, who defended *Erasmus* upon several Occasions, against *Muretus*, owns many of his Faults, and has corrected them in Remarks he has made on the Adages. They may be seen at the Bottom of the Pages of the *Leyden* Edition, in 1703, where I have added some more, to set right other Places, without lessening the Esteem due to that great Man.

47. This Chapter and the Four following are only to recommend in a few Words the Books of *Brissonus*, *De Formulis*; of *Budæus*, concerning the *Greek* Tongue; of *Schefferus*, of the Naval Sea Power of the Ancients; of *Salmasius*, of the Climacterick Years, and of *Plato's* Works, printed by *Henricus Stephanus*; therefore I will not insist upon them.

IV. NOUVELLE BIBLIOTHEQUE
CHOISIE, &c. Vol. II. in Octavo,
Pag. 312. The New Choice Li-
brary, &c.

1. **T**HE Author makes a long Extract of *Isaac Habert's* Work on the Pontifical of the *Greek Church*, which he publish'd in *Greek and Latin*, in 1643. There are in those Remarks many things relating to Ecclesiastical Antiquities in general, and the Rights of the *Greeks* in particular.

2. The Book of *Anastasius Sanaia*, intitled, *The Conductor*, ὁδηγὸς, is not *Anastasius's* own; but of I know not who, that has compos'd a Rhapsody of several Pieces, ill tack'd together, and who has designedly added to his Collection several Extracts of *Anastasius's* Books, and not that whole Author. Mr. *Simon* observes there is much Diversity in the Manuscripts of that Collection, and blames *Messieurs of Port Royal* for not having consulted them, and for having spoken with too much Contempt of the Work of *Albertin*, concerning the *Eucharist*.

3. He criticizes at large on the Works of *John Goropius Becanus*, printed at *Antwerp*,

Antwerp, in Folio, in 1580. That Man, who, in other respects, did not want Reading and Erudition, pretends that the Language of *Brabant* is the Ancientest in the World, and that the *Hebrew* Tongue, whatsoever has been said of it, is not of so great Antiquity; for which Reason he derives from the said Language of *Brabant* the Original of Ancient Names, and of all other Languages. It is wonderful, that a learned Man should be capable of so extravagant a Notion; but it is still more surprizing that *Levinus Torrentius*, Bishop of *Antwerp*, who was a very Able Man in Polite Literature, should, as the Author remarks, insert a Letter directed to *Arias Montanus*, wherein he omits nothing that may contribute to support his Friend's Conceits.

4. Next he examines and gives an Extract of the Second Volume of *Athanasius Kircher's Oedipus*, wherein he pretends to give the Sciences of the *Egyptians*, couch'd under their Hieroglyphicks. Monsieur *Simon* has a large Scope to make a jest of the wild Notions of that Author, who expounds Figures we know nothing of, as he pleases. But the Reputation of his Works has been long sunk among the Learned, if they were ever valu'd among Able Men.

5. *Edward Pocock*, a famous *Hebrew* and *Arabick* Professor, in the University of *Oxford*, in the Year 1654, publish'd there a Volume in Quarto, containing the Prefaces of *Moses*, the Son of *Maimon*, to the several Parts of his Commentaries upon the *Talmud*. They are in *Arabick*, which was the Author's Mother Tongue ; but are printed in *Hebrew* Characters, without Points, and with *Pocock's Latin* Version adjoin'd. That learned Man, with good Reason, believ'd, that those Prefaces might serve as an Introduction to all the Doctrine of the Law, as the *Jews* understand it, and therefore he intitled the Collection *בב מוסי Bab Mosi*, or the Gate of *Moses*. He added to it an *Appendix of Miscellaneous Notes*, which do not regard *Maimonides*, but some Passages of the Old Testament, and some of the Opinions of the *Jews* and of the *Mahometans*. Of these Remarks *Mr. Simon* has undertaken to make an Extract ; but they deserve to be read themselves, by all such as desire to understand the *Hebrew* Original. The *Oxford* Edition being grown scarce, they were some Years since reprinted at *Leipsick*. The Four First Chapters contain Remarks on some Passages of the Prophets, quoted in the New Testament ; wherein *Pocock* shews, against *Lewis Cappel*, that no-
thing

thing is to be alter'd, under Colour of adapting the Old Testament to the New ; because the Ancient *Hebrew* Words might have had more Meanings than is imagin'd, whereof some Remains may be found in the Neighbouring Languages, as in the *Arabick* ; as he demonstrates, shewing that they have been translated according to those Significations. He is certainly in the right, and his Method is to be made use of as much as possible. But that learned Man, who entirely apply'd himself to the reading of the *Jewish* and *Arabian* Authors, was nothing of a Critick, nor so much as a Clear-sighted Expositor of Scripture ; which is the Reason why he did not make all the use he might have done of his Knowledge in the Oriental Languages, if his Genius had lain towards Criticism. This may be discern'd by his *English* Commentaries, on the Prophets *Hosea*, *Joel*, *Micah* and *Malachi*, which are Collections, not only of the Rabbies, but chiefly of the Modern Expositors, without any thing of that good Taste and curious Criticism, which might have been expected from him ; and accordingly they have not met with much Encouragement. The Fifth Chapter is on the *whiten'd Sepulchres* and *hidden Sepulchres*, to which *JESUS CHRIST* compares the *Jews*. The Sixth treats of the

several Opinions of the *Jews*, touching the Resurrection and its Circumstances: And the Seventh of what the *Mahometans* think of it. In the Eighth he shews, that the *Jews* understood the Second Psalm of the *Messias*, and enquires why the *Jews* of Latter Ages have taken it in another sense. To conclude, in the Last, he expounds the Manner how the *Jews* wash'd their Hands, and their Doctrine in relation to the Vow call'd *Corban*, for explaining Two Passages in the Seventh Chapter of Saint *Mark*. This is what *Pocock's* Book contains in general, without insisting on the Particulars mention'd by Mr. *Simon*, who very deservedly commends that Work.

6. Next he dilates to shew the Use of Mr. *Wharton's* Collection, call'd *Anglia Sacra*, printed at *London*, in 1691, in Two Volumes in Folio. It is a Collection of the Writings of the *English* Monks of Former Ages; whereupon Mr. *Simon* does not forget to take notice of what the Compiler has said, in the Preface to his Second Volume, concerning the Falsities discover'd in the Charters of Monasteries. Mr. *Wharton* had referr'd to the *Origines Britannicae* of *Edward Stillingfleet*, Bishop of *Worcester*, whom Mr. *Simon* calls *Edward*, Bishop of *Vigornia*; because in *England* the Bishops often name themselves only by their
Christian

Christian Name, without adding their Surname. Somewhat lower he writes *Coventin* for *Coventry*.

7. *Claude Hemeré*, a Divine of *Paris*, has writ a Book concerning the University of that City, as it was then in the Island, and of the Schools of the Bishops. Mr. *Simon* gives a short Extract of it, to represent, at the End of it, the Ignorance of the Divines of that University, at the Time when *Luther* appear'd.

8. He makes some short Remarks on the Book of the Coins of *France*, by *Claude de Bouterove*, which is grown scarce, and is good in its kind.

9. He has reason to commend the Books of *Joannes Ludovicus Vives*, concerning the Decay of Sciences, and the Manner of retrieving them. *Vives* among other things says, "It is very scandalous that Thieves and Pimps should have a Better Understanding among themselves, than Learned Men. *Turpissimum est nobis Latrones & Lenones Majore inter se Consensione vivere, quam Eruditos.* That Work is full of Good Lessons, and worthier to be read than a Thousand other more Modern Books, which are read, without casting one Eye upon *Vives*.

10. Our Author commends and apologizes for the *History of Penance*, publish'd by

E. John Morin, which has not been allow'd to be reprinted in *France*, but has been reprinted out of that Kingdom.

11. It is a Satisfaction to read the Commendations Mr. *Simon* bestows on others, when they deserve it; but it is not easy to endure those he bestows on himself, for his Edition of *Gabriel of Philadelphia*; and with what Contempt he speaks not only of Mr. *Claude*, but also of the Authors of the *Perpetuity of the Faith*. If he did deserve to be prais'd on that account, which I dare not affirm, others ought to have done it and not himself, under the Mask of an Anonymous Author.

12. It will be more satisfactory to read the Extract he next makes of the *Alcoran*, in *Arabick* and *Latin*, publish'd in 1698, by *F. Lewis Maracci*; the Introduction whereof contains the History of that Book, the Life of *Mahomet*, his Doctrine, and other things relating to that Subject, and a Confutation of *Mahometanism*.

13. Our Author next gives an Extract of the Work of Mr. *Schupart*, of the Sect of the *Caraites*, printed at *Jena*, in 1701. He commends it, and does not forget himself, for he has spoken of those *Caraites* in several Places, of whom he made great account. However we have not seen any Difficult Passage in the Old Testament expounded

pounded by means of those People, any better than by other Expositors. But it was enough for him, that any Book was scarce, to speak well of it, especially if no Body had read it besides himself.

14. He makes some Remarks on the *Defence of the Nicene Faith*, by the Late Dr. Bull, who dy'd in 1710, Bishop of St. David's, in Wales. After some Commendations bestow'd on him, he complains of his Usage of *F. Petan*, who had own'd in his Theological Dogmas, that the Fathers of the Three First Centuries had said many things, which might appear favourable to the *Arians*; and endeavours to shew, by some Remarks, that Dr. Bull himself has given a Handle to the *Antitrinitarians*. It must be own'd there is something *pro & contra* in the Doctrine of the Fathers of the Three First Centuries, concerning the Trinity, and that as Dr. Bull sometimes nonplusses the *Arians*, he is also in his turn hard put to it to expound those Passages which seem to be against him; as all those who have read his Treatise with Attention, and who are capable of judging of those Affairs, have been sensible. It is much better, in all these Cases, and especially in Matters of Faith, to insist wholly on the New Testament, which is easier to be understood and expounded, than the ob-
scure.

secure Reasoning of the Fathers. This is the more prudent Course, for as much as, should it be clearly made out, that those who liv'd after the Apostles, in the Second and Third Centuries, were all of the Opinion of the Council of *Nice* ; yet nothing would be prov'd, but what would be very disadvantageous to those Fathers, or to our Divinity at this Time, and even to that of the Apostles. We believe there is only One Divine Essence *in Number*, Which is Common to the Father, the Son, and the *Ho'y Ghost* ; but the Council of *Nice* held, that the Divine Essence was only *in Specie*. Dr. *Bull* was not ignorant that *F. Petan*, and after him *Messieurs de Courcelles* and *Cudworth* have shewn this to be the Opinion of *Nice*. If then the Fathers, who liv'd before that Council believ'd the same thing, they had been very remote from the Apostolical Doctrine and ours ; and if so, it would be in vain to make use of Tradition, for establishing of our Opinions. There is Cause to be surpriz'd that Dr. *Bull* should not perceive this, or if he did perceive it, as he seems to have done, how he undertook to defend the Doctrine of *Nice*. However it must be own'd, that he has surpriz'd abundance of People, making them believe, that he has maintain'd the Receiv'd Opinions, against the Here-ticks.

Mr.

Mr. Simon, in this Chapter, says, *He remembers that a Learned Calvinist having objected against a Catholick Doctor, that Transubstantiation was not grounded, as many Catholick Doctors confess'd, either on Scripture, or Tradition, but only on the Authority of the Fourth Lateran Council; the Catholick sharply answer'd the Calvinist, making a Jest of him: The same Spectacles which shew you the Consubstantiality of the Word, in the Council of Nice, ought to discover to you Transubstantiation in the Lateran Council; to which, says he, The Calvinist could answer nothing to the Purpose, being sensible of the Strength of the Comparison. I must confess I do not see the Jest; for, in short, the Calvinists do not question but that Transubstantiation was establish'd in the Lateran Council; the only Controversy is, Whether that was an ancient Tenet of the Church, and that they deny. On the other Hand, the Catholics make no more Question than they, but that Consubstantiality is a Doctrine of Nice. The Author should have said, to make something of it, that the same Spectacles which show'd the Council of Nice Consubstantiality as he understood it, in the Tradition of the foregoing Ages, had shown the Lateran Council Transubstantiation in the Writings of the First Christians.*

stians. But that would have been making a Jest of those Two Councils.

15. Mr. *Simon* makes some short Remarks upon an Exposition *Erasmus* made in 1522, against the Censures of the Faculty of Divinity of *Paris*.

16. Next he censures Mr. *Basnage's* History of the *Jews*, who may when he pleases find an Opportunity to make him a Return.

17. Mr. *Simon* comends *Faustus Socinus's* little Book, set forth under the Name of *Dominick Lopez, of the Society of Jesus*, and in short, that Book has been much approv'd of, for his manner of establishing the Certainty we have, that the Books of the *New Testament*, are surely theirs, whose Names they bear, and whence he proves the Truth of the *Christian* Religion in general. He is the first I know of, who perfectly knew the Method to be observ'd upon that Subject. Nothing had appear'd before to that Purpose, but what was very confuse. All *Christians* had indeed the same Materials he has made use of and agreed in his Principles; but they knew not well how to apply them. Mr. *Simon*, who believes, that *Socinus* follow'd the Principles of the *Roman Church*, in establishing the Certainty we have, that the Books of the *New Testament* were
writ

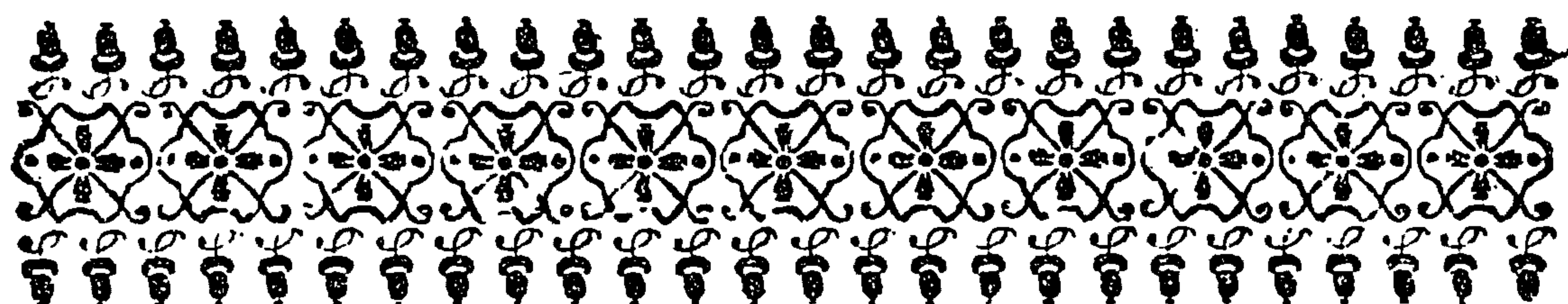
writ by the Apostles, by the unanimous Consent of *Christians*, as if that were the same Thing with Tradition, is mistaken. This last Tenet is grounded on the Infal-
lible Authority of those, who are the Witnesses of Tradition, to which a blind Submission must be given; but the Con-
sent of *Christians* concerning the Authors of the *New Testament*, is like that of the *Pagans*, for Instance, of *Cicero's* Books which we believe to be his, on Account of what they say of them; without be-
lieving them to be Infalible; but because they were well inform'd as to the Mat-
ter of Fact, and had no Reason to im-
pose upon us. This is not such a Tra-
dition as is look'd after in the *Christian* Church.

18. In fine, our Author speaks of the Catalogue of *Chaldean* or *Syriack* Books, as well Ecclesiastical as Profane, by *Hebed Jesus* a *Nestorian* Bishop, who was converted at *Rome*, under Pope *Julius* the Third. That Catalogue has been translated out of *Syriack* into *Latin*, by *Abraham Ecche-
lensis*, a *Maronite* and Professor of *Syriack* at *Rome*, in 1653. It will appear, by what Mr. *Simon* says of this Catalogue, that the Books it contains are very inconsiderable, and that he himself seems not to make any great Account of them; but only
because

because they are not common. The Belief of the Eastern *Christians*, who have been long in a profound Ignorance, cannot be of great Weight with those who are Lovers of Truth ; and in order to see thoroughly into that Belief, it would require so much Labour and Care, as few Men are willing to bestow on such a Sort of Enquiry.

In other Respects there is in this *Bibliothèque Critique & Choisie*, an infinite Number of Errors of the Press in the proper Names and in the *Greek* and *Hebrew* Words there are in it, because it was printed, when the Author was absent ; he being in *Normandy*, whilst it was printing in the Principality of *Dombes* ; besides that the two last Volumes were printed after his Death. Therefore it would not be fair to ascribe them to the Author.





ARTICLE V.

LETTRES CHOISIES *de* MONSIEUR
BAYLE, *avec des Remarques, en 3*
Tomes, in 12° A Rotterdam chez
Fritfel & Bohm, & se trouvent a
Amsterdam, chez D. Mortier. Or,
Mr. Bayle's select Letters, with Re-
marks, in 3 Volumes, in 12. Rot-
terdam. The 3 Volumes contain 1312
Pages, with the Preface and Tables.



Do not mention this Book here with any Design to make any Extract of the Letters. It is a Heap of Trifles, or of indigested and peevish Thoughts, which the Author had writ to several Persons, without being able to imagine that they would ever be printed ; and therefore there is not so much Cause to complain of the Author, as of those who have printed them They are so far from having done him any Honour, that they have wrong'd him, by exposing

exposing that to the Publick, which ought to have been conceal'd. He who took Care of the Edition, and is a Man that knows Books, and the Editions that have come abroad, has omitted nothing towards rendring those Letters of some use, in Relation to the History of Literature; by adding Notes to them, where he more distinctly sets down the Authors and Books Mr. *Bayle* speaks of, and wherein he explains what is obscure, as far as was possible for him to do, and sometimes more than was requisite. He corrects Errors, as to Facts, and not only Mr. *Bayle's*, but those of others. He has subjoin'd an Index of Matters, which might have made a Volume a part. The Author has in it, copy'd almost all that is in the Book of the Things it treats of, and has also added Supplements, concerning the Persons and Books there mention'd. It being intended at *Rotterdam* to reprint Mr. *Bayle's Dictionary*, he gives this Index as a Specimen of one he would make to that great Work and to the Supplement design'd to be added to it. But to make an Index after that manner to Three great Volumes in Folio, will be adding a Fourth and perhaps a Fifth Volume to it, which is needless. It is enough to insert very briefly in the Index, what is in the Book
it

it self, that the Reader may know where to find it. Nor must all be inserted; but only that which is remarkable; otherwise the Price of all Books would be enhanc'd a Fourth or a Third Part, if they had such Indexes; which would be disagreeable to the Publick and prejudicial to the Book-seller's Trade.

Besides, that in supplying what is said of the living, a Man is apt to mistake, as has happen'd to the Author of the Notes, and to repeat Indecencies that are found in a Book, and which have so much the worse Effect, in that they are brought together into one Place. This Repetition of Reproaches can please no Man, and is not only against Decency, but even against Equity. To print Libels, with large Indexes of the abusive Words there are in them, is not an Employment to be approv'd of. On the other Hand the Diligence and Exactness of the Author of that Index is to be commended, and it is to be wish'd he may do the same with some other better Book. This was not certainly worth the Trouble.

Those who furnish'd the Letters for those Three Volumes, had provided more, but many have been left out. Instead of condemning that Omission, it might have been wish'd that it had gone further, and
that

that above all they had left out those slanderous Periods Mr. Bayle us'd to put into his familiar Letters, and which he durst not have maintain'd in publick. Those who have furnish'd the Letters, have not had much Regard to their Friend's Reputation, who could not have pass'd for a Man of Probity, had he told those Lies publickly, which he writ to them. It is in some Measure betraying of him, to reveal what he said without reflecting, to such Persons as he confided in. Letters are like Conversation, which would become the most dangerous Thing in the World, if those who are present should go print all that their Friends say. Even Reports by Word of Mouth, are generally condemn'd, as only fit to breed Discord every where. Besides, those, who carelessly or otherwise give out Letters, containing any Reproaches upon those, whose Friends they profess themselves, and who have never any way disoblig'd them, are so far from knowing what is due to Friendship, that they are ignorant as to common Civility; or at least they act as is no way becoming those who are unacquainted with such Duties. It will be convenient for the future to take great Care not to give them the least Commendation in publick, for fear of doing Harm
to

to one's self, by complying with an obliging Humour, towards People who do not deserve it. Thus much by way of Precaution for those who stand in need of it.

In 1684 Mr. *Bayle* writ to one of his Friends, speaking of the *Opinions of some Holland Divines on the Critical History of the New Testament*, that *there were good Things in it, but too bold*. The Commentator notes at the Bottom of the Page, that this particularly regards a Memoire about the Inspiration of the sacred Books, ascrib'd to Mr. *N. N.* but which is believ'd, says he, and is very likely to be Mr. *L—*'s own. Those who believe it, have no Grounds for it; but they shall receive no Information from me, as to that Point. I have declar'd what I think of the Subject, in the Advertisement to the Edition of the *Opinions*, and as for the Person of the Author, he shall remain conceal'd from those, who desire to know on no other Account than to do him Harm, whether it be designedly or otherwise. I thought I might insert that Memoire, because it only contain'd the Opinion of *Grotius*, who has study'd the Holy Scripture, and done as much as any Divine I know of towards expounding and making of it be lov'd, and to convince Men of the Truth

Truth

Truth of the *Christian* Religion. However I did not publish that Writing, because I approv'd of it.

You ought, says Mr. Bayle, to the Person he writes to, to give him to understand, that instead of doing Service to the Party he has espous'd, I mean the A. it will serve to make them Odious. Mr. Bayle would not be much concern'd at that, or rather it was what he desir'd; for at that Time, he was a sworn Enemy to those Divines, who he thought could give a more rational Idea of Religion than others, and his Republick of *Atheists* had already taken Possession of his Head; as appears by his *Book of Comets*, even in the First Edition; as also by his *Criticisms on Maimbourg's Calvinism*, where his Principles are scatter'd up and down. But he was for throwing Dirt in my Face, if I may so call it, for the Reason I have here alledg'd; to which another may be added; which is, that I oblig'd him to expunge some outrageous Words against me, in the Extract he had made in his *Republique des Lettres*; where he play'd the Hypocrite very awkwardly to please Mr. *Jurieu*, whom he then courted very much, tho' he did not love him. He had also the Boldness to write to me, speaking of something there is no Occasion for me to repeat

repeat; *that I knew the Arminians had wrested the Scripture, to preserve Religion; as if Religion would be lost, if the Scripture were taken in it's true Sense. This is Mr. Bayle's good Calvinism, who represents the Scripture as a Book fit to destroy Religion; and Religion it self, which is grounded on that Book, as a mere Political Invention. I would not have said it, had not that Letter been publish'd; but since no Scruple has been made of it, I do not see, why I should longer conceal this Passage in a Letter, which he then writ to me and which I have still by me.*

*That will only serve, he goes on, to confirm People in the Opinion, which is receiv'd here, that all the learned * A. are Socinians, at least. Had Mr. Bayle enquir'd of † Mr. Paets, who was then living, and who had study'd Divinity under Mr. de Courcelles, he might have undeceiv'd him; but he had heard that from some heavy Head, who knew nothing of the Divinity of the Arminians.*

Those Gentlemen, goes he on still, are no Politicians; for had they shewn less Zeal for Socinianism, wherewith they affectedly poison
all

* Arminians. † He was Councillor of the City of Rotterdam, and Ambassador from the States General in Spain.

all their Books; it had been easy to make up the Schism in the Synod of Dort; but to deal plainly, our Calvinists are proud of removing at a Distance from a Sect, which is the Sink of all the Atheists, Deists, and Socinians in Europe. These Words have an extravagant Effect, in the Mouth of an *Atheist* (for we must cut short, since he here spares no Man, and his Filth is making publick) who makes a Shew of having some Religion, by flandering a *Christian* Society, after a scandalous Manner, and who at the same Time discovers that he had none himself. Had the *Remonstrant* been in the Principles of the *Baylian* Republick, they would have been effectually more politick. They would have cry'd, *Crucify him, Crucify him*, with the rest; if they had not been hinder'd by one of the fundamental Principles of the *Christian* Religion, which is not to condemn any Person upon slight Grounds. But it is false that they mix any *Socinianism* in their Writings, which were altogether unknown to Mr. *Bayle*. If he had consider'd what he said; he would easily have perceiv'd, that if the learned *Remonstrants* had any Inclination to Libertinism, they would never have given the least Occasion, tho' even the most Innocent, to be suspected of inclining to a Party that was ruin'd

ruin'd and discredited, if any ever was so. They would have done like the Philosopher at *Rotterdam*, who cry'd out against the weakest; without concerning himself whether it were just or not. I am not however to omit, that in the 2d Edition of his *Dictionary*, at the Article of *Episcopus*, he seems to be satisfy'd with a Letter I writ against Mr. *Jurieu*, to excuse *Episcopus* from *Socinianism*; and that he gave me a Commendation, which I do not deserve; but it is likely that was only to thwart Mr. *Jurieu*. His Decisions proceeded only from the Passion, which was predominant at the Time when he was Writing.

To say, *it had been easy*, but for that, *to make up the Schism of the Synod of Dort*; is only to condemn that Assembly; which was only divided upon the contested Articles of *Predestination* and *Grace*. Besides it is known, that there is no Disposition in those who approve of that Synod towards a Temperament, since they require among them the signing of its Articles, as rigidly as ever, and no Ecclesiastical Assembly has declar'd it's self ready to abate any thing, on that Account. It is a meer Chimera to imagine, that any thing can be abated, whilst they behave themselves after that Manner. That

I

Schism

Schism would happen again, if it were to be try'd over anew, and they would separate upon a much smaller Account, considering the positive and implacable Humour of most Divines.

That all the *Atheists, Deists, and Socinians* in *Europe*, join the Remonstrants, is so false, that they no ways bear with the former; and perhaps Twenty Strangers have not come among them, since they have had their Assemblies a part; and those, who have join'd, them are only Natives of the Country, or some few *Germans*, who were neither Men of Learning, or that profess'd any particular Opinions. As for those, who spoke *French*, I know but Three of them, *viz.* Mr. *de Courcelles*, Mr. *Le Cene*, and I; all Three of us very remote from the Opinions of Mr. *Bayle's* Republick, and professing our selves to be no way *Socinians*. Thus we have here a shameful Lie of our Man, who very well deserves, that the Person he writ to, should reprove him severely on that Account; for he knows the Remonstrants better than Mr. *Bayle* did, and can entertain no such Opinion.

It was also a scandalous Lie, that he writ to Mr. *Minutoli*, in 1686, *That I daily signaliz'd my self, by my Boldness, in publishing of Heresies.* But, it is to be observ'd,

observ'd, that when he writ this, the *Bibliothèque Universelle* had began to appear abroad. Two Volumes of it had been seen. That Work, which many valu'd above his *Republique des Lettres*, because there was much more to be learnt by it, had provok'd the Man against me, in the highest Degree ; tho' he durst not shew it in publick. Being revengeful, he never let slip any Opportunity of speaking ill of me to his Friend. It has been since known, that Mr. *de Bouvel*, who was certainly his Friend, and who did him a very considerable Piece of Service, at the Time of the *Advice to the Refugees*, had also offended him, tho' he took no Notice of it, in the Writing of his *History of the Works of the Learned*, and that Mr. *Bayle* never confided in him. It is likely he could have wish'd, that when he laid down his *Republique des Lettres*, no Man should have dar'd to undertake any Thing like it ; as if it had been a Thing, that no Man could perform besides himself.

He adds, That I condemn'd without Remission and with extravagant Reproach, all Authors that did not please me, and that signify'd very many, and extended to almost all the World. Their Falsity of this Calumny may appear by the *Bibliothèque Universelle*,

where, from the Beginning, I speak very cautiously of several Books, which certainly did not deserve to be commended, and where I have prais'd all that any way deserv'd it; as I have also done since, in the *Bibliothèque Choisie*. It is true I did not praise *The New Letters of General Criticism*, writ by our Author, which had been lately publish'd, and never sold well. Since he already began therein to spread abroad those Principles of Libertinism, which have since appear'd more barefac'd, it was enough that I held my Peace, and it was unreasonable to require Praise from me. I never would do, as he has done, who commended Books he despis'd. Witness those of Mr. *Jurieu*, of which he has spoken with the utmost Scorn, after having extoll'd them to Excess. He adds, *that excepting Episcopius, Courcelles, Hammond, and some few more, all the rest, according to me, are worth nothing.* Those are certainly Three great Men; but it is false that I ever commended them and some few others, exclusive to all the rest. It plainly appears in the *Bibliothèque Universelle*, that I have a great Esteem for many more Divines, tho' of different Communion, not to speak of other Authors; for it is likely, that Mr. *Bayle* meant what he made me to say,
only

only as to Divines ; since the Three he names are of that Rank. I could make a large Catalogue of those I have prais'd, tho' it was never my way to praise all Men indifferently. Our Author, who often bestow'd his Praises out of Policy, has himself discredited his Commendations, by retracting them.

In a Letter writ the same Year, he tells another, *That, if he would preserve my Friendship, he must observe a singular Method ; for he is easily provok'd, says he, and forgives nothing ; he cries out eternally against the Odium Theologicum, and does not consider that he draws the Picture of it himself.* Certainly he judg'd of me by himself. I do not pretend to be faultless ; but I do not find my self guilty of what he lays to my Charge. If I were to be call'd *irasci celerem*, as *Horace* expresses it, to do me Justice there ought to be added, *tamen ut placabilis esset*. However I have often born with very gross Affronts, which I have never taken Notice of, and I had quite forgot them. I can give a Demonstrative Proof hereof as to Mr. *Bayle* himself. I had read and taken an Extract of the First Letter, where he treats me so very ill, and which I confuted very soon after he had sent it ; as I can still make appear, by the Extract I

I 3

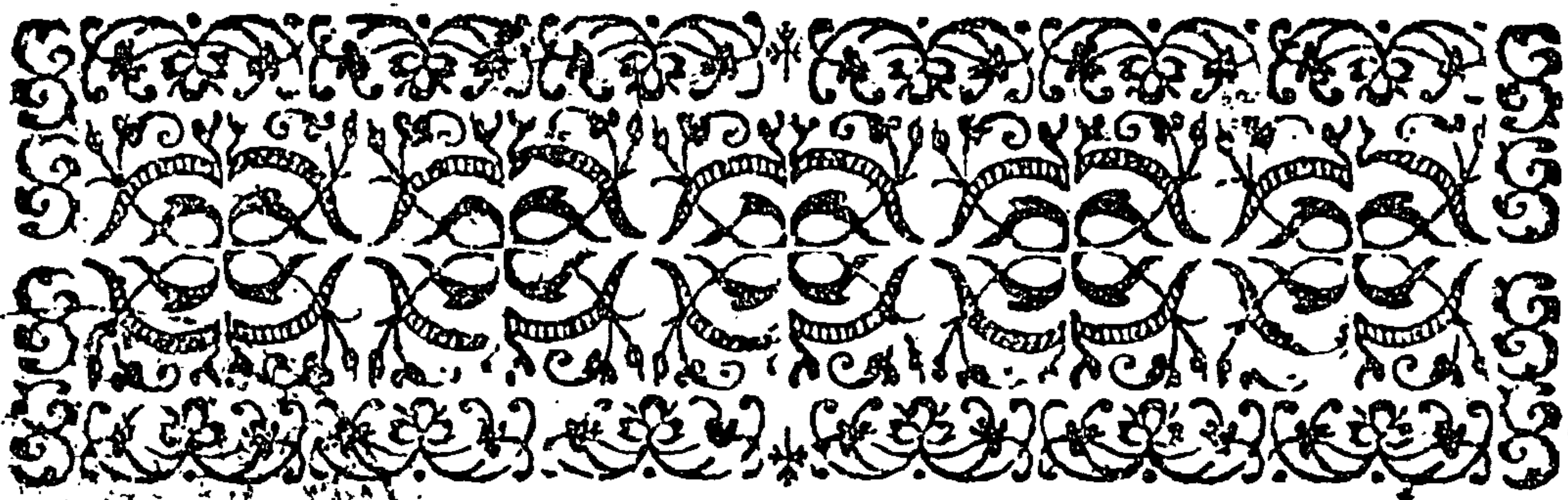
took

took under my own Hand, and which is among several Letters written at that Time, whereof I have kept Copies. Nevertheless I said nothing till now, and I can declare in the Presence of God, that I had quite forgot it. I have taken no manner of Revenge, I did not speak of it to any Man, besides him the Letters were directed to; on the contrary I afterwards took Mr. Bayle's Part, when I thought him Innocent. I had a favourable Opportunity to shew that he maintain'd ill Principles, when his *Dictionary* came abroad, and all the World was scandaliz'd at it. I did it not, and if I confuted the Passage of the *Manichees*, in the first Vol. of the *Parrhasiana*, it was with such Precaution as did not displease him, and as gain'd me his Commendation, as may be seen in the Article of *Origen*, of the 2d. Edition of his *Dictionary*. This, in my Opinion, is sufficient to evince, that I am not revengeful. I wish the same could be said of Mr. Bayle. I could also have heartily wish'd, that I had no farther Cause to complain of him; but since that is printed after his Death, which ought to have been suppress'd; it is reasonable, that the living should defend themselves, that they may not lye under Slanders from the Dead; and the rather, because their Defence does

no

no harm to those who have ceas'd to be, and their Lies may be prejudicial to those that are left behind.

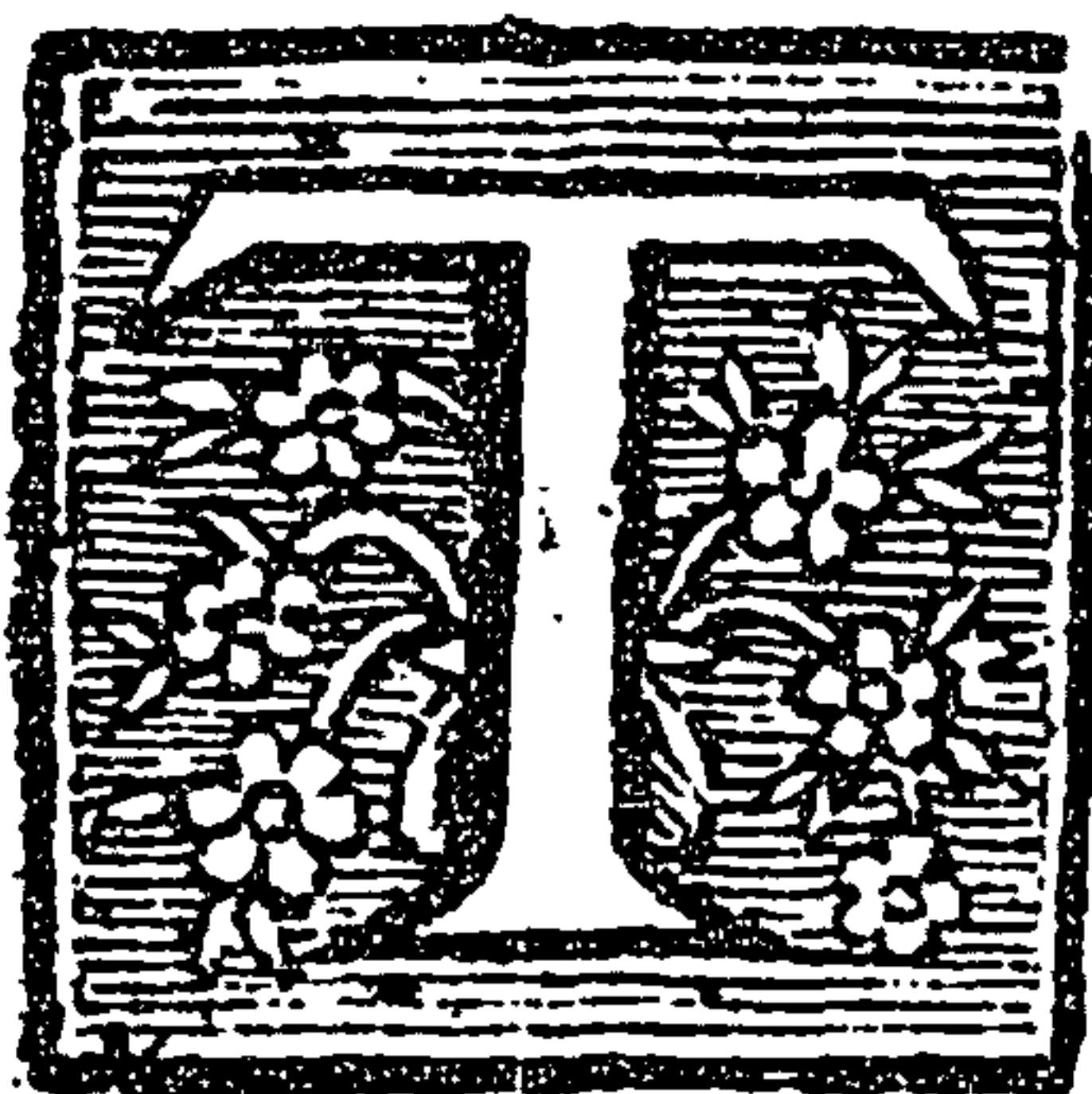
I had observ'd some small Faults in the Notes added to those Letters; but not having taken care to mark, I have forgot them, and I have not leisure to turn over the Book again, only for that purpose. In the Index Mr. *Allix* is said to be Prebend of *Windsor*; it should have been *Salisbury*. It is said, that Mr. *Cosse* has translated Mr. *Lock's* Book of Civil Government; it was Mr. *Mazel*, who dy'd a Minister in *London*, who translated it, and badly enough, because he did not thoroughly understand *English*. It is said, that *Dictys* of *Crete* is more modern than *Annius* of *Viterbo*; but he is certainly some Ages more ancient. The Letter against the *Critical History of the New Testament* is ascrib'd to Mr. *Spanheim*, Professor at *Leyden*; that Letter was writ by his Brother, Baron *Spanheim*. Mr. *Turretin*, Professor of Divinity at *Geneva*, is call'd *Joseph Alfonso*; his Name is *John Alfonso*.



ARTICLE VI.

La Vie d'ARMAND JEAN, Cardinal, Duc de RICHELIEU, Principal Ministre d'Etat sous Louis XIII. Roy de France & de Navarre. Troisieme Edition revue & augmentee, par J. LE CLERC. A Amsterdam, 1714.

The Life of Armand John, Cardinal, Duke of Richelieu, Prime Minister of State under Lewis XIII. King of France and Navarre. The Third Edition revis'd, with Additions, by J. Le Clerc. Amsterdam, 1714. In Two Volumes in Octavo, the First whereof has 462 Pages, and the Second 558.



HIS History had been twice publish'd without the Author's Name. They were going to print it a third time, and I thought it better

to

to own I had writ it, than to let it run on any longer anonymous; because the Publishers had told several Persons, that I was the Author, and so continu'd to do: Besides, a History, without an Author's, or a Bookseller's Name, might be suspected. When the Author and Bookseller conceal themselves, there is presently a Jealousy that the Book contains something they dare not stand by. I undertook it at the Request of the Late Mr. *Mark Huguetan*, then a famous Bookseller in this City, who wanted neither Wit nor Judgment. This was after having had a Conversation upon the manner of writing the History, with some other Persons, in his Presence. I there said much the same as I afterwards publish'd in the First Volume of the *Parrhasiana*.

It being much easier to prescribe Rules than to observe them, I do not pretend to imagine, that I have, in that Work, answer'd the Notion I have there given of a perfect Historian: I only endeavour'd to keep it in View, as far as my other Affairs, which were then, as well as at this time, very remote from the Subject of such a History, would permit me. I collected my Matter from the Best Authors, that writ the History of the Cardinal, and Memoires of that Time. There was enough to

have made feveral large Volumes, if I would have faid all and as fully as I found it, in thofe Books I confulted. It was requifite to make fome Choice, among fo many Materials, and only to insert thofe which are pertinent to the History, or which are fo ftrictly ally'd to them, that the Former are not to be underftood without the Latter. This I endeavour'd to do, as much as was poffible, and at the fame time to difcern what the Spirit of Satyr, or of Flattery, might have misrepresented; which has very often happen'd in this History, where both have been carry'd on too far. I therefore made choice of that which feem'd to me to be averr'd by the Confent of the Historians, as well thofe that were the Cardinal's Enemies as his Friends, and by the Confequences of the Facts, the Concatenation whereof is of great ufe towards diftinguifhing between Truth and Falfhood.

In this fort of Enquiries there is one thing very difficult, and wherein it is not eafy to avoid lending fomething to History, tho' a Man keeps himfelf very much upon his guard againft it; which is, that in relating of Facts that are certain, we affign to thofe who were concern'd in them, fuch Motives as we think they muft have had, according to the Idea we have form'd to

to our selves of the Character of those Persons ; wherein we may be very easily mistaken, because Men do not always act according to the Character that distinguishes them from others, but also according to strange Fancies. which make them not to look like themselves. *Alexander the Great* was ambitious, brave, and cholerick ; those three Passions were certainly the very Soul of his Conduct, and appear'd in his principal Actions ; and yet it is not to be believ'd, that he always acted according to those three Principles : As for Instance, when *Alexander* debauch'd, in any manner whatsoever, Ambition and Choler were not the Principles that led him into Debauchery ; Youth, Heat of Blood, the Fatigue occasion'd by serious Affairs, the Liberty his high Station allow'd him to indulge his Humours, were like Stormy Winds, which carry'd him away insensibly into all sorts of Excesses. *Tiberius* was perfidious, haughty, jealous, a Dissembler, and cruel to the utmost ; but he was also lewd and capricious ; and those Last Passions took their turns as well as the Former. It is not therefore to be thought that *Alexander* and *Tiberius* did always act in all Points according to their Predominant Passions : Humour sometimes carry'd them away, like an outrageous Storm, to such Sallies,

Sallies, or Extravagances, as they had not thought to do, and which did not answer to the rest of their Behaviour: So that those who writ their Lives, ought not always to have made them act according to the Passions that were strongest in them. *Tacitus* particularly is censur'd, for having made *Tiberius* more wicked and more politick than he really was.

I have endeavour'd to observe a Mean as to this Point, in relation to Cardinal *Richelieu*, and not to ascribe any more to his Predominant Passions, than the most Noted Actions, and in which there were very plain Indications to be seen. However it may be, I have sometimes deceiv'd my self, or been impos'd upon by the Authors I have follow'd. I have quoted them faithfully, at the Bottom of the Pages, and in the Preface I have mention'd those I made most use of.

Not being of the Opinion of those, who exclude all the Historians Judgments from History, and who would have the Good and Bad told, without any Mark of Approbation or Condemnation, I have almost every where given things the Names I thought they deserv'd; yet without suffering my self to be blinded, by any Prejudice, or Party Spirit. I have therein follow'd

low'd the Notions of Morality, Religion, and Policy, which are common to all Nations, and which they never forsake, but when they are blinded by Passion or private Interest. I have taken the liberty to blame and to commend, without Respect of Persons, as History requires, and without which it would be worth nothing. In other Respects, that has not been mix'd with any Passion, against any Prince, any State, any Minister, any General, or any private Person.

The Matters there handled are ancient enough to be related without any Danger: It is near 72 Years since the Cardinal dy'd; and if that Distance of Time be not sufficient for speaking of the Truth with Safety, it must be said, to the Shame of our Age, that it is unworthy to have its History transmitted to Posterity. I grant it would not be proper to say all we think, of what is transacting at this Time, or that happen'd a few Years ago, whilst the Actors are living; but let us at least be allow'd to speak the Truth of what happen'd Two Generations ago, all the Actors whereof have been long since dead.

I must further add, in relation to this third Edition, that it is infinitely more correct than the former, which were full of gross Errors, thro' the Unskilfulness of
the

the Printers, and the Negligence of the Correctors. Besides, I have carefully revis'd the Style, to render it the more pure, more easy, and more agreeable to the Rules of a good Narrative. I am not of their Opinion, who think that the Style of History is to be lofty and elaborate, like that of an Harangue ; I think it must be clean, pure and serious, without Affectation or Meanness. I have every where endeavour'd to keep up that Character ; and if I have not done it, as I could have wish'd, I fancy I may be forgiven in that particular, in Consideration of the other Employments the Desire of serving the Publick has engag'd me in for 30 Years past.



F I N I S



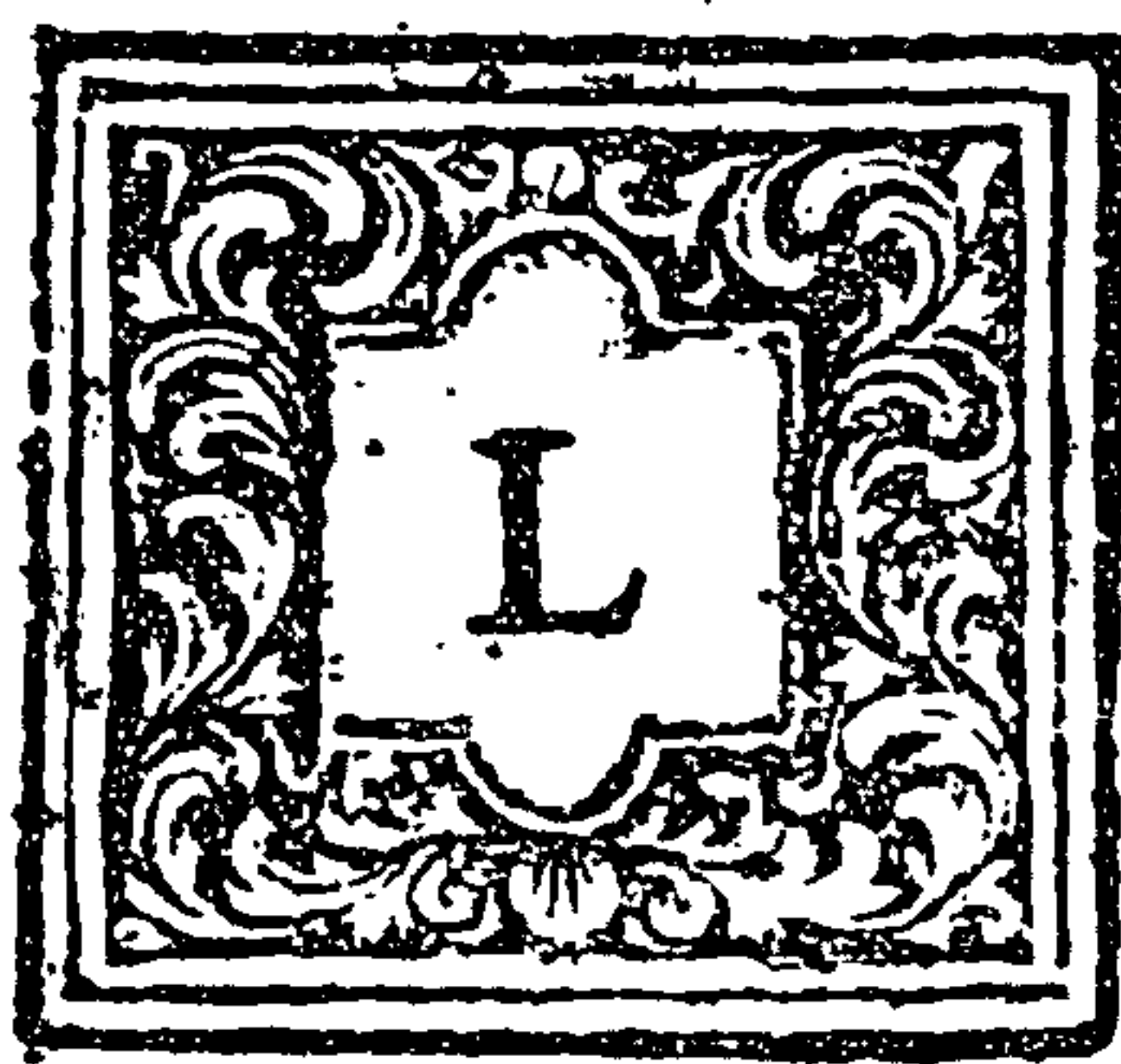
A

SUPPLEMENT

To Monsieur LE CLERC'S

Ancient and Modern Library.

Books printed in Foreign Parts, in
January, February, and March, 1714.



LETTRES edificantes & cu-
rieuses, ecrites des Missions
Etrangeres, &c. Curious and
edifying Letters, from Foreign
Missions; writ by some Mis-
sioners of the Society of Je-

SUS. Vol. 10. Paris. In Twelves. 439
Pages.

*Histoire Critique de la Republique des Let-
tres, &c. The Critical History of the Repu-
blick of Literature, both ancient and mo-
dern.*

208 *The Ancient and Modern*
dern. Vol. 2. Utrecht. In Twelves.
316 Pages.

Questio Medica, An Alimentorum Coctio
a Fermentatione, vel a Tritu fiat, &c. *A*
Question in Physick, propos'd by the illustri-
ous and noble Dr. John Baptista Gastaldi,
Councillor and Physician in Ordinary to
His Most Christian Majesty, &c. *Whether*
the Concoction of Food be perform'd by Fermen-
tation, or by working. Avignon. In Twelves.
45 Pages.

Ferd. Christoph. Harpprecht's *Consulta-*
tionum Novum Volumen, &c. *A New Volume*
of Civil and Criminal Causes, by Ferdinand
Christopher Harpprecht, Councillor of
Princes and States, &c. Tubingen. Folio.

Campegij Vitringæ *Observationum Sacra-*
rum Libri Sex. *Sacred Observations, in Six*
Books, by Campegius Vitringa, Divinity
Professor. Franequer. In Quarto, 2 Vo-
lumes. In the First 860 Pages, in the Se-
cond the Numbers continued to 1134, and
the rest of it 531.

Le Theatre de l'Amour & de la Fortune,
&c. *The Theater of Love and Fortune*, by
Mademoiselle Barbier. Paris. Two Vo-
lumes, in Twelves; in the First Volume
331 Pages, in the Second 221.

Du Mepris du Monde, & de la Purete de
l'Eglise Chretienne, &c. *Of the Contempt of*
the World, and the Purity of the Christian
Church;

Church; with a Discourse concerning the Infant JESUS; and a Letter to the *Franciscan* Nuns of *Cambridge*, containing an excellent Commendation of Solitude. Written by *Erasmus*, and translated into *French*. *Paris*. In Twelves. 286 Pages.

Dissertations Historiques & Critiques sur l'Origine des Comtes de Provence, &c. *Historical and Critical Dissertations concerning the Original of the Earls of Provence, of Venaissin, of Forcalquier, and of the Viscounts of Marseille*: By *M. de Ruffi*. *Marseille*, in Quarto. 96 Pages.

Edits & Declarations du Roy, &c. *Edicts and Declarations by the King, Orders of Council and Decrees of the Parliament of Grenoble, from the Year 1708 to 1713*. Vol. IX. and X. *Grenoble*.

Discours Historique sur les principales Editions des Bibles Polyglottes, &c. *An Historical Discourse concerning the principal Editions of the Polyglott Bibles*. By the Author of the *Sacred Library*. *Paris*. In Twelves. 554 Pages.

Histoire du Soulevement des Fanatiques, &c. *The History of the Rebellion of the Fanaticks in the Cevennes, which began in the Year 1702, and was entirely suppress'd in 1705*. By *M——*. *Paris*. In Twelves. 275 Pages.

186 *The Ancient and Modern*

Coutume de Bretagne, &c. The Customs or Common Law of Britany, with Remarks, by Messire Rene de la Bigotiere, &c. The Third Edition, revis'd, and enlarg'd with several New Remarks, by the Author. Rennes. In Twelves. Two Volumes : In the First 368 Pages, in the the Second 416.

F. le Long, an Oratorian, has undertaken to compile a Library or Collection of the Historians of France, who have writ the Civil and Ecclesiastical History of that Kingdom, as well the General, as the Particular of Provinces and Towns, of Families and Academies, both printed and manuscript, &c.

Discours sur les Septante Semaines de Daniel. A Discourse on Daniel's Seventy Weeks, by F. Airoli.

Tabula Smaragdina, The Smaragdine Table, or Dispensary, of Philip Fraundorfer ; wherein are alphabetically laid down 800 Medicines, the Preparation whereof is not to be found in any other Dispensary ; some of them collected from the Best Authors of this Age, others communicated to the Author by his Friends, and others the Product of his own Experience ; very useful for Physicians, Surgeons, and Apothecaries ; revis'd, corrected, and enlarg'd, by John Abraham Merchlin. Nuremberg. In Twelves, 448 Pages.

Acta primorum Martyrum sincera & selecta, &c. The genuine and select Acts of the first Martyrs; collected both from printed Books and Manuscripts, corrected and illustrated with Notes and Remarks; by F. Theodoricus Ruinart, Monk of the Congregation of St. Maur. To which is prefix'd a general Preface confuting Mr. Dodwell's Eleventh Cyprianick Dissertation, concerning the Fewness of Martyrs. The Second Edition, revis'd, corrected and enlarg'd by the Author. Amsterdam, Folio, 645 Pages, not including the Preface.

Theorie & Pratique des Sacrements, &c. The Theory and Practice of the Sacraments, of Censures, of Monitories, and of Irregularities. Paris. Three Volumes, in Twelves; in the First Vol. 549 Pages, in the Second 543, and in the Third 527.

Defense des Dissertations sur l'Origine de la Maison de France, &c. A Defence of the Dissertations concerning the Original of the House of France, and the Dependance of Britany, in Reference to the Right the Dukes of Normandy claim'd to it. Paris, in Twelves, 142 Pages.

La Mechanique du Feu, &c. The Mechanism of Fire, or the Art of increasing it's Effects. Paris, in Twelves, 267 Pages.

La Perpetuite de la Foi, de l'Eglise Catholique touchat l'Eucharistie, &c. The Perpetuity

Perpetuity of the Faith of the Catholick Church in Relation to the Eucharist, Vol 4. containing a particular Examen of the Conformity of the Doctrine of the *Greeks* and all the *Eastern Christians* with that of the *Latin Church*; several New Discoveries concerning the Authors of the Facts quoted in the former Volumes and a Confutation of all that has been objected against the Attestations, or other Pieces therein produc'd. *Paris*, in Quarto, 824 Pages, not including the Preface.

La Perpetuite de la Foi Catholique sur les Sacrements, &c. The Perpetuity of the Catholick Faith in Relation to the Sacraments, and all other Points of Religion and Discipline, which the first Reformers laid hold of as a Pretence for their Schism, prov'd by Consent of the Eastern Churches. *Paris*, in Quarto, 712 Pages, not including the Preface.

Reponse a la Lettre de Mr. Barbeyrac, &c. An Answer to Monsieur Barbeyrac's Letter, printed in the *Journal des Sçavans* for the Month of October 1712, Page 404 and in the *Memoires de Trevoux*, at the End of the same Month.

Premiere & Derniere Replique de Monsieur Barbeyrac, &c. The first and last Reply of Monsieur Barbeyrac, to Monsieur du Tremblai's Answer above.

Dissertationes

Dissertationes duæ Critico-Theologicae, &c. Two Critico-Theological Dissertations. 1. Of these Words of John the Evangelist, There are Three that bear Record in Heaven, &c. against the Socinians and late Criticks. 2. Of the Prophet Isaiah, Behold a Virgin shall conceive and bear a Son, &c. against the Jews, by Lewis Roger, D. D. Paris, in Twelves, 428 Pages.

Commentaire Literal sur tous les Livres de l'Ancien & du Nouveau Testament, &c. A literal Commentary on all the Books of the Old and of the New Testament, by the R. F. Augustin Calmet, of the Order of Saint Benedict. The Proverbs, Ecclesiastes, the Song of Songs, and the Wisdom of Solomon. Paris, in Quarto; the Proverbs 400 Pages, the rest 339.

Reflexions Morales avec des Notes sur le N. Testament, &c. Moral Reflections and Notes on the New Testament, translated into French, and the Concordance of the Four Evangelists; for the use of several Dioceses. Paris, in Four Volumes; in the First 656 Pages; in the Second 406; in the Third 654, in the Fourth 566.

Jacobi Perizonij Dissertatio de Aere gravi, &c. James Perizonius his Dissertation of that which the Romans call'd Æs grave, as also an Answer of the same Author to Andrew Morel's Letters, concerning several

veral Medals of the Roman Families. Leyden, in Twelves, 301 Pages.

Stephani Baluzij *Miscellaneorum Liber Sextus*. *The Sixth Book of the Miscellanies of Stephen Baluzius, that is, A Collection of ancient Monuments hitherto conceal'd in several Volumes and Libraries. Paris, in Octavo, 567 Pages.*

Calendrier Historique, ou Almanach pour l'Annee 1714, &c. An Historical Calendar, or Almanack for the Year 1714, containing, according to their Dates the most remarkable Accidents that have happen'd in all the States and Empires of the World, during the Year 1713: Extracts of Edicts, Declarations and publick Decrees, during the same Year; with an Alphabetical Index and a Catalogue of Books printed in France since the Beginning of the Year 1713. Paris, in Octavo.

Recueil des Mandemens de l'Archeveque de Cambrai, &c. A Collection of the Bishop of Cambray's Orders, or Injunctions, in Relation to Jubiles, Lent, and publick Prayers, from the 15th of November 1701 to the 23d of February 1713. Paris in Twelves, 184 Pages.

Traite Universel des Drogues, &c. An Universal Treatise of simple Drugs digested in Alphabetical Order, containing their several Names, their Origin, their Choice, the

the Principles they contain, their Qualities, their Etymology, and all that is peculiar in Animals, in Vegetables, and in Minerals; by *Nicholas Lemeris*, M. D. The Second Edition, revis'd, corrected, and much augmented by the Author, with curious Cuts. *Paris*, in Quarto, 922 Pages, not including the Tables; 25 Plates.

Lamberti Bos Exercitationes Philologicae, &c. Lambert Bos's *Philological Observations*, wherein by the Help of Greek Authors he explains several Passages in the *New Testament*, and examines the Versions. The Second Edition, considerably enlarged, *Franker*, in Octavo, 351 Pages.

Summa supremæ partis Philosophiæ Bipertita, seu de Homine Libri duo, &c. The *Philosophy of Matthew George Patricius*, divided into Two Parts, or a Treatise of Man in Two Books, Dedicated to God's Holy Church. *Genoa*, in Quarto, 276 Pages.

Questio Medica, &c. A Question in Physick, whether Fresh Water Crabs are good against the too much Saltnefs of the Blood; by *John Baptist Gastaldi* Physician to the King. *Avignon*. A Pamphlet in Twelves, 17 Pages.

Historia Patriarcharum Alexandrinorum Jacobitarum, &c. The History of the Jacobite Patriarchs of Alexandria, from Saint Mark to the End of the 13th Century, with

a Catalogue of the succeeding Patriarchs and historical Collections relating to the latter Times. There are added many Things concerning the Ecclesiastical Affairs of the Jacobite Patriarchates of *Antioch, Ethiopia, Nubia and Armenia*. Also an Epitome of the *Mahometan History* for the better understanding of the Affairs of *Egypt*. The whole collected from *Arabian Authors, Severus, Bishop of Aschmonina, Michael Bishop of Tana, Ephrem, the Son of Zaraa, Abulbircat* and others who are anonymous; as also out of the printed Books of *Eutychius, Elmacin, Abulfarage, the Oriental Chronicon*, and several *Arabian and Persian Writers* of the *Mahometan History*. *Paris*, in Quarto, 612 Pages, not including the Preface and Index.

Dissertation Theologique, &c. A Theological Dissertation upon that Axiome of St. Augustin, Quod amplius nos delectat, secundum id operemur necesse est. Paris, in Twelves, 40 Pages.

L' Iliade, Poeme, avec un Discours sur Homere, &c. The Iliade, a Poem; with a Discourse on Homer; by Monsieur de la Motte, of the French Academy. Paris, in Octavo, 387 Pages, 13 Cuts.

Lettre de Mr. de Mailli, sur deux nouveaux Prodiges. A Letter from Mr. de Mailli, Physician in Ordinary to the King and Dean of
of

of the Faculty of Physick at Rheims, written in the Month of December 1712, on Account of Two New Prodigies.

Books printed in England, in January, February and March, 1714.

THE Second Volume of the History of the Lives of the most notorious Highway-men, Foot-pads, and other Thieves and Murderers of both Sexes, for above 50 Years last past, continu'd from *Du Val* and the German Princess, which compleats their History to the present Times, by Capt. *Alexander Smith*, in Twelves.

The Country Physician, or a choice Collection of Physick, fitted for Vulgar Use. The Second Edition, by *Will. Salmon*, M.D. in Octavo.

A Collection of Original Poems, Translations and Imitations, by Mr. *Prior*, Mr. *Rome*, Dr. *Swift*, and other Eminent Hands, in Octavo.

The Political State of *Great Britain*, for the Month of *November*, in Octavo.

Britannia & Hibernia Antiqua & Nova; being the first Part of the Description of *England* and *Ireland*, in Quarto.

A Preface to the Bishop of *Sarum*'s Introduction to the Third Volume of the History of the Reformation of the

Church of England, by *Gregory Misofarum*, in Octavo.

A Guide to the English Tongue, in Two Parts: The First for New Beginners, the Second for such as are advanc'd to some Ripeness of Judgement; by *Tho. Dyche*.

An Introduction to the Life and Writings of G——t Lord Bishop of S——m; being a Third Letter to his Lordship, &c. in Octavo.

The Scripture Doctrine of the most Holy and Undivided Trinity, vindicated from the Misrepresentations of *Dr. Clark*; by *Robert Nelson, Esq*; in Octavo.

Treason Unmask'd, &c. being an Abstract of the *Hereditary Right of the Crown of England asserted*, in Octavo.

Vocabularium Latiale, or a Latin Vocabulary, in Two Parts; by *Thomas Dyche*, in Octavo,

The Memoires of the Right Villainous John Hall, the late famous and notorious Robber, in Octavo.

Memoires of the Lives of King Edward IV. and Jane Shore, in Octavo.

Love Intrigues, or the History of the Amours of *Bosvil* and *Galesia*. A Novel, in Octavo.

The Church of England not Superstitious, &c. by *William Taswell, D. D. Rector*

ctor of *St. Mary Newington* in *Surrey*, in Octavo.

The Life of the Reverend and Learned Mr *John Sage*, &c, Octavo.

Belphegor, or the Marriage of the Devil, a Burlesque Poem. Translated by Mr. *Dryden*. A small Pamphlet.

The great Sin of Lukewarmness in Religion, &c. set forth in Two Sermons, preach'd by *William Bramston*, D. D. Chaplain in Ordinary to Her Majesty.

The Wisdom of God manifested in the Works of the Creation, in Two Parts, by *John Ray*, late Fellow of the Royal Society. Octavo. The Sixth Edition.

A Treatise of the Colick, together with it's Cure at large. By *John Purcel*, M. D.

A New Journey over *Europe*, from *France*, through *Savoy*, *Switzerland*, *Germany*, *Flanders*, *Holland*, *Denmark*, *Sweden*, *Muscovy*, *Poland*, *Hungary*, *Styria*, *Carinthia*, the *Venetian Territories*, *Italy*, *Naples*, *Sicily*, *Spain*, *Portugal*, *Great-Britain*, and *Ireland*; by a late Traveller, Octavo.

The Original, Nature and Immortality of the Soul, &c. by Sir *William Davies*, Attorney General to Queen *Elizabeth*. The Second Edition.

The Life and Death of *Jane Shore*, &c. A small Pamphlet.

Some important Points of Primitive Christianity maintain'd and defended, in several Sermons, by R. Bull, D. D. Bishop of St. David's.

Pharmacopæia Extemporanea, sive Præscriptorum Chilias, &c. Per Tho. Fuller, M. D. The Fifth Edition with Additions.

A Brief History of the Succession to the Crown of England, &c.

Remarks on Dr. Clark's Scripture Doctrine of the Trinity; by the Author of the Considerations concerning the Trinity. A Pamphlet.

The Duty and Happiness of delighting in God. A Sermon preach'd by Digby Cotes, M. A.

A short Way to know the World, or the Rudiments of Geography.

Remarks on Dr. Clarke's Introduction to the Scripture Doctrine of the Trinity. By Edward Wells, D. D. 8vo.

The Laws of Honour, or a compendious Account of the ancient Derivation of all Titles, Dignities, Offices, &c. Illustrated with Cuts. 8vo.

Speculum Clarkianum, or Cl—k against Cl—k; being a Confutation of his Scripture Doctrine of the Trinity, out of his own Writings. By Philotriados. A Pamphlet.

The Victim, or Achilles and Iphigenia in Aulis. A Tragedy. By Mr. Boyer.

The Lawfulness of Feasting, with the Danger of abusing it. A Sermon preach'd by *Charles Wheatly*, M. A.

Remarks on Mr. *Steele's Crisis*, by one of the Clergy. A Pamphlet.

The Publick Spirit of the Whigs, set forth in their generous Encouragement of the *Crisis*, &c. A Pamphlet.

An Original Canto of *Spencer's*, made publick by *Nestor Ironside*. A Pamphlet.

The Political State of *Great Britain*, for the Month of *December*.

Mr. *Copeland's* Arithmetick made easy. 8vo.

The Indictment, Arraignment, Tryal, and Judgment of 29 Regicides.

An Easy and Safe Method of curing the King's Evil. A Pamphlet.

The Antiquity, Power, and Decay of Parliaments. By *Tho. Rymer*. A Pamphlet.

The Unbloody Sacrifice and Altar unveil'd and supported, &c. By *John Johnson*, M. A.

The Penitential Discipline of the Primitive Church, for the First 400 Years, &c. By a Presbyter of the Church of *England*.

The Duties at this present time on all Merchandize, &c.

Four Chronological Tables of History, Sacred and Profane, from the Creation till the Destruction of *Jerusalem*, &c. compil'd by *Ben. Marshal*, M. A.

The Life and Memoires of Count *Grammont*, &c. A Pamphlet.

A Defence of the Answer to Mr. *Whiston's* Suspicions, by *Styan Thirlby*, M. A. A Pamphlet.

A Modest Enquiry into the Reasons of the Joy express'd by a Set of People, upon the Spreading of a Report of Her Majesty's Death. A Pamphlet.

The Life of *Cato*, the Cenfor. A Pamphlet.

An Enquiry into the Nature and Place of Hell. 8vo.

Archibaldi Pitcarnij Scoti Dissertationes Medicæ. 8vo.

A Journal of the Voyage perform'd by *Monfieur de la Sale* to the Gulf of *Mexico*, to find out the Mouth of the River *Mississipi*, &c. Translated from the *French*. 8vo.

The False Alarm, or Remarks on Mr. *Steele's Crisis*. A Pamphlet.

The Art of restoring, or the Piety and Probity of General *Monk*, &c. A Pamphlet.

The Lives and Characters of the most Illustrious Persons, *British* and Foreign, who dy'd in the Year 1712. Octavo.

The Historical and Political Monthly Mercury, for *January*.

Memoires of *John*, Duke of *Melfort*, &c. A Pamphlet.

A Brief Examination of the Bishop of *Cork's* Discourse of drinking to the Memory of the Dead ; by a Country Curate.

Magna Britannia & Hibernia Antiqua & Nova. Numb. 2.

The Tragedy of *Jane Shore* ; written by *N. Rowe*, Esq;

A Letter from the facetious Dr. *Andrew Tripe* at *Bath*, to the venerable *Nestor Ironside*. A Pamphlet.

Rex Redux, or the History of the Restoration of King *Charles* the Second. A Pamphlet.

An Alarm to Protestants, or a Short Method with a Papist.

A Poem on the Last Day ; by *Edward Young*.

The Law of Covenants ; by the Author of *the Law of Ejectment*.

A Review of the Statutes, both ancient and modern, &c.

A Further Enquiry into the Judgment and Practice of the Primitive Church, in relation to Persons being baptis'd by Laymen. By *Tho. Brett*, L. L. D.

Jack the Courtier's Answer to *Dick* the Englishman's Close of the Paper so call'd. A Pamphlet.

A Letter to the *Whiggs*. A Pamphlet.

The Congress, a Poem upon the Peace.

The French Book of Rates translated into *English*.

The Daily Companion; with *Christian Supports* under the *Troubles* of this *World*, &c.

The Political State of Great-Britain, for *January*.

The Cid, or the *Heroick Daughter*. A *Tragedy*.

Sermons on several *Occasions*, preach'd by *And. Trebeck*, M. A.

The Ark. A *Poem*.

The Divinity of our Lord *JESUS CHRIST* prov'd, &c. By *Dr. George Bull*, Bp. of *St. David's*.

A *Collection* of above *Three Hundred Receipts* in *Cookery*, *Physick*, and *Surge-ry*.

Risdon's Survey of *Devonshire*. Octavo.

The Gentleman-Accomptant. Octavo.

The Seraphick World, or *Celestial Hierar-chy*, &c.

Reflections on the *Nature* of *Contentment*, by *S. Pycroft*. M. A.

A *Brief Historical* and *Chronological Account* of all the *Empires*, *Kingdoms*, and *States* in the *World*, &c. In *Folio*.

The British Liberty asserted, in Answer to the Book intitled, *The Hereditary Right of the Crown*, &c. A *Pamphlet*.

Physico-Chirurgical Treatises of the *Gout*, the *King's Evil*, &c. By *Richard Boulton*, of *Brazen Nose College*, *Oxon*.
Memoires

Memoires of the *British Fleets and Squadrons in the Mediterranean*, during the Late War, &c. By the Reverend Mr. Taudman.

The Lord Chancellor *Egerton's Observations on the Lord Coke's Reports*, &c.

The Rape of the Lock, an Heroi-comical Poem, by Mr. Pope, with Cuts.

State Tracts, in Octavo.

A Compleat Discourse of the *Canary Bird*. A Pamphlet.

Eleven Sermons preach'd by J. Piggot, Minister of the Gospel, &c. Octavo.

Love in a Wood, or *The Country Esquire*. A Pamphlet.

The Count de Gabalis. A diverting History of Spirits, &c. translated from the *French*. Octavo.

An Abridgement of the History of *Hereditary Right*, &c. Octavo.

A Supplement to *the Crisis*, by Mr. Steele. A Pamphlet.

A Reply to a Pamphlet, intitl'd, *A Caveat against the New Sect of Anabaptists*: By Benjamin Reed. A Pamphlet.

Christiani Hugeniij Libellus de Ratiocinijs in Ludo Aleæ, or *The Value of all Chances in Games of Fortune*, &c. A Pamphlet.

A Compleat History of the Late War in the *Netherlands*, by Mr. Broderick; with 25 Cuts. Two Volumes, Octavo.

The

The Publick Spirit of the Tories. A Pamphlet.

The Communicant examin'd and instructed, by the Curate of the Parish, &c.

The Case of Impotency exemplify'd, in the Tryal at Paris, between the Marquis de Gesvres and his Lady, &c. Octavo.

A Commentary on the Prophet Isaiah, by Will. Lowth, B. D. Quarto.

Magdalen Grove, or a Dialogue between the Doctor and the Devil, &c. A Pamphlet.

The Case of Richard Steele, Esq; A Pamphlet.

The Eleventh and Twelfth Volumes of Dr. Beveridge's Sermons. 8vo.

The whole Art of Fishing. 8vo.

XXXIX Articuli Ecclesiae Anglicanae, Textibus è Sacra Scriptura depromptis confirmati, &c.

The Discourses of Dr. Isaac Barrow, on Contentment, &c. 8vo.

Institutions in Physick; being a compleat System of what is necessary to be known in the Study of Physick. 8vo.

A Collection of Letters written by General Monk, &c. A Pamphlet.

FINIS.

